NEW KING JAMES VERSION

THE SCOFIELD® STUDY BIBLE III

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MISCELLANEOUS ABBREVIATIONS

Aram.	Aramaic
c.	(L. *circa)* about
ch(s)	chapter(s)
contra.	contrast
cp.	compare
e.g.	(L. *exempli gratia)* for example
f.	single verse following Scripture reference
ff.	two or more verses following Scripture reference
Gk.	Greek
Heb.	Hebrew
i.e.	(L. *id est)* that is
KJV	King James Version
L.	Latin
lit.	literally
LXX	Septuagint, an early Greek translation of the Old Testament
marg.	margin
ms(s).	manuscript(s)
M-Text	the Majority Text of the Greek New Testament
NKJV	New King James Version
NT	New Testament
NU-Text	Nextle-Aland/United Bible Societies text of the Greek New Testament
OT	Old Testament
ref(s).	reference(s)
Syr.	Syriac
transl.	translated
v.	verse
vv.	verses
Vul.	Vulgate, a Latin translation of the Scriptures

INTRODUCTION

History of the Scofield Bible

The Scofield Study Bible, New King James Version, is the latest edition of a trusted publication first issued in 1909. Its study system, familiar to millions of Christians around the world, is the masterpiece of evangelist and Bible conference leader Cyrus I. Scofield (1843–1921). He saw the need for a Bible with helps that would display the great orthodox teachings that had been emphasized during the period of doctrinal awakening in which he lived—and to present those teachings in a form that could be easily grasped by the average reader. Scofield resigned his pastoral ministry in 1903, assembled a team of scholars, traveled to Europe for research, and spent countless hours perfecting his notes, chain references and other study aids.

The Scofield Reference Bible was an outstanding success, and it was followed by an improved edition in 1917. After many printings, an extensive revision was begun in 1954 by a new generation of scholars headed by E. Schuyler English, all of whom were in firm sympathy with Scofield's approach. That became the *New Scofield Reference Bible,* first published in 1967. It is the basis for the current adaptation.

Determined to maintain the spirit of Dr. Scofield's original work, the consultants and editors have labored faithfully to keep this study Bible an adaptation, not a revision, of the latest Scofield Bible. They wish to assure the reader that this adaptation follows the same doctrines of faith as those believed in by Dr. Scofield and by the 1967 revision committee:

> … the plenary inspiration and inerrancy of the Scriptures; the triune Godhead composed of the Father, the Son, and the Holy Spirit; the virgin birth and Deity of Christ; the necessity and efficacy of His atoning work; Christ's bodily resurrection and ascension; His imminent coming for His Church and His visible, premillennial return to the earth; the everlasting felicity of the redeemed; and the everlasting punishment of the lost.

Philosophy of the Scofield Bible

From the very first edition, the Scofield Bible has been concerned with helping the student of the Bible to see the Scriptures as a unified whole. The *Scofield Study Bible* affirms historic doctrines, such as the deity of Jesus Christ, the existence of the miraculous, and salvation by grace through faith. However, it also reflects a view of God's activity in human history as it is revealed in the Scriptures themselves. Central to this understanding of the Bible in its entirety is the belief that God is dealing with humanity in a progressive way. The relationships God establishes with people are founded on and are unfolded through *covenants,* which connect human life with divine redemption. Much of the study material in this edition is concerned with analyzing these covenants and their relation to each other and to the work of Christ.

In addition, the Scofield Bible distinguishes *dispensations,* which further exhibit the progressive nature of God's dealings with humanity. They are associated with periods of time when people have been responsible for specific and varying tests of their obedience of God, from the beginning of human history to its end. Although not all Bible students agree on every detail of the dispensational system presented in this study Bible, it is generally recognized that the distinction between law and grace is basic to an understanding of the Scriptures. Recognition of the dispensations is of utmost value in comprehending the divine program of the ages as long as it is clearly understood that

(1) throughout all the Scriptures there is only one basis of salvation, that is, by grace through faith;
(2) strict limits cannot be placed on the terminations of all the dispensations because there is some overlapping; and
(3) the divinely given stewardship may continue after the time of special testing has ended. Integral to this view of Scripture is the premillennial return of our Lord and the features of biblical prophecy connected with this event.

The 2002 Edition

At the dawning of a new century and the impending one-hundredth anniversary of the ever popular Scofield Bible, Oxford University Press, the original publisher, decided to refresh the design of the

Scofield Bible; enhancing its readability and usefulness to the reader. In this undertaking the editors chose to feature the study notes that are unique to the Scofield. All notes on the dispensations, the covenants and the summary notes of each topic chain now prominently appear on the page, drawing the reader's attention to Scofield's most important contributions. Additional notes of an objective nature, expanded book outlines in each introduction, and in-text maps provide information to enhance the understanding of Scripture.

In their attempt to increase the readability of the text, the editors referenced study notes with bold faced chapter and verse, plus a word or phrase entry at the bottom of the page. When the note is concerning a specific part of a verse, a word or phrase is given; when the note pertains to the entire verse no particular word or phrase is noted. Alternate translations, literal and Hebrew meanings of words and any additional information (other than Biblical references) are now located with the study notes. Another new feature is the addition of brief, in-text definitions of proper names of people and places. This provides helpful reminders to the reader to help recall the most prominent historical people and places. An extensive index with pronunciation guides is included at the back of this volume.

Oxford University Press is grateful to Thomas Nelson and its staff for the use of the New King James Version and for their assistance in the preparation of this Bible.

May this completed work enhance the efforts of those who serve the loving and holy God and exalt His marvelous grace in Jesus Christ.

The Editors
May 2002

PREFACE
TO THE NEW KING JAMES VERSION

Purpose

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

A Living Legacy

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

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

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

Complete Equivalence in Translation

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

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

In faithfulness to God and to our readers, it was deemed appropriate that all participating scholars sign a

statement affirming their belief in the verbal and plenary inspiration of Scripture, and in the inerrancy of the original autographs.

Devotional Quality

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

The Style

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

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

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

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

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

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

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

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

The Format

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

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

- Words or phrases in *italics* indicate expressions in the original language which require clarification by additional English words, as also done throughout the history of the King James Bible.
- Verse numbers in **bold** type indicate the beginning of a paragraph.
- *Oblique* type in the New Testament indicates a quotation from the Old Testament.
- Poetry is structured as contemporary verse to reflect the poetic form and beauty of the passage in the original language.
- The covenant name of God was usually translated from the Hebrew as "LORD" or "GOD" (using capital letters as shown) in the King James Old Testament. This tradition is maintained. In the present edition the name is so capitalized whenever the covenant name is quoted in the New Testament from a passage in the Old Testament.
- Significant explanatory notes, alternate translations, and cross-references, as well as New Testament citations of Old Testament passages, are supplied in footnotes.

The Old Testament Text

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

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

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

The New Testament Text

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

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

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

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

much right as the Alexandrian or any other tradition to be weighed in determining the text of the New Testament. Those readings in the Textus Receptus which have weak support are indicated in the footnotes as being opposed by both Critical and Majority Texts.

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

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

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

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

Footnotes

Significant explanatory notes, alternate translations, and cross-references, as well as New Testament citations of Old Testament passages, are supplied in the footnotes to the text.

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

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

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

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

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

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

HOW TO USE THIS STUDY BIBLE

To better enhance your study of the Bible, take a few minutes to review the outstanding features of this study Bible.

Scripture Text. The New King James Version is an accurate translation of the Scriptures based on the principle of faithfully rendering into current English the words and meanings found in the original languages. The Scofield approach to Bible study is built on the same premise of careful attention to the words of Scripture, resulting in a consistent treatment of Bible text and study system.

Textual Footnotes. The scholarly value of this edition is enhanced by the footnotes of the New King James Version. These notes, which show important textual variants and offer comments on the translation, have contributed greatly to the popularity of the NKJV, and they form a very helpful complement to the Scofield study system. Upon seeing an asterisk (*) in the text, the reader should check the lower right hand column for the appropriate footnote.

Introductions to the Eight Sections of the Bible are located on pages xxii, 302, 699, 908, 1291, 1295, 1547, 1684. These are valuable for the reader to
(1) show how portions of Scripture fit in progressive revelation,
(2) highlight distinctive features of the different types of literature in the Canon (narrative, poetry, epistle, etc.) and
(3) relate sections of Scripture to human history and God's purposes through the ages.
These introductions include "From Malachi to Matthew," an overview of the period between the Testaments.

Book Introductions. The notes introducing every book of the Bible include the date of writing, the name of the author, the central theme, a brief overview of the book, along with relevant historical information and an outline. These introductions should be read before studying any book and should be regularly referred to as the text is read.

Book Outlines. The outlines of the text of each book help the reader to be aware of the flow of thought within a book. These outlines are based on an analysis of
(1) the overall contents of each book,
(2) the relation of its parts to each other and
(3) the purpose of each book.
While they are only suggested outlines based on editorial choice, they should be utilized as a framework for understanding a book, to challenge and direct students to further examination on their own. The outlines are placed in the introductory material to each book and in the text itself.

In-text headings. These headings are expanded from the outlines and provide further descriptions of sections of the text.

Study Notes. The study notes appearing at the bottom of pages and in lined boxes are a key feature of this study Bible. They succinctly
(1) summarize great doctrines of the Scriptures, such as adoption, faith and sanctification,
(2) comment on key words or phrases and
(3) suggest solutions to difficult problems.
The reader should make it a habit to check the notations at the bottom of the page for additional information on the passage under study. Notes pertaining to Covenants, Dispensations and the Summary notes of the topic chain reference system are prominently displayed in a boxed format. Many of the notes contain references to related notes elsewhere in the Bible or to other passages that discuss the same subject.

Marginal References. This key tool for Bible study assists the reader in interpreting a given passage by

showing what the Bible says elsewhere about individual words, phrases or topics. Since the Bible is its own best interpreter, its message in one place is almost always illuminated by texts elsewhere in Scripture. Students who make a habit of consulting these study aids will find that

(1) they are better able to relate portions of the Bible to each other,

(2) they learn to think in terms of the unity of Scripture and

(3) they allow the Bible to shed its own light on difficult portions. For example, at Heb. 12:1 the act of our laying aside "the sin which so easily ensnares" is parallel to and explained by the concept of not drawing back, believing and being saved in Heb. 10:39. The connection is indicated by a superscript *d* at Heb. 12:1.

A System of Chain References is included in the marginal references. This distinctive feature enables the reader to trace a word or doctrine from one key occurrence to the next. They treat such subjects as Inspiration, the Holy Spirit, Day of the Lord, and so forth, and form one of the most important and useful elements of this study edition. They lead the reader from an early reference to a doctrine to the last, and then direct the reader to a summary note on the topic.

In these chain references the first reference shows where the subject is mentioned on that particular page; the second reference points to the next appearance of the topic. There are two references within parentheses. The first of these shows where the chain starts in the Bible. The second indicates where the summary note appears, which is generally at the last usage. Summary notes appear in a box within the text at or near the reference given.

A complete listing of all the chains and the location of the corresponding summary note is included on page 1753.

Chronology. In the study notes no dates before 2100 B.C. are given, because of the lack of evidence on which to fix such dates (compare Gen. 1:1; 5:3; 11:10, *notes.*) Between 2100 and 1000 B.C. approximate dates are given. After 1000 B.C. events are dated with more precision in cases where the present state of knowledge makes this possible, but even here most dates are tentative and may need reivion if required by new evidence.

In-text maps. These sixty-six maps are located throughout the Bible in relevant places to depict various events and periods in biblical history. They can be easily located in the Table of Contents (page vi) or the Subject Index. Their titles are distinguished with small capital letters.

Chart of Monies, Weights and Measures (page 1751). This chart provides approximate values for money, weights, lengths and capacities which occur in the text. It should be used in conjunction with the explanations provided at 2 Chr. 2:10 and Acts 27:28.

Subject Index. The subject index includes the key words and topics found in the study notes and Scripture. This selective listing enables the reader to locate the explanations of key words and topics quickly. For example, the topic of the blood of Christ is specifically treated in notes at Lev. 16:5 and 17:11. The more general topic of sacrificial blood is also treated at Lev. 17:11.

NKJV Concordance. Along with the marginal references, this concordance provides the greatest assistance for independent Bible study. A concordance is a listing of verses in which particular words are found. The marginal references (cross-references) are keyed to identical words or related topics and words. When used together these two features enable the student to see how Scripture interprets itself by connecting related parts of the Bible. These two study aids facilitate the discovery of Bible truth more than any other. They should be consulted regularly and eagerly.

THE OVERALL PLAN OF THE BIBLE

Approaching Bible Study

Through the centuries the Bible has been the most widely read of all books. Yet as individuals have been prompted to read it, perhaps by curiosity, perhaps by spiritual interest, they have often found that it baffles them. In many instances even those who do not believe that it has any claims on their lives feel, and rightly so, that it is unintelligent to remain in ignorance of the most famous of writings. Still they, along with many sincere believers, all too soon shrink from any serious effort to master the contents of the sacred text. The main reason for not understanding the message of Scripture lies in the failure to see its overall plan and purpose.

The plan of the Bible can be compared to a mosaic. Each word, chapter and book form components that are necessary, yet incomplete in themselves. They can never be viewed in isolation, just as a mosaic is only meaningful as a unified whole. To profit from the Bible the reader must be able to work with the individual parts as well as the overall themes and purposes.

It is a virtue of this study Bible that it attempts to set forth the entire plan of the written revelation. And it seeks to relate this global perspective to the details of Scripture, which can be gathered together into summary statements and descriptions of God's unified purposes and acts in and beyond time.

In presenting God's written Word as a whole, the *Scofield Study Bible* stresses several unifying characteristics:

(1) the nature of Scripture as embodying progressive revelation,

(2) the purposeful division of the total canon of sixty-six books into related subsections,

(3) the presence of recurring themes throughout the Bible,

(4) the relation of the acts of God to the continuing flow of human history, including specific goals as He deals with humankind, and

(5) the connection of individual details of Scripture with God's overall plan, as far as it can be discerned, for humanity and angelic beings.

In a very real sense this Study Bible offers the reader a lifetime of study opportunities. It is designed to help an individual analyze separate parts of Scripture and to put them together. Since the Bible's depths can never be fully plumbed by any finite mind—there is always more to learn—several features are designed to help the reader delve further into the text, discovering details and relating them to each other.

The Overall Plan of the Bible

There are several prominent characteristics of the Bible that are indispensable keys for study.

The Bible is one book.

Several telling signs attest to this unity.

(1) From Genesis onward the Bible bears witness to one God. Wherever He speaks or acts He is consistent with Himself, and with the total revelation concerning Him.

(2) The Bible forms one continuous story—the account of God's dealing with the human race.

(3) The Bible advances the most unlikely predictions concerning the future, and then gives the record of their fulfillment at the appropriate time.

(4) The Bible is a progressive unfolding of truth. God does not give all the information He will give on a subject at one particular point. (It is also important to remember that God has not told us *all* there is to know about Himself and His purposes with men and women, only what we *need* to know.) To stimulate our interest and to thwart the casual, God has given His revelation in parts over time. A helpful statement of this principle is found in Hebrews 1:1–2: "God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by *His* Son . . . ."

(5) The Bible presents a single way of access to God. All of biblical history up to the Cross anticipates the great act of God to provide a way for sinners to come into His presence. The remainder of the New Testament records views that act in retrospect, delineating the account of those subsequently living under it. The means of access to God (substitutionary death of a sacrifice) and the sole channel for obtaining that access (faith) are presented uniformly in Scripture, without a suggestion of any other possible way.

(6) From beginning to end the Bible has one great theme: the Person and work of the Lord Jesus Christ. All Scripture is rightly related initially to Him. Revelation 19:10 reminds us of this when it states: "the testimony of Jesus is the spirit of prophecy." The predictive words of the Old and New Testaments have Jesus Christ as their focus: they are testimonies *about* Him.

(7) The doctrines of the Bible are harmonious, even though they were penned by some forty-four writers over more than sixteen centuries. The constant quotation of the Old Testament by writers of the New Testament attests to this. For example, the fact that Paul could adduce Genesis 2:24 to advance his argument in Ephesians 5:31 shows that he believed his words were in keeping with those of Moses.

The Bible is a book composed of books.

Each of the sixty-six books is complete in itself and has its own theme and analysis. In the *Scofield Study Bible* the features of the book are shown in the introduction to that book, which includes an outline of the text, and in paragraph headings, which build on and expand the outline. It is of great importance that each book be studied in the light of its distinctive themes. Genesis, for instance, is the book of beginnings—the seed-plot of the whole Bible. Matthew is the Gospel book that portrays the Lord Jesus Christ as the King presented to Israel, as opposed, for instance, to John, which stresses His acts as the Son of God, that is, as Deity.

The books of the Bible can be assigned to groups.

It is possible to see in the Scriptures five great divisions, each of which can be associated with a key word pointing to Christ's incarnation (compare Luke 24:25–27):

PREPARATION—the Old Testament	EXPLANATION—the Epistles
MANIFESTATION—the Gospels	CONSUMMATION—Revelation
PUBLICATION—Acts	

The entire Old Testament is a preparation for Christ (Luke 24:27). The four Gospels present His life and ministry as the incarnate second Person of the Trinity. The book of Acts records the early publication of the *euangelion,* the Gospel, the Good News concerning Him. The Epistles furnish interpretation and explanation of that life, ministry and death. And the book of Revelation portrays the culmination of God's purposes in Christ in and beyond human history on earth.

One can see further significant subdivisions among the books. The Old Testament can be shown to have four well-defined parts:

THE LAW	HISTORY	
Genesis	Joshua	1 and 2 Chronicles
Exodus	Judges	Ezra
Leviticus	Ruth	Nehemiah
Numbers	1 and 2 Samuel	Esther
Deuteronomy	1 and 2 Kings	
POETRY AND WISDOM BOOKS	PROPHECY	
Job	Isaiah	Jonah
Psalms	Jeremiah	Micah
Proverbs	Lamentations	Nahum
Ecclesiastes	Ezekiel	Habakkuk
Song of Solomon	Daniel	Zephaniah
	Hosea	Haggai
	Joel	Zechariah
	Amos	Malachi
	Obadiah	

Within these groups each book makes a distinctive contribution. While redemption is the general theme, for example, of the Pentateuch, relating the story of the redemption of Israel out of bondage and into "a good and large land," each of the five books has its own particular part in the whole. Genesis describes God's calling of a particular people, Israel, to be the special object of His dealings; Exodus recounts the deliverance of Israel; Leviticus portrays the worship of Israel as a delivered people; Numbers

recounts the wanderings and failures of that delivered people; and Deuteronomy warns and instructs them in view of their approaching entrance into their inheritance.

The Bible tells the human story.

Beginning, logically, with the creation of the earth and of the first human being, the story of our race which sprang from the first human pair continues through the first eleven chapters of Genesis. In the twelfth chapter begins the history of Abraham and of the nation of which Abraham was the ancestor. It is that nation, Israel, with which the subsequent Bible narrative is chiefly concerned, from the eleventh chapter of Genesis to the second chapter of Acts. The Gentiles are mentioned, but only in connection with Israel. It is made increasingly clear that Israel so fills the scene only because this nation was entrusted with the accomplishment of great worldwide purposes (Deut. 7:7).

The appointed mission of Israel was

1) to be a witness to the unity of God in the midst of universal idolatry (Deut. 6:4; Is. 43:10);

(2) to illustrate to the nations the greater blessedness of serving the one true God (Deut. 33:26–29; 1 Chr. 17:20,21; Ps. 102:15);

(3) to receive and preserve the divine revelation (Rom. 3:1–2); and

(4) to produce the Messiah, humanity's Savior and Lord (Rom. 9:4–5). The prophets foretell a glorious future for Israel under His reign.

The biblical story of Israel—past, present and future—falls into seven distinct periods:

(1) from the call of Abram (Gen. 12) to the Exodus (Ex. 1–20);

(2) from the Exodus to the death of Joshua (Ex. 21 to Josh. 24);

(3) from the death of Joshua to the establishment of the Hebrew monarchy under Saul;

(4) the period of the kings from Saul to the captivities;

(5) the period of the captivities;

(6) the restored commonwealth (from the end of the Babylonian captivity of Judah to the destruction of Jerusalem, A.D. 70); and

(7) the present dispersion and subsequent return to the land of Israel.

The Gospels record the appearance of the promised Messiah, Jesus Christ, in human history and within the Hebrew nation, and tell the wonderful story of His manifestation to Israel, His rejection by that people, His crucifixion, resurrection and ascension.

The book of Acts records the descent of the Holy Spirit and the beginning of a new entity in human history, the Church. The division of the race now becomes threefold—the Jew, the Gentile and the Church of God (1 Cor. 10:32). Just as Israel is in the foreground from the call of Abram to the resurrection of Christ, so now the church fills the scene from the second chapter of Acts to the fourth chapter of Revelation. The remaining chapters of that book complete the story of humanity and the final triumph of Christ.

The central theme of the Bible is Christ.

It is this manifestation of Jesus Christ, His person as God revealed in the flesh (1 Tim. 3:16), His sacrificial death and His resurrection, that constitute the Gospel (1 Cor. 15:1–4). All preceding Scripture leads to this; all following Scripture proceeds from this. The Gospel is preached in Acts and explained in the Epistles. The topic of Christ, Son of God, Son of man, Son of Abraham, Son of David thus binds the many books into one Book. As seed of the woman (Gen. 3:15), He is the ultimate destroyer of Satan and his works; as seed of Abraham, He is the benefactor of the world; as seed of David, He is Israel's King, "the Desire of All Nations" (Hag. 2:7). Exalted to the right hand of God, He is Head overall to the Church, which is His body; while to Israel and the nations the promise of His return forms the one and only rational expectation that humanity will yet fulfill itself. Meanwhile the Church looks momentarily for the fulfillment of His special promise, "I will come again and receive you to Myself" (John 14:3). It is to Him that the Holy Spirit throughout this Church Age bears testimony. The last book of all, the consummation book, is "The Revelation of Jesus Christ" (Rev. 1:1).

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THE

OLD TESTAMENT

THE

PENTATEUCH

Background

Certain critics have denied that Moses wrote Genesis to Deuteronomy despite the fact that they were attributed to Moses by the Lord Jesus Christ. The arguments against Moses' authorship are chiefly based on the variation of the names of God (*Elohim* and *Jehovah;* see Malachi 3:8, *note*), the differences in style and vocabulary, and the presence of more than one account of the same event, for example, the creation of man in Genesis 1:26 and 2:7.

These contentions have been adequately answered in that the variation in divine names is for the purpose of revealing certain aspects of God's character; the style is dependent on the subject matter; and the so-called parallel accounts, well known in ancient Near Eastern literature, are intended to add details to the first account.

Some theologians, rejecting the actuality of the events recorded in the early chapters of Genesis, yet at the same time recognizing their religious value, call "myths" such accounts as those of Eden and the fall, meaning by "myth" not merely legend but, rather, a "supra-historical" story that conveys spiritual teaching of permanent significance. However, the historicity of the Genesis record is so related to the authority of Christ that it cannot be assigned to a mythical category without impugning the perfection of His knowledge.

Structure and Order

These five books have a peculiar place in the structure of the Bible, and an order which is undeniably the order of the experience of the people of God in all ages.

Genesis is the book of origins—of the beginning of life, and of ruin through sin. Its first words, "In the beginning God," are in striking contrast with the end, "in a coffin in Egypt."

Exodus is the book of redemption, the first need of a ruined race.

Leviticus is the book of worship and communion, the proper exercise of the redeemed.

Numbers speaks of the experiences of a pilgrim people, the redeemed passing through a hostile scene to a promised inheritance.

Deuteronomy, retrospective and prospective, is a book of instruction for the redeemed about to enter that inheritance.

Connections to World History

That Babylonian and Assyrian monuments contain records bearing a grotesque resemblance to the majestic account of the creation and of the flood is true, as also that these antedate Moses. But this confirms rather than invalidates the inspiration of the Mosaic account. Some tradition of creation and the flood would inevitably be handed down in the ancient cradle of the race. Such a tradition, following the order of all tradition, would take on incongruous and mythological features, and these abound in the Babylonian records. Of necessity, therefore, the first task of inspiration would be to supplant the often absurd and childish tradition with a revelation of the true history, and such a history we find in words of matchless grandeur, and in an order which, rightly understood, is absolutely scientific.

In the Pentateuch, therefore, we have a true and logical introduction to the entire Bible; and, in type, an epitome of the divine revelation.

THE FIRST BOOK OF MOSES CALLED

GENESIS

Author	*Theme*	*Date of writing*
Moses	Beginnings	*c.* 1450–1410 B.C.

Background

Genesis (from Greek *genesis, beginning*) is the book of beginnings. It records not only the beginning of the heavens and the earth, and of plant, animal, and human life, but also of all human institutions and relationships. In terms of types, it speaks of the new birth, the new creation, where all was once chaos and ruin. (See also the Pentateuch, p. xxii.)

God's Relationship with Man

With Genesis begins also the progressive self-revelation of God which culminates in Christ. The three primary names of Deity—*Elohim, Jehovah,* and *Adonai*—and the five most important of the compound names occur in Genesis, and these in an ordered progression which could not be changed without confusion.

The problem of sin as affecting man's condition on the earth and his relationship to God, and the divine solution of that problem, are here in essence. Of the eight great covenants which condition human life and progressively unfold the divine redemption, four—the Edenic, Adamic, Noahic, and Abrahamic Covenants—are in this book, and these are the fundamental covenants to which the other four—the Mosaic, Palestinian, Davidic, and New Covenants—are related chiefly as adding detail or development.

Types in Genesis

A type in the Bible is a divinely purposed illustration of a truth (see note on 2:23). Genesis presents many types rich in meaning. See *notes* on the following passages for the typical significance of: woman (2:23); tunics of skin (3:21); Cain (4:1); Abel (4:2); flock (4:4); Enoch (5:22); ark (6:14); flood (7:10); Melchizedek (14:18); Hagar (16:3); Sarah (21:3); Isaac (22:9, 24:1); Abraham (22:9, 24:1); the ram (22:9); servant (24:1); Rebekah (24:1); drink offering (35:14).

The Old Testament in the New

Genesis enters into the very structure of the New Testament, in which it is quoted more than sixty times in seventeen books. In a profound sense, therefore, the roots of all subsequent revelation are planted deep in Genesis, and whoever would truly comprehend that revelation must begin here.

The inspiration of Genesis and its character as a divine revelation are authenticated by the testimony of Jesus Christ (Matthew 19:4–6; 24:37–39; Mark 10:4–9; Luke 11:49–51; 17:26–29,32; John 7:21–23; 8:44,56) and supplemented by the testimony of history. As indicated in notes throughout the book, archaeology bears witness to the historical reliability of Genesis.

Outline

Genesis may be divided into five major parts:

I.	Creation	1:1—2:25
	A. Account of God's Acts in Creation	1:1–27
	B. First Dispensation Instituted: Innocence	1:28—2:25
II.	The Fall and the Promise of Redemption	3:1—4:7
	A. Account of the Fall	3:1–6
	B. Second Dispensation Instituted: Conscience	3:7—4:7
III.	The Diverse Seeds, Cain and Seth, to the Flood	4:8—7:24
	A. Murder of Abel	4:8–15
	B. Origins of Civilizations	4:16—5:32
	C. The Flood	6:1—7:24
IV.	The Flood to Babel	8:1—11:9
	A. Subsiding of the Flood	8:1–14
	B. Third Dispensation Instituted: Human Government	8:15—11:9
V.	From the Call of Abram to the Death of Joseph	11:10—50:26
	A. Call of Abram	11:10–32
	B. Fourth Dispensation Instituted: Promise	12:1–3
	C. Abram's Early Experiences	12:4—20:18
	D. Birth and Life of Isaac	21:1—25:23
	E. Birth and Life of Esau and Jacob	25:24—37:1
	F. Account of Joseph	37:2—50:26

I. Creation, 1:1—2:25

Creation of the heavens and earth

1:1 IN the [a]beginning [b]God created the heavens and the earth.

Earth waste and empty

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

First day: light diffused

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

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

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

Second day: vapor above, water below

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

7 Thus God made the firmament,

1:1
a John 1:1
b *Deity* (names of): v. 1; Gen. 2:4. (Gen. 1:1; Mal. 3:18, *note*)

1:2
c *Holy Spirit* (OT): v. 2; Gen. 6:3. (Gen. 1:2; Zech. 12:10, *note*)
d Job 26:13

1:5
e Ps. 104:20

***1:2** Words in italic type have been added for clarity. They are not found in the original Hebrew or Aramaic.

1:1 In the beginning. The Bible begins with God, not with philosophic arguments for His existence. **beginning.** Scripture gives no data for determining how long ago the universe was created. See *notes* on Gen. 5:3; 11:10. Compare Introduction, p. xvi. **created.** Only three creative acts of God are recorded in this chapter: (1) the heavens and the earth, v. 1; (2) animal life, vv. 20–21; and (3) human life, vv. 26–27. The first creative act refers to the dateless past.

1:2 without form, and void. Two main interpretations have been advanced to explain the expression "without form, and void" (Hebrew *tohu* and *bohu*). The first, which may be called the Original Chaos interpretation, regards these words as a description of an original formless matter in the first stage of the creation of the universe. The second, which may be called the Divine Judgment interpretation, sees in these words a description of the earth only, and that in a condition subsequent to its creation, not as it was originally (see Is. 45:18, *note;* compare also *notes* at Is. 14:12; Ezek. 28:12).

1:3 light. Neither here nor in vv. 14–18 is an original creative act implied. A different word is used. The sense is *made to appear, made visible*. The sun and moon were created "in the beginning." The light came from the sun, of course, but the vapor diffused the light. Later the sun appeared in an unclouded sky.

1:5 Day. The word "day" is used in Scripture in four ways: (1) that part of the solar day of twenty-four hours which is light (Gen. 1:5,14; John 11:9); (2) a period of twenty-four hours (Matt. 17:1; Luke 24:21); (3) a time set apart for some distinctive purpose, as "Day of Atonement" (Lev. 23:27); and (4) a longer period of time, during which certain revealed purposes of God are to be accomplished (compare 2 Pet. 3:10). **evening.** The use of "evening" and "morning" may be held to limit "day" to the solar day; but the frequent parabolic use of natural phenomena may warrant the conclusion that it simply means that each creative day was a period of time marked off by a beginning and ending (compare Ps. 90:6). In any event the sun did not become a measure of time before the fourth day, as seen in vv. 14–18.

1:6 firmament. Literally *expanse* (that is, *of waters beneath, of vapor above*).

1:1 GOD

Hebrew *El, Elah,* or *Elohim.*

Elohim, the first occurrence of the names of Deity in the Bible, is a plural noun in form but is singular in meaning when it refers to the true God. Emphasis in Gen. 1:26 is on the plurality in Deity; in v. 27, on the unity of the divine Substance. (Compare Gen. 3:22.) The plural form of the word suggests the Trinity. See Gen. 2:4; 14:18, *note;* 15:2, *note;* 17:1, *note;* 21:33, *note;* Ex. 34:6, *note;* 1 Sam. 1:3, *note;* Mal. 3:18, *note.*

1:5 THE CONCEPT OF TIME

The Natural Day was from sunrise to sunset.
The Natural Night was from sunset to sunrise.
The Civil Day was, at least in later times in Israel, from sunset one evening to sunset the next: for "the evening and the morning were the first day."

Night (ancient)
First watch (Lamentations 2:19) until about midnight.
Middle watch (Judges 7:19) including midnight (Exodus 11:4) until 3 A.M.
Morning watch (Exodus 14:24) until 6 A.M.

Night (New Testament)

First watch, evening	=	6 to 9 P.M.
Second watch, midnight	=	9 to 12 P.M.
Third watch, cock-crow	=	12 to 3 A.M.
Fourth watch, morning	=	3 to 6 A.M.

Day (ancient)
Morning: until about 10 A.M.
Heat of the day: until about 2 P.M.
Day's decline: until about 6 P.M.
Evening or cool of the day: after 6 P.M.

Day (New Testament)

Third hour	=	6 to 9 A.M.
Sixth hour	=	9 to 12 midday
Ninth hour	=	12 to 3 P.M.
Twelfth hour	=	3 to 6 P.M.

and [a]divided the waters which *were* under the firmament from the [b]waters which *were* above the firmament; and it was so.

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

Third day: land and sea; plant life appears

9 Then God said, "Let the waters under the heavens be [c]gathered together into one place, and let the [d]dry *land* appear"; and it was so.

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

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

12 And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed *is* in itself according to its kind. And God saw that *it was* good.

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

Fourth day: sun, moon, and stars become visible

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

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

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

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

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

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

Fifth day: animal life (see Gen. 2:19)

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

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

22 And God blessed them, saying, [g]"Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."

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

Sixth day: (1) living creatures brought forth

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

25 And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was* good.

Sixth day: (2) man created and given dominion

26 Then God said, "Let Us make man in Our image, according to Our

1:7
a Prov. 8:27-29
b Ps. 148:4
1:9
c Job 26:10
d Ps. 95:5
1:14
e Ps. 136:5-9
f Ps. 104:19
1:22
g v. 28; 8:17

1:17 heavens. That is, *the heaven of the stars;* compare Gen. 15:5.

1:21 every living thing. The theme "every living thing that moves," as distinguished from fish merely, is taken up again in v. 24 ("living creature"), showing that in the second creative act all animal life is included.

1:24 creature. Hebrew *nephesh*. In itself *nephesh,* or soul, implies conscious life, as distinguished from plants which have unconscious life. In the sense of conscious life an animal also has a soul. See vv. 26 (with *note*)–27.

1:26 man. Gen. 1:26–27 gives the general account of the creation of man, and Gen. 2:7,21–23 the particular. The revealed facts are:

(1) Man was *created,* not evolved. This is expressly declared, and the declaration is confirmed by Christ (Matt. 19:4; Mark 10:6); it is also confirmed by the unbridgeable chasm between man and beast; the highest beast has no God-consciousness (religious nature).

1:26

a *Kingdom* (OT): vv. 26-28; Gen. 9:6. (Gen. 1:26; Zech. 12:8, *note*)

1:27

b Cp. Matt. 19:4; Mark 10:6-8

likeness; let them have [a]dominion over the fish of the sea, over the birds of the air, and over the cattle, over all* the earth and over every creeping thing that creeps on the earth."

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

First Dispensation: Innocence (Gen. 1:28—3:6)

28 [c]Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air,

1:28

c Gen. 5:2

***1:26** Syriac reads *all the wild animals of.*

(2) Man was made in the "image [and] likeness" of God. This image is found chiefly in the fact that man is a personal, rational, and moral being. While God is infinite and man finite, nevertheless man possesses the elements of personality similar to those of the divine Person: thinking (Gen. 2:19–20; 3:8); feeling (Gen. 3:6); willing (Gen. 3:6–7). That man has a moral nature is implicit in the record and is further attested by NT usage (Eph. 4:23–24; Col. 3:10). Man is also according to 1 Thess. 5:23 (compare *note*) a triunity, made up of body, soul, and spirit; but, because "God is Spirit" (John 4:24), this tripartite nature of man is not to be confused with the original "image [and] likeness" of God which, being spiritual, relates to the elements of personality.

1:26 dominion. The Bible is a unity and the purpose of God is one. Man created in God's image (vv. 26–27) was placed in sovereignty over the earth (vv. 28–30), crowned with glory and honor (Ps. 8:5–8), yet subject to God his Creator (Gen. 2:15–17). The divine intention was and is that man should have fellowship with God in obedience. Sin came, the essence of which is rebellion against the will of God, and man became separated from God (Gen. 3:8–10) and lost sovereignty over the earth (Gen. 3:17–19).

The goal of God is to restore sinning man to His likeness, fellowship, and dominion (Rom. 8:29; Rev. 21:3; 20:6; 22:5). "But now we do not yet see all things put under him [mankind]. But we see Jesus . . . crowned with glory and honor" in anticipation of many sons sharing His fellowship and dominion (Heb. 2:8–10; Rom. 8:17–19). This is in accordance with the first promise of redemption (Gen. 3:15).

In the meantime, we wait with patient assurance for God's complete victory on the earth (Rom. 8:19–25; 1 Cor. 15:24–28; Rev. 11:15–18). For the working out of God's purpose of total redemption, see *note* on Dispensations below.

1:28

DISPENSATIONS OF THE BIBLE

A dispensation is a period of time during which man is tested in respect to his obedience to some specific revelation of the will of God.

Three important concepts are implied in this definition:

(1) a *deposit* of divine revelation concerning God's will, embodying what God requires of man as to his conduct;

(2) man's *stewardship* of this divine revelation, in which he is responsible to obey it; and

(3) a *time-period,* often called an "age," during which this divine revelation is dominant in the testing of man's obedience to God.

The dispensations are a progressive and connected revelation of God's dealings with man, given sometimes to the whole race and at other times to a particular people, Israel. These different dispensations are not separate ways of salvation. During each of them man is reconciled to God in only one way, i.e. by God's grace through the work of Christ that was accomplished on the cross and vindicated in His resurrection. Before the cross man was saved in prospect of Christ's atoning sacrifice, through believing the revelation thus far given him. Since the cross man has been saved by believing on the Lord Jesus Christ in whom revelation and redemption are consummated.

On man's part the continuing requirement is obedience to the revelation of God. This obedience is a stewardship of faith. Although the divine revelation unfolds progressively, the deposit of truth in the earlier time-periods is not discarded; rather it is cumulative. Thus conscience (moral responsibility) is an abiding truth in human life (Rom. 2:15; 9:1; 2 Cor. 1:12; 4:2), although it does not continue as a dispensation. Similarly, the saved of this present dispensation are "not under the law" as a specific test of obedience to divine revelation (Gal. 5:18; cp. Gal. 2:16; 3:11), yet the law remains an integral part of the Holy Scriptures which, to the redeemed, are profitable for "instruction in righteousness" (2 Tim. 3:16–17; cp. Rom. 15:4).

The purpose of each dispensation, then, is to place man under a specific rule of conduct, but such stewardship is not a condition of salvation. In every past dispensation unregenerate man has failed, and he has failed in this present dispensation and will in the future. But salvation has been and will continue to be available to him by God's grace through faith.

Seven dispensations (see Introduction, p. ix) are distinguished in this edition of the Bible: Innocence (Gen. 1:28); Conscience or Moral Responsibility (Gen. 3:7); Human Government (Gen. 8:15); Promise (Gen. 12:1); Law (Ex. 19:1); Church (Acts 2:1); Kingdom (Rev. 20:4), where see *notes;* also important *note* at Gen. 11:10, relating to God's dealings with mankind.

and over every living thing that moves on the earth."

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

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

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

God's seventh-day rest (Sabbath)

2 THUS the heavens and the earth, and all the host of them, were finished.

2 And on the seventh day God ended His work which He had done, and He [c]rested on the seventh day from all His work which He had done.

3 Then God blessed the [d]seventh day and [e]sanctified it, because in it He rested from all His work which God had created and made.

Further detail (vv. 4–25) about creation of man

4 This *is* the history* of the heavens and the earth when they were created, in the day that the [f]LORD God made the earth and the heavens,

5 before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to [g]rain on

1:29
a Gen. 9:3

1:30
b Gen. 9:3

2:2
c Heb. 4:4; cp. Heb. 4:8-9

2:3
d *Sabbath:* v. 3; Ex. 16:25. (Gen. 2:3; Matt. 12:1, *note*)

e *Sanctification* (OT): v. 3; Ex. 19:23. (Gen. 2:3; Zech. 8:3, *note*)

2:4
f *Deity* (names of): vv. 4ff.; Gen. 14:18. (Gen. 1:1; Mal. 3:18, *note*)

2:5
g Gen. 7:4; Job 5:10

***2:4** Hebrew *toledoth*, literally *generations*

1:28 subdue it. This is the divine magna charta for all true scientific and material progress. Man began with a mind that was perfect in its finite capacity for learning, but he did not begin knowing all the secrets of the universe. He is commanded to "subdue," that is, acquire a knowledge and mastery over his material environment, to bring its elements into the service of the race.

2:3 sanctified. The Hebrew word *(qdsh)* means *to set apart,* hence, *to make holy.*

2:4 created. It is often said that Gen. 2:4–25 is a second account of creation differing from that in Gen. 1:1—2:3. In point of fact, however, Gen. 1 tells of the creation of the whole universe, including man and woman; while Gen. 2 specifically describes the origin of man and woman without repeating the story of the creation recorded in Gen. 1. Thus Gen. 2 says nothing of the creation of light, of the separation of the waters, or of the formation of sun, moon, and stars. Nor does it actually describe the creation of vegetation or of animals.

Genesis 2:8 is sometimes erroneously interpreted as describing the creation of vegetation, but it only mentions the planting of a particular garden. Verse 19, often misinterpreted as another description of the creation of animals coming after rather than before the creation of man, actually refers back to the creation of the animals that were brought before Adam. To think that the planting of the garden described in v. 8 was not done until after man had been formed, as stated in v. 7, is unnecessary. In both cases (the "planting" of the garden and the "forming" of the animals) the Hebrew verb could be more correctly translated by the English "had planted" and "had formed."

2:4 LORD God. Up to this point the general term "God" has been used. "LORD" is added to "God" in this verse, and continues to be used for several chapters. "LORD" is perhaps pronounced *Yahweh (YHWH)* in Hebrew, though traditionally *Jehovah* in English. (Here please read *notes* on LORD at Ex. 3:14; 6:3; 34:6; see also Introduction, p. xiii.) The documentary theory of the authorship of the Pentateuch was built in part on the basis of this change in the name of God. See *note* at Mal. 3:18. Compare also *notes* at Gen. 1:1; 15:2; 17:1; 21:33; 1 Sam. 1:3.

1:28 THE FIRST DISPENSATION: INNOCENCE

Man was created in innocence, placed in a perfect environment, subjected to a simple test, and warned of the consequences of disobedience. He was not compelled to sin but, tempted by Satan, he chose to disobey God. The woman was deceived; the man transgressed deliberately (1 Tim. 2:14). The stewardship of Innocence ended in the judgment of the expulsion from Eden (Gen. 3:24). For *notes* on the other dispensations, see: Conscience or Moral Responsibility (Gen. 3:7); Human Government (Gen. 8:15); Promise (Gen. 12:1); Law (Ex. 19:1); Church (Acts 2:1); Kingdom (Rev. 20:4); also Gen. 11:10, *note* on page 22.

2:4 DAYS OF CREATION

Day one	=	light
Day two	=	heaven above, water below
Day three	=	earth and sea/vegetation
Day four	=	sun, moon and stars
Day five	=	living creatures of water and sky
Day six	=	living creatures on land/humans
Day seven	=	rest

the earth, and *there was* no man to [a]till the ground;
6but a mist went up from the earth and watered the whole face of the ground.

God forms man and prepares Eden for him

7And the LORD God [b]formed man *of* the [c]dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.
8The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed.
9And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The [d]tree of life *was* also in the midst of the garden, and the tree of the knowledge of good and evil.
10Now a river went out of Eden to water the garden, and from there it parted and became four riverheads.
11The name of the first *is* Pishon; it *is* the one which skirts the whole land of Havilah, where *there is* gold.
12And the gold of that land *is* good. Bdellium and the onyx stone *are* there.
13The name of the second river *is* Gihon; it *is* the one which goes around the whole land of Cush.
14The name of the third river *is* Hiddekel; it *is* the one which goes toward the east of Assyria. The fourth river *is* the Euphrates.

First, or Edenic Covenant (v. 16, note): test of obedience. Cp. Gen. 1:28

15Then the LORD God took the man and put him in the garden of Eden to tend and keep it.
16And the LORD God [e]commanded the man, saying, "Of every tree of the garden you may freely eat;
17"but of the tree of the knowledge of good and evil you shall not

2:5
a Gen. 3:23

2:7
b Matt. 19:4; Mark 10:6; 1 Cor. 15:45
c v. 19; Gen. 3:19

2:9
d Gen. 3:22,24

2:16
e *Eight Covenants:* vv. 15-17 (cp. 1:26-28); Gen. 3:15. (Gen. 2:16; Heb. 8:8, *note*)

2:8 Eden. Literally *delight.*
2:14 Hiddekel. Ancient name of the Tigris.
2:15 man. Hebrew *'adam.*

Adam: *red.* The first human created by God in His own image and assigned to have dominion over the earth. The Hebrew word *adam* is translated *man.*

2:17 tree. Apart from the seven references to trees in general in the first three chapters of Genesis, frequently called fruit trees (1:11,12,29; 3:2,3; etc.), two particular trees are assigned great importance in this narrative:

(1) "The tree of the knowledge of good and evil" (2:9), said to be "in the midst of the garden" (3:3), was good for food as well as pleasant to the eyes (3:6), the fruit of which

2:16

COVENANTS IN THE BIBLE

A covenant is a sovereign pronouncement of God by which He establishes a relationship of responsibility (1) between Himself and an individual (e.g. Adam in the Edenic Covenant, Gen. 2:16ff.), (2) between Himself and mankind in general (e.g. in the promise of the Noahic Covenant never again to destroy all flesh with a flood, Gen. 9:9ff.), (3) between Himself and a nation (e.g. Israel in the Mosaic Covenant, Ex. 19:3ff.), or (4) between Himself and a specific human family (e.g. the house of David in the promise of a kingly line in perpetuity through the Davidic Covenant, 2 Sam. 7:16ff.). A covenant of one category may overlap others; e.g. the Davidic Covenant, where a continuing kingly house is promised with ultimate blessing, not only to David but also to the whole world in the reign of Jesus Christ.

The covenants are normally unconditional in the sense that God obligates Himself in grace, by the unrestricted declaration, "I will," to accomplish certain announced purposes, despite any failure on the part of the person or people with whom He covenants. The human response to the divinely announced purpose is always important, leading as it does to blessing for obedience and discipline for disobedience. But human failure is never permitted to abrogate the covenant or block its ultimate fulfillment.

In the case of the Mosaic Covenant, the fulfillment of all the promises was made conditional upon Israel's obedience, as implied by the words, ". . . *if you will indeed obey* . . . then . . . you shall be . . ." followed by "All the people answered together . . . 'All that the Lord has spoken *we will do*' " (Ex. 19:5,8).

The three universal and general covenants are: the Adamic, the Noahic, and also the Edenic in that the whole race is represented as present in Adam in his failure. All the other covenants are made with Israel or Israelites and apply primarily to them, although with ultimate blessing to the whole world.

There are eight major covenants of special significance in explaining the outworking of God's purposes with man. They are: the Edenic (Gen. 2:16); the Adamic (Gen. 3:15); the Noahic (Gen. 9:16); the Abrahamic (Gen. 12:2); the Mosaic (Ex. 19:5); the Palestinian (Deut. 30:3); the Davidic (2 Sam. 7:16); and the New Covenant (Heb. 8:8). See *notes* at the above Scriptures.

eat, [a]for in the day that you eat of it you shall surely [b,c]die."

God creates a wife for Adam (cp. 1:27)

18 And the LORD God said, "*It is* not good that man should be alone;
I will make him a [d]helper comparable to him."

19 Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name.

20 So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

21 And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.

22 Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.

God institutes marriage

23 And Adam said:

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

24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

II. The Fall and the Promise of Redemption, 3:1—4:7

The temptation and fall

3 NOW the [f]serpent was more cunning than any beast of the field which the LORD God had

2:17

a Cp. Rom. 5:12; 1 Cor. 15:21-22

b *Death* (spiritual): v. 17; Gen. 3:3. (Gen. 2:17; Eph. 2:5, *note*)

c *Death* (physical): v. 17; Gen. 3:19. (Gen. 2:17; Heb. 9:27, *note*)

2:18

d 1 Cor. 11:8-9

2:23

e Gen. 29:14

3:1

f *Satan:* vv. 1-2, 4,13-14; 1 Chr. 21:1. (Gen. 3:1; Rev. 20:10, *note*)

God forbade Adam and Eve to eat on the pain of death (2:17; 3:11,17). The tree was real, not mythical (compare The Pentateuch, p. xxii); it was not, however, any magical or psychological effect of eating the fruit that brought upon man moral disaster and death, but rather his disobedience to God.

(2) Of the "tree of life" (2:9) there are no details except that it was also "in the midst of the garden." The tree acquires significance because of the words in 3:22, that Adam must be expelled from the garden lest he "put out his hand and take also of the tree of life, and eat, and live forever." Adam and Eve were already in a state of sinfulness and in them, because of sin, the seeds of death were planted. There was, evidently, some virtue in the fruit of this tree which would prolong physical life indefinitely. It would have been tragic for men to live endlessly in a state of sin and approaching death. True life is now made available to all mankind, however, through Christ's death upon another tree (Acts 5:30; 10:39; 1 Pet. 2:24). This tree of life obtains an even richer meaning for the redeemed, according to Rev. 2:7; 22:2, in an eternal paradise prepared by God for sinners saved by His grace.

2:23 Woman. Hebrew *Ishshah,* because she was taken out of the man (*Ish*); compare Hos. 2:16. The woman is a type of the Church, the bride of Christ (Eph. 5:25–32; 2 Cor. 11:2–3; compare John 3:28–29; Rev. 19:7–8).

2:24 be joined to. That is, *hold fast* or *cling* (Matt. 19:5; Mark 10:7–8; 1 Cor. 6:16; Eph. 5:31).

3:1 serpent. The serpent, in his Edenic form, is not to be thought of as a writhing reptile. That is the effect of the curse

2:16 THE EDENIC COVENANT

The first or Edenic Covenant required the following responsibilities of Adam:

(1) to propagate the race;
(2) to subdue the earth for man;
(3) to have dominion over the animal creation;
(4) to care for the garden and eat its fruits and herbs; and
(5) to abstain from eating of one tree, the tree of the knowledge of good and evil, on penalty of death for disobedience.

For *notes* on other major covenants, see "Covenants in the Bible" on the facing page.

2:23 TYPES IN THE BIBLE

A type is a divinely purposed illustration of some truth. It may be:

(1) a person (Rom. 5:14);
(2) an event (1 Cor. 10:11);
(3) a thing (Heb. 10:19–20);
(4) an institution (Heb. 9:11–12); or
(5) a ceremonial (1 Cor. 5:7).

Types occur most frequently in the Pentateuch, but are found, more sparingly, elsewhere. The antitype, or fulfillment of the type, is found generally in the NT.

Two warnings are necessary: (1) nothing may be insisted upon as a type without explicit NT authority; and (2) all types not so authenticated must be recognized as having only the authority of analogy, of spiritual congruity.

made. And he said to the woman, [a]"Has God indeed said, 'You shall not eat of every tree of the garden'?"

2 And the woman said to the serpent, "We may eat the fruit of the trees of the garden;

3 "but of the fruit of the tree which *is* in the midst of the garden, God has said, 'You shall not eat it, [b]nor shall you [c]touch it, lest you [d]die.' "

4 Then the serpent said to the woman, "You will not surely die.

5 "For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

6 So when the [e]woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

Second Dispensation: Conscience (Moral Responsibility) (Gen. 4:1—8:14)

7 Then the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings.

The divine interrogation

8 And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife [f]hid themselves from the presence of the LORD God among the trees of the garden.

9 Then the LORD God called to Adam and said to him, "Where *are* you?"

10 So he said, "I heard Your voice in the garden, and I was [g]afraid because I was naked; and I hid myself."

11 And He said, "Who told you that you *were* naked? Have you eaten from the tree of which I commanded you that you should not eat?"

12 Then the man said, "The woman whom You gave *to be* with me, she gave me of the tree, and I ate."

13 And the LORD God said to the woman, "What *is* this you have done?" The woman said, "The serpent [h]deceived me, and I ate."

3:1

a *Test/Tempt:* vv. 1-6,12-13; Gen. 22:1. (Gen. 3:1; James 1:14, *note*)

3:3

b Cp. Gen. 2:17

c Cp. Ex. 19:12, 13

d *Death* (spiritual): v. 3; Matt. 8:22. (Gen. 2:17; Eph. 2:5, *note*)

3:6

e 1 Tim. 2:14

3:8

f Job 31:33

3:10

g Ex. 3:6; Deut. 9:19

3:13

h 2 Cor. 11:3

3:7 THE SECOND DISPENSATION: CONSCIENCE (MORAL RESPONSIBILITY)

Man had now sinned (3:6–7), the first promise of redemption was to be given (3:15), and our first parents were to be expelled from Eden (3:22–24). Man's sin was a rebellion against a specific command of God (2:16–17) and marked a transition from theoretical to experiential knowledge of good and evil (3:5–7,22). Man sinned by entering the realm of moral experience by the wrong door when he could have entered by doing right. So man became as God through a personal experience of the difference between good and evil, but also unlike God in gaining this experience by choosing the wrong instead of the right. Thus he was placed by God under the stewardship of moral responsibility whereby he was accountable to do all known good, to abstain from all known evil, and to approach God through blood sacrifice here instituted in prospect of the finished work of Christ. The result is set forth in the Adamic Covenant (Gen. 3:14–21, see v. 15, *note*). Man failed the test presented to him in this dispensation (witness Gen. 6:5), as in others. Although, as the specific test, this time-era ended with the flood, man continued in his moral responsibility as God added further revelation concerning Himself and His will in succeeding ages (e.g. Acts 24:14–16; Rom. 2:15; 2 Cor. 4:2).

For *notes* on the other dispensations, see: Innocence (Gen. 1:28); Human Government (Gen. 8:15); Promise (Gen. 12:1); Law (Ex. 19:1); Church (Acts 2:1); Kingdom (Rev. 20:4); also Gen. 1:28 and 11:10, *notes*.

(Gen. 3:14). The creature which lent itself to Satan may well have been the most beautiful as it was the most "cunning" of creatures less than man. Traces of that beauty remain despite the curse. Every movement of a serpent is graceful, and many species are beautifully colored. In the serpent, Satan appeared as "an angel of light" (2 Cor. 11:14). Satan is called "serpent" in Rev. 12:9,14,15; 20:2. For the record of the fall of Satan, see Is. 14:12–14, and read carefully *note* at v. 12.

3:6 ate. The tragic consequence of the temptation and fall was nothing less than the universal sinfulness of all humanity. The Holy Spirit's commentary in the NT clearly states that the woman was deceived, whereas the man was not deceived; but both transgressed (1 Tim. 2:14). Satan's assault was threefold (compare Matt. 4:1–11; 1 John 2:16). The temptation was initiated by Satan's introducing doubt and denial of God's Word (Gen. 3:1–5; John 8:44). The fall brought a consciousness of sin, of condemnation, and of separation from God, as indicated by the fact that Adam and Eve "hid themselves from the presence of the LORD God" (Gen. 3:8; see also vv. 9–13). Man's nature became evil and inimical to God (Rom. 5:19; 8:7–8). This state of spiritual death issued in eventual physical death, both being implied in Gen. 2:17 (compare Rom. 5:12–14, where see *notes*). See also Gen. 3:15, *note*.

3:14

a Is. 65:25

3:15

b *Eight Covenants:* vv. 14-20; Gen. 9:16. (Gen. 2:16; Heb. 8:8, *note*)

c Cp. Matt. 3:7

d Is. 7:14; Matt. 1:18,25

e *Sacrifice* (prophetic): v. 15; Gen. 4:4. (Gen. 3:15; Heb. 10:18, *note*)

f *Christ* (first advent): v. 15; Gen. 12:3. (Gen. 3:15; Acts 1:11, *note*)

Second, or Adamic Covenant (v. 15, note)

14 So the LORD God said to the serpent:

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

16 To the woman He said:

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

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

"Cursed *is* the ground for your sake;
In toil you shall eat *of* it
All the days of your life.
18 Both thorns and thistles it shall bring forth for you,
And you shall eat the herb of the field.

3:16

g 1 Cor. 11:3; Eph. 5:22; Titus 2:5; 1 Pet. 3:1

3:15 enmity. As the English word "enmity" comes from the same root as "enemy," so also the Greek word used in the Septuagint at this verse, and the Greek word in the NT commonly rendered "enemy," derive from the same root. Our Lord specifically designates Satan as the "enemy" (Matt. 13:25,28, compare v. 39; probably also Luke 10:19). All men outside of Christ are enemies of God (Rom. 5:10; Col. 1:21; James 4:4); the carnal mind is at enmity with God (Rom. 8:7). This enmity, which is particularly manifested in those who are "enemies of the cross of Christ" (Phil. 3:18), will develop in great intensity in the end times (Rev. 12:13–17). **heel.** The chain of references which begins here includes the promises and prophecies concerning Christ which were fulfilled in His birth and works at His first advent. See, for line of unfulfilled promises and prophecies: Christ (second advent) (Deut. 30:3 to Acts 1:11); Kingdom (OT) (Gen. 1:26–28 to Zech. 12:6–8); Kingdom (NT) (Luke 1:31–33 to 1 Cor. 15:24–28); Day of the LORD (Is. 2:10–22 to Rev. 19:11–21).

3:15

THE ADAMIC COVENANT

The Adamic Covenant conditions the life of fallen man—conditions which must remain till, in the kingdom age, "the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21). The elements of the covenant are:

(1) The serpent, Satan's tool, is cursed (v. 14; Rom. 16:20; 2 Cor. 11:3,14; Rev. 12:9) and becomes God's graphic warning in nature of the effects of sin—from the most beautiful and subtle of creatures to a loathsome reptile. The deepest mystery of the cross of Christ is strikingly pictured by the bronze serpent, a type of Christ "made . . . to be sin for us" in bearing the judgment we deserved (Num. 21:5–9; John 3:14–15; 2 Cor. 5:21).

(2) The first promise of a Redeemer (v. 15). Here begins the "highway of the Seed": Abel, Seth, Noah (Gen. 6:8–10), Shem (Gen. 9:26–27), Abraham (Gen. 12:1–4), Isaac (Gen. 17:19–21), Jacob (Gen. 28:10–14), Judah (Gen. 49:10), David (2 Sam. 7:5–17), Immanuel-Christ (Is. 7:10–14; Matt. 1:1,20–23; John 12:31–33; 1 John 3:8).

(3) The changed state of the woman (v. 16), in three particulars: (a) multiplied conception; (b) pain in motherhood; (c) the headship of the man (compare Gen. 1:26–27). Sin's disorder makes necessary a headship; it is vested in man (Eph. 5:22–25; 1 Cor. 11:7–9; 1 Tim. 2:11–14).

(4) The light occupation of Eden (Gen. 2:15) changed to burdensome labor (3:18–19), because of the earth's being cursed (3:17).

(5) The inevitable sorrow of life (v. 17).

(6) The brevity of life and the tragic certainty of physical death to Adam and all his descendants (v. 19; Rom. 5:12–21). See also Death (spiritual), Gen. 2:17; Eph. 2:5; and *notes.* Nevertheless, the curse upon the ground is for man's sake. It is not good for man to live without toil.

For *notes* on other major covenants, see: Edenic (Gen. 2:16); Noahic (Gen. 9:16); Abrahamic (Gen. 12:2); Mosaic (Ex. 19:5); Palestinian (Deut. 30:3); Davidic (2 Sam. 7:16); New (Heb. 8:8). Follow also the chain references on this subject. See *b* in side margin.

19 In the sweat of your face you
shall eat bread
Till you return to the ground,
For out of it you were taken;
For dust you *are,*
And to [a]dust you shall return."

Adam's faith; God's provision of sacrifice

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

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

Expulsion from Eden

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

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

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

Birth of Cain and Abel

4 NOW Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the LORD."

2 Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD.

4 Abel also [e]brought of the firstborn of his flock and of their fat. And the LORD [f]respected Abel and his [g]offering,

5 but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

Cain exhorted even yet to bring a sin offering

6 So the LORD said to Cain, "Why are you angry? And why has your countenance fallen?

7 "If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire *is* for you, but you should rule over it."

3:19

a *Death* (physical): v. 19; Gen. 5:5. (Gen. 2:17; Heb. 9:27, *note*)

3:20

b *Faith:* v. 20; Gen. 4:4. (Gen. 3:20; Heb. 11:39, *note*)

3:21

c *Righteousness* (garment): v. 21; Job 29:14. (Gen. 3:21; Rev. 19:8, *note*)

3:24

d Cp. Ezek. 1:5, *note*

4:4

e *Faith:* v. 4; Gen. 5:22. (Gen. 3:20; Heb. 11:39, *note*)

f Heb. 11:4

g *Sacrifice* (typical): v. 4; Gen. 8:20. (Gen. 3:15; Heb. 10:18, *note*)

Eve: *life.* The first woman, created from Adam's rib. She was tempted by Satan and ate the fruit from the tree of knowledge, thus disobeying God.

3:21 tunics of skin. A type of Christ, who became for us righteousness (1 Cor. 1:30)—a divinely provided garment that the first sinners might be made fit for God's presence. See Righteousness, garment (Rev. 19:8).

4:1 Cain. Cain is a type of the mere man of the earth. His religion was destitute of any adequate sense of sin or need of atonement. This religious type is described in 2 Pet. 2. Seven things are said of him: he (1) worships in self-will; (2) is angry with God; (3) refuses to bring a sin offering; (4) murders his brother; (5) lies to God; (6) becomes a wanderer; and (7) is, nevertheless, the object of the divine solicitude.

Cain: *possession.* The firstborn son of Adam and Eve who was a farmer. He killed his brother Abel when Abel's meat offering was accepted by God and Cain's produce offering was rejected.

4:2 Abel. Abel is a type of the spiritual man. His sacrifice, in which atoning blood was shed (Heb. 9:22), was therefore at once his confession of sin and the expression of his faith in the interposition of a substitute (Heb. 11:4).

Abel: *vanity.* The second son of Adam and Eve who was murdered by his brother, Cain.

4:4 firstborn of his flock. Type of Christ the Lamb of God, the most constant type of the suffering Messiah,"the Lamb of God who takes away the sin of the world" (John 1:29). A lamb fitly symbolizes the unresisting innocence and harmlessness of the Lord Jesus (Is. 53:7; Matt. 26:52–54; Luke 23:9). This type is brought into prominence by contrast with Cain's bloodless offering of the fruit of the ground and proclaims, in the very infancy of the race, the primal truth that "without shedding of blood there is no remission" (Heb. 9:22; 11:4). Cain acknowledged God as the source of all natural good but rejected His revealed way of worship; Abel, in conformity with that revelation, brought a blood offering, thus confessing himself a sinner. In Cain began all false religion, the essence of which is man's coming to God in his own way.

4:7 sin. Or, "sin offering." In Hebrew the same word is used for "sin" and "sin offering," thus emphasizing in a remarkable way the complete identification of the believer's sin with his sin offering (compare John 3:14 with 2 Cor. 5:21). Here both meanings are brought together. "Sin lies at the door," but so also "a sin offering lies at [your tent] door." It is "where sin abounded" that "grace abounded

III. The Diverse Seeds, Cain and Seth, to the Flood, 4:8—7:24

First murder: history of Cain (cp. Gen. 4:23)

8 Now Cain talked with Abel his brother;* and it came to pass, when
they were in the field, that Cain
rose up against Abel his brother and
[a]killed him.
9 Then the LORD said to Cain,
"Where *is* Abel your brother?" He
said, "I do not know. *Am* I [b]my
brother's keeper?"
10 And He said, "What have you
done? The voice of your brother's
blood cries out to Me from the
ground.
11 "So now you *are* cursed from
the earth, which has opened its
mouth to receive your brother's
blood from your hand.
12 "When you till the ground, it
shall no longer yield its strength to
you. A fugitive and a vagabond you
shall be on the earth."
13 And Cain said to the LORD, "My
punishment *is* greater than I can
bear!
14 "Surely You have driven me out
this day from the face of the ground;
I shall be hidden from Your face; I
shall be a fugitive and a vagabond
on the earth, and it will happen *that*
anyone who finds me will kill me."
15 And the LORD said to him,
"Therefore,* whoever kills Cain,
vengeance shall be taken on him
sevenfold." And the LORD set a
mark on Cain, lest anyone finding
him should kill him.

Cainite civilization

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

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

Birth of Seth

25 And Adam knew his wife again,
and she bore a son and named him

4:8
a Matt. 23:35; Luke 11:51; 1 John 3:12

4:9
b 1 Cor. 8:11-13

4:16
c Jon. 1:3

4:17
d Ps. 49:11

***4:8** Samaritan Pentateuch, Septuagint, Syriac, and Vulgate add *"Let us go out to the field."*
***4:15** Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *Not so.*

much more" (Rom. 5:20). Abel's offering implies a previous instruction (compare Gen. 3:21), for it was "by faith" (Heb. 11:4), and faith is taking God at His word; so that Cain's unbloody offering was a refusal of the divine way. But the LORD made a last appeal to Cain even yet to bring the required offering (Gen. 4:7).

4:15 mark. That is, *for Cain's protection.* The law of Gen. 9:6 was not yet enacted. Compare Ex. 12:23.

4:16 Nod. Literally *wandering.*

4:17 built a city. This early civilization, which perished in the judgment of the flood, was Cainitic in origin, character, and destiny. Many elements of material civilization are mentioned in vv. 16–22—city and pastoral life, and the development of arts and manufacturing. But they deliberately excluded God from their thoughts (Rom. 1:18–23). Observe the boastful speech of Lamech (vv. 23–24). The Cainitic civilization may have been as splendid as that of Greece or Rome, but the divine judgment is according to the moral state, not the material (Gen. 6:5–7). No traces of this advanced civilization have yet been found, nor is the geographic location known. Someday evidences may be uncovered by the archaeologist's spade.

4:22 an instructor. Literally *the forger of all instruments of bronze and iron.*

Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed."

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

Reign of death (Rom. 5:12)

5 THIS is the book of the [a]genealogy of Adam. In the day that God created man, He made him [b]in the likeness of God.

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

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

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

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

Seth's family

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

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

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

9 Enosh lived ninety years, and begot Cainan.*

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

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

12 Cainan lived seventy years, and begot Mahalalel.

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

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

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

16 After he begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters.

17 So all the days of Mahalalel were eight hundred and ninety-five years; and he died.

18 Jared lived one hundred and sixty-two years, and begot Enoch.

5:1
a Gen. 2:4; 6:9
b Gen. 1:27

5:2
c Mark 10:6
d Gen. 1:28; 9:1

5:3
e v. 1
f Gen. 4:25

5:4
g vv. 4-32; cp. 1 Chr. 1:1-4; Luke 3:36-38

5:5
h *Death* (physical): v. 5; Gen. 6:17. (Gen. 2:17; Heb. 9:27, *note*)

5:6
i Gen. 4:26

*5:9 Hebrew *Qenan*

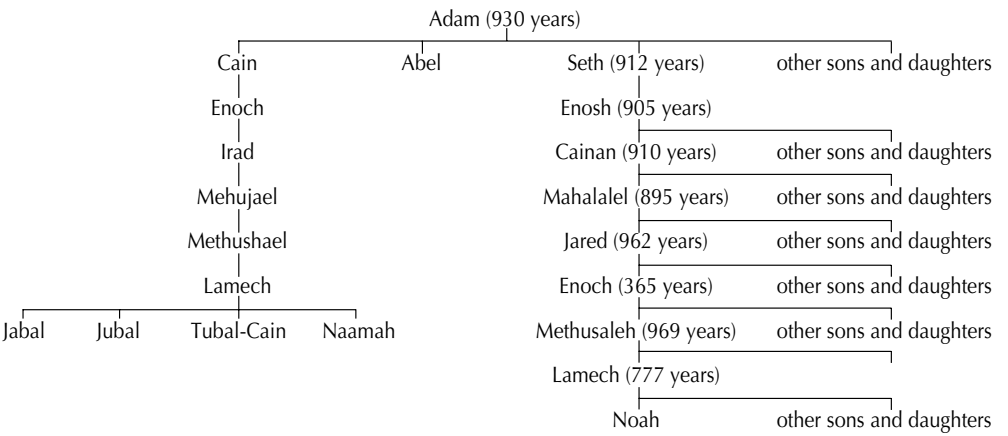
4:25 Seth. Hebrew *Sheth,* meaning *appointed.*

4:26 Enosh. Literally *mortal.*

5:1 Adam. Adam, as the natural head of the race (Luke 3:38) is a contrasting type of Christ, the Head of the new creation. Compare Rom. 5:14; 1 Cor. 15:21–22,45–47.

5:3 years. Scripture does not reveal the date of Adam's creation. For the relation of the early genealogies to this and similar questions, see Gen. 11:10, *note.*

GENEALOGY FROM ADAM TO NOAH



19 After he begot Enoch, Jared
lived eight hundred years, and had
sons and daughters.
20 So all the days of Jared were
nine hundred and sixty-two years;
and he died.
21 Enoch lived sixty-five years, and
begot Methuselah.
22 After he begot Methuselah,
Enoch [a]walked with God three hun-
dred years, and had sons and daugh-
ters.
23 So all the days of Enoch were
three hundred and sixty-five years.
24 And Enoch walked with God;
and he *was* not, for God [b]took him.
25 Methuselah lived one hundred
and eighty-seven years, and begot
Lamech.
26 After he begot Lamech, Methu-
selah lived seven hundred and
eighty-two years, and had sons and
daughters.
27 So all the days of Methuselah
were nine hundred and sixty-nine
years; and he died.
28 Lamech lived one hundred and
eighty-two years, and had a son.
29 And he called his name Noah,
saying, "This *one* will comfort us
concerning our work and the toil of
our hands, because of the ground
which the LORD has cursed."
30 After he begot Noah, Lamech
lived five hundred and ninety-five
years, and had sons and daughters.
31 So all the days of Lamech were
seven hundred and seventy-seven
years; and he died.
32 And Noah was five hundred
years old, and Noah begot Shem,
Ham, and Japheth.

The flood (Gen. 6:1—8:14):
(1) continuation of the race

6 NOW it came to pass, when
men began to multiply on the
face of the earth, and daughters
were born to them,
2 that the sons of God saw the
daughters of men, that they *were*
beautiful; and they took wives for
themselves of all whom they chose.

(2) Warning of the LORD

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

(3) Antediluvian civilization
(see Luke 17:27)

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

(4) Purpose of the LORD in judgment

5 Then the LORD* saw that the
wickedness of man *was* great in the
earth, and *that* every intent of the
thoughts of his heart *was* only evil
continually.
6 And the LORD [f]was sorry that He
had made man on the earth, and He
[g]was grieved in His heart.
7 So the LORD said, "I will [h]destroy
man whom I have created from the

5:22
a *Faith:* vv. 22-24; Gen. 6:22. (Gen. 3:20; Heb. 11:39, *note*)

5:24
b *Miracles* (OT): v. 24; Gen. 7:11. (Gen. 5:24; Jon. 1:17, *note*)

6:3
c *Holy Spirit* (OT): v. 3; Gen. 41:38. (Gen. 1:2; Zech. 12:10, *note*). Cp. 1 Pet. 3:19-20
d 2 Thess. 2:7

6:4
e Cp. Num. 13:32-33

6:6
f Zech. 8:14, *note*
g Cp. Ps. 78:40; Eph. 4:30

6:7
h Gen. 7:4,23

***6:3** Septuagint, Syriac, Targum, and Vulgate read *abide.* ***6:5** Following Masoretic Text and Targum; Vulgate reads *God;* Septuagint reads *LORD God*

5:22 Enoch. Enoch, "taken away so that he did not see death" (Heb. 11:5) before the judgment of the flood, is a type of those saints who are to be translated before the apocalyptic judgments (1 Thess. 4:14–17).

6:5 intent. Literally *the whole imagination,* that is, *including purposes and desires.* Compare Gen. 8:21.

6:4 THE SONS OF GOD

Some hold that the "sons of God" were fallen angels "who did not keep their proper domain" (Jude 6–7, compare "as Sodom and Gomorrah"; 2 Pet. 2:4–9). Accordingly, this intrusion into the human sphere produced a race of wicked giants (Gen. 6:4–6). Others hold that since angels are spoken of in a sexless way (compare Matt. 22:30), and because the words "took wives" signify a lasting marriage, the reference has to do with the breakdown of the separation of the godly line of Seth by intermarriage with the godless line of Cain. A refinement of the latter view holds that the expression "sons of God" refers to all the godly, and "daughters of men" to all the ungodly, irrespective of their natural paternity. Whichever view is held, it is obvious that Satan attempted so to corrupt the race that the Messiah could not come to redeem man. But God salvaged a remnant (Gen. 6:8ff.), and a godly line was preserved. However, there is no remedy for rebellion against God; the judgment predicted by Noah's ancestor fell (Jude 14–15; compare Gen. 7:11; Is. 1:2–7,24–25).

face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them."

(5) Purpose of the LORD in grace

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

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

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

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

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

13 And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth.

14 "Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch.

15 "And this is how you shall make it: The length of the ark *shall be* three hundred [c]cubits, its width fifty cubits, and its height thirty cubits.

16 "You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it *with* lower, second, and third *decks.*

17 "And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which *is* the breath of life; everything that *is* on the earth shall [d]die.

18 "But I will establish My [e]covenant with you; and you shall go into the ark—you, your sons, your wife, and your sons' wives with you.

19 "And of every living thing of all flesh you shall bring two of every *sort* into the ark, to keep *them* alive with you; they shall be male and female.

20 "Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every *kind* will come to you to keep *them* alive.

21 "And you shall take for yourself of all food that is eaten, and you shall gather *it* to yourself; and it shall be food for you and for them."

22 Thus Noah [f]did; according to all that God commanded him, so he did.

(6) Judgment of the flood

7 THEN the LORD said to Noah, "Come into the ark, you and all your household, because I have seen *that* you *are* [g]righteous before Me in this generation.

2 "You shall take with you seven each of every clean animal, a male and his female; two each of animals that *are* [h]unclean, a male and his female;

3 "also seven each of birds of the

6:9

a *Righteousness* (OT): v. 9; Gen. 7:1. (Gen. 6:9; Luke 2:25, *note*)

6:11

b Ezek. 8:17

6:15

c See Weights and Measures (OT), 2 Chr. 2:10, *note*

6:17

d *Death* (physical): v. 17; Mark 5:39. (Gen. 2:17; Heb. 9:27, *note*)

6:18

e Gen. 8:20-9:17

6:22

f *Faith:* v. 22; Gen. 12:5. (Gen. 3:20; Heb. 11:39, *note*)

7:1

g *Righteousness* (OT): v. 1; Gen. 15:6. (Gen. 6:9; Luke 2:25, *note*)

7:2

h See Gen. 6:19, *note*

6:9 perfect. Literally *upright,* or *sincere.* **walked with God.** Noah and Enoch are the two antediluvians of whom it is said that they "walked with God" (Gen. 5:24).

Noah: *rest.* A righteous, God-fearing man who obeyed God's order to build an ark thus saving himself, his family and the living creatures on earth from a devastating flood.

6:14 ark. A type of Christ as the refuge of His people from judgment (Heb. 11:7).

6:15 The dimensions of the ark are themselves an evidence of the accuracy of the Scriptures. On the basis of a cubit as 18 inches, the ark was 450 ft. long with a beam of 75 ft. and a depth of 45 ft. Similar to the proportions of a modern ocean liner, these dimensions are in marked contrast with descriptions of the ark found in ancient mythology. Compare the cuneiform representation of it as shaped like a six-storied cube of 262 ft. with a mast and pilot on top; or the Greek legend, according to Berosus, that it was 3000 ft. long and 1200 ft. wide.

6:16 window. An opening one cubit high, perhaps running round the ark.

6:19 two of every sort. Compare Gen. 7:2. In addition to two animals, etc., commanded here to be preserved for future increase ("male and female"), the further command was given to take of clean animals, that is, animals acceptable for sacrifice, seven each. Exodus gives ten such animals, or but seventy in all. Modern ships carry hundreds of live animals, with their food, besides scores of human beings.

7:1 Come into the ark. Here God's beckoning embraces the basic meanings of this gracious invitation occurring again and again in the Scriptures, even down to the last page (Rev. 22:17). This invitation (1) is extended by God to man; (2) urges him to avail himself of the perfect provision God has made for his preservation; and (3) is given in a time of overwhelming judgment and doom.

air, male and female, to keep the species alive on the face of all the earth.

4 "For after seven more days I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made."

5 And [a]Noah did according to all that the LORD commanded him.

6 Noah *was* six hundred years old when the floodwaters were on the earth.

7 So [b]Noah, with his sons, his wife, and his sons' wives, [c]went into the ark because of the waters of the flood.

8 Of clean animals, of animals that *are* unclean, of birds, and of everything that creeps on the earth,

9 two by two they went into the ark to Noah, male and female, as God had commanded Noah.

10 And it came to pass after seven days that the waters of the flood were on the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on [d]that day all the fountains of the [e]great deep were [f]broken up, and the windows of heaven were opened.

12 And the rain was on the earth forty days and forty nights.

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

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

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

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

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

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

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

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

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

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

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

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

IV. The Flood to Babel, 8:1—11:9

(7) Flood subsides

8 THEN God [i]remembered Noah, and every living thing, and all the animals that *were* with him in the ark. And God made a wind to

7:5
a Gen. 6:22

7:7
b See Gen. 6:9, *note*
c Matt. 24:38

7:11
d Matt. 24:39; Luke 17:27; 2 Pet. 2:5; 3:6
e Is. 51:10
f *Miracles* (OT): v. 11; Gen. 8:2. (Gen. 5:24; Jon. 1:17, *note*)

7:20
g See Weights and Measures (OT), 2 Chr. 2:10, *note*

7:21
h Gen. 7:4

8:1
i Gen. 19:29

*7:22 Septuagint and Vulgate omit *of the spirit.*

7:10 flood. The NT refers to the flood under three aspects: (1) our Lord said that, as it was in the days of Noah, so it will be at the end of this age (Matt. 24:37–39; Luke 17:26–27); (2) Noah himself is used as an illustration of saving faith (Heb. 11:7); and (3) the flood is used as a type of baptism (1 Pet. 3:19–21).

7:11 windows. Literally *floodgates.*

Shem: *name.* A son of Noah who survived the flood and became the father of the Semitic race.

Ham: *warm.* The second son of Noah, who disgraced his father. Ham's son, Canaan, was cursed by Noah to serve Shem.

Japheth: *extension.* The third son of Noah, who was blessed by him.

7:24 days. The number (150) suggests the use of a 30-day month—5 months of 30 days each. Compare Gen. 7:11 and 8:4; also see 8:14, *note.*

pass over the earth, and the waters subsided.

2 The fountains of the deep and the windows of heaven were also [a]stopped, and the rain from heaven was restrained.

3 And the waters receded continually from the earth. At the end of the hundred and fifty days the waters decreased.

4 Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat.

5 And the waters decreased continually until the tenth month. In the tenth *month,* on the first *day* of the month, the tops of the mountains were seen.

6 So it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made.

7 Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth.

8 He also sent out from himself a dove, to see if the waters had receded from the face of the ground.

9 But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters *were* on the face of the whole earth. So he put out his hand and took her, and drew her into the ark to himself.

10 And he waited yet another seven days, and again he sent the dove out from the ark.

11 Then the dove came to him in the evening, and behold, a freshly plucked olive leaf *was* in her mouth; and Noah knew that the waters had receded from the earth.

12 So he waited yet another seven days and sent out the dove, which did not return again to him anymore.

13 And it came to pass in the six hundred and first year, in the first *month,* the first *day* of the month, that the waters were dried up from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry.

14 And in the second month, on the twenty-seventh day of the month, the earth was dried.

Third Dispensation: Human Government (Gen. 8:15—11:32)

15 Then God spoke to Noah, saying,

16 "Go out of the ark, you and your wife, and your sons and your sons' wives with you.

17 "Bring out with you every living thing of all flesh that *is* with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and be [b]fruitful and multiply on the earth."

18 So Noah went out, and his sons and his wife and his sons' wives with him.

19 Every animal, every creeping thing, every bird, *and* whatever creeps on the earth, according to their families, went out of the ark.

20 Then Noah built an [c]altar to the LORD, and took of every clean animal and of every clean bird, and offered [d]burnt offerings on the altar.

21 And the LORD smelled a sooth-

8:2

a *Miracles* (OT): v. 2; Gen. 11:7. (Gen. 5:24; Jon. 1:17, *note*)

8:17

b Gen. 1:22; 9:1,7

8:20

c Gen. 12:7

d *Sacrifice* (typical): v. 20; Gen. 12:7. (Gen. 3:15; Heb. 10:18, *note*)

8:2 windows. Literally *floodgates*.

8:4 Ararat. The name of a country, Armenia; Is. 37:38.

8:14 day of the month. The flood began in the 600th year, 2nd month, 17th day of Noah's life (7:11). It rained 40 days and nights (7:12); the waters continued to increase (7:18), reaching their highest point on the 150th day (7:24), which figure includes the 40 days of 7:12.

The ark rested somewhere in the mountain range known as Ararat (that is, Armenia, 8:4) on the 7th month, 17th day (that is, 74 more days). There followed 40 days before Noah sent out the raven (8:6–7), and three periods of 7 days related to the three releasings of the dove (8:8–12, compare v. 10 "another seven days"). Thus far there were 285 days. The period between the removal of the covering of the ark (601st year, 1st month, 1st day, v. 13) and the third sending forth of the dove is 29 days (deduced by comparing 8:13 with the date of entering the ark, 7:11).

Finally, a comparison of 8:13 with vv. 14–16 indicates a further 57 days' wait before Noah and his family went forth to the dry earth, or 371 days in all, which figure agrees when 7:11 is deducted from 8:14—12 months of 30 days plus 11 days. (The Jews count both the beginning and ending day of a sequence). But the actual elapsed time was exactly a solar year. This is established by multiplying the 12 months, of 7:11 and 8:14, by the 29½ days which comprise a lunar month. The total is 354 days. Add 11 days (17th to 27th of 2nd month, 7:11 and 8:14)—a total of 365 days, one solar year.

ing aroma. Then the LORD said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart *is* evil from his youth; nor will I again destroy every living thing as I have done.

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

Third, or Noahic Covenant
(Gen. 9:16, note)

9 SO God blessed Noah and his sons, and said to them: [a]"Be fruitful and multiply, and fill the earth.*

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

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

4 "But you shall not eat flesh with its [c]life, *that is,* its blood.

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

6 "Whoever[d] sheds [e]man's blood,
By man his blood shall be shed;
For in the image of God
He made man.

7 And as for you, be fruitful and multiply;
Bring forth abundantly in the earth
And multiply in it."

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

9 "And as for Me, behold, I establish My covenant with you and with your descendants* after you,

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

11 "Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth."

***9:1** Compare Genesis 1:28 ***9:9** Literally *seed*

9:1
a v. 7; 8:17

9:2
b Gen. 1:26; Ps. 8:6

9:4
c Lev. 17:11-14

9:6
d *Kingdom* (OT): v. 6; Ex. 3:1. (Gen. 1:26; Zech. 12:8, *note*)
e Gen. 42:22; cp. Gen. 4:9-10; Ex. 21:12,14

9:8
f See Gen. 8:15 and 9:16, *notes*

8:15 **THE THIRD DISPENSATION: HUMAN GOVERNMENT**

This dispensation began when Noah and his family left the ark. As Noah went into a new situation, God (in the Noahic Covenant) subjected humanity to a new test. Before this no man had the right to take another man's life (compare Gen. 4:10–11,14–15,23–24). In this new dispensation, although man's direct moral responsibility to God continued ("Render . . . to God the things that are God's," Matt. 22:21), God delegated to him certain areas of His authority, in which he was to obey God through submission to his fellow man ("Render . . . to Caesar the things that are Caesar's," Matt. 22:21). So God instituted a corporate relationship of man to man in human government.

The highest function of government is the protection of human life, out of which arises the responsibility of capital punishment. Man is not individually to avenge murder but, as a corporate group, he is to safeguard the sanctity of human life as a gift of God which cannot rightly be disposed of except as God permits. "The authorities that exist are appointed by God," and to resist the authorities is to resist God (Rom. 13:1–2). Whereas in the preceding dispensation restraint upon men was internal (Gen. 6:3) as God's Spirit worked through moral responsibility, now a new and external restraint was added, that is, the power of civil government.

Man failed to rule righteously. That both Jew and Gentile have governed for self, not for God, is sadly apparent. This failure was seen racially in the confusion of Babel (Gen. 11:9); in the failure of Israel in the period of the theocracy, which closed with captivity in Babylon (2 Chr. 36:15–21); and in the failure of the nations in the "times of the Gentiles" (Luke 21:24; compare Dan. 2:31–45). Man's rule will finally be superseded by the glorious reign of our Lord Jesus Christ, whose right to reign is incontestable (Is. 9:6–7; Jer. 23:5–6; 33:17; Ezek. 21:27; Luke 1:30–33; Rev. 11:15–18; 19:16; 20:4–6). The dispensation of Human Government was followed as a specific test of obedience by that of Promise, when God called Abram as His instrument of blessing to mankind. However, man's responsibility for government did not cease but will continue until Christ sets up His kingdom.

For *notes* on other dispensations, see: Innocence (Gen. 1:28); Conscience or Moral Responsibility (Gen. 3:7); Promise (Gen. 12:1); Law (Ex. 19:1); Church (Acts 2:1); Kingdom (Rev. 20:4); also *notes* on Gen. 1:28 and 11:10.

12 And God said: "This *is* the sign
of the covenant which I make be-
tween Me and you, and every living
creature that *is* with you, for per-
petual generations:
13 "I set My rainbow in the cloud,
and it shall be for the sign of the
covenant between Me and the
earth.
14 "It shall be, when I bring a
cloud over the earth, that the rain-
bow shall be seen in the cloud;
15 "and I will remember My cov-
enant which *is* between Me and
you and every living creature of all
flesh; the waters shall never again
become a flood to destroy all flesh.
16 "The rainbow shall be in the
cloud, and I will look on it to re-
member the everlasting [a]covenant
between God and every living crea-
ture of all flesh that *is* on the earth."

9:16

a *Eight Covenants:* 8:21-9:17,24-27; Gen. 12:2. (Gen. 2:16; Heb. 8:8, *note*)

9:16 THE NOAHIC COVENANT

The Noahic Covenant reaffirms the conditions of life of fallen man as announced by the Adamic Covenant, and institutes the principle of human government to curb the outbreak of sin, since the threat of divine judgment in the form of another flood has been removed. The elements of the covenant are:

(1) Man is made responsible to protect the sanctity of human life by orderly rule over the individual man, even to capital punishment (Gen. 9:5–6; compare Rom. 13:1–7).

(2) No additional curse is placed upon the ground, nor is man to fear another universal flood (Gen. 8:21; 9:11–16).

(3) The order of nature is confirmed (Gen. 8:22; 9:2).

(4) The flesh of animals is added to man's diet (Gen. 9:3–4). Presumably man had been a vegetarian prior to the flood.

(5) A prophetic declaration is made that descendants of Canaan, one of Ham's sons, will be servants to their brethren (Gen. 9:25–26).

(6) A prophetic declaration is made that Shem will have a unique relation to the LORD (Gen. 9:26–27). All divine revelation is through Semitic men, and Christ, after the flesh, descends from Shem.

(7) A prophetic declaration is made that from Japheth will descend the enlarged races (Gen. 9:27). Government, science, and art, speaking broadly, are and have been Japhetic, so that history is the indisputable record of the exact fulfillment of these declarations.

For *notes* on other major covenants, see: Edenic (Gen. 2:16); Adamic (Gen. 3:15); Abrahamic (Gen. 12:2); Mosaic (Ex. 19:5); Palestinian (Deut. 30:3); Davidic (2 Sam. 7:16); New (Heb. 8:8).

17 And God said to Noah, "This *is*
the sign of the covenant which I
have established between Me and
all flesh that *is* on the earth."
18 Now the sons of Noah who
went out of the ark were Shem,
Ham, and Japheth. And Ham *was*
the father of Canaan.
19 These three *were* the sons of
Noah, and from these the whole
earth was populated.

Noah's sin

20 And Noah began *to be* a farmer,
and he planted a vineyard.
21 Then he drank of the wine and
was drunk, and became uncovered
in his tent.
22 And Ham, the father of Canaan,
saw the nakedness of his father, and
told his two brothers outside.
23 But Shem and Japheth took a
garment, laid *it* on both their shoul-
ders, and went backward and cov-
ered the nakedness of their father.
Their faces *were* turned away, and
they did not see their father's
nakedness.

9:25

b See v. 16, *note,* pars. (5)-(7, *note*)

c Josh. 9:23

Noah's prophecy

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

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

26 And he said:

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

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

9:13 rainbow. The rainbow is not said to have come into existence at this time but only to have been invested with the character of a sign.

Noah's family (Gen. 9:28—10:32)

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

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

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

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

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

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

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

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

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

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

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

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

13 Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim,

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

15 Canaan begot Sidon his firstborn, and Heth;

16 the Jebusite, the Amorite, and the Girgashite;

17 the Hivite, the Arkite, and the Sinite;

18 the Arvadite, the Zemarite, and the Hamathite. Afterward the families of the Canaanites were dispersed.

***10:3** Spelled *Diphath* in 1 Chronicles 1:6
***10:4** Spelled *Rodanim* in Samaritan Pentateuch and 1 Chronicles 1:7

10:2
a 1 Chr. 1:5-7

10:6
b 1 Chr. 1:8-16

10:8
c Mic. 5:6

10:10
d See Is. 13:1 and Rev. 18:2, *notes;* cp. Gen. 11:10, *note*

10:11
e See Nah. 1:1, *note*

10:2 Gomer. Progenitor of the ancient Cimmerians and Cimbri, from whom are descended the Celtic family. **Magog.** From Magog may be descended the ancient Scythians (Josephus, *Ant.* 1,vi,i), who lived north of the Black Sea. For Magog in prophecy, compare Ezek. 38:2; 39:6; Rev. 20:8. **Madai.** Progenitor of the ancient Medes. **Javan.** Progenitor of those who peopled Greece, Syria, etc. **Tubal.** Some believe that Tubal's descendants peopled the region south of the Black Sea, from whence they spread north and south. It is quite possible that Tobolsk perpetuates the tribal name. **Meshech.** Progenitor of a race mentioned in connection with Tubal, Magog, and other northern nations (Ezek. 38:2; 39:6). Many think Russia is modern Magog, Tubal, and Meshech. **Tiras.** According to ancient opinion, progenitor of the Thracians, more recently the Tyrsenoi, a people occupying the coast lands of the Aegean Sea.

10:3 Ashkenaz. Jeremiah 51:27 reveals that the Ashkenaz lived in the vicinity of Ararat, Armenia. In later Jewish literature Ashkenaz is employed as a designation of Germany. The *Ashkenazim* were Jews who had their abode in Germanic countries, just as the *Sephardim* denote Jews of Portugal and Spain. **Riphath, and Togarmah.** Inhabitants of Asia Minor.

10:4 Elishah. Perhaps peoples from Sicily or Cyprus. **Tarshish.** Tarshish is frequently mentioned in the OT as a flourishing seaport (compare 1 Kin. 10:22; Jon. 1:3). This may well be a reference to Tartessus in ancient Spain. **Dodanim.** This name may allude to the people of the Rhodian islands in the Aegean Sea.

10:6 Cush. Ethiopia. **Mizraim.** Egypt. **Put.** Sometimes written "Phut," Put refers to Lybia.

10:15 Sidon. Sidon, sometimes called "Zidon," once was the capital of ancient Phoenicia. **Heth.** Ancestor of the Hittites.

10:16 Jebusite. A tribe in the neighborhood of Jerusalem, which was also called Jebus (Judg. 19:10).

10:1 AN ETHNOLOGICAL TABLE: NOAH'S FAMILY

Genesis 10 contains the earliest ethnological table in the literature of the ancient world, compiled centuries before the Homeric writings. In this table of nations there is a remarkable perception of the ethnic and linguistic situation of the age of Noah and his descendants. Virtually all the names here have been found in archaeological discoveries of the past century.

Many of these names reappear subsequently in Hebrew literature in Is. 13–27; Jer. 46–51; Ezek. 25–32. Eleven of the names reappear in Ezek. 27: Javan, Tubal, Meshech, Togarmah, Kittim, Dedan, Lud, Sidon, Tarshish, Arvad, and Mizraim, which is (Egypt). Kittim (Cyprus) is named also in Is. 23; Sidon, in Is. 23:4ff.; Jer. 47:4; Egypt, in Is. 19; Jer. 46; Ezek. 29–32. Babel, or Babylon, is prophetically discussed in Is. 13,47; Jer. 50,51; as well as Rev. 17,18. Elam reappears in Is. 21:2; Jer. 49:34–39; and Tarshish in Is. 23:1,6. Magog is dominant in Ezek. 38,39. Some of these prophecies have not yet been completely fulfilled; thus some of these areas and tribes will have a history in God's program thousands of years after their names first appeared.

19 And the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza; then as you go toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha.

20 These *were* the sons of Ham, according to their families, according to their languages, in their lands *and* in their nations.

21 And *children* were born also to Shem, the father of all the children of Eber, the brother of Japheth the elder.

22 The [a]sons of Shem *were* Elam, Asshur, [b]Arphaxad, Lud, and Aram.

23 The sons of Aram *were* Uz, Hul, Gether, and Mash.*

24 Arphaxad begot Salah,* and Salah begot Eber.

25 To Eber were born two sons: the name of one *was* Peleg, for in his days the earth was divided; and his brother's name *was* Joktan.

26 Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah,

27 Hadoram, Uzal, Diklah,

28 Obal,* Abimael, Sheba,

29 Ophir, Havilah, and Jobab. All these *were* the sons of Joktan.

30 And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east.

31 These *were* the sons of Shem, according to their families, according to their languages, in their lands, according to their nations.

32 These *were* the families of the sons of Noah, according to their generations, in their nations; and [c]from these the nations were divided on the earth after the flood.

10:22
a Gen. 11:10-26; 1 Chr. 1:17-28
b v. 24; Luke 3:36

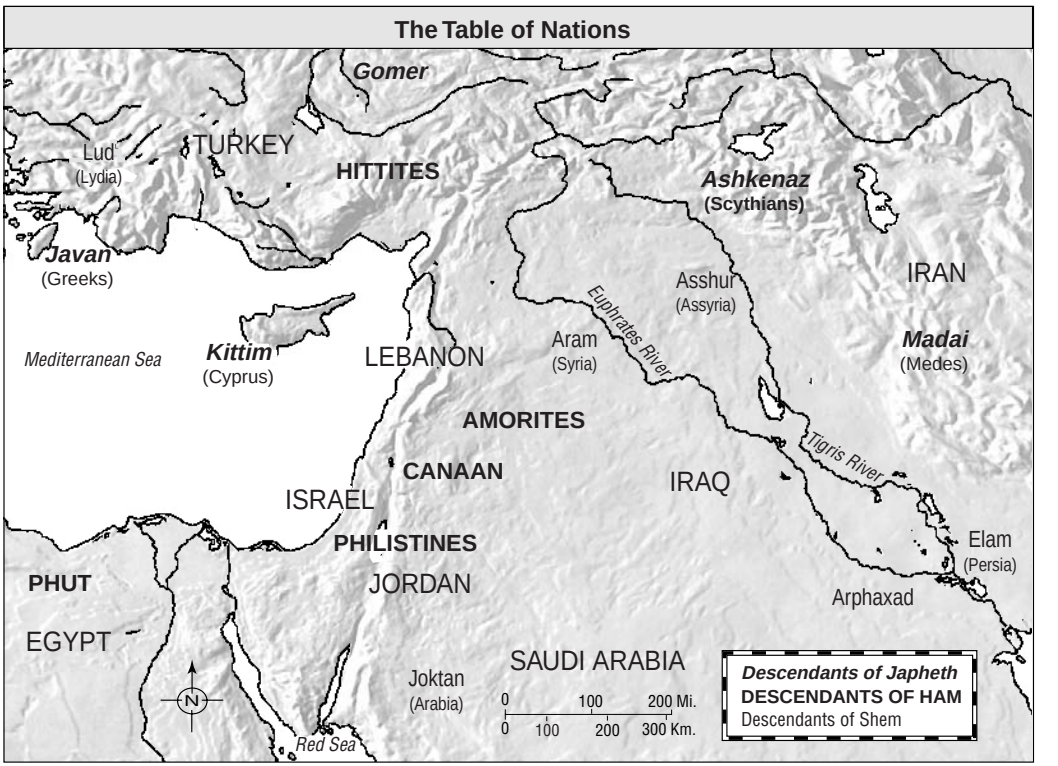
10:32
c v. 1

***10:23** Called *Meshech* in Septuagint and 1 Chronicles 1:17 ***10:24** Following Masoretic Text, Vulgate, and Targum; Septuagint reads *Arphaxad begot Cainan, and Cainan begot Salah* (compare Luke 3:35–36). ***10:28** Spelled *Ebal* in 1 Chronicles 1:22

10:22 Elam. A people east of Babylon and the Persian Gulf. **Asshur.** Assyria.

10:23 Uz. A place in northern Arabia, where Job lived (Job 1:1).

10:29 Ophir. Ophir, at the southern end of the Red Sea, was famous for its gold (1 Kin. 9:28; 10:11); almug trees were evidently plentiful there also. See 1 Kin. 10:11, *note*.



Man's failure at Babel. Life continues under the Adamic and Noahic Covenants

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

11:4
a Deut. 1:28

11:7
b *Miracles* (OT): vv. 7-9; Gen. 12:17. (Gen. 5:24; Jon. 1:17, *note*)

V. From the Call of Abram to the Death of Joseph, 11:10—50:26

Ancestry of Abram

10 This *is* the genealogy of Shem: Shem *was* one hundred years old, and begot [c]Arphaxad two years after the flood.
11 After he begot Arphaxad, Shem lived five hundred years, and begot sons and daughters.
12 Arphaxad lived thirty-five years, and begot Salah.
13 After he begot Salah, Arphaxad lived four hundred and three years, and begot sons and daughters.
14 Salah lived thirty years, and begot Eber.
15 After he begot Eber, Salah lived four hundred and three years, and begot sons and daughters.
16 Eber lived thirty-four years, and begot Peleg.
17 After he begot Peleg, Eber lived four hundred and thirty years, and begot sons and daughters.
18 Peleg lived thirty years, and begot Reu.
19 After he begot Reu, Peleg lived two hundred and nine years, and begot sons and daughters.
20 Reu lived thirty-two years, and begot Serug.
21 After he begot Serug, Reu lived two hundred and seven years, and begot sons and daughters.
22 Serug lived thirty years, and begot Nahor.
23 After he begot Nahor, Serug lived two hundred years, and begot sons and daughters.

11:10
c Gen. 10:22,24; 1 Chr. 1:17,18; Luke 3:36

11:1 one language. In judgment upon sinful man's first attempt to establish a world state in opposition to the divine rule, God struck at the very thing which binds men together, namely, a common language (vv. 7–9).

11:4 tower. Among the discoveries of archaeology in Mesopotamia are the ziggurats, terrace towers built for worship of pagan deities.

11:9 As an interesting play on words, Babel is compared with *balal* the Hebrew word meaning *to confuse.* See v. 1 and Is. 13:1, *notes;* compare Rev. 18:2, *note.*

Babel: *confusion.* A name for the early city of Babylon, established by Nimrod. It was the site of an attempt to build a tower to reach heaven: the earliest attempt of the Babylonians' rebellion against God.

11:10 after the flood. Scripture does not provide data by which the date of the flood can be discovered. (See *notes* on Gen. 1:1; 5:3.) The Hebrew word rendered "begot" does not necessarily mean *only* that, but often means *became an ancestor of;* and the Biblical word "son," though often indicating an immediate child, may also be the equivalent of our English word "descendant." Thus Matt. 1:1 calls Jesus Christ "the Son of David, the Son of Abraham." See also Matt. 22:42. The genealogy in Matt. 1:8 says that Joram begot Uzziah, thus omitting three links: Ahaziah, Joash, and Amaziah, all kings of Judah whose names would have been known to every Jew. Also compare Ezra 7:3 with 1 Chr. 6:7–11. In view of all these facts we see that Gen. 11:10 means that, when Shem was 100 years old, his wife bore a child who was either Arphaxad or an ancestor of Arphaxad. Many links in the chain of ancestry may have been left unmentioned.

24 Nahor lived twenty-nine years,
and begot Terah.
25 After he begot Terah, Nahor
lived one hundred and nineteen
years, and begot sons and daugh-
ters.
26 Now Terah lived seventy years,
and begot Abram, Nahor, and Ha-
ran.
27 This *is* the genealogy of Terah:
Terah begot [a]Abram, Nahor, and
[b]Haran. Haran begot Lot.
28 And Haran died before his fa-
ther Terah in his native land, in Ur
of the Chaldeans.
29 Then Abram and Nahor took
wives: the name of Abram's wife
was [c]Sarai, and the name of Nahor's
wife, Milcah, the daughter of Haran
the father of Milcah and the father
of Iscah.
30 But [d]Sarai was barren; she had
no child.

Wasted years at Haran

31 And Terah took his son Abram
and his grandson Lot, the son of Ha-
ran, and his daughter-in-law Sarai,
his son Abram's wife, and they
went out with them from [e]Ur of the
Chaldeans to go to the land of Ca-
naan; and they came to Haran and
dwelt there.
32 So the days of Terah were two
hundred and five years, and Terah
died in Haran.

11:27
a Gen. 17:5
b v. 31; Gen. 12:4
11:29
c Gen. 17:5
11:30
d Gen. 16:1
11:31
e Gen. 15:7; Neh. 9:7

11:27 Abram. Later called *Abraham,* Gen. 17:5. Approximately 1950 B.C. Evidence is not yet available for setting a precise date for the life of Abram. Some conservative scholars place him as early as 2200 B.C.; others, as late as 1650. In this edition of the Bible, an estimate of approximately 2100 B.C. for the birth of Abram is used.

11:28 Ur of the Chaldeans. This city was located in southern Mesopotamia. Excavations have shown that its material civilization was far advanced, even long before the time of Abram; its houses show a level of material welfare in Abram's day equal to that of Babylon in Nebuchadnezzar's time, more than 1000 years later.

Ur of the Chaldeans: *light.* The native city of Abraham in southern Babylonia from which his father, Terah, moved the family to Haran.

11:29 Sarai. Later called *Sarah,* Gen. 17:15. **Milcah.** Ancestress of Rebekah; compare Gen. 22:20; 24:15.

11:31 Haran. A city in northwestern Mesopotamia, about 600 miles from Ur, is named after this man. See latter part of this verse.

Haran: *mountaineer.* The destination city of Abraham's father, Terah, after leaving Ur. The city from which Abraham was called by God to go to Canaan.

11:10 DIVINE DEALING WITH THE HUMAN RACE

Genesis 11 and 12 mark an important turning point in the divine dealing. Up to this point the history has been that of the whole Adamic race. There has been neither Jew nor Gentile; all have been one in "the first man Adam." Henceforth, in the Scripture record, humanity must be thought of as a vast stream from which God, in the call of Abram and the creation of the nation of Israel, has but drawn off a rivulet through which He may at last purify the great river itself. Israel was called to be a witness to the unity of God in the midst of universal idolatry (Deut. 6:4; Is. 43:10–12); to illustrate the blessedness of serving the true God (Deut. 33:26–29); to receive and preserve the divine revelations (Deut. 4:5–8; Rom. 3:1–2); and to be the human channel for the Messiah (Gen. 21:12; 28:10,14; 49:10; 2 Sam. 7:16–17; Is. 7:13–14; Matt. 1:1).

The reader of Scripture should hold firmly in mind:

(1) From Gen. 12 to Matt. 12:45 the Scriptures have primarily in view Israel, the rivulet, not the great Gentile river; though again and again the universality of the ultimate divine intent breaks into view (e.g. Gen. 12:3; Is. 2:2,4; 5:26; 9:1–2; 11:10–12; 42:1–6; 49:6,12; 52:15; 54:3; 55:5; 60:3,5,11–16; 61:6,9; 62:2; 66:12,18–19; Jer. 16:19; Joel 3:9–10; Mal. 1:11; Rom. 9; 10; and 11; Gal. 3:8–14).

(2) The human race, Gentile and Jew, goes on under the Adamic and Noahic Covenants, continuing under the dispensations (stewardship responsibilities) of Conscience (Moral Responsibility) and Human Government. Israel, in addition, received the light and added responsibility of, first the Abrahamic, and then the Mosaic and Palestinian Covenants.

(3) The moral history of the Gentile world beginning with Babel, as it descended into the sin of idolatry and its resulting perversion of morals, is described by the Holy Spirit in Rom. 1:18–32, along with its moral accountability (Rom. 2:1–16). Conscience never acquits: it either *accuses* or *excuses.*

(4) Where the law later became known to the Gentiles, it was to them, as to Israel, "the ministry of death," a "curse" (Rom. 3:19–20; 7:9–10; 2 Cor. 3:7; Gal. 3:10). And

(5) a wholly new responsibility arises when either Jew or Gentile knows the gospel (John 3:18–19,36; 15:22–24; 16:9; 1 John 5:9–12).

Fourth Dispensation: Promise (Gen. 12:1—Ex. 18:27). Fourth or Abrahamic Covenant. (See Gen. 12:2, note; cp. 13:14–18; 15:1–21; 17:4–8; 22:15–24; 26:1–5; 28:10–15)

12 NOW the LORD had said to Abram:

"Get [a]out of your country,
From your family
And from your father's house,
To a land that I will show you.
2 [b]I will make you a great [c]nation;
I will bless you
And make your name great;
And you shall be a blessing.
3 I will bless those who bless you,
And I will curse him who
curses you;
And in [d]you all the families of
the earth shall be [e]blessed."

Abram in the land: worship, communion, and promise

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

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

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

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

8And he moved from there to the mountain east of Bethel, and he pitched his tent *with* Bethel on the

*12:6 Hebrew *Alon Moreh*

12:1
a *Separation:* vv. 1-5; Gen. 13:9. (Gen. 12:1; 2 Cor. 6:17, *note*)

12:2
b *Eight Covenants:* vv. 1-3,7; Ex. 19:5. (Gen. 2:16; Heb. 8:8, *note*)
c *Israel* (origin): vv. 1-3; Gen. 13:15. (Gen. 12:2; Rom. 11:26, *note*)

12:3
d *Christ* (first advent): v. 3; Gen. 17:19. (Gen. 3:15; Acts 1:11, *note*)
e *Gospel:* v. 3; Is. 41:27. (Gen. 12:3; Rev. 14:6, *note*)

12:5
f *Faith:* vv. 1-5; Gen. 13:18. (Gen. 3:20; Heb. 11:39, *note*)

12:6
g Ps. 60:6, *note*

12:7
h *Sacrifice* (typical): vv. 7-8; Gen. 13:18. (Gen. 3:15; Heb. 10:18, *note*)
i *Theophanies:* v. 7; Gen. 17:1. (Gen. 12:7, *note;* Dan. 10:5)

12:1 said to Abram. The events of this sentence are referred to in chapter 11:27–32.

12:7 the LORD appeared. Theophanies are preincarnate appearances of God the Son either in angelic or human form, by manifested glory (Ezek. 1), or in a manner not described (Gen. 17:1). See marginal note *i* also. **give this land.** The verb "give" appears over 1000 times in the Bible, with greatest frequency in relation to God's giving

12:1 THE FOURTH DISPENSATION: PROMISE

This dispensation extended from the call of Abram to the giving of the law at Sinai (Ex. 19:3ff.). Its stewardship was based upon God's covenant with Abram, first cited here, Gen. 12:1–3, and confirmed and enlarged in Gen. 13:14–17; 15:1–7; 17:1–8,15–19; 22:16–18; 26:2–5,24; 28:13–15; 31:13; 35:9–12.

Observe (1) the specific provisions affecting Abram himself (Gen. 15:15) and his son and grandson, Isaac and Jacob (Gen. 26:1–5; 28:10–16), under which individual blessing depended on individual obedience (Gen. 12:1; compare 22:18; 26:5).

(2) God made an unconditional promise of blessings through Abram's seed (a) to the nation Israel to inherit a specific territory forever (Gen. 12:2; 15:18–21; 17:7–8); (b) to the Church as in Christ (Gal. 3:16,28–29); and (c) to the Gentile nations (Gen. 12:3).

(3) There was a promise of blessing on those individuals and nations who bless Abram's descendants, and a curse laid on those who persecute the Jews (Gen. 12:3; Matt. 25:31–46). Consequently this dispensation had varied emphases. To the Gentiles of that period, there was little direct application other than the test implied by Gen. 12:3 and illustrated by God's blessing or judgment upon individuals (Pharaoh, Gen. 12:17; Abimelech, Gen. 20:3,17, etc.), or nations (e.g. Egypt, Gen. 47—50; Ex. 1—15) who treated Abram or his descendants well or ill.

In the continuance through the centuries of this stewardship of truth, believers of the Church age are called upon to trust God as Abram did (Rom. 4:11,16,23–25; Gal. 3:6–9), and thus enter into the blessings of the covenant which inaugurated the dispensation of Promise.

God's promises to Abram and his seed certainly did not terminate at Sinai with the giving of the law (Gal. 3:17). Both OT and NT are full of post-Sinaitic promises concerning Israel and the land which is to be Israel's everlasting possession (e.g. Ex. 32:13; 33:1–3; Lev. 23:10; 25:2; 26:6; Deut. 6:1–23; 8:1–18; Josh. 1:2,11; 24:13; Acts 7:17; Rom. 9:4). But as a specific test of Israel's stewardship of divine truth, the dispensation of Promise was superseded, though not annulled, by the law that was given at Sinai (Ex. 19:3ff.).

Other dispensational *notes:* Innocence (Gen. 1:28); Conscience or Moral Responsibility (Gen. 3:7); Human Government (Gen. 8:15); Law (Ex. 19:1); Church (Acts 2:1); Kingdom (Rev. 20:4); see also Gen. 1:28 and 11:10, *notes.*

west and Ai on the east; there he built an altar to the LORD and called on the name of the LORD.

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

Under trial Abram fails, forsaking the place of blessing

10 Now there was a famine in the land, and Abram went down to Egypt to dwell there, for the famine *was* severe in the land.

11 And it came to pass, when he was close to entering Egypt, that he said to Sarai his wife, "Indeed I know that you *are* a woman of beautiful countenance.

12 "Therefore it will happen, when the Egyptians see you, that they will say, 'This *is* his wife'; and they will kill me, but they will let you live.

13 [b]"Please say you *are* my sister, that it may be well with me for your sake, and that I* may live because of you."

14 So it was, when Abram came into Egypt, that the Egyptians saw

12:9
a Gen. 13:1,3

12:13
b Cp. Gen. 20:1-18; 26:6-11

***12:13** Literally *my soul*

the land of Palestine to His people Israel, a truth here announced for the first time but repeated in nearly 150 passages in the OT from the days of the patriarchs to the return from the exile (Neh. 9:35,36) and even incorporated in the Decalogue (Ex. 20:12).

12:8 Bethel. One of the sacred places of Canaan, means *house of God* (Gen. 28:1–22; see 35:7, *note*). It was at this place that Jeroboam chose to practice his idolatry (1 Kin. 12:28—13:6), whereupon God's judgment decreed the destruction of Bethel despite its sacred memories (1 Kin. 13:1–5; 2 Kin. 23:15–17; Amos 3:14–15). Although God must act ultimately in judgment against that which is contrary to His character, whatever its former associations, such action is accompanied by the sorrow of His divine compassion (Ex. 34:6–7).

12:9 the South. This translates the Hebrew word Negev, which is based on a word meaning "to be dry." It is a geographical term which refers to a specific section of Palestine (e.g. Gen. 13:1) located between Debir and the Arabian Desert. It is an arid region most of the year. Since this area was south of the larger part of Israel, the word also came to be used to denote that direction (compare Gen. 13:14; Dan. 8:4,9; 11:5, etc.).

12:13 you are my sister. Abram's proposal was partial truth, for Sarai was his half sister (Gen. 20:12), but what was told was with intent of deception. Compare Gen. 26:7.

12:2

THE ABRAHAMIC COVENANT

The Abrahamic Covenant as formed (Gen. 12:1–4) and confirmed (Gen. 13:14–17; 15:1–7,18–21; 17:1–8) is in three aspects:

(1) The promise of a great nation: "I will make you a great nation" (Gen. 12:2). This had primary reference to Israel, the descendants of Jacob, to whom the everlasting possession of the land is promised (Gen. 17:8), to whom the everlasting covenant is given (Gen. 17:7), and to whom God said, "I will be their God" (Gen. 17:8). Abraham was also promised that he would father other nations (compare Gen. 17:6,20), principally fulfilled through Ishmael and Esau.

(2) Four personal promises are given to Abraham: (a) To be the father of numerous descendants (Gen. 17:16). (b) To receive personal blessing, "I will bless you," fulfilled in two ways: temporally (Gen. 13:14–15,17; 15:18; 24:34–35); and spiritually (Gen. 15:6; John 8:56). (c) To receive personal honor, "and make your name great" (Gen. 12:2), fulfilled in recognition by all who honor the Bible. And (d) to be the channel of blessing, "And you shall be a blessing" (Gen. 12:2), fulfilled: in blessings to others through his seed, Israel, who became the instruments of divine revelation; through Abraham as an example of pious faith (Rom. 4:1–22); and preeminently through Christ, Abraham's Seed (Gal. 3:16).

(3) Promises to the Gentiles. (a) "I will bless those who bless you" (Gen. 12:3). Those who honor Abraham will be blessed. (b) "And I will curse him who curses you" (Gen. 12:3). This was a warning literally fulfilled in the history of Israel's persecutions. It has invariably fared ill with the people who have persecuted the Jew—well with those who have protected him. For a nation to commit the sin of anti-Semitism brings inevitable judgment. The future will still more remarkably prove this principle (Deut. 30:7; Is. 14:1–2; Joel 3:1–8; Mic. 5:7–9; Hag. 2:22; Zech. 14:1–3; Matt. 25:40,45). (c) "And in you all the families of the earth shall be blessed" (Gen. 12:3). This is the great evangelic promise fulfilled in Abraham's Seed, Christ, and in all the spiritual seed of Abraham who, like Abraham, are justified by faith (Rom. 4:3; Gal. 3:6–9,16,29; compare John 8:56–58). It gives added revelation and confirmation of the promise of the Adamic Covenant concerning the Seed of the woman (Gen. 3:15).

The Abrahamic Covenant reveals the sovereign purpose of God to fulfill through Abraham His program for Israel, and to provide in Christ the Savior for all who believe. The ultimate fulfillment is made to rest upon the divine promise and the power of God rather than upon human faithfulness.

For *notes* on the other major covenants, see: Edenic (Gen. 2:16); Adamic (Gen. 3:15); Noahic (Gen. 9:16); Mosaic (Ex. 19:5); Palestinian (Deut. 30:3); Davidic (2 Sam. 7:16); New (Heb. 8:8).

the woman, that she *was* very beautiful.

15 The princes of Pharaoh also saw her and commended her to Pharaoh. And the woman was taken to Pharaoh's house.

16 He [a]treated Abram well for her sake. He [b]had sheep, oxen, male donkeys, male and female servants, female donkeys, and camels.

17 But the LORD [c]plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

18 And Pharaoh called Abram and said, "What *is* this you have done to me? Why did you not tell me that she *was* your wife?

19 "Why did you say, 'She *is* my sister'? I might have taken her as my wife. Now therefore, here is your wife; take *her* and go your way."

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

Abram's return

13 THEN Abram went up from Egypt, he and his wife and all that he had, and [d]Lot with him, to the [e]South.*

2 Abram *was* very [f]rich in livestock, in silver, and in gold.

3 And he went on his journey from the [g]South as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,

4 to the place of the altar which he had made there at first. And there Abram [h]called on the name of the LORD.

*13:1 Hebrew *Negev*

12:16
a Gen. 20:14
b Gen. 13:2

12:17
c *Miracles* (OT): v. 17; Gen. 15:17. (Gen. 5:24; Jon. 1:17, *note*)

13:1
d Gen. 12:4; 14:12,16
e See Gen. 12:9, *note*

13:2
f Gen. 24:35

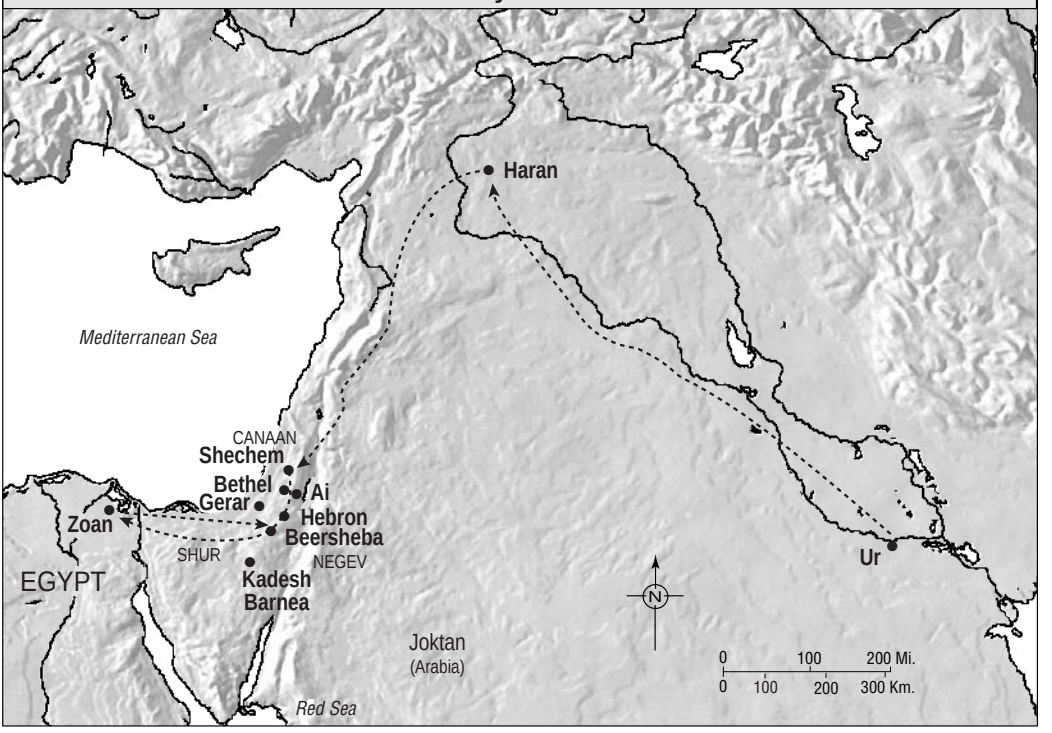
13:3
g See Gen. 12:9, *note*

13:4
h Gen. 12:8; 21:33

Abram: *a high father.* Name later changed to Abraham. A righteous man called by God to leave his family and country and move to Canaan. Abram's obedience to God was rewarded by his becoming the father of many nations.

Lot: *veil.* The nephew of Abraham who lived near the city of Sodom that was destroyed. He and his daughters were saved, but his wife, in looking back at the burning city, was turned into a pillar of salt. Father of the Moabites and Ammonites.

The Journeys of Abraham



Abram's separation from Lot

5 Lot also, who went with Abram,
had flocks and herds and tents.
6 Now the land was not able to
support them, that they might dwell
together, for their possessions were
so great that they could not dwell
together.
7 And there was strife between
the herdsmen of Abram's livestock
and the herdsmen of Lot's livestock.
The Canaanites and the Perizzites
then dwelt in the land.
8 So Abram said to Lot, "Please let
there be no strife between you and
me, and between my herdsmen and
your herdsmen; for we *are* brethren.
9 "*Is* not the whole land before
you? Please [a]separate from me. If
you take the left, then I will go to
the right; or, if *you go* to the right,
then I will go to the left."

Lot's first step in backsliding
(see Gen. 13:12; 19:1,33)

10 And Lot lifted his eyes and saw
all the plain of Jordan, that it *was*
well watered everywhere (before
the LORD destroyed Sodom and Go-
morrah) like the garden of the LORD,
like the land of Egypt as you go to-
ward Zoar.
11 Then Lot chose for himself all
the plain of Jordan, and Lot jour-
neyed east. And they separated from
each other.

Lot's second step in backsliding
(see Gen. 13:10; 19:1,33)

12 Abram dwelt in the land of Ca-
naan, and Lot dwelt in the cities of
the plain and pitched *his* tent even
as far as Sodom.
13 But the [b]men of Sodom *were*
exceedingly wicked and sinful
against the LORD.

Under Abrahamic Covenant
the land is given;
natural posterity promised (v. 16)

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

Abram delivers Lot

14 AND it came to pass in the
days of Amraphel king of Shi-
nar, Arioch king of Ellasar, Chedor-
laomer king of Elam, and Tidal king
of nations,*
2 *that* they made war with Bera
king of Sodom, Birsha king of Go-
morrah, Shinab king of Admah,
Shemeber king of Zeboiim, and the
king of Bela (that is, Zoar).
3 All these joined together in the
Valley of Siddim (that is, the Salt
Sea).
4 Twelve years they served Ched-
orlaomer, and in the thirteenth year
they rebelled.
5 In the fourteenth year Chedor-
laomer and the kings that *were* with
him came and attacked the Repha-
im in Ashteroth Karnaim, the Zuz-
im in Ham, the Emim in Shaveh
Kiriathaim,
6 and the Horites in their moun-
tain of Seir, as far as El Paran, which
is by the wilderness.
7 Then they turned back and came
to En Mishpat (that *is,* Kadesh), and
attacked all the country of the Ama-

13:9
a *Separation:* vv. 7-11,14-17; Ex. 6:6. (Gen. 12:1; 2 Cor. 6:17, *note*)

13:13
b Gen. 18:20-21

13:15
c *Israel* (covenant): vv. 15-17; Gen. 15:5. (Gen. 12:2; Rom. 11:26, *note*)

13:16
d Gen. 15:5; 28:14

13:18
e *Faith:* vv. 14-18; Gen. 14:22. (Gen. 3:20; Heb. 11:39, *note*)
f *Sacrifice* (typical): v. 18; Gen. 22:8. (Gen. 3:15; Heb. 10:18, *note*)

***13:15** Literally *seed,* and so throughout the book
***13:18** Hebrew *Alon Mamre* ***14:1** Hebrew *goyim*

13:10 well watered everywhere. At least as early as the time of Joshua, most of the Jordan valley was desolate, utterly unlike the description in this verse. Yet the destructive critics have thought that this story originated in the time of the later Israelite kingdom. Archaeological research has now proved that the Jordan valley was filled with populous cities for many centuries, but that most of these had disappeared by the time of Joshua. The spade of the archaeologist has served again and again to confirm the Scriptures, not to deny them.

lekites, and also the Amorites who dwelt in Hazezon Tamar.

8 And the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that *is,* Zoar) went out and joined together in battle in the Valley of Siddim

9 against Chedorlaomer king of Elam, Tidal king of nations,* Amraphel king of Shinar, and Arioch king of Ellasar—four kings against five.

10 Now the Valley of Siddim *was full of* asphalt pits; and the kings of Sodom and Gomorrah fled; *some* fell there, and the remainder fled to the mountains.

14:13

a Gen. 39:14

11 Then they took all the goods of Sodom and Gomorrah, and all their provisions, and went their way.

12 They also took Lot, Abram's brother's son who dwelt in Sodom, and his goods, and departed.

13 Then one who had escaped came and told Abram the [a]Hebrew, for he dwelt by the terebinth trees of Mamre* the Amorite, brother of Eshcol and brother of Aner; and they *were* allies with Abram.

14 Now when Abram heard that his brother was taken captive, he armed his three hundred and eighteen trained *servants* who were born in his own house, and went in pursuit as far as Dan.

15 He divided his forces against them by night, and he and his servants attacked them and pursued them as far as Hobah, which *is* north of Damascus.

16 So he brought back all the goods, and also brought back his brother Lot and his goods, as well as the women and the people.

God reveals Himself as El Elyon (v. 18)

17 And the king of Sodom went out to meet him at the Valley of Shaveh (that *is,* the King's Valley), after his return from the defeat of Chedorlaomer and the kings who *were* with him.

18 Then Melchizedek king of Salem brought out bread and wine; he *was* the priest of [b]God Most High.

19 And he blessed him and said:

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

And he [c]gave him a [d]tithe of all.

***14:9** Hebrew *goyim* ***14:13** Hebrew *Alon Mamre*

14:18

b *Deity* (names of): v. 18; Gen. 15:2. (Gen. 1:1; Mal. 3:18, *note*)

14:20

c Heb. 7:4

d Gen. 28:22; Lev. 27:30

14:9 four kings against five. It was formerly doubted that kings from distant Mesopotamia could conduct a powerful expedition so far from their own land at this early time, but there is now much evidence of similar expeditions. One reason that some have questioned the historicity of this chapter is the description of the kings as following a route near the extreme eastern edge of Palestine (v. 5). Archaeologists, however, have discovered the towns mentioned in v. 5 and have found that they were heavily fortified at the time of Abram. Regarding Sodom and Gomorrah, see Gen. 19:28, *note.*

14:13 Hebrew. This is the first time that the word "Hebrew" is used in the Bible. It may be derived from "Eber," Abram's ancestor (Gen. 10:25).

14:14 trained servants. The Hebrew word used here occurs nowhere else in the Hebrew Bible; it is employed in early Egyptian documents to indicate the hired soldiers of Palestinian chiefs at this period. **went in pursuit.** Abram, the separated man, had power to help. Compare Gen. 19:29; 2 Tim. 2:20–21.

14:18 Melchizedek king of Salem. Melchizedek is a type of Christ the King-Priest. The type strictly applies to the priestly work of Christ in resurrection, since Melchizedek presents only the memorials of sacrifice, bread and wine. "According to the order of Melchizedek" (Ps. 110:4; Heb. 5:5–6; 6:20) refers to the royal authority and unending duration of Christ's high priesthood (Heb. 7:23–24). The Aaronic priesthood was often interrupted by death. Christ is a priest according to the order of Melchizedek, as King of righteousness, King of peace (Is. 11:4–9; Heb. 7:2), and in the endlessness of His priesthood; but the Aaronic priesthood typifies His priestly work. **Salem.** Salem means *peace.* Compare Heb. 7:2. This is the first mention of Salem (Jerusalem) in the Bible. Its existence as early as this is evidenced by the Tell el Amarna Tablets, discovered at Tell el Amarna in Egypt. These tablets are letters between the kings of Egypt in the 15th century B.C. and various rulers in Palestine and elsewhere. They throw much light on conditions in Palestine at that early time and corroborate the general picture of Canaan given in Genesis.

Archaeology has demonstrated the existence, as early as the time of Abram, of numerous Palestinian cities mentioned in Genesis. Many cities referred to in later books of the Bible, but not in Genesis, were not founded until a much later period, as excavation proves. **priest** First mention of priest. **God Most High.** See *note* on p. 28.

Melchizedek: *king of righteousness.* The priest-king of Salem (Jerusalem) who blessed Abraham. The writer of the book of Hebrews stated that Melchizedek was a type of Christ.

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

14:22
a *Faith:* vv. 22-24; Gen. 15:6. (Gen. 3:20; Heb. 11:39, *note*)

Abrahamic Covenant confirmed: a spiritual seed promised (v. 5)

15 AFTER these things the word
of the LORD came to Abram
in a vision, saying, "Do not be
afraid, Abram. I *am* your shield,
your exceedingly great reward."
2 [b]But Abram said, [c]"Lord GOD,
what will You give me, seeing I go
childless, and the heir of my house
is Eliezer of Damascus?"
3 Then Abram said, "Look, You
have given me no offspring; indeed
one born in my house is my heir!"

15:2
b *Bible prayers* (OT): vv. 2-3; Gen. 17:18. (Gen. 15:2; Hab. 3:1, *note*)
c *Deity* (names of): v. 2; Gen. 17:1. (Gen. 1:1; Mal. 3:18, *note*)

14:18 MOST HIGH, GOD MOST HIGH

Hebrew *El Elyon*. *"Elyon"* means simply *highest; El Elyon* is "God the highest."

(1) The first revelation of this name (v. 18) indicates its distinctive meanings. Abram, returning from his victory over the confederated kings (Gen. 14:1–17), is met by Melchizedek, king of Salem . . . the "priest of God Most High" *(El Elyon),* who blesses Abram in the name of *El Elyon,* "Possessor of heaven and earth." This revelation produced a remarkable impression upon the patriarch. Not only did he at once give Melchizedek "a tithe of" the spoil of the battle, but when the king of Sodom offered some of that spoil to Abram, his answer was: "I have raised my hand to the LORD [Jehovah], God Most High [*El Elyon*], the Possessor of heaven and earth, that I will take nothing, from a thread to a sandal strap," etc. (Gen. 14:22–23).

(a) The LORD (Jehovah) is known to a Gentile king (Melchizedek) by the name "God Most High" *(El Elyon);* (b) a Gentile is the priest of *El Elyon* and (c) His distinctive character as Most High God is "Possessor of heaven and earth."

Appropriately to this Gentile knowledge of God by His name "Most High," it is written that "the Most High divided their inheritance to the nations [that is, Gentiles], When He separated the sons of Adam," etc. (Deut. 32:8). As "Possessor of heaven and earth," it was the prerogative of the Most High to distribute the earth among the nations according to whatever principle He chose. That principle is declared in Deut. 32:8. The same thing is taught by the use of the name in Daniel, the book of Gentile prophecy (Dan. 3:26; 4:17,24,25, 32,34; 5:18,21).

(2) As "Possessor of heaven and earth," the Most High God has and exercises authority in both spheres: (a) the heavenly authority of *El Elyon* (e.g. Dan. 4:35,37; Is. 14:13–14; Matt. 28:18); (b) the earthly authority of *El Elyon* (e.g. Deut. 32:8; 2 Sam. 22:14–15; Ps. 9:2–5; 21:7; 47:2–4; 56:2–3; 82:6,8; 83:16–18; 91:9–12; Dan. 5:18). For other names of Deity, see *notes* on: Gen. 1:1; 15:2; 17:1; 21:33; Ex. 34:6; 1 Sam. 1:3; Mal. 3:18.

15:2 LORD, LORD GOD

"Lord" (Hebrew *Adon, Adonai*).

(1) The primary meaning of *"Adon," "Adonai,"* is *Master,* and it is applied in the OT Scriptures both to Deity and to man. The latter instances are distinguished by the omission of the capital. As applied to man, the word is used of two relationships: master and husband (Gen. 24:9,10,12: "master," may illustrate the former; Gen. 18:12, "lord," the latter). Both these relationships exist between Christ and the believer (John 13:13, Teacher; 2 Cor. 11:2, husband).

(2) Two principles inhere in the relation of master and servant: (a) the master's right to implicit obedience (Luke 6:46; John 13:13–14); (b) the servant's right to direction in service (Is. 6:8–11). Clear distinction in the use of the divine names is illustrated in Ex. 4:10–12. Moses feels his weakness and incompetence, and "Moses said to the LORD [Jehovah], O my Lord, [*Adonai*], I am not eloquent," etc. Since service is in question, Moses appropriately addresses Jehovah as Lord. But now power is in question, and it is not the Lord *(Adonai)* but Jehovah (LORD) who answers (referring to creation power)—"The LORD said to him, Who has made man's mouth? . . . Now therefore, go, and I will be with your mouth." The same distinction appears in Josh. 7:8–11.

"Lord GOD" (Hebrew *Adonai Jehovah*).

When used distinctively this compound name, while gathering into one the special meanings of each (see Ex. 34:6, *note*), will be found to emphasize the *Adonai* rather than the *Jehovah* character of Deity. (The following passages may suffice to illustrate this: Gen. 15:2,8; Deut. 3:24; 9:26; Josh. 7:7; Judg. 6:22; 16:28; 2 Sam. 7:18–20,28–29; 1 Kin. 2:26; Ps. 69:6; 71:5; Is. 7:7). For other names of Deity, see *notes* on: Gen. 1:1; 14:18; 17:1; 21:33; Ex. 34:6; 1 Sam. 1:3; Mal. 3:18.

4 And behold, the word of the LORD *came* to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir."

5 Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, [a]"So shall your [b]descendants be."

6 And he [c]believed in the LORD, and He [d]accounted it to him for [e]righteousness.

Israel's captivity predicted by God

7 Then He said to him, "I *am* the LORD, who brought you out of Ur of the Chaldeans, to give you this land to inherit it."

8 And he said, "Lord GOD, how shall I know that I will inherit it?"

9 So He said to him, "Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon."

10 Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two.

11 And when the vultures came down on the carcasses, Abram drove them away.

12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror *and* great darkness fell upon him.

13 Then He said to Abram: "Know certainly that your descendants will be strangers in a land *that is* not theirs, and will serve them, and they will afflict them four hundred years.

14 "And also the nation whom they serve I will judge; afterward they shall come out with great possessions.

15 "Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age.

16 "But in the fourth generation they shall return here, for the [f]iniquity of the Amorites *is* not yet complete."

17 And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that [g]passed between those pieces.

Boundaries of the land

18 On the same day the LORD made a covenant with Abram, saying:

"To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates—

19 "the Kenites, the Kenezzites, the Kadmonites,

20 "the [h]Hittites, the Perizzites, the Rephaim,

21 "the Amorites, the Canaanites, the Girgashites, and the Jebusites."

Sarai's scheme fails

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

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

15:5

a Rom. 4:18; cp. Heb. 11:12

b *Israel* (covenant): vv. 1-5, 18-21; Gen. 17:19. (Gen. 12:2; Rom. 11:26, *note*)

15:6

c *Faith:* v. 6; Gen. 21:1. (Gen. 3:20; Heb. 11:39, *note*)

d *Imputation:* v. 6; Ps. 32:2. (Gen. 15:6; James 2:23, *note*)

e *Righteousness* (OT): v. 6; Prov. 21:15. (Gen. 6:9; Luke 2:25, *note*)

15:16

f See Lev. 18:24, *note*

15:17

g *Miracles* (OT): v. 17; Gen. 19:11. (Gen. 5:24; Jon. 1:17, *note*)

15:20

h See 2 Kin. 7:6, *note*

16:2

i Cp. Gen. 30:3

j Gen. 3:17

15:6 accounted it to him for righteousness. This is the first occurrence of the vital and sole condition of salvation. Man is without righteousness (Ps. 51:5; Rom. 3:23); if he is to be just in God's sight, God must reckon His own righteousness to man's account through man's trust in Him. The quotation of this passage in Rom. 4:3 indicates that the method of salvation in OT and NT is the same. Galatians 3:3,6 affirms that the Christian life is one of faith, because it was entered by this way. In James 2:21 the teaching is that saving faith manifests itself in works as in Abraham's offering of Isaac (Gen. 22).

15:17 smoking oven. Hebrew denotes *a portable firepot.*

15:18 given this land. The gift of the land is modified by prophecies of three dispossessions and restorations (vv. 13–14,16; Deut. 28:62–65; 30:1–3; Jer. 25:11–12). Two dispossessions and restorations have been accomplished. Israel is now in the third dispersion, from which she will be restored at the return of the Lord as King under the Davidic Covenant (see 2 Sam. 7:16, *note;* compare Deut. 30:3; Jer. 23:5–8; Ezek. 37:21–25; Luke 1:30–33; Acts 15:14–17). **river of Egypt.** Not the Nile but a small stream south of Gaza, known as *Wadi el Arish.*

15:19 These ten nations (vv. 19–21) are sometimes summarized by three, as in Ex. 23:28; or by six, Ex. 3:17; or by seven, Josh. 24:11; compare Acts 13:19.

Sarai: *contentious.* The wife of Abraham who conceived and gave birth to Isaac in her old age. Her name was later changed to Sarah: *princess.*

3 Then Sarai, Abram's wife, took
Hagar her maid, the Egyptian, and
gave her to her husband Abram to
be his wife, after Abram had dwelt
ten years in the land of Canaan.
4 So he went in to Hagar, and she
conceived. And when she saw that
she had conceived, her mistress be-
came [a]despised in her eyes.
5 Then Sarai said to Abram, "My
wrong *be* upon you! I gave my maid
into your embrace; and when she
saw that she had conceived, I be-
came despised in her eyes. The
LORD judge between you and me."
6 So Abram said to Sarai, "Indeed
your maid *is* in your hand; do to her
as you please." And when Sarai
dealt harshly with her, she fled from
her presence.
7 Now the [b]Angel of the LORD
found her by a spring of water in
the wilderness, by the spring on the
way to Shur.
8 And He said, "Hagar, Sarai's
maid, where have you come from,
and where are you going?" She said,
"I am fleeing from the presence of
my mistress Sarai."
9 The Angel of the LORD said to
her, "Return to your mistress, and
submit yourself under her hand."
10 Then the Angel of the LORD said
to her, "I will [c]multiply your de-
scendants exceedingly, so that they
shall not be counted for multitude."
11 And the Angel of the LORD said
to her:

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

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

Revelation of God as El Shaddai, Almighty God

17 WHEN Abram was ninety-
nine years old, the LORD [d]ap-
peared to Abram and said to him, "I
am Almighty [e]God; walk before Me
and be blameless.
2 "And I will make My covenant
between Me and you, and will [f]mul-
tiply you exceedingly."
3 Then Abram fell on his face, and
God talked with him, saying:

Abram becomes Abraham

4 "As for Me, behold, My cov-
enant is with you, and you shall be
a father of many nations.
5 "No longer shall your name be
called Abram, but your name shall
be Abraham; for I have made you a
[g]father of many nations.

16:4
a 1 Sam. 1:6-7

16:7
b *Angel* (of the LORD): vv. 7-12; Gen. 21:17. (Gen. 16:7; Judg. 2:1, *note*)

16:10
c Gen. 17:20

17:1
d *Theophanies:* vv. 1-22; Gen. 18:1. (Gen. 12:7, *note;* Dan. 10:5)
e *Deity* (names of): v. 1; Gen. 21:33. (Gen. 1:1; Mal. 3:18, *note*)

17:2
f Gen. 12:2; 18:18

17:5
g Rom. 4:17

16:3 Hagar is a type of the law which, as Paul says, "gives birth to bondage." Compare Gal. 4:24–25.

Hagar: *flight.* The maidservant of Sarai who had a son Ishmael by Abraham. She and her son were later sent away from Abraham's family.

16:11 Ishmael, the child of Sarai's and Abram's lapse into unbelief, was the progenitor of the Arabs, the traditional enemies of the Jewish people. Moreover Muhammed, the founder of Islam, whose adherents form Christianity's most difficult missionary problem, came from the line of Ishmael. Islam is the world religion which is, perhaps, closest to Christianity; thus it is the hardest to penetrate with the Gospel of Christ.

Ishmael: *whom God hears.* The son of Abraham by Sarai's maidservant, Hagar. He was the father of many nations.

16:14 Beer Lahai Roi. Literally *the well of Him who lives and sees me.* Gen. 24:62; 25:11.

17:1 blameless. Literally *upright* or *sincere.*

17:5 Abram. Literally *exalted father.* **Abraham.** Literally *father of a multitude.*

17:10 circumcised. The rite of circumcision first ap-

Abrahamic Covenant confirmed again and made everlasting

6 "I will make you exceedingly fruitful; and I will make [a]nations of you, and [b]kings shall come from you.
7 "And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you.
8 "Also I [c]give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God."

Circumcision instituted as sign of Abrahamic Covenant

9 And God said to Abraham: "As for you, you shall keep My covenant, you and your descendants after you throughout their generations.
10 "This *is* My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised;
11 "and you shall be circumcised in the flesh of your foreskins, and it shall be a [d]sign of the covenant between Me and you.
12 "He who is eight days old among you shall be [e]circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant.
13 "He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant.
14 "And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."

Promise concerning Isaac, in whom the line of Christ runs

15 Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah *shall be* her name.
16 "And I will bless her and also give you a son by her; then I will bless her, and she shall be *a mother of* nations; [f]kings of peoples shall be from her."
17 Then Abraham [g]fell on his face and [h]laughed, and said in his heart, "Shall *a child* be born to a man who

17:6
a Gen. 35:11
b Gen. 36:31; 1 Sam. 8:22

17:8
c Gen. 12:7; 13:15; Acts 7:5

17:11
d Rom. 4:9-12

17:12
e Luke 2:21; Rom. 2:25-29; 4:9-12; 1 Cor. 7:18-19; Gal. 5:2-3; cp. Col. 2:11

17:16
f Gen. 36:31; 1 Sam. 8:22

17:17
g v. 3
h Gen. 18:12

pears in the Biblical record after the announcement of the Abrahamic Covenant (Gen. 12:1). The sign of the covenant between the LORD and Noah was the rainbow (Gen. 9:13; compare 8:20–22), in regard to which man himself had no responsibility. But this token of God's covenant with Abraham, circumcision, becomes effective only by the voluntary obedience of man, especially of parent toward child, and thus indicates (1) man's responsibility; (2) his faith in God's Word (Rom. 4:11–12); and (3) his assent to the condition of divine mercy. The circumcised man was to identify himself as a member of Israel.

Circumcision was practiced in Egypt at a very early time, but not among the Babylonians or the Hurrians (Horites) who made up a large part of the population of Palestine in Abraham's day. Genesis 17 does not describe its origin but tells how God prescribed it for Abraham and his descendants, and gave it a spiritual meaning.

17:15 Sarah. Literally *princess.*

17:1 ALMIGHTY GOD

Hebrew *El Shaddai.*

Shaddai is the name of God characteristically used by the patriarchs prior to the giving of the law at Sinai. Its most frequent occurrence is in the Book of Job, where *Shaddai* occurs thirty-one times. The name *Jehovah* largely replaces it from Ex. 6 onward, where attention is centered more particularly on Israel as God's covenant people.

(1) *El Shaddai* is the name of God which sets Him forth primarily as the strengthener and satisfier of His people. It is to be regretted that *Shaddai* was translated "Almighty." The primary name, *El* or *Elohim,* sufficiently signifies almightiness. "All-sufficient" would far better express the characteristic use of the name in Scripture.

(2) Almighty God *(El Shaddai)* not only enriches but makes fruitful. This is nowhere better illustrated than in the first occurrence of the name (Gen. 17:1–8). To a man ninety-nine years of age, and "as good as dead" (Heb. 11:12), He said: "I am Almighty God . . . I will make My covenant between Me and you, and will multiply you exceedingly." The same thing is taught by the use of the name in Gen. 28:3–4.

(3) As bestower of fruitfulness, Almighty God *(El Shaddai)* chastens His people. For the moral connection of chastening with fruit-bearing, see John 15:2; compare Ruth 1:20; Heb. 12:10. Hence, Almighty is the characteristic name of God in Job. The hand of *Shaddai* falls upon Job, the best man of his time, not in judgment but in purifying unto greater fruitfulness (Job 5:17–25). For other names of Deity, see *notes* on: Gen. 1:1; 14:18; 15:2; 21:33; Ex. 34:6; 1 Sam. 1:3; Mal. 3:18.

is one hundred years old? And shall Sarah, who is ninety years old, bear *a child?* "

18 And Abraham [a]said to God, "Oh, that Ishmael might live before You!"

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

Ishmael to be a nation

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

21 "But My [f]covenant I will establish with Isaac, whom Sarah shall bear to you at this set [g]time next year."

22 Then He finished talking with him, and God went up from Abraham.

23 So Abraham took Ishmael his son, all who were born in his house and all who were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskins that very same day, as God had said to him.

24 Abraham *was* ninety-nine years old when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old when he was circumcised in the flesh of his foreskin.

26 That very same day Abraham was circumcised, and his son Ishmael;

27 and all the men of his house, born in the house or bought with money from a foreigner, were circumcised with him.

Abraham, "the Friend of God"
(cp. John 3:29; 15:13–15)

18 THEN the LORD [h]appeared to him by the terebinth trees of Mamre,* as he was sitting in the tent door in the heat of the day.

2 So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw *them,* he ran from the tent door to meet them, and bowed himself to the ground,

3 and said, "My Lord, if I have now found favor in Your sight, do not pass on by Your servant.

4 "Please let a little water be brought, and wash your feet, and rest yourselves under the tree.

5 "And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant." They said, "Do as you have said."

6 So Abraham hurried into the tent to Sarah and said, "Quickly, make ready three measures of fine meal; knead *it* and make cakes."

7 And Abraham ran to the herd, took a tender and good calf, gave *it* to a young man, and he hastened to prepare it.

8 So he took butter and milk and the calf which he had prepared, and set *it* before them; and he stood by them under the tree as they ate.

9 Then they said to him, "Where *is* Sarah your wife?" So he said, "Here, in the tent."

10 And He said, "I will certainly return to you according to the time of life, and behold, [i]Sarah your wife shall have a son." (Sarah was listening in the tent door which *was* behind him.)

11 Now Abraham and Sarah were [j]old, well advanced in age; *and* Sarah had passed the age of childbearing.*

12 Therefore Sarah [k]laughed within herself, saying, "After I have grown old, shall I have pleasure, my lord being old also?"

13 And the LORD said to Abraham, "Why did Sarah laugh, saying, 'Shall I surely bear *a child,* since I am old?'

14 "Is [l]anything too hard for the LORD? At the appointed time I will

17:18
a *Bible prayers* (OT): vv. 17-18; Gen. 18:23. (Gen. 15:2; Hab. 3:1, *note*)

17:19
b *Israel* (covenant): vv. 15-21; Gen. 22:16. (Gen. 12:2; Rom. 11:26, *note*)
c *Christ* (first advent): v. 19; Gen. 24:60. (Gen. 3:15; Acts 1:11, *note*)

17:20
d Gen. 16:10; 25:12-16
e Gen. 21:13,18

17:21
f Gen. 26:2-5
g Gen. 18:14

18:1
h *Theophanies:* vv. 1,17,22,33; Gen. 26:2. (Gen. 12:7, *note;* Dan. 10:5)

18:10
i Rom. 9:9

18:11
j Cp. Luke 1:18

18:12
k Gen. 17:17

18:14
l Num. 11:23; Matt. 19:26; Mark 10:27

***18:1** Hebrew *Alon Mamre* ***18:11** Literally *the manner of women had ceased to be with Sarah*

17:19 Isaac. Literally *he laughs.*
18:1 appeared. The three men in v. 2 apparently are the Second Person of the Godhead and two angels (see Heb. 1:4, *note*). The two angels appear again in Gen. 19:1.

return to you, according to the time of life, and Sarah shall have a son."

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

16 Then the men rose from there and looked toward Sodom, and Abraham went with them to send them on the way.

17 And the LORD said, "Shall I hide from Abraham what I am doing,

18 "since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be [a]blessed in him?

19 "For I have known him, in order that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him."

20 And the LORD said, "Because the [b]outcry against Sodom and Gomorrah is great, and because their [c]sin is very grave,

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

22 Then the men turned away from there and went toward Sodom, but Abraham still stood before the LORD.

Abraham, the intercessor

23 And Abraham came near and said, [d]"Would You also [e]destroy the [f]righteous with the wicked?

24 "Suppose there were fifty righteous within the city; would You also destroy the place and not spare *it* for the fifty righteous that were in it?

25 "Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth [g]do right?"

26 So the LORD said, [h]"If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes."

27 Then Abraham answered and said, "Indeed now, I who *am but* dust and ashes have taken it upon myself to speak to the Lord:

28 "Suppose there were five less than the fifty righteous; would You destroy all of the city for *lack of* five?" So He said, "If I find there forty-five, I will not destroy *it.*"

29 And he spoke to Him yet again and said, "Suppose there should be forty found there?" So He said, "I will not do *it* for the sake of forty."

30 Then he said, "Let not the Lord be angry, and I will speak: Suppose thirty should be found there?" So He said, "I will not do *it* if I find thirty there."

31 And he said, "Indeed now, I have taken it upon myself to speak to the Lord: Suppose twenty should be found there?" So He said, "I will not destroy *it* for the sake of twenty."

32 Then he said, "Let not the Lord be angry, and I will speak but once more: Suppose ten should be found there?" And He said, "I will not destroy *it* for the sake of ten."

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

Lot's third step in backsliding: a great man in Sodom (v. 1; cp. Gen. 13:10,12; 19:33)

19 NOW the two [i]angels [j]came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw *them,* he rose to meet them, and he bowed himself with his face toward the ground.

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

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

18:18
a Gen. 12:3; 22:18

18:20
b Gen. 19:13
c Gen. 13:13

18:23
d *Bible prayers* (OT): vv. 23-33; Gen. 24:12. (Gen. 15:2; Hab. 3:1, *note*)
e Job 9:22
f Gen. 20:4

18:25
g Deut. 32:4

18:26
h Jer. 5:1

19:1
i See Heb. 1:4, *note*
j Cp. Gen. 18:2,16,22

19:2
k Gen. 18:4; 24:32

19:3
l *Leaven:* v. 3; Ex. 12:8. (Gen. 19:3; Matt. 13:33, *note*)

18:23 came near. Verses 1–8: communion and intercession go together.

19:1 was sitting in the gate. Lot held a position of authority in Sodom (compare Deut. 21:19–21).

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

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

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

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

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

9 And they said, "Stand back!" Then they said, "This one came in to stay *here,* and he keeps acting as a [a]judge; now we will deal worse with you than with them." So they pressed hard against the man Lot, and came near to break down the door.

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

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

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

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

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

Destruction of Sodom

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

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

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

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

19 "Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but I cannot escape to the mountains, lest some evil overtake me and I die.

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

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

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

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

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

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

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

***19:17** Septuagint, Syriac, and Vulgate read *they.*

19:9
a Cp. Ex. 2:14

19:11
b *Miracles* (OT): vv. 11,24-26; Gen. 20:17. (Gen. 5:24; Jon. 1:17, *note*)

19:13
c Gen. 18:20

19:15
d See Heb. 1:4, *note*

19:17
e Cp. Matt. 24:16-18
f Gen. 14:10

19:24
g Lev. 10:2
h Deut. 29:23; Is. 9-10; 3:9; 13:19; Jer. 23:14; 49:18; 50:40; Lam. 4:6; Ezek. 16:48,56; Amos 4:11; Zeph. 2:9; Matt. 10:15; Mark 6:11; Rom. 9:29; 2 Pet. 2:6; Jude 7; Rev. 11:8; Cp. Matt. 11:23-24; Luke 10:12; 17:29

19:26
i Luke 17:32

19:9 Then they said. The world's contempt for a worldly believer.

19:14 Lot went out and spoke. Lot had utterly lost his testimony. In gaining influence (Gen. 19:1) he had lost power even in his own family.

19:22 Zoar. That is, *Little.*

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

Lot's final step in backsliding
(cp. Gen. 13:10,12; 19:1; cp. Luke 22:31–62)

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

Abraham's lapse at Gerar
(cp. Gen. 26:6–32)

20 AND Abraham journeyed from there to the [e]South, and dwelt between [f]Kadesh and Shur, and stayed in [g]Gerar.
2 Now Abraham said of Sarah his wife, "She *is* my [h]sister." And Abimelech king of Gerar sent and took Sarah.
3 But God came to Abimelech in a dream by night, and said to him, "Indeed you *are* a dead man because of the woman whom you have taken, for she *is* a man's wife."
4 But Abimelech had not come near her; and he said, "Lord, [i]will You slay a righteous nation also?
5 "Did he not say to me, 'She *is* my sister'? And she, even she herself said, 'He *is* my brother.' In the integrity of my heart and innocence of my hands I have done this."

19:27
a Gen. 18:22

19:29
b See v. 36, *note*

19:37
c Deut. 2:9,19

19:38
d Num. 21:24

20:1
e See Gen. 12:9, *note*
f Gen. 16:14; Num. 13:26
g Gen. 26:1,6

20:2
h Gen. 12:13; 26:7

20:4
i Gen. 18:23; Num. 16:22

19:28 The ruins of Sodom and Gomorrah are probably hidden beneath the waters of the shallow southern end of the Dead Sea, which has risen greatly in recent years and now covers a much larger area than formerly. Ruins of a festival center on a neighboring plateau, where inhabitants of these cities may have gathered, have been discovered. Archaeological examination proves that the center was used for centuries but abandoned after Abraham's time.

Sodom and Gomorrah: *burning.* Cities located in the Valley of Siddim known for their extreme wickedness and destroyed by God with fire and brimstone. Only Lot and his family survived the destruction.

19:32 Lot "pitched his tent even as far as Sodom" (Gen. 13:12) for worldly gain; then he became an important man in Sodom (Gen. 19:1) at the cost of his daughters' accepting the morals of Sodom.

19:36 Abraham and Lot are contrasted characters. Of the same stock (Gen. 11:31), subjected to the same environment, and both justified men (Gen. 15:6; 2 Pet. 2:7–8), the contrast in character and career is shown to be the result of their respective choices at a crisis in their lives. Lot "chose for himself all the plain of Jordan" for present advantage; Abraham, waiting "for the city which has foundations" (Heb. 11:10), "went and dwelt by the terebinth trees of Mamre [fatness], which are in Hebron [communion]" (Gen. 13:18). The men are representative of the worldly and the spiritual believer.

Abimelech: *of the king.* The king of the city of Gerar in Philistia who formed an alliance with Abraham.

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

Birth of Isaac

21 AND the LORD visited Sarah
as He had [g]said, and the LORD
did for Sarah as He had [h]spoken.
2 For Sarah [i]conceived and bore
Abraham a son in his [j]old age, at the
[k]set time of which God had spoken
to him.
3 And Abraham called the name of
his son who was born to him—
whom Sarah bore to him—[l]Isaac.
4 Then Abraham circumcised his
son Isaac when he was [m]eight days
old, as God had commanded him.
5 Now Abraham was [n]one hun-
dred years old when his son Isaac
was born to him.
6 And Sarah said, "God has made
me laugh, *and* all who hear will
laugh with me."
7 She also said, "Who would have
said to Abraham that Sarah would
nurse children? For I have borne
him a son in his old age."
8 So the child grew and was
weaned. And Abraham made a great
feast on the same day that Isaac was
weaned.

Bondwoman and her son cast out (Gal. 4:21–31)

9 And Sarah saw the [o]son of Hagar
the Egyptian, whom she had borne
to Abraham, scoffing.

*20:16 Literally *it is a covering of the eyes for you*

20:6
a Cp. 1 Sam. 25:26,34
b Cp. Gen. 39:9; 2 Sam. 12:13

20:11
c See Ps. 19:9, *note*
d Cp. Gen. 12:12

20:17
e *Miracles* (OT): vv. 17-18; Gen. 21:2. (Gen. 5:24; Jon. 1:17, *note*)

20:18
f Cp. Gen. 12:17

21:1
g *Faith:* vv. 1-6; Gen. 22:3. (Gen. 3:20; Heb. 11:39, *note*)
h Gen. 18:10

21:2
i *Miracles* (OT): v. 2; Ex. 4:3. (Gen. 5:24; Jon. 1:17, *note*)
j Heb. 11:11-12
k Gen. 18:14; cp. Gal. 4:4

21:3
l Cp. Gen. 17:19

21:4
m Gen. 17:12; Lev. 12:3

21:5
n Gen. 17:1,17

21:9
o Gen. 16:1,15; Gal. 4:22-23

21:3 Sarah. A type of grace, the "freewoman," and of "the Jerusalem above." Compare Gen. 17:15–19; Gal. 4:22–31. **Isaac.** Typical in a fourfold way: (1) of the Church as composed of the spiritual children of Abraham (Gal. 4:28); (2) of Christ as the Son "obedient to the point of death" (Gen. 22:1–10; Phil. 2:5–8); (3) of Christ as the Bridegroom of a called-out bride (compare Gen. 24; see Church, Matt. 16:18, *note*); and (4) of the new nature of the believer as "born according to the Spirit" (Gal. 4:29).

Isaac: *laughter.* The son of Abraham and Sarah, born when they were both very old. His birth was foretold by an angel of the Lord, fulfilling the promise God had made to his father. He married Rebekah, was the father of Jacob and Esau, and inherited the covenant promise.

21:4 circumcised. By this rite Isaac became, as a child, identified with the nation Israel. See Gen. 17:10, *note.*

10 Therefore she said to Abraham, [a]"Cast out this bondwoman and her
son; for the son of this bondwoman
shall not be heir with my son,
namely with Isaac."
11 And the matter was very displeasing in Abraham's sight because
of his son.
12 But God said to Abraham, "Do
not let it be displeasing in your sight
because of the lad or because of
your bondwoman. Whatever Sarah
has said to you, listen to her voice;
for [b]in Isaac your seed shall be
called.
13 "Yet I will also make a [c]nation
of the son of the bondwoman, be-
cause he *is* your seed."
14 So Abraham rose early in the
morning, and took bread and a skin
of water; and putting *it* on her
shoulder, he gave *it* and the boy to
Hagar, and sent her away. Then she
departed and wandered in the
Wilderness of Beersheba.
15 And the water in the skin was
used up, and she placed the boy un-
der one of the shrubs.
16 Then she went and sat down
across from *him* at a distance of
about a bowshot; for she said to her-
self, "Let me not see the death of
the boy." So she sat opposite *him,*
and lifted her voice and wept.
17 And God heard the voice of the
lad. Then the [d]angel of God called
to Hagar out of heaven, and said to
her, "What ails you, Hagar? Fear
not, for God has heard the voice of
the lad where he *is.*
18 "Arise, lift up the lad and hold
him with your hand, for I will make
him a great nation."
19 Then God [e]opened her eyes,
and she saw a well of water. And
she went and filled the skin with
water, and gave the lad a drink.
20 So God was with the lad; and
he grew and dwelt in the wilder-
ness, and became an archer.
21 He dwelt in the Wilderness of
Paran; and his mother took a wife
for him from the land of Egypt.

Abraham at Beersheba

22 And it came to pass at that time
that Abimelech and Phichol, the
commander of his army, spoke to
Abraham, saying, "God *is* with you
in all that you do.
23 "Now therefore, swear to me
by God that you will not deal falsely
with me, with my offspring, or with
my posterity; but that according to
the kindness that I have done to
you, you will do to me and to the
land in which you have dwelt."
24 And Abraham said, "I will
swear."
25 Then Abraham rebuked Abim-
elech because of a well of water
which Abimelech's servants had
[f]seized.
26 And Abimelech said, "I do not
know who has done this thing; you
did not tell me, nor had I heard *of it*
until today."
27 So Abraham took sheep and
oxen and gave them to Abimelech,
and the two of them made a cov-
enant.
28 And Abraham set seven ewe
lambs of the flock by themselves.
29 Then Abimelech asked Abra-
ham, "What *is the meaning of* these
seven ewe lambs which you have
set by themselves?"
30 And he said, "You will take
these seven ewe lambs from my

21:10
a Gal. 3:18; 4:30

21:12
b Rom. 9:7

21:13
c v. 18; Gen. 17:20

21:17
d *Angel* (of the LORD): v. 17; Gen. 22:11. (Gen. 16:7; Judg. 2:1, *note*)

21:19
e Gen. 3:7; Num. 22:31; 2 Kin. 6:17; Luke 24:31

21:25
f Cp. Gen. 26:20

21:13 bondwoman. Many features of Abraham's treatment of Hagar seem strange to a modern reader, but they are exactly in accord with the provisions of the Code of Hammurabi, the great Babylonian law code of Mesopotamia, the region from which he had come. Before the discovery of this code many critics had questioned whether so complex a code as that of Moses could have been written at so early a time. However, the Code of Hammurabi is more complex than that of Moses and comes from a much earlier period. The Mosaic Code was not derived from it, but many of the customs of the Book of Genesis show that its prescriptions were familiar in Abraham's day.

21:14 boy. The Hebrew word for "boy" *(yeled),* meaning *one begotten* or *one born,* was used for anyone up to young manhood (compare same word translated "young man" in Gen. 4:23). Ishmael was now about fifteen years old (compare Gen. 16:16; 21:5), and Hagar abandoned the exhausted child in the shade of a shrub.

21:19 opened her eyes. Here is a touching scene: the bondwoman, seemingly alone and without help; and the God of grace, calling to her from heaven. "Then God opened her eyes, and she saw a well of water." So the Holy Spirit opens the eyes of believing sinners and directs them to the water of life (compare John 4:14).

hand, that they may be my witness that I have dug this well."

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

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

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

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

Offering of Isaac (Heb. 11:17–19)

22 NOW it came to pass after these things that God [c]tested Abraham, and said to him, "Abraham!" And he said, "Here I am."

2 Then He said, "Take now your son, your only *son* Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."

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

4 Then on the third day Abraham lifted his eyes and saw the place afar off.

5 And Abraham said to his young men, "Stay here with the donkey; the lad* and I will go yonder and worship, and we will [e]come back to you."

6 So Abraham took the wood of the burnt offering and laid *it* on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together.

7 But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then

***21:31** Literally *Well of the Oath* or *Well of the Seven* ***22:5** Or *young man*

21:33

a Gen. 13:4; 26:25

b *Deity* (names of): v. 33; Gen. 35:11. (Gen. 1:1; Mal. 3:18, *note*)

22:1

c *Test/Tempt:* v. 1; Ex. 15:25. (Gen. 3:1; James 1:14, *note*)

22:3

d *Faith:* vv. 1-14; Gen. 50:24. (Gen. 3:20; Heb. 11:39, *note*)

22:5

e Heb. 11:19

21:34 in the land of the Philistines. The presence of Philistines in Palestine at this period has sometimes been called an inaccuracy in the narrative, since the great invasion of the Philistines did not occur until about 1200 B.C. However, as Genesis declares (21:32,34; 26:15,18; etc.) there were smaller groups of the Philistines in Palestine at an earlier time. See also Judg. 13:1, *note*.

21:33 EVERLASTING GOD

Hebrew *El Olam*.

(1) The Hebrew *Olam* is used in Scripture: (a) of secret or hidden things (2 Kin. 4:27, "hidden"; Ps. 10:1, "hide"); (b) of an indefinite time or age (Lev. 25:32, "at any time"; Josh. 24:2, "in old times"). Hence the word is used to express the eternal duration of the Being of God (Ps. 90:2, "from everlasting to everlasting"); it is also the Hebrew synonym of the Greek *aion,* age. See Gen. 1:28, *note* on page 4.

(2) The ideas, therefore, of things kept secret and of indefinite duration combine in this word. Both ideas inhere in the doctrine of the dispensations or ages. They are among the "mysteries" of God (Matt. 13:11; Eph. 1:9–10; 3:2–6). The "Everlasting God" *(El Olam)* is, therefore, that name of Deity in virtue of which He is the God whose wisdom has divided all time and eternity into the mystery of successive ages or dispensations. It is not merely that He is eternal, but that He is God over eternal things. For other names of Deity see *notes* on: Gen. 1:1; 14:18; 15:2; 17:1; Ex. 34:6; 1 Sam. 1:3; Mal. 3:18.

22:1 after these things. The spiritual experience of Abraham was marked by four great crises, each of which involved a surrender of something naturally most dear. These were:

(1) country and relatives (Gen. 12:1. Compare Matt. 10:34–39; 2 Cor. 6:14–18).

(2) His nephew, Lot; especially dear to Abraham by nature, as a possible heir and as a fellow believer (Gen. 13:1–18; 2 Pet. 2:7–8). The completeness of Abraham's separation from one who, though a believer, was a vessel "for dishonor," is shown by Gen. 15:1–3. Compare Acts 15:36–40; 2 Tim. 2:20–21.

(3) His own plan about Ishmael (Gen. 17:17–18. Compare 1 Chr. 13:1–14; 15:1–2). And

(4) Isaac, "your son, your only son Isaac, whom you love" (Gen. 22:1–19. Compare Heb. 11:17–19).

tested. God tested Abraham's sincerity, loyalty, and faith. The NT categorically says that God does not solicit any man to do evil (tempt). See James 1:2,13–14, with *note.* Compare other OT references where this word is used: Ex. 17:2,7; Num. 14:22; Deut. 6:16; Ps. 78:18,41,56; 95:9; 106:14; Is. 7:12; and another word, Mal. 3:15.

22:2 love. First use of word *love.* Compare John 5:20. **Moriah.** The offering of Isaac may have occurred near the place where the temple of Solomon was built. Compare 2 Chr. 3:1.

22:6 laid it on Isaac. Abraham "laid it on Isaac his son." Isaac was not a child, but a young man (compare Gen. 21:14, *note*). Observe his loving submission to his father (compare Christ, Heb. 5:7–8). **fire.** Perhaps a lighted bundle of twigs or pan of embers.

he said, "Look, the fire and the wood, but where *is* the lamb for a burnt offering?"

8 And Abraham said, "My son, God will provide for Himself the [a]lamb for a [b]burnt offering." So the two of them went together.

9 Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood.

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

11 But the [c]Angel of the LORD called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am."

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

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

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

Abrahamic Covenant confirmed again

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

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

17 "blessing I will [h]bless you, and multiplying I will multiply your descendants as the [i]stars of the heaven and as the [j]sand which *is* on the seashore; and your descendants shall possess the [k]gate of their enemies.

18 "In your seed [l]all the nations of the earth shall be blessed, because you have [m]obeyed My voice."

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

20 Now it came to pass after these things that it was told Abraham, saying, "Indeed [n]Milcah also has borne children to your brother Nahor:

21 "Huz his firstborn, Buz his brother, Kemuel the father of Aram,

22 "Chesed, Hazo, Pildash, Jidlaph, and Bethuel."

23 And Bethuel begot [o]Rebekah.* These eight Milcah bore to Nahor, Abraham's brother.

24 His concubine, whose name was Reumah, also bore Tebah, Gaham, Thahash, and Maachah.

Death and burial of Sarah

23 SARAH lived one hundred and twenty-seven years; *these were* the years of the life of Sarah.

2 So Sarah died in [p]Kirjath Arba (that *is,* Hebron) in the land of Canaan, and Abraham came to mourn for Sarah and to weep for her.

3 Then Abraham stood up from before his dead, and spoke to the sons of Heth, saying,

4 "I *am* a foreigner and a visitor among you. Give me property for a [q]burial place among you, that I may bury my dead out of my sight."

5 And the sons of Heth answered Abraham, saying to him,

6 "Hear us, my lord: You *are* a mighty prince among us; bury your dead in the choicest of our burial places. None of us will withhold from you his burial place, that you may bury your dead."

***22:14** Hebrew *YHWH Yireh* ***22:23** Spelled *Rebecca* in Romans 9:10

22:8
a John 1:29,36
b *Sacrifice* (typical): vv. 8,13; Ex. 12:3. (Gen. 3:15; Heb. 10:18, *note*)

22:11
c *Angel* (of the LORD): v. 11; Gen. 22:15. (Gen. 16:7; Judg. 2:1, *note*)

22:12
d See Ps. 19:9, *note*
e Cp. John 3:16

22:15
f *Angel* (of the LORD): v. 15; Gen. 31:11. (Gen. 16:7; Judg. 2:1, *note*)

22:16
g *Israel* (covenant): vv. 16-18; Gen. 26:3. (Gen. 12:2; Rom. 11:26, *note*)

22:17
h Gen. 17:16; 26:3,24
i Gen. 15:5; 26:4
j Gen. 32:12
k Gen. 24:60

22:18
l Gen. 18:18; 26:4
m Gen. 26:5

22:20
n Gen. 11:29; 24:15

22:23
o Gen. 24:15

23:2
p Gen. 35:27

23:4
q v. 17; see Acts 7:16, *note*

22:9 laid him on the altar. The typical lessons are:

(1) Isaac, a type of Christ "obedient to the point of death" (Phil. 2:5–8);

(2) Abraham, a type of the Father who "did not spare His own Son, but delivered Him up for us all" (Rom. 8:32; John 3:16);

(3) the ram, a type of substitution—Christ offered as a burnt offering in our stead (Heb. 10:5–10); and

(4) compare resurrection (Heb. 11:17–19), where the statement "from the dead . . . he also received him in a figurative sense" (v. 19) confirms the typology. Compare James 2:21–23.

22:14 The-LORD-Will-Provide. Literally *Jehovah Jireh.* See Ex. 34:6, *note.*

23:3 sons of Heth. That is, *Hittites.* See 2 Kin. 7:6, *note.*

23:6 mighty prince. Literally *prince with God.*

7 Then Abraham stood up and
bowed himself to the people of the
land, the sons of Heth.
8 And he spoke with them, saying,
"If it is your wish that I bury my
dead out of my sight, hear me, and
meet with Ephron the son of Zohar
for me,
9 "that he may give me the cave of
[a]Machpelah which he has, which *is*
at the end of his field. Let him give it
to me at the full price, as property
for a burial place among you."
10 Now Ephron dwelt among the
sons of Heth; and Ephron the Hittite
answered Abraham in the presence
of the sons of Heth, all who entered
at the gate of his city, saying,
11 "No, my lord, hear me: I give
you the field and the cave that *is* in
it; I give it to you in the presence of
the sons of my people. I give it to
you. Bury your dead!"
12 Then Abraham bowed himself
down before the people of the land;
13 and he spoke to Ephron in the
hearing of the people of the land,
saying, "If you *will give it,* please
hear me. I will give you money for
the field; take *it* from me and I will
bury my dead there."
14 And Ephron answered Abra-
ham, saying to him,
15 "My lord, listen to me; the land
is worth four hundred [b]shekels of
silver. What *is* that between you
and me? So bury your dead."
16 And Abraham listened to
Ephron; and Abraham weighed out
the silver for Ephron which he had
named in the hearing of the sons of
Heth, four hundred shekels of sil-
ver, currency of the merchants.
17 So the field of Ephron which
was in Machpelah, which *was* be-
fore Mamre, the field and the cave
which *was* in it, and all the trees
that *were* in the field, which *were*
within all the surrounding borders,
were deeded
18 to Abraham as a possession in
the presence of the sons of Heth,
before all who went in at the gate of
his city.
19 And after this, Abraham [c]buried
Sarah his wife in the cave of the field

23:9
a Gen. 25:9

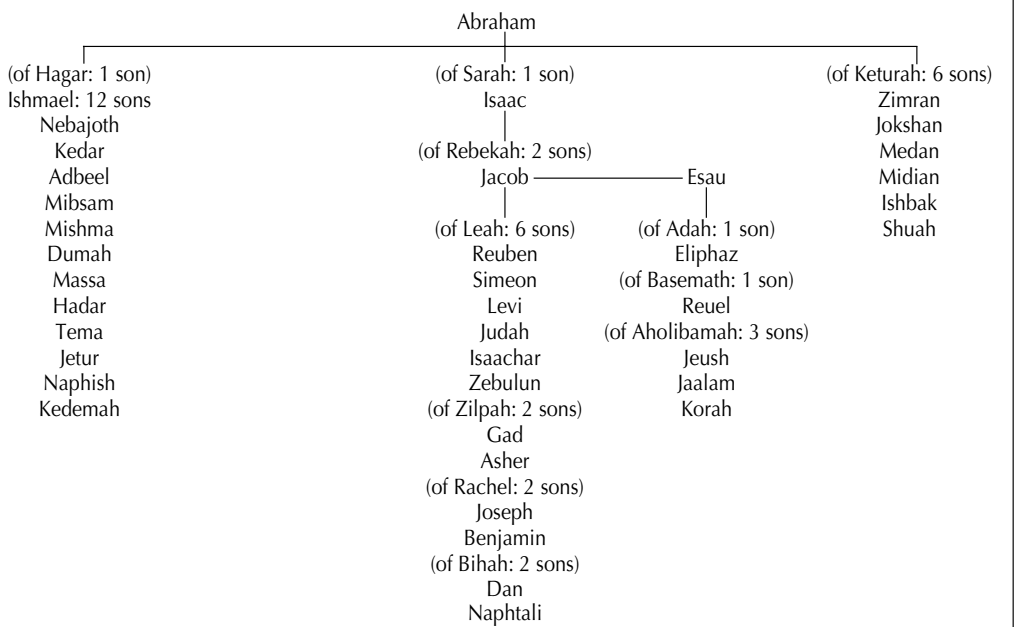
23:15
b See Coinage (OT), Ex. 30:13, *note*

23:19
c v. 4; see Acts 7:16, *note*

23:10 Hittite. That is, *the Hittites*. See 2 Kin. 7:6, *note*.

22:17

THE FAMILY TREE OF ABRAHAM



of Machpelah, before Mamre (that *is,* Hebron) in the land of Canaan.

20 So the field and the cave that *is* in it were deeded to Abraham by the sons of Heth as property for a burial place.

A bride sought for Isaac

24 NOW Abraham was old, well advanced in age; and the LORD [a]had blessed Abraham in all things.

2 So Abraham said to the oldest [b]servant of his house, who ruled over all that he had, "Please, [c]put your hand under my thigh,

3 "and I will make you swear by the LORD, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell;

4 "but you shall go to [d]my country and to my family, and take a wife for my son Isaac."

5 And the servant said to him, "Perhaps the woman will not be willing to follow me to this land. Must I take your son back to the land from which you came?"

6 But Abraham said to him, "Beware that you do not take my son back there.

7 "The LORD God of heaven, who took me from my father's house and from the land of my family, and who spoke to me and swore to me, saying, 'To your descendants* I give this land,' He will send His [e]angel before you, and you shall take a wife for my son from there.

8 "And if the woman is not willing to follow you, then you will be [f]released from this oath; only do not take my son back there."

9 So the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

10 Then the servant took ten of his master's camels and departed, for all his master's goods *were in* his hand. And he arose and went to Mesopotamia, to the city of [g]Nahor.

11 And he made his camels kneel down outside the city by a well of water at evening time, the time when [h]women go out to draw *water.*

12 Then he [i]said, "O LORD God of my master Abraham, please give me success this day, and show kindness to my master Abraham.

13 "Behold, *here* I stand by the well of water, and the daughters of the men of the city are coming out to draw water.

14 "Now let it be that the young woman to whom I say, 'Please let down your pitcher that I may drink,' and she says, 'Drink, and I will also give your camels a drink'—*let* her *be the one* You have appointed for Your servant Isaac. And [j]by this I will know that You have shown kindness to my master."

The servant's prayer answered

15 And it happened, [k]before he had finished speaking, that behold, Rebekah, who was born to [l]Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, came out with her pitcher on her shoulder.

***24:7** Literally *seed*

24:1
a Gen. 17:20; 25:11

24:2
b Gen. 15:2
c Gen. 47:29

24:4
d Cp. Gen. 28:2

24:7
e See Heb. 1:4, *note*

24:8
f Cp. Josh. 2:17-20

24:10
g Gen. 22:20; 29:5

24:11
h 1 Sam. 9:11

24:12
i *Bible prayers* (OT): vv. 12-14; Gen. 32:9. (Gen. 15:2; Hab. 3:1, *note*)

24:14
j Judg. 6:17,37; 2 Kin. 20:9; Prov. 16:33; Acts 1:26; cp. Matt. 12:39.

24:15
k Is. 65:24
l Gen. 22:20-23

24:1 The entire chapter is highly typical:

(1) Abraham, a type of a certain king who arranged a marriage for his son (Matt. 22:2);

(2) the unnamed servant, a type of the Holy Spirit, who does not "speak on His own authority" but takes of the things of the Bridegroom with which to win the bride (John 16:13–14);

(3) the servant, a type of the Spirit as enriching the bride with the Bridegroom's gifts (1 Cor. 12:7–11; Gal. 5:22–23);

(4) the servant, a type of the Spirit as bringing the bride to the meeting with the Bridegroom (Acts 13:4; 16:6–7; Rom. 8:11; 1 Thess. 4:14–17);

(5) Rebekah, a type of the Church, the *ecclesia,* the "called out" virgin bride of Christ (Gen. 24:16; 2 Cor. 11:2; Eph. 5:25–32);

(6) Isaac, a type of the Bridegroom "not seen" as yet, whom the bride nevertheless loves through the testimony of the unnamed Servant (1 Pet. 1:8); and

(7) Isaac, a type of the Bridegroom who goes out to meet and receive His bride (Gen. 24:63; 1 Thess. 4:14–17).

24:10 Nahor. The existence of this city in Abraham's time has been evidenced by the finding of many references to it in clay tablets from this period, discovered at Mari in northern Mesopotamia.

24:14 by this I will know. Signs are given to faith, not to doubt.

Rebekah: *a noose.* Daughter of Bethuel (Abraham's nephew) and wife of Isaac. She had twin sons, Jacob and Esau, and helped the younger son, Jacob, in deceiving his father to bless him rather than Esau.

16 Now the young woman *was* very beautiful to behold, a virgin; no man had known her. And she went down to the well, filled her pitcher, and came up.

17 And the servant ran to meet her and said, "Please let me drink a little water from your pitcher."

18 So she said, "Drink, my lord." Then she quickly let her pitcher down to her hand, and gave him a drink.

19 And when she had finished giving him a drink, she said, "I will draw *water* for your camels also, until they have finished drinking."

20 Then she quickly emptied her pitcher into the trough, ran back to the well to draw *water,* and drew for all his camels.

21 And the man, wondering at her, remained silent so as to know whether the LORD had made his journey prosperous or not.

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

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

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

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

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

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

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

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

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

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

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

33 *Food* was set before him to eat, but he said, "I will not eat until I have told about my errand." And he said, "Speak on."

The servant announces his mission

34 So he said, "I *am* Abraham's servant.

35 "The LORD has blessed my master greatly, and he has become great; and He has given him flocks and herds, silver and gold, male and female servants, and camels and donkeys.

36 "And Sarah my master's wife bore a son to my master when she was old; and [c]to him he has given all that he has.

37 "Now my master [d]made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I dwell;

38 'but you shall go to my father's house and to my family, and take a wife for my son.'

39 "And I said to my master, 'Perhaps the woman will not follow me.'

40 "But he said to me, 'The LORD, [e]before whom I walk, will send His [f]angel with you and prosper your way; and you shall take a wife for my son from my family and from my father's house.

41 'You will be clear from this oath when you arrive among my family; for if they will not give *her* to you, then you will be released from my oath.'

24:22

a See Coinage (OT), Ex. 30:13, *note*

24:32

b Gen. 19:2; 43:24; cp. John 13:5,13-15

24:36

c Gen. 25:5

24:37

d Gen. 24:3

24:40

e 1 Kin. 8:23

f See Heb. 1:4, *note*

Laban: *white.* Brother of Rebekah. Uncle of Jacob. Father of Leah and Rachel.

42 "And this day I came to the
well and said, 'O [a]LORD God of my
master Abraham, if You will now
prosper the way in which I go,
43 'behold, I stand by the well of
water; and it shall come to pass that
when the virgin comes out to draw
water, and I say to her, "Please give
me a little water from your pitcher
to drink,"
44 'and she says to me, "Drink,
and I will draw for your camels
also,"—*let* her *be* the woman
whom the LORD has appointed for
my master's son.'
45 "But before I had finished
speaking in my [b]heart, there was
Rebekah, coming out with her
pitcher on her shoulder; and she
went down to the well and drew
water. And I said to her, 'Please let
me drink.'
46 "And she made haste and let
her pitcher down from her *shoul-
der,* and said, 'Drink, and I will give
your camels a drink also.' So I
drank, and she gave the camels a
drink also.
47 "Then I asked her, and said,
'Whose daughter *are* you?' And she
said, 'The daughter of Bethuel, Na-
hor's son, whom Milcah bore to
him.' So I put the nose ring on her
nose and the bracelets on her wrists.
48 "And I bowed my head and
worshiped the LORD, and blessed
the LORD God of my master Abra-
ham, who had led me in the way of
truth to take the daughter of my
master's brother for his son.
49 "Now if you will deal kindly
and truly with my master, tell me.
And if not, tell me, that I may turn
to the right hand or to the left."
50 Then Laban and Bethuel an-
swered and said, "The thing comes
from the LORD; we cannot speak to
you either [c]bad or good.
51 "Here *is* Rebekah before you;
take *her* and go, and let her be your
master's son's wife, as the LORD has
spoken."
52 And it came to pass, when
Abraham's servant heard their
words, that he worshiped the LORD,
bowing himself to the earth.
53 Then the servant brought out
jewelry of silver, jewelry of gold,
and clothing, and gave *them* to Re-
bekah. He also gave precious things
to her brother and to her mother.
54 And he and the men who *were*
with him ate and drank and stayed
all night. Then they arose in the
morning, and he said, "Send me
away to my master."
55 But her brother and her mother
said, "Let the young woman stay
with us *a few* days, at least ten; after
that she may go."
56 And he said to them, "Do not
hinder me, since the LORD has pros-
pered my way; send me away so
that I may go to my master."

A bride brought to Isaac

57 So they said, "We will call the
young woman and ask her person-
ally."
58 Then they called Rebekah and
said to her, "Will you go with this
man?" And she said, "I will go."
59 So they sent away Rebekah
their sister and her [d]nurse, and
Abraham's servant and his men.
60 And they blessed Rebekah and
said to her:

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

61 Then Rebekah and her maids
arose, and they rode on the camels
and followed the man. So the ser-
vant took Rebekah and departed.
62 Now Isaac came from the way
of Beer Lahai Roi, for he dwelt in
the [g]South.
63 And Isaac went out to meditate
in the field in the evening; and he
lifted his eyes and looked, and
there, the camels *were* coming.
64 Then Rebekah lifted her eyes,
and when she saw Isaac she dis-
mounted from her camel;
65 for she had said to the servant,
"Who *is* this man walking in the
field to meet us?" The servant said,

24:42
a Gen. 24:12

24:45
b 1 Sam. 1:13

24:50
c Gen. 31:24

24:59
d Gen. 35:8

24:60
e *Christ* (first advent): v. 60; Gen. 28:14. (Gen. 3:15; Acts 1:11, *note*)
f Gen. 22:17

24:62
g See Gen. 12:9, *note*

24:62 Beer Lahai Roi. Literally *the well of Him who lives and sees me.* Gen. 16:14; 25:11.

"It *is* my master." So she took a veil and covered herself.

66 And the servant told Isaac all the things that he had done.

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

Abraham weds Keturah

25 ABRAHAM again took a wife, and her name *was* [a]Keturah.

2 And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

3 Jokshan begot Sheba and Dedan. And the sons of Dedan were Asshurim, Letushim, and Leummim.

4 And the sons of Midian *were* Ephah, Epher, Hanoch, Abidah, and Eldaah. All these *were* the children of Keturah.

Isaac heir of all things (Heb. 1:2)

5 And Abraham gave all that he had to Isaac.

6 But Abraham gave gifts to the sons of the concubines which Abraham had; and while he was still living he sent them eastward, away from Isaac his son, to the country of the east.

Death of Abraham

7 This *is* the sum of the years of Abraham's life which he lived: one hundred and seventy-five years.

8 Then Abraham breathed his last and died in a [b]good old age, an old man and full *of years,* and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of [c]Machpelah, which *is* before Mamre, in the field of Ephron the son of Zohar the Hittite,

10 the field which Abraham purchased from the sons of Heth. There Abraham was buried, and [d]Sarah his wife.

11 And it came to pass, after the death of Abraham, that God blessed his son Isaac. And Isaac dwelt at Beer Lahai Roi.

Genealogy of Ishmael

12 Now this *is* the [e]genealogy of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maidservant, bore to Abraham.

13 And these *were* the names of the sons of Ishmael, by their names, according to their generations: The firstborn of Ishmael, Nebajoth; then Kedar, Adbeel, Mibsam,

14 Mishma, Dumah, Massa,

15 Hadar,* Tema, Jetur, Naphish, and Kedemah.

16 These *were* the sons of Ishmael and these *were* their names, by their towns and their settlements, twelve princes according to their nations.

17 These *were* the years of the life of Ishmael: one hundred and thirty-seven years; and he breathed his last and died, and was gathered to his people.

18 (They dwelt from Havilah as far as Shur, which *is* east of Egypt as you go toward Assyria.) He died in the presence of all his brethren.

***25:15** Masoretic Text reads *Hadad.*

25:1
a 1 Chr. 1:32-33

25:8
b Gen. 15:15; cp. Judg. 8:32

25:9
c Gen. 23:9,17; 49:30

25:10
d Gen. 23:19

25:12
e Cp. v. 19; Gen. 11:10,27

24:66 servant. This is the model servant: he
(1) does not run unsent, vv. 2–9;
(2) goes where he is sent, vv. 4,10;
(3) does nothing else;
(4) is prayerful and thankful, vv. 12–14,26–27;
(5) is wise to win, vv. 17–18,21. Compare John 4:7;
(6) speaks not of himself but of his master's riches and Isaac's heirship, vv. 22,34–36; Acts 1:8; and
(7) presents the true issue, and requires clear decision, v. 49.

25:7 sum of the years. Thus Abraham lived thirty-eight years after Sarah's death. The children of Keturah evidence the supernatural renewing of the body of Abraham (Gen. 17:5–6,15–17; Rom. 4:17–22).

25:8 Abraham. The NT gives great significance to the history of Abraham: he is called "the friend of God" (James 2:23); he is referred to as "Abraham our father" (James 2:21; compare Matt. 3:9); he is an illustration of justification (Rom. 4; Gal. 3; James 2:21); and an illustration of faith (Heb. 11:8–19). **gathered to his people.** This implies life after death and not physical burial.

25:12 Ishmael, Abraham's son. It was told Abraham that he would be the father of many nations (Gen. 17:4,6, 16) and not of Israel only. Of Ishmael, Abraham's son, God said that he would "multiply him exceedingly" (Gen. 17:20). Keturah also bore sons to Abraham (Gen. 25:1–4) who were neither Israelites (Isaac's descendants) nor Arabs (Ishmael's descendants), but another nation.

Genealogy of Isaac

19 This *is* the [a]genealogy of Isaac,
Abraham's son. Abraham begot Isaac.
20 Isaac was forty years old when
he took [b]Rebekah as wife, the daughter of Bethuel the Syrian of Padan
Aram, the sister of Laban the Syrian.
21 Now Isaac pleaded with the
LORD for his wife, because she *was*
barren; and the LORD granted his
plea, and Rebekah his wife [c]conceived.
22 But the children struggled together within her; and she said, "If
all is well, why *am I like* this? " So
she went to inquire of the LORD.
23 And the LORD said to her:

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

Birth of Esau and Jacob

24 So when her days were fulfilled
for her to give birth, indeed *there*
were twins in her womb.
25 And the first came out red. *He*
was like a [f]hairy garment all over;
so they called his name Esau.
26 Afterward his brother came
out, and his [g]hand took hold of
Esau's heel; so his name was called
Jacob. Isaac *was* sixty years old
when she bore them.

Sale of the birthright

27 So the boys grew. And Esau was
a skillful hunter, a man of the field;
but Jacob was a mild man, dwelling
in tents.
28 And Isaac loved Esau because
he [h]ate *of his* game, but Rebekah
loved Jacob.
29 Now Jacob cooked a stew; and
Esau came in from the field, and he
was weary.
30 And Esau said to Jacob, "Please
feed me with that same red *stew,*
for I *am* weary." Therefore his name
was called Edom.
31 But Jacob said, "Sell me your
birthright as of this day."
32 And Esau said, "Look, I *am*
about to die; so [i]what *is* this
birthright to me?"
33 Then Jacob said, "Swear to me
as of this day." So he swore to him,
and sold his birthright to Jacob.
34 And Jacob gave Esau bread and
stew of lentils; then he ate and
drank, arose, and went his way.
Thus Esau [j]despised *his* birthright.

Abrahamic Covenant confirmed to Isaac

26 THERE was a [k]famine in the
land, besides the first famine
that was in the days of Abraham.
And Isaac went to [l]Abimelech king
of the Philistines, in Gerar.
2 Then the LORD [m]appeared to him
and said: [n]"Do not go down to
Egypt; live in the land of which I
shall tell you.
3 [o]"Dwell in this land, and I will
be with you and bless you; for to
you and your descendants I give all
these lands, and I will perform the
[p]oath which I swore to Abraham
your father.
4 "And I will make your descen-

25:19
a Cp. v. 12; Gen. 36:1,9

25:20
b Gen. 24:15

25:21
c Rom. 9:10-13

25:23
d Gen. 17:16; 24:60
e Rom. 9:12

25:25
f Gen. 27:11

25:26
g Hos. 12:3

25:28
h Gen. 27:4,31

25:32
i Cp. Matt. 16:26; Mark 8:36-37

25:34
j Heb. 12:16-17

26:1
k Gen. 12:10
l Cp. Gen. 20

26:2
m *Theophanies:* v. 2; Gen. 26:24. (Gen. 12:7, *note;* Dan. 10:5)
n Cp. Gen. 46:3

26:3
o *Israel* (covenant): vv. 2-5; Gen. 28:13. (Gen. 12:2; Rom. 11:26, *note*)
p Gen. 22:15-18

25:25 Esau. Literally *hairy,* or *thick-haired.* He stands for the mere man of the earth (Heb. 12:16–17). Destitute of faith, he despised the birthright—a spiritual thing, of value only as there was faith to apprehend it.

Esau: *hairy.* The oldest son of Isaac and Rebekah who was tricked by his brother into selling him the birthright. He was later also deprived of the family blessing.

25:26 came out. Approximately 1790 B.C.

Jacob: *supplanter.* The younger son of Isaac and Rebekah who tricked his brother Esau into selling him his birthright. He deceived his father in order to receive the family blessing. Married Leah and Rachel. Had twelve sons by his wives and concubines. Also referred to as Israel.

25:30 Edom. Literally *red.*

25:31 birthright. The birthright had three elements:
(1) until the establishment of the Aaronic priesthood the head of the family exercised priestly rights.
(2) The Abrahamic family held the Edenic promise of the Satan-Bruiser (Gen. 3:15)—Abel, Seth, Shem, Abraham, Isaac, Esau. And
(3) Esau, as the firstborn, was in the direct line of the Abrahamic promise of the Earth-Blesser (Gen. 12:3). He sold this birthright for a momentary fleshly gratification. Esau had only natural priority in the birthright, and God never meant that the line of blessing should come through him (Rom. 9:11–13; compare Gen. 25:23). Jacob's conception of the birthright at that time was, doubtless, carnal and inadequate, but his desire for it evidenced faith.

dants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed;
5 "because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws."

Lapse of Isaac (cp. Gen. 20)

6 So Isaac dwelt in Gerar.
7 And the men of the place asked about his wife. And he said, "She *is* my [a]sister"; for he was [b]afraid to say, "*She is* my wife," *because he thought,* "lest the men of the place kill me for Rebekah, because she *is* beautiful to behold."
8 Now it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked through a window, and saw, and there was Isaac, showing endearment to Rebekah his wife.
9 Then Abimelech called Isaac and said, "Quite obviously she *is* your wife; so how could you say, 'She *is* my sister'?" Isaac said to him, "Because I said, 'Lest I die on account of her.' "
10 And Abimelech said, "What *is* this you have done to us? One of the people might soon have lain with your wife, and you would have brought [c]guilt on us."
11 So Abimelech charged all *his* people, saying, "He who touches this man or his wife shall surely be put to death."
12 Then Isaac sowed in that land, and reaped in the same year a [d]hundredfold; and the LORD [e]blessed him.
13 The man began to prosper, and continued prospering until he became very prosperous;
14 for he had possessions of flocks and possessions of herds and a great number of servants. So the Philistines envied him.
15 Now the Philistines had stopped up all the wells which his father's servants had dug in the days of Abraham his father, and they had filled them with earth.
16 And Abimelech said to Isaac, "Go away from us, for you are much [f]mightier than we."

Isaac, the well-digger

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

26:7
a Gen. 12:13
b Cp. Gen. 31:31

26:10
c Cp. Ex. 32:21

26:12
d Matt. 13:8,23
e Gen. 25:11

26:16
f Ex. 1:9

26:24
g *Theophanies:* v. 24; Gen. 35:9. (Gen. 12:7, *note;* Dan. 10:5)

26:25
h Gen. 22:9; 33:20
i Gen. 21:33; cp. 1 Kin. 18:24

26:3 the oath. Here the LORD confirmed to Isaac the covenant He had made with Abraham. The principal promises to the patriarchs are written in the following Scriptures: (1) to Abraham, Gen. 12:1–3,7; 13:14–18; 15; 17:1–8,15–22; 22:15–18; (2) to Isaac, Gen. 26:1–5; 28:13–15; and (3) to Jacob, Gen. 28:13–15; 35:11–12.

26:20 name of the well. The wells of Genesis have significant names and are associated with significant events: (1) Beer Lahai Roi, *well of the Living One who sees me* (Gen. 16:14; 24:62; 25:11). (2) Beersheba, *the well of the oath* or *covenant* (Gen. 21:25–33; 22:19; 26:23–25; 46:1–5). (3) Esek, *dispute* (Gen. 26:20). (4) Sitnah, *opposition* (Gen. 26:21). Esek and Sitnah were Isaac's own attempts at well-digging. Afterward he dwelt by the old wells of his father. And (5) Rehoboth, *room* (Gen. 26:22). Upon Isaac's return to Beersheba, the LORD made Himself known.

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

The stolen blessing

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

26:34
a Gen. 36:2; see 2 Kin. 7:6, *note*

27:1
b Gen. 35:28
c Gen. 48:10

27:4
d vv. 25,31

27:6
e Gen. 25:28

27:8
f vv. 13,43

27:11
g Gen. 25:25

26:33 Shebah. Or *Shibah,* literally *oath.* **Beersheba.** Literally *the well of the oath.* Compare Gen. 21:31.

as you told me; please arise, sit and eat of my game, that your soul may bless me."

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

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

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

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

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

25 He said, "Bring *it* near to me, and I will eat of my son's game, so that my soul may bless you." So he brought *it* near to him, and he ate; and he brought him wine, and he drank.

26 Then his father Isaac said to him, "Come near now and kiss me, my son."

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

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

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

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

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

33 Then Isaac trembled exceedingly, and said, "Who? Where *is* the one who hunted game and brought *it* to me? I ate all *of it* before you came, and I have blessed him—*and* indeed he shall be blessed."

Esau's unavailing remorse
(cp. Heb. 12:16–17)

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

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

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

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

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

39 Then Isaac his father answered and said to him:

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

27:27
a Gen. 29:13

27:28
b Deut. 7:13

27:29
c Gen. 25:23
d See Gen. 12:2, *note,* par. (3). Cp. Num. 24:9

27:36
e Gen. 25:31-34

27:33 trembled exceedingly. Literally *trembled with a great trembling:* or *trembled greatly.* **indeed he shall be blessed.** Isaac recognizes that God's will for his sons is better than his own will for them.

That you shall [a]break his yoke
from your neck."

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

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

43 "Now therefore, my son, obey my voice: arise, flee to my brother [c]Laban in Haran.

44 "And stay with him a [d]few days, until your brother's fury turns away,

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

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

Jacob at Bethel: Abrahamic Covenant confirmed to him

28 THEN Isaac called Jacob and blessed him, and charged him, and said to him: "You shall not take a wife from the daughters of Canaan.

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

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

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

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

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

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

9 So Esau went to Ishmael and [l]took Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife in addition to the wives he had.

10 Now Jacob went out from Beersheba and went toward [m]Haran.

11 So he came to a certain place and stayed there all night, because the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep.

12 Then he [n]dreamed, and behold, a ladder *was* set up on the earth, and its top reached to heaven; and there the [o]angels of God were [p]ascending and descending on it.

13 And behold, the LORD stood above it and said: "I *am* the LORD God of Abraham your father and the God of Isaac; the [q]land on which you lie I will [r]give to you and your descendants.

14 "Also your descendants shall be [s]as the dust of the earth; you shall spread abroad to the [t]west and the east, to the north and the south; and in you and in your [u]seed [v]all the families of the earth shall be blessed.

27:40
a 2 Kin. 8:20-22

27:41
b Cp. Gen. 26:27; 37:4-5

27:43
c Gen. 25:20; 28:2,5

27:44
d Cp. Gen. 31:41

27:46
e Gen. 26:34-35; see 2 Kin. 7:6, *note*

28:2
f Gen. 25:20
g Gen. 27:43; 29:5

28:3
h See Gen. 17:1, *note*
i Gen. 26:24

28:4
j Gen. 12:2-3
k Gen. 23:4; 36:7

28:9
l Gen. 26:34-35

28:10
m Gen. 27:43; 29:4

28:12
n Cp. Gen. 31:10
o See Heb. 1:4, *note*
p John 1:51

28:13
q *Israel* (covenant): vv. 13-15; Gen. 35:11. (Gen. 12:2; Rom. 11:26, *note*)
r Gen. 26:3; 35:12

28:14
s Gen. 13:16; Num. 23:10
t Gen. 13:14
u *Christ* (first advent): v. 14; Gen. 49:10. (Gen. 3:15; Acts 1:11, *note*)
v Gen. 26:4

27:45 bring you from there. Rebekah never saw Jacob again.

28:2 Arise. Jacob was now 77 years old.

28:9 Mahalath. Called *Basemath* in Gen. 36:3.

Padan Aram: *the plain of Syria.* The area in northern Mesopotamia surrounding Haran where Jacob resided with his uncle Laban.

15 "Behold, I *am* [a]with you and will keep you wherever you go, and will bring you [b]back to this land; for I will not [c]leave you until I have done what I have spoken to you."

16 Then Jacob awoke from his sleep and said, "Surely the LORD is in this [d]place, and I did not know *it.*"

17 And he was afraid and said, "How awesome *is* this place! This *is* none other than the house of God, and this *is* the gate of heaven!"

18 Then Jacob rose early in the morning, and took the stone that he had put at his head, set it up as a [e]pillar, and poured oil on top of it.

19 And he called the name of [f]that place Bethel; but the name of that city had been Luz previously.

20 Then Jacob [g]made a vow, saying, "If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on,

21 "so that I come back to my father's house in peace, then the LORD shall be my God.

22 "And this stone which I have set as a pillar shall be God's house, and of all that You give me I will surely give a [h]tenth to You."

Jacob reaches Haran and marries Leah and Rachel

29 SO Jacob went on his journey and came to the land of the people of the [i]East.

2 And he looked, and saw a [j]well in the field; and behold, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks. A large stone *was* on the well's mouth.

3 Now all the flocks would be gathered there; and they would roll the stone from the well's mouth, water the sheep, and put the stone back in its place on the well's mouth.

4 And Jacob said to them, "My brethren, where *are* you from?" And they said, "We *are* from [k]Haran."

5 Then he said to them, "Do you know [l]Laban the son of Nahor?" And they said, "We know him."

6 So he said to them, "Is he well?" And they said, "*He is* well. And look, his daughter Rachel is [m]coming with the sheep."

7 Then he said, "Look, *it is* still high day; *it is* not time for the cattle to be gathered together. Water the sheep, and go and feed *them.*"

8 But they said, "We cannot until all the flocks are gathered together, and they have rolled the stone from the well's mouth; then we water the sheep."

9 Now while he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

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

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

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

14 And Laban said to him, "Surely you *are* my [p]bone and my flesh."

28:15
a Gen. 26:3
b Gen. 31:3,13
c Lev. 26:44; Deut. 31:6; Heb. 13:5

28:16
d Cp. Ex. 3:5

28:18
e Gen. 31:45

28:19
f Gen. 13:3; 31:13

28:20
g Gen. 28:15

28:22
h Gen. 14:20; Lev. 27:30

29:1
i Gen. 25:6; Num. 23:7

29:2
j Gen. 24:11; Ex. 2:15

29:4
k Gen. 28:10

29:5
l Gen. 28:2

29:6
m Gen. 24:11; Ex. 2:16-17

29:12
n Gen. 28:5

29:13
o Cp. Luke 15:20

29:14
p Gen. 2:23; 37:27

28:19 Bethel. Literally *the house of God.* Compare Gen. 35:7. Bethel becomes, because of Jacob's night vision there, one of the significant places of Scripture. To the Christian it stands for a realization, however imperfect, of the heavenly and spiritual contents of faith, answering to Paul's prayer in Eph. 1:17–23.

28:20 If. Or *Since.*

29:1 came to the land. Jacob at Haran is a striking illustration of the nation descended from him in its present long dispersion. Like Israel, he (1) was out of the place of blessing (Gen. 26:3); (2) was without an altar (Hos. 3:4–5); (3) gained an evil name (Gen. 31:1; Rom. 2:17–24); but (4) was under the covenant care of the LORD (Gen. 28:13–15; Rom. 11:1, 25–31); and (5) was ultimately brought back (Gen. 31:3; 35:1–4; Ezek. 37:21–23). The personal lesson is obvious: while Jacob was not forsaken, he was permitted to reap the shame and sorrow of his self-chosen way.

Rachel: *ewe.* The wife of Jacob whom he loved. Mother of Joseph and Benjamin, Jacob's favorite sons.

And he stayed with him for a month.

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

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

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

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

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

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

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

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

23 Now it came to pass in the evening, that he took Leah his daughter and brought her to Jacob; and he went in to her.

24 And Laban gave his maid [d]Zilpah to his daughter Leah *as* a maid.

25 So it came to pass in the morning, that behold, it *was* Leah. And he said to Laban, "What is this you have done to me? Was it not for Rachel that I served you? Why then have you [e]deceived me?"

26 And Laban said, "It must not be done so in our country, to give the younger before the firstborn.

27 "Fulfill her [f]week, and we will give you this one also for the service which you will serve with me still another seven years."

28 Then Jacob did so and fulfilled her week. So he gave him his daughter Rachel as wife also.

29 And Laban gave his maid [g]Bilhah to his daughter Rachel as a maid.

30 Then *Jacob* also went in to Rachel, and he also [h]loved Rachel more than Leah. And he served with Laban still another seven years.

31 When the LORD saw that Leah *was* unloved, He opened her womb; but Rachel *was* barren.

32 So Leah conceived and bore a son, and she called his name Reuben; for she said, "The LORD has surely [i]looked on my affliction. Now therefore, my husband will love me."

33 Then she conceived again and bore a son, and said, "Because the LORD has heard that I *am* unloved, He has therefore given me this *son* also." And she called his name Simeon.

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

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

Jacob's family grows

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

2 And Jacob's anger was aroused against Rachel, and he said, "*Am* I in the [k]place of God, who has withheld from you the fruit of the womb?"

3 So she said, "Here is my maid Bilhah; go in to her, and she will bear *a child* on my knees, that I also may have children by her."

4 Then she gave him Bilhah her

29:15
a Gen. 30:28

29:17
b Gen. 26:7

29:22
c Judg. 14:10; cp. Luke 15:23

29:24
d Gen. 30:9-10

29:25
e Gen. 31:7; cp. 27:35

29:27
f See Dan. 9:24, *note*

29:29
g Gen. 30:3-5

29:30
h Gen. 29:20; cp. Deut. 21:15-17

29:32
i Gen. 16:11; 31:42

30:1
j Cp. Gen. 16:1-2

30:2
k Gen. 50:19

Leah: *languid.* Sister of Rachel. Wife of Jacob. Her father tricked Jacob into marrying her. Mother of six sons.

29:17 eyes were delicate. Literally *weak-eyed.*

29:28 gave him his daughter Rachel. Jacob did not have to *wait* seven more years for Rachel, who was given to him immediately. But Jacob had to *work* seven more years without wages (v. 30).

29:32 Reuben. Literally *see, a son.*

29:33 Simeon. Literally *hearing.*

29:34 Levi. Literally *joined, attached.* Num. 18:2–4.

29:35 Judah. Literally *praise.*

maid as [a]wife, and Jacob went in to her.

5 And Bilhah conceived and bore Jacob a son.

6 Then Rachel said, "God has judged my case; and He has also heard my voice and given me a son." Therefore she called his name Dan.

7 And Rachel's maid Bilhah conceived again and bore Jacob a second son.

8 Then Rachel said, "With great wrestlings I have wrestled with my sister, *and* indeed I have prevailed." So she called his name Naphtali.

9 When Leah saw that she had stopped bearing, she took Zilpah her maid and gave her to Jacob as wife.

10 And Leah's maid Zilpah bore Jacob a son.

11 Then Leah said, "A troop comes!"* So she called his name Gad.

12 And Leah's maid Zilpah bore Jacob a second son.

13 Then Leah said, "I am happy, for the daughters will call me blessed." So she called his name Asher.

14 Now Reuben went in the days of wheat harvest and found [b]mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, "Please give me *some* of your son's mandrakes."

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

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

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

18 Leah said, "God has given me my wages, because I have given my maid to my husband." So she called his name Issachar.

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

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

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

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

23 And she conceived and bore a son, and said, "God has taken away my [e]reproach."

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

God multiplies Jacob's cattle

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

26 "Give *me* my wives and my children for whom I have [g]served you, and let me go; for you know my service which I have done for you."

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

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

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

30 "For what you had before I

30:4
a Gen. 16:3-4

30:14
b Song 7:13

30:21
c Gen. 34:1

30:22
d Gen. 19:29; 1 Sam. 1:19

30:23
e Luke 1:25; cp. 1 Sam. 1:6

30:24
f Gen. 35:16-18

30:26
g Gen. 29:18-20

30:27
h Gen. 26:24; 39:5

***30:11** Following Qere, Syriac, and Targum; Kethib, Septuagint, and Vulgate read *in fortune.*

30:6 Dan. Literally *judging.*
30:8 Naphtali. Literally *wrestling.*
30:11 Gad. Literally *a troop.*
30:13 Asher. Literally *happy.*
30:18 Issachar. Literally *hire.*
30:20 Zebulun. Literally *dwelling.*
30:21 Dinah. Literally *judgment.*

Joseph: *he shall add.* Favorite son of Jacob who was hated by his brothers and sold into slavery in Egypt. God rewarded Joseph for his obedience by making him a great ruler in Egypt thus enabling him to save his family from starvation during a great famine.

30:27 I have learned. Literally *I have divined.*

came was little, and it has increased to a great amount; the LORD has blessed you since my coming. And now, when shall I also [a]provide for my own house?"

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

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

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

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

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

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

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

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

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

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

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

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

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

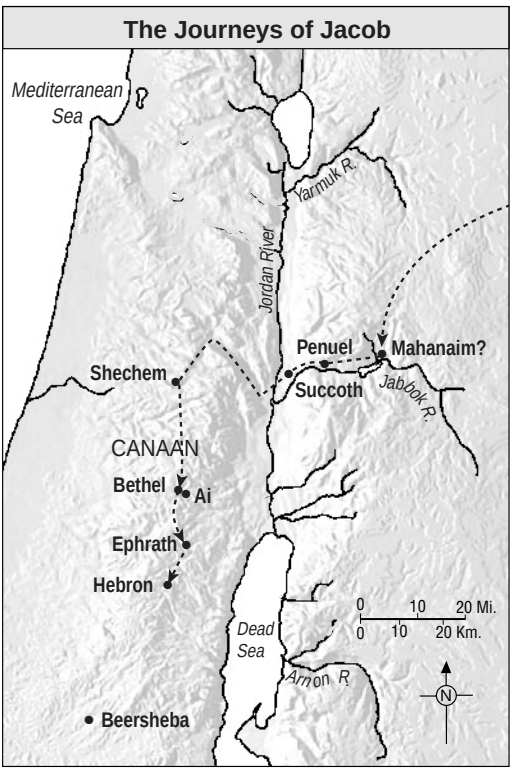
30:30
a 1 Tim. 5:8

30:32
b Gen. 31:8

30:35
c Gen. 31:9-12

30:43
d v. 30
e Cp. Gen. 26:14; 32:5

30:32 all the speckled and spotted sheep. It was God's control over the breeding process operating through the laws of heredity, not Jacob's highly dubious scheme of prenatal influence, that produced the increase in the colored animal progeny. Compare Gen. 31:11–12, where the Angel of God showed Jacob what was really happening: "Lift your eyes now and see, all the rams which leap on the flocks are streaked, speckled and gray-spotted." This is recognized by Jacob's own testimony: "So God has taken away the livestock of your father" (31:9).



God orders Jacob back to Bethel

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

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

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

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

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

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

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

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

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

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

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

12 "And He said, 'Lift your eyes now and see, all the rams which leap on the flocks *are* streaked, speckled, and gray-spotted; for I have [j]seen all that Laban is doing to you.

13 'I *am* the [k]God of [l]Bethel, where you anointed the pillar *and* where you made a vow to Me. Now arise, get out of this land, and [m]return to the land of your family.' "

Flight of Jacob

14 Then Rachel and Leah answered and said to him, "Is there still any portion or inheritance for us in our father's house?

15 "Are we not considered strangers by him? For he has sold us, and also completely consumed our money.

16 "For all these riches which God has taken from our father are *really* ours and our children's; now then, whatever God has said to you, do it."

17 Then Jacob rose and set his sons and his wives on camels.

18 And he carried away all his livestock and all his possessions which he had gained, his acquired livestock which he had gained in Padan Aram, to go to his father Isaac in the land of [n]Canaan.

19 Now Laban had gone to shear his sheep, and Rachel had stolen the household idols that were her father's.

20 And Jacob stole away, unknown to Laban the Syrian, in that he did not tell him that he intended to flee.

21 So he fled with all that he had. He arose and crossed the river, and headed toward the mountains of Gilead.

22 And Laban was told on the third day that Jacob had fled.

23 Then he took his brethren with him and pursued him for seven days' journey, and he overtook him in the mountains of Gilead.

24 But God had come to Laban the Syrian in a [o]dream by night, and said to him, "Be careful that you speak to Jacob neither good nor bad."

25 So Laban overtook Jacob. Now Jacob had pitched his tent in the mountains, and Laban with his brethren pitched in the mountains of Gilead.

26 And Laban said to Jacob: "What have you done, that you have stolen away unknown to me, and carried away my daughters like captives *taken* with the sword?

27 "Why did you flee away secretly, and steal away from me, and not tell me; for I might have sent you away with joy and songs, with timbrel and harp?

28 "And you did not allow me to kiss my sons and my daughters. Now you have done foolishly in *so* doing.

31:3

a Gen. 28:15; 32:9

b Gen. 46:4

31:5

c vv. 2-3

31:6

d Gen. 30:29

e vv. 38-41; cp. Gen. 30:29

31:8

f Gen. 30:32

31:9

g v. 16

31:10

h Cp. v. 24; Gen. 28:12-13; 37:5-7,10-11

31:11

i *Angel* (of the LORD): vv. 11-13; Gen. 48:16. (Gen. 16:7; Judg. 2:1, *note*)

31:12

j v. 42

31:13

k Gen. 28:16-22

l Gen. 28:19; 35:1,6,15

m v. 3

31:18

n Gen. 17:8; 33:18

31:24

o Cp. v. 10; Gen. 20:3; 46:2-4

29 "It is in my power to do you
harm, but the God of your father
spoke to me last night, saying, 'Be
careful that you speak to Jacob nei-
ther good nor bad.'
30 "And now you have surely gone
because you greatly long for your fa-
ther's house, *but* why did you steal
my gods?"
31 Then Jacob answered and said
to Laban, "Because I was [a]afraid, for
I said, 'Perhaps you would take your
daughters from me by force.'
32 [b]"With whomever you find
your gods, do not let him live. In
the presence of our brethren, iden-
tify what I have of yours and take *it*
with you." For Jacob did not know
that Rachel had stolen them.
33 And Laban went into Jacob's
tent, into Leah's tent, and into the
two maids' tents, but he did not find
them. Then he went out of Leah's
tent and entered Rachel's tent.
34 Now Rachel had taken the
household idols, put them in the
camel's saddle, and sat on them.
And Laban searched all about the
tent but did not find *them.*
35 And she said to her father, "Let
it not displease my lord that I can-
not rise before you, for the manner
of women *is* with me." And he
searched but did not find the house-
hold idols.
36 Then Jacob was angry and re-
buked Laban, and Jacob answered
and said to Laban: "What *is* my tres-
pass? What *is* my sin, that you have
so hotly pursued me?
37 "Although you have searched
all my things, what part of your
household things have you found?
Set *it* here before my brethren and
your brethren, that they may judge
between us both!
38 "These twenty years I *have*
been with you; your ewes and your
female goats have not miscarried
their young, and I have not eaten
the rams of your flock.
39 "That which was torn *by beasts*
I did not bring to you; I bore the
[c]loss of it. You required it from my
hand, *whether* stolen by day or
stolen by night.
40 "*There* I was! In the day the
drought consumed me, and the frost
by night, and my sleep departed
from my eyes.
41 "Thus I have been in your house
[d]twenty years; I served you fourteen
years for your two daughters, and six
years for your flock, and you have
changed my wages ten times.
42 "Unless the God of my father,
the God of Abraham and the Fear of
Isaac, had been with me, surely
now you would have sent me away
empty-handed. God has [e]seen my
affliction and the labor of my hands,
and rebuked *you* last night."
43 And Laban answered and said
to Jacob, "*These* daughters *are* my
daughters, and *these* children *are*
my children, and *this* flock *is* my
flock; all that you see *is* mine. But
what can I do this day to these my
daughters or to their children
whom they have borne?
44 "Now therefore, come, let us
make a [f]covenant, you and I, and let
it be a witness between you and
me."
45 So Jacob took a [g]stone and set it
up *as* a pillar.
46 Then Jacob said to his brethren,
"Gather stones." And they took
stones and made a heap, and they
ate there on the heap.
47 Laban called it Jegar Sahadutha,
but Jacob called it Galeed.
48 And Laban said, "This heap *is* a
witness between you and me this

31:31
a Gen. 32:7,11; cp. 26:7

31:32
b Gen. 44:9

31:39
c Ex. 22:10-13

31:41
d Gen. 29:20,28

31:42
e Gen. 29:32

31:44
f Gen. 26:28

31:45
g Gen. 28:22; 35:14

31:30 did you steal my gods. This incident has long been a puzzle. Why was Laban so greatly concerned about recovering these idols which Rachel had stolen (v. 19)? Attempting to recapture them he conducted a long and expensive expedition.

Excavations at Nuzi in northern Mesopotamia, in the region in which Laban lived, show that the possession of the household gods of a father-in-law by a son-in-law was legally acceptable as proof of the designation of that son-in-law as principal heir. This not only explains the story but also proves that it was written at a time when the facts were so well-known that no explanation was needed. It is no wonder that Jacob was very angry that he should be accused of such a deed (v. 36), and that the two men set up a boundary and promised not to cross it to injure one another (vv. 45–52). Jacob never made evil use of these idols which Rachel had stolen, but ordered that they should be buried at Shechem (Gen. 35:2–4).

31:47 Jegar Sahadutha. Literally (Aramaic) *the heap of witness.* **Galeed.** Literally (Hebrew) *the heap of witness.*

day." Therefore its name was called Galeed,
49 also Mizpah, because he said, "May the LORD watch between you and me when we are absent one from another.
50 "If you afflict my daughters, or if you take *other* wives besides my daughters, *although* no man *is* with us—see, God *is* witness between you and me!"
51 Then Laban said to Jacob, "Here is this heap and here is *this* pillar, which I have placed between you and me.
52 "This heap *is* a witness, and *this* pillar *is* a witness, that I will not pass beyond this heap to you, and you will not pass beyond this heap and this pillar to me, for harm.
53 "The God of Abraham, the God of Nahor, and the God of their father judge between us." And Jacob swore by the [a]Fear of his father Isaac.
54 Then Jacob offered a sacrifice on the mountain, and called his brethren to eat bread. And they ate bread and stayed all night on the mountain.
55 And early in the morning Laban arose, and [b]kissed his sons and daughters and blessed them. Then Laban departed and returned to his place.

Jacob renamed Israel

32 SO Jacob went on his way, and the [c]angels of God met him.
2 When Jacob saw them, he said, "This *is* God's camp." And he called the name of that place Mahanaim.
3 Then Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom.
4 And he commanded them, saying, "Speak thus to my lord Esau, 'Thus your servant Jacob says: "I have dwelt with Laban and stayed there until now.
5 "I have oxen, donkeys, flocks, and male and female servants; and I have sent to tell my lord, that I may find favor in your sight." ' "
6 Then the messengers returned to Jacob, saying, "We came to your brother Esau, and he also is coming to meet you, and four hundred men *are* with him."
7 So Jacob was greatly [d]afraid and distressed; and he divided the people that *were* with him, and the flocks and herds and camels, into two companies.
8 And he said, "If Esau comes to the one company and attacks it, then the other company which is left will escape."
9 Then Jacob [e]said, "O God of my father Abraham and God of my father Isaac, the LORD who said to me, [f]'Return to your country and to your family, and I will deal well with you':
10 "I am not worthy of the least of all the [g]mercies and of all the truth which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become two companies.
11 "Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and attack me *and* the mother with the children.
12 "For You [h]said, 'I will surely treat you well, and make your descendants as the [i]sand of the sea, which cannot be numbered for multitude.' "
13 So he lodged there that same night, and took what came to his hand as a present for Esau his brother:
14 two hundred female goats and twenty male goats, two hundred ewes and twenty rams,
15 thirty milk camels with their colts, forty cows and ten bulls, twenty female donkeys and ten foals.

31:53
a v. 42

31:55
b Cp. Gen. 29:11,13

32:1
c See Heb. 1:4, *note*

32:7
d Gen. 31:31; 35:3

32:9
e *Bible prayers* (OT): vv. 9-12; Ex. 32:11. (Gen. 15:2; Hab. 3:1, *note*)
f Gen. 31:3,13; 35:6

32:10
g Gen. 24:7

32:12
h Gen. 28:13-15
i Gen. 22:17

31:49 Mizpah. Literally *watchtower.* **May the LORD watch.** Often used incorrectly as a benediction, in their original context these words were, rather, a malediction. Laban and Jacob distrusted one another. At their parting Jacob had a heap of stones erected as a witness of his covenant with Laban, and Laban said that the stones would serve as a reminder that God was watching the way in which Jacob would treat Leah and Rachel in the future.

32:2 Mahanaim. Literally *two hosts* or *bands*—the visible band, Jacob and his servants; the invisible band, God's angels. Compare 2 Kin. 6:13–17.

32:3 Edom. Esau's country. Gen. 25:30. See Gen. 36:1, *note.*

16 Then he delivered *them* to the hand of his servants, every drove by itself, and said to his servants, "Pass over before me, and put some distance between successive droves."

17 And he commanded the first one, saying, "When Esau my brother meets you and asks you, saying, 'To whom do you belong, and where are you going? Whose *are* these in front of you?'

18 "then you shall say, 'They *are* your servant Jacob's. It *is* a present sent to my lord Esau; and behold, he also *is* behind us.' "

19 So he commanded the second, the third, and all who followed the droves, saying, "In this manner you shall speak to Esau when you find him;

32:22

a Num. 21:24

32:24

b Hos. 12:2-4

20 "and also say, 'Behold, your servant Jacob *is* behind us.' " For he said, "I will appease him with the present that goes before me, and afterward I will see his face; perhaps he will accept me."

21 So the present went on over before him, but he himself lodged that night in the camp.

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

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

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

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

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

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

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

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

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

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

32:29

c Gen. 35:9

32:30

d Is. 6:5; see John 1:18, *note;* cp. Gen. 12:7, *note*

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

Jacob humbles himself and is forgiven by Esau

33 NOW Jacob lifted his eyes and looked, and there, Esau was coming, and with him were four hundred men. So he divided the children among Leah, Rachel, and the two maidservants.

2 And he put the maidservants and their children in front, Leah and her children behind, and Rachel and Joseph last.

3 Then he crossed over before them and bowed himself to the ground seven times, until he came near to his brother.

4 But Esau ran to meet him, and

32:24 wrestled. Jacob's crisis. Compare Josh. 5:13–15; Job 42:5–6; Is. 6:1–8; Jer. 1:4–9; Ezek. 1:28; 2:1–7; Dan. 10:1–12; Acts 9:1–6; Rev. 1:13–18.

32:28 Jacob. Both names, *Jacob* and *Israel,* are applied to the nation descended from Jacob. **Israel.** Literally *he who strives with God;* or *God strives;* or *God rules.*

Peniel: *the face of God.* The place where Jacob wrestled with the angel of God. There God blessed him and changed his name to Israel.

32:30 face to face. The concept of seeing the face of God is not always the same in Scripture. In Ex. 33:20 God said to Moses, "You cannot see My face; for no man shall see Me, and live," but at that time God did reveal Himself to Moses by a manifestation of His glory. When Jacob said that he had seen the LORD face to face, he simply meant that he had looked upon a divine Being, the Angel of the LORD, not that he had beheld God in all of His resplendent glory, which no man could look upon, even as we cannot look upon the sun without being blinded. All that these passages imply culminates in man's beholding the glory of God in the face of Jesus Christ (compare Ps. 27:8; 2 Cor. 4:6; see Gen. 12:7 and John 1:18, *notes*).

32:31 Penuel. Another form of *Peniel.* Compare v. 30.

embraced him, and fell on his neck and kissed him, and they wept.

5 And he lifted his eyes and saw the women and children, and said, "Who *are* these with you?" So he said, "The children whom God has graciously given your servant."

6 Then the maidservants came near, they and their children, and bowed down.

7 And Leah also came near with her children, and they bowed down. Afterward Joseph and Rachel came near, and they bowed down.

8 Then Esau said, "What *do* you *mean by* all this company which I met?" And he said, "*These are* to [a]find favor in the sight of my lord."

9 But Esau said, "I have enough, my brother; keep what you have for yourself."

10 And Jacob said, "No, please, if I have now found favor in your sight, then receive my present from my hand, inasmuch as I have seen your face as though I had seen the face of God, and you were pleased with me.

11 "Please, take my blessing that is brought to you, because God has dealt [b]graciously with me, and because I have enough." So he urged him, and he took *it.*

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

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

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

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

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

Jacob worships

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

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

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

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

Sin in Jacob's family

34 NOW [f]Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her and lay with her, and violated her.

3 His soul was strongly attracted to Dinah the daughter of Jacob, and he loved the young woman and spoke kindly to the young woman.

4 So Shechem spoke to his father Hamor, saying, "Get me this young woman as a wife."

5 And Jacob heard that he had defiled Dinah his daughter. Now his sons were with his livestock in the field; so Jacob held his peace until they came.

6 Then Hamor the father of Shechem went out to Jacob to speak with him.

7 And the sons of Jacob came in from the field when they heard *it;*

33:8
a Gen. 32:5

33:11
b Ex. 33:19

33:14
c Gen. 32:3; 36:8

33:18
d Gen. 12:6; 35:4. See Ps. 60:6, *note*

33:19
e Josh. 24:32. See Acts 7:16, *note*

34:1
f Gen. 30:21

33:14 until I come. Not all at once does "Jacob" cease to dominate the walk of "Israel." Compare Gen. 35:1–10, where the walk becomes according to the new name.

33:17 Succoth. Literally *booths* (of branches).

33:20 El Elohe Israel. Literally *God, the God of Israel.* This was an act of faith on Jacob's part. In calling the altar *El-Elohe-Israel,* not only did he appropriate his new name but also claimed *Elohim* in a new sense, as the God through whom alone he could walk according to this new name. See Gen. 14:18–23 (with *note* at v. 18) for a similar appropriation by Abraham.

Dinah: *vindicated.* Daughter of Jacob and Leah who was raped by Shechem, the Hivite.

and the men were grieved and very angry, because he had [a]done a disgraceful thing in Israel by lying with Jacob's daughter, a thing which ought not to be done.

8 But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter. Please give her to him as a wife.

9 "And make marriages with us; give your daughters to us, and take our daughters to yourselves.

10 "So you shall dwell with us, and the land shall be before you. Dwell and trade in it, and acquire possessions for yourselves in it."

11 Then Shechem said to her father and her brothers, "Let me find favor in your eyes, and whatever you say to me I will give.

12 "Ask me ever so much dowry and gift, and I will give according to what you say to me; but give me the young woman as a wife."

13 But the sons of Jacob answered Shechem and Hamor his father, and spoke [b]deceitfully, because he had defiled Dinah their sister.

14 And they said to them, "We cannot do this thing, to give our sister to one who is [c]uncircumcised, for that *would be* a [d]reproach to us.

15 "But on this *condition* we will consent to you: If you will become as we *are,* if every male of you is circumcised,

16 "then we will give our daughters to you, and we will take your daughters to us; and we will dwell with you, and we will become one people.

17 "But if you will not heed us and be circumcised, then we will take our daughter and be gone."

18 And their words pleased Hamor and Shechem, Hamor's son.

19 So the young man did not delay to do the thing, because he delighted in Jacob's daughter. He *was* more honorable than all the household of his father.

20 And Hamor and Shechem his son came to the [e]gate of their city, and spoke with the men of their city, saying:

21 "These men *are* at peace with us. Therefore let them dwell in the land and trade in it. For indeed the land *is* large enough for them. Let us take their daughters to us as wives, and let us give them our daughters.

22 "Only on this *condition* will the men consent to dwell with us, to be one people: if every male among us is circumcised as they *are* circumcised.

23 "*Will* not their livestock, their property, and every animal of theirs *be* ours? Only let us consent to them, and they will dwell with us."

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

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

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

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

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

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

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

34:7
a Deut. 22:21

34:13
b Ex. 8:29; cp. Gen. 31:7

34:14
c Ex. 12:48
d Josh. 5:2-9

34:20
e Gen. 19:1; 23:10; Ruth 4:1,11

34:25
f Gen. 29:33; 42:24
g Gen. 29:34

34:26
h Gen. 49:5-6

33:20 NAMES OF GOD IN GENESIS

God	Genesis 1:1
LORD God	Genesis 2:4
LORD	Genesis 4:4
God Most High	Genesis 14:18
Lord GOD	Genesis 15:2
You-Are-the-God-Who-Sees	Genesis 16:13
Almighty God	Genesis 17:1
Everlasting God	Genesis 21:33
God of Bethel	Genesis 31:13

me and kill me. I shall be destroyed, my household and I."

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

Jacob, the wanderer, returns to Bethel: communion restored

35 THEN God said to Jacob, "Arise, go up to [a]Bethel and dwell there; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother."

2 And Jacob said to his household and to all who *were* with him, [b]"Put away the foreign gods that *are* among you, purify yourselves, and change your garments.

3 "Then let us arise and go up to Bethel; and I will make an altar there to God, who answered me in the day of my distress and has been [c]with me in the way which I have gone."

4 So they gave Jacob all the foreign gods which *were* in their hands, and the earrings which *were* in their ears; and Jacob hid them under the terebinth tree which *was* by Shechem.

5 And they journeyed, and the terror of God was upon the cities that *were* all around them, and they did not pursue the sons of Jacob.

6 So Jacob came to [d]Luz (that *is,* Bethel), which *is* in the land of Canaan, he and all the people who *were* with him.

7 And he built an [e]altar there and called the place El Bethel, because there God appeared to him when he fled from the face of his brother.

8 Now Deborah, Rebekah's nurse, died, and she was buried below Bethel under the terebinth tree. So the name of it was called Allon Bachuth.

9 Then God [f]appeared to Jacob again, when he came from Padan Aram, and [g]blessed him.

10 And God said to him, "Your name *is* Jacob; [h]your name shall not be called Jacob anymore, but Israel shall be your name." So He called his name Israel.

11 Also God said to him: "I *am* [i]God Almighty. [j]Be fruitful and multiply; a [k]nation and a [l]company of nations shall proceed from you, and kings shall come from your body.

12 "The [m]land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land."

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

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

35:1 *a* Gen. 28:19; 31:13

35:2 *b* Ex. 23:24

35:3 *c* Gen. 28:20

35:6 *d* Gen. 28:19; 48:3

35:7 *e* Gen. 33:20

35:9 *f* *Theophanies:* vv. 9-13; Josh. 5:13. (Gen. 12:7, *note;* Dan. 10:5)

g Gen. 32:29

35:10 *h* Gen. 32:28

35:11 *i* *Deity* (names of): v. 11; Ex. 3:14. (Gen. 1:1; Mal. 3:18, *note*)

j Gen. 9:1,7

k *Israel* (covenant): vv. 11-12; Gen. 37:13. (Gen. 12:2; Rom. 11:26, *note*)

l Gen. 17:6

35:12 *m* Gen. 28:13; 48:4

35:14 *n* Gen. 31:13,45

35:1 THE FIRST REVIVAL

This is the first revival recorded in the Bible and it has nearly all the salient features of the many subsequent revivals described in the OT. They are:

(1) revival is often, as here, preceded by a period of gross iniquity, disgrace, and consequent fear (34:30–31);

(2) it is initiated by a word from God, direct or through a consecrated leader—"God said";

(3) there must be a forsaking of all that is displeasing to God—"Put away the foreign gods . . . purify yourselves" (v. 2);

(4) there is a corresponding return to obedience to God's revealed will—"go up to Bethel," "make an altar";

(5) past blessings are remembered—"who appeared to you when you fled," "answered me in the day of my distress";

(6) those who genuinely seek to serve the Lord are assured of divine protection from their enemies—"they did not pursue" (v. 5);

(7) revival is accompanied by a new revelation of the character of God (v. 11);

(8) the promises of God are renewed and a revelation of the possibility of a higher spiritual life is given (vv. 10–11);

(9) revival may prove to have been God's preparation for meeting a coming test or bereavement, as here in the death of Rachel (vv. 16–20); and

(10) later OT revivals almost always are marked by a resumption of the offering of blood sacrifices. For other revivals of the OT see the following: under King Asa (2 Chr. 15:1–15); under King Jehoash (2 Kin. 11—12; 2 Chr. 23—24); under King Hezekiah (2 Kin. 18:4–7; and especially 2 Chr. 29—31); under Josiah (2 Kin. 22—23; 2 Chr. 34—35); in Nineveh (Jon. 3); at the time of Zerubbabel (Ezra 5—6); and under Nehemiah (Neh. 8—9; 13:1–6).

35:7 El Bethel. Compare Gen. 28:19, where it was the place, as the scene of the ladder-vision, which impressed Jacob. He called the place "Bethel," that is, *the house of God.* Now it is the God of the place, rather than the place, and he calls it "El Bethel," that is, *the God of the house of God.* See Gen. 33:20, *note.*

35:8 Allon Bachuth. Literally *the oak of weeping.*

35:14 drink offering. The first mention of the drink

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

Death of Rachel; birth of Benjamin

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

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

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

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

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

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

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

Now the sons of Jacob were twelve:

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

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

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

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

Jacob restored to Isaac; Isaac dies

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

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

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

Genealogy of Esau (Edom)

36 NOW this *is* the [e]genealogy of Esau, who is Edom.

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

***35:27** Literally *Town of Arbah*

35:17
a Cp. Gen. 30:24

35:19
b Gen. 48:7

35:20
c Gen. 31:13,45

35:22
d Gen. 49:3-4

36:1
e v. 9; Gen. 25:19; 37:2

36:2
f See 2 Kin. 7:6, *note*

offering. It is not found among the Levitical offerings of Lev. 1—7, though included in the instructions for sacrifice in the land (Num. 15:5–7). It was always "poured," never drunk, and may be considered a type of Christ in the sense of Ps. 22:14; Is. 53:12.

Bethel: *house of God.* A city in central Palestine where God renewed His covenant with Jacob. Jacob built an altar there to mark the place where he spoke with God.

35:18 Ben-Oni. Literally *the son of my sorrow.* **Benjamin,** *the son of my sorrow* (Ben-Oni) to his mother, but *son of my right hand* to his father, illustrates two aspects of Christ. As Ben-Oni, He was the suffering One because of whom a sword pierced His mother's heart (Luke 2:35); as Benjamin, head of the warrior tribe (Gen. 49:27), firmly joined to Judah the kingly tribe (Gen. 49:8–12; 1 Kin. 12:21), He pictures the victorious One.

Benjamin: *son of my right hand.* The youngest son of Jacob and Rachel who died giving birth to him. Jacob cherished Benjamin after he lost his son Joseph.

35:19 Bethlehem. This is the first reference in the Bible to Bethlehem. The word itself means *house of bread.* In this city our Lord was born, appearing in the flesh which He was to give for the life of the world. It is the city of motherhood, but motherhood in relation to death as here (Matt. 2:16–18; Luke 2:34–35). Bethlehem is never mentioned in the NT as the site of any event in the ministry of our Lord or in the church of the first century. There has never been any question as to the site of Bethlehem, which is located about five miles south of Jerusalem.

35:22 sons of Jacob. Here is the first complete list of the twelve sons of Jacob, whose births have been described in the preceding chapters. From them came the twelve tribes of Israel, the tribal blessings being given each of them respectively at the time of Jacob's death (Gen. 49). The names reappear in the genealogies of 1 Chr. 2:1–2. As tribal names, they are listed on seven different occasions in the Book of Numbers, and appear again in the blessing of Moses (Deut. 33), in the division of the land in Josh. 15, elsewhere in the OT, and finally as the twelve sealed tribes of Rev. 7:4–8. The order in which the names are given varies.

35:29 breathed his last. How wrong Isaac had been about the time of his death! See Gen. 27:2. He lived for forty-three years after the incident of chapter 27, and twenty-five years after Jacob returned from Padan Aram (35:27). Jacob was away twenty years (31:41).

36:1 Edom (called "Seir," Gen. 32:3; 36:8) is the name of the country lying south of the ancient kingdom of Judah and extending from the Dead Sea to the Gulf of Aqaba. It

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

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

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

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

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

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

36:12

a Ex. 17:8-14; 1 Sam. 15:1-33

9 And this *is* the genealogy of Esau the father of the Edomites in Mount Seir.

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

11 And the sons of Eliphaz were Teman, Omar, Zepho,* Gatam, and Kenaz.

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

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

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

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

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

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

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

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

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

36:20

b Gen. 14:6; Deut. 2:12,22; 1 Chr. 1:38

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

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

23 These *were* the sons of Shobal: Alvan,* Manahath, Ebal, Shepho,* and Onam.

24 These *were* the sons of Zibeon: both Ajah and Anah. This *was the* Anah who found the water* in the wilderness as he pastured the donkeys of his father Zibeon.

25 These *were* the children of Anah: Dishon and Aholibamah the daughter of Anah.

26 These *were* the sons of Dishon:*

***36:11** Spelled *Zephi* in 1 Chronicles 1:36
***36:16** Samaritan Pentateuch omits *Chief Korah.*
***36:22** Spelled *Homam* in 1 Chronicles 1:39
***36:23** Spelled *Alian* in 1 Chronicles 1:40
***** Spelled *Shephi* in 1 Chronicles 1:40
***36:24** Following Masoretic Text and Vulgate (*hot springs*); Septuagint reads *Jamin;* Targum reads *mighty men;* Talmud interprets as *mules.*
***36:26** Hebrew *Dishan*

includes the ruins of Petra, and is bounded on the north by Moab. Peopled by descendants of Esau (Gen. 36:1–19), Edom has a remarkable prominence in the prophetic Word as (together with Moab) the scene of the final destruction of Gentile world-power in the Day of the LORD. See Armageddon (Rev. 16:13–16; 19:17–21) and Times of the Gentiles (Luke 21:24; Rev. 16:19). Compare Ps. 137:7; Is. 34:1–8; 63:1–6; Jer. 49:17–22; Ezek. 25:12–14; Obad. 1–21.

36:20 Horite. The Horites, or Hurrians, were completely forgotten for thousands of years. It has now been discovered that they were a large group of people who settled in northern Mesopotamia, in Syria, and in Palestine before 2000 B.C. Thousands of tablets containing their business documents and other records have been recovered by excavation.

36:31 kings who reigned in the land. It is characteristic

Hemdan,* Eshban, Ithran, and Cheran.
27 These *were* the sons of Ezer: Bilhan, Zaavan, and Akan.*
28 These *were* the sons of Dishan: [a]Uz and Aran.
29 These *were* the chiefs of the Horites: Chief Lotan, Chief Shobal, Chief Zibeon, Chief Anah,
30 Chief Dishon, Chief Ezer, and Chief Dishan. These *were* the chiefs of the Horites, according to their chiefs in the land of Seir.
31 Now these *were* the [b]kings who reigned in the land of Edom before any king reigned over the children of Israel:
32 Bela the son of Beor reigned in Edom, and the name of his city *was* Dinhabah.
33 And when Bela died, Jobab the son of Zerah of Bozrah reigned in his place.
34 When Jobab died, Husham of the land of the Temanites reigned in his place.
35 And when Husham died, Hadad the son of Bedad, who attacked Midian in the field of Moab, reigned in his place. And the name of his city *was* Avith.
36 When Hadad died, Samlah of Masrekah reigned in his place.
37 And when Samlah died, Saul of Rehoboth-*by*-the-River reigned in his place.
38 When Saul died, Baal-Hanan the son of Achbor reigned in his place.
39 And when Baal-Hanan the son of Achbor died, Hadar* reigned in his place; and the name of his city *was* Pau.* His wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.
40 And these *were* the names of the chiefs of Esau, according to their families and their places, by their names: Chief Timnah, Chief Alvah,* Chief Jetheth,
41 Chief Aholibamah, Chief Elah, Chief Pinon,
42 Chief Kenaz, Chief Teman, Chief Mibzar,
43 Chief Magdiel, and Chief Iram. These *were* the chiefs of Edom, according to their dwelling places in the land of their possession. Esau *was* the father of the Edomites.

History of Jacob resumed

37 NOW Jacob dwelt [c]in the land where his father was a stranger, in the land of Canaan.

Joseph, the beloved of his father

2 This *is* the history of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his broth-

36:28
a Job 1:1

36:31
b Gen. 17:6

37:1
c Gen. 17:8

***36:26** Spelled *Hamran* in 1 Chronicles 1:41
***36:27** Spelled *Jaakan* in 1 Chronicles 1:42
***36:39** Spelled *Hadad* in Samaritan Pentateuch, Syriac, and 1 Chronicles 1:50 * Spelled *Pai* in 1 Chronicles 1:50 ***36:40** Spelled *Aliah* in 1 Chronicles 1:51

of Scripture that the kings of Edom should be named before the kings of Israel. The principle is stated in 1 Cor. 15:46. First things are "natural," man's best, and always fail; second things are "spiritual," God's things, and succeed. Adam—Christ; Cain—Abel; Cain's posterity—Seth's posterity; Saul—David, etc.

The mention of kings at this point, when Israel actually had no kings until the time of Saul (1 Sam. 10), has been used by some as an argument against Mosaic authorship. The answer to the objection is found in Gen. 17:6,16, where already Abraham and Sarah were promised kings among their descendants.

37:2

SIMILARITIES BETWEEN JOSEPH AND JESUS

	Joseph	Jesus
1. Objects of a father's love	Genesis 37:3	Matthew 3:17; John 3:35; 5:20
2. Their brothers hated them	Genesis 37:4	John 15:25
3. Their brothers rejected their superior claims	Genesis 37:8	Matthew 21:37–39; John 15:24–25
4. Their brothers conspired against them to kill them	Genesis 37:18	Matthew 26:3–4
5. In intent and purpose, their brothers killed them	Genesis 37:24	Matthew 27:35–37
6. Became a blessing among the Gentiles; gained a bride	Genesis 41:1–45	Acts 15:14; Ephesians 5:25–32
7. Reconciled with their brothers and exalted them	Genesis 45:1–15; Deuteronomy 30:1–10	Romans 11:1,15,25–26

ers. And the lad *was* with the sons of Bilhah and the sons of Zilpah, his father's wives; and Joseph brought a bad report of them to his father.

3 Now Israel loved Joseph more than all his children, because he *was* the [a]son of his old age. Also he [b]made him a tunic of *many* colors.

4 But when his brothers saw that their father loved him more than all his brothers, they [c]hated him and could not speak peaceably to him.

5 Now Joseph had a dream, and he told *it* to his brothers; and they hated him even more.

6 So he said to them, "Please hear this dream which I have [d]dreamed:

7 "There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and [e]bowed down to my sheaf."

Joseph hated and rejected by his brothers

8 And his brothers said to him, "Shall you indeed reign over us? Or shall you indeed have [f]dominion over us?" So they hated him even more for his dreams and for his words.

9 Then he dreamed still another dream and told it to his brothers, and said, "Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me."

10 So he told *it* to his father and his brothers; and his father rebuked him and said to him, "What *is* this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?"

11 And his brothers [g]envied him, but his father kept the matter *in mind.*

12 Then his brothers went to feed their father's flock in Shechem.

13 [h]And Israel said to Joseph, "Are not your brothers feeding *the flock* in Shechem? Come, I will send you to them." So he said to him, "Here I am."

14 Then he said to him, "Please go and see if it is well with your brothers and well with the flocks, and bring back word to me." So he [i]sent him out of the Valley of Hebron, and he went to Shechem.

15 Now a certain man found him, and there he was, wandering in the field. And the man asked him, saying, "What are you seeking?"

16 So he said, "I am seeking my brothers. Please tell me where they are feeding *their flocks.*"

17 And the man said, "They have departed from here, for I heard them say, 'Let us go to [j]Dothan.' " So Joseph went after his brothers and found them in Dothan.

18 Now when they saw him afar off, even before he came near them, they [k]conspired against him to kill him.

19 Then they said to one another, "Look, this dreamer is coming!

Joseph cast into pit

20 "Come therefore, let us now kill him and cast him into some pit; and we shall say, 'Some wild beast has devoured him.' We shall see what will become of his dreams!"

21 But Reuben heard *it,* and he delivered him out of their hands, and said, "Let us not kill him."

22 And Reuben said to them, "Shed no blood, *but* cast him into this pit which *is* in the wilderness, and do not lay a hand on him"—that he might deliver him out of their hands, and bring him back to his father.

23 So it came to pass, when Joseph had come to his brothers, that they [l]stripped Joseph *of* his tunic, the [m]tunic of *many* colors that *was* on him.

24 Then they took him and cast him into a pit. And the pit *was* empty; *there was* no water in it.

25 And they sat down to eat a meal. Then they lifted their eyes and looked, and there was a company of Ishmaelites, coming from Gilead with their camels, bearing spices, balm, and myrrh, on their way to carry *them* down to Egypt.

26 So Judah said to his brothers, "What profit *is there* if we kill our brother and conceal his blood?

37:3
a Gen. 44:20
b 1 Sam. 2:19

37:4
c Gen. 27:41; cp. John 15:18-20

37:6
d vv. 9-10; cp. Gen. 40:5-23

37:7
e Gen. 42:6; 44:14; cp. Phil. 2:10

37:8
f Cp. John 19:15

37:11
g Matt. 27:17-18; Acts 7:9

37:13
h *Israel* (history): vv. 13-28; Gen. 46:1. (Gen. 12:2; Rom. 11:26, *note*)

37:14
i Cp. 1 Sam. 17:17-18; Luke 20:13-15; John 3:16

37:17
j 2 Kin. 6:13

37:18
k Cp. Matt. 21:38; 26:3-4

37:23
l Matt. 27:28
m v. 3

37:3 tunic of many colors. Or a longsleeved robe, a mark of special honor.

27 "Come and let us sell him to
the Ishmaelites, and let not our
hand be upon him, for he *is* our
brother *and* our flesh." And his
brothers listened.

Joseph pulled up from pit and sold into Egypt

28 Then Midianite traders passed
by; so *the brothers* pulled Joseph up
and lifted him out of the pit, and
[a]sold him to the Ishmaelites for
twenty *shekels* of silver. And they
took Joseph to Egypt.

29 Then Reuben returned to the
pit, and indeed Joseph *was* not in
the pit; and he [b]tore his clothes.

30 And he returned to his brothers
and said, "The lad *is* no *more;* and I,
where shall I go?"

31 So they took Joseph's tunic,
killed a kid of the goats, and dipped
the tunic in the blood.

32 Then they sent the tunic of
many colors, and they brought *it* to
their father and said, "We have
found this. Do you know whether it
is your son's tunic or not?"

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

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

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

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

Judah's shameful sin

38 IT came to pass at that time
that [g]Judah departed from
his brothers, and visited a certain
Adullamite whose name *was* Hirah.

2 And Judah saw there a daughter
of a certain Canaanite whose name
was [h]Shua, and he married her and
went in to her.

3 So she conceived and bore a son,
and he called his name [i]Er.

4 She conceived again and bore a
son, and she called his name [j]Onan.

5 And she conceived yet again and
bore a son, and called his name
[k]Shelah. He was at Chezib when
she bore him.

6 Then Judah took a wife for Er his
firstborn, and her name *was* [l]Tamar.

7 But Er, Judah's firstborn, was
wicked in the sight of the LORD, and
the LORD [m]killed him.

8 And Judah said to Onan, "Go in
to your brother's wife and marry
her, and raise up an heir to your
brother."

9 But Onan knew that the heir
would not be his; and it came to
pass, when he went in to his broth-
er's wife, that he emitted on the
ground, lest he should give an heir
to his brother.

***37:36** Masoretic Text reads *Medanites.*

37:28
a Cp. Matt. 26:15; 27:9

37:29
b Gen. 44:13

37:34
c Gen. 44:13
d 2 Sam. 3:31
e Gen. 50:10; cp. 27:41

37:36
f Gen. 39:1

38:1
g Gen. 37:26; 43:3,8

38:2
h 1 Chr. 2:3

38:3
i Gen. 46:12

38:4
j Gen. 46:12

38:5
k Gen. 46:12

38:6
l Ruth 4:12

38:7
m 1 Chr. 2:3; Job 8:3-4

37:28 Ishmaelites. A contradiction has been imagined between the reference to the traders who carried Joseph into Egypt as Ishmaelites, in vv. 25,27,28 (and 39:1), and as Midianites in vv. 28 and 36. Actually, the precise meaning of these terms is not known and there is no reason to doubt that they overlapped.

Reuben: *behold a son.* The oldest son of Jacob and Leah. Father of the tribe of Israel, the Reubenites.

37:35 grave. The Hebrew *Sheol* is, in the OT, the place to which the dead go. (1) Often, therefore, it is spoken of as the equivalent of the grave, where all human activities cease; the terminus toward which all human life moves (e.g. Gen. 42:38; Job 14:13; Ps. 88:3). (2) To the man "under the sun," the natural man, who of necessity judges from appearances, *Sheol* seems no more than the grave—the end and total cessation, not only of the activities of life, but also of life itself (Eccl. 9:5,10). But (3) Scripture reveals *Sheol* as a place of sorrow (2 Sam. 22:6; Ps. 18:5; 116:3), into which the wicked are turned (Ps. 9:17), and where they are fully conscious (Is. 14:9–17; Ezek. 32:21). Compare Jon. 2:2; what the belly of the great fish was to Jonah, *Sheol* is to those who are therein. The *Sheol* of the OT and *Hades* of the NT are identical. See Luke 16:23, *note.*

Potiphar: *belonging to the sun.* A captain of the guard to Pharaoh in Egypt. Joseph's master who threw him into prison for an act he did not commit.

38:8 raise up an heir. This custom later became part of the Mosaic law (Deut. 25:5–6); each man would generally have his line of descent carried on by this provision. Compare Matt. 22:23–33, where the Sadducees presented a hypothetical case in their attempt to confute Jesus.

Tamar: *a palm tree.* A widow of Er, Judah's son, who posed as a prostitute and became pregnant by her father-in-law. Mother of twin sons, Perez and Zerah. One of the few women listed in Jesus' geneaology.

10 And the thing which he did displeased the LORD; therefore He killed him also.

11 Then Judah said to Tamar his daughter-in-law, [a] "Remain a widow in your father's house till my son Shelah is grown." For he said, "Lest he also die like his brothers." And Tamar went and dwelt in her father's house.

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

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

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

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

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

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

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

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

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

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

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

23 Then Judah said, "Let her take *them* for herself, lest we be shamed; for I sent this young goat and you have not found her."

24 And it came to pass, about three months after, that Judah was told, saying, "Tamar your daughter-in-law has played the harlot; furthermore she *is* with child by harlotry." So Judah said, "Bring her out and let her be [e] burned!"

25 When she *was* brought out, she sent to her father-in-law, saying, "By the man to whom these belong, I *am* with child." And she said, "Please determine whose these *are*—the signet and cord, and staff."

26 So Judah acknowledged *them* and said, "She has been [f] more righteous than I, because I did not give her to Shelah my son." And he never knew her again.

27 Now it came to pass, at the time for giving birth, that behold, twins *were* in her womb.

28 And so it was, when she was giving birth, that *the one* put out *his* hand; and the midwife took a scarlet *thread* and bound it on his hand, saying, "This one came out first."

29 Then it happened, as he drew back his hand, that his brother came out unexpectedly; and she said, "How did you break through? *This* breach *be* upon you!" Therefore his name was called [g] Perez.*

30 Afterward his brother came out who had the scarlet *thread* on his hand. And his name was called [h] Zerah.

Joseph resists temptation

39 NOW Joseph had been taken [i] down to Egypt. And [j] Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, [k] bought

38:11
a Cp. Ruth 1:12-13

38:14
b Prov. 7:12

38:17
c Judg. 15:1

38:18
d v. 25; cp. 41:42

38:24
e Lev. 20:14

38:26
f 1 Sam. 24:17

38:29
g Gen. 46:12; Matt. 1:3

38:30
h Gen. 46:12; Matt. 1:3

39:1
i Gen. 12:10; 43:15

j Gen. 37:36

k Gen. 37:28; 45:4; Ps. 105:17

*38:29 Literally *Breach* or *Breakthrough*

38:10 displeased the LORD. Literally *was evil in the eyes of the* LORD.

38:23 them. That is, *the signet, the cord, and the staff.*
be shamed. Literally *become a contempt.*

him from the Ishmaelites who had taken him down there.

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

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

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

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

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

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

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

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

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

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

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

Joseph falsely accused

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

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

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

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

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

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

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

20 Then Joseph's master took him and put him into the [j]prison, a place where the king's prisoners *were*

39:2
a Cp. Gen. 35:3

39:4
b Gen. 41:40; cp. 24:10

39:5
c Gen. 18:26; 30:27; 2 Sam. 6:11

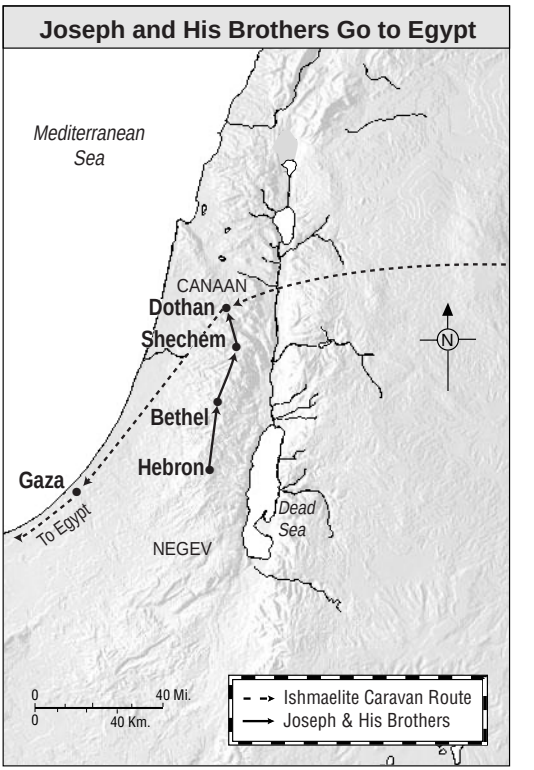
39:9
d Lev. 20:10
e Gen. 20:6
f Ps. 51:4

39:10
g Prov. 1:10

39:12
h Prov. 7:13

39:14
i Gen. 14:13; 41:12

39:20
j Ps. 105:18



confined. And he was there in the prison.

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

22 And the keeper of the prison committed to Joseph's hand all the prisoners who *were* in the prison; whatever they did there, it was his doing.

23 The keeper of the prison did not look into anything *that was* under *Joseph's* authority,* because the LORD was with him; and whatever he did, the LORD made *it* prosper.

Joseph forgotten in prison

40 IT came to pass after these things *that* the butler and the baker of the king of Egypt offended their lord, the king of Egypt.

2 And Pharaoh was angry with his two officers, the chief butler and the chief baker.

3 So he put them in custody in the house of the [b]captain of the guard, in the [c]prison, the place where Joseph *was* confined.

4 And the captain of the guard charged Joseph with them, and he served them; so they were in custody for a while.

5 Then the butler and the baker of the king of Egypt, who *were* confined in the prison, [d]had a dream, both of them, each man's dream in one night *and* each man's dream with its *own* interpretation.

6 And Joseph came in to them in the morning and looked at them, and saw that they *were* sad.

7 So he asked Pharaoh's officers who *were* with him in the custody of his lord's house, saying, [e]"Why do you look *so* sad today?"

8 And they said to him, "We each have had a dream, and *there is* no interpreter of it." So Joseph said to them, "Do not [f]interpretations belong to God? Tell *them* to me, please."

9 Then the chief butler told his dream to Joseph, and said to him, "Behold, in my dream a vine *was* before me,

10 "and in the vine *were* three branches; it *was* as though it budded, its blossoms shot forth, and its clusters brought forth ripe grapes.

11 "Then Pharaoh's cup *was* in my hand; and I took the grapes and pressed them into Pharaoh's cup, and placed the cup in Pharaoh's hand."

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

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

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

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

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

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

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

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

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

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

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

23 Yet the chief butler did not remember Joseph, but [p]forgot him.

*39:23 Literally *his hand*

39:21
a Dan. 1:9; Acts 7:9-10

40:3
b Gen. 39:1; 41:10
c Gen. 39:20,23

40:5
d Gen. 37:5; 41:1

40:7
e Cp. Neh. 2:2

40:8
f Dan. 2:20-22

40:12
g Dan. 2:36
h v. 18; Gen. 42:17

40:13
i 2 Kin. 25:27; Jer. 52:31

40:14
j Cp. 1 Sam. 25:31; Luke 23:42
k Cp. Gen. 24:49; 47:29

40:15
l Gen. 37:28

40:19
m Deut. 21:22

40:20
n Cp. Matt. 14:6-10

40:21
o Cp. Neh. 2:1

40:23
p v. 9; cp. Is. 49:15

Pharaoh's prophetic dream

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

2 Suddenly there came up out of the river seven cows, fine looking and fat; and they fed in the meadow.

3 Then behold, seven other cows came up after them out of the river, ugly and gaunt, and stood by the *other* cows on the bank of the river.

4 And the ugly and gaunt cows ate up the seven fine looking and fat cows. So Pharaoh awoke.

5 He slept and dreamed a second time; and suddenly seven heads of grain came up on one stalk, plump and good.

6 Then behold, seven thin heads, blighted by the [b]east wind, sprang up after them.

7 And the seven thin heads devoured the seven plump and full heads. So Pharaoh awoke, and indeed, *it was* a dream.

8 Now it came to pass in the morning that his [c]spirit was troubled, and he sent and called for all the [d]magicians of Egypt and all its wise men. And Pharaoh told them his dreams, but *there was* no one who could interpret them for Pharaoh.

9 Then the [e]chief butler spoke to Pharaoh, saying: "I remember my faults this day.

10 "When Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, *both* me and the chief baker,

11 "we each [f]had a dream in one night, he and I. Each of us dreamed according to the [g]interpretation of his *own* dream.

12 "Now there *was* a young [h]Hebrew man with us there, a servant of the captain of the guard. And we told him, and he interpreted our dreams for us; to each man he interpreted according to his *own* dream.

13 "And it came to pass, just as he interpreted for us, so it happened. He restored me to my office, and he hanged him."

Joseph's exaltation in Egypt

14 Then Pharaoh [i]sent and called Joseph, and they [j]brought him quickly [k]out of the dungeon; and he shaved, [l]changed his clothing, and came to Pharaoh.

15 And Pharaoh said to Joseph, "I have had a dream, and *there is* no one who can interpret it. But I have [m]heard it said of you *that* you can understand a dream, to interpret it."

16 So Joseph answered Pharaoh, saying, "*It is* not in me; [n]God will give Pharaoh an answer of peace."

17 Then Pharaoh said to Joseph: "Behold, in my dream I stood on the bank of the river.

18 "Suddenly seven cows came up out of the river, fine looking and fat; and they fed in the meadow.

19 "Then behold, seven other cows came up after them, poor and

41:1
a Gen. 40:5; Judg. 7:13

41:6
b Ex. 10:13; Ezek. 17:10

41:8
c Dan. 2:1,3
d Ex. 7:11,22

41:9
e Gen. 40:1

41:11
f Gen. 40:5; Judg. 7:13
g Gen. 40:5; Judg. 7:15

41:12
h Gen. 39:14; 43:32

41:14
i Ps. 105:20-21
j Cp. Dan. 2:25
k Cp. 1 Sam. 2:8
l Cp. 2 Kin. 25:27-29

41:15
m Dan. 5:16

41:16
n Gen. 40:8; Dan. 2:28

41:14

PEOPLE IN PRISON

Throughout Bible history people were imprisoned for various reasons.

Name	Reason for imprisonment	Location	Reference
Joseph	Falsely accused of rape	Egypt	Genesis 39:20
Samson	Enemy of the Philistines	Gaza	Judges 16:21
Jehoiachin	Political captive	Babylon	2 Kings 24:15
Zedekiah	Political captive	Babylon	2 Kings 25:2–7
Jeremiah	Keep him away from the people	Jerusalem	Jeremiah 37:18
John the Baptist	Spoke out against Herod marrying his brother's wife	Jerusalem	Mark 6:17
Peter	Belonged to the church	Jerusalem	Acts 12:1–11
Paul and Silas	Preaching Christ	Philippi	Acts 16:16–28
Paul	Preaching Christ	various locations	Acts 21:27–35; Acts 28:16; 2 Timothy 2:8–9

very ugly and gaunt, such ugliness as I have never seen in all the land of Egypt.
20 "And the gaunt and ugly cows ate up the first seven, the fat cows.
21 "When they had eaten them up, no one would have known that they had eaten them, for they *were* just as ugly as at the beginning. So I awoke.
22 "Also I saw in my dream, and suddenly seven heads came up on one stalk, full and good.
23 "Then behold, seven heads, withered, thin, *and* blighted by the east wind, sprang up after them.
24 "And the thin heads devoured the seven good heads. So I [a]told *this* to the magicians, but *there was* no one who could explain *it* to me."
25 Then Joseph said to Pharaoh, "The dreams of Pharaoh *are* one; God has shown Pharaoh what He *is* [b]about to do:
26 "The seven good cows *are* seven years, and the seven good heads *are* seven years; the dreams *are* one.
27 "And the seven thin and ugly cows which came up after them *are* [c]seven years, and the seven empty heads blighted by the east wind are seven years of famine.
28 "This *is* the thing which I have spoken to Pharaoh. God has shown Pharaoh what He *is* about to do.
29 "Indeed seven years of great plenty will come throughout all the land of Egypt;
30 "but after them seven years of famine will arise, and all the plenty will be forgotten in the land of Egypt; and the famine will deplete the land.
31 "So the plenty will not be known in the land because of the famine following, for it *will be* very severe.
32 "And the dream was repeated to Pharaoh twice because the thing *is* established by God, and God will shortly bring it to pass.
33 "Now therefore, let Pharaoh select a discerning and wise man, and set him over the land of Egypt.
34 "Let Pharaoh do *this,* and let him appoint officers over the land, to collect one-fifth *of the produce* of the land of Egypt in the seven plentiful years.
35 "And let them gather all the food of those good years that are coming, and store up grain under the authority of Pharaoh, and let them keep food in the cities.
36 "Then that food shall be as a reserve for the land for the seven years of famine which shall be in the land of Egypt, that the land may not perish during the famine."
37 So the advice was good in the eyes of Pharaoh and in the eyes of all his servants.
38 And Pharaoh said to his servants, "Can we find *such a one* as this, a man in whom *is* the [d]Spirit of God?"
39 Then Pharaoh said to Joseph, "Inasmuch as God has shown you all this, *there is* no one as discerning and wise as you.
40 "You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you."
41 And Pharaoh said to Joseph, "See, I have [e]set you over all the land of Egypt."
42 Then Pharaoh [f]took his signet ring off his hand and put it on Joseph's hand; and he [g]clothed him in garments of fine linen and put a gold chain around his neck.
43 And he had him ride in the second [h]chariot which he had; and they [i]cried out before him, "Bow the knee!" So he set him over all the land of Egypt.
44 Pharaoh also said to Joseph, "I *am* Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt."

Joseph, rejected by his brothers, receives a bride

45 And Pharaoh called Joseph's name Zaphnath-Paaneah. And he gave him as a wife [j]Asenath, the daughter of Poti-Pherah priest of

41:24
a Dan. 4:7

41:25
b Cp. Dan. 2:29,45

41:27
c 2 Kin. 8:1

41:38
d *Holy Spirit* (OT): v. 38; Ex. 28:3. (Gen. 1:2; Zech. 12:10, *note*); Cp. Ex. 31:3

41:41
e Gen. 42:6; Dan. 6:3

41:42
f Esth. 3:10
g Cp. Esth. 8:15

41:43
h Gen. 46:29
i Cp. Esth. 6:9

41:45
j Gen. 46:20

41:43 set him over all the land. The possibility of the elevation of a foreigner to a high office in Egypt has been doubted, but Egyptian records show that such an occurrence, while rare, was by no means unique.

41:45 Asenath, the bride espoused by Joseph the rejected one (John 19:15), portrays the Church, called out from

On. So Joseph went out over *all* the land of Egypt.

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

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

48 So he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities; he laid up in every city the food of the fields which surrounded them.

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

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

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

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

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

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

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

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

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

Joseph's brothers, except Benjamin, come to Egypt for food

42 WHEN Jacob [d]saw that there was grain in Egypt, Jacob said to his sons, "Why do you look at one another?"

2 And he said, "Indeed I have heard that there is grain in Egypt; go down to that place and buy for us there, that we may [e]live and not die."

3 So Joseph's ten brothers went down to buy grain in Egypt.

4 But Jacob did not send Joseph's brother Benjamin with his brothers, for he said, "Lest some calamity befall him."

5 And the sons of Israel went to buy *grain* among those who journeyed, for the [f]famine was in the land of Canaan.

Joseph tests his ten brothers

6 Now Joseph *was* governor over the land; and it was he who sold to all the people of the land. And Joseph's brothers came and [g]bowed down before him with *their* faces to the earth.

7 Joseph saw his brothers and recognized them, but he acted as a [h]stranger to them and spoke roughly to them. Then he said to them, "Where do you come from?" And they said, "From the land of Canaan to buy food."

8 So Joseph recognized his brothers, but they did not recognize him.

9 Then Joseph [i]remembered the dreams which he had dreamed about them, and said to them, "You *are* spies! You have come to see the nakedness of the land!"

10 And they said to him, "No, my lord, but your servants have come to buy food.

11 "We *are* all one man's sons; we *are* honest *men;* your servants are not spies."

12 But he said to them, "No, but you have come to see the nakedness of the land."

13 And they said, "Your servants

41:51
a Ps. 45:10

41:55
b Cp. John 2:5

41:57
c Gen. 42:3; cp. Gen. 27:28,37

42:1
d Acts 7:12

42:2
e Gen. 43:8

42:5
f Gen. 12:10

42:6
g Gen. 37:8

42:7
h Cp. Gen. 45:1-2

42:9
i Gen. 37:5,9

***41:56** Literally *all that was in them*

the world to be the bride of Christ during the time of His rejection by His brethren, Israel (John 1:10–12; Acts 15:14; Eph. 5:31–32). Israel, like Joseph's brothers, will be preserved (Ezek. 11:16). See Gen. 37:2, *note.*

41:51 Manasseh. Literally *forgetting.* Gen. 46:20.

41:52 Ephraim. Literally *fruitful.* Gen. 48:5.

are twelve brothers, the sons of one man in the land of Canaan; and in fact, the youngest *is* with our father today, and one *is* no more."

14 But Joseph said to them, "It *is* as I spoke to you, saying, 'You *are* spies!'

15 "In this *manner* you shall be tested: By the life of Pharaoh, you shall not leave this place unless your youngest brother comes here.

16 "Send one of you, and let him bring your brother; and you shall be kept in prison, that your words may be tested to see whether *there is* any truth in you; or else, by the life of Pharaoh, surely you *are* spies!"

17 So he put them all together in prison [a] three days.

18 Then Joseph said to them the third day, "Do this and live, *for* I [b] fear God:

19 "If you *are* honest *men,* let one of your brothers be confined to your prison house; but you, go and carry grain for the famine of your houses.

20 "And bring your [c] youngest brother to me; so your words will be verified, and you shall not die." And they did so.

Simeon kept as hostage while other brothers go home

21 Then they said to one another, "We *are* truly [d] guilty concerning our brother, for we saw the anguish of his soul when he pleaded with us, and we would not hear; therefore this distress has come upon us."

22 And [e] Reuben answered them, saying, "Did I not speak to you, saying, 'Do not sin against the boy'; and you would not listen? Therefore behold, his blood is now [f] required of us."

23 But they did not know that Joseph understood *them,* for he spoke to them through an interpreter.

24 And he turned himself away from them and [g] wept. Then he returned to them again, and talked with them. And he took [h] Simeon from them and bound him before their eyes.

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

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

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

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

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

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

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

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

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

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

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

36 And Jacob their father said to them, "You have [l] bereaved me: Joseph is no *more,* Simeon is no *more,* and you want to take [m] Benjamin. All these things are against me."

37 Then Reuben spoke to his father, saying, "Kill my two sons if I do not bring him *back* to you; put

42:17
a Cp. Gen. 40:12

42:18
b Gen. 22:12; Ex. 1:17; Prov 1:7; 9:10

42:20
c v. 34

42:21
d Gen. 44:16

42:22
e Gen. 37:21-22,29
f Gen. 9:5-6; Ps. 9:12

42:24
g Gen. 43:30
h Gen. 34:25,30; 43:23

42:25
i Gen. 44:1
j Gen. 43:12

42:34
k Gen. 42:20; 43:3,5

42:36
l Gen. 43:14
m Gen. 35:18; 43:14; cp. Rom. 8:28,31

42:18 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

him in my hands, and I will bring him back to you."

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

Judah becomes surety for Benjamin (cp. Gen. 37:26–28)

43 NOW the [c]famine *was* severe in the land.

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

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

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

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

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

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

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

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

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

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

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

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

14 "And may God [l]Almighty [m]give you mercy before the man, that he may release your other brother and Benjamin. If I am bereaved, I am bereaved!"

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

Joseph entertains his eleven brothers

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

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

18 Now the men were [p]afraid because they were brought into Joseph's house; and they said, "*It is* because of the money, which was returned in our sacks the first time,

42:38
a Gen. 37:33; 44:20,28
b Cp. Gen. 37:35; 44:29,31

43:1
c Gen. 42:5; 45:6,11

43:2
d Gen. 42:2; 44:25

43:3
e Gen. 44:23

43:8
f Gen. 42:2; 47:19

43:9
g Gen. 44:32
h Cp. Gen. 27:13; 1 Sam. 25:24; cp. Philem. 18

43:11
i Gen. 33:10
j Gen. 37:25

43:12
k Gen. 42:25

43:14
l Gen. 35:11; 48:3
m Cp. Gen. 39:21

43:15
n Gen. 39:1; 46:3,6

43:16
o Gen. 44:1

43:18
p Gen. 42:28

42:38 grave. The Hebrew *Sheol* is, in the OT, the place to which the dead go. (1) Often, therefore, it is spoken of as the equivalent of the grave, where all human activities cease; the terminus toward which all human life moves (e.g. Gen. 42:38; Job 14:13; Ps. 88:3). (2) To the man "under the sun," the natural man, who of necessity judges from appearances, *Sheol* seems no more than the grave—the end and total cessation, not only of the activities of life, but also of life itself (Eccl. 9:5,10). But (3) Scripture reveals *Sheol* as a place of sorrow (2 Sam. 22:6; Ps. 18:5; 116:3), into which the wicked are turned (Ps. 9:17), and where they are fully conscious (Is. 14:9–17; Ezek. 32:21). Compare Jon. 2:2; what the belly of the great fish was to Jonah, *Sheol* is to those who are therein. The *Sheol* of the OT and *Hades* of the NT are identical. See Luke 16:23, *note.*

Benjamin: *son of the right hand.* The youngest son of Jacob and Rachel, who died giving birth to him. Jacob cherished Benjamin after he lost his son Joseph.

that we are brought in, so that he may [a]make a case against us and seize us, to take us as [b]slaves with our donkeys."

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

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

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

22"And we have brought down other money in our hands to buy food. We do not know who put our money in our sacks."

23But he said, "Peace *be* with you, do not be afraid. Your God and the God of your father has given you treasure in your sacks; I had your money." Then he brought [d]Simeon out to them.

24So the man brought the men into Joseph's house and gave *them* water, and they washed their feet; and he gave their donkeys feed.

25Then they made the present ready for Joseph's coming at noon, for they heard that they would eat bread there.

26And when Joseph came home, they brought him the present which *was* in their hand into the house, and [e]bowed down before him to the earth.

27Then he asked them about *their* well-being, and said, [f]"*Is* your father well, the old man of whom you spoke? *Is* he still alive?"

28And they answered, "Your servant our father *is* in good health; he *is* still alive." And they bowed their heads down and prostrated themselves.

29Then he lifted his eyes and saw his brother Benjamin, his mother's son, and said, "*Is* this your younger brother of whom you spoke to me?" And he said, "God be gracious to you, my son."

30Now his [g]heart yearned for his brother; so Joseph made haste and sought *somewhere* to weep. And he went into *his* chamber and [h]wept there.

31Then he washed his face and came out; and he restrained himself, and said, "Serve the bread."

32So they set him a place by himself, and them by themselves, and the Egyptians who ate with him by themselves; because the Egyptians could not eat food with the [i]Hebrews, for that *is* an [j]abomination to the Egyptians.

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

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

Judah fulfills promise (Gen. 43:9)

44 AND he commanded the [m]steward of his house, saying, [n]"Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack.

2"Also put my cup, the silver cup, in the mouth of the sack of the youngest, and his grain money." So he did according to the word that Joseph had spoken.

3As soon as the morning dawned, the men were sent away, they and their donkeys.

4When they had gone out of the city, *and* were not *yet* far off, Joseph said to his steward, "Get up, follow the men; and when you overtake them, say to them, 'Why have you [o]repaid evil for good?

5'*Is* not this *the one* from which my lord drinks, and with which he indeed practices divination? You have done evil in so doing.' "

43:18
a Judg. 14:4
b Gen. 44:9,33

43:21
c Gen. 42:27,35

43:23
d Gen. 42:24

43:26
e Gen. 42:6; 44:14

43:27
f Gen. 29:6; 2 Kin. 4:26

43:30
g 1 Kin. 3:26
h Gen. 42:24; 45:2,14

43:32
i Gen. 41:12; Ex. 1:15
j Gen. 46:34; Ex. 8:26

43:33
k Gen. 27:36; Deut. 21:16-17

43:34
l Gen. 45:22

44:1
m Gen. 43:16
n Gen. 42:25

44:4
o 1 Sam. 25:21

43:26 bowed down before him. Joseph's brothers had thought that they would never do this. Compare Gen. 37:8–11,19–20.

43:34 Benjamin's serving. Compare Gen. 35:18, *note*. Benjamin now becomes prominent. He foreshadows Christ as His power is to be revealed in the kingdom. See *notes* at Gen. 1:26; 1 Sam. 8:7; Zech. 12:8.

6 So he overtook them, and he spoke to them these same words.
7 And they said to him, "Why does my lord say these words? Far be it from us that your servants should do such a thing.
8 "Look, we brought back to you from the land of Canaan the money which we found in the mouth of our sacks. How then could we steal silver or gold from your lord's house?
9 [a] "With whomever of your servants it is found, let him die, and we also will be my lord's [b] slaves."
10 And he said, "Now also *let* it *be* according to your words; he with whom it is found shall be my slave, and you shall be blameless."
11 Then each man speedily let down his sack to the ground, and each opened his sack.
12 So he searched. He began with the oldest and left off with the youngest; and the cup was found in Benjamin's sack.
13 Then they [c] tore their clothes, and each man loaded his donkey and returned to the city.
14 So Judah and his brothers came to Joseph's house, and he *was* still there; and they fell before him on the ground.
15 And Joseph said to them, "What deed *is* this you have done? Did you not know that such a man as I can certainly practice divination?"
16 Then Judah said, "What shall we say to my lord? What shall we speak? Or how shall we clear ourselves? God has [d] found out the iniquity of your servants; here we are, my lord's slaves, both we and *he* also with whom the cup was found."
17 But he said, "Far be it from me that I should do so; the man in whose hand the cup was found, he shall be my slave. And as for you, go up in peace to your father."
18 Then Judah came near to him and said: "O my lord, please let your servant speak a word in my lord's hearing, and do not let your anger burn against your servant; for you *are* even like Pharaoh.
19 "My lord asked his servants, saying, 'Have you a father or a brother?'
20 "And we said to my lord, 'We have a father, an old man, and a child of *his* old age, *who is* young; his brother is [e] dead, and he [f] alone is left of his mother's children, and his [g] father loves him.'
21 "Then you said to your servants, 'Bring him down to me, that I may set my eyes on him.'
22 "And we said to my lord, 'The lad cannot leave his father, for *if* he should leave his father, *his father* would die.'
23 "But you said to your servants, [h] 'Unless your youngest brother comes down with you, you shall see my face no more.'
24 "So it was, when we went up to your servant my father, that we told him the words of my lord.
25 "And our father said, 'Go back *and* [i] buy us a little food.'
26 "But we said, 'We cannot go down; if our youngest brother is with us, then we will go down; for we may not see the man's face unless our youngest brother *is* with us.'
27 "Then your servant my father said to us, 'You know that my wife bore me [j] two sons;
28 'and the one went out from me, and I said, [k] "Surely he is torn to pieces"; and I have not seen him since.
29 'But if you take this one also from me, and [l] calamity befalls him, you shall bring down my gray hair with sorrow to the [m] grave.'
30 "Now therefore, when I come to your servant my father, and the lad *is* not with us, since his life is [n] bound up in the lad's life,
31 "it will happen, when he sees that the lad *is* not *with us,* that he will die. So your servants will bring down the gray hair of your servant our father with sorrow to the [o] grave.
32 "For your servant became surety for the lad to my father, saying, 'If I do not bring him *back* to you, then I shall bear the blame before my father forever.'
33 "Now therefore, please let your servant remain instead of the lad as a slave to my lord, and let the lad go up with his brothers.
34 "For how shall I go up to my father if the lad *is* not with me, lest perhaps I see the evil that would come upon my father?"

44:9
a Gen. 31:32
b Gen. 43:18; Ex. 22:2-3

44:13
c Gen. 37:29; Num. 14:6

44:16
d Num. 32:23

44:20
e Gen. 42:38
f Gen. 46:19
g Gen. 37:3; 42:4

44:23
h Gen. 43:3,5

44:25
i Gen. 43:2

44:27
j Gen. 30:22-24; 35:16-18; 46:19

44:28
k Gen. 37:33

44:29
l Gen. 42:38
m See Hab. 2:5, *note*

44:30
n Cp. 1 Sam. 18:1, 25:29

44:31
o See Hab. 2:5, *note*

Joseph reveals himself to his brothers

45 THEN Joseph could not [a]restrain himself before all those who stood by him, and he cried out, "Make everyone go out from me!" So no one stood with him [b]while Joseph made himself known to his brothers.

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

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

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

5 "But now, do not therefore be grieved or angry with yourselves because you sold me here; for [g]God sent me before you to preserve life.

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

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

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

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

10 "You shall dwell in the land of [m]Goshen, and you shall be near to me, you and your children, your children's children, your flocks and your herds, and all that you have.

11 "There I will [n]provide for you, lest you and your household, and all that you have, come to poverty; for *there are* still five years of famine." '

12 "And behold, your eyes and the eyes of my brother Benjamin see that *it is* my mouth that speaks to you.

13 "So you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall hurry and [o]bring my father down here."

14 Then he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck.

15 Moreover he [p]kissed all his brothers and wept over them, and after that his brothers talked with him.

Joseph's brothers blessed and sent to bring Jacob

16 Now the report of it was heard in Pharaoh's house, saying, "Joseph's brothers have come." So it pleased Pharaoh and his servants well.

17 And Pharaoh said to Joseph, "Say to your brothers, 'Do this: Load your animals and depart; go to the land of Canaan.

18 'Bring your father and your households and come to me; I will give you the best of the land of Egypt, and you will [q]eat the fat of the land.

19 'Now you are commanded—do this: Take carts out of the land of Egypt for your little ones and your wives; bring your father and come.

20 'Also do not be concerned about your goods, for the best of all the land of Egypt *is* yours.' "

21 Then the sons of Israel did so; and Joseph gave them [r]carts, according to the command of Pharaoh, and he gave them provisions for the journey.

22 He gave to all of them, to each man, [s]changes of garments; but to Benjamin he gave three hundred *pieces* of silver and five changes of garments.

23 And he sent to his father these *things:* ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and food for his father for the journey.

24 So he sent his brothers away, and they departed; and he said to them, "See that you do not become troubled along the way."

25 Then they went up out of Egypt, and came to the land of Canaan to Jacob their father.

26 And they told him, saying, "Jo-

45:1
a Gen. 43:31
b Cp. Hos. 2:14-23

45:2
c Gen. 43:30; 46:29

45:3
d Acts 7:13
e Cp. Zech. 12:10-14

45:4
f Gen. 37:28; 39:1; Ps. 105:17

45:5
g Gen. 50:20

45:6
h Gen. 43:1; 47:4,13

45:7
i Gen. 50:20; cp. Acts 2:23-24

45:8
j Rom. 8:28
k Is. 22:21
l Gen. 42:6

45:10
m Gen. 47:6; Ex. 9:26

45:11
n Gen. 47:12

45:13
o Gen. 46:6-28; Acts 7:14

45:15
p Gen. 48:10

45:18
q Gen. 47:6; Deut. 32:9-14

45:21
r Gen. 46:5

45:22
s Judg. 14:12; 2 Kin. 5:5

45:7 preserve. Literally *to make a remnant for you.* See Is. 1:9 and Rom. 11:5, *notes.*

seph *is* still alive, and he *is* governor over all the land of Egypt." And Jacob's heart stood still, because he did not believe them.

27 But when they told him all the words which Joseph had said to them, and when he saw the carts which Joseph had sent to carry him, the [a]spirit of Jacob their father revived.

28 Then Israel said, "*It is* enough. Joseph my son *is* still alive. I will go and see him before I die."

Jacob journeys to Egypt

46 SO [b]Israel took his journey with all that he had, and came to [c]Beersheba, and offered sacrifices to the [d]God of his father Isaac.

2 Then God spoke to Israel in the [e]visions of the night, and said, "Jacob, Jacob!" And he said, "Here I am."

3 So He said, "I *am* God, the God of your father; do not fear to go down to Egypt, for I will [f]make of you a great nation there.

4 "I will go down [g]with you to Egypt, and I will also surely [h]bring you up *again;* and Joseph will put his hand on your eyes."

5 Then Jacob arose from Beersheba; and the sons of Israel carried their father Jacob, their little ones, and their wives, in the [i]carts which Pharaoh had sent to carry him.

6 So they took their livestock and their goods, which they had acquired in the land of Canaan, and went to Egypt, Jacob and all his descendants with him.

7 His sons and his sons' sons, his daughters and his sons' daughters, and all his descendants he brought with him to Egypt.

Register of those who came to Egypt

8 Now these *were* the names of the children of Israel, Jacob and his sons, who went to Egypt: Reuben *was* Jacob's firstborn.

9 The [j]sons of Reuben *were* Hanoch, Pallu, Hezron, and Carmi.

10 The [k]sons of Simeon *were* Jemuel,* Jamin, Ohad, Jachin,* Zohar,* and Shaul, the son of a Canaanite woman.

11 The [l]sons of Levi *were* Gershon, Kohath, and Merari.

12 The [m]sons of Judah *were* Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan). The sons of Perez were Hezron and Hamul.

13 The [n]sons of Issachar *were* Tola, Puvah,* Job,* and Shimron.

14 The [o]sons of Zebulun *were* Sered, Elon, and Jahleel.

15 These *were* the [p]sons of Leah, whom she bore to Jacob in Padan Aram, with his daughter Dinah. All the persons, his sons and his daughters, *were* thirty-three.

16 The [q]sons of Gad *were* Ziphion,* Haggi, Shuni, Ezbon,* Eri, Arodi,* and Areli.

17 The [r]sons of Asher *were* Jimnah, Ishuah, Isui, Beriah, and Serah, their sister. And the sons of Beriah *were* Heber and Malchiel.

18 These *were* the [s]sons of Zilpah, whom Laban gave to Leah his daughter; and these she bore to Jacob: sixteen persons.

19 The [t]sons of Rachel, Jacob's wife, *were* Joseph and Benjamin.

20 And to Joseph in the land of Egypt were born [u]Manasseh and [u]Ephraim, whom [v]Asenath, the daughter of Poti-Pherah priest of On, bore to him.

21 The [w]sons of Benjamin *were* Belah, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim,* and Ard.

22 These *were* the sons of Rachel, who were born to Jacob: fourteen persons in all.

23 The [x]son of Dan *was* Hushim.*

24 The [y]sons of Naphtali *were* Jahzeel,* Guni, Jezer, and Shillem.*

25 These *were* the [z]sons of Bilhah,

45:27
a Judg. 15:19; Is. 40:29

46:1
b *Israel* (history): vv. 1-6; Ex. 3:15. (Gen. 12:2; Rom. 11:26, *note*)
c Gen. 21:33; 26:32-33; 28:10
d Gen. 32:9

46:2
e Gen. 31:11; cp. 22:11

46:3
f Ex. 12:37; Deut. 26:5; cp. Gen. 35:11; 48:4

46:4
g Gen. 31:3; Ex. 3:12
h Gen. 15:16; 50;13,25; Ex. 3:8

46:5
i Gen. 45:19-21

46:9
j Ex. 6:14

46:10
k Ex. 6:15

46:11
l Ex. 6:16-17

46:12
m Num. 26:19-20

46:13
n Num. 26:23

46:14
o Num. 26:26

46:15
p Gen. 35:23; 49:31

46:16
q Num. 26:15-18

46:17
r Num. 26:44-47

46:18
s Gen. 37:2

46:19
t Gen. 35:24

46:20
u Gen. 41:51-52; 48:1
v Gen. 41:45

46:21
w Num. 26:38

46:23
x Num. 26:42

46:24
y Num. 26:48

46:25
z 1 Chr. 7:13

***46:10** Spelled *Nemuel* in 1 Chronicles 4:24 * Called *Jarib* in 1 Chronicles 4:24 * Called *Zerah* in 1 Chronicles 4:24 ***46:13** Spelled *Puah* in 1 Chronicles 7:1 * Same as *Jashub* in Numbers 26:24 and 1 Chronicles 7:1 ***46:16** Spelled *Zephon* in Samaritan Pentateuch, Septuagint, and Numbers 26:15 * Called *Ozni* in Numbers 26:16 * Spelled *Arod* in Numbers 26:17 ***46:21** Called *Hupham* in Numbers 26:39 ***46:23** Called *Shuham* in Numbers 26:42 ***46:24** Spelled *Jahziel* in 1 Chronicles 7:13 * Spelled *Shallum* in 1 Chronicles 7:13

46:6 went to Egypt. Approximately 1660 B.C.

whom Laban gave to Rachel his daughter, and she bore these to Jacob: seven persons in all.

26 All the persons who went with Jacob to Egypt, who came from his body, besides Jacob's sons' wives, *were* sixty-six persons in all.

27 And the sons of Joseph who were born to him in Egypt *were* two persons. All the persons of the house of Jacob who went to Egypt were seventy.

28 Then he sent Judah before him to Joseph, to point out before him *the way* to Goshen. And they came to the land of Goshen.

29 So Joseph made ready his [a] chariot and went up to Goshen to meet his father Israel; and he presented himself to him, and fell on his neck and wept on his neck a good while.

30 And Israel said to Joseph, "Now [b] let me die, since I have seen your face, because you *are* still alive."

31 Then Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh, and say to him, 'My brothers and those of my father's house, who *were* in the land of Canaan, have come to me.

32 'And the men *are* [c] shepherds, for their occupation has been to feed livestock; and they have brought their flocks, their herds, and all that they have.'

33 "So it shall be, when Pharaoh calls you and says, 'What is your occupation?'

34 "that you shall say, 'Your servants' occupation has been with livestock from our youth even till now, both we *and* also our fathers,' that you may dwell in the land of Goshen; for every shepherd *is* an [d] abomination to the Egyptians."

Jacob's family honored

47 THEN Joseph went and told Pharaoh, and said, "My father and my brothers, their flocks and their herds and all that they possess, have come from the land of Canaan; and indeed they *are* in the land of [e] Goshen."

2 And he took five men from among his brothers and [f] presented them to Pharaoh.

3 Then Pharaoh said to his brothers, [g] "What *is* your occupation?" And they said to Pharaoh, "Your servants *are* [h] shepherds, both we *and* also our fathers."

4 And they said to Pharaoh, "We have come to [i] dwell in the land, because your servants have no pasture for their flocks, for the [j] famine *is* severe in the land of Canaan. Now therefore, please let your servants dwell in the land of Goshen."

5 Then Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you.

6 "The land of Egypt *is* before you. Have your father and brothers dwell in the [k] best of the land; let them dwell in the land of Goshen. And if you know *any* competent men among them, then make them chief herdsmen over my livestock."

7 Then Joseph brought in his father Jacob and set him before Pharaoh; and Jacob [l] blessed Pharaoh.

8 Pharaoh said to Jacob, "How old *are* you?"

9 And Jacob said to Pharaoh, "The days of the years of my pilgrimage *are* [m] one hundred and thirty years; few and evil have been the days of the years of my life, and they have not [n] attained to the days of the years of the life of my fathers in the days of their pilgrimage."

10 So Jacob blessed Pharaoh, and went out from before Pharaoh.

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

12 Then Joseph [p] provided his father, his brothers, and all his fa-

46:29
a Gen. 41:43

46:30
b Cp. Luke 2:29,30

46:32
c Gen. 47:3

46:34
d Gen. 43:32

47:1
e Gen. 50:8

47:2
f Acts 7:13

47:3
g Gen. 46:33; Jon. 1:8

h Gen. 46:32; Ex. 2:17,19

47:4
i Gen. 15:13; Deut. 26:5

j Gen. 45:6; Ps. 105:16

47:6
k Gen. 45:18

47:7
l Gen. 48:15,20; cp. Heb. 7:7

47:9
m Cp. Gen. 46:6

n Gen. 5:5; 11:10-11; 25:7-8

47:11
o Ex. 12:37

47:12
p Gen. 45:11; 50:21

46:26 All the persons. A discrepancy has been imagined between vv. 26 and 27. "All the persons who went with Jacob to Egypt" were sixty-six (v. 26). The "persons of the house of Jacob" (v. 27, that is, the *entire* Jacobean family) were seventy, that is, the sixty-six who came with Jacob, plus Joseph and Joseph's two sons, who were already in Egypt, which equals sixty-nine, plus Jacob himself, which equals seventy. See Acts 7:14, *note*.

Goshen: *land of Egypt.* A fertile area of Egypt in the East Nile Delta where Jacob and his family settled and lived for hundreds of years until the exodus.

ther's household with bread, according to the number in *their* families.

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

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

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

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

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

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

19 "Why should we die before your eyes, both we and our land? [b] Buy us and our land for bread, and we and our land will be servants of Pharaoh; give *us* seed, that we may [c] live and not die, that the land may not be desolate."

20 Then Joseph [d] bought all the land of Egypt for Pharaoh; for every man of the Egyptians sold his field, because the famine was severe upon them. So the land became Pharaoh's.

21 And as for the people, he moved them into the cities,* from *one* end of the borders of Egypt to the *other* end.

22 [e] Only the land of the priests he did not buy; for the priests had rations *allotted to them* by Pharaoh, and they ate their rations which Pharaoh gave them; therefore they did not sell their lands.

23 Then Joseph said to the people, "Indeed I have [f] bought you and your land this day for Pharaoh. Look, *here is* seed for you, and you shall sow the land.

24 "And it shall come to pass in the harvest that you shall give one-fifth to Pharaoh. Four-fifths shall be your own, as seed for the field and for your food, for those of your households and as food for your little ones."

25 So they said, "You have saved our lives; let us find favor in the sight of my lord, and we will be Pharaoh's servants."

26 And Joseph made it a law over the land of Egypt to this day, *that* Pharaoh should have one-fifth, except for the land of the priests only, *which* did not become Pharaoh's.

Joseph promises to bury Jacob in Canaan

27 So Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions there and grew and [g] multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years. So the length of Jacob's life was one hundred and forty-seven years.

29 When the time drew near that Israel must die, he called his son Joseph and said to him, "Now if I have found favor in your sight, please [h] put your hand under my thigh, and [i] deal kindly and truly with me. Please do not bury me in Egypt,

30 "but let me [j] lie with my fathers; you shall carry me out of Egypt and bury me in their burial place." And he said, "I will do as you have said."

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

***47:21** Following Masoretic Text and Targum; Samaritan Pentateuch, Septuagint, and Vulgate read *made the people virtual slaves.*

47:14
a Gen. 42:6

47:19
b v. 23
c Gen. 43:8

47:20
d Cp. Rev. 5:5-10; 11:15

47:22
e Cp. Lev. 25:34

47:23
f v. 19; cp. 1 Cor. 6:20

47:27
g Gen. 15:13-16; Ex. 1:7-12; 12:37; Heb. 11:12

47:29
h Gen. 24:2-4
i Josh. 2:14

47:30
j Gen. 50:5-13; Heb. 11:21

47:28 length of Jacob's life. Literally *days of the years of his life*. Gen. 47:9.

Jacob blesses Joseph's sons

48 NOW it came to pass after these things that Joseph was told, "Indeed your father *is* sick"; and he took with him his two sons, [a]Manasseh and Ephraim.

2 And Jacob was told, "Look, your son Joseph is coming to you"; and Israel strengthened himself and sat up on the bed.

3 Then Jacob said to Joseph: "God [b]Almighty appeared to me at [c]Luz in the land of Canaan and blessed me,

4 "and said to me, 'Behold, I will [d]make you fruitful and multiply you, and I will make of you a multitude of people, and [e]give this land to your descendants after you *as* an [f]everlasting possession.'

5 "And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

6 "Your offspring whom you beget after them shall be yours; they will be called by the name of their brothers in their inheritance.

7 "But as for me, when I came from Padan, Rachel died beside me in the land of Canaan on the way, when *there was* but a little distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, [g]Bethlehem)."

8 Then Israel saw Joseph's sons, and said, "Who *are* these?"

9 And Joseph said to his father, "They *are* my sons, [h]whom God has given me in this *place.*" And he said, "Please bring them to me, and I will [i]bless them."

10 Now the [j]eyes of Israel were dim with age, *so that* he could not see. Then Joseph brought them near him, and he [k]kissed them and embraced them.

11 And Israel said to Joseph, "I had not thought to see your face; but in fact, God has also shown me your offspring!"

12 So Joseph brought them from beside his knees, and he bowed down with his face to the earth.

13 And Joseph took them both, Ephraim with his right hand toward Israel's left hand, and Manasseh with his left hand toward Israel's right hand, and brought *them* near him.

14 Then Israel stretched out his right hand and [l]laid *it* on Ephraim's head, who *was* the younger, and his left hand on Manasseh's head, guiding his hands knowingly, for Manasseh *was* the [m]firstborn.

15 And he [n]blessed Joseph, and said:

"God, before whom my fathers
Abraham and Isaac
[o]walked,
The God who has fed me all my
life long to this day,
16 [p]The Angel who has [q]redeemed
me from all evil,
Bless the lads;
Let my name be named upon
them,
And the name of my fathers
Abraham and Isaac;
And let them [r]grow into a
multitude in the midst of
the earth."

17 Now when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; so he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head.

18 And Joseph said to his father, "Not so, my father, for this *one is* the firstborn; put your right hand on his head."

19 But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations."

20 So he blessed them that day, saying, "By you Israel will bless, saying, 'May God make you as Ephraim and as Manasseh!' " And thus he set Ephraim before Manasseh.

21 Then Israel said to Joseph, "Behold, I am dying, but God will be [s]with you and bring you back to the land of your fathers.

22 "Moreover I have given to you one portion above your brothers, [t]which I took from the hand of the Amorite with my sword and my bow."

48:1
a Gen. 46:20; 50:23

48:3
b Gen. 43:14; 49:25
c Gen. 35:6

48:4
d Gen. 46:3
e Gen. 35:12; Ex. 6:8
f Gen. 17:8

48:7
g Gen. 35:19

48:9
h Gen. 33:5
i v. 15

48:10
j Gen. 27:1; 1 Sam. 3:2
k Gen. 45:15; 50:1

48:14
l Cp. Matt. 19:15; Mark 10:16
m Josh. 17:1

48:15
n Gen. 47:7,10
o Gen. 24:40; cp. 2 Kin. 20:8

48:16
p *Angel* (of the LORD): v. 16; Ex. 3:2. (Gen. 16:7; Judg. 2:1, *note*)
q *Redemption* (redeeming relative type): v. 16; Ex. 6:6. (Gen. 48:16; Is. 59:20, *note*)
r Num. 26:34,37

48:21
s Gen. 46:4

48:22
t Gen. 14:7

Jacob's prophetic blessing

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

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

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

5 "Simeon and Levi *are* brothers;
Instruments of cruelty *are in* their dwelling place.
6 Let not my soul enter their council;
Let not my honor be united to their assembly;
For in their anger they [d]slew a man,
And in their self-will they hamstrung an ox.
7 Cursed *be* their anger, for *it is* fierce;
And their wrath, for it is cruel!
I will [e]divide them in Jacob
And scatter them in Israel.

8 "Judah,[f] you *are he* whom your brothers shall praise;
Your hand *shall be* on the neck of your enemies;
Your father's children shall [g]bow down before you.
9 Judah *is* a [h]lion's whelp;
From the prey, my son, you have gone up.
He bows down, he lies down as a lion;
And as a lion, who shall rouse him?
10 The [i]scepter shall not depart from Judah,
Nor a lawgiver from between his feet,
Until [j]Shiloh comes;
And [k]to Him *shall be* the obedience of the people.
11 Binding his donkey to the vine,
And his donkey's colt to the choice vine,

49:1
a vv. 1-27; cp. Deut. 33:6-25
b Is. 2:2

49:4
c Gen. 35:22; 1 Chr. 5:1

49:6
d Gen. 34:26

49:7
e Num. 18:24; Josh. 19:1,9; 1 Chr. 4:24-27

49:8
f vv. 8-10; Rev. 5:5
g 1 Chr. 5:2

49:9
h Cp. Deut. 33:22

49:10
i Num. 24:17
j *Christ* (first advent): v. 10; 2 Sam. 7:16. (Gen. 3:15; Acts 1:11, *note*)
k Ps. 2:8

49:10 Shiloh. Several suggestions have been offered to explain the word "Shiloh." The oldest translations render it "whose it is" or "to whom it belongs" with reference to the Messiah's reign and the prophecy of Ezek. 21:27. The view that refers it to the city of Shiloh is notably weak, for Judah experienced no epochal crisis at Shiloh. The suggestion of a few that the passage is fulfilled in David empties the passage of its force. Actually there was no manifest rule of Judah until David; therefore, the text indicates rule in Judah before Shiloh comes. *The reference is to Messiah.* Rule in Judah will not depart until He comes, when that sovereignty will be heightened to include the world.

49:1

THE LAST DAYS

This is the first occurrence of the term "the last days," a most important concept in Biblical prophecy. (The Hebrew word for "last" here is *acharith*.) In general, the expression (as also "latter days," "last time(s)") refers to that terminal period in the history of a particular group of people or nations when God's announced purposes for them are about to be consummated.

(1) In Dan. 2:28—10:14, it refers to the end of the rule of the Gentile nations.

(2) Most frequently in the OT, the term relates to Israel's final rebellion against God (Deut. 31:29), accompanied by a season of great trouble (Deut. 4:30; Ezek. 38:16), to be followed by her return to the LORD (Hos. 3:5), this being succeeded, in turn, by the establishment in Jerusalem of the center of divine sovereignty on earth, to which the nations of the world will come up to learn the law of the LORD (Mic. 4:1). This is no doubt contemporary with the universal outpouring of the Holy Spirit predicted by Joel (Joel 2:28–29; Acts 2:17).

(3) In the NT the expression is twice used for that period of history introduced by the advent of Christ (Heb. 1:2; 1 Pet. 1:20); but

(4) more frequently of the end of the Church age, when departure from the faith, iniquity, and consequent peril will attain their greatest intensity (2 Tim. 3:1; James 5:3; 1 Pet. 1:5; 2 Pet. 3:3). And

(5) our Lord's use of the expression "the last day" is found only in John's Gospel, where it relates to the resurrection (6:39,40,44,54; 12:48; compare 11:24). Chapter 49 would seem to combine the second and third of these definitions. Compare Acts 2:17, *note;* also Joel 2:28, *note.*

He washed his garments in wine,
And his clothes in the blood of grapes.
12 His eyes *are* darker than wine,
And his teeth whiter than milk.

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

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

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

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

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

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

22 "Joseph *is* a fruitful bough,
A fruitful bough by a well;
His branches run over the wall.
23 The archers have bitterly grieved him,
Shot *at him* and hated him.
24 But his bow remained in strength,
And the arms of his hands were made strong
By the hands of the [f]Mighty *God* of Jacob
(From there *is* the [g]Shepherd, the [h]Stone of Israel),
25 By the [i]God of your father who will help you,
And by the Almighty who will bless you
With blessings of heaven above,
Blessings of the [j]deep that lies beneath,
Blessings of the breasts and of the womb.
26 The blessings of your father
Have excelled the blessings of my ancestors,
Up to the utmost bound of the [k]everlasting hills.
They shall be on the head of Joseph,
And on the crown of the head of him who was separate from his brothers.

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

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

29 Then he charged them and said to them: "I am to be [l]gathered to my people; bury me with my fathers in the cave that *is* in the field of Ephron the [m]Hittite,
30 "in the cave that *is* in the field of Machpelah, which *is* before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite as a possession for a [n]burial place.
31 [o]"There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah.
32 "The field and the cave that *is*

49:13
a Gen. 10:19; Josh. 11:8

49:14
b 1 Chr. 12:32

49:16
c Gen. 30:6

49:19
d Gen. 30:11

49:20
e Josh. 19:24-31

49:24
f Ps. 132:2,5
g Ps. 23
h *Christ* (Stone): v. 24; Ex. 17:6. (Gen. 49:24; 1 Pet. 2:8, *note*)

49:25
i Gen. 50:17
j Deut. 33:13

49:26
k Deut. 33:15

49:29
l Gen. 35:29
m See 2 Kin. 7:6, *note*

49:30
n See Acts 7:16, *note*

49:31
o Cp. Gen. 23:19-20; 25:9; 35:29; 50:13

49:28 he blessed them. Jacob's life, ending in serenity and blessing, testifies to God's power to transform character. Jacob's spiritual life has six notable phases:
(1) the first exercise of faith, as shown in the purchase of the birthright (Gen. 25:28–34; 27:9–29);
(2) the vision at Bethel (Gen. 28:10–19);
(3) walking in the flesh (Gen. 29:1—31:55);
(4) the transforming experience (Gen. 32:24–31);
(5) the return to Bethel: idols put away (Gen. 35:1–7); and
(6) the walk of faith in God (Gen. 37:1—49:33).

Israel: *soldier of God.* Jacob's name was changed to this after he wrestled with God at Peniel. He became the father of the great nation of Israel.

there *were* purchased from the sons of Heth."

33 And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people.

Burial of Jacob

50 THEN [a]Joseph fell on his father's face, and [b]wept over him, and kissed him.

2 And Joseph commanded his servants the physicians to [c]embalm his father. So the physicians embalmed Israel.

3 Forty days were required for him, for such are the days required for those who are embalmed; and the Egyptians [d]mourned for him seventy days.

4 Now when the days of his mourning were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your eyes, please speak in the hearing of Pharaoh, saying,

5 'My father made me [e]swear, saying, "Behold, I am dying; in my grave which I dug for myself in the land of Canaan, there you shall bury me." Now therefore, please let me go up and bury my father, and I will come back.' "

6 And Pharaoh said, "Go up and bury your father, as he made you swear."

7 So Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 as well as all the house of Joseph, his brothers, and his father's house. Only their little ones, their flocks, and their herds they left in the land of Goshen.

9 And there went up with him both chariots and horsemen, and it was a very great gathering.

10 Then they came to the threshing floor of Atad, which *is* beyond the Jordan, and they mourned there with a great and very solemn lamentation. He observed seven days of mourning for his father.

11 And when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This *is* a deep mourning of the Egyptians." Therefore its name was called Abel Mizraim, which *is* beyond the Jordan.

12 So his sons did for him just as he had commanded them.

13 For his sons carried him to the land of Canaan, and [f]buried him in the cave of the field of Machpelah, before Mamre, which Abraham bought with the field from Ephron the [g]Hittite as property for a burial place.

14 And after he had buried his father, Joseph returned to Egypt, he and his brothers and all who went up with him to bury his father.

Joseph's brothers afraid

15 When Joseph's brothers saw that their father was dead, they said, "Perhaps Joseph will hate us, and may actually repay us for all the evil which we did to him."

16 So they sent *messengers* to Joseph, saying, "Before your father died he commanded, saying,

17 'Thus you shall say to Joseph: "I beg you, please forgive the trespass of your brothers and their sin; for they did evil to you." ' Now, please, forgive the trespass of the servants of the [h]God of your father." And Joseph wept when they spoke to him.

18 Then his brothers also went and [i]fell down before his face, and they said, "Behold, we *are* your servants."

19 Joseph said to them, "Do not be afraid, for [j]*am* I in the place of God?

20 "But as for you, you meant evil against me; *but* [k]God meant it for good, in order to bring it about as *it is* this day, to save many people alive.

50:1
a Gen. 46:4
b Gen. 46:29

50:2
c Gen. 50:26

50:3
d Gen. 37:34; Num. 20:29; Deut. 34:8

50:5
e Gen. 47:29-31

50:13
f Gen. 49:30-31. See Acts 7:16, *note*
g See 2 Kin. 7:6, *note*

50:17
h Gen. 49:25

50:18
i Gen. 44:14

50:19
j Gen. 30:2; 2 Kin. 5:7

50:20
k Gen. 45:5,7

50:2 embalmed. It was regular procedure in ancient Egypt to embalm people of prominence. Many mummies have been found, often in an excellent state of preservation. How elaborate the process was can be seen by the fact that it required forty days (v. 3).

50:11 mourning. That is, *of Egypt.* **Abel Mizraim.** Literally *mourning of the Egyptians.*

Canaan: *low region.* The land promised to Abraham and his descendants, also known as Palestine.

50:20 meant it for good. An OT counterpart of Rom. 8:28.

50:23

a Gen. 48:1

b Num. 26:29

50:24

c *Faith:* vv. 24-25; Ex. 1:17. (Gen. 3:20; Heb. 11:39, *note*)

d Ex. 3:16

e Gen. 48:4; Ex. 6:8

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

Joseph's last days, and his death

22 So Joseph dwelt in Egypt, he and
his father's household. And Joseph
lived one hundred and ten years.

23 Joseph saw [a]Ephraim's children
to the third *generation.* The chil-
dren of [b]Machir, the son of Manas-
seh, were also brought up on Jo-
seph's knees.

24 And Joseph [c]said to his breth-
ren, "I am dying; but God will sure-
ly [d]visit you, and bring you out of
this land [e]to the land of which He
swore to Abraham, to Isaac, and to
Jacob."

25 Then Joseph took an [f]oath from
the children of Israel, saying, "God
will surely visit [g]you, and you shall
carry up my [h]bones from here."

26 So Joseph died, *being* one hun-
dred and ten years old; and they
[i]embalmed him, and he was put in
a coffin in Egypt.

50:25

f Ex. 13:19; Josh. 24:32; Acts 7:15-16; Heb. 11:22

g Gen. 17:8; 28:13; 35:12; Deut. 1:8; 30:1-8

h Ex. 13:19

50:26

i v. 2

50:21 spoke kindly. Literally *to their hearts.*

THE SECOND BOOK OF MOSES CALLED

EXODUS

Author:	*Theme:*	*Date of writing:*
Moses	Deliverance	*c.* 1450–1410 B.C.

Background

Exodus, like Genesis, is a title that is not of Hebrew but Greek origin. The Septuagint, a Greek translation of the Old Testament, calls the book *Exodos*, a word meaning *exit, departure*—a fitting title for that which describes the going out of the chosen people from the land where they had suffered helplessly as slaves for generations. The word *exodos* is found in the Greek version of Exodus 19:1 and significantly in the Greek New Testament in Luke 9:31, Hebrews 11:22, and 2 Peter 1:15.

God's Relationship with Man

This redemption from Egypt was accomplished by divine, miraculous intervention and required, on the part of the Israelites, only faith in the efficacy of shed blood (12:1–13). As in the New Testament, redemption is for the purpose of making possible fellowship of a redeemed people with God. After the accomplishment of redemption from Egypt the law was given, followed by a revelation of the great truths of worship acceptable to God as set forth in the tabernacle, with its accompanying sacrifices and attending priesthood.

In Exodus, God, hitherto connected with the Israelite people only through His covenant with Abraham (see Genesis 12:2, *note*), brings them to Himself nationally through redemption, puts them under the Mosaic Covenant (19:5, *note*), and dwells among them in the cloud of glory. Galatians explains the relation of the law to the Abrahamic Covenant. In the commandments God taught Israel His just demands. Experience under the commandments convicted Israel of sin; and the provision of priesthood and sacrifice (filled with precious types of Christ) gave a guilty people a way of forgiveness, cleansing, restoration to fellowship, and worship.

Types in Exodus

Exodus presents many types rich in meaning. See *notes* on the following passages for the typical significance of Moses (2:2); the Passover (12:11); manna (16:35); the rock (17:6); the tabernacle (25:9); showbread (25:30); also *notes* on oil (27:20); and the priesthood (29:4,5).

Outline

Exodus may be divided into three major sections:

I. Israel in Egypt: Oppression and Conflict with Pharaoh	1:1—12:36
A. Bondage of Israel, Birth and Early Life of Moses	1:1—2:25
B. Call of Moses	3:1—4:31
C. Contests with Pharaoh	5:1—11:10
D. Institution of Passover	12:1–36
II. The Exodus from Egypt and Journey to Sinai	12:37—18:27
A. First Stage of the Journey	12:37—13:22
B. Pursuit by Pharaoh, and His Defeat	14:1—15:21
C. Provisions in the Wilderness	15:22—18:27
III. At Sinai: the Giving of the Law and the Construction of the Tabernacle	19:1—40:38
A. Fifth Dispensation Instituted: Law	19:1–25
B. Details of the Law	20:1—32:35
1. Commandments, Judgments, and Feasts	20:1—24:8
2. Moses on Sinai	24:9—25:2
3. Details of the Tabernacle	25:3—27:21
4. The Priesthood	28:1—29:46
5. The Tabernacle's Use	30:1—31:18
6. The Broken Law	32:1–35
C. Journey Resumed	33:1—35:35
D. Construction of the Tabernacle	36:1—40:38

I. Israel in Egypt: Oppression and Conflict with Pharaoh, 1:1—12:36

Events following Joseph's death

1 NOW these *are* the [a]names of the children of Israel who came to Egypt; each man and his household came with Jacob:

2 Reuben, Simeon, Levi, and Judah;
3 Issachar, Zebulun, and Benjamin;
4 Dan, Naphtali, Gad, and Asher.
5 All those who were descendants* of Jacob were [b]seventy* persons (for Joseph was in Egypt *already*).
6 And [c]Joseph died, all his brothers, and all that generation.
7 But the children of Israel were [d]fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them.

The Egyptian bondage

8 Now there arose a new king over Egypt, [e]who did not know Joseph.
9 And he said to his people, "Look, the people of the children of Israel *are* more and [f]mightier than we;
10 "come, let us [g]deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and *so* go up out of the land."
11 Therefore they set [h]taskmasters over them to afflict them with their burdens. And they built for Pharaoh [i]supply cities, Pithom and Raamses.
12 But the more they afflicted them, the more they multiplied and grew. And they were in dread of the children of Israel.
13 So the Egyptians made the children of Israel [j]serve with rigor.
14 And they made their lives bitter with hard bondage—in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve *was* with rigor.
15 Then the king of Egypt spoke to the [k]Hebrew midwives, of whom the name of one *was* Shiphrah and the name of the other Puah;
16 and he said, "When you do the duties of a midwife for the Hebrew women, and see *them* on the birthstools, if it *is* a [l]son, then you shall kill him; but if it *is* a daughter, then she shall live."
17 But the midwives [m]feared God, and did [n]not do as the king of Egypt commanded them, but [o]saved the male children alive.
18 So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and saved the male children alive?"
19 And the midwives said to Pharaoh, "Because the Hebrew women *are* not like the Egyptian women; for they *are* lively and give birth before the midwives come to them."
20 Therefore God [p]dealt well with the midwives, and the people [q]multiplied and grew very mighty.
21 And so it was, because the midwives feared God, that He provided households for them.
22 So Pharaoh commanded all his people, saying, "Every [r]son who is born* you shall cast into the river, and every daughter you shall save alive."

Birth of Moses: God prepares a deliverer (Ex. 2:1—4:28)

2 AND a [s]man of the house of Levi went and took *as wife* a [t]daughter of Levi.
2 So the woman conceived and bore a son. And when she saw that

*1:5 Literally *who came from the loins of*
* Dead Sea Scrolls and Septuagint read *seventy-five* (compare Acts 7:14). *1:22 Samaritan Pentateuch, Septuagint, and Targum add *to the Hebrews.*

1:1
a Cp. Gen. 46:8-27; Ex. 6:14-16

1:5
b Gen. 46:27; Deut. 10:22

1:6
c Gen. 50:26; cp. Gen. 37:1-50:26

1:7
d Gen. 28:3; 35:11; 46:3; 47:27; 48:4; Num. 22:3; Deut. 1:10-11; Acts 7:17

1:8
e Acts 7:18-19

1:9
f Gen. 26:16

1:10
g Ps. 105:25

1:11
h Ex. 3:7; 5:6
i Cp. 1 Kin. 9:19; 2 Chr. 8:4

1:13
j Gen. 15:13; Ex. 5:7-19

1:15
k Ex. 2:6

1:16
l Acts 7:19

1:17
m See Ps. 19:9, *note*
n Cp. Dan. 3:16-18
o *Faith:* v. 17; Ex. 12:28. (Gen. 3:20; Heb. 11:39, *note*)

1:20
p Cp. Gen. 15:1; Ruth 2:12
q v. 17

1:22
r Acts 7:19

2:1
s Ex. 6:16-19
t Ex. 6:20

1:8 Since Scripture does not give the personal name of any Egyptian king in this period but calls them all by their official title, Pharaoh, the time of the events from Exodus to Ruth is uncertain. The date of 1447 B.C. has been suggested for the Exodus and is used in this edition of the Bible; the beginning of the oppression would then be about 1550 B.C. However, some conservative scholars place the dates as much as two centuries later.

1:15 midwives. Evidently the two leaders *among* the midwives.

Shiphrah and Puah: *beauty/splendor.* God-fearing midwives in Egypt who refused to follow Pharaoh's orders to kill any male infants born to the Hebrew women.

1:22 river. That is, *the Nile.*

he *was* a [a]beautiful *child,* she [b]hid him three months.

3 But when she could no longer hide him, she took an ark of [c]bulrushes for him, daubed it with [d]asphalt and [e]pitch, put the child in it, and laid *it* in the [f]reeds by the river's bank.

4 And his [g]sister stood afar off, to know what would be done to him.

5 Then the daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it.

6 And when she opened *it,* she saw the child, and behold, the baby wept. So she had compassion on him, and said, "This is one of the [h]Hebrews' children."

7 Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?"

8 And Pharaoh's daughter said to her, "Go." So the maiden went and called the child's mother.

9 Then Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give *you* your wages." So the woman took the child and nursed him.

10 And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she called his name Moses, saying, "Because I drew him out of the water."

Moses identifies himself with Israel; rejected, he flees to Midian (Heb. 11:23–27)

11 Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren.

12 So he looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand.

13 And when he went out the second day, behold, two Hebrew men were [i]fighting, and he said to the one who did the wrong, "Why are you striking your companion?"

14 Then he said, "Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?" So Moses [j]feared and said, "Surely this thing is known!"

15 When Pharaoh heard of this matter, he sought to kill Moses. But Moses [k]fled from the face of Pharaoh and dwelt in the land of [l]Midian; and he sat down by a [m]well.

16 Now the priest of Midian had seven daughters. And they [n]came and drew water, and they filled the [o]troughs to water their father's flock.

17 Then the [p]shepherds came and [q]drove them away; but Moses stood up and helped them, and [r]watered their flock.

18 When they came to Reuel their

2:2
a Heb. 11:23
b Acts 7:20; Heb. 11:23

2:3
c Is. 18:2
d Gen. 14:10
e Gen. 6:14; Is. 34:9
f Is. 19:6

2:4
g Ex. 15:20; Num. 26:59

2:6
h vv. 1-2

2:13
i Prov. 25:8

2:14
j Cp. Gen. 32:7; Judg. 6:27; Heb. 11:27

2:15
k Acts 7:29; cp. Heb. 11:27
l Ex. 3:1
m Gen. 24:11; 29:2; Ex. 15:27

2:16
n Cp. Gen. 29:6-9
o Gen. 30:38

2:17
p Gen. 47:3; 1 Sam. 25:7
q Cp. Gen. 26:19-21
r Gen. 29:3,10

Levi: *associate.* One of the twelve tribes of Israel. Their ancestor was Levi, third son of Jacob. This tribe was designated to serve as priests.

2:2 son. Moses, a type of Christ the Deliverer (Is. 61:1–2; Luke 4:18–19; 2 Cor. 1:10; 1 Thess. 1:10): (1) A divinely chosen deliverer (Ex. 3:7–10; Acts 7:25; John 3:16). (2) Rejected by Israel he turns to the Gentiles (Ex. 2:11–15; Acts 7:23–29; 18:5–6; compare Acts 28:17–28). (3) During his rejection he gains a bride (Ex. 2:16–21; Matt. 12:14–21; 2 Cor. 11:2; Eph. 5:30–32). (4) Afterward he again appears as Israel's deliverer, and is accepted (Ex. 4:29–31; Rom. 11:24–26; compare Acts 15:14–17). And (5) officially, Moses typifies Christ as Prophet (Acts 3:22–23), Advocate (Ex. 32:31–35; 1 John 2:1–2), Intercessor (Ex. 17:1–6; Heb. 7:25), and Leader, or King (Deut. 33:4–5; Is. 55:4; Heb. 2:10); whereas in relation to the house of God, he is in contrast with Christ. Moses was faithful as a servant over another's house; Christ, as a Son over His own house (Heb. 3:5–6).

2:10 Moses. Hebrew *Mosheh.* Compare Hebrew *Mashah, to draw out.* The name Moses was already familiar in the Egyptian court. Several Pharaohs had borne names compounded from the element "Moses," as Ramose (or Rameses) and Thutmose (or Thothmes). The fact that this Hebrew woman's child was given such a name corroborates the Egyptian background of the story. Verse 10 points out that the name seemed to her to be especially appropriate because of its similarity to the Hebrew word meaning *draw out.*

Moses: *saved from the water.* The great leader of the Israelites who led them out of slavery in Egypt to the Promised Land.

Midian: *strife.* An area in the desert of northwest Arabia where Moses lived for 40 years after he fled from Egypt.

2:18 Reuel. Or *Raguel,* Num. 10:29.

father, he said, "How *is it that* you have come so soon today?"

19 And they said, "An Egyptian delivered us from the hand of the shepherds, and he also drew enough water for us and watered the flock."

20 So he said to his daughters, "And where *is* he? Why *is* it *that* you have left the man? Call him, that he may [a]eat bread."

21 Then Moses was content to live with the man, and he gave Zipporah his daughter to Moses.

22 And she bore *him* a son. He called his name Gershom,* for he said, "I have been a stranger in a foreign land."

God's pity upon Israel

23 Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage.

24 So God heard their groaning, and God remembered His [b]covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God acknowledged *them.*

The burning bush: Moses called

3 [c]NOW Moses was tending the flock of [d]Jethro his father-in-law, the priest of [e]Midian. And he led the flock to the back of the desert, and came to [f]Horeb, the mountain of God.

2 And the [g]Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush *was* not consumed.

3 Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn."

4 So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am."

5 Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand *is* holy ground."

6 Moreover He said, "I *am* the God of your father—the [h]God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God.

7 And the LORD said: "I have surely seen the oppression of My people who *are* in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows.

8 "So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the [i]Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

9 "Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them.

10 "Come now, therefore, and I will send you to Pharaoh that you

2:20
a Gen. 43:25

2:24
b Gen. 12:1-3; 15:18-21; 17:1-14; 22:15-18; 26:1-5; 28:13-15

3:1
c *Kingdom* (OT): vv. 1-10; Ex. 19:9. (Gen. 1:26; Zech. 12:8, *note*)
d Ex. 4:18
e Ex. 2:15; 4:19
f Ex. 17:6

3:2
g *Angel* (of the LORD): 3:2-4:17; Ex. 14:19. (Gen. 16:7; Judg. 2:1, *note*)

3:6
h Matt. 22:32; Mark 12:26; Acts 7:32

3:8
i Gen. 15:21; Ex. 13:5; Josh. 24:11

***2:22** Literally *Stranger There*

Zipporah: *bird.* The wife of Moses who lived in Midian.

3:2 appeared. Approximately 1450 B.C. See Ex. 1:8, *note.*

3:8 Hittites. Until the twentieth century the Hittites were unknown apart from the Bible. This once puzzling reference to them has, however, been illuminated by the findings of archaeology. From Egyptian monuments (Tell el-Amarna Tablets) and the Assyrian texts, it has been shown that these were the Kheta or Hatti. Expeditions in the first dozen years of this century have revealed that Boghazkoi in Asia Minor (east of Ankara, Turkey) was the capital of the Hittite Empire. Periods of Hittite prominence: about 2000–1800 B.C. and about 1400–1200 B.C.

3:2 GOD'S PRESENCE MANIFESTED THROUGH NATURE

God often made His presence known to His people through various forms of nature, especially in the Old Testament.

Burning bush	Exodus 3:2
Clouds	Exodus 13:21; 1 Kings 8:11
Fire and smoke	Genesis 15:17,18; Exodus 13:21,22; 19:16–19; 40:38; Judges 13:20
Rainbow	Ezekiel 1:28; Revelation 4:3
Thunder and Lightning	Exodus 19:16
Whirlwind	Job 38:1; Ezekiel 1:4

may bring My people, the children of Israel, out of Egypt."

11 But Moses said to God, [a]"Who *am* I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?"

12 So He said, "I will certainly be with you. And this *shall be* a [b]sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain."

God reveals Himself as the LORD: Moses commissioned

13 Then Moses said to God, "Indeed, *when* I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What *is* His name?' what shall I say to them?"

14 And God said to Moses, [c]"I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.' "

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

16 "Go and [e]gather the elders of Israel together, and say to them, 'The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, "I have surely [f]visited you and *seen* what is done to you in Egypt;

17 "and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the [g]Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey." '

18 "Then they will heed your voice; and you shall come, you and the elders of Israel, to the king of Egypt; and you shall say to him, 'The [h]LORD God of the Hebrews has [i]met with us; and now, please, let us go three days' journey into the wilderness, that we may [j]sacrifice to the LORD our God.'

19 "But I am sure that the king of Egypt will [k]not let you go, no, not even by a mighty hand.

20 "So I will [l]stretch out My hand and strike Egypt with all My [m]wonders which I will do in its midst; and after that he will [n]let you go.

21 "And I will [o]give this people favor in the sight of the Egyptians; and it shall be, when you go, that you shall not go empty-handed.

22 "But every [p]woman shall ask of her neighbor, namely, of her who dwells near her house, [q]articles of silver, articles of gold, and clothing; and you shall put *them* on your sons and on your daughters. So you shall [r]plunder the Egyptians."

Moses' first objection: unbelief of the people

4 THEN Moses answered and said, "But suppose they will not believe me or listen to my voice; suppose they say, 'The LORD has not appeared to you.' "

2 So the LORD said to him, "What *is* that in your hand?" He said, "A rod."

3 And He said, "Cast it on the ground." So he cast it on the ground, and it [s]became a serpent; and Moses fled from it.

4 Then the LORD said to Moses, "Reach out your hand and take *it* by the tail" (and he reached out his hand and caught it, and it became a rod in his hand),

5 "that they may [t]believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you."

6 Furthermore the LORD said to him, "Now put your hand in your

3:11
a Ex. 4:10

3:12
b Ex. 4:8

3:14
c *Deity* (names of): vv. 13-15; Ex. 34:6. (Gen. 1:1; Mal. 3:18, *note*)

3:15
d *Israel* (history): vv. 15-17; Ex. 12:1. (Gen. 12:2; Rom. 11:26, *note*)

3:16
e Ex. 4:29
f Gen. 50:24; Ex. 4:31

3:17
g See 2 Kin. 7:6, *note*

3:18
h Ex. 5:3
i Cp. Ex. 4:24
j Ex. 5:1

3:19
k Ex. 5:2

3:20
l Ex. 6:6
m Ex. 4:21
n Cp. Ex. 12:31-37

3:21
o Ex. 11:3

3:22
p Ex. 11:2
q Ex. 33:6
r Ex. 12:36

4:3
s *Miracles* (OT): vv. 3-4,6-7; Ex. 7:10. (Gen. 5:24; Jon. 1:17, *note*)

4:5
t Ex. 19:9

3:14 I AM WHO I AM. In this initial self-identification of God it is significant that the verb is in the first person; the Speaker names Himself, thus emphasizing His personal identification. It is the announcement of a present God, who has come to fulfill His covenant and keep His promise to the afflicted posterity of Abraham, Isaac, and Jacob. Compare 34:6, *note;* Mal. 3:18, *note.*

4:2 hand. The use of little things. Compare Judg. 3:31; 1 Kin. 17:12–16; John 6:9; 1 Cor. 1:25-31. **rod.** The sign of the rod = power (Ps. 2:9; 110:2; Rev. 2:27). It was Moses' shepherd's crook, the tool of his calling. Cast down, it became a serpent; taken up in faith it became "the rod of God" (4:20; see 7:12, *note*).

4:6 put your hand in your bosom. The sign of leprosy.

bosom." And he put his hand in his bosom, and when he took it out, behold, his hand *was* [a]leprous, like snow.

7 And He said, "Put your hand in your bosom again." So he put his hand in his bosom again, and drew it out of his bosom, and behold, it was restored like his *other* flesh.

8 "Then it will be, if they do not believe you, nor heed the message of the [b]first sign, that they may believe the message of the latter sign.

9 "And it shall be, if they do not believe even these [c]two signs, or listen to your voice, that you shall take water from the river* and pour *it* on the dry *land.* The water which you take from the river will become blood on the dry *land.*"

Moses' second objection: his lack of eloquence

10 Then Moses [d]said to the LORD, "O my Lord, I *am* not eloquent, neither before nor since You have spoken to Your servant; but I *am* slow of speech and slow of tongue."

11 So the LORD said to him, [e]"Who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind? *Have* not I, the LORD?

12 "Now therefore, go, and I will be [f]with your mouth and teach you what you shall say."

13 But he said, "O my Lord, please send by the hand of whomever *else* You may send."

God appoints Aaron spokesman

14 So the [g]anger of the LORD was kindled against Moses, and He said: "Is not Aaron the Levite your [h]brother? I know that he can speak well. And look, he is also coming out to meet you. When he sees you, he will be glad in his heart.

15 "Now you shall [i]speak to him and [j]put the words in his [k]mouth. And I will be with your mouth and with his mouth, and I will teach you what you shall do.

16 "So he shall be your spokesman to the people. And he himself shall be [l]as a mouth for you, and you shall be to him as God.

17 "And you shall take this [m]rod in your hand, with which you shall do the signs."

Moses returns to Egypt

18 So Moses went and returned to [n]Jethro his father-in-law, and said to him, "Please let me go and return to my brethren who *are* in Egypt, and see whether they are still alive." And Jethro said to Moses, [o]"Go in peace."

19 Now the LORD said to Moses in [p]Midian, "Go, return to [q]Egypt; for [r]all the men who sought your life are dead."

20 Then Moses [s]took his wife and his sons and set them on a donkey, and he returned to the land of Egypt. And Moses took the [t]rod of God in his hand.

21 And the LORD said to Moses, "When you go back to Egypt, see that you do all those [u]wonders before Pharaoh which I have put in your hand. But I will [v]harden his heart, so that he will not let the people go.

22 "Then you shall [w]say to Pharaoh, 'Thus says the LORD: [x]"Israel *is* My son, My firstborn.

23 "So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will [y]kill your son, your firstborn." ' "

24 And it came to pass on the way, at the [z]encampment, that the LORD [aa]met him and sought to kill him.

25 Then [bb]Zipporah took a [cc]sharp stone and cut off the foreskin of her son and cast *it* at *Moses'** feet, and

4:6
a Num. 12:10

4:8
b Ex. 7:6-13

4:9
c vv. 1-8,21

4:10
d Ex. 3:11; 6:12

4:11
e Ps. 94:9

4:12
f Cp. Num. 22:38

4:14
g Num. 11:1,33
h Num. 26:59

4:15
i Ex. 7:1-2
j 2 Sam. 14:3,19
k *Inspiration:* vv. 15,28,30; Ex. 17:14. (Ex. 4:15; 2 Tim. 3:16, *note*)

4:16
l v. 30; 7:1-2

4:17
m Ex. 7:15

4:18
n Ex. 3:1
o Judg. 18:6; cp. Gen. 43:23

4:19
p Ex. 3:1; 18:1
q Gen. 46:3,6
r Ex. 2:15,23

4:20
s Ex. 18:2-5
t Ex. 17:9

4:21
u Ex. 3:20; 11:9-10
v Ex. 11:9

4:22
w Cp. Ex. 5:1
x Hos. 11:1

4:23
y Ex. 11:5

4:24
z Gen. 42:27
aa Ex. 3:18; 5:3

4:25
bb Ex. 2:21; 18:2
cc Josh. 5:2-3

***4:9** That is, the Nile ***4:25** Literally *his*

Inside his cloak, Moses' hand covered his heart. The heart stands for what we are, the hand for what we do. What we are, that ultimately we do. It is a sign of Luke 6:43–45. The two signs, rod and hand, speak of preparation for service: (1) consecration—our capacity taken up for God; (2) the hand that holds the rod of God's power must be a cleansed hand swayed by a new heart (Is. 52:11).

4:14 Aaron the Levite. See Ex. 28:1, *note.*

Jethro: *excellence.* A priest of Midian who became Moses' father-in-law and advisor.

4:24 kill him. Compare Gen. 17:14. The context (v. 25) interprets v. 24. Moses was forgetful of the foundation sign of Israel's covenant relation to God. On the eve of delivering Israel he was reminded that without circumcision an Israelite was cut off from the covenant. See Josh. 5:2–9.

said, "Surely you *are* a husband of blood to me!"

26So He let him go. Then she said, "*You are* a husband of blood!"—because of the circumcision.

Aaron meets Moses: deliverance announced to Israel

27And the LORD said to Aaron, "Go into the wilderness to meet Moses." So he went and met him on the mountain of God, and kissed him.

28So Moses told Aaron all the words of the LORD who had sent him, and all the signs which He had commanded him.

29Then Moses and Aaron went and gathered together [a]all the elders of the children of Israel.

30And Aaron spoke all the words which the LORD had spoken to Moses. Then he did the signs in the sight of the people.

31So the people believed; and when they heard that the LORD had [b]visited the children of Israel and that He had [c]looked on their affliction, then they [d]bowed their heads and worshiped.

The contest with Pharaoh (Ex. 5–14)

5 AFTERWARD Moses and Aaron went in and told Pharaoh, "Thus says the LORD God of Israel: 'Let My people go, that they may [e]hold a feast to Me in the wilderness.' "

2And Pharaoh said, [f]"Who *is* the LORD, that I should obey His voice to let Israel go? I do not know the LORD, [g]nor will I let Israel go."

3So they said, [h]"The God of the Hebrews has [i]met with us. Please, let us go three days' journey into the desert and sacrifice to the LORD our God, lest He fall upon us with [j]pestilence or with the sword."

4Then the king of Egypt said to them, "Moses and Aaron, why do you take the people from their work? Get *back* to your [k]labor."

5And Pharaoh said, "Look, the people of the land *are* many now, and you make them rest from their labor!"

6So the same day Pharaoh commanded the [l]taskmasters of the people and their officers, saying,

7"You shall no longer give the people straw to make [m]brick as before. Let them go and gather straw for themselves.

8"And you shall lay on them the quota of bricks which they made before. You shall not reduce it. For they are [n]idle; therefore they cry out, saying, 'Let us go *and* sacrifice to our God.'

9"Let more work be laid on the men, that they may labor in it, and let them not regard false words."

10And the taskmasters of the people and their officers went out and spoke to the people, saying, "Thus says Pharaoh: 'I will not give you straw.

11'Go, get yourselves straw where you can find it; yet [o]none of your work will be reduced.' "

12So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

4:29
a Ex. 3:16; 12:21

4:31
b Ex. 3:16; 13:19
c Ex. 3:7; Deut. 26:7
d Gen. 24:26; Ex. 12:27

5:1
e Ex. 3:18; 7:16

5:2
f 2 Kin. 18:35
g Ex. 3:19; 7:14

5:3
h Ex. 3:18; 7:16
i Ex. 4:24; Num. 23:3
j Ex. 9:15

5:4
k Ex. 2:11; 6:6

5:6
l Ex. 3:7

5:7
m Ex. 1:14

5:8
n v. 17

5:11
o v. 19

5:1 LORD God of Israel. The first time this name, the LORD God of Israel, is used in OT. See the note at 34:6.

Aaron: *light.* Moses' brother who helped Moses speak in the presence of Pharaoh. He became the first high priest of Israel.

4:21

THE HARDENING OF PHARAOH'S HEART

Compare Ex. 7:3,13,14,22; 8:15,19,32; 9:7,12,34–35; 10:1,20,27; 11:10; 14:4,8. There are two aspects of the hardening of Pharaoh's heart: (1) the judicial; and (2) the personal. The first expresses the sovereignty of God; the second reflects the responsibility of man. In the course of the narrative of the contest with Pharaoh, the LORD is spoken of in nine instances as hardening Pharaoh's heart, whereas Pharaoh himself is in three instances said to have hardened his own heart. In five references it is stated, without indicating the cause, that Pharaoh's heart was hardened.

The Hebrew uses three different words to tell the condition of Pharaoh's heart. These words indicate obstinacy. God permitted the wicked nature of Pharaoh to be manifested and then, in subduing Pharaoh's opposition, God revealed His sovereign majesty. Light rejected, rightful obedience refused, inevitably hardens conscience and heart. Compare Rom. 9:17–24.

13 And the taskmasters forced *them* to hurry, saying, "Fulfill your work, *your* daily quota, as when there was straw."

14 Also the [a]officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were [b]beaten *and* were asked, "Why have you not fulfilled your task in making brick both yesterday and today, as before?"

15 Then the officers of the children of Israel came and cried out to Pharaoh, saying, "Why are you dealing thus with your servants?

16 "There is no straw given to your servants, and they say to us, 'Make brick!' And indeed your servants *are* beaten, but the fault *is* in your *own* people."

17 But he said, "You *are* idle! Idle! Therefore you say, 'Let us go *and* sacrifice to the LORD.'

18 "Therefore go now *and* work; for no straw shall be given you, yet you shall deliver the quota of bricks."

19 And the officers of the children of Israel saw *that* they *were* in trouble after it was said, "You shall not reduce *any* bricks from your daily quota."

20 Then, as they came out from Pharaoh, they met Moses and Aaron who stood there to meet them.

21 And they said to them, "Let the LORD look on you and judge, because you have made us abhorrent in the sight of Pharaoh and in the sight of his servants, to put a sword in their hand to kill us."

22 So Moses returned to the LORD and said, "Lord, why have You brought trouble on this people? Why *is* it You have sent me?

23 "For since I came to Pharaoh to speak in Your name, he has done evil to this people; neither have You delivered Your people at all."

5:14

a Ex. 5:6

b Is. 10:24

The God of Abraham, Isaac, and Jacob encourages Moses

6 THEN the LORD said to Moses, "Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a [c]strong hand he will drive them out of his land."

2 And God spoke to Moses and said to him: "I *am* the LORD.

3 "I [d]appeared to Abraham, to Isaac, and to Jacob, as [e]God Almighty, but *by* My name [f]LORD I was not known to them.

4 "I have also established My [g]covenant with them, to give them the land of Canaan, the land of their [h]pilgrimage, in which they were strangers.

5 "And I have also [i]heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant.

6 "Therefore say to the children of Israel: [j]'I *am* the LORD; I will [k]bring you [l]out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will [m]redeem you with an outstretched arm and with great judgments.

7 'I will take you as My [n]people, and I will be your God. Then you shall know that I *am* the LORD your God who brings you out from under the burdens of the Egyptians.

6:1

c Cp. Ex. 3:19

6:3

d Gen. 17:1

e Gen. 49:25; Num. 24:4

f Ex. 3:15; 15:3

6:4

g Gen. 12:7; 15:18; 17:8; 26:3; 28:4,13

h Gen. 47:9; Lev. 25:23

6:5

i Ex. 2:24; Acts 7:34

6:6

j Ex. 13:3,14; 20:2; Deut. 6:12

k Ex. 3:8; 7:5; 12:51; 16:6; 18:1

l *Separation:* vv. 6-7; Ex. 8:26. (Gen. 12:1; 2 Cor. 6:17, *note*)

m *Redemption* (redeeming relative type): vv. 6-7; Ex. 15:13. (Gen. 48:16; Is. 59:20, *note*)

6:7

n Lev. 26:12

6:3 LORD. On the basis of this verse many critics have claimed that two of the sources of the books of Moses are a document using *Elohim* for the name of God, and one employing *Jehovah;* and that this passage reveals that the writer was ignorant of the many sections of Genesis in which *Jehovah* (usually written LORD) is used (see Intro., p. xiii). It is further assumed that the writer of Ex. 6:3 believed that the name *Jehovah* was first made known in Moses' time. The answer to these assumptions is as follows: (1) The statement, "by My name LORD [JEHOVAH] I was not known to them" can also be translated as a rhetorical question, "By My name LORD [JEHOVAH] was I not known to them?" (2) In the OT the verb "to know" generally means far more than to have an intellectual knowledge. There are many instances of this, such as Amos 3:2: "You only have I known of all the families of the earth." (3) The patriarchs were familiar with the name *Jehovah,* but their experience of God was largely that of Him as *El-Shaddai* (compare Gen. 17:1, *note*), the One who provided for all their needs. Here in Ex. 6:3 God tells Moses that He is now about to be revealed in that aspect of His character signified by *Jehovah*—that is, His covenant-relation to Israel as the One who redeems her from sin and delivers her from Egypt (compare vv. 6–8). (4) Actually there is no contrast in Ex. 6:3 between *Elohim* and *Jehovah,* the names in this text being *El-Shaddai* and *Jehovah*. And (5) the Genesis record over and over reveals knowledge of the name *Jehovah;* for an outstanding example, compare Gen. 49:18.

8 'And I will bring you into the land which I [a]swore to give to Abraham, Isaac, and Jacob; and I will give it to you *as* a heritage: I *am* the LORD.' "

9 So Moses spoke thus to the children of Israel; but they did not heed Moses, because of [b]anguish of spirit and cruel bondage.

10 And the LORD spoke to Moses, saying,

11 "Go in, tell Pharaoh king of Egypt to let the children of Israel go out of his land."

12 And Moses spoke before the LORD, saying, "The children of Israel have not heeded me. How then shall Pharaoh heed me, for I *am* of uncircumcised lips?"

13 Then the LORD spoke to Moses and Aaron, and gave them a [c]command for the children of Israel and for Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

The heads of the children of Israel: sons of Reuben, Simeon, Levi

14 These *are* the heads of their fathers' houses: The [d]sons of Reuben, the firstborn of Israel, *were* Hanoch, Pallu, Hezron, and Carmi. These are the families of Reuben.

15 And the [e]sons of Simeon *were* Jemuel,* Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanite woman. These *are* the families of Simeon.

16 These *are* the names of the [f]sons of Levi according to their generations: Gershon, Kohath, and Merari. And the years of the life of Levi *were* one hundred and thirty-seven.

17 The sons of Gershon *were* Libni and Shimi according to their families.

18 And the sons of Kohath *were* Amram, Izhar, Hebron, and Uzziel. And the years of the life of Kohath *were* one hundred and thirty-three.

19 The sons of Merari *were* Mahli and Mushi. These *are* the families of Levi according to their generations.

20 Now [g]Amram took for himself [h]Jochebed, his father's sister, as wife; and she bore him [h]Aaron and Moses. And the years of the life of Amram *were* one hundred and thirty-seven.

21 The sons of Izhar *were* Korah, Nepheg, and Zichri.

22 And the sons of Uzziel *were* Mishael, Elzaphan, and Zithri.

23 Aaron took to himself Elisheba, daughter of Amminadab, sister of Nahshon, as wife; and she bore him [i]Nadab, Abihu, [j]Eleazar, and Ithamar.

24 And the sons of Korah *were* Assir, Elkanah, and Abiasaph. These are the families of the Korahites.

25 Eleazar, Aaron's son, took for himself one of the daughters of Putiel as wife; and she bore him [k]Phinehas. These *are* the heads of the fathers' houses of the Levites according to their families.

26 These *are the same* Aaron and Moses to whom the LORD said, [l]"Bring out the children of Israel from the land of Egypt according to their armies."

27 These *are* the ones who spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt. These *are the same* Moses and Aaron.

Despite God's encouragement (v. 1), Moses pleads his lack of eloquence

28 And it came to pass, on the day the LORD spoke to Moses in the land of Egypt,

29 that the LORD spoke to Moses, saying, "I *am* the LORD. Speak to Pharaoh king of Egypt all that I say to you."

*6:15 Spelled *Nemuel* in Numbers 26:12

6:8
a v. 4; Gen. 15:18; 26:3; 35:12

6:9
b Ex. 2:23; cp. Num. 21:4

6:13
c Num. 27:19,23; Deut. 31:14

6:14
d Gen. 46:9; Num. 26:5-11

6:15
e Gen. 46:10; Num. 26:12-14

6:16
f Gen. 46:11; 1 Chr. 6:16-30

6:20
g Num. 3:19
h Num. 26:59

6:23
i Num. 3:2; Lev. 10:1
j Ex. 28:1

6:25
k Num. 25:7,11

6:26
l Ex. 5:1; 7:4

Jochebed: *Jehovah is glorious.* The mother of Moses.

6:6 REDEMPTION: (EXODUS) SUMMARY

Exodus is the book of redemption and teaches: (1) redemption is wholly from God (Ex. 3:7–8; John 3:16); (2) redemption is through a person (Ex. 2:2, *note;* John 3:16–17); (3) redemption is by blood (Ex. 12:13,23,27; 1 Pet. 1:18–19); and (4) redemption is by power (Ex. 6:6; 13:14; Rom. 8:2. See Is. 59:20 and Rom. 3:24, *notes*).

The blood of Christ redeems the believer from the guilt and penalty of sin (1 Pet. 1:18–19) and the power of the Holy Spirit delivers from the dominion of sin on the basis of Calvary (Rom. 8:2; Gal. 5:16).

30 But Moses said before the LORD,
"Behold, I *am* of uncircumcised lips,
and how shall Pharaoh heed me?"

Moses' commission renewed

7 SO the LORD said to Moses:
"See, I have made you *as* [a]God
to Pharaoh, and [b]Aaron your brother shall be your prophet.
2 [c]"You shall speak all that I command you. And Aaron your brother
shall tell Pharaoh to send the children of Israel out of his land.
3 "And I will [d]harden Pharaoh's
heart, and multiply My [e]signs and
My wonders in the land of Egypt.
4 "But [f]Pharaoh will not heed you,
so that I may [g]lay My hand on Egypt
and bring My armies *and* My people, the children of Israel, out of the
land of Egypt by great [h]judgments.
5 "And the Egyptians shall [i]know
that I *am* the LORD, when I [j]stretch
out My hand on Egypt and [k]bring
out the children of Israel from among them."
6 Then Moses and Aaron did *so;*
just as the LORD commanded them,
so they did.
7 And [l]Moses *was* eighty years old
and [m]Aaron eighty-three years old
when they spoke to Pharaoh.

Aaron's rod becomes a serpent;
Egypt's magicians also do enchantments

8 Then the LORD spoke to Moses
and Aaron, saying,
9 "When Pharaoh speaks to you,
saying, [n]'Show a miracle for yourselves,' then you shall say to Aaron,
'Take your rod and cast *it* before
Pharaoh, *and* let it become a [o]serpent.' "
10 So Moses and Aaron went in to
Pharaoh, and they did so, just as the
LORD commanded. And Aaron cast
down his rod before Pharaoh and
before his servants, and it [p]became
a serpent.
11 But Pharaoh also called the wise
men and the sorcerers; so the [q]magicians of Egypt, they also did in like
manner with their enchantments.
12 For every man threw down his
rod, and they became serpents. But
Aaron's rod swallowed up their rods.
13 And Pharaoh's heart grew hard,
and he did not heed them, as the
LORD had said.

Water turned to blood

14 So the LORD said to Moses:
"Pharaoh's heart *is* hard; he refuses
to let the people go.
15 "Go to Pharaoh in the morning,
when he goes out to the [r]water, and
you shall stand by the river's bank
to meet him; and the [s]rod which
was turned to a serpent you shall
take in your hand.
16 "And you shall say to him, 'The
LORD God of the Hebrews has sent
me to you, saying, "Let My people
go, that they may [t]serve Me in the
wilderness"; but indeed, until now
you would not hear!
17 'Thus says the LORD: "By this
you shall know that I *am* the LORD.
Behold, I will strike the waters
which *are* in the river with the rod
that *is* in my hand, and they shall be
turned to [u]blood.
18 "And the fish that *are* in the river shall die, the river shall stink,
and the Egyptians will loathe to
drink the water of the river." ' "
19 Then the LORD spoke to Moses,
"Say to Aaron, 'Take your rod and
stretch out your hand over the waters of Egypt, over their streams,
over their rivers, over their ponds,
and over all their pools of water,

7:1
a Ex. 4:16
b Ex. 4:15-16
7:2
c Deut. 18:18
7:3
d Ex. 4:21; 9:12
e Deut. 4:34
7:4
f Ex. 3:19-20; 11:9
g Ex. 9:14
h Ex. 6:6; 12:12
7:5
i Ex. 6:7; 8:19,22
j Ex. 9:15
k Ex. 6:6; 12:51
7:7
l Cp. Deut. 31:2
m Cp. Num. 33:39
7:9
n Ex. 10:1
o Ex. 4:3
7:10
p *Miracles* (OT): vv. 10-12,20-25; Ex. 8:6. (Gen. 5:24; Jon. 1:17, *note*)
7:11
q Gen. 41:8; Ex. 8:7,18-19
7:15
r Ex. 2:5
s Ex. 7:10
7:16
t Ex. 5:1; 8:1
7:17
u Ex. 4:9; Rev. 16:4

Pharaoh: *the sun.* The title for the rulers of Egypt.

7:5 when I stretch out My hand. A prophetic sign also. The nations will know the LORD when He restores and blesses Israel in the kingdom (Is. 2:1–3; 11:10–12; 14:1; 60:4–5; Ezek. 37:28).

7:12 became serpents. The rods of the magicians are said to have become serpents just as in Moses' act. Some believe that this can be explained only by assuming that either (1) the magicians themselves had power to create life; or (2) on this occasion God gave them such power. Preferably it would seem that (3) the rods of the magicians were actually rigid snakes which, when cast upon the ground, were seen to be what they really were—snakes. Snakes were, and still are, a common element in the paraphernalia of Egyptian magicians. **rod.** Compare Ex. 4:2. As here the serpents, symbols of Satan, who had the power of death (Heb. 2:14; Rev. 12:9), are swallowed up, so in resurrection death will be "swallowed up in victory" (1 Cor. 15:54). Compare Num. 17:8. Victory was won by our Lord Jesus Christ through His death at Calvary for sin, and by His resurrection.

that they may become blood. And there shall be blood throughout all the land of Egypt, both in *buckets of* wood and *pitchers of* stone.' "

20 And Moses and Aaron did so, just as the LORD commanded. So he lifted up the rod and struck the waters that *were* in the river, in the sight of Pharaoh and in the sight of his servants. And [a]all the waters that *were* in the river were turned to blood.

21 The fish that *were* in the river died, the river stank, and the Egyptians could not drink the water of the river. So there was blood throughout all the land of Egypt.

22 Then the [b]magicians of Egypt did [c]so with their enchantments; and Pharaoh's heart grew hard, and he did not heed them, [d]as the LORD had said.

23 And Pharaoh turned and went into his house. Neither was his heart moved by this.

24 So all the Egyptians dug all around the river for water to drink, because they could not drink the water of the river.

25 And seven days passed after the LORD had struck the river.

Frogs cover land

8 AND the LORD spoke to Moses, "Go to Pharaoh and say to him, 'Thus says the LORD: "Let My people go, that they may [e]serve Me.

2 "But if you refuse to let *them* go, behold, I will smite all your territory with [f]frogs.

3 "So the river shall bring forth frogs abundantly, which shall go up and come into your house, into your bedroom, on your bed, into the houses of your servants, on your people, into your ovens, and into your kneading bowls.

4 "And the frogs shall come up on you, on your people, and on all your servants." ' "

5 Then the LORD spoke to Moses, "Say to Aaron, 'Stretch out your hand with your rod over the streams, over the rivers, and over the ponds, and cause frogs to come up on the land of Egypt.' "

6 So Aaron stretched out his hand over the waters of Egypt, [g]and the [h]frogs came up and covered the land of Egypt.

7 And the [i]magicians did so with their enchantments, and brought up frogs on the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, [j]"Entreat the LORD that He may take away the frogs from me and from my people; and I will let the people [k]go, that they may sacrifice to the LORD."

9 And Moses said to Pharaoh, "Accept the honor of saying when I shall intercede for you, for your servants, and for your people, to destroy the frogs from you and your houses, *that* they may remain in the river only."

10 So he said, "Tomorrow." And he said, "*Let it be* according to your word, that you may know that *there is* [l]no one like the LORD our God.

11 "And the frogs shall depart from you, from your houses, from your servants, and from your people. They shall remain in the river only."

Frogs destroyed

12 Then Moses and Aaron went out from Pharaoh. And Moses cried out to the LORD concerning the frogs which He had brought against Pharaoh.

13 So the LORD did according to the word of Moses. And the frogs died out of the houses, out of the courtyards, and out of the fields.

14 They gathered them together in heaps, and the land stank.

7:20

a Ps. 78:44; 105:29

7:22

b Ex. 7:11

c Ex. 8:7

d Ex. 3:19

8:1

e Ex. 7:16; 9:1

8:2

f Rev. 16:13

8:6

g *Miracles* (OT): vv. 5-14,16-18,20-24; Ex. 9:3. (Gen. 5:24; Jon. 1:17, *note*)

h Ps. 78:45; 105:30

8:7

i Ex. 7:11,22

8:8

j Ex. 8:28; 9:28; 10:17

k Ex. 10:8,24

8:10

l Ex. 9:14; 15:11; Deut. 33:26

7:20 blood. A helpful classification of these plagues has been suggested: (1) loathsome—water turned to blood, frogs, lice; (2) painful—stinging flies, cattle plague, boils; (3) appalling—hail, locusts, darkness; and (4) the overwhelming plague—death of the firstborn. Not even the first nine plagues, as frightful as they were, could move the unregenerate and hardened heart of Pharaoh.

8:2 frogs. The gods of the Egyptians were numerous indeed, supposedly inhabiting the heavens, the earth, and the subterranean regions. It would be impossible to bring judgment in any one of these three spheres without touching one or more deities of Egypt. The ten plagues were designed as visitations on the Egyptians and their gods at the same time. Thus the plague of darkness (10:21–23) was directed against the sun-god *Ra,* the most prominent of the Egyptian deities.

15 But when Pharaoh saw that
there was [a]relief, he [b]hardened his
heart and did not heed them, as the
LORD had said.

Plague of lice

16 So the LORD said to Moses, "Say
to Aaron, 'Stretch out your rod, and
strike the dust of the land, so that it
may become lice throughout all the
land of Egypt.' "
17 And they did so. For Aaron
stretched out his hand with his rod
and struck the dust of the earth, and
it became [c]lice on man and beast.
All the dust of the land became lice
throughout all the land of Egypt.
18 Now the magicians so worked
with their enchantments to bring
forth lice, but they [d]could not. So
there were lice on man and beast.
19 Then the magicians said to
Pharaoh, [e]"This *is* the finger of
God." But Pharaoh's heart grew
hard, and he did not heed them,
just as the LORD had said.

Swarms of flies

20 And the LORD said to Moses,
"Rise early in the morning and
stand before Pharaoh as he comes
out to the water. Then say to him,
'Thus says the LORD: "Let My peo-
ple go, that they may serve Me.
21 "Or else, if you will not let My
people go, behold, I will send
swarms *of flies* on you and your ser-
vants, on your people and into your
houses. The houses of the Egyptians
shall be full of swarms *of flies,* and
also the ground on which they *stand.*
22 "And in that day I will set apart
the land of [f]Goshen, in which My
people dwell, that no swarms *of
flies* shall be there, in order that you
may [g]know that I *am* the LORD in
the midst of the [h]land.
23 "I will make a difference be-
tween My people and your people.
Tomorrow this [i]sign shall be." ' "
24 And the LORD did so. Thick
swarms *of flies* came into the house
of Pharaoh, *into* his servants'
houses, and into all the land of
Egypt. The land was corrupted be-
cause of the swarms *of flies.*

Pharaoh's compromise refused

25 Then Pharaoh called for Moses
and Aaron, and said, "Go, sacrifice
to your God [j]in the land."
26 And Moses [k]said, "It is not
right to do so, for we would be sac-
rificing the [l]abomination of the
Egyptians to the LORD our God. If
we sacrifice the abomination of the
Egyptians before their eyes, then
will they not stone us?
27 "We will go [m]three days' jour-
ney into the wilderness and sacri-
fice to the LORD our God as He will
command us."
28 So Pharaoh said, "I will let you
go, that you may sacrifice to the
LORD your God in the wilderness;
only you shall not go [n]very far away.
Intercede for me."
29 Then Moses said, "Indeed I am
going out from you, and I will en-
treat the LORD, that the swarms *of
flies* may depart tomorrow from
Pharaoh, from his servants, and
from his people. But let Pharaoh not
deal [o]deceitfully anymore in not let-

8:15
a Eccl. 8:11
b Ex. 7:14,22; 9:34; 1 Sam. 6:6

8:17
c Ps. 105:31

8:18
d Cp. Ex. 7:11; 8:7

8:19
e Ex. 7:5; 10:7

8:22
f Gen. 50:8
g Ex. 7:5,17; 10:2; 14:4
h Ex. 9:29

8:23
i Ex. 4:8

8:25
j Ex. 8:28; 10:8-11,24; 12:31

8:26
k *Separation:* vv. 25-27; Ex. 10:8. (Gen. 12:1; 2 Cor. 6:17, *note*)
l Gen. 46:34

8:27
m Ex. 3:18; 5:3

8:28
n See Ex. 8:25, *note*

8:29
o Ex. 8:15

8:19 THE PHYSICAL ATTRIBUTES OF GOD

Although it is hard for humans to comprehend who God is, the Bible often attributes human characteristics to Him for our better understanding.

Arms	Exodus 6:6; Deuteronomy 33:27; Psalm 89:13
Ears	Nehemiah 1:6; Psalm 34:15
Eyes	2 Chronicles 16:9; 1 Peter 3:12
Face	Numbers 6:25–26; Psalm 34:16
Fingers	Exodus 8:19; Psalm 8:3
Hands	Deuteronomy 5:15; Ezra 7:9; Psalm 139:10

8:23 difference. Hebrew *peduth,* translated *redemption.* Ps. 111:9; 130:7. It is, in type, Gal. 6:14.

8:25 in the land. Three compromises proposed by Pharaoh are similar to those urged upon Christians today: (1) Here he says in effect: "Be a Christian if you will, but not a narrow one—stay in Egypt." This invariably ends in conformity with the world. Compare Ps. 50:9–17; 2 Cor. 6:14–18; Gal. 1:4. (2) Pharaoh, in suggesting that the Israelites should "not go very far away" (v. 28) simply modifies the former proposal, as if to say: "Do not be too unworldly." Compare 1 Sam. 15:3,9,13–15,19–23. And (3) Pharaoh then makes the most subtle proposal of the three, saying (10:8–11) that the Israelites might go out to offer sacrifices to their God, but their children should remain in Egypt. Even some of the most godly parents are inclined to desire prosperity and worldly position for their children. Compare Matt. 20:20–21.

ting the people go to sacrifice to the LORD."

Flies destroyed

30So Moses went out from Pharaoh and entreated the LORD.

31And the LORD did according to the word of Moses; He removed the swarms *of flies* from Pharaoh, from his servants, and from his people. Not one remained.

32But Pharaoh [a]hardened his heart at this time also; neither would he let the people go.

Livestock stricken

9 THEN the LORD said to Moses, "Go in to Pharaoh and tell him, 'Thus says the LORD God of the Hebrews: "Let My people go, that they may [b]serve Me.

2"For if you refuse to let *them* go, and still hold them,

3"behold, the hand of the LORD will be on your cattle in the field, on the horses, on the donkeys, on the camels, on the oxen, and on the sheep—a very severe [c]pestilence.

4"And the LORD will [d]make a difference between the livestock of Israel and the livestock of Egypt. So nothing shall die of all *that* belongs to the children of Israel." ' "

5Then the LORD appointed a set time, saying, "Tomorrow the LORD will do this thing in the land."

6So the LORD did this thing on the next day, and all the livestock of Egypt died; but of the livestock of the children of Israel, not one died.

7Then Pharaoh sent, and indeed, not even one of the livestock of the Israelites was dead. But the heart of Pharaoh became hard, and he did not let the people go.

Boils afflict man and beast

8So the LORD said to Moses and Aaron, "Take for yourselves handfuls of ashes from a furnace, and let Moses scatter it toward the heavens in the sight of Pharaoh.

9"And it will become fine dust in all the land of Egypt, and it will cause boils that break out in sores on man and beast throughout all the land of Egypt."

10Then they took ashes from the furnace and stood before Pharaoh, and Moses scattered *them* toward heaven. And *they* caused boils that break out in sores on man and beast.

11And the [e]magicians could not stand before Moses because of the [f]boils, for the boils were on the magicians and on all the Egyptians.

12But the LORD [g]hardened the heart of Pharaoh; and he did not [h]heed them, just as the LORD had spoken to Moses.

Judgment of hail and fire

13Then the LORD said to Moses, [i]"Rise early in the morning and stand before Pharaoh, and say to him, 'Thus says the LORD God of the Hebrews: "Let My people go, that they may [j]serve Me,

14"for at this time I will send all My plagues to your very heart, and on your servants and on your people, that you may know that *there is* [k]none like Me in all the earth.

15"Now if I had [l]stretched out My hand and struck you and your people with [m]pestilence, then you would have been cut off from the earth.

16"But indeed for [n]this *purpose* I have raised you up, that I may [o]show My power *in* you, and that My [p]name may be declared in all the earth.

17"As yet you exalt yourself against My people in that you will not let them go.

18"Behold, tomorrow about this time I will cause very heavy hail to rain down, such as has not been in Egypt since its founding until now.

19"Therefore send now *and* gather your [q]livestock and all that you have in the field, for the hail shall come down on every man and every animal which is found in the field and is not brought home; and they shall die." ' "

20He who [r]feared the word of the LORD among the [s]servants of Pharaoh made his servants and his livestock flee to the houses.

21But he who did not regard the word of the LORD left his servants and his livestock in the field.

22Then the LORD said to Moses, "Stretch out your hand toward heaven, that there may be hail in all

8:32

a Ps. 52:2

9:1

b Ex. 7:16

9:3

c *Miracles* (OT): vv. 3-6,8-11,22-26,33-35; Ex. 10:13. (Gen. 5:24; Jon. 1:17, *note*)

9:4

d Ex. 8:22

9:11

e Ex. 8:18

f Deut. 28:27; Job 2:7; Rev. 16:1,2

9:12

g Ps. 52:2

h Ex. 7:13

9:13

i Ex. 8:20

j Ex. 9:1

9:14

k Ex. 8:10

9:15

l Ex. 7:5

m Ex. 5:3

9:16

n Rom. 9:17; cp. 2 Cor. 2:16; 1 Pet. 2:8

o Ex. 7:4-5; 10:1; 11:9; 14:17

p 1 Kin. 8:43

9:19

q v. 6

9:20

r Ex. 1:17; 14:31; Prov. 13:13

s Ex. 8:19; 10:7

the land of Egypt—on man, on beast, and on every herb of the field, throughout the land of Egypt."

23 And Moses stretched out his rod toward heaven; and the LORD sent thunder and hail, and fire darted to the ground. And the LORD rained hail on the land of Egypt.

24 So there was hail, and fire mingled with the hail, so very heavy that there was none like it in all the land of Egypt since it became a nation.

25 And the [a]hail struck throughout the whole land of Egypt, all that *was* in the field, both man and beast; and the hail struck every herb of the field and broke every tree of the field.

26 [b]Only in the land of Goshen, [c]where the children of Israel *were,* there was no hail.

Pharaoh consents; then retracts

27 And Pharaoh sent and [d]called for Moses and Aaron, and said to them, "I have [e]sinned this time. The LORD *is* righteous, and my people and I *are* wicked.

28 [f]"Entreat the LORD, that there may be no *more* mighty thundering and hail, for *it is* enough. I will let you [g]go, and you shall stay no longer."

29 So Moses said to him, "As soon as I have gone out of the city, I will spread out my hands to the LORD; the thunder will cease, and there will be no more hail, that you may know that the [h]earth *is* the LORD's.

30 [i]"But as for you and your servants, I know that you will not yet fear the LORD God."

31 Now the flax and the barley were struck, for the barley *was* in the head and the flax *was* in bud.

32 But the wheat and the spelt were not struck, for they *are* late crops.

33 So Moses went out of the city from Pharaoh and spread out his hands to the LORD; then the thunder and the hail ceased, and the rain was not poured on the earth.

34 And when Pharaoh saw that the rain, the hail, and the thunder had ceased, he sinned yet more; and he hardened his heart, he and his servants.

35 So the heart of Pharaoh was hard; neither would he let the children of Israel go, as the LORD had spoken by Moses.

Plague of locusts

10 NOW the LORD said to Moses, "Go in to Pharaoh; for I have [j]hardened his heart and the hearts of his servants, that I may [k]show these signs of Mine before him,

2 "and that you may [l]tell in the

9:25
a Ps. 78:47-48; 105:32

9:26
b Ex. 8:22
c Ex. 8:23

9:27
d Ex. 8:8
e Ex. 9:34; 10:16,17

9:28
f Ex. 8:8
g Ex. 8:25

9:29
h Ex. 8:22; 19:5; 20:11; Ps. 24:1

9:30
i Ex. 8:29; Is. 26:10

10:1
j Ex. 4:21; 9:12; 10:27; 11:10; 14:4
k Ex. 9:16

10:2
l Ex. 12:26; 13:8,14; Deut. 4:9; 6:7; 11:19

10:1

THE TEN PLAGUES

Water turned to blood	Exodus 7:14–25	Fish died. Main water source not usable.
Frogs cover the land	Exodus 8:1–15	Millions of frogs infested every area. When they died their decaying bodies reeked.
Lice or gnats	Exodus 8:16–19	Although the insect type is uncertain, it would have caused extreme discomfort for all living creatures.
Swarms of flies	Exodus 8:20–32	The buzzing and biting of flies bring both discomfort and disease.
Diseased livestock	Exodus 9:1–7	The exact nature of this plague is not known; however, there is no mention that it was ever withdrawn.
Boils	Exodus 9:8–12	Painful boils afflicted humans and cattle. This is the first plague to directly affect humans. No mention is made that it was withdrawn.
Hail and fire	Exodus 9:13–35	Hail, a rare phenomena in Egypt, destroyed the flax, the barley and the trees, and killed humans and animals.
Locusts	Exodus 10:1–20	Any vegetation remaining from the hail storm was now eaten by the locusts.
Darkness	Exodus 10:21–29	This intense and terrifying darkness lasted three days.
Death of firstborn	Exodus 11:1—12:36	The cause of this selective killing of the firstborn humans and animals is unknown but the results would have brought personal and financial devastation on the Egyptians.

hearing of your son and your son's son the mighty things I have done in Egypt, and My signs which I have done among them, that you may [a]know that I *am* the LORD."

3So Moses and Aaron came in to Pharaoh and said to him, "Thus says the LORD God of the Hebrews: 'How long will you refuse to humble yourself before Me? Let My people go, that they may [b]serve Me.

4'Or else, if you refuse to let My people go, behold, tomorrow I will bring [c]locusts into your territory.

5'And they shall cover the face of the earth, so that no one will be able to see the earth; and they shall eat the [d]residue of what is left, which remains to you from the hail, and they shall eat every tree which grows up for you out of the field.

6'They shall [e]fill your houses, the houses of all your servants, and the houses of all the Egyptians—which neither your fathers nor your fathers' fathers have seen, since the day that they were on the earth to this day.' " And he turned and went out from Pharaoh.

7Then Pharaoh's [f]servants said to him, "How long shall this man be a snare to us? Let the men go, that they may serve the LORD their God. Do you not yet know that Egypt is destroyed?"

8So Moses and Aaron were brought again to Pharaoh, and he said to them, [g]"Go, serve the LORD your God. Who *are* the ones that are going?"

9And Moses said, "We will go with our young and our old; with our sons and our daughters, with our flocks and our herds we will go, for we must hold a [h]feast to the LORD."

10Then he said to them, "The LORD had better be with you when I let you and your little ones go! Beware, for evil is ahead of you.

11"Not so! Go now, [i]you *who are* men, and serve the LORD, for that is what you desired." And they were [j]driven out from Pharaoh's presence.

12Then the LORD said to Moses, "Stretch out your hand over the land of Egypt for the locusts, that they may come upon the land of Egypt, and eat every herb of the land—all that the hail has left."

13So Moses stretched out his rod over the land of Egypt, and the LORD brought an east wind on the land all that day and all *that* night. When it was morning, the east wind brought the [k]locusts.

14And the locusts went up over all the land of Egypt and rested on all the territory of Egypt. *They were* very severe; previously there had been no such locusts as they, [l]nor shall there be such after them.

15For they covered the face of the whole earth, so that the land was darkened; and they ate every herb of the land and all the fruit of the trees which the hail had left. So there remained nothing green on the trees or on the plants of the field throughout all the land of Egypt.

16Then Pharaoh [m]called for Moses and Aaron in haste, and said, "I have [n]sinned against the LORD your God and against you.

17"Now therefore, please forgive my sin only this once, and [o]entreat the LORD your God, that He may take away from me this death only."

18So he went out from Pharaoh and entreated the LORD.

19And the LORD turned a very strong west wind, which took the locusts away and blew them into the Red Sea. There remained not one locust in all the territory of Egypt.

20But the LORD [p]hardened Pharaoh's heart, and he did not let the children of Israel go.

Judgment of darkness and light

21Then the LORD said to Moses, "Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, darkness *which* may even be felt."

22So Moses stretched out his hand toward heaven, and there was thick [q]darkness in all the land of Egypt [r]three days.

23They did not see one another; nor did anyone rise from his place for three days. [s]But all the children of Israel had light in their dwellings.

Final compromise refused

24Then Pharaoh called to Moses

10:2
a Ex. 8:22

10:3
b Ex. 8:1; 9:1

10:4
c Prov. 30:27; Rev. 9:3

10:5
d Ex. 9:32

10:6
e Ex. 8:3,21

10:7
f Ex. 8:19; 9:20; 12:33

10:8
g *Separation:* vv. 8-11,24-26; Ex. 11:7. (Gen. 12:1; 2 Cor. 6:17, *note*)

10:9
h Ex. 5:1; 7:16

10:11
i See Ex. 8:25, *note*

j Ex. 10:28

10:13
k *Miracles* (OT): vv. 12-19,21-23; Ex. 12:29. (Gen. 5:24; Jon. 1:17, *note*)

10:14
l Joel 2:2

10:16
m Ex. 8:8; 9:27

n Ex. 9:27

10:17
o Ex. 8:8

10:20
p Ex. 10:1

10:22
q Ps. 105:28

r Ex. 3:18

10:23
s Cp. Ex. 8:23

and said, [a] "Go, serve the LORD; only let your flocks and your herds be kept back. Let your little ones also go with you."

25 But Moses said, "You must also give us sacrifices and burnt offerings, that we may sacrifice to the LORD our God.

26 "Our [b] livestock also shall go with us; not a hoof shall be left behind. For we must take some of them to serve the LORD our God, and even we do not know with what we must serve the LORD until we arrive there."

27 But the LORD [c] hardened Pharaoh's heart, and he would not let them go.

28 Then Pharaoh said to him, [d] "Get away from me! Take heed to yourself and see my face no more! For in the day you see my face you shall die!"

29 So Moses said, "You have spoken well. I will never [e] see your face again."

Pharaoh warned of judgment upon firstborn

11 AND the LORD said to Moses, "I will bring one more plague on Pharaoh and on Egypt. [f] Afterward he will let you go from here. When he lets *you* go, he will surely [g] drive you out of here altogether.

2 "Speak now in the hearing of the people, and let every man ask from his neighbor and every woman from her neighbor, articles of silver and articles of gold."

3 And the LORD gave the people [h] favor in the sight of the Egyptians. Moreover the [i] man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.

4 Then Moses said, "Thus says the LORD: 'About [j] midnight I will go out into the midst of Egypt;

5 'and all the firstborn in the land of Egypt shall [k] die, from the [l] firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who *is* behind the handmill, and all the firstborn of the animals.

6 'Then there shall be a great [m] cry throughout all the land of Egypt, [n] such as was not like it *before,* nor shall be like it again.

7 'But against none of the children of Israel shall a dog move its tongue, against man or beast, that you may know that the LORD does make a [o] difference between the Egyptians and Israel.'

8 "And all these your servants shall [p] come down to me and bow down to me, saying, 'Get out, and all the people who follow you!' After that I will go out." Then he [q] went out from Pharaoh in great anger.

9 But the LORD said to Moses, "Pharaoh will not heed you, so that My [r] wonders may be multiplied in the land of Egypt."

10 So Moses and Aaron did all these wonders before Pharaoh; and the LORD [s] hardened Pharaoh's heart, and he did not let the children of Israel go out of his land.

God commands sacrifice of Passover lamb

12 NOW the LORD spoke to Moses and Aaron in the land of Egypt, [t] saying,

2 "This [u] month *shall be* your beginning of months; it *shall be* the first month of the year to you.

3 "Speak to all the congregation of Israel, saying: 'On the [v] tenth of this month every man shall take for himself a [w] lamb, according to the house of *his* father, a lamb for a household.

4 'And if the household is too small for the lamb, let him and his neighbor next to his house take *it* according to the number of the persons; according to each man's need you shall make your count for the lamb.

5 'Your lamb shall be without [x] blemish, a male of the first year. You may take *it* from the sheep or from the goats.

6 'Now you shall keep it until the [y] fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.

10:24
a Ex. 8:25

10:26
b Ex. 10:9

10:27
c Ex. 10:1

10:28
d Ex. 10:11

10:29
e Heb. 11:27

11:1
f Ex. 12:33
g Ex. 6:1; 12:39

11:3
h Ex. 3:21; 12:36
i Deut. 34:10-12; cp. Num. 12:3

11:4
j Ex. 12:29

11:5
k Ex. 4:23
l Ps. 78:51; 105:36; 135:8; 136:10

11:6
m Ex. 12:30
n Ex. 10:14

11:7
o *Separation:* v. 7; Ex. 19:4. (Gen. 12:1; 2 Cor. 6:17, *note*)

11:8
p Ex. 12:31-33
q Ex. 10:29; Heb. 11:27

11:9
r Ex. 9:16

11:10
s Ex. 10:1

12:1
t *Israel* (history): vv. 1-13; Ex. 13:22. (Gen. 12:2; Rom. 11:26, *note*)

12:2
u Ex. 13:4; 23:15; 34:18; Deut. 16:1

12:3
v Josh. 4:19
w *Sacrifice* (typical): vv. 3-11,27; Ex. 17:15. (Gen. 3:15; Heb. 10:18, *note*)

12:5
x Lev. 22:18-20

12:6
y vv. 14-28; Lev. 23:5; Num. 9:1-5,11

12:2 first month. This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

12:6 twilight. Literally *between the evenings.* See Num. 28:4, *note;* compare Deut. 16:4,6.

7 'And they shall take *some* of the blood and put *it* on the two doorposts and on the lintel of the houses where they eat it.

8 'Then they shall eat the flesh on that [a]night; [b]roasted in fire, with [c]unleavened bread *and* with bitter *herbs* they shall eat it.

9 'Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails.

10 'You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire.

11 'And thus you shall eat it: *with* a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It *is* the LORD's Passover.

Redemption: (1) by blood

12 'For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.

13 'Now the blood shall be a sign for you on the houses where you *are.* And when I see the blood, I will pass over you; and the plague shall not be on you to destroy *you* when I strike the land of Egypt.

The Passover: a memorial of redemption

14 'So this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance.

15[d] 'Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel.

16 'On the first day *there shall be* a holy [e]convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but *that* which everyone must eat—that only may be prepared by you.

17 'So you shall observe *the Feast of* Unleavened Bread, for on this same day I will have brought your [f]armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance.

18 'In the first [g]*month,* on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.

19 'For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether

12:8

a Ex. 34:25; Num. 9:12

b Deut. 16:7

c *Leaven:* vv. 8,15-20,34,39; Ex. 13:3. (Gen. 19:3; Matt. 13:33, *note*)

12:15

d Ex. 13:6

12:16

e Lev. 23:2

12:17

f Num. 33:1

12:18

g Ex. 12:2; Lev. 23:5-8; Num. 28:16-25

12:11 Passover. The Passover, a type of Christ our Redeemer (Ex. 12:1–28; John 1:29; 1 Cor. 5:6–7; 1 Pet. 1:18–19): (1) The lamb must be without blemish, and to test this it was kept for four days (Ex. 12:5–6). So our Lord's public life, under hostile scrutiny, was the testing which proved His holiness (Luke 11:53–54; John 8:46; 18:38). (2) The lamb thus tested must be killed (Ex. 12:6; John 12:24; Heb. 9:22). (3) The blood must be applied (Ex. 12:7). This answers to appropriation by personal faith, and refutes universalism (John 3:36). (4) The blood thus applied of itself, without anything in addition, constituted a perfect protection from judgment (Ex. 12:13; Heb. 10:10,14; 1 John 1:7). And (5) the feast typified Christ the Bread of life, answering to the memorial supper (Matt. 26:26–28; 1 Cor. 11:23–26). To observe the feast was a duty and privilege but not a condition of safety. The believer in Christ is saved by the blood of "the Lamb slain from the foundation of the world" (Rev. 13:8), and is strengthened daily by feasting on the Word—the living Word, Christ, and the written Word, the Scriptures.

12:12 THE GODS AND GODDESSES OF EGYPT

Ancient Egyptian religion was very complex. There were dozens of local and regional gods and goddesses, each having a different function. Egyptians needed numerous gods to support their belief that everything that occurred was the act of some god.

Osiris	god of the underworld/afterlife
Isis	wife of Osiris
Horus	son of Isis and Osiris
Hapi	god of the Nile River
Ra	sun god
Ptah	patron of craftsmen
Bes	god of amusements and games
Min	god of virility and fertility
Thoth	god of wisdom and letters
Hathor	goddess of love
Hegit	goddess of fertility
Amon	sun god

he is a [a]stranger or a native of the land.

20 'You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.' "

21 Then [b]Moses called for all the [c]elders of Israel and said to them, "Pick out and take lambs for yourselves according to your families, and kill the Passover *lamb.*

22 "And you shall take a bunch of hyssop, dip *it* in the blood that *is* in the basin, and [d]strike the lintel and the two doorposts with the blood that *is* in the basin. And none of you shall go out of the door of his house until morning.

23 "For the LORD will [e]pass through to strike the Egyptians; and when He sees the [f]blood on the lintel and on the two doorposts, the LORD will pass over the door and not [g]allow the destroyer to come into your houses to strike *you.*

24 "And you shall [h]observe this thing as an ordinance for you and your sons forever.

25 "It will come to pass when you come to the land which the LORD will give you, just as He promised, that you shall keep this service.

26 "And it shall be, when your [i]children say to you, 'What do you mean by this service?'

27 "that you shall say, 'It *is* the Passover sacrifice of the [j]LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.' " So the people bowed their heads and [k]worshiped.

28 Then the children of Israel went away and [l]did *so;* just as the LORD had commanded Moses and Aaron, so they did.

Death of the firstborn

29 And it came to pass at [m]midnight that the LORD [n]struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who *was* in the dungeon, and all the firstborn of [o]livestock.

30 So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for *there was* not a house where *there was* not one dead.

Children of Israel commanded to depart from Egypt hastily

31 Then he [p]called for Moses and Aaron by night, and said, "Rise, [q]go out from among my people, both you and the children of Israel. And go, serve the LORD as you have [r]said.

32 "Also take your flocks and your herds, as you have [s]said, and be gone; and bless me also."

33 And the [t]Egyptians [u]urged the people, that they might send them out of the land in haste. For they said, "We *shall* all *be* dead."

34 So the people took their dough before it was leavened, having their kneading bowls bound up in their clothes on their shoulders.

35 Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing.

36 And the LORD had given the people favor in the sight of the Egyptians, so that they granted them *what they requested.* Thus they plundered the Egyptians.

II. The Exodus of the Children of Israel from Egypt, and the Journey to Sinai, 12:37—18:27

Redemption: (2) by power (to 15:21); first stage of journey

37 Then the children of Israel journeyed from [v]Rameses to Succoth, [w]about six hundred thousand men on foot, besides children.

38 A [x]mixed multitude went up with them also, and flocks and herds—a great deal of [y]livestock.

39 And they baked unleavened cakes of the dough which they had brought out of Egypt; for it was not

12:19
a Ex. 12:43-49

12:21
b Heb. 11:28
c Ex. 3:16

12:22
d Ex. 12:7

12:23
e Ex. 12:12-13
f Ex. 24:8
g Cp. 2 Sam. 24:16; Heb. 12:24

12:24
h Ex. 13:5,10

12:26
i Ex. 10:2

12:27
j Ex. 12:11
k Ex. 4:31

12:28
l *Faith:* vv. 21-28; Ex. 14:22. (Gen. 3:20; Heb. 11:39, *note*)

12:29
m Ex. 11:4-5
n *Miracles* (OT): vv. 29-30; Ex. 14:21. (Gen. 5:24; Jon. 1:17, *note*)

12:29
o Ex. 9:6

12:31
p Ex. 10:28-29
q Ex. 8:25; 11:1
r Ex. 10:9

12:32
s Ex. 10:26

12:33
t Ex. 10:7
u Ps. 105:38

12:37
v Gen. 47:11; Ex. 1:11; Num. 33:3-4
w Ex. 38:26; Num. 1:46; 2:32; 11:21; 26:51

12:38
x Num. 11:4
y Num. 32:1; Deut. 3:19

12:37 journeyed. Approximately 1447 B.C. See Ex. 1:8, *note.*

12:38 mixed multitude. This "mixed multitude," similar to unconverted church members in the present age, was a source of weakness and division then as now (compare Num. 11:4–6). There had been a manifestation of divine power, and men were drawn to it without a change of heart. Compare Luke 14:25–27.

leavened, because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves.

40 Now the sojourn of the children of Israel who lived in Egypt* *was* four hundred and thirty [a]years.

41 And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the LORD [b]went out from the land of Egypt.

42 It *is* a night of solemn observance to the LORD for bringing them out of the land of Egypt. This *is* that night of the LORD, a solemn observance for all the children of Israel throughout their generations.

43 And the LORD said to Moses and Aaron, "This *is* the ordinance of the Passover: No [c]foreigner shall eat it.

44 "But every man's servant who is bought for money, when you have [d]circumcised him, then he may eat it.

45 "A sojourner and a hired servant shall not eat it.

46 "In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you [e]break one of its [f]bones.

47 "All the congregation of Israel shall [g]keep it.

48 "And when a stranger dwells with you *and wants* to keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it.

49 [h]"One law shall be for the native-born and for the stranger who dwells among you."

50 Thus all the children of Israel did; as the LORD commanded Moses and Aaron, so they did.

51 And it came to pass, on that very same day, that the LORD [i]brought the children of Israel out of the land of Egypt according to their armies.

Firstborn set apart for the LORD

13 THEN the LORD spoke to Moses, saying,

2 [j]"Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, *both* of man and beast; it is Mine."

3 And Moses said to the people: [k]"Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the LORD brought you out of this *place.* [l]No leavened bread shall be eaten.

4 "On this day you are going out, in the month Abib.

5 "And it shall be, when the LORD [m]brings you into the [n]land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall [o]keep this service in this month.

6 [p]"Seven days you shall eat unleavened bread, and on the seventh day *there shall be* a feast to the LORD.

7 "Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters.

8 "And you shall [q]tell your son in that day, saying, '*This is done* because of what the LORD did for me when I came up from Egypt.'

9 "It shall be as a [r]sign to you on your hand and as a memorial between your eyes, that the LORD's law may be in your mouth; for with a strong hand the LORD has brought you out of Egypt.

***12:40** Samaritan Pentateuch and Septuagint read *Egypt and Canaan.*

12:40
a Gen. 15:13,16; Acts 7:6; Gal. 3:17

12:41
b Ex. 3:8; 6:6

12:43
c Ex. 12:19,48

12:44
d Gen. 17:12-13

12:46
e Num. 9:12
f See John 19:36

12:47
g Num. 9:13-14

12:49
h Lev. 24:22; Num. 15:15-16

12:51
i Ex. 20:2

13:2
j Ex. 13:12-15; 22:29; Luke 2:22-23

13:3
k Deut. 16:3
l *Leaven:* vv. 3,6,7; Ex. 23:15. (Gen. 19:3; Matt. 13:33, *note*)

13:5
m Ex. 3:8,17; 6:8; Josh. 24:11
n Gen. 17:8; Deut. 30:5
o Ex. 12:25

13:6
p Ex. 12:15-20

13:8
q Ex. 10:2; 13:14

13:9
r Ex. 12:14; 31:13; Deut. 6:8; 11:18

12:41 years. This period of time probably began with the descent of Abraham into Egypt. Compare Gen. 12:10; also 1 Kin. 6:1.

13:4 Abib. This is the first month in the Hebrew religious calendar, also called Nisan. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

13:5 Hittites. Until the twentieth century the Hittites were unknown apart from the Bible. This once puzzling reference to them has, however, been illuminated by the findings of archaeology. From Egyptian monuments (Tell el-Amarna Tablets) and the Assyrian texts, it has been shown that these were the Kheta or Hatti. Expeditions in the first dozen years of this century have revealed that Boghaz-koi in Asia Minor (east of Ankara, Turkey) was the capital of the Hittite Empire. Periods of Hittite prominence: about 2000–1800 B.C. and about 1400–1200 B.C.

10 "You shall therefore [a]keep this ordinance in its season from year to year.

11 "And it shall be, when the LORD [b]brings you into the land of the [c]Canaanites, as He swore to you and your fathers, and gives it to you,

12 "that you shall [d]set apart to the LORD all that open the womb, that is, every firstborn that comes from an animal which you have; the males *shall be* the LORD'S.

13 "But every [e]firstborn of a donkey you shall [f]redeem with a lamb; and if you will not redeem *it,* then you shall break its neck. And all the firstborn of man among your sons you shall redeem.

14 "So it shall [g]be, when your son asks you in time to come, saying, 'What *is* this?' that you shall say to him, 'By strength of hand the LORD brought us out of Egypt, out of the house of bondage.

15 'And it came to pass, when Pharaoh was stubborn about letting us go, that the LORD [h]killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore I sacrifice to the LORD all males that open the womb, but all the firstborn of my sons I redeem.'

16 "It shall be as a [i]sign on your hand and as frontlets between your eyes, for by strength of hand the LORD brought us out of Egypt."

Journey resumed

17 Then it came to pass, when Pharaoh had let the people go, that God did not lead them *by* way of the land of the Philistines, although that *was* near; for God said, "Lest perhaps the people [j]change their minds when they see war, and return to Egypt."

18 So God led the people around *by* way of the wilderness of the Red Sea. And the children of Israel went up in orderly ranks out of the land of Egypt.

19 And Moses took the [k]bones of [l]Joseph with him, for he had placed the children of Israel under solemn oath, saying, "God will surely [m]visit you, and you shall carry up my bones from here with you."

20 So they took their [n]journey from [o]Succoth and camped in Etham at the edge of the wilderness.

Guidance by cloud and fire

21 And the LORD [p]went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night.

22 He did not take away the pillar of cloud by day or the pillar of fire by night *from* before the [q]people.

Pharaoh pursues Israel

14 NOW the LORD spoke to Moses, saying:

2 "Speak to the children of Israel, that they turn and camp before [r]Pi Hahiroth, between Migdol and the sea, opposite Baal Zephon; you shall camp before it by the sea.

3 "For Pharaoh will say of the children of Israel, 'They *are* bewildered by the land; the wilderness has closed them in.'

4 "Then I will [s]harden Pharaoh's heart, so that he will pursue them; and I will gain honor over Pharaoh and over all his army, that the Egyptians may [t]know that I *am* the LORD." And they did so.

5 Now it was told the king of Egypt that the people had fled, and the heart of Pharaoh and his servants was turned against the people; and they said, "Why have we done this, that we have let Israel go from serving us?"

6 So he made ready his chariot and took his people with him.

7 Also, he took six hundred choice chariots, and all the chariots of Egypt with captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel; and the children of Israel went out with [u]boldness.

9 So the Egyptians [v]pursued them, all the horses *and* chariots of Pharaoh, his horsemen and his army, and overtook them camping by the

13:10
a Ex. 12:14

13:11
b Ex. 13:5
c Num. 21:3

13:12
d v. 2; Luke 2:23

13:13
e Ex. 34:20
f Num. 18:15

13:14
g Ex. 10:2; 13:8

13:15
h Ex. 12:29

13:16
i Ex. 13:9

13:17
j Zech. 8:14, *note*

13:19
k Gen. 50:24-25; Josh. 24:32
l Ex. 1:6,8; Deut. 33:13-17
m Ex. 4:31

13:20
n Num. 33:6-8
o Ex. 12:37

13:21
p Ex. 14:19; 33:9; Deut. 1:33; Ps. 78:14; 99:7; 105:39

13:22
q *Israel* (history): vv. 17-22; Ex. 14:19. (Gen. 12:2; Rom. 11:26, *note*)

14:2
r Num. 33:7

14:4
s Ex. 10:1
t Ex. 10:2

14:8
u Num. 33:3; Acts 13:17

14:9
v Josh. 24:6

13:13 firstborn. The redemption of the firstborn was a memorial to Israel of their own redemption.

sea beside Pi Hahiroth, before Baal Zephon.

10 And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel [a]cried out to the LORD.

11 Then they [b]said to Moses, "Because *there were* no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt?

12 "*Is* this not the word that we [c]told you in Egypt, saying, 'Let us alone that we may serve the Egyptians?' For *it would have been* better for us to serve the Egyptians than that we should die in the wilderness."

God miraculously makes way of deliverance through Red Sea

13 And Moses said to the people, [d]"Do not be afraid. [e]Stand still, and see the [f]salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall [g]see again no more forever.

14 "The LORD will [h]fight for you, and you shall hold your peace."

15 And the LORD said to Moses, "Why do you cry to Me? Tell the children of Israel to go forward.

16 "But lift up your [i]rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry *ground* through the midst of the sea.

17 "And I indeed will [j]harden the hearts of the Egyptians, and they shall follow them. So I will gain [k]honor over Pharaoh and over all his army, his chariots, and his horsemen.

18 "Then the Egyptians shall know that I *am* the LORD, when I have gained honor for Myself over Pharaoh, his chariots, and his horsemen."

19 And the [l]Angel of God, who went before the camp of [m]Israel, moved and went [n]behind them; and the pillar of cloud went from before them and stood behind them.

14:10

a Neh. 9:9

14:11

b Ex. 5:21; 15:24; 16:2; 17:3; Num. 14:2-3; 20:3

14:12

c Ex. 5:21; 6:9

14:13

d Ex. 20:20

e 2 Chr. 20:17; Ps. 46:10-11; Is. 30:15

f Ex. 14:30; 15:2

14:13

g Cp. Deut. 28:68

14:14

h Ex. 14:25; 15:3; Deut. 1:30

14:16

i Ex. 4:17,20; Is. 10:26

14:17

j Ex. 10:1

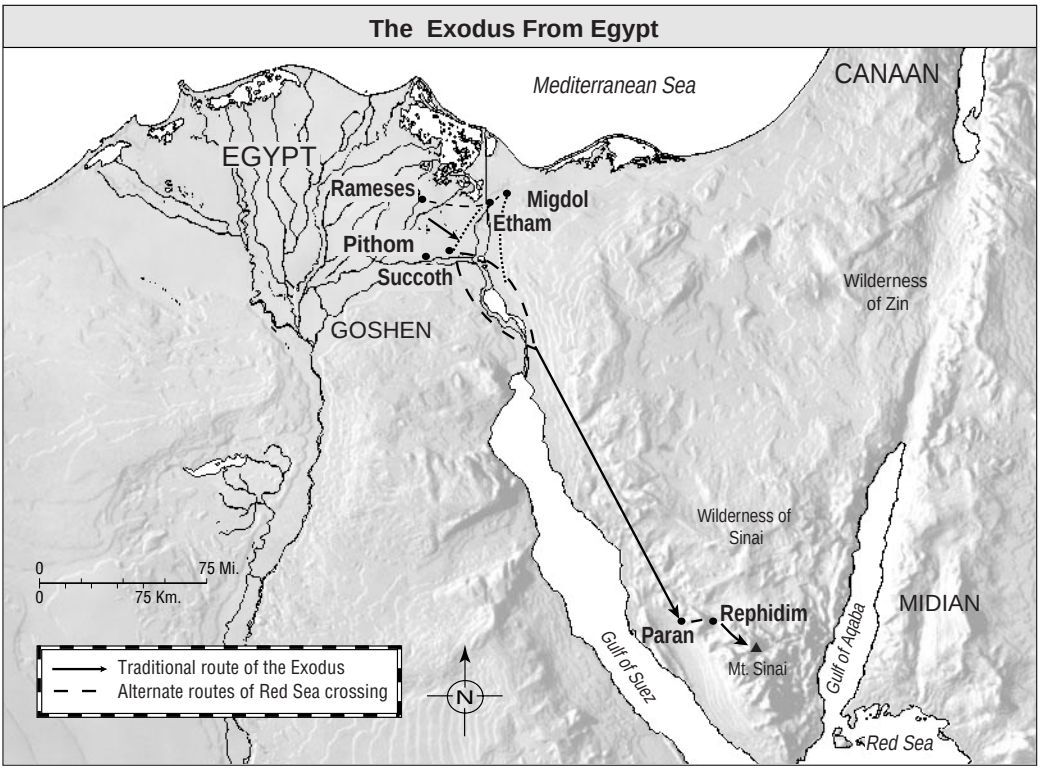
k Ex. 9:16

14:19

l *Angel* (of the LORD): v. 19; Ex. 23:20. (Gen. 16:7; Judg. 2:1, *note*)

m *Israel* (history): vv. 19-31; Ex. 19:1. (Gen. 12:2; Rom. 11:26, *note*)

n Is. 52:12; 58:8



20 So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness *to the one,* and it gave light by night *to the other,* so that the one did not come near the other all that night.

21 Then Moses stretched out his hand over the sea; and the LORD [a]caused the sea to go *back* by a strong east wind all that night, and made the sea into dry [b]*land,* and the waters were [c]divided.

22 So the children of Israel [d]went into the midst of the sea on the dry *ground,* and the waters *were* a wall to them on their right hand and on their left.

23 And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

24 Now it came to pass, in the morning [e]watch, that the [f]LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians.

25 And He took off* their chariot wheels, so that they drove them with difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the LORD [g]fights for them against the Egyptians."

26 Then the LORD said to Moses, "Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen."

27 And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea.

28 Then the waters returned and covered the chariots, the horsemen, *and* all the army of Pharaoh that came into the sea after them. Not so much as one of them remained.

29 But the [h]children of Israel had walked on dry [i]*land* in the midst of the sea, and the waters *were* a wall to them on their right hand and on their left.

30 [j]So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore.

31 Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD, and believed the LORD and His servant Moses.

Song of the redeemed

15 THEN Moses and the children of Israel [k]sang this song to the LORD, and spoke, saying:

"I will [l]sing to the LORD,
For He has triumphed gloriously!
The horse and its rider
He has thrown into the sea!
2 The LORD *is* my strength and song,
And He has become my salvation;
He *is* my God, and I will praise Him;
My father's [m]God, and I will exalt Him.
3 The LORD *is* a man of [n]war;
The LORD *is* His name.
4 Pharaoh's chariots and his army
He has cast into the sea;
His chosen captains also are drowned in the Red Sea.
5 The depths have covered them;
They sank to the bottom like a stone.
6 "Your right [o]hand, O LORD, has become glorious in power;
Your right hand, O LORD, has dashed the enemy in pieces.
7 And in the greatness of Your excellence
You have overthrown those who rose against You;

*14:25 Samaritan Pentateuch, Septuagint, and Syriac read *bound.*

14:21
a *Miracles* (OT): vv. 21-31; Ex. 15:25. (Gen. 5:24; Jon. 1:17, *note*)
b Ps. 106:9; 136:13,14
c Ps. 78:13; 114:1-8; Is. 63:12-13

14:22
d *Faith:* vv. 21-22; Josh. 6:20. (Gen. 3:20; Heb. 11:39, *note*)

14:24
e Judg. 7:19
f Ex. 13:21

14:25
g Ex. 7:5; 14:4,14

14:29
h v. 22
i Ps. 66:6; cp. Is. 11:15

14:30
j See Ps. 19:9, *note*

15:1
k Ps. 106:12
l Cp. Is. 12:1-6

15:2
m Ex. 3:6,15

15:3
n Ex. 14:14

15:6
o Ex. 3:20; Ps. 17:7

14:30 saved. The word "saved" is a translation of the Hebrew word *yasha,* the root of the name Joshua which, in turn, is an abbreviation of *Jehoshua* meaning *Jehovah saves.* Joshua is the Hebrew form of Jesus, and Christ was named Jesus, because "He will save His people from their sins" (Matt. 1:21). The divine deliverance to which this verse refers is a remarkable illustration of redemption provided by Christ.

Red Sea: The body of water that was miraculously divided into two walls of water, thus allowing the Israelites to cross the sea on dry ground after fleeing from Egypt.

You sent forth Your [a]wrath;
It [b]consumed them like stubble.
8 And with the blast of Your
[c]nostrils
The waters were gathered
together;
The floods stood upright like a
heap;
The depths congealed in the
heart of the sea.
9 The enemy said, 'I will pursue,
I will overtake,
I will divide the spoil;
My desire shall be satisfied on
them.
I will draw my sword,
My hand shall destroy them.'
10 You blew with Your wind,
The sea covered them;
They sank like lead in the
mighty waters.

11 "Who *is* like You, O LORD,
among the gods?
Who *is* like You, glorious in
[d]holiness,
Fearful in [e]praises, doing
[f]wonders?
12 You stretched out Your right
hand;
The earth swallowed them.
13 You in Your mercy have led
forth
The people whom You have
[g]redeemed;
You have guided *them* in Your
strength
To Your holy [h]habitation.

14 "The people will hear *and* be
afraid;
Sorrow will take hold of the
inhabitants of Philistia.
15 Then the chiefs of [i]Edom will
be dismayed;
The mighty men of [j]Moab,
Trembling will take hold of
them;
All the inhabitants of Canaan
will [k]melt away.
16 [l]Fear and dread will fall on them;
By the greatness of Your arm
They will be *as* still as a stone,
Till Your people pass over,
O LORD,
Till the people pass over
Whom You have purchased.
17 You will bring them in and
[m]plant them
In the [n]mountain of Your
inheritance,
In the place, O LORD, *which*
You have made
For Your own [o]dwelling,
The sanctuary, O Lord, *which*
Your hands have
established.

18 "The LORD shall [p]reign forever
and ever."

19 For the horses of Pharaoh went with his chariots and his horsemen into the sea, and the LORD brought back the waters of the sea upon them. But the children of Israel went on dry *land* in the midst of the sea.

20 [q]Then [r]Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with [s]dances.

21 And Miriam answered them:

"Sing to the LORD,
For He has triumphed gloriously!
The horse and its rider
He has thrown into the sea!"

Redemption: (3) experience (to 19:25); God satisfies hunger and thirst, and provides rest

22 So Moses brought Israel from the Red Sea; then they went out into the [t]Wilderness of Shur. And they went three days in the wilderness and found no [u]water.

23 Now when they came to Marah, they could not drink the waters of Marah, for they *were* bitter. Therefore the name of it was called Marah.

24 And the people complained against Moses, saying, "What shall we drink?"

25 So he cried out to the LORD, and the LORD showed him a tree. When he cast *it* into the waters, the wa-

15:7
a Ps. 78:49-50
b Is. 5:24

15:8
c Ex. 14:21-22

15:11
d Ps. 68:35; Is. 6:3
e 1 Chr. 16:25
f Ex. 3:20; Ps. 77:11

15:13
g *Redemption* (redeeming relative type): v. 13; Lev. 25:25. (Gen. 48:16; Is. 59:20, *note*)
h Deut. 12:5; Ps. 78:54

15:15
i Gen. 36:15
j Gen. 19:37; Num. 22:3
k Josh. 2:9-11,24

15:16
l vv. 5-6,13

15:17
m Ps. 80:8,15
n Ps. 2:6; 78:54
o Ps. 68:16; 76:2; 132:14

15:18
p 2 Sam. 7:16

15:20
q Cp. 2 Sam. 6:5
r Ex. 2:4; Num. 12:1; 20:1
s Ps. 150:4

15:22
t Num. 33:8
u Ex. 17:1; Num. 20:2

Miriam: *rebellion.* Sister of Moses and Aaron.

15:23 Marah. That is, *bitter.* Compare Ruth 1:20.

15:25 When he cast it into the waters. Israel came to this bitter water while walking in the very path of the LORD's leading, thus indicating that difficult experiences for God's people are educative rather than punitive. The piece of wood which healed the water should remind the Chris-

ters were made [a]sweet. There He made a statute and an ordinance for them, and there He [b]tested them,

26 and said, "If you diligently heed the voice of the LORD your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I *am* the LORD who heals you."

27 Then they came to Elim, where there *were* twelve wells of water and seventy palm trees; so they camped there by the waters.

Manna provided

16 AND they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of [c]Sin, which is between Elim and [d]Sinai, on the fifteenth day of the second month after they departed from the land of Egypt.

2 Then the whole congregation of the children of Israel [e]complained against Moses and Aaron in the wilderness.

3 And the children of Israel said to them, "Oh, that we had died by the hand of the LORD in the land of Egypt, when we sat by the pots of meat *and* when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger."

4 Then the LORD said to Moses, "Behold, I will rain [f]bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may [g]test them, whether they will [h]walk in My law or not.

5 "And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather [i]daily."

6 Then Moses and Aaron said to all the children of Israel, "At evening you shall [j]know that the LORD has brought you out of the land of Egypt.

7 "And in the morning you shall see the glory of the LORD; for He [k]hears your complaints against the LORD. But what *are* we, that you complain against [l]us?"

8 Also Moses said, "*This shall be seen* when the LORD gives you meat to eat in the evening, and in the morning bread to the full; for the LORD hears your complaints which you make against Him. And what *are* we? Your complaints *are* not against us but against the LORD."

9 Then Moses spoke to Aaron, "Say to all the congregation of the children of Israel, 'Come near before the LORD, for He has heard your complaints.' "

10 Now it came to pass, as Aaron spoke to the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the [m]glory of the LORD appeared in the cloud.

11 And the LORD spoke to Moses, saying,

12 "I have heard the complaints of the children of Israel. Speak to them, saying, 'At twilight you shall eat meat, and in the morning you shall be filled with bread. And you shall know that I *am* the LORD your God.' "

13 So it was that [n]quails came up at evening and covered the camp, and in the morning the [o]dew lay all around the camp.

Manna described and gathered

14 And when the layer of dew lifted, there, on the surface of the wilderness, was a [p]small round [q]substance, *as* fine as [r]frost on the ground.

15 So when the children of Israel saw *it,* they said to one another, [s]"What is it?" For they did not know what it *was.* And Moses said to them, "This *is* the [t]bread which the LORD has [u]given you to eat.

15:25

a *Miracles* (OT): vv. 23-25; Ex. 16:15. (Gen. 5:24; Jon. 1:17, *note*)

b *Test/Tempt:* v. 25; Ex. 16:4. (Gen. 3:1; James 1:14, *note*)

16:1

c Num. 33:11-12

d Ex. 19:1

16:2

e Ex. 14:11

16:4

f Ps. 78:23-25; John 6:31-32

g *Test/Tempt:* v. 4; Ex. 17:2. (Gen. 3:1; James 1:14, *note*)

h Judg. 2:22

16:5

i Cp. Lev. 25:20,21

16:6

j Ex. 6:7

16:7

k Num. 14:27; 17:5

l Num. 16:11

16:10

m Ex. 24:16-17

16:13

n Num. 11:31

o Num. 11:9

16:14

p Cp. Is. 53:2; Mark 6:3

q Ex. 16:31; Num. 11:7-8

r Ps. 147:16

16:15

s See Ex. 16:35, *note*

t v. 4

u *Miracles* (OT): vv. 14-35; Ex. 17:6. (Gen. 5:24; Jon. 1:17, *note*)

tian that the cross of Christ can take all the bitterness out of all such experiences (compare Rom. 15:3–4; Gal. 3:13). See v. 27 and observe that after trial which is accepted as the Father's will, blessing and growth will follow (compare Ps. 1:3; 92:12).

Elim: *oaks.* An oasis in the desert of the Sinai Peninsula where the Israelites rested after crossing the Red Sea.

16:1 second month. This is the month of Iyyar (or Ziv) in the Hebrew religious calendar. It correlates to the mod-

16 "This is the thing which the LORD has commanded: 'Let every man gather it [a]according to each one's need, one [b]omer for each person, *according to the* number of persons; let every man take for *those* who *are* in his tent.' "

17 Then the children of Israel did so and gathered, some more, some less.

18 So when they measured *it* by [c]omers, he who gathered much had nothing left over, and he who gathered little had no [d]lack. Every man had gathered according to each one's need.

19 And Moses said, "Let no one [e]leave any of it till morning."

20 Notwithstanding they did not heed Moses. But some of them left part of it until morning, and it bred worms and stank. And Moses was angry with them.

21 So they gathered it every morning, every man according to his need. And when the sun became hot, it melted.

22 And so it was, on the sixth day, *that* they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moses.

Sabbath invested with special covenant significance to Israel (cp. Ex. 31:13; Neh. 9:13–14; see Matt 12:1, note)

23 Then he said to them, "This *is what* the LORD has said: 'Tomorrow *is* a Sabbath rest, a holy Sabbath to the LORD. Bake what you will bake *today,* and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.' "

24 So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it.

25 Then Moses said, "Eat that today, for today *is* a [f]Sabbath to the LORD; today you will not find it in the field.

26 "Six days you shall gather it, but on the seventh day, the Sabbath, there will be none."

27 Now it happened *that some* of the people went out on the seventh day to gather, but they found none.

28 And the LORD said to Moses, "How long do you refuse to keep My commandments and My laws?

29 "See! For the LORD has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day."

30 So the people rested on the seventh day.

31 And the house of Israel called its name Manna. And it *was* like white coriander seed, and the taste of it *was* like wafers *made* with honey.

32 Then Moses said, "This *is* the thing which the LORD has commanded: 'Fill an omer with it, to be kept for your generations, that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.' "

33 And Moses said to Aaron, "Take a pot and put an omer of manna in it, and lay it up before the LORD, to be kept for your generations."

34 As the LORD commanded Moses, so Aaron laid it up before the [g]Testimony, to be kept.

35 And the children of Israel [h]ate manna [i]forty years, until they came

16:16

a Ex. 12:4

b See Weights and Measures (OT), 2 Chr. 2:10, *note*

16:18

c See Weights and Measures (OT), 2 Chr. 2:10, *note*

d 2 Cor. 8:15

16:19

e Ex. 12:10

16:25

f *Sabbath:* vv. 22-25; Ex. 20:8. (Gen. 2:3; Matt. 12:1, *note*)

16:34

g Ex. 25:16

16:35

h Deut. 8:3,16

i Num. 14:33

ern months of April–May. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

16:16 according to each one's need. Compare John 6:33 with John 6:41,42,52. Christ gives Himself unreservedly, but we have no more of Him experientially than faith appropriates (v. 18). In Josh. 1 compare v. 2 with v. 3. Verse 2 is the title; v. 3, the law of possession.

16:20 left part of it. As man is not nourished by the memory of food, so the Christian cannot be spiritually sustained on past appropriations of Christ.

16:31 coriander. The coriander plant, which grows wild in Palestine and Egypt, produces small, spicy gray-white seeds.

16:35 manna. The word "manna" is a transliteration of two Hebrew words meaning *What is it?* (compare v. 15), the question the Israelites asked on first seeing it. Referred to as "bread" (Ex. 16:4), "the bread of heaven" and "angels' food" (Ps. 78:24–25), it was preserved in a pot in the tabernacle (Heb. 9:4). Manna is compared to coriander seed with the resin-like color of bdellium, resembling hoarfrost as it lay on the ground and tasting like pastry prepared with oil (Num. 11:7–8). It fell throughout the forty years of wilderness wanderings and ceased to fall when Israel began eating grain at Gilgal (Josh. 5:10–12). Although organic in nature, manna is called "spiritual food" (1 Cor. 10:3) in reference to its supernatural origin.

to an inhabited land; they ate manna until they [a]came to the border of the land of Canaan.

36Now an [b]omer *is* one-tenth of an [b]ephah.

Water from the rock

17 THEN all the congregation of the children of Israel set out on their journey from the Wilderness of [c]Sin, according to the commandment of the LORD, and camped in [d]Rephidim; but *there was* no water for the people to [e]drink.

2Therefore the people [f]contended with Moses, and said, "Give us water, that we may drink." So Moses said to them, "Why do you contend with me? Why do you [g]tempt the LORD?"

3And the people thirsted there for water, and the people complained against Moses, and said, "Why *is* it you have brought us up out of Egypt, to kill us and our children and our [h]livestock with thirst?"

4So Moses cried out to the LORD, saying, "What shall I do with this people? They are almost ready to stone me!"

5And the LORD said to Moses, "Go on before the people, and take with you some of the elders of Israel. Also take in your hand your rod with which you struck the river, and go.

6"Behold, I will stand before you there on the [i]rock in Horeb; and you shall strike the rock, and [j]water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel.

7So he called the name of the place Massah* and Meribah,* because of the contention of the children of Israel, and because they [k]tempted the LORD, saying, "Is the LORD among us or not?"

Conflict with Amalek

8Now Amalek came and fought with Israel in Rephidim.

9And Moses said to Joshua, "Choose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand."

10So Joshua did as Moses said to him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill.

11And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

12But Moses' hands *became* heavy; so they took a stone and put *it* under him, and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the other side; and his hands were steady until the going down of the sun.

13So Joshua defeated Amalek and his people with the edge of the sword.

14Then the LORD said to Moses, "Write this *for* a memorial in the

*17:7 Literally *Tempted* * Literally *Contention*

16:35

a Josh. 5:12; Neh. 9:20-21

16:36

b See Weights and Measures (OT), 2 Chr. 2:10, *note*

17:1

c Ex. 16:1

d Num. 33:11-15

e Ex. 15:22; Num. 20:2

17:2

f Ex. 14:11

g *Test/Tempt:* vv. 2,7; Ex. 20:20. (Gen. 3:1; James 1:14, *note*)

17:3

h Ex. 12:38

17:6

i *Christ* (Rock): v. 6; Ex. 33:22. (Gen. 49:24; 1 Pet. 2:8, *note*)

j *Miracles* (OT): vv. 5-7; Lev. 10:2. (Gen. 5:24; Jon. 1:17, *note*)

17:7

k Ex. 17:2

Manna is a type of Christ in humiliation giving His flesh that the believer might have life (John 6:49–51). To meditate upon the Lord Jesus as He lived among men, doing not His own will but the will of the Father (John 6:38–40), is to feed on the manna.

16:35 forty years. Moses' life divides into three equal periods of forty years—in Egypt (Ex. 2:1–14); in Midian (2:15—12:36); and in the wilderness (12:37—Deut. 34:8). The Scriptures often refer to the forty-year period of wandering in the wilderness (Ex. 16:35; Acts 7:36–40); Stephen informs us that the length of time Moses spent as a shepherd in Midian was forty years (Acts 7:30); and once we are told that Moses lived to the age of 120 (Deut. 34:7), making his residence in Pharaoh's court to be forty years in length also.

The period spent by Moses at Mount Sinai was forty days (Ex. 24:18; 34:28), which was the length of time that our Lord was in the wilderness at the beginning of His ministry (Matt. 4:2) and also the time intervening between His resurrection and ascension (Acts 1:3).

17:6 rock. The rock, a type of life through the Holy Spirit by grace: (1) Christ the Rock (1 Cor. 10:4); (2) the people utterly unworthy (v. 2; Eph. 2:1–6); and (3) characteristics of life through grace: (a) free (John 4:10; Rom. 6:23; Eph. 2:8); (b) abundant (Rom. 5:20; compare Ps. 105:41); (c) near (Rom. 10:8); and (d) the people had only to take (Is. 55:1). The struck rock aspect of the death of Christ looks toward the outpouring of the Holy Spirit (John 7:37–39) as a result of accomplished redemption, rather than toward our guilt. It is the affirmative side of John 3:16. "Not perish" speaks of atoning blood; "but have" alludes to life bestowed (Rom. 8:2,10–11).

Joshua: *Jehovah is salvation.* The leader of the Israelites after the death of Moses. He led the people into the Promised Land.

[a]book and recount *it* in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven."

15And Moses built an [b]altar and called its name, [c]The-LORD-Is-My-Banner;*

16for he said, "Because the LORD has [d]sworn: the LORD *will have* war with Amalek from generation to generation."

Visit of Jethro, Moses' father-in-law

18 AND [e]Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people—that the LORD had brought Israel out of Egypt.

2Then Jethro, Moses' father-in-law, took [f]Zipporah, Moses' wife, after he had sent her [g]back,

3with her two sons, of whom the name of one *was* Gershom (for he said, "I have been a stranger in a foreign land")

4and the name of the other *was* Eliezer (for *he said,* "The God of my father *was* my [h]help, and delivered me from the sword of Pharaoh");

5and Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness, where he was encamped at the [i]mountain of God.

6Now he had said to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons with her."

7So Moses went out to meet his father-in-law, bowed down, and [j]kissed him. And they asked each other about *their* well-being, and they went into the tent.

8And Moses told his father-in-law all that the LORD had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had come upon them on the way, and *how* the LORD had [k]delivered them.

9Then Jethro rejoiced for all the [l]good which the LORD had done for Israel, whom He had delivered out of the hand of the Egyptians.

10And Jethro said, "Blessed *be* the

*17:15 Hebrew *YHWH Nissi*

17:14
a *Inspiration:* v. 14; Ex. 19:6. (Ex. 4:15; 2 Tim. 3:16, *note*)

17:15
b *Sacrifice* (typical): v. 15; Lev. 1:3. (Gen. 3:15; Heb. 10:18, *note*)
c See Gen. 2:3 and 4, *notes*

17:16
d Cp. Gen. 22:14-16

18:1
e Ex. 3:1

18:2
f Ex. 2:21
g Ex. 4:20-26

18:4
h Gen. 49:25

18:5
i Ex. 3:1,12; 4:27; 24:13

18:7
j Ex. 4:27

18:8
k Ex. 15:6,16

18:9
l Is. 63:7-14

18:3 Gershom. That is, *a stranger is there.*

18:4 Eliezer. That is, *my God is my help.*

17:14

MOSES AS AUTHOR

This passage and others in the Pentateuch clearly teach that Moses could write. Compare Deut. 28:58; 31:24. Ancient writing has been found in Mesopotamia and Egypt from dates long before the time of Moses.

Until the rise of higher criticism, within the last two centuries, it was the belief of the entire Christian world that Moses wrote the Pentateuch. In 1753 a French physician named Jean Astruc advanced the theory that the change from the word "God," in Gen. 1:1—2:4 to the word, "LORD," in the next few chapters indicates that these come from two distinct sources and give a hint as to the sources which Moses used in writing the Pentateuch. After a long process, during which many views were suggested, there developed from this start the Graf-Wellhausen hypothesis, which was presented in 1878 by Julius Wellhausen and came to be accepted by most higher critics.

This theory divides the Pentateuch into a patchwork of various documents, all of them said to have been written many years after the time of Moses and to have been eventually combined into one work by a long procedure, in which a series of redactors (editors) took part. Four main arguments were advanced for this theory: (1) the use of various names for God in different passages; (2) the proposal that each of four principal documents could be read as a complete unit by itself; (3) the claim that there were many repetitions of parallel statements, events, laws, and even individual stories; and (4) the charge that the style of the documents differs widely.

Not one of these claims has been substantiated by careful investigation: (1) Similar alterations of divine names are found in other books whose unity is unquestioned. (2) The alleged continuity of each document proves on careful examination not to be a fact. (3) The so-called parallel passages often record different events. When the same account is repeated twice, there is generally a clear reason why the repetition should occur. And (4) the style of the different alleged documents does not usually vary greatly in the Hebrew. Where there is a striking difference, it is due to the dissimilarity of subject matter.

Archaeology has brought numerous evidences to support a Mosaic authorship, all of which fit with the Bible as it stands, many of them in sharp contradiction to the critical theory of the origin of the documents. Our Lord Jesus Christ personally referred to the Pentateuch as the work of Moses. Christians should follow their Lord in taking these five books as actually the work of this great prophet (Mark 10:3–5; 12:26; John 5:45–46; compare Matt. 8:4; 19:8; Mark 1:44; 7:10; Luke 5:14; 24:44; John 7:19,22–23). For a related *note,* see Ex. 6:3. Compare also *notes* at Deut. 31:24; 34:12.

LORD, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh, *and* who has delivered the people from under the hand of the Egyptians.

11 "Now I know that the LORD *is* greater than all the [a]gods; for in the very thing in which they behaved proudly, *He was* above them."

12 Then Jethro, Moses' father-in-law, took* a burnt [b]offering and *other* sacrifices *to offer* to God. And Aaron came with all the elders of Israel to [c]eat bread with Moses' father-in-law before God.

13 And so it was, on the next day, that Moses [d]sat to judge the people; and the people stood before Moses from morning until evening.

14 So when Moses' father-in-law saw all that he did for the people, he said, "What *is* this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?"

15 And Moses said to his father-in-law, "Because the people come to me to [e]inquire of God.

16 "When they have a [f]difficulty, they come to me, and I judge between one and another; and I make known the statutes of God and His laws."

17 So Moses' father-in-law said to him, "The thing that you do *is* not good.

18 "Both you and these people who *are* with you will surely wear yourselves out. For this thing *is* too much for you; you are [g]not able to perform it by yourself.

19 "Listen now to my voice; I will give you counsel, and God will be with you: Stand [h]before God for the people, so that you may [i]bring the difficulties to God.

20 "And you shall [j]teach them the statutes and the laws, and show them the way in which they must walk and the work they must do.

21 "Moreover you shall [k]select from all the people [l]able men, such as [m]fear God, men of truth, hating covetousness; and place *such* over them *to be* rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

22 "And let them judge the people at all times. Then it will be *that* every great matter they shall [n]bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will [o]bear *the burden* with you.

23 "If you do this thing, and God *so* commands you, then you will be able to endure, and all this people will also go to their place in peace."

24 So Moses heeded the voice of his father-in-law and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 So they judged the people at all times; the hard cases they brought to Moses, but they judged every small case themselves.

27 Then Moses let his father-in-law depart, and he went his way to his own land.

III. At Sinai: the Giving of the Law and the Construction of the Tabernacle, 19:1—40:38

Israel arrives at Sinai

19 IN the third month after the children of [p]Israel had gone out of the land of Egypt, on the same day, they came *to* the Wilderness of [q]Sinai.

2 For they had departed from [r]Rephidim, had come *to* the Wilderness of Sinai, and camped in the wilderness. So Israel [s]camped there before the mountain.

The Fifth Dispensation: the Law (Ex. 19:3—Acts 1:26). The children of Israel tested at Sinai

3 And Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall

18:11
a Ex. 12:12; 15:11

18:12
b Ex. 24:5
c Gen. 31:54; Deut. 12:7

18:13
d Deut. 33:4-5; Matt. 23:2

18:15
e Cp. Deut. 17:8-13

18:16
f Deut. 19:17

18:18
g Num. 11:14,17; Deut. 1:12

18:19
h Ex. 4:16; 20:19
i Num. 9:8; 27:5

18:20
j Deut. 1:18

18:21
k Cp. Acts 6:3
l Deut. 1;13,15; Ps. 15:1-5
m 2 Sam. 23:3; see Ps. 19:9, *note*

18:22
n Deut. 1:17-18
o Num. 11:17

19:1
p *Israel* (history): vv. 1-8; Ex. 20:1. (Gen. 12:2; Rom. 11:26, *note*)
q *Law* (of Moses): vv. 1-25; Ex. 20:1. (Ex. 19:1; Gal. 3:24, *note*)

19:2
r Ex. 17:1
s Cp. Ex. 3:12

***18:12** Following Masoretic Text and Septuagint; Syriac, Targum, and Vulgate read *offered.*

19:1 third month. This is the month of Sivan in the Hebrew religious calendar. It correlates to the modern months of May–June. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

say to the house of Jacob, and tell the children of Israel:

4 'You have seen what I did to the Egyptians, and *how* I bore you on eagles' wings and brought you to [a]Myself.

Fifth, or Mosaic Covenant (Ex. 19:5, note)

5 'Now therefore, if you will indeed [b]obey My voice and [c]keep My [d]covenant, then you shall be a special treasure to Me above all people; for all the earth *is* [e]Mine.

6 'And you shall be to Me a kingdom of [f]priests and a holy [g]nation.' These *are* the [h]words which you shall speak to the children of Israel."

7 So Moses came and called for the [i]elders of the people, and laid before them all these words which the LORD commanded him.

8 Then all the people answered together and said, "All that the LORD has spoken we will [j]do." So Moses brought back the words of the people to the LORD.

19:4

a *Separation:* v. 4; Ex. 33:16. (Gen. 12:1; 2 Cor. 6:17, *note*)

19:5

b Ex. 15:26; 23:22

c Ps. 78:10

d *Eight Covenants:* vv. 3-8; Deut. 30:3. (Gen. 2:16; Heb. 8:8, *note*)

e Ex. 9:29

19:6

f Cp. 1 Pet. 2:5,9; Rev. 1:6; 5:10

g Deut. 26:19

h *Inspiration:* vv. 6-7; Ex. 20:1. (Ex. 4:15; 2 Tim. 3:16, *note*)

19:7

i Ex. 4:29-30

19:8

j Ex. 24:3,7; Deut. 5:27

19:3 Thus you shall say. It is exceedingly important to observe that: (1) The LORD reminded the people that up to then they had been the objects of His free grace; (2) the law is not here proposed as a means of salvation but as a means by which Israel, already redeemed as a nation, might through obedience fulfill her proper destiny as a people for God's possession, a holy nation, and a kingdom of priests; and (3) the law was not imposed until it had been proposed and voluntarily accepted.

19:5 if you will indeed obey. Compare 1 Pet. 2:9; Rev. 1:6; 5:10. What under law was conditional is, under grace, freely given to every believer. The "if" of v. 5 is the essence of law as a method of divine dealing, and the fundamental reason why "the law made nothing perfect" (Heb. 7:18–19; compare Rom. 8:3). To Abraham the promise preceded the requirement; at Sinai the requirement preceded the promise. In the New Covenant the Abrahamic order is followed (see Heb. 8:8–12, *note*). **special treasure.** Literally *a people for His own possession*. Deut. 7:6; 14:2; 26:18; compare Titus 2:14; 1 Pet. 2:9.

19:6 kingdom. This is the first Biblical occurrence of the word "kingdom" as referring to the divine rule, and marks the beginning of the theocratic kingdom. See *notes* at 1 Sam. 8:7; Zech. 12:8.

19:8 All that the LORD has spoken. This oral response of the people is commended by the LORD in Deut.

19:1

THE FIFTH DISPENSATION: THE LAW

This dispensation began with the giving of the law at Sinai and was brought to its close as a time-era in the sacrificial death of Christ, who fulfilled all its provisions and types. In the previous dispensation, Abraham, Isaac, and Jacob, as well as multitudes of other individuals, failed in the tests of faith and obedience which were made man's responsibility (e.g. Gen. 16:1–4; 26:6–10; 27:1–25). Egypt also failed to heed God's warning (Gen. 12:3) and was judged. God nevertheless provided a deliverer (Moses), a sacrifice (Passover lamb), and miraculous power to bring the Israelites out of Egypt (judgments on Egypt; Red Sea deliverance).

As a result of their transgressions (Gal. 3:19) the Israelites were now placed under the precise discipline of the law. The law teaches: (1) the awesome holiness of God (Ex. 19:10–25); (2) the exceeding sinfulness of sin (Rom. 7:13; 1 Tim. 1:8–10); (3) the necessity of obedience (Jer. 7:23–24); (4) the universality of man's failure (Rom. 3:19–20); and (5) the marvel of God's grace in providing a way of approach to Himself through typical blood sacrifice, looking forward to a Savior who would become the Lamb of God to bear away the sin of the world (John 1:29), "being witnessed by the Law and the Prophets" (Rom. 3:21).

The law did not change the provisions or abrogate the promise of God as given in the Abrahamic Covenant. It was not given as a way to life (that is, a means of justification, Acts 15:10–11; Gal. 2:16,21; 3:3–9,14,17,21,24–25), but as a rule of living for a people already in the covenant of Abraham and covered by blood sacrifice, e.g. Passover lamb, etc. One of its purposes was to make clear the purity and holiness which should characterize the life of a people with whom the law of the nation was at the same time the law of God (Ex. 19:5–6).

Hence, the law's function in relation to Israel was one of disciplinary restriction and correction (Gal. 3:24), like that exercised over Greek and Roman children by the trusted household slave or tutor, to hold Israel in check for their own good (Deut. 6:24): (1) until Christ should come (Christ is actually our Tutor, for the grace which saves us also teaches us, Gal. 3:24; Titus 2:11–12); and (2) until the Father's appointed time that the heirs (children of promise) should be removed from a condition of legal minority into the privileges of heirs who have come of age (Gal. 4:1–3). This God did in sending His Son, and believers are now in the position of sons in the Father's house (Gal. 3:26; 4:4–7).

But Israel misinterpreted the purpose of the law (1 Tim. 1:8–10), sought righteousness by good deeds and ceremonial ordinances (Acts 15:1; Rom. 9:31—10:3), and rejected their own Messiah (John 1:10–11). The history of Israel in the wilderness, in the land, and scattered among the nations has been one long record of the violation of the law. For *notes* on the other dispensations, see Innocence (Gen. 1:28); Conscience or Moral Responsibility (Gen. 3:7); Human Government (Gen. 8:15); Promise (Gen. 12:1); Church (Acts 2:1); Kingdom (Rev. 20:4); see also Gen. 1:26 and 11:10, *notes*.

Sinful man made aware of God's unapproachable holiness (vv. 9–24; cp. Rom. 7:7–24)

9 And the LORD said to Moses, "Behold, I come to you in the thick [a]cloud, that the people may hear when I [b]speak with you, and [c]believe you forever." So Moses told the words of the people to the LORD.

10 Then the LORD said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their clothes.

11 "And let them be ready for the third day. For on the third day the LORD will come down upon Mount Sinai in the sight of all the people.

12 "You shall set bounds for the people all around, saying, 'Take heed to yourselves *that* you do *not* go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to [d]death.

13 'Not a hand shall touch him, but he shall surely be stoned or shot *with an arrow;* whether man or beast, he shall not live.' When the trumpet sounds long, they shall come near the mountain."

14 So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes.

15 And he said to the people, "Be ready for the third day; do not come near *your* wives."

16 Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who *were* in the camp trembled.

17 And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain.

18 Now Mount Sinai *was* completely in [e]smoke, because the LORD descended upon it in [f]fire. Its smoke ascended like the smoke of a furnace, and the whole mountain* [g]quaked greatly.

19 And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice.

20 Then the LORD came down upon Mount Sinai, on the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up.

21 And the LORD said to Moses, "Go down and warn the people, lest they break through to gaze at the LORD, and many of them perish.

22 "Also let the [h]priests who come near the LORD [i]consecrate themselves, lest the LORD break out [j]against them."

23 But Moses said to the LORD,

***19:18** Septuagint reads *all the people.*

19:9

a Ex. 19:16; 20:21

b Cp. John 12:29

c *Kingdom* (OT): v. 9; Ex. 24:12. (Gen. 1:26; Zech. 12:8, *note*)

19:12

d Ex. 34:3; cp. 3:5

19:18

e Ps. 104:32; 144:5

f Ex. 3:2; Deut. 5:4

g Ps. 68:8; cp. 1 Kin. 19:12

19:22

h Ex. 24:5

i Lev. 21:6-8

j Lev. 10:1-3

5:27–28: "They are right in all that they have spoken." Their subsequent history, however, shows that they had failed to realize their own spiritual and moral weakness and the infinite perfection of the divine law which they so easily were engaging themselves to obey. See God's lament in Deut. 5:29: "Oh, that they had such a heart in them that they would fear Me and always keep all My commandments."

19:5

THE MOSAIC COVENANT

The Mosaic Covenant, given to Israel in three divisions, each essential to the others and together forming the Mosaic Covenant, that is, the commandments, expressing the righteous will of God (Ex. 20:1–26); the judgments, governing the social life of Israel (Ex. 21:1—24:11); and the ordinances, governing the religious life of Israel (Ex. 24:12—31:18). These three elements form "the law," as that expression is generically used in the NT (e.g. Matt. 5:17,18). The commandments and the ordinances formed one religious system. The commandments were a "ministry of condemnation" and "death" (2 Cor. 3:7–9); the ordinances gave, in the high priest, a representative of the people with the LORD; and, in the sacrifices, a cover (see Atonement, Lev. 16:6, *note*) for their sins in anticipation of the cross (Heb. 5:1–3; 9:6–9; compare Rom. 3:25–26). The Christian is not under the conditional Mosaic Covenant of works, the law, but under the unconditional New Covenant of grace (Rom. 3:21–27; 6:14–15; Gal. 2:16; 3:10–14,16–18,24–26; 4:21–31; Heb. 10:11–17). The law did not change the provision of the Abrahamic Covenant but was an added thing for a limited time only—till the Seed should come (Gal. 3:17–19).

For *notes* on other major covenants, see: Edenic (Gen. 2:16); Adamic (Gen. 3:15); Noahic (Gen. 9:16); Abrahamic (Gen. 12:2); Palestinian (Deut. 30:3); Davidic (2 Sam. 7:16); New (Heb. 8:8).

"The people cannot come up to Mount Sinai; for You warned us, saying, 'Set [a]bounds around the mountain and [b]consecrate it.' "

24 Then the LORD said to him, "Away! Get down and then come up, you and Aaron with you. But do not let the priests and the people break through to come up to the LORD, lest He break out against them."

25 So Moses went down to the people and spoke to them.

The Law: (1) the Ten Commandments

20 AND God [c]spoke all these [d]words, [e]saying:

2 "I *am* the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.

3 "You shall have no other gods before Me.

4 "You shall not make for yourself a carved image—any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth;

5 you shall not bow down to them nor serve them. For I, the LORD your God, *am* a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth *generations* of those who hate Me,

6 but showing mercy to thousands, to those who love Me and keep My commandments.

7 "You shall not take the name of the LORD your God in vain, for the LORD will not hold *him* guiltless who takes His name in vain.

8 "Remember the [f]Sabbath day, to keep it holy.

9 Six days you shall labor and do all your work,

10 but the seventh day *is* the Sabbath of the LORD your God. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who *is* within your gates.

11 For *in* six days the LORD made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

12 [g]"Honor your father and your mother, that your days may be [h]long upon the land which the LORD your God is giving you.

13 [i]"You shall not murder.

14 [j]"You shall not commit [k]adultery.

19:23

a Ex. 19:12

b *Sanctification* (OT): v. 23; Ex. 28:1. (Gen. 2:3; Zech. 8:3, *note*)

20:1

c *Law* (of Moses): vv. 1-17; Ex. 31:18. (Ex. 19:1; Gal. 3:24, *note*)

d *Inspiration:* v. 1; Ex. 24:3. (Ex. 4:15; 2 Tim. 3:16, *note*)

e *Israel* (history): vv. 1-17; Ex. 40:1. (Gen. 12:2; Rom. 11:26, *note*)

20:8

f *Sabbath:* vv. 8-11; Ex. 31:13. (Gen. 2:3; Matt. 12:1, *note*)

20:12

g Matt. 15:4; 19:19; Mark 7:10; Eph. 6:2,3

h Deut. 5:33

20:13

i Matt. 5:21; 19:18; Mark 10:19; Luke 18:20

20:14

j Matt. 5:27; Mark 10:19; Luke 18:20; Rom. 13:9; James 2:11

k Lev. 20:10

20:1 (heading) The Law. There are six important factors that should be borne in mind about the law: (1) the origin and source of the law—God (Ex. 31:18; Acts 7:53); (2) the avenue of the bestowal of the law—Moses and angels (John 1:17; Gal. 3:19; Heb. 2:2); (3) the nature of the law—(a) not grace (Rom. 10:5; Gal. 3:10; Heb. 10:28), (b) holy, just, good, and spiritual (Rom. 7:12,14), and (c) a unit (James 2:10–11); (4) the effects of the law—(a) declares all men guilty (Rom. 3:19), (b) justifies no one (Rom. 3:20), (c) cannot impart righteousness or life (Gal. 3:21), (d) makes offenses abound (Rom. 5:20; 7:7–13; 1 Cor. 15:56), and (e) served as a tutor until Christ (Gal. 3:24); (5) the relation of the believer to the law—(a) is not saved by law (Gal. 2:21), (b) does not live under law (Rom. 6:14; 8:4), but (c) stands and grows in grace (Rom. 5:2; 2 Pet. 3:18); and (6) the recipients of the law—Israel alone (Ex. 20:2). Some of the laws of the Decalogue are written in the hearts of men everywhere, are found in legal codes of other ancient nations, and are of universal application.

20:13 murder. The Hebrew language employs several words to express the idea, *to kill.* The verb used here is a

20:1 THE GIVING OF THE LAW

There is a threefold giving of the law: (1) Orally. In 20:1–17 ten commandments are given. They are followed by judgments concerning the relations of Hebrew with Hebrew (21:1—23:13), to which are added directions for keeping three annual feasts (23:14–19), and instructions for the conquest of Canaan (23:20–33). These words Moses communicates to the people (24:3–8). Immediately, in the persons of their elders, they are admitted to the fellowship of God (24:9–11). (2) Moses is then called up to receive the tablets of stone (24:12–18). The story then divides. Moses, on the mount, receives the gracious instructions concerning the tabernacle, priesthood, and sacrifice (chs. 25—31). Meantime the people, led by Aaron, break the first commandment (ch. 32). Moses, returning, breaks the tablets "written with the finger of God" (31:18; 32:16–19). And (3) the second tablets are made by Moses and the law is again written by the hand of the LORD (34:1,28–29; Deut. 10:4).

15 "You shall not [a]steal.
16 "You shall not bear false witness
against your [b]neighbor.
17 "You shall not [c]covet your
neighbor's house; you shall
not covet your neighbor's
[d]wife, nor his male servant,
nor his female servant, nor
his ox, nor his donkey, nor
anything that *is* your
neighbor's."

The effect on the people

18 Now all the people witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw *it,* they trembled and stood afar [e]off.
19 Then they said to Moses, "You speak with us, and we will hear; but let not God speak with us, lest we [f]die."
20 And Moses said to the people, "Do not fear; for God has come to [g]test you, and that His [h]fear may be before you, so that you may not sin."
21 So the people stood afar off, but Moses drew near the thick darkness where God *was.*
22 Then the LORD said to Moses, "Thus you shall say to the children of Israel: 'You have seen that I have [i]talked with you from heaven.
23 'You shall not make *anything to be* with Me—gods of silver or gods of gold you shall not make for yourselves.

Gracious provision for sacrifices

24 'An altar of [j]earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I [k]record My name I will come to you, and I will bless you.
25 'And if you make Me an altar of stone, you shall not build it of [l]hewn stone; for if you [m]use your tool on it, you have profaned it.
26 'Nor shall you go up by steps to My altar, that your [n]nakedness may not be exposed on it.'

The Law: (2) the judgments: master and servant relationship

21 "NOW these *are* the [o]judgments which you shall set before them:
2 "If you buy a [p]Hebrew servant, he shall serve six years; and in the seventh he shall go out free and pay nothing.
3 "If he comes in by himself, he shall go out by himself; if he *comes in* married, then his wife shall go out with him.
4 "If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself.
5 "But if the servant plainly says, 'I love my master, my wife, and my children; I will not go out free,'
6 "then his master shall bring him to the [q]judges. He shall also bring him to the door, or to the doorpost, and his master shall pierce his [r]ear with an awl; and he shall serve him forever.
7 "And if a man sells his daughter to be a female slave, she shall not go out as the male slaves do.
8 "If she does not please her master, who has betrothed her to himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has dealt deceitfully with her.
9 "And if he has betrothed her to his son, he shall deal with her according to the custom of daughters.
10 "If he takes another *wife,* he shall not diminish her food, her clothing, and her marriage rights.
11 "And if he does not do these three for her, then she shall go out free, without *paying* money.

The judgments: personal injuries

12 "He who strikes a man so that he dies shall surely be put to [s]death.
13 "However, if he did not lie in wait, but God delivered *him* into his hand, then I will appoint for you a [t]place where he may flee.
14 "But if a man acts with premeditation against his neighbor, to kill

20:15
a Matt. 19:18; Mark 10:19; Luke 18:20; Rom. 13:9

20:16
b Lev. 19:18

20:17
c Cp. Rom. 7:7; 13:9
d Cp. 2 Sam. 11:2

20:18
e Ex. 19:16

20:19
f Deut. 5:5,23-27; 18:16; Heb. 12:19

20:20
g *Test/Tempt:* v. 20; Num. 14:22. (Gen. 3:1; James 1:14, *note*)
h See Ps. 19:9, *note*

20:22
i Deut. 5:24; 18:18

20:24
j Ex. 27:1-8
k Deut. 12:5

20:25
l Deut. 27:5-6
m Josh. 8:30-31; cp. Eph. 2:8-9

20:26
n Ex. 28:42-43

21:1
o Ex. 24:3

21:2
p Lev. 25:39-43; Deut. 15:12-18; Jer. 34:8-14

21:6
q Ex. 22:8-9
r Cp. Ps. 40:6-8; Heb. 10:5-7

21:12
s Gen. 9:6

21:13
t See Num. 35:6, *note*

special word which can only mean *murder* and always indicates intentional slaying.

20:18 afar. For contrast between law and grace compare Luke 1:10; Eph. 2:13; with Heb. 10:19–22.

him by treachery, you shall [a]take him from My altar, that he may die.

15 "And he who strikes his father or his mother shall surely be put to death.

16 "He who [b]kidnaps a man and sells him, or if he is found in his hand, shall surely be put to death.

17 "And he who curses his father or his mother shall surely be put to death.

18 "If men contend with each other, and one strikes the other with a stone or with *his* fist, and he does not die but is confined to *his* bed,

19 "if he rises again and walks about outside with his staff, then he who struck *him* shall be acquitted. He shall only pay *for* the loss of his time, and shall provide *for him* to be thoroughly healed.

20 "And if a man beats his male or female servant with a rod, so that he dies under his hand, he shall surely be punished.

21 "Notwithstanding, if he remains alive a day or two, he shall not be punished; for he *is* his [c]property.

22 "If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman's husband imposes on him; and he shall pay as the [d]judges *determine.*

23 "But if *any* harm follows, then you shall give life for life,

24 [e]"eye for eye, tooth for tooth, hand for hand, foot for foot,

25 "burn for burn, wound for wound, stripe for stripe.

26 "If a man strikes the eye of his male or female servant, and destroys it, he shall let him go free for the sake of his eye.

27 "And if he knocks out the tooth of his male or female servant, he shall let him go free for the sake of his tooth.

28 "If an [f]ox gores a man or a woman to death, then the ox shall surely be stoned, and its flesh shall not be eaten; but the owner of the ox *shall be* acquitted.

29 "But if the ox tended to thrust with its horn in times past, and it has been made known to his owner, and he has not kept it confined, so that it has killed a man or a woman, the ox shall be stoned and its owner also shall be put to death.

30 "If there is imposed on him a sum of money, then he shall pay to redeem his life, whatever is imposed on him.

31 "Whether it has gored a son or gored a daughter, according to this judgment it shall be done to him.

32 "If the ox gores a male or female servant, he shall give to their master [g]thirty [h]shekels of silver, and the ox shall be stoned.

33 "And if a man opens a pit, or if a man digs a pit and does not cover it, and an ox or a donkey falls in it,

34 "the owner of the pit shall make *it* good; he shall give money to their owner, but the dead *animal* shall be his.

35 "If one man's ox hurts another's, so that it dies, then they shall sell the live ox and divide the money from it; and the dead *ox* they shall also divide.

36 "Or if it was known that the ox tended to thrust in time past, and its owner has not kept it confined, he shall surely pay ox for ox, and the dead animal shall be his own.

The judgments: property rights

22 "IF a man steals an ox or a sheep, and slaughters it or sells it, he shall [i]restore five oxen for an ox and [j]four sheep for a sheep.

2 "If the thief is found [k]breaking in, and he is struck so that he dies, *there shall be* no guilt for his bloodshed.

3 "If the sun has risen on him, *there shall be* guilt for his bloodshed. He should make full restitution; if he has nothing, then he shall be sold for his theft.

4 "If the theft is certainly found alive in his hand, whether it is an ox or donkey or sheep, he shall restore double.

5 "If a man causes a field or vineyard to be grazed, and lets loose his animal, and it feeds in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard.

21:14
a 1 Kin. 2:29

21:16
b Deut. 24:7

21:21
c Lev. 25:44-46

21:22
d Ex. 18:21-22

21:24
e Lev. 24:20; Deut. 19:21; cp. Matt. 5:38-44; 1 Pet. 2:19-21

21:28
f Gen. 9:5

21:32
g Cp. Zech. 11:12; Matt. 26:15

h See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*

22:1
i Luke 19:8

j 2 Sam. 12:6

22:2
k Job 24:16

6 "If fire breaks out and catches in
thorns, so that stacked grain, stand-
ing grain, or the field is consumed,
he who kindled the fire shall surely
make restitution.
7 "If a man [a]delivers to his neigh-
bor money or articles to keep, and it
is stolen out of the man's house, if
the thief is found, he shall pay dou-
ble.
8 "If the thief is not found, then
the master of the house shall be
brought to the [b]judges *to see*
whether he has put his hand into
his neighbor's goods.
9 "For any kind of trespass,
whether it concerns an ox, a don-
key, a sheep, or clothing, *or* for any
kind of lost thing which *another*
claims to be his, the cause of both
parties shall come before the judges;
and whomever the judges condemn
shall pay double to his neighbor.
10 "If a man delivers to his neigh-
bor a donkey, an ox, a sheep, or any
animal to keep, and it dies, is hurt,
or driven away, no one seeing *it,*
11 "*then* an [c]oath of the LORD shall
be between them both, that he has
not put his hand into his neighbor's
goods; and the owner of it shall ac-
cept *that,* and he shall not make *it*
good.
12 "But if, in fact, it is stolen from
him, he shall make restitution to
the owner of it.
13 "If it is [d]torn to pieces *by a*
beast, then he shall bring it as evi-
dence, *and* he shall not make good
what was torn.
14 "And if a man borrows *anything*
from his neighbor, and it becomes
injured or dies, the owner of it not
being with it, he shall surely make
it good.
15 "If its owner *was* with it, he
shall not make *it* good; if it *was*
hired, it came for its hire.

The judgments: crimes against humanity

16 "If a man entices a virgin who
is not betrothed, and lies with her,
he shall surely pay the bride-price
for her *to be* his wife.
17 "If her father utterly refuses to
give her to him, he shall pay money
according to the [e]bride-price of vir-
gins.
18 "You shall not permit a [f]sorcer-
ess to live.
19 "Whoever lies with an [g]animal
shall surely be put to death.
20 "He who [h]sacrifices to *any* [i]god,
except to the LORD only, he shall be
utterly destroyed.
21 "You shall neither mistreat a
[j]stranger nor oppress him, for you
were strangers in the land of Egypt.
22 "You shall not [k]afflict any wid-
ow or fatherless child.
23 "If you afflict them in any way,
and they cry at all to Me, I will sure-
ly [l]hear their cry;
24 "and My wrath will become
hot, and I will [m]kill you with the
sword; your wives shall be widows,
and your children fatherless.
25 "If you lend money to *any of*
My people *who are* poor among
you, you shall not be like a money-
lender to him; you shall not charge
him [n]interest.
26 "If you ever take your neigh-
bor's garment as a [o]pledge, you shall
return it to him before the sun goes
down.
27 "For that *is* his only covering, it
is his garment for his skin. What
will he sleep in? And it will be that
when he cries to Me, I will hear, for
I *am* [p]gracious.
28 "You shall not revile God, nor
[q]curse a [r]ruler of your people.
29 "You shall not delay *to offer* the
first of your ripe [s]produce and your
juices. The [t]firstborn of your sons
you shall give to Me.
30 "Likewise you shall do with
your oxen *and* your sheep. It shall
be with its mother seven days; on
the eighth day you shall give it to
Me.
31 "And you shall be [u]holy men to
Me: you shall not eat meat torn *by*
[v]*beasts* in the field; you shall throw
it to the dogs.
23 "YOU shall not circulate a
false report. Do not put your
hand with the wicked to be an un-
righteous [w]witness.
2 "You shall not follow a crowd to

22:7
a Lev. 6:1-7

22:8
b Ex. 21:6,22; Deut. 17:8-9; 19:17

22:11
c Heb. 6:16

22:13
d Cp. Gen. 31:39

22:17
e Cp. Gen. 34:12; 1 Sam. 18:25

22:18
f Lev. 20:27; Deut. 18:10-11; cp. 1 Sam. 28:3-10

22:19
g Lev. 20:15-16; Deut. 27:21

22:20
h Ex. 32:8; 34:15; Lev. 17:7
i Deut. 13:6-16

22:21
j Deut. 14:29

22:22
k Deut. 24:17-18

22:23
l Deut. 10:17-18; Prov. 23:10-11; Jer. 7:6

22:24
m Ps. 10:14,18; 68:5

22:25
n Lev. 25:35-37; Deut. 23:19-20; Neh. 5:1-13

22:26
o Deut. 24:6,10-13

22:27
p Ex. 34:6-7

22:28
q Eccl. 10:20
r Acts 23:5

22:29
s Ex. 23:16,19; Deut. 26:2-11
t Ex. 13:12,15

22:31
u Ex. 19:6; Lev. 11:44-47
v Lev. 17:15

23:1
w Ex. 20:16; Deut. 19:16-21

22:28 God. Hebrew *Elohim.* Lev. 24:15–16.

do evil; nor shall you testify in a dispute so as to turn aside after many to pervert *justice.*

3 "You shall not show partiality to a [a]poor man in his dispute.

4 "If you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him again.

5 "If you see the donkey of one who hates you lying under its burden, and you would refrain from helping it, you shall surely help him with it.

6 "You shall not pervert the judgment of your poor in his dispute.

7 "Keep yourself far from a false matter; do not kill the innocent and righteous. For I will not justify the wicked.

8 "And you shall take no bribe, for a bribe blinds the discerning and perverts the words of the righteous.

9 "Also you shall not oppress a [b]stranger, for you know the heart of a stranger, because you were strangers in the land of Egypt.

The judgments: the land and the Sabbath

10 "Six years you shall sow your land and gather in its produce,

11 "but the seventh *year* you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave, the beasts of the field may eat. In like manner you shall do with your vineyard *and* your olive grove.

12 "Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may rest, and the son of your female servant and the stranger may be refreshed.

13 "And in all that I have said to you, be circumspect and make no mention of the name of other [c]gods, nor let it be heard from your mouth.

Three national feasts: Unleavened Bread; Firstfruits; Ingathering

14 "Three times you shall keep a feast to Me in the year:

15 "You shall keep the Feast of [d]Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty);

16 "and the Feast of [e]Harvest, the firstfruits of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year, when you have gathered in *the fruit of* your labors from the field.

17 "Three times in the year all your males shall appear before the Lord GOD.*

18 "You shall not offer the blood of My sacrifice with leavened [f]bread; nor shall the fat of My sacrifice remain until morning.

19 "The first of the firstfruits of your land you shall bring into the house of the LORD your God. You shall not boil a young goat in its mother's milk.

Instructions and promises concerning conquest of the land

20 "Behold, I send an [g]Angel before you to keep you in the way and to bring you into the place which I have [h]prepared.

21 "Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name *is* in Him.

22 "But if you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries.

23 "For My Angel will go before you and bring you in to the Amorites and the [i]Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will cut them off.

24 "You shall not [j]bow down to their gods, nor serve them, nor do according to their works; but you shall utterly [k]overthrow them and completely break down their *sacred* pillars.

***23:17** Hebrew *YHWH,* usually translated *LORD*

23:3
a v. 6; Deut. 1:17

23:9
b Deut. 14:29

23:13
c Josh. 23:7; Ps. 16:4

23:15
d *Leaven:* vv. 15,18; Ex. 29:2. (Gen. 19:3; Matt. 13:33, *note*)

23:16
e Ex. 34:22

23:18
f Ex. 34:25-26

23:20
g *Angel* (of the LORD): vv. 20-23; Ex. 32:34. (Gen. 16:7; Judg. 2:1, *note*)
h Ex. 13:5

23:23
i See 2 Kin. 7:6, *note*

23:24
j Ex. 20:5
k Ex. 34:13; Num. 33:52

23:14 feast. Compare Lev. 23:4–44, where provision for feasts in the promised land is made.

23:15 Abib. This is the first month in the Hebrew religious calendar, also called Nisan. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

23:17 Three times. Compare Lev. 23:4–44, where provision for feasts in the promised land is made.

25 "So you shall [a]serve the LORD your God, and He will [b]bless your bread and your water. And I will take [c]sickness away from the midst of you.

26 "No one shall suffer miscarriage or be barren in your land; I will fulfill the number of your days.

27 "I will send My [d]fear before you, I will [e]cause confusion among all the people to whom you come, and will make all your enemies turn *their* backs to you.

28 "And I will send [f]hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite from before you.

29 "I will not drive them out from before you in one year, lest the land become desolate and the beasts of the field become too numerous for you.

30 "Little by little I will drive them out from before you, until you have increased, and you inherit the land.

31 "And I will set your bounds from the Red Sea to the sea, Philistia, and from the desert to the River. For I will deliver the inhabitants of the land into your hand, and you shall drive them out before you.

32 "You shall make no covenant with them, nor with their gods.

33 "They shall not dwell in your land, lest they make you sin against Me. For *if* you serve their gods, it will surely be a snare to you."

Order of worship before building the tabernacle

24 NOW He said to Moses, "Come up to the LORD, you and Aaron, [g]Nadab and Abihu, and [h]seventy of the elders of Israel, and worship from afar.

2 "And Moses alone shall come near the LORD, but they shall not come near; nor shall the people go up with him."

People acknowledge the covenant: their worship

3 So Moses came and told the people all the [i]words of the LORD and all the judgments. And all the people answered with one voice and said, "All the words which the LORD has said we will do."

4 And Moses wrote all the words of the LORD. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel.

5 Then he sent young men of the children of Israel, who offered [j]burnt offerings and sacrificed peace offerings of oxen to the LORD.

6 And Moses took half the blood and put *it* in basins, and half the blood he sprinkled on the [k]altar.

7 Then he took the [l]Book of the Covenant and read in the hearing of the people. And they said, "All that the LORD has said we will do, and be obedient."

8 And Moses took the blood, sprinkled *it* on the people, and said, "This is the [m]blood of the covenant which the LORD has made with you according to all these words."

Moses ascends Mount Sinai

9 Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel,

10 and they [n]saw the God of Israel. And *there was* under His feet as it were a paved work of sapphire stone, and it was like the very heavens in *its* clarity.

11 But on the nobles of the children of Israel He did not lay His hand. So they saw God, and they ate and drank.

12 Then the LORD said to Moses, "Come up to Me on the mountain and be there; and I will give you tablets of stone, and the law and commandments which I have written, that [o]you may teach them."

23:25
a Deut. 6:13; Matt. 4:10
b Deut. 7:13-16
c Ex. 15:26

23:27
d Ex. 15:16
e Deut. 7:23

23:28
f Deut. 7:20; Josh. 24:12

24:1
g Ex. 6:23; Lev. 10:1-2
h Num. 11:16

24:3
i *Inspiration:* vv. 3-4,7-8,12; Ex. 32:16. (Ex. 4:15; 2 Tim. 3:16, *note*)

24:5
j Ex. 18:12; 20:24

24:6
k Ex. 29:16,20

24:7
l v. 4

24:8
m Heb. 9:20; cp. Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25

24:10
n See John 1:18, *note*

24:12
o *Kingdom* (OT): v. 12; Num. 24:17. (Gen. 1:26; Zech. 12:8, *note*)

23:31 River. That is, *the Euphrates.*

Nadab and Abihu: *liberal/God is my father.* The sons of Aaron who were consumed by fire for offering unauthorized fire before the Lord.

24:4 built an altar. Compare Ex. 33:7–11. This arrangement for worship was temporarily called the "tabernacle."

24:11 ate and drank. Symbol of fellowship on the basis of blood sacrifice. Compare v. 8; Heb. 9:19–22; 1 John 1:7.

Mount Sinai: The mountain of God upon which God gave Moses the Ten Commandments.

13 So Moses arose with his assistant Joshua, and Moses went up to the mountain of God.

14 And he said to the elders, "Wait here for us until we come back to you. Indeed, Aaron and [a]Hur *are* with you. If any man has a difficulty, let him go to them."

15 Then Moses went up into the mountain, and a [b]cloud covered the mountain.

16 Now the [c]glory of the LORD rested on Mount Sinai, and the cloud covered it six days. And on the seventh day He called to Moses out of the midst of the cloud.

17 The sight of the glory of the LORD *was* like a consuming [d]fire on the top of the mountain in the eyes of the children of Israel.

18 So Moses went into the midst of the cloud and went up into the mountain. And Moses was on the mountain forty days and forty nights.

Moses on the mount. The tabernacle

25 THEN the LORD spoke to Moses, saying:

2 "Speak to the children of Israel, that they bring Me an offering. From everyone who gives it [e]willingly with his heart you shall take My offering.

Materials for the tabernacle

3 "And this *is* the offering which you shall take from them: gold, silver, and bronze;

4 "blue, purple, and scarlet *thread,* fine linen, and goats' *hair;*

5 "ram skins dyed red, badger skins, and acacia wood;

6 "oil for the light, and spices for the anointing oil and for the sweet incense;

7 "onyx stones, and stones to be set in the [f]ephod and in the breastplate.

8 "And let them make Me a sanctuary, that I may [g]dwell among them.

9 "According to all that I show you, *that is,* the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make *it.*

Ark of the Testimony

10 "And they shall [h]make an ark of acacia wood; two and a half [i]cubits *shall be* its length, a cubit and a half

24:14
a Ex. 17:10,12

24:15
b Ex. 19:9,16

24:16
c Ex. 33:18

24:17
d Deut. 4:24; 9:3; Heb. 12:29

25:2
e See 2 Cor. 8:1, *note*

25:7
f See Ex. 29:5, *note*

25:8
g Ex. 29:45-46

25:10
h vv. 10-20; cp. Ex. 37:1-9

i See Weights and Measures (OT), 2 Chr. 2:10, *note*

25:1 the LORD. The general authority for the types of Exodus is found: (1) as to the persons and events, in 1 Cor. 10:1–11; and (2) as to the tabernacle, in Heb. 9:1–24. Having the assurance that the tabernacle and its furnishings are typical, the details of necessity must be received as typical also. But since there is no explicit NT reference for the meaning of some of them, the significance in such instances is based on spiritual analogy. See Gen. 2:23, *note.* The typical meanings of the materials and colors of the tabernacle are believed to be as follows: gold, Deity in manifestation—divine glory; silver, redemption (see Ex. 26:19, *note;* 30:11–16; 38:27); bronze, symbol of judgment, as in the bronze altar and in the bronze serpent (Num. 21:6–9); blue, heavenly in nature or origin; purple, royalty; scarlet, sacrifice.

25:9 tabernacle. The tabernacle, speaking comprehensively, is explained in the NT as typical in three ways: (1) of the Church as a habitation of God through the Spirit (v. 8; Eph. 2:19–22); (2) of the believer (2 Cor. 6:16); and (3) as a figure of things in the heavens (Heb. 9:23–24). In detail, all speak of Christ: (1) The ark, in its materials, acacia wood and gold, is a type of the humanity and Deity of Christ (see Ex. 26:15, *note*). (2) In its contents, the ark is a type of Christ, as: (a) having God's law in His heart (Ex. 25:16); (b) the wilderness food (or portion) of His people (Ex. 16:33); and (c) Himself the resurrection, of which Aaron's

25:10 **THE HISTORY OF THE ARK OF THE TESTIMONY**

The long history of the ark of the Testimony begins at Mount Sinai where the ark was built. Throughout its history the ark contained the tablets of the Law (1 Kin. 8:9) and for a time also the golden pot containing manna and Aaron's rod (Heb. 9:4). The ark ordinarily was kept in the Most Holy of the tabernacle. During the journeys of the Israelites it was carried by the priests or the Kohathites of the tribe of Levi (Num. 3:30–31). After Solomon built the temple, it was kept there (1 Kin. 8:6–9). The ark accompanied the children of Israel on their journeys through the wilderness; at Jericho it preceded their army (Josh. 6). The ark's frequent mention in Scripture testifies to its prominence in Israel (Num. 3:31; 10:33; Josh. 3:3–17; 6:4; Judg. 20:27; 1 Sam. 3:3; 4:1–11; 5:1–11; 6:1–21; 7:1–2; 2 Sam. 6:2–17; 7:2; 15:24–29; 1 Kin. 8:1–21).

The description of the furnishings of the tabernacle begins with the ark which, as already stated, was placed in the Most Holy; because in revelation God begins from Himself, working outward toward man, as in approach the worshiper begins from himself, moving toward God in the Most Holy. The same order is followed in the Levitical offerings (Lev. 1—5). In approach man begins at the bronze altar, a type of the cross where, in the fire of judgment, atonement is made.

its width, and a cubit and a half its height.

11 "And you shall overlay it with pure gold, inside and out you shall overlay it, and shall make on it a molding of [a]gold all around.

12 "You shall cast four rings of gold for it, and put *them* in its four corners; two rings *shall be* on one side, and two rings on the other side.

13 "And you shall make poles *of* acacia wood, and overlay them with gold.

14 "You shall put the poles into the rings on the sides of the ark, that the ark may be carried by them.

15 "The poles shall be in the rings of the ark; they shall not be [b]taken from it.

16 "And you shall put into the ark the [c]Testimony which I will give you.

17 "You shall make a [d]mercy seat of pure gold; two and a half cubits *shall be* its length and a cubit and a half its width.

18 "And you shall make two [e]cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat.

19 "Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it *of one piece* with the mercy seat.

20 "And the cherubim shall [f]stretch out *their* wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim *shall be* toward the mercy seat.

21 "You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you.

22 "And there I will [g]meet with you, and I will speak with you from above the mercy seat, from [h]between the two cherubim which *are* on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel.

Table of showbread

23 "You shall also [i]make a [j]table of acacia wood; two cubits *shall be* its length, a cubit its width, and a cubit and a half its height.

24 "And you shall overlay it with pure gold, and make a molding of gold all around.

25 "You shall make for it a frame of a handbreadth all around, and you shall make a gold molding for the frame all around.

26 "And you shall make for it four rings of gold, and put the rings on the four corners that *are* at its four legs.

27 "The rings shall be close to the frame, as holders for the poles to bear the table.

28 "And you shall make the poles of acacia wood, and overlay them with gold, that the table may be carried with them.

29 "You shall make its dishes, its pans, its pitchers, and its bowls for pouring. You shall make them of pure gold.

30 "And you shall [k]set the showbread on the table before Me always.

Golden lampstand

31 "You shall also [l]make a [m]lampstand of pure gold; the lampstand

25:11
a Ex. 37:2

25:15
b Num. 4:6

25:16
c Heb. 9:4

25:17
d See Rom. 3:25, *note*

25:18
e See Ezek. 1:5, *note*

25:20
f 1 Kin. 8:6-7; Heb. 9:5

25:22
g Ex. 29:42-43
h Num. 7:89

25:23
i Ex. 37:10-16
j Ex. 26:35

25:30
k Lev. 24:5-9

25:31
l vv. 31-39; cp. Ex. 37:17-24
m Cp. Rev. 1:12,13,20

rod is the symbol (Num. 17:10; Heb. 9:4). And (3) in its use the ark, especially the mercy seat, is a type of God's throne. That it was, to the sinning Israelite, a throne of grace and not of judgment was due to the mercy seat formed of gold and sprinkled with the blood of atonement, which vindicated the law, and the divine holiness guarded by the cherubim (Gen. 3:24; Ezek. 1:5, *note*). See Sacrifice of Atonement, Rom. 3:25, *note*.

25:30 showbread. "The showbread," a type of Christ, the Bread of God, nourisher of the Christian's life as a believer-priest (1 Pet. 2:9; Rev. 1:6). In John 6:33–58 our Lord has more in mind the manna, that food which "comes down from heaven"; but all typical meanings of bread are there gathered into His words. The manna is the life-giving Christ; the showbread, the life-sustaining Christ. The showbread typifies Christ as the "grain of wheat" (John 12:24) ground in the mill of suffering (John 12:27) and brought into the fire of judgment (John 12:31–33). We, as priests, by faith feed upon Him as having undergone that in our stead and for our sakes. We are fed by meditation upon Christ, as in Heb. 12:2–3.

25:31 lampstand. Lampstand, a type of Christ our Light (John 1:4,9; 8:12; 9:5) shining in the fullness of the power of the sevenfold Spirit (Is. 11:2; Heb. 1:9; Rev. 1:4). Natural light was excluded from the tabernacle. Compare 1 Cor. 2:14–15.

shall be of hammered work. Its shaft, its branches, its bowls, its *ornamental* knobs, and flowers shall be *of one piece.*

32 "And six branches shall come out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side.

33 "Three bowls *shall be* made like almond *blossoms* on one branch, *with* an *ornamental* knob and a flower, and three bowls made like almond *blossoms* on the other branch, *with* an *ornamental* knob and a flower—and so for the six branches that come out of the lampstand.

34 "On the lampstand itself four bowls *shall be* made like almond *blossoms, each with* its *ornamental* knob and flower.

35 "And *there shall be* a knob under the *first* two branches of the same, a knob under the *second* two branches of the same, and a knob under the *third* two branches of the same, according to the six branches that extend from the lampstand.

36 "Their knobs and their branches *shall be of one piece;* all of it *shall be* one hammered piece of pure gold.

37 "You shall make seven lamps for it, and they shall arrange its lamps so that they give light in front of it.

38 "And its wick-trimmers and their trays *shall be* of pure gold.

39 "It shall be made of a [a]talent of pure gold, with all these utensils.

40 "And see to it that you make *them* according to the [b]pattern which was shown you on the mountain.

Curtains of linen

26 "MOREOVER you shall [c]make the tabernacle *with* ten curtains *of* fine woven linen, and blue, purple, and scarlet *thread;* with artistic designs of [d]cherubim you shall weave them.

2 "The length of each curtain *shall be* twenty-eight [e]cubits, and the width of each curtain four cubits. And every one of the curtains shall have the same measurements.

3 "Five curtains shall be coupled to one another, and *the other* five curtains *shall be* coupled to one another.

4 "And you shall make loops of blue *yarn* on the edge of the curtain on the selvedge of *one* set, and likewise you shall do on the outer edge of *the other* curtain of the second set.

5 "Fifty loops you shall make in the one curtain, and fifty loops you shall make on the edge of the curtain that *is* on the end of the second set, that the loops may be clasped to one another.

6 "And you shall make fifty clasps of gold, and couple the curtains together with the clasps, so that it may be one tabernacle.

Curtains of goats' hair

7 "You shall also make curtains of goats' *hair,* to be a tent over the tabernacle. You shall make eleven curtains.

8 "The length of each curtain *shall be* thirty cubits, and the width of each curtain four cubits; and the eleven curtains shall all have the same measurements.

9 "And you shall couple five curtains by themselves and six curtains by themselves, and you shall double over the sixth curtain at the forefront of the tent.

10 "You shall make fifty loops on the edge of the curtain that is outermost in *one* set, and fifty loops on the edge of the curtain of the second set.

11 "And you shall make fifty bronze clasps, put the clasps into the loops, and couple the tent together, that it may be one.

12 "The remnant that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle.

13 "And a cubit on one side and a cubit on the other side, of what remains of the length of the curtains of the tent, shall hang over the sides of the tabernacle, on this side and on that side, to cover it.

25:39

a See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*

25:40

b Ex. 25:9; 26:30; Heb. 8:5

26:1

c vv. 1-37; cp. Ex. 36:8-38

d See Ezek. 1:5, *note*

26:2

e See Weights and Measures (OT), 2 Chr. 2:10, *note*

26:1 fine woven linen. Fine linen typifies personal righteousness (Rev. 19:8). Here it speaks of the sinless life of Christ. Observe the three colors: (1) blue, signifying Christ's heavenly origin; (2) purple, suggesting His royalty as David's Son; and (3) scarlet, indicative of His sacrificial blood shed for mankind.

Covering of ram skins

14 "You shall also make a covering of [a]ram skins dyed red for the tent, and a covering of badger skins above that.

Boards and sockets

15 "And for the tabernacle you shall [b]make the boards of acacia wood, standing upright.

16 "Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the width of each board.

17 "Two tenons *shall be* in each board for binding one to another. Thus you shall make for all the boards of the tabernacle.

18 "And you shall make the boards for the tabernacle, twenty boards for the south side.

19 "You shall make forty sockets of silver under the twenty boards: two sockets under each of the boards for its two tenons.

20 "And for the second side of the tabernacle, the north side, *there shall be* twenty boards

21 "and their forty sockets of silver: two sockets under each of the boards.

22 "For the far side of the tabernacle, westward, you shall make six boards.

23 "And you shall also make two boards for the two back corners of the tabernacle.

24 "They shall be coupled together at the bottom and they shall be coupled together at the top by one ring. Thus it shall be for both of them. They shall be for the two corners.

25 "So there shall be eight boards with their sockets of silver—sixteen sockets—two sockets under each of the boards.

26 "And you shall make bars of acacia wood: five for the boards on one side of the tabernacle,

27 "five bars for the boards on the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the far side westward.

28 "The [c]middle bar shall pass through the midst of the boards from end to end.

Overlay of gold

29 "You shall overlay the boards with gold, make their rings of gold *as* holders for the bars, and overlay the bars with gold.

30 "And you shall raise up the tabernacle according to its [d]pattern which you were shown on the mountain.

Veil

31 "You shall [e]make a [f]veil woven of blue, purple, and scarlet *thread,* and fine woven linen. It shall be woven with an artistic design of cherubim.

26:14

a Ex. 35:7,23; 36:19; 39:34

26:15

b Ex. 36:20-34

26:28

c Ex. 36:33

26:30

d Ex. 25:9,40; 27:8; 39:32; Num. 8:4; Acts 7:44; Heb. 8:2,5

26:31

e Ex. 36:35-38

f Ex. 27:21; Matt. 27:51; Heb. 9:3; 10:20

26:15 boards. The typical meaning of the boards is clear as to Christ. Acacia wood, a desert growth, is a fitting symbol of Christ in His humanity as "a root out of dry ground" (Is. 53:2). The covering, gold, typifying Deity in manifestation, speaks of His divine glory. As applied to the individual believer, the meaning of the boards is less clear. The connection may be found in John 17:21–23; Eph. 1:4,6; 1 John 4:13. Only as seen in Him could the boards be taken as representing the believer. So viewed the type is beautiful. In the world, and yet separated from it by the silver of redemption (Ex. 30:11–16; 38:25–27; Gal. 1:4) as the boards of the tabernacle were separated from the earth by the sockets of silver, and united by the middle bar (v. 28), representing both one life (Gal. 2:20) and one Spirit (Eph. 4:3), "the whole building, being fitted together, grows into a holy temple in the Lord" (Eph. 2:21).

26:19 silver. In Bible times, silver was variously used for money, jewelry, and idols. In the construction of the tabernacle God told Moses to collect from every Israelite a redemption price in silver of half a shekel (Ex. 30:11–16), which is described as "atonement money" to be used "to make atonement for yourselves" (Ex. 30:16). The silver collected in this way was used for the sockets of the sanctuary, and for the bands and hooks (see Ex. 25:1, *note;* compare 26:15, *note*). Thus the tabernacle rested upon silver sockets; the curtains of the door, the way of access, were suspended from silver bands and hooks (see Ex. 27:17, *note*). The silver paid as atonement money was only a token payment; ultimately, the price of redemption had to be paid by Christ with the shedding of His own blood (1 Pet. 1:18–19).

26:31 veil. The inner veil, a type of Christ's human body (Matt. 26:26; 27:50; Heb. 10:20). This veil, barring entrance into the Most Holy, was the most expressive symbol of the truth that "by the deeds of the law no flesh will be justified in His sight" (Rom. 3:20; Heb. 9:8). Torn by an unseen hand when Christ died (Matt. 27:51), thus giving instant access to God to all who come by faith in His Son, it was the end of all legality; the way to God was open. It is deeply significant that the priests must have replaced the veil that God had rent, for the temple services went on for nearly forty years. That substitute veil is Galatianism—the attempt to put the believer back under law (compare Gal. 1:6–9). Anything but "the grace of Christ" is "a different gospel," and under anathema.

32 "You shall hang it upon the four pillars of acacia *wood* overlaid with gold. Their hooks *shall be* gold, upon four sockets of silver.

33 "And you shall hang the veil from the clasps. Then you shall bring the ark of the [a]Testimony in there, behind the veil. The veil shall be a divider for you between the holy *place* and the Most Holy.

34 "You shall put the [b]mercy seat upon the ark of the Testimony in the Most Holy.

35 "You shall set the table [c]outside the veil, and the lampstand across from the table on the side of the tabernacle toward the south; and you shall put the table on the north side.

Screen

36 "You shall make a screen for the door of the tabernacle, *woven of* blue, purple, and scarlet *thread,* and fine woven linen, made by a weaver.

37 "And you shall make for the screen five pillars of acacia *wood,* and overlay them with gold; their hooks *shall be* gold, and you shall cast five sockets of bronze for them.

Bronze altar

27 "YOU shall [d]make an altar of acacia wood, five cubits long and five cubits wide—the altar shall be square—and its height *shall be* three [e]cubits.

2 "You shall make its horns on its four corners; its horns shall be of one piece with it. And you shall overlay it with bronze.

3 "Also you shall make its pans to receive its ashes, and its shovels and its basins and its forks and its firepans; you shall make all its utensils of bronze.

4 "You shall make a grate for it, a network of bronze; and on the network you shall make four bronze rings at its four corners.

5 "You shall put it under the rim of the altar beneath, that the network may be midway up the altar.

6 "And you shall make poles for the altar, poles of acacia wood, and overlay them with bronze.

7 "The poles shall be put in the rings, and the poles shall be on the two sides of the altar to bear it.

8 "You shall make it hollow with boards; as it was shown you on the mountain, [f]so shall they make *it.*

Court of the tabernacle

9 "You shall also [g]make the court of the tabernacle. For the south side *there shall be* hangings for the court *made of* fine woven linen, one hundred [h]cubits long for one side.

10 "And its twenty pillars and their twenty sockets *shall be* bronze. The hooks of the pillars and their bands *shall be* silver.

11 "Likewise along the length of the north side *there shall be* hangings one hundred *cubits* long, with its twenty pillars and their twenty sockets of [i]bronze, and the hooks of the pillars and their bands of silver.

12 "And along the width of the court on the west side *shall be* hangings of fifty cubits, with their ten pillars and their ten sockets.

13 "The width of the court on the east side *shall be* fifty cubits.

14 "The hangings on *one* side *of the gate shall be* fifteen cubits, *with* their three pillars and their three sockets.

15 "And on the other side *shall be* hangings of fifteen *cubits, with* their three pillars and their three sockets.

26:33

a Ex. 25:10-16

26:34

b Ex. 25:17-22

26:35

c Ex. 25:23-30

27:1

d vv. 1-8; cp. Ex. 38:1-7

e vv. 11-16,18. See Weights and Measures (OT), 2 Chr. 2:10, *note*

27:8

f Ex. 26:30

27:9

g vv. 9-19; cp. Ex. 38:9-20

h vv. 11-16,18. See Weights and Measures (OT), 2 Chr. 2:10, *note*

27:11

i See Num. 21:9, *note*

27:1 altar. Bronze altar, a type of the cross upon which Christ, our whole burnt offering, "offered Himself without spot to God" (Heb. 9:14). **wood.** The wood, as a symbol of Christ's humanity (see Ex. 26:15, *note*) and enclosed here in bronze, must have become completely charred by the sacrificial fires. Compare Heb. 10:5–7. **height.** Compare Ex. 25:10. The altar of burnt offering is double the height of the mercy seat. The atonement more than saves us; it glorifies God (John 17:4).

27:2 bronze. Compare Num. 21:9; where see *note,* and John 3:14 with John 12:31–33, thus fixing the symbolic meaning of bronze as *divine manifestation in judgment.*

27:9 fine woven linen. The fine linen commonly typifies personal righteousness (see Ex. 26:1, *note*), and in the hangings of the court suggests that measure of righteousness which God demands of any who would, in his own righteousness, approach Him. Christ, figuratively speaking, put up the hangings of the court in Luke 10:25–28. The only way of approach was the "gate of the court" (v. 16, and *note;* John 10:9). The hangings of the court exclude equally the self-righteous man and the open sinner, for the height was above seven feet (v.18).

Gate of the court

16 "For the gate of the court *there shall be* a screen twenty cubits long, *woven of* blue, purple, and scarlet *thread,* and fine woven linen, made by a weaver. It *shall have* four pillars and four sockets.

17 "All the pillars around the court shall have bands of silver; their [a]hooks *shall be* of silver and their sockets of [b]bronze.

18 "The length of the court *shall be* one hundred cubits, the width fifty throughout, and the height five cubits, *made of* fine woven linen, and its sockets of bronze.

19 "All the utensils of the tabernacle for all its service, all its pegs, and all the pegs of the court, *shall be* of bronze.

Oil for the lamp

20 "And you shall command the children of Israel that they bring you pure [c]oil of pressed olives for the light, to cause the lamp to burn continually.

21 "In the tabernacle of meeting, outside the veil which *is* before the [d]Testimony, Aaron and his sons shall tend it from evening until morning before the LORD. *It shall be* a [e]statute forever to their generations on behalf of the children of Israel.

The Law: (3) the priesthood

28 "NOW take [f]Aaron your brother, and his sons with him, from [g]among the children of Israel, that he may minister to Me as [h]priest, Aaron *and* Aaron's sons: [i]Nadab, Abihu, [j]Eleazar, and Ithamar.

2 "And you shall make holy [k]garments for Aaron your brother, for glory and for beauty.

3 "So you shall speak to all *who are* gifted artisans, whom I have filled with the [l]spirit of wisdom, that they may make Aaron's garments, to consecrate him, that he may minister to Me as priest.

4 "And these *are* the garments which they shall make: a breastplate, an [m]ephod, a [n]robe, a skillfully woven [o]tunic, a [m]turban, and a [p]sash.

27:17

a Ex. 38:19

b See Num. 21:9, *note*

27:20

c Ex. 35:8,28; Lev. 24:1-4

27:21

d Ex. 16:34; 25:16; 30:6,36

e Ex. 12:14-17; 29:42

28:1

f Num. 3:10

g *Sanctification* (OT): vv. 1-3; Ex. 29:37. (Gen. 2:3; Zech. 8:3, *note*)

h Ps. 99:6; Heb. 5:4

i Ex. 24:1,9; Lev. 10:1

j Ex. 6:23; Lev. 10:6,16

28:2

k See Ex. 29:5, *note*

28:3

l *Holy Spirit* (OT): v. 3; Ex. 31:3. (Gen. 1:2; Zech. 12:10, *note*)

28:4

m See Ex. 29:5, *note*

n Ex. 28:31-34

o Ex. 28:39-40

p Lev. 8:7

27:16 gate of the court. In the hangings of the court (see v. 9, *note*), representing that practical righteousness which God demands in the law and which, therefore, excludes all men (Rom. 3:19–20; 10:3–5), there are no colors. But the "gate" is Christ (John 10:9), and so the colors reappear, as in the veil (Ex. 26:31).

27:17 pillars. The bands and hooks upholding the linen hangings were of silver (see 26:19, *note*), for it is in virtue of Christ's redemptive work that He is our way of access, and not by virtue of His righteous life (symbolized by the fine linen); but the pillars of the court rested upon bronze sockets, not silver as in the case of the boards; and bronze symbolizes divine manifestation in judgment (v. 2; see Num. 21:9, *note*). Redemption not only displays God's mercy but vindicates His righteousness in showing that mercy (Rom. 3:21–26).

28:1 Aaron. Aaron and his sons typify Christ and believers of the Church age. Aaron is a type of Christ as our High Priest. Christ is a priest after the order of Melchizedek (Heb. 7) but He executes His priestly office after the pattern of Aaron (Heb. 9). See Gen. 14:18–20 (see v. 18, *note*). Aaron's sons are a type of believer-priests of the Church age (Rev. 1:6; compare 1 Pet. 2:9, where see *note*).

Aaron: *light.* Moses' brother who helped Moses speak in the presence of Pharaoh. He became the first high priest of Israel.

27:20

OLIVE OIL FOR THE LAMPS

Oil is a symbol of the Holy Spirit (compare Zech. 4:2–6 [v. 2, *note*] and John 3:34 with Heb. 1:9. See Acts 2:4, *note*). In Christ the oil-fed light ever burns, the Light of the world (John 8:12). But here there is not the world but the sanctuary. It is a question not of testimony in and to the world, but of our communion and worship as believer-priests in the Holiest (Heb. 10:19–20). In the tabernacle there were two compartments, two lights: (1) the holy place with the lampstand (see Ex. 25:31, *note*); and (2) the Most Holy with the Shekinah, or manifested glory of God. These two places are now one (Matt. 27:50–51; Heb. 9:6–8; 10:19–22), but it is important to see that there are still two lights: (1) Christ, the Light of life (John 1:4), through the Spirit giving light upon the holy things of God, the showbread and altar of incense; and (2) the Shekinah, now, on the face of Jesus Christ (2 Cor. 4:6). Into this twofold light we, as believer-priests, are brought (1 Pet. 2:9). We "walk in the light," not merely which He gives but in which He lives (1 John 1:7). But what of the command here to bring pure oil? It is because our access, apprehension, communion, and transformation are by the Spirit (Eph. 2:18; compare 1 Cor. 2:14–15; 2 Cor. 3:18; 13:14; Phil. 2:1). Our title to His presence is the blood (Eph. 2:13), but only as we are filled with the Spirit (Eph. 5:18) do we really walk in the light.

So they shall make holy garments for
Aaron your brother and his sons,
that he may minister to Me as priest.
5 "They shall [a]take the gold, blue,
purple, and scarlet *thread,* and the
fine linen,

The ephod

6 "and they shall [b]make the ephod
of gold, blue, purple, *and* scarlet
thread, and fine woven linen, artis-
tically worked.
7 "It shall have two shoulder
straps joined at its two edges, and
so it shall be joined together.
8 "And the intricately woven band
of the ephod, which *is* on it, shall
be of the same workmanship, *made
of* gold, blue, purple, and scarlet
thread, and fine woven linen.
9 "Then you shall take two onyx
[c]stones and engrave on them the
names of the sons of Israel:
10 "six of their names on one
stone and six names on the other
stone, in order of their [d]birth.
11 "With the work of an [e]engraver
in stone, *like* the engravings of a
signet, you shall engrave the two
stones with the names of the sons
of Israel. You shall set them in set-
tings of gold.
12 "And you shall put the two
stones on the shoulders of the
ephod *as* memorial stones for the
sons of Israel. So Aaron shall [f]bear
their names before the LORD on his
two shoulders as a memorial.
13 "You shall also make settings of
gold,
14 "and you shall make two chains
of pure gold like braided cords, and
fasten the braided chains to the set-
tings.

The breastplate

15 "You shall [g]make the breast-
plate of judgment. Artistically wo-
ven according to the workmanship

28:5
a See Ex. 26:1, *note*

28:6
b vv. 6-14, cp. Ex. 39:2-7

28:9
c Ex. 35:27

28:10
d Gen. 29:31; 30:13,16-24; 35:16-18

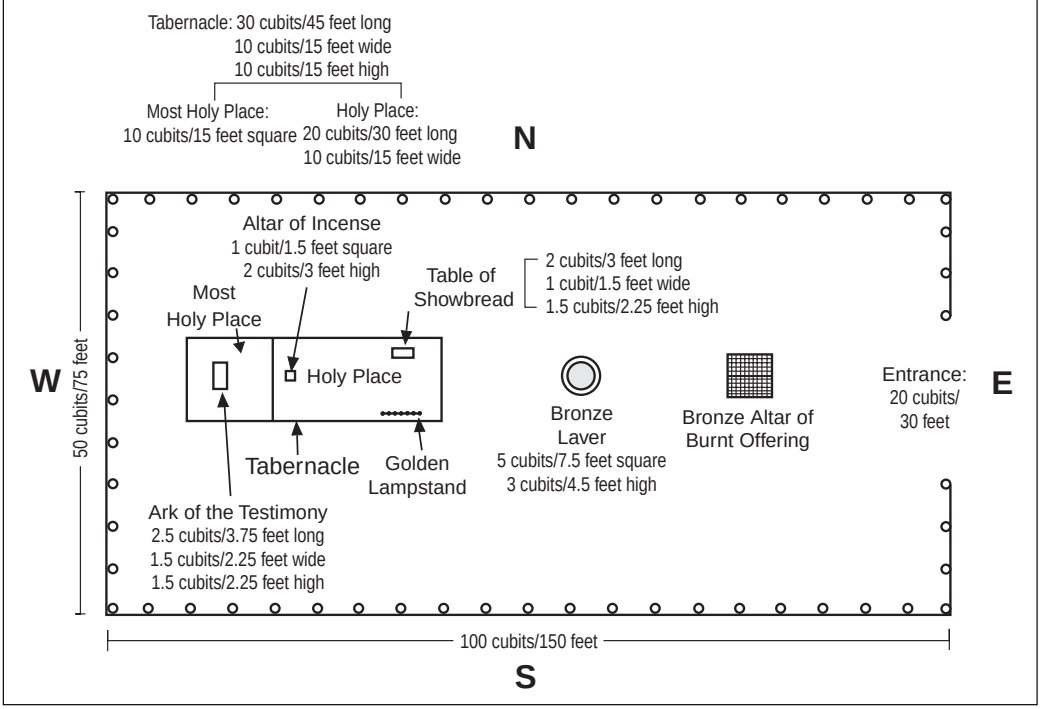
28:11
e Ex. 35:35

28:12
f Ex. 28:29-30

28:15
g vv. 15-28, cp. Ex. 39:8-21

28:12 shoulders. That is, *the place of strength.* Is. 9:6; Luke 15:4–5.

The Tabernacle and Its Furnishings



of the ephod you shall make it: of gold, blue, purple, and scarlet *thread,* and fine woven linen, you shall make it.

16 "It shall be doubled into a square: a [a]span *shall be* its length, and a span *shall be* its width.

17 "And you shall put settings of stones in it, four rows of stones: *The first* row *shall be* a sardius, a topaz, and an emerald; *this shall be* the first row;

18 "the second row *shall be* a turquoise, a sapphire, and a diamond;

19 "the third row, a jacinth, an agate, and an amethyst;

20 "and the fourth row, a beryl, an onyx, and a jasper. They shall be set in gold settings.

21 "And the stones shall have the names of the sons of Israel, twelve according to their names, *like* the engravings of a signet, each one with its own name; they shall be according to the twelve tribes.

22 "You shall make chains for the breastplate at the end, like braided cords of pure gold.

23 "And you shall make two rings of gold for the breastplate, and put the two rings on the two ends of the breastplate.

24 "Then you shall put the two braided *chains* of gold in the two rings which are on the ends of the breastplate;

25 "and the *other* two ends of the two braided *chains* you shall fasten to the two settings, and put them on the shoulder straps of the ephod in the front.

26 "You shall make two rings of gold, and put them on the two ends of the breastplate, on the edge of it, which is on the inner side of the ephod.

27 "And two *other* rings of gold you shall make, and put them on the two shoulder straps, underneath the ephod toward its front, right at the seam above the intricately woven band of the ephod.

28 "They shall bind the breastplate by means of its rings to the rings of the ephod, using a blue cord, so that it is above the intricately woven band of the ephod, and so that the breastplate does not come loose from the ephod.

29 "So Aaron shall [b]bear the names of the sons of Israel on the breastplate of judgment over his heart, when he goes into the holy *place,* as a memorial before the LORD continually.

Urim and Thummim

30 "And you shall put in the breastplate of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD. So Aaron shall bear the judgment of the children of Israel over his heart before the LORD continually.

Robe of the ephod

31 "You shall [c]make the [d]robe of the ephod all of blue.

32 "There shall be an opening for his head in the middle of it; it shall have a woven binding all around its opening, like the opening in a coat of mail, so that it does not tear.

33 "And upon its hem you shall make pomegranates of blue, purple, and scarlet, all around its hem, and bells of gold between them all around:

34 "a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all around.

35 "And it shall be upon Aaron when he ministers, and its sound will be heard when he goes into the holy *place* before the LORD and when he comes out, that he may not die.

28:16

a See Weights and Measures (OT), 2 Chr. 2:10, *note*

28:29

b Ex. 28:12

28:31

c vv. 15-28, cp. Ex. 39:22-26

d See Ex. 29:5, *note*

28:29 heart. That is, *the place of affection.* Compare vv. 9–12.

28:30 Urim and the Thummim. Urim and Thummim mean *lights and perfections.* Some make these to be simply a collective name for the stones of the breastplate, so that the total effect of the twelve stones is to manifest the lights and the perfections of Him who is the antitype of the Aaronic high priest. Compare Lev. 8:8. It would seem to be conclusive that the Urim and the Thummim are additional to the stones of the breastplate. In use the Urim and the Thummim were connected, in some way not clearly expressed, with the ascertainment of the divine will in particular cases (Num. 27:21; Deut. 33:8; 1 Sam. 28:6; Ezra 2:63).

The holy turban

36 "You shall also [a]make a plate of pure gold and engrave on it, *like* the engraving of a signet:

HOLINESS TO THE LORD.

37 "And you shall put it on a blue cord, that it may be on the turban; it shall be on the front of the turban.

38 "So it shall be on Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel hallow in all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD.

Priestly garments

39 "You shall skillfully [b]weave the tunic of fine linen *thread,* you shall make the turban of fine linen, and you shall make the sash of woven work.

40 "For Aaron's sons you shall make tunics, and you shall make sashes for them. And you shall make hats for them, for glory and [c]beauty.

41 "So you shall put them on Aaron your brother and on his [d]sons with him. You shall anoint them, consecrate them, and [e]sanctify them, that they may minister to Me as priests.

42 "And you shall make for them linen [f]trousers to cover their nakedness; they shall reach from the waist to the thighs.

43 "They shall be on Aaron and on his sons when they come into the tabernacle of meeting, or when they [g]come near the altar to minister in the holy *place,* that they do not incur iniquity and die. *It shall be* a statute forever to him and his descendants after him.

Consecration of priests

29 "AND this is what you shall do to them to hallow them for ministering to Me as priests: [h]Take one young [i]bull and two rams without blemish,

2 "and [j]unleavened [k]bread, unleavened [l]cakes mixed with oil, and unleavened wafers anointed with oil (you shall make them of wheat flour).

3 "You shall put them in one basket and bring them in the basket, with the bull and the two rams.

4 "And Aaron and his sons you shall bring to the door of the tabernacle of meeting, and you shall [m]wash them with water.

5 "Then you shall take the garments, put the tunic on Aaron, and the robe of the ephod, the ephod, and the breastplate, and gird him with the intricately woven band of the ephod.

6 "You shall put the turban on his head, and put the holy crown on the turban.

7 "And you shall take the anointing [n]oil, pour *it* on his head, and anoint him.

8 "Then you shall bring his [o]sons and put tunics on them.

9 "And you shall gird them with sashes, Aaron and his sons, and put the hats on them. The priesthood shall be theirs for a perpetual [p]statute. So you shall [q]consecrate Aaron and his sons.

Sacrifices of consecration

10 "You shall also have the bull brought before the tabernacle of meeting, and Aaron and his sons shall [r]put their hands on the head of the bull.

11 "Then you shall kill the bull before the LORD, *by* the door of the tabernacle of meeting.

12 "You shall take *some* of the blood of the bull and put *it* on the horns of the altar with your finger, and [s]pour all the blood beside the base of the altar.

28:36
a vv. 36-38, cp. Ex. 39:30-31

28:39
b Ex. 35:35; 39:27-29

28:40
c Ex. 28:2

28:41
d Ex. 29:8-9
e Ex. 19:22; 29:21,44

28:42
f Ex. 39:28

28:43
g Ex. 20:26

29:1
h Cp. Heb. 7:26-28
i See Lev. 1:3, *note*

29:2
j *Leaven:* vv. 2,23; Ex. 34:18. (Gen. 19:3; Matt. 13:33, *note*)
k Lev. 6:19-23
l See Ex. 25:30 and Lev. 2:1, *notes*

29:4
m Ex. 40:12

29:7
n Ex. 25:6; 30:25-31; Ps. 133:2

29:8
o Ex. 28:40

29:9
p Num. 3:10
q Ex. 28:41

29:10
r See Lev. 1:4, *note*

29:12
s Lev. 4:7

28:38 bear the iniquity. That is, *be responsible for every neglect or offense respecting "the holy things."*

29:4 Aaron. Aaron shares in the washing (that is, symbol of regeneration, Titus 3:5; John 3:5–6): (1) as needing it, being in this in contrast with Christ (Heb. 7:26–28); and (2) to typify Christ's action, who received the baptism of John, not as needing it but as thus identifying Himself with sinners, and as fulfilling the Aaronic type. As in Aaron's case, His anointing followed the washing (vv. 4,7; Matt. 3:14–16).

29:4 wash. Distinguish this washing from the use of the laver (Ex. 30:18–21). The washing here typifies regeneration (Titus 3:5); the laver, daily cleansing (1 John 1:9). See both in John 13:10.

29:9 gird them with sashes. A symbol of service. Luke 12:37; 17:8; John 13:4; Rev. 1:13.

13 "And you shall take all the [a]fat
that covers the entrails, the fatty
lobe *attached* to the liver, and the
two kidneys and the fat that *is* on
them, and burn *them* on the altar.
14 "But the flesh of the bull, with
its skin and its offal, you shall burn
with fire [b]outside the camp. It *is* a
sin offering.
15 "You shall also take one ram,
and Aaron and his sons shall put
their hands on the head of the ram;
16 "and you shall kill the ram, and
you shall take its blood and [c]sprin-
kle *it* all around on the altar.
17 "Then you shall cut the ram in
pieces, wash its entrails and its legs,
and put *them* with its pieces and
with its head.
18 "And you shall burn the whole
ram on the altar. It *is* a [d]burnt offer-
ing to the LORD; it *is* a sweet aroma,
an offering made by fire to the LORD.
19 "You shall also take the other
ram, and Aaron and his sons shall put
their hands on the head of the ram.
20 "Then you shall kill the ram,
and take some of its blood and put *it*
on the tip of the right ear of Aaron
and on the tip of the right ear of his
sons, on the thumb of their right
hand and on the big toe of their
right foot, and sprinkle the blood all
around on the altar.
21 "And you shall take some of the
blood that is on the altar, and some
of the anointing oil, and [e]sprinkle *it*
on Aaron and on his garments, on
his sons and on the garments of his
sons with him; and he and his gar-
ments shall be [f]hallowed, and his
sons and his sons' garments with
him.
22 "Also you shall take the fat of
the ram, the fat tail, the fat that cov-
ers the entrails, the fatty lobe *at-
tached to* the liver, the two kidneys
and the fat on them, the right thigh
(for it *is* a ram of consecration),
23 "one loaf of bread, one cake
made with oil, and one wafer from
the basket of the unleavened bread
that *is* before the LORD;
24 "and you shall put all these in
the [g]hands of Aaron and in the
hands of his sons, and you shall
wave them *as* a wave offering be-
fore the LORD.

29:13
a Lev. 1:8

29:14
b See Lev. 4:12, *note*

29:16
c Ex. 24:6; Lev. 1:5,11

29:18
d Ex. 20:24

29:21
e Cp. Lev. 8:23-24
f Ex. 28:41

29:24
g Cp. Lev. 8:27

29:5

THE HIGH PRIEST'S GARMENTS

The high priest's garments were put on in reverse order of the instructions for making them:

(1) The tunic (Ex. 28:39), an oriental long garment worn next to the person, made of fine linen (see Ex. 27:9, *note*).

(2) The robe of the ephod (Ex. 28:31–35), a long seamless garment of blue linen with an opening for the head, worn over the tunic. Pomegranates, symbol of fruitfulness, were embroidered on the skirt of the robe in blue, purple, and scarlet, alternated with golden bells, a symbol of testimony, which gave a sound as the high priest went in and out of the sanctuary. The robe was secured by an embroidered sash.

(3) The ephod (Ex. 28:6–30; 39:1–21; Lev. 8:7–8), a short outer garment. It was "of gold, blue, purple, and scarlet thread, and and fine woven linen" (Ex. 28:6). It consisted of two pieces, front and back, united by two shoulder straps and by a band about the bottom. Two onyx stones, set in gold and engraved with the names of the twelve tribes of Israel, were on the shoulders (Ex. 28:7,12,27).

(4) The breastplate, fastened by golden chains to the shoulder pieces of the ephod. It was composed of a square pouch that held the Urim and the Thummim, and an oblong gold setting containing twelve precious stones (four rows, three stones in each row) upon which were engraved the names of the tribes of Israel, one on each stone (Ex. 28:15–21,29–30). As the Urim and the Thummim were in certain cases connected in some way with discovering the will of God (see Ex. 28:30, *note*), so the ephod, with its attachments, was apparently employed for the same purpose (1 Sam. 23:9–12; 30:7–8).

Although they would hardly have been precisely like the high priest's ephod, it is recorded that linen ephods were worn by Samuel (1 Sam. 2:18), the priests at Nob (1 Sam. 22:18), and David (2 Sam. 6:14).

Our Lord, as our great High Priest (Heb. 3:1; 5:10; 7:26; 9:11), now represents us before God (Rom. 8:33–34; Heb. 7:25; 9:24; 1 John 2:1–2; compare Is. 49:16), bearing our names before Him as the high priest of old carried the names of the tribes of Israel upon his shoulders and on the breastplate.

(5) The turban of fine linen (Ex. 28:37) to cover the head, bearing upon the front a gold plate engraved: HOLINESS TO THE LORD (v. 36).

(6) Linen trousers, "from the waist to the thighs" (Ex. 28:42). The tunic and trousers were made for the priests also, and were the ordinary garments of high priest and priests as distinguished from other garments, which were "for glory and for beauty" (Ex. 28:2).

25 "You shall receive them back
from their hands and burn *them* on
the altar as a burnt offering, as a
sweet aroma before the LORD. It *is*
an offering made by fire to the LORD.

Food of the priests

26 "Then you shall take the breast
of the ram of Aaron's consecration
and wave it *as* a wave offering be-
fore the LORD; and it shall be your
[a]portion.
27 "And from the ram of the con-
secration you shall consecrate the
breast of the wave offering which is
waved, and the thigh of the heave
offering which is raised, of *that*
which *is* for Aaron and of *that*
which is for his sons.
28 "It shall be from the children of
Israel *for* Aaron and his sons by a
statute forever. For it is a heave offer-
ing; it shall be a heave offering from
the children of Israel from the sacri-
fices of their [b]peace offerings, *that is,*
their heave offering to the LORD.
29 "And the [c]holy garments of Aar-
on shall [d]be his sons' after him, to
be [e]anointed in them and to be con-
secrated in them.
30 "That son who becomes priest
in his place shall put them on for
seven days, when he enters the
tabernacle of meeting to minister in
the holy *place.*
31 "And you shall take the ram of
the consecration and boil its flesh in
the holy place.
32 "Then Aaron and his sons shall
eat the flesh of the ram, and the
bread that *is* in the basket, *by* the
door of the tabernacle of meeting.
33 "They shall eat those things
with which the atonement was
made, to consecrate *and* to sanctify
them; but an [f]outsider shall not eat
them, because they *are* holy.
34 "And if any of the flesh of the
consecration offerings, or of the
bread, remains until the morning,
then you shall burn the [g]remainder
with fire. It shall not be eaten, be-
cause it *is* holy.
35 "Thus you shall do to Aaron and
his sons, according to all that I have
commanded you. Seven days you
shall consecrate them.
36 "And you shall offer a bull every
day *as* a sin offering for [h]atonement.
You shall cleanse the altar when you
make atonement for it, and you
shall [i]anoint it to [j]sanctify it.
37 "Seven days you shall make
atonement for the altar and [k]sancti-
fy it. And the altar shall be most
holy. Whatever touches the altar
must be holy.*

The continual burnt offering

38 "Now this *is* what you shall of-
fer on the altar: two lambs of the
first year, day by day [l]continually.
39 "One lamb you shall offer in the
morning, and the other lamb you
shall offer at twilight.
40 "With the one lamb shall be
one-tenth *of an ephah* of flour
mixed with one-fourth of a [m]hin of
pressed oil, and one-fourth of a hin
of wine *as* a drink offering.
41 "And the other lamb you shall
offer at twilight; and you shall offer
with it the grain offering and the
drink offering, as in the morning,
for a sweet aroma, an offering made
by fire to the LORD.
42 "*This shall be* a continual burnt
offering throughout your genera-
tions *at* the door of the tabernacle of
meeting before the LORD, where I
will [n]meet you to speak with you.
43 "And there I will meet with the
children of Israel, and *the taberna-
cle* shall be sanctified by My [o]glory.
44 "So I will consecrate the taber-
nacle of meeting and the altar. I will
also consecrate both Aaron and his
sons to minister to Me as priests.
45 "I will [p]dwell among the chil-
dren of Israel and will [q]be their God.

***29:37** Compare Numbers 4:15 and Haggai 2:11-13

29:26
a Lev. 7:31-34; 8:29

29:28
b Lev. 3:1

29:29
c Ex. 28:2
d Num. 20:28
e Ex. 28:41; 30:30

29:33
f Ex. 12:43; Lev. 22:10

29:34
g Ex. 12:10; 23:18; 34:25

29:36
h See v. 33, *note*
i Ex. 30:26-29
j Ex. 40:10-11

29:37
k *Sanctification* (OT): vv. 37,44; Ex. 30:30. (Gen. 2:3; Zech. 8:3, *note*)

29:38
l Num. 28:3-31; 29:6-38

29:40
m See Weights and Measures (OT), 2 Chr. 2:10, *note*

29:42
n Ex. 25:22; 33:7,9

29:43
o Ex. 40:34

29:45
p Ex. 25:8; Deut. 12:11
q Gen. 17:8; Lev. 11:45

29:33 atonement. Hebrew *kaphar, to propitiate, to atone for sin.* According to Scripture the sacrifice of the law only covered the offerer's sin and secured the divine forgiveness. The OT sacrifices never *removed* man's sin; it was "not possible that the blood of bulls and goats could take away sins" (Heb. 10:4). The Israelite's offering implied confession of sin and recognized its due penalty as death; and God passed over his sin in anticipation of Christ's sacrifice which did, finally, put away those "sins that were previously committed" [in OT times] (Heb. 9:15,26; Rom. 3:25, *note*). See Gen. 4:4; with marginal ref., Sacrifice, and Lev. 16:6, *note.*

46 "And they shall [a]know that I *am* the LORD their God, who [b]brought them up out of the land of Egypt, that I may dwell among them. I *am* the LORD their God.

The Law: (4) the tabernacle: its use; altar of incense

30 "YOU shall [c]make an altar to burn incense on; you shall make it of acacia wood.

2 "A [d]cubit *shall be* its length and a cubit its width—it shall be square—and two cubits *shall be* its height. Its horns *shall be* of one piece with it.

3 "And you shall overlay its top, its sides all around, and its horns with pure gold; and you shall make for it a molding of gold all around.

4 "Two gold rings you shall make for it, under the molding on both its sides. You shall place *them* on its two sides, and they will be holders for the poles with which to bear it.

5 "You shall make the poles of acacia wood, and overlay them with gold.

6 "And you shall put it before the [e]veil that *is* before the [f]ark of the Testimony, before the mercy seat that *is* over the Testimony, where I will meet with you.

7 "Aaron shall burn on it sweet incense every morning; when he tends the [g]lamps, he shall burn incense on it.

8 "And when Aaron lights the lamps at twilight, he shall burn incense on it, a perpetual incense before the LORD throughout your generations.

9 "You shall not offer strange incense on it, or a burnt offering, or a grain offering; nor shall you pour a drink offering on it.

10 "And Aaron shall make [h]atonement upon its horns once a year with the blood of the sin offering of [i]atonement; once a year he shall make atonement upon it throughout your generations. It *is* most holy to the LORD."

Who may worship? (1) the redeemed (Ex. 15:1–21; Ps. 107:1–2)

11 Then the LORD spoke to Moses, saying:

12 "When you take the [j]census of the children of Israel for their number, then every man shall give a ransom for himself to the LORD, when you number them, that there may be no [k]plague among them when *you* [l]number them.

13 "This is what everyone among those who are numbered shall give: half a shekel according to the shekel of the sanctuary (a shekel *is* twenty [m]gerahs). The half-shekel *shall be* an offering to the LORD.

14 "Everyone included among those who are numbered, from twenty years old and above, shall give an offering to the LORD.

15 "The rich shall not [n]give more and the poor shall not give less than half a shekel, when *you* give an offering to the LORD, to make atonement for yourselves.

16 "And you shall take the atonement money of the children of Isra-

29:46
- *a* Ex. 16:12; Deut. 4:35
- *b* Lev. 11:45

30:1
- *c* vv. 1-5, cp. Ex. 37:25-29

30:2
- *d* See Weights and Measures (OT), 2 Chr. 2:10, *note*

30:6
- *e* Ex. 26:31-35
- *f* Ex. 25:10-22

30:7
- *g* Ex. 25:31-40; 27:20-21

30:10
- *h* See Ex. 29:33, *note*
- *i* Lev. 16:3-34

30:12
- *j* Num. 1:2; 26:2
- *k* Cp. 2 Sam. 24:15
- *l* Num. 1:2

30:13
- *m* See Weights and Measures (OT), 2 Chr. 2:10, *note*

30:15
- *n* Cp. Job 34:19

30:1 an altar to burn incense. Altar of incense, a type of Christ our Intercessor (John 17:1–26; Heb. 7:25) through whom our prayers and praises ascend to God, and of the believer-priest's sacrifice of praise and worship (Heb. 13:15; Rev. 8:3–4).

30:9 strange incense. Compare Lev. 10:1–3. Two prohibitions are given concerning worship: (1) No "strange" incense is to be offered. This speaks of simulated or purely formal worship. And (2) no "profane" fire is permitted. This may refer to the substitution for devotion to the LORD of any other devotion, as to religious causes or sects. Compare 1 Cor. 1:11–13; Col. 2:8,16–19. See Ex. 30:38, *note*.

30:13 shekel. That is, *silver*. See Ex. 26:19, *note*.

30:13 **COINAGE IN THE OLD TESTAMENT**

The shekel here is a piece of silver, not a coin. Minted coins before 700 B.C. have not been found in Bible lands. Financial transactions were carried on by a system of barter using cattle, grain, spices, and precious metal as a means of exchange. The Hebrews did not use coins until about 500 B.C. (compare Ezra 1:4). Mention of shekels and talents in earlier Hebrew history refers to weights, not coins (compare Gen. 23:15–16; Ex. 21:32; 1 Chr. 21:25). The exact worth of gold and silver is difficult to ascertain because of the fluctuation in purchasing power in different periods. Coins, except for the Persian drachma (dram), differed in weight and varied in value from light to heavy coins, light coins being half the value of heavy ones, though designated by the same name. For Coinage (NT) see Matt. 5:26, *note*.

el, and shall [a]appoint it for the service of the tabernacle of meeting, that it may be a memorial for the children of Israel before the LORD, to make atonement for yourselves."

Who may worship? (2) the cleansed (John 13:3–10; Heb. 10:22; 1 John 1:9)

17 Then the LORD spoke to Moses, saying:

18 "You shall also make a [b]laver of bronze, with its base also of bronze, for washing. You shall put it between the tabernacle of meeting and the altar. And you shall put water in it,

19 "for Aaron and his sons shall [c]wash their hands and their feet in water from it.

20 "When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the LORD, they shall wash with water, lest they die.

21 "So they shall wash their hands and their feet, lest they die. And it shall be a statute forever to them—to him and his descendants throughout their generations."

Who may worship? (3) the anointed (John 4:23; Eph. 2:18; 5:18–19)

22 Moreover the LORD spoke to Moses, saying:

23 "Also take for yourself quality spices—five hundred *shekels* of liquid [d]myrrh, half as much sweet-smelling cinnamon (two hundred and fifty *shekels*), two hundred and fifty *shekels* of sweet-smelling cane,

24 "five hundred *shekels* of [e]cassia, according to the shekel of the sanctuary, and a hin of olive oil.

25 "And you shall make from these a holy anointing oil, an ointment compounded according to the art of the perfumer. It shall be a holy [f]anointing oil.

26 "With it you shall [g]anoint the tabernacle of meeting and the ark of the Testimony;

27 "the table and all its utensils, the lampstand and its utensils, and the altar of incense;

28 "the altar of burnt offering with all its utensils, and the laver and its base.

29 "You shall consecrate them, that they may be most holy; whatever touches them must be holy.*

30 "And you shall anoint Aaron and his sons, and [h]consecrate them, that *they* may minister to Me as priests.

31 "And you shall speak to the children of Israel, saying: 'This shall be a holy anointing oil to Me throughout your generations.

32 'It shall not be poured on man's flesh; nor shall you make *any other* like it, according to its composition. It *is* holy, *and* it shall be holy to you.

33 'Whoever compounds *any* like it, or whoever puts *any* of it on an outsider, shall be cut off from his people.' "

Incense: type of prayer and praise

34 And the LORD said to Moses: "Take sweet spices, stacte and onycha and galbanum, and pure frankincense with *these* sweet spices; there shall be equal amounts of each.

35 "You shall make of these an incense, a compound according to the art of the perfumer, salted, pure, *and* holy.

36 "And you shall beat *some* of it very fine, and put some of it before the Testimony in the tabernacle of

30:16
a Ex. 38:25-31

30:18
b Ex. 38:8

30:19
c Ex. 40:31-32; John 13:8

30:23
d Song 4:14

30:24
e Ps. 45:8

30:25
f Ex. 37:29; Lev. 8:10

30:26
g Ex. 40:9-16

30:30
h *Sanctification* (OT): vv. 30,37; Lev. 8:15. (Gen. 2:3; Zech. 8:3, *note*)

***30:29** Compare Numbers 4:15 and Haggai 2:11-13

30:18 laver. Laver, a type of Christ's cleansing us from defilement and from every "spot or wrinkle or any such thing" (Eph. 5:25–27; compare John 13:2–10). It is significant that the priests could not enter the holy place after serving at the bronze altar until their hands and feet were cleansed.

30:31 oil. Anointing oil, a type of the Holy Spirit for service (Acts 1:8). See Ex. 27:20, *note*.

30:34 stacte. Gum of the storax tree; sweet spice. **onycha.** Lid of a shell mollusc, which gave forth perfume when burned. **galbanum.** Gum from the milky sap of the Syrian fennel, fragrant spice. **frankincense.** Fragrant gum, white in color, of a tree in S. Arabia. Frankincense is not to be confused with incense (to which it was to be added), as it is often used apart from incense. It is told what composed the incense, but never in Scripture what the frankincense was. All speak of Christ—the sweet spices of those perfections which we may apprehend, the frankincense of that which God saw in Jesus as ineffable.

meeting where I will meet with you. It shall be most holy to you.

37 "But *as for* the incense which you shall make, you shall not make any for yourselves, according to its composition. It shall be to you holy for the LORD.

38 "Whoever makes *any* like it, to smell it, he shall be cut off from his people."

Spirit-filled craftsmen

31 THEN the LORD [a]spoke to Moses, saying:

2 "See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah.

3 "And I have filled him with the [b]Spirit of God, in [c]wisdom, in understanding, in knowledge, and in all *manner of* workmanship,

4 "to design artistic works, to work in gold, in silver, in bronze,

5 "in cutting jewels for setting, in carving wood, and to work in all *manner of* workmanship.

6 "And I, indeed I, have appointed with him Aholiab the son of Ahisamach, of the tribe of Dan; and I have put wisdom in the hearts of all the gifted artisans, that they may make all that I have commanded you:

7 "the tabernacle of meeting, the ark of the Testimony and the mercy seat that *is* on it, and all the furniture of the tabernacle—

8 "the table and its utensils, the pure *gold* lampstand with all its utensils, the altar of incense,

9 "the altar of burnt offering with all its utensils, and the laver and its base—

10 "the garments of ministry,* the holy garments for Aaron the priest and the garments of his sons, to minister as priests,

11 "and the anointing oil and sweet incense for the holy *place.* According to all that I have commanded you they shall do."

The Sabbath a sign between the LORD and Israel

12 And the LORD spoke to Moses, saying,

13 "Speak also to the children of Israel, saying: 'Surely My [d]Sabbaths you shall keep, for it *is* a [e]sign between Me and you throughout your generations, that *you* may know that I *am* the LORD who [f]sanctifies you.

14 'You shall keep the Sabbath, therefore, for *it is* holy to you. Everyone who profanes it shall surely be put to [g]death; for whoever does *any* work on it, that person shall be cut off from among his people.

15 'Work shall be done for six days, but the seventh *is* the Sabbath of rest, holy to the LORD. Whoever does *any* work on the Sabbath day, he shall surely be put to death.

16 'Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations *as* a perpetual covenant.

17 'It *is* a sign between Me and the children of Israel forever; for *in* six days the LORD made the heavens and the earth, and on the seventh day He [h]rested and was refreshed.' "

18 And when He had made an end of speaking with him on Mount Sinai, He gave Moses two tablets of the [i]Testimony, [j]tablets of stone, [k]written with the [l]finger of God.

The broken law: the golden calf

32 NOW when the people saw that Moses [m]delayed coming down from the mountain, the people [n]gathered together to Aaron, and said to him, "Come, [o]make us gods that shall go before us; for *as for* this Moses, the man who

*31:10 Or *woven garments*

31:1
a vv. 1-11, cp. Ex. 35:30-35

31:3
b *Holy Spirit* (OT): v. 3; Ex. 35:31. (Gen. 1:2; Zech. 12:10, *note*)
c Ex. 28:3

31:13
d *Sabbath:* vv. 13-16; Ex. 35:2. (Gen. 2:3; Matt. 12:1, *note*)
e Ezek. 20:12,20
f Lev. 20:8

31:14
g Cp. Num. 15:32-36

31:17
h Gen. 2:2-3

31:18
i See Ex. 20:1, *notes*
j *Law* (of Moses): v. 18; Ex. 34:18. (Ex. 19:1; Gal. 3:24, *note*)
k Ex. 24:12; 32:15-16
l Cp. John 8:6

32:1
m Ex. 24:18; Deut. 9:11-12
n Ex. 17:1-3
o Acts 7:40

30:38 to smell it. What is condemned here is making worship a mere pleasure to the natural man. Compare John 4:23–24.

Bezalel: *in the shadow of God.* The son of Uri from the tribe of Judah. An artist who was filled with God's Spirit to work on the tabernacle.

31:3 workmanship. This unique ability of Bezalel, given by the Spirit, included not only manual skill but also the intellectual wisdom and understanding essential to all art. Artistic talent of every kind is a divine gift (James 1:17). The God who by His Spirit "adorned the heavens" (Job 26:13) also created man with aesthetic faculties which, like all the human faculties, were corrupted in the fall.

Aholiab: *father's tent.* The son of Ahisamach from the tribe of Dan. An artist who was inspired by God to work on the tabernacle.

[a]brought us up out of the land of Egypt, we do not know what has become of him."

2 And Aaron said to them, "Break off the golden [b]earrings which *are* in the ears of your wives, your sons, and your daughters, and bring *them* to me."

3 So all the people broke off the golden earrings which *were* in their ears, and brought *them* to Aaron.

4 And he received *the gold* from their hand, and he fashioned it with an engraving tool, and made a molded [c]calf. Then they said, "This *is* your [d]god, O Israel, that [e]brought you out of the land of Egypt!"

5 So when Aaron saw *it,* he built an altar before it. And Aaron made a proclamation and said, "Tomorrow *is* a feast to the LORD."

6 Then they rose early on the next day, offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink, and rose up to [f]play.

The LORD condemns Israel's apostasy

7 [g]And the LORD said to Moses, "Go, get down! For [h]your people whom you brought out of the land of Egypt have corrupted *themselves.*

8 "They have turned aside quickly out of the way which I commanded them. They have made themselves a molded calf, and worshiped it and sacrificed to it, and said, 'This *is* your god, O Israel, that brought you out of the land of Egypt!' "

9 And the LORD said to Moses, "I have seen this people, and indeed it *is* a [i]stiff-necked people!

10 "Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them. And I will make of you a great nation."

Moses' advocacy

11 Then Moses pleaded with the LORD his God, and [j]said: "LORD, why does Your wrath burn hot against Your people whom You have brought out of the land of Egypt with great power and with a mighty hand?

12 "Why should the Egyptians speak, and say, 'He brought them out to harm them, to kill them in the mountains, and to consume them from the face of the earth'? Turn from Your fierce wrath, and [k]relent from this harm to Your people.

13 "Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self, and said to them, 'I will multiply your descendants as the stars of heaven; and all this land that I have spoken of I give to your descendants, and they shall inherit *it* forever.' "*

14 So the LORD relented from the harm which He said He would do to His people.

Disciplinary judgment

15 And Moses turned and went down from the mountain, and the two tablets of the Testimony *were* in his hand. The tablets *were* written on both sides; on the one *side* and on the other they were written.

16 Now the [l]tablets *were* the work of God, and the [m]writing *was* the writing of God engraved on the tablets.

17 And when Joshua heard the noise of the people as they shouted, he said to Moses, "*There is* a noise of war in the camp."

18 But he said:

"*It is* not the noise of the shout
of victory,
Nor the noise of the cry of
defeat,
But the sound of singing I hear."

19 So it was, as soon as he came near the camp, that he saw the calf *and* the dancing. So Moses' anger became hot, and he [n]cast the tablets out of his hands and broke them at the foot of the mountain.

***32:13** Genesis 13:15 and 22:17

32:1
a Ex. 32:8

32:2
b Ex. 11:2; 35:22

32:4
c Acts 7:41
d Ex. 20:3,4,23
e Cp. Ex. 29:45-46

32:6
f Ex. 32:17-19; Num. 25:2

32:7
g Deut. 9:8-21
h Cp. v. 11

32:9
i Ex. 33:3,5; 34:9; Deut. 9:6; Acts 7:51

32:11
j *Bible prayers* (OT): vv. 11-14; Ex. 33:12. (Gen. 15:2; Hab. 3:1, *note*)

32:12
k Zech. 8:14, *note*

32:16
l See Ex. 20:1, *note*
m *Inspiration:* v. 16; Ex. 34:1. (Ex. 4:15; 2 Tim. 3:16, *note*)

32:19
n Deut. 9:17

32:10 God was testing Moses by offering to replace Israel with a new nation descending from Moses. Theologically, a test of this kind must be considered in the light of the sovereign will of God that underlies all human decision. For Moses this test was real, even though the proposed destruction of Israel was not in God's plan, as shown by the Abrahamic Covenant and such promises as Gen. 49:10 to Judah. Likewise Christ in the Gospels offered Himself as King to Israel even though His rejection and His death on the cross, according to "the determined purpose and foreknowledge of God" (Acts 2:23), had to precede the glorious kingdom.

20 Then he took the calf which
they had made, burned *it* in the fire,
and ground *it* to powder; and he
scattered *it* on the water and made
the children of Israel [a]drink *it.*
21 And Moses said to Aaron,
"What did this people do to you that
you have brought *so* great a sin
upon them?"
22 So Aaron said, "Do not let the
anger of my lord become hot. You
know the people, that they *are* [b]*set*
on evil.
23 "For they said to me, 'Make us
gods that shall go before us; *as for*
this Moses, the man who brought
us out of the land of Egypt, we do
not know what has become of him.'
24 "And I said to them, 'Whoever
has any gold, let them break *it* off.'
So they gave *it* to me, and I cast it
into the fire, and this calf [c]came
out."
25 Now when Moses saw that the
people *were* unrestrained (for Aaron
had not restrained them, to *their*
shame among their enemies),
26 then Moses stood in the en-
trance of the camp, and said, "Who-
ever *is* on the LORD's side—*come* to
me!" And all the sons of Levi gath-
ered themselves together to him.
27 And he said to them, "Thus
says the LORD God of Israel: 'Let
every man put his sword on his
side, and go in and out from en-
trance to entrance throughout the
camp, and let every man [d]kill his
brother, every man his companion,
and every man his neighbor.' "
28 So the sons of Levi did accord-
ing to the word of Moses. And
about three thousand men of the
people fell that day.
29 Then Moses said, [e]"Consecrate
yourselves today to the LORD, that
He may bestow on you a blessing
this day, for every man has opposed
his son and his brother."

Moses' intercession

30 Now it came to pass on the
next day that Moses said to the peo-
ple, "You have committed a great
sin. So now I will go up to the LORD;
perhaps I can make [f]atonement for
your sin."
31 Then Moses returned to the
LORD and said, "Oh, these people
have committed a great sin, and
have made for themselves a god of
[g]gold!
32 "Yet now, if You will forgive
their sin—but if not, I pray, blot me
out of Your [h]book which You have
written."
33 And the LORD said to Moses,
[i]"Whoever has sinned against Me, I
will [j]blot him out of My book.
34 "Now therefore, go, lead the
people to *the place* of which I have
[k]spoken to you. Behold, My [l]Angel
shall go before you. Nevertheless, in
the day when I visit for punish-
ment, I will [m]visit punishment upon
them for their sin."
35 So the LORD plagued the people
because of what they did with the
calf which Aaron made.

Moses ordered to resume journey

33 THEN the LORD said to Mo-
ses, "Depart *and* go up from
here, you and the people whom you
[n]have brought out of the land of
Egypt, to the land of which I [o]swore
to Abraham, Isaac, and Jacob, saying,
'To your descendants I will give it.'
2 "And I will send *My* [p]Angel be-
fore you, and I will [q]drive out the
Canaanite and the Amorite and the
[r]Hittite and the Perizzite and the
Hivite and the Jebusite.
3 "*Go up* to a land flowing with
milk and honey; for I will not go up
in your midst, lest I consume you
on the way, for you *are* a [s]stiff-
necked people."
4 And when the people heard this
bad news, they mourned, and no
one put on his ornaments.
5 For the LORD had said to Moses,
"Say to the children of Israel, 'You
are a stiff-necked people. I could
come up into your midst in one mo-
ment and consume you. Now there-
fore, take off your ornaments, that I
may know what to do to you.' "
6 So the children of Israel stripped
themselves of their ornaments by
Mount Horeb.

The tabernacle of meeting outside the camp

7 Moses took his tent and pitched
it outside the camp, far from the

32:20
a Cp. Num. 5:17,24

32:22
b Deut. 9:24

32:24
c v. 4

32:27
d Cp. Num. 25:7-13; Deut. 33:9

32:29
e Ex. 28:41

32:30
f See Ex. 29:33, *note*

32:31
g Ex. 20:23

32:32
h Ps. 69:28; Dan. 12:1

32:33
i Ezek. 18:4,20
j Cp. Ex. 17:14

32:34
k Ex. 3:17
l *Angel* (of the LORD): v. 34; Ex. 33:2. (Gen. 16:7; Judg. 2:1, *note*)
m Cp. Ps. 99:8

33:1
n Ex. 32:1,7
o Ex. 32:13

33:2
p *Angel* (of the LORD): v. 2; Num. 22:22. (Gen. 16:7; Judg. 2:1, *note*)
q Ex. 23:27-31
r See 2 Kin. 7:6, *note*

33:3
s Ex. 34:9

camp, and called it the tabernacle of meeting. And it came to pass *that* everyone who sought the LORD went out to the tabernacle of meeting which *was* outside the camp.

8 So it was, whenever Moses went out to the tabernacle, *that* all the people rose, and each man stood *at* his tent door and watched Moses until he had gone into the tabernacle.

9 And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood *at* the door of the tabernacle, and *the* LORD [a] talked with Moses.

10 All the people saw the pillar of cloud standing *at* the tabernacle door, and all the people rose and worshiped, each man *in* his tent door.

11 So the LORD spoke to Moses face to [b] face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle.

Moses' prayer; the LORD's answer

12 Then Moses [c] said to the LORD, "See, You say to me, [d] 'Bring up this people.' But You have not let me know whom You will send with me. Yet You have said, 'I know you by name, and you have also found [e] grace in My sight.'

13 "Now therefore, I pray, if I have found grace in Your sight, show me now [f] Your way, that I may know You and that I may find grace in Your sight. And [g] consider that this nation *is* Your people."

14 And He said, "My Presence will [h] go *with you,* and I will give you [i] rest."

15 Then he said to Him, "If Your Presence does not go *with us,* do not bring us up from here.

16 "For how then will it be known that Your people and I have found grace in Your sight, except You [j] go with us? So we shall be [k] separate, Your people and I, from all the people who *are* upon the face of the earth."

17 So the LORD said to Moses, "I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name."

Moses seeks a new vision for the new task

18 And he said, "Please, show me Your [l] glory."

19 Then He said, "I will make all My [m] goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I [n] will be gracious, and I will have compassion on whom I will have compassion."

20 But He said, "You cannot see My [o] face; for no man shall see Me, and live."

21 And the LORD said, "Here is a place by Me, and you shall stand on the rock.

22 "So it shall be, while My glory passes by, that I will put you in the [p] cleft of the [q] rock, and will cover you with My [r] hand while I pass by.

23 "Then I will take away My hand, and you shall see My back; but My face shall not be seen."

The second tablets of the law

34 AND the LORD said to Moses, [s] "Cut two tablets of stone [t] like the first *ones,* and I will write on *these* tablets the [u] words that were on the first tablets which you broke.

2 "So be ready in the morning, and come up in the morning to Mount [v] Sinai, and present yourself to Me there on the top of the mountain.

3 "And [w] no man shall come up with you, and let no man be seen throughout all the mountain; let neither flocks nor herds feed before that mountain."

4 So he cut two tablets of stone like the first *ones.* Then Moses rose early in the morning and went up Mount Sinai, as the LORD had commanded him; and he took in his hand the two tablets of stone.

33:9
a Ps. 99:7

33:11
b Num. 12:8; Deut. 34:10

33:12
c *Bible prayers* (OT): vv. 12-23; Num. 6:23. (Gen. 15:2; Hab. 3:1, *note*)
d Ex. 32:34
e vv. 13-17

33:13
f Ps. 25:4
g Ex. 3:7,10

33:14
h Ex. 3:12
i Deut. 12:10

33:16
j Num. 14:14
k *Separation:* v. 16; Lev. 20:24. (Gen. 12:1; 2 Cor. 6:17, *note*)

33:18
l Ex. 24:16-17

33:19
m Ex. 34:6-7
n Rom. 9:15

33:20
o See John 1:18, *note.* Cp. 2 Cor. 4:6

33:22
p Cp. Song 2:14
q *Christ* (Rock): vv. 21-22; Num. 20:11. (Gen. 49:24; 1 Pet. 2:8, *note*)
r Is. 49:2; cp. John 10:28-29

34:1
s See Ex. 20:1, *note*
t Ex. 32:15-16; Deut. 4:13
u *Inspiration:* vv. 1,27-28; Ex. 35:1. (Ex. 4:15; 2 Tim. 3:16, *note*)

34:2
v Ex. 19:11,18,20

34:3
w Ex. 19:12-13; cp. Ex. 24:9-11

33:7 tent. This tabernacle of meeting was a temporary place of worship and is not to be confused with the tabernacle and its appointments which are described in 25:1—31:11. The account of the erection of the latter, whose architecture and furnishings had been so minutely defined by the LORD to Moses, begins in ch. 36. Chapter 40:33 tells of its completion.

The new vision (cp. Ex. 33:18–23)

5 Now the LORD descended in the
[a]cloud and stood with him there,
and proclaimed the [b]name of the
LORD.

6 And the LORD passed before him
and proclaimed, "The LORD, the
[c]LORD God, merciful and gracious,
longsuffering, and abounding in
goodness and truth,

7 "keeping mercy for thousands,
forgiving iniquity and transgression
and sin, by no means clearing *the guilty,* visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth [d]generation."

8 So Moses made haste and bowed
his head toward the earth, and worshiped.

9 Then he said, "If now I have
found [e]grace in Your sight, O Lord,
let my Lord, I pray, go among us,
even though we *are* a [f]stiff-necked
people; and pardon our iniquity and
our sin, and take us as Your inheritance."

34:5
a Ex. 19:9
b Ex. 33:19

34:6
c *Deity* (names of): vv. 5-7; 1 Sam. 1:3. (Gen. 1:1; Mal. 3:18, *note*)

34:7
d Ex. 20:5-6

34:9
e Ex. 33:12-13
f Ex. 33:3

34:6 **LORD**

Hebrew *YHWH*.

(1) The primary meaning of the name "LORD" (perhaps pronounced Yahweh, in English *Jehovah*) is the *self-existent One;* literally (as in Ex. 3:14), *He that is who He is,* therefore, *the eternal I AM.* See Intro., p. 0.

(2) It is significant that the first appearance of the name *Jehovah* in Scripture follows the creation of man. It was God *(Elohim)* who said, "Let Us make man in Our image" (Gen. 1:26); but when man, as in Gen. 2, is to fill the scene and become dominant over creation, it is the LORD God *(Jehovah Elohim)* who acts (Gen. 2:4ff.). This clearly indicates a special relation of Deity, in His *Jehovah* character, to man, and all Scripture emphasizes this.

(3) *Jehovah* is distinctly the redemption name of Deity. When sin entered the world and man's redemption became necessary, it was *Jehovah Elohim* who sought the sinning ones (Gen. 3:9–13) and clothed them with coats of skins (Gen. 3:21), a beautiful type of the righteousness provided by the LORD God through sacrifice (Rom. 3:21–25). The first distinctive revelation of Himself by His name *Jehovah* was in connection with the redemption of the covenant people out of Egypt (Ex. 3:13–17).

As Redeemer, emphasis is laid upon those attributes of *Jehovah* which the sin and salvation of man bring into exercise. These are (a) His holiness (Lev. 11:44–45; 19:1–2; 20:26; Hab. 1:12–13); (b) His hatred and judgment of sin (Deut. 32:35–42; compare Gen. 6:5–7; Ex. 34:6–7; Ps. 11:4–6; 66:18); and (c) His love for and redemption of sinners, which he always carries out righteously. (Gen. 3:21; 8:20–21; Ex. 12:12–13; Lev. 16:2–3; Is. 53:5–6,10). Salvation by *Jehovah* apart from sacrifice is unknown in Scripture.

(4) LORD is also the distinctive name of Deity as in covenant with Israel (Ex. 19:3; 20:1–2; Jer. 31:31–34).

(5) LORD God (Hebrew *Jehovah Elohim*) is the first of the compound names of God. LORD God is used distinctively: (1) Of the relation of Deity to man (a) as Creator (Gen. 2:7–15); (b) as morally in authority over man (Gen. 2:16–17); (c) as creating and governing the earthly relationships of man (Gen. 2:18–24; 3:16–19,22–24); and (d) as redeeming man (Gen. 3:8–15,21). (2) Of the relation of Deity to Israel (Gen. 24:7; 28:13; Ex. 3:15,18; 4:5; 5:1; 7:5; etc.; Deut. 1:11,21; 4:1; 6:3; 12:1; etc.; Josh. 7:13,19–20; 10:40,42; Judg. 2:12; 1 Sam. 2:30; 1 Kin. 1:48; 2 Kin. 9:6; 10:31; 1 Chr. 22:19; 2 Chr. 1:9; Ezra 1:3; Is. 21:17).

(6) In God's redemptive relation to man, various compound names of *Jehovah* are found which reveal Him as meeting every need of man from his lost state to the end. These compound names are: (a) *Jehovah-jireh,* "The-LORD-Will-Provide" (Gen. 22:13–14), that is, will provide a sacrifice. (b) *Jehovah-rapha,* "the LORD who heals you" (Ex. 15:26). That this refers to physical healing the context shows, but the deeper healing of soul malady is implied. (c) *Jehovah-nissi,* "The-LORD-Is-My-Banner" (Ex. 17:8–15). The name is interpreted by the context. The enemy was Amalek, a figure for the flesh, and the conflict that day illustrates the conflict of Gal. 5:17—the war of the Spirit against the flesh. Victory was wholly due to divine help. (d) *Jehovah-shalom,* "The-LORD-Is-Peace," or "The-LORD-Send-Peace" (Judg. 6:24). Almost the whole ministry of *Jehovah* finds expression and illustration in that chapter. *Jehovah* hates and judges sin (vv. 1–5); *Jehovah* loves and saves sinners (vv. 7–18), but only through sacrifice (vv. 19–21; compare Rom. 5:1; Eph. 2:14; Col. 1:20). (e) *Jehovah-tsidkenu,* "The LORD Our Righteousness" (Jer. 23:6). This name of *Jehovah* occurs in a prophecy concerning the future restoration and conversion of Israel. Then Israel will hail Him as *Jehovah-tsidkenu*—"The LORD Our Righteousness." And (f) *Jehovah-shammah,* "The LORD Is There" (Ezek. 48:35). This name signifies *Jehovah's* abiding presence with His people (Ex. 33:14–15; 1 Chr. 16:27,33; Ps. 16:11; 97:5; Matt. 28:20; Heb. 13:5). There are also descriptions in the OT of the activities of the LORD which are in some cases similar to compound names of *Jehovah,* but are not properly so (e.g. Ps. 23:1; 27:1; 28:1; compare Ps. 61:3–4; 62:6–7).

See other names of Deity, Gen. 1:1, *note;* 2:4, *note;* 14:18, *note;* 15:2, *note;* 17:1, *note;* 21:33, *note;* 1 Sam. 1:3, *note;* Mal. 3:18, *note.*

The renewed commission

10 And He said: "Behold, I make a [a]covenant. Before all your people I will do marvels such as have not been done in all the earth, nor in any nation; and all the people among whom you *are* shall see the work of the LORD. For it *is* an awesome thing that I will do with you.

11 "Observe what I command you this day. Behold, I am [b]driving out from before you the Amorite and the Canaanite and the [c]Hittite and the Perizzite and the Hivite and the Jebusite.

12 "Take heed to yourself, lest you make a [d]covenant with the inhabitants of the land where you are going, lest it be a snare in your midst.

13 "But you shall destroy their altars, break their *sacred* pillars, and cut down their wooden images

14 "(for you shall worship no other [e]god, for the LORD, whose name *is* Jealous, *is* a [f]jealous God),

15 "lest you make a covenant with the inhabitants of the land, and they play the harlot with their gods and make sacrifice to their gods, and *one of them* [g]invites you and you eat of his sacrifice,

16 "and you [h]take of his daughters for your sons, and his daughters play the harlot with their gods and make your sons play the harlot with their gods.

17 "You shall make no molded [i]gods for yourselves.

Feasts and Sabbaths again enjoined (cp. Lev. 23:4–44)

18 "The Feast of [j]Unleavened Bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, in the appointed time of the month of Abib; for in the month of Abib you came out from [k]Egypt.

19 "All that open the womb *are* Mine, and every male firstborn among your livestock, *whether* ox or sheep.

20 "But the firstborn of a donkey you shall redeem with a lamb. And if you will not redeem *him,* then you shall break his neck. All the firstborn of your sons you shall redeem. And none shall appear before Me empty-handed.

21 "Six days you shall work, but on the seventh day you shall rest; in plowing time and in harvest you shall rest.

22 "And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end.

23 "Three times in the year all your men shall appear before the Lord, the LORD God of Israel.

24 "For I will cast out the nations before you and enlarge your borders; neither will any man covet your land when you go up to appear before the LORD your God three times in the year.

25 "You shall not offer the blood of My sacrifice with leaven, nor shall the sacrifice of the Feast of the Passover be [l]left until morning.

26 "The first of the firstfruits of your land you shall bring to the house of the LORD your God. You shall not boil a young goat in its mother's milk."

27 Then the LORD said to Moses, [m]"Write these words, for according to the tenor of these words I have made a covenant with you and with Israel."

28 So he was there with the LORD forty days and forty nights; he neither ate bread nor drank water. And He wrote on the tablets the words of the covenant, the Ten Commandments.*

Moses' face shines

29 Now it was so, when Moses came down from Mount Sinai (and the two tablets of the Testimony *were* in Moses' hand when he came down from the mountain), that Moses did not know that the skin of his face [n]shone while he talked with Him.

30 So when Aaron and all the chil-

34:10
a Ex. 34:27

34:11
b Ex. 23:20-33; 33:2
c See 2 Kin. 7:6, *note*

34:12
d Josh. 23:12,13; Ps. 106:34-38; 2 Cor. 6:14; 2 Tim. 2:20-21; James 4:4

34:14
e Ex. 20:3-5
f Deut. 4:24

34:15
g Cp. Num. 25:1-2

34:16
h Cp. Gen. 28:1; Josh. 23:12-13

34:17
i Ex. 20:23

34:18
j *Leaven:* vv. 18,25; Lev. 2:4. (Gen. 19:3; Matt. 13:33, *note*)
k *Law* (of Moses): vv. 18-28; Lev. 1:1. (Ex. 19:1; Gal. 3:24, *note*)

34:25
l Ex. 12:10

34:27
m Ex. 24:4

34:29
n 2 Cor. 3:7

***34:28** Literally *Ten Words*

34:13 wooden images. Hebrew *Asherim,* images of the heathen goddess, *Asherah.* See Deut. 16:21, *note.*

34:18 Abib. This is the first month in the Hebrew religious calendar, also called Nisan. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

dren of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him.

31 Then Moses called to them, and Aaron and all the rulers of the congregation returned to him; and Moses talked with them.

32 Afterward all the children of Israel came near, and he gave them as commandments all that the LORD had spoken with him on Mount Sinai.

33 And when Moses had finished speaking with them, he put a veil on his face.

34 But whenever Moses went in before the LORD to speak with Him, he would take the [a]veil off until he came out; and he would come out and speak to the children of Israel whatever he had been commanded.

35 And whenever the children of Israel saw the face of Moses, that the skin of Moses' face shone, then Moses would put the veil on his face again, until he went in to speak with Him.

The Sabbath re-emphasized

35 THEN Moses gathered all the congregation of the children of Israel together, and said to them, [b]"These *are* the [c]words which the LORD has commanded *you* to do:

2 "Work shall be done for six days, but the seventh day shall be a holy day for you, a [d]Sabbath of rest to the LORD. Whoever does any work on it shall be put to [e]death.

3 "You shall [f]kindle no fire throughout your dwellings on the Sabbath day."

Gifts for the tabernacle
(cp. Ex. 25:1–8)

4 And Moses spoke to all the congregation of the children of Israel, saying, "This *is* the thing which the LORD commanded, saying:

5 'Take from among you an offering to the LORD. Whoever *is* of a [g]willing heart, let him bring it as an offering to the LORD: [h]gold, silver, and bronze;

6 [i]'blue, purple, and scarlet *thread,* fine linen, and [j]goats' *hair;*

7 'ram skins dyed red, badger skins, and acacia wood;

8 'oil for the light, and [k]spices for the anointing oil and for the sweet incense;

9 'onyx stones, and stones to be set in the ephod and in the breastplate.

10 'All *who are* [l]gifted artisans among you shall come and make all that the LORD has commanded:

11 'the tabernacle, its [m]tent, its covering, its clasps, its boards, its bars, its pillars, and its sockets;

12 'the ark and its poles, *with* the mercy seat, and the veil of the covering;

13 'the table and its poles, all its utensils, and the [n]showbread;

14 'also the lampstand for the light, its utensils, its lamps, and the oil for the light;

15 'the incense altar, its poles, the anointing oil, the sweet incense, and the screen for the door at the entrance of the tabernacle;

16 'the altar of burnt offering with its bronze grating, its poles, all its utensils, *and* the laver and its base;

17 'the hangings of the court, its pillars, their sockets, and the screen for the gate of the court;

18 'the pegs of the tabernacle, the pegs of the court, and their cords;

19 'the garments of ministry,* for ministering in the holy *place*—the holy garments for Aaron the priest and the garments of his sons, to minister as priests.' "

20 And all the congregation of the children of Israel departed from the presence of Moses.

21 Then [o]everyone came whose heart was stirred, and everyone whose spirit was willing, *and* they [p]brought the LORD'S offering for the work of the tabernacle of meeting, for all its service, and for the holy garments.

22 They came, both men and women, as many as had a willing heart, *and* brought [q]earrings and nose rings, rings and necklaces, all [r]jewelry of gold, that is, every man who *made* an offering of gold to the LORD.

23 And every man, with whom was found blue, purple, and scarlet *thread,* fine linen, and goats' *hair,*

*35:19 Or *woven garments*

34:34
a Cp. 2 Cor. 3:13-16

35:1
b Ex. 34:32
c *Inspiration:* v. 1; Num. 11:24. (Ex. 4:15; 2 Tim. 3:16, *note*)

35:2
d *Sabbath:* vv. 2-3; Lev. 19:3. (Gen. 2:3; Matt. 12:1, *note*)
e Num. 15:32-36

35:3
f Ex. 12:16

35:5
g vv. 21,22,26,29; Ex. 36:3-6; 1 Chr. 29:14; Mark 12:41-44; 2 Cor. 8:10-12; 9:7
h Ex. 38:24

35:6
i Ex. 36:8
j Ex. 36:14

35:8
k Ex. 30:23-25

35:10
l Ex. 31:2-6; 36:1-2

35:11
m Ex. 36:14

35:13
n See Ex. 25:30, *note*

35:21
o Ex. 25:2
p Ex. 36:2

35:22
q Ex. 32:2-3
r Ex. 11:2

red skins of rams, and badger skins, brought *them.*

24 Everyone who offered an offering of silver or bronze brought the LORD'S offering. And everyone with whom was found acacia wood for any work of the service, brought *it.*

25 All the women *who were* gifted artisans spun yarn with their hands, and brought what they had spun, of blue, purple, *and* scarlet, and fine linen.

26 And all the women whose hearts stirred with wisdom spun yarn of goats' *hair.*

27 The rulers brought onyx stones, and the stones to be set in the ephod and in the breastplate,

28 and spices and oil for the light, for the anointing oil, and for the sweet incense.

29 The children of Israel brought a [a]freewill offering to the LORD, all the men and women whose hearts were willing to bring *material* for all kinds of work which the LORD, by the hand of Moses, had commanded to be done.

35:29

a v. 5; 36:3

35:30

b Ex. 31:1-6

35:31

c *Holy Spirit* (OT): v. 31; Num. 11:17. (Gen. 1:2; Zech. 12:10, *note*)

Bezalel and Aholiab to design and teach

30 And Moses said to the children of Israel, "See, the LORD has called by [b]name Bezalel the son of Uri, the son of Hur, of the tribe of Judah;

31 "and He has filled him with the [c]Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship,

32 "to design artistic works, to work in gold and silver and bronze,

33 "in cutting jewels for setting, in carving wood, and to work in all manner of artistic workmanship.

34 "And He has put in his heart the ability to teach, *in* him and Aholiab the son of Ahisamach, of the tribe of Dan.

35 "He has filled them with skill to do all manner of work of the engraver and the designer and the tapestry maker, in blue, purple, and scarlet *thread,* and fine linen, and of the weaver—those who do every work and those who design artistic works.

Construction of the tabernacle (Ex. 36—39)

36 "AND Bezalel and Aholiab, and every [d]gifted artisan in whom the LORD has put [e]wisdom and understanding, to know how to do all manner of work for the service of the sanctuary, shall do according to all that the LORD has commanded."

2 Then Moses called Bezalel and Aholiab, and every gifted artisan in whose [f]heart the LORD had put wisdom, everyone whose heart was stirred, to come and do the work.

3 And they received from Moses all the [g]offering which the children of Israel had brought for the work of the service of making the sanctuary. So they continued bringing to him [h]freewill offerings every morning.

4 Then all the craftsmen who were doing all the work of the sanctuary came, each from the work he was doing,

5 and they spoke to Moses, saying, "The people bring much more than [i]enough for the service of the work which the LORD commanded *us* to do."

6 So Moses gave a commandment, and they caused it to be proclaimed throughout the camp, saying, "Let neither man nor woman do any more work for the offering of the sanctuary." And the people were restrained from bringing,

7 for the material they had was sufficient for all the work to be done—indeed too [j]much.

Linen curtains

8 Then all the gifted artisans among them who [k]worked on the tabernacle made ten curtains woven of fine linen, and of blue, purple, and scarlet *thread; with* artistic designs of cherubim they made them.

9 The length of each curtain *was* twenty-eight [l]cubits, and the width of each curtain four cubits; the curtains *were* all the same size.

10 And he coupled five curtains to one another, and *the other* five curtains he coupled to one another.

11 He made loops of blue *yarn* on the edge of one curtain on the selvedge of one set; likewise he did

36:1

d Ex. 28:3; 31:6; 35:10,35

e Ex. 35:30-31

36:2

f Ex. 35:25,26; 1 Chr. 29:5,9,17

36:3

g Ex. 35:5

h See 2 Cor. 8:1, *note*

36:5

i Cp. 2 Chr. 24:14; 31:6-10; 2 Cor. 8:2-3

36:7

j Cp. 1 Kin. 8:64

36:8

k vv. 8-19; cp. Ex. 26:1-14

36:9

l See Weights and Measures (OT), 2 Chr. 2:10, *note*

on the outer edge of *the other* curtain of the second set.

12 Fifty loops he made on one curtain, and fifty loops he made on the edge of the curtain on the end of the second set; the loops held one *curtain* to another.

13 And he made fifty clasps of gold, and coupled the curtains to one another with the clasps, that it might be one tabernacle.

Curtains of goats' hair

14 He made curtains of goats' *hair* for the [a] tent over the tabernacle; he made eleven curtains.

15 The length of each curtain *was* thirty cubits, and the width of each curtain four cubits; the eleven curtains *were* the same size.

16 He coupled five curtains by themselves and six curtains by themselves.

17 And he made fifty loops on the edge of the curtain that is outermost in one set, and fifty loops he made on the edge of the curtain of the second set.

18 He also made fifty bronze clasps to couple the tent together, that it might be one.

Ram skin covering

19 Then he made a [b] covering for the tent of ram skins dyed red, and a covering of badger skins above *that.*

Boards and sockets

20 For the tabernacle he [c] made boards of acacia wood, standing upright.

21 The length of each board *was* ten cubits, and the width of each board a cubit and a half.

22 Each board had two tenons [d] for binding one to another. Thus he made for all the boards of the tabernacle.

23 And he made boards for the tabernacle, twenty boards for the south side.

24 Forty sockets of silver he made to go under the twenty boards: two sockets under each of the boards for its two tenons.

25 And for the other side of the tabernacle, the north side, he made twenty boards

26 and their forty sockets of silver: two sockets under each of the boards.

27 For the west side of the tabernacle he made six boards.

28 He also made two boards for the two back corners of the tabernacle.

29 And they were coupled at the bottom and coupled together at the top by one ring. Thus he made both of them for the two corners.

30 So there were eight boards and their sockets—sixteen sockets of silver—two sockets under each of the boards.

31 And he made bars of acacia wood: five for the boards on one side of the tabernacle,

32 five [e] bars for the boards on the other side of the tabernacle, and five bars for the boards of the tabernacle on the far side westward.

33 And he made the middle bar to pass through the boards from one end to the other.

Overlay of gold

34 He overlaid the boards with gold, made their rings of gold *to be* holders for the bars, and overlaid the bars with gold.

Veil

35 And he [f] made a [g] veil of blue, purple, and scarlet *thread,* and fine woven linen; it was worked *with* an artistic design of cherubim.

36 He made for it four pillars of acacia *wood,* and overlaid them with gold, with their hooks of gold; and he cast four sockets of silver for them.

Screen

37 He also made a [h] screen for the tabernacle door, of blue, purple, and scarlet *thread,* and fine woven linen, made by a weaver,

38 and its five pillars with their hooks. And he overlaid their capitals and their rings with gold, but their five sockets *were* bronze.

The ark of the Testimony

37 THEN [i] Bezalel [j] made the ark of acacia wood; two and a half [k] cubits *was* its length, a cubit and a half its width, and a cubit and a half its height.

36:14
a Ex. 35:11; 40:19

36:19
b Ex. 26:14

36:20
c vv. 20-34; Ex. 26:15-29

36:22
d Ex. 26:17

36:32
e Ex. 26:26

36:35
f vv. 35-38, cp. Ex. 26:31-37

g Ex. 26:31; 30:6; Heb. 10:20

36:37
h Ex. 26:36

37:1
i Ex. 35:30; 36:1

j vv. 1-9, cp. Ex. 25:10-20

k See Weights and Measures (OT), 2 Chr. 2:10, *note*

2 He overlaid it with pure gold inside and outside, and made a molding of gold all around it.
3 And he cast for it four rings of gold *to be set* in its four corners: two rings on one side, and two rings on the other side of it.
4 He made poles of acacia wood, and overlaid them with gold.
5 And he put the poles into the rings at the sides of the ark, to bear the ark.

The mercy seat

6 He also made the mercy seat of pure gold; two and a half cubits *was* its length and a cubit and a half its width.
7 He made two [a]cherubim of beaten gold; he made them of one piece at the two ends of the mercy seat:
8 one cherub at one end on this side, and the other cherub at the *other* end on that side. He made the cherubim at the two ends *of one piece* with the mercy seat.
9 The cherubim spread out *their* wings above, *and* covered the mercy seat with their wings. They faced one another; the faces of the cherubim were toward the [b]mercy seat.

Table of showbread

10 He [c]made the [d]table of acacia wood; two cubits *was* its length, a cubit its width, and a cubit and a half its height.
11 And he overlaid it with pure gold, and made a molding of gold all around it.
12 Also he made a frame of a handbreadth all around it, and made a molding of gold for the frame all around it.
13 And he cast for it four rings of gold, and put the rings on the four corners that *were* at its four legs.
14 The rings were close to the frame, as holders for the poles to bear the table.
15 And he made the poles of acacia wood to bear the table, and overlaid them with gold.
16 He made of pure gold the utensils which were on the table: its dishes, its cups, its bowls, and its pitchers for pouring.

Golden lampstand

17 He also [e]made the lampstand of pure gold; of hammered work he made the lampstand. Its shaft, its branches, its bowls, its *ornamental* knobs, and its flowers were of the same piece.
18 And six branches came out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side.
19 There were three bowls made like almond *blossoms* on one branch, with an *ornamental* knob and a flower, and three bowls made like almond *blossoms* on the other branch, with an *ornamental* knob and a flower—and so for the six branches coming out of the lampstand.
20 And on the lampstand itself *were* four bowls made like almond *blossoms, each with* its *ornamental* knob and flower.
21 *There was* a knob under the *first* two branches of the same, a knob under the *second* two branches of the same, and a knob under the *third* two branches of the same, according to the six branches extending from it.
22 Their knobs and their branches were of one piece; all of it *was* one hammered piece of pure gold.
23 And he made its seven lamps, its [f]wick-trimmers, and its trays of pure gold.
24 Of a [g]talent of pure gold he made it, with all its utensils.

37:7
a 1 Kin. 6:23

37:9
b Ex. 25:20

37:10
c vv. 10-16, cp. Ex. 25:23-29
d Ex. 25:23; 35:13; 40:4,22

37:17
e vv. 17-24, cp. Ex. 25:31-39

37:23
f Num. 4:9

37:24
g See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*

37:7 cherubim. The cherubim are symbolic of God's holy presence and unapproachability. They are celestial beings who guard and vindicate the righteousness of God (compare Gen. 3:24; Ex. 26:1,31; 36:8,35), the mercy of God (compare Ex. 25:22; 37:9), and the government of God (compare 1 Sam. 4:4; Ps. 80:1; 99:1; Ezek. 1:22,26). In the holy of holies God's glory dwelt between the cherubim (Ps. 80:1; compare Ex. 25:10-22). Some think that the living creatures of Rev. 4 are cherubim (besides points of similarity, observe dissimilarity to the cherubim in number of wings: Ezek. 1:6; 10:21; Rev. 4:8; compare Is. 6:2). This dissimilarity may indicate that these beings have power to appear in different forms for purposes of symbolic revelation.

Altar of incense

25 He [a]made the incense altar of acacia wood. Its length *was* a cubit and its width a cubit—*it was* square—and two cubits *was* its height. Its horns were *of one piece* with it.

26 And he overlaid it with pure gold: its top, its sides all around, and its horns. He also made for it a molding of gold all around it.

27 He made two rings of gold for it under its molding, by its two corners on both sides, as holders for the poles with which to bear it.

28 And he [b]made the poles of acacia wood, and overlaid them with gold.

Anointing oil

29 He also made the [c]holy anointing oil and the pure incense of sweet spices, according to the work of the [d]perfumer.

Altar of burnt offering

38 HE [e]made the altar of burnt offering of acacia wood; five [f]cubits *was* its length and five cubits its width—*it was* square—and its height *was* three cubits.

2 He made its horns on its four corners; the horns were *of one piece* with it. And he overlaid it with bronze.

3 He made all the utensils for the altar: the pans, the shovels, the basins, the forks, and the firepans; all its utensils he made of bronze.

4 And he made a grate of bronze network for the altar, under its rim, midway from the bottom.

5 He cast four rings for the four corners of the bronze grating, *as* holders for the poles.

6 And he made the poles of acacia wood, and overlaid them with bronze.

7 Then he put the poles into the rings on the sides of the altar, with which to bear it. He made the altar hollow with boards.

Laver of bronze

8 He made the laver of bronze and its base of bronze, from the bronze mirrors of the serving women who assembled at the door of the tabernacle of meeting.

The court

9 Then he [g]made the court on the south side; the hangings of the court *were of* fine woven linen, one hundred cubits long.

10 There *were* twenty pillars for them, with twenty bronze sockets. The hooks of the pillars and their bands *were* silver.

11 On the north side *the hangings were* one hundred cubits *long,* with twenty pillars and their twenty bronze sockets. The hooks of the pillars and their bands *were* silver.

12 And on the west side *there were* hangings of fifty cubits, with ten pillars and their ten sockets. The hooks of the pillars and their bands *were* silver.

13 For the east side *the hangings were* fifty cubits.

14 The hangings of one side *of the gate were* fifteen cubits *long, with* their three pillars and their three sockets,

15 and the same for the other side of the court gate; on this side and that *were* hangings of fifteen cubits, *with* their three pillars and their three sockets.

16 All the hangings of the court all around *were of* fine woven linen.

17 The sockets for the pillars *were* bronze, the hooks of the pillars and their bands *were* silver, and the overlay of their capitals *was* silver; and all the pillars of the court had bands of silver.

Gate of the court

18 The screen for the gate of the court *was* woven of blue, purple, and scarlet *thread,* and of fine woven linen. The length *was* twenty cubits, and the height along its width *was* five cubits, corresponding to the hangings of the court.

19 And *there were* four pillars *with* their four sockets of bronze; their hooks *were* silver, and the overlay of their capitals and their bands *was* silver.

20 All the pegs of the tabernacle, and of the court all around, *were* bronze.

Cost of tabernacle

21 This is the inventory of the

37:25

a vv. 25-28, cp. Ex. 30:1-5

37:28

b Ex. 30:5

37:29

c Ex. 30:23-24, 31-33

d Ex. 30:35

38:1

e vv. 1-7, cp. Ex. 27:1-8

f See Weights and Measures (OT), 2 Chr. 2:10, *note*

38:9

g vv. 9-20, cp. Ex. 27:9-19

[a]tabernacle, the tabernacle of the Testimony, which was counted according to the commandment of Moses, for the service of the [b]Levites, by the hand of [c]Ithamar, son of Aaron the priest.

22 [d]Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD had commanded Moses.

23 And with him *was* [e]Aholiab the son of Ahisamach, of the tribe of Dan, an engraver and designer, a weaver of blue, purple, and scarlet *thread,* and of fine linen.

24 All the gold that was used in all the work of the holy *place,* that is, the gold of the [f]offering, was twenty-nine [g]talents and seven hundred and thirty [g]shekels, according to the shekel of the sanctuary.

25 And the silver from those who were [h]numbered of the congregation *was* one hundred talents and one thousand seven hundred and seventy-five shekels, according to the shekel of the sanctuary:

26 a [i]bekah for each man (*that is,* [j]half a shekel, according to the shekel of the sanctuary), for everyone included in the numbering from twenty years old and above, for six hundred and three thousand, five hundred and fifty [k]*men.*

27 And from the hundred talents of silver were cast the [l]sockets of the sanctuary and the bases of the veil: one hundred sockets from the hundred talents, one talent for each socket.

28 Then from the one thousand seven hundred and seventy-five *shekels* he made hooks for the pillars, overlaid their capitals, and made bands for them.

29 The offering of bronze *was* seventy talents and two thousand four hundred shekels.

30 And with it he made the sockets for the door of the tabernacle of meeting, the bronze altar, the bronze grating for it, and all the utensils for the altar,

31 the sockets for the court all around, the bases for the court gate, all the pegs for the tabernacle, and all the pegs for the court all around.

Aaron's holy garments

39 OF the [m]blue, purple, and scarlet *thread* they made [n]garments of ministry,* for ministering in the holy *place,* and made the holy garments for Aaron, as the LORD had commanded Moses.

2 He [o]made the [p]ephod of gold, blue, purple, and scarlet *thread,* and of fine woven linen.

3 And they beat the gold into thin sheets and cut *it into* threads, to work *it* in *with* the blue, purple, and scarlet *thread,* and the fine linen, *into* artistic designs.

4 They made shoulder straps for it to couple *it* together; it was coupled together at its two edges.

5 And the intricately woven band of his ephod that *was* on it *was* of the same workmanship, *woven of* gold, blue, purple, and scarlet *thread,* and *of* fine woven linen, as the LORD had commanded Moses.

6 And they set onyx stones, enclosed in settings of gold; they were engraved, as signets are engraved, with the names of the sons of Israel.

7 He put them on the shoulders of the ephod *as* [q]memorial stones for the sons of Israel, as the LORD had commanded Moses.

8 And he [r]made the breastplate, artistically woven like the workmanship of the ephod, of gold, blue, purple, and scarlet *thread,* and of fine woven linen.

9 They made the breastplate square by doubling it; a [s]span *was* its length and a span its width when doubled.

10 And they set in it four rows of stones: a row with a sardius, a topaz, and an emerald was the first row;

11 the second row, a turquoise, a sapphire, and a diamond;

12 the third row, a jacinth, an agate, and an amethyst;

13 the fourth row, a beryl, an onyx, and a jasper. *They were* enclosed in settings of gold in their mountings.

14 *There were* [t]twelve stones according to the names of the sons of Israel: according to their names, *engraved like* a signet, each one with

*39:1 Or *woven garments*

38:21
a Ex. 36:13; 39:32
b Num. 1:50-53
c Ex. 28:1; Lev. 10:6,16

38:22
d Ex. 31:2; 1 Chr. 2:18-20

38:23
e Ex. 36:1

38:24
f Ex. 35:5,22
g See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*

38:25
h Ex. 30:11-16; Num. 1:2

38:26
i See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*
j Ex. 30:15
k Ex. 12:37; Num. 1:46

38:27
l See Ex. 26:19, *note*

39:1
m Ex. 25:4; 35:23
n Ex. 31:10; 35:19

39:2
o vv. 2-7; cp. Ex. 28:6-14
p Lev. 8:7

39:7
q Ex. 28:29; Josh. 4:7

39:8
r vv. 8-21, Ex. 28:15-29

39:9
s See Weights and Measures (OT), 2 Chr. 2:10, *note*

39:14
t Rev. 21:12

its own name according to the twelve tribes.

15 And they made chains for the breastplate at the ends, like braided cords of pure gold.

16 They also made two settings of gold and two gold rings, and put the two rings on the two ends of the breastplate.

17 And they put the two braided *chains* of gold in the two rings on the ends of the breastplate.

18 The two ends of the two braided *chains* they fastened in the two settings, and put them on the shoulder straps of the ephod in the front.

19 And they made two rings of gold and put *them* on the two ends of the breastplate, on the edge of it, which *was* on the inward side of the ephod.

20 They made two *other* gold rings and put them on the two shoulder straps, underneath the ephod toward its front, right at the seam above the intricately woven band of the ephod.

21 And they bound the breastplate by means of its rings to the rings of the ephod with a blue cord, so that it would be above the intricately woven band of the ephod, and that the breastplate would not come loose from the ephod, as the LORD had commanded Moses.

22 He [a]made the [b]robe of the ephod of woven work, all of blue.

23 And *there was* an opening in the middle of the robe, like the opening in a coat of mail, *with* a woven binding all around the opening, so that it would not tear.

24 They made on the hem of the robe pomegranates of blue, purple, and scarlet, and of fine woven *linen.*

25 And they made [c]bells of pure gold, and put the bells between the pomegranates on the hem of the robe all around between the pomegranates:

26 a bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe to minister in, as the LORD had commanded Moses.

27 They made [d]tunics, artistically woven of fine linen, for Aaron and his sons,

28 a [e]turban of fine linen, exquisite hats of fine linen, short [f]trousers of fine woven linen,

29 and a [g]sash of fine woven linen with blue, purple, and scarlet *thread,* made by a weaver, as the LORD had commanded Moses.

30 Then they made the [h]plate of the holy crown of pure gold, and wrote on it an inscription *like* the engraving of a signet:

[i]HOLINESS TO THE LORD.

31 And they tied to it a blue cord, to fasten *it* above on the turban, as the LORD had commanded Moses.

32 Thus all the work of the tabernacle of the tent of meeting was [j]finished. And the children of Israel did

39:22

a vv. 22-31, cp. Ex. 28:31-37

b Ex. 29:5; Lev. 8:7

39:25

c Ex. 28:33

39:27

d Ex. 28:40

39:28

e Ex. 28:4,39; Lev. 8:9

f Ex. 28:42; Lev. 6:10

39:29

g Ex. 28:39

39:30

h Ex. 28:36-37

i Zech. 14:20

39:32

j Ex. 40:17

39:10–14 PRECIOUS STONES IN THE BIBLE

Other significant listings of precious stones in the Bible include:

1. Exodus 28:17–20—gems used in the high priest's ephod
2. Ezekiel 28:13—gems present in the Garden of Eden
3. Revelation 21:19,20—gems used in the foundations of the New Jerusalem

The exact identity of these precious stones is uncertain and translation of the Hebrew words is difficult, thus the names may vary from translation to translation. However, the mention of these colorful precious stones conveys care and importance.

Gem	Color
Agate	circles of brown and white
Amethyst	deep purple
Beryl	green/green-blue
Carbuncle (emerald)	green
Carnelian	orange-red
Chalcedony	pale blue or gray quartz
Chrysolite	olive green
Chrysoprase	apple green
Diamond	clear or smoky
Emerald	green
Jacinth	orange-red
Jasper	brown-red
Onyx	bands of different colors or black
Ruby	deep red
Sapphire (lapis lazuli)	blue
Sardius	red
Sardonyx	orange-red
Topaz	golden yellow
Turquoise	sky blue

[a]according to all that the LORD had commanded Moses; so they did.

33 And they brought the tabernacle to Moses, the tent and all its furnishings: its clasps, its boards, its bars, its pillars, and its sockets;

34 the covering of ram skins dyed red, the covering of badger skins, and the veil of the covering;

35 the ark of the Testimony with its poles, and the mercy seat;

36 the table, all its utensils, and the [b]showbread;

37 the pure *gold* lampstand with its lamps (the lamps set in order), all its utensils, and the oil for light;

38 the gold altar, the anointing oil, and the sweet incense; the screen for the tabernacle door;

39 the bronze altar, its grate of bronze, its poles, and all its utensils; the laver with its base;

40 the hangings of the court, its pillars and its sockets, the screen for the court gate, its cords, and its pegs; all the utensils for the service of the tabernacle, for the tent of meeting;

41 and the garments of ministry,* to minister in the holy *place:* the holy garments for Aaron the priest, and his sons' garments, to minister as priests.

42 According to all that the LORD had commanded Moses, so the children of Israel did all the work.

43 Then Moses looked over all the work, and indeed they had done it; as the LORD had commanded, just so they had done it. And Moses [c]blessed them.

Tabernacle erected

40 THEN the LORD [d]spoke to Moses, [e]saying:

2 "On the [f]first day of the first month you shall [g]set up the tabernacle of the tent of meeting.

3 "You shall put in it the ark of the Testimony, and [h]partition off the ark with the veil.

4 "You shall bring in the table and arrange the [i]things that are to be set in order on it; and you shall bring in the lampstand and light its lamps.

5 "You shall also set the altar of gold for the incense before the ark of the Testimony, and put up the screen for the door of the tabernacle.

6 "Then you shall set the [j]altar of the burnt offering before the door of the tabernacle of the tent of meeting.

7 "And you shall set the laver between the tabernacle of meeting and the altar, and put water in it.

8 "You shall set up the court all around, and hang up the screen at the court gate.

9 "And you shall take the anointing oil, and anoint the tabernacle and all that *is* in it; and you shall hallow it and all its utensils, and it shall be holy.

10 "You shall [k]anoint the altar of the burnt offering and all its utensils, and consecrate the altar. The altar shall be most holy.

11 "And you shall anoint the laver and its base, and consecrate it.

12 "Then you shall [l]bring Aaron and his sons to the door of the tabernacle of meeting and wash them with water.

13 "You shall put the holy [m]garments on Aaron, and anoint him and consecrate him, that he may minister to Me as priest.

14 "And you shall bring his sons and clothe them with tunics.

15 "You shall anoint them, as you anointed their father, that they may minister to Me as priests; for their anointing shall surely be an [n]everlasting priesthood throughout their generations."

16 Thus Moses did; according to all that the LORD had commanded him, so he did.

17 And it came to pass in the first month of the second year, on the first *day* of the month, *that* the tabernacle was [o]raised up.

18 So Moses raised up the tabernacle, fastened its sockets, set up its boards, put in its bars, and raised up its pillars.

19 And he spread out the tent over the tabernacle and put the covering

*39:41 Or *woven garments*

39:32
a Ex. 25:40; 26:30

39:36
b Ex. 25:23-30

39:43
c Lev. 9:22-23

40:1
d Cp. Ex. 25:1-31:18
e *Israel* (history): vv. 1-38; Lev. 16:1. (Gen. 12:2; Rom. 11:26, *note*)

40:2
f Cp. Ex. 19:1; Num. 1:1
g Ex. 40:17

40:3
h Lev. 16:2

40:4
i Ex. 39:36; Lev. 24:6

40:6
j Ex. 39:39

40:10
k Ex. 30:26-30

40:12
l Ex. 29:4-9

40:13
m Ex. 29:5; 39:1,41

40:15
n Ex. 29:9; Num. 25:13

40:17
o Ex. 40:2; cp. Num. 7:1-89

40:2 first month. This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

of the tent on top of it, as the LORD had commanded Moses.

20 He took the [a] Testimony and put *it* into the ark, inserted the poles through the rings of the ark, and put the mercy seat on top of the ark.

21 And he brought the ark into the tabernacle, hung up the veil of the covering, and partitioned off the ark of the Testimony, as the LORD had commanded Moses.

22 He put the table in the tabernacle of meeting, on the north side of the tabernacle, outside the veil;

23 and he set the [b] bread in order upon it before the LORD, as the LORD had commanded Moses.

24 He put the lampstand in the tabernacle of meeting, across from the table, on the south side of the tabernacle;

25 and he [c] lit the lamps before the LORD, as the LORD had commanded Moses.

26 He put the gold altar in the tabernacle of meeting in front of the veil;

27 and he burned sweet incense on it, as the LORD had commanded Moses.

28 He hung up the screen *at* the door of the tabernacle.

29 And he put the altar of burnt offering *before* the door of the tabernacle of the tent of meeting, and offered upon it the burnt offering and the grain offering, as the LORD had commanded Moses.

30 He set the laver between the tabernacle of meeting and the altar, and put water there for washing;

31 and Moses, Aaron, and his sons would [d] wash their hands and their feet *with water* from it.

32 Whenever they went into the tabernacle of meeting, and when they came near the altar, they washed, as the LORD had commanded Moses.

33 And he raised up the court all around the tabernacle and the altar, and hung up the screen of the court gate. So Moses [e] finished the work.

Shekinah glory fills tabernacle

34 [f] Then the [g] cloud covered the tabernacle of meeting, and the [h] glory of the LORD filled the tabernacle.

35 And Moses was not able to enter the tabernacle of meeting, because the cloud rested above it, and the glory of the LORD filled the tabernacle.

36 Whenever the [i] cloud was taken up from above the tabernacle, the children of Israel would go onward in all their journeys.

37 But if the cloud was not taken up, then they did not journey till the day that it was taken up.

38 For the [j] cloud of the LORD *was* above the tabernacle by day, and fire was over it by night, in the sight of all the house of Israel, throughout all their journeys.

40:20

a Ex. 25:16; Deut. 10:2,5; Heb. 9:4

40:23

b Lev. 24:5-6

40:25

c Ex. 30:7-8; Lev. 24:3-4

40:31

d Ex. 30:19-20; cp. John 13:8

40:33

e Heb. 3:2-5

40:34

f Cp. 1 Kin. 8:10,11

g Lev. 16:2; Num. 9:15-22; 1 Kin. 8:10; 2 Chr. 5:13

h Lev. 9:6,23

40:36

i Ex. 13:21-22

40:38

j Neh. 9:12; Ps. 78:14; Is. 4:5

40:34 glory of the LORD. Compare Eph. 2:19–22. What the Shekinah glory was to the tabernacle and temple, the Spirit is to the "holy temple" (Eph. 2:21), the church, and to the temple which is the believer's body (1 Cor. 3:16; 6:19).

THE THIRD BOOK OF MOSES CALLED

LEVITICUS

Author:	*Theme:*	*Date of writing:*
Moses	Holiness	*c.* 1450–1410 B.C.

Background

Leviticus is devoted to the worship of the redeemed people of God, as is shown by the frequent occurrence of words relating to holiness and sacrifice. In the Hebrew Bible this book is called by its first word, *wayyiqra*, meaning *and He called*. The English title Leviticus, from the Septuagint, is based on the name of Levi, who was one of the twelve sons of Jacob (Israel), Genesis 46:1–27.

God's Relationship with Man

The vocabulary of sacrifice pervades the book: the words "priest," "sacrifice," "blood," and "offering" occur very frequently; and "*qodesh*," rendered "holiness" or "holy," appears more than 150 times. Observe also the repeated command: "Be holy for I, the LORD your God, am holy' (11:44,45; 19:2; 20:7,26).

Types in Leviticus

Leviticus presents several types rich in meaning. See *notes* on the following passages for the typical significance of sacrifices and offerings (1:3, 1:9, 3:1); high priest (8:12); cleansing (14:3); and feast (23:24).

The Old Testament in the New

Our Lord refers to the rites connected with the cleansing of the leper (Matthew 8:4; Mark 1:44), and quotes the second great commandment (Leviticus 19:18; Mark 12:31). The special ceremonies of the Day of Atonement and their fulfillment by Christ are commented on in Hebrews (Hebrews 9:1–15).

Outline

Leviticus may be divided as follows

I. The Offerings	1:1—7:37
A. Pleasing Aroma ("sweet aroma") offerings	1:1—3:17
1. The Burnt Offering	1:1–17
2. The Grain (meal) Offering	2:1–16
3. The Fellowship (peace) Offering	3:1–17
B. Other Offerings	4:1—6:7
1. The Sin Offering	4:1–35
2. The Trespass Offering	5:1—6:7
C. Law of the Offerings	6:8—7:37
II. Consecration of Aaron and His Sons,	8:1—10:20
III. Laws of Cleanliness and Holiness,	11:1—15:33
A. Food	11:1–47
B. Laws of Sanitation and Hygiene	12:1—15:33
IV. The Day of Atonement	16:1—17:16
V. Laws Regulating the Personal Relationships of the Redeemed People,	18:1—20:27
A. Unlawful Sexual Relations	18:1–30
B. Idolatry	19:1–8
C. Provisions for the Unfortunate	19:9–14
D. Righteous Actions	19:15–37
E. Various Immoralities	20:1–27
VI. Laws Regulating the Priesthood and the Seven Great Feasts of the Hebrew Calendar	21:1—23:44
A. Regulations Concerning Priests	21:1—22:33
B. Feasts of the Lord	23:1–44
1. Passover	23:1–5
2. Unleavened Bread	23:6–8
3. Firstfruits	23:9–14
4. Wave Loaves (Pentecost)	23:15–22
5. Trumpets	23:23–25
6. Day of Atonement	23:26–32
7. Tabernacles	23:33–44
VII. Additional Laws, Promises and Warnings	24:1—27:34

I. The Offerings, 1—7

Sweet aroma offerings: (1) the burnt offering (v. 4). (See Lev. 6:8–13)

1 NOW the LORD called to [a]Moses, and spoke to him from the tabernacle of meeting, saying,

2 "Speak to the children of Israel, and say to them: 'When any one of you brings an offering to the LORD, you shall bring your offering of the livestock—of the herd and of the flock.

3 'If his offering *is* a [b]burnt sacrifice of the herd, let him offer a male without [c]blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the LORD.

4 'Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make [d]atonement for him.

5 'He shall kill the bull before the LORD; and the priests, Aaron's sons, shall bring the blood and sprinkle the [e]blood all around on the altar that *is by* the door of the tabernacle of meeting.

6 'And he shall [f]skin the burnt offering and cut it into its pieces.

7 'The sons of Aaron the priest shall put [g]fire on the altar, and lay the wood in order on the fire.

8 'Then the priests, Aaron's sons, shall lay the parts, the head, and the fat in order on the wood that *is* on the fire upon the altar;

9 'but he shall wash its entrails and its legs with water. And the priest shall burn all on the altar as a burnt sacrifice, an [h]offering made by fire, a [i]sweet aroma to the LORD.

1:1
a *Law* (of Moses): chs. 1-16; Lev. 16:34. (Ex. 19:1; Gal. 3:24, *note*)

1:3
b *Sacrifice* (typical): vv. 3-17; Lev. 2:2. (Gen. 3:15; Heb. 10:18, *note*)
c Lev. 22:20-24

1:4
d See Ex. 29:33, *note*

1:5
e Lev. 17:11

1:6
f Lev. 7:8

1:7
g Cp. Mal. 1:10

1:9
h Num. 15:3, 8-10
i Ex. 29:18; cp. Eph. 5:2

1:1 called. Approximately 1445 B.C. See Ex. 1:8, *note.*

Moses: *saved from the water.* The great leader of the Israelites who led them out of slavery in Egypt to the Promised Land.

1:4 hand on the head. The laying on of the offerer's hand signified acceptance and identification of himself with his offering. In figure it answers to the Christian's faith accepting and identifying himself with Christ (Rom. 4:5; 6:3–11). The believer is justified by faith, and his faith is reckoned for righteousness because his faith identifies him with Christ, who died as his sin offering (2 Cor. 5:21; 1 Pet. 2:24).

1:8 fat. That is, *that which burns most quickly—devotedness, zeal.* Lev. 3:3–4; 7:23–24. **fire.** Essentially this is a symbol of God's holiness (Heb. 12:29). As such it expresses God in three ways: (1) in judgment upon that which His holiness utterly condemns (e.g. Gen. 19:24; Mark 9:43–48; Rev. 20:15); (2) in the manifestation of Himself and of that which He approves (e.g. Ex. 3:2; 13:21; 1 Pet. 1:7); and (3) in purification (e.g. Mal. 3:2–3; 1 Cor. 3:12–14). So, in Leviticus, the fire which only manifests the sweet aroma of the burnt, grain, and peace offerings wholly consumes the sin offering.

1:9 sweet aroma. That is, *aroma of satisfaction.* The "sweet aroma" offerings are so called because they typify Christ in His own perfections and in His affectionate devo-

1:3

BURNT OFFERING

The burnt offering (1) typifies Christ offering Himself without spot to God in delight to do His Father's will even in death; (2) is atoning because the believer has not had this delight in the will of God; and (3) is substitutionary (v. 4) because Christ did it in the sinner's stead. But the thought of penalty is not prominent (Heb. 9:11–14; 10:5–7; compare Ps. 40:6–8; Phil. 2:8). The emphatic words (Lev. 1:3–5) are "burnt sacrifice," "own free will," "it will be accepted on his behalf," and "atonement."

The creatures acceptable for sacrifice are five:

(1) The young bull, or ox, typifies Christ as the patient and enduring Servant (Heb. 12:2–3), "obedient to the point of death" (Is. 52:13–15; Phil. 2:5–8). His offering in this character is substitutionary, for we have been disobedient.

(2) The sheep, or lamb, typifies Christ in unresisting self-surrender to the death of the cross (Is. 53:7; Acts 8:32–35).

(3) The goat typifies the sinner (Matt. 25:33,41–46) and, when used sacrificially, Christ as "numbered with the transgressors" (Is. 53:12; Luke 23:33). God "made Him who knew no sin to be sin for us" (2 Cor. 5:21). The holy Son of God became "a curse for us" (Gal. 3:13) when He hung upon the cross.

(4–5) The turtledove and pigeon, naturally symbols of mourning innocence (Is. 38:14; 59:11; Matt. 23:37; Heb. 7:26), are associated with poverty in Lev. 5:7; 12:8 and speak of Him who for our sakes became poor (Luke 9:58), whose pathway of poverty began with His emptying Himself of His preincarnate glory and ended in the sacrifice through which we became rich (2 Cor. 8:9; Phil. 2:6–8; compare John 17:5). The sacrifice of the poor Man, Christ Jesus, becomes the poor man's sacrifice (Luke 2:24; 1 Tim. 2:5–6; compare Heb. 9:26; 13:15).

These grades of typical sacrifice test the measure of our understanding of the varied aspects of Christ's one sacrifice on the cross. The mature Christian should see the crucified Christ in all these aspects.

10 'If his offering *is* of the flocks—
of the sheep or of the goats—as a
burnt sacrifice, he shall bring a male
without blemish.
11 'He shall kill it on the north side
of the altar before the LORD; and the
priests, Aaron's sons, shall sprinkle
its blood all around on the altar.
12 'And he shall cut it into its
pieces, with its head and its fat; and
the priest shall lay them in order on
the wood that *is* on the fire upon
the altar;
13 'but he shall wash the entrails
and the legs with water. Then the
priest shall bring *it* all and burn *it*
on the altar; it *is* a burnt sacrifice,
an [a]offering made by fire, a sweet
aroma to the LORD.
14 'And if the burnt sacrifice of his
offering to the LORD *is* of birds, then
he shall bring his offering of [b]turtle-
doves or young pigeons.
15 'The priest shall bring it to the
altar, wring off its head, and burn *it*
on the altar; its blood shall be
drained out at the side of the altar.
16 'And he shall remove its crop
with its feathers and cast it beside
the altar on the east side, into the
place for [c]ashes.
17 'Then he shall split it at its
wings, *but* shall not divide *it* [d]com-
pletely; and the priest shall burn it
on the altar, on the wood that *is* on
the fire. It *is* a burnt sacrifice, an of-
fering made by fire, a sweet aroma
to the LORD.

Sweet aroma offerings: (2) the grain offering (v. 1). (See Lev. 6:14–23)

2 'WHEN anyone offers a grain of-
fering to the LORD, his offering
shall be *of* fine flour. And he shall
pour oil on it, and put [e]frankincense
on it.
2 'He shall bring it to Aaron's sons,
the priests, one of whom shall take
from it his handful of fine flour and
oil with all the frankincense. And
the priest shall burn *it as* a [f]memo-
rial on the altar, an [g]offering made by
fire, a sweet aroma to the LORD.
3 'The rest of the grain offering
shall be Aaron's and his [h]sons'. *It is*
most holy of the offerings to the
LORD made by fire.
4 'And if you bring as an offering a
grain offering baked in the oven, *it*
shall be unleavened cakes of fine
flour mixed with oil, or [i]unleavened
wafers anointed with oil.
5 'But if your offering *is* a grain of-
fering *baked* in a pan, *it shall be of*
fine flour, unleavened, mixed with
oil.
6 'You shall break it in pieces and
pour oil on it; it *is* a grain offering.
7 'If your offering *is* a grain offer-
ing *baked* in a [j]covered pan, it shall
be made *of* fine flour with oil.
8 'You shall bring the grain offer-
ing that is made of these things to
the LORD. And when it is presented
to the priest, he shall bring it to the
altar.
9 'Then the priest shall take from
the grain offering a [k]memorial por-
tion, and burn *it* on the altar. *It is* an
offering made by fire, a sweet aroma
to the LORD.
10 'And what is left of the grain of-
fering *shall be* Aaron's and his sons'.
It is most holy of the offerings to the
LORD made by fire.
11 'No grain offering which you

1:13
a Num. 15:4-7; 28:12-14

1:14
b Gen. 15:9; Lev. 5:7,11

1:16
c Lev. 6:10

1:17
d Gen. 15:10; Lev. 5:8

2:1
e Cp. Lev. 5:11

2:2
f Lev. 2:9,16
g *Sacrifice* (typical): vv. 1-16; Lev. 3:1. (Gen. 3:15; Heb. 10:18, *note*)

2:3
h Lev. 6:16; 10:12-13

2:4
i *Leaven:* vv. 4-5,11; Lev. 6:16. (Gen. 19:3; Matt. 13:33, *note*)

2:7
j Lev. 7:9

2:9
k v. 2

tion to the Father's will. The offerings which are not "sweet aroma" offerings typify Christ as bearing the whole demerit of the sinner. Both are substitutional. In our place Christ, in the burnt offering, makes good our lack of devotedness and, in the sin offering and trespass offering, suffers because of our disobedience.

2:1 The grain offering:

(1) fine flour speaks of the evenness and balance of the character of Christ, of that perfection in which no quality was in excess, none lacking;

(2) fire, of His testing by suffering, even to the point of death;

(3) frankincense, of the fragrance of His life before God (see Ex. 30:34, *note*);

(4) absence of leaven, of His character as "the Truth" (John 14:6, compare Ex. 12:8, *marg.*);

(5) absence of honey—His was not that mere natural sweetness which may exist quite apart from grace;

(6) oil mixed, of Christ as born of the Holy Spirit (Matt. 1:18–23);

(7) oil on, of Christ as baptized with the Spirit (John 1:32; 6:27);

(8) the oven, of the unseen sufferings of Christ—His inner agonies (Matt. 27:45–46; Heb. 2:18);

(9) the pan, of His more evident sufferings (e.g. Matt. 27:27–31); and

(10) salt, of the pungency of the truth of God—that which arrests the action of leaven.

bring to the LORD shall be made with leaven, for you shall burn no leaven nor any honey in any offering to the LORD made by fire.

(Offering of firstfruits)

12 'As for the offering of the [a]firstfruits, you shall offer them to the LORD, but they shall not be burned on the altar for a sweet aroma.

13 'And every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt.

14 'If you offer a grain offering of your [b]firstfruits to the LORD, you shall offer for the grain offering of your firstfruits green heads of grain roasted on the fire, grain beaten from full heads.

15 'And you shall put oil on it, and lay frankincense on it. It *is* a grain offering.

16 'Then the priest shall burn the memorial portion: *part* of its beaten grain and *part* of its oil, with all the frankincense, as an offering made by fire to the LORD.

Sweet aroma offerings: (3) the peace offering (v. 1). (See Lev. 7:11–21)

3 'WHEN his offering *is* a [c]sacrifice of a peace offering, if he offers *it* of the herd, whether male or female, he shall offer it without [d]blemish before the LORD.

2 'And he shall [e]lay his hand on the head of his offering, and kill it *at* the door of the tabernacle of meeting; and Aaron's sons, the priests, shall [f]sprinkle the blood all around on the altar.

3 'Then he shall offer from the sacrifice of the peace offering an offering made by fire to the LORD. The fat that covers the entrails and all the [g]fat that *is* on the entrails,

4 'the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove;

5 'and Aaron's [h]sons shall [i]burn it on the altar upon the [j]burnt sacrifice, which *is* on the wood that *is* on the fire, *as* an [k]offering made by fire, a [l]sweet aroma to the LORD.

6 'If his offering as a sacrifice of a peace offering to the LORD *is* of the flock, *whether* male or female, he shall offer it without blemish.

7 'If he offers a [m]lamb as his offering, then he shall [n]offer it [o]before the LORD.

8 'And he shall lay his hand on the head of his offering, and kill it before the tabernacle of meeting; and Aaron's sons shall sprinkle its blood all around on the altar.

9 'Then he shall offer from the sacrifice of the peace offering, as an offering made by fire to the LORD, its fat *and* the whole fat tail which he shall remove close to the backbone. And the fat that covers the entrails and all the fat that *is* on the entrails,

10 'the two kidneys and the [p]fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove;

11 'and the priest shall burn *them* on the altar *as* [q]food, an offering made by fire to the LORD.

12 'And if his [r]offering *is* a goat, then he shall offer it before the LORD.

13 'He shall lay his hand on its head and kill it before the tabernacle of meeting; and the sons of Aar-

2:12
a Ex. 34:22; Lev. 23:10,17

2:14
b Lev. 23:14

3:1
c *Sacrifice* (typical): vv. 1-17; Lev. 4:3. (Gen. 3:15, Heb. 10:18, *note*)
d Lev. 22:20-24

3:2
e Lev. 1:4; 16:21; cp. Is. 53:6
f Lev. 1:5

3:3
g Lev. 1:8; 3:16

3:5
h Ex. 29:27-28; Lev. 7:28-34
i 2 Chr. 35:14
j Num. 28:3-10
k Num. 15:8-10
l Lev. 1:9

3:7
m Num. 15:4-5
n 1 Kin. 8:62
o Lev. 17:8-9

3:10
p v. 4

3:11
q Num. 28:2; Lev. 21:6,8,17

3:12
r Num. 15:6-11

Aaron: *light.* Moses' brother who helped Moses speak in the presence of Pharaoh. He became the first high priest of Israel.

2:11 leaven. For meanings of leaven, see Matt. 13:33, *note;* also Lev. 7:13, *note.* **honey.** Mere natural sweetness. It could not symbolize the divine graciousness of the Lord Jesus.

2:13 salt. Compare Num. 18:19; 2 Chr. 13:5; Ezek. 43:24; Mark 9:49–50; Col. 4:6.

3:1 peace offering. The whole work of Christ in relation to the believer's peace is here in type. Christ (1) made peace, Col. 1:20; (2) preached peace, Eph. 2:17; and (3) is our peace, Eph. 2:14. In Christ, God and the sinner meet in peace: God is propitiated, the sinner reconciled; both are alike satisfied with what Christ has done. But all this was at the cost of blood and fire. The details speak of fellowship. This brings in prominently the thought of fellowship with God through Christ. Hence the peace offering is set forth as affording food for the priests (Lev. 7:31–34). Observe that it is the breast (affections) and thighs (strength) on which we, as priests (1 Pet. 2:9), feed in fellowship with the Father. This it is which makes the peace offering especially a thank offering (Lev. 7:11–13).

THE LEVITICAL SACRIFICES

Sacrifice	*Method*	*Purpose*	*New Testament Typology*
1. Burnt Offering (Hebrew *olah*): (Lev. 1:3–17; 6:8–13) A sweet aroma and a freewill offering. A male sheep, goat, bull, turtledoves, or young pigeons.	All except skin burned on the altar of burnt offering (Lev. 1:8; 7:8) morning and evening (Ex. 29:38–39). The skin was given to the priests (Lev. 7:8).	Denoted total surrender to God as well as substitutionary atonement for offerer.	Christ's total surrender to God on behalf of the believer (Heb. 12:2–3) and His emptying of Himself to become sin for the sinner (2 Cor. 5:21; Phil. 2:6–8). Compare Lev. 1:3, note.
2. Grain Offering (Hebrew *minchah*): (Lev. 2:1–16; 6:14–23) A sweet aroma and a freewill offering. Either: a. Fine flour, oil, and frankincense. b. Unleavened cakes or wafers of fine flour and oil. c. Green heads of grain.	Memorial portions of either of the following were burned on the altar of burnt offering: a. Fine flour, oil, and frankincense mixed (Lev. 2:1–2). b. Cakes or wafers baked in oven, pan, or covered pan (Lev. 2:4–5,7). c. Green grain roasted, mixed with oil and frankincense (Lev. 2:14–15). Remaining portions eaten by priests (Lev. 2:3, 10; 6:16–18).	Grain offerings were made together with burnt offerings as sacrifices of thanksgiving and devotion to God.	Christ's sinless humanity is denoted by absence of leaven (Heb. 4:15). Oil signifies Christ born of and baptized with the Holy Spirit (John 1:32). Compare Lev. 2:1, *note*.
3. Peace Offering (Hebrew *shelem*): (Lev. 3:1–17; 22:23) A sweet aroma and a freewill offering. An unblemished male or female from cattle, sheep, or goats. A bull or lamb could have a limb too short.	Fat on entrails, on breast, and on right thigh burned with kidneys on the altar of burnt offering (Lev. 3:3-4). Priests were given right thigh and breast (Lev. 7:31–32). Offerer and family ate remaining portions (Lev. 7:15–17). Only peace offerings were eaten by offerer.	Right relationship and friendship with God were represented by peace offerings and celebrated at a fellowship meal. Peace offerings were rendered as thanksgiving for divine help and blessing.	Believers enjoy peace with God through Jesus Christ, their eternal Peace Offering (Rom. 5:1). Compare Lev. 3:1, *note*.
4. Sin Offering (Hebrew *chattath*): (Lev. 4:1–35; 6:24–30) Was not a sweet aroma and was a required offering. Four classes: a. A young bull for the high priest. b. A young bull for the congregation. c. A male goat for a ruler. d. A female goat or female lamb for the common people.	Fat on entrails, along with kidneys, was burned on the altar of burnt offering (Lev. 4:8–10,19,26,31,35). For the high priest or the congregation, what remained of the young bull was burned outside the camp (Lev. 4:11–12,20–21). For a ruler or member of the common people, remaining portions of the lamb or goat were eaten by the priests in the court of the tabernacle (Lev. 6:26).	The sin offering was required for unintentional sin (Lev. 4:2).	In His death Christ bore the believer's sin in His own body in place of the sinner (2 Cor. 5:21; 1 Pet. 2:24). Compare Lev. 4:3, *note*.
5. Trespass Offering (Hebrew *asham*): (Lev. 5:1–6:7; 7:1–7) Was not a sweet aroma and was a required offering. Unintentional sins against holy things or against a neighbor: An unblemished ram and restitution of value plus one fifth. Other sins against God: An unblemished ram. Poor persons could bring two turtledoves or two young pigeons, and even poorer persons could bring fine flour.	Fat and kidneys of the unblemished ram were burned on the altar of burnt offering (Lev. 7:3–5). Remaining portions of the ram were eaten by priests in a holy place (Lev. 7:6–7). Restitution plus one fifth was made for trespasses against holy things and neighbors (Lev. 5:16; 6:5). Birds were drained of blood. Birds or flour were then burned on the altar (Lev. 5:7–12).	The trespass offering was required for unintentional sin against the Lord, against holy things, and against neighbors (Lev. 5:15,17; 6:2–3).	Christ is the only remaining sacrifice for all sin and trespasses (Rom. 8:3–4; 1 John 1:7). Compare Lev. 5:6, note.

on shall sprinkle its blood all around on the altar.

14 'Then he shall offer from it his offering, as an offering made by fire to the LORD. The fat that covers the entrails and all the fat that *is* on the entrails,

15 'the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove;

16 'and the priest shall burn them on the altar *as* [a]food, an offering made by fire for a sweet aroma; [b]all the fat *is* the LORD's.

17 '*This shall be* a perpetual statute throughout your generations in all your dwellings: you shall eat neither fat nor [c]blood.' "

Non-sweet aroma offerings: (1) the sin offering (v. 3). (See Lev. 6:25–30)

4 NOW the LORD spoke to Moses, saying,

2 "Speak to the children of Israel, saying: 'If a person sins [d]unintentionally against any of the commandments of the LORD *in anything* which ought not to be done, and does any of them,

3 'if the [e]anointed priest sins, bringing guilt on the people, then let him [f]offer to the LORD for his sin which he has sinned a young bull without [g]blemish as a [h]sin offering.

4 'He shall bring the bull to the door of the tabernacle of meeting before the LORD, [i]lay his hand on the bull's head, and kill the bull before the LORD.

5 'Then the anointed priest shall take some of the bull's blood and bring it to the tabernacle of meeting.

6 'The priest shall dip his finger in the blood and sprinkle some of the blood seven times before the LORD, in front of the [j]veil of the sanctuary.

7 'And the priest shall put some of the blood on the horns of the [k]altar of sweet incense before the LORD, which is in the tabernacle of meeting; and he shall pour the remaining blood of the bull at the base of the [l]altar of the burnt offering, which is at the door of the tabernacle of meeting.

8 'He shall take from it all the fat of the bull as the sin offering. The fat that covers the entrails and all the fat which *is* on the entrails,

9 'the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove,

10 'as it was taken from the bull of the sacrifice of the [m]peace offering; and the priest shall burn them on the altar of the burnt offering.

11 'But the bull's [n]hide and all its flesh, with its head and legs, its entrails and offal—

12 'the whole bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood on fire; where the ashes are poured out it shall be burned.

13 'Now if the [o]whole congregation of Israel sins unintentionally, and the thing is hidden from the eyes of the assembly, and they have done *something against* any of the commandments of the LORD *in anything* which should not be done, and are guilty;

14 'when the sin which they have

3:16
a v. 11
b Lev. 7:23-25

3:17
c Lev. 7:26; 17:10-16

4:2
d Lev. 5:15-18; cp. Acts 3:17

4:3
e Ex. 40:15
f *Sacrifice* (typical): vv. 3-35; Lev. 5:1. (Gen. 3:15; Heb. 10:18, *note*)
g Lev. 3:1
h Lev. 9:7

4:4
i Lev. 1:4

4:6
j Ex. 40:21,26

4:7
k Cp. Lev. 4:18,25,30,34
l Ex. 40:5-6

4:10
m Lev. 3:3-4

4:11
n Ex. 29:14; Lev. 9:11

4:13
o Num. 15:24-26

4:3 for his sin. The sin offering symbolizes Christ laden with the believer's sin, absolutely in the sinner's place and stead and not, as in the "sweet aroma" offerings, in His own perfections. It is Christ's death as viewed in Is. 53; Ps. 22; Matt. 26:28; 1 Pet. 2:24; 3:18. But observe how the essential holiness of Him who was "made sin for us" is guarded (Lev. 6:24–30; 2 Cor. 5:21). The sin offerings are expiatory, substitutional, and efficacious (vv. 12,29,35), and have in view the vindication of the law through substitutional sacrifice.

4:12 outside the camp. Compare Ex. 29:14; Lev. 16:27; Num. 19:3; Heb. 13:10–13. The last passage is the interpretative one. The "camp" was Judaism—a religion of forms and ceremonies. "Therefore Jesus also, that He might sanctify [separate, or set apart for God] the people with His own blood, suffered outside the gate [temple gate, that is, Judaism civil and religious]" (Heb. 13:12). But how does this sanctify, or set apart a people? "Therefore let us go forth to Him, outside the camp [Judaism then, legalistic Christianity now—anything religious which denies Christ as our sin offering], bearing His reproach" (Heb. 13:13). The sin offering, burned outside the camp, typifies this aspect of the death of Christ. The cross becomes a new altar in a new place where, without the smallest merit in themselves, the redeemed gather to offer, as believer-priests, spiritual sacrifices (Heb. 13:15; 1 Pet. 2:5). The bodies of the sin-offering beasts were burned outside the camp, not because they were unfit for a holy camp but, rather, because an unholy camp was an unfit place for a holy sin offering.

committed becomes known, then the assembly shall offer a young [a]bull for the sin, and bring it before the tabernacle of meeting.

15 'And the elders of the congregation shall lay their hands on the head of the bull [b]before the LORD. Then the bull shall be killed before the LORD.

16 'The anointed priest shall bring some of the bull's blood to the tabernacle of meeting.

17 'Then the priest shall dip his finger in the blood and sprinkle *it* seven times before the LORD, in front of the veil.

18 'And he shall put *some* of the blood on the horns of the [c]altar which *is* before the LORD, which *is* in the tabernacle of meeting; and he shall pour the remaining blood at the base of the altar of burnt offering, which is at the door of the tabernacle of meeting.

19 'He shall take all the fat from it and burn *it* on the altar.

20 'And he shall do with the bull as he did with the bull as a [d]sin offering; thus he shall do with it. So the priest shall make [e]atonement for them, and it shall be [f]forgiven them.

21 'Then he shall [g]carry the bull outside the camp, and burn it as he burned the first bull. It *is* a sin offering for the assembly.

22 'When a ruler has sinned, and done *something* unintentionally *against* any of the commandments of the LORD his God *in anything* which should not be done, and is guilty,

23 'or if his sin which he has committed comes to his knowledge, he shall bring as his offering a kid of the goats, a male without blemish.

24 'And he shall lay his hand on the head of the goat, and kill it at the place where they kill the burnt offering before the LORD. It *is* a sin offering.

25 'The priest shall take some of the blood of the sin offering with his finger, put *it* on the horns of the altar of burnt offering, and pour its blood at the base of the altar of burnt offering.

26 'And he shall burn all its fat on the altar, like the fat of the sacrifice of the [h]peace offering. So the priest shall make [i]atonement for him concerning his sin, and it shall be forgiven him.

27 'If anyone of the common people sins unintentionally by doing *something against* any of the commandments of the LORD *in anything* which ought not to be done, and is guilty,

28 'or if his sin which he has committed comes to his knowledge, then he shall bring as his offering a kid of the goats, a female without blemish, for his sin which he has committed.

29 'And he shall lay his hand on the head of the sin offering, and kill the sin offering at the place of the burnt offering.

30 'Then the priest shall take *some* of its blood with his finger, put *it* on the horns of the altar of burnt offering, and pour all *the remaining* blood at the base of the altar.

31 'He shall remove all its fat, as fat is removed from the sacrifice of the [j]peace offering; and the priest shall burn it on the altar for a [k]sweet aroma to the LORD. So the priest shall make [l]atonement for him, and it shall be forgiven him.

32 'If he brings a lamb as his sin offering, he shall bring a female without blemish.

33 'Then he shall [m]lay his hand on the head of the sin offering, and kill it as a sin offering at the place where they kill the burnt offering.

34 'The priest shall take *some* of the blood of the sin offering with his finger, put *it* on the horns of the altar of burnt offering, and pour all *the remaining* blood at the base of the altar.

35 'He shall remove all its fat, as the fat of the lamb is removed from the sacrifice of the [n]peace offering. Then the priest shall burn it on the altar, according to the offerings made by fire to the LORD. So the priest shall make [o]atonement for his sin that he has committed, and it shall be forgiven him.

4:14

a v. 3; cp. vv. 23,28

4:15

b Lev. 1:3-5

4:18

c v. 7

4:20

d vv. 3-12

e Lev. 1:4. See Ex. 29:33, *note*

f *Forgiveness:* vv. 20,26,31,35; Lev. 5:10. (Lev. 4:20; Matt. 26:28, *note*)

4:21

g See v. 12, *note*

4:26

h Lev. 3:3-4

i See Lev. 16:6, *note*

4:31

j Lev. 3:3-4

k Lev. 1:9

l See Lev. 16:6, *note*

4:33

m Num. 8:12

4:35

n Lev. 3:3-4

o See Ex. 29:33, *note*

Non-sweet aroma offerings: (2) the trespass offering (v. 6). (See Lev. 7:1–7)

5 'IF a person [a]sins in [b]hearing the utterance of an oath, and *is* a witness, whether he has seen or known *of the matter*—if he does not tell *it,* he bears guilt.

2 'Or if a person touches any unclean thing, whether *it is* the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping things, and he is unaware of it, he also shall be unclean and guilty.

3 'Or if he touches human uncleanness—whatever uncleanness with which a man may be defiled, and he is unaware of it—when he realizes *it,* then he shall be guilty.

4 'Or if a person swears, speaking thoughtlessly with *his* lips to do evil or to do good, whatever *it is* that a man may pronounce by an [c]oath, and he is unaware of it—when he realizes *it,* then he shall be guilty in any of these *matters.*

5 'And it shall be, when he is guilty in any of these *matters,* that he shall [d]confess that he has sinned in that *thing;*

6 'and he shall bring his trespass offering to the LORD for his sin which he has committed, a female from the flock, a lamb or a kid of the goats as a sin offering. So the priest shall make [e]atonement for him concerning his sin.

7 'If he is [f]not able to bring a lamb, then he shall bring to the LORD, for his trespass which he has committed, two turtledoves or two young pigeons: one as a sin offering and the other as a burnt offering.

8 'And he shall bring them to the priest, who shall offer *that* which *is* for the sin offering first, and wring off its head from its neck, but shall not divide *it* [g]completely.

9 'Then he shall sprinkle *some* of the blood of the sin offering on the side of the altar, and the rest of the blood shall be [h]drained out at the base of the altar. It *is* a sin offering.

10 'And he shall offer the second *as* a burnt offering according to the prescribed [i]manner. So the priest shall make [j]atonement on his behalf for his sin which he has committed, and it shall be [k]forgiven him.

11 'But if he is [l]not able to bring two turtledoves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an [m]ephah of fine flour as a sin offering. He shall put no oil on it, nor shall he put frankincense [n]on it, for it *is* a sin offering.

12 'Then he shall bring it to the priest, and the priest shall take his handful of it as a memorial portion, and burn *it* on the altar according to the offerings made by fire to the LORD. It *is* a sin offering.

13 'The priest shall make atonement for him, for his sin that he has committed in any of these matters; and it shall be forgiven him. *The rest* shall be the [o]priest's as a grain offering.' "

14 Then the LORD spoke to Moses, saying:

15 "If a person commits a [p]trespass, and sins [q]unintentionally in regard to the holy things of the LORD, then he shall bring to the LORD as his trespass offering a ram without blemish from the flocks, with your valuation in [r]shekels of silver according to the [s]shekel of the sanctuary, as a [t]trespass offering.

16 "And he shall make restitution for the harm that he has done in regard to the holy thing, and shall add [u]one-fifth to it and give it to the priest. So the priest shall make [v]atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 "If a person sins, and commits any of these things which are forbidden to be done by the commandments of the LORD, though he does not know *it,* yet he is guilty and shall bear his iniquity.

18 "And he shall bring to the priest a ram without blemish from the flock, with your valuation, as a

5:1

a *Sacrifice* (typical): vv. 1-19; Lev. 6:2. (Gen. 3:15; Heb. 10:18, *note*)

b Cp. Judg. 17:12; Prov. 29:24

5:4

c Cp. Matt. 5:33-37; James 5:12

5:5

d Num. 5:7; Ps. 32:5; 1 John 1:9; cp. Lev. 16:21; Josh. 7:19

5:6

e See Ex. 29:33, *note*

5:7

f Lev. 12:8; 14:21

5:8

g Lev. 1:17

5:9

h Lev. 4:7

5:10

i Lev. 1:14-17

j See Ex. 29:33, *note*

k *Forgiveness:* vv. 10,13,16,18; Lev. 6:7. (Lev. 4:20; Matt. 26:28, *note*)

5:11

l Cp. Lev. 14:21-32

m See Weights and Measures (OT), 2 Chr. 2:10, *note*

n Cp. Lev. 2:1-2; 6:15

5:13

o Lev. 2:3; 6:17,26

5:15

p Num. 5:5-8

q Lev. 4:2

r See Weights and Measures (OT), 2 Chr. 2:10, *note*

s See Ex. 30:13, *note*

t Ezra 10:19

5:16

u Lev. 6:5

v See Ex. 29:33, *note*

5:6 trespass offering. The trespass offerings (5:1—6:7 and 7:1–10) have in view the injury which sin does rather than its guilt, which is the aspect of the sin offering. What is due to God's rights in every human being is here meant. Ps. 51:4 is a perfect expression of this.

trespass offering. So the priest shall make [a]atonement for him regarding his ignorance in which he erred and did not know *it,* and it shall be forgiven him.

19 "It is a trespass offering; he has certainly trespassed against the LORD."

The trespass offering and restitution (v. 5; see Lev. 7:1–7)

6 AND the LORD spoke to Moses, saying:

2b "If a person sins and commits a [c]trespass [d]against the LORD by lying to his neighbor about what was delivered to him for [e]safekeeping, or about a pledge, or about a robbery, or if he has extorted from his neighbor,

3 "or if he has found what was [f]lost and lies concerning it, and swears falsely—in any one of these things that a man may do in which he sins:

4 "then it shall be, because he has sinned and is guilty, that he shall [g]restore what he has stolen, or the thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found,

5 "or all that about which he has sworn falsely. He shall restore its full value, add [h]one-fifth more to it, *and* give it to whomever it belongs, on the day of his [i]trespass offering.

6 "And he shall bring his trespass offering to the LORD, a ram without [j]blemish from the flock, with your valuation, as a trespass offering, to the priest.

7 "So the [k]priest shall make [l]atonement for him before the LORD, and he shall be [m]forgiven for any one of these things that he may have done in which he trespasses."

Law of the offerings: (1) the burnt offering (Lev. 1:1–17)

8 Then the LORD spoke to Moses, saying,

9 "Command Aaron and his sons, saying, 'This *is* the [n]law of the burnt offering: The burnt offering *shall be* on the hearth upon the altar all night until morning, and the fire of the altar shall be kept burning on it.

10 'And the priest shall put on his linen [o]garment, and his linen [p]trousers he shall put on his body, and take up the ashes of the burnt offering which the fire has consumed on the [q]altar, and he shall put them beside the altar.

11 'Then he shall take off his garments, put on other garments, and carry the ashes [r]outside the camp to a clean place.

12 'And the fire on the altar shall be kept burning on it; it shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering in order on it; and he shall burn [s]on it the fat of the peace offerings.

13 'A fire shall always be burning on the [t]altar; it shall never go out.

Law of the offerings: (2) the grain offering (Lev. 2:1–16)

14 'This *is* the law of the grain offering: The sons of Aaron shall offer it on the altar before the LORD.

15 'He shall take from it his handful of the fine flour of the grain offering, with its oil, and all the frankincense which *is* on the grain offering, and shall burn *it* on the altar *for* a sweet aroma, as a memorial to the LORD.

16 'And the remainder of it Aaron and his sons shall eat; with [u]unleavened bread it shall be eaten in a holy place; in the [v]court of the tabernacle of meeting they shall eat it.

17 'It shall not be baked with leaven. I have given it *as* their portion of My offerings made by fire; it *is* most holy, like the sin offering and the [w]trespass offering.

18 'All the males among the children of Aaron may eat it. *It shall be* a statute forever in your generations concerning the offerings made by fire to the LORD. Everyone who touches them must be holy.' "*

19 And the LORD spoke to Moses, saying,

20 "This *is* the offering of Aaron and his sons, which they shall offer to the LORD, *beginning* on the day when he is [x]anointed: one-tenth of an [y]ephah of fine flour as a [z]daily grain offering, half of it in the morning and half of it at night.

***6:18** Compare Numbers 4:15 and Haggai 2:11-13

5:18

a See Ex. 29:33, *note*

6:2

b *Sacrifice* (typical): vv. 1-7; Lev. 16:5. (Gen. 3:15; Heb. 10:18, *note*)

c Num. 5:6

d Cp. Ps. 51:4

e Ex. 22:7-15

6:3

f Ex. 23:4; Deut. 22:1-4

6:4

g Lev. 24:18,21

6:5

h Lev. 5:16

i Num. 5:7-8

6:6

j Lev. 1:3

6:7

k Lev. 4:26

l See Ex. 29:33, *note*

m *Forgiveness:* v. 7; Lev. 19:22. (Lev. 4:20; Matt. 26:28, *note*)

6:9

n Num. 28:3-10

6:10

o Ex. 28:39

p Ex. 28:42

q v. 9

6:11

r Lev. 4:12

6:12

s Lev. 3:5

6:13

t Lev. 6:25; 7:2

6:16

u *Leaven:* vv. 16-17; Lev. 7:12. (Gen. 19:3; Matt. 13:33, *note*)

v Ex. 40:8

6:17

w Lev. 7:7

6:20

x Lev. 8:1-36

y See Weights and Measures (OT), 2 Chr. 2:10, *note*

z Num. 4:16

21 "It shall be made in a [a]pan with oil. *When it is* mixed, you shall bring it in. The baked pieces of the grain offering you shall offer *for* a sweet aroma to the LORD.

22 "The priest from among his sons, who is anointed in his place, shall offer it. *It is* a statute forever to the LORD. It shall be wholly burned.

23 "For every grain offering for the priest shall be wholly burned. It shall not be eaten."

Law of the offerings: (3) the sin offering (Lev. 4:1–35)

24 Also the LORD spoke to Moses, saying,

25 "Speak to Aaron and to his sons, saying, 'This *is* the law of the sin offering: In the [b]place where the burnt offering is killed, the sin offering shall be killed before the LORD. It *is* most holy.

26 'The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tabernacle of meeting.

27 'Everyone who touches its flesh must be holy.* And when its blood is sprinkled on any garment, you shall wash that on which it was sprinkled, in a holy place.

28 'But the earthen vessel in which it is boiled shall be [c]broken. And if it is boiled in a bronze pot, it shall be both scoured and rinsed in water.

29 'All the males among the priests may eat it. It *is* most holy.

30 'But no sin offering from which *any* of the blood is brought into the tabernacle of meeting, to [d]make atonement in the holy [e]*place,** shall be [f]eaten. It shall be [g]burned in the fire.

Law of the offerings: (4) the trespass offering (Lev. 5:1—6:7)

7 'LIKEWISE this *is* the law of the trespass offering (it *is* most holy):

2 'In the [h]place where they kill the burnt offering they shall kill the trespass offering. And its blood he shall sprinkle all around on the altar.

3 'And he shall offer from it all its fat. The fat tail and the fat that covers the entrails,

4 'the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove;

5 'and the priest shall burn them on the altar *as* an offering made by fire to the LORD. It *is* a trespass offering.

6 'Every male among the priests may eat [i]it. It shall be eaten in a holy place. It *is* most holy.

7 'The trespass offering *is* like the sin offering; *there is* one [j]law for them both: the priest who makes [k]atonement with it shall have *it.*

8 'And the priest who offers anyone's burnt offering, that priest shall have for himself the skin of the burnt offering which he has offered.

9 'Also every grain offering that is baked in the oven and all that is prepared in the covered pan, or in a pan, shall be the priest's who offers it.

10 'Every grain offering, *whether* mixed with oil, or dry, shall belong to all the sons of Aaron, to one *as much* as the other.

Law of the offerings: (5) the peace offering (Lev. 3:1–17)

11 'This *is* the law of the sacrifice of peace offerings which he shall offer to the LORD:

12 'If he offers it for a thanksgiving, then he shall offer, with the sacrifice of thanksgiving, unleav-

6:21
a Ex. 29:2

6:25
b vv. 9-13; cp. Lev. 10:16-20

6:28
c Lev. 11:33

6:30
d See Lev. 16:6, *note;* cp. Ex. 29:33, *note*
e Ex. 26:33
f Lev. 4:1-21; 16:2-7
g Lev. 16:27

7:2
h vv. 9-13; cp. Lev. 10:16-20

7:6
i Lev. 6:18

7:7
j Lev. 6:24-30
k See Ex. 29:33, *note*

***6:27** Compare Numbers 4:15 and Haggai 2:11-13
***6:30** The Most Holy Place when capitalized

7:11 peace offerings. In the regulations of the offerings, the peace offering is taken out of its place as third of the "sweet aroma" offerings and placed alone, and after all the "non-sweet aroma" offerings (Lev. 1:9, *note*). The explanation is as simple as the fact is beautiful. In revealing the offerings the LORD works from Himself out to the sinner (see Ex. 25:10, *note*). The whole burnt offering comes first as meeting what is due to the divine affections, and the trespass offering last as meeting the simplest aspect of sin—its injuriousness. But the sinner begins of necessity with that which lies nearest to a newly awakened conscience—a sense, namely, that because of sin he is at enmity with God. His first need, therefore, is peace with God. And that is precisely the Gospel order. Following His resurrection Christ's first message was "Peace" (John 20:19); afterward He showed His hands and His side (v. 20). It is the order of 2 Cor. 5:18–21: first, "the word of reconciliation" (v. 19); then, the trespass offerings (v. 21). Experience thus reverses the order of revelation.

ened cakes mixed with oil, [a]unleavened wafers anointed with oil, or cakes of blended flour mixed with oil.

13 'Besides the cakes, *as* his offering he shall offer [b]leavened bread with the sacrifice of thanksgiving of his peace offering.

14 'And from it he shall offer one cake from each offering *as* a heave offering to the LORD. It shall belong to the priest who sprinkles the blood of the peace offering.

15 'The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until [c]morning.

16 'But if the sacrifice of his offering *is* a [d]vow or a voluntary offering, it shall be eaten the same day that he offers his sacrifice; but on the next day the remainder of it also may be eaten;

17 'the remainder of the flesh of the sacrifice on the third day must be burned with fire.

18 'And if *any* of the flesh of the sacrifice of his peace offering is eaten at all on the third day, it shall not be accepted, nor shall it be imputed to him; it shall be an abomination *to* him who offers it, and the person who eats of it shall bear guilt.

19 'The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. And as for the *clean* flesh, all who are clean may eat of it.

20 'But the person who eats the flesh of the sacrifice of the peace offering that *belongs* to the [e]LORD, while he is [f]unclean, that person shall be [g]cut off from his people.

21 'Moreover the [h]person who touches any unclean thing, *such as* human uncleanness, *an* unclean animal, or any abominable unclean thing,* and who eats the flesh of the sacrifice of the peace offering that *belongs* to the LORD, that person shall be cut off from his people.' "

22 And the LORD spoke to Moses, saying,

23 "Speak to the children of Israel, saying: 'You shall not eat any [i]fat, of ox or sheep or goat.

24 'And the fat of an animal that dies *naturally,* and the fat of what is torn by wild beasts, may be used in any other way; but you shall by no [j]means eat it.

25 'For whoever eats the fat of the animal of which men offer an offering made by fire to the LORD, the person who eats *it* shall be cut off from his people.

26 'Moreover you shall not eat any [k]blood in any of your dwellings, *whether* of bird or beast.

27 'Whoever eats any blood, that person shall be [l]cut off from his people.' "

28 Then the LORD spoke to Moses, saying,

29 "Speak to the children of Israel, saying: 'He who offers the sacrifice of his peace offering to the LORD shall bring his offering to the LORD from the sacrifice of his peace offering.

30 'His own hands shall bring the offerings made by fire to the LORD. The fat with the breast he shall bring, that the breast may be waved *as* a [m]wave offering before the LORD.

31 'And the priest shall burn the fat on the altar, but the breast shall be Aaron's and his [n]sons'.

32 'Also the right thigh you shall give to the [o]priest *as* a heave offering from the sacrifices of your peace offerings.

33 'He among the sons of Aaron, who offers the blood of the peace offering and the fat, shall have the right thigh for *his* part.

34 'For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel, from the sacrifices of their peace offerings, and I have giv-

*7:21 Following Masoretic Text, Septuagint, and Vulgate; Samaritan Pentateuch, Syriac, and Targum read *swarming thing* (compare 5:2).

7:12
a *Leaven:* vv. 12-13; Lev. 8:2. (Gen. 19:3; Matt. 13:33, *note*)

7:13
b *Leaven:* vv. 12-13; Lev. 8:2. (Gen. 19:3; Matt. 13:33, *note*)

7:15
c Lev. 22:29-30

7:16
d Lev. 22:18-23; 27:2-33

7:20
e Cp. Heb. 2:17
f Lev. 5:3; 22:3-7; Num. 19:13
g Ex. 31:14

7:21
h Lev. 11:24,28

7:23
i Lev. 3:17

7:24
j Ex. 22:31; Lev. 22:8

7:26
k Lev. 17:10-16

7:27
l v. 20

7:30
m Ex. 29:24-27; Lev. 8:27; 9:21

7:31
n Num. 18:11; Deut. 18:3

7:32
o Num. 6:20

7:13 leavened bread. The use of leaven here is significant. Peace with God is something which the believer shares with God. Christ is our peace offering (Eph. 2:13–18). Any thanksgiving for peace must, first of all, present Him. In v. 12 this is seen, in type, and so leaven is excluded. In v. 13 it is the offerer who gives thanks for his participation in the peace; so leaven fitly signifies that, although he has peace with God through the work of another, the offerer still has evil in him. This is illustrated in Amos 4:5, where the evil in Israel is before God.

en them to Aaron the priest and to his sons from the children of Israel by a statute forever.' "

35 This *is* the [a]consecrated portion for Aaron and his sons, from the offerings made by fire to the LORD, on the day when *Moses* presented them to minister to the LORD as priests.

36 The LORD commanded this to be given to them by the children of Israel, on the day that [b]He anointed them, *by* a statute forever throughout their generations.

37 This *is* the [c]law of the burnt offering, the grain offering, the sin offering, the trespass offering, the [d]consecrations, and the sacrifice of the peace offering,

38 which the LORD commanded Moses on Mount Sinai, on the day when He [e]commanded the children of Israel to offer their offerings to the LORD in the Wilderness of Sinai.

II. Consecration of Aaron and His Sons, 8—10

8 AND the LORD spoke to Moses, [f]saying:

2 "Take Aaron and his sons with him, and the [g]garments, [h]the anointing oil, a [i]bull as the sin offering, two [j]rams, and a basket of [k]unleavened bread;

3 "and gather all the congregation together at the door of the tabernacle of meeting."

4 So Moses did as the LORD commanded him. And the congregation was gathered together at the door of the tabernacle of meeting.

5 And Moses said to the congregation, "This *is* what the LORD commanded to be done."

Consecration: (1) cleansing (Eph. 5:25–27; John 13:3–10)

6 Then Moses brought Aaron and his sons and [l]washed them with water.

Consecration: (2) the high priest clothed

7 And he [m]put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him; and he girded him with the intricately woven band of the ephod, and with it tied *the ephod* on him.

8 Then he put the breastplate on him, and he put the Urim and the Thummim in the breastplate.

9 And he put the turban on his head. Also on the [n]turban, on its front, he put the golden plate, the holy crown, as the LORD had commanded Moses.

Consecration: (3) the high priest's anointing

10 Also Moses took the anointing oil, and anointed the tabernacle and all that *was* in it, and [o]consecrated them.

11 He sprinkled some of it on the altar seven times, anointed the altar and all its utensils, and the laver and its base, to consecrate them.

12 And he poured some of the anointing oil on Aaron's [p]head and anointed him, to [q]consecrate him.

Consecration: (4) the priests clothed (cp. Rom. 13:14)

13 Then Moses brought Aaron's sons and put tunics on them, girded them with sashes, and put hats on them, as the LORD had commanded Moses.

Consecration: (5) the offerings

14 And he brought the bull for the sin offering. Then Aaron and his sons laid their hands on the head of the bull for the sin offering,

15 and Moses killed *it.* Then he took the blood, and put *some* on the horns of the altar all around with his finger, and purified the altar.

7:35
a Num. 18:8

7:36
b Ex. 40:13,15; Lev. 8:12,30

7:37
c Lev. 6:9,14,25; 7:1
d Ex. 29:22-34; Lev. 8:22-33

7:38
e Lev. 1:1

8:1
f Ex. 29:1-46

8:2
g Lev. 6:10
h Ex. 30:25
i Ex. 29:10
j Ex. 29:15,19
k *Leaven:* vv. 2,26; Lev. 10:12. (Gen. 19:3; Matt. 13:33, *note*)

8:6
l Cp. Heb. 10:22

8:7
m Ex. 39:1-31

8:9
n Ex. 28:37; 29:6

8:10
o Ex. 40:10-11

8:12
p Ps. 133:2
q Ex. 40:13

8:2 Aaron and his sons. The priests did not consecrate themselves, but all was done by another, in this instance Moses acting for the LORD. The priests simply presented their bodies in the sense of Rom. 12:1.

8:8 the Urim and the Thummim. Urim, *lights;* Thummim, *perfections.* See Ex. 28:30, *note.*

8:12 anointing oil. Two important distinctions are made in the case of the high priest, thus confirming his typical relation to Christ, the antitype: (1) Aaron is anointed before the sacrifices are slain, whereas in the case of the priests the application of blood precedes the anointing. Christ the sinless One required no preparation for receiving the anointing oil, a symbol of the Holy Spirit. And (2) upon the high priest only was the anointing oil poured. "God does not give the Spirit by measure" (John 3:34). "God, Your God, has anointed You with the oil of gladness more than Your companions" (Heb. 1:9).

And he poured the blood at the base of the [a]altar, and [b]consecrated it, to make atonement for it.

16 Then he took all the fat that *was* on the entrails, the fatty lobe *attached to* the liver, and the two kidneys with their fat, and Moses burned *them* on the altar.

17 But the bull, its hide, its flesh, and its offal, he [c]burned with fire [d]outside the camp, as the LORD had commanded Moses.

18 Then he brought the ram as the burnt offering. And Aaron and his sons laid their hands on the head of the ram,

19 and Moses killed *it.* Then he sprinkled the blood all around on the altar.

20 And he cut the ram into pieces; and Moses [e]burned the head, the pieces, and the fat.

21 Then he washed the entrails and the legs in water. And Moses burned the whole ram on the altar. It *was* a burnt sacrifice for a sweet aroma, an offering made by fire to the LORD, as the LORD had commanded Moses.

Consecration: (6) the blood applied

22 And he brought the [f]second ram, the ram of consecration. Then Aaron and his sons laid their hands on the head of the ram,

23 and Moses killed *it.* Also he took *some* of its [g]blood and put it on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot.

24 Then he brought Aaron's sons. And Moses put *some* of the [h]blood on the tips of their right ears, on the thumbs of their right hands, and on the big toes of their right feet. And Moses [i]sprinkled the blood all around on the altar.

25 Then he [j]took the fat and the fat tail, all the fat that *was* on the entrails, the fatty lobe *attached to* the liver, the two kidneys and their fat, and the right thigh;

26 and from the basket of unleavened bread that was before the LORD he took one unleavened cake, a cake of bread *anointed with* oil, and one wafer, and put *them* on the fat and on the right thigh;

Consecration: (7) the hands filled

27 and he put all *these* in Aaron's [k]hands and in his sons' hands, and [l]waved them *as* a wave offering before the LORD.

28 Then Moses took them from their hands and burned *them* on the altar, on the burnt offering. They *were* consecration offerings for a sweet aroma. That *was* an offering made by fire to the LORD.

29 And [m]Moses took the [n]breast and waved it *as* a wave offering before the LORD. It was Moses' part of the ram of consecration, as the LORD had commanded Moses.

Consecration: (8) the anointing of the priests

30 Then Moses took some of the anointing oil and some of the blood which *was* on the altar, and sprinkled *it* on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, his sons, and the garments of his sons with him.

Consecration: (9) the food of the priests (see Ex. 29:26 and refs.)

31 And Moses said to Aaron and his sons, "Boil the flesh *at* the door of the tabernacle of meeting, and eat it there with the bread that *is* in the basket of consecration offerings, as I [o]commanded, saying, 'Aaron and his sons shall eat it.'

32 "What remains of the flesh and of the bread you shall burn with fire.

Consecration: (10) the priests separated to God

33 "And you shall not go outside the door of the tabernacle of meeting *for* seven days, until the days of your consecration are ended. For seven days he shall consecrate [p]you.

34 "As he has done this day, *so* the LORD has commanded to do, to make [q]atonement for you.

35 "Therefore you shall stay *at* the door of the tabernacle of meeting day and night for seven days, and

8:15
a Lev. 5:9
b *Sanctification* (OT): v. 15; Lev. 27:14. (Gen. 2:3; Zech. 8:3, *note*)

8:17
c See Lev. 4:12, *note*
d Lev. 4:11-12

8:20
e Lev. 1:8

8:22
f Ex. 29:19,31

8:23
g Lev. 14:14

8:24
h Ex. 29:20; cp. Heb. 9:13-14,22-23
i v. 19

8:25
j Ex. 29:22

8:27
k Cp. Ex. 29:24
l Lev. 7:30,34

8:29
m Ps. 99:6
n Ex. 29:27

8:31
o Lev. 7:31-36

8:33
p Lev. 10:7

8:34
q See Ex. 29:33, *note*

8:15 atonement. Hebrew *kaphar, to cover.* See Lev. 16:6, *note;* compare Ex. 29:33, *note.*

keep the [a]charge of the LORD, so that you may not die; for so I have been commanded."

36So Aaron and his sons did all the things that the LORD had commanded by the hand of Moses.

Priests begin their ministry

9IT came to pass on the [b]eighth day that Moses called Aaron and his sons and the elders of Israel.

2And he said to Aaron, "Take for yourself a young [c]bull as a sin offering and a ram as a burnt offering, without blemish, and offer *them* before the LORD.

3"And to the children of Israel you shall speak, saying, 'Take a [d]kid of the goats as a sin offering, and a calf and a lamb, *both* of the first year, without blemish, as a burnt offering,

4'also a bull and a ram as peace offerings, to sacrifice before the LORD, and a grain offering mixed with oil; for today the LORD will appear to you.' "

5So they brought what Moses commanded before the tabernacle of meeting. And all the congregation drew near and stood before the LORD.

6Then Moses said, "This *is* the thing which the LORD commanded you to do, and the glory of the LORD will appear to you."

7And Moses said to Aaron, "Go to the altar, offer your sin offering and your burnt offering, and make [e]atonement for yourself and for the people. Offer the offering of the people, and make atonement for them, as the LORD commanded."

8Aaron therefore went to the altar and killed the calf of the sin offering, which *was* for [f]himself.

9Then the sons of Aaron brought the [g]blood to him. And he dipped his finger in the blood, put *it* on the horns of the altar, and poured the blood at the base of the altar.

10But the fat, the kidneys, and the fatty lobe from the liver of the sin offering he burned on the altar, as the LORD had commanded Moses.

11The flesh and the hide he burned with fire outside the camp.

12And he killed the burnt offering; and Aaron's sons presented to him the blood, which he sprinkled all around on the altar.

13Then they presented the burnt offering to him, with its pieces and head, and he burned *them* on the altar.

14And he washed the entrails and the legs, and burned *them* with the burnt offering on the altar.

15Then he brought the people's offering, and took the goat, which *was* the sin offering for the people, and killed it and offered it for sin, like the first one.

16And he brought the burnt offering and offered it according to the prescribed [h]manner.

17Then he brought the grain offering, took a handful of it, and burned *it* on the altar, besides the burnt sacrifice of the morning.

18He also killed the bull and the ram *as* sacrifices of peace offerings, which *were* for the people. And Aaron's sons presented to him the blood, which he sprinkled all around on the altar,

19and the fat from the bull and the ram—the fatty tail, what covers *the entrails* and the kidneys, and the fatty lobe *attached to* the liver;

20and they put the fat on the breasts. Then he burned the fat on the altar;

21but the breasts and the right thigh Aaron waved *as* a wave offering before the LORD, as Moses had commanded.

22Then Aaron [i]lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

23And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then the glory of the LORD appeared to all the people,

24and fire came out from before the [j]LORD and consumed the burnt offering and the fat on the altar. When all the people saw *it,* they [k]shouted and fell on their [l]faces.

Profane fire of Nadab and Abihu

10THEN Nadab and Abihu, the sons of Aaron, each took his

8:35
a Num. 1:53

9:1
b Cp. Ezek. 43:27

9:2
c Lev. 4:1-12

9:3
d Lev. 4:23,28

9:7
e See Ex. 29:33, *note*

9:8
f vv. 8-11; cp. Lev. 4:1-12

9:9
g Ex. 29:20; cp. Heb. 9:13-14,22-23

9:16
h Lev. 1:1-13

9:22
i Cp. Luke 24:50

9:24
j Cp. Judg. 6:21
k Cp. Ezra 3:11
l 1 Kin. 18:38-39

censer and put fire in it, put incense on it, and offered [a]profane fire before the LORD, which He had not commanded them.

2So [b]fire went out from the LORD and devoured them, and they [c]died before the LORD.

3And Moses said to Aaron, "This is what the LORD spoke, saying:

'By those who come near Me
I must be regarded as [d]holy;
And before all the people
I must be glorified.' "

So Aaron held his peace.

4Then Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Come near, [e]carry your brethren from before the sanctuary out of the camp."

5So they went near and carried them by their tunics out of the camp, as Moses had said.

Three prohibitions (vv. 6,7,9) and further instructions

6And Moses said to Aaron, and to Eleazar and Ithamar, his sons, "Do not uncover your heads nor tear your clothes, lest you die, and [f]wrath come upon all the people. But let your brethren, the whole house of Israel, bewail the burning which the LORD has kindled.

7"You shall [g]not go out from the door of the tabernacle of meeting, lest you die, for the anointing oil of the LORD *is* upon you." And they did according to the word of Moses.

8Then the LORD spoke to Aaron, saying:

9"Do not drink wine or intoxicating [h]drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. *It shall be* a statute forever throughout your generations,

10"that you may [i]distinguish between holy and unholy, and between unclean and clean,

11"and that you may teach the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses."

12And Moses spoke to Aaron, and to Eleazar and Ithamar, his sons who were left: "Take the grain offering that remains of the offerings made by fire to the LORD, and eat it without [j]leaven beside the altar; for it *is* most holy.

13"You shall eat it in a [k]holy place, because it *is* your due and your sons'

10:1
a Cp. Ex. 30:9

10:2
b Gen. 19:24; Num. 11:1; Rev. 20:9
c *Miracles* (OT): vv. 1-2; Num. 11:1. (Gen. 5:24; Jon. 1:17, *note*)

10:3
d Ex. 19:22

10:4
e Cp. Acts 5:6,10

10:6
f Num. 16:46; Josh. 7:1; 22:18,20; 2 Sam. 24:1,15

10:7
g Lev. 8:33

10:9
h Cp. Gen. 9:21; Ezek. 44:21

10:10
i Lev. 11:47; Ezek. 22:26

10:12
j *Leaven:* v. 12; Lev. 23:6. (Gen. 19:3; Matt. 13:33, *note*)

10:13
k Num. 18:10

Nadab and Abihu: *liberal/God is my father.* The sons of Aaron who were consumed by fire for offering unauthorized fire before the LORD.

10:1 profane fire. Fire "from before the LORD" (Lev. 9:24) had kindled upon the altar of burnt offering the flame which the priests were to keep alive (Lev. 6:12–13). No commandment had yet been given how the incense should be kindled (compare Lev. 16:12–13). The sin of Nadab and Abihu was in acting in the things of God without seeking the mind of God. It was "self-imposed religion" which often has "an appearance of wisdom" (Col. 2:23).

10:4 Mishael. Literally *who belongs to God.* **Elzaphan.** Literally *God has protected.* **Uzziel.** Literally *my strength is God.*

Eleazar and Ithamar: *whom God aids/island of palms.* Aaron's two sons who took over the priestly duties after the deaths of Nadab and Abihu.

10:9ff

REGULATIONS FOR THE PRIESTS

Priests must never drink wine or any alcohol (Leviticus 10:9).
Priests must make and eat bread without leaven from the flour of the grain offering (Leviticus 10:12).
Priests must eat the choice cuts of meat from the animal sacrifices (Leviticus 10:14).
Priests must never touch a dead body except for the corpses of their immediate family (Leviticus 21:1–4).
High priests must never touch any dead body (Leviticus 21:10–11).
Priest must never shave their heads or trim their beards or cut themselves to show they are in mourning (Leviticus 21:5).
Priests should never marry a divorced woman or one who has been a temple prostitute (Leviticus 21:7).
Priests must burn their daughters to death if they become temple prostitutes (Leviticus 21:9).
High priests must marry a virgin from their own tribe (Leviticus 21:14).
Priests must have perfectly formed bodies and features to serve as a priest. No one whose body is deformed, disfigured or diseased may serve (Leviticus 21:18–20).

due, of the sacrifices made by fire to the LORD; for so I have been commanded.

14 "The breast of the wave offering and the thigh of the heave offering you shall eat in a clean place, you, your sons, and your [a]daughters with you; for *they are* your due and your sons' [b]due, *which* are given from the sacrifices of peace offerings of the children of Israel.

15 "The thigh of the heave offering and the breast of the wave offering they shall bring with the offerings of fat made by fire, to offer *as* a wave offering before the LORD. And it shall be yours and your sons' with you, by a statute forever, as the LORD has commanded."

16 Then Moses made careful inquiry about the goat of the sin offering, and there it was—burned up. And he was angry with Eleazar and Ithamar, the sons of Aaron *who were* left, saying,

17 "Why have you not [c]eaten the sin offering in a holy place, since it *is* most holy, and *God* has given it to you to [d]bear the guilt of the congregation, to make [e]atonement for them before the LORD?

18 "See! Its blood was not brought inside the [f]holy *place;** indeed you should have eaten it in a holy *place,* as I commanded."

19 And Aaron said to Moses, "Look, this day they have offered their sin offering and their burnt offering before the LORD, and such things have befallen me! *If* I had eaten the sin offering today, would it have been [g]accepted in the sight of the LORD?"

20 So when Moses heard *that,* he was content.

III. Laws of Cleanliness and Holiness, 11—15; 17—22

A holy God—a holy people: (1) their food

11 NOW the LORD [h]spoke to Moses and Aaron, saying to them,

2 "Speak to the children of Israel, saying, 'These *are* the animals which you may eat among all the animals that *are* on the earth:

3 'Among the animals, whatever divides the hoof, having cloven hooves *and* chewing the cud—that you may eat.

4 'Nevertheless these you shall [i]not eat among those that chew the cud or those that have cloven hooves: the camel, because it chews the cud but does not have cloven hooves, is unclean to you;

5 'the rock hyrax, because it chews the cud but does not have cloven hooves, *is* unclean to you;

6 'the hare, because it chews the cud but does not have cloven hooves, *is* unclean to you;

7 'and the [j]swine, though it divides the hoof, having cloven hooves, yet does not chew the cud, *is* unclean to you.

8 'Their flesh you shall not eat, and their carcasses you shall not touch. They *are* unclean to you.

9 'These you may eat of all that *are* in the water: whatever in the water has fins and scales, whether in the seas or in the rivers—that you may eat.

10 'But all in the seas or in the rivers that do not have fins and scales, all that move in the water or any living thing which *is* in the water, they *are* an [k]abomination to you.

11 'They shall be an abomination to you; you shall not eat their flesh, but you shall regard their carcasses as an abomination.

12 'Whatever in the water does not have fins or scales—that *shall be* an abomination to you.

13 'And these you shall regard as an abomination among the birds; they shall not be eaten, they *are* an [l]abomination: the eagle, the vulture, the buzzard,

*10:18 The Most Holy Place when capitalized

10:14
a Cp. Lev. 22:13
b Lev. 7:30-34

10:17
c Lev. 6:24-30
d Ex. 28:38; Lev. 22:16; Num. 18:1
e See Lev. 16:6, *note*

10:18
f Lev. 6:26,30

10:19
g Is. 1:11,15; Jer. 6:20; 14:12; Hos. 9:4; Mal. 1:10,13

11:1
h vv. 1-47, cp. Deut. 14:3-20

11:4
i Cp. Acts 10:14

11:7
j Cp. Mark 5:1-17

11:10
k Lev. 7:21

11:13
l Is. 66:17

11:2 These are the animals. The dietary regulations of the covenant people must be regarded primarily as sanitary. Israel, it must be remembered, was a nation living on the earth under a theocratic government. Of necessity the divine legislation concerned itself with the social as well as the religious life of that people. To force upon every word of that legislation a typical meaning is to strain 1 Cor. 10:1–11 and Heb. 9:23–24 beyond all reasonable interpretation.

11:6 hare. Hebrew *arnebeth* is an unidentified animal, apparently not equivalent to the English *hare.* The supposed error in the text is due entirely to the translators' assumption that the English hare and the ancient *arnebeth* were identical.

14 'the kite, and the falcon after its kind;
15 'every raven after its kind,
16 'the ostrich, the short-eared owl, the sea gull, and the hawk after its kind;
17 'the little owl, the fisher owl, and the screech owl;
18 'the white owl, the jackdaw, and the carrion vulture;
19 'the stork, the heron after its kind, the hoopoe, and the bat.
20 'All flying insects that creep on *all* fours *shall be* an abomination to you.
21 'Yet these you may eat of every flying insect that creeps on *all* fours: those which have jointed legs above their feet with which to leap on the earth.
11:22
a Cp. Matt. 3:4
22 'These you may eat: the [a]locust after its kind, the destroying locust after its kind, the cricket after its kind, and the grasshopper after its kind.
11:23
b vv. 20,42
23 'But all *other* flying insects which have [b]four feet *shall be* an abomination to you.
11:24
c v. 8
24 'By these you shall become unclean; whoever [c]touches the carcass of any of them shall be unclean until evening;
11:25
d Num. 19:10,21; 31:24; cp. Zech. 13:1; Heb. 9:10; 10:22
25 'whoever carries part of the carcass of any of them shall [d]wash his clothes and be unclean until evening:
11:28
e vv. 24-25
26 '*The carcass* of any animal which divides the foot, but is not cloven-hoofed or does not chew the cud, *is* unclean to you. Everyone who touches it shall be unclean.
27 'And whatever goes on its paws, among all kinds of animals that go on *all* fours, those *are* unclean to you. Whoever touches any such carcass shall be unclean until evening.
28 'Whoever carries *any such* carcass shall [e]wash his clothes and be unclean until evening. It *is* unclean to you.
29 'These also *shall be* unclean to you among the creeping things that creep on the earth: the mole, the [f]mouse, and the large lizard after its kind;
11:29
f Is. 66:17
30 'the gecko, the monitor lizard, the sand reptile, the sand lizard, and the chameleon.
31 'These *are* unclean to you among all that creep. Whoever [g]touches them when they are dead shall be unclean until evening.
11:31
g v. 8; Hag. 2:13
32 'Anything on which *any* of them falls, when they are dead shall be unclean, whether *it is* any [h]item of wood or clothing or skin or sack, whatever item *it is,* in which *any* work is done, it must be put in water. And it shall be unclean until evening; then it shall be clean.
11:32
h Lev. 15:12
33 'Any [i]earthen vessel into which *any* of them falls you shall [j]break; and whatever *is* in it shall be unclean:
11:33
i Lev. 6:28
j Lev. 6:28; 15:12
34 'in such a vessel, any edible food upon which water falls becomes unclean, and any drink that may be drunk from it becomes unclean.
35 'And everything on which *a part* of *any such* carcass falls shall be unclean; *whether it is* an oven or

11:2ff

CLEAN AND UNCLEAN ANIMALS

The general rule was that the Israelites could eat any land animal that had *both* divided hoofs *and* chewed the cud; or any water animal that had fins *and* scales. See the listings in Leviticus 11:1–47 and Deuteronomy 14:3–20.

Clean Creatures	Unclean Creatures
cattle	camels
sheep	rock badgers
lambs	rabbits
goats	pigs
wild sheep	lizards
wild goats	weasels
gazelles	eels
antelopes	shell fish
deer	catfish
fish	eagles
most birds	vultures
quail	falcons
doves	kites
pigeons	ravens
locusts	ostriches
crickets	owls
grasshoppers	sea gulls
katydids	hawks
	pelicans
	osprey
	cormorants
	storks
	herons
	hoopoes
	bats
	swarming insects

cooking stove, it shall be broken down; *for* they *are* unclean, and shall be unclean to you.

36 'Nevertheless a spring or a cistern, *in which there is* plenty of water, shall be clean, but whatever touches any such carcass becomes unclean.

37 'And if a part of *any such* carcass falls on any planting seed which is to be sown, it *remains* clean.

38 'But if water is put on the seed, and if *a part* of *any such* carcass falls on it, it *becomes* unclean to you.

39 'And if any animal which you may eat dies, he who touches its carcass shall be [a]unclean until evening.

40 'He who [b]eats of its carcass shall wash his clothes and be unclean until evening. He also who carries its carcass shall wash his clothes and be unclean until evening.

41 'And every creeping thing that creeps on the earth *shall be* an abomination. It shall not be eaten.

42 'Whatever crawls on its belly, whatever goes on *all* fours, or whatever has many feet among all creeping things that creep on the earth—these you shall not eat, for they *are* an abomination.

43 'You shall not make yourselves abominable with any creeping thing that creeps; nor shall you make yourselves unclean with them, lest you be defiled by them.

44 'For I *am* the LORD your [c]God. You shall therefore consecrate yourselves, and you shall be holy; for I *am* [d]holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth.

45 'For I *am* the LORD who brings you up out of the land of Egypt, to be your [e]God. You shall therefore be holy, for I *am* holy.

46 'This *is* the law of the animals and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth,

47 'to [f]distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.' "

A holy God—a holy people: (2) the law of motherhood (Ps. 51:5; John 3:6)

12 THEN the LORD spoke to Moses, saying,

2 "Speak to the children of Israel, saying: 'If a woman has conceived, and borne a male child, then she shall be unclean [g]seven days; as in the days of her [h]customary impurity she shall be unclean.

3 'And on the eighth day the flesh of his foreskin shall be [i]circumcised.

4 'She shall then continue in the blood of *her* purification thirty-three days. She shall not touch any hallowed thing, nor come into the sanctuary until the days of her purification are fulfilled.

5 'But if she bears a female child, then she shall be unclean two weeks, as in her customary impurity, and she shall continue in the blood of *her* purification sixty-six days.

6 'When the days of her purification are fulfilled, whether for a son or a daughter, she shall bring to the priest a [j]lamb of the first year as a burnt offering, and a young pigeon or a turtledove as a [k]sin offering, to the door of the tabernacle of meeting.

7 'Then he shall offer it before the LORD, and make [l]atonement for her. And she shall be clean from the flow of her blood. This *is* the law for her who has borne a male or a female.

8 'And if she is not [m]able to bring a lamb, then she may bring two [n]turtledoves or two young [o]pigeons—one as a burnt offering and the other as a sin offering. So the priest shall make [p]atonement for her, and she will be clean.' "

A holy God—a holy people: (3) leprosy—type of sin as in Rom. 6:12–14; 1 John 1:8

13 AND the LORD spoke to Moses and Aaron, saying:

2 "When a man has on the skin of his body a [q]swelling, a scab, or a bright spot, and it becomes on the skin of his body *like* a leprous* sore, then he shall be brought to Aaron

*13:2 Hebrew *saraath*, disfiguring skin diseases, including leprosy, and so in verses 2-46 and 14:1-32

11:39
a Hag. 2:11-13

11:40
b Cp. Ex. 22:31; Lev. 17:15; 22:8

11:44
c Ex. 6:7
d Lev. 19:2; 1 Pet. 1:16

11:45
e Lev. 22:33; 25:38; 26:45

11:47
f Lev. 10:10; cp. Ex. 11:7

12:2
g Ex. 22:30; Lev. 8:33; 13:4
h Lev. 15:19; 18:19

12:3
i Gen. 17:12; cp. Luke 1:59; 2:21

12:6
j Cp. John 1:29; 1 Pet. 1:18-19
k Lev. 5:7

12:7
l See Lev. 16:6, *note*

12:8
m Lev. 5:7
n See Lev. 12:3, *note*
o Luke 2:22-24
p See Lev. 16:6, *note*

13:2
q vv. 1-28; cp. 14:56

12:3 eighth day. Luke 2:21–24, with vv. 3–4 shows that our Lord was presented at the temple after forty days (7 plus 33). The poverty of Joseph and Mary is emhasized by the offering of turtledoves (v. 8).

the [a]priest or to one of his sons the priests.

3 "The priest shall examine the sore on the skin of the body; and if the hair on the sore has turned white, and the sore appears *to be* deeper than the skin of his body, it *is* a leprous sore. Then the priest shall examine him, and pronounce him unclean.

4 "But if the bright spot *is* white on the skin of his body, and does not appear *to be* deeper than the skin, and its hair has not turned white, then the priest shall isolate *the one who has* the sore [b]seven days.

5 "And the priest shall examine him on the seventh day; and indeed *if* the sore appears to be as it was, *and* the sore has not spread on the skin, then the priest shall isolate him another seven days.

6 "Then the priest shall examine him again on the seventh day; and indeed *if* the sore has faded, *and* the sore has not spread on the skin, then the priest shall pronounce him clean; it *is only* a scab, and he shall [c]wash his clothes and be clean.

7 "But if the scab should at all spread over the skin, after he has been seen by the priest for his cleansing, he shall be seen by the priest again.

8 "And *if* the priest sees that the scab has indeed spread on the skin, then the priest shall pronounce him unclean. It *is* leprosy.

9 "When the leprous sore is on a person, then he shall be brought to the priest.

10 [d]"And the priest shall examine *him;* and indeed *if* the swelling on the skin *is* white, and it has turned the hair white, and *there is* a spot of raw flesh in the swelling,

11 "it *is* an old leprosy on the skin of his body. The priest shall pronounce him unclean, and shall not isolate him, for he *is* unclean.

12 "And if leprosy breaks out all over the skin, and the leprosy covers all the skin of *the one who has* the sore, from his head to his foot, wherever the priest looks,

13 "then the priest shall consider; and indeed *if* the leprosy has covered all his body, he shall pronounce *him* clean *who has* the sore. It has all turned [e]white. He *is* clean.

14 "But when raw flesh appears on him, he shall be unclean.

15 "And the priest shall examine the raw flesh and pronounce him to be unclean; *for* the raw flesh *is* unclean. It *is* leprosy.

16 "Or if the raw flesh changes and turns white again, he shall come to the priest.

17 "And the priest shall examine him; and indeed *if* the sore has turned white, then the priest shall pronounce *him* clean *who has* the sore. He *is* clean.

18 "If the body develops a boil in the skin, and it is healed,

19 "and in the place of the boil there comes a white swelling or a bright spot, reddish-white, then it shall be shown to the priest;

20 "and *if,* when the priest sees it, it indeed appears deeper than the skin, and its hair has turned white, the priest shall pronounce him unclean. It *is* a leprous sore which has broken out of the boil.

21 "But if the priest examines it, and indeed *there are* no white hairs in it, and it *is* not deeper than the skin, but has faded, then the priest shall isolate him seven days;

22 "and if it should at all spread over the skin, then the priest shall pronounce him unclean. It *is* a leprous sore.

23 "But if the bright spot stays in one place, *and* has not spread, it *is* the scar of the boil; and the priest shall pronounce him clean.

24 "Or if the body receives a [f]burn on its skin by fire, and the raw *flesh*

13:2
a Deut. 17:8-9; 24:8; Mal. 2:7; Luke 17:14

13:4
b Lev. 14:8

13:6
c Lev. 11:25; cp. John 13:8,10

13:10
d vv. 1-28; cp. Num. 12:10,12; 2 Kin. 5:27; 2 Chr. 26:20

13:13
e Cp. Ex. 4:6

13:24
f Is. 3:24

13:2 leprous sore. Medically considered, the symptoms described in chs. 13—14 are not those of the disease known today as leprosy, more accurately called "Hansen's disease," a malady now amenable to treatment. Leprosy in the Bible, as in Num. 12:10–15; 2 Kin. 5; Luke 5:12–14; and in parts of these two chapters in Leviticus, was something much worse. Leprosy in the Bible speaks of sin as (1) becoming overt in loathsome ways; and (2) as incurable by human means. The antitype as applied to the people of God is "sin," demanding self-judgment (1 Cor. 11:31); and "sins," demanding confession and cleansing (1 John 1:9).

of the burn becomes a bright spot, reddish-white or white,
25 "then the priest shall examine it; and indeed *if* the hair of the bright spot has turned white, and it appears deeper than the skin, it *is* leprosy broken out in the burn. Therefore the priest shall pronounce him unclean. It *is* a leprous sore.
26 "But if the priest examines it, and indeed *there are* no white hairs in the bright spot, and it *is* not deeper than the skin, but has faded, then the priest shall isolate him seven days.
27 "And the priest shall examine him on the seventh day. If it has at all spread over the skin, then the priest shall pronounce him unclean. It *is* a leprous sore.
28 "But if the bright spot stays in one place, *and* has not spread on the skin, but has faded, it *is* a swelling from the burn. The priest shall pronounce him clean, for it *is* the scar from the burn.

13:29
a vv. 29-46; cp. 14:54

13:31
b vv. 4,6

29 "If a man or woman has a [a]sore on the head or the beard,
30 "then the priest shall examine the sore; and indeed if it appears deeper than the skin, *and there is* in it thin yellow hair, then the priest shall pronounce him unclean. It *is* a scaly leprosy of the head or beard.
31 "But if the priest examines the scaly sore, and indeed it does not appear deeper than the skin, and *there is* no black hair in it, then the priest shall isolate *the one who has* the scale [b]seven days.
32 "And on the seventh day the priest shall examine the sore; and indeed *if* the scale has not spread, and there is no yellow hair in it, and the scale does not appear deeper than the skin,
33 "he shall shave himself, but the scale he shall not shave. And the priest shall isolate *the one who has* the scale another seven days.
34 "On the seventh day the priest shall examine the scale; and indeed *if* the scale has not spread over the skin, and does not appear deeper than the skin, then the priest shall pronounce him clean. He shall wash his clothes and be clean.
35 "But if the scale should at all [c]spread over the skin after his cleansing,
36 "then the priest shall examine him; and indeed *if* the scale has spread over the skin, the priest need not seek for yellow hair. He *is* unclean.
37 "But if the scale appears to be at a standstill, and there is black hair grown up in it, the scale has healed. He *is* clean, and the priest shall pronounce him clean.
38 "If a man or a woman has bright spots on the skin of the body, *specifically* white bright spots,
39 "then the priest shall look; and indeed *if* the bright spots on the skin of the body *are* dull white, it *is* a white spot *that* grows on the skin. He *is* clean.
40 "As for the man whose hair has fallen from his head, he *is* bald, *but* he *is* clean.
41 "He whose hair has fallen from his forehead, he *is* bald on the forehead, *but* he *is* clean.
42 "And if there is on the bald head or bald [d]forehead a reddish-white sore, it *is* leprosy breaking out on his bald head or his bald forehead.
43 "Then the priest shall examine it; and indeed *if* the swelling of the sore *is* reddish-white on his bald head or on his bald forehead, as the appearance of leprosy on the skin of the body,
44 "he is a leprous man. He *is* unclean. The priest shall surely pronounce him unclean; his sore *is* on his [e]head.
45 "Now the leper on whom the sore *is,* his clothes shall be torn and his head [f]bare; and he shall cover his [g]mustache, and cry, [h]'Unclean! Unclean!'
46 "He shall be unclean. All the days he has the sore he shall be unclean. He *is* unclean, and he shall dwell [i]alone; his dwelling *shall be* [j]outside the camp.
47 "Also, if a garment has a leprous plague in it, *whether it is* a woolen garment or a linen garment,

13:35
c vv. 7,27

13:42
d Cp. 2 Chr. 26:19

13:44
e Is. 1:5

13:45
f Cp. Lev. 10:6; 21:10
g Cp. Ezek. 24:17,22
h Cp. Job 40:4; Ps. 51:3,5; Is. 6:5; 64:6; Luke 5:8

13:46
i 2 Chr. 26:21; Ps. 38:11
j Num. 5:1-4; 12:14

13:47 leprous plague. This may also refer to other kinds of mold or fungus. See also Lev. 13:2, *note.*

48 "whether *it is* in the warp or
woof of linen or wool, whether in
leather or in anything made of
leather,
49 "and if the plague is greenish or
reddish in the garment or in the
leather, whether in the warp or in
the woof, or in anything made of
leather, it *is* a leprous plague and
shall be shown to the priest.
50 "The priest shall examine the
plague and isolate *that which has*
the plague seven days.
51 "And he shall examine the
plague on the seventh day. If the
plague has spread in the garment,
either in the warp or in the woof, in
the leather *or* in anything made of
leather, the plague *is* an [a]active lep-
rosy. It *is* unclean.
52 "He shall therefore burn that
garment in which is the plague,
whether warp or woof, in wool or
in linen, or anything of leather, for
it *is* an active leprosy; *the garment*
shall be burned in the fire.
53 "But if the priest examines *it,*
and indeed the plague has not
spread in the garment, either in the
warp or in the woof, or in anything
made of leather,
54 "then the priest shall command
that they wash *the thing* in which *is*
the plague; and he shall isolate it an-
other seven days.
55 "Then the priest shall examine
the plague after it has been washed;
and indeed *if* the plague has not
changed its color, though the plague
has not spread, it *is* unclean, and
you shall burn it in the fire; it con-
tinues eating away, *whether* the
damage *is* outside or inside.
56 "If the priest examines *it,* and
indeed the plague has faded after
washing it, then he shall tear it out
of the garment, whether out of the
warp or out of the woof, or out of
the leather.
57 "But if it appears again in the
garment, either in the warp or in
the woof, or in anything made of
leather, it *is* a spreading *plague;* you
shall burn with fire that in which is
the plague.
58 "And if you wash the garment,
either warp or woof, or whatever is
made of leather, if the plague has
disappeared from it, then it shall be
washed a second time, and shall be
clean.
59 "This *is* the law of the leprous
plague in a garment of wool or
linen, either in the warp or woof, or
in anything made of leather, to pro-
nounce it clean or to pronounce it
unclean."

13:51
a vv. 47-59; cp. 14:55

A holy God—a holy people: (4) the law of the leper's cleansing

14 THEN the LORD spoke to Mo-
ses, saying,
2 "This shall be the [b]law of the
leper for the day of his cleansing:
He shall be brought to the [c]priest.
3 "And the priest shall go out of
the camp, and the priest shall exam-
ine *him;* and indeed, *if* the leprosy
is healed in the leper,
4 "then the priest shall command
to take for him who is to be
cleansed two living *and* clean birds,
[d]cedar wood, [e]scarlet, and [f]hyssop.
5 "And the priest shall command
that one of the birds be killed in an
earthen vessel over running water.
6 "As for the living bird, he shall
take it, the cedar wood and the scar-
let and the hyssop, and dip them
and the living bird in the blood of
the bird *that was* killed over the
running water.
7 "And he shall sprinkle it seven
times on him who is to be cleansed
from the leprosy, and shall pro-
nounce him clean, and shall let the
living bird loose in the open field.
8 "He who is to be [g]cleansed shall
[h]wash his clothes, shave off all his
hair, and wash himself in water,

14:2
b vv. 2-32; Deut. 24:8
c Matt. 8:4; Mark 1:44; Luke 5:14; 17:14

14:4
d vv. 49-52; Num. 19:6; Heb. 9:19
e Ex. 25:4
f Ex. 12:22

14:8
g Cp. Num. 8:7
h Lev. 13:6

14:3 go out of the camp. As a type of Gospel salvation the points are: (1) the leper does nothing (Rom. 4:4–5); (2) the priest seeks the leper, not the leper the priest (Luke 19:10); (3) "without shedding of blood there is no remission" (Heb. 9:22); and (4) "if Christ is not risen, your faith is futile; you are still in your sins!" (1 Cor. 15:17).

14:4 birds. The killed bird and the live bird, dipped in blood and released, present the two aspects of salvation in Rom. 4:25. Christ "was delivered up because of our offenses, and was raised because of our justification."

14:5 vessel. The earthen vessel typifies the humanity of Christ and the running water typifies the Holy Spirit as the "Spirit of life" (Rom. 8:2). Christ was "put to death in the flesh, but made alive by the Spirit" (1 Pet. 3:18).

that he may be clean. After that he shall come into the camp, and shall stay outside his tent [a]seven days.

9 "But on the [b]seventh day he shall shave all the hair off his head and his beard and his eyebrows—all his hair he shall shave off. He shall wash his clothes and wash his body in water, and he shall be clean.

10 "And on the eighth day he shall take two male lambs without blemish, one ewe lamb of the first year without blemish, three-tenths *of an ephah* of fine flour mixed with oil as a grain offering, and one [c]log of oil.

11 "Then the priest who makes *him* clean shall present the man who is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of meeting.

12 "And the priest shall take one male lamb and offer it as a trespass offering, and the log of oil, and wave them *as* a wave offering before the LORD.

13 "Then he shall kill the lamb in the [d]place where he kills the sin offering and the burnt offering, in a holy place; for as the sin offering *is* the [e]priest's, so *is* the trespass offering. It *is* most holy.

14 "The priest shall take *some* of the blood of the trespass offering, and the priest shall [f]put *it* on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot.

15 "And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand.

16 "Then the priest shall dip his right finger in the oil that *is* in his left hand, and shall [g]sprinkle some of the oil with his finger seven times before the LORD.

17 "And of the rest of the oil in his hand, the priest shall put *some* on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot, on the blood of the trespass offering.

18 "The rest of the oil that *is* in the priest's hand he shall put on the head of him who is to be cleansed. So the priest shall make [h]atonement for him before the LORD.

19 "Then the priest shall offer the [i]sin offering, and make [j]atonement for him who is to be cleansed from his uncleanness. Afterward he shall kill the burnt offering.

20 "And the priest shall offer the burnt offering and the grain offering on the altar. So the priest shall make [k]atonement for him, and he shall be [l]clean.

21 "But if he *is* [m]poor and cannot afford it, then he shall take one male lamb *as* a trespass offering to be waved, to make [n]atonement for him, one-tenth *of an ephah* of fine flour mixed with oil as a grain offering, a log of oil,

22 "and two turtledoves or two young pigeons, such as he is able to afford: one shall be a sin offering and the other a burnt offering.

23 "He shall bring them to the priest on the eighth day for his cleansing, to the door of the tabernacle of meeting, before the LORD.

24 "And the priest shall take the lamb of the trespass offering and the log of oil, and the priest shall wave them *as* a wave offering before the LORD.

25 "Then he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering and put *it* on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot.

26 "And the priest shall pour some of the oil into the palm of his own left hand.

27 "Then the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD.

28 "And the priest shall put *some* of the oil that *is* in his hand on the tip of the right ear of him who is to be cleansed, on the thumb of the right hand, and on the big toe of his right foot, on the place of the blood of the trespass offering.

29 "The rest of the oil that *is* in the priest's hand he shall put on the head of him who is to be cleansed, to make [o]atonement for him before the LORD.

30 "And he shall offer one of the

14:8
a Lev. 13:5

14:9
b Cp. Num. 19:19

14:10
c See Weights and Measures (OT), 2 Chr. 2:10, *note*

14:13
d Lev. 1:11
e Lev. 6:24-30

14:14
f Lev. 8:23-24

14:16
g Cp. Lev. 4:6

14:18
h See Lev. 16:6, *note*

14:19
i Cp. 2 Cor. 5:21
j See Lev. 16:6, *note*

14:20
k See Lev. 16:6, *note*
l Lev. 14:8,9

14:21
m Lev. 5:11; 12:8; 27:8
n See Lev. 16:6, *note*

14:29
o See Lev. 16:6, *note*

turtledoves or young pigeons, such as he can afford—

31 "such as he is able to afford, the one *as* a sin offering and the other *as* a burnt offering, with the grain offering. So the priest shall make [a]atonement for him who is to be cleansed before the LORD.

32 "This *is* the law *for one* who had a leprous sore, who cannot [b]afford the usual cleansing."

(Cleansing a leprous house)

33 And the LORD spoke to Moses and Aaron, saying:

34 "When you have come into the land of Canaan, which I give [c]you as a possession, and [d]I put the leprous plague in a house in the land of your possession,

35 "and he who owns the house comes and tells the priest, saying, 'It seems to me that *there is* some [e]plague in the house,'

36 "then the priest shall command that they empty the house, before the priest goes *into it* to examine the plague, that all that *is* in the house may not be made unclean; and afterward the priest shall go in to examine the house.

37 "And he shall examine the plague; and indeed *if* the plague *is* on the walls of the house with ingrained streaks, greenish or reddish, which appear to be deep in the wall,

38 "then the priest shall go out of the house, to the door of the house, and shut up the house seven days.

39 "And the priest shall come again on the seventh day and look; and indeed *if* the plague has spread on the walls of the house,

40 "then the priest shall command that they take away the stones in which *is* the plague, and they shall cast them into an unclean place outside the city.

41 "And he shall cause the house to be scraped inside, all around, and the dust that they scrape off they shall pour out in an unclean place outside the city.

42 "Then they shall take other stones and put *them* in the place of *those* stones, and he shall take other mortar and plaster the house.

43 "Now if the plague comes back and breaks out in the house, after he has taken away the stones, after he has scraped the house, and after it is plastered,

44 "then the priest shall come and look; and indeed *if* the plague has spread in the house, it *is* an [f]active leprosy in the house. It *is* unclean.

45 "And he shall break down the house, its stones, its timber, and all the plaster of the house, and he shall carry *them* outside the city to an unclean place.

46 "Moreover he who goes into the house at all while it is shut up shall be [g]unclean until evening.

47 "And he who lies down in the house shall [h]wash his clothes, and he who eats in the house shall wash his clothes.

48 "But if the priest comes in and examines *it,* and indeed the plague has not spread in the house after the house was plastered, then the priest shall pronounce the house clean, because the plague is healed.

49 "And he shall [i]take, to cleanse the house, two birds, cedar wood, scarlet, and hyssop.

50 "Then he shall kill one of the birds in an earthen vessel over running water;

51 "and he shall take the cedar wood, the hyssop, the scarlet, and the living bird, and dip them in the blood of the slain bird and in the running water, and sprinkle the house seven times.

52 "And he shall cleanse the house with the blood of the bird and the running water and the living bird, with the cedar wood, the hyssop, and the scarlet.

53 "Then he shall let the living bird loose outside the city in the open field, and make [j]atonement for the house, and it shall be clean.

54 "This *is* the law for any leprous [k]sore and scale,

14:31
a See Lev. 16:6, *note*

14:32
b vv. 21-32

14:34
c Gen. 12:7; 13:17; 17:8; Deut. 32:49
d Prov. 3:33

14:35
e Ps. 91:10

14:44
f Lev. 13:51; Zech. 5:4

14:46
g Lev. 11:24; 15:5

14:47
h Lev. 14:8

14:49
i vv. 49-53, cp. Lev. 14:4-8

14:53
j See Lev. 16:6, *note*

14:54
k Lev. 13:30

14:34 leprous plague. As in the case of mildew (leprous plague) in relation to garments (13:47ff.), this passage probably refers also to some mold or fungus. See also Lev. 13:2, *note.*

14:36 empty. Or *prepare.*

55 "for the leprosy of a [a]garment and of a house,
56 "for a swelling and a scab and a bright spot,
57 "to [b]teach when *it is* unclean and when *it is* clean. This *is* the law of leprosy."

A holy God—a holy people:
(5) cleansing necessary (John 13:3–10; Eph. 5:24–27; 1 John 1:9)

15 AND the LORD spoke to Moses and Aaron, saying,
2 "Speak to the children of Israel, and say to them: 'When any man has a [c]discharge from his body, his discharge *is* unclean.
3 'And this shall be his uncleanness in regard to his discharge—whether his body runs with his discharge, or his body is stopped up by his discharge, it *is* his uncleanness.
4 'Every bed is unclean on which he who has the discharge lies, and everything on which he sits shall be unclean.
5 'And whoever [d]touches his bed shall [e]wash his clothes and bathe in water, and be unclean until evening.
6 'He who sits on anything on which he who has the [f]discharge sat shall wash his clothes and bathe in water, and be unclean until evening.
7 'And he who touches the body of him who has the discharge shall wash his clothes and bathe in water, and be unclean until evening.
8 'If he who has the discharge [g]spits on him who is clean, then he shall wash his clothes and bathe in water, and be unclean until evening.
9 'Any saddle on which he who has the discharge rides shall be unclean.
10 'Whoever touches anything that was under him shall be unclean until evening. He who carries *any of* those things shall wash his clothes and bathe in water, and be unclean until evening.
11 'And whomever the one who has the discharge touches, and has not rinsed his hands in water, he shall wash his clothes and bathe in water, and be unclean until evening.
12 'The [h]vessel of earth that he who has the discharge touches shall be broken, and every vessel of wood shall be rinsed in water.
13 'And when he who has a discharge is cleansed of his discharge, then he shall count for [i]himself seven days for his cleansing, wash his clothes, and bathe his body in running water; then he shall be clean.
14 'On the eighth day he shall take for himself [j]two turtledoves or two young pigeons, and come before the LORD, to the door of the tabernacle of meeting, and give them to the priest.
15 'Then the priest shall offer them, the one *as* a sin offering and the other *as* a [k]burnt offering. So the priest shall make [l]atonement for him before the LORD because of his discharge.
16 'If any man has an emission of [m]semen, then he shall wash all his body in water, and be unclean until evening.
17 'And any garment and any leather on which there is semen, it shall be washed with water, and be unclean until evening.
18 'Also, when a woman lies with a man, and *there is* an emission of semen, they shall bathe in water, and be [n]unclean until evening.
19 'If a [o]woman has a discharge, *and* the discharge from her body is blood, she shall be set apart seven days; and whoever touches her shall be unclean until evening.
20 'Everything that she lies on during her impurity shall be unclean; also everything that she sits on shall be unclean.
21 'Whoever touches her bed shall wash his clothes and bathe in water, and be unclean until evening.
22 'And whoever touches anything that she sat on shall wash his clothes and bathe in water, and be unclean until evening.
23 'If *anything* is on *her* bed or on anything on which she sits, when he touches it, he shall be unclean until evening.
24 'And if any man [p]lies with her at all, so that her impurity is on him, he shall be unclean seven days; and every bed on which he lies shall be unclean.
25 'If a woman has a [q]discharge of blood for many days, other than at the time of her *customary* impurity,

14:55
a Lev. 13:47

14:57
b Lev. 10:10; 11:47; 20:25

15:2
c Lev. 22:4; Num. 5:2; 2 Sam. 3:29

15:5
d Lev. 14:46
e Lev. 14:8,47

15:6
f Lev. 15:10; Deut. 23:10

15:8
g Num. 12:14

15:12
h Lev. 6:28; 11:33

15:13
i v. 28; Lev. 14:8; Num. 19:11-12

15:14
j Lev. 14:22,30-31

15:15
k Lev. 5:7
l See Lev. 16:6, *note*

15:16
m Lev. 22:4; Deut. 23:10-11

15:18
n Cp. 1 Sam. 21:4

15:19
o Lev. 12:2

15:24
p Lev. 18:19; 20:18

15:25
q Matt. 9:20

or if it runs beyond her *usual time of* impurity, all the days of her unclean discharge shall be as the days of her *customary* impurity. She *shall be* unclean.

26 'Every bed on which she lies all the days of her discharge shall be to her as the bed of her impurity; and whatever she sits on shall be unclean, as the uncleanness of her impurity.

27 'Whoever touches those things shall be unclean; he shall wash his clothes and bathe in water, and be unclean until evening.

28 'But if she is cleansed of her discharge, then she shall count for herself seven days, and after that she shall be clean.

29 'And on the eighth day she shall take for herself two turtledoves or two young pigeons, and bring them to the priest, to the door of the tabernacle of meeting.

30 'Then the priest shall offer the one *as* a sin offering and the other *as* a [a]burnt offering, and the priest shall make [b]atonement for her before the LORD for the discharge of her uncleanness.

31 'Thus you shall [c]separate the children of Israel from their uncleanness, lest they die in their uncleanness when they [d]defile My tabernacle that *is* among them.

32 'This *is* the law for one who has a discharge, and *for him* who emits semen and is unclean thereby,

33 'and for her who is indisposed because of her *customary* impurity, and for one who has a discharge, either man or woman, and for him who lies with her who is unclean.' "

IV. The Day of Atonement, 16

The Day of Atonement: Christ as high priest and sacrifice (Heb. 9:1–14)

16 NOW the LORD spoke to [e]Moses after the death of the [f]two sons of Aaron, when they offered *profane fire* before the LORD, and died;

2 and the LORD said to Moses: "Tell Aaron your brother not to come at *just* any [g]time into the Holy *Place* inside the veil, before the mercy seat which *is* on the ark, lest he die; for I will [h]appear in the cloud above the mercy seat.

3 "Thus Aaron shall come into the Holy *Place:* with *the blood of* a young bull as a [i]sin offering, and *of* a ram as a burnt offering.

4 "He shall put the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These *are* holy garments. Therefore he shall [j]wash his body in water, and put them on.

5 "And he shall take from the [k]congregation of the children of Israel two kids of the goats as a [l]sin offering, and one ram as a burnt offering.

15:30

a Lev. 5:7

b See Lev. 16:6, *note*

15:31

c Lev. 14:57; 22:2

d Lev. 20:3; Num. 19:13,20; Ezek. 36:17

16:1

e *Israel* (history): vv. 1-34; Num. 3:1. (Gen. 12:2; Rom. 11:26, *note*)

f Lev. 10:1-2

16:2

g Ex. 30:10; Lev. 16:34; Heb. 9:7-8; cp. Heb. 4:16; 10:19

h Ex. 25:21-22

16:3

i Lev. 4:1-12

16:4

j v. 24

16:5

k Lev. 4:14

l *Sacrifice* (typical): vv. 2-34; Lev. 17:11. (Gen. 3:15; Heb. 10:18, *note*)

16:5 **THE SACRIFICE OF TWO GOATS**

The offering of the high priest for himself has no antitype in Christ (Heb. 7:26–27). The typical interest centers upon the two goats and the high priest. Typically (1) all is done by the high priest (Heb. 1:3); the people only bring the sacrifice (Matt. 26:47,50; 27:24–25). (2) The killed goat (the LORD's lot) is that aspect of Christ's death which vindicates the holiness and righteousness of God as expressed in the law (Rom. 3:24–26), and is expiatory. (3) The living goat typifies that aspect of Christ's work which puts away our sins from before God (Heb. 9:26; Rom. 8:33–34). (4) The high priest, entering the Holy Place, typifies Christ entering "heaven itself" with "His own blood" for us (Heb. 9:11–12,24). His blood makes that to be a "throne of grace" and "mercy seat" which otherwise must have been a throne of judgment (Heb. 4:16). And (5) for us, the priests of the New Covenant, there is what Israel never had, a torn veil (Matt. 27:51; Heb. 10:19–20). So that for worship and blessing we enter, in virtue of Christ's blood, where He is, into the Holiest (Heb. 4:14–16; 10:19–22).

The atonement of Christ, as foreshadowed by the OT sacrificial types, has these necessary elements: (1) It is substitutionary—the offering takes the offerer's place in death. (2) The law is not evaded but honored—every sacrificial death was an execution of the sentence of the law. (3) The sinlessness of Him who bore our sins is expressed in every animal sacrifice—it must be without blemish. And (4) the effect of the atoning work of Christ is typified (a) in the promise, "he shall be forgiven" (Lev. 6:7); and (b) in the peace offering, the expression of fellowship—the highest privilege of the believer. See Ex. 29:33, *note*.

6 "Aaron shall offer the bull as a
sin offering, which *is* for [a]himself,
and make atonement for himself
and for his house.
7 "He shall take the two goats and
present them before the LORD *at* the
door of the tabernacle of meeting.
8 "Then Aaron shall cast lots for
the two goats: one lot for the LORD
and the other lot for the scapegoat.
9 "And Aaron shall bring the goat
on which the LORD's lot fell, and of-
fer it *as* a sin offering.
10 "But the goat on which the lot
fell to be the scapegoat shall be pre-
sented alive before the LORD, to
make [b]atonement upon it, *and* to let
it go as the scapegoat into the
wilderness.
11 "And Aaron shall bring the bull
of the sin offering, which is for
[c]himself, and make [d]atonement for
himself and for his house, and shall
kill the bull as the sin offering
which *is* for himself.
12 "Then he shall take a censer
full of burning coals of fire from the
[e]altar before the LORD, with his
hands full of sweet [f]incense beaten
fine, and bring *it* inside the veil.
13 "And he shall put the incense
on the fire before the LORD, that the
cloud of incense may cover the mer-
cy seat that *is* on the Testimony,
[g]lest he die.
14 "He shall [h]take some of the
blood of the bull and sprinkle *it*
with his finger on the mercy seat on
the east *side;* and before the mercy
seat he shall sprinkle some of the
blood with his finger seven times.
15 "Then he shall kill the goat of
the sin offering, which *is* for the
[i]people, bring its blood inside the
veil, do with that blood as he did
with the blood of the bull, and
sprinkle it on the mercy seat and
before the mercy seat.
16 "So he shall make [j]atonement
for the Holy [k]*Place,* because of the
uncleanness of the children of Isra-
el, and because of their transgres-
sions, for all their sins; and so he
shall do for the tabernacle of meet-
ing which remains among them in
the midst of their uncleanness.
17 "There shall be [l]no man in the
tabernacle of meeting when he goes
in to make atonement in the Holy
Place, until he comes out, that he
may make atonement for himself,
for his household, and for all the as-
sembly of Israel.
18 "And he shall go out to the altar
that *is* before the LORD, and make
[m]atonement for [n]it, and shall take
some of the blood of the bull and
some of the blood of the goat, and
put it on the horns of the altar all
around.
19 "Then he shall sprinkle some of
the blood on it with his finger seven
times, cleanse it, and consecrate it
from the uncleanness of the chil-
dren of Israel.

16:6
a Heb. 5:3

16:10
b Cp. Is. 53:5-6; Heb. 7:27; 9:23-24

16:11
c Heb. 9:7
d See v. 6, *note;* Lev. 17:11

16:12
e Cp. Is. 6:6-7
f Ex. 30:34-38

16:13
g Ex. 28:43; Num. 4:15,20

16:14
h Heb. 9:25

16:15
i Heb. 7:27

16:16
j See v. 6, *note;* Lev. 17:11
k Ex. 30:10

16:17
l Cp. Ex. 34:3; Luke 1:10

16:18
m See v. 6, *note;* Lev. 17:11
n Ex. 29:36

16:18 out to the altar. Dispensationally, for Israel this is yet future; Christ the High Priest is still in the Holiest. When He comes out to His ancient people they will be converted and restored (Rom. 11:23–27; compare Zech. 12:10–12; 13:1; Rev. 1:7). Meantime, believers of the Church Age, as a holy priesthood, enter into the Holiest where He is (1 Pet. 2:9; Heb. 10:19–22).

16:6

ATONEMENT

The Biblical use and meaning of the word must be sharply distinguished from its use in theology. In theology it is a term which covers the whole sacrificial and redemptive work of Christ. In the OT, atonement is the English word used to translate the Hebrew words which mean *cover, coverings,* or *to cover.* Atonement is, therefore, not a translation of the Hebrew but a purely theological concept. The Levitical offerings "covered" the sins of Israel until and in anticipation of the cross, but did not "take away" (Heb. 10:4) those sins. These were the sins done in OT times ("covered" meantime by the Levitical sacrifices), which God "passed over" (Rom. 3:25), for which passing over God's righteousness was never vindicated until, in the cross, Jesus Christ was "set forth as a propitiation." See Propitiation, Rom. 3:25, *note.* It was the cross, not the Levitical sacrifices, which made full and complete redemption. The OT sacrifices enabled God to go on with a guilty people because those sacrifices typified the cross. To the offerer they were the confession of his deserving death and the expression of his faith; to God they were the "shadows" of good things that were to come, of which Christ was the reality (compare Heb. 10:1). See Ex. 29:33, *note.*

The scapegoat (2 Cor. 5:21)

20 "And when he has made an end of atoning for the Holy *Place,* the tabernacle of meeting, and the altar, he shall bring the live goat.

21 "Aaron shall lay both his hands on the head of the live goat, [a]confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send *it* away into the wilderness by the hand of a suitable man.

22 "The goat shall [b]bear on itself all their iniquities to an uninhabited land; and he shall [c]release the goat in the wilderness.

23 "Then Aaron shall come into the tabernacle of meeting, shall [d]take off the linen garments which he put on when he went into the Holy *Place,* and shall leave them there.

24 "And he shall wash his body with water in a holy place, put on his garments, come out and offer his burnt offering and the burnt offering of the people, and make [e]atonement for himself and for the people.

25 "The [f]fat of the sin offering he shall burn on the altar.

26 "And he who released the goat as the scapegoat shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

27 "The bull *for* the sin offering and the goat *for* the sin offering, whose blood was brought in to make [g]atonement in the Holy *Place,* shall be carried outside the camp. And they shall [h]burn in the fire their skins, their flesh, and their offal.

28 "Then he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

29 "*This* shall be a statute forever for you: In the seventh month, on the tenth *day* of the [i]month, you shall afflict your souls, and do no work at all, *whether* a native of your own country or a stranger who dwells among you.

30 "For on that day *the priest* shall make [j]atonement for you, to cleanse you, *that* you may be clean from all your sins before the LORD.

31 "It *is* a sabbath of solemn rest for you, and you shall [k]afflict your souls. *It is* a statute forever.

32 "And the priest, who is [l]anointed and consecrated to minister as priest in his father's place, shall make [m]atonement, and put on the linen clothes, the holy garments;

33 "then he shall make [n]atonement for the Holy Sanctuary,* and he shall make [n]atonement for the tabernacle of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly.

34 "This shall be an everlasting statute for you, to make [o]atonement for the children of Israel, for all their sins, once a year." And he did as the LORD commanded [p]Moses.

The one acceptable place of sacrifice (yet to be revealed)

17 AND the LORD spoke to Moses, saying,

2 "Speak to Aaron, to his sons, and to all the children of Israel, and say to them, 'This *is* the thing which the LORD has commanded, saying:

3 "Whatever man of the house of Israel who kills an ox or lamb or goat in the camp, or who kills *it* outside the camp,

*16:33 That is, the Most Holy Place

16:21
a Lev. 5:5; 26:40

16:22
b Lev. 8:14; cp. Is. 53:6
c Cp. Lev. 14:7

16:23
d Lev. 6:11

16:24
e See v. 6, *note;* Lev. 17:11

16:25
f Lev. 1:8

16:27
g See v. 6, *note;* Lev. 17:11
h Lev. 6:30; Heb. 13:11

16:29
i Lev. 23:27-32

16:30
j See v. 6, *note;* Lev. 17:11

16:31
k Lev. 23:27, 32; cp. Is. 58:3-5

16:32
l Lev. 21:10

16:33
m See v. 6, *note;* Lev. 17:11
n See v. 6, *note;* Lev. 17:11

16:34
o See v. 6, *note;* Lev. 17:11
p *Law* (of Moses): v. 34; Lev. 26:3. (Ex. 19:1; Gal. 3:24, *note*)

16:20 atoning. Hebrew *kaphar, to cover.* See 16:6, *note;* compare Ex. 29:33, *note.*

16:29 seventh month. This is the month of Tishri (or Ethanim) in the Hebrew religious calendar. It correlates to the modern months of September–October. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

16:30 that day. The Day of Atonement was the most important single day in the Hebrew calendar. It is often called simply, "the Day," in modern usage *"Yom Kippur."*

In v. 31 it is referred to as "a sabbath of solemn rest," or "a sabbath of sabbaths." Only on this day did the high priest enter into the Holy Place (Ex. 30:10; compare Heb. 9:7–8), and only on this day were the people told to "afflict your souls" (v. 29). That the high priest entered three times into the Holy Place and that the blood of the sin offering was sprinkled seven times before the mercy seat, emphasize the importance of this sacrifice. On this day the dual typology for the putting away of sin was manifested in killing the one goat and in driving the other goat (the scapegoat) into the wilderness. See also Num. 29:7–11.

4 "and does not bring it to the door of the tabernacle of [a]meeting to offer an offering to the LORD before the tabernacle of the LORD, the guilt of bloodshed shall be imputed to that man. He has shed blood; and that man shall be cut off from among his people,

5 "to the [b]end that the children of Israel may bring their sacrifices which they offer in the open field, that they may bring them to the LORD at the door of the tabernacle of meeting, to the priest, and offer them *as* peace offerings to the LORD.

6 "And the priest shall sprinkle the blood on the altar of the LORD *at* the door of the tabernacle of meeting, and [c]burn the fat for a sweet aroma to the LORD.

7 "They shall no more offer their sacrifices to demons, after whom they have played the harlot. This shall be a statute forever for them throughout their generations." '

8 "Also you shall say to them: 'Whatever man of the house of Israel, or of the [d]strangers who dwell among you, who offers a burnt offering or sacrifice,

9 'and does not [e]bring it to the door of the tabernacle of [f]meeting, to offer it to the LORD, that man shall be cut off from among his people.

Significance of the blood

10 'And whatever man of the house of Israel, or of the strangers who dwell among you, who eats any [g]blood, I will [h]set My face against that person who eats blood, and will cut him off from among his people.

11 'For the [i]life of the flesh *is* in the blood, and I have given it to you upon the altar to make [j]atonement for your [k]souls; for it *is* the blood *that* makes atonement for the soul.'

12 "Therefore I said to the children of Israel, 'No one among you shall eat blood, nor shall any stranger who dwells among you eat blood.'

13 "Whatever man of the children of Israel, or of the strangers who dwell among you, who hunts and catches any animal or bird that may be eaten, he shall pour out its blood and [l]cover it with dust;

14 "for *it is* the life of all flesh. Its blood sustains its life. Therefore I said to the children of Israel, 'You shall not eat the blood of any flesh, for the life of all flesh is its blood. Whoever eats it shall be cut off.'

15 "And every person who eats what died *naturally* or what was torn *by beasts, whether he is* a native of your own country or a stranger, he shall both wash his clothes and bathe in water, and be unclean until evening. Then he shall be clean.

16 "But if he does not wash *them* or bathe his body, then he shall bear his guilt."

V. Laws Regulating the Personal Relationships of the Redeemed People, 18—20

Relationships and walk of God's earthly people: (1) unlawful marriages

18 THEN the LORD spoke to Moses, saying,

2 "Speak to the children of Israel, and say to them: [m]'I am the LORD your God.

3[n] 'According to the doings of the land of Egypt, where you dwelt, you shall not do; and [o]according to the doings of the land of Canaan, where I am bringing you, you shall not do; nor shall you walk in their ordinances.

4 'You shall observe My judgments and keep My ordinances, to walk in them: I *am* the LORD your God.

17:4
a Cp. Deut. 5:5-21

17:5
b Ezek. 20:28; cp. Deut. 12:1-27

17:6
c Ex. 29:13

17:8
d Lev. 18:26

17:9
e v. 4
f Lev. 14:23

17:10
g Lev. 3:17; 7:26-27; Deut. 12:16,23-25
h Lev. 20:3,6

17:11
i Gen. 9:4
j See Lev. 16:6, *note*
k *Sacrifice* (typical, prophetic): v. 11; Ps. 22:1. (Gen. 3:15; Heb. 10:18, *note*)

17:13
l Cp. Ezek. 24:7

18:2
m Lev. 11:44-45; 19:3

18:3
n Josh. 24:14; Ezek. 20:7-8
o Lev. 18:24-30; Deut. 12:30-31

17:7 demons. Deut. 32:17. Literally *hairy ones.* Ex. 34:16.

17:11 altar. Two especially important truths are pertinent here: (1) The value of the "life" is the measure of the value of the "blood." This gives the blood of Christ its inconceivable worth. When it was shed the sinless God-man gave His life. "For it is not possible that the blood of bulls and goats could take away sins" (Heb. 10:4). And (2) it is not the blood in the veins of the sacrifice, but the blood *upon the altar* which is efficacious. The Scripture knows nothing of salvation by the imitation or influence of Christ's life, but only by that life yielded up on the cross. **blood.** The meaning of sacrifice for sin is here explained. Every such offering was an execution of the sentence of the law upon a substitute for the offender, and pointed forward to that substitutionary death of Christ which alone vindicated the righteousness of God in passing over the sins of those who offered the typical sacrifices (Rom. 3:24–25; see Ex. 29:33, *note*).

5 'You shall therefore keep My
statutes and My judgments, which
if a man does, he shall live by them:
I *am* the LORD.
6 'None of you shall approach any-
one who is near of kin to him, to un-
cover his nakedness: I *am* the LORD.
7a 'The nakedness of your father
or the nakedness of your mother
you shall not uncover. She *is* your
mother; you shall not uncover her
nakedness.
8 'The nakedness of your b father's
wife you shall not uncover; it *is*
your father's nakedness.
9 'The nakedness of your c sister,
the daughter of your father, or the
daughter of your mother, *whether*
born at home or elsewhere, their
nakedness you shall not uncover.
10 'The nakedness of your son's
daughter or your daughter's daugh-
ter, their nakedness you shall not
uncover; for theirs *is* your own
nakedness.
11 'The nakedness of your father's
wife's daughter, begotten by your fa-
ther—she *is* your sister—you shall
not uncover her nakedness.
12 'You shall not uncover the
nakedness of your father's sister;
she *is* near of kin to your father.
13 'You shall not uncover the
nakedness of your mother's sister,
for she *is* near of kin to your mother.
14 'You shall not uncover the
nakedness of your father's brother.
You shall not approach his wife; she
is your aunt.
15 'You shall not uncover the
nakedness of your daughter-in-
law—she *is* your son's wife—you
shall not uncover her nakedness.
16 'You shall not uncover the
nakedness of your brother's wife; it
is your brother's nakedness.
17 'You shall not uncover the
nakedness of a woman and her
d daughter, nor shall you take her
son's daughter or her daughter's
daughter, to uncover her nakedness.
They *are* near of kin to her. It *is*
wickedness.
18 'Nor shall you take a woman as
a rival to her sister, to uncover her
nakedness while the other is alive.

(2) Unlawful lust

19 'Also you shall not approach a
woman to uncover her nakedness
as e long as she is in her *customary*
f impurity.
20g 'Moreover you shall not lie car-
nally with your h neighbor's wife, to
defile yourself with her.
21 'And you shall not let any of
your descendants i pass through *the*
j fire to Molech, nor shall you pro-
fane the name of your God: I *am* the
LORD.
22 'You shall not lie with a k male as
with a woman. It *is* an abomination.
23 'Nor shall you mate with any
l animal, to defile yourself with it.
Nor shall any woman stand before
an animal to mate with it. It *is* per-
version.
24 'Do not defile yourselves with
any of these things; for by all these
the nations are defiled, which I am
m casting out before you.
25 'For the n land is defiled; o there-
fore I visit the punishment of its in-
iquity upon it, and the land p vomits
out its inhabitants.
26 'You shall therefore keep My stat-
utes and My judgments, and shall not
commit *any* of these abominations,
either any of your own nation or any
stranger who dwells among you
27 '(for all these abominations the
men of the land have done, who
were before you, and thus the land
is defiled),
28 'lest the land vomit you out also
when you defile it, as it vomited out
the nations that *were* before you.
29 'For whoever commits any of
these abominations, the persons
who commit *them* shall be cut off
from among their people.
30 'Therefore you shall q keep My

18:7
a vv. 7-16; cp. Lev. 20:11-21

18:8
b Cp. Gen. 35:22

18:9
c Deut. 27:22

18:17
d Lev. 20:14

18:19
e Ezek. 18:6
f Lev. 15:24

18:20
g Prov. 6:25-33
h Ex. 20:14; Lev. 20:10

18:21
i Lev. 20:2-5; Deut. 12:31
j 2 Kin. 16:3

18:22
k Lev. 20:13; Rom. 1:27

18:23
l Ex. 22:19

18:24
m Lev. 20:23

18:25
n Num. 35:33-34
o Deut. 9:5
p Lev. 20:22

18:30
q Lev. 22:9

18:21 Molech. Called *Moloch,* Acts 7:43.

18:24 these things. This list of abominable practices which the Hebrews were to avoid vividly points out the utter degradation of Canaanite morality. Archaeological discoveries have brought many illustrations of this condition, which was so bad that a holy God had to order the complete extermination of the Canaanites. Several centuries earlier God had predicted that by this time "the iniquity of the Amorites" would be complete (Gen. 15:16). Archaeology illustrates the increasing moral degeneracy of Canaanite civilization during this period.

ordinance, so that *you* do not commit *any* of these abominable customs which were committed before you, and that you do not defile yourselves by them: [a]I *am* the LORD your God.' "

(3) Idolatry forbidden

19 AND the LORD spoke to Moses, saying,
2 "Speak to all the congregation of the children of Israel, and say to them: 'You shall be [b]holy, for I the LORD your God *am* holy.
3 'Every one of you shall revere his [c]mother and his father, and [d]keep My [e]Sabbaths: I *am* the LORD your God.
4 'Do not turn to [f]idols, nor make for yourselves molded gods: I *am* the LORD your God.

(4) Peace offering not to be profaned

5 'And if you offer a sacrifice of a peace offering to the LORD, you shall offer it of your own free will.
6 'It shall be eaten the same day you offer *it,* and on the next day. And if any remains until the third day, it shall be burned in the fire.
7 'And if it is eaten at all on the third day, it *is* an abomination. It shall not be accepted.
8 'Therefore *everyone* who eats it shall bear his iniquity, because he has profaned the hallowed *offering* of the LORD; and that person shall be cut off from his people.

(5) Provision for unfortunate

9 'When you reap the harvest of your land, you shall not wholly reap the corners of your field, nor shall you gather the gleanings of your harvest.
10 'And you shall not glean your vineyard, nor shall you gather *every* grape of your vineyard; you shall leave them for the poor and the [g]stranger: I *am* the LORD your God.
11 'You shall not steal, nor deal falsely, nor lie to one another.
12 'And you shall not [h]swear by My name [i]falsely, nor shall you profane the name of your God: I *am* the LORD.
13 'You shall not [j]cheat your neighbor, nor rob *him.* The [k]wages of him who is hired shall not remain with you all night until morning.
14 'You shall not curse the deaf, nor put a stumbling block before the blind, but shall [l]fear your God: I *am* the LORD.

(6) Righteous actions demanded

15 'You shall do no injustice in [m]judgment. You shall not be [n]partial to the poor, nor honor the person of the mighty. In righteousness you shall judge your neighbor.
16 'You shall not go about *as* a [o]talebearer among your people; nor shall you take a stand against the life of your neighbor: I *am* the LORD.
17 'You shall not [p]hate your brother in your heart. You shall [q]surely rebuke your neighbor, and not bear sin because of him.
18 'You shall not take [r]vengeance, nor bear any grudge against the children of your people, but you shall [s]love your neighbor as yourself: I *am* the LORD.
19 'You shall keep My statutes. You shall not let your livestock breed with another kind. You shall not sow your field with mixed seed. Nor shall a garment of mixed linen and wool come upon you.
20 'Whoever lies carnally with a woman who *is* betrothed to a man as a [t]concubine, and who has not at all been redeemed nor given her freedom, for this there shall be scourging; *but* they shall not be put to death, because she was not free.
21 'And he shall bring his trespass offering to the LORD, to the door of the tabernacle of meeting, a ram as a trespass offering.
22 'The priest shall make atonement for him with the ram of the trespass offering before the LORD for his sin which he has committed. And the sin which he has committed shall be [u]forgiven him.
23 'When you come into the land, and have planted all kinds of trees for food, then you shall count their fruit as uncircumcised. Three years it shall be as uncircumcised to you. *It* shall not be eaten.
24 'But in the fourth year all its fruit shall be holy, a praise to the LORD.
25 'And in the fifth year you may eat its fruit, that it may yield to you its increase: I *am* the LORD your God.

18:30
a Lev. 18:2

19:2
b Lev. 11:44-45; 1 Pet. 1:16

19:3
c Ex. 20:12; Matt. 15:4; Eph. 6:2
d Ex. 16:23; 20:8
e *Sabbath:* vv. 3,30; Lev. 23:3. (Gen. 2:3; Matt. 12:1, *note*)

19:4
f Ex. 20:4; Ps. 96:5; 115:4-7; 1 Cor. 10:14; Col. 3:5

19:10
g Ex. 23:9; Deut. 24:19-21

19:12
h Ex. 20:7; Deut. 5:11
i Matt. 5:33

19:13
j Ex. 22:7-15,21-27
k Deut. 24:15

19:14
l Lev. 25:17; see Ps. 19:9, *note*

19:15
m Deut. 16:19
n Ex. 23:3,6; Deut. 1:17; cp. 10:17

19:16
o Prov. 11:13; 18:8; 20:19

19:17
p 1 John 2:9,11; 3:15
q Ps. 141:5; Matt. 18:15

19:18
r Deut. 32:35; cp. 1 Sam. 24:12
s Matt. 5:43; 19:19; 22:39; Mark 12:31; Luke 10:27; Gal. 5:14; James 2:8

19:20
t Cp. Deut. 22:23-27

19:22
u *Forgiveness:* v. 22; Num. 15:25. (Lev. 4:20; Matt. 26:28, *note*)

26 'You shall not eat *anything* with
the blood, nor shall you practice
divination or soothsaying.
27 'You shall not shave around the
sides of your head, nor shall you dis-
figure the edges of your beard.
28 'You shall not make any [a]cuttings
in your flesh for the dead, nor tattoo
any marks on you: I *am* the LORD.
29 'Do not [b]prostitute your daugh-
ter, to cause her to be a harlot, lest
the land fall into harlotry, and the
land become full of wickedness.
30 'You shall keep My Sabbaths
and reverence My sanctuary: I *am*
the LORD.
31 'Give no regard to [c]mediums
and familiar spirits; do not seek af-
ter them, to be defiled by them: I
am the LORD your God.
32 'You shall rise before the gray
headed and honor the presence of
an old man, and [d]fear your God: I
am the LORD.
33 'And if a stranger dwells with
you in your land, you shall not mis-
treat him.
34 'The stranger who dwells
among you shall be to you as one
born among you, and you shall love
him as yourself; for you were
strangers in the land of Egypt: I *am*
the LORD your God.
35 'You shall do no injustice in judg-
ment, in measurement of length,
weight, or volume.
36 'You shall have honest scales,
honest weights, an honest [e]ephah,
and an honest [e]hin: I *am* the LORD
your God, who brought you out of
the land of Egypt.
37 'Therefore you shall observe all
My statutes and all My judgments,
and perform them: I *am* the LORD.' "

(7) Regulations about human sacrifices, spiritism, and various immoralities

20 THEN the LORD spoke to Mo-
ses, saying,
2 "Again, you shall say to the chil-
dren of Israel: 'Whoever of the chil-
dren of Israel, or of the strangers
who dwell in Israel, who gives *any*
of his descendants to Molech, he
shall surely be put to death. The
people of the land shall [f]stone him
with stones.
3 'I will set My face against that
man, and will cut him off from his
people, because he has given *some*
of his descendants to Molech, to de-
file My sanctuary and profane My
holy name.
4 'And if the people of the land
should in any way hide their eyes
from the man, when he gives *some*
of his descendants to Molech, and
they do not [g]kill him,
5 'then I will set My face against
that man and against his family; and
I will cut him off from his people,
and all who prostitute themselves
with him to commit harlotry with
Molech.
6 [h]'And the person who turns to
mediums and familiar spirits, to
prostitute himself with them, I will
set My face against that person and
cut him off from his people.
7 [i]'Consecrate yourselves there-
fore, and be holy, for I *am* the LORD
your God.
8 'And you shall [j]keep My statutes,
and perform them: [k]I *am* the LORD
who sanctifies you.
9 'For [l]everyone who curses his fa-
ther or his mother shall surely be
put to death. He has cursed his fa-
ther or his mother. His [m]blood *shall*
be upon him.
10 'The man who commits [n]adul-
tery with *another* man's wife, *he*
who commits adultery with his
neighbor's wife, the adulterer and
the adulteress, shall surely be put to
death.
11 'The man who lies with his [o]fa-
ther's wife has uncovered his fa-
ther's nakedness; both of them shall
surely be put to death. Their blood
shall be upon them.
12 'If a man lies with his [p]daugh-
ter-in-law, both of them shall surely
be put to death. They have commit-
ted perversion. Their blood *shall be*
upon them.
13 'If a man lies with a [q]male as he
lies with a woman, both of them
have committed an abomination.
They shall surely be put to death.
Their blood *shall be* upon them.
14 'If a man marries a woman and

19:28
a Cp. 1 Kin. 18:28

19:29
b Deut. 23:17

19:31
c Lev. 20:6,27

19:32
d Lev. 25:17; see Ps. 19:9, *note*

19:36
e See Weights and Measures (OT), 2 Chr. 2:10, *note*

20:2
f Deut. 17:2-5

20:4
g Deut. 17:2-5

20:6
h Lev. 19:31; 1 Sam. 28:7-25

20:7
i Heb. 12:14

20:8
j Lev. 19:19,37

k Ex. 31:13; Deut. 14:2; Ezek. 37:28

20:9
l Ex. 21:17; Prov. 20:20; Matt. 15:4

m vv. 11,13,16,17

20:10
n Ex. 20:14; Lev. 18:20; John 8:5

20:11
o Lev. 18:8

20:12
p Lev. 18:15

20:13
q Lev. 18:22; cp. Judg. 19:22

Molech: *king.* A god of the Ammonites whose worship required child sacrifices.

her [a]mother, it *is* wickedness. They shall be burned with fire, both he and they, that there may be no wickedness among you.

15 'If a man mates with an [b]animal, he shall surely be put to death, and you shall kill the animal.

16 'If a woman approaches any animal and mates with it, you shall kill the woman and the animal. They shall surely be put to death. Their blood *is* upon them.

17 'If a man takes his [c]sister, his father's daughter or his mother's daughter, and sees her nakedness and she sees his nakedness, it *is* a wicked thing. And they shall be cut off in the sight of their people. He has uncovered his sister's nakedness. He shall bear his guilt.

18 'If a man lies with a woman during her [d]sickness and uncovers her nakedness, he has exposed her flow, and she has uncovered the flow of her blood. Both of them shall be cut off from their people.

19 'You shall not uncover the nakedness of your [e]mother's sister nor of your [f]father's sister, for that would uncover his near of kin. They shall bear their guilt.

20 'If a man lies with his [g]uncle's wife, he has uncovered his uncle's nakedness. They shall bear their sin; they shall die childless.

21 'If a man takes his [h]brother's wife, it *is* an unclean thing. He has uncovered his brother's nakedness. They shall be childless.

22 'You shall therefore keep all My statutes and all My judgments, and perform them, that the land where I am bringing you to dwell may not [i]vomit you out.

23 'And you shall not walk in the statutes of the nation which I am casting out before you; for they commit all these [j]things, and therefore I abhor them.

24 'But I have said to you, "You shall inherit their land, and [k]I will give it to you to possess, a land flowing with milk and honey." I *am* the LORD your God, who has [l]separated you from the peoples.

25 'You shall therefore [m]distinguish between clean animals and unclean, between unclean birds and clean, and you shall not make yourselves abominable by beast or by bird, or by any kind of living thing that creeps on the ground, which I have separated from you as unclean.

26 'And you shall be holy to Me, for I the LORD *am* holy, and have separated you from the peoples, that you should be Mine.

27 'A man or a woman who is a medium, or who has familiar [n]spirits, shall surely be put to death; they shall stone them with stones. Their blood *shall be* upon them.' "

VI. Laws Regulating the Priesthood and the Seven Great Feasts of the Hebrew Calendar, 21—23

(8) Regulations concerning priests

21 AND the LORD said to Moses, "Speak to the priests, the sons of Aaron, and say to them: [o]'None shall [p]defile himself for the dead among his people,

2 'except for his relatives who are nearest to him: his mother, his father, his son, his daughter, and his brother;

3 'also his virgin sister who is near to him, who has had no husband, for her he may defile himself.

4 '*Otherwise* he shall not defile himself, *being* a chief man among his people, to profane himself.

5 'They shall [q]not make any bald *place* on their heads, nor shall they shave the edges of their beards nor make any cuttings in their flesh.

6 'They shall be [r]holy to their God and not profane the name of their God, for they offer the offerings of the LORD made by fire, *and* the [s]bread of their God; [t]therefore they shall be holy.

7 'They shall not take a wife *who is* a harlot or a defiled woman, nor shall they take a woman [u]divorced from her husband; for *the priest** is holy to his God.

8 'Therefore you shall consecrate

20:14
a Lev. 18:17; Deut. 27:22

20:15
b Lev. 18:23

20:17
c Lev. 18:9

20:18
d Lev. 18:19; Ezek. 18:6

20:19
e Lev. 18:13
f Lev. 18:12

20:20
g Lev. 18:14

20:21
h Lev. 18:16; cp. Matt. 14:3-4

20:22
i Lev. 18:25,28

20:23
j 1 Kin. 14:24

20:24
k Ex. 13:5
l *Separation:* vv. 24-26; Num. 6:2. (Gen. 12:1; 2 Cor. 6:17, *note*)

20:25
m Lev. 10:10; 11:1-47

20:27
n Lev. 19:31; 1 Sam. 28:9

21:1
o Ezek. 44:25
p Lev. 19:28

21:5
q Deut. 14:1; Ezek. 44:20

21:6
r Ex. 22:31
s Lev. 3:11
t Is. 52:11

21:7
u Ezek. 44:22; cp. Deut. 24:2

***21:7** Literally *he*

21:8 Here is an illustration of OT holiness or sanctification—a person set apart for the service of God. **consecrate.** Hebrew *qodesh*. See Gen. 2:3, *note*. **holy.** Hebrew *qodesh*. See Gen. 2:3, *note*.

him, for he offers the bread of your God. He shall be holy to you, for [a]I the LORD, who [b]sanctify you, *am* holy.

9 'The daughter of any priest, if she profanes herself by playing the harlot, she profanes her father. She shall be [c]burned with fire.

10 'He who *is* the high priest among his brethren, on whose head the anointing oil was [d]poured and who is consecrated to wear the garments, shall not [e]uncover his head nor tear his clothes;

11 'nor shall he go [f]near any dead body, nor defile himself for his father or his mother;

12 [g]'nor shall he go out of the sanctuary, nor profane the sanctuary of his God; for the [h]consecration of the anointing oil of his God *is* upon him: I *am* the LORD.

13 'And he shall take a wife in her virginity.

14 'A widow or a divorced woman or a [i]defiled woman *or* a harlot—these he shall not marry; but he shall take a virgin of his own people as wife.

15 'Nor shall he profane his posterity among his people, for I the LORD sanctify him.' "

16 And the LORD spoke to Moses, saying,

17 "Speak to Aaron, saying: 'No man of your descendants in *succeeding* generations, who has *any* defect, may approach to offer the bread of his God.

18 'For any man who has a [j]defect shall not approach: a man blind or lame, who has a marred *face* or any *limb* [k]too long,

19 'a man who has a broken foot or broken hand,

20 'or is a hunchback or a dwarf, or *a man* who has a defect in his eye, or eczema or scab, or is a [l]eunuch.

21 'No man of the descendants of Aaron the priest, who has a defect, shall come near to offer the offerings made by fire to the LORD. He has a defect; he shall not come near to offer the bread of his God.

22 'He may eat the bread of his God, *both* the most holy and the holy;

23 'only he shall not go near the [m]veil or approach the altar, because he has a defect, lest he profane My sanctuaries; for I the LORD sanctify them.' "

24 And Moses told *it* to Aaron and his sons, and to all the children of Israel.

Separation of the priests

22 THEN the LORD spoke to Moses, saying,

2 "Speak to Aaron and his sons, that they [n]separate themselves from the holy things of the children of Israel, and [o]that they do not profane My holy name *by* what they [p]dedicate to Me: I *am* the LORD.

3 "Say to them: 'Whoever of all your descendants throughout your generations, who goes near the holy things which the children of Israel dedicate to the LORD, [q]while he has uncleanness upon him, that person shall be cut off from My presence: I *am* the LORD.

4 'Whatever man of the descendants of Aaron, who *is* a [r]leper or has a [s]discharge, shall not eat the holy offerings until he is [t]clean. And [u]whoever touches anything made unclean *by* a corpse, or a man who has had an emission of [v]semen,

5 'or whoever touches any [w]creeping thing by which he would be made unclean, or any person by whom he would become unclean, whatever his uncleanness may be—

6 'the person who has touched any such thing shall be unclean until evening, and shall not eat the holy *offerings* unless he [x]washes his body with water.

7 'And when the sun goes down he shall be clean; and afterward he may eat the holy *offerings,* [y]because it *is* his food.

8 'Whatever dies [z]*naturally* or is torn *by beasts* he shall not eat, to defile himself with it: I *am* the LORD.

9 'They shall therefore [aa]keep My ordinance, [bb]lest they bear sin for it and die thereby, if they profane it: I the LORD sanctify them.

10 'No [cc]outsider shall eat the holy *offering;* one who dwells with the priest, or a hired servant, shall not eat the holy thing.

11 'But if the priest [dd]buys a person with his money, he may eat it;

21:8
a Lev. 11:44-45
b Lev. 8:12,30

21:9
c Cp. Deut. 22:21

21:10
d Lev. 8:12
e Lev. 10:6,7

21:11
f Num. 19:14

21:12
g Lev. 10:7
h Ex. 29:7

21:14
i v. 7

21:18
j Cp. Lev. 22:19-22
k Lev. 22:23

21:20
l Deut. 23:1; cp. Is. 56:3-5

21:23
m Lev. 16:2

22:2
n Num. 6:3
o Lev. 18:21
p Lev. 16:19; 25:10

22:3
q Lev. 7:20

22:4
r Num. 5:2
s Lev. 15:2
t Lev. 15:13
u Lev. 11:24-28,39-40; Num. 19:11
v Lev. 15:16-17

22:5
w Lev. 11:23-24

22:6
x Lev. 15:5; cp. Heb. 10:22

22:7
y Lev. 21:22; Num. 18:11,13

22:8
z Lev. 7:24; 17:15

22:9
aa Lev. 18:30
bb Ex. 28:43

22:10
cc Ex. 29:33

22:11
dd Ex. 12:44

and one who is born in his house may eat his food.

12 'If the priest's daughter is married to an outsider, she may not eat of the holy offerings.

13 'But if the priest's daughter is a widow or divorced, and has no child, and has returned to her father's house as in her youth, she may eat her father's food; but no outsider shall eat it.

14 'And if a man eats the holy *offering* unintentionally, then he shall restore a holy *offering* to the priest, and add one-fifth to it.

15 'They shall not profane the [a]holy *offerings* of the children of Israel, which they offer to the LORD,

16 'or allow them to bear the guilt of trespass when they eat their holy *offerings;* for I the LORD sanctify them.' "

Sacrifices must be physically perfect—type of the moral perfections of Christ (Heb. 9:14)

17 And the LORD spoke to Moses, saying,

18 "Speak to Aaron and his sons, and to all the children of Israel, and say to them: 'Whatever man of the house of Israel, or of the strangers in Israel, who offers his sacrifice for any of his vows or for any of his freewill offerings, which they offer to the LORD as a burnt offering—

19 '*you shall offer* of your own free will a male without blemish from the cattle, from the sheep, or from the goats.

20 'Whatever has a [b]defect, you shall not offer, for it shall not be acceptable on your behalf.

21 'And whoever offers a sacrifice of a peace offering to the LORD, to fulfill *his* vow, or a freewill offering from the cattle or the sheep, it must be perfect to be accepted; there shall be no defect in it.

22 'Those *that are* blind or broken or maimed, or have an ulcer or eczema or scabs, you shall not offer to the LORD, nor make an offering by fire of them on the altar to the LORD.

23 'Either a bull or a lamb that has any limb too long or too short you may offer *as* a freewill offering, but for a vow it shall not be accepted.

24 'You shall not offer to the LORD what is bruised or crushed, or torn or cut; nor shall you make *any offering of them* in your land.

25 'Nor from a [c]foreigner's hand shall you offer any of these as the [d]bread of your God, because their corruption *is* in them, *and* defects *are* in them. They shall not be accepted on your behalf.' "

26 And the LORD spoke to Moses, saying:

27 "When a bull or a sheep or a goat is born, it shall be [e]seven days with its mother; and from the eighth day and thereafter it shall be accepted as an offering made by fire to the LORD.

28 "*Whether it is* a cow or ewe, do not [f]kill both her and her young on the same day.

29 "And when you offer a sacrifice of [g]thanksgiving to the LORD, offer *it* of your own free will.

30 "On the same day it shall be eaten; you shall leave none of it until [h]morning: I *am* the LORD.

31 [i]"Therefore you shall keep My commandments, and perform them: I *am* the LORD.

32 "You shall not profane My holy name, but [j]I will be hallowed among the children of Israel. I *am* the LORD who sanctifies you,

33 "who [k]brought you out of the land of Egypt, to be your God: I *am* the LORD."

Feasts of the LORD: the Sabbath and the feasts

23 AND the LORD spoke to Moses, saying,

2 "Speak to the children of Israel, and say to them: 'The feasts of the LORD, which you shall proclaim *to be* [l]holy convocations, these *are* My feasts.

3 'Six days shall work be done, but the seventh day *is* a Sabbath of solemn rest, a holy convocation. You shall do no work *on it;* it *is* the [m]Sabbath of the LORD in all your dwellings.

22:15
a Num. 18:32

22:20
b Deut. 15:21

22:25
c Num. 16:40
d Lev. 22:7

22:27
e Ex. 22:30

22:28
f Deut. 22:6-7

22:29
g Lev. 7:12

22:30
h Lev. 7:15

22:31
i Lev. 19:37; Num. 15:40; Deut. 4:40

22:32
j Lev. 10:3

22:33
k Lev. 19:36

23:2
l Ex. 12:16

23:3
m Sabbath: v. 3; Num. 15:32. (Gen. 2:3; Matt. 12:1, *note*)

23:2 The feasts of the LORD. These were seven great religious festivals which were to be observed by Israel every year. The first three verses of this chapter do not relate to the feasts, but separate the Sabbath from the feasts.

The feasts of the LORD:
(1) Passover; Christ our Redeemer

4 'These *are* the feasts of the LORD,
holy convocations which you shall
proclaim at their appointed times.
5 'On the fourteenth *day* of the
[a]first month at twilight *is* the LORD'S
[b]Passover.

The feasts of the LORD:
(2) Unleavened Bread. Memorial feast (cp. 1 Cor. 11:23–26)

6 'And on the fifteenth day of the
same month *is* the Feast of [c]Unleav-
ened Bread to the LORD; seven days
you must eat unleavened bread.
7 'On the first day you shall have a
holy convocation; you shall do no
customary work on it.
8 'But you shall offer an offering
made by fire to the LORD for seven
days. The seventh day *shall be* a
holy convocation; you shall do no
customary work *on it.*' "

The feasts of the LORD: (3) Firstfruits; Christ risen (1 Cor. 15:23)

9 And the LORD spoke to Moses,
saying,
10 "Speak to the children of Israel,
and say to them: 'When you come
into the land which I give to you,
and reap its harvest, then you shall
bring a sheaf of the firstfruits of
your harvest to the priest.
11 'He shall wave the sheaf before
the LORD, to be accepted on your be-
half; on the day after the Sabbath
the priest shall wave it.
12 'And you shall offer on that day,
when you wave the sheaf, a male
lamb of the first year, without blem-
ish, as a burnt offering to the LORD.
13 'Its grain offering *shall be* two-
tenths *of an ephah* of fine flour
mixed with oil, an offering made by
fire to the LORD, for a sweet aroma;
and its drink offering *shall be* of
wine, one-fourth of a [d]hin.
14 'You shall eat neither bread
nor parched grain nor fresh grain
until the same day that you have
[e]brought an offering to your God; *it*
shall be a statute forever through-
out your generations in all your
dwellings.

23:5
a See v. 2, *note 2*
b Ex. 12:1-28; Num. 9:1-5; 28:16-25

23:6
c *Leaven:* vv. 6-17; Num. 6:15. (Gen. 19:3; Matt. 13:33, *note*)

23:13
d See Weights and Measures (OT), 2 Chr. 2:10, *note*

23:14
e Ex. 34:26; Num. 15:20-21

23:5 Passover. Verses 4–5. This feast is memorial and brings into view redemption upon which all blessing rests. Typically, it stands for "Christ, our Passover, was sacrificed" (1 Cor. 5:7; compare 1 Pet. 1:19). The Passover was the initial Jewish festival and took place on the fourteenth day of the first month, Nisan.

23:6 the Feast of Unleavened Bread. Verses 6–8. This feast speaks of communion with Christ, the unleavened wave loaf, in the full blessing of His redemption and of a holy walk. The divine order is beautiful; first, redemption; then, holy living. Compare 1 Cor. 5:6–8; 2 Cor. 7:1; Gal. 5:7–9. The festival began on the fifteenth day of the first month, Nisan, and continued for a week.

23:10 firstfruits. The Feast of Firstfruits, vv. 10–14, is typical of resurrection—first, of Christ, then of those who are His at His coming (1 Cor. 15:23; 1 Thess. 4:13–18). The feast, observed in the same week as the Feast of Unleavened Bread, was held on the sixteenth day of the first month, Nisan, being the beginning of the barley harvest.

23:2

THE HEBREW RELIGIOUS CALENDAR

Israel's religious calendar began in Nisan (in the spring); their civil year, in Tishri (in the autumn). The seven festivals of the Hebrews were included within the first seven months of the religious calendar: the first three feasts (Passover, Unleavened Bread, and Firstfruits) took place in the first month, Nisan; the last three (Trumpets, Day of Atonement, and Tabernacles), in the seventh month, Tishri. Between the first and last three was the Feast of Weeks (Pentecost) which followed fifty days after the offering of the firstfruits.

The following table correlates the Hebrew religious calendar with the one generally accepted by Christians:

Nisan (or Abib)	= March–April	Tishri (or Ethanim)	= September–October
Iyyar (or Ziv)	= April–May	Marchesvan (or Bul)	= October–November
Sivan	= May–June	Chislev	= November–December
Tammuz	= June–July	Tebeth	= December–January
Ab	= July–August	Shebat	= January–February
Elul	= August–September	Adar	= February–March

About every six years an extra month (Second Adar, or leap-year month) was added because the calendar was based upon the moon instead of the sun.

The feasts of the LORD: (4) Wave Loaves (Feast of Weeks); the Church at Pentecost, fifty days after the resurrection of Christ

15 'And you shall [a]count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.

16 'Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD.

17 'You shall bring from your dwellings two wave *loaves* of two-tenths *of an ephah.* They shall be of fine flour; they shall be baked [b]with leaven. *They are* the firstfruits to the LORD.

18 'And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be *as* a burnt offering to the LORD, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the LORD.

19 'Then you shall sacrifice one kid of the goats as a [c]sin offering, and two male lambs of the first year as a sacrifice of a peace offering.

20 'The priest shall wave them with the bread of the firstfruits *as* a wave offering before the LORD, with the two lambs. They shall be holy to the LORD [d]for the priest.

21 'And you shall proclaim on the same day *that* it is a holy convocation to you. You shall do no customary work *on it. It shall be* a statute forever in all your dwellings throughout your generations.

22 'When you [e]reap the harvest of your land, you shall not wholly reap the corners of your field when you reap, nor shall you gather any gleaning from your harvest. You shall leave them for the poor and for the stranger: I *am* the LORD your God.' "

The feasts of the LORD: (5) Trumpets; prophetic of the future regathering of Israel

23 Then the LORD spoke to Moses, saying,

24 "Speak to the children of Israel, saying: 'In the [f]seventh month, on the first *day* of the month, you shall have a sabbath-*rest,* a memorial of blowing of [g]trumpets, a holy convocation.

25 'You shall do no customary work *on it;* and you shall offer an offering made by fire to the LORD.' "

The feasts of the LORD: (6) Day of Atonement (Heb. 9:1–16)

26 And the LORD spoke to Moses, saying:

27 "Also the tenth *day* of this seventh month *shall be* the Day of [h]Atonement. It shall be a holy con-

23:15
a Ex. 34:22; Deut. 16:9-12

23:17
b See Lev. 7:13, *note*

23:19
c Num. 28:30; cp. 2 Cor. 5:21

23:20
d Lev. 14:13

23:22
e Lev. 19:9; Deut. 24:19-22

23:24
f See v. 2, *note*
g Num. 29:1-6

23:27
h Lev. 16:1-34; 25:9; Num. 29:7

23:16 fifty days. The Feast of Weeks, a harvest feast known as Pentecost, vv. 15–22. The antitype is the descent of the Holy Spirit to form the Church. For this reason leaven is present, because there is evil in the Church (Matt. 13:33; Acts 5:1–10; 15:1). Observe, it is now loaves; not a sheaf of separate growths loosely bound together, but a real union of particles making one homogeneous body. The descent of the Holy Spirit at Pentecost united the separate disciples into one organism (1 Cor. 10:16–17; 12:12–13,20). Pentecost took place fifty days after the offering of the firstfruits, coming at about the beginning of summer.

23:17 wave loaves. The wave loaves were offered fifty days after the wave sheaf. This is precisely the period between the resurrection of Christ and the formation of the Church at Pentecost by the baptism of the Holy Spirit (Acts 2:1–4; 1 Cor. 12:12–13). See Church (Matt. 16:18, *note*; Heb. 12:23, *note*). With the wave sheaf no leaven was offered, for there was no evil in Christ; but the wave loaves, typifying the Church, are "baked with leaven," for in the Church there is still evil.

23:24 trumpets. The Feast of Trumpets, vv. 23–25, is a prophetic type and refers to the future regathering of long-dispersed Israel. A great interval elapsed between Pentecost and the Feast of Trumpets, answering to the period occupied in the work of the Holy Spirit in the Church Age. Study carefully Is. 18:3; 27:13 (with contexts), and Joel 2:1—3:21 in connection with the trumpets, and it will be seen that these trumpets, always symbols of testimony, are connected with the regathering and repentance of Israel after the Church Age is ended. This feast, which was held on the first day of the seventh month, Tishri, was immediately followed by the Day of Atonement.

23:27 the Day of Atonement. Verses 26–32. The day is the same as that described in Lev. 16, but here the stress is laid upon the sorrow and repentance of Israel. That is, the prophetic feature is made prominent, looking forward to the repentance of Israel after their regathering under the Palestinian Covenant (Deut. 30:1–10) preparatory to the second advent of Messiah and the establishment of the kingdom. See the connection between the trumpet in Joel 2:1 and the mourning which follows in vv. 11–15; also Zech. 12:10–14 in connection with the atonement of Zech. 13:1. Historically, the fountain of Zech. 13:1 was opened at the crucifixion but rejected by most Jews of that and the

vocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD.

28 "And you shall do no work on that same day, for it *is* the Day of Atonement, [a]to make [b]atonement for you before the LORD your God.

29 "For any person who is not [c]afflicted *in soul* on that same day shall be cut off from his people.

30 "And any person who does any work on that same day, that person I will [d]destroy from among his people.

31 "You shall do no manner of work; *it shall be* a statute forever throughout your generations in all your dwellings.

32 "It *shall be* to you a sabbath of *solemn* rest, and you shall afflict your souls; on the ninth *day* of the month at evening, from evening to evening, you shall celebrate your sabbath."

The feasts of the LORD: (7) Tabernacles (Ezra 3:4)

33 Then the LORD spoke to Moses, saying,

34 "Speak to the children of Israel, saying: 'The fifteenth day of this seventh month *shall be* the [e]Feast of [f]Tabernacles *for* seven days to the LORD.

35 'On the first day *there shall be* a holy convocation. You shall do no customary work *on it.*

36 '*For* seven days you shall offer an [g]offering made by fire to the LORD. On the eighth day you shall have a holy convocation, and you shall offer an [h]offering made by fire to the LORD. It *is* a sacred assembly, *and* you shall do no customary work *on it.*

37 'These *are* the feasts of the LORD which you shall proclaim *to be* holy convocations, to offer an offering made by fire to the LORD, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day—

38 'besides the Sabbaths of the LORD, besides your gifts, besides all your vows, and [i]besides all your freewill offerings which you give to the LORD.

39 'Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD *for* seven days; on the first day *there shall be* a sabbath-*rest,* and on the eighth day a sabbath-*rest.*

40 'And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall [j]rejoice before the LORD your God for seven days.

41 'You shall keep it as a feast to the LORD for seven days in the year. *It shall be* a statute forever in your generations. You shall celebrate it in the seventh month.

42 'You shall [k]dwell in booths for seven days. [l]All who are native Israelites shall dwell in booths,

43 'that your [m]generations may [n]know that I made the children of Israel dwell in booths when [o]I brought them out of the land of Egypt: I *am* the LORD your God.' "

44 So Moses declared to the children of Israel the feasts of the LORD.

VII. Additional Laws, Promises, and Warnings, 24—27

Oil for the light in the holy place (Ex. 25:6)

24 THEN the LORD spoke to Moses, saying:

2 [p]"Command the children of Israel that they bring to you pure oil of pressed olives for the light, to make the lamps burn continually.

3 "Outside the veil of the Testimo-

23:28
a Lev. 16:34
b See Lev. 16:6, *note*

23:29
c Cp. Is. 22:12; Jer. 31:9; Ezek. 7:16

23:30
d Lev. 20:3-6

23:34
e Deut. 16:13; cp. Zech. 14:16-19
f Num. 29:12; Deut. 16:16

23:36
g Num. 29:12-34
h Num. 29:35-38

23:38
i Num. 29:39

23:40
j Cp. Deut. 12:7

23:42
k Cp. Heb. 11:13,16
l Neh. 8:14-18

23:43
m Ex. 13:14
n Ex. 10:2
o Lev. 22:33

24:2
p Ex. 27:20

succeeding centuries. After the regathering of Israel the fountain will be efficaciously opened to Israel. The Day of Atonement was the tenth day of the seventh month, Tishri.

23:34 Tabernacles. The Feast of Tabernacles, or Ingathering, vv. 34–44, is, like the Lord's Supper for the Church, both memorial and prophetic—memorial as to redemption out of Egypt (v. 43); prophetic as to the kingdom-rest of Israel after her regathering and restoration, when the feast again becomes memorial, not for Israel alone, but also for all nations (Ezra 3:4; Zech. 14:16–21; compare Rev. 21:3). This festival, its name derived from the fact that during its observance the Israelites dwelt in booths or tabernacles (vv. 42–43), began on the fifteenth day of the seventh month, Tishri, and lasted for one week.

23:36 shall do no customary work. Continued at verse 39.

ny, in the tabernacle of meeting, Aaron shall be in charge of it from evening until morning before the LORD continually; *it shall be* a statute forever in your generations.

4 "He shall be in charge of the lamps on the pure *gold* lampstand before the LORD continually.

Showbread (Ex. 25:23–30)

5 "And you shall take fine flour and bake [a]twelve cakes with it. Two-tenths *of an ephah* shall be in each cake.

6 "You shall set them in two rows, six in a row, on the [b]pure *gold* table before the LORD.

7 "And you shall put pure frankincense on *each* row, that it may be on the bread for a [c]memorial, an offering made by fire to the LORD.

8[d] "Every Sabbath he shall set it in order before the LORD [e]continually, *being taken* from the children of Israel by an everlasting covenant.

9 "And it shall be for Aaron and his sons, and they shall eat it in a holy place; for it *is* most holy to him from the offerings of the LORD made by fire, by a perpetual statute."

Penalty of blasphemy (John 8:59; 10:31)

10 Now the son of an Israelite woman, whose father *was* an Egyptian, went out among the children of Israel; and this Israelite *woman's* son and a man of Israel fought each other in the camp.

11 And the Israelite woman's son [f]blasphemed the name *of the LORD* and cursed; and so they [g]brought him to Moses. (His mother's name *was* Shelomith the daughter of Dibri, of the tribe of Dan.)

12 Then they put him in custody, that the [h]mind of the LORD might be shown to them.

13 And the LORD spoke to Moses, saying,

14 "Take outside the camp him who has cursed; then let all who heard *him* lay their hands on his head, and let all the congregation stone him.

15 "Then you shall speak to the children of Israel, saying: 'Whoever curses his God shall bear his sin.

16 'And [i]whoever blasphemes the name of the LORD shall surely be put to death. All the congregation shall certainly stone him, the stranger as well as him who is born in the land. When he blasphemes the name *of the LORD,* he shall be put to death.

Penalty for killing and injuring

17 'Whoever kills any man shall surely be put to death.

18 'Whoever kills an animal shall make it good, animal for animal.

19 'If a man causes disfigurement of his neighbor, as he has done, so shall it be done to him—

20 'fracture for [j]fracture, [k]eye for eye, tooth for tooth; as he has caused disfigurement of a man, so shall it be done to him.

21 'And whoever kills an animal shall restore it; but whoever kills a man shall be put to death.

22 'You shall have the [l]same law for the stranger and for one from your own country; for I *am* the LORD your God.' "

Penalty for blasphemy executed

23 Then Moses spoke to the children of Israel; and they took outside the camp him who had cursed, and stoned him with stones. So the children of Israel did as the LORD commanded Moses.

Law of the land: (1) sabbatic year

25 AND the LORD spoke to Moses on Mount [m]Sinai, saying,

2 "Speak to the children of Israel, and say to them: 'When you come into the land which I give you, then the land shall [n]keep a sabbath to the LORD.

3 'Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit;

4 'but in the [o]seventh year there shall be a sabbath of solemn [p]rest for the land, a sabbath to the LORD. You shall neither sow your field nor prune your vineyard.

5[q] 'What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, *for* it is a year of rest for the land.

6 'And the sabbath *produce* of the land shall be food for you: for you,

24:5
a Ex 25:30

24:6
b Ex. 25:24

24:7
c Lev. 2:2

24:8
d 1 Chr. 9:32; cp. Matt. 12:4-5
e Ex. 25:30

24:11
f Ex. 22:28
g Ex. 18:26

24:12
h Num. 27:5

24:16
i Ex. 20:7

24:20
j Ex. 21:23
k Matt. 5:38

24:22
l Ex. 12:49; Lev. 19:33-37

25:1
m Lev. 26:46

25:2
n Lev. 26:34-35

25:4
o Deut. 15:1; Neh. 10:31
p Cp. Heb. 4:9

25:5
q 2 Kin. 19:29

your male and female servants, your hired man, and the stranger who dwells with you,
7 'for your livestock and the beasts that *are* in your land—all its produce shall be for food.

Law of the land: (2) year of Jubilee

8 'And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years.
9 'Then you shall cause the trumpet of the Jubilee to sound on the tenth *day* of the [a]seventh month; on the Day of [b]Atonement you shall make the trumpet to sound throughout all your land.
10 'And you shall consecrate the fiftieth year, and proclaim [c]liberty throughout *all* the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall [d]return to his possession, and each of you shall return to his family.
11 'That fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather *the grapes* of your untended vine.
12 'For it *is* the Jubilee; it shall be holy to you; you shall eat its produce from the field.
13 'In this Year of Jubilee, each of you shall return to his [e]possession.
14 'And if you sell anything to your neighbor or buy from your neighbor's hand, you shall not [f]oppress one another.
15 'According to the number of years after the Jubilee you shall buy from your neighbor, and [g]according to the number of years of crops he shall sell to you.
16 'According to the multitude of years you shall increase its price, and according to the fewer number of years you shall diminish its price; for he sells to you *according* to the number *of the years* of the crops.
17 'Therefore you shall not oppress one another, but you shall [h]fear your God; for I *am* the LORD your God.
18 'So you shall observe My statutes and keep My judgments, and perform them; and you will dwell in the land in safety.
19 'Then the land will yield its fruit, and you will eat your fill, and dwell there in safety.
20 'And if you say, "What shall we [i]eat in the seventh year, since we shall not sow nor gather in our produce?"
21 'Then I will [j]command My blessing on you in the [k]sixth year, and it will bring forth produce enough for three years.
22 'And you shall sow in the eighth year, and eat old produce until the ninth year; until its produce comes in, you shall eat *of* the old *harvest.*
23 'The land shall not be sold permanently, for the land *is* [l]Mine; for you *are* [m]strangers and sojourners with Me.
24 'And in all the land of your possession you shall grant redemption of the land.

Law of the land: (3) redemption of the inheritance

25 'If one of your brethren becomes poor, and has sold *some* of his possession, [n]and if his redeeming relative comes to [o]redeem it, then he may redeem what his brother sold.
26 'Or if the man has no one to redeem it, but he himself becomes able to redeem it,
27 'then let him count the years since its sale, and restore the remainder to the man to whom he sold it, that he may return to his possession.
28 'But if he is not able to have *it* restored to himself, then what was sold shall remain in the hand of him who bought it until the Year of Jubilee; and in the Jubilee it shall be released, and he shall return to his possession.
29 'If a man sells a house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year he may redeem it.
30 'But if it is not [p]redeemed within the space of a full year, then the house in the walled city shall belong permanently to him who bought it, throughout his generations. It shall not be released in the Jubilee.
31 'However the houses of villages which have no wall around them shall be counted as the fields of the

25:9
a See Lev. 23:2, *note*
b See Lev. 16:6, *note*

25:10
c Cp. Is. 61:1
d Lev. 25:13,28, 54

25:13
e Lev. 27:24

25:14
f Lev. 19:13

25:15
g Lev. 27:18,23

25:17
h Lev. 19:14; see Ps. 19:9, *note*

25:20
i Cp. Matt. 6:25,31

25:21
j Deut. 28:8
k Cp. Ex. 16:29

25:23
l Ex. 19:5; Deut. 11:12; 2 Chr. 7:20
m Ex. 6:4; Ps. 39:12; Heb. 11:13

25:25
n Num. 5:8; Job 19:25; Jer. 32:7,8
o *Redemption* (redeeming relative type): vv. 25-27; Lev. 25:30. (Gen. 48:16; Is. 59:20, *note*)

25:30
p *Redemption* (redeeming relative type); v. 30; Lev. 25:54. (Gen. 48:16; Is. 59:20, *note*)

country. They may be redeemed, and they shall be released in the Jubilee.

32 'Nevertheless the [a] cities of the Levites, *and* the houses in the cities of their possession, the Levites may redeem at any time.

33 'And if a man purchases a house from the Levites, then the house that was sold in the city of his possession shall be released in the Jubilee; for the houses in the cities of the Levites *are* their possession among the children of Israel.

34 'But the field of the common-land of their cities may [b] not be [c] sold, for it *is* their perpetual possession.

Law of the land: (4) poor brother

35 'If one of your brethren becomes poor, and falls into poverty among you, then you shall [d] help him, like a stranger or a sojourner, that he may live with you.

36 'Take no [e] usury or interest from him; but [f] fear your God, that your brother may live with you.

37 'You shall not lend him your money for usury, nor lend him your food at a profit.

38 'I *am* the LORD your God, who brought you out of the land of Egypt, to give you the land of Canaan *and* to be your God.

39 'And if *one of* your brethren *who dwells* by you becomes poor, and sells himself to you, you shall not compel him to serve as a slave.

40 'As a hired servant *and* a sojourner he shall be with you, *and* shall serve you until the Year of Jubilee.

41 'And *then* he shall depart from you—he and his children with him—and shall return to his own family. He shall return to the possession of his fathers.

42 'For they *are* My servants, whom I brought out of the land of Egypt; they shall not be sold as slaves.

43 'You shall not rule over him with rigor, but you shall [g] fear your God.

44 'And as for your male and female slaves whom you may have—from the nations that are around you, from them you may buy male and female slaves.

45 'Moreover you may buy the children of the strangers who dwell among you, and their families who are with you, which they beget in your land; and they shall become your property.

46 'And you may take them as an inheritance for your children after you, to inherit *them as* a possession; they shall be your permanent slaves. But regarding your brethren, the children of Israel, you shall not rule over one another with rigor.

Law of the land: (5) redemption of the poor brother—Christ our Redeeming Relative

47 'Now if a sojourner or stranger close to you becomes rich, and *one of* your brethren *who dwells* by him becomes poor, and sells himself to the stranger *or* sojourner close to you, or to a member of the stranger's family,

48 'after he is sold he may be redeemed again. One of his brothers may redeem him;

49 'or his uncle or his uncle's son may redeem him; or *anyone* who is near of kin to him in his family may redeem him; or if he is able he may redeem himself.

50 'Thus he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he was sold to him until the Year of Jubilee; *it shall be* according to the time of a hired servant for him.

51 'If *there are* still many years *remaining,* according to them he shall repay the price of his redemption from the money with which he was bought.

52 'And if there remain but a few years until the Year of Jubilee, then he shall reckon with him, *and* according to his years he shall repay him the price of his redemption.

25:32

a Num. 35:1-8

25:34

b Cp. Gen. 47:22; Ezra 7:24

c Cp. Acts 4:36-37

25:35

d Deut. 15:7-11

25:36

e Ex. 22:25; Deut. 23:19-20

f See Ps. 19:9, *note*

25:43

g See Ps. 19:9, *note*

25:49 The redeeming relative. The word *goel* is used to indicate the redeemer—the one who pays. The case of Ruth and Boaz (Ruth 2:1; 3:10–18; 4:1–10) perfectly illustrates this beautiful type of Christ. See Redemption, Is. 59:20, *note*.

53 'He shall be with him as a yearly
hired servant, and he shall not rule
with rigor over him in your sight.
54 'And if he is not [a]redeemed in
these *years,* then he shall be re-
leased in the Year of Jubilee—he
and his children with him.
55 'For the children of Israel *are*
servants to Me; they *are* My servants
whom I brought out of the land of
Egypt: I *am* the LORD your God.

Law of the land: (6) conditions of blessing; warnings of chastisement

26 'YOU shall not make [b]idols
for yourselves;
neither a [c]carved image nor a
sacred pillar shall you rear
up for yourselves;
nor shall you set up an engraved
stone in your land, to bow
down to it;
for I *am* the LORD your God.
2 You shall keep My Sabbaths and
[d]reverence My sanctuary:
I *am* the LORD.

Conditions of blessing

3 [e]'If you walk in My statutes and
keep My [f]commandments,
and perform them,
4 then I will give you rain in its
season, the land shall yield
its produce, and the trees of
the field shall yield their
fruit.
5 Your threshing shall last till the
time of vintage, and the vin-
tage shall [g]last till the time
of sowing;
you shall eat your bread to the
full, and dwell in your land
safely.
6 I will give peace in the land, and
you shall [h]lie down, and
none will make *you* [i]afraid;
I will rid the land of evil [j]beasts,
and the sword will not go
through your land.
7 You will chase your enemies,
and they shall fall by the
sword before you.
8 [k]Five of you shall chase a hun-
dred, and a hundred of you
shall put ten thousand to
flight;
your enemies shall fall by the
sword before you.
9 'For I will look on you [l]favorably
and make you fruitful, mul-
tiply you and confirm My
[m]covenant with you.
10 You shall eat the [n]old harvest,
and clear out the old be-
cause of the new.
11 I will [o]set My tabernacle among

25:54
a *Redemption* (redeeming relative type): v. 54; Lev. 27:13. (Gen. 48:16; Is. 59:20, *note*)

26:1
b Deut. 4:15-18
c Ex. 20:4

26:2
d Lev. 19:30

26:3
e vv. 3-13, cp. Deut. 7:12-26; 28:1-14
f *Law* (of Moses): v. 3; Lev. 27:1. (Ex. 19:1; Gal. 3:24, *note*)

26:5
g Cp. Amos 9:13

26:6
h Ps. 4:8
i Job 11:19
j Cp. Hos. 2:18

26:8
k Deut. 32:30; cp. Judg. 7:7-12

26:9
l 2 Kin. 13:23
m Gen. 17:1-7

26:10
n Lev. 25:22

26:11
o Ex. 29:45-46

26:1 Chapter 26 should be read in connection with Deut. 28—30, referring to the Palestinian Covenant. Be sure to read also Deut. 30:3, *note.*

GOD'S PROMISED BLESSINGS AND CURSES

The LORD clearly and vividly spells out the conditions of His agreement with the Israelites. If they obey His law, keep the commandments and serve only Him, He will send bountiful blessings. If they stray and disobey, terrible punishments will befall them.

Blessings for Obedience
Rain (26:4)
Abundant grain, grapes, and fruit (26:4)
Plenty to eat (26:5)
Live safely (26:5)
Live in peace (26:6)
Rest without fear (26:6)
Protection from wild animals and enemies (26:6–7)
Ability to defeat enemies (26:8)
The nation will grow strong (26:9)
God will live among them and walk with them (26:11–12)

Curses for Disobedience
Incurable diseases (26:16)
Fever leading to blindness and depression (26:16)
Enemies will consume the crops (26:16)
Enemies will destroy the people (26:17)
No rain (26:19)
No harvests (26:20)
Wild animals will attack and kill the people and livestock (26:22)
Severe famine (26:26)
God will leave their presence (26:30–31)
War will destroy the towns and ruin the land (26:31–32)
The people will be taken as prisoners in a foreign land (26:33)

you, and My soul shall not abhor you.
12 I will walk among you and be your [a]God, and you shall be My people.
13 I *am* the LORD your God, who brought you out of the land of Egypt, that *you* should not be their [b]slaves;
I have broken the bands of your [c]yoke and made you walk upright.

Warnings of chastisement

14 'But if you do not obey Me, and do not observe all these commandments,
15 and if you despise My statutes, or if your soul abhors My judgments, so that you do not perform all My commandments, *but* break My covenant,

First chastisement: distress

16 I also will do this to you:
I will even appoint terror over you, wasting disease and fever which shall consume the eyes and [d]cause sorrow of heart.
And you shall sow your seed in [e]vain, for your enemies shall eat it.
17 I will [f]set My face against you, and you shall be [g]defeated by your enemies.
Those who hate you shall [h]reign over you, and you shall [i]flee when no one pursues you.

Second chastisement: drought

18 'And after all this, if you do not obey Me, then I will punish you seven times more for your sins.
19 I will break the pride of your power;
I will make your [j]heavens like iron and your earth like bronze.
20 And your strength shall be spent [k]in vain;
for your land shall not yield its produce, nor shall the trees of the land [l]yield their fruit.

Third chastisement: beasts

21 'Then, if you walk contrary to Me, and are not willing to obey Me, I will bring on you seven times more plagues, according to your sins.
22 I will also send [m]wild beasts among you, which shall rob you of your children, destroy your livestock, and make you few in number;
and your highways shall be [n]desolate.

Fourth chastisement: disease

23 'And if by these things you are not reformed by Me, but walk contrary to Me,
24 then I also will walk contrary to you, and I will punish you yet seven times for your sins.
25 And I will bring a sword against you that will execute the vengeance of the covenant;
when you are gathered together within your cities I will send [o]pestilence among you;
and you shall be delivered into the hand of the enemy.
26 When I have cut off your supply of [p]bread, ten women shall bake your bread in one oven, and they shall bring back your bread by weight, and you shall eat and not be [q]satisfied.

Fifth chastisement: famine

27 'And after all this, if you do not obey Me, but walk contrary to Me,
28 then I also will walk contrary to you in fury;
and I, even I, will chastise you seven times for your sins.
29 You shall [r]eat the flesh of your sons, and you shall eat the flesh of your daughters.
30 I will destroy your [s]high places, cut down your incense altars, and [t]cast your carcasses on the lifeless forms of your idols;
and My soul shall abhor you.
31 I will lay your [u]cities waste and bring your [v]sanctuaries to desolation, and I will not

26:12
a Jer. 7:23; 2 Cor. 6:16

26:13
b Ex. 20:2
c Cp. Gen. 27:40

26:16
d Ezek. 24:23
e Judg. 6:3-6

26:17
f Ps. 34:16
g 1 Sam. 4:10; 31:1
h Ps. 106:41
i Prov. 28:1

26:19
j Deut. 28:23; cp. 1 Kin. 17:1

26:20
k Ps. 127:1
l Gen. 4:12

26:22
m Deut. 32:24; Ezek. 14:21
n Judg. 5:6

26:25
o Num. 16:49; 2 Sam. 24:15

26:26
p Ps. 105:16; Ezek. 4:16-17
q Hag. 1:6

26:29
r 2 Kin. 6:28-29

26:30
s 2 Kin. 23:8,20; see Judg. 3:7 and 1 Kin. 3:2, *notes*
t 1 Kin. 13:2

26:31
u 2 Kin. 25:4,10
v 2 Chr. 36:19

[a]smell the fragrance of your sweet aromas.

Sixth chastisement: dispersion (cp. Dt. 28:58–67)

32 I will bring the land to desolation, and your enemies who dwell in it shall be [b]astonished at it.
33 I will [c]scatter you among the nations and draw out a sword after you;
your land shall be desolate and your cities waste.
34 Then the land shall enjoy its [d]sabbaths as long as it lies desolate and you *are* in your enemies' land;
then the land shall rest and enjoy its sabbaths.
35 As long as *it* lies desolate it shall rest—
for the time it did not rest on your sabbaths when you dwelt in it.

36 'And as for those of you who are left, I will send [e]faintness into their hearts in the lands of their enemies;
the sound of a shaken leaf shall cause them to flee;
they shall flee as though fleeing from a sword, and they shall fall when no one pursues.
37 They shall stumble over one another, as it were before a sword, when no one pursues;
and you shall have no *power* to [f]stand before your enemies.
38 You shall [g]perish among the nations, and the land of your enemies shall eat you up.
39 And those of you who are left shall [h]waste away in their iniquity in your enemies' lands;
also in their [i]fathers' iniquities, which are with them, they shall waste away.

Abrahamic Covenant remains despite the disobedience and dispersion

40 'But if they [j]confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me,
41 and *that* I also have walked contrary to them and have brought them into the land of their enemies;
if their uncircumcised hearts are [k]humbled, and they [l]accept their guilt—
42 then I will [m]remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember;
I will remember the land.
43 The land also shall be left empty by them, and will enjoy its sabbaths while it lies desolate without them;
they will accept their guilt, because they despised My judgments and because their soul abhorred My statutes.
44 Yet for all that, when they are in the land of their enemies, I will not [n]cast them away, nor shall I abhor them, to utterly destroy them and break My covenant with them;
for I *am* the LORD their God.
45 But for their sake I will remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God:
I *am* the LORD.' "

46 These *are* the statutes and judgments and laws which the LORD made between Himself and the children of Israel on Mount Sinai by the hand of Moses.

About dedicated persons and things

27 NOW the LORD spoke to [o]Moses, saying,
2 "Speak to the children of Israel, and say to them: 'When a man consecrates by a [p]vow certain persons to the LORD, according to your valuation,
3 'if your valuation is of a male from twenty years old up to sixty years old, then your valuation shall be fifty [q]shekels of silver, according to the shekel of the sanctuary.

26:31
a Is. 1:11-15

26:32
b Jer. 18:16

26:33
c Ps. 44:11

26:34
d 2 Chr. 36:21

26:36
e Ezek. 21:7,12, 15

26:37
f Josh. 7:12-13

26:38
g Deut. 4:26

26:39
h Ezek. 33:10
i Ex. 34:7

26:40
j 1 Kin. 8:33-34; Neh. 9:2; 1 John 1:9

26:41
k 2 Chr. 12:6,7, 12; 1 Pet. 5:5-6
l Ps. 39:9; 51:3,4; Dan. 9:7

26:42
m Ex. 6:5; Ps. 106:45

26:44
n Deut. 4:31; Jer. 30:11; Rom. 11:1-36

27:1
o *Law* (of Moses): vv. 1-34; Deut. 5:1. (Ex. 19:1; Gal. 3:24, *note*)

27:2
p Lev. 7:16; Num. 30:2-16

27:3
q See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*

4 'If it *is* a female, then your valuation shall be thirty shekels;
5 'and if from five years old up to twenty years old, then your valuation for a male shall be twenty shekels, and for a female ten shekels;
6 'and if from a month old up to five years old, then your valuation for a male shall be five shekels of silver, and for a female your valuation shall be three shekels of silver;
7 'and if from sixty years old and above, if *it is* a male, then your valuation shall be fifteen shekels, and for a female ten shekels.
8 'But if he is too poor to pay your valuation, then he shall present himself before the priest, and the priest shall set a value for [a]him; according to the ability of him who vowed, the priest shall value him.
9 'If *it is* an animal that men may bring as an offering to the LORD, all that *anyone* gives to the LORD shall be holy.
10 'He shall not substitute it or exchange it, good for bad or bad for good; and if he at all exchanges animal for animal, then both it and the one exchanged for it shall be [b]holy.
11 'If *it is* an unclean animal which they do not offer as a sacrifice to the LORD, then he shall present the animal before the priest;
12 'and the priest shall set a value for it, whether it is good or bad; as you, the priest, value it, so it shall be.
13 'But if he *wants* at all *to* [c]redeem it, then he must add [d]one-fifth to your valuation.
14 'And when a man [e]dedicates his house *to be* holy to the LORD, then the priest shall set a value for it, whether it is good or bad; as the priest values it, so it shall stand.
15 'If he who dedicated it *wants to* [f]redeem his house, then he must add one-fifth of the money of your valuation to it, and it shall be his.
16 'If a man dedicates to the LORD *part* of a field of his possession, then your valuation shall be according to the seed for it. A [g]homer of barley seed *shall be valued* at fifty [g]shekels of silver.
17 'If he dedicates his field from the Year of Jubilee, according to your valuation it shall stand.
18 'But if he dedicates his field after the Jubilee, then the priest shall reckon to him the money due according to the years that [h]remain till the Year of Jubilee, and it shall be deducted from your valuation.
19 'And if he who dedicates the field ever wishes to [i]redeem it, then he must add one-fifth of the money of your valuation to it, and it shall belong to him.
20 'But if he does not want to [j]redeem the field, or if he has sold the field to another man, it shall not be redeemed anymore;
21 'but the field, when it is [k]released in the [l]Jubilee, shall be holy to the LORD, as a [m]devoted field; it shall be the possession of the priest.
22 'And if a man dedicates to the LORD a field which he has bought, which is not the field of his possession,
23 'then the priest shall reckon to him the worth of your valuation, up to the Year of Jubilee, and he shall give your valuation on that day *as* a holy *offering* to the LORD.
24 'In the Year of Jubilee the field shall [n]return to him from whom it was bought, to the one who *owned* the land as a possession.
25 'And all your valuations shall be according to the shekel of the sanctuary: twenty [o]gerahs to the shekel.

Three things that are the LORD's absolutely: (1) firstborn of the animals

26 'But the firstborn of the animals, which should be the [p]LORD's firstborn, no man shall dedicate; whether *it is* an ox or sheep, it *is* the LORD's.
27 'And if *it is* an unclean animal, then he shall [q]redeem *it* according to your valuation, and shall add one-fifth to it; or if it is not redeemed, then it shall be sold according to your valuation.

(2) Any dedicated thing

28 'Nevertheless no devoted *offer-*

27:8
a Lev. 14:21-24

27:10
b Lev. 27:33

27:13
c *Redemption* (redeeming relative type): v. 13; Lev. 27:15. (Gen. 48:16; Is. 59:20, *note*)
d Lev. 6:5; 22:14

27:14
e *Sanctification* (OT): vv. 14-22; Josh. 5:15. (Gen. 2:3; Zech. 8:3, *note*)

27:15
f *Redemption* (redeeming relative type): v. 15; Lev. 27:19. (Gen. 48:16; Is. 59:20, *note*)

27:16
g See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*

27:18
h Lev. 25:28

27:19
i *Redemption* (redeeming relative type): v. 19; Lev. 27:20. (Gen. 48:16; Is. 59:20, *note*)

27:20
j *Redemption* (redeeming relative type): v. 20; Lev. 27:27. (Gen. 48:16; Is. 59:20, *note*)

27:21
k Lev. 25:28
l Lev. 25:8-10
m Num. 18:14

27:24
n Lev. 25:10-13

27:25
o See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*

27:26
p Ex. 13:2

27:27
q *Redemption* (redeeming relative type): v. 27; Lev. 27:28. (Gen. 48:16; Is. 59:20, *note*)

27:18 reckon to him. For divine imputation, see James 2:23, *note.*

ing that a man may devote to the LORD of all that he has, *both* man and beast, or the field of his possession, shall be sold or [a]redeemed; every devoted *offering is* most holy to the LORD.

29 'No person under the ban, who may become doomed to destruction among men, shall be redeemed, *but* shall surely be put to death.

(3) All tithes of land, trees, and animals

30 'And [b]all the [c]tithe of the land, *whether* of the seed of the land *or* of the fruit of the tree, *is* the LORD's. It *is* holy to the LORD.

31 'If a man wants at all to redeem *any* of his tithes, he shall add one-fifth to it.

32 'And concerning the tithe of the herd or the flock, of whatever [d]passes under the rod, the tenth one shall be holy to the LORD.

33 'He shall not inquire whether it is good or bad, nor shall he exchange it; and if he exchanges it at all, then both it and the one exchanged for it shall be holy; it shall not be [e]redeemed.' "

34 [f]These *are* the commandments which the LORD commanded Moses for the children of Israel on Mount [g]Sinai.

27:28

a *Redemption* (redeeming relative type): v. 28; Lev. 27:33. (Gen. 48:16; Is. 59:20, *note*)

27:30

b Gen. 28:22; Num. 18:21,24

c See 2 Cor. 8:1, *note*

27:32

d Cp. Jer. 33:13; Ezek. 20:37; Mic. 7:14

27:33

e *Redemption* (redeeming relative type): v. 33; Num. 5:8. (Gen. 48:16; Is. 59:20, *note*)

27:34

f Mal. 4:4

g Ex. 19:1-6,25; cp. Heb. 12:18-29

THE FOURTH BOOK OF MOSES CALLED

NUMBERS

Author:	*Theme:*	*Date of writing:*
Moses	Wilderness Wanderings	*c.* 1450–1410 B.C.

Background

Numbers derives its name from the record of the two numberings of the Israelites (chs. 1 and 26), being called in the Greek version *Arithmoi*, and in the Vulgate, *Numeri*. More accurate is the Hebrew title, *Bemidbar* ("In the Wilderness").

The first part of the book concludes the divine record of the experiences at Sinai and thus points back to Exodus. The major part of Numbers recounts the years of wandering, from the time that Israel departed from Sinai until, as a new generation, they reached the Jordan River. The first year and a half (approximately) of Israel's forty years' wandering is recorded in Exodus 12:37—Numbers 14:45; and the last few months, in Numbers 20:14 to the end of the book. Between 14:45 and 20:14 there is a period of about thirty-eight years (compare Deuteronomy 2:14).

God's Relationship with Man

Redeemed from Egypt, possessing the law, led by Moses, daily looking upon the tabernacle, and supernaturally guided by cloud and pillar of fire, Israel should have walked triumphantly in the perfect will of God. Instead they failed repeatedly, as this book records.

Types in Numbers

Numbers presents several types rich in meaning. See *notes* on the following passages for the typical significance of showbread (4:7); Nazirite (6:2); rest (15:1); Aaron's rod (17:8); red heifer (19:2); water (19:2) and serpent (21:9).

The Old Testament in the New

Our Lord makes special reference to the bronze serpent lifted up by Moses (John 3:14). Paul mentions the serpents which destroyed the people (1 Corinthians 10:9), and the sin of Baal Peor (1 Corinthians 10:8). Peter in his epistle (2 Peter 2:15–16) and John (Revelation 2:14) both refer to the sin of Balaam.

As in Israel each person had his definitely assigned place and task for the welfare of the whole nation, so in the Church each member of the body of Christ has his particular place and function for the building up of the body of Christ (1 Corinthians 12; Ephesians 4:1–16).

Outline

Numbers may be divided into four major sections:

I.	Preparations for Departure from Sinai: Order of the Host	1:1—10:10
A.	Moses' Numbering of the Able Men of War	1:1–54
B.	Arrangement of the Camp	2:1–34
C.	The Priests	3:1–4
D.	The Tribe of Levi	3:5–13
E.	The Families of Levi	3:14–24
F.	The Duties of the Sons of Levi	3:25–39
G.	The Redemption of the Firstborn	3:40–51
H.	Service of the Kohathites	4:1–15
I.	The Office of Eleazer	4:16–20
J.	Service of the Gershonites	4:21–28
K.	Service of the Merarites	4:29–49
L.	Necessity of Purity; Defilement Banished	5:1–31
M.	The Nazirites	6:1–27
N.	Gifts of the Leaders	7:1–89
O.	The Lamps and Lampstand	8:1–4
P.	Cleansing of the Levites	8:5–26
Q.	The Passover	9:1–14
R.	The Guiding Cloud	9:15–23
S.	The Silver Assembly Trumpets	10:1–10
II.	From Sinai to the Plains of Moab	10:11—21:35
A.	From Sinai to Kadesh Barnea	10:11—12:16
B.	At Kadesh Barnea	13:1—14:45
C.	The Years of Wandering	15:1—21:35
III.	The Prophecies of Balaam	22:1—25:18
IV.	Instructions and Preparations for Entering the Promised Land	26:1—36:13

I. Preparations for Departure from Sinai, 1:1—10:10

Order of the army: (1) Moses numbers able men of war

1 NOW the LORD spoke to Moses
in the Wilderness of [a]Sinai, in
the tabernacle of meeting, on the
[b]first *day* of the [c]second month, in
the second year after they had come
out of the land of Egypt, saying:

2 [d]"Take a census of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of names, every male [e]individually,

3 "from [f]twenty years old and above—all who *are able to* go to war in Israel. You and Aaron shall number them by their armies.

4 "And with you there shall be a man from every tribe, each one the head of his father's house.

5 "These are the names of the men who shall stand with you: from Reuben, Elizur the son of Shedeur;

6 "from Simeon, Shelumiel the son of Zurishaddai;

7 "from Judah, Nahshon the son of Amminadab;

8 "from Issachar, Nethanel the son of Zuar;

9 "from Zebulun, Eliab the son of Helon;

10 "from the sons of Joseph: from Ephraim, Elishama the son of Ammihud; from Manasseh, Gamaliel the son of Pedahzur;

11 "from Benjamin, Abidan the son of Gideoni;

12 "from Dan, Ahiezer the son of Ammishaddai;

13 "from Asher, Pagiel the son of Ocran;

14 "from Gad, Eliasaph the son of Deuel;*

15 "from Naphtali, Ahira the son of Enan."

16 [g]These *were* [h]chosen from the congregation, leaders of their fathers' tribes, [i]heads of the divisions in Israel.

17 Then Moses and Aaron took these men who had been mentioned by name,

18 and they assembled all the congregation together on the first *day* of the [j]second month; and they recited their ancestry by families, by their fathers' houses, according to the number of names, from twenty years old and above, each one individually.

19 [k]As the LORD commanded Moses, so he numbered them in the Wilderness of Sinai.

20 Now the children of [l]Reuben, Israel's oldest son, their genealogies by their families, by their fathers' house, according to the number of names, every male individually, from twenty years old and above, all who *were able to* go to war:

21 those who were numbered of the tribe of Reuben *were* forty-six thousand five hundred.

22 From the children of [m]Simeon, their genealogies by their families, by their fathers' house, of those who were numbered, according to the number of names, every male individually, from twenty years old and above, all who *were able to* go to war:

23 those who were numbered of the tribe of Simeon *were* fifty-nine thousand three hundred.

24 From the children of [n]Gad, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

25 those who were numbered of the tribe of Gad *were* forty-five thousand six hundred and fifty.

26 From the children of [o]Judah, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

27 those who were numbered of the tribe of Judah *were* seventy-four thousand six hundred.

28 From the children of [p]Issachar, their genealogies by their families,

*1:14 Spelled *Reuel* in 2:14

1:1
a Ex. 19:1; Num. 10:12; cp. Heb. 12:18
b Cp. Ex. 40:2,17; Num. 9:1; 10:11
c v. 18

1:2
d vv. 2-46; cp. Ex. 30:12; Num. 26:1-63; 2 Sam. 24:2; 1 Chr. 21:2
e Ex. 30:12-13; 38:26

1:3
f Ex. 30:14

1:16
g Num. 7:2; 1 Chr. 27:16-22
h Num. 16:2
i Ex. 18:21,25; Jer. 5:5; Mic. 3:1,9; 5:2

1:18
j v. 1

1:19
k v. 2

1:20
l Cp. Num. 26:5-11

1:22
m Cp. Num. 26:12-14

1:24
n Cp. Num. 26:15-18

1:26
o Cp. Num. 26:19-22

1:28
p Cp. Num. 26:23-25

1:1 spoke. Approximately 1445 B.C. See Ex. 1:8, *note*. **second month.** This is the month of Iyyar (or Ziv) in the Hebrew religious calendar. It correlates to the modern months of April–May. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

29 those who were numbered of the tribe of Issachar *were* fifty-four thousand four hundred.

30 From the children of [a]Zebulun, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

31 those who were numbered of the tribe of Zebulun *were* fifty-seven thousand four hundred.

32 From the sons of [b]Joseph, the children of Ephraim, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

33 those who were numbered of the tribe of [c]Ephraim *were* forty thousand five hundred.

34 From the children of [d]Manasseh, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

35 those who were numbered of the tribe of Manasseh *were* thirty-two thousand two hundred.

36 From the children of [e]Benjamin, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

37 those who were numbered of the tribe of Benjamin *were* thirty-five thousand four hundred.

38 From the children of [f]Dan, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

39 those who were numbered of the tribe of Dan *were* sixty-two thousand seven hundred.

40 From the children of [g]Asher, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

41 those who were numbered of the tribe of Asher *were* forty-one thousand five hundred.

42 From the children of [h]Naphtali, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

43 those who were numbered of the tribe of Naphtali *were* fifty-three thousand four hundred.

44 These are the ones who were numbered, whom Moses and Aaron numbered, with the leaders of Israel, twelve men, each one representing his father's house.

45 So all who were numbered of the children of Israel, by their fathers' houses, from twenty years old and above, all who *were able to* go to war in Israel—

46 [i]all who were numbered were six hundred and three thousand five hundred and fifty.

Levites exempted for other service

47 [j]But the Levites were not numbered among them by their fathers' tribe;

48 for the LORD had spoken to Moses, saying:

49 "Only the tribe of Levi you shall not number, nor take a census of them among the children of Israel;

50 "but you shall [k]appoint the Levites over the tabernacle of the Testimony, over all its furnishings, and over all things that belong to it; they shall carry the tabernacle and all its furnishings; they shall attend to it and camp around the tabernacle.

51 "And when the tabernacle is to go forward, the [l]Levites shall take it down; and when the tabernacle is to be set up, the Levites shall set it [m]up. The outsider who comes near shall be put to death.

52 "The children of Israel shall pitch their tents, [n]everyone by his

1:30

a Cp. Num. 26:26-27

1:32

b Cp. Gen. 48:1-22; Num. 26:28-37

1:33

c Cp. Num. 26:35-37

1:34

d Cp. Num. 26:29-34

1:36

e Cp. Num. 26:38-41

1:38

f Cp. Num. 26:42-43

1:40

g Cp. Num. 26:44-47

1:42

h Cp. Num. 26:48-50

1:46

i Ex. 38:26; Num. 2:32; 26:63; cp. Ex. 12:37; Num. 14:22-38; 26:51,64-65; Heb. 11:12; Rev. 7:4-8; see Num. 3:43, *note*

1:47

j Num. 2:33; cp. 3:14-22; 26:57-62; 1 Chr. 6:1-47; 21:6

1:50

k Num. 3:7-8,25-38

1:51

l Num. 4:5-15; 10:17

m Num. 10:21

1:52

n Num. 2:2; 24:2

1:46 six hundred and three thousand five hundred and fifty. 603,550 here (cp. Num. 26:51—601,730, a decrease of 1820). Of those in the first numbering, all but two (Caleb and Joshua) perished in the wilderness.

own camp, everyone by his own standard, according to their armies;

53 "but the Levites shall [a]camp around the tabernacle of the Testimony, that there may be no [b]wrath on the congregation of the children of Israel; and the Levites shall [c]keep charge of the tabernacle of the Testimony."

54 Thus the children of Israel did; according to all that the LORD commanded Moses, so they did.

Order of the army: (2) arrangement of the camp

2 AND the LORD spoke to Moses and Aaron, saying:

2 "Everyone of the children of Israel shall camp by his own standard, beside the emblems of his father's house; they shall camp some distance from the tabernacle of meeting.

3 "On the [d]east side, toward the rising of the sun, those of the standard of the forces with Judah shall camp according to their armies; and [e]Nahshon the son of Amminadab *shall be* the leader of the children of Judah."

4 And his army was numbered at seventy-four thousand six hundred.

5 "Those who camp next to him *shall be* the tribe of Issachar, and Nethanel the son of Zuar *shall be* the leader of the children of Issachar."

6 And his army was numbered at fifty-four thousand four hundred.

7 "Then *comes* the tribe of Zebulun, and Eliab the son of Helon *shall be* the leader of the children of Zebulun."

8 And his army was numbered at fifty-seven thousand four hundred.

9 "All who were numbered according to their armies of the forces with Judah, one hundred and eighty-six thousand four hundred—these shall break camp [f]first.

10 "On the [g]south side *shall be* the standard of the forces with Reuben according to their armies, and the leader of the children of Reuben *shall be* Elizur the son of Shedeur."

11 And his army was numbered at forty-six thousand five hundred.

12 "Those who camp next to him *shall be* the tribe of Simeon, and the leader of the children of Simeon *shall be* Shelumiel the son of Zurishaddai."

13 And his army was numbered at fifty-nine thousand three hundred.

14 "Then *comes* the tribe of Gad, and the leader of the children of Gad *shall be* Eliasaph the son of Reuel."*

15 And his army was numbered at forty-five thousand six hundred and fifty.

16 "All who were numbered according to their armies of the forces with Reuben, one hundred and fifty-one thousand four hundred and fifty—they shall be the [h]second to break camp.

17 [i]"And the tabernacle of meeting shall move out with the camp of the Levites [j]in the middle of the camps; as they camp, so they shall move out, everyone in his place, by their standards.

18 "On the west side *shall be* the standard of the forces with Ephraim according to their armies, and the leader of the children of Ephraim

1:53
a Cp. Num. 3:23,29,35
b Lev. 10:6; Num. 8:19
c 1 Chr. 23:32

2:3
d Num. 10:5
e Num. 1:7; 7:12; 10:14; 1 Chr. 2:10

2:9
f Num. 10:14

2:10
g Num. 10:6

2:16
h Num. 10:18

2:17
i Num. 10:17,21
j Num. 1:53

***2:14** Spelled *Deuel* in 1:14 and 7:42

1:47

THE LEVITES AND THEIR RESPONSIBILITIES

The Levites derive their name from the fact that they were of the tribe of Levi. Levi had three sons: Gershon, Kohath, and Merari (Gen. 46:11). Kohath's grandsons were Moses and Aaron through Amram (see Ex. 6:16–20; Num. 3:14–24; 1 Chr. 6:1–48). All true priests in Israel were descendants of Aaron; hence they are known as the Aaronic priesthood (Ex. 28:1ff.; 31:10; Lev. 8:2ff.; 9:1ff.; Num. 3:1–4).

The transportation and maintenance of the tabernacle of meeting, and, later, the care of the temple required the labor of many more men than the descendants of Aaron. Those who so ministered were Levites. They did not, as other tribes, have a definite portion of the land assigned them, but lived in various towns and cities (Josh. 21). Originally the age of those who served was between thirty and fifty; later the age limit was lowered to twenty (2 Chr. 31:17).

In ch. 18 the distinctive tasks of the three major divisions of the Levites are described. They served in the place of the firstborn of all the families of Israel who originally had been declared set apart to the service of God (Ex. 13:1–2,12–16). All priests were also, as the descendants of Levi, true Levites, but the priesthood is more accurately called Aaronic than Levitical.

shall be Elishama the son of Ammihud."

19 And his army was numbered at forty thousand five hundred.

20 "Next to him *comes* the tribe of Manasseh, and the leader of the children of Manasseh *shall be* Gamaliel the son of Pedahzur."

21 And his army was numbered at thirty-two thousand two hundred.

22 "Then *comes* the tribe of Benjamin, and the leader of the children of Benjamin *shall be* Abidan the son of Gideoni."

23 And his army was numbered at thirty-five thousand four hundred.

24 "All who were numbered according to their armies of the forces with Ephraim, one hundred and eight thousand one hundred—[a]they shall be the [b]third to break camp.

25 "The standard of the forces with Dan *shall be* on the north side according to their armies, and the leader of the children of Dan *shall be* Ahiezer the son of Ammishaddai."

26 And his army was numbered at sixty-two thousand seven hundred.

27 "Those who camp next to him *shall be* the tribe of Asher, and the leader of the children of Asher *shall be* Pagiel the son of Ocran."

28 And his army was numbered at forty-one thousand five hundred.

29 "Then *comes* the tribe of Naphtali, and the leader of the children of Naphtali *shall be* Ahira the son of Enan."

30 And his army was numbered at fifty-three thousand four hundred.

2:24

a Cp. Ps. 80:2

b Num. 10:22

2:34 **THE ORDER OF THE ISRAELITE ARMY**

Tribe	Leader	Size of army	Location
Judah	Nahshon	74,600	east side
Issachar	Nethanel	54,400	east side
Zebulun	Eliab	57,400	east side
Reuben	Elizur	46,500	south side
Simeon	Shelumiel	59,300	south side
Gad	Eliasaph	45,650	south side
Ephraim	Elishama	40,500	west side
Manasseh	Gamaliel	32,200	west side
Benjamin	Abidan	35,400	west side
Dan	Ahiezer	62,700	north side
Asher	Pagiel	41,500	north side
Naphtali	Ahira	53,400	north side

31 "All who were numbered of the forces with Dan, one hundred and fifty-seven thousand six hundred—they shall break camp [c]last, with their standards."

32 These *are* the ones who were numbered of the children of Israel by their fathers' houses. [d]All who were numbered according to their armies of the forces *were* six hundred and three thousand five hundred and fifty.

33 But the Levites were [e]not numbered among the children of Israel, just as the LORD commanded Moses.

34 Thus the children of Israel [f]did according to all that the LORD commanded Moses; so they [g]camped by their standards and so they broke camp, each one by his family, according to their fathers' houses.

Order of the army: (3) the priests

3 NOW these *are* the [h]records of Aaron and Moses when the LORD spoke with Moses on Mount [i]Sinai.

2 And these *are* the names of the sons of Aaron: Nadab, the firstborn, and [j]Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, the anointed priests, whom he consecrated to minister as priests.

4 Nadab and Abihu had died before the LORD when they offered profane fire before the LORD in the Wilderness of Sinai; and they had no children. So Eleazar and Ithamar ministered as priests in the presence of Aaron their father.

Order of the army: (4) the tribe of Levi

5 And the LORD spoke to Moses, saying:

6 [k]"Bring the tribe of Levi near, and present them before Aaron the priest, that they may serve him.

7 "And they shall attend to his needs and the needs of the whole congregation before the tabernacle of meeting, to do the work of the tabernacle.

8 "Also they shall attend to all the furnishings of the tabernacle of meeting, and to the needs of the children of Israel, to do the work of the tabernacle.

9 "And you shall [l]give the Levites

2:31

c Num. 10:25

2:32

d Ex. 38:26; Num. 1:46

2:33

e Num. 1:47

2:34

f Num. 1:54

g Num. 24:2,5

3:1

h Ex. 6:16-27

i *Israel* (history): vv. 1-10; Deut. 1:1. (Gen. 12:2; Rom. 11:26, *note*)

3:2

j Lev. 10:1-2; Num. 26:61; 1 Chr. 24:2

3:6

k Num. 8:6-19; 18:2-4; cp. Ex. 32:26-28; Deut. 33:8-11

3:9

l Num. 18:6-7

to Aaron and his sons; they *are* given entirely to him* from among the children of Israel.

10 "So you shall appoint Aaron and his sons, and they shall attend to their [a]priesthood; but the outsider who comes near shall be put to death."

11 Then the LORD spoke to Moses, saying:

12 "Now behold, I Myself have taken the Levites from among the children of Israel [b]instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be [c]Mine,

13 "because all the firstborn *are* [d]Mine. On the day that I struck all the firstborn in the land of Egypt, I sanctified to Myself all the firstborn in Israel, both man and beast. They shall be Mine: I *am* the LORD."

Order of the army: (5) the families of Levi

14 Then the LORD spoke to Moses in the Wilderness of Sinai, saying:

15 "Number the children of [e]Levi by their fathers' houses, by their families; you shall number every male from a month old and above."

16 So Moses numbered them according to the word of the LORD, as he was commanded.

17 These were the sons of Levi by their names: Gershon, Kohath, and Merari.

18 And these *are* the names of the sons of [f]Gershon by their families: Libni and Shimei.

19 And the sons of [g]Kohath by their families: [h]Amram, Izehar, Hebron, and Uzziel.

20 And the sons of [i]Merari by their families: Mahli and Mushi. These *are* the families of the Levites by their fathers' houses.

21 From Gershon *came* the family of the Libnites and the family of the Shimites; these *were* the families of the Gershonites.

22 Those who were numbered, according to the number of all the males from a month old and above—of those who were numbered *there were* seven thousand five hundred.

23 The families of the Gershonites were to camp behind the tabernacle westward.

24 And the leader of the father's house of the Gershonites *was* Eliasaph the son of Lael.

Order of the army: (6) the duties of the sons of Levi

25 The duties of the children of Gershon in the tabernacle of meeting *included* the tabernacle, the tent with its covering, the screen for the door of the tabernacle of meeting,

26 the screen for the door of the court, the hangings of the court which *are* around the tabernacle and the altar, and their [j]cords, according to all the work relating to them.

27 From [k]Kohath *came* the family of the Amramites, the family of the Izharites, the family of the Hebronites, and the family of the Uzzielites; these *were* the families of the Kohathites.

28 According to the number of all the males, from a month old and above, *there were* eight thousand six* hundred keeping charge of the sanctuary.

29 The families of the [l]children of Kohath were to camp on the south side of the tabernacle.

30 And the leader of the fathers' house of the families of the Kohathites *was* Elizaphan the son of [m]Uzziel.

31 Their duty *included* the ark, the table, the lampstand, the altars, the utensils of the sanctuary with which they ministered, the screen, and all the work relating to them.

32 And Eleazar the son of Aaron the priest *was to be* chief over the leaders of the Levites, *with* oversight of those who kept charge of the sanctuary.

33 From Merari *came* the family of the Mahlites and the family of the Mushites; these *were* the families of Merari.

34 And those who were numbered, according to the number of all the males from a month old and above, *were* six thousand two hundred.

35 The leader of the fathers' house

3:10
a Ex. 29:9

3:12
b Ex. 13:2
c Num. 8:14

3:13
d Lev. 27:26; Num. 8:16-17

3:15
e v. 22; 4:46-49; cp. 1:47-49; 26:57-62

3:18
f Num. 4:38-41

3:19
g Num. 4:34-37
h v. 27; 26:58-59

3:20
i Num. 4:42-45

3:26
j Ex. 35:18

3:27
k 1 Chr. 26:23

3:29
l Ex. 6:18

3:30
m Lev. 10:4

***3:9** Samaritan Pentateuch and Septuagint read *Me.*
***3:28** Some manuscripts of the Septuagint read *three.*

of the families of Merari *was* Zuriel the son of Abihail. These *were* to camp on the north side of the tabernacle.

36 And the appointed [a] duty of the children of Merari *included* the boards of the tabernacle, its bars, its pillars, its sockets, its utensils, all the work relating to them,

37 and the pillars of the court all around, with their sockets, their pegs, and their cords.

38 Moreover those who were to camp before the tabernacle on the east, before the tabernacle of meeting, *were* Moses, Aaron, and his sons, keeping charge of the sanctuary, to meet the needs of the children of Israel; but the outsider who came near was to be put to [b] death.

39 [c] All who were numbered of the Levites, whom Moses and Aaron numbered at the commandment of the LORD, by their families, all the males from a month old and above, *were* twenty-two thousand.

Order of the army: (7) firstborn redeemed

40 Then the LORD said to Moses: [d] "Number all the firstborn males of the children of Israel from a month old and above, and take the number of their names.

41 [e] "And you shall take the Levites for Me—I *am* the LORD—instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of all the firstborn among the livestock of the children of Israel."

42 So Moses numbered all the firstborn among the children of Israel, as the LORD commanded him.

43 And [f] all the firstborn males, according to the number of names from a month old and above, of those who were numbered of them, were twenty-two thousand two hundred and seventy-three.

44 Then the LORD spoke to Moses, saying:

45 [g] "Take the Levites instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of their livestock. The Levites shall be Mine: I *am* the LORD.

46 "And for the redemption of the two hundred and seventy-three of the firstborn of the children of Israel, who are more than the number of the Levites,

47 "you shall take [h] five [i] shekels for each one [j] individually; you shall take *them* in the currency of the shekel of the sanctuary, the shekel of twenty [i] gerahs.

48 "And you shall give the money, with which the excess number of them is redeemed, to Aaron and his sons."

49 So Moses took the redemption money from those who were over and above those who were redeemed by the Levites.

50 From the firstborn of the children of Israel he took the money, one thousand three hundred and sixty-five *shekels,* according to the shekel of the sanctuary.

51 And Moses gave their redemption money to Aaron and his sons, according to the word of the LORD, as the LORD commanded Moses.

Order of the army: (8) the service of the Kohathites

4 THEN the LORD spoke to Moses and Aaron, saying:

2 "Take a census of the sons of [k] Kohath from among the children of Levi, by their families, by their fathers' house,

3 "from [l] thirty years old and above, even to fifty years old, all who enter the service to do the work in the tabernacle of meeting.

4 "This *is* the service of the sons of Kohath in the tabernacle of meeting, *relating to* the most holy things:

5 "When the camp prepares to

3:36
a Num. 4:31-32

3:38
b Num. 1:51

3:39
c v. 34; 4:46-49; cp. 26:57-63

3:40
d Num. 3:15

3:41
e Num. 3:12,45

3:43
f Cp. v. 39

3:45
g v. 41

3:47
h Num. 18:16

i See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*

j Num. 1:2,18,20

4:2
k Num. 3:27-32

4:3
l vv. 23,30,35,39, 43,47; cp. 8:24

3:43 numbered. Inasmuch as Num. 1:45–46 states that at the time of the Exodus there were 603,550 men "able to go to war in Israel," and here it is said that there were 22,273 firstborn males "a month old and above" in Israel, there would appear to be a contradiction; otherwise it must be assumed that in Israel each family had at least fifty males, which is hardly conceivable. The problem is solved in that the law of the firstborn did not go into effect until the time of the Exodus (Ex. 13:1–2). The 600,000 or more males were those who had been born in the years preceding the Exodus, whereas the 22,273 firstborn were born after the Exodus from the land of Egypt.

journey, Aaron and his sons shall come, and they shall take down the covering [a]veil and cover the [b]ark of the Testimony with it.

6 "Then they shall put on it a covering of badger skins, and spread over *that* a cloth entirely of [c]blue; and they shall insert its [d]poles.

7 "On the table of showbread they shall spread a blue cloth, and put on it the dishes, the pans, the bowls, and the pitchers for pouring; and the [e]showbread* shall be on it.

8 "They shall spread over them a scarlet cloth, and cover the same with a covering of badger skins; and they shall insert its poles.

9 "And they shall take a blue cloth and cover the lampstand of the light, with its lamps, its wick-trimmers, its trays, and all its oil vessels, with which they service it.

10 "Then they shall put it with all its utensils in a covering of badger skins, and put *it* on a carrying beam.

11 "Over the [f]golden altar they shall spread a blue cloth, and cover it with a covering of badger skins; and they shall insert its poles.

12 "Then they shall take all the [g]utensils of service with which they minister in the sanctuary, put *them* in a blue cloth, cover them with a covering of badger skins, and put *them* on a carrying beam.

13 "Also they shall take away the ashes from the altar, and spread a purple cloth over it.

14 "They shall put on it all its implements with which they minister there—the firepans, the forks, the shovels, the basins, and all the utensils of the altar—and they shall spread on it a covering of badger skins, and insert its poles.

15 "And when Aaron and his sons have finished covering the sanctuary and all the furnishings of the sanctuary, when the camp is set to go, then the sons of [h]Kohath shall come to carry *them;* but they shall not touch any holy thing, lest they [i]die. These *are* the things in the tabernacle of meeting which the sons of Kohath are to carry.

Order of the army: (9) the office of Eleazar

16 "The appointed duty of Eleazar the son of Aaron the priest *is* the [j]oil for the light, the [k]sweet incense, the daily grain offering, the [l]anointing oil, the oversight of all the tabernacle, of all that *is* in it, with the sanctuary and its furnishings."

17 Then the LORD spoke to Moses and Aaron, saying:

18 "Do not cut off the tribe of the families of the Kohathites from among the Levites;

19 "but do this in regard to them, that they may live and not die when they approach the most [m]holy things: Aaron and his sons shall go in and appoint each of them to his service and his task.

20 "But they shall not go in to [n]watch while the holy things are being covered, lest they die."

Order of the army: (10) the service of the Gershonites

21 Then the LORD spoke to Moses, saying:

22 "Also take a census of the sons of [o]Gershon, by their fathers' house, by their families.

23 "From [p]thirty years old and above, even to fifty years old, you shall number them, all who enter to perform the service, to do the work in the tabernacle of meeting.

24 "This *is* the [q]service of the families of the Gershonites, in serving and carrying:

25 [r]"They shall carry the [s]curtains of the tabernacle and the tabernacle of meeting *with* its covering, the covering of [t]badger skins that *is* on it, the screen for the door of the tabernacle of meeting,

*4:7 Literally *the continual bread*

4:5
a Ex. 26:31; Heb. 9:3; 10:20
b Ex. 25:10,16

4:6
c Ex. 39:1
d 1 Kin. 8:7,8

4:7
e Lev. 24:5-9

4:11
f Ex. 30:1-5

4:12
g Ex. 25:9; 1 Chr. 9:29

4:15
h Num. 7:9; 10:21; Deut. 31:9; Josh. 4:10; 2 Sam. 6:13; 1 Chr. 15:2,15
i Cp. 2 Sam. 6:6-7

4:16
j Ex. 25:6; Lev. 24:2
k Ex. 30:34
l Ex. 30:23-25

4:19
m Num. 4:4

4:20
n Cp. 1 Sam. 6:19

4:22
o Num. 3:22

4:23
p Num. 4:3

4:24
q Num. 7:7

4:25
r Num. 3:25,26
s Ex. 36:8
t Ex. 26:14

4:7 showbread. "The showbread," a type of Christ, the Bread of God, nourisher of the Christian's life as a believer-priest (1 Pet. 2:9; Rev. 1:6). In John 6:33–58 our Lord has more in mind the manna, that food which "comes down from heaven"; but all typical meanings of bread are there gathered into His words. The manna is the life-giving Christ; the showbread, the life-sustaining Christ. The showbread typifies Christ as the "grain of wheat" (John 12:24) ground in the mill of suffering (John 12:27) and brought into the fire of judgment (John 12:31–33). We, as priests, by faith feed upon Him as having undergone that in our stead and for our sakes. We are fed by meditation upon Christ, as in Hebrew 12:2–3.

26 "the screen for the door of the
gate of the court, the hangings of
the court which *are* around the
tabernacle and altar, and their
cords, all the furnishings for their
service and all that is made for
these things: so shall they serve.
27 "Aaron and his sons shall assign
all the service of the sons of the
Gershonites, all their tasks and all
their service. And you shall appoint
to them all their tasks as their duty.
28 "This *is* the service of the fami-
lies of the sons of Gershon in the
tabernacle of meeting. And their du-
ties *shall be* under the authority* of
[a]Ithamar the son of Aaron the priest.

Order of the army: (11) the service of the Merarites

29 "*As for* the sons of [b]Merari, you
shall number them by their families
and by their fathers' house.
30 "From [c]thirty years old and
above, even to fifty years old, you
shall number them, everyone who
enters the service to do the work of
the tabernacle of meeting.
31 "And [d]this *is* what they must
[e]carry as all their service for the
tabernacle of meeting: the [f]boards
of the tabernacle, its bars, its pillars,
its sockets,
32 "and the pillars around the
court with their sockets, pegs, and
cords, with all their [g]furnishings
and all their service; and you shall
assign *to each man* by name the
items he must carry.
33 "This *is* the service of the fami-
lies of the sons of Merari, as all their
service for the tabernacle of [h]meet-
ing, under the authority* of Ithamar
the son of Aaron the priest."
34 And Moses, Aaron, and the lead-
ers of the congregation numbered
the sons of the Kohathites by their
families and by their fathers' house,
35 from [i]thirty years old and
above, even to fifty years old, every-
one who entered the service for
work in the tabernacle of meeting;
36 and those who were numbered
by their families were two thousand
seven hundred and fifty.
37 These *were* the ones who were
numbered of the families of the Ko-
hathites, all who might serve in the
tabernacle of meeting, whom Moses
and Aaron numbered according to
the commandment of the LORD by
the hand of Moses.
38 And those who were numbered
of the sons of Gershon, by their
families and by their fathers' house,
39 from thirty years old and above,
even to fifty years old, everyone
who entered the service for work in
the tabernacle of meeting—
40 those who were numbered by
their families, by their fathers'
house, were two thousand six hun-
dred and thirty.
41 [j]These *are* the ones who were
numbered of the families of the
sons of Gershon, of all who might
serve in the tabernacle of meeting,
whom Moses and Aaron numbered
according to the commandment of
the LORD.
42 Those of the families of the sons
of Merari who were numbered, by
their families, by their fathers' house,
43 from thirty years old and above,
even to fifty years old, everyone
who entered the service for work in
the tabernacle of meeting—
44 those who were numbered by
their families were three thousand
two hundred.
45 These *are* the ones who were
numbered of the families of the sons
of Merari, whom Moses and Aaron
numbered according to the word of
the LORD by the hand of Moses.
46 All who were [k]numbered of the
Levites, whom Moses, Aaron, and
the leaders of Israel numbered, by
their families and by their fathers'
houses,
47 [l]from thirty years old and
above, even to fifty years old, every-
one who came to do the work of
service and the work of bearing bur-
dens in the tabernacle of meeting—
48 those who were numbered
were eight thousand five hundred
and eighty.
49 According to the command-
ment of the LORD they were num-
bered by the hand of Moses, each
according to his [m]service and ac-
cording to his task; thus were they
numbered by him, as the LORD com-
manded Moses.

4:28 Literally *hand* **4:33** Literally *hand*

4:28
a v. 33

4:29
b Num. 3:33-37

4:30
c Num. 4:3

4:31
d Num. 3:36,37
e Num. 7:8
f Ex. 26:15

4:32
g Ex. 25:9

4:33
h v. 28

4:35
i v. 47

4:41
j v. 22

4:46
k Num. 3:39; cp. 26:57-62; 1 Chr. 23:3-23

4:47
l vv. 3,23,30; cp. 1 Chr. 23:3

4:49
m vv. 15,24,31

Order of the army: (12) purity required; defilement banished

5 AND the LORD spoke to Moses, saying:

2 "Command the children of Israel that they [a]put out of the camp every leper, everyone who has a [b]discharge, and whoever becomes [c]defiled by a corpse.

3 "You shall put out both male and female; you shall put them outside the camp, that they may not defile their camps [d]in the midst of which I dwell."

4 And the children of Israel did so, and put them outside the camp; as the LORD spoke to Moses, so the children of Israel did.

5 Then the LORD spoke to Moses, saying,

6 "Speak to the children of Israel: 'When a man or woman commits any sin that men commit in unfaithfulness against the LORD, and that person is guilty,

7 'then he shall [e]confess the sin which he has committed. He shall make [f]restitution for his trespass in full, plus one-fifth of it, and give *it* to the one he has wronged.

8 'But if the man has no [g]relative to whom restitution may be made for the wrong, the restitution for the wrong *must go* to the LORD for the priest, in addition to the [h]ram of the atonement with which atonement is made for him.

9 'Every offering of all the holy things of the children of Israel, which they bring to the priest, shall be [i]his.

10 'And every man's holy things shall be his; whatever any man gives the priest shall be his.' "

11 And the LORD spoke to Moses, saying,

12 "Speak to the children of Israel, and say to them: 'If any man's wife goes astray and behaves unfaithfully toward him,

13 'and a man [j]lies with her carnally, and it is hidden from the eyes of her husband, and it is concealed that she has defiled herself, and *there was* no witness against her, nor was she [k]caught—

14 'if the spirit of jealousy comes upon him and he becomes [l]jealous of his wife, who has defiled herself; or if the spirit of jealousy comes upon him and he becomes jealous of his wife, although she has not defiled herself—

15 'then the man shall bring his wife to the priest. He shall bring the [m]offering required for her, one-tenth of an [n]ephah of barley meal; he shall pour no oil on it and put no frankincense on it, because it *is* a grain offering of jealousy, an offering for remembering, for [o]bringing iniquity to remembrance.

16 'And the priest shall bring her near, and set her before the LORD.

17 'The priest shall take holy water in an earthen vessel, and take some of the dust that is on the floor of the tabernacle and put *it* into the water.

18 'Then the priest shall stand the woman before the [p]LORD, uncover the woman's head, and put the offering for remembering in her hands, which *is* the grain offering of jealousy. And the priest shall have in his hand the [q]bitter water that brings a curse.

19 'And the priest shall put her under oath, and say to the woman, "If no man has lain with you, and if you have not gone astray to uncleanness *while* under your husband's *authority,* be free from this bitter water that brings a curse.

20 "But if you have gone astray *while* under your husband's *authority,* and if you have defiled yourself and some man other than your husband has lain with you"—

21 'then the priest shall [r]put the woman under the oath of the curse, and he shall say to the woman—"the LORD make you a curse and an

5:2
a Lev. 13:46
b Lev. 15:2
c Num. 19:11

5:3
d Lev. 26:12; Num. 35:34

5:7
e Lev. 5:5; Ps. 32:5; 1 John 1:9
f Lev. 6:4-5

5:8
g *Redemption* (redeeming relative type): v. 8; Num. 35:12. (Gen. 48:16; Is. 59:20, *note*)
h Lev. 5:15

5:9
i Lev. 7:32-34; 10:14-15

5:13
j Lev. 20:10

5:13
k Cp. John 8:4

5:14
l Prov. 6:34

5:15
m Lev. 5:11
n See Weights and Measures (OT), 2 Chr. 2:10, *note*
o 1 Kin. 17:18; Ezek. 29:16; Heb. 10:3

5:18
p Heb. 13:4
q vv. 17,22,24

5:21
r Josh. 6:26; 1 Sam. 14:24; Neh. 10:29

5:8 atonement. Hebrew *kaphar, to propitiate, to atone for sin.* According to Scripture the sacrifice of the law only covered the offerer's sin and secured the divine forgiveness. The OT sacrifices never *removed* man's sin; it was "not possible that the blood of bulls and goats could take away sins" (Heb. 10:4). The Israelite's offering implied confession of sin and recognized its due penalty as death; and God passed over his sin in anticipation of Christ's sacrifice which did, finally, put away those "sins that were previously committed" [in OT times] (Heb. 9:15,26; Rom. 3:25, *note*). See Gen. 4:4; with marginal ref., Sacrifice, and Lev. 16:6, *note.*

oath among your people, when the LORD makes your thigh rot and your belly swell;
22 "and may this water that causes the curse [a]go into your stomach, and make *your* belly swell and *your* thigh rot." Then the woman shall say, [b]"Amen, so be it."
23 'Then the priest shall write these curses in a book, and he shall scrape *them* off into the bitter water.
24 'And he shall make the woman drink the bitter water that brings a curse, and the water that brings the curse shall enter her *to become* bitter.
25 'Then the priest shall take the grain offering of jealousy from the woman's hand, shall [c]wave the offering before the LORD, and bring it to the altar;
26 'and the priest shall take a handful of the offering, [d]as its memorial portion, burn *it* on the altar, and afterward make the woman drink the water.
27 'When he has made her drink the water, then it shall be, if she has defiled herself and behaved unfaithfully toward her husband, that the water that brings a [e]curse will enter her *and become* bitter, and her belly will swell, her thigh will rot, and the woman will become a curse among her people.
28 'But if the woman has not defiled herself, and is clean, then she shall be free and may conceive children.
29 'This *is* the law of jealousy, when a wife, *while* under her husband's *authority,* goes astray and defiles herself,
30 'or when the spirit of jealousy comes upon a man, and he becomes jealous of his wife; then he shall stand the woman before the LORD, and the priest shall execute all this law upon her.
31 'Then the man shall be free from iniquity, but that woman shall bear her guilt.' "

5:22
a Ps. 109:18
b Deut. 27:15-26

5:25
c Lev. 8:27

5:26
d Lev. 2:2,9

5:27
e Deut. 28:37; Is. 65:15; Jer. 24:9; 29:18,22; 42:18

6:1 saying. There is a stimulating moral order in chs. 6—7: (1) separation, 6:1–12; (2) worship, 6:13–21; (3) blessing, 6:22–27; and (4) service, 7:1–89. Cp. Heb. 13:12–16.

Order of the army: (13) the Nazirites

6 THEN the LORD spoke to Moses, saying,
2 "Speak to the children of Israel, and say to them: 'When either a man or woman consecrates an offering to take the vow of a [f]Nazirite, to [g]separate himself to the LORD,
3 'he shall separate himself from [h]wine and *similar* drink; he shall drink neither vinegar made from wine nor vinegar made from *similar* drink; neither shall he drink any grape juice, nor eat fresh grapes or raisins.
4 'All the days of his separation he shall eat nothing that is produced by the grapevine, from seed to skin.
5 'All the days of the vow of his separation no razor shall come upon his [i]head; until the days are fulfilled for which he separated himself to the LORD, he shall be holy. *Then* he shall let the [j]locks of the hair of his head grow.
6 'All the days that he separates himself to the LORD he shall not go near a dead [k]body.
7 'He shall not make himself unclean even for his father or his mother, for his brother or his sister, when they die, because his separation to God *is* on his head.
8 'All the days of his separation he shall be holy to the LORD.
9 'And if anyone dies very suddenly beside him, and he defiles his consecrated head, then he shall [l]shave his head on the day of his

6:2
f Judg. 13:5; Lam. 4:7; Amos 2:11-12
g *Separation:* vv. 1-8; Num. 16:21. (Gen. 12:1; 2 Cor. 6:17, *note*)

6:3
h Lev. 10:9

6:5
i 1 Sam. 1:11
j Ezek. 44:20; cp. Judg. 16:17-22; 1 Cor. 11:14

6:6
k Num. 19:11-22

6:9
l Lev. 14:8-9

6:2 THE NAZIRITE DEFINED

The Nazirite, sometimes spelled Nazarite (meaning *one separated*), was a person who was separated completely to the LORD. Abstention from wine, the symbol of natural joy (Ps. 104:15), was the expression of a devotedness which found all its joy in the LORD (cp. Ps. 97:12; Hab. 3:18; Phil. 3:1; 4:4,10). The long hair, naturally a reproach to a man (1 Cor. 11:14), was at once the visible sign of the Nazirite's separation and willingness to bear reproach for the LORD's sake. The type found its perfect fulfillment in Jesus who was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26), was utterly set apart to the Father (John 1:18; 6:38), and allowed no mere natural claim to hinder or divert Him (Matt. 12:46–50).

cleansing; on the seventh day he shall shave it.

10 'Then on the eighth day he shall [a]bring [b]two turtledoves or two young pigeons to the priest, to the door of the tabernacle of meeting;

11 'and the priest shall offer one as a sin offering and *the* other as a burnt offering, and make atonement for him, because he sinned in regard to the corpse; and he shall sanctify his head that same day.

12 'He shall consecrate to the LORD the days of his separation, and bring a male lamb in its first year as a trespass offering; but the former days shall be lost, because his separation was defiled.

13 'Now this *is* the law of the Nazirite: When the days of his separation are [c]fulfilled, he shall be brought to the door of the tabernacle of meeting.

14 'And he shall present his offering to the LORD: one male lamb in its first year without blemish as a burnt offering, one ewe lamb in its first year without blemish as a sin offering, one ram without blemish as a peace offering,

15 'a basket of [d]unleavened bread, cakes of fine flour mixed with oil, unleavened wafers anointed with oil, and their [e]grain offering with their drink offerings.

16 'Then the priest shall bring *them* before the LORD and offer his sin offering and his burnt offering;

17 'and he shall offer the ram as a sacrifice of a peace offering to the LORD, with the basket of unleavened bread; the priest shall also offer its grain offering and its drink offering.

18 'Then the Nazirite shall shave his consecrated head *at* the door of the tabernacle of meeting, and shall take the hair from his consecrated head and put *it* on the fire which is under the sacrifice of the peace offering.

19 'And the priest shall [f]take the [g]boiled shoulder of the ram, one [h]unleavened cake from the basket, and one unleavened wafer, and put *them* upon the hands of the Nazirite after he has shaved his consecrated *hair,*

20 'and the priest shall wave them as a wave offering before the LORD; they *are* holy for the priest, together with the breast of the wave offering and the thigh of the heave offering. [i]After that the Nazirite may drink wine.'

21 "This is the law of the Nazirite who vows to the LORD the offering for his separation, and besides that, whatever else his hand is able to provide; according to the vow which he takes, so he must do according to the law of his separation."

The Aaronic benediction

22 And the LORD spoke to Moses, saying:

23 "Speak to Aaron and his sons, saying, 'This is the way you shall [j]bless the children of Israel. [k]Say to them:

24 "The LORD [l]bless you and [m]keep you;
25 The LORD make His [n]face shine upon you,
And be gracious to you;
26 The LORD [o]lift up His countenance upon you,
And give you [p]peace." '

27 "So they shall [q]put My name on the children of Israel, and I will [r]bless them."

6:10
a Lev. 15:14,29
b Lev. 5:7

6:13
c Acts 21:26

6:15
d *Leaven:* vv. 15,17,19; Num. 9:11. (Gen. 19:3; Matt. 13:33, *note*)
e Num. 15:1-7

6:19
f Lev. 7:28-34
g 1 Sam. 2:15
h Ex. 29:23,28

6:20
i v. 13

6:23
j 1 Chr. 23:13
k *Bible prayers* (OT): vv. 22-26; Num. 10:35. (Gen. 15:2; Hab. 3:1, *note*)

6:24
l Deut. 28:3-6
m Ex. 23:20; 1 Sam. 2:9; 1 Chr. 4:10

6:25
n Ps. 31:16; 80:3,7,19; Dan. 9:17

6:26
o Ps. 89:15
p Lev. 26:6; Is. 26:3,12

6:27
q 2 Sam. 7:23
r Ex. 20:24

6:11 atonement. Hebrew *kaphar, to propitiate, to atone for sin.* According to Scripture the sacrifice of the law only covered the offerer's sin and secured the divine forgiveness. The OT sacrifices never *removed* man's sin; it was "not possible that the blood of bulls and goats could take away sins" (Heb. 10:4). The Israelite's offering implied confession of sin and recognized its due penalty as death; and God passed over his sin in anticipation of Christ's sacrifice which did, finally, put away those "sins that were previously committed" [in OT times] (Heb. 9:15,26; Rom. 3:25, *note*). See Gen. 4:4; with marginal ref., Sacrifice, and Lev. 16:6, *note.*

6:23 Say to them. Prayer is an integral part of worship, in the OT and in the NT. In the OT the petitions and supplications of God's people are based upon His character and the divine covenants. OT saints, often acting in the priestly office of representing the people before the LORD, frequently appeal to the honor of the name of God and the steadfastness of His word as they plead with the Almighty to fulfill on their behalf the promises that He has graciously made to them as His covenant people (Gen. 15:2–3; 18:23–32; Ex. 32:11–14; 2 Sam. 7:18–29; 1 Ki. 8:22–53; 18:36–37; Dan. 9:3–19). For Bible prayers (NT), see Luke 11:2, *note.*

Order of the army: (14) the gifts of the leaders (see vv. 12,18,24,30,36, 42,48,54,60,66,72,78)

7 NOW it came to pass, [a]when Moses had finished setting up the tabernacle, that he [b]anointed it and consecrated it and all its furnishings, and the altar and all its utensils; so he anointed them and consecrated them.

2 Then the [c]leaders of Israel, the heads of their fathers' houses, who *were* the leaders of the tribes and over those who were numbered, made an offering.

3 And they brought their offering before the LORD, six [d]covered carts and twelve oxen, a cart for *every* two of the leaders, and for each one an ox; and they presented them before the tabernacle.

4 Then the LORD spoke to Moses, saying,

5 "Accept *these* from them, that they may be used in doing the work of the tabernacle of meeting; and you shall give them to the Levites, *to* every man according to his service."

6 So Moses took the carts and the oxen, and gave them to the Levites.

7 Two carts and four oxen he gave to the sons of [e]Gershon, according to their service;

8 and four carts and eight oxen he gave to the sons of [f]Merari, according to their service, under the authority* of Ithamar the son of Aaron the priest.

9 But to the sons of Kohath he gave none, because theirs *was* the [g]service of the holy things, *which* they carried on their shoulders.

10 Now the leaders offered the [h]dedication *offering* for the altar when it was anointed; so the leaders offered their offering before the altar.

11 For the LORD said to Moses, "They shall offer their offering, one leader each day, for the dedication of the altar."

12 And the one who offered his offering on the first day *was* [i]Nahshon the son of Amminadab, from the tribe of Judah.

13 His offering *was* one silver platter, the weight of which *was* one hundred and thirty [j]*shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

14 one gold pan of ten *shekels,* full of incense;

15 one young bull, one ram, and one male lamb in its first year, as a [k]burnt offering;

16 one kid of the goats as a [l]sin offering;

17 and for the sacrifice of [m]peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Nahshon the son of Amminadab.

18 On the second day Nethanel the son of Zuar, leader of Issachar, presented *an offering.*

19 *For* his offering he [n]offered one silver platter, the weight of which *was* one hundred and thirty [o]*shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

20 one gold pan of ten *shekels,* full of incense;

21 one young bull, one ram, and one male lamb in its first year, as a burnt offering;

22 one kid of the goats as a sin offering;

23 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Nethanel the son of Zuar.

24 On the third day Eliab the son of Helon, leader of the children of Zebulun, *presented an offering.*

25 His offering *was* one silver [p]platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

26 one gold pan of ten *shekels,* full of incense;

27 one young bull, one ram, and

7:1
a Ex. 40:17-34
b Lev. 8:10-11
7:2
c Num. 1:4
7:3
d Cp. Is. 66:20
7:7
e Num. 4:24-28
7:8
f Num. 4:29-33
7:9
g Num. 4:4-15
7:10
h 2 Chr. 7:9
7:12
i Num. 2:3
7:13
j See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*
7:15
k Lev. 1:2,3
7:16
l Lev. 4:23
7:17
m Lev. 3:1
7:19
n v. 13
o See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*
7:25
p Cp. Matt. 14:1-12

***7:8** Literally *hand*

7:3 brought their offering. It is heart-warming to observe that, although the offerings of the leaders were identical, each is separately recorded by inspiration. Cp. Mark 12:41–44.

one male lamb in its first year, as a burnt offering;
28 one kid of the goats as a sin offering;
29 and for the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Eliab the son of Helon.
30 On the fourth day [a] Elizur the son of Shedeur, leader of the children of Reuben, *presented an offering.*
31 His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;
32 one gold pan of ten *shekels,* full of incense;
33 one young bull, one ram, and one male lamb in its first year, as a burnt offering;
34 one kid of the goats as a sin offering;
35 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Elizur the son of Shedeur.
36 On the fifth day Shelumiel the son of Zurishaddai, leader of the children of Simeon, *presented an offering.*
37 His [b] offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;
38 one gold pan of ten *shekels,* full of incense;
39 one young bull, one ram, and one male lamb in its first year, as a burnt offering;
40 one kid of the goats as a sin offering;
41 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Shelumiel the son of Zurishaddai.
42 On the sixth day [c] Eliasaph the son of Deuel, leader of the children of Gad, *presented an offering.*
43 His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain [d] offering;
44 one gold pan of ten *shekels,* full of incense;
45 one young bull, one ram, and one male lamb in its first year, as a burnt offering;
46 one kid of the goats as a sin offering;
47 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Eliasaph the son of Deuel.
48 On the seventh day Elishama the son of Ammihud, leader of the children of Ephraim, *presented an offering.*
49 His [e] offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;
50 one gold pan of ten *shekels,* full of incense;
51 one young bull, one ram, and one male lamb in its first year, as a burnt offering;
52 one kid of the goats as a sin offering;
53 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Elishama the son of Ammihud.
54 On the eighth day Gamaliel the son of Pedahzur, leader of the children of Manasseh, [f] *presented an offering.*
55 His [g] offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

7:30
a Num. 1:5; 2:10

7:37
b Num. 1:5; 2:10

7:42
c Num. 1:14; 2:14

7:43
d Num. 1:5; 2:10

7:49
e Num. 1:5; 2:10

7:54
f Num. 1:10; 2:20

7:55
g v. 13

7:42 Deuel. Called *Reuel,* Num. 2:14.

56 one gold pan of ten *shekels,* full
of incense;
57 one young bull, one ram, and
one male lamb in its first year, as a
burnt offering;
58 one kid of the goats as a sin of-
fering;
59 and as the sacrifice of peace of-
ferings: two oxen, five rams, five
male goats, and five male lambs in
their first year. This *was* the offering
of Gamaliel the son of Pedahzur.
60 On the ninth day Abidan the son
of Gideoni, leader of the children of
Benjamin, *presented an offering.*
61 His offering *was* one silver plat-
ter, the weight of which *was* one
hundred and thirty *shekels,* and one
silver bowl of seventy shekels, ac-
cording to the shekel of the sanctu-
ary, both of them full of fine flour
mixed with oil as a grain offering;
62 one gold pan of ten *shekels,* full
of incense;
63 one young bull, one ram, and
one male lamb in its first year, as a
burnt offering;
64 one kid of the goats as a sin of-
fering;
7:72
a Num. 1:13; 2:27
65 and as the sacrifice of peace of-
ferings: two oxen, five rams, five
male goats, and five male lambs in
their first year. This *was* the offering
of Abidan the son of Gideoni.
66 On the tenth day Ahiezer the
son of Ammishaddai, leader of the
children of Dan, *presented an offer-
ing.*
67 His offering *was* one silver plat-
ter, the weight of which *was* one
hundred and thirty *shekels,* and one
silver bowl of seventy shekels, ac-
cording to the shekel of the sanctu-
ary, both of them full of fine flour
mixed with oil as a grain offering;
68 one gold pan of ten *shekels,* full
of incense;
69 one young bull, one ram, and
one male lamb in its first year, as a
burnt offering;
70 one kid of the goats as a sin of-
fering;
71 and as the sacrifice of peace of-
ferings: two oxen, five rams, five
male goats, and five male lambs in
their first year. This *was* the offering
of Ahiezer the son of Ammishaddai.
72 On the eleventh day [a]Pagiel the
son of Ocran, leader of the children
of Asher, *presented an offering.*
73 His offering *was* one silver plat-
ter, the weight of which *was* one
hundred and thirty *shekels,* and one
silver bowl of seventy shekels, ac-
cording to the shekel of the sanctu-
ary, both of them full of fine flour
mixed with oil as a grain offering;
74 one gold pan of ten *shekels,* full
of incense;
75 one young bull, one ram, and
one male lamb in its first year, as a
burnt offering;
76 one kid of the goats as a sin of-
fering;
77 and as the sacrifice of peace of-
ferings: two oxen, five rams, five
male goats, and five male lambs in
their first year. This *was* the offering
of Pagiel the son of Ocran.
78 On the twelfth day Ahira the
son of Enan, leader of the children
of Naphtali, *presented an offering.*
79 His offering *was* one silver plat-
ter, the weight of which *was* one
hundred and thirty *shekels,* and one
silver bowl of seventy shekels, ac-
cording to the shekel of the sanctu-
ary, both of them full of fine flour
mixed with oil as a grain offering;
7:84
b Num. 7:10
80 one gold pan of ten *shekels,* full
of incense;
81 one young bull, one ram, and
one male lamb in its first year, as a
burnt offering;
82 one kid of the goats as a sin of-
fering;
83 and as the sacrifice of peace of-
ferings: two oxen, five rams, five
male goats, and five male lambs in
their first year. This *was* the offering
of Ahira the son of Enan.

Summary of leaders' gifts

84 This *was* the [b]dedication *offer-
ing* for the altar from the leaders of
Israel, when it was anointed: twelve
silver platters, twelve silver bowls,
and twelve gold pans.
85 Each silver platter *weighed* one
hundred and thirty *shekels* and each
bowl seventy *shekels.* All the silver
of the vessels *weighed* two thousand
four hundred *shekels,* according to
the shekel of the sanctuary.
86 The twelve gold pans full of in-
cense *weighed* ten *shekels* apiece,

according to the shekel of the sanctuary; all the gold of the pans *weighed* one hundred and twenty *shekels.*

87 All the oxen for the burnt offering *were* twelve young bulls, the rams twelve, the male lambs in their first year twelve, with their grain offering, and the kids of the goats as a sin offering twelve.

88 And all the oxen for the sacrifice of peace offerings were twenty-four bulls, the rams sixty, the male goats sixty, and the lambs in their first year sixty. This *was* the dedication *offering* for the altar after it was [a]anointed.

89 Now when Moses went into the tabernacle of meeting to [b]speak with Him, he heard the voice of One speaking to him from above the [c]mercy seat that *was* on the ark of the Testimony, from [d]between the two cherubim; thus He spoke to him.

Order of the army: (15) the lamps and lampstand

8 AND the LORD spoke to Moses, saying:

2 "Speak to Aaron, and say to him, 'When you [e]arrange the lamps, the seven [f]lamps shall give light in front of the [g]lampstand.' "

3 And Aaron did so; he arranged the lamps to face toward the front of the lampstand, as the LORD commanded Moses.

4 Now this workmanship of the lampstand *was* hammered gold; from its shaft to its flowers it *was* hammered work. According to the [h]pattern which the LORD had shown Moses, so he made the lampstand.

Order of the army: (16) cleansing the Levites

5 Then the LORD spoke to Moses, saying:

6 "Take the Levites from among the children of Israel and [i]cleanse them *ceremonially.*

7 "Thus you shall do to them to cleanse them: Sprinkle [j]water of purification on them, and let them [k]shave all their body, and let them wash their clothes, and *so* make themselves clean.

8 "Then let them take a young bull with [l]its grain offering of fine flour mixed with oil, and you shall take another young bull as a sin offering.

9 "And you shall bring the Levites before the tabernacle of meeting, and you shall gather together the whole congregation of the children of Israel.

10 "So you shall bring the Levites before the LORD, and the children of Israel shall lay their hands on the Levites;

11 "and Aaron shall [m]offer the Levites before the LORD, *like* a wave [n]offering from the children of Israel, that they may perform the work of the LORD.

12 "Then the Levites shall lay their hands on the heads of the young bulls, and you shall offer one as a sin offering and the other as a burnt offering to the LORD, to make [o]atonement for the Levites.

13 "And you shall stand the Levites before Aaron and his sons, and then offer them *like* a wave offering to the LORD.

14 "Thus you shall [p]separate the Levites from among the children of Israel, and the Levites shall be [q]Mine.

15 "After that the Levites shall go in to service the tabernacle of meeting. So you shall cleanse them and offer them, *like* a wave offering.

16 "For they *are* [r]wholly given to Me from among the children of Israel; I have taken them for Myself [s]instead of all who open the womb, the firstborn of all the children of Israel.

17 "For all the firstborn among the children of Israel *are* Mine, *both* man and beast; on the day that I struck all the firstborn in the land of Egypt I sanctified them to Myself.

18 "I have taken the Levites instead of all the firstborn of the children of Israel.

19 "And I have given the Levites as a [t]gift to Aaron and his sons from among the children of Israel, to do the work for the children of Israel in the tabernacle of meeting, and to make [u]atonement for the children of Israel, that there be no [v]plague among the children of Israel when the children of Israel come near the sanctuary."

7:88
a Num. 7:1

7:89
b Ex. 33:9,11; Num. 12:8
c Ps. 80:1; 99:1
d Ex. 25:22

8:2
e Lev. 24:3-4
f Ex. 25:37; 40:25
g Ex. 25:31

8:4
h Ex. 25:40; Acts 7:44

8:6
i v. 15; cp. 2 Cor. 7:1

8:7
j Num. 19:9,17; cp. Ps. 51:2,7; Heb. 9:13-14
k Lev. 14:8-9

8:8
l Num. 15:8-10

8:11
m vv. 11-22; cp. Rom. 15:16
n Lev. 7:30-34; Num. 18:6

8:12
o See Ex. 29:33, *note*

8:14
p Num. 16:9
q Num. 3:12

8:16
r Num. 3:9
s Num. 3:45; cp. Ex. 13:2

8:19
t Num. 3:9
u See Ex. 29:33, *note*
v Num. 1:53

20 Thus Moses and Aaron and all
the congregation of the children of
Israel did to the Levites; according
to all that the LORD commanded Mo-
ses concerning the Levites, so the
children of Israel did to them.
21 And the Levites purified them-
selves and washed their clothes;
then Aaron presented them, *like* a
wave offering before the LORD, and
Aaron made [a]atonement for them to
cleanse them.
22 After that the Levites went in to
do their work in the tabernacle of
meeting before Aaron and his sons;
as the LORD commanded Moses con-
cerning the Levites, so they did to
them.
23 Then the LORD spoke to Moses,
saying,
24 "This *is* what *pertains* to the
Levites: From [b]twenty-five years old
and above one may enter to perform
service in the work of the taberna-
cle of meeting;
25 "and at the age of fifty years
they must cease performing this
work, and shall work no more.
26 "They may minister with their
brethren in the tabernacle of meet-
ing, to attend to needs, but they
themselves shall do no work. Thus
you shall do to the Levites regarding
their duties."

Order of the army: (17) the Passover

9 NOW the LORD spoke to Moses
in the Wilderness of Sinai, in
the [c]first month of the second year
after they had come out of the land
of Egypt, saying:
2 "Let the children of Israel keep
the [d]Passover at its appointed [e]time.
3 "On the fourteenth day of this
month, at twilight, you shall keep it
at its appointed time. According to
all its rites and ceremonies you shall
keep it."
4 So Moses told the children of Is-
rael that they should keep the Pass-
over.
5 And they kept the Passover on
the fourteenth day of the first
month, at twilight, in the Wilder-
ness of Sinai; according to all that
the LORD commanded Moses, so the
children of Israel did.
6 Now there were *certain* men who
were [f]defiled by a human corpse, so
that they could not keep the Passover
on that day; and they came before
Moses and Aaron that day.
7 And those men said to him, "We
became defiled by a human corpse.
Why are we kept from presenting the
offering of the LORD at its appointed
time among the children of Israel?"
8 And Moses said to them, "Stand
still, that I may [g]hear what the LORD
will command concerning you."
9 Then the LORD spoke to Moses,
saying,
10 "Speak to the children of Israel,
saying: 'If anyone of you or your pos-
terity is unclean because of a corpse,
or *is* far away on a journey, he may
still keep the LORD's Passover.
11 'On the fourteenth day of the
[h]second month, at twilight, they
may [i]keep it. They shall eat it with
[j]unleavened bread and bitter herbs.
12 'They shall leave none of it until
morning, nor break one of its [k]bones.
According to all the ordinances of the
Passover they shall keep it.
13 'But the man who *is* clean and
is not on a journey, and ceases to
keep the Passover, that same [l]person
shall be cut off from among his peo-
ple, because he did not bring the of-
fering of the LORD at its appointed
time; that man shall bear his sin.
14 'And if a stranger dwells among
you, and would keep the LORD's
Passover, he must do so according to
the rite of the Passover and accord-
ing to its ceremony; you shall have
one ordinance, both for the stranger
and the native of the land.' "

Order of the army: (18) the guiding cloud

15 Now on the day that the taber-
nacle was raised up, the [m]cloud
[n]covered the tabernacle, the tent of
the Testimony; from evening until

8:21
a See Ex. 29:33, *note*

8:24
b Cp. Num. 4:3; 1 Chr. 23:3

9:1
c Cp. Ex. 40:2,17; Num. 1:1

9:2
d Lev. 23:5; Num. 28:16
e Ex. 12:3; Deut. 16:1; 2 Chr. 30:1-15; Luke 22:7; cp. 1 Cor. 5:7-8

9:6
f Num. 19:11-22

9:8
g Ex. 18:22

9:11
h Cp. Ex. 40:2,17; Num. 1:1
i v. 2
j *Leaven:* v. 11; Num. 28:17. (Gen. 19:3; Matt. 13:33, *note*)

9:12
k Ex. 12:46; cp. John 19:36

9:13
l Cp. Heb. 10:29; 12:25

9:15
m Ex. 40:34
n Is. 4:5

9:1 first month. This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

9:11 second month. This is the month of Iyyar (or Ziv) in the Hebrew religious calendar. It correlates to the modern months of April–May. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

morning it was above the tabernacle like the appearance of [a]fire.
16 So it was always: the cloud covered it *by day,* and the appearance of fire by night.
17 Whenever the [b]cloud was taken up from above the tabernacle, after that the children of Israel would journey; and in the place where the cloud settled, there the children of Israel would pitch their tents.
18 At the command of the LORD the children of Israel would journey, and at the command of the LORD they would camp; as long as the cloud stayed above the tabernacle they remained encamped.
19 Even when the cloud continued long, many days above the tabernacle, the children of Israel kept the charge of the LORD and did not journey.
20 So it was, when the cloud was above the tabernacle a few days: according to the command of the LORD they would remain encamped, and according to the command of the LORD they would journey.
21 So it was, when the cloud remained only from evening until morning: when the cloud was taken up in the morning, then they would journey; whether by day or by night, whenever the cloud was taken up, they would journey.
22 *Whether it was* two days, a month, or a year that the cloud remained above the tabernacle, the children of Israel would [c]remain encamped and not journey; but when it was taken up, they would journey.
23 At the command of the LORD they remained encamped, and at the command of the LORD they journeyed; they kept the charge of the LORD, at the command of the LORD by the hand of Moses.

Order of the army: (19) the silver assembly trumpets

10 AND the LORD spoke to Moses, saying:
2 "Make two silver trumpets for yourself; you shall make them of hammered work; you shall use them for calling the congregation and for directing the movement of the camps.
3 "When they blow both of them, all the congregation shall gather before you at the door of the tabernacle of meeting.
4 "But if they blow *only* one, then the leaders, the [d]heads of the divisions of Israel, shall gather to you.
5 "When you sound the [e]advance, the camps that lie on the [f]east side shall then begin their journey.
6 "When you sound the advance the second time, then the camps that lie on the [g]south side shall begin their journey; they shall sound the call for them to begin their journeys.
7 "And when the assembly is to be gathered together, you shall blow, but not sound the advance.
8 "The sons of Aaron, the [h]priests, shall blow the trumpets; and these shall be to you as an ordinance forever throughout your generations.
9 "When you go to war in your land against the enemy who oppresses you, then you shall sound an alarm with the trumpets, and you will be [i]remembered before the LORD your God, and you will be saved from your enemies.
10 [j]"Also in the day of your gladness, in your appointed feasts, and at the beginning of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; and they shall be a [k]memorial for you before your God: I *am* the LORD your God."

II. From Sinai to the Plains of Moab, 10:11—21:35

From Sinai to Kadesh Barnea: (1) the first march and halt

11 Now it came to pass on the [l]twentieth *day* of the second month, in the second year, that the cloud was taken up from above the tabernacle of the Testimony.
12 And the children of Israel set out from the Wilderness of Sinai on their journeys; then the cloud settled down in the Wilderness of [m]Paran.

9:15
a Ex. 13:21-22

9:17
b Ex. 40:36-38; Num. 10:11-12,33-34; cp. Ex. 33:14-15

9:22
c Ex. 40:37

10:4
d Ex. 18:21; Num. 1:16

10:5
e Joel 2:1
f Num. 2:3

10:6
g Num. 2:10

10:8
h Num. 31:6; 1 Chr. 15:24; 2 Chr. 13:12

10:9
i Cp. Josh. 6:5

10:10
j Lev. 23:24; Num. 29:1; 2 Chr. 5:12; Ps. 81:3; Is. 18:3-7; 27:13
k Lev. 23:24

10:11
l Cp. Ex. 19:1; 40:17; Deut. 1:6

10:12
m Gen. 21:21; Num. 12:16

10:11 second month. This is the month of Iyyar (or Ziv) in the Hebrew religious calendar. It correlates to the modern months of April–May. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

13 So they started out for the first
time according to the command of
the LORD by the hand of Moses.
14 The standard of the camp of the
children of Judah set out [a]first ac-
cording to their armies; over their
army was Nahshon the son of Am-
minadab.
15 Over the army of the tribe of
the children of Issachar *was* Ne-
thanel the son of Zuar.
16 And over the army of the tribe
of the children of Zebulun *was* Eliab
the son of Helon.
17 Then the tabernacle was [b]taken
down; and the sons of Gershon and
the sons of Merari [c]set out, carrying
the tabernacle.
18 And the standard of the camp of
Reuben [d]set out according to their
armies; over their army *was* Elizur
the son of Shedeur.
19 Over the army of the tribe of
the children of Simeon *was* Shelu-
miel the son of Zurishaddai.
20 And over the army of the tribe
of the children of Gad *was* Eliasaph
the son of Deuel.
21 Then the [e]Kohathites set out,
[f]carrying the holy things. (The
tabernacle would be prepared for
their arrival.)
22 And the standard of the camp of
the children of Ephraim [g]set out ac-
cording to their armies; over their
army *was* Elishama the son of Am-
mihud.
23 Over the army of the tribe of
the children of Manasseh *was* Ga-
maliel the son of Pedahzur.
24 And over the army of the tribe
of the children of Benjamin *was*
Abidan the son of Gideoni.
25 Then the standard of the camp of
the children of Dan (the rear guard of
all the camps) [h]set out according to
their armies; over their army *was*
Ahiezer the son of Ammishaddai.
26 Over the army of the tribe of
the children of Asher *was* Pagiel the
son of Ocran.
27 And over the army of the tribe
of the children of Naphtali *was* Ahi-
ra the son of Enan.
28 Thus *was* the order of march of
the children of Israel, according to
their armies, when they began their
journey.
29 Now Moses said to [i]Hobab
the son of Reuel* the [j]Midianite, Moses'
father-in-law, "We are setting out
for the [k]place of which the LORD
said, 'I will give it to you.' [l]Come
with us, and we will treat you well;
for the LORD has promised good
things to Israel."
30 And he said to him, "I will not
go, but I will depart to my *own* land
and to my relatives."
31 So *Moses* said, "Please do not
leave, inasmuch as you know how
we are to camp in the wilderness,
and you can be our eyes.
32 "And it shall be, if you go with
us—indeed it shall be—that what-
ever [m]good the LORD will do to us,
the [n]same we will do to you."
33 So they departed from the
[o]mountain of the LORD on a journey
of three days; and the ark of the
covenant of the LORD went before
them for the three days' journey, to
[p]search out a [q]resting place for
them.
34 And the cloud of the LORD *was*
above them by day when they went
out from the camp.
35 So it was, whenever the ark set
out, that Moses [r]said:

"Rise[s] up, O LORD!
Let Your enemies be scattered,
And let those who hate You flee
before You."

36 And when it rested, he said:

"Return, O LORD,
To the many thousands of
Israel."

From Sinai to Kadesh Barnea:
(2) God judges complainers

11 NOW *when* the people [t]com-
plained, it displeased the
LORD; for the LORD heard *it,* and His
anger was aroused. So the fire of the
LORD burned among them, and
[u]consumed *some* in the outskirts of
the camp.
2 Then the people [v]cried out to

10:14
a Num. 2:3-9

10:17
b Num. 1:51
c Num. 4:21-32; 7:7-9

10:18
d Num. 2:10-16

10:21
e Num. 4:4-20
f v. 17

10:22
g Num. 2:18-24

10:25
h Num. 2:25-31

10:29
i Judg. 4:11
j Cp. Ex. 18:14-27
k Cp. Ex. 18:27; Judg. 1:16
l Cp. Jer. 32:42

10:32
m Lev. 19:34
n Ex. 18:9

10:33
o Deut. 1:6
p Deut. 1:33
q Cp. Is. 11:10

10:35
r *Bible prayers* (OT): vv. 35-36; Num. 11:11. (Gen. 15:2; Hab. 3:1, *note*)
s Ps. 68:1-2

11:1
t Num. 14:2
u *Miracles* (OT): vv. 1-3; Num. 16:31. (Gen. 5:24; Jon. 1:17, *note*)

11:2
v Num. 21:7

Hobab: *beloved.* A Midianite who was the brother-in-law of Moses. He joined the Israelites in the wilderness and served as a guide.

***10:29** Septuagint reads *Raguel* (compare Exodus 2:18).

Moses, and when Moses prayed to the LORD, the fire was quenched.

3 So he called the name of the place Taberah, because the fire of the LORD had burned among them.

From Sinai to Kadesh Barnea:
(3) the fleshpots of Egypt

4 Now the mixed multitude who were among them yielded to intense [a]craving; so the children of Israel also wept again and said: "Who will give us meat to eat?

5 "We [b]remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic;

6 "but now our whole being *is* dried up; *there is* nothing at all except this [c]manna *before* our eyes!"

7 Now the [d]manna *was* like coriander seed, and its color like the color of bdellium.

8 The people went about and gathered *it,* ground *it* on millstones or beat *it* in the mortar, cooked *it* in pans, and made cakes of it; and its taste was like the taste of pastry prepared with oil.

9 And when the dew fell on the camp in the night, the manna fell on it.

From Sinai to Kadesh Barnea:
(4) the complaint of Moses

10 Then Moses heard the people weeping throughout their families, everyone at the door of his tent; and the anger of the LORD was greatly aroused; Moses also was displeased.

11 So Moses [e]said to the LORD, "Why have You afflicted Your servant? And why have I not found favor in Your sight, that You have laid the burden of all these people on me?

12 "Did I conceive all these people? Did I beget them, that You should say to me, [f]'Carry them in your bosom, as a [g]guardian carries a nursing child,' to the land which You swore to their fathers?

13 "Where am I to get meat to give to [h]all these people? For they weep all over me, saying, 'Give us meat, that we may eat.'

14 "I am not able to bear all these people alone, because the burden *is* too heavy for me.

15 "If You treat me like this, please [i]kill me here and now—if I have found favor in Your sight—and do not let me see my wretchedness!"

From Sinai to Kadesh Barnea:
(5) the seventy elders (cp. Ex. 18:19)

16 So the LORD said to Moses: "Gather to Me seventy men of the elders of Israel, whom you [j]know to be the elders of the people and officers over them; bring them to the tabernacle of meeting, that they may stand there with you.

17 "Then I will come down and talk with you there. I will take of the [k]Spirit that *is* upon you and will put *the same* upon them; and they

11:4
a 1 Cor. 10:6

11:5
b Ex. 16:3

11:6
c See Ex. 16:35, *note*

11:7
d Ex. 16:14,31

11:11
e *Bible prayers* (OT): vv. 11-15; Num. 12:13. (Gen. 15:2; Hab. 3:1, *note*)

11:12
f Cp. Is. 40:11; Acts 13:18

g Is. 49:23

11:13
h Cp. John 6:5-14

11:15
i Cp. 1 Kin. 19:4

11:16
j Ex. 18:25

11:17
k *Holy Spirit* (OT): v. 17; Num. 11:25. (Gen. 1:2; Zech. 12:10, *note*)

11:3 Taberah. Literally *a burning.* Deut. 9:22.

11:4

ISRAEL'S COMPLAINTS

Shortly after being delivered from slavery in Egypt, the Israelites began to complain about one thing after the other. Through Moses' patience and God's understanding and love, their concerns were alleviated.

Complaint	God's remedy	Reference
Pharaoh's soldiers will kill us!	Red Sea divided	Exodus 14:11–12
What shall we drink?	Water sweetened at Marah	Exodus 15:24
We will die of hunger!	Manna sent	Exodus 16:3
Will we die of thirst?	Water from a rock	Exodus 17:3
Who will give us meat?	Quail sent	Numbers 11:4
We'll never conquer the Promised Land!	God spares the people but they wander for 40 years.	Numbers 14:3
Moses acts like a prince over us.	God kills the complainers	Numbers 16:3,13
There's no water!	Water from a rock	Numbers 20:5
There's no water or food. And we're sick of manna.	Snakes/bronze snake	Numbers 21:5

shall bear the burden of the people with you, that you may not bear *it* yourself alone.

18 "Then you shall say to the people, 'Consecrate yourselves for tomorrow, and you shall eat meat; for you have wept in the hearing of the LORD, saying, "Who will give us meat to eat? For *it was* well with us in Egypt." Therefore the LORD will give you meat, and you shall eat.

19 'You shall eat, not one day, nor two days, nor five days, nor ten days, nor twenty days,

20 'but *for* a whole month, until it comes out of your nostrils and becomes loathsome to you, because you have [a]despised the LORD who is among you, and have wept before Him, saying, "Why did we ever come up out of Egypt?" ' "

21 And Moses said, "The people whom I *am* among *are* [b]six hundred thousand men on foot; yet You have said, 'I will give them meat, that they may eat *for* a whole month.'

22 "Shall flocks and herds be slaughtered for them, to provide enough for them? Or shall all the fish of the sea be gathered together for them, to provide enough for them?"

23 And the LORD said to Moses, "Has the LORD'S arm been [c]shortened? Now you shall see whether [d]what I say will happen to you or not."

24 So Moses went out and told the people the [e]words of the LORD, and he gathered the seventy men of the elders of the people and placed them around the tabernacle.

25 Then the LORD came down in the cloud, and spoke to him, and took of the [f]Spirit that *was* upon him, and placed *the same* upon the seventy elders; and it happened, when the Spirit rested upon them, that they prophesied, although they never did *so* again.*

From Sinai to Kadesh Barnea:
(6) Eldad and Medad prophesy

26 But two men had remained in the camp: the name of one *was* Eldad, and the name of the other Medad. And the [g]Spirit rested upon them. Now they *were* among those listed, but who had not gone out to the tabernacle; yet they prophesied in the camp.

27 And a young man ran and told Moses, and said, "Eldad and Medad are prophesying in the camp."

28 So Joshua the son of Nun, Moses' assistant, *one* of his choice men, answered and said, "Moses my lord, [h]forbid them!"

29 Then Moses said to him, "Are you [i]zealous for my sake? Oh, that all the LORD'S people were prophets *and* that the LORD would put His [j]Spirit upon them!"

30 And Moses returned to the camp, *both* he and the elders of Israel.

From Sinai to Kadesh Barnea:
(7) the quail and the plague

31 Now a [k]wind went out from the LORD, and it brought [l]quail from the sea and left *them* fluttering near the camp, about a day's journey on this side and about a day's journey on the other side, all around the camp, and about two [m]cubits above the surface of the ground.

32 And the people stayed up all that day, all night, and all the next day, and gathered the quail (he who gathered least gathered ten [n]homers); and they spread *them* out for themselves all around the camp.

33 But while the meat *was* still between their teeth, before it was chewed, the wrath of the LORD was aroused against the people, and the LORD struck the people with a very great plague.

34 So he called the name of that place Kibroth Hattaavah, because

*11:25 Targum and Vulgate read *did not cease.*

11:20
a 1 Sam. 10:19

11:21
b Num. 2:32

11:23
c Is. 50:2; 59:1
d Num. 23:19

11:24
e *Inspiration:* v. 24; Num. 22:38. (Ex. 4:15; 2 Tim. 3:16, *note*)

11:25
f *Holy Spirit* (OT): v. 25; Num. 11:26. (Gen. 1:2; Zech. 12:10, *note*)

11:26
g *Holy Spirit* (OT): v. 26; Num. 11:29. (Gen. 1:2; Zech. 12:10, *note*)

11:28
h Cp. Mark 9:38-40

11:29
i Cp. 1 Cor. 12:1-31; 14:5
j *Holy Spirit* (OT): v. 29; Num. 24:2. (Gen. 1:2; Zech. 12:10, *note*)

11:31
k Ps. 78:26-31
l Ex. 16:13
m See Weights and Measures (OT), 2 Chr. 2:10, *note*

11:32
n See Weights and Measures (OT), 2 Chr. 2:10, *note*

Joshua: *Jehovah is salvation.* The leader of the Israelites after the death of Moses. He led the people into the Promised Land.

11:31 above the surface. "Two cubits above the surface of the ground" was within reach of the people, that they might kill them for food. The statement is not that the quails were piled up from the face of the earth two cubits deep; the level of their flight was two cubits above the earth.

11:34 Kibroth Hattaavah. That is, *graves of craving.*

there they buried the people who had yielded to craving.

35 From Kibroth Hattaavah the people [a]moved to Hazeroth, and camped at Hazeroth.

From Sinai to Kadesh Barnea: (8) the criticism of Miriam and Aaron

12 THEN [b]Miriam and Aaron spoke [c]against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman.

2 So they said, "Has the LORD indeed spoken [d]only through [e]Moses? Has He not spoken through us also?" And the LORD heard *it.*

3 (Now the man Moses *was* very [f]humble, more than all men who *were* on the face of the earth.)

4 Suddenly the LORD said to Moses, Aaron, and Miriam, "Come out, you three, to the tabernacle of meeting!" So the three came out.

5 Then the LORD came down in the pillar of [g]cloud and stood *in* the door of the tabernacle, and called Aaron and Miriam. And they both went forward.

6 Then He said, "Hear now My words:

If there is a [h]prophet among you,
I, the LORD, make Myself
known to him in a vision;
I speak to him in a [i]dream.
7 Not so with My [j]servant Moses;
[k]He *is* faithful in all My house.
8 I speak with him face to [l]face,
Even plainly, and not in dark
sayings;
And he sees the [m]form of the
LORD.
Why then were you not [n]afraid
To speak against My servant
Moses?"

9 So the anger of the LORD was aroused against them, and He departed.

10 And when the cloud departed from above the tabernacle, suddenly Miriam [o]*became* [p]leprous, as *white as* snow. Then Aaron turned toward Miriam, and there she was, a leper.

11 So Aaron said to Moses, "Oh, my lord! Please do not lay *this* sin on us, in which we have done foolishly and in which we have sinned.

12 "Please do not let her be as one dead, whose flesh is half consumed when he comes out of his mother's womb!"

13 So Moses cried out to the LORD, saying, "Please [q]heal her, O God, I [r]pray!"

14 Then the LORD said to Moses, "If her father had but [s]spit in her face, would she not be shamed seven days? Let her be [t]shut out of the camp seven days, and afterward she may be received *again.*"

15 So Miriam was shut out of the camp seven days, and the people did not journey till Miriam was brought in *again.*

16 And afterward the people moved from [u]Hazeroth and [v]camped in the Wilderness of Paran.

At Kadesh Barnea: (1) the spies sent to appraise the land

13 AND the [w]LORD spoke to Moses, saying,

2 [x]"Send men to spy out the land of Canaan, which I am giving to the children of Israel; from each tribe of their fathers you shall send a man, every one a leader among them."

3 So Moses sent them from the Wilderness of Paran according to the command of the LORD, all of them men who *were* heads of the children of Israel.

4 Now these *were* their names: from the tribe of Reuben, Shammua the son of Zaccur;

5 from the tribe of Simeon, Shaphat the son of Hori;

6 from the tribe of Judah, Caleb the son of Jephunneh;

7 from the tribe of Issachar, Igal the son of Joseph;

11:35
a Num. 33:17

12:1
b Ex. 15:20,21; Num. 20:1
c Num. 11:1

12:2
d Cp. Luke 9:33-36
e Num. 16:3

12:3
f Cp. Num. 20:10

12:5
g Ex. 34:5

12:6
h Cp. Num. 11:25
i Gen. 31:10-11; 1 Kin. 3:5

12:7
j Josh. 1:1
k Heb. 3:2,5

12:8
l Cp. Ex. 33:11; Deut. 34:10
m Ex. 33:20-23
n Ps. 105:15

12:10
o Deut. 24:9
p Cp. 2 Kin. 5:27; 2 Chr. 26:19

12:13
q Ps. 103:3
r *Bible prayers* (OT): v. 13; Num. 14:13. (Gen. 15:2; Hab. 3:1, *note*)

12:14
s Deut. 25:9
t Lev. 13:4,46

12:16
u Num. 33:17-18
v Num. 33:18

13:1
w Cp. Deut. 1:22-23

13:2
x vv. 2-25; Num. 32:8

Miriam: *rebellion.* Sister of Moses and Aaron.

12:3 humble. It is sometimes questioned whether this statement could have been written by Moses. As a divinely inspired book the Bible never conceals the weaknesses and faults of its characters; so it speaks plainly about their virtues. Despite baseless criticism against his family, Moses said nothing and made no attempt to defend himself until the LORD intervened on his behalf (v. 4). If the account is to be fully understood, this statement of Moses' humility is necessary. Its presence here is therefore no argument against his authorship.

8 from the tribe of Ephraim, Hoshea* the son of Nun;
9 from the tribe of Benjamin, Palti the son of Raphu;
10 from the tribe of Zebulun, Gaddiel the son of Sodi;
11 from the tribe of Joseph, *that is,* from the tribe of Manasseh, Gaddi the son of Susi;
12 from the tribe of Dan, Ammiel the son of Gemalli;
13 from the tribe of Asher, Sethur the son of Michael;
14 from the tribe of Naphtali, Nahbi the son of Vophsi;
15 from the tribe of Gad, Geuel the son of Machi.
16 These *are* the names of the men whom Moses sent to spy out the land. And Moses called Hoshea* the son of Nun, Joshua.
17 Then Moses sent them to spy out the land of Canaan, and said to them, "Go up this *way* [a] into the South, and go up to the mountains,
18 "and see what the land is like: whether the people who dwell in it *are* strong or weak, few or many;
19 "whether the land they dwell in *is* good or bad; whether the cities they inhabit *are* like camps or strongholds;
20 "whether the land *is* rich or poor; and whether there are forests there or not. Be of good [b] courage. And bring some of the fruit of the land." Now the time *was* the season of the first ripe grapes.
21 So they went up and spied out the land from the Wilderness of [c] Zin as far as Rehob, near the entrance of [d] Hamath.
22 And they went up through the [e] South and came to [f] Hebron; Ahiman, Sheshai, and Talmai, the descendants of [g] Anak, *were* there. (Now Hebron was built seven years before Zoan in Egypt.)
23 Then they came to the Valley of Eshcol, and there cut down a branch with one cluster of grapes; they carried it between two of them on a pole. *They* also *brought* some of the pomegranates and figs.
24 The place was called the Valley of Eshcol, because of the cluster which the men of Israel cut down there.
25 And they returned from spying out the land after forty days.

At Kadesh Barnea: (2) the contradictory reports of the spies

26 Now they departed and came back to Moses and Aaron and all the congregation of the children of Israel in the [h] Wilderness of Paran, at [i] Kadesh; they brought back word to them and to all the congregation, and showed them the fruit of the land.
27 Then they told him, and said: "We went to the land where you sent us. It truly [j] flows with milk and honey, and this *is* its fruit.
28 "Nevertheless the [k] people who dwell in the land *are* strong; the cities *are* fortified *and* very large; moreover we saw the descendants of [l] Anak there.
29 "The [m] Amalekites dwell in the land of the [n] South; the [o] Hittites, the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and along the banks of the Jordan."
30 Then Caleb quieted the people before Moses, and said, "Let us go

13:17
a See Gen. 12:9, *note*

13:20
b Deut. 31:6,23

13:21
c Num. 20:1; 27:14; 33:36
d Num. 34:8; Josh. 13:5

13:22
e See Gen. 12:9, *note*
f Judg. 1:10; cp. Josh. 15:14
g Josh. 11:21,22

13:26
h v. 3
i Num. 20:1,16; 32:8; 33:36; Deut. 1:19; Josh. 14:6

13:27
j Ex. 3:8; 33:3

13:28
k Deut. 1:28; 9:1-2
l Josh. 11:21,22

13:29
m Ex. 17:8-16; Num. 14:25,45
n See Gen. 12:9, *note*
o See 2 Kin. 7:6, *note*

***13:8** Septuagint and Vulgate read *Oshea.*
***13:16** Septuagint and Vulgate read *Oshea.*

13:17 SPIES OF ISRAEL

Name	Tribe
Shammua	Reuben
Shaphat	Simeon
Caleb	Judah
Igal	Issachar
Hoshea/Joshua	Ephraim
Palti	Benjamin
Gaddiel	Zebulun
Gaddi	Manasseh
Ammiel	Dan
Sethur	Asher
Nahbi	Naphtali
Geuel	Gad

13:8 Hoshea. That is, *Joshua,* v. 16; Deut. 32:44.
13:16 Joshua. That is, *savior,* or *deliverer.*
13:23 Eshcol. Meaning *cluster.* Num. 32:9.

Caleb: *a dog.* The spy of Israel from the tribe of Judah who was convinced the Israelites could conquer the Promised Land with God's help. Because of this confidence he was allowed to enter the Promised Land.

up at once and take possession, for we are well able to overcome it."

31 But the men who had gone up with him said, "We are not able to go up against the people, for they *are* stronger than we."

32 And they gave the children of Israel a [a]bad report of the land which they had spied out, saying, "The land through which we have gone as spies *is* a land that devours its inhabitants, and [b]all the people whom we saw in it *are* men of *great* stature.

33 "There we saw the giants* (the descendants of [c]Anak came from the giants); and we were like grasshoppers in our own sight, and so we were in their sight."

At Kadesh Barnea: (3) the rebellious unbelief of Israel (1 Cor. 10:1–5; Heb. 3:7–19)

14 SO all the congregation lifted up their voices and cried, and the people [d]wept that night.

2 And all the children of Israel [e]complained against Moses and Aaron, and the whole congregation said to them, "If only we had died in the land of Egypt! Or if only we had died in this wilderness!

3 "Why has the LORD brought us to this land to fall by the sword, that our wives and [f]children should become victims? Would it not be better for us to return to Egypt?"

4 So they said to one another, "Let us select a leader and [g]return to Egypt."

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 But Joshua the son of Nun and Caleb the son of Jephunneh, *who were* among those who had spied out the land, tore their clothes;

7 and they spoke to all the congregation of the children of Israel, saying: "The land we passed through to spy out *is* an exceedingly good land.

8 "If the LORD delights in us, then He will bring us into this land and give it to us, 'a land which flows with milk and honey.'*

9 "Only do not [h]rebel against the LORD, nor fear the people of the land, for they *are* our bread; their protection has departed from them, [i]and the LORD *is* with us. Do not fear them."

10 And all the congregation said to stone them with [j]stones. Now the glory of the LORD appeared in the tabernacle of meeting before all the children of Israel.

At Kadesh Barnea: (4) Moses pleads for pardon for the people

11 Then the LORD said to Moses: "How long will these people [k]reject Me? And how long will they not believe Me, with all the signs which I have performed among them?

12 "I will strike them with the pestilence and disinherit them, and I will [l]make of you a nation greater and mightier than they."

13 [m]And [n]Moses said to the LORD: [o]"Then the Egyptians will hear *it,* for by Your might You brought these people up from among them,

14 "and they will tell *it* to the inhabitants of this land. They have [p]heard that You, LORD, *are* among these people; that You, LORD, are seen face to face and Your cloud stands above them, and You go before them in a pillar of cloud by day and in a pillar of fire by night.

15 "Now *if* You kill these people as one man, then the nations which have heard of Your fame will speak, saying,

16 'Because the LORD was not [q]able to bring this people to the land which He swore to give them, therefore He killed them in the wilderness.'

17 "And now, I pray, let the power of my Lord be great, just as You have spoken, saying,

18 'The [r]LORD is longsuffering and

*13:33 Hebrew *nephilim* *14:8 Exodus 3:8

13:32
a Num. 14:36-37
b Amos 2:9

13:33
c Josh. 11:21,22

14:1
d Num. 11:4; Deut. 1:45

14:2
e Ex. 16:2; 17:3; Num. 16:41; Ps. 106:25; 1 Cor. 10:10

14:3
f Deut. 1:39

14:4
g Acts 7:39

14:9
h 1 Sam. 15:23
i Gen. 48:21; Ex. 33:16; Deut. 20:1,3-4; 31:6-8; Josh. 1:5; Judg. 1:22; 2 Chr. 13:12; Ps. 46:7,11; Zech. 8:23; Matt. 28:20; Heb. 13:5

14:10
j Ex. 17:4

14:11
k v. 23; Deut. 9:7,8,22; Heb. 3:8,16

14:12
l Ex. 32:10

14:13
m *Bible prayers* (OT): vv. 13-19; Num. 27:15. (Gen. 15:2; Hab. 3:1, *note*)
n Ps. 106:23
o Ex. 32:12; Deut. 9:26-28; 32:27

14:14
p Deut. 2:25

14:16
q Cp. Josh. 7:9

14:18
r Ex. 34:6-7

13:32 devours its inhabitants. This is a reference to the strength of the warring factions in Canaan, which made life insecure, and not in any sense a denial of the great productivity of the land.

14:1 Because of certain repetitions, there are some who claim that chs. 13 and 14 are a composite of conflicting accounts. But repetition for emphasis is common in the OT, and each of the alleged discrepancies may be explained in full accord with the unity of the narrative.

abundant in mercy, forgiving iniquity and transgression; but He by no means clears *the guilty,* visiting the iniquity of the fathers on the children to the third and fourth *generation.*'

19 [a]"Pardon the iniquity of this people, I pray, [b]according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now."

At Kadesh Barnea: (5) the LORD pardons but rebukes the people

20 Then the LORD said: "I have [c]pardoned, according to your word;
21 "but truly, as I live, all the earth shall be [d]filled with the glory of the LORD—
22 "because [e]all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have put Me to the [f]test now these ten times, and have not heeded My voice,
23 "they certainly shall not [g]see the land of which I swore to their fathers, nor shall any of those who rejected Me see it.
24 "But My servant Caleb, because he has a different spirit in him and has followed Me fully, I will bring into the land where he went, and his descendants shall inherit it.
25 "Now the Amalekites and the Canaanites dwell in the valley; tomorrow turn and move out into the wilderness by the Way of the [h]Red Sea."
26 And the LORD spoke to Moses and Aaron, saying,
27 "How long *shall I bear with* this evil congregation who complain against Me? I have heard the complaints which the children of Israel make against Me.
28 "Say to them, 'As I live,' says the LORD, 'just as you have spoken in My hearing, so I will [i]do to you:
29 'The carcasses of you who have complained against Me shall fall in this wilderness, all of you who were [j]numbered, according to your entire number, from twenty years old and above.
30 [k]'Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in.
31 'But your little ones, whom you said would be victims, I will bring in, and they shall know the land which you have despised.
32 'But *as for* you, your carcasses shall fall in this wilderness.
33 'And your sons shall be shepherds in the wilderness forty years, and bear the brunt of your infidelity, until your carcasses are consumed in the wilderness.
34 'According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, *namely* forty years, and you shall know My rejection.
35 'I the LORD have spoken this. I will surely do so to all this evil congregation who are gathered together against Me. In this wilderness they shall be consumed, and there they shall die.' "
36 Now the men whom Moses sent to spy out the land, who returned and made all the congregation complain against him by bringing a bad report of the land,
37 those very men who brought the evil report about the land, [l]died by the plague before the LORD.
38 But Joshua the son of Nun and Caleb the son of Jephunneh remained alive, of the men who went to spy out the land.

At Kadesh Barnea: (6) a wrong reaction; Israel defeated

39 Then Moses told these words to all the children of Israel, and the people [m]mourned greatly.
40 And they rose early in the morning and went up to the top of the mountain, saying, "Here we are, and we [n]will go up to the place

14:19
a Ps. 51:1
b Ex. 34:9
14:20
c 2 Sam. 12:13; Mic. 7:18-20
14:21
d Ps. 72:19; Is. 6:3; 11:9; 66:18-19; Hab. 2:14; Matt. 6:10
14:22
e Deut. 1:35; 1 Cor. 10:5
f *Test/Tempt:* v. 22; Deut. 6:16. (Gen. 3:1; James 1:14, *note*)
14:23
g Num. 26:65; 32:11
14:25
h Num. 21:4
14:28
i Heb. 3:16-19
14:29
j Num. 1:46
14:30
k v. 38; Num. 26:65; 32:12; Deut. 1:36-38; Josh. 14:6-15
14:37
l Num. 16:49
14:39
m Ex. 33:4
14:40
n Deut. 1:41-44

14:23 Kadesh Barnea is, by the unbelief of Israel there and the divine comment on that unbelief (vv. 22–38; Deut. 1:19–40; 1 Cor. 10:1–5; Heb. 3:12–19), invested with immense spiritual significance. The people had obeyed God in sprinkling the blood (Ex. 12:28) and coming out of Egypt, but did not enter the Canaan rest because of unbelief (Heb. 3:18–19). Therefore, although members of a redeemed nation, they were a forty-years' grief to the LORD.

which the LORD has promised, for we have sinned!"

41 And Moses said, "Now why do you transgress the command of the LORD? For this will not succeed.

42 "Do [a]not go up, lest you be defeated by your enemies, for the LORD *is* not among you.

43 "For the Amalekites and the Canaanites *are* there before you, and you shall fall by the sword; because you have turned away from the LORD, the LORD will not be with you."

44 But they [b]presumed to go up to the mountaintop. Nevertheless, neither the ark of the covenant of the LORD nor Moses departed from the camp.

45 Then the Amalekites and the Canaanites who dwelt in that mountain came down and attacked them, and drove them back as far as [c]Hormah.

Years of wandering: (1) rules for Israel on entering Canaan

15 AND the LORD spoke to Moses, saying,

2 "Speak to the children of Israel, and say to them: 'When you have come into the land you are to inhabit, which I am giving to you,

3 'and you make an offering by fire to the LORD, a burnt offering or a sacrifice, to fulfill a vow or as a freewill offering or in your appointed feasts, to make a [d]sweet aroma to the LORD, from the herd or the flock,

4 'then he who presents his offering to the LORD shall [e]bring a grain offering of one-tenth *of an ephah* of fine flour mixed with one-fourth of a [f]hin of oil;

5 'and one-fourth of a [g]hin of wine as a drink offering you shall prepare with the burnt offering or the sacrifice, for each [h]lamb.

6 'Or for a [i]ram you shall prepare as a grain offering two-tenths *of an ephah* of fine flour mixed with one-third of a [j]hin of oil;

7 'and as a drink offering you shall offer one-third of a [k]hin of wine as a sweet aroma to the LORD.

8 'And when you prepare a young bull as a burnt offering, or as a sacrifice to fulfill a vow, or as a peace offering to the LORD,

9 'then shall be offered with the young bull a grain offering of three-tenths *of an ephah* of fine flour mixed with half a [l]hin of oil;

10 'and you shall bring as the drink offering half a [m]hin of wine as an offering made by fire, a sweet aroma to the LORD.

11 'Thus it shall be done for each young bull, for each ram, or for each lamb or young goat.

12 'According to the number that you prepare, so you shall do with everyone according to their number.

13 'All who are native-born shall do these things in this manner, in presenting an offering made by fire, a sweet aroma to the LORD.

Law of the stranger dwelling in the land (vv. 14–16)

14 'And if a stranger dwells with you, or whoever *is* among you throughout your generations, and would present an offering made by fire, a sweet aroma to the LORD, just as you do, so shall he do.

15 'One ordinance *shall be* for you of the assembly and for the stranger who dwells *with you,* an ordinance

14:42
a Deut. 31:17

14:44
b Cp. Josh. 7:1-8

14:45
c Num. 21:3

15:3
d Lev. 1:9

15:4
e Num. 28:1-29:40
f See Weights and Measures (OT), 2 Chr. 2:10, *note*

15:5
g See Weights and Measures (OT), 2 Chr. 2:10, *note*
h Lev. 1:10; 3:6; Num. 28:4-5

15:6
i Num. 28:12,14
j See Weights and Measures (OT), 2 Chr. 2:10, *note*

15:7
k See Weights and Measures (OT), 2 Chr. 2:10, *note*

15:9
l See Weights and Measures (OT), 2 Chr. 2:10, *note*

15:10
m See Weights and Measures (OT), 2 Chr. 2:10, *note*

15:2 When you have come. It is remarkable that just when the people are turning in unbelief from the land, God gives directions for conduct when they shall have entered it. Cp. Rom. 11:29; Phil. 1:6.

15:1 NECESSARY DISCIPLINE

The wilderness was part of the necessary discipline of the redeemed people, but not the years of wandering. The latter were due wholly to the unbelief of the people at Kadesh Barnea. The Red Sea, Marah, Elim, and Sinai were God's ways in development and discipline and have, of necessity, their counterpart in Christian experience: (1) the Red Sea suggests the cross as that which (death to Christ but life for us) separates us from Egypt, the world (Gal. 6:14); (2) Marah, God's power to turn vexatious things into blessing; (3) Elim, God's power to give rest and refreshment along the way; and (4) Sinai, God's holiness and our deep inherent evil, the experience of Rom. 7:7–25. So far the path was and is of God. But from Kadesh Barnea to Jordan all (except the grace of God toward an unbelieving people) is for warning, not imitation (1 Cor. 10:1–11; Heb. 3:17–19). There is a present rest of God, of which the Sabbath and Canaan were types, into which believers may and, therefore, should enter by faith (Heb. 3—4).

forever throughout your generations; as you are, so shall the stranger be before the LORD.
16 'One law and one custom shall be for you and for the stranger who dwells with you.' "*
17 Again the LORD spoke to Moses, saying,
18 "Speak to the children of Israel, and say to them: 'When you come into the land to which I bring you,
19 'then it will be, when you [a]eat of the bread of the land, that you shall offer up a heave offering to the LORD.
20 'You shall offer up a cake of the [b]first of your ground meal *as* a heave offering; as a heave offering of the threshing floor, so shall you offer it up.
21 'Of the first of your ground meal you shall give to the LORD a heave offering throughout your generations.
22 'If you sin unintentionally, and do not observe all these commandments which the LORD has spoken to Moses—
23 'all that the LORD has commanded you by the hand of Moses, from the day the LORD gave commandment and onward throughout your generations—
24 'then it will be, if it is [c]unintentionally committed, without the knowledge of the congregation, that the whole congregation shall offer one young bull as a burnt offering, as a sweet aroma to the LORD, with its grain offering and its drink offering, according to the ordinance, and one kid of the goats as a sin offering.
25 'So the priest shall make atonement for the whole congregation of the children of Israel, and it shall be [d]forgiven them, for it was unintentional; they shall bring their offering, an offering made by fire to the LORD, and their sin offering before the LORD, for their unintended sin.
26 'It shall be forgiven the whole congregation of the children of Israel and the stranger who dwells among them, because all the people *did it* unintentionally.
27 'And if [e]a person sins unintentionally, then he shall bring a female goat in its first year as a sin offering.
28 'So the priest shall make [f]atonement for the person who sins unintentionally, when he sins unintentionally before the LORD, to make atonement for him; and it shall be forgiven him.
29 'You shall have one law for him who sins unintentionally, *for* him who is native-born among the children of Israel and for the stranger who dwells among them.
30 'But the person who does *anything* [g]presumptuously, *whether he is* native-born or a stranger, that one brings reproach on the LORD, and he shall be cut off from among his people.
31 'Because he has despised the word of the LORD, and has broken His commandment, that person shall be completely cut off; his guilt *shall be* upon him.' "

The law's condemnation (Rom. 3:19; 7:7–11; 2 Cor. 3:7,9; Gal. 3:10)

32 Now while the children of Israel were in the wilderness, they found a man gathering [h]sticks on the [i]Sabbath day.
33 And those who found him gathering sticks brought him to Moses and Aaron, and to all the congregation.
34 They put him under guard, because it had not been explained what should be done to him.
35 Then the LORD said to Moses, "The man must surely be put to death; all the congregation shall stone him with stones outside the camp."
36 So, as the LORD commanded Moses, all the congregation brought him outside the camp and stoned him with stones, and he died.

*15:16 Compare Exodus 12:49

15:19
a Josh. 5:11-12

15:20
b Lev. 23:10,14, 17

15:24
c Lev. 4:13

15:25
d *Forgiveness:* vv. 25-26,28; Ps. 32:5. (Lev. 4:20; Matt. 26:28, *note*)

15:27
e Lev. 4:27

15:28
f See Ex. 29:33, *note*

15:30
g Deut. 1:43; 17:12-13

15:32
h Ex. 35:3
i *Sabbath:* vv. 32-36; Neh. 9:14. (Gen. 2:3; Matt. 12:1, *note*)

15:25 atonement. Hebrew *kaphar, to propitiate, to atone for sin.* According to Scripture the sacrifice of the law only covered the offerer's sin and secured the divine forgiveness. The OT sacrifices never *removed* man's sin; it was "not possible that the blood of bulls and goats could take away sins" (Heb. 10:4). The Israelite's offering implied confession of sin and recognized its due penalty as death; and God passed over his sin in anticipation of Christ's sacrifice which did, finally, put away those "sins that were previously committed" [in OT times] (Heb. 9:15,26; Rom. 3:25, *note*). See Gen. 4:4; with marginal ref., Sacrifice, and Lev. 16:6, *note.*

The blue thread—reminder of separated walk

37 Again the LORD spoke to Moses, saying,
38 "Speak to the children of Israel: Tell them to make [a]tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners.
39 "And you shall have the tassel, that you may look upon it and [b]remember all the commandments of the LORD and do them, and that you *may* not follow the harlotry to which your own heart and your own eyes are inclined,
40 "and that you may remember and do all My commandments, and be [c]holy for your God.
41 "I *am* the LORD your God, who brought you out of the land of Egypt, to be your God: I *am* the LORD your God."

Years of wandering: (2) Korah's rebellion (vv. 8–10; Jude 11)

16 NOW [d]Korah the son of Izhar, the son of Kohath, the son of Levi, with [e]Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took *men;*
2 and they rose up before Moses with some of the children of Israel, two hundred and fifty leaders of the congregation, [f]representatives of the congregation, men of renown.
3 They gathered together [g]against Moses and Aaron, and said to them, "*You take* too much upon yourselves, for all the congregation *is* holy, every one of them, and the LORD *is* among them. Why then do you exalt yourselves above the assembly of the LORD?"
4 So when Moses heard *it,* he [h]fell on his face;
5 and he spoke to Korah and all his company, saying, "Tomorrow morning the LORD will show who *is* [i]His and *who is* holy, and will cause *him* to come near to Him. That one whom He chooses He will cause to come near to Him.
6 "Do this: Take censers, Korah and all your company;
7 "put fire in them and put incense in them before the LORD tomorrow, and it shall be *that* the man whom the LORD chooses *is* the holy one. *You take* too much upon yourselves, you sons of Levi!"
8 Then Moses said to Korah, "Hear now, you sons of Levi:
9 "*Is it* a small thing to you that the God of Israel has separated you from the congregation of Israel, to bring you near to Himself, to [j]do the work of the tabernacle of the LORD, and to stand before the congregation to serve them;
10 "and that He has brought you near *to Himself,* you and all your brethren, the sons of Levi, with you? And are you seeking the priesthood also?
11 "Therefore you and all your company *are* gathered together against the LORD. And [k]what *is* Aaron that you complain against him?"
12 And Moses sent to call Dathan and Abiram the sons of Eliab, but they said, "We will not come up!
13 "*Is it* a small thing that you have brought us up out of a [l]land flowing with milk and honey, to kill us in the wilderness, that you should keep acting like a [m]prince over us?
14 "Moreover [n]you have not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Will you put out the eyes of these men? We will not come up!"
15 Then Moses was very angry, and said to the LORD, "Do not [o]respect their offering. I have [p]not taken one donkey from them, nor have I hurt one of them."
16 And Moses said to Korah, "Tomorrow, you and all your company

15:38
a Deut. 22:12; Matt. 23:5

15:39
b Ps. 103:18

15:40
c Lev. 11:44-45

16:1
d Ex. 6:21; Jude 11
e Num. 26:9; Deut. 11:6

16:2
f Num. 1:16

16:3
g Num. 12:2; 14:2

16:4
h Num. 14:5; 20:6

16:5
i 2 Tim. 2:19

16:9
j Num. 3:41-45; 8:13-16; Deut. 10:8

16:11
k Ex. 16:7-8

16:13
l Num. 11:4-6
m Ex. 2:14

16:14
n Num. 14:1-4

16:15
o Gen. 4:4-5
p 1 Sam. 12:3

15:38 a blue thread. Blue, the heavenly color, used on the corners of the priests' garments, signified that the servants of God were to be heavenly in obedience and character, and separate from earthly ambitions and desires.

16:10 seeking the priesthood. "The rebellion of Korah" (Jude 11) was intrusion into the priest's office, for "no man takes the honor to himself" (Heb. 5:4). It was a rebellion against the divine order in the theocratic kingdom.

Korah, Dathan and Abiram: *bald/—/of loftiness.* Three Israelites who led a rebellion against Moses. They were killed when the earth opened up and "swallowed" them.

be present before the LORD—you and they, as well as Aaron.
17 "Let each take his censer and put incense in it, and each of you bring his censer before the LORD, two hundred and fifty censers; both you and Aaron, each *with* his censer."
18 So every man took his censer, put fire in it, laid incense on it, and stood at the door of the tabernacle of meeting with Moses and Aaron.
19 And Korah gathered all the congregation against them at the door of the tabernacle of meeting. Then the glory of the LORD appeared to all the congregation.
20 And the LORD spoke to Moses and Aaron, saying,
21 [a] "Separate yourselves from among this congregation, that I may [b] consume them in a moment."
22 Then they fell on their faces, and said, "O God, the [c] God of the spirits of all flesh, shall one man sin, and You be angry with all the [d] congregation?"
23 So the LORD spoke to Moses, saying,
24 "Speak to the congregation, saying, 'Get away from the tents of Korah, Dathan, and Abiram.' "
25 Then Moses rose and went to Dathan and Abiram, and the elders of Israel followed him.
26 And he spoke to the congregation, saying, "Depart now from the tents of these wicked men! Touch nothing of theirs, [e] lest you be consumed in all their sins."
27 So they got away from around the tents of Korah, Dathan, and Abiram; and Dathan and Abiram came out and stood at the door of their tents, with their wives, their sons, and their little [f] children.
28 And Moses said: "By this you shall know that the LORD has sent me to do all these works, for *I have* not *done them* of my own will.
29 "If these men die naturally like all men, or if they are visited by the common fate of all men, *then* the LORD has not sent me.
30 "But if the LORD creates a new thing, and the earth opens its mouth and swallows them up with all that belongs to them, and they [g] go down alive into the [h] pit, then you will understand that these men have rejected the LORD."
31 Now it came to pass, as he finished speaking all these words, that the ground [i] split apart under them,
32 and the earth opened its mouth and swallowed them up, with their households and [j] all the men with Korah, with all *their* goods.
33 So they and all those with them went down alive into the [k] pit; the earth closed over them, and they perished from among the assembly.
34 Then all Israel who *were* around them fled at their cry, for they said, "Lest the earth swallow us up *also!*"
35 And a [l] fire came out from the LORD and consumed the two hundred and fifty men who were offering incense.

Plague falls on complainers

36 Then the LORD spoke to Moses, saying:
37 "Tell Eleazar, the son of Aaron the priest, to pick up the censers out of the blaze, for they are [m] holy, and scatter the fire some distance away.
38 "The censers of these men who sinned against their own souls, let them be made into hammered plates as a covering for the altar. Because they presented them before the LORD, therefore they are holy; and they shall be a [n] sign to the children of Israel."
39 So Eleazar the priest took the bronze censers, which those who were burned up had presented, and they were hammered out as a covering on the altar,
40 *to be* a memorial to the children of Israel [o] that no outsider, who *is* not a descendant of Aaron, should come near [p] to offer incense before the LORD, that he might not become like Korah and his companions, just as the LORD had said to him through Moses.
41 On the next day all the congregation of the children of Israel complained against Moses and Aaron, saying, "You have killed the people of the LORD."
42 Now it happened, when the congregation had gathered against Moses and Aaron, that they turned

16:21
a *Separation:* vv. 20-26; Deut. 22:10. (Gen. 12:1; 2 Cor. 6:17, *note*)
b Ex. 32:10

16:22
c Num. 27:16
d Gen. 18:23-32; 20:4

16:26
e Gen. 19:15,17

16:27
f Num. 26:11

16:30
g Ps. 55:15
h See Hab. 2:5, *note*

16:31
i *Miracles* (OT): vv. 31-35; Num. 17:8. (Gen. 5:24; Jon. 1:17, *note*)

16:32
j 1 Chr. 6:22-28; cp. Num. 26:11

16:33
k See Hab. 2:5, *note*

16:35
l Num. 11:1-3

16:37
m Lev. 27:28

16:38
n Num. 17:10

16:40
o Cp. 1 Sam. 13:9; Heb. 5:4; Jude 11
p Num. 3:10

toward the tabernacle of meeting; and suddenly the cloud covered it, and the glory of the LORD appeared.

43 Then Moses and Aaron came before the tabernacle of meeting.

44 And the LORD spoke to Moses, saying,

45 "Get away from among this congregation, that I may consume them in a moment." And they [a]fell on their faces.

46 So Moses said to Aaron, "Take a censer and put fire in it from the altar, put incense *on it,* and take it quickly to the congregation and make [b]atonement for them; for [c]wrath has gone out from the LORD. The plague has begun."

47 Then Aaron took *it* as Moses commanded, and ran into the midst of the assembly; and already the plague had begun among the people. So he put in the incense and made [d]atonement for the people.

48 And he [e]stood between the dead and the living; so the plague was stopped.

49 Now those who died in the plague were [f]fourteen thousand seven hundred, [g]besides those who died in the Korah incident.

50 So Aaron returned to Moses at the door of the tabernacle of meeting, for the plague had stopped.

Years of wandering: (3) Aaron's rod that budded

17 AND the LORD spoke to Moses, saying:

2 "Speak to the children of Israel, and get from them a rod from each father's house, all their leaders according to their fathers' houses—twelve rods. Write each man's name on his rod.

3 "And you shall write Aaron's name on the rod of Levi. For there shall be one rod for the head of *each* father's house.

4 "Then you shall place them in the tabernacle of meeting before the [h]Testimony, [i]where I meet with you.

5 "And it shall be *that* the rod of the man whom I [j]choose will blossom; thus I will rid Myself of the complaints of the children of Israel, which they make against you."

6 So Moses spoke to the children of Israel, and each of their leaders gave him a rod apiece, for each leader according to their fathers' houses, twelve rods; and the rod of Aaron *was* among their rods.

7 And Moses placed the rods before the LORD in the [k]tabernacle of witness.

8 Now it came to pass on the next day that Moses went into the tabernacle of witness, and behold, the [l]rod of Aaron, of the house of Levi, had [m]sprouted and put forth buds, had produced blossoms and yielded ripe almonds.

9 Then Moses brought out all the rods from before the LORD to all the children of Israel; and they looked, and each man took his rod.

10 And the LORD said to Moses, "Bring Aaron's rod back before the Testimony, to be kept as a [n]sign against the [o]rebels, that you may put their complaints away from Me, lest they die."

11 Thus did Moses; just as the LORD had commanded him, so he did.

12 So the children of Israel spoke to Moses, saying, "Surely we die, we [p]perish, we all perish!

13 "Whoever even comes near the tabernacle of the LORD must die. Shall we all utterly die?"

Years of wandering: (4) duties and privileges of Aaron and Levites confirmed

18 THEN the LORD said to Aaron: "You and your sons and your father's house with you shall bear the iniquity *related to* the sanctuary, and you and your sons with you shall bear the iniquity *associated with* your priesthood.

2 "Also bring with you your brethren of the [q]tribe of Levi, the tribe of your father, that they may be [r]joined with you and serve you while you

16:45
a Num. 16:4

16:46
b Num. 25:13; see Ex. 29:33, *note*
c Num. 18:5

16:47
d Num. 25:13; see Ex. 29:33, *note*

16:48
e Cp. 2 Cor. 2:15-16

16:49
f Cp. Num. 25:9
g v. 35

17:4
h Ex. 25:16
i Ex. 25:22; 29:42,43; 30:36

17:5
j Num. 16:5

17:7
k Num. 9:15

17:8
l Heb. 9:4
m *Miracles* (OT): v. 8; Num. 20:11. (Gen. 5:24; Jon. 1:17, *note*)

17:10
n Num. 16:38
o Deut. 9:7,24

17:12
p Cp. Is. 6:5

18:2
q Num. 1:47
r Num. 3:5-10

17:8 rod of Aaron. Aaron's rod that budded: a type of Christ in resurrection, acknowledged by God as high priest. Aaron's priesthood had been questioned in the rebellion of Korah; so God Himself would confirm it (v. 5). The head of each tribe brought a dead rod; God put life into Aaron's only.

18:1 bear the iniquity. That is, *be responsible for every neglect or offense relating to.* Cp. Ex. 28:38.

and your sons *are* with you before the tabernacle of witness.

3 "They shall attend to your needs and all the needs of the tabernacle; but they shall [a]not come near the articles of the sanctuary and the altar, lest they die—they and you also.

4 "They shall be joined with you and attend to the needs of the tabernacle of meeting, for all the work of the tabernacle; but an outsider shall not come near you.

5 "And you shall attend to the [b]duties of the sanctuary and the duties of the altar, that there *may* be no more [c]wrath on the children of Israel.

6 "Behold, I Myself have taken your brethren the Levites from among the children of Israel; *they are* a gift to you, given by the LORD, to do the work of the tabernacle of meeting.

7 "Therefore you and your sons with you shall attend to your priesthood for everything at the altar and behind the veil; and you shall serve. I give your priesthood *to you* as a gift for [d]service, but the outsider who comes near shall be put to death."

8 And the LORD spoke to Aaron: "Here, I Myself have also given you charge of My [e]heave offerings, all the holy gifts of the children of Israel; I have given them as a portion to you and your sons, as an ordinance forever.

9 "This shall be yours of the most holy things *reserved* from the fire: every offering of theirs, every grain offering and every sin offering and every trespass offering which they render to Me, *shall be* most holy [f]for you and your sons.

10 "In a most holy *place* you shall eat it; every male shall eat it. It shall be holy to you.

11 "This also *is* [g]yours: the heave offering of their gift, with all the wave offerings of the children of Israel; I have given them to you, and your sons and daughters with you, as an ordinance forever. Everyone who is clean in your house may eat it.

12 "All the best of the oil, all the best of the new wine and the grain, their [h]firstfruits which they offer to the LORD, I have given them to you.

13 "Whatever first ripe fruit is in their land, which they bring to the LORD, shall be yours. Everyone who is clean in your house may eat it.

14 "Every [i]devoted thing in Israel shall be yours.

15 "Everything that first opens the womb of all flesh, which they bring to the LORD, whether man or beast, shall be yours; nevertheless the [j]firstborn of man you shall surely redeem, and the firstborn of unclean animals you shall redeem.

16 "And those redeemed of the devoted things you shall redeem when one month old, according to your valuation, for five [k]shekels of silver, according to the shekel of the sanctuary, which *is* twenty [k]gerahs.

17 "But the firstborn of a cow, the firstborn of a sheep, or the firstborn of a goat you shall not redeem; they *are* holy. You shall sprinkle their blood on the altar, and burn their fat *as* an offering made by fire for a sweet aroma to the LORD.

18 "And their flesh shall be yours,

18:3

a Num. 4:15-20; cp. 2 Sam. 6:6

18:5

b Num. 3:31,38

c Num. 8:19

18:7

d Num. 3:9; 8:19; cp. 1 Pet. 5:2-3

18:8

e Lev. 7:28-34

18:9

f Num. 5:8-10

18:11

g Deut. 18:3-5

18:12

h Lev. 23:20

18:14

i Lev. 27:1-33

18:15

j Ex. 13:2,12-15; 34:20; cp. Luke 2:22-24

18:16

k See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*

18, heading TASKS OF THE LEVITES

The responsibilities of caring for and moving the tabernacle and its contents were divided by the three sons of Levi.

Aaron and his sons covered the ark, and disassembled and packed everything (4:5). Only these three were allowed to directly touch the items and furnishings inside the tabernacle.

Items assigned to the Gershonites (3:25–26)

The curtains of the tabernacle
The tent with its coverings
The covering made of skins
The curtains for the entrances
The curtains and ropes of the court that surrounds the tabernacle and altar

Items assigned to the Kohathites (3:31)

The ark of the testimony
The table
The lampstand
The altars
The utensils of the sanctuary
The inside curtain

Items assigned to the Merarites (3:36–37)

The boards and frame of the tabernacle
The crossbars of the tabernacle: its posts, bases and equipment
The pillars of the court with its bases, tent pegs and ropes

[a]just as the wave breast and the right thigh are yours.

19 "All the heave offerings of the holy things, which the children of Israel offer to the LORD, I have given to you and your sons and daughters with you as an ordinance forever; it *is* a covenant of [b]salt forever before the LORD with you and your descendants with you."

20 Then the LORD said to Aaron: "You shall have [c]no inheritance in their land, nor shall you have any portion among them; [d]I *am* your portion and your inheritance among the children of Israel.

21 "Behold, I have given the children of Levi all the [e]tithes in Israel as an inheritance in return for the work which they perform, the work of the tabernacle of meeting.

22 "Hereafter the children of Israel shall not come near the tabernacle of meeting, lest they bear sin and die.

23 "But the Levites shall perform the work of the tabernacle of meeting, and they shall [f]bear their iniquity; *it shall be* a statute forever, throughout your generations, that among the children of Israel they shall have no inheritance.

24 "For the tithes of the children of Israel, which they offer up *as* a heave offering to the LORD, I have given to the Levites as an inheritance; therefore I have said to them, 'Among the children of Israel they shall have no inheritance.' "

25 Then the LORD spoke to Moses, saying,

26 "Speak thus to the Levites, and say to them: 'When you take from the children of Israel the tithes which I have given you from them as your inheritance, then you shall offer up a heave offering of it to the LORD, a [g]tenth of the tithe.

27 'And your heave offering shall be reckoned to you [h]as though *it were* the grain of the [i]threshing floor and as the fullness of the winepress.

28 'Thus you shall also offer a heave offering to the LORD from all your tithes which you receive from the children of Israel, and you shall give the LORD'S heave offering from it to Aaron the priest.

29 'Of all your gifts you shall offer up every heave offering due to the LORD, from all the best of them, the consecrated part of them.'

30 "Therefore you shall say to them: 'When you have lifted up the best of it, then *the rest* shall be accounted to the Levites as the produce of the threshing floor and as the produce of the winepress.

31 'You may eat it in any place, you and your households, for it *is* your reward for your work in the tabernacle of meeting.

32 'And you shall bear no sin because of it, when you have lifted up the best of it. But you shall not [j]profane the holy gifts of the children of Israel, lest you die.' "

Years of wandering: (5) the ordinance of the red heifer

19 NOW the LORD spoke to Moses and Aaron, saying,

2 "This *is* the ordinance of the law which the LORD has commanded, saying: 'Speak to the children of Israel, that they bring you a red heifer without blemish, in which there *is* no [k]defect *and* [l]on which a yoke has never come.

3 'You shall give it to [m]Eleazar the priest, that he may take it outside the camp, and it shall be slaughtered before him;

4 'and Eleazar the priest shall take some of its blood with his finger, and [n]sprinkle some of its blood seven times directly in front of the tabernacle of meeting.

5 'Then the heifer shall be burned in his sight: its [o]hide, its flesh, its blood, and its offal shall be burned.

6 'And the priest shall take [p]cedar wood and [q]hyssop and scarlet, and cast *them* into the midst of the fire burning the heifer.

7 'Then the priest shall [r]wash his clothes, he shall bathe in water, and afterward he shall come into the camp; the priest shall be unclean until evening.

8 'And the one who burns it shall

18:18
a Ex. 29:26-28; Lev. 7:31-36

18:19
b Lev. 2:13; 2 Chr. 13:5; Mark 9:49-50; Col. 4:6

18:20
c Deut. 10:8-9; 12:12; 14:27-29; 18:1-2; Josh. 13:14,33; 14:3; 18:7
d Ps. 16:5; Ezek. 44:28

18:21
e vv. 24,26; Lev. 27:30,32; Neh. 10:37; 12:44; Mal. 3:8-10; Heb. 7:4-10

18:23
f v. 1

18:26
g Neh. 10:38

18:27
h Cp. 2 Cor. 8:12
i Num. 15:20

18:32
j Lev. 19:8; 22:2,15-16; Ezek. 22:26

19:2
k Lev. 22:20-25
l Deut. 21:3; 1 Sam. 6:7

19:3
m Num. 3:4

19:4
n Lev. 4:6; 16:14-19

19:5
o Lev. 9:11

19:6
p Lev. 14:4,6,49
q Ex. 12:22; 1 Kin. 4:33

19:7
r Lev. 16:26,28

19:3 outside the camp. The bodies of the sin-offering beasts were burned outside the camp, not because they were unfit for a holy camp but, rather, because an unholy camp was an unfit place for a holy sin offering.

wash his clothes in water, bathe in water, and shall be unclean until evening.

9 'Then a man *who is* clean shall gather up the [a]ashes of the heifer, and store *them* [b]outside the camp in a clean place; and they shall be kept for the congregation of the children of Israel for the [c]water of purification;* it *is* for purifying from sin.

10 'And the one who gathers the ashes of the heifer shall wash his clothes, and be unclean until evening. It shall be a statute forever to the children of Israel and to the stranger who dwells among them.

11 'He who [d]touches the dead body of anyone shall be unclean seven days.

12 'He shall purify himself with the water on the third day and on the seventh day; *then* he will be clean. But if he does not purify himself on the third day and on the seventh day, he will not be clean.

13 'Whoever touches the body of anyone who has died, and does [e]not purify himself, [f]defiles the tabernacle of the LORD. That person shall be cut off from Israel. He shall be unclean, because the water of purification was not sprinkled on him; his uncleanness *is* still on him.

14 'This *is* the law when a man dies in a tent: All who come into the tent and all who *are* in the tent shall be unclean seven days;

15 'and every open vessel, which has no cover fastened on it, *is* unclean.

16 'Whoever in the open field [g]touches one who is slain by a sword or who has died, or a bone of a man, or a grave, shall be unclean seven days.

17 'And [h]for an unclean *person* they shall take some of the ashes of the heifer burnt for purification from sin, and running water shall be put on them in a vessel.

18 'A clean person shall take hyssop and dip *it* in the water, sprinkle *it* on the tent, on all the vessels, on the persons who were there, or on the one who touched a bone, the slain, the dead, or a grave.

19 'The clean *person* shall sprinkle the unclean on the third day and on the seventh day; and on the seventh day he shall purify himself, wash his clothes, and bathe in water; and at evening he shall be clean.

20 'But the man who is unclean and does not purify himself, that person shall be cut off from among the assembly, because he has defiled the sanctuary of the LORD. The water of purification has not been sprinkled on him; he *is* unclean.

21 'It shall be a perpetual statute for them. He who sprinkles the water of purification shall wash his clothes; and he who touches the water of purification shall be unclean until evening.

22 'Whatever the unclean *person* touches shall be [i]unclean; and the person who touches *it* shall be unclean until evening.' "

*19:9 Literally *impurity*

19:9
a Heb. 9:13-14
b See Lev. 4:12, *note*
c vv. 13,20,21; Num. 31:23; cp. Num. 8:7

19:11
d Num. 5:2; 6:6

19:13
e Lev. 22:3-7
f Lev. 15:31

19:16
g Num. 31:19

19:17
h See Num. 19:2 and John 13:10, *notes*

19:22
i Hag. 2:11-13

19:12 purify. Literally *purge himself from sin.*

19:2 THE RED HEIFER: A CHRIST-LIKE SACRIFICE

The red heifer: a type of the sacrifice of Christ as the ground of the cleansing of the believer from the defilement contracted in his pilgrim walk through this world, and an illustration of the method of his cleansing. The order is:

(1) the killing of the sacrifice;

(2) the sevenfold sprinkling of the blood, typical public testimony before the eyes of all of the complete and never-to-be repeated putting away of all of the believer's sins as before God (Heb. 9:12–14; 10:10–12);

(3) the reduction of the sacrifice to ashes which are preserved and become a memorial of the sacrifice; and

(4) the cleansing from defilement (sin has two aspects—guilt and uncleanness) by sprinkling with the ashes mixed with water. Water is a type of both the Spirit and the Word (John 7:37–39; Eph. 5:26). The operation typified is this: the Holy Spirit uses the Word to convict the believer of some evil allowed in his life that hinders his joy, growth, and service. Thus convicted, he remembers that the guilt of his sin has been met by the sacrifice of Christ (1 John 1:7). Instead, therefore, of despairing, the convicted believer judges and confesses the defiling thing as unworthy of a Christian, and is forgiven and cleansed (John 13:3–10; 1 John 1:7–10).

Years of wandering: (6) death of Miriam

20 THEN the children of Israel, the whole congregation, came into the Wilderness of [a]Zin in the first month, and the people stayed in [b]Kadesh; and [c]Miriam died there and was buried there.

Years of wandering: (7) thirst in Meribah Kadesh (Deut. 32:51; cp. Ex. 17:1–7)

2 Now there was [d]no water for the congregation; so they gathered together [e]against Moses and Aaron.

3 And the people [f]contended with Moses and spoke, saying: "If only we had died [g]when our brethren died before the LORD!

4 "Why have you brought up the assembly of the LORD into this wilderness, that we and our animals should die here?

5 "And why have you made us come up out of Egypt, to bring us to this evil place? It *is* not a place of grain or figs or vines or pomegranates; nor *is* there any [h]water to drink."

6 So Moses and Aaron went from the presence of the assembly to the door of the tabernacle of meeting, and they [i]fell on their faces. And the glory of the LORD appeared to them.

Sin of Moses in striking the rock

7 Then the LORD spoke to Moses, saying,

8 "Take the [j]rod; you and your brother Aaron gather the congregation together. Speak to the rock before their eyes, and it will yield its water; thus you shall bring water for them out of the [k]rock, and give drink to the congregation and their animals."

9 So Moses took the rod from before the LORD as He commanded him.

10 And Moses and Aaron gathered the assembly together before the rock; and he said to them, [l]"Hear now, you rebels! Must we bring water for you out of this rock?"

11 Then Moses lifted his hand and struck the [m]rock twice with his rod; and [n]water came out abundantly, and the congregation and their animals drank.

12 Then the LORD spoke to Moses and Aaron, "Because you [o]did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall [p]not bring this assembly into the land which I have given them."

13 This *was* the water of [q]Meribah, because the children of Israel contended with the LORD, and He was hallowed among them.

Years of wandering: (8) the never-forgiven sin of Edom (Gen. 25:30; Obad. 10)

14 Now Moses sent messengers from Kadesh [r]to the king of [s]Edom. "Thus says your brother Israel: 'You [t]know all the hardship that has befallen us,

15 'how our fathers went down to Egypt, and we dwelt in Egypt a [u]long time, and the Egyptians afflicted us and our fathers.

16 'When we cried out to the LORD, He heard our voice and sent the [v]Angel and brought us up out of Egypt; now here we are in Kadesh, a city on the edge of your border.

17 'Please let us pass through your country. We will not pass through fields or vineyards, nor will we drink water from wells; we will go along the King's Highway; we will not turn aside to the right hand or

20:1
a Num. 13:21
b Num. 13:26
c Ex. 15:20; Num. 26:59

20:2
d Ex. 17:1
e Num. 16:19,42

20:3
f Cp. Ex. 17:2; Num. 14:2
g Num. 16:31-35

20:5
h v. 8, *note*

20:6
i Num. 16:4

20:8
j Ex. 17:5-6; cp. Num. 17:9-10
k Neh. 9:15; Ps. 78:15-16; 105:41; 1 Cor. 10:4

20:10
l Ps. 106:33

20:11
m *Christ* (Rock): vv. 8-11; Deut. 32:4. (Gen. 49:24; 1 Pet. 2:8, *note*)
n *Miracles* (OT): vv. 7-11; Num. 21:9. (Gen. 5:24; Jon. 1:17, *note*)

20:12
o Num. 27:14; Deut. 3:26-27
p vv. 24,28; Deut. 3:23-26

20:13
q Ex. 17:7

20:14
r Judg. 11:16-17
s Gen. 36:31-39; Deut. 2:4-8
t Cp. Deut. 31:17-21

20:15
u Gen. 15:13

20:16
v See Judg. 2:1 and Heb. 1:4, *notes*

20:1 first month. This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

20:8 Speak to the rock. The gravity of the offense may be seen from these features: Moses (1) took credit to himself for what God had done ("must we"), v. 10; (2) disobeyed God in not speaking to the rock, v. 11; (3) lost his temper (he struck the rock twice when told to speak to it), v. 11; (4) used a harsh expression in addressing the people ("rebels," cp. Ps. 106:33), v. 10; (5) was provoked about their need and resented them ("must we"), v. 10; (6) was guilty of unbelief, because he did not trust the power of God, as though the power of God needed his help ("did not believe Me"), v. 12; (7) failed to glorify God before His people ("to hallow Me in the eyes of the children of Israel"), v. 12; and (8) rebelled against God, v. 24. Aaron was with him in this offense, so he suffered the same punishment.

20:14 Between Num. 14:45 and 20:14 there is a period of about thirty-eight years (cp. Deut. 2:14). **Now.** Approximately 1408 B.C. See Ex. 1:8, *note*.

to the left until we have passed through your territory.' "

18 Then [a]Edom said to him, "You shall not pass through my *land,* lest I come out against you with the sword."

19 So the children of Israel said to him, "We will go by the Highway, and if I or my livestock drink any of your water, then I will pay for it; let me only pass through on foot, nothing *more.*"

20 Then he said, "You shall not pass through." So Edom came out against them with many men and with a strong hand.

21 Thus Edom refused to give Israel passage through his territory; so Israel turned away from him.

22 Now the children of Israel, the whole congregation, journeyed from Kadesh and came to Mount Hor.

Death of Aaron

23 And the LORD spoke to Moses and Aaron in Mount Hor by the border of the land of Edom, saying:

24 "Aaron shall be gathered to his people, for he shall not enter the land which I have given to the children of Israel, [b]because you rebelled against My word at the water of Meribah.

25 "Take Aaron and Eleazar his son, and bring them up to Mount Hor;

26 "and strip Aaron of his garments and put them on Eleazar his son; for Aaron shall be gathered *to his people* and die there."

27 So Moses did just as the LORD commanded, and they went up to Mount Hor in the sight of all the congregation.

28 Moses stripped Aaron of his garments and [c]put them on Eleazar his son; and Aaron [d]died there on the top of the mountain. Then Moses and Eleazar came down from the mountain.

29 Now when all the congregation saw that Aaron was dead, all the house of Israel mourned for Aaron thirty days.

20:18
a Num. 24:18; Ps. 137:7; Ezek. 25:12-13; Obad. 10-15

20:24
b Cp. Deut. 32:48-52

20:28
c Ex. 29:29-30; Deut. 10:6
d Num. 33:38

March of Israel: (1) victory

21 THE king of [e]Arad, the Canaanite, who dwelt in the [f]South, heard that Israel was coming on the road to Atharim. Then he fought against Israel and took *some* of them prisoners.

2 So Israel made a vow to the LORD, and said, [g]"If You will indeed deliver this people into my hand, then I will utterly destroy their cities."

3 And the LORD listened to the voice of Israel and delivered up the Canaanites, and they utterly destroyed them and their cities. So the name of that place was called [h]Hormah.

4 Then they journeyed from Mount Hor by the Way of the Red Sea, to go around the land of Edom; and the soul of the people became very discouraged on the way.

March of Israel: (2) the bronze serpent (Gen. 3:1, note; John 3:14–15; 2 Cor. 5:21)

5 And the people [i]spoke against God and against Moses: [j]"Why have you brought us up out of Egypt to die in the wilderness? For *there is* no food and no water, [k]and our soul loathes [l]this worthless bread."

6 So the LORD [m]sent fiery serpents among the people, and they bit the people; and many of the people of Israel died.

7 Therefore the people [n]came to Moses, and said, "We have [o]sinned, for we have spoken against the LORD and against you; pray to the LORD that He take away the serpents from us." So Moses prayed for the people.

8 Then the LORD said to Moses, [p]"Make a [q]fiery *serpent,* and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live."

9 So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he [r]lived.

21:1
e Num. 33:40
f See Gen. 12:9, *note*

21:2
g Cp. Gen. 28:20; Judg. 11:30

21:3
h Num. 14:45

21:5
i Ps. 78:19
j Cp. Ex. 16:3; 17:3
k Cp. Num. 11:4-6
l Cp. John 6:48-52,60-64

21:6
m Deut. 8:15; 1 Cor. 10:9

21:7
n Num. 11:2
o Lev. 26:40

21:8
p John 3:14-15
q Is. 30:6

21:9
r *Miracles* (OT): vv. 8-9; Josh. 3:16. (Gen. 5:24; Jon. 1:17, *note*)

Mount Hor: A mountain on the border of Judah and Edom where Aaron died and was buried.

20:28 Aaron died. The death of Aaron marks the end of the wanderings. Henceforth Israel marches or halts but does not wander (see Num. 15:1, *note*).

21:9 pole. See Gen. 3:15, *note*. The serpent here is a symbol of sin judged; bronze speaks of the divine judg-

10 Now the children of Israel
moved on and camped in [a]Oboth.
11 And they journeyed from Oboth
and camped at Ije Abarim, in the
wilderness which *is* east of Moab,
toward the sunrise.
12 From there they moved and
camped in the Valley of Zered.
13 From there they moved and
camped on the other side of the
[b]Arnon, which *is* in the wilderness
that extends from the border of the
Amorites; for the Arnon *is* the bor-
der of Moab, between Moab and
the Amorites.
14 Therefore it is said in the Book
of the Wars of the LORD:

"Waheb in Suphah,*
The brooks of the Arnon,
15 And the slope of the brooks
That reaches to the dwelling of
[c]Ar,
And lies on the border of
Moab."

16 From there *they went* to Beer,
which *is* the well where the LORD
said to Moses, "Gather the people to-
gether, and I will give them water."
17 Then Israel sang this song:

"Spring up, O well!
All of you sing to it—
18 The well the leaders sank,
Dug by the nation's nobles,
By the lawgiver, with their
staves."

And from the wilderness *they went*
to Mattanah,
19 from Mattanah to Nahaliel,
from Nahaliel to Bamoth,
20 and from Bamoth, *in* the valley
that *is* in the country of Moab, to
the top of Pisgah which looks down
on the wasteland.*

March of Israel: (3) two victories

21 Then Israel sent messengers to
[d]Sihon king of the Amorites, saying,
22 [e]"Let me pass through your
land. We will not turn aside into
fields or vineyards; we will not
drink water from wells. We will go
by the King's Highway until we
have passed through your territory."
23 But Sihon would not allow Isra-
el to pass through his territory. So
Sihon gathered all his people to-
gether and went out against Israel
in the wilderness, and he came to
Jahaz and fought against Israel.
24 Then Israel defeated him with
the edge of the sword, and took pos-
session of his land from the Arnon
to the Jabbok, as far as the people of
Ammon; for the border of the peo-
ple of Ammon *was* fortified.
25 So Israel took all these cities,
and Israel [f]dwelt in all the cities of
the Amorites, in Heshbon and in all
its villages.
26 For Heshbon *was* the city of Si-
hon king of the Amorites, who had
fought against the former king of
Moab, and had taken all his land
from his hand as far as the Arnon.
27 Therefore those who speak in
proverbs say:

"Come to Heshbon, let it be
built;
Let the city of Sihon be repaired.
28 "For fire went out from
[g]Heshbon,
A flame from the city of Sihon;
It consumed Ar of Moab,
The lords of the [h]heights of the
Arnon.
29 Woe to you, [i]Moab!
You have perished, O people of
[j]Chemosh!
He has given his [k]sons as
fugitives,
And his [l]daughters into
captivity,
To Sihon king of the Amorites.
30 "But we have shot at them;
Heshbon has perished as far as
[m]Dibon.

*21:14 Ancient unknown places; Vulgate reads *what He did in the Red Sea.* *21:20 Hebrew *Jeshimon*

21:10
a Num. 33:43-44

21:13
b Num. 22:36

21:15
c Deut. 2:9

21:21
d Num. 32:33; Deut. 2:26-37

21:22
e Num. 20:17

21:25
f Amos 2:10

21:28
g Jer. 48:45
h Num. 22:41; 33:52

21:29
i Jer. 48:46
j Judg. 11:24; 1 Kin. 11:33
k Is. 15:2
l Is. 16:2

21:30
m Num. 32:3,34

ment, as in the bronze altar (see Ex. 27:1–2, *notes*), and of self-judgment as in the laver of bronze. The bronze serpent is a type of Christ "made . . . to be sin for us" (John 3:14–15; 2 Cor. 5:21) in bearing our judgment. Historically, the moment is indicated in the cry: "My God, My God, why have You forsaken Me?" (Matt. 27:46).

21:11 Ije Abarim. That is, *ruins of Abarim.*

21:17 The spiritual order here is beautiful: (1) atonement (vv. 8–9; John 3:14–15); (2) water, symbol of the Spirit bestowed (v. 16; John 7:37–39); (3) joy (vv. 17–18; Rom. 14:17); and (4) power (vv. 21–24).

21:20 Pisgah. Meaning *the division.*

Then we laid waste as far as
Nophah,
Which *reaches* to Medeba."

31 Thus Israel dwelt in the land of the Amorites.

32 Then Moses sent to spy out [a]Jazer; and they took its villages and drove out the Amorites who *were* there.

33 [b]And they turned and went up by the way to [c]Bashan. So Og king of Bashan went out against them, he and all his people, to battle at Edrei.

34 Then the LORD [d]said to Moses, "Do not fear him, for I have delivered him into your hand, with all his people and his land; and you shall do to him as you did to Sihon king of the Amorites, who dwelt at Heshbon."

35 So they defeated him, his sons, and all his people, until there was no survivor left him; and they took possession of his land.

III. The Prophecies of Balaam, 22:1—25:18

March of Israel: (4) Balaam (2 Pet. 2:15; Jude 11; Rev. 2:14)

22 THEN the children of Israel moved, and camped in the [e]plains of Moab on the side of the Jordan *across from* Jericho.

2 Now [f]Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was exceedingly [g]afraid of the people because they *were* many, and Moab was sick with dread because of the children of Israel.

4 So Moab said to the elders of [h]Midian, "Now this company will lick up everything around us, as an ox licks up the grass of the field." And Balak the son of Zippor *was* king of the Moabites at that time.

5 Then he sent messengers to [i]Balaam the son of Beor at Pethor, which *is* near the River* in the land of the sons of his people,* to call him, saying: "Look, a people has come from Egypt. See, they cover the face of the earth, and are settling next to me!

6 "Therefore please [j]come at once, [k]curse this people for me, for they *are* too mighty for me. Perhaps I shall be able to defeat them and drive them out of the land, for I know that he whom you bless *is* blessed, and he whom you curse is cursed."

7 So the elders of Moab and the elders of Midian departed with the diviner's fee in their hand, and they came to Balaam and spoke to him the words of Balak.

8 And he said to them, "Lodge here tonight, and I will bring back word to you, as the LORD speaks to me." So the princes of Moab stayed with Balaam.

9 Then God came to Balaam and said, "Who *are* these men with you?"

10 So Balaam said to God, "Balak the son of Zippor, king of Moab, has sent to me, *saying,*

11 'Look, a people has come out of Egypt, and they cover the face of the earth. Come now, curse them for me; perhaps I shall be able to overpower them and drive them out.' "

12 And God said to Balaam, "You shall [l]not go with them; you shall not curse the people, for they *are* [m]blessed."

13 So Balaam rose in the morning and said to the princes of Balak, "Go back to your land, for the LORD has refused to give me permission to go with you."

14 And the princes of Moab rose

*22:5 That is, the Euphrates * Or *the people of Amau*

21:32
a Num. 32:1

21:33
b Deut. 29:7
c Deut. 3:1,3-7

21:34
d Deut. 3:2

22:1
e Num. 33:48-49

22:2
f Josh. 24:9; Judg. 11:25; Mic. 6:5; Rev. 2:14

22:3
g Ex. 15:15

22:4
h Num. 25:15-18; 31:1-3

22:5
i Num. 31:8,16; Josh. 13:22; Neh. 13:2; 2 Pet. 2:15; Jude 11; Rev. 2:14

22:6
j Num. 23:7
k Num. 24:9

22:12
l Cp. v. 20
m Num. 23:20

22:5 Balaam. Balaam was a typical hireling prophet, seeking only to make a market of his gift. This is the *way* of Balaam (2 Pet. 2:15) and characterizes false teachers. The *error* of Balaam (Jude 11) was that he could see only the natural morality. A holy God, he reasoned, must curse such a people as Israel. Like all false teachers he was ignorant of the higher morality of vicarious atonement, by which God could be just and yet the justifier of believing sinners (Rom. 3:26). The *doctrine* of Balaam (Rev. 2:14) refers to his teaching Balak to corrupt the people whom he could not curse (cp. Num. 31:16 with Num. 25:1–3 and James 4:4). Spiritually, Balaamism in teaching never rises above natural reasonings; in practice, it is easy world-conformity. See Rev. 2:14, *note.*

Balaam: *destruction.* A prophet hired by the king of Moab to curse Israel.

and went to Balak, and said, "Balaam refuses to come with us."

15 Then Balak again sent princes, more numerous and more honorable than they.

16 And they came to Balaam and said to him, "Thus says Balak the son of Zippor: 'Please let nothing hinder you from coming to me;

17 'for I will certainly [a]honor you greatly, and I will do whatever you say to me. Therefore please come, curse this people for me.' "

18 Then Balaam answered and said to the servants of Balak, "Though Balak were to give me his house full of silver and gold, I [b]could not go beyond the word of the LORD my God, to do less or more.

19 "Now therefore, please, you also stay here tonight, that I may know what more the LORD will say to me."

20 And God came to Balaam at night and said to him, [c]"If the men come to call you, rise *and* go with them; but [d]only the word which I speak to you—that you shall do."

21 So Balaam rose in the morning, saddled his donkey, and went with the princes of Moab.

22 Then God's anger was aroused because he went, and the [e]Angel of the LORD took His stand in the way as an adversary against him. And he was riding on his donkey, and his two servants *were* with him.

23 Now the donkey saw the Angel of the LORD standing in the way with His drawn sword in His [f]hand, and the donkey turned aside out of the way and went into the field. So Balaam struck the donkey to turn her back onto the road.

24 Then the Angel of the LORD stood in a narrow path between the vineyards, *with* a wall on this side and a wall on that side.

25 And when the donkey saw the Angel of the LORD, she pushed herself against the wall and crushed Balaam's foot against the wall; so he struck her again.

26 Then the Angel of the LORD went further, and stood in a narrow place where there *was* no way to turn either to the right hand or to the left.

27 And when the donkey saw the Angel of the LORD, she lay down under Balaam; so Balaam's anger was aroused, and he struck the donkey with his staff.

28 Then the LORD [g]opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these three times?"

29 And Balaam said to the donkey, "Because you have abused me. I wish there were a sword in my hand, for now I would kill you!"

30 So the donkey said to Balaam, "*Am* I not your donkey on which you have ridden, ever since *I became* yours, to this day? Was I ever disposed to do this to you?" And he said, "No."

31 Then the LORD [h]opened Balaam's eyes, and he saw the Angel of the LORD standing in the way with His drawn sword in His hand; and he bowed his head and fell flat on his face.

32 And the Angel of the LORD said to him, "Why have you struck your donkey these three times? Behold, I have come out to stand against you, because *your* way is [i]perverse before Me.

33 "The donkey saw Me and turned aside from Me these three times. If she had not turned aside from Me, surely I would also have killed you by now, and let her live."

34 And Balaam said to the Angel of the LORD, "I have [j]sinned, for I did not know You stood in the way against me. Now therefore, if it displeases You, I will turn back."

22:17

a Num. 24:11

22:18

b Num. 24:13

22:20

c v. 12

d Num. 23:5,16; 24:13

22:22

e *Angel* (of the LORD): vv. 22-35; Judg. 2:1. (Gen. 16:7; Judg. 2:1, *note*)

22:23

f Josh. 5:13

22:28

g 2 Pet. 2:16

22:31

h Gen. 21:19; 2 Kin. 6:17; Luke 24:16

22:32

i Cp. 2 Pet. 2:15-16

22:34

j Cp. Num. 14:40

22:22 anger. In v. 12 the directive will of the LORD was made known to Balaam; in v. 20, the LORD's permissive will. The prophet was now free to go but knew the true mind of the LORD about it. The matter was wholly one between the LORD and His servant. The permission of v. 20 really constituted a testing of Balaam. He chose the path of self-will and self-advantage, and the LORD could not but gravely disapprove. The whole scene (vv. 22–35) prepared Balaam for what was to follow.

22:28 said. Aside from the serpent in the Garden of Eden, this is the only instance in Scripture where an animal is described as speaking. God, who created the vocal organs of man and beast, used the animal, in this one case, to rebuke the weakness of the prophet and to insure that he would carry out the intention he had expressed in v. 18 (cp. v. 20).

22:34 displeases You. That is, *be evil in Your eyes.*

35 Then the [a]Angel of the LORD said to Balaam, "Go with the men, but only the word that I speak to you, that you shall speak." So Balaam went with the princes of Balak.

36 Now when Balak heard that Balaam was coming, he went out to meet him at the city of Moab, [b]which *is* on the border at the Arnon, the boundary of the territory.

37 Then Balak said to Balaam, "Did I not earnestly send to you, calling for you? Why did you not come to me? Am I not able to honor you?"

38 And Balaam said to Balak, "Look, I have come to you! Now, have I any power at all to say anything? The [c]word that God puts in my mouth, that I must [d]speak."

39 So Balaam went with Balak, and they came to Kirjath Huzoth.

40 Then Balak offered oxen and sheep, and he sent *some* to Balaam and to the princes who *were* with him.

41 So it was, the next day, that Balak took Balaam and brought him up to the [e]high places of Baal, that from there he might observe the extent of the people.

Balaam blesses Israel from high places of Baal

23 THEN Balaam said to Balak, "Build [f]seven altars for me here, and prepare for me here seven bulls and seven rams."

2 And Balak did just as Balaam had spoken, and Balak and Balaam offered a bull and a ram on *each* altar.

3 Then Balaam said to Balak, "Stand by your burnt offering, and I will go; perhaps the LORD will come to meet me, and whatever He shows me I will tell you." So he went to a desolate height.

4 And God met Balaam, and he said to Him, "I have prepared the seven altars, and I have offered on *each* altar a bull and a ram."

5 Then the LORD [g]put a [h]word in Balaam's mouth, and said, "Return to Balak, and thus you shall speak."

6 So he returned to him, and there he was, standing by his burnt offering, he and all the princes of Moab.

7 And he took up his oracle and said:

"Balak the king of Moab has
brought me from [i]Aram,
From the mountains of the east.
'Come,[j] curse Jacob for me,
And come, denounce Israel!'

8 "How shall I curse whom God
has not [k]cursed?
And how shall I denounce
whom the LORD has not
denounced?

9 For from the top of the rocks I
see him,
And from the hills I behold him;
There! A people dwelling [l]alone,
Not reckoning itself among the
nations.

10 "Who can count the [m]dust* of
Jacob,
Or number one-fourth of Israel?
Let me die the death of the
righteous,
And let my end be like his!"

11 Then Balak said to Balaam, "What have you done to me? I took you to curse my enemies, and look, you have blessed *them* bountifully!"

12 So he answered and said, "Must

*23:10 Or *dust cloud*

22:35
a See Judg. 2:1, *note*

22:36
b Num. 21:13

22:38
c *Inspiration:* v. 38; Num. 23:5. (Ex. 4:15; 2 Tim. 3:16, *note*)
d Num. 23:26; 24:13; 1 Kin. 22:14; 2 Chr. 18:13

22:41
e Num. 21:28

23:1
f vv. 14,30; cp. 1 Chr. 15:26

23:5
g Num. 22:20,38; Deut. 18:18
h *Inspiration:* vv. 5, 12-16; Deut. 4:2. (Ex. 4:15; 2 Tim. 3:16, *note*)

23:7
i Num. 22:5; Deut. 23:4
j Num. 22:6

23:8
k Num. 22:12

23:9
l Deut. 32:8; 33:28

23:10
m Gen. 28:14

Balak: *to make empty.* The King of Moab who was afraid of the size and power of the Israelites.

22:39 Kirjath Huzoth. Meaning *a city of streets.*

22:41 extent. The expression, "the extent of the people," refers to the end of the encampment, "one-fourth of Israel" (Num. 23:10). Balak's thought was not at all to permit Balaam to see the whole of the Hebrew host. In bringing Balaam to Pisgah, Balak corrects what, evidently, he thought was a blunder (Num. 23:13–14). But when the hireling sees the whole camp he must utter a grander word than before, "He has not observed iniquity in Jacob," and that with the nation in full view. Here is a superb illustration of the truth of Rom. 4:5–8.

23:7 brought. In the prophecies of Balaam, God testifies *on behalf of* His people rather than *to* them. It is the divine testimony to their standing as a redeemed people in view of the serpent "lifted up", and of the water from the struck rock (Num. 21:5–9; 20:11). Their state was morally bad, but this was a matter concerning the discipline of God, not His judgment. Through Christ "lifted up" (John 3:14–15) the Christian's standing is eternally secure and perfect, though his state may require the Father's discipline (1 Cor. 11:30–32; Heb. 12:4–10); meantime, against all enemies God is "for us" (Rom. 8:31).

I not take heed to speak what the LORD has [a]put in my mouth?"

Balaam: the prophecy from Pisgah: the justification and power of Israel

13 Then Balak said to him, "Please come with me to another place from which you may see them; you shall see only the outer part of them, and shall not see them all; curse them for me from there."

14 So he brought him to the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bull and a ram on *each* altar.

15 And he said to Balak, "Stand here by your burnt offering while I meet* *the LORD* over there."

16 Then the LORD met Balaam, and put a word in his mouth, and said, "Go back to Balak, and thus you shall speak."

17 So he came to him, and there he was, standing by his burnt offering, and the princes of Moab were with him. And Balak said to him, "What has the LORD spoken?"

18 Then he took up his oracle and said:

"Rise up, Balak, and hear!
Listen to me, son of Zippor!

19 "God *is* not a man, that He should lie,
Nor a son of man, that He should [b]repent.
Has He [c]said, and will He not do?
Or has He spoken, and will He not make it good?

20 Behold, I have received *a command* to bless;
He has blessed, and I cannot reverse it.

21 "He has not observed iniquity in Jacob,
Nor has He seen wickedness in Israel.
The LORD his God *is* [d]with him,
And the shout of a King *is* among them.

22 God brings them out of Egypt;
He has strength like a wild ox.

23 "For *there is* no sorcery against Jacob,
Nor any divination against Israel.
It now must be said of Jacob
And of Israel, 'Oh, [e]what God has done!'

24 Look, a people rises like a [f]lioness,
And lifts itself up like a lion;
It shall not lie down until it devours the prey,
And drinks the blood of the slain."

25 Then Balak said to Balaam, "Neither curse them at all, nor bless them at all!"

26 So Balaam answered and said to Balak, "Did I not tell you, saying, 'All that the LORD speaks, that I must do'?"

Balaam: the prophecy from Peor: (1) the beauty and order of Israel

27 Then Balak said to Balaam, "Please come, I will take you to another place; perhaps it will please God that you may curse them for me from there."

28 So Balak took Balaam to the top of Peor, that [g]overlooks the wasteland.*

29 Then Balaam said to Balak, "Build for me here seven altars, and prepare for me here seven bulls and seven rams."

30 And Balak did as Balaam had said, and offered a bull and a ram on *every* altar.

The prophecy from Peor (continued)

24 NOW when Balaam saw that it pleased the LORD to bless Israel, he did not go as at other times, to seek to use sorcery, but he set his face toward the wilderness.

2 And Balaam raised his eyes, and saw Israel [h]encamped according to their tribes; and [i]the [j]Spirit of God came upon him.

3 [k]Then he took up his oracle and said:

23:12
a v. 5

23:19
b See Zech. 8:14, *note*
c Num. 11:23; 1 Kin. 8:56

23:21
d v. 23; Ex. 29:45-46

23:23
e Ps. 31:19; 44:1

23:24
f Cp. Gen. 49:8-12

23:28
g Num. 21:20

24:2
h Num. 2:2,34
i Num. 11:25; 1 Sam. 10:10; 19:20,23; 2 Chr. 15:1
j *Holy Spirit* (OT): v. 2; Num. 27:18. (Gen. 1:2; Zech. 12:10, *note*)

24:3
k Num. 23:7,18

***23:15** Following Masoretic Text, Targum, and Vulgate; Syriac reads *call;* Septuagint reads *go and ask God.* ***23:28** Hebrew *Jeshimon*

23:13 you shall see. Better *you see only the outer part of them, and do not see them all.*

23:23 against. Or *in.*

24:1 sorcery. Or *to the meeting of sorceries.*

"The utterance of Balaam the son of Beor,
The utterance of the man whose eyes are opened,
4 The utterance of him who hears the words of God,
Who sees the vision of the Almighty,
Who falls down, with eyes wide open:

5 "How lovely are your tents, O Jacob!
Your dwellings, O Israel!
6 Like valleys that stretch out,
Like gardens by the riverside,
Like aloes planted by the LORD,
Like cedars beside the waters.
7 He shall pour water from his buckets,
And his seed *shall be* [a]in many waters.

"His king shall be higher than Agag,
And his [b]kingdom shall be exalted.

8 "God brings him out of Egypt;
He has strength like a wild ox;
He shall [c]consume the nations, his enemies;
He shall [d]break their bones
And pierce *them* with his arrows.
9 'He bows down, he lies down as a lion;
And as a lion, who shall rouse him?'*

"Blessed[e] *is* he who blesses you,
And cursed *is* he who curses you."

10 Then Balak's anger was aroused against Balaam, and he struck his hands together; and Balak said to Balaam, "I called you to curse my enemies, and look, you have bountifully blessed *them* these three times!
11 "Now therefore, flee to your place. [f]I said I would greatly honor you, but in fact, the LORD has kept you back from honor."
12 So Balaam said to Balak, "Did I not also speak to your messengers whom you sent to me, saying,
13 'If Balak were to give me his house full of silver and gold, I could not go beyond the word of the LORD, to do good or bad of my own will. What the LORD says, that I must speak'?
14 "And now, indeed, I am going to my people. Come, I will advise you what this people will do to your people in the [g]latter days."

Balaam: the prophecy from Peor: (2) the Messianic kingdom

15 So he took up his oracle and said:

"The utterance of Balaam the son of Beor,
And the utterance of the man whose eyes are opened;
16 The utterance of him who hears the words of God,
And has the knowledge of the Most High,
Who sees the vision of the Almighty,
Who falls down, with eyes wide open:

17 "I see Him, but not now;
I behold Him, but not near;
A Star shall come out of Jacob;
A [h]Scepter shall rise out of Israel,
And batter the brow of Moab,
And destroy all the sons of tumult.*

18 "And Edom shall be a possession;
Seir also, his enemies, shall be a possession,
While Israel does valiantly.
19 Out of Jacob One shall have [i]dominion,
And destroy the remains of the city."

20 Then he looked on Amalek, and he took up his oracle and said:

"Amalek *was* first among the nations,

***24:9** Genesis 49:9 ***24:17** Hebrew *Sheth* (compare Jeremiah 48:45)

24:7
a Cp. Jer. 51:13; Rev. 17:1,15
b 2 Sam. 5:12; 1 Chr. 14:2

24:8
c Num. 14:9; 23:24
d Ps. 2:9

24:9
e Gen. 12:3; 27:29

24:11
f Num. 22:17,37

24:14
g Gen. 49:1; Deut. 4:30

24:17
h *Kingdom* (OT): v. 17; Deut. 30:1. (Gen. 1:26; Zech. 12:8, *note*). See Gen. 49:10, *note*

24:19
i Amos 9:11-12

24:4 falls down. That is, *prostrated by the prophetic impulse.* Cp. 1 Sam. 19:24; Ezek. 1:28; Dan. 8:18; 10:15-16; 2 Cor. 12:2–4; Rev. 1:10,17.

24:7 Agag. King of the Amalekites, ancestor of the Agag of 1 Sam. 15:9.

24:20 nations. Or *the first of the nations that warred against Israel.* Ex. 17:8.

But *shall be* last until he
perishes."

21 Then he looked on the Kenites,
and he took up his oracle and said:

"Firm is your dwelling place,
And your nest is set in the
rock;
22 Nevertheless Kain shall be
burned.
How long until Asshur carries
you away captive?"

23 Then he took up his oracle and
said:

"Alas! Who shall live when God
does this?
24 But ships *shall come* from the
coasts of [a]Cyprus,*
And they shall afflict Asshur
and afflict Eber,
And so shall *Amalek,** until he
perishes."

25 So Balaam rose and departed
and [b]returned to his place; Balak
also went his way.

The doctrine of Balaam (Num. 31:16; James 4:4; Rev. 2:14)

25 NOW Israel remained in
Acacia Grove,* and the [c]peo-
ple began to commit harlotry with
the women of Moab.

2 They invited the people to the
sacrifices of their gods, and the
[d]people ate and [e]bowed down to
their gods.

3 So Israel was joined to [f]Baal of
Peor, and the anger of the LORD was
aroused against Israel.

4 Then the LORD said to Moses,
"Take all the leaders of the people
and hang the offenders before the
LORD, out in the sun, that the fierce
anger of the LORD may turn away
from Israel."

5 So Moses said to the judges of Is-
rael, "Every one of you [g]kill his men
who were joined to Baal of Peor."

6 And indeed, one of the children
of Israel came and presented to his
brethren a Midianite woman in the
sight of Moses and in the sight of all
the congregation of the children of
Israel, who *were* weeping at the
door of the tabernacle of meeting.

7 Now when Phinehas the son of
Eleazar, the son of Aaron the priest,
saw *it,* he rose from among the con-
gregation and took a javelin in his
hand;

8 and he went after the man of Is-
rael into the tent and thrust both of
them through, the man of Israel,
and the woman through her body.
[h]So the plague was [i]stopped among
the children of Israel.

9 And those who [j]died in the
plague were twenty-four thousand.

10 Then the LORD spoke to Moses,
saying:

11 "Phinehas the son of Eleazar,
the son of Aaron the priest, has
turned back My wrath from the
children of Israel, because he was
zealous with My zeal among them,
so that I did not consume the chil-
dren of Israel in My [k]zeal.

12 "Therefore say, [l]'Behold, I give
to him My [m]covenant of peace;

13 'and it shall be to him and his
[n]descendants after him a covenant
of an [o]everlasting priesthood, be-
cause he was zealous for his God,
and made [p]atonement for the chil-
dren of Israel.' "

14 Now the name of the Israelite
who was killed, who was killed
with the Midianite woman, *was*
Zimri the son of Salu, a leader of a
father's house among the Simeon-
ites.

15 And the name of the Midianite
woman who was killed *was* Cozbi
the daughter of [q]Zur; he *was* head
of the people of a father's house in
Midian.

16 Then the LORD spoke to Moses,
saying:

17 [r]"Harass the Midianites, and at-
tack them;

18 "for they harassed you with
their schemes by which they se-
duced you in the matter of Peor and
in the matter of Cozbi, the daughter
of a leader of Midian, their sister,
who was killed in the day of the
plague because of Peor."

24:24
a Gen. 10:4; Dan. 11:30

24:25
b v. 14; 31:8

25:1
c Num. 31:16; 1 Cor. 10:8

25:2
d Ex. 34:15-16; cp. 1 Cor. 10:20
e Ex. 20:5

25:3
f Num. 23:28; Ps. 106:28-29; Hos. 9:10

25:5
g Cp. Ex. 32:27

25:8
h Ps. 106:30
i Num. 16:48

25:9
j Deut. 4:3; see 1 Cor. 10:8, *note*

25:11
k Ex. 20:5; Deut. 32:16,21; 1 Kin. 14:22

25:12
l Mal. 2:4; 3:1
m Is. 54:10; Ezek. 34:25; Mal. 2:5

25:13
n 1 Chr. 6:4-15
o Ex. 40:15
p See Ex. 29:33, *note*

25:15
q Num. 31:8

25:17
r Num. 31:1-3

Baal of Peor: *lord of the opening.* A pagan god of the Moabites and Canaanites. This title implies a local god who was worshipped in a particular location.

***24:24** Hebrew *Kittim* * Literally *he* or *that one*
***25:1** Hebrew *Shittim*

IV. Instructions and Preparations for Entering the Promised Land, 26:1—36:13

Moses numbers new generation of men able to go to war (vv. 64–65)

26 AND it came to pass, after the [a]plague, that the LORD spoke to Moses and Eleazar the son of Aaron the priest, saying:

2 "Take a [b]census of all the congregation of the children of Israel from twenty years old and above, by their fathers' houses, all who are able to go to war in Israel."

3 So Moses and Eleazar the priest spoke with them in the plains of Moab by the Jordan, *across from* Jericho, saying:

4 "*Take a census of the people* from twenty years old and above, just as the LORD [c]commanded Moses and the children of Israel who came out of the land of Egypt."

5 Reuben *was* the firstborn of Israel. The children of [d]Reuben *were: of* Hanoch, the family of the Hanochites; *of* Pallu, the family of the Palluites;

6 *of* Hezron, the family of the Hezronites; *of* Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: those who were numbered of them were [e]forty-three thousand seven hundred and thirty.

8 And the son of Pallu *was* Eliab.

9 The sons of Eliab *were* Nemuel, Dathan, and Abiram. These *are* the Dathan and Abiram, representatives of the congregation, who contended against Moses and Aaron in the company of Korah, when they contended against the LORD;

10 [f]and the earth opened its mouth and swallowed them up together with Korah when that company died, when the fire devoured two hundred and fifty men; [g]and they became a sign.

11 Nevertheless the children of [h]Korah did not die.

12 The sons of [i]Simeon according to their families *were: of* Nemuel,* the family of the Nemuelites; *of* Jamin, the family of the Jaminites; *of* Jachin,* the family of the Jachinites;

13 *of* Zerah,* the family of the Zarhites; *of* Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites: [j]twenty-two thousand two hundred.

15 The sons of [k]Gad according to their families *were: of* Zephon,* the family of the Zephonites; *of* Haggi, the family of the Haggites; *of* Shuni, the family of the Shunites;

16 *of* Ozni,* the family of the Oznites; *of* Eri, the family of the Erites;

17 *of* Arod,* the family of the Arodites; *of* Areli, the family of the Arelites.

18 These *are* the families of the sons of Gad according to those who were numbered of them: forty thousand five hundred.

19 The sons of [l]Judah *were* Er and Onan; and Er and Onan died in the land of Canaan.

20 And the sons of Judah according to their families were: *of* Shelah, the family of the Shelanites; *of* Perez, the family of the Parzites; *of* Zerah, the family of the Zarhites.

21 And the sons of Perez were: *of* Hezron, the family of the Hezronites; *of* Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those who were numbered of them: [m]seventy-six thousand five hundred.

23 The sons of [n]Issachar according to their families *were: of* Tola, the family of the Tolaites; of Puah,* the family of the Punites;*

24 of Jashub, the family of the Jashubites; of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those who were numbered of them: [o]sixty-four thousand three hundred.

26 The sons of [p]Zebulun according to their families *were:* of Sered, the

26:1
a Num. 25:9

26:2
b Num. 1:2; 14:29

26:4
c Num. 1:1

26:5
d Gen. 46:8; Ex. 6:14; 1 Chr. 5:1-3

26:7
e Cp. Num. 1:20-21

26:10
f Num. 16:32-35
g Num. 16:36-40; cp. 1 Cor. 10:6; 2 Pet. 2:6

26:11
h Ex. 6:24; 1 Chr. 6:22-23

26:12
i Gen. 46:10; 1 Chr. 4:24

26:14
j Cp. Num. 1:22-23

26:15
k Gen. 46:16; cp. Num. 1:24-25

26:19
l Gen. 38:3-5; 46:12; 1 Chr. 2:3

26:22
m Cp. Num. 1:26-27

26:23
n Gen. 46:13; 1 Chr. 7:1

26:25
o Cp. Num. 1:28-29

26:26
p Gen. 46:14

***26:12** Spelled *Jemuel* in Genesis 46:10 and Exodus 6:15 * Called *Jarib* in 1 Chronicles 4:24
***26:13** Called *Zohar* in Genesis 46:10
***26:15** Called *Ziphion* in Genesis 46:16
***26:16** Called *Ezbon* in Genesis 46:16
***26:17** Spelled *Arodi* in Samaritan Pentateuch, Syriac, and Genesis 46:16 ***26:23** Hebrew *Puvah* (compare Genesis 46:13 and 1 Chronicles 7:1); Samaritan Pentateuch, Septuagint, Syriac, and Vulgate read *Puah.* * Samaritan Pentateuch, Septuagint, Syriac, and Vulgate read *Puaites.*

family of the Sardites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites according to those who were numbered of them: [a]sixty thousand five hundred.

28 The sons of [b]Joseph according to their families, by Manasseh and Ephraim, *were:*

29 The sons of [c]Manasseh: of Machir, the family of the Machirites; and Machir begot Gilead; of Gilead, the family of the Gileadites.

30 These *are* the sons of Gilead: *of* Jeezer,* the family of the Jeezerites; of Helek, the family of the Helekites;

31 *of* Asriel, the family of the Asrielites; *of* Shechem, the family of the Shechemites;

32 *of* Shemida, the family of the Shemidaites; *of* Hepher, the family of the Hepherites.

33 Now Zelophehad the son of Hepher had no sons, but [d]daughters; and the names of the daughters of Zelophehad *were* Mahlah, Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh; and those who were numbered of them *were* [e]fifty-two thousand seven hundred.

35 These *are* the sons of Ephraim according to their families: of Shuthelah, the family of the Shuthalhites; of Becher,* the family of the Bachrites; of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according to those who were numbered of them: [f]thirty-two thousand five hundred. These *are* the sons of Joseph according to their families.

38 The sons of [g]Benjamin according to their families were: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites;

39 of Shupham,* the family of the Shuphamites; of Hupham,* the family of the Huphamites.

40 And the sons of Bela were Ard* and Naaman: *of Ard,* the family of the Ardites; of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin according to their families; and those who were numbered of them *were* [h]forty-five thousand six hundred.

42 These *are* the sons of [i]Dan according to their families: of Shuham,* the family of the Shuhamites. These *are* the families of Dan according to their families.

43 All the families of the Shuhamites, according to those who were numbered of them, *were* [j]sixty-four thousand four hundred.

44 The sons of [k]Asher according to their families *were:* of Jimna, the family of the Jimnites; of Jesui, the family of the Jesuites; of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Serah.

47 These *are* the families of the sons of Asher according to those

26:27
a Cp. Num. 1:30-31

26:28
b Gen. 46:20

26:29
c 1 Chr. 7:14-20

26:33
d Num. 27:1

26:34
e Cp. Num. 1:34-35

26:37
f Cp. Num. 1:32-33

26:38
g Gen. 46:21; 1 Chr. 7:6; 8:1-2

26:41
h Cp. Num. 1:36-37; 1 Chr. 7:9

26:42
i Gen. 46:23

26:43
j Cp. Num. 1:38-39

26:44
k Gen. 46:17; 1 Chr. 7:30

26:4

THE SECOND NATIONAL CENSUS

After a plague killed 24,000 people, Moses counted the Israelites again by tribe and families.

Tribe	Families of:	Number
Reuben	Hanoch, Pallu, Hezron, Carmi	43,730
Simeon	Nemuel, Jamin, Jachin, Zerah, Shaul	22,200
Gad	Zephon, Haggi, Shuni, Ozni, Eri, Arod, Areli	40,500
Judah	Shelah, Perez, Zerah	76,500
Issachar	Tola, Puah, Jashub, Shimron	64,300
Zebulun	Sered, Elon, Jahleel	60,500
Manasseh	Machir, Gilead	52,700
Ephraim	Shuthelah, Becher, Tahan	32,500
Benjamin	Bela, Ashbel, Ahiram, Shupham, Hupham	45,600
Dan	Shuham	64,400
Asher	Jimna, Jesui, Beriah	53,400
Naphtali	Jahzeel, Guni, Jezer, Shillem	45,400

***26:30** Called *Abiezer* in Joshua 17:2
***26:35** Called *Bered* in 1 Chronicles 7:20
***26:39** Masoretic Text reads *Shephupham,* spelled *Shephuphan* in 1 Chronicles 8:5. * Called *Huppim* in Genesis 46:21 ***26:40** Called *Addar* in 1 Chronicles 8:3 ***26:42** Called *Hushim* in Genesis 46:23

who were numbered of them: [a]fifty-three thousand four hundred.

48 The sons of [b]Naphtali according to their families *were:* of Jahzeel,* the family of the Jahzeelites; of Guni, the family of the Gunites;

49 of Jezer, the family of the Jezerites; of Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families; and those who were numbered of them *were* [c]forty-five thousand four hundred.

51 These *are* those who were [d]numbered of the children of [e]Israel: six hundred and one thousand seven hundred and thirty.

52 Then the LORD spoke to Moses, saying:

53 [f]"To these the land shall be [g]divided as an inheritance, according to the number of names.

54 "To a [h]large *tribe* you shall give a larger inheritance, and to a small *tribe* you shall give a smaller inheritance. Each shall be given its inheritance according to those who were numbered of them.

55 "But the land shall be divided by lot; they shall inherit according to the names of the tribes of their fathers.

56 "According to the lot their inheritance shall be divided between the larger and the smaller."

57 And these *are* those who were numbered of the [i]Levites according to their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, and the family of the Korathites. And Kohath begot Amram.

59 The name of Amram's wife *was* [j]Jochebed the daughter of Levi, who was born to Levi in Egypt; and to Amram she bore Aaron and Moses and their sister Miriam.

60 To Aaron were born [k]Nadab and Abihu, Eleazar and Ithamar.

61 And Nadab and Abihu died when they offered profane fire before the LORD.

62 Now those who were numbered of them were [l]twenty-three thousand, every male from a month old and above; for they were not numbered among the other children of Israel, because there was no [m]inheritance given to them among the children of Israel.

63 These *are* those who were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by the Jordan, *across from* Jericho.

64 But among these there was not a man of those who were numbered by Moses and Aaron the priest when they numbered the children of Israel in the [n]Wilderness of Sinai.

65 For the LORD had said of them, [o]"They shall surely die in the wilderness." So there was not left a man of them, [p]except Caleb the son of Jephunneh and Joshua the son of Nun.

Law of inheritance

27 THEN came the [q]daughters of Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, from the families of Manasseh the son of Joseph; and these *were* the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah.

2 And they stood before Moses, before Eleazar the priest, and before the leaders and all the congregation, *by* the doorway of the tabernacle of meeting, saying:

3 "Our father died in the wilderness; but he was not in the company of those who gathered together against the LORD, in company with Korah, but he died in his own [r]sin; and he had no sons.

4 "Why should the name of our father be [s]removed from among his family because he had no son? [t]Give us a possession among our father's brothers."

5 So Moses [u]brought their case before the LORD.

***26:48** Spelled *Jahziel* in 1 Chronicles 7:13

26:47
a Cp. Num. 1:40-41

26:48
b Gen. 46:24; 1 Chr. 7:13

26:50
c Cp. Num. 1:42-43

26:51
d Cp. Ex. 12:37; 38:26; Num. 1:46; 11:21
e See Num. 1:46, *note*

26:53
f Josh. 11:23; 14:1
g Num. 33:54

26:54
h Num. 33:54

26:57
i Gen. 46:11; Num. 3:15; 1 Chr. 6:1

26:59
j Ex. 6:20

26:60
k Lev. 10:1-2; Num. 3:4; 1 Chr. 24:2

26:62
l Cp. Num. 3:15-39; 1 Chr. 6:2-53
m Num. 18:23-24

26:64
n Num. 1:1-46

26:65
o Num. 14:28-29; 1 Cor. 10:5
p Num. 14:30

27:1
q Num. 26:33; 36:1-12

27:3
r Num. 26:64-65

27:4
s Deut. 25:6
t vv. 7-11

27:5
u Ex. 18:13-26

26:51 six hundred and one thousand seven hundred and thirty. Compare Num. 1:46. Of the 603,550 mentioned there, all the adults except Caleb and Joshua perished in the wilderness. Yet the figure here, 601,730, is only 1820 less.

6 And the LORD spoke to Moses, saying:
7 "The daughters of Zelophehad speak *what is* [a]right; you shall surely give them a possession of inheritance among their father's brothers, and cause the inheritance of their father to pass to them.
8 "And you shall speak to the children of Israel, saying: 'If a man dies and has no son, then you shall cause his inheritance to pass to his daughter.
9 'If he has no daughter, then you shall give his inheritance to his brothers.
10 'If he has no brothers, then you shall give his inheritance to his father's brothers.
11 'And if his father has no brothers, then you shall give his inheritance to the relative closest to him in his family, and he shall possess it.' " And it shall be to the children of Israel a statute of judgment, just as the LORD commanded Moses.

Moses to prepare for death

12 Now the LORD said to Moses: [b]"Go up into this Mount Abarim, and see the land which I have given to the children of Israel.
13 "And when you have seen it, you also [c]shall be gathered to your people, as Aaron your brother was gathered.
14 "For in the Wilderness of Zin, during the strife of the congregation, you [d]rebelled against My command to hallow Me at the waters before their eyes." (These *are* the waters of Meribah, at Kadesh in the Wilderness of Zin.)

Joshua to succeed Moses

15 Then Moses spoke to the LORD, [e]saying:
16 "Let the LORD, the [f]God of the spirits of all flesh, set a man over the congregation,
17 "who may go out before them and go in before them, who may lead them out and bring them in, that the congregation of the LORD may not be like [g]sheep which have no shepherd."
18 And the LORD said to Moses: "Take Joshua the son of Nun with you, a man in whom *is* the [h]Spirit, and lay your hand on him;
19 "set him before Eleazar the priest and before all the congregation, and [i]inaugurate him in their sight.
20 "And you shall give *some* of your authority to him, that all the congregation of the children of Israel may be [j]obedient.
21 "He shall stand before Eleazar the priest, who shall inquire before the LORD for him [k]by the judgment of the Urim. [l]At his word they shall go out, and at his word they shall come in, he and all the children of Israel with him—all the congregation."
22 So Moses did as the LORD commanded him. He took Joshua and set him before Eleazar the priest and before all the congregation.
23 And he laid his hands on him and [m]inaugurated him, just as the LORD commanded by the hand of Moses.

The order of the offerings (vv. 1,9,11,16,17,26)

28 NOW the LORD spoke to Moses, saying,
2 "Command the children of Israel, and say to them, 'My offering, My food for My offerings made by fire as a sweet aroma to Me, you shall be careful to offer to Me at their appointed time.'
3 "And you shall say to them, 'This *is* the offering made by fire which you shall offer to the LORD: two male lambs in their first year without blemish, day by day, as a [n]regular burnt offering.
4 'The one lamb you shall offer in the morning, the other lamb you shall offer in the evening,
5 'and one-tenth of an [o]ephah of

27:7
a Josh. 17:3-7

27:12
b Deut. 32:48-52; 34:1-4

27:13
c Num. 20:12,24, 28; 31:2; Deut. 10:6; 34:5-6

27:14
d Deut. 1:37; 32:51; Ps. 106:33

27:15
e *Bible prayers* (OT): vv. 15-17; Deut. 3:23. (Gen. 15:2; Hab. 3:1, *note*)

27:16
f Num. 16:22; Heb. 12:9

27:17
g 1 Kin. 22:17; Zech. 10:2; Matt. 9:36; Mark 6:34

27:18
h *Holy Spirit* (OT): v. 18; Deut. 34:9. (Gen. 1:2; Zech. 12:10, *note*)

27:19
i Deut. 3:28; 31:7

27:20
j Josh. 1:16-18

27:21
k See Ex. 28:30, *note*
l Judg. 20:18,23, 26

27:23
m Deut. 31:7-8

28:3
n Ex. 29:38-42

28:5
o See Weights and Measures (OT), 2 Chr. 2:10, *note*

Eleazar: *whom God aids.* A high priest of Israel. Son of Aaron.

28:2 sweet aroma. Or *an aroma of satisfaction.* See Lev. 1:9, *note.*

28:4 evening. Literally "between the two evenings," taken by the Jews to mean after noon and until nightfall, the time during which the second of the two daily sacrifices was offered. According to Josephus the Passover lamb was slain between the ninth and eleventh hours, 3–5 p.m. (cp.

fine flour as a grain offering mixed with one-fourth of a [a]hin of pressed oil.

6 'It *is* a regular burnt offering which was ordained at Mount Sinai for a sweet aroma, an offering made by fire to the LORD.

7 'And its drink offering *shall be* one-fourth of a [b]hin for each lamb; in a holy *place* you shall pour out the drink to the LORD as an offering.

8 'The other lamb you shall offer in the evening; as the morning grain offering and its drink offering, you shall offer *it* as an offering made by fire, a sweet aroma to the LORD.

9 'And on the Sabbath day two lambs in their first year, without blemish, and two-tenths *of an ephah* of fine flour as a grain offering, mixed with oil, with its drink offering—

10 'this *is* the burnt offering for every Sabbath, besides the regular burnt offering with its drink offering.

11 'At the [c]beginnings of your months you shall present a burnt offering to the LORD: two young bulls, one ram, and seven lambs in their first year, without blemish;

12 'three-tenths *of an ephah* of fine flour as a [d]grain offering, mixed with oil, for each bull; two-tenths *of an ephah* of fine flour as a grain offering, mixed with oil, for the one ram;

13 'and one-tenth *of an ephah* of fine flour, mixed with oil, as a grain offering for each lamb, as a burnt offering of sweet aroma, an offering made by fire to the LORD.

14 'Their drink offering shall be half a [e]hin of wine for a bull, one-third of a hin for a ram, and one-fourth of a hin for a lamb; this *is* the burnt offering for each month throughout the months of the year.

15 'Also one kid of the goats as a sin offering to the LORD shall be offered, besides the regular burnt offering and its drink offering.

16 'On the fourteenth day of the first month *is* the [f]Passover of the LORD.

17 'And on the fifteenth day of this month *is* the feast; [g]unleavened bread shall be eaten for seven days.

18 'On the first day *you shall have* a holy convocation. You shall do no customary work.

19 'And you shall present an offering made by fire as a burnt offering to the LORD: two young bulls, one ram, and seven lambs in their first year. Be sure they are without blemish.

20 'Their grain offering shall be of fine flour mixed with oil: three-tenths *of an ephah* you shall offer for a bull, and two-tenths for a ram;

21 'you shall offer one-tenth *of an ephah* for each of the seven lambs;

22 'also one goat *as* a sin offering, to make atonement for you.

23 'You shall offer these besides the burnt offering of the morning, which *is* for a regular burnt offering.

24 'In this manner you shall offer the food of the offering made by fire daily for seven days, as a sweet aroma to the LORD; it shall be offered besides the regular burnt offering and its drink offering.

25 'And [h]on the seventh day you shall have a holy convocation. You shall do no customary work.

26 'Also [i]on the day of the firstfruits, when you bring a new grain offering to the LORD at your *Feast of* Weeks, you shall have a holy convocation. You shall do no customary work.

27 'You shall present a burnt offering as a sweet aroma to the LORD: two young bulls, one ram, and seven lambs in their first year,

28 'with their grain offering of fine flour mixed with oil: three-tenths *of*

28:5

a See Weights and Measures (OT), 2 Chr. 2:10, *note*

28:7

b See Weights and Measures (OT), 2 Chr. 2:10, *note*

28:11

c Num. 10:10; Ezek. 46:6-7

28:12

d Num. 15:4-12

28:14

e See Weights and Measures (OT), 2 Chr. 2:10, *note*

28:16

f Ex. 12:3-18; Lev. 23:5; Num. 9:2-5; Deut. 16:1; Ezek. 45:21

28:17

g *Leaven:* v. 17; Deut. 16:3. (Gen. 19:3; Matt. 13:33, *note*)

28:25

h Ex. 12:16; 13:6; Lev. 23:8

28:26

i Ex. 23:16; 34:22; Lev. 23:10-21; Deut. 16:10; Acts 2:1

Ex. 12:6, "at twilight"). Thus the death of our Lord at the ninth hour (Matt. 27:45) agrees with the time of the offering of the Passover lamb as well as the second daily sacrifice.

28:16 first month. This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

28:22 atonement. Hebrew *kaphar, to propitiate, to atone for sin.* According to Scripture the sacrifice of the law only covered the offerer's sin and secured the divine forgiveness. The OT sacrifices never *removed* man's sin; it was "not possible that the blood of bulls and goats could take away sins" (Heb. 10:4). The Israelite's offering implied confession of sin and recognized its due penalty as death; and God passed over his sin in anticipation of Christ's sacrifice which did, finally, put away those "sins that were previously committed" [in OT times] (Heb. 9:15,26; Rom. 3:25, *note*). See Gen. 4:4; with marginal ref., Sacrifice, and Lev. 16:6, *note.*

an ephah for each bull, two-tenths for the one ram,
29 'and one-tenth for each of the seven lambs;
30 '*also* one kid of the goats, to make [a]atonement for you.
31 'Be sure they are without blemish. You shall present *them* with their drink offerings, besides the regular burnt offering with its grain offering.

Order of the offerings (vv. 1,7,12)

29 'AND in the seventh month, on the first *day* of the month, you shall have a holy convocation. You shall do no customary work. [b]For you it is a day of blowing the trumpets.
2 'You shall offer a burnt offering as a sweet aroma to the LORD: one young bull, one ram, *and* seven lambs in their first year, without blemish.
3 'Their grain offering *shall be* fine flour mixed with oil: three-tenths *of an ephah* for the bull, two-tenths for the ram,
4 'and one-tenth for each of the seven lambs;
5 'also one kid of the goats *as* a sin offering, to make [c]atonement for you;
6 'besides the burnt offering with its grain offering for the [d]New Moon, the [e]regular burnt offering with its grain offering, and their drink offerings, according to their ordinance, as a sweet aroma, an offering made by fire to the LORD.
7 'On the [f]tenth *day* of this seventh month you shall have a holy convocation. You shall [g]afflict your souls; you shall not do any work.
8 'You shall present a burnt offering to the LORD *as* a sweet aroma: one young bull, one ram, *and* seven lambs in their first year. Be sure they are without blemish.
9 'Their grain offering *shall be of* fine flour mixed with oil: three-tenths *of an ephah* for the bull, two-tenths for the one ram,
10 'and one-tenth for each of the seven lambs;
11 'also one kid of the goats *as* a [h]sin offering, besides the sin offering for [i]atonement, the regular burnt offering with its grain offering, and their drink offerings.
12 [j]'On the fifteenth day of the seventh month you shall have a holy convocation. You shall do no customary work, and you shall keep a feast to the LORD seven days.
13 [k]'You shall present a burnt offering, an offering made by fire as a sweet aroma to the LORD: thirteen young bulls, two rams, *and* fourteen lambs in their first year. They shall be without blemish.
14 'Their grain offering *shall be of* fine flour mixed with oil: three-tenths *of an ephah* for each of the thirteen bulls, two-tenths for each of the two rams,
15 'and one-tenth for each of the fourteen lambs;
16 'also one kid of the goats *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.
17 'On the [l]second day *present* twelve young bulls, two rams, fourteen lambs in their first year without blemish,
18 'and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, [m]according to the ordinance;
19 'also one kid of the goats *as* a sin offering, besides the regular burnt offering with its grain offering, and their drink offerings.
20 'On the third day *present* eleven bulls, two rams, fourteen lambs in their first year without blemish,
21 'and their grain offering and

28:30
a See Ex. 29:33, *note*

29:1
b Cp. Neh. 8:1-12

29:5
c See Ex. 29:33, *note*

29:6
d Num. 28:11-15
e Num. 28:3

29:7
f Lev. 16:29-34; 23:26-32
g Cp. Is. 58:3-7

29:11
h Lev. 16:3,5
i See Ex. 29:33, *note*

29:12
j Lev. 23:34; Deut. 16:13; Ezek. 45:25

29:13
k Ezra 3:4

29:17
l Lev. 23:36

29:18
m vv. 3,4,9,10; Num. 15:12; 28:7,14

29:1,7,12 seventh month. This is the month of Tishri (or Ethanim) in the Hebrew religious calendar. It correlates to the modern months of September–October. For more information on the Hebrew religious calendar, see the note at Lev. 23:2. **trumpets.** The Feast of Trumpets is a prophetic type and refers to the future regathering of long-dispersed Israel. A great interval elapsed between Pentecost and the Feast of Trumpets, answering to the period occupied in the work of the Holy Spirit in the Church Age. Study carefully Is. 18:3; 27:13 (with contexts), and Joel 2:1—3:21 in connection with the trumpets, and it will be seen that these trumpets, always symbols of testimony, are connected with the regathering and repentance of Israel after the Church Age is ended. This feast, which was held on the first day of the seventh month, Tishri, was immediately followed by the Day of Atonement.

their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;
22 'also one goat *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.
23 'On the fourth day *present* ten bulls, two rams, *and* fourteen lambs in their first year, without blemish,
24 'and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;
25 'also one kid of the goats *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.
26 'On the fifth day *present* nine bulls, two rams, *and* fourteen lambs in their first year without blemish,
27 'and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;
28 'also one goat *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.
29 'On the sixth day *present* eight bulls, two rams, *and* fourteen lambs in their first year without blemish,
30 'and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;
31 'also one goat *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.
32 'On the seventh day *present* seven bulls, two rams, *and* fourteen lambs in their first year without blemish,
33 'and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;
34 'also one goat *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.
35 'On the eighth day you shall have a [a]sacred assembly. You shall do no customary work.
36 'You shall present a burnt offering, an offering made by fire as a sweet aroma to the LORD: one bull, one ram, seven lambs in their first year without blemish,
37 'and their grain offering and their drink offerings for the bull, for the ram, and for the lambs, by their number, according to the ordinance;
38 'also one goat *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.
39 'These you shall present to the LORD at your [b]appointed feasts (besides your [c]vowed offerings and your freewill offerings) as your burnt offerings and your grain offerings, as your drink offerings and your peace offerings.' "
40 So Moses told the children of Israel everything, just as the LORD commanded Moses.

Law of vows

30 THEN Moses spoke [d]to the heads of the tribes concerning the children of Israel, saying, "This *is* the thing which the LORD has commanded:
2 "If a man makes a [e]vow to the LORD, or [f]swears an oath to bind himself by some agreement, he shall not break his word; he shall do according to all that proceeds out of his mouth.
3 "Or if a woman makes a vow to the LORD, and binds *herself* by some agreement while in her father's house in her youth,
4 "and her father hears her vow and the agreement by which she has bound herself, and her father holds his peace, then all her vows shall stand, and every agreement with which she has bound herself shall stand.
5 "But if her father overrules her on the day that he hears, then none of her vows nor her agreements by which she has bound herself shall stand; and the LORD will release her, because her father overruled her.
6 "If indeed she takes a husband, while bound by her vows or by a rash utterance from her lips by which she bound herself,
7 "and her husband hears *it,* and makes no response to her on the day that he hears, then her vows shall stand, and her agreements by which she bound herself shall stand.
8 "But if her husband [g]overrules her on the day that he hears *it,* he shall make void her vow which she

29:35
a Lev. 23:36; Neh. 8:18

29:39
b Lev. 23:1-44; 1 Chr. 23:31; 2 Chr. 31:3; Ezra 3:5; Neh. 10:33; Is. 1:14
c Lev. 7:16; 22:18; 23:38

30:1
d Num. 1:4,16; 7:2

30:2
e Lev. 27:2; Deut. 23:21-23; Judg. 11:30-31,35; Eccl. 5:4; cp. Judg. 11:30-40
f Lev. 5:4; Matt. 14:9; Acts 23:14; cp. Matt. 5:33-37

30:8
g vv. 5,11; cp. Gen. 3:16

took and what she uttered with her lips, by which she bound herself, and the LORD will release her.

9 "Also any vow of a widow or a divorced woman, by which she has bound herself, shall stand against her.

10 "If she vowed in her husband's house, or bound herself by an agreement with an oath,

11 "and her husband heard *it,* and made no response to her *and* did not overrule her, then all her vows shall stand, and every agreement by which she bound herself shall stand.

12 "But if her husband truly made them void on the day he heard *them,* then whatever proceeded from her lips concerning her vows or concerning the agreement binding her, it shall not stand; her husband has made them void, and the LORD will release her.

13 "Every vow and every binding oath to afflict her soul, her husband may confirm it, or her husband may make it void.

14 "Now if her husband makes no response whatever to her from day to day, then he confirms all her vows or all the agreements that bind her; he confirms them, because he made no response to her on the day that he heard *them.*

15 "But if he does make them void after he has heard *them,* then he shall bear her guilt."

16 These *are* the statutes which the LORD commanded Moses, between a man and his wife, and between a father and his daughter in her youth in her father's house.

Midian judged (Num. 25:6–18)

31 AND the LORD spoke to Moses, saying:

2 [a] "Take vengeance on the Midianites for the children of Israel. Afterward you shall [b] be gathered to your people."

3 So Moses spoke to the people, saying, "Arm some of yourselves for war, and let them go against the Midianites to [c] take vengeance for the LORD on [d] Midian.

4 "A thousand from each tribe of all the tribes of Israel you shall send to the war."

5 So there were recruited from the divisions of Israel one thousand from *each* tribe, twelve thousand armed for war.

6 Then Moses sent them to the war, one thousand from *each* tribe; he sent them to the war with Phinehas the son of Eleazar the priest, with the [e] holy articles and [f] the signal trumpets in his hand.

7 And they warred against the Midianites, just as the LORD commanded Moses, and they killed all the [g] males.

8 They killed the kings of Midian with *the rest of* those who were killed—Evi, Rekem, [h] Zur, Hur, and Reba, the five kings of Midian. [i] Balaam the son of Beor they also killed with the sword.

9 And the children of Israel took the women of Midian captive, with their little ones, and took as spoil all their cattle, all their flocks, and all their goods.

10 They also burned with fire all the cities where they dwelt, and all their forts.

11 And [j] they took all the spoil and all the booty—of man and beast.

12 Then they brought the captives, the booty, and the spoil to Moses, to Eleazar the priest, and to the congregation of the children of Israel, to the camp in the plains of Moab by the Jordan, *across from* Jericho.

13 And Moses, Eleazar the priest, and all the leaders of the congregation, went to meet them [k] outside the camp.

14 But Moses was angry with the officers of the army, *with* the captains over thousands and captains over hundreds, who had come from the battle.

15 And Moses said to them: "Have you [l] kept all the women alive?

16 "Look, [m] these *women* caused the children of Israel, through the [n] counsel of Balaam, to trespass against the LORD in the incident of Peor, and there was a plague among the congregation of the LORD.

17 "Now therefore, [o] kill every

31:2
a Num. 25:17
b Num. 27:12-13

31:3
c vv. 7-12
d Josh. 13:21

31:6
e Cp. Num. 14:44
f Num. 10:9

31:7
g Gen. 34:25; Deut. 20:13

31:8
h Num. 25:15
i Josh. 13:22

31:11
j Deut. 20:14

31:13
k Deut. 23:10,12; cp. Num. 19:11-22

31:15
l Cp. 1 Sam. 15:3

31:16
m Num. 25:2
n 2 Pet. 2:15; Rev. 2:14

31:17
o Deut. 7:2; 20:16-18

31:6 signal trumpets. That is, *alarm clarions.*

male among the little ones, and kill every woman who has known a man intimately.
18 "But keep alive [a]for yourselves all the young girls who have not known a man intimately.
19 "And as for you, remain [b]outside the camp seven days; whoever has killed any person, and whoever has touched any slain, purify yourselves and your captives on the third day and on the seventh day.
20 "Purify every garment, everything made of leather, everything woven of goats' *hair,* and everything made of wood."
21 Then Eleazar the priest said to the men of war who had gone to the battle, "This *is* the ordinance of the law which the LORD commanded Moses:
22 Only the gold, the silver, the bronze, the iron, the tin, and the lead,
23 "everything that can endure fire, you shall put through the fire, and it shall be clean; and it shall be purified with the water of purification. But all that cannot endure fire you shall put through water.
24 "And you shall wash your clothes on the seventh day and be clean, and afterward you may come into the camp."

Plunder distributed

25 Now the LORD spoke to Moses, saying:
26 "Count up the plunder that was taken—of man and beast—you and Eleazar the priest and the chief fathers of the congregation;
27 "and divide the plunder into two parts, between those who took part in the war, who went out to battle, and all the congregation.
28 "And levy a [c]tribute for the LORD on the men of war who went out to battle: one of every five hundred of the persons, the cattle, the donkeys, and the sheep;
29 "take *it* from their half, and [d]give *it* to Eleazar the priest as a heave offering to the LORD.
30 "And from the children of Israel's half you shall take [e]one of every fifty, drawn from the persons, the cattle, the donkeys, and the sheep, from all the livestock, and give them to the Levites [f]who keep charge of the tabernacle of the LORD."
31 So Moses and Eleazar the priest did as the LORD commanded Moses.
32 The booty remaining from the plunder, which the men of war had taken, was six hundred and seventy-five thousand sheep,
33 seventy-two thousand cattle,
34 sixty-one thousand donkeys,
35 and thirty-two thousand persons in all, of women who had not known a man intimately.
36 And the half, the portion for those who had gone out to war, was in number three hundred and thirty-seven thousand five hundred sheep;
37 and the LORD's tribute of the sheep was six hundred and seventy-five.
38 The cattle *were* thirty-six thousand, of which the LORD's tribute *was* seventy-two.
39 The donkeys *were* thirty thousand five hundred, of which the LORD's tribute *was* sixty-one.
40 The persons *were* sixteen thousand, of which the LORD's tribute *was* thirty-two persons.
41 So Moses gave the tribute *which was* the LORD's heave offering to Eleazar the priest, [g]as the LORD commanded Moses.
42 And from the children of Israel's half, which Moses separated from the men who fought—
43 now the half belonging to the congregation was three hundred and thirty-seven thousand five hundred sheep,
44 thirty-six thousand cattle,
45 thirty thousand five hundred donkeys,
46 and sixteen thousand persons—
47 and from the children [h]of Israel's half Moses took one of every fifty, drawn from man and beast, and gave them to the Levites, who kept charge of the tabernacle of the LORD, as the LORD commanded Moses.
48 Then the officers who *were* over thousands of the army, the captains of thousands and captains of hundreds, came near to Moses;
49 and they said to Moses, "Your servants have taken a count of the men of war who *are* under our com-

31:18
a Deut. 21:10-14

31:19
b Deut. 23:10,12; cp. Num. 19:11-22

31:28
c vv. 37-41,51,54; cp. 18:26-27

31:29
d Deut. 18:1-5

31:30
e vv. 42-47
f Num. 3:7,8,25, 31,36; 18:3,4

31:41
g Cp. Num. 18:8-19

31:47
h v. 30

mand, and not a man of us is missing.

50 "Therefore we have [a]brought an offering for the LORD, what every man found of ornaments of gold: armlets and bracelets and signet rings and earrings and necklaces, to make [b]atonement for [c]ourselves before the LORD."

51 So Moses and Eleazar the priest received the gold from them, all the fashioned ornaments.

52 And all the gold of the offering that they offered to the LORD, from the captains of thousands and captains of hundreds, was sixteen thousand seven hundred and fifty [d]shekels.

53 (The [e]men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest received the gold from the captains of thousands and of hundreds, and brought it into the tabernacle of meeting as a memorial [f]for the children of Israel before the LORD.

Reuben and Gad settle in Gilead

32 NOW the children of Reuben and the children of Gad had a very great multitude of livestock; and when they saw the land of [g]Jazer and the land of [h]Gilead, that indeed the region *was* a place for livestock,

2 the children of Gad and the children of Reuben came and spoke to Moses, to Eleazar the priest, and to the leaders of the congregation, saying,

3 "Ataroth, Dibon, Jazer, Nimrah, [i]Heshbon, Elealeh, Shebam, Nebo, and Beon,

4 "the country which the LORD [j]defeated before the congregation of Israel, *is* a land for livestock, and your servants have livestock."

5 Therefore they said, "If we have found favor in your sight, let this land be given to your servants as a possession. Do not take us over the Jordan."

6 And Moses said to the children of Gad and to the children of Reuben: "Shall your brethren go to war while you sit here?

7 "Now why will you [k]discourage the heart of the children of Israel from going over into the land which the LORD has given them?

8 "Thus your fathers did [l]when I sent them away from [m]Kadesh Barnea to see the land.

9 "For [n]when they went up to the Valley of Eshcol and saw the land, they discouraged the heart of the children of Israel, so that they did not go into the land which the LORD had given them.

10 "So the LORD's anger was aroused on that day, and He swore an oath, [o]saying,

11 'Surely [p]none of the men who came up from Egypt, from twenty years old and above, shall see the land of which I swore to Abraham, Isaac, and Jacob, because they have not wholly followed Me,

12 'except Caleb the son of Jephunneh, the Kenizzite, and Joshua the son of Nun, [q]for they have wholly followed the LORD.'

13 "So the LORD's anger was aroused against Israel, and He made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was gone.

14 "And look! You have risen in your fathers' place, a brood of sinful men, to increase still more the [r]fierce anger of the LORD against Israel.

15 "For if you [s]turn away from following Him, He will once again leave them in the wilderness, and you will destroy all these people."

16 Then they came near to him and said: "We will build sheepfolds here for our livestock, and cities for our little ones,

17 "but [t]we ourselves will be armed, ready *to go* before the children of Israel until we have brought them to their place; and our little ones will dwell in the fortified cities because of the inhabitants of the land.

18 [u] "We will not return to our homes until every one of the children of Israel has received his inheritance.

31:50

a Cp. Judg. 8:24-26

b See Ex. 29:33, *note*

c Ex. 30:12-16

31:52

d See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*

31:53

e Deut. 20:14

31:54

f Ex. 30:16

32:1

g Num. 21:32; Josh. 13:25; 2 Sam. 24:5

h Deut. 3:13

32:3

i Josh. 13:17,26

32:4

j Num. 21:24,35

32:7

k Num. 13:27—14:4

32:8

l Num. 13:3-26

m Deut. 1:19-22

32:9

n Deut. 1:24,28

32:10

o Deut. 1:34-36

32:11

p Num. 26:63-65

32:12

q Num. 14:6-9, 24,30; Deut. 1:36; Josh. 14:8-9

32:14

r Num. 11:1

32:15

s Deut. 30:17; Josh. 22:16-18; 2 Chr. 7:19; 15:2

32:17

t Josh. 4:12-13

32:18

u Josh. 22:3-4

32:1 Reuben. The Reubenites and the Gadites, who chose their inheritance just outside the land, symbolize world-borderers—carnal Christians (2 Tim. 4:10; cp. Gen. 11:31).

19 "For we will not inherit with
them on the other side of the Jordan
and beyond, because our inher-
itance has fallen to us on this eastern
side of the Jordan."
20 Then [a]Moses said to them: "If
you do this thing, if you arm your-
selves before the LORD for the war,
21 "and all your armed men cross
over the Jordan before the LORD un-
til He has driven out His enemies
from before Him,
22 "and the land is subdued before
the LORD, then afterward you may
return and be blameless before the
LORD and before Israel; and this land
shall be your possession before the
LORD.
23 "But if you do not do so, then
take note, you have sinned against
the LORD; and be sure [b]your sin will
find you out.
24 "Build cities for your little ones
and folds for your sheep, and [c]do
what has proceeded out of your
mouth."
25 And the children of Gad and
the children of Reuben spoke to
Moses, saying: "Your servants will
do as my lord commands.
26 "Our little ones, our wives, our
flocks, and all our livestock will be
there in the cities of Gilead;
27 "but your servants will cross
over, every man armed for war, be-
fore the LORD to battle, just as my
lord says."
28 So Moses gave command con-
cerning them to Eleazar the priest,
to Joshua the son of Nun, and to the
chief fathers of the tribes of the chil-
dren of Israel.
29 And Moses said to them: "If the
children of Gad and the children of
Reuben cross over the Jordan with
you, every man armed for battle be-
fore the LORD, and the land is sub-
dued before you, then you shall give
them the land of Gilead as a posses-
sion.
30 "But if they do not cross over
armed with you, they shall have
possessions among you in the land
of Canaan."
31 Then the children of Gad and
the children of Reuben answered,
saying: "As the LORD has said to
your servants, so we will do.
32 "We will cross over armed be-
fore the LORD into the land of Ca-
naan, but the possession of our in-
heritance *shall remain* with us on
this side of the Jordan."
33 So Moses [d]gave to the children
of Gad, to the children of Reuben,
and to half the tribe of Manasseh the
son of Joseph, the kingdom of Sihon
king of the Amorites and the king-
dom of Og king of Bashan, the land
with its cities within the borders, the
cities of the surrounding country.
34 And the children of Gad built
Dibon and Ataroth and Aroer,
35 Atroth and Shophan and Jazer
and Jogbehah,
36 Beth Nimrah and Beth Haran,
fortified cities, and folds for sheep.
37 And the children of Reuben built
Heshbon and Elealeh and Kirjathaim,
38 Nebo and Baal Meon (*their*
names being changed) and Shibmah;
and they gave *other* names to the
cities which they built.
39 And the children of [e]Machir the
son of Manasseh went to Gilead and
took it, and dispossessed the Amo-
rites who *were* in it.
40 So Moses gave Gilead to Machir
the son of Manasseh, and he dwelt
in it.
41 Also Jair the son of Manasseh
went and took its small towns, and
called them Havoth Jair.
42 Then Nobah went and took Ke-
nath and its villages, and he called it
Nobah, after his own name.

Summary of the journeys from Egypt to Jordan

33 THESE *are* the journeys of
the children of Israel, who
went out of the land of Egypt by
their armies under the [f]hand of Mo-
ses and Aaron.
2 Now Moses wrote down the
starting points of their journeys at
the command of the LORD. And
these *are* their journeys according
to their starting points:
3 They [g]departed from Rameses in

32:20
a v. 33; Deut. 3:18-20; Josh. 1:12-15

32:23
b Gen. 4:7; 44:16; Is. 59:12; Josh. 7:1-26

32:24
c Cp. Num. 30:2

32:33
d Deut. 3:8-17; Josh. 12:1-6; 13:8-31

32:39
e Num. 27:1; 36:1

33:1
f Ps. 77:20

33:3
g Ex. 12:37

32:41 Havoth Jair. Or *the towns of Jair.* Deut. 3:14; Judg. 10:4.

33:3 Rameses. Variously known as *Tanis, Avaris, Zoan;* located in the Delta.

the [a]first month, on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with boldness in the sight of all the Egyptians.

4For the Egyptians were burying all *their* firstborn, whom the LORD had killed among them. Also [b]on their gods the LORD had executed judgments.

5[c]Then the children of Israel moved from Rameses and camped at Succoth.

6They departed from [d]Succoth and camped at Etham, which *is* on the edge of the wilderness.

7They [e]moved from Etham and turned back to Pi Hahiroth, which *is* east of Baal Zephon; and they camped near Migdol.

8They departed from before Hahiroth* and [f]passed through the midst of the sea into the wilderness, went three days' journey in the Wilderness of Etham, and camped at Marah.

9They moved from Marah and came to Elim. At Elim *were* twelve springs of water and seventy palm trees; so they camped there.

10They moved from Elim and camped by the Red Sea.

11They moved from the Red Sea and camped in the [g]Wilderness of Sin.

12They journeyed from the Wilderness of Sin and camped at Dophkah.

13They departed from Dophkah and camped at Alush.

14They moved from Alush and camped at Rephidim, where there

33:3
a See Lev. 23:3, *note*

33:4
b Ex. 12:12; 18:11; Is. 19:1

33:5
c Ex. 12:37

33:6
d Ex. 13:20

33:7
e Ex. 14:2,9

33:8
f Ex. 14:22; 15:22-23

33:11
g Ex. 16:1

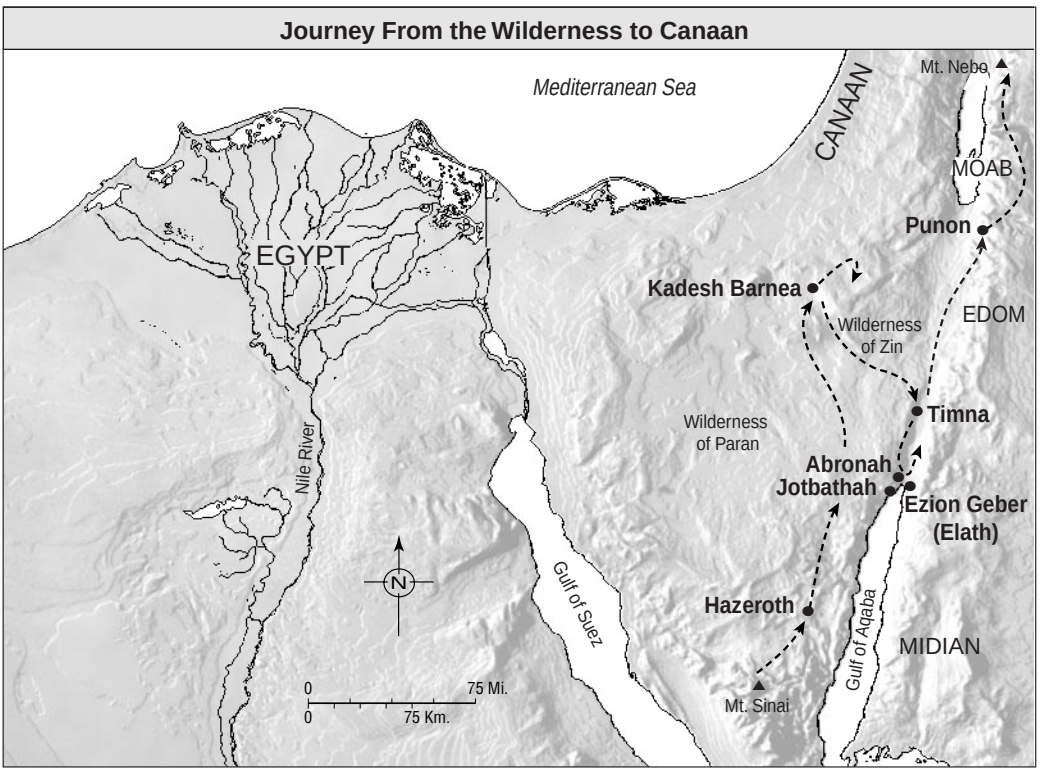
***33:8** Many Hebrew manuscripts, Samaritan Pentateuch, Syriac, Targum, and Vulgate read *from Pi Hahiroth* (compare verse 7).

33:9 Marah. While the exact location of a number of the fifty-six geographical names recorded in this chapter is known, many are not. It should be kept in mind that many of the places mentioned were only stations at which the children of Israel encamped.

33:10 Red Sea. Hebrew *Yam Suph.* Literally *Reed* or *Marsh Sea.*

33:12 Dophkah. Word suggests smelting operations; perhaps *Serābît-el-Khâdim.*

33:14 Rephidim. Perhaps *Wâdī Refâyed.* Ex. 17:1; 19:2.



was no water for the people to drink.
15 They departed from Rephidim and camped in the [a]Wilderness of Sinai.
16 They moved from the Wilderness of Sinai and camped [b]at Kibroth Hattaavah.
17 They departed from Kibroth Hattaavah and camped at [c]Hazeroth.
18 They departed from Hazeroth and camped at Rithmah.
19 They departed from Rithmah and camped at Rimmon Perez.
20 They departed from Rimmon Perez and camped at Libnah.
21 They moved from Libnah and camped at Rissah.
22 They journeyed from Rissah and camped at Kehelathah.
23 They went from Kehelathah and camped at Mount Shepher.
24 They moved from Mount Shepher and camped at Haradah.
25 They moved from Haradah and camped at Makheloth.
26 They moved from Makheloth and camped at Tahath.
27 They departed from Tahath and camped at Terah.
28 They moved from Terah and camped at Mithkah.
29 They went from Mithkah and camped at Hashmonah.
30 They departed from Hashmonah and camped at Moseroth.
31 They departed from Moseroth and camped at Bene Jaakan.
32 They moved from Bene Jaakan and camped at Hor Hagidgad.
33 They went from Hor Hagidgad and camped at Jotbathah.
34 They moved from Jotbathah and camped at Abronah.
35 They departed from Abronah and camped at Ezion Geber.
36 They moved from Ezion Geber and camped in the Wilderness of Zin, which *is* Kadesh.
37 They moved from Kadesh and camped at [d]Mount Hor, on the boundary of the land of Edom.
38 Then Aaron the priest went up to Mount Hor at the command of the LORD, and died there in the fortieth year after the children of Israel had come out of the land of Egypt, on the first *day* of the fifth month.
39 Aaron *was* [e]one hundred and twenty-three years old when he died on Mount Hor.
40 Now the king of [f]Arad, the Canaanite, who dwelt in the [g]South in the land of Canaan, heard of the coming of the children of Israel.
41 So they departed from Mount Hor and camped at Zalmonah.
42 They departed from Zalmonah and camped at Punon.
43 They departed from Punon and camped at [h]Oboth.
44 They departed from Oboth and camped at Ije Abarim, at the border of Moab.
45 They departed from Ijim and camped at Dibon Gad.
46 They moved from Dibon Gad and camped at Almon Diblathaim.
47 They moved from Almon Diblathaim and camped in the mountains of Abarim, before Nebo.
48 They departed from the mountains of Abarim and camped in the [i]plains of Moab by the Jordan, *across from* Jericho.
49 They camped by the Jordan, from Beth Jesimoth as far as the Abel Acacia Grove* in the plains of Moab.

Law of the possession of the land

50 Now the LORD spoke to Moses in the plains of Moab by the Jordan, *across from* Jericho, saying,
51 "Speak to the children of Israel, and say to them: [j]'When you have crossed the Jordan into the land of Canaan,

33:15
a Ex. 19:1

33:16
b Num. 11:34

33:17
c Num. 11:35

33:37
d Num. 20:22

33:39
e Cp. Ex. 7:7

33:40
f Num. 21:1
g See Gen. 12:9, *note*

33:43
h Num. 21:10-11

33:48
i Num. 22:1; 31:12; 35:1

33:51
j Deut. 7:1,2; 9:1; Josh. 3:17

***33:49** Hebrew *Abel Shittim*

33:16 Kibroth Hattaavah. Meaning *the graves of craving.*

33:30 Moseroth. Or *Moserah,* Deut. 10:6.

33:32 Hor Hagidgad. Or *Gudgodah,* Deut. 10:7.

33:35 Ezion Geber. 1 Kin. 9:26 speaks of it as beside *Elath;* at northern end of the Gulf of Akabah.

33:38 fifth month. This is the month of Ab in the Hebrew religious calendar. It correlates to the modern months of July–August. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

33:44 Ije Abarim. That is, *the ruins of Abarim.* Deut. 32:49.

33:45 Ijim. Shortened form of *Ije Abarim,* v. 44.

33:47 mountains of Abarim. The mountains to the east of the Jordan River and the Dead Sea.

33:49 Abel Acacia Grove. Meaning *Acacia Grove Plains.*

52 [a]'then you shall drive out all the inhabitants of the land from before you, destroy all their engraved stones, destroy all their molded images, and [b]demolish all their high places;

53 'you shall dispossess *the inhabitants of* the land and dwell in it, for I have given you the land to [c]possess.

54 'And you shall [d]divide the land by lot as an inheritance among your families; to the larger you shall give a larger inheritance, and to the smaller you shall give a smaller inheritance; there everyone's *inheritance* shall be whatever falls to him by lot. You shall inherit according to the tribes of your fathers.

55 'But if you do not drive out the inhabitants of the land from before you, then it shall be that those whom you let remain *shall be* [e]irritants in your eyes and thorns in your sides, and they shall harass you in the land where you dwell.

56 'Moreover it shall be *that* I will do to you as I thought to do to them.' "

Preparations to enter the land

34 THEN the LORD spoke to Moses, saying,

2 "Command the children of Israel, and say to them: 'When you come into the land of [f]Canaan, this *is* the land that shall fall to you as an inheritance—the land of Canaan to its boundaries.

3 'Your southern border shall be from the Wilderness of Zin along the border of Edom; then [g]your southern border shall extend eastward to the end of [h]the Salt Sea;

4 'your border shall turn from the southern side of the Ascent of Akrabbim, continue to Zin, and be on the south of Kadesh Barnea; then it shall go on to Hazar Addar, and continue to Azmon;

5 'the border shall turn from Azmon [i]to the Brook of Egypt, and it shall end at the Sea.

6 'As for the [j]western border, you shall have the Great Sea for a border; this shall be your western border.

7 'And this shall be your [k]northern border: From the Great Sea you shall mark out your *border* line to Mount Hor;

8 'from Mount Hor you shall mark out *your border* to the [l]entrance of Hamath; then the direction of the border shall be toward [m]Zedad;

9 'the border shall proceed to Ziphron, and it shall end at [n]Hazar Enan. This shall be your northern border.

10 'You shall mark out your [o]eastern border from Hazar Enan to Shepham;

11 'the border shall go down from Shepham to [p]Riblah on the east side of Ain; the border shall go down and reach to the eastern side of the Sea of [q]Chinnereth;

12 'the border shall go down along the Jordan, and it shall end at the Salt Sea. This shall be your land with its surrounding boundaries.' "

13 Then Moses commanded the children of Israel, saying: "This *is* the land which you shall inherit by lot, which the LORD has commanded to give to the nine tribes and to the half-tribe.

14 [r]"For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance;* and the half-tribe of Manasseh has received its inheritance.

15 "The two tribes and the half-tribe have received their inheritance on this side of the Jordan,

33:52

a Ex. 23:24,33; 34:13; Deut. 7:2,5; 12:3; Josh. 11:12; Judg. 2:2

b See Judg. 3:7 and 1 Kin. 3:2, *notes*

33:53

c Deut. 11:31; Josh. 21:43

33:54

d Num. 26:53-56

33:55

e Josh. 23:13; Judg. 2:3; Ps. 106:34-36; cp. Ex. 23:33; Ezek. 28:24

34:2

f Gen. 17:8; Deut. 1:7-8; Ps. 78:55; 105:11; cp. Ezek. 47:14

34:3

g Josh. 15:1; cp. Ezek. 47:19

h Gen. 14:3; Josh. 15:2

34:5

i Gen. 15:18; Josh. 15:4,47; 1 Kin. 8:65; Is. 27:12

34:6

j Ex. 23:31; Josh. 15:12; cp. Ezek. 47:20

34:7

k Cp. Ezek. 47:15-17

34:8

l Josh. 13:5

m Ezek. 47:15

34:9

n Ezek. 47:17

34:10

o Josh. 15:5; cp. Ezek. 47:18

34:11

p 2 Kin. 23:33; Jer. 39:5,6

q Deut. 3:17; Josh. 12:3; 13:27; Luke 5:1; John 6:1

34:14

r Num. 32:33

34:18 DELEGATES TO ASSIGN THE PROMISED LAND

There were only 10 delegates appointed by Moses to divide and assign portions of land to the tribes of Israel. The tribes of Reuben and Gad had already received their land portions on the east side of the Jordan River.

Name	from the tribe of:
Caleb	Judah
Shemuel	Simeon
Elidad	Benjamin
Bukki	Dan
Hanniel	Manasseh
Kemuel	Ephraim
Elizaphan	Zebulun
Paltiel	Issachar
Ahihud	Asher
Pedahel	Naphtali

across from Jericho eastward, toward the sunrise."

16 And the LORD spoke to Moses, saying,

17 "These *are* the [a]names of the men who shall divide the land among you as an inheritance: Eleazar the priest and Joshua the son of Nun.

18 "And you shall take one leader of every tribe to divide the land for the inheritance.

19 "These *are* the names of the men: from the tribe of Judah, Caleb the son of Jephunneh;

20 "from the tribe of the children of Simeon, Shemuel the son of Ammihud;

21 "from the tribe of Benjamin, Elidad the son of Chislon;

22 "a leader from the tribe of the children of Dan, Bukki the son of Jogli;

23 "from the sons of Joseph: a leader from the tribe of the children of Manasseh, Hanniel the son of Ephod,

24 "and a leader from the tribe of the children of Ephraim, Kemuel the son of Shiphtan;

25 "a leader from the tribe of the children of Zebulun, Elizaphan the son of Parnach;

26 "a leader from the tribe of the children of Issachar, Paltiel the son of Azzan;

27 "a leader from the tribe of the children of Asher, Ahihud the son of Shelomi;

28 "and a leader from the tribe of the children of Naphtali, Pedahel the son of Ammihud."

29 These *are* the ones the LORD commanded to divide the inheritance among the children of Israel in the land of Canaan.

34:17

a Josh. 14:1-2

The Levites' forty-eight cities

35 AND the LORD spoke to Moses in the plains of Moab by the Jordan *across from* Jericho, saying:

2*b* "Command the children of Israel that they give the Levites cities to dwell in from the inheritance of their possession, and you shall *also* give the Levites common-land around the cities.

3 "They shall have the cities to dwell in; and their common-land shall be for their cattle, for their herds, and for all their animals.

4 "The common-land of the cities which you will give the Levites *shall extend* from the wall of the city outward a thousand [c]cubits all around.

5 "And you shall measure outside the city on the east side two thousand [d]cubits, on the south side two thousand cubits, on the west side two thousand cubits, and on the north side two thousand cubits. The city *shall be* in the middle. This shall belong to them as common-land for the cities.

The six cities of refuge

6 "Now among the cities which you will give to the Levites *you shall appoint* six cities of refuge, to which a manslayer may flee. And to these you shall add forty-two cities.

7 "So all the cities you will give to the Levites *shall be* forty-eight; these *you shall give* with their common-land.

8 "And the cities which you will give *shall be* from the possession of the children of Israel; from the larger *tribe* you shall give many, from the smaller you shall give few. Each shall give some of its cities to the Levites, in proportion to the inheritance that each receives."

9 Then the LORD spoke to Moses, saying,

10 "Speak to the children of Israel, and say to them: 'When you cross the Jordan into the land of Canaan,

35:2

b Josh. 21:2-3; cp. Lev. 25:32-34; Josh. 14:3-4; Ezek. 48:10-20

35:4

c See Weights and Measures (OT), 2 Chr. 2:10, *note*

35:5

d See Weights and Measures (OT), 2 Chr. 2:10, *note*

35:6 cities of refuge. Here in vv. 6,9–28 the general command is given to set aside six cities of refuge, three on each side of the Jordan River (v. 14). In Deut. 4:41–43, Moses sets aside three cities east of the Jordan (Bezer, Ramoth, and Golan, v. 43) prior to the conquest of Canaan. Joshua 20 records the law of the cities of refuge and tells of the assignment by Joshua of three cities west of the river (Kedesh, Shechem, and Kirjath Arba, v. 7). Here, too, reassignment of the three cities on the other side of the Jordan is recorded (v. 8). The law of the cities of refuge is recounted in detail in Deut. 19:1–13, and they are alluded to in Ex. 21:13.

The cities of refuge are illustrative of Christ sheltering the sinner from judgment (Rom. 8:1,33–34; Heb. 6:17–20; cp. Ps. 46:1; 142:5).

11 'then you shall appoint cities to
be [a]cities of refuge for you, that the
manslayer who kills any person ac-
cidentally may flee there.
12 'They shall be cities of refuge
for you from the [b]avenger, [c]that the
manslayer may not die until he
stands before the congregation in
judgment.
13 'And of the cities which you
give, you shall have six cities of
refuge.
14[d] 'You shall appoint three cities
on this side of the Jordan, and three
cities you shall appoint in the land
of Canaan, *which* will be cities of
refuge.
15 'These six cities shall be for
refuge for the children of Israel, for
the stranger, and for the sojourner
among them, that anyone who kills
a person accidentally may flee there.
16 'But if he [e]strikes him with an
iron implement, so that he dies, he
is a murderer; the murderer shall
surely be put to death.
17 'And if he strikes him with a
stone in the hand, by which one
could die, and he does die, he *is* a
murderer; the murderer shall surely
be put to death.
18 'Or *if* he strikes him with a
wooden hand weapon, by which
one could die, and he does die, he
is a murderer; the murderer shall
surely be put to death.
19 'The avenger of blood himself
shall put the murderer to death;
when he meets him, he shall put
him to death.
20 'If he pushes him out of hatred
or, [f]while lying in wait, hurls some-
thing at him so that he dies,
21 'or in enmity he strikes him
with his hand so that he dies, the
one who struck *him* shall surely be
put to death. He *is* a murderer. The
avenger of blood shall put the mur-
derer to death when he meets him.
22 'However, if he pushes him sud-
denly without enmity, or throws
anything at him without lying in
wait,
23 'or uses a stone, by which a
man could die, throwing *it* at him
without seeing *him,* so that he dies,
while he was not his enemy or
seeking his harm,
24 'then the congregation shall
judge between the manslayer and
the avenger of blood according to
these judgments.
25 'So the congregation shall deliv-
er the manslayer from the hand of
the avenger of blood, and the con-
gregation shall return him to the
city of refuge where he had fled,
and he shall remain there until the
death of the high priest who was
anointed with the holy oil.
26 'But if the manslayer at any
time goes outside the limits of the
city of refuge where he fled,
27 'and the avenger of blood finds
him outside the limits of his city of
refuge, and the avenger of blood
kills the manslayer, he shall not be
guilty of blood,
28 'because he should have re-
mained in his city of refuge until
the death of the high priest. But af-
ter the death of the high priest the
manslayer may return to the land of
his possession.
29 'And these *things* shall be a

35:11

a Deut. 19:1-13

35:12

b *Redemption* (re-
deeming relative
type): vv.
12,19,21,24,25,
27; Deut. 19:6.
(Gen. 48:16; Is.
59:20, *note*)

c Deut. 19:6;
Josh. 20:3,5,6

35:14

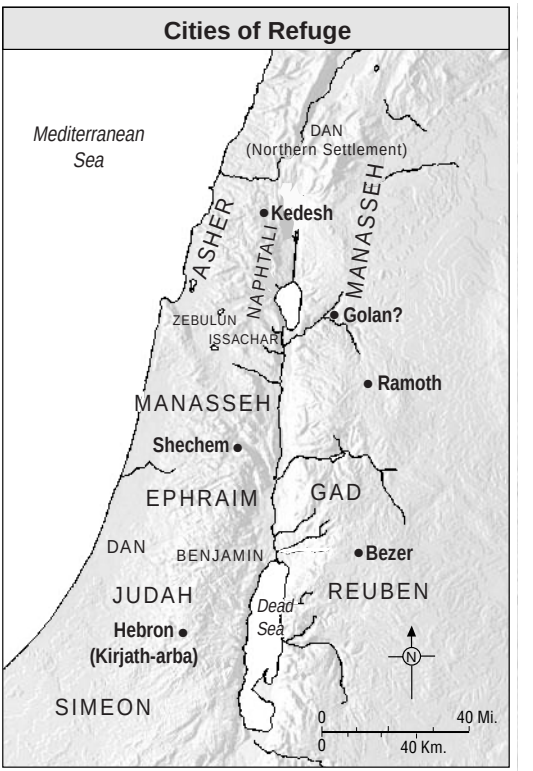
d Deut. 4:41;
Josh. 20:8

35:16

e Ex. 21:12,14;
Lev. 24:17;
Deut. 19:11,12

35:20

f Ex. 21:14; Deut.
19:11-12



statute of judgment to you throughout your generations in all your dwellings.

30 'Whoever kills a person, the murderer shall be put to death on the [a]testimony of witnesses; but one witness is not *sufficient* testimony against a person for the death *penalty.*

31 'Moreover you shall take no ransom for the life of a murderer who *is* guilty of death, but he shall surely be put to death.

32 'And you shall take no ransom for him who has fled to his city of refuge, that he may return to dwell in the land before the death of the priest.

33 'So you shall not pollute the land where you *are;* for blood [b]defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the [c]blood of him who shed it.

34 'Therefore do not [d]defile the land which you inhabit, in the midst of which I dwell; for [e]I the LORD dwell among the children of Israel.' "

As to inheritance

36 NOW the chief fathers of the families of the children of Gilead the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near and [f]spoke before Moses and before the leaders, the chief fathers of the children of Israel.

2 And they said: "The LORD commanded my lord *Moses* to give the land as an inheritance by lot to the children of Israel, and my lord was commanded by the LORD to give the [g]inheritance of our brother Zelophehad to his daughters.

3 "Now if they are married to any of the sons of the *other* tribes of the children of Israel, then their inheritance will be taken from the inheritance of our fathers, and it will be added to the inheritance of the tribe into which they marry; so it will be taken from the lot of our inheritance.

4 "And when the [h]Jubilee of the children of Israel comes, then their inheritance will be added to the inheritance of the tribe into which they marry; so their inheritance will be taken away from the inheritance of the tribe of our fathers."

5 Then Moses commanded the children of Israel according to the word of the LORD, saying: "What the tribe of the sons of Joseph [i]speaks is right.

6 "This *is* what the LORD commands concerning the daughters of Zelophehad, saying, 'Let them marry whom they think best, but they may marry only within the family of their father's tribe.'

7 "So the inheritance of the children of Israel shall not change hands from tribe to tribe, for every one of the children of Israel shall keep the inheritance of the tribe of his fathers.

8 "And [j]every daughter who possesses an inheritance in any tribe of the children of Israel shall be the wife of one of the family of her father's tribe, so that the children of Israel each may possess the inheritance of his fathers.

9 "Thus no inheritance shall change hands from *one* tribe to another, but every tribe of the children of Israel shall keep its own inheritance."

10 Just as the LORD commanded Moses, so did the daughters of Zelophehad;

11 for [k]Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters of Zelophehad, were married to the sons of their father's brothers.

12 They were married into the families of the children of Manasseh the son of Joseph, and their inheritance remained in the tribe of their father's family.

13 [l]These *are* the commandments and the judgments which the LORD commanded the children of Israel by the hand of Moses [m]in the plains of Moab by the Jordan, *across from* Jericho.

35:30

a Deut. 17:6; 19:15; Matt. 18:16; 2 Cor. 13:1; Heb. 10:28

35:33

b Ps. 106:38; cp. Deut. 21:7-8

c Cp. Gen. 9:6

35:34

d Lev. 18:24-25

e Ex. 29:45,46

36:1

f Num. 27:1-11

36:2

g Josh. 17:3-4

36:4

h Lev. 25:10

36:5

i Num. 27:7

36:8

j 1 Chr. 23:22

36:11

k Num. 26:33

36:13

l Cp. Lev. 26:46; 27:34

m Num. 26:3; 33:48

THE FIFTH BOOK OF MOSES CALLED

DEUTERONOMY

Author:	*Theme:*	*Date of writing:*
Moses	Law Restated	*c.* 1450–1410 B.C.

Background

Deuteronomy begins with a survey of the history of Israel, then enlarges upon some of the basic laws of the preceding books, and concludes with a series of prophecies carrying the history of Israel down to their final return to Palestine.

The title of the book is from the Septuagint and the Vulgate, and means *The Second Law*. The Hebrew title is *Debarim*, literally, *Words*.

The book chiefly consists of the final discourses of Moses given on the plains of Moab, opposite Palestine, shortly before his death.

The Old Testament in the New

Deuteronomy is referred to over eighty times in the New Testament and was quoted by Christ more than any other Old Testament book. Prominent in the book are the concepts of God's love and man's obedience.

The declaration in Deuteronomy 6:4–5 is quoted by our Lord as the chief of all the commandments (Matthew 22:37–38). It is with three sentences (6:13,16; 8:3) from this book that Christ defeats the three temptations of the Evil One (Matthew 4:1–10). The Law of Divorce (24:1) is referred to in Matthew 5:31 and 19:7. Other noticeable references are that in Romans 10:6–8 to Deuteronomy 30:12–14, the double reference (1 Corinthians 9:9; 1 Timothy 5:18) to the law against muzzling the ox, and the references to the Song of Moses (32:21,35–36,43) in Romans 10:19; 12:19; and Hebrews 10:30.

Outline

Deuteronomy may be divided as follows:

I.	First Discourse: Review of Israel's History after the Exodus, and Its Lessons	1:1—4:49
	A. Failure of Israel at Kadesh Barnea	1:1–46
	B. Wanderings in the Wilderness	2:1–37
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II.	Second Discourse: Rehearsal of the Sinaitic Laws, with Warnings and Exhortations	5:1—26:19
	A. Teaching of Fundamentals of the Law to a New Generation	5:1—6:25
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	G. Dietary Laws	14:3–29
	H. Sabbatic Year	15:1–23
	I. The Passover and Other Feasts	16:1—17:1
	J. Provisions and Prohibitions	17:2—26:19
III.	Third Discourse: Blessings and Curses for Obedience and Disobedience	27:1—28:68
IV.	Fourth Discourse: The Palestinian Covenant; Its Warnings and Promised Blessings	29:1—30:20
V.	Conclusion: Final Words and Acts of Moses, and His Death	31:1—34:12

I. First Discourse: Review of Israel's History after the Exodus, and Its Lessons, 1—4

Moses recounts Israel's failure at Kadesh Barnea (Num. 14)

1 THESE *are* the words which Moses spoke to all [a]Israel on this [b]side of the Jordan in the wilderness, in the plain opposite Suph,* between Paran, Tophel, Laban, Hazeroth, and Dizahab.

2 *It is* eleven days' *journey* from Horeb by way of Mount Seir to Kadesh Barnea.

3 Now it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spoke to the children of Israel according to all that the LORD had given him as commandments to them,

4 after he had killed [c]Sihon king of the Amorites, who dwelt in Heshbon, and Og king of Bashan, who dwelt at Ashtaroth in* Edrei.

5 On this side of the Jordan in the land of Moab, Moses began to explain this law, saying,

6 "The LORD our God spoke to us in [d]Horeb, saying: 'You have [e]dwelt long enough at this mountain.

7 'Turn and take your journey, and go to the mountains of the Amorites, to all the neighboring *places* in the [f]plain, in the mountains and in the lowland, in the [g]South and on the seacoast, to the land of the Canaanites and to Lebanon, as far as the great river, the River Euphrates.

8 'See, I have set the land before you; go in and possess the land which the LORD swore to your fathers—to Abraham, Isaac, and Jacob—to give to them and their descendants after them.'

9 "And I [h]spoke to you at that time, saying: 'I alone am not able to bear you.

10 'The LORD your God has multiplied you, and here you *are* today, as the stars of heaven in multitude.

11 'May the LORD God of your fathers make you a thousand times more numerous than you are, and bless you as He has promised you!

12 'How can I alone bear your problems and your burdens and your complaints?

13 'Choose wise, understanding, and knowledgeable men from among your tribes, and I will make them heads over you.'

14 "And you answered me and said, 'The thing which you have told *us* to do *is* good.'

15 "So I took the heads of your tribes, wise and knowledgeable men, and made them heads over you, leaders of thousands, leaders of hundreds, leaders of fifties, leaders of tens, and officers for your tribes.

16 "Then I commanded your judges at that time, saying, 'Hear *the cases* between your brethren, and judge righteously between a man and his brother or the stranger who is with him.

17 'You shall not [i]show partiality in judgment; you shall hear the small as well as the great; you shall not be afraid in any man's presence, for the judgment *is* God's. The case that is too hard for you, bring to me, and I will hear it.'

18 "And I commanded you at that time all the things which you should do.

19 "So we departed from Horeb, and went through all that great and

*1:1 One manuscript of the Septuagint, also Targum and Vulgate, read *Red Sea.*
*1:4 Septuagint, Syriac, and Vulgate read *and* (compare Joshua 12:4).

1:1
a *Israel* (history): vv. 1,6-8,19-40; Deut. 7:6. (Gen. 12:2; Rom. 11:26, *note*)
b Deut. 4:44-46

1:4
c Num. 21:23-24,33-35

1:6
d Ex. 3:1,12; 19:2
e Cp. Gen. 31:3; Num. 10:11-13

1:7
f See Deut. 1:1, *note*
g See Gen. 12:9, *note*

1:9
h Num. 11:14,24; cp. Ex. 18:13-26

1:17
i Deut. 16:19; Lev. 19:15; Prov. 24:23; James 2:1; cp. 1 Sam. 16:7

1:1 plain. Arabah in Hebrew. When used with the definite article only, it refers to the valley which runs from the Sea of Galilee to the Gulf of Aqabah. South of the Dead Sea the name is still retained (Wady el-Arabah).

1:2 eleven days' journey. Because of Israel's unbelief, when they would not enter Canaan after hearing the report of the spies that Moses sent from the wilderness of Paran into the land of promise (Num. 13:1—14:39), a journey which should have required eleven days was prolonged to forty years. See Num. 14:23, *note.*

1:3 eleventh month. This is the month of Shebet in the Hebrew religious calendar. It correlates to the modern months of January–February. For more information on the Hebrew religious calendar, see the note at Lev. 23:2. **spoke.** Approximately 1407 B.C. See Ex. 1:8, *note.*

1:7 lowland. The "lowland" or *Shephelah* is a section of the Holy Land bounded on the north by the Valley of Aijalon, on the west by the Maritime Plain, on the east by the Central Plateau, and reaching to Beersheba in the south. It is characterized by low, rounded chalk hills divided by several broad valleys.

terrible wilderness which you saw on the way to the mountains of the Amorites, as the LORD our God had commanded us. Then we [a]came to Kadesh Barnea.

20 "And I said to you, 'You have come to the mountains of the Amorites, which the LORD our God is giving us.

21 'Look, the LORD your God has set the land before you; go up *and* possess *it,* as the LORD God of your fathers has spoken to you; do not fear or be discouraged.'

22 "And [b]every one of you came near to me and said, 'Let us send men before us, and let them search out the land for us, and bring back word to us of the way by which we should go up, and of the cities into which we shall come.'

23 "The plan pleased me well; so I [c]took twelve of your men, one man from *each* tribe.

24[d] "And they departed and went up into the mountains, and came to the Valley of Eshcol, and spied it out.

25 "They also took *some* of the fruit of the land in their hands and brought *it* down to us; and they brought back word to us, saying, '*It is* a [e]good land which the LORD our God is giving us.'

26[f] "Nevertheless you would not go up, but rebelled against the command of the LORD your God;

27 "and you [g]complained in your tents, and said, 'Because the LORD hates us, He has brought us out of the land of Egypt to deliver us into the hand of the Amorites, to destroy us.

28 'Where can we go up? Our brethren have discouraged our hearts, saying, [h]"The people *are* greater and taller than we; the cities *are* great and fortified up to heaven; moreover we have seen the sons of the Anakim there." '

29 "Then I said to you, 'Do not be terrified, [i]or afraid of them.

30 'The LORD your God, who goes before you, [j]He will fight for you, according to all He did for you in Egypt before your eyes,

31 'and in the wilderness where you saw how the LORD your God carried you, as a [k]man carries his son, in all the way that you went until you came to this place.'

32 "Yet, for all that, [l]you did not believe the LORD your God,

33 "who went in the way [m]before you to search out a place for you to pitch your tents, to show you the way you should go, in the fire by night and in the cloud by day.

34 "And the LORD heard the sound of your words, and was angry, and took an oath, saying,

35[n] 'Surely not one of these men of this evil generation shall see that good land of which I swore to give to your fathers,

36[o] 'except Caleb the son of Jephunneh; he shall see it, and to him and his children I am giving the land on which he walked, because he [p]wholly followed the LORD.'

37[q] "The LORD was also angry with me for your sakes, saying, 'Even you shall not go in there.

38[r] 'Joshua the son of Nun, who stands before you, he shall go in there. [s]Encourage him, for he shall cause Israel to inherit it.

39 'Moreover [t]your little ones and your children, who you say will be victims, who today have no knowledge of good and evil, they shall go in there; to them I will give it, and they shall possess it.

40 'But *as for* you, turn and take your journey into the wilderness by the Way of the Red Sea.'

41 "Then you answered and said to me, 'We have [u]sinned against the LORD; we will go up and fight, just as the LORD our God commanded us.' And when everyone of you had girded on his weapons of war, you were ready to go up into the mountain.

42 "And the LORD said to me, 'Tell them, [v]"Do not go up nor fight, for I *am* not among you; lest you be defeated before your enemies." '

1:19
a Num. 13:26

1:22
b Cp. Num. 13:1-3

1:23
c Num. 13:2

1:24
d Num. 13:22-24

1:25
e Num. 13:27

1:26
f Num. 14:1-4; Ps. 106:24

1:27
g Ps. 106:25

1:28
h Num. 13:28,31-33; Deut. 9:1,2

1:29
i Num. 14:9; Deut. 7:18

1:30
j Ex. 14:14

1:31
k Acts 13:18

1:32
l Num. 20:12; Heb. 3:9-10, 16-19; 4:1-2; Jude 5

1:33
m Num. 9:15-23

1:35
n Num. 14:22-23; Ps. 95:10-11

1:36
o Num. 14:24,30; Josh. 14:9-10

p Num. 32:11-12

1:37
q Num. 27:14; Deut. 3:26; 4:21; 34:4; Ps. 106:32

1:38
r Num. 14:30; Deut. 3:28

s Deut. 31:7,23

1:39
t Num. 14:3,31; 32:17

1:41
u Num. 14:40

1:42
v Num. 14:41-43

Horeb: *desert.* The mountain on which Moses talked to God through the burning bush and received the Law. God appeared to the prophet Elijah here also. Perhaps the same as Mount Sinai.

Caleb: *a dog.* The spy of Israel from the tribe of Judah who was convinced the Israelites could conquer the Promised Land with God's help. Because of this confidence he was allowed to enter the Promised Land.

43 "So I spoke to you; yet you would not listen, but [a]rebelled against the command of the LORD, and [b]presumptuously went up into the mountain.

44 "And the Amorites who dwelt in that mountain came out against you and chased you as bees do, and [c]drove you back from Seir to Hormah.

45 "Then you returned and wept before the LORD, [d]but the LORD would not listen to your voice nor give ear to you.

46 "So you remained in Kadesh many days, according to the days that you spent *there.*

Wanderings and further conflicts of the wilderness

2 "THEN we turned and [e]journeyed into the wilderness of the Way of the Red Sea, as the LORD spoke to me, and we skirted Mount Seir for many days.

2 "And the LORD spoke to me, saying:

3 'You have skirted this mountain [f]long enough; turn northward.

4 'And command the people, saying, "You *are about to* [g]pass through the territory of [h]your brethren, the descendants of Esau, who live in Seir; and they will be afraid of you. Therefore watch yourselves carefully.

5 "Do not meddle with them, for I will not give you *any* of their land, no, not so much as one footstep, because I have [i]given Mount Seir to Esau *as* a possession.

6 "You shall buy food from them with money, that you may eat; and you shall also buy water from them with money, that you may drink.

7 "For the LORD your God has blessed you in all the work of your hand. He [j]knows your trudging through this great wilderness. These forty years the LORD your God *has been* with you; you have lacked nothing." '

8 "And when we passed beyond our brethren, the descendants of Esau who dwell in Seir, away from the road of the [k]plain, away from [l]Elath and Ezion Geber, we [m]turned and passed by way of the Wilderness of Moab.

9 "Then the LORD said to me, 'Do not harass Moab, nor contend with them in battle, for I will not give you *any* of their land *as* a possession, because I have [n]given Ar to the descendants of Lot *as* a possession.' "

10 (The [o]Emim had dwelt there in times past, a people as great and numerous and tall as the [p]Anakim.

11 They were also regarded as giants,* like the Anakim, but the Moabites call them Emim.

12 The [q]Horites formerly dwelt in Seir, but the descendants of Esau dispossessed them and destroyed them from before them, and dwelt in their place, just as Israel did to the land of their possession which the LORD gave them.)

13 " 'Now rise and cross over the Valley of the [r]Zered.' So we crossed over the Valley of the Zered.

14 "And the time we took to come from [s]Kadesh Barnea until we crossed over the Valley of the Zered *was* thirty-eight years, [t]until all the generation of the men of war was consumed from the midst of the camp, [u]just as the LORD had sworn to them.

15 "For indeed the hand of the LORD was against them, to destroy them from the midst of the camp until they were consumed.

16 "So it was, when all the men of war had finally perished from among the people,

17 "that the LORD spoke to me, saying:

18 'This day you are to cross over at Ar, the boundary of Moab.

19 'And *when* you come near the

1:43
a Num. 14:44
b Deut. 17:12-13
1:44
c Num. 14:45
1:45
d Cp. Zech. 7:11-13
2:1
e Deut. 1:40
2:3
f Cp. Deut. 1:6,7
2:4
g Num. 20:14-21
h Deut. 23:7
2:5
i Gen. 36:8; Josh. 24:4
2:7
j Ps. 1:6; 37:18; 44:21; 69:5; 94:11; 103:14; Matt. 6:8,32; 2 Pet. 2:9
2:8
k See Deut. 1:1, *note*
l 1 Kin. 9:26
m Num. 21:4
2:9
n Gen. 19:36-38
2:10
o Gen. 14:5
p Num. 13:22,33; Deut. 9:2
2:12
q v. 22; Gen. 14:6; 36:20
2:13
r Num. 21:12
2:14
s Num. 13:26
t Num. 26:64; Deut. 1:34-35
u Ezek. 20:15; Heb. 3:17-18

***2:11** Hebrew *rephaim*

1:46; 2:1 many days. That is, *the 38 years of waiting and wandering.* Deut. 2:14.

Esau: *hairy.* The oldest son of Isaac and Rebekah who was tricked by his brother into selling him the birthright. He was later also deprived of the family blessing.

2:8 Wilderness of Moab. A region east of the Dead Sea.

Lot: *veil.* The nephew of Abraham who lived near the city of Sodom that was destroyed. He and his daughters were saved, but his wife, in looking back at the burning city, was turned into a pillar of salt. Father of the Moabites and Ammonites.

people of [a]Ammon, do not harass them or meddle with them, for I will not give you *any* of the land of the people of Ammon *as* a possession, because I have given it to the descendants of Lot *as* a possession.' "

20 (That was also regarded as a land of giants;* giants formerly dwelt there. But the Ammonites call them Zamzummim,

21 a people as great and numerous and tall as the Anakim. But the LORD destroyed them before them, and they dispossessed them and dwelt in their place,

22 just as He had done for the descendants of Esau, who dwelt in Seir, when He destroyed the Horites from before them. They dispossessed them and dwelt in their place, even to this day.

23 And the [b]Avim, who dwelt in villages as far as Gaza—the Caphtorim, who came from [c]Caphtor, destroyed them and dwelt in their place.)

24 " 'Rise, take your journey, and cross over the River Arnon. Look, I have given into your hand [d]Sihon the Amorite, king of Heshbon, and his land. Begin to possess *it,* and engage him in battle.

25 'This day I will begin to put the [e]dread and fear of you upon the nations under the whole heaven, who shall hear the report of you, and shall [f]tremble and be in anguish because of you.'

26 "And I [g]sent messengers from the Wilderness of Kedemoth to Sihon king of Heshbon, with [h]words of peace, saying,

27 'Let me pass through your land; I will keep strictly to the road, and I will turn neither to the right nor to the left.

28 'You shall sell me food for money, that I may eat, and give me water for money, that I may drink; only let me pass through on foot,

29 'just as the descendants of Esau who dwell in Seir and the Moabites who dwell in Ar did for me, until I cross the Jordan to the land which the LORD our God is giving us.'

30 "But Sihon king of Heshbon would not let us pass through, for the LORD your God [i]hardened his spirit and made his heart obstinate, that He might deliver him into your hand, as *it is* this day.

31 "And the LORD said to me, 'See, I have begun to give Sihon and his land over to you. Begin to [j]possess *it,* that you may inherit his land.'

32 "Then Sihon and all his people came out against us to fight at Jahaz.

33 "And the LORD our God delivered him over to us; so we defeated him, his sons, and all his people.

34 "We took all his cities at that time, and we utterly destroyed the men, women, and little ones of every city; we left none remaining.

35 "We took only the livestock as plunder for ourselves, with the spoil of the cities which we took.

36 "From [k]Aroer, which *is* on the bank of the River Arnon, and *from* the [l]city that *is* in the ravine, as far as Gilead, there was not one city too strong for us; the LORD our God delivered all to us.

37 "Only you did not go near the land of the people of Ammon—anywhere along the River Jabbok, or to the cities of the mountains, or wherever the LORD our God had forbidden us.

Defeat of Og king of Bashan

3 "THEN we turned and went up the road to Bashan; and [m]Og king of Bashan came out against us, he and all his people, to battle at [n]Edrei.

2 "And the LORD said to me, 'Do not fear him, for I have delivered him and all his people and his land into your hand; you shall do to him as you did to [o]Sihon king of the Amorites, who dwelt at Heshbon.'

3 "So the LORD our God also delivered into our hands Og king of Bashan, with all his people, and we attacked him until he had no survivors remaining.

4 "And we took all his cities at that time; there was not a city which we did not take from them:

2:19
a Num. 21:24

2:23
b Josh. 13:3
c Gen. 10:14

2:24
d Deut. 1:4

2:25
e Ex. 23:27; Deut. 11:25
f Ex. 15:14-16

2:26
g Num. 21:21-32
h Deut. 20:10

2:30
i Cp. Ex. 4:21

2:31
j Josh. 1:3

2:36
k Deut. 3:12; 4:48; Josh. 13:9
l Josh. 13:9,16

3:1
m Num. 21:33-35; Deut. 29:7
n Deut. 1:4

3:2
o Josh. 13:21

2:20 Zamzummim. Or *Zuzim,* Gen. 14:5.

*2:20 Hebrew *rephaim*

Og: *circle.* An Amorite. King of Bashan who was defeated by Moses. He was the last of the giants of Rephaim. This victory was recalled and celebrated throughout the history of Israel.

sixty cities, all the region of Argob, the kingdom of Og in Bashan.
5 "All these cities *were* fortified with high walls, gates, and bars, besides a great many rural towns.
6 "And we utterly destroyed them, as we did to Sihon king of Heshbon, [a]utterly destroying the men, women, and children of every city.
7 "But all the livestock and the spoil of the cities we took as booty for ourselves.
8 "And at that time we took the [b]land from the hand of the two kings of the Amorites who *were* on this side of the Jordan, from the River Arnon to Mount [c]Hermon
9 "(the Sidonians call Hermon Sirion, and the Amorites call it Senir),
10 "all the cities of the plain, all Gilead, and all Bashan, as far as Salcah and Edrei, cities of the kingdom of Og in Bashan.
11 "For only Og king of Bashan remained of the remnant of the [d]giants.* Indeed his bedstead *was* an iron bedstead. (*Is* it not in Rabbah of the people of Ammon?) Nine [e]cubits *is* its length and four cubits its width, according to the standard cubit.

Og's land given to the 2½ tribes

12 "And this [f]land, *which* we possessed at that time, from [g]Aroer, which *is* by the River Arnon, and half the mountains of Gilead and its cities, I [h]gave to the Reubenites and the Gadites.
13 [i]"The rest of Gilead, and all Bashan, the kingdom of Og, I gave to half the tribe of Manasseh. (All the region of Argob, with all Bashan, was called the land of the giants.*
14 [j]"Jair the son of Manasseh took all the region of Argob, as far as the border of the Geshurites and the Maachathites, and called Bashan after his own name, Havoth Jair,* to this day.)
15 "Also I gave [k]Gilead to Machir.
16 "And to the Reubenites and the Gadites I gave from Gilead as far as the River Arnon, the middle of the river as *the* border, as far as the River Jabbok, the border of the people of Ammon;
17 "the [l]plain also, with the Jordan as *the* border, from Chinnereth as far as the east side of the Sea of the Arabah (the Salt Sea), below the slopes of Pisgah.
18 "Then I commanded you at that time, saying: 'The LORD your God has given you this land to possess. All you men of valor [m]shall cross over armed before your brethren, the children of Israel.
19 'But your wives, your little ones, and your livestock (I know that you have much livestock) shall stay in your cities which I have given you,
20 'until the LORD has given [n]rest to your brethren as to you, and they also possess the land which the LORD your God is giving them beyond the Jordan. Then each of you may [o]return to his possession which I have given you.'
21 "And [p]I commanded Joshua at that time, saying, 'Your eyes have seen all that the LORD your God has done to these two kings; so will the LORD do to all the kingdoms through which you pass.
22 'You must not fear them, for [q]the LORD your God Himself fights for you.'

Moses may see but not enter land

23 "Then I [r]pleaded with the LORD at that time, saying:
24 'O Lord GOD, You have begun to show Your servant Your greatness and [s]Your mighty hand, for what god *is there* in heaven or on earth who can do *anything* like Your works and Your mighty *deeds?*
25 'I pray, let me cross over and see the good land beyond the Jordan, those pleasant mountains, and Lebanon.'
26 "But the LORD [t]was angry with me on your account, and would not listen to me. So the LORD said to me: 'Enough of that! Speak no more to Me of this matter.
27 'Go up to the top of Pisgah, and lift your eyes toward the west, the north, the south, and the east; behold *it* with your eyes, for you shall not cross over this Jordan.
28 'But command Joshua, and encourage him and strengthen him; for he shall go over before this peo-

***3:11** Hebrew *rephaim* ***3:13** Hebrew *rephaim*
***3:14** Literally *Towns of Jair*

3:6
a Deut. 2:34-35

3:8
b Num. 32:33; Josh. 12:6; 13:8-12
c Deut. 4:48; 1 Chr. 5:23; Ps. 29:6

3:11
d Deut. 2:11,20
e See Weights and Measures (OT), 2 Chr. 2:10, *note*

3:12
f Num. 32:33; Josh. 12:6; 13:8-12
g Deut. 2:36
h Num. 34:14

3:13
i Josh. 13:29-31; 17:1

3:14
j 1 Chr. 2:22

3:15
k Num. 32:39-40

3:17
l See Deut. 1:1, *note*

3:18
m Josh. 4:12-13; cp. Num. 32:1-32

3:20
n Deut. 12:9-10
o Josh. 22:4

3:21
p Num. 27:22-23

3:22
q Ex. 14:14; Deut. 1:30; 20:4

3:23
r *Bible prayers* (OT): vv. 23-25; Deut. 9:26. (Gen. 15:2; Hab. 3:1, *note*)

3:24
s Deut. 5:24

3:26
t Num. 20:12; 27:14; Deut. 1:37; 31:2; 32:51,52; 34:4; Ps. 106:32,33

ple, and he shall cause them to inherit the land which you will see.'

29 "So we stayed in the valley opposite [a]Beth Peor.

New generation taught greatness of the law

4 "NOW, O Israel, listen to the [b]statutes and the judgments which I teach you to observe, that you may live, and go in and possess the land which the LORD God of your fathers is giving you.

2[c] "You shall not add to the [d]word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you.

3 "Your eyes have seen what the LORD did at [e]Baal Peor; for the LORD your God has destroyed from among you all the men who followed Baal of Peor.

4 "But you who held fast to the LORD your God *are* alive today, every one of you.

5 "Surely I have taught you statutes and judgments, just as the LORD my God commanded me, that you should act according *to them* in the land which you go to possess.

6 "Therefore be careful to observe *them;* for this *is* your wisdom and your understanding in the sight of the peoples who will hear all these statutes, and say, 'Surely this great nation *is* a wise and understanding people.'

7 "For what great nation *is there* that has God *so* [f]near to it, as the LORD our God *is* to us, for whatever *reason* we may call upon Him?

8 "And what great nation *is there* that has *such* statutes and righteous judgments as are in all this law which I set before you this day?

9 "Only take heed to yourself, and diligently [g]keep yourself, lest you [h]forget the things your eyes have seen, and lest they depart from your heart all the days of your life. And [i]teach them to your children and your grandchildren,

10 "*especially concerning* the day you stood before the LORD your God in [j]Horeb, when the LORD said to me, 'Gather the people to Me, and I will let them hear My words, that they may learn to [k]fear Me all the days they live on the earth, and *that* they may teach their children.'

11 "Then you came near and stood at the foot of the mountain, and the mountain burned with fire to the midst of heaven, with darkness, cloud, and thick darkness.

12 "And the LORD spoke to you out of the midst of the fire. You heard the sound of the words, but saw no form; *you* [l]only *heard* a voice.

13 "So He declared to you His covenant which He commanded you to perform, the [m]Ten Commandments; and He wrote them on two tablets of stone.

14 "And the LORD commanded me at that time to teach you statutes and judgments, that you might observe them in the land which you cross over to possess.

15 "Take careful heed to yourselves, for you [n]saw no form when the LORD spoke to you at Horeb out of the midst of the fire,

16 "lest you act [o]corruptly and make for yourselves a carved image in the form of any figure: the [p]likeness of male or female,

17 "the likeness of any animal that *is* on the earth or the likeness of any winged bird that flies in the air,

18 "the likeness of anything that creeps on the ground or the likeness of any fish that *is* in the water beneath the earth.

19 "And *take heed,* lest you lift your eyes to heaven, and *when* you see the sun, the moon, and the stars, all the host of heaven, you feel driven to worship them and serve them, which the LORD your God has

3:29
a Deut. 34:6

4:1
b Lev. 19:37; 20:8; 22:31; Deut. 5:1; 8:1; Ezek. 20:11; Rom. 10:5

4:2
c Deut. 12:32; Prov. 30:6; Rev. 22:18-19
d *Inspiration:* vv. 2,13; Deut. 5:22. (Ex. 4:15; 2 Tim. 3:16, *note*)

4:3
e Num. 25:4-9

4:7
f Ps. 46:1; 145:18; 148:14; Is. 55:6

4:9
g Prov. 4:23
h Deut. 29:2-8
i Deut. 6:7,20-25

4:10
j Ex. 19:17
k Deut. 14:23; 17:19; 31:12,13

4:12
l Ex. 19:17-19; 20:22; 1 Kin. 19:11-18

4:13
m Ex. 34:28

4:15
n See John 1:18, *note*

4:16
o Deut. 9:12; 31:29
p Rom. 1:23

3:29 valley. Or *ravine.*

Baal Peor: *lord of the opening.* A town in Moab that was the center for Baal worship.

4:10 fear Me. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

4:19 driven to worship. Or *drawn away.* Deut. 13:5, 10. **which the LORD your God has given . . . as a heritage.** This clause does not mean that the worship of the heavenly bodies was assigned by God to "all the peoples," but that the purpose of these bodies is the same for all peoples, for the regulation of seasons, signs, etc., as in Gen. 1:14–19.

given to all the peoples under the whole heaven as a heritage.

20 "But the LORD has taken you and [a]brought you out of the iron furnace, out of Egypt, to be His [b]people, an inheritance, as you are this day.

21 "Furthermore the [c]LORD was angry with me for your sakes, and swore that [d]I would not cross over the Jordan, and that I would not enter the good land which the LORD your God is giving you as an inheritance.

22 "But I must die in this land, I must not cross over the Jordan; but you shall cross over and possess that good land.

23 "Take heed to yourselves, lest you forget the covenant of the LORD your God which He made with you, and make for yourselves a carved image in the form of anything which the LORD your God has forbidden you.

24 "For the LORD your God *is* a [e]consuming fire, a [f]jealous God.

25 "When you beget children and grandchildren and have grown old in the land, and act corruptly and make a carved image in the form of anything, and do evil in the sight of the LORD your God to provoke Him to anger,

26[g] "I call heaven and earth to witness against you this day, that you will soon utterly perish from the land which you cross over the Jordan to possess; you will not prolong *your* days in it, but will be utterly destroyed.

27 "And the LORD will [h]scatter you among the peoples, and you will be left few in number among the nations where the LORD will drive you.

28 "And there you will serve gods, the work of men's hands, wood and stone, [i]which neither see nor hear nor eat nor smell.

29 "But from there you will [j]seek the LORD your God, and you will find *Him* if you seek Him with all your heart and with all your soul.

30 "When you are in distress, and all these things come upon you [k]in the latter days, when you turn to the LORD your God and obey His voice

31 "(for the LORD your God *is* a merciful God), He will not forsake you nor [l]destroy you, nor forget the covenant of your fathers which He swore to them.

32 "For ask now concerning the days that are past, which were before you, since the day that God created man on the earth, and *ask* from one end of heaven to the other, whether *any* great *thing* like this has happened, or *anything* like it has been heard.

33 "Did *any* people *ever* [m]hear the voice of God speaking out of the midst of the fire, as you have heard, and live?

34 "Or did God *ever* try to go *and* take for Himself a nation from the midst of *another* [n]nation, by trials, by signs, by wonders, by war, by a mighty hand and [o]an outstretched arm, and by [p]great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 "To you it was shown, that you might [q]know that the LORD Himself *is* God; *there is* none other besides Him.

36[r] "Out of heaven He let you hear His voice, that He might instruct you; on earth He showed you His great fire, and you heard His words out of the midst of the fire.

37 "And because He [s]loved your fathers, therefore He chose their descendants after them; and He brought you out of Egypt with His Presence, with His mighty power,

38 "driving out from before you nations [t]greater and mightier than you, to bring you in, to give you their land *as* an inheritance, as *it is* this day.

39 "Therefore know this day, and consider *it* in your heart, that the LORD Himself *is* God in heaven above and on the earth beneath; *there is* no other.

40 "You shall therefore keep His [u]statutes and His commandments which I command you today, that it may go well with [v]you and with your children after you, and that you may prolong *your* days in the land which the LORD your God is giving you for all time."

Three cities of refuge east of the Jordan

41 Then Moses set apart three cit-

4:20

a 1 Kin. 8:51; Jer. 11:4

b Deut. 27:9

4:21

c Deut. 1:37; 3:26

d Num. 27:13-14

4:24

e Deut. 9:3; Heb. 12:29

f Ex. 34:14

4:26

g Deut. 30:18,19; Is. 1:2; Mic. 6:2

4:27

h Lev. 26:33; Deut. 28:62,64; Neh. 1:8

4:28

i Ps. 115:4-7; 135:15-17; Is. 44:9; 46:7

4:29

j Deut. 30:1-3; Jer. 50:4

4:30

k Gen. 49:1; Deut. 31:29; Jer. 23:20; Hos. 3:5

4:31

l Lev. 26:44; Jer. 30:11

4:33

m Ex. 20:22; Deut. 5:24-26

4:34

n Ex. 14:30

o Deut. 7:19; Ps. 136:12

p Deut. 26:8

4:35

q Ex. 8:10; 9:14

4:36

r Ex. 19:9,19; 20:18-22; 24:16; Heb. 12:19

4:37

s Deut. 7:7-8; 10:15; 33:3

4:38

t Deut. 7:1

4:40

u Deut. 4:1; 6:1; see Ex. 20:1, *note*

v Deut. 5:16; 32:46-47

ies on this side of the Jordan, toward the rising of the sun,
42 [a] that the manslayer might flee there, who kills his neighbor unintentionally, without having hated him in time past, and that by fleeing to one of these cities he might live:
43 [b] Bezer in the wilderness on the plateau for the Reubenites, Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites.

Setting for recounting the law

44 Now this *is* the law which Moses set before the children of Israel.
45 These *are* the testimonies, the statutes, and the judgments which Moses spoke to the children of Israel after they came out of Egypt,
46 on this side of the Jordan, in the valley opposite Beth Peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel [c] defeated after they came out of Egypt.
47 And they took possession of his land and the land of Og king of Bashan, two kings of the Amorites, who *were* on this side of the Jordan, toward the rising of the sun,
48 from [d] Aroer, which *is* on the bank of the River Arnon, even to Mount Sion* (that is, Hermon),
49 and all the [e] plain on the east side of the Jordan as far as the Sea of the Arabah, below the slopes of Pisgah.

II. Second Discourse: Recounting of the Sinaitic Laws, with Warnings and Exhortations, 5—26

The new generation taught fundamentals of the law

5 AND Moses called all Israel, and said to them: "Hear, O Israel, the [f] statutes and judgments which I speak in your hearing today, that you may learn them and be careful to [g] observe them.
2 "The LORD our God made a [h] covenant with us in Horeb.
3 "The LORD [i] did not make this covenant with our fathers, but with us, those who *are* here today, all of us who *are* alive.
4 "The LORD talked with you face to face on the mountain from the midst of the fire.
5 [j] "I stood between the LORD and you at that time, to declare to you the word of the LORD; for you were afraid because of the fire, and you did not go up the mountain. *He* said:
6 [k] 'I *am* the LORD your God who brought you out of the land of Egypt, out of the house of bondage.
7 'You shall have [l] no other gods before Me.
8 'You shall not make for yourself a [m] carved image—any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth;
9 you shall not [n] bow down to them nor serve them. For I, the LORD your God, *am* a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth *generations* of those who hate Me,
10 but showing [o] mercy to thousands, to those who love Me and keep My commandments.
11 'You shall not take the name of the LORD your God [p] in vain, for the LORD will not hold *him* guiltless who takes His name in vain.
12 'Observe the Sabbath day, to keep it [q] holy, as the LORD your God commanded you.
13 [r] Six days you shall labor and do all your work,
14 but the seventh day *is* the Sabbath of the LORD your God. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who *is* within your gates, that your male servant and your female servant may rest as well as you.
15 And [s] remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there

*4:48 Syriac reads *Sirion* (compare 3:9).

4:42
a Deut. 19:4

4:43
b Josh. 20:8

4:46
c Num. 21:24; Deut. 1:4

4:48
d Deut. 2:36; 3:12

4:49
e See Deut. 1:1, *note*

5:1
f Deut. 4:1; 6:1; see Ex. 20:1, *note*
g *Law* (of Moses): vv. 1-22; Deut. 6:1. (Ex. 19:1; Gal. 3:24, *note*)

5:2
h Ex. 19:5; Deut. 4:23; Mal. 4:4

5:3
i Cp. Num. 26:63-65; Heb. 8:9

5:5
j Ex. 20:19-21; Gal. 3:19

5:6
k vv. 6-21; cp. Ex. 20:2-17

5:7
l Ex. 23:13; Hos. 13:4

5:8
m Deut. 4:15-18

5:9
n Ex. 34:14-16

5:10
o Jer. 32:18; Dan. 9:4

5:11
p Deut. 6:13; 10:20

5:12
q Ezek. 20:12

5:13
r Ex. 23:12; 35:2

5:15
s Deut. 15:15

by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath day.

16 'Honor your father and your [a]mother, as the LORD your God has commanded you, that your days may be [b]long, and that it may be well with [c]you in the land which the LORD your God is giving you.

17 'You shall not [d]murder.

18 'You shall not commit adultery.

19 'You shall not steal.

20 'You shall not bear false witness against your neighbor.

21 'You shall not covet your neighbor's wife; and you shall not desire your neighbor's house, his field, his male servant, his female servant, his ox, his donkey, or anything that *is* your neighbor's.'

Mediatorship of Moses

22 "These [e]words the LORD spoke to all your assembly, in the mountain from the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He added no more. And He [f]wrote them on two tablets of stone and gave them to me.

23 "So it was, when you heard the voice from the midst of the darkness, while the mountain was burning with fire, that you came near to me, all the heads of your tribes and your elders.

24 "And you said: 'Surely the LORD our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire. We have seen this day that God speaks with man; yet he *still* [g]lives.

25 'Now therefore, why should we [h]die? For this great fire will consume us; if we hear the voice of the LORD our God anymore, then we shall die.

26 'For who *is there* of all flesh who has heard the voice of the living God speaking from the midst of the fire, as we *have,* and lived?

27 'You go near and hear all that the LORD our God may say, and [i]tell us all that the LORD our God says to you, and we will hear and do *it.*'

28 "Then the LORD heard the voice of your words when you spoke to me, and the LORD said to me: 'I have heard the voice of the words of this people which they have spoken to you. They are right *in* all that they have [j]spoken.

29 [k]'Oh, that they had such a heart in [l]them that they would fear Me and always keep all My commandments, that it might be well with them and with their children forever!

30 'Go and say to them, "Return to your tents."

31 'But as for you, stand here by Me, and I will speak to you all the commandments, the statutes, and the judgments which you shall teach them, that they may observe *them* in the land which I am giving them to possess.'

32 "Therefore you shall be careful to do as the LORD your God has commanded you; you shall not turn aside to the right hand or to the left.

33 "You shall walk in [m]all the ways which the LORD your God has commanded you, that you may live and *that it may be* well with you, and *that* you may prolong *your* days in the land which you shall possess.

Essence of the law (vv. 4–5)

6 "NOW this *is* the commandment, *and these are* the statutes and judgments which the LORD your God has commanded to teach you, that you may [n]observe *them* in the land which you are crossing over to possess,

2 "that you may [o]fear the LORD your God, to keep all His statutes and His commandments which I command you, you and your son and your grandson, all the days of your life, and that your days may be prolonged.

3 "Therefore hear, O Israel, and be careful to observe *it,* that it may be well with you, and that you may [p]multiply greatly as the LORD God of your fathers has promised you—'a [q]land flowing with milk and honey.'

5:16

a Lev. 19:3; Matt. 15:4; Eph. 6:2,3; Col. 3:20

b Deut. 6:2

c Deut. 4:40

5:17

d See Ex. 20:13, *note*

5:22

e *Inspiration:* v. 22; Deut. 10:1. (Ex. 4:15; 2 Tim. 3:16, *note*)

f Ex. 31:18; Deut. 4:13

5:24

g Deut. 4:33; cp. Judg. 13:21-23

5:25

h Deut. 18:16

5:27

i Ex. 20:19; Heb. 12:19

5:28

j Deut. 18:17

5:29

k Deut. 32:29; Ps. 81:13; Is. 48:18; Matt. 23:37; Luke 19:42

l Cp. Jer. 31:31-34

5:33

m Deut. 10:12; Ps. 119:3; Jer. 7:23; Luke 1:6

6:1

n *Law* (of Moses): vv. 1-5; Ps. 1:2. (Ex. 19:1; Gal. 3:24, *note*)

6:2

o Deut. 10:20; see 5:29, *note*

6:3

p Deut. 7:13

q Ex. 3:8,17

5:29 fear Me. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

4 "Hear, O Israel: The LORD our God, the [a]LORD *is* [b]one!*

5 "You shall love the LORD your God with all your heart, with all your soul, and with all your strength.

Parents to instruct children

6 "And these words which I command you today shall be in your [c]heart.

7 "You shall [d]teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.

8 "You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

9 "You shall write them on the doorposts of your house and on your gates.

10 "So it shall be, when the LORD your God brings you into the land of which He swore to your fathers, to Abraham, Isaac, and Jacob, to give you large and beautiful cities which you did [e]not build,

11 "houses full of all good things, which you did not fill, hewn-out wells which you did not dig, vineyards and olive trees which you did not plant—when you have eaten and are full—

12 "*then* beware, lest you forget the [f]LORD who brought you out of the land of Egypt, from the house of bondage.

13 "You shall [g]fear the LORD your God and serve [h]Him, and shall take oaths in His [i]name.

14 "You shall not go after other gods, the gods of the peoples who *are* all around you

15 "(for the LORD your God *is* a [j]jealous God [k]among you), lest the anger of the LORD your God be aroused against you and destroy you from the face of the earth.

16 "You shall not [l]tempt the LORD your [m]God as you tempted *Him* in [n]Massah.

17 "You shall diligently keep the commandments of the LORD your God, His testimonies, and His statutes which He has commanded you.

18 "And you shall do *what is* right and good in the sight of the LORD, that it may be well with you, and that you may go in and possess the [o]good land of which the LORD swore to your fathers,

19[p] "to cast out all your enemies from before you, as the LORD has spoken.

20 "When your son asks you in time to come, saying, 'What *is the meaning of* the testimonies, the statutes, and the judgments which the LORD our God has commanded you?'

21 "then you shall say to your son: 'We were [q]slaves of Pharaoh in Egypt, and the LORD brought us out of Egypt with a mighty hand;

22 'and the LORD showed signs and wonders before our eyes, great and

*6:4 Or *The LORD is our God, the LORD alone* (that is, the only one)

6:4
a Mark 12:29
b Deut. 4:35

6:6
c Deut. 11:18-20

6:7
d Deut. 4:9

6:10
e Josh. 24:13

6:12
f Deut. 8:11-18

6:13
g Deut. 10:20; see Ps. 19:9, *note*
h Matt. 4:10; Luke 4:8
i Deut. 5:11

6:15
j Deut. 4:24
k Ex. 33:3

6:16
l *Test/Tempt:* v. 16; Deut. 7:25. (Gen. 3:1; James 1:14, *note*)
m Matt. 4:7; Luke 4:12
n Ex. 17:7

6:18
o Deut. 8:7-10

6:19
p Num. 33:52-53

6:21
q Ex. 13:3

6:4 *"Shema"* (pronounced Sh´mah) is the initial Hebrew word of this verse; the entire verse is recited as the Jewish confession of faith. In Hebrew liturgy the *Shema* includes Deut. 6:4–9; 11:13–21; and Num. 15:37–41. The *Shema* is understood to emphasize the monotheistic belief of Judaism. Moses is credited with the commandment to read the *Shema* twice daily ("when you lie down, and when you rise up"), and the Jews have always regarded it as divinely prescribed. At the end of the first and last word of the sentence in the Hebrew text, large letters are used. They were meant to emphasize, according to Jewish tradition, the need for pronouncing these important words distinctly and without slur.

6:16 tempt the LORD. The concept of testing or temptation is expressed in both the OT and NT not only by the words translated "test" or "tempt," but also by the words rendered "provoke," "snare," "trials," etc. (e.g. Gen. 22:1; Ps. 7:9; 11:5; Luke 22:28; James 1:2; 1 Pet. 1:6; cp. Job 31:27; Prov. 22:25; Is. 3:8.) The primary meaning is usually that of *proving by testing,* or *testing under trial.* Less frequently the sense is that of enticement or solicitation to evil (e.g. James 1:13–14; Gen. 3:1–6; 2 Cor. 11:3–4).

6:5

LOVE: A THEME OF DEUTERONOMY

The concept of love is one of the great themes of Deuteronomy. There is first the declaration of God's love for His people (7:7; 10:15; 23:5); then the exhortation that God's people should always love Him with their whole being (6:5; 10:12; 11:1,13,22; 19:9; 30:6, 16,20); and finally the exhortation that they love even the stranger among them (10:19). Our Lord sums up all these earlier commands in His address to the Pharisees on "the first and great commandment" (Matt. 22:34–40; Mark 12:28–34, where He refers also to Lev. 19:18. Cp. Luke 10:27).

severe, against Egypt, Pharaoh, and all his household.

23 'Then He brought us out from there, that He might bring us in, to give us the land of which He swore to our fathers.

24 'And the LORD commanded us to observe all these statutes, to [a]fear the LORD our God, [b]for our good always, that He might preserve us alive, as *it is* this day.

25 'Then [c]it will be righteousness for us, if we are careful to observe all these commandments before the LORD our God, as He has commanded us.'

Results of obedience and disobedience (Deut. 7—12). The command to be separate

7 "WHEN the LORD your God brings you into the land [d]which you go to possess, and has cast out many [e]nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than you,

2 "and when the LORD your God delivers [f]them over to you, you shall conquer them *and* utterly destroy them. You shall make no covenant with them nor show mercy to them.

3 [g]"Nor shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for your son.

4 "For they will turn your sons away from following Me, to serve other gods; so the anger of the LORD will be aroused against you and [h]destroy you suddenly.

5 "But thus you shall deal with them: you shall destroy their altars, and break down their *sacred* pillars, and cut down their [i]wooden images, and burn their carved images with fire.

6 "For you *are* a [j]holy [k]people to the LORD your God; the LORD your God has [l]chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth.

7 "The LORD did not set His [m]love on you nor choose you because you were more in number than any other people, for you were the least of all peoples;

8 "but because the LORD loves you, and because He would keep the oath which He swore to your fathers, the LORD has brought you out with a mighty hand, and redeemed you from the house of [n]bondage, from the hand of Pharaoh king of Egypt.

9 "Therefore know that the LORD your God, He *is* God, the faithful God [o]who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments;

10 "and He repays those who hate Him to their face, to destroy them. He will not be [p]slack with him who hates Him; He will repay him to his face.

11 "Therefore you shall keep the commandment, the statutes, and the judgments which I command you today, to observe them.

Promise of victory

12 "Then [q]it shall come to pass, because you listen to these judgments, and keep and do them, that the LORD your God will keep with you the covenant and the mercy which He swore to your fathers.

13 "And He will [r]love you and bless you and multiply you; He will also bless the fruit of your womb and the fruit of your land, your [s]grain and your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you.

6:24

a See Deut. 5:29, *note*

b Deut. 10:13; Job 35:7,8; Jer. 32:39

6:25

c Lev. 18:5; Deut. 24:13; Rom. 10:3,5

7:1

d Deut. 6:10

e Gen. 15:19-21; Ex. 33:2

7:2

f Ex. 23:32-33; Num. 31:17; Deut. 20:16-18

7:3

g Josh. 23:12-13; 1 Kin. 11:2; cp. Ezra 9:2

7:4

h Deut. 6:15

7:5

i See Deut. 16:21, *note*

7:6

j Ex. 19:6

k *Israel* (history): vv. 6-8; Deut. 28:58. (Gen. 12:2; Rom. 11:26, *note*)

l *Election* (corporate): vv. 6-7; Deut. 10:15. (Deut. 7:6; 1 Pet. 5:13, *note*)

7:7

m Deut. 4:37

7:8

n See Ex. 6:6, *note*

7:9

o Ex. 20:6; Deut. 5:10; Neh. 1:5; Dan. 9:4

7:10

p 2 Pet. 3:9

7:12

q vv. 12-26, cp. Lev. 26:3-13; Deut. 28:1-14

7:13

r John 14:21

s Gen. 27:28

6:23 bring us in. Redemption must always be followed by sanctification and growth in grace. God has not "brought us out" in order to leave us wandering in the wilderness.

7:1 Hittites. Until the twentieth century the Hittites were unknown apart from the Bible. This once puzzling reference to them has, however, been illuminated by the findings of archaeology. From Egyptian monuments (Tell el-Amarna Tablets) and the Assyrian texts, it has been shown that these were the Kheta or Hatti. Expeditions in the first dozen years of this century have revealed that Boghaz-koi in Asia Minor (east of Ankara, Turkey) was the capital of the Hittite Empire. Periods of Hittite prominence: about 2000–1800 B.C. and about 1400–1200 B.C.

7:6 a people for Himself. Literally *a people for His own possession*. Ex. 19:5; Deut. 14:2; 26:18; cp. Titus 2:14; 1 Pet. 2:9.

14 "You shall be blessed above all peoples; there shall not be a male or female [a]barren among you or among your livestock.
15 "And the LORD will take away from you all sickness, and will afflict you with none of the [b]terrible diseases of Egypt which you have known, but will lay *them* on all those who hate you.
16 "Also you shall destroy all the peoples whom the LORD your God delivers over to you; your eye shall have no pity on them; nor shall you serve their gods, for that *will be* a [c]snare to you.
17 "If you should say in your heart, 'These nations are greater than I; how can I dispossess them?'—
18 "you shall not be afraid of them, *but* you shall remember well what the LORD your God did to Pharaoh and to all Egypt:
19 "the great trials which your eyes saw, the signs and the wonders, the mighty hand and the outstretched arm, by which the LORD your God brought you out. So shall the LORD your God do to all the peoples of whom you are afraid.
20 "Moreover the LORD your God will send the hornet among them until those who are left, who hide themselves from you, are destroyed.
21 "You shall not be terrified of them; for the LORD your God, the great and [d]awesome God, *is* among you.
22 "And the LORD your God will drive out those nations before you [e]little by little; you will be unable to destroy them at once, lest the beasts of the field become *too* numerous for you.
23 "But the LORD your God will deliver them over to you, and will inflict defeat upon them until they are destroyed.
24 "And He [f]will deliver their kings into your hand, and you will destroy their name from under heaven; no one shall be able to stand against [g]you until you have destroyed them.
25 "You shall burn the carved images of their gods with fire; you shall not [h]covet the silver or gold *that is* on them, nor take *it* for yourselves, lest you be [i]snared by it; for it *is* an abomination to the LORD your God.
26 "Nor shall you bring an abomination into your house, lest you be doomed to destruction like it. You shall utterly detest it and utterly abhor it, for it *is* an accursed thing.

Moses looks backward and onward

8 "EVERY commandment which I command you today you must be careful to observe, that you may [j]live and [k]multiply, and go in and possess the land of which the LORD swore to your fathers.
2 "And you shall remember that the LORD your God [l]led you all the way these forty years in the wilderness, to humble you *and* [m]test you, to know what *was* in your [n]heart, whether you would keep His commandments or not.
3 "So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread [o]alone; but man lives by every *word* that proceeds from the mouth of the LORD.
4 "Your [p]garments did not wear out on you, nor did your foot swell these forty years.
5 [q]"You should know in your heart that as a man chastens his son, *so* the LORD your God chastens you.
6 "Therefore you shall keep the commandments of the LORD your God, to walk in His ways and to [r]fear Him.
7 "For the LORD your God is bringing you into a [s]good land, a land of brooks of water, of fountains and springs, that flow out of valleys and hills;
8 "a land of wheat and barley, of

7:14
a Ex. 23:26

7:15
b Ex. 9:14; 15:26; Deut. 28:27,60

7:16
c Ex. 23:33; Judg. 8:27; Ps. 106:36

7:21
d Deut. 10:17

7:22
e Ex. 23:30

7:24
f Josh. 10:24,42; 12:1-24
g Josh. 23:9

7:25
h Prov. 23:6
i *Test/Tempt:* v. 25; Deut. 8:2. (Gen. 3:1; James 1:14, *note*)

8:1
j Deut. 4:1; 6:24
k Deut. 30:16

8:2
l Deut. 2:7; 29:5; Ps. 136:16; Amos 2:10
m Ex. 15:25; 20:20
n Cp. 2 Chr. 32:31

8:3
o Matt. 4:4; Luke 4:4

8:4
p Deut. 29:5; Neh. 9:21

8:5
q Ps. 89:30-33; Prov. 3:11-12; Heb. 12:5-11; Rev. 3:19; cp. 2 Sam. 7:14-15

8:6
r Deut. 10:12

8:7
s Deut. 11:9-12

8:2 know. This does not mean that God did not "know" what was in the hearts of men. The knowledge here is something that is to be demonstrated by testing men in moral experience. See the connection between the two verbs: "to . . . *test* you, to *know* . . ."

8:6 fear Him. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

vines and fig trees and pomegranates, a land of olive oil and honey;
9 "a land in which you will eat bread without scarcity, in which you will lack nothing; a land whose stones *are* iron and out of whose hills you can dig copper.
10 "When you have eaten and are [a]full, then you shall bless the LORD your God for the good land which He has given you.
11 "Beware that you do not forget the LORD your God by not keeping His commandments, His judgments, and His statutes which I command you today,
12 [b]"lest—*when* you have eaten and are full, and have built beautiful houses and dwell *in them;*
13 "and *when* your herds and your flocks multiply, and your silver and your gold are multiplied, and all that you have is multiplied;
14 [c]"when your heart is lifted up, and you [d]forget the LORD your God who brought you out of the land of Egypt, from the house of bondage;
15 "who led you through that great and terrible wilderness, *in which were* [e]fiery serpents and scorpions and thirsty land where there was no water; who brought water for you out of the flinty [f]rock;
16 "who fed you in the wilderness with manna, which your fathers did not know, that He might humble you and that He might [g]test you, [h]to do you good in the end—
17 "then you say in your heart, [i]'My power and the might of my hand have gained me this wealth.'
18 "And you shall remember the LORD your God, for *it is* [j]He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as *it is* this day.
19 "Then it shall be, if you by any means forget the LORD your God, and follow other gods, and serve them and worship them, I testify against you this day that you shall surely perish.
20 "As the nations which the LORD destroys before you, so you shall perish, because you would not be obedient to the voice of the LORD your God.

Sad recollections

9 "HEAR, O Israel: You *are* to cross over the Jordan today, and go in to dispossess nations greater and mightier than yourself, cities great and fortified up to heaven,
2 "a people great and tall, the [k]descendants of the Anakim, whom you know, and *of whom* you heard *it said,* 'Who can stand before the descendants of Anak?'
3 "Therefore understand today that the LORD your God *is* He who [l]goes over before you *as* a [m]consuming fire. He will destroy them and bring them down before you; so you shall drive them out and destroy them quickly, as the LORD has said to you.
4 [n]"Do not think in your heart, after the LORD your God has cast them out before you, saying, 'Because of my righteousness the LORD has brought me in to possess this land'; but *it is* [o]because of the [p]wickedness of these nations *that* the LORD is driving them out from before you.
5 "*It is* not because of your righteousness or the uprightness of your heart *that* you go in to possess their land, but because of the wickedness of these nations *that* the LORD your God drives them out from before you, and that He may fulfill the [q]word which the LORD swore to your fathers, to Abraham, Isaac, and Jacob.
6 "Therefore understand that the LORD your God is not giving you this good land to possess because of your righteousness, for you *are* a [r]stiff-necked people.
7 "Remember! Do not forget how you [s]provoked the LORD your God to wrath in the wilderness. From the day that you departed from the land of Egypt until you came to this place, you have been rebellious against the LORD.
8 "Also in [t]Horeb you provoked the LORD to wrath, so that the LORD was angry *enough* with you to have destroyed you.
9 "When I went up into the mountain to receive the tablets of stone, the [u]tablets of the covenant which the LORD made with you, then I stayed on the mountain [v]forty days and forty nights. I neither ate bread nor drank water.

8:10
a Deut. 6:11

8:12
b Deut. 28:47; Prov. 30:9; Hos. 13:6; cp. Deut. 32:15

8:14
c 1 Cor. 4:7; cp. Ezek. 28:17
d Ps. 106:21

8:15
e Num. 21:6
f Ex. 17:6; Num. 20:11

8:16
g *Test/Tempt:* vv. 15-16; Deut. 13:3. (Gen. 3:1; James 1:14, *note*)
h Jer. 24:5,6; Heb. 12:11

8:17
i Deut. 9:4; cp. Dan. 4:30

8:18
j Hos. 2:8

9:2
k Num. 13:22,28, 32,33

9:3
l Deut. 1:33; 31:3; Josh. 3:11; cp. John 10:4
m Deut. 4:24

9:4
n Deut. 8:17; cp. Rom. 11:6,20; 1 Cor. 4:4,7
o Gen. 15:16
p Lev. 18:3,24-30; Deut. 12:31; 18:9-14

9:5
q Gen. 50:24

9:6
r Ex. 34:9; Deut. 31:27

9:7
s Num. 14:22

9:8
t Ex. 32:4; Ps. 106:19

9:9
u Deut. 5:2-22
v Ex. 24:18

10 [a]"Then the LORD delivered to me two tablets of stone [b]written with the finger of God, and on them *were* all the words which the LORD had spoken to you on the mountain from the midst of the fire in the day of the assembly.

11 "And it came to pass, at the end of forty days and forty nights, *that* the LORD gave me the two tablets of stone, the tablets of the covenant.

12 [c]"Then the LORD said to me, 'Arise, go down quickly from here, for your people whom you brought out of Egypt have acted corruptly; they have quickly turned aside from the way which I commanded them; they have made themselves a molded image.'

13 "Furthermore the LORD spoke to me, saying, 'I have seen this people, and indeed they are a stiff-necked people.

14 'Let Me alone, that I may destroy them and [d]blot out their name from under heaven; and I will [e]make of you a nation mightier and greater than they.'

15 "So I turned and came down from the mountain, and the mountain burned with fire; and the two tablets of the covenant *were* in my two hands.

16 "And I looked, and behold, you had sinned against the LORD your God—had made for yourselves a molded calf! You had turned aside quickly from the way which the LORD had commanded you.

17 "Then I took the two tablets and threw them out of my two hands and [f]broke them before your eyes.

18 "And I [g]fell down before the LORD, as at the [h]first, forty days and forty nights; I neither ate bread nor drank water, because of all your sin which you committed in doing wickedly in the sight of the LORD, to provoke Him to anger.

19 "For I was afraid of the anger and hot displeasure with which the LORD was angry with you, to destroy you. But the LORD listened to me at that time also.

20 "And the LORD was very angry with Aaron *and* would have destroyed him; so I prayed for Aaron also at the same time.

21 "Then I took your sin, the calf which you had made, and burned it with fire and crushed it *and* ground *it* very small, until it was as fine as dust; and I [i]threw its dust into the brook that descended from the mountain.

22 "Also at [j]Taberah and [k]Massah and [l]Kibroth Hattaavah you provoked the LORD to wrath.

23 "Likewise, when the LORD sent you from [m]Kadesh Barnea, saying, 'Go up and possess the land which I have given you,' then you rebelled against the commandment of the LORD your God, and you did not believe Him nor obey His voice.

24 "You have been rebellious against the LORD from the day that I knew you.

25 "Thus I prostrated myself before the LORD; forty days and forty nights I kept prostrating myself, because the LORD had said He would destroy you.

26 "Therefore I [n]prayed to the LORD, and said: 'O Lord GOD, do not destroy Your people and [o]Your inheritance whom You have [p]redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand.

27 'Remember Your servants, Abraham, Isaac, and Jacob; do not look on the stubbornness of this people, or on their wickedness or their sin,

28 'lest the land from which You brought us should say, "Because the LORD was not able to bring them to the land which He promised them, and because He hated them, He has brought them out to kill them in the wilderness."

29 'Yet they *are* Your people and Your inheritance, whom You brought out by Your mighty power and by Your outstretched arm.'

God's mercy in replacing broken tablets of the law

10 "AT that time the LORD [q]said to me, 'Hew for yourself two tablets of stone like the first, and come up to Me on the mountain and make yourself an [r]ark of wood.

2 'And I will write on the tablets the words that were on the first

9:10
a See Ex. 20:1, *note*
b Deut. 4:13

9:12
c vv. 12-14; cp. Ex. 32:7-10

9:14
d Ex. 32:33
e Num. 14:12

9:17
f Ex. 32:19

9:18
g Ex. 34:28; Ps. 106:23
h v. 9; cp. 10:10

9:21
i Ex. 32:20

9:22
j Num. 11:3
k Ex. 17:7
l Num. 11:34

9:23
m Num. 14:11

9:26
n *Bible prayers* (OT): vv. 26-29; Deut. 21:8. (Gen. 15:2; Hab. 3:1, *note*)
o Deut. 32:9
p See Ex. 6:6, *note*

10:1
q *Inspiration:* vv. 1-4; Deut. 29:29. (Ex. 4:15; 2 Tim. 3:16, *note*)
r Ex. 25:10

tablets, which you broke; and you shall put them in the ark.'

3 "So I [a]made an ark of acacia wood, hewed two tablets of stone like the first, and went up the mountain, having the two tablets in my hand.

4 "And He wrote on the tablets according to the first writing, the [b]Ten Commandments, which the LORD had spoken to you in the mountain from the midst of the fire in the day of the assembly; and the LORD gave them to me.

5 "Then I turned and came down from the mountain, and put the tablets in the ark which I had made; and there they [c]are, just as the LORD commanded me."

6 (Now the children of Israel journeyed from the wells of Bene Jaakan to Moserah, where Aaron [d]died, and where he was buried; and Eleazar his son ministered as priest in his stead.

7 From there they journeyed to Gudgodah, and from Gudgodah to [e]Jotbathah, a land of rivers of water.

8 At that time the LORD [f]separated the tribe of Levi to [g]bear the ark of the covenant of the LORD, to stand before the LORD to minister to Him and to bless in His name, to this day.

9 Therefore Levi has [h]no portion nor inheritance with his brethren; the LORD *is* his inheritance, just as the LORD your God promised him.)

10 "As at the first time, I stayed in the mountain [i]forty days and forty nights; the LORD also heard me at that time, *and* the LORD chose not to destroy you.

11 "Then the LORD said to me, 'Arise, begin *your* journey before the people, that they may go in and possess the land which I swore to their fathers to give them.'

12 "And now, Israel, [j]what does the LORD your God require of you, but to [k]fear the LORD your God, to walk in all His ways and to [l]love Him, to serve the LORD your God with all your heart and with all your soul,

13 "*and* to keep the commandments of the LORD and His statutes which I command you today [m]for your good?

14 "Indeed heaven and the highest heavens belong to the [n]LORD your God, *also* the earth with all that *is* in it.

15 "The LORD delighted only in your fathers, to love them; and He [o]chose their descendants after them, you above all peoples, as *it is* this day.

16 "Therefore circumcise the foreskin of your [p]heart, and be stiff-necked no longer.

17 "For the LORD your God *is* [q]God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality nor takes a bribe.

18 "He administers [r]justice for the fatherless and the widow, and loves the [s]stranger, giving him food and clothing.

19 "Therefore love the stranger, for you were strangers in the land of Egypt.

20 "You shall fear the LORD your God; you shall serve Him, and to Him you shall hold fast, and take oaths in His name.

21 "He *is* your praise, and He *is* your God, who has done for you these great and awesome things which your eyes have seen.

22 "Your fathers went down to Egypt with seventy persons, and now the LORD [t]your God has made you as the stars of heaven in multitude.

Importance of heeding God's Word

11 "THEREFORE you shall love the LORD your God, and keep His charge, His statutes, His [u]judgments, and His commandments always.

2 "Know today that *I do* not *speak* with your children, who have not known and who have not seen the chastening of the LORD your God, His greatness and His mighty hand and His outstretched arm—

3 "His signs and His acts which He did in the midst of Egypt, to Pharaoh king of Egypt, and to all his land;

4 "what He did to the army of Egypt, to their horses and their chariots: how He made the waters of the Red Sea overflow them as they pursued [v]you, and *how* the LORD has destroyed them to this day;

5 "what He did for you in the wilderness until you came to this place;

10:3
a Cp. Ex. 37:1-9

10:4
b Ex. 34:28; Deut. 4:13

10:5
c 1 Kin. 8:9

10:6
d Num. 20:25-28; 33:38

10:7
e Num. 33:33,34

10:8
f Num. 3:6
g Num. 10:21

10:9
h Num. 18:20,24

10:10
i Deut. 9:18,25

10:12
j Mic. 6:8
k See Deut. 5:29, *note*
l Deut. 6:5

10:13
m Deut. 6:24

10:14
n Neh. 9:6

10:15
o *Election* (corporate): v. 15; Deut. 14:2. (Deut. 7:6; 1 Pet. 5:13, *note*)

10:16
p Deut. 30:6; Jer. 4:4; Rom. 2:28-29

10:17
q Deut. 4:35,39; Is. 44:8; 45:5; 46:9; 1 Cor. 8:5-6

10:18
r Ex. 22:22-24
s Lev. 19:34

10:22
t Ex. 1:1-5; see Gen. 46:26 and Acts 7:14, *notes*

11:1
u Deut. 6:5; 10:12

11:4
v Ex. 14:28

6 "and [a]what He did to Dathan and
Abiram the sons of Eliab, the son of
Reuben: how the earth opened its
mouth and swallowed them up,
their households, their tents, and all
the substance that *was* in their pos-
session, in the midst of all Israel—
7 "but your eyes have [b]seen every
great act of the LORD which He did.
8 "Therefore you shall keep every
commandment which I command
you today, that you may be strong,
and go in and possess the land
which you cross over to possess,
9 "and that you may [c]prolong *your*
days in the land which the LORD
swore to give your fathers, to them
and their descendants, 'a land flow-
ing with milk and honey.'*
10 "For the land which you go to
possess *is* not like the land of [d]Egypt
from which you have come, where
you sowed your seed and watered *it*
by foot, as a vegetable garden;
11 "but the [e]land which you cross
over to possess *is* a land of hills and
valleys, which drinks water from
the rain of heaven,
12 "a land for which the LORD your
God cares; the eyes of the LORD
your God *are* always on it, from the
beginning of the year to the very
end of the year.
13 'And it shall be that if you
earnestly obey My commandments
which I command you today, to love
the LORD your God and serve Him
with all your heart and with all your
soul,
14 'then I* will give *you* the [f]rain
for your land in its season, the [g]ear-
ly rain and the latter rain, that you
may gather in your grain, your new
wine, and your oil.
15 'And I will send grass in your
fields for your livestock, that you
may eat and be [h]filled.'
16 "Take heed to yourselves, lest
your heart be deceived, and you
turn aside and serve other gods and
worship them,
17 "lest the LORD's anger be
aroused against you, and He shut up
the heavens so that there be [i]no
rain, and the land yield no produce,
and you perish quickly from the good
land which the LORD is giving you.
18 "Therefore you shall lay up
these words of mine in your [j]heart
and in your [k]soul, and bind them as
a sign on your hand, and they shall
be as frontlets between your eyes.
19 "You shall teach them to your
children, speaking of them when
you sit in your house, when you
walk by the way, when you lie
down, and when you rise up.
20 "And you shall write them on
the doorposts of your house and on
your gates,
21 "that your days and the days of
your children may be multiplied in
the land of which the LORD swore to
your fathers to give them, [l]like the
days of the heavens above the earth.
22 "For if you carefully keep all
these commandments which I com-
mand you to do—to love the LORD
your God, to walk in all His ways,
and to [m]hold fast to Him—
23 "then the LORD will drive out all
these nations from before you, and
you will dispossess greater and
mightier nations than yourselves.
24 [n]"Every place on which the
sole of your foot treads shall be
yours: from the wilderness and Leb-
anon, from the river, the River Eu-
phrates, even to the [o]Western Sea,*
shall be your territory.
25 "No man shall be able to [p]stand
against you; the LORD your God will
put the [q]dread of you and the fear of
you upon all the land where you
tread, just as He has said to you.
26 [r]"Behold, I set before you today
a blessing and a curse:
27 "the [s]blessing, if you obey the
commandments of the LORD your
God which I command you today;
28 "and the [t]curse, if you do not
obey the commandments of the
LORD your God, but turn aside from
the way which I command you to-
day, to go after other gods which
you have not known.
29 "Now it shall be, when the
LORD your God has brought you into
the land which you go to possess,
that you shall put the [u]blessing on
Mount Gerizim and the [v]curse on
Mount Ebal.

***11:9** Exodus 3:8 ***11:14** Following Masoretic Text and Targum; Samaritan Pentateuch, Septuagint, and Vulgate read *He*. ***11:24** That is, the Mediterranean

11:6
a Num. 16:1-33; 26:9-10; 27:3; Ps. 106:17

11:7
b Deut. 10:21; 29:2

11:9
c Deut. 6:2

11:10
d Cp. Zech. 14:17-18

11:11
e Deut. 8:7

11:14
f Deut. 28:12
g Cp. Jer. 5:24; Joel 2:23; James 5:7

11:15
h Deut. 6:11

11:17
i Deut. 28:24

11:18
j Deut. 6:6-9
k Ps. 119:2,34

11:21
l Ps. 72:5; 89:29

11:22
m Deut. 10:20

11:24
n Josh. 1:3; 14:9
o Deut. 34:2

11:25
p Deut. 7:24
q Ex. 23:27; Deut. 2:25; Josh. 2:9-11

11:26
r Deut. 30:1,15, 19

11:27
s Deut. 28:2-14

11:28
t Deut. 28:15-45

11:29
u Deut. 27:12-13; Josh. 8:33
v Deut. 27:13-26

30 "*Are* they not on the other side
of the Jordan, toward the setting sun,
in the land of the Canaanites who
dwell in the [a]plain opposite Gilgal,
beside the terebinth trees of Moreh?
31 "For you will cross over the Jor-
dan and go in to possess the land
which the LORD your God is giving
you, and you will possess it and
dwell in it.
32 "And you shall be careful to ob-
serve all the statutes and judgments
which I set before you today.

Law of the central sanctuary

12 "THESE *are* the statutes and
judgments which you shall
be careful to observe in the land
which the LORD God of your fathers
is giving you to possess, all the days
that you live on the earth.
2 "You shall utterly destroy all the
places where the nations which you
shall dispossess served their gods,
on the high mountains and on the
hills and under every green tree.
3 "And you shall destroy their al-
tars, break their *sacred* pillars, and
burn their [b]wooden images with
fire; you shall cut down the carved
images of their gods and destroy
their names from that place.
4 "You shall not worship the LORD
your God *with* [c]such *things.*
5 "But you shall seek the [d]place
where the LORD your God chooses,
out of all your tribes, to put His
name for His [e]dwelling place; and
there you shall go.
6 [f]"There you shall take your
burnt offerings, your sacrifices, your
tithes, the heave offerings of
your hand, your vowed offerings,
your freewill offerings, and the
[g]firstborn of your herds and flocks.
7 "And there you shall eat before
the LORD your God, and you shall
[h]rejoice in all to which you have put
your hand, you and your house-
holds, in which the LORD your God
has blessed you.
8 "You shall not at all do as we are
doing here today—[i]every man doing
whatever *is* right in his own eyes—
9 "for as yet you have not come to
the [j]rest and the inheritance which
the LORD your God is giving you.
10 "But *when* you cross over the
Jordan and dwell in the land which
the LORD your God is giving you to
inherit, and He gives you rest from
all your enemies round [k]about, so
that you dwell in safety,
11 "then there will be the place
where the LORD your God chooses
to make His name abide. There you
shall bring all that I command you:
your burnt offerings, your sacrifices,
your tithes, the heave offerings of
your hand, and all your choice offer-
ings which you vow to the LORD.
12 "And [l]you shall rejoice before
the LORD your God, you and your
sons and your daughters, your male
and female servants, and the [m]Le-
vite who *is* within your gates, since
he has no portion nor inheritance
with you.
13 "Take heed to yourself that you
do not offer your burnt offerings in
every place that you see;
14 "but in the place which the
LORD chooses, in one of your tribes,
there you shall offer your burnt of-
ferings, and there you shall do all
that I command you.
15 "However, you may slaughter
and eat meat within all your gates,
whatever your heart desires, accord-
ing to the blessing of the LORD your
God which He has given you; the
unclean and the clean may eat of it,
of the [n]gazelle and the deer alike.
16 [o]"Only you shall not eat the
blood; you shall pour it on the earth
like water.
17 "You may not eat within your
gates the tithe of your grain or your
new wine or your oil, of the first-
born of your herd or your flock, of
any of your offerings which you
vow, of your freewill offerings, or of
the heave offering of your hand.
18 "But you must eat them before
the LORD your God in the place
which the LORD your God chooses,
you and your son and your daugh-
ter, your male servant and your fe-
male servant, and the Levite who *is*
within your gates; and you shall re-

11:30
a See Deut. 1:1, *note*

12:3
b See Deut. 16:21, *note*

12:4
c Deut. 12:31

12:5
d Ex. 20:24
e Ex. 15:13; 1 Sam. 2:29

12:6
f Lev. 17:3-4
g Deut. 14:23

12:7
h Deut. 14:26

12:8
i Judg. 17:6; 21:25

12:9
j Deut. 3:20

12:10
k Josh. 11:23

12:12
l v. 18; Deut. 26:11
m Deut. 14:27

12:15
n Deut. 14:5

12:16
o vv. 23-24; Gen. 9:4; Lev. 7:26; 17:10; Deut. 15:23

12:5 place. Jerusalem was the place where God ultimately put His name (v. 11; 26:2; Josh. 9:27; 1 Kin. 8:29; 2 Chr. 7:12; Ps. 78:68).

joice before the LORD your God in all to which you put your hands.

19 "Take heed to yourself that you do not forsake the Levite as long as you live in your land.

20 "When the LORD your God [a]enlarges your border as He has promised you, and you say, 'Let me eat meat,' because you long to eat meat, you may eat as much meat as your heart desires.

21 "If the place where the LORD your God chooses to put His name is too far from [b]you, then you may slaughter from your herd and from your flock which the LORD has given you, just as I have commanded you, and you may eat within your gates as much as your heart desires.

22 "Just as the [c]gazelle and the deer are eaten, so you may eat them; the unclean and the clean alike may eat them.

23 "Only be sure that you do not eat the [d]blood, for the blood *is* the life; you may not eat the life with the meat.

24 "You shall not eat it; you shall pour it on the earth like water.

25 "You shall not eat it, that it may go well with [e]you and your children after you, when you do *what is* right in the sight of the LORD.

26 "Only the holy things which you have, and your vowed offerings, you shall take and go to the place which the LORD chooses.

27 "And [f]you shall offer your burnt offerings, the meat and the blood, on the altar of the LORD your God; and the blood of your sacrifices shall be poured out on the altar of the LORD your God, and you shall eat the meat.

28 "Observe and obey all these words which I command you, that it may go well with you and your children after you forever, when you do *what is* good and right in the sight of the LORD your God.

29 "When the [g]LORD your God cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land,

30 "take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, 'How did these nations serve their gods? I also will do likewise.'

31 "You shall not worship the LORD your God in that way; for every abomination to the LORD which He hates they have done to their [h]gods; for they burn even their sons and daughters in the fire to their gods.

32 "Whatever I command you, be careful to observe it; [i]you shall not add to it nor take away from it.

Test of false prophets

13 "IF there arises among you a prophet or a [j]dreamer of dreams, [k]and he gives you a sign or a wonder,

2 "and the sign or the wonder comes to pass, of which he spoke to you, saying, 'Let us go after other gods'—which you have not known—'and let us serve them,'

3 "you shall not listen to the words of that prophet or that dreamer of dreams, for the LORD your God is [l]testing you to know whether you love the LORD your God with all your heart and with all your soul.

4 "You shall walk after the LORD your God and fear [m]Him, and keep His commandments and obey His voice; you shall serve Him and hold fast to Him.

5 "But that prophet or that dreamer of dreams shall be put to [n]death, because he has spoken in order to turn *you* away from the LORD your God, who brought you out of the land of Egypt and [o]redeemed you from the house of bondage, to entice you from the way in which the LORD your God commanded you to walk. So you shall put away the evil from [p]your midst.

6 "If your brother, the son of your mother, your son or your daughter, the [q]wife of your bosom, or your friend who is as your own soul, secretly entices you, saying, 'Let us go

12:20
a Ex. 34:24; Deut. 19:8

12:21
b Deut. 14:24

12:22
c Deut. 14:5

12:23
d Deut. 12:16; Lev. 17:11-14

12:25
e Deut. 6:18

12:27
f Lev. 1:5,9,13,17

12:29
g Ex. 23:23; Deut. 19:1; Josh. 23:4

12:31
h Lev. 20:1-2; Deut. 18:10

12:32
i Deut. 4:2; 13:18; Josh. 1:7; Prov. 30:6; Rev. 22:18-19

13:1
j Num. 12:6; Jer. 23:28; Zech. 10:2

k Matt. 24:24; Mark 13:22; 2 Thess. 2:9; cp. Heb. 2:4

13:3
l *Test/Tempt:* v. 3; Deut. 33:8. (Gen. 3:1; James 1:14, *note*). Cp. Deut. 8:1

13:4
m Deut. 10:12,20

13:5
n Deut. 18:20

o See Ex. 6:6, *note*

p Deut. 17:5; cp. 1 Cor. 5:13

13:6
q Cp. Luke 14:26

13:4 fear Him. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil. **obey.** The chief credential of the true prophet is not to be found merely in his ability to perform "a sign or a wonder" (v. 1), but rather in the harmony of his message and works with the objective Word of God.

and serve other gods,' which you have not known, neither you nor your fathers,
7 "of the gods of the people which *are* all around you, near to you or far off from you, from *one* end of the earth to the *other* end of the earth,
8 "you shall not consent to him or listen to him, nor shall your eye [a]pity him, nor shall you spare him or conceal him;
9 "but you shall surely kill him; your hand shall be first against him to put him to [b]death, and afterward the hand of all the people.
10 "And you shall stone him with stones until he dies, because he sought to entice you away from the LORD your God, who brought you out of the land of Egypt, from the house of bondage.
11 "So all Israel shall hear and [c]fear, and not again do such wickedness as this among you.

Idolatrous cities to be judged

12 "If you hear someone in one of your cities, which the LORD your God gives you to dwell in, saying,
13 'Corrupt men have gone out from among you and enticed the inhabitants of their city, saying, "Let us go and serve other gods" '—which you have not known—
14 "then you shall inquire, search out, and ask diligently. And *if it is* indeed true *and* certain *that* such an abomination was committed among you,
15 "you shall surely strike the inhabitants of that city with the edge of the sword, utterly destroying it, all that is in it and its livestock—with the edge of the sword.
16 "And you shall gather all its plunder into the middle of the street, and completely burn with fire the city and all its plunder, for the LORD your God. It shall be a heap forever; it shall not be built again.
17 "So none of the accursed things shall remain in your hand, that the LORD may turn from the fierceness of His [d]anger and show you mercy, have compassion on you and multiply you, just as He swore to your fathers,
18 "because you have listened to the voice of the LORD your God, to keep all His commandments which I command you today, to do *what is* right in the eyes of the LORD your God.

Pagan mourning customs forbidden

14 "YOU *are* the [e]children of the LORD your God; you shall not cut yourselves nor shave the front of your head for the [f]dead.
2 [g]"For you *are* a [h]holy people to the LORD your God, and the LORD has [i]chosen you to be [j]a people for Himself, a special treasure above all the peoples who *are* on the face of the earth.

Dietary laws

3 "You shall not eat any detestable thing.
4 [k]"These *are* the animals which you may eat: the ox, the sheep, the goat,
5 "the deer, the gazelle, the roe deer, the wild goat, the mountain goat,* the antelope, and the mountain sheep.
6 "And you may eat every animal with cloven hooves, having the hoof split into two parts, *and that* chews the cud, among the animals.
7 "Nevertheless, of those that chew the cud or have cloven hooves, you shall not eat, *such as* these: the camel, the [l]hare, and the rock hyrax; for they chew the cud but do not have cloven hooves; they *are* unclean for you.
8 "Also the swine is unclean for you, because it has cloven hooves, yet *does* not *chew* the cud; you shall not eat their flesh or touch their dead carcasses.
9 "These you may eat of all that *are* in the waters: you may eat all that have fins and scales.
10 "And whatever does not have fins and scales you shall not eat; it *is* unclean for you.
11 "All clean birds you may eat.
12 "But these you shall not eat: the eagle, the vulture, the buzzard,

*14:5 Or *addax*

13:8
a Deut. 7:16

13:9
b Deut. 17:7

13:11
c Deut. 17:13

13:17
d Cp. Josh. 7:26

14:1
e Gal. 3:26
f Lev. 21:1-5

14:2
g Deut. 7:6; cp. 1 Pet. 2:9
h Deut. 7:6
i *Election* (corporate): vv. 1-2; Deut. 26:18. (Deut. 7:6; 1 Pet. 5:13, *note*)
j Ex. 19:5; Deut. 7:6; 26:18; cp. Titus 2:14; 1 Pet. 2:9

14:4
k vv. 4-19; Lev. 11:1-20; cp. Acts 10:13-14

14:7
l See Lev. 11:6, *note*

14:2 a people for Himself. Literally *a people for His own possession.*

13 "the red kite, the falcon, and
the kite after their kinds;
14 "every raven after its kind;
15 "the ostrich, the short-eared
owl, the sea gull, and the hawk after
their kinds;
16 "the little owl, the screech owl,
the white owl,
17 "the jackdaw, the carrion vul-
ture, the fisher owl,
18 "the stork, the heron after its
kind, and the hoopoe and the bat.
19 "Also every creeping thing that
flies is unclean for you; they shall
not be eaten.
20 "You may eat all clean birds.
21 "You shall not eat anything that
dies *of itself;* you may give it to the
alien who *is* within your gates, that
he may eat it, or you may sell it to a
foreigner; for you *are* a holy people to
the LORD your God. You shall not boil
a young goat in its mother's milk.
22a "You shall truly tithe all the in-
crease of your grain that the field
produces year by year.
23 "And you shall eat before the
LORD your God, in the [b]place where
He chooses to make His name
abide, the tithe of your grain and
your new wine and your oil, of the
firstborn of your herds and your
flocks, that you may [c]learn to [d]fear
the LORD your God always.
24 "But if the journey is too long
for you, so that you are not able to
carry *the tithe, or* if the place where
the LORD your God chooses to put
His name is too far from [e]you, when
the LORD your God has blessed you,
25 "then you shall exchange *it* for
money, take the money in your
hand, and go to the place which the
LORD your God chooses.
26 "And you shall spend that mon-
ey for whatever your heart desires:
for oxen or sheep, for wine or simi-
lar drink, for whatever your heart
desires; you shall eat there before
the LORD your God, and you shall
[f]rejoice, you and your household.
27 "You shall not forsake the [g]Levite
who *is* within your gates, for he has
no part nor inheritance with you.
28h "At the end of *every* third year
you shall bring out the [i]tithe of your
produce of that year and store *it* up
within your gates.
29 "And the Levite, because he
has no portion nor inheritance with
you, and the stranger and the fa-
therless and the widow who *are*
within your gates, may come and
eat and be satisfied, that the [j]LORD
your God may bless you in all the
work of your hand which you do.

Sabbatic year

15 "AT the end of [k]*every* seven
years you shall grant a re-
lease *of debts.*
2 "And this *is* the form of the re-
lease: Every creditor who has lent
anything to his neighbor shall re-
lease *it;* he shall not require *it* of his
neighbor or his brother, because it
is called the LORD's release.
3 "Of a foreigner you may require
[l]*it;* but you shall give up your claim
to what is owed by your brother,
4 "except when there may be no
poor among you; for the LORD will
greatly [m]bless you in the land which
the LORD your God is giving you to
possess *as* an inheritance—
5 "only if you carefully obey the
voice of the LORD your God, to ob-
serve with care all these command-
ments which I command you today.
6 "For the LORD your God will
bless you just as He promised you;
you shall lend to many nations, but
you shall not borrow; you shall
reign over many nations, but they
shall not reign over [n]you.
7 "If there is among you a poor
man of your brethren, within any of
the gates in your land which the
LORD your God is giving you, you
shall not harden your heart nor shut
your hand from your [o]poor brother,
8 "but [p]you shall open your hand
wide to him and willingly lend him
sufficient for his need, whatever he
needs.
9 "Beware lest there be a wicked
thought in your heart, saying, 'The
seventh year, the year of release, is
at hand,' and your eye be evil
against your poor brother and you
give him nothing, and he [q]cry out to
the LORD against you, and it become
sin among you.
10 "You shall surely give to him,
and your heart should not be grieved
when you [r]give to him, because for

14:22
a Lev. 27:30; Deut. 12:6,17; Neh. 10:37

14:23
b Deut. 12:5
c Deut. 4:10
d See Ps. 19:9, *note*

14:24
e Deut. 12:21

14:26
f Deut. 12:7

14:27
g Deut. 12:12

14:28
h Deut. 26:12; Amos 4:4
i Num. 18:21-24

14:29
j Cp. Mal. 3:10

15:1
k Ex. 21:2; 23:10-11; Lev. 25:4; Jer. 34:14

15:3
l Cp. Deut. 23:20

15:4
m Deut. 7:13

15:6
n Deut. 28:12-13

15:7
o Ex. 23:6; Lev. 25:35-37; Deut. 24:12-14

15:8
p 1 John 3:17

15:9
q Ex. 22:23; James 5:4

15:10
r 2 Cor. 9:7

this thing the LORD your God will bless you in all your works and in all to which you put your hand.

11 "For the [a]poor will never cease from the land; therefore I command you, saying, 'You shall open your hand wide to your brother, to your poor and your needy, in your land.'

12 [b]"If your brother, a Hebrew man, or a Hebrew woman, is [c]sold to you and serves you six years, then in the seventh year you shall let him go free from you.

13 "And when you send him away free from you, you shall not let him go away empty-handed;

14 "you shall supply him liberally from your flock, from your threshing floor, and from your winepress. *From what* the LORD your God has blessed you with, you shall give to him.

15 "You shall remember that you were a slave in the land of Egypt, and the LORD your God [d]redeemed you; therefore I command you this thing today.

The perpetual servant (Ps. 40:6–8)

16 "And if it happens that he says to you, 'I will not go away from you,' because he loves you and your house, since he prospers with you,

17 "then you shall take an awl and thrust *it* through his [e]ear to the door, and he shall be your servant forever. Also to your [f]female servant you shall do likewise.

18 "It shall not seem hard to you when you send him away free from you; for he has been worth a double hired servant in serving you six years. Then the LORD your God will bless you in all that you do.

19 "All the firstborn males that come from your herd and your flock you shall [g]sanctify to the LORD your God; you shall do no work with the firstborn of your herd, nor shear the firstborn of your flock.

20 "You and your household shall eat *it* before the LORD your God year by year in the [h]place which the LORD chooses.

21 "But if there is a [i]defect in it, *if it is* lame or blind *or has* any serious defect, you shall not sacrifice it to the LORD your God.

22 "You may eat it within your gates; the unclean and the clean *person* alike *may eat it,* as *if it were* a gazelle or a deer.

23 "Only you shall not eat its blood; you shall pour it on the ground like water.

The Passover

16 [j]"OBSERVE the month of Abib, and keep the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night.

2 "Therefore you shall sacrifice the Passover to the LORD your God, from the flock and the herd, in the [k]place where the LORD chooses to put His name.

3 "You shall eat no [l]leavened bread with it; [m]seven days you shall eat unleavened bread with it, *that is,* the bread of affliction (for you came out of the land of Egypt in haste), that you may [n]remember the day in which you came out of the land of Egypt all the days of your life.

4 "And [o]no leaven shall be seen among you in all your territory for seven days, nor shall *any* of the meat which you sacrifice the first day at twilight remain overnight until [p]morning.

5 "You may not sacrifice the Passover within any of your gates which the LORD your God gives you;

6 "but at the place where the LORD your God chooses to make His name abide, there you shall sacrifice the Passover at twilight, at the going down of the sun, at the time you came out of Egypt.

7 "And you shall roast and eat *it* in the place which the LORD your God

15:11
a Matt. 26:11; Mark 14:7; John 12:8

15:12
b Ex. 21:2-6; Jer. 34:14
c Lev. 25:39-46

15:15
d See Ex. 6:6, *note*

15:17
e See Heb. 10:5, *note*
f Cp. Ex. 21:7-11

15:19
g Ex. 13:2

15:20
h Deut. 14:23

15:21
i Lev. 22:19-25

16:1
j vv. 1-8; cp. Ex. 12:2-39

16:2
k Deut. 15:20

16:3
l *Leaven:* vv. 3-4,8,16; Amos 4:5. (Gen. 19:3; Matt. 13:33, *note*)
m Num. 29:12
n Ex. 13:3

16:4
o Ex. 13:7
p Num. 9:12

16:1 Compare the order of the feasts in Lev. 23. Here the Passover and the Feast of Tabernacles are given special emphasis as marking the beginning and the consummation of God's ways with Israel: the former speaking of redemption, the foundation of all; the latter, of regathered Israel blessed in the kingdom. Between, in Deut. 16:9–12, comes the Feast of Weeks—the joy of a redeemed people anticipating greater blessing yet to come. Cp. Rom. 5:1–2. **Abib.** This is the first month in the Hebrew religious calendar, also called Nisan. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

chooses, and in the morning you shall turn and go to your tents.

8 "Six days you shall eat unleavened bread, and on the seventh day there *shall be* a sacred assembly to the LORD your God. You shall do no work *on it.*

The Feast of Weeks

9 "You shall count seven weeks for yourself; begin to count the seven weeks from *the time* you begin *to put* the sickle to the grain.

10 "Then you shall keep the [a]Feast of Weeks to the LORD your God with the tribute of a freewill offering from your hand, which you shall give [b]as the LORD your God blesses you.

11 "You shall rejoice before the LORD your God, you and your son and your daughter, your male servant and your female servant, the Levite who *is* within your gates, the stranger and the fatherless and the widow who *are* among you, at the place where the LORD your God chooses to make His name abide.

12 "And you shall remember that you were a slave in Egypt, and you shall be careful to observe these statutes.

The Feast of Tabernacles

13 "You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress.

14 "And you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the fatherless and the widow, who *are* within your gates.

15 [c]"Seven days you shall keep a sacred feast to the LORD your God in the place which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you surely rejoice.

The gifts of the males

16 [d]"Three times a year all your males shall appear before the LORD your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before the LORD empty-handed.

17 "Every man *shall give* as he is able, according to the blessing of the LORD your God which He has given you.

Judges in the gates

18 "You shall appoint judges and officers in all your gates, which the LORD your God gives you, according to your tribes, and they shall judge the people with [e]just judgment.

19 "You shall not pervert justice; you shall not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous.

20 "You shall follow what is altogether just, that you may live and inherit the land which the LORD your God is giving you.

21 "You shall not plant for yourself any tree, as a wooden image, near the altar which you build for yourself to the LORD your God.

22 "You shall not set up a *sacred* pillar, which the LORD your God hates.

Offerings must be unblemished

17 "YOU shall not sacrifice to the LORD your God a bull or sheep which has any [f]blemish *or* defect, for that *is* an abomination to the LORD your God.

Idolators to be stoned

2 "If there is found among you, within any of your gates which the LORD your God gives you, a man or a woman who has been wicked in the sight of the LORD your God, in transgressing His covenant,

3 "who has gone and served other gods and worshiped them, either the sun or moon or any of the host of heaven, which I have not commanded,

4 "and it is told you, and you hear *of it,* then you shall inquire diligently. And if *it is* indeed true *and* cer-

16:10

a Ex. 34:22; Lev. 23:15-16; Num. 28:26

b v. 17; cp. 1 Cor. 16:2; 2 Cor. 8:12

16:15

c Lev. 23:39-41

16:16

d Ex. 23:14-17; 34:22-24

16:18

e Ex. 23:1-8; Deut. 1:16-17; John 7:24

17:1

f Deut. 15:21

16:21 wooden image. These were "groves" (Hebrew *asherim*) devoted to the worship of Asherah, who was the Babylonian goddess Ishtar, the Aphrodite of the Greeks, the Venus of the Romans. See Judg. 2:13, *note.*

tain that such an abomination has been committed in Israel,

5 "then you shall bring out to your gates that man or woman who has committed that wicked thing, and shall [a]stone to [b]death that man or woman with stones.

6 "Whoever is deserving of death shall be put to death on the testimony of two or three [c]witnesses; he shall not be put to death on the testimony of one witness.

7 "The hands of the witnesses shall be the first against him to put him to death, and afterward the hands of all the people. So you shall put away the evil from among [d]you.

Obedience to authority

8 "If a matter arises which is [e]too hard for you to judge, between degrees of guilt for bloodshed, between one judgment or another, or between one punishment or another, matters of controversy within your gates, then you shall arise and go up to the [f]place which the LORD your God chooses.

9 "And [g]you shall come to the [h]priests, the Levites, and to the judge *there* in those days, and inquire *of them;* they shall pronounce upon you the sentence of judgment.

10 "You shall do according to the sentence which they pronounce upon you in that place which the LORD chooses. And you shall be careful to do according to all that they order you.

11 "According to the sentence of the law in which they instruct you, according to the judgment which they tell you, you shall do; you shall not turn aside *to* the right hand or *to* the left from the sentence which they pronounce upon you.

12 "Now [i]the man who acts presumptuously and will not heed the priest who stands to minister there before the LORD your God, or the judge, that man shall die. So you shall put away the evil from Israel.

13 "And all the people shall hear and fear, and no longer act presumptuously.

Concerning a king

14 "When you come to the land which the LORD your God is giving you, and possess it and dwell in it, and say, [j]'I will set a king over me like all the nations that *are* around me,'

15 "you shall surely set a king over you [k]whom the LORD your God chooses; *one* from among your brethren you shall set as king over you; you may not set a foreigner over you, who *is* not your brother.

16 "But he shall not multiply horses for himself, nor cause the people to return to Egypt to multiply horses, for the LORD has said to you, 'You shall not return that way again.'

17 "Neither shall he multiply wives for himself, lest [l]his heart turn away; nor shall he greatly multiply silver and [m]gold for himself.

18[n] "Also it shall be, when he sits on the throne of his kingdom, that he shall [o]write for himself a copy of this law in a book, from *the one* [p]before the priests, the Levites.

19 "And it shall be with him, and he shall [q]read it all the days of his life, that he may learn to [r]fear the LORD his God and be careful to observe all the words of this law and these statutes,

20 "that his heart may not be lifted above his brethren, that he may not turn aside from the commandment *to* the right hand or *to* the left, and that he may [s]prolong *his* days in his kingdom, he and his children in the midst of Israel.

Portion for Levites and priests

18 "THE priests, the Levites—all the tribe of Levi—shall have no part nor [t]inheritance with Israel; they shall eat the offerings of the LORD made by fire, and His portion.

17:5
a Lev. 24:14,16; Josh. 7:25
b Deut. 13:6-18

17:6
c Num. 35:30; Deut. 19:15

17:7
d Deut. 13:5; 19:19

17:8
e Deut. 1:17
f Deut. 12:5; 16:2

17:9
g Deut. 19:17; cp. Jer. 18:18
h Deut. 19:17-19

17:12
i Num. 15:30; Deut. 1:43; Hos. 4:4; cp. Ezra 10:8

17:14
j 1 Sam. 8:5,19-20

17:15
k 1 Sam. 9:15-16; 10:24; 16:12-13; 1 Chr. 22:8-10; cp. Hos. 8:4

17:17
l Cp. 2 Sam. 5:13; 1 Kin. 11:1-8
m 1 Kin. 10:14

17:18
n Cp. 2 Kin. 11:12
o See Ex. 17:14, *note*
p Deut. 31:24-26

17:19
q Cp. Josh. 1:7-8
r See Ps. 19:9, *note*

17:20
s Deut. 11:9

18:1
t Deut. 10:9; 1 Cor. 9:13

18:1 Levites. The Levites derive their name from the fact that they were of the tribe of Levi. Levi had three sons: Gershon, Kohath, and Merari (Gen. 46:11). Kohath's grandsons were Moses and Aaron through Amram (see Ex. 6:16–20; Num. 3:14–24; 1 Chr. 6:1–48). All true priests in Israel were descendants of Aaron; hence they are known as the Aaronic priesthood (Ex. 28:1ff.; 31:10; Lev. 8:2ff.; 9:1ff.; Num. 3:1–4). They did not, as other tribes, have a definite portion of the land assigned them, but lived in various towns and cities (Josh. 21).

2 "Therefore they shall have no inheritance among their brethren; the LORD is their inheritance, as He said to them.

3 "And this shall be the priest's [a]due from the people, from those who offer a sacrifice, whether *it is* bull or sheep: they shall give to the priest the shoulder, the cheeks, and the stomach.

4 "The firstfruits of your grain and your new wine and your oil, and the first of the fleece of your sheep, you shall give him.

5 "For the LORD your God has chosen him out of all your tribes to stand to minister in the name of the LORD, him and his sons forever.

6 "So if a Levite comes from any of your gates, from where he dwells among all Israel, and comes with all the desire of his mind to the [b]place which the LORD chooses,

7 "then he may serve in the name of the LORD his God as all his brethren the Levites *do,* who stand there before the LORD.

8 "They shall have equal portions to eat, besides what comes from the sale of his inheritance.

Spiritism forbidden

9 "When you come into the land which the LORD your God is giving you, you shall not learn to follow the [c]abominations of those nations.

10 "There shall not be found among you *anyone* who makes his son or his daughter pass through the fire, *or one* who practices witchcraft, *or* a soothsayer, or one who interprets omens, or a sorcerer,

11 "or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead.

12 "For all who do these things *are* an abomination to the LORD, and because of these abominations the LORD your God drives them out from before you.

13 "You shall be blameless before the LORD your God.

14 "For these nations which you will dispossess listened to soothsayers and diviners; but as for you, the LORD your God has not appointed such for you.

The Great Prophet: Christ

15 "The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall [d]hear,

16 [e]"according to all you desired of the LORD your God in Horeb in the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, nor let me see this great fire anymore, lest I die.'

17 "And the LORD said to me: 'What they have [f]spoken is good.

18 'I will raise up for them a Prophet like [g]you from among their brethren, and will [h]put My words in His mouth, and He shall speak to them all that I command Him.

19 [i]'And it shall be *that* whoever will not hear My words, which He speaks in My name, I will require *it* of him.

Test of the prophets

20 'But the [j]prophet who presumes to speak a word in My name, which I have not commanded him to speak,

18:3

a Lev. 7:32-34; Num. 18:11-12; cp. 1 Sam. 2:13-16,29

18:6

b Deut. 14:23

18:9

c Deut. 20:16-18

18:15

d Cp. Matt. 21:33-44

18:16

e Ex. 20:18-19; Deut. 5:23-27

18:17

f Deut. 5:28

18:18

g Deut. 34:10

h Num. 23:5; Is. 49:2

18:19

i Acts 3:23; Heb. 12:25

18:20

j Deut. 13:5; Jer. 14:14-15; cp. Zech. 13:2-5

18:13 blameless. That is, *upright,* or *sincere.* Cp. Gen. 17:1; Matt. 5:48.

18:15 Prophet. That the allusion in vv. 15–19 is to the Lord Jesus Christ is made clear by the NT (John 1:21,45; 6:14; Acts 3:22–23; 7:37).

18:10 PROSCRIBED PRACTICES OF SACRIFICE

This is an important passage concerning proscribed practices of sacrifice, and of inquiry concerning the future, which were followed by the heathen nations. The item of sacrifice that is condemned had to do with the worship of Molech (cp. Lev. 18:21; 20:2–5; Deut. 12:31; Jer. 19:5; Ezek. 16:21; 23:37).

The eight banned practices for determining future actions are those of (1) witchcraft; (2) a soothsayer—possibly referring to conjuring or astrology; (3) one who interprets omens; (4) a sorcerer—one who makes use of magic formulas or incantation; (5) one who conjures spells; (6) a medium—see (7); (7) a spiritist, often used with (6)—Is. 8:19 describes the practice; and (8) one who calls up the dead.

Two things should be kept in mind: (1) this commandment had specific application to Israel's entering the land; it was made to preserve them from the abominations of their predecessors (vv. 9,12,14); and (2) the contrast between these false prophets and the prophet like Moses is clearly intended (vv. 15–19).

or [a]who speaks in the name of other [b]gods, that prophet shall die.'

21 "And if you say in your heart, 'How shall we know the word which the LORD has not spoken?'—

22 "when a [c]prophet speaks in the name of the LORD, if the thing does not happen or come to pass, that *is* the thing which the LORD has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him.

Cities of refuge (Num. 35:1–34)

19 "WHEN the LORD your God has cut off the nations whose land the LORD your God is giving you, and you dispossess them and dwell in their cities and in their houses,

2 [d]"you shall separate three cities for yourself in the midst of your land which the LORD your God is giving you to possess.

3 "You shall prepare roads for yourself, and divide into three parts the territory of your land which the LORD your God is giving you to inherit, that any manslayer may flee there.

4 "And this *is* the case of the manslayer who flees there, that he may live: Whoever kills his neighbor unintentionally, not having hated him in time past—

5 "as when *a man* goes to the woods with his neighbor to cut timber, and his hand swings a stroke with the ax to cut down the tree, and the head slips from the handle and strikes his neighbor so that he dies—he shall flee to one of these cities and live;

6 "lest the [e]avenger of blood, while his anger is hot, pursue the manslayer and overtake him, because the way is long, and kill him, though he *was* not deserving of death, since he had not hated the victim in time past.

7 "Therefore I command you, saying, 'You shall separate three cities for yourself.'

8 "Now if the LORD your God [f]enlarges your territory, as He swore to your [g]fathers, and gives you the land which He promised to give to your fathers,

9 "and if you keep all these commandments and do them, which I command you today, to love the LORD your God and to walk always in His ways, then you shall add three more cities for yourself besides these [h]three,

10 "lest [i]innocent blood be shed in the midst of your land which the LORD your God is giving you *as* an inheritance, and *thus* guilt of bloodshed be upon you.

11 "But if anyone [j]hates his neighbor, lies in wait for him, rises against him and strikes him mortally, so that he dies, and he flees to one of these cities,

12 "then the elders of his city shall send and bring him from there, and deliver him over to the hand of the avenger of blood, that he may die.

13 "Your eye shall not [k]pity him, but you shall put away *the guilt of* innocent blood from Israel, that it may go well with you.

The sacred landmark

14 "You shall not remove your neighbor's [l]landmark, which the men of old have set, in your inheritance which you will inherit in the land that the LORD your God is giving you to possess.

Terror of the law

15 "One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three [m]witnesses the matter shall be established.

16 "If a [n]false witness rises against any man to testify against him of wrongdoing,

18:20
a Deut. 13:1-3; Jer. 2:8
b Cp. Josh. 23:7

18:22
c Cp. Jer. 28:9

19:2
d Ex. 21:13; Josh. 20:2

19:6
e *Redemption* (redeeming relative type): vv. 6,12; Josh. 20:3. (Gen. 48:16; Is. 59:20, *note*)

19:8
f Deut. 12:20
g Gen. 15:18-21

19:9
h Josh. 20:7-9

19:10
i Deut. 21:1-9

19:11
j Lev. 19:17; cp. 1 John 2:9,11

19:13
k Deut. 13:8

19:14
l Deut. 27:17

19:15
m Deut. 17:6; Matt. 18:16; John 8:17; 2 Cor. 13:1

19:16
n Ex. 23:1

19:2 cities. The general command is given to set aside six cities of refuge, three on each side of the Jordan River (Num. 35:14). In Deut. 4:41–43, Moses sets aside three cities east of the Jordan (Bezer, Ramoth, and Golan, v. 43) prior to the conquest of Canaan. Joshua 20 records the law of the cities of refuge and tells of the assignment by Joshua of three cities west of the river (Kedesh, Shechem, and Kirjath Arba, v. 7). Here, too, reassignment of the three cities on the other side of the Jordan is recorded (v. 8). The law of the cities of refuge is recounted in detail here in Deut. 19:1–13, and they are alluded to in Ex. 21:13.

The cities of refuge are illustrative of Christ sheltering the sinner from judgment (Rom. 8:1,33–34; Heb. 6:17–20; cp. Ps. 46:1; 142:5).

17 "then both men in the controversy shall stand before the LORD, before the priests and the [a]judges who serve in those days.
18 "And the judges shall make careful inquiry, and indeed, *if* the witness *is* a false witness, who has testified falsely against his brother,
19 "then you shall do to him as he thought to have done to his brother; so you shall put away the evil from among you.
20 "And those who remain shall hear and [b]fear, and hereafter they shall not again commit such evil among you.
21 "Your eye shall not pity: [c]life *shall be* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Law of warfare

20 "WHEN you go out to battle against your enemies, and see horses and [d]chariots *and* people more numerous than you, do not be [e]afraid of them; for the LORD your God *is* with you, who brought [f]you up from the land of Egypt.
2 "So it shall be, when you are on the verge of battle, that the priest shall approach and speak to the people.
3 "And he shall say to them, 'Hear, O Israel: Today you are on the verge of battle with your enemies. Do not let your heart faint, do not be afraid, and do not tremble or be terrified because of them;
4 'for the LORD your God *is* He who goes with you, [g]to fight for you against your enemies, to save you.'
5 "Then the officers shall speak to the people, saying: 'What man *is there* who has built a new house and has not dedicated it? Let him go and return to his house, lest he die in the battle and another man dedicate it.
6 'Also what man *is there* who has planted a vineyard and has not eaten of it? Let him go and return to his house, lest he die in the battle and another man eat of it.
7 'And what man *is there* who is betrothed to a [h]woman and has not married her? Let him go and return to his house, lest he die in the battle and another man marry her.'
8 "The officers shall speak further to the people, and say, 'What man *is there who is* fearful and fainthearted? Let him go and return to his house, lest the heart of his brethren faint* like his heart.'
9 "And so it shall be, when the officers have finished speaking to the people, that they shall make captains of the armies to lead the people.
10 "When you go near a city to fight against it, [i]then [j]proclaim an offer of peace to it.
11 "And it shall be that if they accept your offer of peace, and open to you, then all the people *who are* found in it shall be placed under tribute to you, and serve you.
12 "Now if *the city* will not make peace with you, but makes war against you, then you shall besiege it.
13 "And when the LORD your God delivers it into your hands, [k]you shall strike every male in it with the edge of the sword.
14 "But the women, the little ones, the [l]livestock, and all that is in the city, all its spoil, you shall plunder for yourself; and you shall eat the enemies' plunder which the LORD your God gives you.
15 "Thus you shall do to all the cities *which are* very far from you, which *are* not of the cities of these nations.
16 "But of the cities of [m]these peoples which the LORD your God gives you *as* an inheritance, you shall let nothing that breathes remain alive,
17 "but you shall utterly destroy them: the Hittite and the Amorite and the Canaanite and the Perizzite and the Hivite and the Jebusite, just

19:17
a Deut. 17:8-11

19:20
b Deut. 17:13

19:21
c Ex. 21:23-25; Lev. 24:20; cp. Matt. 5:38-39

20:1
d Ps. 20:7
e Deut. 7:18
f Deut. 5:6

20:4
g Deut. 1:30; 3:22; Josh. 23:10

20:7
h Deut. 24:5

20:10
i Cp. 2 Sam. 20:18-22
j Cp. Deut. 2:26-29

20:13
k Num. 31:7

20:14
l Josh. 8:2

20:16
m Deut. 7:1-5

***20:8** Following Masoretic Text and Targum; Samaritan Pentateuch, Septuagint, Syriac, and Vulgate read *lest he make his brother's heart faint.*

20:17 Hittite. Until the twentieth century the Hittites were unknown apart from the Bible. This once puzzling reference to them has, however, been illuminated by the findings of archaeology. From Egyptian monuments (Tell el-Amarna Tablets) and the Assyrian texts, it has been shown that these were the Kheta or Hatti. Expeditions in the first dozen years of this century have revealed that Boghaz-koi in Asia Minor (east of Ankara, Turkey) was the capital of the Hittite Empire. Periods of Hittite prominence: about 2000–1800 B.C. and about 1400–1200 B.C.

as the LORD your God has commanded you,
18 "lest they teach you to do according to all their [a]abominations which they have done for their gods, and you [b]sin against the LORD your God.
19 "When you besiege a city for a long time, while making war against it to take it, you shall not destroy its [c]trees by wielding an ax against them; if you can eat of them, do not cut them down to use in the siege, for the tree of the field *is* man's *food.*
20 "Only the trees which you know *are* not trees for food you may destroy and cut down, to build siegeworks against the city that makes war with you, until it is subdued.

Inquest for the slain

21 "IF *anyone* is found slain, lying in the field in the land which the LORD your God is giving you to possess, *and* it is not known who killed him,
2 "then your elders and your judges shall go out and measure *the distance* from the slain man to the surrounding cities.
3 "And it shall be *that* the elders of the city nearest to the slain man will take a heifer which has not been worked *and* which has not pulled with a [d]yoke.
4 "The elders of that city shall bring the heifer down to a valley with flowing water, which is neither plowed nor sown, and they shall break the heifer's neck there in the valley.
5 "Then the priests, the sons of Levi, shall come near, for the LORD your God has chosen them to minister to Him and to bless in the name of the LORD; by their word every controversy and every assault shall be *settled.*
6 "And all the elders of that city nearest to the slain *man* shall wash their hands over the heifer whose neck was broken in the valley.
7 "Then they shall answer and say, 'Our hands have not shed this blood, nor have our eyes seen *it.*
8 'Provide [e]atonement, O LORD, for Your people Israel, whom You have [f]redeemed, and do not lay [g]innocent blood to the charge of Your people Israel.' And atonement shall be provided on their behalf for the blood.
9 "So you shall put away the *guilt of* innocent blood from among you when you do *what is* right in the sight of the LORD.

Domestic regulations

10 "When you go out to war against your enemies, and the LORD your God delivers them into your hand, and you take them captive,
11 "and you see among the captives a beautiful woman, and desire her and would take her for your [h]wife,
12 "then you shall bring her home to your house, and she shall [i]shave her head and trim her nails.
13 "She shall put off the clothes of her captivity, remain in your house, and mourn her father and her mother a full month; after that you may go in to her and be her husband, and she shall be your wife.
14 "And it shall be, if you have no delight in her, then you shall set her [j]free, but you certainly shall not sell her for money; you shall not treat her brutally, because you have humbled her.
15 "If a man has two wives, one loved and the other [k]unloved, and they have borne him children, *both* the loved and the unloved, and *if* the firstborn son is of her who is unloved,
16 "then it shall be, on the day he bequeaths his possessions to his sons, *that* he must not bestow firstborn status on the son of the loved wife in preference to the son of the unloved, the *true* firstborn.
17 "But he shall [l]acknowledge the son of the unloved wife *as* the firstborn by giving him a double portion of all that he has, for he *is* the beginning of his [m]strength; the [n]right of the firstborn *is* his.

A disobedient son under law (cp. Luke 15:11–23)

18 "If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and *who,* when they have chastened him, will not heed them,
19 "then his father and his mother

20:18
a Deut. 18:9
b Ex. 23:33
20:19
c Cp. 2 Kin. 3:19,25
21:3
d Num. 19:2
21:8
e *Bible prayers* (OT): vv. 6-8; Deut. 26:5. (Gen. 15:2; Hab. 3:1, *note*)
f See Ex. 6:6, *note*
g Num. 35:33-34; Deut. 19:10,13
21:11
h Num. 31:18
21:12
i Lev. 14:8-9
21:14
j Cp. Jer. 34:16
21:15
k Gen. 29:33
21:17
l 1 Chr. 5:1
m Gen. 49:3
n Cp. Gen. 25:31-33

shall take hold of him and bring him out to the elders of his city, to the gate of his city.

20 "And they shall say to the elders of his city, 'This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.'

21 "Then all the men of his city shall stone him to death with [a]stones; so you shall put away the evil from among you, and all Israel shall hear and [b]fear.

22 "If a man has committed a sin deserving of [c]death, and he is put to death, and you hang him on a tree,

23 [d]"his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which the LORD your God is giving you *as* an inheritance; for he who is hanged *is* [e]accursed of God.

Law of brotherhood

22 "YOU [f]shall not see your brother's ox or his sheep going astray, and hide yourself from them; you shall certainly bring them back to your brother.

2 "And if your brother *is* not near you, or if you do not know him, then you shall bring it to your own house, and it shall remain with you until your brother seeks it; then you shall restore it to him.

3 "You shall do the same with his donkey, and so shall you do with his garment; with any lost thing of your brother's, which he has lost and you have found, you shall do likewise; you must not hide yourself.

4 "You [g]shall not see your brother's donkey or his ox fall down along the road, and hide yourself from them; you shall surely help him lift *them* up again.

5 "A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so *are* an abomination to the LORD your God.

6 "If a bird's nest happens to be before you along the way, in any tree or on the ground, with young ones or eggs, with the mother sitting on the young or on the eggs, [h]you shall not take the mother with the young;

7 "you shall surely let the mother go, and take the young for yourself, that it may be well with you and *that* you may prolong *your* days.

8 "When you build a new house, then you shall make a parapet for your roof, that you may not bring guilt of bloodshed on your household if anyone falls from it.

Law of separation

9 [i]"You shall not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown and the fruit of your vineyard be defiled.

10 [j]"You shall not plow with an ox and a donkey [k]together.

11 [l]"You shall not wear a garment of different sorts, *such as* wool and linen mixed together.

12 "You shall make [m]tassels on the four corners of the clothing with which you cover *yourself.*

Innocent wife

13 "If any man takes a wife, and goes in to her, and [n]detests her,

14 "and charges her with shameful conduct, and brings a bad name on her, and says, 'I took this woman, and when I came to her I found she *was* not a virgin,'

15 "then the father and mother of the young woman shall take and bring out *the evidence of* the young woman's virginity to the elders of the city at the gate.

16 "And the young woman's father shall say to the elders, 'I gave my daughter to this man as wife, and he detests her.

17 'Now he has charged her with shameful conduct, saying, "I found your daughter *was* not a virgin," and yet these *are the evidences of* my daughter's virginity.' And they shall spread the cloth before the elders of the city.

18 "Then the elders of that city shall take that man and punish him;

19 "and they shall fine him one hundred [o]*shekels* of silver and give *them* to the father of the young woman, because he has brought a bad name on a virgin of Israel. And she shall be his wife; he cannot [p]divorce her all his days.

21:21

a Deut. 17:5,7; 22:21,24

b Deut. 19:20

21:22

c Matt. 26:66

21:23

d Josh. 8:29; 10:26-27; John 19:31

e Gal. 3:13

22:1

f Ex. 23:4

22:4

g Ex. 23:5

22:6

h Lev. 22:28

22:9

i Lev. 19:19

22:10

j Cp. 2 Cor. 6:14-16

k *Separation:* v. 10; 1 Kin. 8:53. (Gen. 12:1; 2 Cor. 6:17, *note*)

22:11

l Lev. 19:19

22:12

m Num. 15:37-40; cp. Matt. 23:5

22:13

n Deut. 21:15; 24:3

22:19

o See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*

p Cp. Deut. 24:2

20 "But if the thing is true, *and evidences of* virginity are not found for the young woman,
21 "then they shall bring out the young woman to the door of her father's house, and the men of her city shall stone her to death with [a]stones, because she has [b]done a disgraceful thing in Israel, to play the [c]harlot in her father's house. So you shall put away the evil from among you.
22 "If a man is found lying with a woman married to a [d]husband, then both of them shall [e]die—the man that lay with the woman, and the woman; so you shall put away the evil from Israel.
23 "If a young woman *who is* a virgin is betrothed to a husband, and a man finds her in the city and lies with her,
24 "then you shall bring them both out to the gate of that city, and you shall stone them to [f]death with stones, the young woman because she did not cry out in the city, and the man because he humbled his neighbor's wife; so you shall put away the evil from among you.
25 "But if a man finds a betrothed young woman in the countryside, and the man forces her and lies with her, then only the man who lay with her shall die.
26 "But you shall do nothing to the young woman; *there is* in the young woman no sin *deserving* of death, for just as when a man rises against his neighbor and kills him, even so *is* this matter.
27 "For he found her in the countryside, *and* the betrothed young woman cried out, but *there was* no one to save her.
28 "If a man finds a young woman *who is* a virgin, who is not betrothed, and he seizes her and lies with her, and they are found out,
29 "then the man who lay with her shall give to the young woman's father [g]fifty [h]*shekels* of silver, and she shall be his wife because he has humbled her; he shall not be permitted to divorce her all his days.
30 "A man shall not take his father's [i]wife, nor uncover his father's bed.

Regulations about certain people

23 "HE who is emasculated by crushing or mutilation shall [j]not enter the assembly of the LORD.
2 "One of illegitimate birth shall not enter the assembly of the LORD; even to the tenth generation none of his *descendants* shall enter the assembly of the LORD.
3 "An [k]Ammonite or Moabite shall not enter the assembly of the LORD; even to the tenth generation none of his *descendants* shall enter the assembly of the LORD forever,
4 [l]"because they did not meet you with bread and water on the road when you came out of Egypt, and [m]because they hired against you Balaam the son of Beor from Pethor of Mesopotamia,* to curse you.
5 "Nevertheless the LORD your God would not listen to Balaam, but the LORD your God turned the curse into a blessing for you, because the LORD your God [n]loves you.
6 [o]"You shall not seek their peace nor their prosperity all your days forever.
7 "You shall not abhor an Edomite, for he *is* your [p]brother. You shall not abhor an Egyptian, because you were an alien in his land.
8 "The children of the third generation born to them may enter the assembly of the LORD.

Uncleanness forbidden

9 "When the army goes out against your enemies, then keep yourself from every wicked thing.

*23:4 Hebrew *Aram Naharaim*

22:21
a Deut. 21:21
b Cp. Gen. 34:7; Judg. 20:6,10; 2 Sam. 13:12
c Cp. Lev. 21:9

22:22
d Lev. 20:10
e Cp. Ezek. 16:38

22:24
f Cp. Lev. 19:20-22

22:29
g Ex. 22:16-17
h See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*

22:30
i Lev. 20:11; Deut. 27:20

23:1
j Lev. 21:20

23:3
k Neh. 13:1-2

23:4
l See Deut. 2:27-30
m Num. 22:5-6

23:5
n Deut. 4:37

23:6
o Ezra 9:12

23:7
p Gen. 25:24-26; Deut. 2:4,8; Amos 1:11; Obad. 10,12

Ammonite: *son of my parent.* The people of the nation who made war against Israel throughout their history. Located on the east side of the Jordan River.

Balaam: *destruction.* A prophet hired by the king of Moab to curse Israel.

Moabite: *progeny of a father.* The people of the nation located east of the Dead Sea and south of the River Arnon. They worshipped the god Chemosh. Ruth, a Moabite, is listed in the genealogy of Jesus.

Edom: *red.* The nation descended from Esau. Located in the rough mountainous area south of Moab and east of Arabah at the base of the Dead Sea. They had frequent conflicts with the Israelites.

10 "If there is any man among you who becomes unclean by some occurrence in the night, then he shall go outside the camp; he shall not come inside the camp.
11 "But it shall be, when evening comes, that he shall wash with water; and when the sun sets, he may come into the camp.
12 "Also you shall have a place outside the camp, where you may go out;
13 "and you shall have an implement among your equipment, and when you sit down outside, you shall dig with it and turn and cover your refuse.
14 "For the LORD your God [a]walks in the midst of your camp, to deliver you and give your enemies over to you; therefore your camp shall be holy, that He may see no unclean thing among you, and turn away from you.
15 "You shall not [b]give back to his master the slave who has escaped from his master to you.
16 "He may dwell with you in your midst, in the place which he chooses within one of your gates, where it seems best to him; you shall not [c]oppress him.
17 "There shall be no *ritual* [d]harlot* of the daughters of Israel, or a perverted* one of the sons of Israel.
18 "You shall not bring the wages of a harlot or the price of a dog to the house of the LORD your God for any vowed offering, for both of these *are* an abomination to the LORD your God.
19 "You shall not charge [e]interest to your brother—interest on money *or* food *or* anything that is lent out at interest.
20 "To a foreigner you may charge interest, but to your brother you shall not charge interest, that the LORD your God may bless you in all to which you set your hand in the land which you are entering to possess.

Instructions about vows

21 "When you make a vow to the LORD your God, you shall not delay to pay it; for the LORD your God will surely require it of you, and it would be sin to you.
22 "But if you abstain from vowing, it shall not be sin to you.
23 [f]"That which has gone from your lips you shall keep and perform, for you voluntarily vowed to the LORD your God what you have promised with your mouth.
24 "When you come into your neighbor's vineyard, you may eat your fill of grapes at your pleasure, but you shall not put *any* in your container.
25 "When you come into your neighbor's standing grain, [g]you may pluck the heads with your hand, but you shall not use a sickle on your neighbor's standing grain.

Mosaic law of divorce

24 "WHEN a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a [h]certificate of [i]divorce, puts *it* in her hand, and sends her out of his [j]house,
2 "when she has departed from his house, and [k]goes and becomes another man's *wife,*
3 "*if* the latter husband detests her and writes her a certificate of divorce, puts *it* in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife,
4 "*then* her former husband who divorced her must not take her back to be his [l]wife after she has been defiled; for that *is* an abomination before the LORD, and you shall not bring sin on the land which the LORD your God is giving you *as* an inheritance.

Further regulations of holiness and mercy

5 "When a man has taken a new wife, he shall not go out to war or be charged with any business; he shall be free at home [m]one year, and

***23:17** Hebrew *qedeshah,* feminine of *qadesh* (see following note) * Hebrew *qadesh,* that is, one practicing sodomy and prostitution in religious ritual

23:14
a Lev. 26:12; Deut. 7:21

23:15
b 1 Sam. 30:15

23:16
c Ex. 22:21

23:17
d Lev. 19:29; Deut. 22:21

23:19
e Ex. 22:25; Lev. 25:35-37

23:23
f Num. 30:2; Ps. 66:13,14

23:25
g Matt. 12:1; Mark 2:23; Luke 6:1

24:1
h Matt. 5:31; cp. Jer. 3:8
i Mark 10:4
j Matt. 19:7-8; cp. Matt. 5:32; 19:9

24:2
k Cp. Lev. 21:7; Deut. 21:14

24:4
l Cp. Jer. 3:1

24:5
m Deut. 20:7

23:18 dog. A term used for a male prostitute, sodomite, or catamite. Lev. 18:22; 20:13.

bring happiness to his wife whom he has taken.

6 "No man shall take the lower or the upper millstone in [a]pledge, for he takes *one's* living in pledge.

7 [b]"If a man is found kidnapping any of his brethren of the children of Israel, and mistreats him or sells him, then that kidnapper shall die; and you shall put away the evil from among you.

8 "Take heed in an [c]outbreak of leprosy, that you carefully observe and do according to all that the priests, the Levites, shall teach you; just as I commanded them, *so* you shall be careful to do.

9 [d]"Remember what the LORD your God did [e]to Miriam on the way when you came out of Egypt!

10 "When you [f]lend your brother anything, you shall not go into his house to get his pledge.

11 "You shall stand outside, and the man to whom you lend shall bring the pledge out to you.

12 "And if the man *is* poor, you shall not keep his pledge overnight.

13 "You shall in any case [g]return the pledge to him again when the sun goes down, that he may sleep in his own garment and bless you; and it shall be [h]righteousness to you before the LORD your God.

14 "You shall not [i]oppress a hired servant *who is* poor and needy, *whether* one of your brethren or one of the aliens who *is* in your land within your gates.

15 "Each day you shall give *him* his wages, and not let the sun go down on it, for he *is* poor and has set his heart on it; lest he cry out against you to the LORD, and it be sin to you.

16 "Fathers shall not be put to death for *their* children, nor shall children be put to death for *their* [j]fathers; a person shall be put to death for his own sin.

17 "You shall not pervert justice due the stranger or the fatherless, nor take a widow's garment as a pledge.

18 "But you shall remember that you were a slave in Egypt, and the LORD your God redeemed you from there; therefore I command you to do this thing.

19 "When you [k]reap your harvest in your field, and forget a sheaf in the field, you shall not go back to get it; it shall be for the stranger, the fatherless, and the widow, that the LORD your God may [l]bless you in all the work of your hands.

20 "When you beat your olive trees, you shall not go over the boughs again; it shall be for the stranger, the fatherless, and the widow.

21 "When you gather the grapes of your vineyard, you shall not glean *it* afterward; it shall be for the stranger, the fatherless, and the widow.

22 "And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing.

Forty stripes

25 "IF there is a dispute between men, and they come to court, that *the* [m]*judges* may judge them, and they justify the righteous and condemn the wicked,

2 "then it shall be, if the wicked man [n]deserves to be beaten, that the judge will cause him to lie down and be beaten in his presence, according to his guilt, with a certain number of blows.

3 [o]"Forty blows he may give him *and* no more, lest he should exceed this and beat him with many blows above these, and your brother be humiliated in your sight.

4 "You shall not muzzle an ox while it treads out *the* [p]*grain.*

Perpetuating a brother's name

5 "If brothers dwell together, and one of them dies and has no [q]son, the widow of the dead man shall not be *married* to a stranger [r]outside *the family;* her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her.

6 "And it shall be *that* the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel.

7 "But if the man does not want to take his brother's wife, then let his

24:6
a vv. 10-13; Ex. 22:26

24:7
b Ex. 21:16

24:8
c Lev. 13:2; 14:2

24:9
d Luke 17:32; 1 Cor. 10:6
e Num. 12:10

24:10
f Matt. 5:42

24:13
g Ezek. 18:7
h Deut. 6:25

24:14
i Lev. 25:35-43; Deut. 15:7-18; 1 Tim. 5:18

24:16
j 2 Kin. 14:6; 2 Chr. 25:4; Ezek. 18:20

24:19
k Lev. 19:9-10
l Deut. 15:10; Ps. 41:1; Prov. 19:17

25:1
m Deut. 17:8-13

25:2
n Luke 12:48

25:3
o 2 Cor. 11:24

25:4
p 1 Cor. 9:9; 1 Tim. 5:18

25:5
q Matt. 22:24; Mark 12:19; Luke 20:28
r Gen. 38:9

Miriam: *rebellion.* Sister of Moses and Aaron.

brother's wife go up to the [a]gate to the elders, and say, 'My husband's brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband's brother.'

8 "Then the elders of his city shall call him and speak to him. But *if* he stands firm and says, [b]'I do not want to take her,'

9 "then his brother's wife shall come to him in the presence of the elders, [c]remove his sandal from his foot, spit in his face, and answer and say, 'So shall it be done to the man who will not [d]build up his brother's house.'

10 "And his name shall be called in Israel, 'The house of him who had his sandal removed.'

Severe punishments

11 "If *two* men fight together, and the wife of one draws near to rescue her husband from the hand of the one attacking him, and puts out her hand and seizes him by the genitals,

12 "then you shall cut off her hand; your eye shall not pity *her.*

13 "You shall not have in your bag [e]differing weights, a heavy and a light.

14 "You shall not have in your house [f]differing measures, a large and a small.

15 "You shall have a perfect and just weight, a perfect and just measure, [g]that your days may be lengthened in the land which the LORD your God is giving you.

16 "For [h]all who do such things, all who behave unrighteously, *are* an abomination to the LORD your God.

Amalek to be judged

17 [i]"Remember what Amalek did to you on the way as you were coming out of Egypt,

18 "how he met you on the way and attacked your rear ranks, all the stragglers at your rear, when you *were* tired and weary; and he did not fear God.

19 "Therefore it shall be, when the LORD your God has given you rest from your enemies all around, in the land which the LORD your God is giving you to possess *as* an inheritance, *that* you will blot out the remembrance of Amalek from under heaven. You shall not forget.

Law of the offering of firstfruits (cp. Ex. 23:16–19)

26 "AND it shall be, when you come into the land which the LORD your God is giving you *as* an inheritance, and you possess it and dwell in it,

2 "that you shall take some of the [j]first of all the produce of the ground, which you shall bring from your land that the LORD your God is giving you, and put *it* in a basket and go to the place where the LORD your God chooses to make His name abide.

3 "And you shall go to the one who is priest in those days, and say to him, 'I declare today to the LORD your* God that I have come to the country which the LORD swore to our fathers to give us.'

4 "Then the priest shall take the basket out of your hand and set it down before the altar of the LORD your God.

5 "And you shall answer and [k]say before the LORD your God: 'My father *was* a [l]Syrian,* [m]about to perish, and he went down to Egypt and dwelt there, [n]few in number; and there he became a nation, [o]great, mighty, and populous.

6 'But the [p]Egyptians mistreated us, afflicted us, and laid hard bondage on us.

7 [q]'Then we cried out to the LORD God of our fathers, and the LORD heard our voice and looked on our affliction and our labor and our oppression.

8 'So the [r]LORD brought us out of Egypt with a mighty hand and with an outstretched arm, with great terror and with signs and wonders.

9 'He has brought us to this place and has given us this land, "a [s]land flowing with milk and honey";

Amalek: Also known as Amalekites. This nation was an enemy of Israel. They fought the Israelites shortly after they had left Egypt, but, in turn were defeated by Israel with God's help (Ex. 17:8–16). They remained an enemy of Israel through the reign of David.

***26:3** Septuagint reads *my.* ***26:5** Or *Aramean*

25:7
a Cp. Ruth 4:1-2

25:8
b Cp. Ruth 4:6

25:9
c Cp. Ruth 4:7
d Cp. Ruth 4:11

25:13
e Lev. 19:35-37

25:14
f Lev. 19:35-37

25:15
g Ex. 20:12

25:16
h Prov. 11:1; 1 Thess. 4:6

25:17
i Ex. 17:8; 1 Sam. 15:1-3

26:2
j Ex. 22:29; 23:16,19

26:5
k *Bible prayers* (OT): vv. 5-10,13-15; Josh. 7:7. (Gen. 15:2; Hab. 3:1, *note*)
l Gen. 25:20; Hos. 12:12
m Gen. 13:1-2; 45:7,11
n Gen. 46:27; Deut. 10:22
o Deut. 1:10

26:6
p Ex. 1:11,14

26:7
q Ex. 2:23-25; 3:9; 4:31

26:8
r Ex. 12:42,51; 13:3,14,16; Deut. 5:15

26:9
s Ex. 3:8

10 'and now, behold, I have brought the firstfruits of the land which you, O LORD, have given me.' Then you shall set it before the LORD your God, and worship before the LORD your God.

11 "So you shall rejoice in every good *thing* which the LORD your God has given to you and your house, you and the Levite and the stranger who *is* among you.

12 "When you have [a]finished laying aside all the tithe of your increase in the third year—the year of tithing—and have given *it* to the Levite, the stranger, the fatherless, and the widow, so that they may eat within your gates and be filled,

13 "then you shall say before the LORD your God: 'I have removed the holy *tithe* from *my* house, and also have given them to the Levite, the stranger, the fatherless, and the widow, according to all Your commandments which You have commanded me; I have not transgressed Your commandments, nor have I forgotten *them.*

14 [b]'I have not eaten any of it when in mourning, nor have I removed *any* of it for an unclean *use,* nor given *any* of it for the dead. I have obeyed the voice of the LORD my God, and have done according to all that You have commanded me.

15 'Look down from Your holy habitation, from heaven, and bless Your people Israel and the land which You have given us, just as You swore to our fathers, "a land flowing with milk and honey." '*

16 "This day the LORD your God commands you to observe these statutes and judgments; therefore you shall be careful to observe them with all your heart and with all your soul.

17 "Today you have proclaimed the LORD to be your God, and that you will walk in His ways and keep His statutes, His commandments, and His judgments, and that you will [c]obey His voice.

18 "Also today the LORD has [d]proclaimed you to be His special people, just as He promised you, that *you* should keep all His commandments,

19 "and that He will set you [e]high above all nations which He has made, in praise, in name, and in honor, and that you may be a holy people to the LORD your God, just as He has spoken."

III. Third Discourse: Blessings and Curses for Obedience and Disobedience, 27—28

The stones of the law in Mount Ebal

27 NOW Moses, with the elders of Israel, commanded the people, saying: "Keep all the commandments which I command you today.

2 "And it shall be, on the [f]day when you cross over the Jordan to the land which the LORD your God is giving you, that you shall [g]set up for yourselves large stones, and whitewash them with lime.

3 "You shall write on them all the words of this law, when you have crossed over, that you may enter the land which the LORD your God is giving you, 'a land flowing with milk and honey,'* just as the LORD God of your fathers promised you.

4 "Therefore it shall be, when you have crossed over the Jordan, *that* on Mount [h]Ebal you shall set up these stones, which I command you today, and you shall whitewash them with lime.

5 [i]"And there you shall build an altar to the LORD your God, an altar of stones; you shall not use an iron *tool* on them.

6 "You shall build with whole stones the altar of the LORD your God, and offer burnt offerings on it to the LORD your God.

7 "You shall offer peace offerings, and shall eat there, and [j]rejoice before the LORD your God.

8 "And you shall [k]write very plainly on the stones all the words of this law."

Blessings and curses from Ebal and Gerizim

9 Then Moses and the priests, the Levites, spoke to all Israel, saying, "Take heed and listen, O Israel:

***26:15** Exodus 3:8 ***27:3** Exodus 3:8

26:12
a Deut. 14:28-29

26:14
b Lev. 7:20; Jer. 16:7; Hos. 9:4

26:17
c Deut. 15:5

26:18
d *Election* (corporate): vv. 18-19; Deut. 27:9. (Deut. 7:6; 1 Pet. 5:13, *note*)

26:19
e Deut. 28:1

27:2
f Josh. 4:1
g Josh. 8:32

27:4
h Deut. 11:29; Josh. 8:30

27:5
i Ex. 20:25; Josh. 8:31

27:7
j Deut. 26:11

27:8
k Josh. 8:32

26:18 His special people. Literally *a people for His own possession.* Ex. 19:5; Deut. 7:6; 14:2; cp. Titus 2:14; 1 Pet. 2:9.

This day [a]you have become the [b]people of the LORD your God.
10 "Therefore you shall obey the voice of the LORD your God, and observe His commandments and His statutes which I command you today."
11 And Moses commanded the people on the same day, saying,
12 "These shall stand [c]on Mount Gerizim to bless the people, when you have crossed over the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin;
13 "and these shall stand [d]on Mount Ebal to curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.
14 "And the [e]Levites shall speak with a loud voice and say to all the men of Israel:
15[f] 'Cursed *is* the one who makes a carved or molded image, an abomination to the LORD, the work of the hands of the craftsman, and sets *it* up in secret.'
And all the people shall answer and say, 'Amen!'
16[g] 'Cursed *is* the one who treats his father or his mother with contempt.'
And all the people shall say, 'Amen!'
17[h] 'Cursed *is* the one who moves his neighbor's landmark.'
And all the people shall say, 'Amen!'
18 'Cursed *is* the one who makes the blind to wander off the road.'
And all the people shall say, 'Amen!'
19[i] 'Cursed *is* the one who perverts the [j]justice due the stranger, the fatherless, and widow.'
And all the people shall say, 'Amen!'
20 'Cursed *is* the one who lies with his father's wife, because he has uncovered his father's bed.'
And all the people shall say, 'Amen!'
21[k] 'Cursed *is* the one who lies with any kind of animal.'
And all the people shall say, 'Amen!'
22[l] 'Cursed *is* the one who lies with his sister, the daughter of his father or the daughter of his mother.'
And all the people shall say, 'Amen!'
23[m] 'Cursed *is* the one who lies with his mother-in-law.'
And all the people shall say, 'Amen!'
24[n] 'Cursed *is* the one who attacks his neighbor secretly.'
And all the people shall say, 'Amen!'
25[o] 'Cursed *is* the one who takes a bribe to slay an innocent person.'
And all the people shall say, 'Amen!'
26 'Cursed *is* the one who does not confirm *all* the words of this [p]law by observing them.'
And all the people shall say, 'Amen!'

Those things that bring blessing

28 [q]"NOW it shall come to pass, if you diligently [r]obey the voice of the LORD your God, to observe carefully all His commandments which I command you today, that the LORD your God will set you [s]high above all nations of the earth.
2 "And all these blessings shall come upon you and [t]overtake you, because you obey the voice of the LORD your God:
3 "Blessed *shall* you *be* in the city, and blessed *shall* you *be* in the country.
4 "Blessed *shall be* the fruit of your body, the produce of your ground and the increase of your herds, the increase of your cattle and the offspring of your flocks.
5 "Blessed *shall be* your basket and your kneading bowl.
6 "Blessed *shall* you *be* when you come in, and blessed *shall* you *be* when you go out.
7 "The LORD will cause your enemies who rise against you to be defeated before your face; they shall come out against you one way and flee before you seven ways.
8 "The LORD will [u]command the blessing on you in your storehouses and in all to which you set your hand, and He will bless you in the

27:9
a Deut. 26:18
b *Election* (corporate): v. 9; 1 Chr. 16:13. (Deut. 7:6; 1 Pet. 5:13, *note*)
27:12
c Deut. 11:29; Josh. 8:33; Judg. 9:7
27:13
d Deut. 11:29
27:14
e Deut. 33:10; Dan. 9:11
27:15
f Ex. 20:4,23; Ex. 34:17; Lev 19:4; 26:1
27:16
g Lev. 20:9; Ezek. 22:7
27:17
h Deut. 19:14
27:19
i Lev. 19:14
j Deut. 24:17
27:21
k Lev. 18:23
27:22
l Lev. 18:9
27:23
m Lev. 20:14
27:24
n Ex. 21:12
27:25
o Ex. 23:7
27:26
p Gal. 3:10
28:1
q vv. 1-14; cp. Ex. 23:22-27; Lev. 26:3-13; Deut. 7:12-26
r Ex. 15:26; Is. 55:2
s Deut. 26:19
28:2
t Cp. v. 15
28:8
u Lev. 25:21

28:1 Chapters 28—29 are an integral part of the Palestinian Covenant that is announced in 30:1–9. See 30:3, *note*.

land which the LORD your God is giving you.

9 "The LORD will establish you as a holy people to Himself, just as He has sworn to you, if you keep the commandments of the LORD your God and walk in His ways.

10 "Then all peoples of the earth shall see that you are [a]called by the name of the LORD, and they shall be [b]afraid of you.

11 "And the LORD will grant you plenty of goods, in the fruit of your body, in the increase of your livestock, and in the produce of your ground, in the land of which the LORD swore to your fathers to give you.

12 "The LORD will open to you His good treasure, the heavens, to give the [c]rain to your land in its season, and to bless all the work of your hand. You shall lend to many nations, but you shall not [d]borrow.

13 "And the LORD will make you the [e]head and not the tail; you shall be above only, and not be beneath, if you heed the commandments of the LORD your God, which I command you today, and are careful to observe *them.*

14 "So you shall not turn aside from any of the words which I command you this day, *to* the right or the left, to go after other gods to serve them.

Those things that bring a curse

15 [f]"But it shall come to pass, [g]if you do not obey the voice of the LORD your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you:

16 "Cursed *shall* you *be* in the city, and cursed *shall* you *be* in the country.

17 "Cursed *shall be* your basket and your kneading bowl.

18 "Cursed *shall be* the fruit of your body and the produce of your land, the increase of your cattle and the offspring of your flocks.

28:10

a Num. 6:27; 2 Chr. 7:14; Is. 63:19; Dan. 9:18-19

b Deut. 11:25

28:12

c Deut. 11:14

d Deut. 15:6

28:13

e Cp. v. 44; Is. 9:14-15

28:15

f vv. 15-68; cp. Lev. 26:14-43

g Dan. 9:10-14; Mal. 2:2

28:1

BLESSINGS AND CURSES

This list of blessings and curses is similar to the one in Leviticus 26; however this one gives more specific details.

God's Blessings on Israel
Cities and farms will be successful (28:3)
They will produce many children (28:4)
They will harvest large crops (28:4)
Their livestock will have many young (28:4)
They will have plenty to eat (28:5)
Their daily work will succeed (28:6)
They will be able to defeat their enemies (28:10)
They will be God's own special people (28:10)
Rain will come at the right times (28:12)
They will have plenty of money to lend to others (28:12)
Their nation will be a leader among nations (28:13)
Their nation will be wealthy and powerful (28:13)

God's Curses on Israel
Cities and farms will fail (28:16)
There won't be enough to eat (28:17,52)
They will produce few children (28:18)
Their harvests will be small (28:18)
Their livestock will have few young (28:18)
Their efforts will be confused (28:19,20,28)
They will suffer terrible diseases with no cure: fever, swelling, pain, oozing sores, crusty patches on skin, boils (28:21,22,27,35)
There will be drought with dust and sandstorms (28:24)
They will be defeated by their enemies and scattered across the land (28:25)
Birds and animals will eat the people's dead bodies (28:26)
They will experience insanity, blindness, and confusion (28:28,34)
Their plans for their normal activities of life will be shattered (28:30)
Their children will be taken as captives by foreigners (28:32,41)
Locusts will destroy their crops and trees (28:38,42)
They will be a source of gossip in other lands (28:37)
Worms will eat the vines in their vineyards (28:39)
Olive trees won't bear fruit (28:40)
The nation will be weak and a follower (28:43)
They will have to borrow money (28:44)

19 "Cursed *shall* you *be* when you
come in, and cursed *shall* you *be*
when you go out.

20 "The LORD will send on you
[a]cursing, [b]confusion, and [c]rebuke
in all that you set your hand to do,
until you are destroyed and until
you perish quickly, because of the
wickedness of your doings in which
you have forsaken Me.

21 "The LORD will make the plague
cling to you until He has consumed
you from the land which you are go-
ing to possess.

22 "The LORD will strike you with
consumption, with fever, with in-
flammation, with severe burning
fever, with the sword, with scorch-
ing, and with [d]mildew; they shall
pursue you until you perish.

23 "And your heavens which *are*
over your head shall be bronze, and
the earth which is under you *shall*
be iron.

24 "The LORD will change the rain
of your land to powder and dust;
from the heaven it shall come down
on you until you are destroyed.

25 "The LORD will cause you to be
defeated before your enemies; you
shall go out one way against them
and flee seven ways before them;
and you shall become [e]troublesome
to all the kingdoms of the earth.

26 "Your carcasses shall be food for
all the [f]birds of the air and the
beasts of the earth, and no one shall
frighten *them* away.

27 "The LORD will strike you with
the [g]boils of Egypt, with tumors,
with the scab, and with the itch,
from which you cannot be healed.

28 "The LORD will strike you with
madness and blindness and confu-
sion of heart.

29 "And you shall grope at noon-
day, as a blind man gropes in dark-
ness; you shall not prosper in your
ways; you shall be only oppressed
and plundered continually, and no
one shall save *you.*

30 "You shall betroth a wife, but
another man shall lie with [h]her; you
shall build a house, but you shall not
dwell [i]in it; you shall plant a vine-
yard, but shall not gather its grapes.

31 "Your ox *shall be* slaughtered
before your eyes, but you shall not
eat of it; your donkey *shall be* vio-
lently taken away from before you,
and shall not be restored to you;
your sheep *shall be* given to your
enemies, and you shall have no one
to rescue *them.*

32 "Your sons and your daughters
shall be given to [j]another people,
and your eyes shall look and fail
with longing for them all day long;
and *there shall be* no strength in
your [k]hand.

33 "A nation whom you have not
known shall eat the fruit of your
land and the produce of your labor,
and you shall be only oppressed and
crushed continually.

34 "So you shall be driven mad be-
cause of the sight which your eyes
see.

35 "The LORD will strike you in the
knees and on the legs with severe
[l]boils which cannot be healed, and
from the sole of your foot to the top
of your head.

36 "The LORD will [m]bring you and
the king whom you set over you to a
nation which neither you nor your
fathers have known, and there you
shall serve other [n]gods—wood and
stone.

37 "And you shall become [o]an as-
tonishment, a proverb, and a by-
word among all nations where the
LORD will drive you.

38 "You shall carry much seed out
to the field but gather little [p]in, for
the [q]locust shall consume it.

39 "You shall plant vineyards and
tend *them,* but you shall neither
drink *of* the [r]wine nor gather the
grapes; for the worms shall eat them.

40 "You shall have olive trees
throughout all your territory, but
you shall not anoint *yourself* with
the oil; for your olives shall drop off.

41 "You shall beget sons and
daughters, but they shall not be
yours; for they shall go into captivity.

42 "Locusts shall consume all your
trees and the produce of your land.

43 "The alien who *is* among you
shall rise higher and higher above
you, and you shall come down low-
er and lower.

44 "He shall lend to you, but you
shall not lend to him; he shall be
the [s]head, and you shall be the tail.

28:20

a Mal. 2:2

b Is. 65:14; Zech. 14:13; cp. 1 Sam. 14:20

c Ps. 80:16; Is. 30:17; 51:20

28:22

d Amos 4:9

28:25

e v. 49

28:26

f Ps. 79:2

28:27

g Ex. 9:9; Deut. 7:15

28:30

h 2 Sam. 12:11; Jer. 8:10

i Amos 5:11

28:32

j 2 Chr. 29:9

k Neh. 5:5

28:35

l Ex. 9:9; Deut. 7:15

28:36

m v. 49; 2 Kin. 17:6; 24:12,14; 25:7,11; 2 Chr. 33:11; 36:6,20

n Jer. 16:13

28:37

o 1 Kin. 9:7-8; Jer. 24:9; 25:9; Zech. 8:13

28:38

p Is. 5:10; Mic. 6:15

q Joel 1:4

28:39

r Zeph. 1:13

28:44

s v. 13

45 "Moreover all these curses shall come upon you and pursue and overtake you, until you are destroyed, because you did not obey the voice of the LORD your God, to keep His commandments and His statutes which He commanded you.
46 "And they shall be upon [a]you for a sign and a wonder, and on your descendants forever.
47 "Because you [b]did not serve the LORD your God with joy and gladness of heart, for the abundance of everything,
48 "therefore you shall serve your enemies, whom the LORD will send against you, in [c]hunger, in thirst, in nakedness, and in need of everything; and He [d]will put a yoke of iron on your neck until He has destroyed you.

Invasion

49 "The LORD will bring a [e]nation against you from afar, from the end of the [f]earth, *as swift* as the eagle flies, a nation whose language you will not understand,
50 "a nation of fierce countenance, which does not respect the elderly nor show favor to the [g]young.
51 "And they shall eat the increase of your livestock and the produce of your land, until you are destroyed; they shall not leave you grain or new wine or oil, *or* the increase of your cattle or the offspring of your flocks, until they have destroyed you.
52 "They shall besiege you at all your gates until your high and fortified walls, in which you trust, come down throughout all your land; and they shall besiege you at all your gates throughout all your land which the LORD your God has given you.
53 "You shall eat the [h]fruit of your own body, the flesh of your sons and your daughters whom the LORD your God has given you, in the siege and desperate straits in which your enemy shall distress you.
54 "The sensitive and very refined man among you will be hostile toward his brother, toward the wife of his bosom, and toward the rest of his children whom he leaves behind,
55 "so that he will not give any of them the flesh of his children whom he will eat, because he has nothing left in the siege and desperate straits in which your enemy shall distress you at all your gates.
56 "The tender and delicate woman among you, who would not venture to set the sole of her foot on the ground because of her delicateness and sensitivity, will refuse* to the husband of her bosom, and to her son and her daughter,
57 "her placenta which comes out from between her feet and her children whom she bears; for she will eat them secretly for lack of everything in the siege and desperate straits in which your enemy shall distress you at all your gates.
58 "If [i]you do not carefully observe all the words of this law that are written in this book, that you may fear this [j]glorious and awesome name, THE LORD YOUR GOD,
59 "then the LORD will bring upon you and your descendants extraordinary plagues—great and prolonged plagues—and serious and prolonged sicknesses.
60 "Moreover He will bring back on you all the diseases of Egypt, of which you were afraid, and they shall cling to you.
61 "Also every sickness and every plague, which *is* not written in this Book of the Law, will the LORD bring upon you until you are destroyed.
62 "You shall be left few in number, whereas you were [k]as the stars of heaven in multitude, because you would not obey the voice of the LORD your God.

World-wide dispersion

63 "And it shall be, *that* just as the LORD rejoiced over you to do you good and multiply you, so the LORD [l]will rejoice over you to destroy you and bring you to nothing; and you shall be [m]plucked from off the land which you go to possess.
64 "Then the LORD will [n]scatter you among all peoples, from one end of the earth to the other, and

28:46
a Is. 8:18; Ezek. 14:8

28:47
b Deut. 31:20

28:48
c Lam. 4:4-6
d Cp. Jer. 28:14

28:49
e *Times of the Gentiles:* vv. 49-68; cp. 25-29; 2 Kin. 18:11. (Deut. 28:49; Rev. 16:19, *note*)
f Lam. 4:19; cp. Ezek. 17:3,12

28:50
g 2 Chr. 36:17

28:53
h Lev. 26:29; cp. 2 Kin. 6:28-29

28:58
i *Israel* (history): vv. 58-68; Deut. 30:1. (Gen. 12:2; Rom. 11:26, *note*)
j Ex. 6:3; see Ex. 34:6, *note*

28:62
k Deut. 10:22; Neh. 9:23

28:63
l Is. 1:24
m Jer. 12:14

28:64
n Deut. 4:27; Jer. 16:13; Amos 9:9

***28:56** Literally *her eye shall be evil toward*

28:58 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

there you shall serve other gods, which neither you nor your fathers have known—wood and stone.

65 "And [a]among those nations you shall find no rest, nor shall the sole of your foot have a resting place; but there the LORD will give you a trembling heart, failing eyes, and anguish of soul.

66 "Your life shall hang in doubt before you; you shall fear day and night, and have no assurance of life.

67 "In the morning you shall say, 'Oh, that it were evening!' And at evening you shall say, 'Oh, that it were morning!' because of the fear which terrifies your heart, and because of the sight which your eyes see.

68 "And the LORD will take you back to Egypt in ships, by the way of which I said to you, 'You shall never see it [b]again.' And there you shall be offered for sale to your enemies as male and female slaves, but no one will buy *you.*"

IV. Fourth Discourse: The Palestinian Covenant; Its Warnings and Promised Blessings, 29—30

Review of the past

29 THESE *are* the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the [c]covenant which He made with them in Horeb.

2 Now Moses called all Israel and said to them: [d]"You have seen all that the LORD did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land—

3 "the great trials which your eyes have seen, the signs, and those great wonders.

4 "Yet the [e]LORD has not given you a heart to perceive and eyes to see and ears to hear, to this *very* day.

5 "And I have led you forty years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn out on your [f]feet.

6 "You have not eaten [g]bread, nor have you drunk wine or *similar* drink, that you may know that I *am* the LORD your God.

7 "And when you came to this place, Sihon king of Heshbon and Og king of Bashan came out against us to battle, and we [h]conquered them.

8 "We took their land and gave it as an inheritance to the Reubenites, to the Gadites, and to half the tribe of Manasseh.

Obedience will bring blessing

9 "Therefore keep the words of this covenant, and do them, that you may prosper in all that you do.

10 "All of you stand today before the LORD your God: your leaders and your tribes and your elders and your officers, all the men of Israel,

11 "your little ones and your wives—also the stranger who *is* in your camp, from the one who cuts your wood to the one who draws your water—

12 "that you may enter into covenant with the LORD your God, and into His oath, which the LORD your God makes with you today,

13 "that He may establish you today as a people for Himself, and *that* He may be [i]God to you, just as He has spoken to you, and just as He has sworn to your fathers, to Abraham, Isaac, and Jacob.

Warning against disobedience

14 "I make this covenant and this oath, not with you [j]alone,

15 "but with *him* who stands here with us today before the LORD our God, as well as with *him* who *is* not here with us today

16 (for you know that we dwelt in the land of Egypt and that we came through the nations which you passed by,

17 and you saw their abominations and their idols which *were* among them—wood and stone and silver and gold);

18 "so that there may not be among you man or woman or family or tribe, whose heart turns away today from the LORD our God, to go *and* serve the gods of these nations, and [k]that there may not be among you a root bearing [l]bitterness or wormwood;

19 "and so it may not happen, when he hears the words of this curse, that he blesses himself in his

28:65

a Lam. 1:3; Amos 9:4

28:68

b Deut. 17:16

29:1

c Lev. 26:46; 27:34; Deut. 5:2-3

29:2

d Ex. 19:4; Deut. 11:7

29:4

e Is. 6:9-10; Acts 28:26-27; Rom. 11:8; 2 Cor. 3:14-16; cp. John 8:43; Eph. 4:18

29:5

f Deut. 8:4

29:6

g Deut. 8:3

29:7

h Num. 21:21-24,33-35

29:13

i Gen. 17:7-8; Ex. 6:7

29:14

j Jer. 31:31-33; Heb. 8:7-10

29:18

k Heb. 12:15; cp. Acts 8:23

l Deut. 32:32

heart, saying, 'I shall have peace, even though I follow the dictates* of my heart'—as though the drunkard could be included with the sober.

20 "The LORD would not spare him; for then the anger of the LORD and His jealousy would burn against that man, and every curse that is written in this book would settle on him, and the LORD would blot out his name from under heaven.

21 "And the LORD would separate him from all the tribes of Israel for adversity, according to all the curses of the covenant that are written in this Book of the [a]Law,

22 "so that the coming generation of your children who rise up after you, and the foreigner who comes from a far land, would say, when they [b]see the plagues of that land and the sicknesses which the LORD has laid on it:

23 'The [c]whole land *is* brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, [d]like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in His anger and His wrath.'

24 "All nations would say, 'Why has the LORD done so to this land? What does the heat of this great [e]anger mean?'

25 "Then *people* would say: 'Because they have forsaken the covenant of the LORD God of their fathers, which He made with them when He brought them out of the land of Egypt;

26 'for they went and served other gods and worshiped them, gods that they did not know and that He had not given to them.

27 'Then the anger of the LORD was aroused against this land, to bring on it every curse that is written in this book.

28 'And the LORD [f]uprooted them from their land in anger, in wrath, and in great indignation, and cast them into another land, as *it is* this day.'

29 "The secret *things belong* to the LORD our God, but those *things which are* [g]revealed *belong* to us and to our children forever, that *we* may do all the words of this law.

Restoration dependent on repentance

30 "NOW it shall come to pass, when all these things come upon [h]you, the [i]blessing and the [j]curse which I have set before you, and you call *them* to mind among all the nations where the [k]LORD your God drives you,

2 "and you [l]return to the LORD your God and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul,

Sixth, or Palestinian Covenant (v. 3, note; read also chs. 29–30)

3 [m]"that the LORD your God will bring you back from captivity, and have compassion on you, and [n]gather you again from all the nations where the LORD your God has scattered you.

4 "If *any* of you are driven out to the farthest *parts* under heaven, from there the LORD your God will gather you, and [o]from there He will bring you.

5 "Then the LORD your God will bring you to the land which your fathers possessed, and you shall pos-

29:21
a Deut. 30:10

29:22
b Jer. 19:8

29:23
c Deut. 28:52
d Gen. 19:24-25; Is. 1:9; Hos. 11:8

29:24
e 1 Kin. 9:8-9

29:28
f 1 Kin. 14:15; Ezek. 19:12-13

29:29
g *Inspiration:* v. 29; Deut. 31:24. (Ex. 4:15; 2 Tim. 3:16, *note*)

30:1
h *Israel* (history): vv. 1-7; Deut. 31:19. (Gen. 12:2; Rom. 11:26, *note*)
i Deut. 28:2
j Deut. 28:15
k *Kingdom* (OT): vv. 1-9; Deut. 33:5. (Gen. 1:26; Zech. 12:8, *note*)

30:2
l Deut. 4:29-30

30:3
m *Eight Covenants:* vv. 1-9 (cp. Deut. 28:63-68); 2 Sam. 7:8. (Gen. 2:16; Heb. 8:8, *note*)
n *Christ* (second advent): v. 3; Ps. 2:9. (Deut. 30:3; Acts 1:11, *note*)

30:4
o Is. 62:11-12

***29:19** Or *stubbornness*

30:3 **THE PALESTINIAN COVENANT**

The Palestinian Covenant gives the conditions under which Israel entered the land of promise. It is important to see that the nation has never as yet taken the land under the unconditional Abrahamic Covenant (see Gen. 12:2, *note*), nor has it ever possessed the whole land (cp. Gen. 15:18 with Num. 34:1–12). The Palestinian Covenant is in seven parts: (1) dispersion for disobedience, v. 1 (Deut. 28:63–68; see Gen. 15:18, *note*); (2) the future repentance of Israel while in the dispersion, v. 2; (3) the return of the LORD, v. 3 (Amos 9:9–15; Acts 15:14–17); (4) restoration to the land, v. 5 (Is. 11:11–12; Jer. 23:3–8; Ezek. 37:21–25); (5) national conversion, v. 6 (Hos. 2:14–16; Rom. 11:26–27); (6) the judgment of Israel's oppressors, v. 7 (Is. 14:1–2; Joel 3:1–8; Matt. 25:31–46); and (7) national prosperity, v. 9 (Amos 9:11–15).

For *notes* on other major covenants, see: Edenic (Gen. 2:16); Adamic (Gen. 3:15); Noahic (Gen. 9:16); Abrahamic (Gen. 12:2); Mosaic (Ex. 19:5); Davidic (2 Sam. 7:16); New (Heb. 8:8).

sess it. He will prosper you and multiply you more than your fathers.

6 "And the [a]LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, that you may live.

7 "Also the LORD your God will put all these [b]curses on your enemies and on those who hate you, who persecuted you.

8 "And you will [c]again obey the voice of the LORD and do all His commandments which I command you today.

9 "The LORD your God will make you abound in all the work of your hand, in the fruit of your body, in the increase of your livestock, and in the produce of your land for good. For the LORD will again [d]rejoice over you for good as He rejoiced over your fathers,

10 "if you obey the voice of the LORD your God, to keep His commandments and His statutes which are written in this Book of the Law, *and* if you turn to the LORD your God with all your heart and with all your soul.

The crucial choice before them

11 "For this commandment which I command you today *is* not *too* mysterious for you, nor *is* it far off.

12 "It *is* not in heaven, that you should say, 'Who will ascend into [e]heaven for us and bring it to us, that we may hear it and do it?'

13 "Nor *is* it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?'

14 "But the word *is* very near you, in your [f]mouth and in your heart, that you may do it.

15 "See, I have set before you today life and good, death and evil,

16 "in that I command you today to love the LORD your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply; and the LORD your God will bless you in the land which you go to possess.

17 "But if your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them,

18 "I announce to you today that you shall surely perish; you shall not prolong *your* days in the land which you cross over the Jordan to go in and possess.

19 "I call heaven and earth as [g]witnesses today against you, *that* I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live;

20 "that you may love the LORD your God, that you may obey His voice, and that you may [h]cling to Him, for He *is* your [i]life and the length of your days; and that you may dwell in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them."

V. Conclusion: Final Words and Acts of Moses, and His Death, 31—34

Moses' last counsels to nations, Joshua, and priests

31 THEN Moses went and spoke these words to all Israel.

2 And he said to them: "I *am* one [j]hundred and twenty years old today. I can no longer [k]go out and come in. Also the LORD has said to me, 'You shall not cross over this Jordan.'

3 "The LORD your God Himself crosses over before you; He will destroy these nations from before you, and you shall dispossess them. [l]Joshua himself crosses over before you, just as the LORD has said.

4 "And the LORD will do to them as He did to Sihon and Og, the kings of the Amorites and their land, when He destroyed them.

5 "The LORD will give them over to

30:6
a Jer. 32:39; Ezek. 11:19; 36:26

30:7
b Is. 54:15-17; Jer. 30:16,20; see Gen. 12:2, *note*

30:8
c Zeph. 3:20; see v. 3, *note*

30:9
d Jer. 32:41

30:12
e Cp. Rom. 10:6-7

30:14
f Rom. 10:8

30:19
g Deut. 30:15; cp. Deut. 4:26

30:20
h Deut. 10:20
i John 11:25; 14:6; Col. 3:4

31:2
j Deut. 34:7; cp. Ex. 7:7
k Cp. Num. 27:17; Josh. 14:11

31:3
l Num. 27:18

30:5 No passage of Scripture has found fuller confirmation in the events of history than Deut. 28—30. In A.D. 70 the Jewish nation was scattered throughout the world because of disobedience and rejection of Christ. In worldwide dispersion they experienced exactly the punishments foretold by Moses. On the other hand, when the nation walked in conformity with the will of God, it enjoyed the blessing and protection of God. In the twentieth century the exiled people began to be restored to their homeland.

you, that you may do to them [a]according to every commandment which I have commanded you.

6 [b]"Be strong and of good courage, do not fear nor be afraid of them; for the LORD your God, He *is* the One who goes with you. [c]He will not leave you nor forsake you."

7 Then Moses called Joshua and said to him in the sight of all [d]Israel, "Be strong and of good courage, for you must go with this people to the land which the LORD has sworn to their fathers to give them, and you shall cause them to inherit it.

8 "And the LORD, He *is* the One who goes before you. [e]He will be with you, He will not leave you nor forsake you; do not fear nor be dismayed."

9 So Moses wrote this law and [f]delivered it to the priests, the sons of Levi, who [g]bore the ark of the covenant of the LORD, and to all the elders of Israel.

10 And Moses commanded them, saying: "At the end of *every* seven years, at the appointed time in the [h]year of release, at the Feast of Tabernacles,

11 "when all Israel comes to [i]appear before the LORD your God in the [j]place which He chooses, you shall [k]read this law before all Israel in their hearing.

12 "Gather the people together, men and women and little ones, and the stranger who *is* within your gates, that they may hear and that they may learn to fear the LORD your God and carefully observe all the words of this law,

13 "and *that* their children, who have not known it, may hear and learn to fear the LORD your God as long as you live in the [l]land which you cross the Jordan to possess."

The LORD warns Moses of Israel's [m]apostasy

14 Then the LORD said to Moses, "Behold, the days approach when you must die; call Joshua, and present yourselves in the tabernacle of meeting, that I may [n]inaugurate him." So Moses and Joshua went and presented themselves in the tabernacle of meeting.

15 Now the LORD appeared at the tabernacle in a [o]pillar of cloud, and the pillar of cloud stood above the door of the tabernacle.

16 And the LORD said to Moses: "Behold, you will rest with your fathers; and this people will rise and play the harlot with the gods of the foreigners of the land, where they go *to be* among them, and they will forsake Me and break My covenant which I have made with them.

17 "Then My anger shall be [p]aroused against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured. And many evils and troubles shall befall them, so that they will say in that day, 'Have not these evils come upon us because our God *is* not among us?'

18 "And I will surely hide My face in that day because of all the evil which they have done, in that they have turned to other gods.

19 "Now therefore, write down this song for yourselves, and teach it to the children of [q]Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel.

20 "When I have brought them to the land flowing with milk and honey, of which I swore to their fathers, and they have eaten and filled themselves and [r]grown fat, then they will turn to other gods and serve them; and they will provoke Me and break My covenant.

21 "Then it shall be, when many evils and troubles have come upon them, that this song will testify against them as a witness; for it will not be forgotten in the mouths of their descendants, for I know the inclination of their behavior today, even before I have brought them to the land of which I swore *to give them.*"

22 Therefore Moses wrote this [s]song the same day, and taught it to the children of Israel.

23 Then He inaugurated Joshua the son of Nun, and said, "Be strong

31:5
a Deut. 7:2; 20:10-20

31:6
b Josh. 10:25; 1 Chr. 22:13
c Heb. 13:5

31:7
d Num. 27:19

31:8
e Josh. 1:5,9; 1 Chr. 28:20

31:9
f Deut. 17:18
g Deut. 10:8

31:10
h Deut. 15:1-2

31:11
i Deut. 16:16
j Deut. 12:5
k Josh. 8:34-35

31:13
l Deut. 12:1

31:14
m Cp. 1 Tim. 4:1-3; 2 Tim. 3:1-8; Jude 4-19
n v. 23; Num. 27:19; Deut. 3:28

31:15
o Ex. 33:9

31:17
p Judg. 2:14

31:19
q *Israel* (history): vv. 16-23; Deut. 32:8. (Gen. 12:2; Rom. 11:26, *note*)

31:20
r Deut. 32:15,17

31:22
s vv. 19,21; 32:1-44

31:12 fear the LORD. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

and of good courage; for you shall bring the children of Israel into the land of which I swore to them, and I will be with you."

24 So it was, when Moses had completed writing the [a]words of this law in a [b]book, when they were finished,

25 that Moses commanded the Levites, who bore the ark of the covenant of the LORD, saying:

26 "Take this Book of the Law, and put it beside the ark of the covenant of the LORD your God, that it may be there as a witness against you;

27 "for I know your [c]rebellion and your [d]stiff neck. *If* today, while I am yet alive with you, you have been rebellious against the LORD, then how much more after my death?

28 "Gather to me all the elders of your tribes, and your officers, that I may speak these words in their hearing and [e]call heaven and earth to witness against them.

29 "For I [f]know that after my death you will become utterly corrupt, and [g]turn aside from the way which I have commanded you. And evil will befall you in the [h]latter days, because you will do evil in the sight of the LORD, to provoke Him to anger through the work of your hands."

30 Then Moses spoke in the hearing of all the assembly of Israel the words of this song until they were ended:

Song of Moses

32 "GIVE ear, O heavens, and I will speak;
And hear, O [i]earth, the words of my mouth.

2 Let [j]my teaching drop as the rain,
My speech distill as the dew,
As raindrops on the tender herb,
And as showers on the grass.

3 For I [k]proclaim the [l]name of the LORD:
Ascribe greatness to our God.

4 *He is* the [m]Rock, His work *is* perfect;
For all His ways *are* [n]justice,
A God of [o]truth and without injustice;
Righteous and upright *is* He.

5 "They have [p]corrupted themselves;
They are not His children,
Because of their [q]blemish:
A perverse and crooked generation.

God's selection and protection

6 Do you thus deal with the LORD,
O foolish and unwise people?
Is He not your [r]Father, *who* bought you?
Has He not made you and established you?

7 "Remember[s] the days of old,
Consider the years of many generations.
[t]Ask your father, and he will show you;
Your elders, and they will tell you:

8 When the Most High [u]divided their [v]inheritance to the nations,

31:24
a *Inspiration:* v. 24; 2 Sam. 23:2. (Ex. 4:15; 2 Tim. 3:16, *note*)
b See 2 Kin. 22:8, *note*

31:27
c Deut. 9:7; Neh. 9:26
d Deut. 10:16; 2 Kin. 17:14

31:28
e Deut. 30:19

31:29
f Cp. Judg. 2:19; Acts 20:29
g Judg. 2:17
h Deut. 4:30; cp. Is. 2:2; see Acts 2:17, *note*

32:1
i Deut. 4:26; Is. 1:2

32:2
j Is. 55:10-11; 1 Cor. 3:6-8

32:3
k Ex. 33:19
l Deut. 28:58

32:4
m *Christ* (Rock): vv. 4,15,30-31; 2 Sam. 23:3. (Gen. 49:24; 1 Pet. 2:8, *note*)
n Dan. 4:37; Rev. 15:3
o Deut. 7:9

32:5
p Deut. 31:29
q Cp. 2 Pet. 2:13

32:6
r Ex. 4:22; Deut. 1:31

32:7
s Ps. 44:1
t Ps. 78:5-8

32:8
u Gen. 11:8; Acts 17:26
v *Israel* (history): vv. 8-9; Deut. 34:1. (Gen. 12:2; Rom. 11:26, *note*)

31:24 **MOSES: THE AUTHOR OF DEUTERONOMY**

Certain critics have denied the Mosaic authorship of Deuteronomy. (1) They point out its difference of style from the preceding books. (2) They declare that it must be the book found by Josiah which led to his great reform (2 Kin. 22:8—23:27), alleging that Josiah's destruction of the high places, centralizing worship at Jerusalem, was entirely new and was based on Deut. 12. And (3) they say that the laws of Deuteronomy differ at certain points from those of the first four books of the Pentateuch.

There are answers to these objections. (1) The difference of style is easily explained by the fact that Deuteronomy consists of formal addresses and exhortations orally delivered by Moses, and these would naturally be in a style dissimilar to written narrative and technical law. (2) Josiah's centralization of worship was not new. Hezekiah had instituted a similar reform a century earlier, and Josh. 22 shows knowledge of the same law at the time of Joshua. And (3) as for differences in laws between the earlier parts of the Pentateuch and Deuteronomy, these divergences may be explained by the fact that it was necessary for Moses, not only to reiterate the general law applicable to the people under all situations, but also to restate certain laws to fit the changed conditions of settled life scattered over the entire land of Palestine. See *notes* at Ex. 17:14; Deut. 34:12.

When He separated the sons of Adam,
He set the boundaries of the peoples
According to the number of the children of Israel.
9 For the LORD's portion *is* His people;
Jacob *is* the place of His inheritance.

10 "He found him [a]in a desert land
And in the wasteland, a howling wilderness;
He encircled him, He instructed him,
He kept him as the [b]apple of His eye.
11 As an eagle stirs up its nest,
Hovers over its young,
Spreading out its wings, taking them up,
Carrying them on its wings,
12 *So* the LORD alone led him,
And *there was* no foreign god with him.

13 "He made him ride in the heights of the earth,
That he might eat the produce of the fields;
He made him draw honey from the rock,
And oil from the flinty rock;
14 Curds from the cattle, and milk of the flock,
With fat of lambs;
And rams of the breed of Bashan, and goats,
With the choicest wheat;
And you drank wine, the blood of the grapes.

Danger of apostasy and judgment

15 "But Jeshurun grew fat and kicked;
You grew fat, you grew thick,
You are obese!
Then he forsook God *who* made him,
And scornfully esteemed the Rock of his salvation.
16 They provoked Him to jealousy with foreign *gods;*
With abominations they provoked Him to anger.
17 They sacrificed to [c]demons, not to God,
To gods they did not know,
To new *gods,* new arrivals
That your fathers did not fear.
18 [d]Of the Rock *who* begot you, you are unmindful,
And have forgotten the God who fathered you.

19 "And[e] when the LORD saw *it,* He spurned *them,*
Because of the provocation of His sons and His daughters.
20 And He said: 'I will hide My face from them,
I will see what their end *will be,*
For they *are* a perverse generation,
Children in whom *is* no faith.
21 They have provoked Me to [f]jealousy by *what* is not God;
They have moved Me to anger by their foolish idols.

32:10
a Jer. 2:6; Hos. 13:5
b Zech. 2:8

32:17
c Ps. 106:37; 1 Cor. 10:20

32:18
d Is. 17:10

32:19
e Judg. 2:14

32:21
f Rom. 10:19

32:15 Jeshurun. Literally *upright one.* A poetical name for Israel, designating it under its ideal character.

32:1

SONGS OF THE BIBLE

Who sang:	Occasion	Reference
Moses and Miriam	after crossing the Red Sea	Exodus 15:1
Israelites	upon reaching the well at Beer	Numbers 21:17
Moses	to help remember Israel's history	Deuteronomy 32
Deborah and Barak	at the defeat of a Canaanite king	Judges 5
Hannah	upon presenting Samuel to the Lord	1 Samuel 2
David	at his deliverance from his enemies and Saul	2 Samuel 22
Mary	at her visit with Elizabeth	Luke 1:46–55
Zechariah	at the naming of his son, John	Luke 1:68–79
Angels	at the birth of Jesus	Luke 2:13
Simon	at seeing the Christ child	Luke 2:29
Creatures and elders in heaven	at the opening of the scroll	Revelation 5:9; 19:1

But I will provoke them to
jealousy by *those who are*
not a nation;
I will move them to anger by a
foolish nation.
22 For a fire is kindled in My
anger,
And shall burn to the lowest
hell;
It shall consume the earth with
her increase,
And set on fire the foundations
of the mountains.

23 'I will [a]heap disasters on them;
I will spend My arrows on
them.
24 *They shall be* wasted with
hunger,
Devoured by pestilence and
bitter destruction;
I will also send against them
the [b]teeth of beasts,
With the poison of serpents of
the dust.
25 The sword shall destroy
outside;
There shall be terror within
For the young man and virgin,
The nursing child with the man
of gray hairs.

Mercy and judgment

26 [c]I would have said, "I will dash
them in pieces,
I will make the memory of
them to cease from among
men,"
27 Had I not feared the wrath of
the enemy,
Lest their adversaries should
misunderstand,
Lest they should say, [d]"Our
hand *is* high;
And it is not the LORD who has
done all this." '

28 "For they *are* a nation void of
counsel,
Nor *is there any* understanding
in them.
29 [e]Oh, that they were wise, *that*
they understood this,
That they would consider their
[f]latter end!
30 How could one chase a
thousand,
And two put ten thousand to
flight,
Unless their Rock had [g]sold
them,
And the LORD had surrendered
them?
31 For their rock *is* not like our
Rock,
[h]Even our enemies themselves
being judges.
32 For their vine *is* of the vine of
Sodom
And of the fields of Gomorrah;
Their grapes *are* grapes of gall,
Their clusters *are* bitter.
33 Their wine *is* the poison of
serpents,
And the cruel venom of cobras.

34 '*Is* this not laid up in store with
Me,
Sealed up among My treasures?
35 Vengeance is Mine, and
[i]recompense;
Their foot shall slip in *due*
time;
For the day of their calamity *is*
at hand,
And the things to come hasten
upon them.'

36 "For the LORD will judge His
[j]people
And have compassion on His
servants,
When He sees that *their* power
is gone,
And *there is* no one *remaining,*
bond or free.
37 He will say: 'Where *are* their
[k]gods,

32:23
a Deut. 29:24

32:24
b Lev. 26:22

32:26
c Ezek. 20:23

32:27
d Is. 10:12-15

32:29
e Ps. 81:13
f Deut. 31:29

32:30
g Judg. 2:14; Ps. 44:12; cp. Josh. 23:10

32:31
h 1 Sam. 4:7-8; Jer. 40:2-3; cp. 1 Sam. 2:2

32:35
i Rom. 12:19; Heb. 10:30

32:36
j Ps. 106:45

32:37
k Jer. 2:28

32:22 hell. The Hebrew *Sheol* is, in the OT, the place to which the dead go.

(1) Often, therefore, it is spoken of as the equivalent of the grave, where all human activities cease; the terminus toward which all human life moves (e.g. Gen. 42:38; Job 14:13; Ps. 88:3).

(2) To the man "under the sun," the natural man, who of necessity judges from appearances, *Sheol* seems no more than the grave—the end and total cessation, not only of the activities of life, but also of life itself (Eccl. 9:5,10). But

(3) Scripture reveals *Sheol* as a place of sorrow (2 Sam. 22:6; Ps. 18:5; 116:3), into which the wicked are turned (Ps. 9:17), and where they are fully conscious (Is. 14:9–17; Ezek. 32:21). Compare Jon. 2:2; what the belly of the great fish was to Jonah, *Sheol* is to those who are therein. The *Sheol* of the OT and *Hades* of the NT are identical. See Luke 16:23, *note*.

32:36 have compassion. Literally *repent*. See Zech. 8:14, *note*.

The rock in which they sought refuge?
38 Who ate the fat of their sacrifices,
And drank the wine of their drink offering?
Let them rise and help you,
And be your refuge.

39 'Now see that I, *even* [a]I, *am* He,
And *there is* no God besides Me;
[b]I kill and I make alive;
I wound and I heal;
Nor *is there any* who can deliver from My hand.
40 For I raise My hand to heaven,
And say, "*As* I live forever,
41 If I whet My glittering sword,
And My hand takes hold on judgment,
I will render vengeance to My [c]enemies,
And repay those who hate Me.
42 I will make My arrows drunk with blood,
And My sword shall devour flesh,
With the blood of the slain and the captives,
From the heads of the leaders of the enemy." '

43 "Rejoice, O Gentiles, *with* His people;*
For He will avenge the blood of His servants,
And render vengeance to His adversaries;
He will provide atonement for His land *and* His people."

44 So Moses came with [d]Joshua* the son of Nun and spoke all the words of this song in the hearing of the people.
45 Moses finished speaking all these words to all Israel,
46 and he said to them: "Set your hearts on all the words which I testify among you today, which you shall command your [e]children to be careful to observe—all the words of this law.
47 "For it *is* not a futile thing for you, because it *is* your [f]life, and by this word you shall prolong *your* days in the land which you cross over the Jordan to possess."

Moses ordered up Mount Nebo

48 Then the LORD spoke to Moses that very same day, saying:
49 [g]"Go up this mountain of the Abarim, Mount Nebo, which *is* in the land of Moab, across from Jericho; view the land of Canaan, which I give to the children of Israel as a possession;
50 "and die on the mountain which you ascend, and be gathered to your people, just [h]as Aaron your brother died on Mount Hor and was gathered to his people;
51 "because [i]you trespassed against Me among the children of Israel at the waters of Meribah Kadesh, in the Wilderness of Zin, because you did not hallow Me in the midst of the children of Israel.
52 "Yet you shall [j]see the land before *you,* though you shall not go there, into the land which I am giving to the children of Israel."

Moses blesses the tribes

33 NOW this *is* the [k]blessing with which Moses the man of God blessed the children of Israel before his death.
2 And he said:

"The LORD came from [l]Sinai,
And dawned on them from [m]Seir;
He shone forth from [n]Mount Paran,
And He came with [o]ten thousands of saints;
From His right hand
Came a fiery law for them.
3 Yes, He loves the people;
All His saints *are* in Your hand;
They [p]sit down at Your feet;
Everyone receives Your words.
4 [q]Moses commanded a law for us,
A heritage of the congregation of Jacob.

32:39
a Is. 41:4
b 1 Sam. 2:6

32:41
c Is. 1:24; Jer. 50:28-32

32:44
d Cp. Num. 13:8,16

32:46
e Deut. 11:19

32:47
f Deut. 30:15-20

32:49
g Num. 27:12-14

32:50
h Num. 33:38

32:51
i Num. 20:12

32:52
j Deut. 34:1-5

33:1
k Cp. Gen. 49:28

33:2
l Ex. 19:18,20
m Deut. 2:1,4
n Num. 10:12
o Cp. Dan. 7:10

33:3
p Luke 10:39; cp. Acts 22:3

33:4
q John 1:17; 7:19

***32:43** A Dead Sea Scroll fragment adds *And let all the gods (angels) worship Him* (compare Septuagint and Hebrews 1:6). ***32:44** Hebrew *Hoshea* (compare Numbers 13:8, 16)

32:37 sought refuge. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

5 And He was [a]King in Jeshurun,
When the leaders of the people were gathered,
All the tribes of Israel together.

6 "Let [b]Reuben live, and not die,
Nor let his men be few."

7 And this he said of [c]Judah:

"Hear, LORD, the voice of Judah,
And bring him to his people;
Let his hands be sufficient for him,
And may You be a help against his enemies."

8 And of [d]Levi he said:

"*Let* Your Thummim and Your Urim *be* with Your holy one,
[e]Whom You [f]tested at Massah,
And with whom You contended at the waters of Meribah,
9 [g]Who says of his father and mother,
'I have not seen them';
Nor did he acknowledge his brothers,
Or know his own children;
For they have observed Your word
And kept Your covenant.
10 They shall teach Jacob Your judgments,
And Israel Your law.
They shall put incense before You,
And a whole burnt sacrifice on Your altar.
11 Bless his substance, LORD,
And accept the work of his hands;
Strike the loins of those who rise against him,
And of those who hate him, that they rise not again."

12 Of Benjamin he said:

"The beloved of the LORD shall dwell in safety by Him,
Who shelters him all the day long;
And he shall dwell between His shoulders."

13 And of [h]Joseph he said:

"Blessed of the LORD *is* his land,
With the precious things of heaven, with the dew,
And the deep lying beneath,
14 With the precious fruits of the sun,
With the precious produce of the months,
15 With the best things of the ancient mountains,
With the precious things of the everlasting hills,
16 With the precious things of the earth and its fullness,
And the favor of [i]Him who dwelt in the bush.
Let *the blessing* come 'on the head of Joseph,
And on the crown of the head of him *who was* separate from his brothers.'
17 His glory *is like* a firstborn bull,
And his horns *like* the horns of the wild ox;
Together with them
He shall push the peoples
To the ends of the earth;
They *are* the ten thousands of Ephraim,
And they *are* the thousands of Manasseh."

18 And of [j]Zebulun he said:

"Rejoice, Zebulun, in your going out,
And Issachar in your tents!
19 They shall [k]call the peoples *to* the mountain;
There they shall offer sacrifices of righteousness;
For they shall partake *of* the abundance of the seas
And *of* treasures hidden in the sand."

20 And of Gad he said:

"Blessed *is* he who enlarges Gad;

33:5
a *Kingdom* (OT): vv. 4-5; Josh. 1:1. (Gen. 1:26; Zech. 12:8, *note*)

33:6
b Gen. 49:3

33:7
c Gen. 49:8-12

33:8
d Gen. 49:5
e Ex. 17:1-7; 28:30; Num. 20:2-13; Ps. 106:14
f *Test/Tempt:* vv. 8-9; Judg. 6:39. (Gen. 3:1; James 1:14, *note*)

33:9
g Ex. 32:26-29; Num. 25:5-8

33:13
h Gen. 49:22-26

33:16
i Ex. 3:2-4; Acts 7:30-35

33:18
j Gen. 49:13-15

33:19
k Cp. Is. 2:3

33:8 holy one. The usual Hebrew words rendered "holy"' are *qadosh* and *qodesh,* meaning *set apart.* Here, and in Ps. 16:10; 86:2; 89:19; and 145:17, the Hebrew *chasid* is employed, denoting *kind, gracious* or *favored.* See *notes* at Zech. 8:3; Matt. 4:5; and Rev. 22:11.

33:17 horns. The words "horn" and "horns" (OT, *qeren;* NT *keras*) are used in Scripture both literally and figuratively. In the latter sense at least three meanings appear: (1) strength in general (Deut. 33:17); (2) arrogant pride (Ps. 75:4–5); and (3) political and military power (Dan. 8:20–21).

He dwells as a lion,
And tears the arm and the crown of his head.
21 He provided the first *part* for himself,
Because a lawgiver's portion was reserved there.
He came *with* the heads of the people;
He administered the [a]justice of the LORD,
And His judgments with Israel."

22 And of [b]Dan he said:

"Dan *is* a lion's whelp;
He shall leap from Bashan."

23 And of [c]Naphtali he said:

"O Naphtali, satisfied with favor,
And full of the blessing of the LORD,
Possess the west and the south."

24 And of [d]Asher he said:

"Asher *is* most blessed of sons;
Let him be favored by his brothers,
And let him dip his foot in oil.
25 Your sandals *shall be* iron and bronze;
As your days, *so shall* your strength *be.*

26 "*There is* no one like the God of Jeshurun,
Who [e]rides the heavens to help you,
And in His excellency on the clouds.
27 The eternal God *is your* [f]refuge,
And underneath *are* the everlasting arms;
He will thrust out the enemy from before you,
And will say, 'Destroy!'
28 Then [g]Israel shall dwell in safety,
The fountain of Jacob [h]alone,
In a land of grain and new wine;
His heavens shall also drop dew.
29 Happy *are* you, O Israel!
Who *is* like [i]you, a people saved by the LORD,
The shield of your help
And the sword of your majesty!
Your enemies shall submit to you,
And you shall tread down their high places."

Moses views the land

34 THEN Moses [j]went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is across from Jericho. And the LORD [k]showed him all the land of Gilead as far as Dan,
2 all Naphtali and the land of Ephraim and Manasseh, all the land of Judah as far as the [l]Western Sea,*
3 the [m]South, and the plain of the Valley of Jericho, the city of palm trees, as far as Zoar.
4 Then the LORD said to him, "This *is* the land of which I swore to give Abraham, Isaac, and Jacob, saying, 'I will give it to your descendants.' I have caused you to see *it* with your eyes, but you shall not cross over there."

Death of Moses

5 So Moses the [n]servant of the LORD died there in the land of Moab, according to the word of the LORD.
6 And He buried him in a valley in the land of Moab, opposite Beth Peor; but [o]no one knows his grave to this day.
7 Moses *was* one [p]hundred and twenty years old when he died. His eyes were not dim nor his natural vigor diminished.
8 And the children of Israel wept for Moses in the plains of Moab [q]thirty days. So the [r]days of weeping *and* mourning for Moses ended.

Joshua succeeds Moses

9 Now Joshua the son of Nun was [s]full of the [t]spirit of wisdom, for Moses had [u]laid his hands on him; so the children of Israel heeded him, and did as the LORD had commanded Moses.

Moses extolled

10 But since then there has not arisen in Israel a prophet [v]like

*34:2 That is, the Mediterranean

33:21
a Josh. 4:12

33:22
b Gen. 49:16-17

33:23
c Gen. 49:21

33:24
d Gen. 49:20

33:26
e Ps. 68:33-34

33:27
f Ps. 91:2,9

33:28
g Jer. 23:6; 33:16
h Num. 23:9

33:29
i Deut. 4:32-34

34:1
j Deut. 32:49
k *Israel* (history): vv. 1-5; Josh. 3:9. (Gen. 12:2; Rom. 11:26, *note*)

34:2
l Num. 34:6; Deut. 11:24

34:3
m See Gen. 12:9, *note*

34:5
n Num. 12:7

34:6
o Jude 9

34:7
p Deut. 31:2

34:8
q Gen. 50:3
r Cp. Num. 20:29

34:9
s Num. 27:18; cp. Acts 6:5
t *Holy Spirit* (OT): v. 9; Judg. 3:10. (Gen. 1:2; Zech. 12:10, *note*)
u Num. 27:23; cp. 1 Tim. 4:14

34:10
v Deut. 18:15,18

34:10
w Ex. 33:11; Num. 12:6,8

Moses, *w*whom the LORD knew face to face,
11 in all the signs and wonders which the LORD sent him to do in the land of Egypt, before Pharaoh, before all his servants, and in all his land,
12 and by all that mighty power and all the great terror which Moses performed in the sight of all Israel.

34:12 In some printed texts of the Hebrew Bible the Pentateuch is concluded after this verse with these words: "Be strong! The five-fifths of the Law are completed. Praise to God, great and fearful!"

34:12 The question has been raised whether Moses wrote the account of his own death. Although it is entirely possible that the LORD directed Joshua to add this account to what Moses had written, it is equally possible that He may have led Moses to write it in advance, since He had already revealed to him the manner and time of his approaching death. See *notes* at Ex. 17:14; Deut. 31:24.

THE

HISTORICAL BOOKS

Background

The twelve historical books of the Old Testament (Joshua—Esther) are designated history in contrast with the rest of the Old Testament described as law (Genesis—Deuteronomy), as poetry (Job—Song), and as prophecy (Isaiah—Malachi). Divine laws, history, and prophecy as well as exhortation are found of course, throughout the Old Testament, the Accuracy of the historical books, though questioned by some critics, has been confirmed repeatedly in modern times by discoveries of extra-Biblical evidences.

The historical books relate the rise and fall of the theocracy, the captivities of Israel and Judah, the return to the promised land (Genesis 15:18-21; Ezra 2:1), and the restoration of the Temple and the city of Jerusalem. Chronologically, the historical books reach to the time of Malachi. By contrast, the prophetic books foretell God's judgment upon sin, exhort the people of each generation to faith and righteousness, and hold before even the disobedient nation Israel the bright picture of future national restoration, glory, honor, and peace under the reign of their Messiah.

Divisions of the Books

The historical and prophetic program of Israel may be separated into eight divisions:

I. From the Call of Abraham to the Exodus (Genesis 12:1-Exodus 12:51; cp. Acts 7)

In this period the Abrahamic Covenant was given, partially fulfilled in the formation of Israel as a great nation. (It is believed that the events of the Book of Job occurred in this period and that the book documents the divine revelation and the profound philosophic and religious thought of that day.)

II. From the Exodus to the Death of Joshua

In this period, in which the law was given to Israel, the history of Israel's deliverance from Egypt, her wilderness wanderings and the possession of the promised land are set forth in Exodus, Numbers, Deuteronomy, Joshua, as well as in portions of Leviticus. Moses, Aaron, and Joshua are the principal historical characters.

III. The Period of the Judges

This time period, from the death of Joshua to the choice of Saul, is unfolded in Judges, Ruth, and 1 Samuel 1:1—10:24. Cycles of apostasy, divine judgment, repentance, and restoration characterize this span of time. A godly remnant continued, however, as seen in Ruth. Israel was rescued from moral, spiritual, and political chaos by the Prophet Samuel who, as the last of the early prophets, inducted into office the first of the kings, Saul.

IV. The Period of the Kings

This time period from Saul to the captivities, is described in 1 Samuel 10:25—31:13, 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles. The glory and power of the kingdom under David and Solomon declined during the divided kingdoms of Israel and Judah, and was accompanied by complete spiritual failure.

V. The Period of the Captivities

This time of divine chastisement, predicted by Moses and the prophets, is unfolded in Jeremiah, Lamentations, Ezekiel, Daniel, and Esther. The captivity of Judah (586 B.C.) began the prophetically important "times of the Gentiles" (Luke 21:24) during which Jerusalem has been under Gentile control.

VI. The Period of Restoration through the Time of Christ

This period covers from the partial restoration of the nation of Israel to the death, resurrection, and ascension of Christ. The inspired history of this period is found in Ezra, Nehemiah, and the prophetic writings of Haggai, Zechariah, and Malachi in the Old Testament, and in the Gospels in the New Testament. Toward the end of this period Christ, the promised King of the Davidic Covenant, and the Seed of the Adamic and Abrahamic Covenants, appeared, was rejected as King and Savior, was crucified, rose again from the dead, and ascended into heaven. These tremendous events also marked the close of the sixty-nine prophetic weeks of Daniel 9:14-27.

VII. The Period of the Church

The period of the church covers the time from Pentecost to the rapture, during which Israel's national program is set aside. Historically this is presented in The Acts and theologically in portions of the Gospels and in the Epistles. In the early part of the period Jerusalem was destroyed (A.D. 70) and Israel began its third and final dispersion. During the Church period, all national priorities and distinctions are in abeyance in the Church, both Jewish and Gentile believers being joined together with equal standing in the one body of Christ (1 Corinthians 12:13; Ephesians 3:6).

VIII. Israel's Later History

This time period is given prophetically as beginning with the fulfillment of the seventieth week of Daniel 9:27, the latter half of which is the great tribulation (Daniel 12:1; Matthew 24:21). The tribulation will end at the second coming of Christ in power and glory to judge the earth and reign over it for 1000 years, an epoch in which Israel will be restored to a place of privilege and glory. At the close of the millennium, Israel will likewise have her part in the eternal state, and will continue to illustrate the faithfulness and righteousness of God throughout eternity.

THE BOOK OF

JOSHUA

Author:	*Theme:*	*Date of writing:*
Joshua	Conquering Canaan	14th Cent. B.C.

Background

Joshua records in part the military campaigns waged by Joshua in conquering the promised land and concludes with detailed instructions for the division of the land among the tribes. It is the first Bible book to bear the name of its principal character. As a young man Joshua served in the tabernacle (Exodus 33:11). He and Caleb were the two among the twelve spies who brought back a favorable report (Numbers 14:6–9,30). Toward the end of the wanderings Moses was divinely led to appoint Joshua as his successor as "a man in whom is the Spirit" (Numbers 27:18–23; Deuteronomy 1:38) who had with Caleb "wholly followed the LORD" (Numbers 32:12).

God's Relationship with Man

Israel entered Palestine with a promise of the land, the presence of the LORD, the law of the LORD, and the leadership of Joshua. With all this they should have been successful everywhere, but disobedience led to defeat. The events recorded here may cover as many as thirty years. The book illustrates the principle that the child of God will be involved in conflict with evil powers and with Satan himself if he earnestly undertakes to possess all that God has promised to him on this earth (Ephesians 1:3; 6:10–18).

Types in Joshua

Joshua presents several types rich in meaning. See *notes* on the following passages for the typical significance of Joshua (1:1); Passover (5:10); cities of refuge (20:5).

Outline

Joshua may be divided as follows:

I.	Preparation for Entering Palestine	1:1—5:15
	A. Moses Succeeded by Joshua	1:1–18
	B. Rahab's Assistance	2:1–24
	C. Crossing the Jordan	3:1—4:24
	D. New Generation Circumcised	5:1–15
II.	The Conquest of the Land	6:1—12:24
	A. Conquest of Jericho	6:1–27
	B. Achan's Sin and Israel's Experience at Ai	7:1—8:35
	C. Experience at Gibeon	9:1—10:15
	D. Victory at Makkedah and Other Southern Cities	10:16–43
	E. Northern Palestinian Campaign	11:1–23
	F. Roster of Conquered Kings	12:1–24
III.	The Allocation of Territories to the Tribes	13:1—22:34
IV.	Joshua's Final Message and Death	23:1—24:33

I. Preparation for Entering Palestine, 1—5

Joshua succeeds Moses as Israel's leader (Deut. 34:9)

1 AFTER the death of [a]Moses the servant of the LORD, it came to pass that the LORD spoke to [b]Joshua the [c]son of Nun, Moses' assistant, saying:

2 "Moses My [d]servant is dead. Now therefore, arise, go over this Jordan, you and all this people, to the land which I am giving to them—the children of Israel.

3 "Every place that the sole of your foot will tread upon I have given you, [e]as I said to Moses.

4 "From the wilderness and this Lebanon as far as the great river, the River Euphrates, all the land of the [f]Hittites, and to the Great Sea toward the going down of the sun, shall be your territory.

5 "No man shall *be able to* stand before you all the days of your life; as I was with Moses, *so* [g]I will be with you. I will not leave you nor forsake you.

6 "Be [h]strong and of good courage, for to this people you shall divide as an inheritance the land which I swore to their fathers to give them.

7 "Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant [i]commanded you; do not [j]turn from it to the right hand or to the left, that you may prosper wherever you go.

8 "This [k]Book of the Law shall not depart from your mouth, but you shall [l]meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.

9 "Have I not commanded you? Be strong and of good courage; do not

1:1
a Deut. 34:5; cp. Rev. 1:18
b *Kingdom* (OT): vv. 1-5; Judg. 2:16. (Gen. 1:26; Zech. 12:8, *note*)
c Num. 13:16; 14:6,29-30,37-38; Acts 7:45

1:2
d Num. 12:7

1:3
e Deut. 11:24

1:4
f See 2 Kin. 7:6, *note*

1:5
g Deut. 31:6-7; Heb. 13:5

1:6
h Eph. 6:10; cp. Phil. 4:13

1:7
i Josh. 11:15
j Deut. 5:32; cp. 1 Cor. 9:26-27

1:8
k Deut. 31:26; Josh. 8:34
l Ps. 1:2-3; cp. Deut. 17:18-20

1:1 death of Moses. Approximately 1407 B.C. **spoke to Joshua.** It is not certain just when the conquest of Palestine occurred. Some Bible scholars think it began about 1407 B.C. Others state that it was much later. **Joshua** (meaning *Jehovah-Savior;* see *note* at Gen. 2:4) is a type of Christ, the Captain of our salvation (Heb. 2:10). The more important points are: (1) He comes after Moses (John 1:17; Rom. 8:3–4; 10:4–5; Gal. 3:23–25). (2) He leads to victory (Rom. 8:37; 2 Cor. 1:10; 2:14). (3) He is our Advocate when we have suffered defeat (1 John 2:1–2; cp. Josh. 7:5–9). And (4) He allots our inheritance (Eph. 1:11,14; 4:7–11).

1:3 I have given. The law of appropriation. God gives, but we must take.

1:6 land. The land had been promised to Abraham and his seed (Gen. 12:6–7; 13:14–15; 15:18–21), and Moses had been reminded of this. The promise was now to be fulfilled.

1:6 WORDS OF ENCOURAGEMENT: BE STRONG AND COURAGEOUS

The Bible repeatedly gives words of encouragement to humans no matter what they face. "Be of good courage," "be strong," "be courageous" and other phrases are the words delivered by God and echoed by His people throughout Biblical history.

Phrase	Spoken by	To	Occasion	Reference
Be strong and of good courage	Moses	Israelites	Farewell address	Deut. 31:6
Be strong and of good courage	Moses	Joshua	Farewell address	Deut. 31: 7,23
Be strong and of good courage	God	Joshua	Joshua becomes a leader	Josh. 1:6,9
Be strong and very courageous	God	Joshua	Joshua becomes a leader	Josh. 1:7
Be strong and of good courage	Israelites	Joshua	Joshua becomes a leader	Josh. 1:18
Be strong and of good courage	Joshua	Army	Seizing five kings at Makkedah	Josh. 10:25
Be strong and of good courage	David	Solomon	Command to build the temple	1 Chr. 22:13; 28:20
Behave courageously	Jehoshaphat	Judges of Israel	Implementing judicial reform	2 Chr. 19:11
Be strong and courageous	Hezekiah	Military captains	Enemy invades Judah	2 Chr. 32:7
Be of good cheer	Jesus	Disciples	Jesus walks on water	Matt. 14:27; Mark 6:50
Be of good cheer	God	Paul	Paul before the Sanhedrin	Acts 23:11
Be brave, be strong	Paul	Corinthian church	Close of his letter	1 Cor. 16:13

See also 1 Chronicles 22:13, note.

be afraid, nor be dismayed, for the LORD your God *is* with you wherever you go."

Joshua assumes command

10 Then Joshua commanded the officers of the people, saying,

11 "Pass through the camp and command the people, saying, 'Prepare provisions for yourselves, for within three days you will cross over this Jordan, to go in to possess the land which the LORD your God is giving you to possess.' "

12 And to the Reubenites, the Gadites, and half the tribe of Manasseh Joshua spoke, saying,

13 "Remember the [a]word which Moses the servant of the LORD commanded you, saying, 'The LORD your God is giving you rest and is giving you this land.'

14 "Your wives, your little ones, and your livestock shall remain in the land which Moses gave you on this side of the Jordan. But you shall pass before your brethren armed, all your mighty men of valor, and help them,

15 "until the LORD has given your brethren rest, as He *gave* you, and they also have taken possession of the land which the LORD your God is giving them. Then you shall [b]return to the land of your possession and enjoy it, which Moses the LORD's servant gave you on this side of the Jordan toward the sunrise."

16 So they answered Joshua, saying, "All that you command us we will do, and wherever you send us we will go.

17 "Just as we heeded Moses in all things, so we will [c]heed you. Only the LORD your God be with you, as He was with Moses.

18 "Whoever rebels against your command and does not heed your words, in all that you command him, shall be put to death. Only be strong and of good courage."

Rahab shelters spies

2 NOW Joshua the son of Nun sent out two men from [d]Acacia Grove* to spy secretly, saying, "Go, view the land, especially Jericho." So they went, and came to the house of a harlot named [e]Rahab, and lodged there.

2 And it was told the king of Jericho, saying, "Behold, men have come here tonight from the children of Israel to search out the country."

3 So the king of Jericho sent to Rahab, saying, "Bring out the men who have come to you, who have entered your house, for they have come to search out all the country."

4 Then the woman took the two men and [f]hid them. So she said, "Yes, the men came to me, but I did not know where they *were* from.

5 "And it happened as the gate was being shut, when it was dark, that the men went out. Where the men went I do not know; pursue them quickly, for you may overtake them."

6 (But she had brought them up to the roof and hidden them with the stalks of flax, which she had laid in order on the roof.)

7 Then the men pursued them by the road to the Jordan, to the fords.

*2:1 Hebrew *Shittim*

1:13
a Deut. 3:18-20

1:15
b Josh. 22:1-4

1:17
c Cp. Num. 27:20

2:1
d Num. 25:1; Josh. 3:1
e James 2:25

2:4
f Josh. 6:17; cp. 2 Sam. 17:19

Jordan: *flowing down.* The river that runs from north of the Sea of Galilee to the Dead Sea and is central to the history of Israel.

Jericho: *fragrant place.* The first city to be destroyed in the Promised Land. The Israelites captured the city by marching around it for seven days thus causing the walls to fall down.

2:1 Rahab. No more unlikely character than Rahab could have been divinely chosen for deliverance from ungodly Jericho. The salvation of Rahab, the harlot, illustrates that even in a doomed city a wicked individual could find grace by turning to God in faith. Those who charge Israel with barbaric cruelty in exterminating the inhabitants of Jericho fail to comprehend that Israel was God's instrument of divine judgment. The people of Jericho, hopelessly depraved (cp. Lev. 18:24–26), had chosen to fight Israel instead of seeking mercy as did Rahab. Those who perished did not believe (Heb. 11:31). Even Rahab's lie (vv. 4–5), not to be taken as an example, was evidently motivated by her belief that God would destroy Jericho as had been predicted (vv. 9–11; cp. Josh. 1:1–11). Rahab, as an ancestress of David, is thus in the Messianic line (Ruth 4:21–22; Matt. 1:5–6; Luke 3:31–32).

Rahab: *broad.* A prostitute from Jericho who helped the Israelite spies. She and her family were spared when Jericho was destroyed. She is included in the genealogy of Christ (Matt.1:5).

And as soon as those who pursued them had gone out, they shut the gate.

8 Now before they lay down, she came up to them on the roof,

9 and said to the men: [a] "I know that the LORD has given you the land, that the [b] terror of you has fallen on us, and that all the inhabitants of the land are [c] fainthearted because of you.

10 "For we have heard how the LORD [d] dried up the water of the Red Sea for you when you came out of Egypt, and what you [e] did to the two kings of the Amorites who *were* on the other side of the Jordan, Sihon and Og, whom you [f] utterly destroyed.

11 "And as soon as we heard *these things,* our hearts melted; neither did there remain any more courage in anyone because of you, for the LORD your God, He *is* God in heaven above and on earth beneath.

12 "Now therefore, I beg you, swear to me by the LORD, since I have shown you kindness, that you also will show kindness to my father's house, and give me a true [g] token,

13 "and [h] spare my father, my mother, my brothers, my sisters, and all that they have, and deliver our lives from death."

14 So the men answered her, "Our lives for yours, if none of you tell this business of ours. And it shall be, when the LORD has given us the land, that we will [i] deal kindly and truly with you."

Spies escape and report to Joshua

15 Then she let them down by a rope through the window, for her house *was* on the city wall; she dwelt on the wall.

16 And she said to them, "Get to the mountain, lest the pursuers meet you. Hide there three days, until the pursuers have returned. Afterward you may go your way."

17 So the men said to her: "We *will be* blameless of this oath of yours which you have made us swear,

18 "unless, *when* we come into the land, you bind this [j] line of scarlet cord in the window through which you let us down, and unless you [k] bring your father, your mother, your brothers, and all your father's household to your own home.

19 "So it shall be *that* whoever goes outside the doors of your house into the street, his blood *shall be* on his own head, and we *will be* guiltless. And whoever is with you in the house, his blood *shall be* on our head if a hand is laid on him.

20 "And if you tell this business of ours, then we will be free from your oath which you made us swear."

21 Then she said, "According to your words, so *be* it." And she sent them away, and they departed. And she bound the scarlet cord in the window.

22 They departed and went to the mountain, and stayed there three days until the pursuers returned. The pursuers sought *them* all along the way, but did not find *them.*

23 So the two men returned, descended from the mountain, and crossed over; and they came to Joshua the son of Nun, and told him all that had befallen them.

24 And they said to Joshua, "Truly the LORD has delivered all the land into our hands, for indeed all the inhabitants of the country are fainthearted because of us."

Israel crosses Jordan dry-shod

3 THEN Joshua rose early in the morning; and they set out from [l] Acacia Grove* and came to the Jordan, he and all the children of Israel, and lodged there before they crossed over.

2 So it was, after [m] three days, that the officers went through the camp;

3 and they commanded the people, saying, "When you see the ark of the covenant of the LORD your God, and the priests, the Levites, bearing it, then you shall set out from your place and go after it.

4 "Yet there shall be a [n] space be-

2:9
a Deut. 1:8
b Deut. 2:25; Josh. 9:9-10
c Ex. 15:15; Josh. 5:1

2:10
d Ex. 14:21; Num. 23:22
e Num. 21:23-24,33-35
f Deut. 20:17; Josh. 6:21

2:12
g v. 18; cp. Ex. 12:13

2:13
h Josh. 6:23-25

2:14
i Gen. 47:29

2:18
j v. 21
k Josh. 6:23

3:1
l Josh. 2:1

3:2
m Josh. 1:10-11

3:4
n Ex. 19:12,23; cp. Heb. 10:19-22

***3:1** Hebrew *Shittim*

2:21 cord. The scarlet cord of Rahab may speak, by its color, of safety through sacrifice (Heb. 9:19–22).

3:1 Jordan. The passage of the Jordan is a figure of our death with Christ (Rom. 6:3–4,6–11; Eph. 2:5–6; Col. 3:1–3).

tween you and it, about two thousand [a]cubits by measure. Do not come near it, that you may know the way by which you must go, for you have not passed *this* way before."

5 And Joshua said to the people, [b]"Sanctify yourselves, for tomorrow the LORD will do wonders among you."

6 Then Joshua spoke to the priests, saying, "Take up the ark of the covenant and cross over before the people." So they took up the ark of the covenant and went before the people.

7 And the LORD said to Joshua, "This day I will begin to [c]exalt you in the sight of all Israel, that they may know that, as I was with Moses, [d]*so* I will be with you.

8 "You shall command the priests who bear the ark of the covenant, saying, 'When you have come to the edge of the water of the Jordan, you shall stand in the Jordan.' "

9 So Joshua said to the children of [e]Israel, "Come here, and hear the words of the LORD your God."

10 And Joshua said, "By this you shall know that the living God *is* [f]among you, and *that* [g]He will without fail drive out from before you the [h]Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites:

11 "Behold, the ark of the covenant of the Lord of all the earth is crossing over [i]before you into the Jordan.

12 "Now therefore, take for yourselves [j]twelve men from the tribes of Israel, one man from every tribe.

13 "And it shall come to pass, as soon as the soles of the feet of the priests who bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of the Jordan, *that* the waters of the Jordan shall be cut off, the waters that come down from upstream, and they shall stand as a [k]heap."

14 So it was, when the people set out from their camp to cross over the Jordan, with the priests bearing the ark of the covenant before the people,

15 and as those who bore the ark came to the Jordan, and the feet of the priests who bore the ark dipped in the edge of the water (for the Jordan overflows all its banks during the whole time of [l]harvest),

16 that the [m]waters which came down from upstream stood *still, and* rose in a heap very far away at Adam, the city that *is* beside Zaretan. So the waters that went down into the Sea of the [n]Arabah, the [o]Salt Sea, failed, *and* were cut off; and the people crossed over opposite Jericho.

17 Then the priests who bore the ark of the covenant of the LORD stood firm on [p]dry ground in the midst of the Jordan; and all Israel crossed over on dry ground, until all the people had crossed completely over the Jordan.

The two sets of stones (vv. 9,20)

4 AND it came to pass, when all the people had completely crossed over the Jordan, that the LORD spoke to Joshua, saying:

2 "Take for yourselves [q]twelve men from the people, one man from every tribe,

3 "and command them, saying, 'Take for yourselves twelve stones from here, out of the midst of the Jordan, from the place where the priests' feet stood firm. You shall carry them over with you and leave

3:4

a See Weights and Measures (OT), 2 Chr. 2:10, *note*

3:5

b Ex. 19:10-11; Josh. 7:13; Job 1:5; Joel 2:16

3:7

c Josh. 4:14

d Josh. 1:5,9

3:9

e *Israel* (history): vv. 9-17; Josh. 24:9. (Gen. 12:2; Rom. 11:26, *note*)

3:10

f Deut. 31:8; cp. Deut. 31:17

g Deut. 18:12

h Acts 13:19

3:11

i Ex. 13:21-22; Deut. 31:3; cp. John 10:4

3:12

j Josh. 4:2,4

3:13

k Ps. 66:6; 74:15; 114:3; cp. Ex. 15:8

3:15

l Cp. Josh. 5:12

3:16

m *Miracles* (OT): vv. 15-17; Josh. 4:18. (Gen. 5:24; Jon. 1:17, *note*)

n See Deut. 1:1, *note*

o Deut. 3:17

3:17

p Ex. 14:29

4:2

q Josh. 3:12

3:10 Hittites. Until the twentieth century the Hittites were unknown apart from the Bible. This once puzzling reference to them has, however, been illuminated by the findings of archaeology. From Egyptian monuments (Tell el-Amarna Tablets) and the Assyrian texts, it has been shown that these were the Kheta or Hatti. Expeditions in the first dozen years of this century have revealed that Boghaz-koi in Asia Minor (east of Ankara, Turkey) was the capital of the Hittite Empire. Periods of Hittite prominence: about 2000–1800 B.C. and about 1400–1200 B.C.

3:17 MIRACLES IN ISRAEL'S EARLY HISTORY

Miracle	Reference
Crossing the Jordan River	Joshua 3:14–17
The fall of Jericho	Joshua 6:6–25
The sun and moon stand still	Joshua 10:12–14
Death of Uzzah	2 Samuel 6:7
Jeroboam's hand withered; altar destroyed	1 Kings 13:4–6

them in the [a]lodging place where you lodge tonight.' "

4 Then Joshua called the twelve men whom he had appointed from the children of Israel, one man from every tribe;

5 and Joshua said to them: "Cross over before the ark of the LORD your God into the midst of the Jordan, and each one of you take up a stone on his shoulder, according to the number of the tribes of the children of Israel,

6 "that this may be a [b]sign among you when your [c]children ask in time to come, saying, 'What do these stones *mean* to you?'

7 "Then you shall answer them that the waters of the Jordan were cut off before the ark of the covenant of the LORD; when it crossed over the Jordan, the waters of the Jordan were cut off. And these stones shall be for a memorial to the children of Israel forever."

8 And the children of Israel did so, just as Joshua commanded, and took up twelve stones from the midst of the Jordan, as the LORD had spoken to Joshua, according to the number of the tribes of the children of Israel, and carried them over with them to the place where they lodged, and laid them down there.

9 Then Joshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priests who bore the ark of the covenant stood; and they are there to this day.

10 So the priests who bore the ark stood in the midst of the Jordan until everything was finished that the LORD had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua; and the people hurried and crossed over.

11 Then it came to pass, when all the people had completely crossed over, that the [d]ark of the LORD and the priests crossed over in the presence of the people.

12 And the men of Reuben, the men of Gad, and half the tribe of Manasseh crossed over [e]armed before the children of Israel, as Moses had spoken to them.

13 About forty thousand prepared for war crossed over before the LORD for battle, to the plains of Jericho.

14 On that day the LORD [f]exalted Joshua in the sight of all Israel; and they feared him, as they had feared Moses, all the days of his life.

15 Then the LORD spoke to Joshua, saying,

16 "Command the priests who bear the ark of the Testimony to come up from the Jordan."

17 Joshua therefore commanded the priests, saying, "Come up from the Jordan."

18 And it came to pass, when the priests who bore the ark of the covenant of the LORD had come from the midst of the Jordan, *and* the soles of the priests' feet touched the dry land, that the waters of the [g]Jordan returned to their place and [h]overflowed all its banks as before.

19 Now the people came up from the Jordan on the [i]tenth *day* of the first month, and they camped in Gilgal on the east border of Jericho.

20 And those twelve stones which they took out of the Jordan, Joshua set up in [j]Gilgal.

21 Then he spoke to the children of Israel, saying: "When your children ask their fathers in time to come, saying, 'What *are* these stones?'

22 "then [k]you shall let your children know, saying, 'Israel crossed over this Jordan on [l]dry land';

23 "for the LORD your God dried up the waters of the Jordan before you until you had crossed over, as the LORD your God did to the Red Sea, which He dried up before us until we had crossed over,

24 "that all the peoples of the

4:3
a Josh. 4:20

4:6
b Deut. 27:2; Ps. 103:2
c Ex. 12:26; 13:14; Deut. 6:20

4:11
d Josh. 3:11; 6:11

4:12
e Num. 32:17; Josh. 1:14

4:14
f Josh. 3:7; 1 Chr. 29:25

4:18
g *Miracles* (OT): vv. 15-18; Josh. 6:20. (Gen. 5:24; Jon. 1:17, *note*)
h Josh. 3:15; 1 Chr. 12:15

4:19
i Ex. 12:1-3; cp. Deut. 1:3; 34:8

4:20
j Deut. 11:30; Josh. 5:9-10

4:22
k Ex. 12:26-27; 13:8-14; Deut. 26:5-9; cp. 1 Cor. 11:23-26
l Josh. 3:17

4:9 stones. The erection of both of these memorials was probably done in obedience to a direct command from God, but only the commandment concerning the memorial on the far side of the Jordan is actually recorded (vv. 1–8).

4:19 first month. This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

Gilgal: *circle.* The location of the Israelite headquarters as they entered Canaan.

earth may know the hand of the LORD, that it *is* mighty, that you may fear the LORD your God forever."

Fear falls on Amorites

5 SO it was, when all the kings of the Amorites who *were* on the west side of the Jordan, and all the kings of the Canaanites who *were* [a]by the sea, heard that the LORD had dried up the waters of the Jordan from before the children of Israel until we* had crossed over, that their heart [b]melted; and there was no spirit in them any longer because of the children of Israel.

New generation circumcised

2 At that time the LORD said to Joshua, "Make flint knives for yourself, and circumcise the sons of Israel again the second time."

3 So Joshua made flint knives for himself, and [c]circumcised the sons of Israel at the hill of the foreskins.*

4 And this *is* the reason why Joshua circumcised them: All the people who came out of Egypt *who were* males, all the men of war, had [d]died in the wilderness on the way, after they had come out of Egypt.

5 For all the people who came out had been circumcised, but all the people born in the wilderness, on the way as they came out of Egypt, had not been circumcised.

6 For the children of Israel walked [e]forty years in the wilderness, till all the people *who were* men of war, who came out of Egypt, were consumed, because they did not obey the voice of the LORD—to whom the LORD swore that He would not show them the [f]land which the LORD had sworn to their fathers that He would give us, "a land flowing with milk and honey."*

7 Then Joshua circumcised their sons *whom* He raised up in their place; for they were uncircumcised, because they had not been circumcised on the way.

8 So it was, when they had finished circumcising all the people, that they stayed in their places in the camp till they were healed.

9 Then the LORD said to Joshua, "This day I have rolled away the [g]reproach of Egypt from you." Therefore the name of the place is called Gilgal to this day.

10 Now the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the [h]month at twilight on the plains of Jericho.

11 And they ate of the produce of the land on the day after the Passover, unleavened bread and parched grain, on the very same day.

12 Then the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had [i]manna, but they ate the food of the land of Canaan that year.

***5:1** Following Kethib; Qere, some Hebrew manuscripts and editions, Septuagint, Syriac, Targum, and Vulgate read *they.* ***5:3** Hebrew *Gibeath Haaraloth* ***5:6** Exodus 3:8

5:1
a Num. 13:29
b Josh. 2:10-11; 9:9

5:3
c Cp. Deut. 30:6; Jer. 9:25-26

5:4
d Deut. 2:14-16

5:6
e Deut. 29:5
f Num. 14:29-35; 26:63-65

5:9
g Gen. 34:14

5:10
h Cp. Josh. 4:19

5:12
i Ex. 16:35

5:9 Gilgal. Literally *a rolling.*

5:10 Passover. The Passover, a type of Christ our Redeemer (Ex. 12:1–28; John 1:29; 1 Cor. 5:6–7; 1 Pet. 1:18–19): (1) The lamb must be without blemish, and to test this it was kept for four days (Ex. 12:5–6). So our Lord's public life, under hostile scrutiny, was the testing which proved His holiness (Luke 11:53–54; John 8:46; 18:38). (2) The lamb thus tested must be killed (Ex. 12:6; John 12:24; Heb. 9:22). (3) The blood must be applied (Ex. 12:7). This answers to appropriation by personal faith, and refutes universalism (John 3:36). (4) The blood thus applied of itself, without anything in addition, constituted a perfect protection from judgment (Ex. 12:13; Heb. 10:10,14; 1 John 1:7). And (5) the feast typified Christ the Bread of life, answering to the memorial supper (Matt. 26:26–28; 1 Cor. 11:23–26). To observe the feast was a duty and privilege but not a condition of safety. The believer in Christ is saved by the blood of "the Lamb slain from the foundation of the world" (Rev. 13:8), and is strengthened daily by feasting on the Word—the living Word, Christ, and the written Word, the Scriptures.

5:2 THE SIGN OF CIRCUMCISION

Circumcision was the sign of the Abrahamic Covenant (Gen. 17:10–14; see Gen. 12:2, *note;* Rom. 4:11). "The reproach of Egypt" (v. 9) was that, during the later years of the Egyptian bondage, this separating sign had been neglected (cp. Ex. 4:24–26), and this neglect had continued during the wilderness wanderings. The NT analogy is world conformity—the failure openly to take a believer's place with Christ in death and resurrection (Rom. 6:2–11; Gal. 6:14–16). Spiritually, circumcision is putting to death the deeds of the body through the Spirit (Rom. 8:13; Gal. 5:16–17; Col. 2:11–12; 3:5–10).

The divine Commander

13 And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, a [a]Man stood opposite him with His [b]sword drawn in His hand. And Joshua went to Him and said to Him, "*Are* You for us or for our adversaries?"

14 So He said, "No, but *as* Commander of the army of the LORD I have now come." And Joshua [c]fell on his face to the earth and [d]worshiped, and said to Him, "What does my Lord say to His servant?"

15 Then the Commander of the LORD's army said to Joshua, [e]"Take your sandal off your foot, for the place where you stand *is* [f]holy." And Joshua did so.

II. The Conquest of the Land, 6—12

Conquest of Jericho

6 NOW [g]Jericho was securely shut up because of the children of Israel; none went out, and none came in.

2 And the LORD said to Joshua: "See! [h]I have given Jericho into your hand, its king, *and* the mighty men of valor.

3 "You shall march around the city, all *you* men of war; you shall go all around the city once. This you shall do six days.

4 "And seven priests shall bear seven [i]trumpets of rams' horns before the ark. But the seventh day you shall march around the city [j]seven times, and the priests shall blow the trumpets.

5 "It shall come to pass, when they make a long *blast* with the ram's horn, *and* when you hear the sound of the trumpet, that all the people shall shout with a great shout; then the wall of the city will fall down flat. And the people shall go up every man straight before him."

6 Then Joshua the son of Nun called the priests and said to them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD."

7 And he said to the people, "Proceed, and march around the city, and let him who is armed advance before the ark of the LORD."

8 So it was, when Joshua had spoken to the people, that the seven priests bearing the seven trumpets of rams' horns before the LORD advanced and blew the trumpets, and the ark of the covenant of the LORD followed them.

9 The armed men went before the priests who blew the trumpets, and the [k]rear guard came after the ark, while *the priests* continued blowing the trumpets.

10 Now Joshua had commanded the people, saying, "You shall not shout or make any noise with your voice, nor shall a word proceed out of your mouth, until the day I say to you, 'Shout!' Then you shall shout."

11 So he had the [l]ark of the LORD circle the city, going around *it* once. Then they came into the camp and lodged in the camp.

12 And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 Then seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually and blew with the trumpets. And the armed men went before them. But the [m]rear guard came after the ark of the LORD, while *the priests* continued blowing the trumpets.

14 And the second day they marched around the city once and returned to the camp. So they did six days.

15 But it came to pass on the seventh day that they rose early, about the dawning of the day, and marched around the city seven times in the same manner. On that day only they marched around the city seven times.

16 And the seventh time it happened, when the priests blew the trumpets, that Joshua said to the people: "Shout, for the LORD has given you the city!

5:13
a *Theophanies:* vv. 13-15; Ezek. 40:3. (Gen. 12:7, *note;* Dan. 10:5). Cp. Is. 6:1,5; Ezek. 1:28; Acts 9:3-6; Rev. 1:17
b Num. 22:23; 1 Chr. 21:16

5:14
c Gen. 17:3; Num. 20:6
d Ex. 34:8

5:15
e Cp. Ex. 3:5
f *Sanctification* (OT): v. 15; Josh. 6:19. (Gen. 2:3; Zech. 8:3, *note*)

6:1
g Josh. 2:1

6:2
h Deut. 7:24; Josh. 8:1

6:4
i Lev. 25:9
j 1 Kin. 18:43; 2 Kin. 4:35; 5:10

6:9
k Is. 52:12

6:11
l Josh. 4:11

6:13
m Is. 52:12

6:5 Spiritual victories are won by means and upon principles utterly foolish and inadequate in the view of the wisdom of sinful men (1 Cor. 1:17–29; 2 Cor. 10:3–5).

17 "Now the city shall be [a]doomed
by the LORD to destruction, it and all
who *are* in it. Only [b]Rahab the har-
lot shall live, she and all who *are*
with her in the house, because she
[c]hid the messengers that we sent.
18 "And you, by all means abstain
from the accursed things, lest you
become [d]accursed when you take of
the accursed things, and make the
camp of Israel a curse, and trouble it.
19 "But all the [e]silver and gold,
and vessels of bronze and iron, *are*
[f]consecrated to the LORD; they shall
come into the treasury of the LORD."
20 So the [g]people shouted when
the priests blew the trumpets. And
it happened when the people heard
the sound of the trumpet, and the
people shouted with a great shout,
that the [h]wall [i]fell down flat. Then
the people went up into the city,
every man straight before him, and
they took the city.
21 And they [j]utterly destroyed all
that *was* in the city, both man and
woman, young and old, ox and
sheep and donkey, with the edge of
the sword.
22 But Joshua had said to the two
men who had spied out the country,
"Go into the harlot's house, and
from there bring out the woman
and [k]all that she has, as you [l]swore
to her."
23 And the young men who had
been spies went in and brought out
Rahab, her father, her mother, her
brothers, and all that she had. So
they brought out all her relatives and
left them outside the camp of Israel.
24 But they [m]burned the city and
all that *was* in it with fire. Only the
silver and gold, and the vessels of
bronze and iron, they put into the
treasury of the house of the LORD.
25 And Joshua spared Rahab the
harlot, her father's household, and
all that she had. So she dwells in Is-
rael to this day, because she hid the
messengers whom Joshua sent to
spy out Jericho.
26 Then Joshua charged *them* at
that time, saying, "Cursed *be* the
man before the LORD who rises up
and [n]builds this city Jericho; he
shall lay its foundation with his first-
born, and with his youngest he shall
set up its gates."
27 So the LORD was with Joshua,
and his fame spread throughout all
the country.

Achan's sin; the LORD's anger and Israel's defeat at Ai

7 BUT the children of Israel com-
mitted a [o]trespass regarding the
[p]accursed things, for Achan the
son of Carmi, the son of Zabdi,* the
son of Zerah, of the tribe of Judah,
took of the accursed things; so the
anger of the LORD burned against
the children of Israel.
2 Now Joshua sent men from Jeri-
cho to Ai, which *is* beside Beth
Aven, on the east side of Bethel,
and spoke to them, saying, "Go up
and spy out the country." So the
men went up and spied out Ai.
3 And they returned to Joshua and
said to him, "Do not let all the peo-
ple go up, but let about two or three
thousand men go up and attack Ai.
Do not weary all the people there,
for *the people of Ai are* few."
4 So about three thousand men
went up there from the people, but
they fled before the men of Ai.
5 And the men of Ai struck down
about thirty-six men, for they
chased them *from* before the gate as
far as Shebarim, and struck them
down on the descent; therefore the

6:17
a Deut. 13:17; Josh. 7:1
b Josh. 2:1; Matt. 1:5
c Josh. 2:6
6:18
d Josh. 7:12
6:19
e Cp. Num. 31:11-12,21-33
f *Sanctification* (OT): v. 19; Josh. 7:13. (Gen. 2:3; Zech. 8:3, *note*)
6:20
g *Faith:* vv. 20,25; Ps. 2:12. (Gen. 3:20; Heb. 11:39, *note*)
h Heb. 11:30
i *Miracles* (OT): vv. 6-25; Josh. 10:13. (Gen. 5:24; Jon. 1:17, *note*)
6:21
j Deut. 20:17
6:22
k Cp. Gen. 19:12
l Josh. 2:12-19
6:24
m Cp. Deut. 13:16
6:26
n Cp. Deut. 13:16
7:1
o Josh. 7:20-21
p Josh. 6:17-19

***7:1** Called *Zimri* in 1 Chronicles 2:6

6:17 doomed. Joshua meant that it was the will of God that the whole city be put to the sword and its riches devoted to Him. To take anything for oneself, as Achan did, was to bring a curse. Compare the similar severity with which God judged the sin of Ananias and Sapphira (Acts 5:1–11).

6:26 with his firstborn . . . with his youngest. That is, *with the loss of.* 1 Kin. 16:34.

7:1 trespass. The sin of Israel which led to defeat at Ai was threefold: (1) and most important, was the deliberate disobedience of Achan, for which God held the nation corporately responsible (vv. 1,11); (2) the decision to send only a few men, because the city was small (v. 3), indicated a sinful dependence upon human strength rather than upon God; and (3) there is no record of any communication with God for directions in taking Ai, as in the case of Jericho (6:1–5). **Achan.** Called *Achar,* 1 Chr. 2:7.

Achan: *troubler.* An Israelite who stole some of the spoils of Jericho reserved for the Lord. He and his family were stoned to death.

hearts of the people melted and became like water.

6 Then Joshua tore his clothes, and fell to the earth on his face before the ark of the LORD until evening, he and the elders of Israel; and they put dust on their heads.

7 And Joshua [a]said, "Alas, Lord GOD, [b]why have You brought this people over the Jordan at all—to deliver us into the hand of the Amorites, to destroy us? Oh, that we had been content, and dwelt on the other side of the Jordan!

8 "O Lord, what shall I say when Israel turns its back before its enemies?

9 "For the [c]Canaanites and all the inhabitants of the land will hear *it,* and surround us, and cut off our name from the earth. Then what will You do for Your great name?"

10 So the LORD said to Joshua: "Get up! Why do you lie thus on your face?

11 "Israel has sinned, and they have also [d]transgressed My covenant which I [e]commanded them. For they have even [f]taken some of the accursed things, and have both stolen and [g]deceived; and they have also put *it* among their own stuff.

12 "Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they have become doomed to destruction. Neither will I be with you anymore, unless you destroy the accursed from among you.

13 "Get up, [h]sanctify the people, and say, [i]'Sanctify yourselves for tomorrow, because thus says the LORD God of Israel: "*There is* an accursed thing in your midst, O Israel; you cannot stand before your enemies until you take away the accursed thing from among you."

14 'In the morning therefore you shall be brought [j]according to your tribes. And it shall be *that* the tribe which the LORD takes shall come according to families; and the family which the LORD takes shall come by households; and the household which the LORD takes shall come man by man.

15 'Then it shall be *that* he who is taken with the accursed thing shall be burned with fire, he and all that he has, because he has transgressed the covenant of the LORD, and because he has done a disgraceful thing in Israel.' "

16 So Joshua rose early in the morning and brought Israel by their tribes, and the tribe of Judah was taken.

17 He brought the clan of Judah, and he took the family of the Zarhites; and he brought the family of the Zarhites man by man, and Zabdi was taken.

18 Then he brought his household man by man, and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 Now Joshua said to Achan, "My son, I beg you, give glory to the LORD God of Israel, and make [k]confession to Him, and tell me now what you have done; do not hide *it* from me."

20 And Achan answered Joshua and said, "Indeed [l]I have sinned against the LORD God of Israel, and this is what I have done:

21 "When I saw among the spoils a beautiful Babylonian garment, two hundred [m]shekels of silver, and a wedge of gold weighing fifty shekels, I coveted them and took them. And there they are, hidden in the earth in the midst of my tent, with the silver under it."

22 So Joshua sent messengers, and they ran to the tent; and there it was, hidden in his tent, with the silver under it.

23 And they took them from the midst of the tent, brought them to Joshua and to all the children of Israel, and laid them out before the LORD.

24 Then Joshua, and all Israel with him, took Achan the son of Zerah, the silver, the garment, the wedge of gold, his sons, his daughters, his

7:7

a *Bible prayers* (OT): vv. 7-9; Judg. 13:8. (Gen. 15:2; Hab. 3:1, *note*)

b Cp. Ex. 5:22; 14:11; 16:3; 17:3; Num. 21:5

7:9

c Ex. 32:12; Num. 14:13

7:11

d v. 15

e Josh. 6:17-19

f v. 21

g Acts 5:1-2; cp. Heb. 4:13

7:13

h Josh. 3:5

i *Sanctification* (OT): v. 13; 1 Kin. 7:51. (Gen. 2:3; Zech. 8:3, *note*)

7:14

j Cp. 1 Sam. 10:19

7:19

k Num. 5:6-7; Ps. 32:5; Prov. 28:13; Jer. 3:12-13

7:20

l Num. 22:34; 1 Sam. 15:24

7:21

m See Coinage (OT), Ex. 30:13, *note*

7:11 Israel has sinned. The sin of Achan and its results teach the great truth of the oneness of the people of God: "Israel has sinned." See in illustration 1 Cor. 5:1–7; 12:12–14,26. The whole cause of Christ is injured by the sin, neglect, or unspirituality of even one believer.

oxen, his donkeys, his sheep, his tent, and [a]all that he had, and they brought them to the Valley of Achor.

25 And Joshua said, "Why have you [b]troubled us? The LORD will trouble you this day." So all Israel stoned him with stones; and they burned them with fire after they had stoned them with stones.

26 Then they raised over him a [c]great heap of stones, still there to this day. So the LORD turned from the fierceness of His anger. Therefore the name of that place has been called the [d]Valley of Achor to this day.

Ai taken by ambush

8 NOW the LORD said to Joshua: [e]"Do not be afraid, nor be dismayed; take [f]all the people of war with you, and arise, go up to Ai. See, I have [g]given into your hand the king of Ai, his people, his city, and his land.

2 "And you shall do to Ai and its king [h]as you did to Jericho and its king. Only its [i]spoil and its cattle you shall take as booty for yourselves. Lay an ambush for the city behind it."

3 So Joshua arose, and all the people of war, to go up against Ai; and Joshua chose thirty thousand mighty men of valor and sent them away by night.

4 And he commanded them, saying: "Behold, you shall lie in ambush against the city, behind the city. Do not go very far from the city, but all of you be ready.

5 "Then I and all the people who *are* with me will approach the city; and it will come about, when they come out against us [j]as at the first, that we shall flee before them.

6 "For they will come out after us till we have drawn them from the city, for they will say, '*They are* fleeing before us as at the first.' Therefore we will flee before them.

7 "Then you shall rise from the ambush and seize the city, for the LORD your God will deliver it into your hand.

8 "And it will be, when you have taken the city, *that* you shall set the city on fire. [k]According to the commandment of the LORD you shall do. See, I have commanded you."

9 Joshua therefore sent them out; and they went to lie in ambush, and stayed between Bethel and Ai, on the west side of Ai; but Joshua [l]lodged that night among the people.

10 Then Joshua rose up early in the morning and mustered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people of war who *were* with him went up and drew near; and they came before the city and camped on the north side of Ai. Now a valley *lay* between them and Ai.

12 So he took about five thousand men and set them in ambush between Bethel and Ai, on the west side of the city.

13 And when they had set the people, all the army that *was* on the north of the city, and its rear guard

7:24
a Num. 16:32-33; Dan. 6:24

7:25
b Josh. 6:18

7:26
c Cp. Josh. 8:29
d Is. 65:10; Hos. 2:15

8:1
e Josh. 1:9; 10:8
f Cp. Josh. 7:4
g Josh. 6:2

8:2
h Josh. 6:21
i Cp. Deut. 20:14

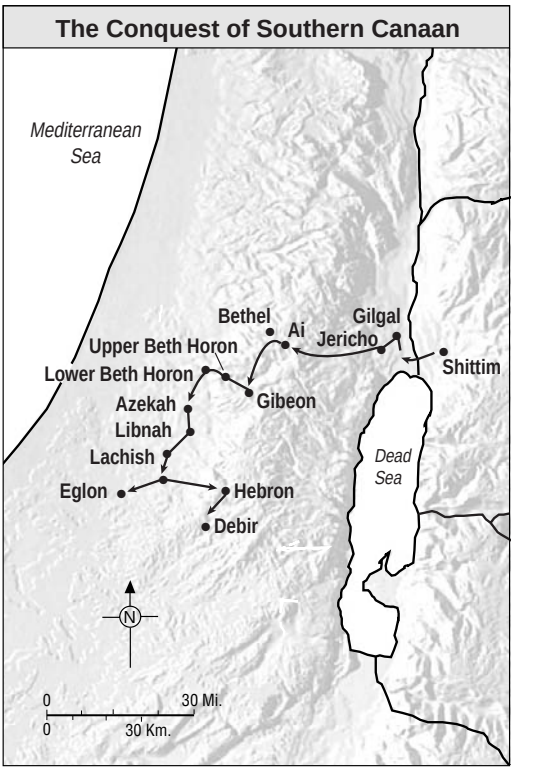
8:5
j Josh. 7:5

8:8
k Josh. 8:2; Deut. 20:16-18

8:9
l Cp. 2 Sam. 17:8

7:26 Achor. That is, *trouble;* cp. v. 25.

Ai: *heap of ruins.* A town captured by Joshua on his second attempt by using a clever ambush.



on the west of the city, Joshua went that night into the midst of the valley.

14 Now it happened, when the king of Ai saw *it,* that the men of the city hurried and rose early and went out against Israel to battle, he and all his people, at an appointed place before the plain. But he did not know that *there was* an ambush against him behind the city.

15 And Joshua and all Israel [a]made as if they were beaten before them, and fled by the way of the wilderness.

16 So all the people who *were* in Ai were called together to pursue them. And they pursued Joshua and were drawn away from the city.

17 There was not a man left in Ai or Bethel who did not go out after Israel. So they left the city open and pursued Israel.

18 Then the LORD said to Joshua, [b]"Stretch out the spear that *is* in your hand toward Ai, for I will give it into your hand." And Joshua stretched out the spear that *was* in his hand toward the city.

19 So *those in* ambush arose quickly out of their place; they ran as soon as he had stretched out his hand, and they entered the city and took it, and hurried to set the city on fire.

20 And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended to heaven. So they had no power to flee this way or that way, and the people who had fled to the wilderness turned back on the pursuers.

21 Now when Joshua and all Israel saw that the ambush had taken the city and that the smoke of the city ascended, they turned back and struck down the men of Ai.

22 Then the others came out of the city against them; so they were *caught* in the midst of Israel, some on this side and some on that side. And they struck them down, so that they let none of them remain or escape.

23 But the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness where they pursued them, and when they all had fallen by the edge of the sword until they were consumed, that all the Israelites returned to Ai and struck it with the edge of the sword.

25 So it was *that* all who fell that day, both men and women, *were* twelve thousand—all the people of Ai.

26 For Joshua did not draw back his hand, with which he [c]stretched out the spear, until he had [d]utterly destroyed all the inhabitants of Ai.

27 Only the livestock and the spoil of that city Israel took as booty for themselves, according to the word of the LORD which He had commanded Joshua.

28 So Joshua burned Ai and made it a heap forever, a desolation to this day.

29 And the king of Ai he [e]hanged on a tree until evening. And as soon as the sun was down, Joshua commanded that they should take his corpse down from the tree, cast it at the entrance of the gate of the city, and raise over it a great heap of stones *that remains* to this day.

Blessings and curses read

30 Now Joshua built an [f]altar to the LORD God of Israel in Mount Ebal,

31 as Moses the servant of the LORD had commanded the children of Israel, as it is written in the Book of the Law of Moses: "an [g]altar of whole stones over which no man has wielded an iron *tool.*" And they offered on it burnt offerings to the LORD, and sacrificed peace offerings.

32 And there, in the presence of the children of Israel, he [h]wrote on the stones a copy of the law of Moses, which he had written.

33 Then all Israel, with their elders

8:15
a Cp. Judg. 20:36

8:18
b v. 26; Ps. 44:3; cp. Ex. 14:16

8:26
c Cp. Ex. 17:11-12
d Josh. 6:21

8:29
e Deut. 21:22-23

8:30
f Deut. 27:4-6

8:31
g Ex. 20:25

8:32
h Deut. 27:2-3,8; cp. Deut. 17:18; Josh. 24:26

8:14 plain. Arabah in Hebrew. When used with the definite article only, it refers to the valley which runs from the Sea of Galilee to the Gulf of Aqabah. South of the Dead Sea the name is still retained (Wady el-Arabah).

8:17 Ai or Bethel. Here it is seen that Bethel and Ai were associated in the fight against Joshua. Joshua 12:16 lists Bethel as one of the cities that had been conquered, but there is no mention of its conquest except in connection with that of Ai.

and officers and judges, stood on either side of the ark before the priests, the Levites, who bore the ark of the covenant of the LORD, the [a]stranger as well as he who was born among them. [b]Half of them *were* in front of Mount Gerizim and half of them in front of Mount Ebal, as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward he [c]read all the words of the law, the blessings and the cursings, according to all that is written in the [d]Book of the Law.

35 There was not a word of all that Moses had commanded which Joshua did not read before all the assembly of Israel, with the [e]women, the little ones, and the strangers who were living among them.

Joshua deceived by the trickery of the Gibeonites

9 AND it came to pass when [f]all the kings who *were* on this side of the Jordan, in the hills and in the [g]lowland and in all the coasts of the Great Sea toward Lebanon—the [h]Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite—heard *about it,*

2 that they [i]gathered together to fight with Joshua and Israel with one accord.

3 But when the inhabitants of Gibeon heard what Joshua had done to Jericho and Ai,

4 they worked craftily, and went and pretended to be ambassadors. And they took old sacks on their donkeys, old wineskins torn and mended,

5 old and patched sandals on their feet, and old garments on themselves; and all the bread of their provision was dry *and* moldy.

6 And they went to Joshua, to the [j]camp at Gilgal, and said to him and to the men of Israel, "We have come from a [k]far country; now therefore, make a covenant with us."

7 Then the men of Israel said to the [l]Hivites, "Perhaps you dwell among us; so how can we make a covenant with you?"

8 But they said to Joshua, "We *are* your servants." And Joshua said to them, "Who *are* you, and where do you come from?"

9 So they said to him: "From a very far country your servants have come, because of the name of the LORD your God; for we have [m]heard of His fame, and all that He did in Egypt,

10 "and all that He did to the two kings of the Amorites who *were* beyond the Jordan—to Sihon king of Heshbon, and Og king of Bashan, who was at Ashtaroth.

11 "Therefore our elders and all the inhabitants of our country spoke to us, saying, 'Take provisions with you for the journey, and go to meet them, and say to them, "We *are* your servants; now therefore, make a covenant with us." '

12 "This bread of ours we took hot *for* our provision from our houses on the day we departed to come to you. But now look, it is dry and moldy.

13 "And these wineskins which we filled *were* new, and see, they are torn; and these our garments and our sandals have become old because of the very long journey."

14 Then the men of Israel took some of their provisions; but they [n]did not ask counsel [o]of the LORD.

15 So Joshua made peace with them, and made a covenant with them to let them live; and the rulers of the congregation swore to them.

Gibeonites made slaves

16 And it happened at the end of three days, after they had made a covenant with them, that they heard that they *were* their neighbors who dwelt near them.

17 Then the children of Israel journeyed and came to their cities on the third day. Now their cities *were*

8:33

a Deut. 31:12

b Deut. 11:29; 27:12,13

8:34

c Deut. 31:11; 28:1-30:20

d Josh. 1:8

8:35

e Cp. Deut. 29:11

9:1

f Josh. 3:10

g See Deut. 1:7, *note*

h See 2 Kin. 7:6, *note*

9:2

i Josh. 10:5

9:6

j Josh. 5:10

k Cp. Deut. 20:15

9:7

l Josh. 11:19; cp. Ex. 23:32

9:9

m Josh. 2:9-10; 5:1

9:14

n Is. 30:1; cp. Num. 27:21

o 1 Sam. 23:11; 30:8; 2 Sam. 2:1; 5:19

9:14 did not ask counsel. Though Israel had found that obedience was necessary for victory at Jericho and Ai, they had yet to learn their need of divine guidance at every step. The Gibeonites brought only trouble to Israel (Josh. 10:4–15; 2 Sam. 21:1–14). Furthermore, the presence of the Gibeonites across the center of Canaan tended to isolate the tribes in the north from those in the south, led to sectional feeling, and ultimately had its share in the dividing of the kingdom in Rehoboam's day (1 Kin. 12).

Gibeon, Chephirah, Beeroth, and Kirjath Jearim.

18 But the children of Israel did not attack them, because the rulers of the congregation had sworn to them by the LORD God of Israel. And all the congregation complained against the rulers.

19 Then all the rulers said to all the congregation, "We have sworn to them by the LORD God of Israel; now therefore, we may not touch them.

20 "This we will do to them: We will let them live, lest wrath be upon us [a]because of the oath which we swore to them."

21 And the rulers said to them, "Let them live, but let them be woodcutters and water carriers for all the congregation, as the rulers had promised them."

22 Then Joshua called for them, and he spoke to them, saying, "Why have you deceived us, saying, 'We *are* very far from you,' when you dwell near us?

23 "Now therefore, you *are* cursed, and none of you shall be freed from being [b]slaves—woodcutters and water carriers for the house of my God."

24 So they answered Joshua and said, "Because your servants were clearly told that the LORD your God commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were very much [c]afraid for our lives because of you, and have done this thing.

25 "And now, here we are, in your hands; do with us as it seems good and right to do to us."

26 So he did to them, and delivered them out of the hand of the children of Israel, so that they did not kill them.

27 And that day Joshua made them woodcutters and water carriers for the congregation and for the altar of the LORD, in the [d]place which He would choose, even to this day.

9:20
a 2 Sam. 21:2

9:23
b Cp. Gen. 9:25-27; see Neh. 3:26, *note*

9:24
c Josh. 9:3; 10:2

9:27
d Deut. 12:5

Gibeon: *pertaining to a hill.* A town northwest of Jerusalem whose inhabitants tricked the invading Israelites into a treaty but were then forced to serve as laborers for the Israelites.

Gibeon miraculously defended

10 NOW it came to pass when Adoni-Zedek king of [e]Jerusalem [f]heard how Joshua had taken [g]Ai and had utterly destroyed it—as he had done to Jericho and its king, so he had done to Ai and its king—and how the inhabitants of [h]Gibeon had made peace with Israel and were among them,

2 that they feared [i]greatly, because Gibeon *was* a great city, like one of the royal cities, and because it *was* greater than Ai, and all its men *were* mighty.

3 Therefore Adoni-Zedek king of Jerusalem sent to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon, saying,

4 "Come up to me and help me, that we may attack Gibeon, for it has made peace with Joshua and with the children of Israel."

5 Therefore the five kings of the [j]Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon, [k]gathered together and went up, they and all their armies, and camped before Gibeon and made war against it.

6 And the men of Gibeon sent to Joshua at the camp at Gilgal, saying, "Do not forsake your servants; come up to us quickly, save us and [l]help us, for all the kings of the Amorites who dwell in the mountains have gathered together against us."

7 So Joshua ascended from Gilgal, he and all the people of war with him, and all the mighty men of valor.

8 And the LORD said to Joshua, [m]"Do not fear them, for I have delivered them into your hand; not a man of them shall [n]stand before you."

9 Joshua therefore came upon them suddenly, having marched all night from Gilgal.

10 So the LORD [o]routed them before Israel, killed them with a great slaughter at Gibeon, chased them along the road that goes to Beth Horon, and struck them down as far as Azekah and Makkedah.

11 And it happened, as they fled before Israel *and* were on the descent of Beth Horon, that the LORD cast

10:1
e See Gen. 14:18, *note*
f Josh. 9:1
g Josh. 8:1
h Josh. 9:15

10:2
i Ex. 15:14; Deut. 11:25; 1 Chr. 14:17; cp. Heb. 10:27

10:5
j Num. 13:29
k Josh. 9:2

10:6
l See Josh. 9:14, *note*

10:8
m Josh. 1:5,9
n Josh. 21:44

10:10
o Deut. 7:23

down large hailstones from heaven on them as far as Azekah, and they died. *There were* more who died from the [a]hailstones than the children of Israel killed with the sword.

12 Then Joshua spoke to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel:

"Sun, stand [b]still over Gibeon;
And Moon, in the Valley of Aijalon."

13 So the sun [c]stood still,
And the moon stopped,
Till the people had revenge
Upon their enemies.

Is this not written in the [d]Book of [e]Jasher? So the sun stood still in the midst of heaven, and did not hasten to go *down* for about a whole day.

14 And there has been [f]no day like that, before it or after it, that the LORD heeded the voice of a man; for the [g]LORD fought for Israel.

Victory at Makkedah

15 Then Joshua [h]returned, and all Israel with him, to the camp at Gilgal.

16 But these five kings had fled and hidden themselves in a cave at Makkedah.

17 And it was told Joshua, saying, "The five kings have been found hidden in the cave at Makkedah."

18 So Joshua said, "Roll large stones against the mouth of the cave, and set men by it to guard them.

19 "And do not stay *there* yourselves, *but* pursue your enemies, and attack their [i]rear *guard*. Do not allow them to enter their cities, for the LORD your God has delivered them into your hand."

20 Then it happened, while Joshua and the children of Israel made an end of slaying them with a very great slaughter, till they had finished, that those who escaped entered fortified cities.

21 And all the people returned to the camp, to Joshua at Makkedah, in peace. No one moved his tongue against any of the children of Israel.

22 Then Joshua said, "Open the mouth of the cave, and bring out those five kings to me from the cave."

23 And they did so, and brought out those five kings to him from the cave: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 So it was, when they brought out those kings to Joshua, that Joshua called for all the men of Israel, and said to the captains of the men of war who went with him, "Come near, put your feet on the necks of these kings." And they drew near and put their feet on their necks.

25 Then Joshua said to them, [j]"Do not be afraid, nor be dismayed; be strong and of good courage, for thus the LORD will [k]do to all your enemies against whom you fight."

26 And afterward Joshua struck them and killed them, and [l]hanged them on five trees; and they were hanging on the trees until evening.

27 So it was at the time of the going down of the [m]sun *that* Joshua commanded, and they took them down from the trees, cast them into the cave where they had been hidden, and laid large stones against the cave's mouth, *which remain* until this very day.

28 On that day Joshua took Makkedah, and struck it and its king with the edge of the sword. He utterly [n]destroyed them*—all the people who *were* in it. He let none remain. He also did to the king of Makkedah [o]as he had done to the king of Jericho.

Southern Palestine campaign completed

29 Then Joshua passed from Makkedah, and all Israel with him, to [p]Libnah; and they fought against Libnah.

30 And the LORD also delivered it and its king into the hand of Israel; he struck it and all the people who

10:11
a Cp. Ex. 9:23

10:12
b Cp. Is. 28:21; Hab. 3:11

10:13
c *Miracles* (OT): vv. 12-14; Judg. 14:6. (Gen. 5:24; Jon. 1:17, *note*)
d See 1 Chr. 29:29, *note*
e 2 Sam. 1:18

10:14
f Cp. 2 Kin. 20:11; Is. 38:7-8
g Deut. 1:30; 20:4

10:15
h Josh. 10:43

10:19
i Cp. Deut. 29:18

10:25
j Deut. 31:6-8; cp. 2 Tim. 4:17-18
k Deut. 7:19

10:26
l Josh. 8:29

10:27
m Deut. 21:22-23

10:28
n Deut. 7:2,16; cp. 1 Cor. 15:25
o Josh. 6:21

10:29
p Josh. 15:42; 21:13; 2 Kin. 8:22; 19:8

Makkedah: *place of shepherds.* A city of the Canaanites conquered by Joshua. The five Amorite kings who attacked Gibeon hid in a cave here, but were found and executed.

***10:28** Following Masoretic Text and most authorities; many Hebrew manuscripts, some manuscripts of the Septuagint, and some manuscripts of the Targum read *it.*

were in it with the edge of the sword. He let none remain in it, but did to its king as he had done to the king of Jericho.

31 Then Joshua passed from Libnah, and all Israel with him, to Lachish; and they encamped against it and fought against it.

32 And the LORD delivered Lachish into the hand of Israel, who took it on the second day, and struck it and all the people who *were* in it with the edge of the sword, according to all that he had done to Libnah.

33 Then Horam king of Gezer came up to help Lachish; and Joshua struck him and his people, until he left him none remaining.

34 From Lachish Joshua passed to [a]Eglon, and all Israel with him; and they encamped against it and fought against it.

35 They took it on that day and struck it with the edge of the sword; all the people who *were* in it he utterly destroyed that day, according to all that he had done to Lachish.

36 So Joshua went up from Eglon, and all Israel with him, to [b]Hebron; and they fought against it.

37 And they took it and struck it with the edge of the sword—its king, all its cities, and all the people who *were* in it; he left none remaining, according to all that he had done to Eglon, but utterly destroyed it and all the people who *were* in it.

38 Then Joshua returned, and all Israel with him, to [c]Debir; and they fought against it.

39 And he took it and its king and all its cities; they struck them with the edge of the sword and utterly destroyed all the people who *were* in it. He left none remaining; as he had done to Hebron, so he did to Debir and its king, as he had done also to Libnah and its king.

40 So Joshua conquered all the land: the [d]mountain country and the South and the lowland and the wilderness slopes, and [e]all their kings; he left none remaining, but [f]utterly destroyed all that breathed, as the LORD God of Israel had commanded.

41 And Joshua conquered them from [g]Kadesh Barnea as far as [h]Gaza, and all the country of Goshen, even as far as Gibeon.

42 All these kings and their land Joshua took at one time, because the [i]LORD God of Israel fought for Israel.

43 Then Joshua [j]returned, and all Israel with him, to the camp at Gilgal.

Northern Palestine campaign

11 AND it came to pass, when Jabin king of Hazor heard *these things,* that he [k]sent to Jobab king of Madon, to the king of Shimron, to the king of Achshaph,

2 and to the kings who *were* from the north, in the mountains, in the plain south of Chinneroth, in the [l]lowland, and in the heights of Dor on the west,

3 to the Canaanites in the east and in the west, the [m]Amorite, the Hittite, the Perizzite, the Jebusite in the mountains, and the Hivite below Hermon in the land of Mizpah.

4 So they went out, they and all their armies with them, *as* many

10:34
a v. 3

10:36
b Num. 13:22; Josh. 14:13-15

10:38
c Josh. 11:21; 15:15; Judg. 1:11

10:40
d Deut. 1:7
e Deut. 7:24
f Deut. 20:16

10:41
g Num. 13:26; Deut. 9:23
h Josh. 11:22

10:42
i v. 14

10:43
j v. 15

11:1
k Cp. Josh. 10:3

11:2
l See Deut. 1:7, *note*

11:3
m Josh. 9:1

10:40 The South translates the Hebrew word Negev, which is based on a word meaning "to be dry." It is a geographical term which refers to a specific section of Palestine (e.g. Gen. 13:1) located between Debir and the Arabian Desert. It is an arid region most of the year. Since this area was south of the larger part of Israel, the word also came to be used to denote that direction (compare Gen. 13:14; Dan. 8:4,9; 11:5, etc.). **lowland.** The "lowland" or *Shephelah* is a section of the Holy Land bounded on the north by the Valley of Aijalon, on the west by the Maritime Plain, on the east by the Central Plateau, and reaching to Beersheba in the south. It is characterized by low, rounded chalk hills divided by several broad valleys.

10:41 conquered. With Jericho destroyed, the heart of Palestine was exposed to assault. By swift marches and decisive battles in the open country, first in the southern campaign (ch. 10) and then in the northern campaign (ch. 11), Joshua defeated major coalitions of Canaanites.

10:42 at one time. Compare Josh. 11:18. As the context shows, the verses refer to different parts of Palestine and different kings. These chapters emphasize a faith that is expressed in works, whereas the Ai defeat illustrates work without faith.

11:2 plain. Arabah in Hebrew. When used with the definite article only, it refers to the valley which runs from the Sea of Galilee to the Gulf of Aqabah. South of the Dead Sea the name is still retained (Wady el-Arabah).

11:3 Hittite. Until the twentieth century the Hittites were unknown apart from the Bible. This once puzzling reference to them has, however, been illuminated by the findings of archaeology. From Egyptian monuments (Tell el-Amarna Tablets) and the Assyrian texts, it has been shown

people *as* the [a]sand that *is* on the seashore in multitude, with very many horses and chariots.

5 And when all these kings had met together, they came and camped together at the waters of Merom to fight against Israel.

6 But the LORD said to Joshua, [b]"Do not be afraid because of them, for tomorrow about this time I will deliver all of them slain before Israel. You shall [c]hamstring their horses and burn their chariots with fire."

7 So Joshua and all the people of war with him came against them suddenly by the waters of Merom, and they attacked them.

8 And the LORD delivered them into the hand of Israel, who defeated them and chased them to Greater [d]Sidon, to the [e]Brook Misrephoth,* and to the Valley of Mizpah eastward; they attacked them until they left none of them remaining.

9 So Joshua did to them as the LORD had told him: he hamstrung their horses and burned their chariots with fire.

10 Joshua turned back at that time and took Hazor, and struck its king with the sword; for Hazor was formerly the head of all those kingdoms.

11 And they struck all the people who *were* in it with the edge of the sword, [f]utterly destroying *them.* There was none left [g]breathing. Then he burned Hazor with fire.

12 So all the cities of those kings, and all their kings, Joshua took and struck with the edge of the sword. He utterly destroyed them, as Moses the servant of the LORD had commanded.

13 But *as for* the cities that stood on their mounds,* Israel burned none of them, [h]except Hazor only, *which* Joshua burned.

14 And all the [i]spoil of these cities and the livestock, the children of Israel took as booty for themselves; but they struck every man with the edge of the sword until they had destroyed them, and they left none breathing.

15 As the LORD had commanded Moses his servant, so Moses commanded [j]Joshua, and so Joshua did. He left nothing undone of all that the LORD had commanded [k]Moses.

Summary of conquests (v. 18)

16 Thus Joshua took all this land: the [l]mountain country, all the [m]South, all the land of Goshen, the [n]lowland, and the Jordan [o]plain—the mountains of Israel and its lowlands,

17 from Mount Halak and the ascent to Seir, even as far as Baal Gad

11:4
a Judg. 7:12; 1 Sam. 13:5

11:6
b Josh. 10:8
c 2 Sam. 8:4

11:8
d Gen. 49:13
e Josh. 13:6

11:11
f Deut. 20:16
g Josh. 10:40

11:13
h Cp. Josh. 24:13

11:14
i Deut. 20:14-18

11:15
j Josh. 1:7
k Ex. 34:10-17

11:16
l Josh. 10:40-41
m See Gen. 12:9, *note*
n See Deut. 1:7, *note*
o See Deut. 1:1, *note*

***11:8** Hebrew *Misrephoth Maim*
***11:13** Hebrew *tel,* a heap of successive city ruins

that these were the Kheta or Hatti. Expeditions in the first dozen years of this century have revealed that Boghaz-koi in Asia Minor (east of Ankara, Turkey) was the capital of the Hittite Empire. Periods of Hittite prominence: about 2000-1800 B.C. and about 1400–1200 B.C.

11:16 **CONQUEST OF THE PROMISED LAND**

Joshua and the Israelites captured the land of Canaan by capturing and destroying key cities of the region—first in the southern region and then in the northern region.

Region	City	Reference	Notes
Southern	Jericho	Joshua 6	Angel of the Lord is Commander (Joshua 5:13–15). Walls fall down.
Southern	Ai	Joshua 8	Clever ambush used.
Southern	Beth Horon	Joshua 10:1–15	Enemy confused. Sun stands still. Hailstorm sent by God.
Southern	Makkedah	Joshua 10:16–28	Five Amorite kings are killed and sealed into caves.
Southern	Libnah	Joshua 10:29–30	No survivors.
Southern	Lachish	Joshua 10:31–33	Captured on second day. No survivors.
Southern	Eglon	Joshua 10:34–35	Captured on first day. No survivors.
Southern	Hebron	Joshua 10:36–37	No survivors.
Southern	Debir	Joshua 10:38	No survivors.
Northern	Waters of Merom	Joshua 11:1–9	Fought against huge army and won. No survivors.
Northern	Hazor	Joshua 11:10–11	City burned.

in the Valley of Lebanon below Mount Hermon. He captured [a]all their kings, and struck them down and killed them.

18 Joshua made war a [b]long time with all those kings.

19 There was not a city that made peace with the children of Israel, except the Hivites, the inhabitants of Gibeon. All *the others* they took in battle.

20 For it was of the LORD to [c]harden their hearts, that they should come against Israel in battle, that He might utterly destroy them, *and* that they might receive no mercy, but that He might destroy them, as the LORD had commanded Moses.

21 And at that time Joshua came and cut off the [d]Anakim from the mountains: from Hebron, from Debir, from Anab, from all the mountains of Judah, and from all the mountains of Israel; Joshua utterly destroyed them with their cities.

22 None of the Anakim were left in the land of the children of Israel; they remained only in Gaza, in Gath, and in Ashdod.

23 So Joshua took the whole land, according to all that the LORD had [e]said to Moses; and Joshua gave it as an inheritance to Israel according to their divisions by their tribes. Then the land [f]rested from war.

Roster of the kings conquered by Moses and Joshua

12 THESE *are* the kings of the [g]land whom the children of Israel defeated, and whose land they possessed on the other side of the Jordan toward the rising of the sun, from the River Arnon to Mount Hermon, and all the eastern Jordan [h]plain:

2 *One king was* [i]Sihon king of the Amorites, who dwelt in Heshbon *and* ruled half of Gilead, from Aroer, which is on the bank of the River Arnon, from the middle of that river, even as far as the River Jabbok, *which is* the border of the Ammonites,

3 and the eastern Jordan [j]plain from the Sea of Chinneroth as far as the Sea of the [j]Arabah (the Salt Sea), the road to Beth Jeshimoth, and southward below the slopes of Pisgah.

4 *The other king was* Og king of Bashan and his territory, *who was* of the remnant of the giants, who dwelt at Ashtaroth and at Edrei,

5 and reigned over Mount [k]Hermon, over Salcah, over all Bashan, as far as the border of the Geshurites and the Maachathites, and over half of Gilead *to* the border of Sihon king of Heshbon.

6 These Moses the servant of the LORD and the children of Israel had conquered; and Moses the servant of the LORD had given [l]it *as* a possession to the Reubenites, the Gadites, and half the tribe of Manasseh.

7 And these *are* the kings of the country which Joshua and the children of Israel conquered on this side of the Jordan, on the west, from [m]Baal Gad in the Valley of Lebanon as far as Mount Halak and the ascent to Seir, which Joshua gave to the tribes of Israel *as* a possession according to their divisions,

8 in the mountain country, in the [n]lowlands, in the *Jordan* [o]plain, in the slopes, in the wilderness, and in the [p]South—the [q]Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 the king of [r]Jericho, one; the king of Ai, which *is* beside Bethel, one;

10 the king of [s]Jerusalem, one; the king of Hebron, one;

11 the king of Jarmuth, one; the king of Lachish, one;

12 the king of Eglon, one; the king of Gezer, one;

13 the king of Debir, one; the king of Geder, one;

14 the king of Hormah, one; the king of Arad, one;

15 the king of Libnah, one; the king of Adullam, one;

16 the king of Makkedah, one; the king of [t]Bethel, one;

17 the king of Tappuah, one; the king of [u]Hepher, one;

18 the king of Aphek, one; the king of Lasharon, one;

11:17
a Deut. 7:24

11:18
b See Josh. 10:42, *note*

11:20
c See Ex. 4:21, *note*

11:21
d Num. 13:22; Deut. 9:2

11:23
e Ex. 33:2; Num. 34:2
f Deut. 12:9-10; cp. Heb. 4:1-16

12:1
g Deut. 3:8-17
h See Deut. 1:1, *note*

12:2
i Deut. 2:24-27

12:3
j See Deut. 1:1, *note*

12:5
k Deut. 3:8,14; Josh. 13:11-12

12:6
l Num. 32:29-33

12:7
m Josh. 11:17

12:8
n See Deut. 1:7, *note*
o See Deut. 1:1, *note*
p See Gen. 12:9, *note*
q Ex. 23:23; Josh. 11:3; see 2 Kin. 7:6, *note*

12:9
r Josh. 6:2

12:10
s Josh. 10:23

12:16
t Judg. 1:22

12:17
u 1 Kin. 4:10

12:1 kings. Kings of vv. 1–6 defeated by Moses; vv. 7–24, by Joshua.

19 the king of Madon, one; the king of Hazor, one;
20 the king of Shimron Meron, one; the king of Achshaph, one;
21 the king of Taanach, one; the king of Megiddo, one;
22 the king of Kedesh, one; the king of Jokneam in Carmel, one;
23 the king of Dor in the heights of Dor, one; the king of the people of Gilgal, one;
24 the king of Tirzah, one—[a]all the kings, thirty-one.

III. The Allocation of Territories to the Tribes, 13—22

Allotment of two and one-half tribes

13 NOW Joshua was old, advanced in [b]years. And the LORD said to him: "You are old, advanced in years, and there remains very much land yet to be possessed.
2 "This is the land that yet [c]remains: all the [d]territory of the Philistines and all *that of* the Geshurites,
3 "from [e]Sihor, which *is* east of Egypt, as far as the border of Ekron northward (*which* is counted as Canaanite); the five lords of the Philistines—the Gazites, the Ashdodites, the Ashkelonites, the Gittites, and the Ekronites; also the Avites;
4 "from the south, all the land of the Canaanites, and Mearah that belongs to the Sidonians as far as [f]Aphek, to the border of the Amorites;
5 "the land of the Gebalites,* and all Lebanon, toward the sunrise, from [g]Baal Gad below Mount Hermon as far as the [h]entrance to Hamath;
6 "all the inhabitants of the mountains from Lebanon as far as the [i]Brook Misrephoth,* *and* all the Sidonians—them I will drive out from before the children of Israel; only divide it by lot to Israel as an [j]inheritance, as I have commanded you.
7 "Now therefore, divide this land as an inheritance to the nine tribes and half the tribe of Manasseh."
8 With the other half tribe the Reubenites and the Gadites received their inheritance, which [k]Moses had given them, [l]beyond the Jordan eastward, as Moses the servant of the LORD had given them:
9 from Aroer which *is* on the bank of the River Arnon, and the town that *is* in the midst of the ravine, and all the plain of Medeba as far as Dibon;
10 all the cities of Sihon king of the Amorites, who reigned in Heshbon, as far as the border of the children of Ammon;
11 [m]Gilead, and the border of the Geshurites and Maachathites, all Mount Hermon, and all Bashan as far as Salcah;
12 all the kingdom of Og in Bashan, who reigned in Ashtaroth and Edrei, who remained of the rem-

*13:5 Or *Giblites* *13:6 Hebrew *Misrephoth Maim*

12:24
a Deut. 7:24

13:1
b Josh. 14:10; 23:1-2

13:2
c Judg. 3:1-3; cp. Num. 34:2-15; Deut. 34:1-4
d Cp. Joel 3:4

13:3
e 1 Chr. 13:5

13:4
f Josh. 12:18

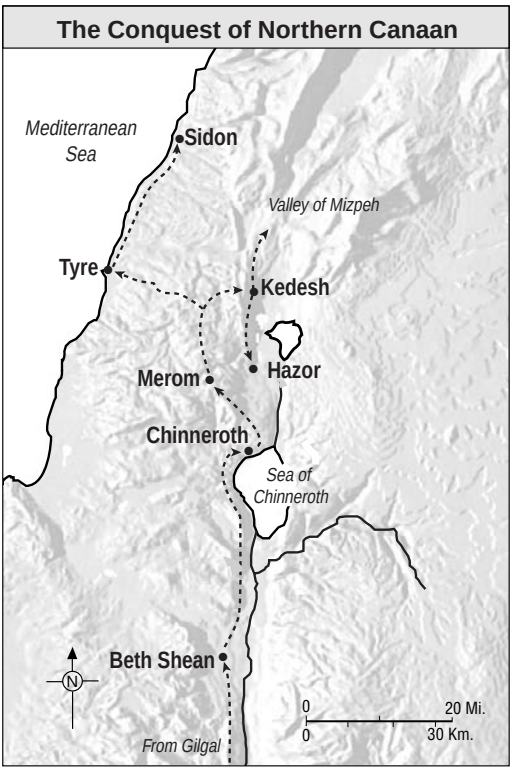
13:5
g Josh. 12:7
h Num. 34:8

13:6
i Josh. 11:8
j Josh. 12:7; 14:2

13:8
k Num. 32:33
l Josh. 12:1-6

13:11
m Num. 32:1

13:2 Joshua 13—19 is devoted to a geographical description of the areas of Canaan allocated to the twelve tribes of Israel. This list is of great help in locating places forgotten with the lapse of years. As archaeological research proceeds, many such places are being rediscovered.



nant of the giants; for Moses had defeated and cast out [a]these.

13 Nevertheless the children of Israel [b]did not drive out the Geshurites or the Maachathites, but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only to the tribe of Levi he had given [c]no inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as He said to them.

15 [d]And Moses had given to the tribe of the children of Reuben *an inheritance* according to their families.

16 Their territory was from [e]Aroer, which *is* on the bank of the River Arnon, and the city that *is* in the midst of the ravine, and all the plain by Medeba;

17 [f]Heshbon and all its cities that *are* in the plain: Dibon, Bamoth Baal, Beth Baal Meon,

18 [g]Jahaza, Kedemoth, Mephaath,

19 Kirjathaim, Sibmah, Zereth Shahar on the mountain of the valley,

20 Beth Peor, the slopes of Pisgah, and Beth Jeshimoth—

21 all the cities of the plain and all the kingdom of Sihon king of the Amorites, who reigned in Heshbon, whom Moses had struck with the princes of [h]Midian: Evi, Rekem, Zur, Hur, and Reba, who *were* princes of Sihon dwelling in the country.

22 The children of Israel also killed with the sword [i]Balaam the son of Beor, the soothsayer, among those who were killed by them.

23 And the border of the children of Reuben was the bank of the Jordan. This *was* the inheritance of the children of Reuben according to their families, the cities and their villages.

24 [j]Moses also had given *an inheritance* to the tribe of Gad, to the children of Gad according to their families.

25 Their territory was Jazer, and all the cities of Gilead, and half the land of the Ammonites as far as Aroer, which *is* before [k]Rabbah,

26 and from Heshbon to Ramath Mizpah and Betonim, and from Mahanaim to the border of Debir,

27 and in the valley [l]Beth Haram, Beth Nimrah, Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, with the Jordan as *its* border, as far as the edge of the Sea of Chinnereth, on the other side of the Jordan eastward.

28 This *is* the inheritance of the children of Gad according to their families, the cities and their villages.

29 [m]Moses also had given *an inheritance* to half the tribe of Manasseh; it was for half the tribe of the children of Manasseh according to their families:

30 Their territory was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the [n]towns of Jair which are in Bashan, sixty cities;

31 half of Gilead, and Ashtaroth and Edrei, cities of the kingdom of Og in Bashan, *were* for the children of [o]Machir the son of Manasseh, for half of the children of Machir according to their families.

32 These *are the areas* which Moses had distributed as an inheritance in the plains of Moab on the other side of the Jordan, by Jericho eastward.

33 But to the tribe of Levi Moses had given no inheritance; the LORD God of Israel *was* their inheritance, as He had said to them.

Caleb's request granted

14 THESE *are the areas* which the children of Israel inherited in the land of Canaan, which [p]Eleazar the priest, Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel distributed as an inheritance to them.

2 Their inheritance *was* by [q]lot, as the LORD had commanded by the hand of Moses, for the nine tribes and the half-tribe.

3 For Moses had given the inheritance of the two tribes and the half-tribe on the other side of the Jordan; but to the Levites he had given no inheritance among them.

4 For the children of Joseph [r]were two tribes: Manasseh and Ephraim. And they gave no part to the Levites in the land, except [s]cities to dwell

13:12
a Num. 21:34

13:13
b Cp. Num. 33:55; Josh. 23:12-13; Judg. 2:2-3

13:14
c v. 33; Deut. 18:1; Josh. 14:3-4

13:15
d vv. 15-23; Num. 34:14

13:16
e Josh. 12:2

13:17
f Num. 21:28,30

13:18
g Num. 21:23

13:21
h Num. 31:8

13:22
i Num. 31:8; cp. Num. 22-25

13:24
j vv. 24-28; Num. 32:1; 34:14; 1 Chr. 5:11

13:25
k Deut. 3:11

13:27
l Num. 32:36

13:29
m vv. 29-33; Num. 34:14; Josh. 13:8; 17:11; Judg. 1:27; 1 Chr. 5:23

13:30
n Num. 32:41

13:31
o Josh. 17:1

14:1
p Num. 34:16-29

14:2
q Num. 26:55; 33:54; 34:13; cp. Ps. 16:5-6; 47:4

14:4
r Gen. 48:5; 1 Chr. 5:1-2

s Num. 35:2-8; Josh. 21:1-42

in, with their common-lands for their livestock and their property.

5 As the LORD had commanded Moses, so the children of Israel did; and they divided the land.

6 Then the children of Judah came to Joshua in Gilgal. And [a]Caleb the son of Jephunneh the Kenizzite said to him: "You know the word which the LORD said to Moses the man of God concerning you and me in Kadesh Barnea.

7 "I *was* forty years old when Moses the servant of the LORD [b]sent me from Kadesh Barnea to spy out the land, and I brought back word to him as *it was* in my heart.

8 "Nevertheless my [c]brethren who went up with me made the heart of the people melt, but I [d]wholly followed the LORD my God.

9 "So Moses swore on that day, saying, 'Surely the land where your foot has [e]trodden shall be your inheritance and your children's forever, because you have wholly followed the LORD my God.'

10 "And now, behold, the LORD has kept me [f]alive, as He said, these [g]forty-five years, ever since the LORD spoke this word to Moses while Israel wandered in the wilderness; and now, here I am this day, eighty-five years old.

11 "As yet I *am as* [h]strong this day as on the day that Moses sent me; just as my strength *was* then, so now *is* my strength for war, both [i]for going out and for coming in.

12 "Now therefore, give me this mountain of which the LORD spoke in that day; for you heard in that day [j]how the Anakim *were* there, and *that* the cities *were* great *and* fortified. It may be that the LORD *will be* with me, and I shall be able to drive them out as the LORD said."

13 And Joshua blessed him, and gave Hebron to Caleb the son of Jephunneh as an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he wholly followed the LORD God of Israel.

15 And the name of Hebron formerly was Kirjath Arba (*Arba was* the greatest man among the Anakim). Then the land had rest from war.

Allotment of Judah

15 SO [k]*this* was the lot of the tribe of the children of Judah according to their families: The border of Edom at the Wilderness of Zin southward *was* the extreme southern boundary.

2 And their [l]southern border began at the shore of the Salt Sea, from the bay that faces southward.

3 Then it went out to the southern side of the Ascent of Akrabbim, passed along to Zin, ascended on the south side of Kadesh Barnea, passed along to Hezron, went up to Adar, and went around to Karkaa.

4 *From there* it passed toward Azmon and went out to the Brook of Egypt; and the border ended at the sea. This shall be your southern border.

5 The east border *was* the Salt Sea as far as the mouth of the Jordan. And the [m]border on the northern quarter *began* at the bay of the sea at the mouth of the Jordan.

6 The border went up to [n]Beth Hoglah and passed north of Beth Arabah; and the border went up to the stone of Bohan the son of Reuben.

7 Then the border went up toward [o]Debir from the [p]Valley of Achor, and it turned northward toward Gilgal, which *is* before the Ascent of Adummim, which *is* on the south side of the valley. The border continued toward the waters of En Shemesh and ended at En Rogel.

8 And the border went up by the Valley of the Son of Hinnom to the southern slope of the [q]Jebusite *city* (which *is* Jerusalem). The border went up to the top of the mountain that *lies* before the Valley of Hinnom westward, which *is* at the end of the Valley of Rephaim* northward.

9 Then the border went around from the top of the hill to the [r]fountain of the water of Nephtoah, and extended to the cities of Mount

*15:8 Literally *Giants*

14:6
a Num. 14:24,30; 32:11-12

14:7
b Num. 13:6,26

14:8
c Deut. 1:28
d Num. 14:24

14:9
e Deut. 1:36

14:10
f Num. 14:24,30, 38
g Josh. 5:6; Neh. 9:21

14:11
h Cp. Deut. 34:7
i Cp. Deut. 31:2

14:12
j Num. 13:28,33

15:1
k vv. 1-62

15:2
l Num. 34:3-4

15:5
m Josh. 18:15-19

15:6
n Josh. 18:19,21

15:7
o Josh. 13:26
p Josh. 7:26

15:8
q Josh. 15:63

15:9
r Josh. 18:15

14:15 Hebron (Gen. 23:2; 35:27; Josh. 15:13; 21:11) was where Abraham and Sarah were buried (Gen. 23:19; 25:10).

Ephron. And the border went around to [a]Baalah (which *is* Kirjath Jearim).

10 Then the border turned westward from Baalah to Mount Seir, passed along to the side of Mount Jearim on the north (which *is* Chesalon), went down to [b]Beth Shemesh, and passed on to [c]Timnah.

11 And the border went out to the side of Ekron northward. Then the border went around to Shicron, passed along to Mount Baalah, and extended to Jabneel; and the border ended at the sea.

12 The [d]west border *was* the coastline of the Great Sea. This *is* the boundary of the children of Judah all around according to their families.

13 [e]Now to Caleb the son of Jephunneh he [f]gave a share among the children of [g]Judah, according to the commandment of the LORD to Joshua, *namely,* Kirjath Arba, which *is* Hebron (*Arba was* the father of Anak).

14 Caleb drove out the three [h]sons of Anak from there: Sheshai, Ahiman, and Talmai, the children of Anak.

15 Then he went up from there to the inhabitants of Debir (formerly the name of Debir *was* Kirjath Sepher).

16 And Caleb said, "He who attacks Kirjath Sepher and takes it, to him I will give Achsah my daughter as wife."

17 So [i]Othniel the [j]son of Kenaz, the brother of Caleb, took it; and he gave him [k]Achsah his daughter as wife.

18 Now it was so, when she came *to him,* that she persuaded him to ask her father for a field. So she dismounted from *her* donkey, and Caleb said to her, "What do you wish?"

19 She answered, "Give me a blessing; since you have given me land in the [l]South, give me also springs of water." So he gave her the upper springs and the lower springs.

20 This *was* the inheritance of the tribe of the children of Judah according to their families:

21 The cities at the limits of the tribe of the children of Judah, toward the border of Edom in the [m]South, were Kabzeel, [n]Eder, Jagur,

22 Kinah, Dimonah, Adadah,

23 Kedesh, Hazor, Ithnan,

24 [o]Ziph, Telem, Bealoth,

25 Hazor, Hadattah, Kerioth, Hezron (which *is* Hazor),

26 [p]Amam, Shema, Moladah,

27 Hazar Gaddah, Heshmon, Beth Pelet,

28 Hazar Shual, [q]Beersheba, Bizjothjah,

29 Baalah, Ijim, Ezem,

30 Eltolad, Chesil, [r]Hormah,

31 [s]Ziklag, Madmannah, Sansannah,

32 Lebaoth, Shilhim, Ain, and [t]Rimmon: all the cities *are* twenty-nine, with their villages.

33 In the lowland: [u]Eshtaol, Zorah, Ashnah,

34 Zanoah, En Gannim, Tappuah, Enam,

15:9
a 2 Sam. 6:2; 1 Chr. 13:6

15:10
b Josh. 19:22,38
c Gen. 38:13; Judg. 14:1

15:12
d Num. 34:6

15:13
e vv. 13-19; cp. Judg. 1:10-15
f Josh. 14:13-15
g Num. 13:6

15:14
h Num. 13:22; Judg. 1:10,20

15:17
i Judg. 3:9
j Judg. 1:13
k Judg. 1:12

15:19
l See Gen. 12:9, *note*

15:21
m See Gen. 12:9, *note*
n Gen. 35:21

15:24
o 1 Sam. 23:14

15:26
p vv. 26-32, cp. Josh. 19:1-7

15:28
q Gen. 21:31; Josh. 19:2

15:30
r Josh. 19:4

15:31
s Josh. 19:5; 1 Sam. 27:6

15:32
t Judg. 20:45,47

15:33
u Judg. 13:25; 16:31

15:19 THE NECESSITY OF WATER

Water was immensely important in the economy and religion of Israel. The need for water from rain or wells determined the pattern of life, where settlements would be made and what type of crops could be cultivated. But above all, water was critical for survival.

Occurrence	Reference
Lot chooses land	Genesis 13:10
Hagar and Ishmael	Genesis 21:14–19
Finding Rebekah	Genesis 24:11
Dispute over wells	Genesis 26:19–22
Jacob finds Rachel	Genesis 29:1–3
Nile River turns to blood	Exodus 7:24
Elim	Exodus 15:27
Water from a rock	Exodus 17:3–7
People cry for water	Numbers 20:5–11
The Promised Land	Deuteronomy 8:7
Achsah's request	Joshua 15:18–19
Samson's need	Judges 15:19
Abundance of rain	1 Kings 18:41–45
Valley full of water	2 Kings 3:17,20
A place of peace	Psalm 23:2

15:15,16 Kirjath Sepher. Or *Kirjath Sannah,* v. 49.

15:19 springs of water. Water was of the utmost importance in the hot and arid climate of the East; thus Acsah's request. Of how much more value spiritual refreshment! Cp. Ps. 87:7; John 4:14.

15:33 lowland. The "lowland" or *Shephelah* is a section of the Holy Land bounded on the north by the Valley of Aijalon, on the west by the Maritime Plain, on the east by the Central Plateau, and reaching to Beersheba in the south. It is characterized by low, rounded chalk hills divided by several broad valleys.

35 Jarmuth, [a]Adullam, Socoh, Azekah,
36 Sharaim, Adithaim, Gederah, and Gederothaim: fourteen cities with their villages;
37 Zenan, Hadashah, Migdal Gad,
38 Dilean, Mizpah, Joktheel,
39 [b]Lachish, Bozkath, [c]Eglon,
40 Cabbon, Lahmas,* Kithlish,
41 Gederoth, Beth Dagon, Naamah, and Makkedah: sixteen cities with their villages;
42 [d]Libnah, Ether, Ashan,
43 Jiphtah, Ashnah, Nezib,
44 Keilah, Achzib, and Mareshah: nine cities with their villages;
45 Ekron, with its towns and villages;
46 from Ekron to the sea, all that *lay* near [e]Ashdod, with their villages;
47 Ashdod with its towns and villages, [f]Gaza with its towns and villages—as far as the [g]Brook of Egypt and the Great Sea with *its* coastline.
48 And in the mountain country: Shamir, Jattir, Sochoh,
49 Dannah, Kirjath Sannah (which *is* Debir),
50 Anab, Eshtemoh, Anim,
51 Goshen, Holon, and Giloh: eleven cities with their villages;
52 Arab, Dumah, Eshean,
53 Janum, Beth Tappuah, Aphekah,
54 Humtah, Kirjath Arba (which *is* Hebron), and Zior: nine cities with their villages;
55 [h]Maon, Carmel, Ziph, Juttah,
56 Jezreel, Jokdeam, Zanoah,
57 Kain, Gibeah, and Timnah: ten cities with their villages;
58 Halhul, Beth Zur, Gedor,
59 Maarath, Beth Anoth, and Eltekon: six cities with their villages;
60 [i]Kirjath Baal (which *is* Kirjath Jearim) and Rabbah: two cities with their villages.
61 In the wilderness: Beth Arabah, Middin, Secacah,
62 Nibshan, the City of Salt, and [j]En Gedi: six cities with their villages.
63 As for the [k]Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem to this day.

Allotment of Ephraim

16 [l]THE lot fell to the children of Joseph from the Jordan, by Jericho, to the waters of Jericho on the east, to the [m]wilderness that goes up from Jericho through the mountains to Bethel,
2 then went out from [n]Bethel to Luz,* passed along to the border of the Archites at Ataroth,
3 and went down westward to the boundary of the Japhletites, as far as the boundary of [o]Lower Beth Horon to [p]Gezer; and it ended at the sea.
4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.
5 [q]The border of the children of Ephraim, according to their families, was *thus:* The border of their inheritance on the east side was [r]Ataroth Addar as far as Upper Beth Horon.
6 And the border went out toward the sea on the north side of [s]Michmethath; then the border went around eastward to Taanath Shiloh, and passed by it on the east of Janohah.
7 Then it went down from Janohah to Ataroth and Naarah, reached to Jericho, and came out at the Jordan.
8 The border went out from [t]Tappuah westward to the Brook [u]Kanah, and it ended at the sea. This *was* the inheritance of the tribe of the children of Ephraim according to their families.
9 The separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.
10 And they [v]did not drive out the Canaanites who dwelt in Gezer; but the Canaanites dwell among the Ephraimites to this day and have become forced laborers.

Allotment of Manasseh

17 [w]THERE was also a lot for the tribe of Manasseh, for he *was* the firstborn of Joseph: *namely* for [x]Machir the firstborn of Manasseh, the father of Gilead, because he

15:35
a 1 Sam. 22:1
15:39
b 2 Kin. 14:19
c Josh. 10:3
15:42
d Josh. 21:13
15:46
e Josh. 11:22
15:47
f Josh. 11:22
g Num. 34:5
15:55
h 1 Sam. 23:24,25
15:60
i Josh. 18:14
15:62
j 1 Sam. 23:29; Ezek. 47:10
15:63
k Judg. 1:8,21; 2 Sam. 5:6

16:1
l vv. 1-4; cp. Josh. 17:14-18
m Josh. 8:15; 18:12
16:2
n Josh. 18:13
16:3
o 2 Chr. 8:5
p Josh. 21:21
16:5
q vv. 5-9; Judg. 1:29; 1 Chr. 7:28-29
r Josh. 18:13
16:6
s Josh. 17:7
16:8
t Josh. 17:8
u Josh. 17:9
16:10
v Josh. 15:63; 17:12-13; 1 Kin. 9:16
17:1
w vv. 1-11; Num. 32:33,39-40; Josh. 13:29-33; 1 Chr. 5:23
x Judg. 5:14

***15:40** Or *Lahmam*
***16:2** Septuagint reads *Bethel* (that is, Luz).

15:49 Kirjath Sannah. Or *Kirjath Sepher,* Josh. 15:15,16.
16:7 Naarah. Or *Naaran,* 1 Chr. 7:28.

was a man of war; therefore he was given Gilead and Bashan.

2 And there was *a lot* for the rest of the [a]children of Manasseh according to their families: for the children of Abiezer,* the children of Helek, the children of Asriel, the children of Shechem, the children of Hepher, and the children of Shemida; these *were* the male children of Manasseh the son of Joseph according to their families.

3 But [b]Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but only daughters. And these *are* the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before [c]Eleazar the priest, before Joshua the son of Nun, and before the rulers, saying, "The LORD commanded Moses to give us an inheritance among our brothers." Therefore, [d]according to the commandment of the LORD, he gave them an inheritance among their father's brothers.

5 Ten shares fell to [e]Manasseh, besides the land of Gilead and Bashan, which *were* on the other side of the Jordan,

6 because the daughters of Manasseh received an inheritance among his sons; and the rest of Manasseh's sons had the land of Gilead.

7 And the territory of Manasseh was from Asher to [f]Michmethath, that *lies* east of Shechem; and the border went along south to the inhabitants of En Tappuah.

8 Manasseh had the land of Tappuah, but Tappuah on the border of Manasseh *belonged* to the children of Ephraim.

9 And the border descended to the Brook Kanah, southward to the brook. [g]These cities of Ephraim *are* among the cities of Manasseh. The border of Manasseh *was* on the north side of the brook; and it ended at the sea.

10 Southward *it was* Ephraim's, northward *it was* Manasseh's, and the sea was its border. Manasseh's territory was adjoining Asher on the north and Issachar on the east.

11 And in Issachar and in Asher, [h]Manasseh had [i]Beth Shean and its towns, Ibleam and its towns, the inhabitants of Dor and its towns, the inhabitants of En Dor and its towns, the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns—three hilly regions.

12 Yet the children of Manasseh could [j]not drive out *the inhabitants of* those cities, but the Canaanites were determined to dwell in that land.

13 And it happened, when the children of Israel grew strong, that they put the Canaanites to [k]forced labor, but did not utterly drive them out.

14 Then the children of Joseph spoke to Joshua, saying, "Why have you given us *only* one lot and one share to inherit, since we *are* a [l]great people, inasmuch as the LORD has blessed us until now?"

15 So Joshua answered them, "If you *are* a great people, *then* go up

17:2
a Num. 26:29-33

17:3
b Num. 26:33; 27:1

17:4
c Josh. 14:1
d Num. 27:2-11

17:5
e Josh. 22:7

17:7
f Josh. 16:6

17:9
g Josh. 16:9

17:11
h 1 Chr. 7:29
i Judg. 1:27; 1 Kin. 4:12

17:12
j Judg. 1:19,28

17:13
k Josh. 16:10

17:14
l Gen. 48:19-20; Num. 26:34,37

***17:2** Called *Jeezer* in Numbers 26:30

to the forest *country* and clear a place for yourself there in the land of the Perizzites and the giants, since the mountains of Ephraim are too confined for you."

16 But the children of Joseph said, "The mountain country is not enough for us; and all the Canaanites who dwell in the land of the valley have chariots of iron, *both those* who *are* of Beth Shean and its towns and *those* who *are* of the Valley of Jezreel."

17 And Joshua spoke to the house of Joseph—to Ephraim and Manasseh—saying, "You *are* a great people and have great power; you shall not have *only* one lot,

18 "but the mountain country shall be yours. Although it *is* wooded, you shall cut it down, and its farthest extent shall be yours; for you shall drive out the Canaanites, though they have iron [a] chariots *and* are strong."

Tabernacle set up at Shiloh

18 NOW the whole congregation of the children of Israel assembled together at [b] Shiloh, and set up the tabernacle of meeting there. And the land was subdued before them.

Division of remaining land

2 But there remained among the children of Israel seven tribes which had not yet received their inheritance.

3 Then Joshua said to the children of Israel: "How long will you [c] neglect to go and possess the land which the LORD God of your fathers has given you?

4 "Pick out from among you three men for *each* tribe, and I will send them; they shall rise and go through the land, survey it according to their inheritance, and come *back* to me.

5 "And they shall divide it into seven parts. [d] Judah shall remain in their territory on the south, and the [e] house of Joseph shall remain in their territory on the north.

6 "You shall therefore survey the land in seven parts and bring *the survey* here to me, that I may cast lots for you here before the LORD our God.

7 "But the [f] Levites have no part among you, for the priesthood of the LORD *is* their inheritance. And Gad, Reuben, and half the tribe of Manasseh have received their inheritance beyond the Jordan on the east, which Moses the servant of the LORD gave them."

8 Then the men arose to go away; and Joshua charged those who went to survey the land, saying, "Go, walk [g] through the land, survey it, and come back to me, that I may cast lots for you here before the LORD in Shiloh."

9 So the men went, passed through the land, and wrote the survey in a book in seven parts by cities; and they came to Joshua at the camp in Shiloh.

10 Then Joshua cast [h] lots for them in Shiloh before the LORD, and there [i] Joshua divided the land to the children of Israel according to their divisions.

Allotment of Benjamin

11 [j] Now the lot of the tribe of the children of Benjamin came up according to their families, and the territory of their lot came out between the children of Judah and the children of Joseph.

12 Their border on the north side began at the Jordan, and the border went up to the side of Jericho on the north, and went up through the mountains westward; it ended at the Wilderness of Beth Aven.

13 The border went over from there toward Luz, to the side of [k] Luz (which *is* Bethel) southward; and the border descended to Ataroth Ad-

17:18
a Deut. 20:1

18:1
b Cp. Deut. 12:5

18:3
c Judg. 18:9; cp. Eccl. 9:10

18:5
d Josh. 15:1-63

18:5
e Josh. 16:1-17:18

18:7
f Num. 18:20

18:8
g Gen. 13:17

18:10
h Acts 13:19
i Num. 34:16-29

18:11
j vv. 11-28; Judg. 1:21

18:13
k Gen. 28:19; Josh. 16:2; Judg. 1:23

17:15 giants. Hebrew *Rephaim*. Gen. 15:20.

18:1 Shiloh was situated in the tribal allotment of Ephraim. Built on a hill about nine miles north of Bethel (compare Judg. 21:19), it had a commanding and somewhat central location. The tabernacle of meeting was temporarily located there (Josh. 18:1; 19:51; Judg. 18:31), and at that time the meeting place had doorposts and doors and was called a "tabernacle" (1 Sam. 1:9; 3:3). Although the destruction of Shiloh is not described in the records of this period (1 Sam. 4), it must have been overwhelming, on account of the wickedness of the children of Israel (Ps. 78:60; Jer. 7:12,14; 26:6).

dar, near the hill that *lies* on the south side of [a]Lower Beth Horon.

14 Then the border extended around the west side to the south, from the hill that *lies* before Beth Horon southward; and it ended at Kirjath Baal (which *is* Kirjath Jearim), a city of the children of Judah. This *was* the west side.

15 The south side *began* at the end of [b]Kirjath Jearim, and the border extended on the west and went out to the spring of the [c]waters of Nephtoah.

16 Then the border came down to the end of the mountain that *lies* before the Valley of the Son of Hinnom, which *is* in the Valley of the Rephaim* on the north, descended to the Valley of Hinnom, to the side of the Jebusite *city* on the south, and descended to En Rogel.

17 And it went around from the north, went out to En Shemesh, and extended toward Geliloth, which is before the Ascent of Adummim, and descended to the [d]stone of Bohan the son of Reuben.

18 Then it passed along toward the north side of Arabah,* and went down to Arabah.

19 And the border passed along to the north side of Beth Hoglah; then the border ended at the north bay at the [e]Salt Sea, at the south end of the Jordan. This *was* the southern boundary.

20 The Jordan was its border on the east side. This *was* the inheritance of the children of Benjamin, according to its boundaries all around, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho, Beth Hoglah, Emek Keziz,

22 Beth Arabah, Zemaraim, Bethel,

23 Avim, Parah, Ophrah,

24 Chephar Haammoni, Ophni, and Gaba: twelve cities with their villages;

25 [f]Gibeon, [g]Ramah, Beeroth,

26 Mizpah, Chephirah, Mozah,

27 Rekem, Irpeel, Taralah,

28 Zelah, Eleph, Jebus (which *is* [h]Jerusalem), Gibeath, *and* Kirjath: fourteen cities with their villages. This was the inheritance of the children of Benjamin according to their families.

Allotments of Simeon (v. 1), Zebulun (v. 10), Issachar (v. 17), Asher (v. 24), Naphtali (v. 32), Dan (v. 40)

19 [i]THE second lot came out for Simeon, for the tribe of the children of Simeon according to their families. And their inheritance was within the inheritance of the children of Judah.

2 They had in their inheritance [j]Beersheba (Sheba), Moladah,

3 Hazar Shual, Balah, Ezem,

4 Eltolad, Bethul, Hormah,

5 Ziklag, Beth Marcaboth, Hazar Susah,

6 Beth Lebaoth, and Sharuhen: thirteen cities and their villages;

7 Ain, Rimmon, Ether, and Ashan: four cities and their villages;

8 and all the villages that *were* all around these cities as far as Baalath Beer, [k]Ramah of the South. This *was* the inheritance of the tribe of the children of Simeon according to their families.

9 The inheritance of the children of Simeon *was included* in the share of the children of Judah, for the share of the children of Judah was too much for them. Therefore the children of Simeon had *their* inheritance within the inheritance of that people.

10 [l]The third lot came out for the children of Zebulun according to

18:13
a Josh. 16:3

18:15
b 1 Chr. 13:5-6
c Josh. 15:9

18:17
d Josh. 15:6

18:19
e Josh. 15:2,5

18:25
f Josh. 11:19; 21:17; 1 Kin. 3:4,5
g Jer. 31:15

18:28
h Josh. 15:8,63

19:1
i vv. 1-9; Judg. 1:3; 1 Chr. 4:28-33

19:2
j Gen. 21:31; 1 Chr. 4:28

19:8
k 1 Sam. 30:27

19:10
l vv. 10-16; Gen. 49:13; Judg. 1:30; cp. Deut. 33:18-19

***18:16** Literally *Giants* ***18:18** Or *Beth Arabah* (compare 15:6 and 18:22)

18:18 Arabah refers to the valley which runs from the Sea of Galilee to the Gulf of Aqabah. South of the Dead Sea the name is still retained (Wady el-Arabah).

19:5 Hazar. Or *Hazar Susim,* 1 Chr. 4:31.

19:8 The South translates the Hebrew word Negev, which is based on a word meaning "to be dry." It is a geographical term which refers to a specific section of Palestine (e.g. Gen. 13:1) located between Debir and the Arabian Desert. It is an arid region most of the year. Since this area was south of the larger part of Israel, the word also came to be used to denote that direction (compare Gen. 13:14; Dan. 8:4,9; 11:5, etc.).

19:9 Inasmuch as Simeon had no definite portion allotted to it (Gen. 49:5–7), its inheritance was "included in the share of the children of Judah."

their families, and the border of their inheritance was as far as Sarid.
11 Their [a]border went toward the west and to Maralah, went to Dabbasheth, and extended along the brook that is east of [b]Jokneam.
12 Then from Sarid it went eastward toward the sunrise along the border of Chisloth Tabor, and went out toward [c]Daberath, bypassing Japhia.
13 And from there it passed along on the east of [d]Gath Hepher, toward Eth Kazin, and extended to Rimmon, which borders on Neah.
14 Then the border went around it on the north side of Hannathon, and it ended in the Valley of Jiphthah El.
15 Included were Kattath, Nahallal, Shimron, Idalah, and Bethlehem: twelve cities with their villages.
16 This *was* the inheritance of the children of Zebulun according to their families, these cities with their villages.
17 [e]The fourth lot came out to Issachar, for the children of Issachar according to their families.
18 And their territory went to Jezreel, and *included* Chesulloth, Shunem,
19 Haphraim, Shion, Anaharath,
20 Rabbith, Kishion, Abez,
21 Remeth, En Gannim, En Haddah, and Beth Pazzez.
22 And the border reached to Tabor, Shahazimah, and [f]Beth Shemesh; their border ended at the Jordan: sixteen cities with their villages.
23 This *was* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.
24 [g]The fifth lot came out for the tribe of the children of Asher according to their families.
25 And their territory included Helkath, Hali, Beten, Achshaph,
26 Alammelech, Amad, and Mishal; it reached to [h]Mount Carmel westward, along *the Brook* Shihor Libnath.
27 It turned toward the sunrise to Beth Dagon; and it reached to Zebulun and to the Valley of Jiphthah El, then northward beyond Beth Emek and Neiel, bypassing [i]Cabul *which was* on the left,
28 including Ebron,* Rehob, Hammon, and Kanah, as far as Greater Sidon.
29 And the border turned to Ramah and to the fortified city of Tyre; then the border turned to Hosah, and ended at the sea by the region of Achzib.
30 Also Ummah, Aphek, and Rehob *were included:* twenty-two cities with their villages.
31 This *was* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.
32 [j]The sixth lot came out to the children of Naphtali, for the children of Naphtali according to their families.
33 And their border began at Heleph, enclosing the territory from the terebinth tree in Zaanannim, Adami Nekeb, and Jabneel, as far as Lakkum; it ended at the Jordan.
34 From Heleph the border extended westward to Aznoth Tabor, and went out from there toward Hukkok; it adjoined Zebulun on the south side and Asher on the west side, and ended at Judah by the Jordan toward the sunrise.
35 And the fortified cities *are* Ziddim, Zer, Hammath, Rakkath, Chinnereth,
36 Adamah, Ramah, Hazor,
37 [k]Kedesh, Edrei, En Hazor,
38 Iron, Migdal El, Horem, Beth Anath, and Beth Shemesh: nineteen cities with their villages.
39 This *was* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.
40 [l]The seventh lot came out for the tribe of the children of Dan according to their families.
41 And the territory of their inheritance was Zorah, [m]Eshtaol, Ir Shemesh,
42 Shaalabbin, [n]Aijalon, Jethlah,
43 Elon, Timnah, [o]Ekron,

*19:28 Following Masoretic Text, Targum, and Vulgate; a few Hebrew manuscripts read *Abdon* (compare 21:30 and 1 Chronicles 6:74).

19:11
a Gen. 49:13
b Josh. 21:34

19:12
c 1 Chr. 6:72

19:13
d 2 Kin. 14:25

19:17
e vv. 17-23; cp. Gen. 49:14-15; Deut. 33:18-19

19:22
f Josh. 15:10; Judg. 1:33

19:24
g vv. 24-31; Judg. 1:31-32

19:26
h 1 Sam. 15:12; 1 Kin. 18:20; Is. 33:9; 35:2; Jer. 46:18

19:27
i 1 Kin. 9:13

19:32
j vv. 32-39; Judg. 1:33

19:37
k Josh. 20:7

19:40
l vv. 40-48; Judg. 1:34-36

19:41
m Josh. 15:33

19:42
n Josh. 10:12; 21:24

19:43
o Josh. 15:11; Judg. 1:18

19:42 Shaalabbin. Or *Shaalbim,* Judg. 1:35; 1 Kin. 4:9.

44 Eltekeh, Gibbethon, Baalath,
45 Jehud, Bene Berak, Gath Rimmon,
46 Me Jarkon, and Rakkon, with the region near Joppa.
47 And the border of the children of Dan went beyond these, because the children of Dan went up to fight against Leshem and took it; and they struck it with the edge of the sword, took possession of it, and dwelt in it. They called Leshem, Dan, after the name of Dan their father.
48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

Joshua's special portion

19:50
a Josh. 24:30

19:51
b Josh. 18:1,10

49 When they had made an end of dividing the land as an inheritance according to their borders, the children of Israel gave an inheritance among them to Joshua the son of Nun.
50 According to the word of the LORD they gave him the city which he asked for, [a]Timnath Serah in the mountains of Ephraim; and he built the city and dwelt in it.
51 These *were* the inheritances which Eleazar the priest, Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel divided as an inheritance by lot in [b]Shiloh before the LORD, at the door of the tabernacle of meeting. So they made an end of dividing the country.

Six cities appointed as places of refuge (Num. 35)

20 THE LORD also spoke to Joshua, saying,
2 "Speak to the children of Israel, saying: 'Appoint for yourselves cities of refuge, of which I spoke to you through Moses,
3 'that the slayer who kills a person accidentally *or* unintentionally may flee there; and they shall be your refuge from the [c]avenger of blood.
4 'And when he flees to one of those cities, and stands at the [d]entrance of the gate of the city, and declares his case in the hearing of the elders of that city, they shall take him into the city as one of them, and give him a place, that he may [e]dwell among them.
5 'Then if the [f]avenger of blood pursues him, they shall not deliver the slayer into his hand, because he struck his neighbor unintentionally, but did not hate him beforehand.
6 'And he shall dwell in that city until he stands before the congregation for [g]judgment, *and* until the death of the one who is high priest in those days. Then the slayer may return and come to his own city and his own house, to the city from which he fled.' "
7 So they appointed [h]Kedesh in Galilee, in the mountains of Naphtali, Shechem in the mountains of Ephraim, and Kirjath Arba (which *is* Hebron) in the mountains of Judah.
8 And on the other side of the Jordan, by Jericho eastward, they as-

20:3
c *Redemption* (redeeming relative type): vv. 2-6; Ruth 2:20. (Gen. 48:16; Is. 59:20, *note*)

20:4
d Cp. Ruth 4:1,2
e Cp. Heb. 6:18

20:5
f Cp. Num. 35:26-28

20:6
g Num. 35:12,24

20:7
h Josh. 21:32; 1 Chr. 6:76

19:51 Eleazar . . . Joshua . . . heads. God had told Moses whom he should appoint to divide the land (Num. 34:17–29).

20:2 cities of refuge. In Num. 35:6,9–28 the general command is given to set aside six cities of refuge, three on each side of the Jordan River (v. 14). In Deut. 4:41–43, Moses sets aside three cities east of the Jordan (Bezer, Ramoth, and Golan, v. 43) prior to the conquest of Canaan. Joshua 20 records the law of the cities of refuge and tells of the assignment by Joshua of three cities west of the river (Kedesh, Shechem, and Kirjath Arba, v. 7). Here, too, reassignment of the three cities on the other side of the Jordan is recorded (v. 8). The law of the cities of refuge is recounted in detail in Deut. 19:1–13, and they are alluded to in Ex. 21:13.

The cities of refuge are illustrative of Christ sheltering the sinner from judgment (Rom. 8:1,33–34; Heb. 6:17–20; cp. Ps. 46:1; 142:5).

20:7 THE CITIES OF REFUGE

Six cities in Israel were designated to be a place of shelter for anyone who accidentally killed a person. He would be safe there from any retaliation until his judgment before the congregation.

City	Tribe	Reference
Kedesh	Naphtali	Joshua 20:7
Shechem	Ephraim	Joshua 20:7
Kirjath Arba (Hebron)	Judah	Joshua 20:7
Bezer	Reuben	Joshua 20:8
Ramoth	Gad	Joshua 20:8
Golan	Manasseh	Joshua 20:8

Also see the map on page 251.

signed [a]Bezer in the wilderness on the plain, from the tribe of Reuben, [b]Ramoth in Gilead, from the tribe of Gad, and [b]Golan in Bashan, from the tribe of Manasseh.

9These were the cities appointed for all the children of Israel and for the stranger who dwelt among them, that whoever killed a person accidentally might flee there, and not die by the hand of the avenger of blood until he stood before the congregation.

Levites' forty-eight cities

21 THEN the heads of the fathers' *houses* of the [c]Levites came near to [d]Eleazar the priest, to Joshua the son of Nun, and to the heads of the fathers' *houses* of the tribes of the children of Israel.

2And they spoke to them at [e]Shiloh in the land of Canaan, saying, "The [f]LORD commanded through Moses to give us cities to dwell in, with their common-lands for our livestock."

3So the children of Israel gave to the Levites from their inheritance, at the commandment of the LORD, these cities and their common-lands:

4Now the [g]lot came out for the families of the Kohathites. And the children of [h]Aaron the priest, *who were* of the Levites, had thirteen cities by lot from the tribe of Judah, from the tribe of Simeon, and from the tribe of Benjamin.

5The rest of the children of Kohath had ten cities by lot from the families of the tribe of Ephraim, from the tribe of Dan, and from the half-tribe of Manasseh.

6And the children of Gershon had thirteen cities by lot from the families of the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the half-tribe of Manasseh in Bashan.

7The children of Merari according to their families had twelve cities from the tribe of Reuben, from the tribe of Gad, and from the tribe of Zebulun.

8And the children of Israel gave these cities with their common-lands by lot to the Levites, as the LORD had commanded by the hand of Moses.

9So they gave from the tribe of the children of Judah and from the tribe of the children of Simeon these cities which are designated by name,

10which were for the children of Aaron, one of the families of the Kohathites, *who were* of the children of Levi; for the lot was theirs first.

11[i]And they gave them Kirjath Arba (*[j]Arba was* the father of Anak), which *is* Hebron, in the mountains of Judah, with the common-land surrounding it.

12But the fields of the city and its villages they gave to [k]Caleb the son of Jephunneh as his possession.

13Thus to the children of Aaron

20:8
a Deut. 4:43; Josh. 21:36; 1 Chr. 6:78
b Deut. 4:43

21:1
c Num. 35:1-8
d Num. 34:16-29; Josh. 14:1; 17:4

21:2
e Josh. 18:1
f Num. 35:2; cp. 1 Cor. 9:14

21:4
g Cp. Num. 26:55
h vv. 8,19; Josh. 24:33

21:11
i vv. 11-19; cp. 1 Chr. 6:54-60
j Josh. 15:13

21:12
k Josh. 14:14

THE CITIES OF THE LEVITES

21:1

Since the tribe of Levi was never given their own territory, they were given, from each tribe, a city and its surrounding land. The Levites did not control these cities, but they served as priests there.

From the tribe of	Number of Cities	City
Judah and Simeon	9	Hebron, Libnah, Jattir, Eshtemoa, Holon, Debir, Ain, Juttah, Beth Shemesh
Benjamin	4	Gibeon, Geba, Anathoth, Almon
Ephraim	4	Shechem, Gezer, Kibzaim, Beth Horon
Dan	4	Eltekeh, Gibbethon, Aijalon, Gath Rimmon
Manasseh (half)	2	Tanach, Gath Rimmon
Manasseh (other half)	2	Golan, Be Eshterah
Issachar	4	Kishion, Daberath, Jarmuth, En Gannim
Asher	4	Mishal, Abdon, Helkath, Rehob
Naphtali	3	Kedesh, Hammoth Dor, Kartan
Zebulun	4	Jokneam, Kartah, Dimnah, Nahalal
Reuben	4	Bezer, Jahaz, Kedemoth, Mephaath
Gad	4	Ramoth, Mahanaim, Heshbon, Jazer

the priest they gave Hebron with its common-land (a [a]city of refuge for the slayer), [b]Libnah with its common-land,

14 Jattir with its common-land, Eshtemoa with its common-land,

15 [c]Holon with its common-land, Debir with its common-land,

16 Ain with its common-land, Juttah with its common-land, and Beth Shemesh with its common-land: nine cities from those two tribes;

17 and from the tribe of Benjamin, Gibeon with its common-land, Geba with its common-land,

18 Anathoth with its common-land, and Almon with its common-land: four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their common-lands.

20 [d]And the families of the children of Kohath, the Levites, the rest of the children of Kohath, even they had the cities of their lot from the tribe of Ephraim.

21 For they gave them [e]Shechem with its common-land in the mountains of Ephraim (a city of refuge for the slayer), [f]Gezer with its common-land,

22 Kibzaim with its common-land, and Beth Horon with its common-land: four cities;

23 and from the tribe of Dan, Eltekeh with its common-land, Gibbethon with its common-land,

24 [g]Aijalon with its common-land, *and* Gath Rimmon with its common-land: four cities;

25 and from the half-tribe of Manasseh, Tanach with its common-land and Gath Rimmon with its common-land: two cities.

26 All the ten cities with their common-lands were for the rest of the families of the children of Kohath.

27 [h]Also to the children of Gershon, of the families of the Levites, from the *other* half-tribe of Manasseh, *they gave* [i]Golan in Bashan with its common-land (a city of refuge for the slayer), and Be Eshterah with its common-land: two cities;

28 and from the tribe of Issachar, Kishion with its common-land, Daberath with its common-land,

29 Jarmuth with its common-land, *and* En Gannim with its common-land: four cities;

30 and from the tribe of Asher, Mishal with its common-land, Abdon with its common-land,

31 Helkath with its common-land, and Rehob with its common-land: four cities;

32 and from the tribe of Naphtali, [j]Kedesh in Galilee with its common-land (a city of refuge for the slayer), Hammoth Dor with its common-land, and Kartan with its common-land: three cities.

33 All the cities of the Gershonites according to their families *were* thirteen cities with their common-lands.

34 [k]And to the families of the children of [l]Merari, the rest of the Levites, from the tribe of Zebulun, Jokneam with its common-land, Kartah with its common-land,

35 Dimnah with its common-land, *and* Nahalal with its common-land: four cities;

36 and from the tribe of [m]Reuben, Bezer with its common-land, Jahaz with its common-land,

37 Kedemoth with its common-land, and Mephaath with its common-land: four cities;*

38 and from the tribe of Gad, [n]Ramoth in Gilead with its common-land (a city of refuge for the slayer), Mahanaim with its common-land,

39 Heshbon with its common-land, *and* Jazer with its common-land: four cities in all.

40 So all the cities for the children of Merari according to their families, the rest of the families of the Levites, were *by* their lot twelve cities.

41 All the cities of the Levites within the possession of the children of Israel *were* [o]forty-eight cities with their common-lands.

42 Every one of these cities had its common-land surrounding it; thus *were* all these cities.

***21:37** Following Septuagint and Vulgate (compare 1 Chronicles 6:78-79); Masoretic Text, Bomberg, and Targum omit verses 36 and 37.

21:13
a Josh. 20:2,7
b 2 Kin. 8:22

21:15
c Josh. 15:51

21:20
d vv. 20-26; cp. 1 Chr. 6:66-70

21:21
e Josh. 20:7
f Judg. 1:29

21:24
g Josh. 10:12

21:27
h vv. 27-33; cp. 1 Chr. 6:71-76
i Josh. 20:8

21:32
j Josh. 20:7

21:34
k vv. 34-40; cp. 1 Chr. 6:77-81
l Josh. 21:7; 1 Chr. 6:77-81

21:36
m Josh. 20:8

21:38
n Josh. 20:8

21:41
o Num. 35:7

21:15 Holon. Or *Hilen,* 1 Chr. 6:58.

21:16 Ain. Or *Ashan,* Josh. 15:42; 1 Chr. 6:59.

God's promise fulfilled

43 So the LORD gave to Israel all the land of which He had [a]sworn to give to their fathers, and they took [b]possession of it and dwelt in it.

44 [c]The LORD gave them [d]rest all around, according to all that He had sworn to their fathers. And not a man of all their enemies stood against them; the LORD delivered all their enemies into their hand.

45 [e]Not a word failed of any good thing which the LORD had spoken to the house of Israel. All came to pass.

The two and one-half tribes sent home

22 THEN Joshua called the Reubenites, the Gadites, and half the tribe of Manasseh,

2 and said to them: "You have kept all that [f]Moses the servant of the LORD commanded you, and have obeyed my voice in all that [g]I commanded you.

3 "You have not left your brethren these many days, up to this day, but have kept the charge of the commandment of the LORD your God.

4 "And now the LORD your God has given [h]rest to your brethren, as He promised them; now therefore, return and go to your tents *and* to the land of your possession, which Moses the servant of the LORD gave you on the other side of the Jordan.

5 "But take careful heed to do the commandment and the law which Moses the servant of the LORD commanded [i]you, to love the LORD your God, to walk in all His ways, to keep His commandments, to hold fast to Him, and to serve Him with all your heart and with all your soul."

6 So Joshua blessed them and sent them away, and they went to their tents.

7 Now to half the tribe of Manasseh Moses had given a possession in Bashan, but to the *[j]other* half of it Joshua gave *a possession* among their brethren on this side of the Jordan, westward. And indeed, when Joshua sent them away to their tents, he blessed them,

8 and spoke to them, saying, "Return with much riches to your tents, with very much livestock, with silver, with gold, with bronze, with iron, and with very much clothing. Divide the spoil of your enemies with your brethren."

9 So the children of Reuben, the children of Gad, and half the tribe of Manasseh returned, and departed from the children of Israel at Shiloh, which *is* in the land of Canaan, to go to the country of Gilead, to the land of their possession, which they had obtained according to the word of the LORD by the hand of Moses.

The misunderstood altar built by the two and one-half tribes

10 And when they came to the region of the Jordan which *is* in the land of Canaan, the children of Reuben, the children of Gad, and half the tribe of Manasseh built an altar there by the Jordan—a great, impressive altar.

11 Now the children of Israel [k]heard *someone* say, "Behold, the children of Reuben, the children of Gad, and half the tribe of Manasseh have built an [l]altar on the frontier of the land of Canaan, in the region of the Jordan—on the children of Israel's side."

12 And when the children of Israel heard *of it,* the whole congregation of the children of Israel gathered together at [m]Shiloh to go to war against them.

13 Then the children of Israel sent [n]Phinehas the son of Eleazar the priest to the children of Reuben, to the children of Gad, and to half the tribe of Manasseh, into the land of Gilead,

14 and with him ten rulers, one ruler each from the chief house of every tribe of Israel; and each one *was* the head of the house of his father among the divisions* of Israel.

15 Then they came to the children

21:43
a Gen. 12:7; 26:3-4; 28:4,13-14
b Num. 33:53; Josh. 1:11

21:44
c Deut. 7:23-24; Josh. 11:23; 22:4
d Josh. 1:13,15; 11:23

21:45
e Num. 23:19; Josh. 23:14; 1 Kin. 8:56; cp. 1 Cor. 1:9; 1 Thess. 5:24; Titus 1:2

22:2
f Num. 32:20-22
g Josh. 1:12-18

22:4
h Josh. 21:44

22:5
i Deut. 10:12; 11:13,22

22:7
j Josh. 17:1-13

22:11
k vv. 11-34; cp. Deut. 13:12-18
l Cp. Deut. 12:1-14

22:12
m Josh. 18:1

22:13
n Ex. 6:25; Num. 25:7

***22:14** Literally *thousands*

22:10 altar. The fact that only one altar was used by the whole nation as early as this time is strong evidence against the erroneous contention of certain critics that centralization of worship (in Jerusalem) did not take place until the reformation of Josiah (2 Kin. 22:8–20).

of Reuben, to the children of Gad, and to half the tribe of Manasseh, to the land of Gilead, and they spoke with them, saying,

16 "Thus says the whole congregation of the LORD: 'What [a]treachery *is* this that you have committed against the God of Israel, to turn away this day from following the LORD, in that you have built for yourselves an altar, that you might [b]rebel this day against the LORD?

17 'Is the iniquity of [c]Peor not enough for us, from which we are not cleansed till this day, although there was a plague in the congregation of the LORD,

18 'but that you must turn away this day from following the LORD? And it shall be, if you rebel today against the LORD, that tomorrow He will be angry with the [d]whole congregation of Israel.

19 'Nevertheless, if the land of your possession *is* unclean, *then* cross over to the land of the possession of the LORD, where the LORD'S tabernacle stands, and take possession among us; but do not rebel against the LORD, nor rebel against us, by building yourselves an altar besides the altar of the LORD our God.

20 'Did not [e]Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? And that man did not perish alone in his iniquity.' "

21 Then the children of Reuben, the children of Gad, and half the tribe of Manasseh answered and said to the heads of the divisions* of Israel:

22 "The [f]LORD God of gods, the LORD God of gods, He knows, and let Israel itself know—if *it is* in rebellion, or if in treachery against the LORD, do not save us this day.

23 "If we have built ourselves an altar to turn from following the LORD, or if to offer on it [g]burnt offerings or grain offerings, or if to offer peace offerings on it, let the LORD Himself require *an account.*

24 "But in fact we have done it for fear, for a reason, saying, 'In time to come your descendants may speak to our [h]descendants, saying, "What have you to do with the LORD God of Israel?

25 "For the LORD has made the Jordan a border between you and us, *you* children of Reuben and children of Gad. You have no part in the LORD." So your descendants would make our descendants cease fearing the LORD.'

26 "Therefore we said, 'Let us now prepare to build ourselves an altar, not for burnt offering nor for sacrifice,

27 'but *that* it *may be* a [i]witness between you and us and our generations after us, that we may perform the service of the [j]LORD before Him with our burnt offerings, with our sacrifices, and with our peace offerings; that your descendants may not say to our descendants in time to come, "You have no part in the LORD." '

28 "Therefore we said that it will be, when they say *this* to us or to our generations in time to come, that we may say, 'Here is the replica of the altar of the LORD which our fathers made, though not for burnt offerings nor for sacrifices; but it *is* a [k]witness between you and us.'

29 "Far be it from us that we should rebel against the LORD, and turn from following the LORD this day, to build an altar for burnt offerings, for grain offerings, or for sacrifices, besides the altar of the LORD our God which *is* before His tabernacle."

30 Now when Phinehas the priest and the rulers of the congregation, the heads of the divisions* of Israel who *were* with him, heard the words that the children of Reuben, the children of Gad, and the children of Manasseh spoke, it pleased them.

31 Then Phinehas the son of Eleazar the priest said to the children of Reuben, the children of Gad, and the children of Manasseh, "This day we perceive that the [l]LORD *is* among us, because you have not committed this treachery against the LORD. Now you have delivered the chil-

***22:21** Literally *thousands* ***22:30** Literally *thousands*

22:16
a Deut. 12:5-14
b Lev. 17:8-9

22:17
c Num. 25:1-9

22:18
d Num. 16:22

22:20
e Josh. 7:1-26

22:22
f Deut. 4:35,39; Is. 44:8; 45:5; 46:9; 1 Cor. 8:5-6

22:23
g v. 27; cp. Lev. 17:3-4

22:24
h Cp. Josh. 4:6

22:27
i v. 34, Deut. 31:19
j Deut. 12:18

22:28
k Cp. Gen. 31:44-49

22:31
l Lev. 26:11-12; Zech. 8:23

dren of Israel out of the hand of the LORD."

32 And Phinehas the son of Eleazar the priest, and the rulers, returned from the children of Reuben and the children of Gad, from the land of Gilead to the land of Canaan, to the children of Israel, and brought back word to them.

33 So the thing pleased the children of Israel, and the children of Israel [a]blessed God; they spoke no more of going against them in battle, to destroy the land where the children of Reuben and Gad dwelt.

34 The children of Reuben and the children of Gad* called the altar, [b]*Witness,* "For *it is* a witness between us that the LORD *is* God."

IV. Joshua's Final Message and Death, 23—24

Joshua's appeal

23 NOW it came to pass, a long time after the LORD had given [c]rest to Israel from all their enemies round about, that Joshua was [d]old, advanced in age.

2 And Joshua [e]called for all Israel, for their elders, for their heads, for their judges, and for their officers, and said to them: "I am old, advanced in age.

3 "You have seen all that the [f]LORD your God has done to all these nations because of you, [g]for the LORD your God *is* He who has fought for you.

4 "See, [h]I have divided to you by lot these nations that remain, to be an inheritance for your tribes, from the Jordan, with all the nations that I have cut off, as far as the Great Sea westward.

5 "And the LORD your God will expel them from before you and drive them out of your sight. So you shall possess their land, as the LORD your God [i]promised you.

6 "Therefore be very courageous to keep and to do all that is written in the Book of the Law of Moses, lest you turn aside from it to the right hand or to the [j]left,

7 "*and* lest you go among these nations, these who remain among you. You shall not make [k]mention of the name of their gods, nor cause *anyone* to [l]swear *by them;* you shall not [m]serve them nor bow down to them,

8 "but you shall [n]hold fast to the LORD your God, as you have done to this day.

9 "For the LORD has driven out from before you great and strong nations; but *as for* [o]you, no one has been able to stand against you to this day.

10 "One man of you shall chase a [p]thousand, for the LORD your God *is* He who fights for you, as He promised you.

11 "Therefore take careful heed to yourselves, that you love the LORD your God.

12 "Or else, if indeed you do go back, and cling to the remnant of these nations—these that remain among you—and make marriages with them, and go in to them and they to you,

13 "know for certain that the LORD your God will [q]no longer drive out these nations from before you. But they shall be snares and [r]traps to you, and scourges on your sides and thorns in your eyes, until you perish from this good land which the LORD your God has given you.

14 "Behold, this day I *am* going the way of all the [s]earth. And you know in all your hearts and in all your souls that not one thing has [t]failed of all the good things which the LORD your God spoke concerning you. All have come to pass for you; not one word of them has failed.

***22:34** Septuagint adds *and half the tribe of Manasseh.*

22:33
a 1 Chr. 29:20

22:34
b Josh. 24:27

23:1
c Josh. 22:4
d Josh. 13:1; 24:29

23:2
e Josh. 24:1; cp. Deut. 31:28; 1 Chr. 28:1

23:3
f Ps. 44:3
g Deut. 1:30; Josh. 10:14,42

23:4
h Josh. 18:10

23:5
i Num. 33:53

23:6
j Josh. 1:7

23:7
k Ex. 23:13; Ps. 16:4; Hos. 2:17
l Deut. 6:13; 10:20
m Ex. 20:5

23:8
n Josh. 22:5

23:9
o Deut. 7:24

23:10
p Is. 30:17; cp. Lev. 26:28; Deut. 28:7

23:13
q Judg. 2:3
r Ex. 23:33

23:14
s 1 Kin. 2:2
t Josh. 21:45

23:2 said to them. The last counsels of Joshua should be compared with those of Moses in Deuteronomy, especially chs. 31—33. Like Moses, Joshua reminded Israel of God's past blessings upon them, the necessity of continued obedience, and urged them to further conquest. He warned of the dangers of worshiping heathen gods and of worldly alliance with heathen nations. Departure from God would lead inevitably to Israel's judgment. Joshua's last counsels concluded with a stirring challenge to choose the LORD, to serve Him, and were highlighted by the exhortation to put away foreign gods (24:23), shocking evidence of incipient apostasy which was already invading Israel. To Joshua's plea Israel readily responded, but this pledge was tragically forsaken after the death of Joshua and the elders associated with him.

15 "Therefore it shall come to pass, that as all the good things have come upon you which the LORD your God promised you, so the LORD will bring upon you [a]all harmful things, until He has destroyed you from this good land which the LORD your God has given you.

16 "When you have transgressed the covenant of the LORD your God, which He commanded you, and have gone and served other gods, and bowed down to them, then the [b]anger of the LORD will burn against you, and you shall perish quickly from the good land which He has given you."

Joshua reviews Israel's history

24 THEN Joshua gathered all the tribes of Israel to Shechem and [c]called for the elders of Israel, for their heads, for their judges, and for their officers; and they presented themselves before God.

2 And Joshua said to all the people, "Thus says the LORD God of Israel: [d]'Your fathers, *including* Terah, the father of Abraham and the father of Nahor, dwelt on the other side of the River in old times; and they served other gods.

3 'Then I took your father Abraham from the other side of the River, led him throughout all the land of Canaan, and multiplied his descendants and gave him [e]Isaac.

4 'To Isaac I gave Jacob and Esau. To Esau I gave the [f]mountains of Seir to possess, but Jacob and his children went down to [g]Egypt.

5 'Also I sent Moses and Aaron, and I plagued Egypt, according to what I did among them. Afterward I brought you out.

6 'Then I brought your fathers out of Egypt, and you came to the [h]sea; and the Egyptians pursued your fathers with chariots and horsemen to the Red Sea.

7 'So they cried out to the LORD; and He put [i]darkness between you and the Egyptians, brought the sea upon them, and covered them. And your eyes saw what I did in Egypt. Then you dwelt in the wilderness a long time.

8 'And I brought you into the land of the [j]Amorites, who dwelt on the other side of the Jordan, and they fought with you. But I gave them into your hand, that you might possess their land, and I destroyed them from before you.

9 'Then [k]Balak the son of Zippor, king of Moab, arose to make war against [l]Israel, and sent and called Balaam the son of Beor to curse you.

10 'But I would not listen to Balaam; therefore he continued to [m]bless you. So I delivered you out of his hand.

11 'Then you went over the Jordan and came to Jericho. And the men of Jericho fought against you—*also* the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. But I delivered them into your hand.

12 'I sent the [n]hornet before you which drove them out from before you, *also* the two kings of the Amorites, *but* not with your sword or with your bow.

13 'I have given you a land for which you did not labor, and cities which you did not build, and you dwell in them; you [o]eat of the vineyards and olive groves which you did not plant.'

23:15
a Lev. 26:14-39; Deut. 28:15-68

23:16
b Deut. 4:24-28

24:1
c Josh. 23:2

24:2
d Gen. 11:7-32

24:3
e Gen. 12:3; 21:1-8

24:4
f Deut. 2:5
g Gen. 46:3

24:6
h Ex. 14:2-31

24:7
i Ex. 14:20

24:8
j Num. 21:21-35

24:9
k Num. 22:2-14
l *Israel* (history): vv. 1-33; Judg. 2:8. (Gen. 12:2; Rom. 11:26, *note*)

24:10
m Num. 24:10

24:12
n Ex. 23:28; Deut. 7:20

24:13
o Deut. 6:10-11

Shechem: *back, shoulder.* A prosperous city north of Jerusalem where Joshua renewed God's covenant with Israel.

24:2,3 the River. That is, *the Euphrates.*

24:11 Hittites. Until the twentieth century the Hittites were unknown apart from the Bible. This once puzzling reference to them has, however, been illuminated by the findings of archaeology. From Egyptian monuments (Tell el-Amarna Tablets) and the Assyrian texts, it has been shown that these were the Kheta or Hatti. Expeditions in the first dozen years of this century have revealed that Boghaz-koi in Asia Minor (east of Ankara, Turkey) was the capital of the Hittite Empire. Periods of Hittite prominence: about 2000–1800 B.C. and about 1400–1200 B.C.

Jericho: *fragrant place.* The first city to be destroyed in the Promised Land. The Israelites captured the city by marching around it for seven days thus causing the walls to fall down.

"Choose for yourselves this day"

14 "Now therefore, fear the LORD, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the LORD!

15 "And if it seems evil to you to serve the LORD, [a]choose for yourselves this day whom you will serve, [b]whether the gods which your fathers served that *were* on the other side of the River, or the gods of the Amorites, in whose land you dwell. [c]But as for me and my house, we will serve the LORD."

16 So the people answered and said: "Far be it from us that we should forsake the LORD to serve other gods;

17 "for the LORD our God *is* He who brought us and our fathers up out of the land of Egypt, from the house of bondage, who did those great signs in our sight, and preserved us in all the way that we went and among all the people through whom we passed.

18 "And the LORD drove out from before us all the people, including the Amorites who dwelt in the land. [d]We also will serve the LORD, for He *is* our God."

19 But Joshua said to the people, "You cannot serve the LORD, for He *is* a [e]holy God. He *is* a [f]jealous God; He will [g]not forgive your transgressions nor your sins.

20 [h]"If you forsake the LORD and serve [i]foreign gods, then He will turn and do you harm and consume you, after He has done you good."

21 And the people said to Joshua, "No, but we will serve the LORD!"

22 So Joshua said to the people, "You *are* witnesses against yourselves that you have chosen the LORD for yourselves, to serve Him." And they said, "*We are* witnesses!"

23 "Now therefore," *he said,* [j]"put away the [k]foreign gods which *are* among you, and [l]incline your heart to the LORD God of Israel."

24 And the people [m]said to Joshua, "The LORD our God we will serve, and His voice we will obey!"

25 So Joshua made a covenant with the people that day, and made for them a statute and an ordinance in Shechem.

26 Then Joshua wrote these words in the Book of the Law of God. And he took a large stone, and set it up [n]there under the oak that *was* by the sanctuary of the LORD.

27 And Joshua said to all the people, "Behold, this stone shall be a witness to us, for it has heard all the words of the LORD which He spoke to us. It shall therefore be a witness to you, lest you deny your God."

28 So Joshua let the people [o]depart, each to his own inheritance.

Death of Joshua and Eleazar; Joseph's bones buried

29 Now it came to pass after these things that Joshua the son of Nun, the servant of the LORD, [p]died, *being* one hundred and ten years old.

30 And they [q]buried him within the border of his inheritance at Timnath Serah, which *is* in the mountains of Ephraim, on the north side of Mount Gaash.

31 Israel served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had known all the works of the LORD which He had done for Israel.

32 The [r]bones of Joseph, which the children of Israel had brought up out of Egypt, they [s]buried at Shechem, in the [t]plot of ground which Jacob had bought from the sons of Hamor the father of Shechem for one hundred pieces of silver, and which had become an inheritance of the children of Joseph.

33 And [u]Eleazar the son of Aaron died. They buried him in a hill *belonging to* Phinehas his son, which was given to him in the mountains of Ephraim.

24:15
a 1 Kin. 18:21
b Ezek. 20:39; cp. John 6:66-69
c Gen. 18:19; Ps. 101:2; 1 Tim. 3:4-5

24:18
d Ps. 116:16

24:19
e Lev. 11:44-45
f Ex. 20:5
g Ex. 23:21

24:20
h 1 Chr. 28:9; Ezra 8:22; Is. 63:10; 65:11-12
i See Josh. 23:2, *note*

24:23
j Gen. 35:2; Judg. 10:15-16; 1 Sam. 7:3; cp. 2 Cor. 6:16-18
k See Josh. 23:2, *note*
l 1 Kin. 8:58; cp. Jer. 25:4

24:24
m Deut. 5:24-27

24:26
n Judg. 9:6

24:28
o Judg. 2:6-7

24:29
p Judg. 2:8

24:30
q Josh. 19:50; Judg. 2:9

24:32
r Gen. 50:25; Ex. 13:19; Heb. 11:22
s See Acts 7:16, *note*
t Gen. 33:19

24:33
u Ex. 7:23; 28:1; Num. 20:28; Josh. 14:1

24:14 fear the LORD. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

24:14,15 the River. That is, *the Euphrates.*

THE BOOK OF

JUDGES

Author:	*Theme:*	*Date of writing:*
Unknown	Defeat and Deliverance	11th Cent. B.C.

Background

Judges takes its title from the fact that it records the activities of twelve men and one woman, designated as judges and raised up by God to deliver Israel in times of declension and disunion after Joshua's death. No one was capable of such leadership as Joshua had exercised. The fourfold cycle so common in Israel's history (rebellion, retribution, repentance, and restoration) occurs repeatedly. Joshua is a book of victory; Judges is a book of defeat. Joshua, the leader, had died, but God remained. There was no necessity for defeat.

The judges were chosen from different tribes. Not all of them exercised jurisdiction over the entire territory of Israel; the influence of some was local. In a number of cases their periods of administration probably overlapped. See also 2:18, *note*.

Outline

The book may be divided into six major parts:

I.	Review of the Past, and Institution of the Office of Judge	1:1—3:4
	A. State of Israel at the Death of Joshua	1:1–3
	B. Judah's Victories	1:4–20
	C. Incomplete Victories of Benjamin and Manasseh	1:21–36
	D. Rebuke for Disobedience	2:1–9
	E. Wicked New Generation	2:10–15
	F. Raising up of Deliverers by God	2:16–19
	G. Leaving of Canaanites to Test Israel	2:20—3:4
II.	Five Judges	3:5—5:31
III.	Gideon	6:1—9:57
	A. Gideon's Appointment	6:1–24
	B. Gideon's Life	6:25—8:35
	C. Career of Gideon's Son, Abimelech	9:1–57
IV.	Six Judges	10:1—12:15
V.	Samson	13:1—16:31
	A. Samson's Birth and Early Life	13:1–25
	B. Slaying of the Lion and Samson's Riddle	14:1–20
	C. Burning of the Philistines' Crops	15:1–8
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VI.	Confusion in Israel	17:1—21:25
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I. View of the Past, and Institution of the Office of Judge, 1:1—3:4

State of things at the death of Joshua (1:1—2:10)

1 NOW after the [a]death of Joshua it came to pass that the children of Israel [b]asked the LORD, saying, "Who shall be first to go up for us against the [c]Canaanites to fight against them?"

2 And the LORD said, [d]"Judah shall go up. Indeed I have delivered the land into his hand."

3 So Judah said to [e]Simeon his brother, "Come up with me to my allotted territory, that we may fight against the Canaanites; and I will likewise go with you to your allotted territory." And Simeon went with him.

Judah's victories

4 Then Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand; and they killed ten thousand men at Bezek.

5 And they found Adoni-Bezek in Bezek, and fought against him; and they defeated the Canaanites and the Perizzites.

6 Then Adoni-Bezek fled, and they pursued him and caught him and cut off his thumbs and big toes.

7 And Adoni-Bezek said, "Seventy kings with their thumbs and big toes cut off used to gather *scraps* under my [f]table; as I have done, so God has repaid me." Then they brought him to Jerusalem, and there he died.

8 Now the children of Judah fought against [g]Jerusalem and took it; they struck it with the edge of the sword and set the city on fire.

9 And afterward the children of Judah went down to fight against the Canaanites who dwelt in the mountains, in the South, and in the lowland.

10 [h]Then Judah went against the Canaanites who dwelt in [i]Hebron. (Now the name of Hebron *was* formerly Kirjath Arba.) And they killed Sheshai, Ahiman, and Talmai.

11 From there they went against the inhabitants of Debir. (The name of Debir *was* formerly Kirjath Sepher.)

12 Then [j]Caleb said, "Whoever attacks Kirjath Sepher and takes it, to him I will give my daughter Achsah as wife."

13 And [k]Othniel the son of Kenaz, Caleb's younger brother, took it; so he gave him his daughter Achsah as wife.

14 Now it happened, when she came *to him,* that she urged him* to ask her father for a field. And she dismounted from *her* donkey, and Caleb said to her, "What do you wish?"

15 So she said to him, "Give me a [l]blessing; since you have given me land in the [m]South, give me also springs of water." And Caleb gave her the upper springs and the lower springs.

16 Now the children of the [n]Kenite, Moses' father-in-law, went up from the City of [o]Palms with the

1:1
a Josh. 24:29
b Num. 27:21
c Josh. 17:12

1:2
d Gen. 49:8-9; Rev. 5:5

1:3
e Josh. 19:1

1:7
f Cp. Luke 16:21

1:8
g Josh. 15:63; Judg. 1:21

1:10
h vv. 10-15, cp. Josh. 15:13-19
i Josh. 15:13

1:12
j Josh. 15:16

1:13
k Judg. 3:9

1:15
l Cp. 1 Kin. 9:16
m See v. 9, *note*

1:16
n Num. 10:29-32
o Deut. 34:3

***1:14** Septuagint and Vulgate read *he urged her.*

1:1 Most of the events recorded in Judges occurred between 1400 and 1100 B.C. There is little indication in the Bible for precise chronology of this book, so most of the dates are in round figures. Some of the judges were contemporaries, serving in different parts of the country.

1:6 cut off. "Eye for eye . . . hand for hand, foot for foot" (Ex. 21:24). As Adoni-Bezek had done to seventy kings (v. 7), so divine retribution fell upon him (Lev. 24:19; compare Matt. 5:38–45).

1:9 The South translates the Hebrew word Negev, which is based on a word meaning "to be dry." It is a geographical term which refers to a specific section of Palestine (e.g. Gen. 13:1) located between Debir and the Arabian Desert. It is an arid region most of the year. Since this area was south of the larger part of Israel, the word also came to be used to denote that direction (compare Gen. 13:14; Dan. 8:4,9; 11:5, etc.). **lowland.** The "lowland" or *Shephelah* is a section of the Holy Land bounded on the north by the Valley of Aijalon, on the west by the Maritime Plain, on the east by the Central Plateau, and reaching to Beersheba in the south. It is characterized by low, rounded chalk hills divided by several broad valleys.

Achsah: *anklet.* Caleb's daughter who was won in marriage by Othniel.

Caleb: *a dog.* The spy of Israel from the tribe of Judah who was convinced the Israelites could conquer the Promised Land with God's help. Because of this confidence he was allowed to enter the Promised Land.

children of Judah into the Wilderness of Judah, which *lies* in the South *near* [a]Arad; and they went and dwelt among the people.

17 And Judah went with his brother Simeon, and they attacked the Canaanites who inhabited Zephath, and utterly destroyed it. So the name of the city was called [b]Hormah.

18 Also Judah took Gaza with its territory, Ashkelon with its territory, and Ekron with its territory.

19 So the LORD was with Judah. And they drove out the mountaineers, but they could not drive out the inhabitants of the lowland, because they had [c]chariots of iron.

20 And they gave [d]Hebron to Caleb, as Moses had said. Then he expelled from there the [e]three sons of Anak.

Incomplete victories of Benjamin and Manasseh

21 But the children of Benjamin did not drive out the Jebusites who inhabited [f]Jerusalem; so the Jebusites dwell with the children of Benjamin in Jerusalem to this day.

22 And the house of Joseph also went up against Bethel, and the LORD *was* with them.

23 So the house of Joseph sent men to spy out Bethel. (The name of the city *was* formerly [g]Luz.)

24 And when the spies saw a man coming out of the city, they said to him, "Please show us the entrance to the city, and [h]we will show you mercy."

25 So he showed them the entrance to the city, and they struck the city with the edge of the sword; but they let the man and all his family go.

26 And the man went to the land of the Hittites, built a city, and called its name Luz, which *is* its name to this day.

27 However, [i]Manasseh did not drive out *the inhabitants of* Beth Shean and its villages, or [j]Taanach and its villages, or the inhabitants of [k]Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages; for the Canaanites were determined to dwell in that land.

28 And it came to pass, when Israel was strong, that they put the Canaanites under [l]tribute, but did not completely drive them out.

29 Nor did [m]Ephraim drive out the Canaanites who dwelt in Gezer; so the Canaanites dwelt in Gezer among them.

30 Nor did [n]Zebulun drive out the inhabitants of Kitron or the inhabitants of Nahalol; so the Canaanites dwelt among them, and were put under tribute.

31 Nor did [o]Asher drive out the inhabitants of Acco or the inhabitants of Sidon, or of Ahlab, Achzib, Helbah, Aphik, or Rehob.

32 So the Asherites dwelt among the Canaanites, the inhabitants of the land; for they did not drive them out.

33 Nor did [p]Naphtali drive out the inhabitants of Beth Shemesh or the inhabitants of Beth Anath; but they dwelt among the Canaanites, the inhabitants of the land. Nevertheless the inhabitants of Beth Shemesh and Beth Anath were put under tribute to them.

34 And the Amorites forced the children of [q]Dan into the mountains, for they would not allow them to come down to the valley;

35 and the Amorites were determined to dwell in Mount Heres, in Aijalon, and in Shaalbim;* yet when the strength of the house of Joseph became greater, they were put under tribute.

36 Now the boundary of the Amorites *was* from the Ascent of Akrabbim, from Sela, and upward.

*1:35 Spelled *Shaalabbin* in Joshua 19:42

1:16
a Num. 21:1

1:17
b Num. 21:3

1:19
c Josh. 17:18

1:20
d Josh. 14:9,14
e Josh. 15:14

1:21
f Josh. 15:63

1:23
g Gen. 28:19

1:24
h Cp. Josh. 2:12; 1 Sam. 30:15

1:27
i Josh. 17:11-13
j Josh. 21:25
k Josh. 17:11

1:28
l Josh. 17:13

1:29
m Josh. 16:10

1:30
n Josh. 19:10-16

1:31
o Josh. 19:24-30

1:33
p Josh. 19:32-39

1:34
q Cp. Josh. 19:47-48

1:26 Hittites. Until the twentieth century the Hittites were unknown apart from the Bible. This once puzzling reference to them has, however, been illuminated by the findings of archaeology. From Egyptian monuments (Tell el-Amarna Tablets) and the Assyrian texts, it has been shown that these were the Kheta or Hatti. Expeditions in the first dozen years of this century have revealed that Boghaz-koi in Asia Minor (east of Ankara, Turkey) was the capital of the Hittite Empire. Periods of Hittite prominence: about 2000–1800 B.C. and about 1400–1200 B.C.

Israel rebuked for disobedience

2 THEN the [a]Angel of the LORD came up from Gilgal to Bochim, and said: [b]"I led you up from Egypt and [c]brought you to the land of which I swore to your fathers; and I [d]said, 'I will never break My covenant with you.

2 'And you shall make [e]no covenant with the inhabitants of this land; you shall tear down their [f]altars.' [g]But you have not obeyed My voice. Why have you done this?

3 "Therefore I also said, 'I will not drive them out before you; but they shall be *thorns* in your side,* and their gods shall be a snare to [h]you.' "

4 So it was, when the Angel of the LORD spoke these words to all the children of Israel, that the people lifted up their voices and wept.

5 Then they called the name of that place Bochim; and they sacrificed there to the LORD.

6 And when Joshua had [i]dismissed the people, the children of Israel went each to his own inheritance to possess the land.

7 So the people served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great works of the LORD which He had done for Israel.

8 Now [j]Joshua the son of Nun, the servant of the LORD, died *when he was* one hundred and ten years old.

9 And they buried him within the border of his inheritance at Timnath Heres, in the mountains of Ephraim, on the north side of Mount Gaash.

Wicked new generation

10 When all that generation had been gathered to their fathers, another generation arose after them who [k]did not know the LORD nor the work which He had done for Israel.

11 Then the children of Israel did [l]evil in the sight of the LORD, and served the Baals;

12 and they [m]forsook the LORD God of their fathers, who had brought them out of the land of Egypt; and they followed other gods from *among* the gods of the people who *were* all around them, and they

***2:3** Septuagint, Targum, and Vulgate read *enemies to you.*

2:1
a *Angel* (of the LORD): vv. 1-4; Judg. 5:23. (Gen. 16:7; Judg. 2:1, *note*)
b Ex. 20:2; Judg. 6:8-9
c Deut. 11:29
d Gen. 17:7; Ex. 23:20; Ps. 89:34

2:2
e Ex. 23:32
f Ex. 34:12-13
g Ps. 106:34

2:3
h Num. 33:55; Josh. 23:13

2:6
i Josh. 24:28

2:8
j *Israel* (history): vv. 8-18; 1 Sam. 8:1. (Gen. 12:2; Rom. 11:26, *note*)

2:10
k Cp. Deut. 6:6-25; 1 Sam. 2:12

2:11
l Judg. 3:7,12; 4:1; 6:1

2:12
m Deut. 13:6; Judg. 8:33; 10:6

2:5 Bochim. Literally *weepers.*
2:9 Timnath Heres. Or *Timnath Serah,* Josh. 19:50.

Baal: *lord of the opening.* A pagan god of the Moabites and Canaanites.

2:1 THE ANGEL OF THE LORD

This particular Angel, as distinguished in Scripture from all others, is often referred to in the OT (compare Gen. 16:9; 22:11; 48:16; Ex. 3:2; 14:19; Num. 22:22; Judg. 2:4; 6:11; 13:3; 2 Kin. 19:35; Is. 63:9; Zech. 1:12; 12:8).

(1) He is named "the Angel of the LORD [*Jehovah*]" (Gen. 16:7), "the angel of God" (Gen. 21:17), "The Angel of His [God's] Presence" (Is. 63:9), and probably "the Messenger [Angel] of the covenant" (Mal. 3:1).

(2) He is clearly identified with the LORD Himself in His self-manifestation to men. In Gen. 31:11–13 the Angel said to Jacob, "I am the God of Bethel." In Ex. 3:2–6 the same Angel said to Moses, "I am the God of your father—the God of Abraham."

(3) Divine attributes and prerogatives are ascribed to this Angel. He said to Hagar, "I will multiply your descendants exceedingly, so that they shall not be counted for multitude" (Gen. 16:10), and Hagar spoke of Him as the all-seeing God (v. 13). Jacob referred to Him as "the Angel who has redeemed me from all evil" (Gen. 48:16). The place where this Angel appeared was holy ground and He was to be worshiped (Ex. 3:5–6), whereas worship is sternly forbidden in the case of ordinary angels (Rev. 22:8–9). "The Angel of the LORD" was the keeper of Israel, and His voice had to be obeyed, for the name of God was in Him (Ex. 23:20–23).

(4) In the light of NT revelation, this OT Angel may properly be identified with the pre-incarnate Son of God. In Judg. 13:18 the angel referred to His name as "wonderful," and Is. 9:6 gives this name to the predicted Messiah of Israel. Malachi affirmed that "the Lord" who would "suddenly come to His temple" would also be "the Messenger [Angel] of the covenant" (3:1). The identification of this Angel with our Lord harmonizes with His distinctive function in relation to the Godhead, for He is the eternal Word through whom the invisible God speaks and manifests Himself (John 1:1,18).

It is significant that in the NT there is no further reference to the Angel of the LORD. The Greek definite article is used only to identify some ordinary angel previously mentioned in the context. See Matt. 1:20, where the article is absent in the Greek, and 1:24, where it properly occurs as referring back to v. 20.

bowed down to them; and they provoked the LORD to anger.
13 They forsook the LORD and served Baal and the Ashtoreths.
14 And the anger of the LORD was [a]hot against Israel. So He [b]delivered them into the hands of plunderers who despoiled them; and He sold them into the hands of their enemies all around, so that they could no longer stand before their enemies.
15 Wherever they went out, the hand of the LORD was against them for calamity, as the LORD had said, and as the LORD had [c]sworn to them. And they were greatly distressed.

God raises up deliverers

16 Nevertheless, the LORD raised up [d]judges who [e]delivered them out of the hand of those who plundered them.
17 Yet they would not listen to their judges, but they played the harlot with other gods, and bowed down to them. They turned quickly from the way in which their fathers walked, in obeying the commandments of the LORD; they did not do so.
18 And when the LORD raised up judges for them, the LORD was with the judge and delivered them out of the hand of their enemies all the days of the judge; for the LORD was moved to pity by their groaning because of those who oppressed them and harassed them.
19 And it came to pass, when the judge was dead, that they reverted and behaved more corruptly than their fathers, by following other gods, to serve them and bow down to them. They did not cease from their own doings nor from their stubborn way.

Canaanites left to test Israel

20 Then the anger of the LORD was hot against Israel; and He said, "Because this nation has [f]transgressed My covenant which I commanded their fathers, and has not heeded My voice,
21 "I also will no longer drive out before them any of the nations which Joshua [g]left when he died,
22 "so that through them I may test Israel, whether they will keep the ways of the LORD, to walk in them as their fathers kept *them,* or not."
23 Therefore the LORD left those nations, without driving them out immediately; nor did He deliver them into the hand of Joshua.

Idolatry brings servitude

3 NOW these *are* the nations which the LORD left, that He might [h]test Israel by them, *that is,* all who had [i]not known any of the wars in Canaan
2 (*this was* only so that the generations of the children of Israel might be taught to know war, at least those who had not formerly known it),
3 *namely,* [j]five lords of the Philistines, all the Canaanites, the Sidonians, and the Hivites who dwelt in Mount Lebanon, from Mount Baal Hermon [k]to the entrance of Hamath.
4 And they were *left, that He might* [l]test Israel by them, to know whether they would obey the commandments of the LORD, which He had commanded their fathers by the hand of Moses.

II. Five Judges, 3:5—5:31

5 Thus the children of Israel dwelt among the Canaanites, the [m]Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.
6 [n]And they took their daughters

2:14
a Deut. 31:17
b 2 Kin. 17:20
2:15
c Lev. 26:14-26; Deut. 28:15-68
2:16
d *Kingdom* (OT): vv. 16-18; 1 Sam. 8:1. (Gen. 1:26; Zech. 12:8, *note*)
e Ps. 106:43-45
2:20
f Josh. 23:16
2:21
g Josh. 23:4,13
3:1
h See Judg. 2:22, *note*
i Cp. Ex. 13:17
3:3
j Josh. 13:3
k Josh. 13:5
3:4
l See Judg. 2:22, *note*
3:5
m See 2 Kin. 7:6, *note*
3:6
n Ex. 34:15-16; Deut. 7:3-4; Josh. 23:12

2:13 Ashtoreths. These were figures of Ashtoreth (see 1 Kin. 11:5), the equivalent of the Phoenician goddess of fertility, Astarte (see Deut. 16:21, *note*), which were worshiped as idols during times of spiritual declension in Israel (Judg. 10:6; 1 Sam. 7:3–4; 12:10; 31:10; 1 Kin. 11:5,33; 2 Kin. 23:13).

2:18 judges. The judges were tribesmen in Israel upon whom the LORD laid the burden of Israel's apostate and oppressed state. They were people raised up by God, the theocratic King, to represent Him in the nation. They were patriots and religious reformers because national security and prosperity were inseparably connected with loyalty and obedience to the LORD. **moved to pity.** Literally *relented.* See Zech. 8:14, *note.*

2:22 test. This does not mean that God did not "know" what was in the hearts of men. The knowledge here is something that is to be demonstrated by testing men in moral experience. See the connection between the two verbs: "to . . . *test* you, to *know* . . ."

to be their wives, and gave their daughters to their sons; and they served their gods.

7 So the children of Israel did [a]evil in the sight of the LORD. They [b]forgot the LORD their God, and served the Baals and [c]Asherahs.

Othniel, the first judge, defeats Mesopotamia

8 Therefore the anger of the LORD was hot against Israel, and He [d]sold them into the hand of Cushan-Rishathaim king of Mesopotamia; and the children of Israel served Cushan-Rishathaim eight years.

9 When the children of Israel cried out to the LORD, the LORD [e]raised up a deliverer for the children of Israel, who delivered them: [f]Othniel the son of Kenaz, Caleb's younger brother.

10 The [g]Spirit of the LORD came upon him, and he judged Israel. He went out to war, and the LORD delivered Cushan-Rishathaim king of Mesopotamia into his hand; and his hand prevailed over Cushan-Rishathaim.

11 So the land had [h]rest for forty years. Then Othniel the son of Kenaz died.

Ehud, the second judge, delivers from Moab

12 And the children of Israel again did [i]evil in the sight of the LORD. So the LORD strengthened Eglon king of Moab against Israel, because they had done evil in the sight of the [j]LORD.

13 Then he gathered to himself the people of Ammon and Amalek, went and defeated Israel, and took possession of the [k]City of Palms.

14 So the children of Israel served Eglon king of Moab [l]eighteen years.

15 But when the children of Israel cried out to the LORD, the LORD raised up a deliverer for them: Ehud the son of Gera, the Benjamite, a [m]left-handed man. By him the children of Israel sent tribute to Eglon king of Moab.

16 Now Ehud made himself a dagger (it was double-edged and a [n]cubit in length) and fastened it under his clothes on his right thigh.

17 So he brought the tribute to Eglon king of Moab. (Now Eglon *was* a very fat man.)

18 And when he had finished presenting the tribute, he sent away the people who had carried the tribute.

3:7
a Judg. 2:11
b Deut. 32:18
c See Deut. 16:21, *note*

3:8
d Deut. 32:30; Judg. 2:14

3:9
e Judg. 2:16
f Judg. 1:13

3:10
g *Holy Spirit* (OT): v. 10; Judg. 6:34. (Gen. 1:2; Zech. 12:10, *note*)

3:11
h Cp. Josh. 14:15

3:12
i Cp. v. 7
j Cp. 2 Kin. 5:1; Is. 10:5,6; 45:1-6

3:13
k Deut. 34:3; 2 Chr. 28:15

3:14
l Cp. v. 8; 4:3

3:15
m Judg. 20:16

3:16
n See Weights and Measures (OT), 2 Chr. 2:10, *note*

3:7 Asherahs, like high places, have been associated with idolatrous worship from time immemorial. The Hebrew *asherah,* sometimes rendered "wooden images" in the NKJV, means also the idol enshrined there (Deut. 16:21). This idol seems often to have been a sacred tree, the figure of which is constantly found on Assyrian monuments. In apostate Israel, however, such places were associated with every form of idolatry (e.g., 2 Kin. 17:16–17). See also "high places" (1 Kin. 3:2, *note*), and "Ashtoreths" (Judg. 2:13, *note*).

3:9 deliverer. Literally *savior.*

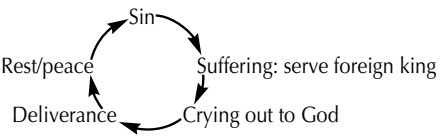
Othniel: *powerful man of God.* The first judge of Israel after Joshua died. He won the right to marry Caleb's daughter Achsah after recapturing Debir.

3:13 Ammon. Descendants of Lot. **Amalek.** Descendants of Esau. Deut. 25:17,19.

Ehud: *joined together.* A judge of Israel who delivered the Israelites from the oppression of the Moabites and who killed King Eglon.

3:7

CYCLE OF ISRAEL'S ACTIONS



Throughout the time of the judges, the Israelites followed a regular pattern. They sinned by breaking God's Law and worshiping the gods of the Canaanites. God then punished them by sending an enemy to fight them and forcing them to serve a foreign king. When the Israelites finally repented of their wrongdoing, God sent deliverance in the form of a judge who would subdue their enemy. Then for a time, peace and rest would rule the land, until the people fell back into their heathen ways.

19 But he himself turned back
from the stone images that *were* at
Gilgal, and said, "I have a secret
message for you, O king." He said,
"Keep silence!" And all who attend-
ed him went out from him.
20 So Ehud came to him (now he
was sitting upstairs in his cool pri-
vate chamber). Then Ehud said, "I
have a message from God for you."
So he arose from *his* seat.
21 Then Ehud reached with his left
hand, took the dagger from his right
thigh, and thrust it into his belly.
22 Even the hilt went in after the
blade, and the fat closed over the
blade, for he did not draw the dag-
ger out of his belly; and his entrails
came out.
23 Then Ehud went out through
the porch and shut the doors of the
upper room behind him and locked
them.
24 When he had gone out,
*Eglon's** servants came to look, and
to their surprise, the doors of the
upper room were locked. So they
said, "He is probably [a]attending to
his needs in the cool chamber."
25 So they waited till they were
[b]embarrassed, and still he had not
opened the doors of the upper room.
Therefore they took the key and
opened *them.* And there was their
master, fallen dead on the floor.
26 But Ehud had escaped while
they delayed, and passed beyond the
stone images and escaped to Seirah.
27 And it happened, when he ar-
rived, that he [c]blew the trumpet in
the mountains of Ephraim, and the
children of Israel went down with
him from the mountains; and he led
them.
28 Then he said to them, "Follow
me, for the LORD has delivered your
enemies the Moabites into your
hand." So they went down after
him, seized the [d]fords of the Jordan
leading to Moab, and did not allow
anyone to cross over.
29 And at that time they killed
about ten thousand men of Moab,
all stout men of valor; not a man es-
caped.
30 So Moab was subdued that day
under the hand of Israel. And the
land had rest for eighty years.

Shamgar, the third judge, delivers from Philistines

31 After him was [e]Shamgar the son
of Anath, who killed six hundred
men of the Philistines with an ox
goad; and he also delivered Israel.

Deborah, Barak, the fourth and fifth judges, deliver from Canaanites

4 WHEN Ehud was dead, the chil-
dren of Israel [f]again did [g]evil in
the sight of the LORD.
2 So the LORD sold them into the
hand of [h]Jabin king of Canaan, who
reigned in Hazor. The commander
of his army *was* Sisera, who dwelt
in [i]Harosheth Hagoyim.
3 And the children of Israel cried
out to the LORD; for Jabin had nine
hundred [j]chariots of iron, and for
[k]twenty years he had harshly op-
pressed the children of Israel.
4 Now Deborah, a prophetess, the
wife of Lapidoth, was judging Israel
at that time.
5 And she would sit under the
palm tree of [l]Deborah between Ra-
mah and Bethel in the mountains of
Ephraim. And the children of Israel
came up to her for judgment.
6 Then she sent and called for
[m]Barak the son of Abinoam from
[n]Kedesh in Naphtali, and said to
him, "Has not the LORD God of Isra-
el commanded, 'Go and deploy
troops at Mount [o]Tabor; take with

3:24
a 1 Sam. 24:3

3:25
b 2 Kin. 2:17; 8:11

3:27
c Judg. 6:34

3:28
d Judg. 2:7

3:31
e Judg. 5:6

4:1
f Judg. 2:19
g Judg. 2:11

4:2
h Cp. Josh. 11:1,12
i vv. 13,16

4:3
j Deut. 20:1; Judg. 1:19
k Cp. Judg. 3:8,14

4:5
l Gen. 35:8

4:6
m Heb. 11:32
n Josh. 21:32
o Judg. 8:18

***3:24** Literally *his*

Shamgar: *destroyer.* A judge of Israel who delivered them from the Philistines, killing 600 of the enemy with an ox goad.

3:31 ox goad. Observe seven illustrations of 1 Cor. 1:27: (1) ox goad (v. 31); (2) tent peg (4:21); (3) trumpets; (4) pitchers; (5) torches (7:20); (6) millstone (9:53); (7) jawbone of a donkey (15:15).

4:2 sold them. Judg. 2:14; compare Judg. 3:8; 1 Sam. 12:9. It seems to concern only north Israel.

Deborah: *bee.* A prophetess and judge of Israel who encouraged Barak. Together they defeated Sisera and delivered Israel from the oppression of the Canaanites.

Barak: *thunderbolt, lightning.* A general of the Israelite army who defeated Sisera, with the support of Deborah.

you ten thousand men of the sons of Naphtali and of the sons of Zebulun;
7 'and against you [a]I will deploy Sisera, the commander of Jabin's army, with his chariots and his multitude at the River Kishon; and I will deliver him into your hand'?"
8 And Barak said to her, "If you will go with me, then I will go; but if you will not go with me, I will not go!"
9 So she said, "I will surely go with you; nevertheless there will be no glory for you in the journey you are taking, for the LORD will sell Sisera into the hand of a [b]woman." Then Deborah arose and went with Barak to Kedesh.
10 And Barak called [c]Zebulun and Naphtali to Kedesh; he went up with ten thousand men under his command,* [d]and Deborah went up with him.
11 Now Heber the [e]Kenite, of the children of Hobab the father-in-law of Moses, had separated himself from the Kenites and pitched his tent near the terebinth tree at Zaanaim, which *is* beside Kedesh.

Sisera's defeat and death

12 And they reported to Sisera that Barak the son of Abinoam had gone up to Mount Tabor.
13 So Sisera gathered together all his chariots, nine hundred chariots of iron, and all the people who *were* with him, from Harosheth Hagoyim to the River Kishon.
14 Then Deborah said to Barak, "Up! For this *is* the day in which the LORD has delivered Sisera into your hand. Has not the LORD gone out [f]before you?" So Barak went down from Mount Tabor with ten thousand men following him.
15 And the [g]LORD routed Sisera and all *his* chariots and all *his* army with the edge of the sword before Barak; and Sisera alighted from *his* chariot and fled away on foot.
16 But Barak pursued the chariots and the army as far as Harosheth Hagoyim, and all the army of Sisera fell by the edge of the sword; not a man was [h]left.
17 However, Sisera had fled away on foot to the tent of [i]Jael, the wife of Heber the Kenite; for *there was* peace between Jabin king of Hazor and the house of Heber the Kenite.
18 And Jael went out to meet Sisera, and said to him, "Turn aside, my lord, turn aside to me; do not fear." And when he had turned aside with her into the tent, she covered him with a blanket.
19 Then he said to her, "Please give me a little water to drink, for I am thirsty." So she opened a jug of milk, gave him a drink, and covered him.
20 And he said to her, "Stand at the door of the tent, and if any man comes and inquires of you, and says, 'Is there any man here?' you shall say, 'No.' "
21 Then Jael, Heber's wife, took a tent peg and took a hammer in her hand, and went softly to him and drove the peg into his temple, and it went down into the ground; for he was fast asleep and weary. So he [j]died.
22 And then, as Barak pursued Sisera, Jael came out to meet him, and said to him, "Come, I will show you the man whom you seek." And when he went into her *tent,* there lay Sisera, dead with the peg in his temple.
23 So on that day God subdued Jabin king of Canaan in the presence of the children of Israel.
24 And the hand of the children of Israel grew stronger and stronger against Jabin king of Canaan, until they had destroyed Jabin king of Canaan.

*4:10 Literally *at his feet*

4:7
a Ps. 83:9; cp. Ex. 14:4

4:9
b vv. 18,21

4:10
c Judg. 5:18
d v. 14; cp. Deut. 20:1

4:11
e Judg. 1:16

4:14
f Deut. 31:3

4:15
g Deut. 7:23; cp. Josh. 10:10

4:16
h Ex. 14:28

4:17
i Judg. 5:6

4:21
j Judg. 5:24-27

Sisera: *binding in chains*. Commander of the army that opposed Israel. Defeated by Deborah and Barak and killed by Jael while he slept.

4:13 gathered. Literally *gathered by cry,* or *proclamation*.

4:15 routed Sisera. A hint of what led to Sisera's defeat is given in 5:21–22. God sent heavy cloudbursts; the Kishon rose, overflowing the plain. Sisera's horses and chariots became mired in the mud, so he fled on foot (v. 17).

Jael: *wild she-goat.* A Kenite woman who pretended to offer Sisera (the enemy) hospitality, but killed him while he slept.

Song of Deborah and Barak

5 [a]THEN [b]Deborah and Barak the son of Abinoam sang on that day, saying:

2 "When leaders lead in Israel,
When the people [c]willingly offer themselves,
Bless the LORD!

3 "Hear, O kings! Give ear, O princes!
I, *even* [d]I, will sing to the LORD;
I will sing praise to the LORD God of Israel.

4 "LORD, [e]when You went out from [f]Seir,
When You marched from the field of Edom,
The earth trembled and the heavens poured,
The clouds also poured water;
5 The mountains [g]gushed before the LORD,
This Sinai, before the LORD God of Israel.

6 "In the days of [h]Shamgar, son of Anath,
In the days of [i]Jael,
The highways were deserted,
And the travelers walked along the byways.
7 Village life ceased, it ceased in Israel,
Until I, Deborah, arose,
Arose a mother in Israel.
8 They chose [j]new gods;
Then *there was* war in the gates;
Not a shield or spear was seen among forty thousand in Israel.
9 My heart *is* with the rulers of Israel
Who offered themselves [k]willingly with the people.
Bless the LORD!

10 "Speak, you who ride on white [l]donkeys,
Who sit in judges' attire,
And who walk along the road.
11 Far from the noise of the archers, among the watering places,
There they shall recount the righteous acts of the LORD,
The righteous acts *for* His villagers in Israel;
Then the people of the LORD shall go down to the gates.

12 "Awake, [m]awake, Deborah!
Awake, awake, sing a song!
Arise, Barak, and [n]lead your captives away,
O son of Abinoam!

13 "Then the survivors came down, the people against the nobles;
The LORD came down for me against the mighty.
14 From Ephraim *were* those whose roots were in [o]Amalek.
After you, Benjamin, with your peoples,
From Machir rulers came down,
And from Zebulun those who bear the recruiter's staff.
15 And the princes of Issachar*
were with Deborah;
As Issachar, so *was* Barak
Sent into the valley under his command;*
Among the divisions of Reuben
There were great resolves of heart.
16 Why did you sit among the sheepfolds,
To hear the pipings for the flocks?
The divisions of Reuben have great searchings of heart.
17 [p]Gilead stayed beyond the Jordan,
And why did Dan remain on ships?*
[q]Asher continued at the seashore,
And stayed by his inlets.
18 [r]Zebulun *is* a people *who* jeopardized their lives to the point of death,
Naphtali also, on the heights of the battlefield.

19 "The kings came *and* fought,
Then the kings of Canaan fought
In [s]Taanach, by the waters of Megiddo;

***5:15** Following Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *And my princes in Issachar.* * Literally *at his feet* ***5:17** Or *at ease*

5:1
a vv. 1-31; cp. Ex. 15:1-19; Ps. 18, *title;* Rev. 15:3-4
b Judg. 4:4

5:2
c Cp. 2 Chr. 17:16

5:3
d Ps. 27:6

5:4
e vv. 4-5; cp. Ps. 68:7-8
f Deut. 33:2

5:5
g Ps. 97:5

5:6
h Judg. 3:31
i Judg. 4:17

5:8
j Deut. 32:17

5:9
k v. 2

5:10
l Judg. 10:4; 12:14

5:12
m Ps. 57:8
n Ps. 68:18; Eph. 4:8

5:14
o Judg. 3:13

5:17
p Josh. 22:9
q Josh. 19:29,31

5:18
r Judg. 4:6,10

5:19
s Judg. 1:27

5:5 gushed. Literally *flowed.*

5:11 righteous acts. Literally *righteousnesses.* 1 Sam. 12:7.

They took no spoils of silver.
20 They fought from the heavens;
The [a]stars from their courses
fought against Sisera.
21 The torrent of Kishon swept
them away,
That ancient torrent, the
torrent of Kishon.
O my soul, march on in
strength!
22 Then the horses' hooves
pounded,
The galloping, galloping of his
steeds.
23 'Curse Meroz,' said the [b]angel
of the LORD,
'Curse its inhabitants bitterly,
Because they did not come to
the help of the LORD,
To the help of the LORD against
the mighty.'
24 "Most blessed among women is
Jael,
The wife of Heber the Kenite;
Blessed is she among women in
tents.
25 He asked for water, she gave
milk;
She brought out cream in a
lordly bowl.
26 She stretched her hand to the
tent peg,
Her right hand to the
workmen's hammer;
She pounded Sisera, she
pierced his head,
She split and struck through his
temple.
27 At her feet he sank, he fell, he
lay still;
At her feet he sank, he fell;
Where he sank, there he fell
[c]dead.
28 "The mother of Sisera looked
through the window,
And cried out through the
lattice,
'Why is his chariot *so* long in
coming?
Why tarries the clatter of his
chariots?'
29 Her wisest ladies answered her,
Yes, she answered herself,
30 'Are they not finding and
dividing the [d]spoil:
To every man a girl *or* two;
For Sisera, plunder of dyed
garments,
Plunder of garments
embroidered and dyed,
Two pieces of dyed embroidery
for the neck of the looter?'
31 "Thus let all Your enemies
[e]perish, O LORD!
But *let* those who love Him *be*
[f]like the [g]sun
When it comes out in full
[h]strength."

So the land had rest for forty years.

III. Gideon, 6:1—9:57

Israel sins; Midian oppresses

6 THEN the children of Israel did [i]evil in the sight of the LORD. So the LORD delivered them into the hand of [j]Midian for seven years,
2 and the hand of Midian prevailed against Israel. Because of the Midianites, the children of Israel made for themselves the dens, the [k]caves, and the strongholds which *are* in the mountains.
3 So it was, whenever Israel had sown, Midianites would come up; also Amalekites and the [l]people of

5:20
a Cp. Josh. 10:11-12

5:23
b *Angel* (of the LORD): vv. 23-31; Judg. 6:11. (Gen. 16:7; Judg. 2:1, *note*)

5:27
c Judg. 4:18-21

5:30
d Ex. 15:9

5:31
e Ps. 92:9
f 2 Sam. 23:4
g Ps. 37:6; 89:36-37
h Ps. 19:5

6:1
i Judg. 2:11
j Num. 22:4; 31:1-3

6:2
k 1 Sam. 13:6

6:3
l Judg. 7:12

5:19

BRIEF HISTORY OF MEGIDDO

This strongly fortified elevation, on the northern side of the great plains of Jezreel, was one of a chain of cities that remained unconquered during the period of the judges (e.g. Josh. 17:11; Judg. 1:27). Later Solomon's huge stables were built here. The famous battle between the Syrian states and the Egyptians under Thutmose III (c. 1500 B.C.) took place at Megiddo. This is recorded in ancient literature in such detail as to provide the starting point for the history of military science.

Megiddo commanded the pass between the plains of Jezreel and Sharon, and for this reason was the scene of several battles recorded in the Scriptures: (1) Deborah's victory (Judg. 4:10–24); (2) Gideon's victory (Judg. 6:33; compare 7:1–25); (3) Saul's defeat (1 Sam. 31:1; compare 29:1); and (4) the death of King Josiah in battle with Pharaoh Necho (2 Kin. 23:28–30; 2 Chr. 35:20–24).

The last great battle of this age will be fought here at Armageddon (Rev. 16:12–16; 17:14; see Rev. 19:17, *note*).

the East would come up against them.

4 Then they would encamp against them and [a]destroy the produce of the earth as far as Gaza, and leave no sustenance for Israel, neither sheep nor ox nor [b]donkey.

5 For they would come up with their livestock and their tents, coming in as numerous as locusts; both they and their camels were without number; and they would enter the land to destroy it.

6 So Israel was greatly impoverished because of the Midianites, and the children of Israel [c]cried out to the LORD.

7 And it came to pass, when the children of Israel cried out to the LORD because of the Midianites,

8 that the LORD sent a [d]prophet to the children of Israel, who said to them, "Thus says the LORD God of Israel: 'I brought you up from Egypt and brought you out of the [e]house of bondage;

9 'and I delivered you out of the hand of the Egyptians and out of the hand of all who oppressed you, and drove them out before you and gave you their land.

6:4
a Lev. 26:16
b Deut. 28:31

6:6
c Ps. 50:15; Hos. 5:15

6:8
d Cp. 1 Sam. 2:27
e Josh. 24:17

6:15 RESISTING GOD'S CALL

More often than not, when God called people into His service, they resisted by coming up with a lot of excuses. This practice of resistance was true even of the strongest and best leaders in the Bible.

Character	Resistance	Reference
Moses	"Who am I?"	Exodus 3:11
Moses	"I don't know who You are."	Exodus 3:13
Moses	"No one will believe me or listen to me."	Exodus 4:1
Moses	"I'm not a good speaker."	Exodus 4:10
Moses	"Send someone else."	Exodus 4:13
Gideon	"I'm a nobody."	Judges 6:15
Saul	Hid in the baggage	1 Samuel 10:22
Solomon	"I am a little child."	1 Kings 3:7
Jeremiah	"I don't know how to speak."	Jeremiah 1:6
Jeremiah	"I'm only a child."	Jeremiah 1:6
Jonah	Said nothing; ran away	Jonah 1:2
Jonah	When he complied he was angry	Jonah 4:1

In contrast note the responses of Isaiah and Mary. When Isaiah was called he replied, "Here am I, send me" (Isaiah 6:8). Mary said, "I am the Lord's maidservant. Let it be to me according to your word" (Luke 1:38).

10 'Also I said to you, "I *am* the LORD your God; do not fear the gods of the Amorites, in whose land you dwell." But you have not obeyed My [f]voice.' "

Gideon appointed the sixth judge

11 Now the [g]Angel of the LORD came and sat under the terebinth tree which *was* in Ophrah, which *belonged* to Joash the [h]Abiezrite, while his son [i]Gideon threshed wheat in the winepress, in order to hide *it* from the Midianites.

12 And the Angel of the LORD appeared to him, and said to him, "The LORD *is* with you, you mighty man of valor!"

13 Gideon said to Him, "O my lord,* [j]if the LORD is with us, why then has all this happened to us? And where *are* all His miracles which our fathers [k]told us about, saying, 'Did not the LORD bring us up from Egypt?' But now the LORD [l]has forsaken us and delivered us into the hands of the Midianites."

14 Then the LORD turned to him and said, "Go in this might of yours, and you shall save Israel from the hand of the Midianites. Have I not sent [m]you?"

15 So he said to Him, "O my Lord,* how can [n]I save Israel? Indeed my clan *is* the weakest in Manasseh, and I *am* the [o]least in my father's house."

16 And the LORD said to him, "Surely I will be with [p]you, and you shall defeat the Midianites as one man."

17 Then he said to Him, "If now I have found favor in Your sight, then show me a [q]sign that it is You who talk with me.

18 [r]"Do not depart from here, I pray, until I come to You and bring out my offering and set *it* before You." And He said, "I will wait until you come back."

19 So Gideon went in and [s]prepared a young goat, and unleavened bread from an [t]ephah of flour. The

6:10
f Judg. 2:1-2

6:11
g *Angel* (of the LORD): vv. 11-24; Judg. 13:3. (Gen. 16:7; Judg. 2:1, *note*)
h Josh. 17:2
i Judg. 7:1; Heb. 11:32

6:13
j Cp. Gen. 25:22; Ps. 44:9-25
k Josh. 4:6,21
l Deut. 31:17; Ps. 44:9

6:14
m Josh. 1:9

6:15
n Cp. Ex. 3:11
o Cp. 1 Sam. 9:21

6:16
p Ex. 3:12; Josh. 1:5

6:17
q Cp. Is. 38:7-8

6:18
r Cp. Gen. 19:1-3; Judg. 13:15

6:19
s Gen. 18:6-8
t See Weights and Measures (OT), 2 Chr. 2:10, *note*

***6:13** Hebrew *adoni*, used of man
***6:15** Hebrew *Adonai*, used of God

Gideon: *one who cuts down.* A judge of Israel who delivered the people from the oppression of the Midianites.

meat he put in a basket, and he put the broth in a pot; and he brought *them* out to Him under the terebinth tree and presented *them.*

20 The Angel of God said to him, "Take the meat and the unleavened bread and lay *them* on this [a]rock, and [b]pour out the broth." And he did so.

21 Then the Angel of the LORD put out the end of the [c]staff that *was* in His hand, and touched the meat and the unleavened bread; and [d]fire rose out of the rock and consumed the meat and the unleavened bread. And the Angel of the LORD departed out of his sight.

22 Now Gideon [e]perceived that He *was* the Angel of the LORD. So Gideon said, "Alas, O Lord GOD! For I have seen the Angel of the LORD [f]face to face."

23 Then the LORD said to him, "Peace *be* with you; do not fear, you shall not die."

24 So Gideon built an altar there to the LORD, and called it [g]The-LORD-*Is*-Peace.* To this day it *is* still in Ophrah of the Abiezrites.

Gideon repudiates Baal; calls Israel to arms

25 Now it came to pass the same night that the LORD said to him, "Take your father's young bull, the second bull of seven years old, and [h]tear down the altar of [i]Baal that your father has, and cut down the [j]wooden image that *is* beside it;

26 "and build an altar to the LORD your God on top of this rock in the proper arrangement, and take the second bull and offer a burnt sacrifice with the wood of the [k]image which you shall cut down."

27 So Gideon took ten men from among his servants and did as the LORD had said to him. But because he feared his father's household and the men of the city too much to do *it* by day, he did *it* by night.

28 And when the men of the city arose early in the morning, there was the altar of Baal, torn down; and the [l]wooden image that *was* beside it was cut down, and the second bull was being offered on the altar *which had been* built.

29 So they said to one another, "Who has done this thing?" And when they had inquired and asked, they said, "Gideon the son of Joash has done this thing."

30 Then the men of the city said to Joash, "Bring out your son, that he may [m]die, because he has torn down the altar of Baal, and because he has cut down the [n]wooden image that *was* beside it."

31 But Joash said to all who stood against him, "Would you plead for Baal? Would you save him? Let the one who would plead for him be put to death by morning! [o]If he *is* a god, let him plead for himself, because his altar has been torn down!"

32 Therefore on that day he called him Jerubbaal, saying, "Let Baal plead against him, because he has torn down his altar."

33 Then all the Midianites and Amalekites, the people of the East, gathered together; and they crossed over and encamped in the [p]Valley of Jezreel.

34 But the [q]Spirit of the LORD came upon Gideon; then he [r]blew the trumpet, and the Abiezrites gathered behind him.

35 And he sent messengers throughout all Manasseh, who also gathered behind him. He also sent messengers to [s]Asher, [t]Zebulun, and Naphtali; and they came up to meet them.

36 So Gideon said to God, [u]"If You will save Israel by my hand as You have said—

37 "look, I shall put a fleece of wool on the threshing floor; if there is dew on the fleece only, and *it is* dry on all the ground, then I shall know that You will save Israel by my hand, as You have said."

38 And it was so. When he rose

*6:24 Hebrew *YHWH Shalom*

6:20
a Judg. 13:19
b Cp. 1 Kin. 18:33-34

6:21
c Cp. Mark 6:8
d Lev. 9:24

6:22
e Judg. 13:21
f Cp. Gen. 32:30; Ex. 33:20; Judg. 13:22

6:24
g See Ex. 34:6, *note*

6:25
h Judg. 2:2
i Judg. 3:7
j See Deut. 16:21 and Judg. 3:7, *notes*

6:26
k See Deut. 16:21 and Judg. 3:7, *notes*

6:28
l See Deut. 16:21 and Judg. 3:7, *notes*

6:30
m Cp. Deut. 13:6-9
n See Deut. 16:21 and Judg. 3:7, *notes*

6:31
o Cp. 1 Kin. 18:27

6:33
p Josh. 17:16; Hos. 1:5

6:34
q *Holy Spirit* (OT): v. 34; Judg. 11:29. (Gen. 1:2; Zech. 12:10, *note*)
r Judg. 3:27

6:35
s Judg. 5:17; 7:23
t Judg. 4:6,10; 5:18

6:36
u vv. 14-16

6:32 Jerubbaal. Literally *let Baal plead.*

6:37 Gideon was not here seeking to learn God's will, because that had already been clearly revealed to him (vv. 14,16). He put out the fleece for two reasons: (1) to strengthen the weakness of his own faith; and (2) to give him evidence that would convince the people that he was really God's instrument. This is not to be taken as the usual method for discovering God's will. See Prov. 3:5–6; James 1:5–8.

early the next morning and squeezed the fleece together, he wrung the dew out of the fleece, a bowlful of water.

39 Then Gideon said to God, "Do not be angry with me, but let me speak just [a]once more: Let me [b]test, I pray, just once more with the fleece; let it now be dry only on the fleece, but on all the ground let there be dew."

40 And God did so that night. It was dry on the fleece only, but there was dew on all the ground.

Three hundred alert warriors chosen

7 THEN [c]Jerubbaal (that *is,* Gideon) and all the people who *were* with him rose early and encamped beside the well of Harod, so that the camp of the Midianites was on the north side of them by the hill of Moreh in the valley.

2 And the LORD said to Gideon, "The people who *are* with you *are* too many for Me to give the Midianites into their hands, lest Israel [d]claim glory for itself against Me, saying, 'My own hand has saved me.'

3 "Now therefore, proclaim in the [e]hearing of the people, saying, 'Whoever *is* fearful and afraid, let him turn and depart at once from Mount Gilead.' " And twenty-two thousand of the people returned, and ten thousand remained.

4 But the LORD said to Gideon, "The people *are* still [f]*too* many; bring them down to the water, and I will test them for you there. Then it will be, *that* of whom I say to you, 'This one shall go with you,' the same shall go with you; and of whomever I say to you, 'This one shall not go with you,' the same shall not go."

5 So he brought the people down to the water. And the LORD said to Gideon, "Everyone who laps from the water with his tongue, as a dog laps, you shall set apart by himself; likewise everyone who gets down on his knees to drink."

6 And the number of those who lapped, *putting* their hand to their mouth, was three hundred men; but all the rest of the people got down on their knees to drink water.

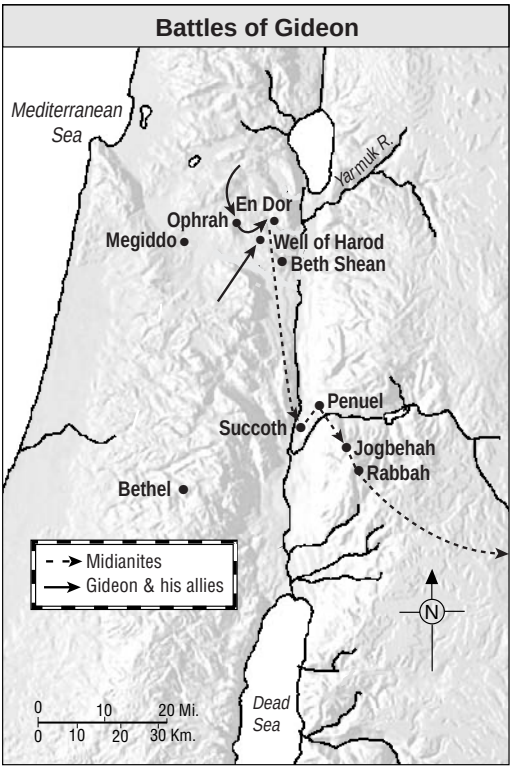
7 Then the LORD said to Gideon, "By the three hundred men who lapped I will save you, and deliver the Midianites into your hand. Let all the *other* people go, every man to his place."

8 So the people took [g]provisions and their trumpets in their hands. And he sent away all *the rest of* Israel, every man to his tent, and retained those three hundred men. Now the camp of Midian was below him in the valley.

Decisive victory over Midian

9 It happened on the [h]same night that the LORD said to him, "Arise, go down against the camp, for I have delivered it into your hand.

10 "But if you are afraid to go down, go down to the camp with Purah your servant,



6:39

a Cp. Gen. 18:32

b *Test/Tempt:* v. 39; 2 Sam. 24:1. (Gen. 3:1; James 1:14, *note*)

7:1

c Judg. 6:32

7:2

d Deut. 8:17; 1 Cor. 1:29; 2 Cor. 4:7; cp. Is. 10:13; Rom. 11:18; James 4:6

7:3

e Deut. 20:8

7:4

f Cp. 1 Sam. 14:6

7:8

g Josh. 9:11

7:9

h Judg. 6:25

Jerubbaal: *let Baal plead.* The name given to the judge Gideon, after he destroyed the altar of Baal.

11 "and you shall hear what they
say; and afterward your hands shall
be strengthened to go down against
the camp." Then he went down
with Purah his servant to the out-
post of the armed men who *were* in
the camp.

12 Now the Midianites and Ama-
lekites, all the [a]people of the East,
were lying in the valley as [b]numer-
ous as locusts; and their camels
were without number, as the sand
by the seashore in multitude.

13 And when Gideon had come,
there was a man telling a dream to
his companion. He said, "I have had
a dream: *To my* surprise, a loaf of
barley bread tumbled into the camp
of Midian; it came to a tent and
struck it so that it fell and over-
turned, and the tent collapsed."

14 Then his companion answered
and said, "This *is* nothing else but
the sword of Gideon the son of Jo-
ash, a man of Israel! Into his hand
[c]God has delivered Midian and the
whole camp."

15 And so it was, when Gideon
heard the telling of the dream and
its interpretation, that he wor-
shiped. He returned to the camp of
Israel, and said, "Arise, for the LORD
has delivered the camp of Midian
into your hand."

16 Then he divided the three hun-
dred men *into* three companies,
and he put a trumpet into every
man's hand, with empty pitchers,
and torches inside the pitchers.

17 And he said to them, "Look at
me and do likewise; watch, and
when I come to the edge of the
camp you shall do as I do:

18 "When I blow the trumpet, I
and all who *are* with me, then you
also blow the trumpets on every
side of the whole camp, and say,
'*The sword of* the LORD and of Gide-
on!' "

19 So Gideon and the hundred
men who *were* with him came to
the outpost of the camp at the be-
ginning of the middle watch, just as
they had posted the watch; and they
blew the trumpets and broke the
pitchers that *were* in their hands.

20 Then the three companies blew
the trumpets and broke the pitch-
ers—they held the torches in their
left hands and the trumpets in their
right hands for blowing—and they
cried, "The sword of the LORD and
of Gideon!"

21 And every man [d]stood in his
place all around the camp; and the
whole army ran and cried out and
[e]fled.

22 When the three hundred [f]blew
the trumpets, the LORD set every
man's sword against his companion
throughout the whole camp; and
the army fled to Beth Acacia,* to-
ward Zererah, as far as the border of
[g]Abel Meholah, by Tabbath.

Other Israelites join pursuit

23 And the men of Israel gathered
together from [h]Naphtali, Asher, and
all Manasseh, and pursued the Mid-
ianites.

24 Then Gideon sent messengers
throughout all the mountains of
Ephraim, saying, "Come down
against the Midianites, and seize
from them the watering places as
far as Beth Barah and the [i]Jordan."
Then all the men of Ephraim gath-
ered together and seized the water-
ing places as far as Beth Barah and
the Jordan.

25 And they captured two princes
of the [j]Midianites, [k]Oreb and Zeeb.
They killed Oreb at the rock of
Oreb, and Zeeb they killed at the
winepress of Zeeb. They pursued
Midian and brought the heads of
Oreb and Zeeb to Gideon on the
other side of the Jordan.

Zebah and Zalmunna slain

8 NOW the men of Ephraim said
to him, "Why have you done
this to us by not calling us when
you went to fight with the Midian-
ites?" And they reprimanded him
sharply.

2 So he said to them, "What have I

*7:22 Hebrew *Beth Shittah*

7:12
a Judg. 6:3,33
b Judg. 8:10

7:14
c Judg. 6:14,16

7:21
d Cp. Ex. 14:13-14; 2 Chr. 20:17
e Cp. 2 Kin. 7:7

7:22
f Cp. Josh. 6:16,20
g 1 Kin. 4:12

7:23
h Judg. 6:35

7:24
i Judg. 3:28

7:25
j Ps. 83:9
k Ps. 83:11; Is. 10:26

7:11 armed men. Literally *ranks by five*. Ex. 13:18.
7:24 Beth Barah. Or *Beth Arabah,* Josh. 15:6,61; 18:22.
8:1 Ephraim. Compare Judg. 12:1; 1 Kin. 12:16–17. Here begins the deep-rooted severance in Israel which culminated in the division of Solomon's kingdom into Israel under Jeroboam, and Judah under Rehoboam.

done now in comparison with you? *Is* not the gleaning *of the grapes* of Ephraim better than the vintage of [a]Abiezer?

3 "God has delivered into your hands the princes of Midian, Oreb and Zeeb. And what was I able to do in comparison with you?" Then their anger toward him subsided when he said that.

4 When Gideon came [b]to the Jordan, he and [c]the three hundred men who *were* with him crossed over, exhausted but still in pursuit.

5 Then he said to the men of Succoth, "Please give loaves of bread to the people who follow me, for they are exhausted, and I am pursuing Zebah and Zalmunna, kings of Midian."

6 And the leaders of Succoth said, "*Are* the hands of Zebah and Zalmunna now in your hand, that we should give bread to your [d]army?"

7 So Gideon said, "For this cause, when the LORD has delivered Zebah and Zalmunna into my hand, then I will tear your flesh with the thorns of the wilderness and with [e]briers!"

8 Then he went up from there to Penuel and spoke to them in the same way. And the men of Penuel answered him as the men of Succoth had answered.

9 So he also spoke to the men of Penuel, saying, "When I come back in peace, I will tear down this [f]tower!"

10 Now Zebah and Zalmunna *were* at Karkor, and their armies with them, about fifteen thousand, all who were left of all the army of the people of the East; for [g]one hundred and twenty thousand men who drew the sword had fallen.

11 Then Gideon went up by the road of those who dwell in tents on the east of [h]Nobah and Jogbehah; and he attacked the army while the camp felt secure.

12 When Zebah and Zalmunna fled, he pursued them; and he took the two kings of Midian, Zebah and Zalmunna, and routed the whole army.

13 Then Gideon the son of Joash returned from battle, from the Ascent of Heres.

14 And he caught a young man of the men of Succoth and interrogated him; and he [i]wrote down for him the leaders of Succoth and its elders, seventy-seven men.

15 Then he came to the men of Succoth and said, "Here are Zebah and Zalmunna, about whom you ridiculed me, saying, '*Are* the hands of Zebah and Zalmunna now in your hand, that we should give bread to your weary men?' "

16 And he took the elders of the city, and thorns of the wilderness and [j]briers, and with them he taught the men of Succoth.

17 Then he tore down the [k]tower of Penuel and killed the men of the city.

18 And he said to Zebah and Zalmunna, "What kind of men *were they* whom you killed at [l]Tabor?" So they answered, "As you *are,* so *were* they; each one resembled the son of a king."

19 Then he said, "They *were* my brothers, the sons of my mother. *As* the LORD lives, if you had let them live, I would not kill you."

20 And he said to Jether his firstborn, "Rise, kill them!" But the youth would not draw his sword; for he was afraid, because he *was* still a youth.

21 So Zebah and Zalmunna said, "Rise yourself, and kill us; for as a man *is, so is* his strength." So Gideon arose and killed [m]Zebah and Zalmunna, and took the crescent ornaments that *were* on their camels' necks.

Forty years' rest under Gideon

22 Then the men of Israel said to Gideon, [n]"Rule over us, both you and your son, and your grandson also; for you have [o]delivered us from the hand of Midian."

23 But Gideon said to them, "I will not rule over you, nor shall my son rule over you; the LORD shall rule over you."

24 Then Gideon said to them, "I would like to make a request of you, that each of you would give me the earrings from his [p]plunder." For they had golden earrings, because they *were* Ishmaelites.

25 So they answered, "We will gladly give *them."* And they spread

8:2
a Judg. 6:11

8:4
b Judg. 7:25
c Judg. 7:6

8:6
d Cp. 1 Sam. 25:11

8:7
e v. 16

8:9
f v. 17

8:10
g Judg. 6:5; 7:12; Is. 9:4

8:11
h Num. 32:42

8:14
i See Ex. 17:14, *note*

8:16
j v. 7

8:17
k v. 9

8:18
l Ps. 89:12

8:21
m Ps. 83:11

8:22
n Judg. 9:8
o Judg. 3:9; 9:17

8:24
p Ex. 15:9

out a garment, and each man threw into it the earrings from his plunder.
26 Now the weight of the gold earrings that he requested was one thousand seven hundred [a]*shekels* of gold, besides the crescent ornaments, pendants, and purple robes which *were* on the kings of Midian, and besides the chains that *were* around their camels' necks.
27 Then Gideon made it into an ephod and set it up in his city, [b]Ophrah. And all Israel [c]played the harlot with it there. It became a [d]snare to Gideon and to his house.
28 Thus Midian was subdued before the children of Israel, so that they lifted their heads no more. And the country was [e]quiet for forty years in the days of Gideon.
29 Then [f]Jerubbaal the son of Joash went and dwelt in his own house.
30 Gideon had seventy [g]sons who were his own offspring, for he had many wives.
31 And his concubine who *was* in Shechem also bore him a son, whose name he called [h]Abimelech.
32 Now Gideon the son of Joash died at a good old age, and was buried in the tomb of Joash his father, in Ophrah of the Abiezrites.

Confusion after Gideon's death

33 So it was, [i]as soon as Gideon was dead, that the children of Israel again played the harlot with the [j]Baals, and made [k]Baal-Berith their god.
34 Thus the children of Israel [l]did not remember the LORD their God, who had delivered them from the hands of all their enemies on every side;
35 nor did they show kindness to the [m]house of Jerubbaal (Gideon) in accordance with the good he had done for Israel.

Career of Gideon's son, Abimelech

9 THEN Abimelech the son of Jerubbaal went to Shechem, to his mother's brothers, and spoke with them and with all the family of the house of his mother's father, saying,
2 "Please speak in the [n]hearing of all the men of Shechem: 'Which is better for you, that all seventy of the sons of Jerubbaal reign over you, or that one reign over you?' Remember that I *am* your own flesh and bone."
3 And his mother's brothers spoke all these words concerning him in the hearing of all the men of Shechem; and their heart was inclined to follow Abimelech, for they said, "He is our brother."
4 So they gave him seventy *shekels* of silver from the temple of [o]Baal-Berith, with which Abimelech hired [p]worthless and reckless men; and they followed him.
5 Then he went to his father's house at Ophrah and [q]killed his brothers, the seventy sons of Jerubbaal, on one stone. But Jotham the youngest son of Jerubbaal was left, because he hid himself.
6 And all the men of Shechem gathered together, all of Beth Millo, and they went and made Abimelech king beside the [r]terebinth tree at the pillar that *was* in Shechem.
7 Now when they told Jotham, he went and stood on top of Mount Gerizim, and lifted his voice and cried out. And he said to them:

"Listen to me, you men of Shechem,
That God may listen to you!

8 "The [s]trees once went forth to anoint a king over them.
And they said to the olive tree,
'Reign [t]over us!'
9 But the olive tree said to them,
'Should I cease giving my oil,
With which they honor God and men,
And go to sway over trees?'

10 "Then the trees said to the fig tree,
'You come *and* reign over us!'
11 But the fig tree said to them,

8:26
a See Weights and Measures (OT), 2 Chr. 2:10, *note*

8:27
b Judg. 6:11,24
c Judg. 2:17
d Ps. 106:36

8:28
e Judg. 5:31

8:29
f Judg. 6:32; 7:1

8:30
g Judg. 9:2,5

8:31
h Judg. 9:1

8:33
i Judg. 2:19
j Judg. 6:25
k Judg. 9:4

8:34
l Deut. 4:9; Judg. 3:7

8:35
m Judg. 9:16,18

9:2
n Cp. Josh. 20:4

9:4
o Judg. 8:33
p Judg. 11:3

9:5
q Cp. 2 Kin. 10:7; 11:1-2

9:6
r Gen. 35:4; Josh. 24:26

9:8
s *Parables* (OT): vv. 7-15; 2 Sam. 12:1. (Judg. 9:8; Zech. 11:7); cp. 2 Kin. 14:9
t Judg. 8:22-23

8:27 ephod. The ephod (Ex. 28:6–30; 39:1–21; Lev. 8:7–8) was a short outer garment. It was "of gold, blue, purple, and scarlet thread, and fine woven linen" (Ex. 28:6). It consisted of two pieces, front and back, united by two shoulder straps and by a band about the bottom. Two onyx stones, set in gold and engraved with the names of the twelve tribes of Israel, were on the shoulders (Ex. 28:7,12,27).

Abimelech: *father of the king.* Son of the judge Gideon.

'Should I cease my sweetness
and my good fruit,
And go to sway over trees?'

12 "Then the trees said to the vine,
'You come *and* reign over us!'
13 But the vine said to them,
'Should I cease my new wine,
Which cheers *both* God and men,
And go to sway over trees?'

14 "Then all the trees said to the bramble,
'You come *and* reign over us!'
15 And the bramble said to the trees,
'If in truth you anoint me as king over you,
Then come *and* take shelter in my shade;
But if not, let fire come out of the bramble
And devour the cedars of Lebanon!'

16 "Now therefore, if you have acted in truth and sincerity in making Abimelech king, and if you have dealt well with Jerubbaal and his house, and have done to him as he deserves—
17 "for my [a]father fought for you, risked his life, and [b]delivered you out of the hand of Midian;
18 "but [c]you have risen up against my father's house this day, and killed his seventy sons on one stone, and made Abimelech, the son of his [d]female servant, king over the men of Shechem, because he is your brother—
19 "if then you have acted in truth and sincerity with Jerubbaal and with his house this day, *then* rejoice in Abimelech, and let him also rejoice in you.
20 "But if not, let fire come from [e]Abimelech and devour the men of Shechem and Beth Millo; and let fire come from the men of Shechem and from Beth Millo and devour Abimelech!"
21 And Jotham ran away and fled; and he went to Beer and dwelt there, for fear of Abimelech his brother.

Abimelech and Shechem punished

22 After Abimelech had reigned over Israel three years,
23 God [f]sent a [g]spirit of ill will between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech,
24 that the crime *done* to the seventy sons of Jerubbaal might be [h]settled and their [i]blood be laid on Abimelech their brother, who killed them, and on the men of Shechem, who aided him in the killing of his brothers.
25 And the men of Shechem set men in ambush against him on the tops of the mountains, and they robbed all who passed by them along that way; and it was told Abimelech.
26 Now Gaal the son of Ebed came with his brothers and went over to Shechem; and the men of Shechem put their confidence in him.
27 So they went out into the fields, and gathered *grapes* from their vineyards and trod *them,* and made merry. And they went into the house of their god, and ate and drank, and cursed Abimelech.
28 Then Gaal the son of Ebed said, "Who [j]*is* Abimelech, and who *is* Shechem, that we should serve him? *Is he* not the son of Jerubbaal, and *is not* Zebul his officer? Serve the men of [k]Hamor the father of Shechem; but why should we serve him?

9:17
a Judg. 7
b Judg. 8:22

9:18
c Judg. 8:35
d Judg. 8:31

9:20
e Judg. 9:45

9:23
f 1 Kin. 12:15; Is. 19:14
g 1 Sam. 16:14

9:24
h vv. 55-56; cp. Judg. 1:7
i Num. 35:33

9:28
j Cp. 1 Sam. 25:10; 1 Kin. 12:16
k Josh. 24:32

9:15 take shelter. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

9:12 **FABLES IN THE OLD TESTAMENT**

Fable	Told by	Reference
The Trees Choose a King	Jotham to Shechemites	Judges 9:7–15
The Discussion in Heaven	Micaiah to Ahab	1 Kings 22:19–23
The Thistle and the Cedar	Jehoash to Amaziah	2 Kings 14:9

29 [a] "If only this people were under my authority!* Then I would remove Abimelech." So he* said to Abimelech, "Increase your army and come out!"

30 When Zebul, the ruler of the city, heard the words of Gaal the son of Ebed, his anger was aroused.

31 And he sent messengers to Abimelech secretly, saying, "Take note! Gaal the son of Ebed and his brothers have come to Shechem; and here they are, fortifying the city against you.

32 "Now therefore, get up by night, you and the people who *are* with you, and lie in wait in the field.

33 "And it shall be, as soon as the sun is up in the morning, *that* you shall rise early and rush upon the city; and *when* he and the people who are with him come out against you, you may then do to them as you find opportunity."

34 So Abimelech and all the people who *were* with him rose by night, and lay in wait against Shechem in four companies.

35 When Gaal the son of Ebed went out and stood in the entrance to the city gate, Abimelech and the people who *were* with him rose from lying in wait.

36 And when Gaal saw the people, he said to Zebul, "Look, people are coming down from the tops of the mountains!" But Zebul said to him, "You see the shadows of the mountains as *if they were* men."

37 So Gaal spoke again and said, "See, people are coming down from the center of the land, and another company is coming from the Diviners'* Terebinth Tree."

38 Then Zebul said to him, "Where indeed *is* your mouth now, with which you said, 'Who is Abimelech, that we should serve him?' *Are* not these the people whom you despised? Go out, if you will, and fight with them now."

39 So Gaal went out, leading the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled from him; and many fell wounded, to the *very* entrance of the gate.

41 Then Abimelech dwelt at Arumah, and Zebul drove out Gaal and his brothers, so that they would not dwell in Shechem.

42 And it came about on the next day that the people went out into the field, and they told Abimelech.

43 So he took his people, divided them into three companies, and lay in wait in the field. And he looked, and there were the people, coming out of the city; and he rose against them and attacked them.

44 Then Abimelech and the company that *was* with him rushed forward and stood at the entrance of the gate of the city; and the *other* two companies rushed upon all who *were* in the fields and killed them.

45 So Abimelech fought against the city all that day; [b] he took the city and killed the people who *were* in it; and he [c] demolished the city and sowed it with salt.

46 Now when all the men of the tower of Shechem had heard *that,* they entered the stronghold of the [d] temple of the god Berith.

47 And it was told Abimelech that all the men of the tower of Shechem were gathered together.

48 Then Abimelech went up to Mount Zalmon, he and all the people who *were* with him. And Abimelech took an ax in his hand and cut down a bough from the trees, and took it and laid *it* on his shoulder; then he said to the people who were with him, "What you have seen me do, make haste *and* do as I *have done.*"

49 So each of the people likewise cut down his own bough and followed Abimelech, put *them* against the stronghold, and set the stronghold on fire above them, so that all the people of the tower of Shechem died, about a thousand men and women.

50 Then Abimelech went to Thebez, and he encamped against Thebez and took it.

51 But there was a strong tower in the city, and all the men and women—all the people of the city—fled there and shut them-

9:29
a Ps. 10:3; cp. 2 Sam. 15:4

9:45
b v. 20
c 2 Kin. 3:25

9:46
d Judg. 8:33

***9:29** Literally *hand* * Following Masoretic Text and Targum; Dead Sea Scrolls read *they*; Septuagint reads *I*. ***9:37** Hebrew *Meonenim*

selves in; then they went up to the top of the tower.

52 So Abimelech came as far as the tower and fought against it; and he drew near the door of the tower to burn it with fire.

53 But a certain woman [a] dropped an upper millstone on Abimelech's head and crushed his skull.

54 Then he called quickly to the young man, his [b] armorbearer, and said to him, "Draw your sword and kill me, lest men say of me, 'A woman killed him.' " So his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed, every man to his place.

56 Thus God [c] repaid the wickedness of Abimelech, which he had done to his father by killing his seventy brothers.

57 And all the evil of the men of Shechem God returned on their own heads, and on them came the [d] curse of Jotham the son of Jerubbaal.

IV. Six Judges, 10:1—12:15

Tola, the seventh judge (23 years)

10 AFTER Abimelech there arose to save Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in the mountains of Ephraim.

2 He judged Israel twenty-three years; and he died and was buried in Shamir.

Jair, the eighth judge (22 years)

3 After him arose Jair, a Gileadite; and he judged Israel twenty-two years.

4 Now he had [e] thirty sons who rode on thirty [f] donkeys; they also had thirty towns, which are called "Havoth Jair" to this day, which *are* in the land of Gilead.

5 And Jair died and was buried in Camon.

Servitude under Philistines and Ammonites (18 years)

6 Then the children of Israel again did [g] evil in the sight of the LORD, and [h] served the Baals and the Ashtoreths, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the people of Ammon, and the gods of the Philistines; and they forsook the LORD and did not serve Him.

7 So the anger of the LORD was hot against Israel; and He [i] sold them into the hands of the [j] Philistines and into the hands of the people of [k] Ammon.

8 From that year they harassed and oppressed the children of Israel for eighteen years—all the children of Israel who *were* on the other side of the Jordan in the [l] land of the Amorites, in Gilead.

9 Moreover the people of Ammon

9:53
a 2 Sam. 11:21

9:54
b Cp. 1 Sam. 31:4

9:56
c v. 24

9:57
d vv. 20,45. Cp. Gen. 27:12

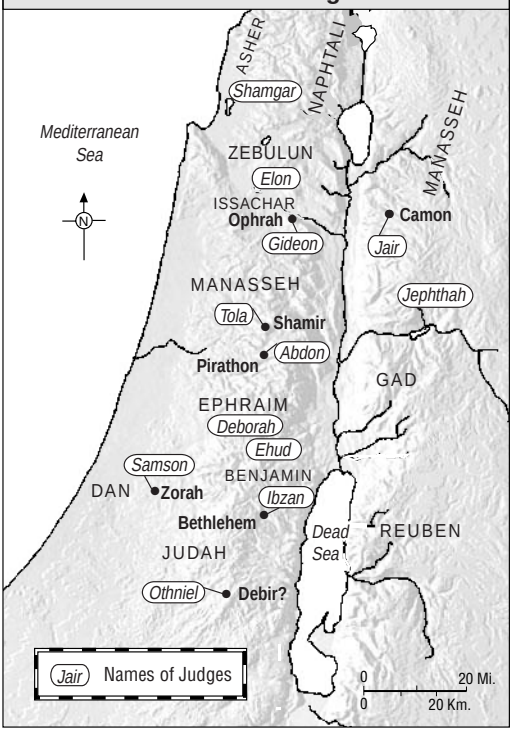
10:4
e Cp. Judg. 12:9
f Judg. 5:10; 12:14

10:6
g Judg. 6:1; 13:1
h Judg. 2:13

10:7
i Judg. 4:2
j Judg. 13:1
k Judg. 3:13

10:8
l Num. 32:33

The Twelve Judges



Tola: *worm.* The seventh judge, from the tribe of Issachar, who led Israel for 23 years.

Jair: *God enlightens.* The eighth judge, from Gilead, who led Israel for 22 years.

10:4 Havoth Jair. Literally *towns of Jair.* Num. 32:41.
10:6 Syria. Hebrew *Aram.*
10:7 Ammon. The Ammonites were descendants of Lot, Abraham's nephew (Gen. 19:38).

crossed over the Jordan to fight against Judah also, against Benjamin, and against the house of Ephraim, so that Israel was severely distressed.

10 And the children of Israel [a]cried out to the LORD, saying, "We have [b]sinned against You, because we have both forsaken our God and served the Baals!"

11 So the LORD said to the children of Israel, "*Did I* not *deliver you* from the Egyptians and from the [c]people of Amon and from the [d]Philistines?

12 "Also the Sidonians and [e]Amalekites and Maonites* oppressed you; and you cried out to Me, and I delivered you from their hand.

13 "Yet you have forsaken Me and served other gods. Therefore I will deliver you [f]no more.

14 "Go and cry out to the gods which you have chosen; let them deliver you in your time of [g]distress."

15 And the children of Israel said to the LORD, "We have sinned! Do to us whatever seems best to You; only deliver us this day, we pray."

16 So they put away the foreign gods from among them and served the LORD. And His soul could no longer endure the misery of Israel.

17 Then the people of Ammon gathered together and encamped in Gilead. And the children of Israel assembled together and encamped in Mizpah.

18 And the people, the leaders of Gilead, said to one another, "Who *is* the man who will begin the fight against the people of Ammon? He shall be [h]head over all the inhabitants of Gilead."

Jephthah, the ninth judge

11 NOW [i]Jephthah the Gileadite was a mighty man of valor, but he *was* the son of a harlot; and Gilead begot Jephthah.

2 Gilead's wife bore sons; and when his wife's sons grew up, they drove Jephthah out, and said to him, "You shall have [j]no inheri-

10:10
a Judg. 6:6
b Num. 21:7

10:11
c Judg. 3:13
d Judg. 3:31

10:12
e Judg. 7:12

10:13
f Cp. Deut. 31:17; 1 Kin. 9:9

10:14
g Deut. 32:37-38

10:18
h Judg. 11:8-9

11:1
i Heb. 11:32

11:2
j Gen. 21:10; Deut. 23:2

Jephthah: *God opens.* A judge of Israel who defeated the Ammonites. He made a thoughtless and hasty vow with God that affected his daughter's life.

***10:12** Some Septuagint manuscripts read *Midianites.*

THE JUDGES OF ISRAEL

10:10

Judge	Years led	Accomplishments	Reference
Othniel	44	Delivered Israel from Cushan-Rishathaim, king of Mesopotamia.	Judges 3:9
Ehud	80	Delivered Israel from Eglon, king of Moab. He stabbed the king with a dagger. Killed 10,000 Moabites.	Judges 3:12–30
Shamgar	?	Delivered Israel from the Philistines. Killed 600 Philistines with an ox goad.	Judges 3:31
Deborah/ Barak	40	Delivered Israel from Jabin, king of Canaan. A prophetess. Encouraged Barak to fight.	Judges 4:1—5:31
Gideon	40	Delivered Israel from the Midianites. Needed reassurance of God's support. Conquered the enemy with pitchers, torches and trumpets.	Judges 6—8
Tola	23	Not known	Judges 10:1–2
Jair	22	Had 30 sons with 30 donkeys.	Judges 10:3–5
Jephthah	6	Delivered Israel from the Ammonites. Made a vow with God.	Judges 11:1–40
Ibzan	7	Had 30 sons and 30 daughters.	Judges 12:8–10
Elon	10	Unknown	Judges 12:11–12
Abdon	8	Had 40 sons, 30 grandsons, 70 donkeys.	Judges 12:13–15
Samson	20	Delivered Israel from the Philistines. Was a Nazarite. Had immense strength. Personally killed thousands of Philistines. Was deceived, captured and imprisoned. Final act was to destroy a temple of the Philistine god, killing himself and many of the enemy.	Judges 13:24—16:31
Eli	40	Priest in the temple who raised Samuel. Delivered Israel from the Philistines.	1 Samuel 1–4
Samuel	?	Delivered Israel from the Philistines.	1 Samuel 3:11—7:15
Joel/Abijah	?	Perverted justice.	1 Samuel 8:1–5

tance in our father's house, for you *are* the son of another woman."

3 Then Jephthah fled from his brothers and dwelt in the land of [a]Tob; and [b]worthless men banded together with Jephthah and went out *raiding* with him.

4 It came to pass after a time that the [c]people of Ammon made war against Israel.

5 And so it was, when the people of Ammon made war against Israel, that the elders of Gilead went to get Jephthah from the land of Tob.

6 Then they said to Jephthah, "Come and be our commander, that we may fight against the people of Ammon."

7 So Jephthah said to the elders of Gilead, "Did you not [d]hate me, and expel me from my father's house? Why have you come to me now when you are in distress?"

8 And the elders of Gilead said to Jephthah, "That is why we have turned again to you now, that you may go with us and fight against the people of Ammon, and be our [e]head over all the inhabitants of Gilead."

9 So Jephthah said to the elders of Gilead, "If you take me back home to fight against the people of Ammon, and the LORD delivers them to me, shall I be your head?"

10 And the elders of Gilead said to Jephthah, "The LORD will be a [f]witness between us, if we do not do according to your words."

11 Then Jephthah went with the elders of Gilead, and the people made him head and commander over them; and Jephthah spoke all his words before the LORD in [g]Mizpah.

12 Now Jephthah sent messengers to the king of the people of Ammon, saying, [h]"What do you have against me, that you have come to fight against me in my land?"

13 And the king of the people of Ammon answered the messengers of Jephthah, "Because [i]Israel took away my land when they came up out of Egypt, from the [j]Arnon as far as the Jabbok, and to the Jordan. Now therefore, restore those *lands* peaceably."

14 So Jephthah again sent messengers to the king of the people of Ammon,

15 and said to him, "Thus says Jephthah: 'Israel [k]did not take away the land of Moab, nor the land of the people of Ammon;

16 'for when Israel came up from Egypt, they walked through the wilderness as far as the Red Sea and came to [l]Kadesh.

17 'Then Israel sent messengers to the king of Edom, saying, "Please let me pass through your land." But the king of Edom would not heed. And in like manner they sent to the [m]king of Moab, but he would not *consent.* So Israel remained in Kadesh.

18 'And they [n]went along through the wilderness and [o]bypassed the land of Edom and the land of Moab, came to the east side of the land of Moab, and encamped on the other side of the Arnon. But they did not enter the border of Moab, for the Arnon *was* the border of Moab.

19 'Then Israel [p]sent messengers to Sihon king of the Amorites, king of Heshbon; and Israel said to him, "Please let us pass through your land into our place."

20 'But Sihon did not trust Israel to pass through his territory. So Sihon gathered all his people together, encamped in Jahaz, and fought against Israel.

21 'And the LORD God of Israel [q]delivered Sihon and all his people into the hand of Israel, and they defeated them. Thus Israel gained possession of all the land of the Amorites, who inhabited that country.

22 'They took possession of all the territory of the Amorites, from the Arnon to the Jabbok and from the wilderness to the Jordan.

23 'And now the LORD God of Israel has dispossessed the Amorites from before His people Israel; should you then possess it?

24 'Will you not possess whatever [r]Chemosh your god gives you to possess? So whatever the LORD our God takes possession of before us, we will possess.

25 'And now, *are* you any better

11:3
a 2 Sam. 10:6,8
b Judg. 9:4

11:4
c Judg. 10:9,17

11:7
d Cp. Gen. 37:4; 2 Sam. 13:22

11:8
e Judg. 10:18

11:10
f Gen. 31:49-50

11:11
g Gen. 31:49-50

11:12
h Deut. 20:10,12

11:13
i Num. 21:24
j Josh. 13:9

11:15
k Deut. 2:9,19

11:16
l Num. 20:1,14-21

11:17
m Josh. 24:9

11:18
n Deut. 2:9,18-19
o Num. 21:4

11:19
p Num. 21:21; Deut. 2:26-36

11:21
q Josh. 24:8

11:24
r 1 Kin. 11:7

11:4f after a time. Literally *after days.*

than [a]Balak the son of Zippor, king of Moab? Did he ever strive against Israel? Did he ever fight against them?

26 'While Israel [b]dwelt in Heshbon and its villages, in Aroer and its villages, and in all the cities along the banks of the Arnon, for three hundred years, why did you not recover *them* within that time?

27 'Therefore I have not sinned against you, but you wronged me by fighting against me. May the LORD, the [c]Judge, render judgment this day between the children of Israel and the people of Ammon.' "

28 However, the king of the people of Ammon did not heed the words which Jephthah sent him.

Jephthah's tragic vow

29 Then the [d]Spirit of the LORD came upon Jephthah, and he passed through Gilead and Manasseh, and passed through Mizpah of Gilead; and from Mizpah of Gilead he advanced *toward* the people of Ammon.

30 And Jephthah [e]made a vow to the LORD, and said, "If You will indeed deliver the people of Ammon into my hands,

31 "then it will be that whatever comes out of the doors of my house to meet me, when I return in peace from the people of Ammon, [f]shall surely be the LORD's, and I will offer it up as a burnt offering."

32 So Jephthah advanced toward the people of Ammon to fight against them, and the LORD delivered them into his hands.

33 And he defeated them from Aroer as far as Minnith—twenty cities—and to Abel Keramim,* with a very great slaughter. Thus the people of Ammon were subdued before the children of Israel.

34 When Jephthah came to his house at [g]Mizpah, there was his daughter, coming out to meet him with timbrels and dancing; and she *was his* only child. Besides her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he tore his clothes, and said, "Alas, my daughter! You have brought me very low! You are among those who trouble me! For I have given my word to the LORD, and I [h]cannot go [i]back on it."

36 So she said to him, "My father, *if* you have given your word to the LORD, do to me according to what has gone out of your mouth, because the LORD has avenged you of your enemies, the people of Ammon."

37 Then she said to her father, "Let this thing be done for me: let me alone for two months, that I may go and wander on the mountains and bewail my virginity, my friends and I."

38 So he said, "Go." And he sent her away *for* two months; and she went with her friends, and bewailed her virginity on the mountains.

39 And it was so at the end of two months that she returned to her father, and he carried out his vow with her which he had vowed. She knew no man. And it became a custom in Israel

40 *that* the daughters of Israel went four days each year to lament the daughter of Jephthah the Gileadite.

Petulant Ephraim punished.
Jephthah rules six years

12 THEN the men of [j]Ephraim gathered together, crossed

11:25
a Num. 22:2

11:26
b Num. 21:25-26

11:27
c Gen. 16:5; 18:25; 31:53; 1 Sam. 24:12,15

11:29
d *Holy Spirit* (OT): v. 29; Judg. 13:25. (Gen. 1:2; Zech. 12:10, *note*)

11:30
e Gen. 28:20; Num. 30:2; 1 Sam. 1:11

11:31
f Lev. 27:2-3,28

11:34
g v. 11

11:35
h Num. 30:2

i Eccl. 5:4-5

12:1
j Judg. 10:9; see 8:1, *note*

*11:33 Literally *Plain of Vineyards*

11:29 Jephthah appears to have been a judge of northeastern Israel only.

11:40 lament. Literally *celebrate.*

11:39 JEPHTHAH'S VOW

In view of the divine commands in the Mosaic law against human sacrifice (Lev. 18:21; 20:2–5; Deut. 12:31; 18:10), a question has been raised about Jephthah's action here. There is considerable doubt as to what he actually did. Those who think that he killed his daughter see no divine approval of the act, but rather attribute it to his rash vow. Passages like 2 Kin. 3:27; 16:3; 17:17; 2 Chr. 33:6; Jer. 7:31; 19:5; 32:35 show how widespread this evil and cruel practice was even in later days. Others do not believe that Jephthah sacrificed his daughter, but that he set her apart to perpetual virginity. The latter view emphasizes the unusual expression (in such a context) in v. 31: "shall surely be the LORD's," and the stress upon virginity instead of death in vv. 37,39: "my virginity," "she knew no man." Jephthah's vow (vv. 30–31) was hasty and seemingly improvident. Our Lord expressed Himself about vows in the Sermon on the Mount (Matt. 5:33–37).

over toward Zaphon, and said to Jephthah, "Why did you cross over to fight against the people of Ammon, and did not call us to go with you? We will burn your house down on you with fire!"

2 And Jephthah said to them, "My people and I were in a great struggle with the people of Ammon; and when I called you, you did not deliver me out of their hands.

3 "So when I saw that you would not deliver *me,* I took my life in my hands and crossed over against the people of Ammon; and the LORD delivered them into my hand. Why then have you come up to me this day to fight against me?"

4 Now Jephthah gathered together all the men of Gilead and fought against Ephraim. And the men of Gilead defeated Ephraim, because they said, "You Gileadites *are* fugitives of Ephraim among the Ephraimites *and* among the Manassites."

5 The Gileadites seized the [a]fords of the Jordan before the Ephraimites *arrived.* And when *any* Ephraimite who escaped said, "Let me cross over," the men of Gilead would say to him, "*Are* you an Ephraimite?" If he said, "No,"

6 then they would say to him, "Then say, 'Shibboleth'!" And he would say, "Sibboleth," for he could not pronounce *it* right. Then they would take him and kill him at the fords of the Jordan. There fell at that time forty-two thousand Ephraimites.

7 And Jephthah judged Israel six years. Then Jephthah the Gileadite died and was buried in among the cities of Gilead.

8 After him, Ibzan of Bethlehem judged Israel.

9 He had [b]thirty sons. And he gave away thirty daughters in marriage, and brought in thirty daughters from elsewhere for his sons. He judged Israel seven years.

10 Then Ibzan died and was buried at Bethlehem.

Elon, the eleventh judge (10 years)

11 After him, Elon the Zebulunite judged Israel. He judged Israel ten years.

12 And Elon the Zebulunite died and was buried at Aijalon in the country of Zebulun.

Abdon, the twelfth judge (8 years)

13 After him, Abdon the son of Hillel the Pirathonite judged Israel.

14 He had forty sons and thirty grandsons, who rode on seventy [c]young donkeys. He judged Israel eight years.

15 Then Abdon the son of Hillel the Pirathonite died and was buried in Pirathon in the land of Ephraim, in the mountains of the Amalekites.

V. Samson, 13:1—16:31

Servitude under the Philistines (40 years)

13 AGAIN the children of Israel did [d]evil in the sight of the LORD, and the LORD delivered them into the hand of the [e]Philistines for forty years.

12:5
a Judg. 3:28

12:9
b Cp. Judg. 10:4

12:14
c Cp. Judg. 10:4

13:1
d Judg. 2:11
e Judg. 10:7

12:6 Shibboleth. Literally *stream.* Ps. 69:2,15; Is. 27:12.

12:8 Ibzan appears to have been only a civil judge in northeastern Israel.

Ibzan: *active.* The tenth judge of Israel, who had 30 sons and 30 daughters.

Elon: *oak.* The eleventh judge of Israel.

Abdon: *servile.* The twelfth judge of Israel, who had 40 sons and 30 grandsons and each had their own donkey.

13:1 THE PHILISTINES

The Philistines were a non-semitic people, sometimes referred to in the Scriptures as "the uncircumcised" (Judg. 14:3; 15:18; 1 Sam. 14:6; 31:4; 2 Sam. 1:20; 1 Chr. 10:4). They settled in the plain and low hill country of southwestern Palestine, being part of the great invasion of the sea peoples referred to by Rameses III of Egypt about 1200 B.C. Their knowledge of metallurgy and access to sources of iron gave them a great advantage over other nations and enabled a comparatively small number to conquer far larger groups and to extend their sway for a time over most of Palestine. They were the leading enemy of Israel from the time of Samson to the middle of the reign of David. See 1 Sam. 13:19, *note.* Eventually the Philistines gave their name to the whole land, in the form "Palestine." Compare Is. 14:29,31; see Gen. 21:34, *note.*

Samson, the thirteenth judge, born

2 Now there was a certain man
from [a]Zorah, of the family of the
Danites, whose name *was* Manoah;
and his wife *was* barren and had no
children.

3 And the [b]Angel of the LORD ap-
peared to the woman and [c]said to
her, "Indeed now, you are barren
and have borne no children, but
you shall conceive and bear a son.

4 "Now therefore, please be careful
not to drink wine or *similar* [d]drink,
and not to eat anything unclean.

5 "For behold, you shall conceive
and bear a son. And no razor shall
come upon his head, for the child
shall be a [e]Nazirite to God from the
womb; and he shall begin to deliver
Israel out of the hand of the Philis-
tines."

6 So the woman came and told her
husband, saying, "A [f]Man of God
came to me, and His countenance
was like the countenance of the An-
gel of God, very awesome; but I did
not ask Him where He *was* from,
and He did not tell me His name.

7 "And He said to me, 'Behold,
you shall conceive and bear a son.
Now drink no wine or *similar* drink,
nor eat anything unclean, for the
child shall be a Nazirite to God from
the womb to the day of his death.' "

Manoah prays

8 Then Manoah [g]prayed to the
LORD, and said, "O my Lord, please
let the Man of God whom You sent
come to us again and teach us what
we shall do for the child who will
be born."

9 And God listened to the voice of
Manoah, and the Angel of God
came to the woman again as she
was sitting in the field; but Manoah
her husband *was* not with her.

10 Then the woman ran in haste
and told her husband, and said to
him, "Look, the Man who came to
me the *other* day has just now ap-
peared to me!"

11 So Manoah arose and followed
his wife. When he came to the
Man, he said to Him, "Are You the
Man who spoke to this woman?"
And He said, "I *am.*"

12 Manoah said, "Now let Your
words come *to pass!* What will be
the boy's rule of life, and his work?"

13 So the Angel of the LORD said to
Manoah, "Of all that I said to the
woman let her be careful.

14 "She may not eat anything that
comes from the [h]vine, nor may she
drink wine or *similar* drink, nor eat
anything unclean. All that I com-
manded her let her observe."

15 Then Manoah said to the [i]An-
gel of the LORD, "Please let us [j]de-
tain You, and we will prepare a
young goat for You."

16 And the Angel of the LORD said
to Manoah, "Though you detain
Me, I will not eat your food. But if
you offer a [k]burnt offering, you
must offer it to the LORD." (For Ma-
noah did not know He *was* the An-
gel of the LORD.)

17 Then Manoah said to the Angel
of the LORD, "What *is* Your name,
that when Your words come *to pass*
we may honor You?"

18 And the Angel of the LORD said
to him, "Why do you ask My name,
seeing it *is* [l]wonderful?"

19 So Manoah took the young goat
with the grain offering, and offered
it upon the rock to the LORD. And
He did a wondrous thing while Ma-
noah and his wife looked on—

20 it happened as the [m]flame went
up toward heaven from the altar—
the Angel of the LORD ascended in
the flame of the altar! When Mano-
ah and his wife saw *this,* they fell
on their faces to the ground.

21 When the Angel of the LORD ap-
peared no more to Manoah and his
wife, then Manoah knew that He
was the Angel of the LORD.

22 And Manoah said to his wife,
"We shall surely [n]die, because we
have seen God!"

13:2
a Josh. 19:41

13:3
b *Angel* (of the LORD): vv. 3-14; Judg. 13:15. (Gen. 6:7; Judg. 2:1, *note*)
c Cp. Luke 1:13,30-31

13:4
d Num. 6:3,20; Luke 1:15

13:5
e Num. 6:2

13:6
f Cp. 1 Sam. 2:27

13:8
g *Bible prayers* (OT): vv. 8-9; Judg. 16:28. (Gen. 15:2; Hab. 3:1, *note*)

13:14
h Num. 6:4

13:15
i *Angel* (of the LORD): vv. 3-21; 2 Sam. 24:16. (Gen. 6:7; Judg. 2:1, *note*)
j Cp. Judg. 6:18

13:16
k Cp. Judg. 6:20-22

13:18
l Cp. Is. 9:6

13:20
m Cp. 1 Kin. 18:38

13:22
n Cp. Judg. 6:22-23

Manoah: *rest.* The father of Samson; he had difficulty believing the news that his wife would have a child.

13:22 we have seen God. Compare Gen. 32:30; Ex. 24:10; 33:18; Judg. 6:22; John 1:18; Rev. 22:4. No man has ever seen God in His spiritual Being or Essence. But in His OT appearances (see Gen. 12:7, *note*), and especially in Jesus Christ incarnate, God has been seen by men (John 14:8–9; 1 John 1:1–2).

23 But his wife said to him, "If the LORD had desired to kill us, He would not have accepted a burnt offering and a grain offering from our hands, nor would He have shown us all these *things,* nor would He have told us *such things* as these at this time."

24 So the woman bore a son and called his name Samson; and the child grew, and the LORD blessed him.

25 And the [a]Spirit of the LORD began to move upon him at [b]Mahaneh Dan* between Zorah and [c]Eshtaol.

Samson promised a wife

14 NOW Samson went down to [d]Timnah, and saw a woman in Timnah of the daughters of the Philistines.

2 So he went up and told his father and mother, saying, "I have seen a woman in Timnah of the daughters of the Philistines; now therefore, get her for me [e]as a wife."

3 Then his father and mother said to him, "*Is there* no woman among the daughters of your brethren, or among all my [f]people, that you must go and get a wife from the uncircumcised Philistines?" And Samson said to his father, "Get her for me, for she pleases me well."

4 But his father and mother did not know that it was of the [g]LORD—that He was seeking an occasion to move against the Philistines. For at that time the Philistines had dominion over Israel.

Samson kills a lion; his riddle

5 So Samson went down to Timnah with his father and mother, and came to the vineyards of Timnah.

Now *to his* surprise, a young [h]lion *came* roaring against him.

6 And the [i]Spirit of the LORD came mightily upon him, and he tore the lion apart as one would have torn apart a young goat, though *he had* [j]nothing in his hand. But he did not tell his father or his mother what he had done.

7 Then he went down and talked with the woman; and she pleased Samson well.

8 After some time, when he returned to get her, he turned aside to see the carcass of the lion. And behold, a swarm of bees and honey *were* in the carcass of the lion.

9 [k]He took some of it in his hands and went along, eating. When he came to his father and mother, he gave *some* to them, and they also ate. But he did not tell them that he had taken the honey out of the [l]carcass of the lion.

10 So his father went down to the woman. And Samson gave a [m]feast there, for young men used to do so.

11 And it happened, when they

13:25

a *Holy Spirit* (OT): v. 25; Judg. 14:6. (Gen. 1:2; Zech. 12:10, *note*)

b Judg. 18:12

c Judg. 16:31

14:1

d Josh. 15:10,57

14:2

e Deut. 7:3-4

14:3

f Cp. Gen. 24:3-4

14:4

g Josh. 11:20; 1 Sam. 2:25

14:5

h Cp. 1 Sam. 17:34-35

14:6

i *Holy Spirit* (OT): vv. 6,19; Judg. 14:19. (Gen. 1:2; Zech. 12:10, *note*)

j *Miracles* (OT): vv. 5-6,19; Judg. 15:14. (Gen. 5:24; Jon. 1:17, *note*)

14:9

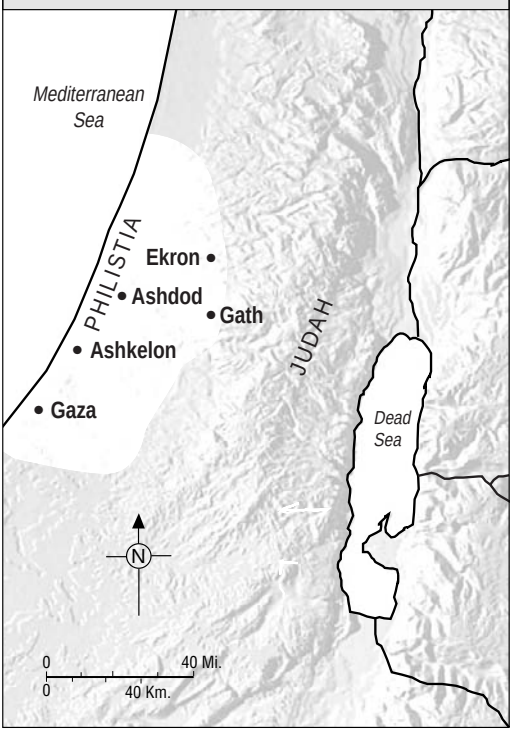
k Cp. 1 Sam. 14:25-26

l Lev. 11:27

14:10

m Cp. Gen. 29:22

Five Cities of the Philistines



*13:25 Literally *Camp of Dan* (compare 18:12)

Samson: *like the sun.* A judge of Israel who was a Nazirite with great strength.

Timnah: *a portion.* A city on the northern border of Judah where Samson's wife lived. It was located in an area that was often disputed between Israel and the Philistines.

Philistines: *wanderers.* Neighbors and enemies of Israel who lived in the southern part of Palestine along the coast of the Mediterranean Sea.

saw him, that they brought thirty companions to be with him.

12 Then Samson said to them, "Let me pose a riddle to you. If you can correctly solve and explain it to me within the [a]seven days of the feast, then I will give you thirty linen garments and thirty [b]changes of clothing.

13 "But if you cannot explain *it* to me, then you shall give me thirty linen garments and thirty changes of clothing." And they said to him, [c]"Pose your riddle, that we may hear it."

14 So he said to them:

"Out of the eater came
something to eat,
And out of the strong came
something sweet."

Now for three days they could not explain the riddle.

Samson deceived; kills thirty

15 But it came to pass on the seventh* day that they said to Samson's wife, [d]"Entice your husband, that he may explain the riddle to us, [e]or else we will burn you and your father's house with fire. Have you invited us in order to take what is ours? *Is that* not *so?*"

16 Then Samson's wife wept on him, and said, [f]"You only hate me! You do not love me! You have posed a riddle to the sons of my people, but you have not explained *it* to me." And he said to her, "Look, I have not explained *it* to my father or my mother; so should I explain *it* to you?"

17 Now she had wept on him the seven days while their feast lasted. And it happened on the seventh day that he told her, because she [g]pressed him so much. Then she explained the riddle to the sons of her people.

18 So the men of the city said to him on the seventh day before the sun went down:

"What *is* sweeter than honey?
And what *is* stronger than a
lion?"

And he said to them:

"If you had not plowed with my
heifer,
You would not have solved my
riddle!"

19 Then the [h]Spirit of the LORD came upon him mightily, and he went down to Ashkelon and killed thirty of their men, took their apparel, and gave the changes *of clothing* to those who had explained the riddle. So his anger was aroused, and he went back up to his father's house.

20 And Samson's wife was [i]*given* to his companion, who had been his best man.

Samson burns Philistines' crops

15 AFTER a while, in the time of wheat harvest, it happened that Samson visited his wife with a [j]young goat. And he said, [k]"Let me go in to my wife, into *her* room." But her father would not permit him to go in.

2 Her father said, "I really thought that you thoroughly hated her; [l]therefore I gave her to your companion. *Is* not her younger sister better than she? Please, take her instead."

3 And Samson said to them, "This time I shall be blameless regarding the Philistines if I harm them!"

4 Then Samson went and caught three hundred foxes; and he took torches, turned *the foxes* tail to tail, and put a torch between each pair of tails.

5 When he had set the torches on fire, he let *the foxes* go into the standing grain of the Philistines, and [m]burned up both the shocks and the standing grain, as well as the vineyards *and* olive groves.

6 Then the Philistines said, "Who has done this?" And they answered, "Samson, the son-in-law of the Timnite, because he has taken his wife and given her to his companion." So the Philistines came up and [n]burned her and her father with fire.

7 Samson said to them, "Since you would do a thing like this, I will surely take revenge on you, and after that I will cease."

***14:15** Following Masoretic Text, Targum, and Vulgate; Septuagint and Syriac read *fourth.*

14:12
a Cp. Gen. 29:27
b Gen. 45:22; 2 Kin. 5:5

14:13
c Ezek. 17:2

14:15
d Judg. 16:5
e Judg. 15:6

14:16
f Cp. Judg. 16:15

14:17
g Judg. 16:16

14:19
h *Holy Spirit* (OT): v. 19; Judg. 15:14. (Gen. 1:2; Zech. 12:10, *note*)

14:20
i Judg. 15:2

15:1
j Gen. 38:17
k Judg. 14:1; cp. 16:1

15:2
l 14:20

15:5
m Cp. Ex. 22:6; 2 Sam. 14:30

15:6
n Judg. 14:15

8 So he attacked them hip and
thigh with a great slaughter; then
he went down and dwelt in the cleft
of the rock of [a]Etam.

Samson kills a thousand Philistines

9 Now the Philistines went up, en-
camped in Judah, and deployed
themselves against Lehi.
10 And the men of Judah said,
"Why have you come up against
us?" So they answered, "We have
come up to arrest Samson, to do to
him as he has done to us."
11 Then three thousand men of Ju-
dah went down to the cleft of the
rock of Etam, and said to Samson,
"Do you not know that the Philis-
tines [b]rule over us? What *is* this you
have done to us?" And he said to
them, "As they did to me, so I have
done to them."
12 But they said to him, "We have
come down to arrest you, that we
may deliver you into the hand of the
Philistines." Then Samson said to
them, "Swear to me that you will
not kill me yourselves."
13 So they spoke to him, saying,
"No, but we will tie you securely
and deliver you into their hand; but
we will surely not kill you." And
they bound him with two [c]new
ropes and brought him up from the
rock.
14 When he came to Lehi, the Phi-
listines came shouting against him.
Then the [d]Spirit of the LORD came
mightily upon him; and the ropes
that *were* on his arms became like
flax that is burned with fire, and his
bonds [e]broke loose from his hands.
15 He found a fresh [f]jawbone of a
donkey, reached out his hand and
took it, and killed a thousand men
with it.
16 Then Samson said:

"With the jawbone of a donkey,
Heaps upon heaps,
With the jawbone of a donkey
I have slain a thousand men!"

17 And so it was, when he had fin-
ished speaking, that he threw the
jawbone from his hand, and called
that place Ramath Lehi.
18 Then he became very thirsty; so
he cried out to the LORD and said,
"You have given this great deliver-
ance by the hand of Your servant;
and now shall I die of thirst and fall
into the hand of the uncircum-
cised?"
19 So God split the hollow place
that *is* in Lehi,* and water came
out, and he drank; and his spirit re-
turned, and he revived. Therefore
he called its name En Hakkore,
which is in Lehi to this day.
20 And [g]he judged Israel [h]twenty
years in the [i]days of the Philistines.

*15:19 Literally *Jawbone* (compare verse 14)

15:8
a 2 Chr. 11:6

15:11
b Judg. 13:1; 14:4

15:13
c Judg. 16:11-12

15:14
d *Holy Spirit* (OT): v. 14; 1 Sam. 10:6. (Gen. 1:2; Zech. 12:10, *note*)
e *Miracles* (OT): vv. 14-19; Judg. 16:30. (Gen. 5:24; Jon. 1:17, *note*)

15:15
f Cp. 1 Cor. 1:27-28

15:20
g Heb. 11:32
h Judg. 16:31
i Judg. 13:1

15:14 Lehi. Meaning *jawbone.*
15:17 Ramath Lehi. Meaning *the hill of the jawbone.*
15:19 En Hakkore. Meaning *the well of him who cried.* **Lehi.** Verse 17 states that this place received this name because Samson had killed so many people there with a jawbone. At that place God caused a spring suddenly to gush out of the ground to give water to Samson.

15:20

SAMSON'S ANTICS

Samson's life was full of colorful stories that tell of his strength and cleverness.

1. Tore a lion apart with his bare hands.	Judges 14:6
2. Scooped the bees and honey out of the lion's carcass.	Judges 14:8–9
3. Killed 30 Philistines, took their clothes to settle a bet.	Judges 14:19
4. Left his first wife in a fit of anger.	Judges 14:19–20
5. Caught 300 foxes, tied their tails together in pairs, attached a lit torch to their tails and let them loose. They destroyed the grain fields, vineyards and olive groves of the Philistines.	Judges 15:3–5
6. Broke free of the ropes that bound him.	Judges 15:14
7. Killed 1,000 men with the jawbone of a donkey.	Judges 15:15
8. Tore down the city gates and moved them to a hilltop.	Judges 16:3
9. Fell in love with Delilah, who betrayed him.	Judges 16:1–23
10. Pulled down the central pillars of the temple, killing himself and over 1,000 Philistines.	Judges 16:25–30

Samson's moral weakness

16 NOW Samson went to [a]Gaza and saw a harlot there, and went in to her.

2 *When* the Gazites *were told,* "Samson has come here!" they surrounded *the place* and lay in wait for him all night at the gate of the city. They were quiet all night, saying, "In the morning, when it is daylight, we will kill him."

3 And Samson lay *low* till midnight; then he arose at midnight, took hold of the doors of the gate of the city and the two gateposts, pulled them up, bar and all, put *them* on his shoulders, and carried them to the top of the hill that faces Hebron.

4 Afterward it happened that he loved a [b]woman in the Valley of Sorek, whose name *was* Delilah.

5 And the [c]lords of the Philistines came up to her and said to her, [d]"Entice him, and find out where his great strength *lies,* and by what *means* we may overpower him, that we may bind him to afflict him; and every one of us will give you eleven hundred *pieces* of silver."

6 So Delilah said to Samson, "Please tell me where your great strength *lies,* and with what you may be bound to afflict you."

7 And Samson said to her, "If they bind me with seven fresh bowstrings, not yet dried, then I shall become weak, and be like any *other* man."

8 So the lords of the Philistines brought up to her seven fresh bowstrings, not yet dried, and she bound him with them.

9 Now *men were* lying in wait, staying with her in the room. And she said to him, "The Philistines *are* upon you, Samson!" But he broke the bowstrings as a strand of yarn breaks when it touches fire. So the secret of his strength was not known.

10 Then Delilah said to Samson, "Look, you have mocked me and told me lies. Now, please tell me what you may be bound with."

11 So he said to her, "If they bind me securely with [e]new ropes that have never been used, then I shall become weak, and be like any *other* man."

12 Therefore Delilah took new ropes and bound him with them, and said to him, "The Philistines *are* upon you, Samson!" And *men were* lying in wait, staying in the room. But he broke them off his arms like a thread.

13 Delilah said to Samson, "Until now you have mocked me and told me lies. Tell me what you may be bound with." And he said to her, "If you weave the seven locks of my head into the web of the loom"—

14 So she wove *it* tightly with the batten of the loom, and said to him, "The Philistines *are* upon you, Samson!" But he awoke from his sleep, and pulled out the batten and the web from the loom.

Samson, tormented by Delilah, reveals his secret

15 Then she said to him, [f]"How can you say, 'I love you,' when your heart *is* not with me? You have mocked me these three times, and have not told me where your great strength *lies.*"

16 [g]And it came to pass, when she pestered him daily with her words and pressed him, *so* that his soul was [h]vexed to death,

17 that he [i]told her all his heart, and said to her, "No [j]razor has ever come upon my head, for I *have been* a Nazirite to God from my mother's womb. If I am shaven, then my strength will leave me, and I shall become weak, and be like any *other* man."

18 When Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come up once more, for he has told me all his heart." So the lords of the Philistines came up to her and brought the money in their hand.

19 Then she lulled him to sleep on her knees, and called for a man and had him shave off the seven locks of his head. Then she began to torment him,* and his strength left him.

16:1
a Josh. 15:47

16:4
b Cp. 1 Kin. 11:1

16:5
c Josh. 13:3
d Judg. 14:15

16:11
e Judg. 15:13

16:15
f Cp. Judg. 14:16

16:16
g Cp. Gen. 39:10
h Cp. Judg. 14:17

16:17
i Cp. Mic. 7:5
j Judg. 13:5

Delilah: *delicate.* Samson's second wife, who betrayed him to the Philistines.

***16:19** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *he began to be weak.*

20 And she said, "The Philistines *are* upon you, Samson!" So he awoke from his sleep, and said, "I will go out as before, at other times, and shake myself free!" But he [a]did not know that the LORD had [b]departed from him.

21 Then the Philistines took him and put out his [c]eyes, and brought him down to Gaza. They bound him with bronze fetters, and he became a grinder in the prison.

22 However, the hair of his head began to grow again after it had been shaven.

Samson avenged in his death

23 Now the lords of the Philistines gathered together to offer a great sacrifice to [d]Dagon their god, and to rejoice. And they said:

"Our [e]god has delivered into our hands
Samson our enemy!"

24 When the people saw him, they [f]praised their god; for they said:

"Our god has delivered into our hands our enemy,
The destroyer of our land,
And the one who multiplied our dead."

25 So it happened, when their hearts were merry, that they said, "Call for Samson, that he may perform for us." So they called for Samson from the prison, and he performed for them. And they stationed him between the pillars.

26 Then Samson said to the lad who held him by the hand, "Let me feel the pillars which support the temple, so that I can lean on them."

27 Now the temple was full of men and women. All the lords of the Philistines *were* there—about three thousand men and women on the roof watching while Samson performed.

28 Then Samson [g]called to the LORD, saying, "O Lord GOD, remember me, I pray! Strengthen me, I pray, just this once, O God, that I may with one *blow* take vengeance on the Philistines for my two eyes!"

29 And Samson took hold of the two middle pillars which supported the temple, and he braced himself against them, one on his right and the other on his left.

30 Then Samson said, "Let me die with the Philistines!" And he pushed with *all his* might, and the temple [h]fell on the lords and all the people who *were* in it. So the dead that he killed at his death were more than he had killed in his life.

31 And his brothers and all his father's household came down and took him, and brought *him* up and buried him between Zorah and Eshtaol in the tomb of his father Manoah. He had judged Israel [i]twenty years.

VI. Confusion in Israel, 17:1—21:25

Religious confusion

17 NOW there was a man from the mountains of Ephraim, whose name *was* [j]Micah.

2 And he said to his mother, "The eleven hundred [k]*shekels* of silver that were taken from you, and on which you put a [l]curse, even saying it in my ears—here *is* the silver with me; I took it." And his mother said, "*May you be* blessed by the LORD, my son!"

3 So when he had returned the eleven hundred [m]*shekels* of silver to his mother, his mother said, "I had wholly dedicated the silver from my hand to the LORD for my son, to make a carved image and a

16:20
a Cp. Ex. 34:29
b 1 Sam. 16:14

16:21
c 2 Kin. 25:7

16:23
d 1 Sam. 5:2
e Cp. 1 Sam. 31:9

16:24
f Dan. 5:4-5

16:28
g *Bible prayers* (OT): v. 28; 1 Sam. 1:11. (Gen. 15:2; Hab. 3:1, *note*)

16:30
h *Miracles* (OT): vv. 28-30; 1 Sam. 5:6. (Gen. 5:24; Jon. 1:17, *note*)

16:31
i Judg. 15:20

17:1
j Judg. 18:2

17:2
k See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*
l Lev. 5:1

17:3
m See Weights and Measures (OT), 2 Chr. 2:10, *note;* cp. Ex. 30:13, *note*

Gaza: *strong, fortified.* A Philistine city, located in the most southern region.

16:21 put out. Literally *bored out.* **became a grinder.** Grinding grain between millstones was the task of a beast or a slave.

Dagon: *fish.* The primary god of the Philistines.

16:31 judged. The character and work of Samson are both enigmatic. Announced by an Angel (13:2–21), he was a Nazirite (Num. 6; Judg. 13:5) who constantly defiled his Nazirite separation through fleshly appetites. Called by God to judge Israel, and endued wonderfully with the Spirit, he accomplished no abiding work for Israel and perished in captivity to his enemies, the Philistines. What was real in the man was his mighty faith in the LORD in a time of doubt and spiritual declension, and this faith God honored (Heb. 11:32).

molded [a]image; now therefore, I will return it to you."

4 Thus he returned the silver to his mother. Then his mother took two hundred [b]*shekels* of silver and gave them to the [c]silversmith, and he made it into a carved image and a molded image; and they were in the house of Micah.

5 The man Micah had a [d]shrine, and made an [e]ephod and [f]household idols;* and he consecrated one of his sons, who became his [g]priest.

6 In those days *there was* no [h]king in Israel; everyone did *what was* right in his own [i]eyes.

7 Now there was a young man from Bethlehem in Judah, of the family of Judah; he *was* a Levite, and [j]was staying there.

8 The man departed from the city of Bethlehem in Judah to stay wherever he could find *a place.* Then he came to the mountains of Ephraim, to the house of Micah, as he journeyed.

9 And Micah said to him, "Where do you come from?" So he said to him, "I *am* a Levite from Bethlehem in Judah, and I am on my way to find *a place* to stay."

10 Micah said to him, "Dwell with me, and be a father and a priest to me, and I will give you ten [k]*shekels* of silver per year, a suit of clothes, and your sustenance." So the Levite went in.

11 Then the Levite was content to dwell with the man; and the young man became like one of his sons to him.

12 So Micah consecrated the Levite, and the young man became his priest, and lived in the house of Micah.

13 Then Micah said, "Now I know that the LORD will be good to me, since I have a Levite as [l]priest!"

Danites seek further territory

18 IN those days *there was* no [m]king in Israel. And in those days the [n]tribe of the Danites was seeking an inheritance for itself to dwell in; for until that day *their* inheritance among the tribes of Israel had not fallen to them.

2 So the children of Dan sent five men of their family from their territory, men of valor from [o]Zorah and Eshtaol, to spy out the land and search it. They said to them, "Go, search the land." So they went to the mountains of Ephraim, to the house of Micah, and lodged there.

3 While they *were* at the house of [p]Micah, they recognized the voice of the young Levite. They turned aside and said to him, "Who brought you here? What are you doing in this *place?* What do you have here?"

4 He said to them, "Thus and so Micah did for me. He has hired me, and I have become his priest."

5 So they said to him, [q]"Please inquire of God, that we may know

*17:5 Hebrew *teraphim*

17:3
a Ex. 20:4,23; 34:17

17:4
b See Weights and Measures (OT), 2 Chr. 2:10, *note;* cp. Ex. 30:13, *note*
c Cp. Is. 46:6

17:5
d Judg. 18:24
e Judg. 8:27
f See Gen. 31:30, *note*
g Cp. Num. 3:10

17:6
h Judg. 18:1; 19:1
i Deut. 12:8; Judg. 21:25

17:7
j Deut. 18:6

17:10
k See Weights and Measures (OT), 2 Chr. 2:10, *note;* cp. Ex. 30:13, *note*

17:13
l Deut. 10:8-9

18:1
m Judg. 17:6
n Josh. 19:40-48

18:2
o Judg. 13:25

18:3
p Judg. 17:1

18:5
q Judg. 1:1; 20:18; Hos. 4:12

17:13 A striking illustration of all apostasy. With Micah's entire departure from the revealed will of God concerning worship and priesthood, there is yet an exaltation of false priesthood. Saying, "May you be blessed by the LORD, my son!" Micah's mother makes an idol; and Micah expects the blessing of the LORD because he has linked his idolatry to the ancient Levitical order.

17:1, heading

CHAOS IN ISRAEL

After the death of Samson, chronological sequence in Judges ends. It is not possible to assign the events in the last five chapters to any particular period. They may, however, be considered an appendix which shows the utter apostasy of Israel in their religious, civil, and moral life. These chapters picture the climax of the downward path of Israel resulting from departure from the Word of God. Samson, the last judge in the book, partook of the same sins for which Israel as a whole had suffered. The Levite consecrated by Micah was a man-made priest for the divine order of Aaron (chs. 17—18; see 17:13, *note*). The horrible story of ch. 19, issuing in civil war and practical destruction of Benjamin in ch. 20, pictures Israel at its lowest moral state in the entire OT. Written in complete honesty to the facts, characteristic of biblical history, the account reveals the moral degradation of Israel caused by departure from the law. However, a godly remnant existed during this period, as seen in the Book of Ruth. Samuel was the last of the judges, as well as an important prophet. His ministry restored civil and moral order in Israel.

whether the journey on which we go will be prosperous."

6 And the priest said to them, "Go in peace. The presence of the LORD *be* with you on your way."

7 So the five men departed and went to [a]Laish. They saw the people who *were* there, how they dwelt safely, in the manner of the [b]Sidonians, quiet and secure. *There were* no rulers in the land who might put *them* to shame for anything. They *were* far from the Sidonians, and they had no ties with anyone.*

8 Then *the spies* came back to their brethren at [c]Zorah and Eshtaol, and their brethren said to them, "What *is* your *report?*"

9 So they said, [d]"Arise, let us go up against them. For we have seen the land, and indeed it *is* very good. *Would* you *do* nothing? [e]Do not hesitate to go, *and* enter to possess the land.

10 "When you go, you will come to a secure people and a large land. For [f]God has given it into your hands, a place where *there is* no lack of anything that *is* on the earth."

11 And six hundred men of the family of the Danites went from there, from Zorah and Eshtaol, armed with weapons of war.

12 Then they went up and encamped in Kirjath Jearim in Judah. (Therefore they call that place Mahaneh Dan to this day. There *it is,* west of Kirjath Jearim.)

13 And they passed from there to the mountains of Ephraim, and came to the house of Micah.

Danites take Micah's idols and his priest, Jonathan

14 Then the five men who had gone to spy out the country of Laish answered and said to their brethren, "Do you know that there are in these houses an [g]ephod, household idols, a carved image, and a molded image? Now therefore, consider what you should [h]do."

15 So they turned aside there, and came to the house of the young Levite man—to the house of Micah—and greeted him.

16 The six hundred men armed with their weapons of war, who *were* of the children of Dan, stood by the entrance of the gate.

17 Then the five men who had gone to spy out the land went up. Entering there, they took the carved image, the ephod, the household idols, and the molded image. The priest stood at the entrance of the gate with the six hundred men *who were* armed with weapons of war.

18 When these went into Micah's house and took the carved image, the ephod, the household idols, and the molded image, the priest said to them, "What are you doing?"

19 And they said to him, "Be quiet, put your hand over your mouth, and come with us; be a father and a priest to us. *Is it* better for you to be a priest to the household of one man, or that you be a priest to a tribe and a family in Israel?"

20 So the priest's heart was glad; and he took the ephod, the household idols, and the carved image, and took his place among the people.

21 Then they turned and departed, and put the little ones, the livestock, and the goods in front of them.

22 When they were a good way from the house of Micah, the men who *were* in the houses near Micah's house gathered together and overtook the children of Dan.

23 And they called out to the children of Dan. So they turned around and said to Micah, [i]"What ails you, that you have gathered such a company?"

24 So he said, "You have [j]taken away my gods which I made, and the priest, and you have gone away. Now what more do I have? How can you say to me, 'What ails you?' "

25 And the children of Dan said to him, "Do not let your voice be heard among us, lest angry men fall upon you, and you lose your life, with the lives of your household!"

18:7
a Judg. 18:29
b Judg. 10:12

18:8
c v. 2

18:9
d Cp. Num. 13:30
e Cp. Josh. 18:3

18:10
f Josh. 2:23-24

18:14
g Judg. 17:5
h Cp. Deut. 13:6-18

18:23
i 2 Kin. 6:28

18:24
j Gen. 31:30

***18:7** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *with Syria.*

18:7 Laish. Or *Leshem,* Josh. 19:47.

18:12 Mahaneh Dan. Meaning *the camp of Dan,* Judg. 13:25.

26 Then the children of Dan went their way. And when Micah saw that they *were* too strong for him, he turned and went back to his house.

Danites attack unsuspecting Laish; dwell there

27 So they took *the things* Micah had made, and the priest who had belonged to him, and went to [a]Laish, to a people quiet and secure; and they struck them with the edge of the sword and burned the city with fire.

28 *There was* no deliverer, because it *was* far from Sidon, and they had no ties with anyone. It was in the valley that belongs to [b]Beth Rehob. So they rebuilt the city and dwelt there.

29 And they called the name of the city [c]Dan, after the name of Dan their father, who was born to Israel. However, the name of the city formerly *was* Laish.

30 Then the children of Dan set up for themselves the carved image; and Jonathan the son of Gershom, the son of Manasseh,* and his sons were [d]priests to the tribe of Dan until the day of the [e]captivity of the land.

31 So they set up for themselves Micah's carved image which he made, all the time that the house of God was in [f]Shiloh.

Moral degradation—Levite's concubine

19 AND it came to pass in those days, when *there was* no [g]king in Israel, that there was a certain [h]Levite staying in the remote mountains of Ephraim. He took for himself a concubine from [i]Bethlehem in Judah.

2 But his concubine played the harlot against him, and went away from him to her father's house at Bethlehem in Judah, and was there four whole months.

3 Then her husband arose and went after her, to [j]speak kindly to her *and* bring her back, having his [k]servant and a couple of donkeys with him. So she brought him into her father's house; and when the father of the young woman saw him, he was glad to meet him.

4 Now his father-in-law, the young woman's father, detained him; and he stayed with him three days. So they ate and drank and lodged there.

5 Then it came to pass on the fourth day that they arose early in the morning, and he stood to depart; but the young woman's father said to his son-in-law, "Refresh your [l]heart with a morsel of bread, and afterward go your way."

6 So they sat down, and the two of them ate and drank together. Then the young woman's father said to the man, "Please be content to stay all night, and let your heart be merry."

7 And when the man stood to depart, his father-in-law urged him; so he lodged there again.

8 Then he arose early in the morning on the fifth day to depart, but the young woman's father said, "Please refresh your heart." So they delayed until afternoon; and both of them ate.

9 And when the man stood to depart—he and his concubine and his servant—his father-in-law, the young woman's father, said to him, "Look, the day is now drawing toward evening; please spend the night. See, the day is coming to an end; lodge here, that your heart may be merry. Tomorrow go your way early, so that you may get home."

10 However, the man was not willing to spend that night; so he rose and departed, and came to opposite [m]Jebus (that *is,* Jerusalem). With him were the two saddled donkeys; his concubine *was* also with him.

11 They *were* near Jebus, and the day was far spent; and the servant said to his master, "Come, please, and let us turn aside into this city of the [n]Jebusites and lodge in it."

12 But his master said to him, "We will not turn aside here into a city of foreigners, who *are* not of the children of Israel; we will go on to Gibeah."

13 So he said to his servant, "Come, let us draw near to one of these places, and spend the night in Gibeah or in Ramah."

*18:30 Septuagint and Vulgate read *Moses.*

18:27
a v. 7

18:28
b 2 Sam. 10:6

18:29
c Gen. 14:14; Josh. 19:47; 1 Kin. 12:29-30; 15:20

18:30
d Cp. Num. 16:1-40
e 2 Kin. 17:6

18:31
f Deut. 12:1-32; Josh. 18:1,8

19:1
g Judg. 18:1; 21:25
h Cp. Judg. 17:7
i Judg. 17:7; Ruth 1:1

19:3
j Gen. 34:3
k vv. 9,11,13

19:5
l Ps. 104:15

19:10
m 1 Chr. 11:4-5

19:11
n Judg. 1:21; 2 Sam. 5:6

19:1 Levite. See Num. 1:47, *note.*

14 And they passed by and went
their way; and the sun went down
on them near Gibeah, which be-
longs to Benjamin.
15 They turned aside there to go in
to lodge in Gibeah. And when he
went in, he sat down in the open
square of the city, for no one would
take them into *his* house to [a]spend
the night.
16 Just then an old man came in
from his work in the field at
evening, who also *was* from the
mountains of Ephraim; he was stay-
ing in Gibeah, whereas the men of
the place *were* Benjamites.
17 And when he raised his eyes,
he saw the traveler in the open
square of the city; and the old man
said, "Where are you going, and
where do you come from?"
18 So he said to him, "We *are* pass-
ing from Bethlehem in Judah to-
ward the remote mountains of
Ephraim; I *am* from there. I went to
Bethlehem in Judah; *now* I am go-
ing to the [b]house of the LORD. But
there *is* no one who will take me
into his house,
19 "although we have both straw
and fodder for our donkeys, and
bread and wine for myself, for your
female servant, and for the young
man *who is* with your servant; *there*
is no lack of anything."
20 And the old man said, [c]"Peace
be with you! However, *let* all your
needs *be* my responsibility; only do
not spend the night in the open
square."
21 So he brought him into his
house, and gave fodder to the don-
keys. And they washed their feet,
and ate and drank.
22 As they were [d]enjoying them-
selves, suddenly certain [e]men of the
city, [f]perverted men,* surrounded
the house *and* beat on the door. They
spoke to the master of the house, the
old man, saying, "Bring out the man
who came to your house, that we
may know him *carnally!*"
23 But the man, the master of the
house, went out to them and said to
them, "No, my brethren! I beg you,
do not act *so* wickedly! Seeing this
man has come into my house, do
not commit this [g]outrage.
24 "Look, *here is* my virgin
[h]daughter and *the man's** concu-
bine; let me bring them out now.
Humble them, and do with them as
you please; but to this man do not
do such a vile thing!"
25 But the men would not heed
him. So the man took his concubine
and brought *her* out to them. And
they knew her and abused her all
night until morning; and when the
day began to break, they let her go.
26 Then the woman came as the
day was dawning, and fell down at
the door of the man's house where
her master *was,* till it was light.
27 When her master arose in the
morning, and opened the doors of
the house and went out to go his
way, there was his concubine, fallen
at the door of the house with her
hands on the threshold.
28 And he said to her, "Get up and
let us be going." But [i]there was no
answer. So the man lifted her onto
the donkey; and the man got up and
went to his place.

Levite's concubine dismembered; anger of the tribes aroused

29 When he entered his house he
took a knife, laid hold of his concu-
bine, and [j]divided her into twelve
pieces, limb by limb,* and sent her
throughout all the territory of Israel.
30 And so it was that all who saw
it said, [k]"No such deed has been
done or seen from the day that the
children of Israel came up from the
land of Egypt until this day. Consid-
er it, [l]confer, and speak up!"

Israel before the LORD at Mizpah; Benjamin warned

20 SO all the children of Israel
came out, from [m]Dan to
[n]Beersheba, as well as from the land
of Gilead, and the congregation
gathered together as one man be-
fore the LORD at [o]Mizpah.
2 And the leaders of all the people,
all the tribes of Israel, presented
themselves in the assembly of the
people of God, four hundred thou-
sand foot soldiers who drew the
sword.

***19:22** Literally *sons of Belial* ***19:24** Literally *his* ***19:29** Literally *with her bones*

19:15
a Cp. Lev. 25:35

19:18
b Josh. 18:1; 1 Sam. 1:3,7

19:20
c Judg. 6:23; 1 Sam. 25:6

19:22
d Judg. 16:25; 19:6,9
e Gen. 19:4
f Deut. 13:13; 1 Sam. 2:12

19:23
g Judg. 20:6,10

19:24
h Cp. Gen. 19:8

19:28
i Judg. 20:5

19:29
j Judg. 20:6; cp. 1 Sam. 11:7

19:30
k Cp. Hos. 9:9; 10:9
l Judg. 20:7

20:1
m 1 Sam. 3:20; 2 Sam. 3:10; 24:2
n Josh. 19:2
o 1 Sam. 7:5

3 (Now the children of Benjamin heard that the children of Israel had gone up to Mizpah.) Then the children of Israel said, "Tell *us,* how did this wicked deed happen?"

4 So the Levite, the husband of the woman who was murdered, answered and said, "My concubine and I [a]went into Gibeah, which belongs to Benjamin, to spend the night.

5 "And the [b]men of Gibeah rose against me, and surrounded the house at night because of me. They intended to kill me, but instead they ravished my concubine so that she died.

6 "So I took hold of my concubine, [c]cut her in pieces, and sent her throughout all the territory of the inheritance of Israel, because they committed lewdness and [d]outrage in Israel.

7 "Look! All of you *are* children of Israel; give your advice and counsel here and now!"

8 So all the people arose as one man, saying, "None *of us* will go to his tent, nor will any turn back to his house;

9 "but now this *is* the thing which we will do to Gibeah: *We will go up* against it by [e]lot.

10 "We will take ten men out of *every* hundred throughout all the tribes of Israel, a hundred out of *every* thousand, and a thousand out of *every* ten thousand, to make [f]provisions for the people, that when they come to Gibeah in Benjamin, they may repay all the vileness that they have done in Israel."

11 So all the men of Israel were gathered against the city, united together as one man.

12 Then the tribes of Israel sent men through all the tribe of Benjamin, saying, "What *is* this wickedness that has occurred among you?

13 "Now therefore, deliver up the men, the [g]perverted men* who *are* in Gibeah, that we may put them to death and remove the evil from Israel!" But the children of Benjamin would not listen to the voice of their brethren, the children of Israel.

14 Instead, the children of Benjamin gathered together from their cities to Gibeah, to go to battle against the children of Israel.

15 And from their cities at that time the [h]children of Benjamin numbered twenty-six thousand men who drew the sword, besides the inhabitants of Gibeah, who numbered seven hundred select men.

16 Among all this people *were* seven hundred select men *who were* [i]left-handed; every one could sling a stone at a hair's *breadth* and not miss.

17 Now besides Benjamin, the men of Israel numbered four hundred thousand men who drew the sword; all of these *were* men of war.

Civil war with Benjamin

18 Then the children of Israel arose and went up to the house of God* to [j]inquire of God. They said, "Which of us shall go up first to battle against the children of Benjamin?" The LORD said, [k]"Judah first!"

19 So the children of Israel rose in the morning and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin, and the men of Israel put themselves in battle array to fight against them at Gibeah.

21 Then the children of Benjamin came out of Gibeah, and on that day cut down to the ground twenty-two thousand men of the Israelites.

22 And the people, that is, the men of Israel, encouraged themselves and again formed the battle line at the place where they had put themselves in array on the first day.

23 Then the children of Israel went up and wept before the LORD until evening, and asked counsel of the LORD, saying, "Shall I again draw near for battle against the children of my brother Benjamin?" And the LORD said, "Go up against him."

24 So the children of Israel approached the children of Benjamin on the second day.

20:4
a Judg. 19:15

20:5
b Cp. Rom. 1:24-27

20:6
c Judg. 19:29
d Josh. 7:15

20:9
e Judg. 1:3

20:10
f Josh. 1:11

20:13
g Judg. 19:22

20:15
h Num. 1:36-37; 2:23; 26:41

20:16
i Judg. 3:15; 1 Chr. 12:2

20:18
j Num. 27:21
k Judg. 1:1-2

Gibeah: *hill.* A city of the tribe of Benjamin, located north of Jerusalem. The evil of the men of the city caused a war between the tribe of Benjamin and the rest of the tribes of Israel.

***20:13** Literally *sons of Belial* ***20:18** Hebrew *Bethel*

25 And Benjamin went out against
them from Gibeah on the second day,
and cut down to the ground eighteen
thousand more of the children of Is-
rael; all these drew the sword.
26 [a]Then all the children of Israel,
that is, all the people, went up and
came to the house of God* and
[b]wept. They sat there before the
LORD and fasted that day until
evening; and they offered burnt of-
ferings and peace offerings before
the LORD.
27 So the children of Israel in-
quired of the LORD (the ark of the
covenant of God *was* [c]there in those
days,
28 and [d]Phinehas the son of Elea-
zar, the son of Aaron, stood before it
in those days), saying, "Shall I yet
again go out to battle against the
children of my brother Benjamin, or
shall I cease?" And the LORD said,
"Go up, for tomorrow I will deliver
them into your hand."
29 Then Israel set [e]men in ambush
all around Gibeah.
30 And the children of Israel went
up against the children of Benjamin
on the third day, and put them-
selves in battle array against Gibeah
as at the other times.
31 So the children of Benjamin
went out against the people, *and*
were drawn away from the city.
They began to strike down *and* kill
some of the people, as at the other
times, in the highways (*f*one of
which goes up to Bethel and the
other to Gibeah) and in the field,
about thirty men of Israel.
32 And the children of Benjamin
said, "They *are* defeated before us,
as at first." But the children of Israel
said, "Let us flee and draw them
away from the city to the high-
ways."
33 So all the men of Israel rose
from their place and put themselves
in battle array at Baal Tamar. Then
Israel's men in ambush burst forth
from their position in the plain of
Geba.
34 And ten thousand select men
from all Israel came against Gibeah,
and the battle was fierce. [g]But *the*
*Benjamites** did not know that di-
saster *was* upon them.
35 The LORD defeated Benjamin
before Israel. And the children of Is-
rael destroyed that day [h]twenty-five
thousand one hundred Benjamites;
all these drew the sword.
36 So the children of Benjamin
saw that they were defeated. The
men of [i]Israel had given ground to
the Benjamites, because they relied
on the men in ambush whom they
had set against Gibeah.
37 And the men in ambush quickly
rushed upon Gibeah; the men in
ambush spread out and struck the
whole city with the edge of the
sword.
38 Now the appointed signal be-
tween the men of Israel and the
men in ambush was that they
would make a great cloud of [j]smoke
rise up from the city,
39 whereupon the men of Israel
would turn in battle. Now Benjamin
had begun to strike *and* kill about
thirty of the men of Israel. For they
said, "Surely they are defeated be-
fore us, as *in* the first battle."
40 But when the cloud began to
rise from the city in a column of
smoke, the Benjamites looked be-
hind them, and there was the
whole city going up *in smoke* to
heaven.
41 And when the men of Israel
turned back, the men of Benjamin
panicked, for they saw that disaster
had come upon them.
42 Therefore they turned *their*
backs before the men of Israel in
the direction of the wilderness; but
the battle overtook them, and who-
ever *came* out of the cities they de-
stroyed in their midst.
43 They surrounded the Ben-
jamites, chased them, *and* easily
trampled them down as far as the
front of Gibeah toward the east.
44 And [k]eighteen thousand men of
Benjamin fell; all these *were* men of
valor.
45 Then they* turned and fled to-
ward the wilderness to the rock of
[l]Rimmon; and they cut down five

20:26
a Judg. 20:18,23
b Judg. 21:2
20:27
c 1 Sam. 1:3; 3:3
20:28
d Num. 25:7,13; Josh. 24:33
20:29
e Cp. Josh. 8:4
20:31
f Judg. 21:19
20:34
g Cp. Josh. 8:14
20:35
h v. 15
20:36
i Josh. 8:15
20:38
j Josh. 8:20
20:44
k Cp. vv. 35,46
20:45
l Josh. 15:32; 1 Chr. 6:77; Zech. 14:10

Benjamin: *son of the right hand.* The tribe of Israel named after the youngest son of Jacob and Rachel.

***20:26** Hebrew *Bethel* ***20:34** Literally *they*
***20:45** Septuagint reads *the rest.*

thousand of them on the highways. Then they pursued them relentlessly up to Gidom, and killed two thousand of them.

46So all who fell of Benjamin that day were twenty-five thousand men who drew the sword; all these *were* men of valor.

47[a]But six hundred men turned and fled toward the wilderness to the rock of Rimmon, and they stayed at the rock of Rimmon for four months.

48And the men of Israel turned back against the children of Benjamin, and struck them down with the edge of the sword—from *every* city, men and beasts, all who were found. They also set fire to [b]all the cities they came to.

Mourning for lost tribe

21 NOW the men of Israel had [c]sworn an oath at [d]Mizpah, saying, "None of us shall give his daughter to Benjamin as a wife."

2Then the people came to the house of God,* and remained there before God till evening. They lifted up their voices and [e]wept bitterly,

3and said, "O LORD God of Israel, why has this come to pass in Israel, that today there should be one tribe *missing* in Israel?"

4So it was, on the next morning, that the people rose early and built an altar there, and offered burnt offerings and peace offerings.

5The children of Israel said, "Who *is there* among all the tribes of Israel who did not come up with the assembly to the LORD?" For they had made a great oath concerning anyone who [f]had not come up to the LORD at Mizpah, saying, "He shall surely be put to death."

6And the children of Israel grieved for Benjamin their brother, and said, "One tribe is cut off from Israel today.

7"What shall we do for wives for those who remain, seeing we have sworn by the LORD that we will not give them our daughters as wives?"

Provision for tribe's future

8And they said, "What one *is there* from the tribes of Israel who did not come up to Mizpah to the LORD?" And, in fact, no one had come to the camp from Jabesh Gilead to the assembly.

9For when the people were counted, indeed, not one of the inhabitants of [g]Jabesh Gilead *was* there.

10So the congregation sent out there twelve thousand of their most valiant men, and commanded them, saying, [h]"Go and strike the inhabitants of Jabesh Gilead with the edge of the sword, including the women and children.

11"And this *is* the thing that you shall do: [i]You shall utterly destroy every male, and every woman who has known a man intimately."

12So they found among the inhabitants of Jabesh Gilead four hundred young virgins who had not known a man intimately; and they brought them to the camp at [j]Shiloh, which is in the land of Canaan.

13Then the whole congregation sent *word* to the children of Benjamin who *were* at the rock of Rimmon, and announced peace to them.

14So Benjamin came back at that time, and they gave them the women whom they had saved alive of the women of Jabesh Gilead; and yet they had not found enough for them.

15And the people grieved for Benjamin, because the LORD had made a void in the tribes of Israel.

16Then the elders of the congregation said, "What shall we do for wives for those who remain, since the women of Benjamin have been destroyed?"

17And they said, "*There must be* an inheritance for the survivors of Benjamin, that a tribe may not be destroyed from Israel.

18"However, we cannot give

20:47
a Judg. 21:13

20:48
b Cp. Judg. 1:8

21:1
c vv. 7-8
d Judg. 20:1

21:2
e Judg. 20:26

21:5
f Cp. Judg. 5:23

21:9
g 1 Sam. 11:1

21:10
h v. 5; cp. 1 Sam. 11:7

21:11
i Num. 31:17; Deut. 20:13-14

21:12
j Judg. 18:31

*21:2 Hebrew *Bethel*

21:2–3 There is here no mourning for sin, no humbling because of national transgression, no return to the LORD. Accordingly no word from the LORD comes to them. They act wholly in self-will (v. 10). Compare Dan. 9:3–13.

21:6,15 grieved. Literally *repented.* See Zech. 8:14, *note.*

them wives from our daughters, for the children of Israel have sworn an oath, saying, [a]'Cursed *be* the one who gives a wife to Benjamin.' "

19 Then they said, "In fact, *there is* a yearly [b]feast of the LORD in [c]Shiloh, which *is* north of Bethel, on the east side of the [d]highway that goes up from Bethel to Shechem, and south of Lebonah."

20 Therefore they instructed the children of Benjamin, saying, "Go, lie in wait in the vineyards,

21 "and watch; and just when the daughters of Shiloh come out to [e]perform their dances, then come out from the vineyards, and every man catch a wife for himself from the daughters of Shiloh; then go to the land of Benjamin.

22 "Then it shall be, when their fathers or their brothers come to us to complain, that we will say to them, 'Be kind to them for our sakes, because we did not take a wife for any of them in the war; for *it is* not *as though* you have given the *women* to them at this time, making yourselves [f]guilty of your oath.' "

23 And the children of Benjamin did so; they took enough wives for their number from those who danced, whom they caught. Then they went and returned to their inheritance, and they rebuilt the [g]cities and dwelt in them.

24 So the children of Israel departed from there at that time, every man to his tribe and family; they went out from there, every man to his inheritance.

25 In those days *there was* no [h]king in Israel; everyone did *what was* right in his own [i]eyes.

21:18
a v. 1; cp. 1 Sam. 14:24

21:19
b Lev. 23:2
c Deut. 12:5; Josh. 18:1; 1 Sam. 1:3
d Judg. 20:31

21:21
e Judg. 11:34

21:22
f vv. 1,18

21:23
g Judg. 20:48

21:25
h Judg. 19:1
i Judg. 17:6

21:25 everyone did . . . eyes. The final clause of Judges does not necessarily mean that conditions were totally bad under the judges, for the beautiful story of Ruth is set in this historical context. Nor does v. 25 teach that all the evil of the times was caused by the lack of a king; later, under some of the kings, conditions were no better. The verse does raise the perennial problem of striking a proper balance between strong central government and personal liberty. Compare 17:6; 18:1; 19:1.

THE BOOK OF

RUTH

Author:	*Theme:*	*Date of writing:*
Unknown	Redeeming Relative	*c.* 10th Cent. B.C.

Background

In Ruth the events set forth are contemporary with the first half of Judges. In contrast with that period of strife and bloodshed is this lovely idyll, renowned in world literature as a masterpiece of narration. The book, however, is more than a beautiful picture of pastoral life; for behind the story of Ruth's fidelity there are clear implications of our Lord's redeeming work. Boaz, the redeeming relative, points to Christ; Ruth portrays those who enter into a new life through trust in Him.

The Old Testament in the New

It is significant that both Boaz and Ruth are mentioned in the Messianic genealogy (Matthew 1:5). For the story of the Book of Ruth as a picture of New Testament redemption, see 4:3–5, *note*.

Outline

The book may be divided according to chapters, as follows:

I.	Ruth Deciding	1:1–22
	A. Famine in Judah	1:1
	B. Sojourn in Moab	1:2–5
	C. Return to Judah	1:6–10
	D. Ruth's Loyal Decision	1:11–18
	E. Return to Bethlehem	1:19–22
II.	Ruth Serving	2:1–23
	A. Boaz's Compliment	2:1–18
	B. Ruth's Disclosure to Naomi	2:19–23
III.	Ruth Resting	3:1–18
	A. Naomi's Instructions to Ruth	3:1–4
	B. Ruth's Obedience	3:5–6
	C. Boaz's Charge	3:7–13
	D. Ruth's Return to Naomi	3:14–18
IV.	Ruth Rewarded	4:1–22
	A. Ruth Requited with Marriage	4:1–15
	B. Ruth as an Ancestor of David	4:16–22

I. Ruth Deciding, 1

Famine in Judah

1 NOW it came to pass, in the days when the [a]judges ruled, that there was a [b]famine in the land. And a certain man of Bethlehem, Judah, went to dwell in the country of [c]Moab, he and his wife and his two sons.

Residing in Moab

2 The name of the man *was* Elimelech, the name of his wife *was* Naomi, and the names of his two sons *were* Mahlon and Chilion—[d]Ephrathites of Bethlehem, Judah. And they went to the country of Moab and remained there.

3 Then Elimelech, Naomi's husband, died; and she was left, and her two sons.

4 Now they took wives of the women of Moab: the name of the one *was* Orpah, and the name of the other Ruth. And they dwelt there about ten years.

5 Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband.

Return to Judah

6 Then she arose with her daughters-in-law that she might return from the country of Moab, for she had heard in the country of Moab that the LORD had [e]visited His people by giving them bread.

7 Therefore she went out from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.

8 And Naomi said to her two daughters-in-law, "Go, return each to her mother's house. The LORD deal kindly with you, as you have dealt with the dead and with me.

9 "The LORD grant that you may find [f]rest, each in the house of her husband." So she kissed them, and they lifted up their voices and wept.

10 And they said to her, "Surely we will return with you to your people."

Ruth's loyal decision

11 But Naomi said, "Turn back, my daughters; why will you go with me? *Are* there still sons in my womb, that they may be your [g]husbands?

12 "Turn back, my daughters, go—for I am too old to have a husband. If I should say I have hope, *if* I should have a husband tonight and should also bear sons,

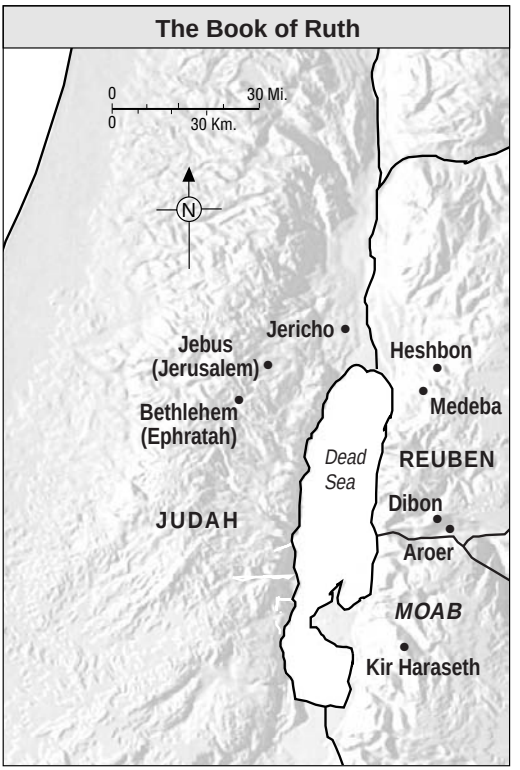
1:1
a Judg. 2:16,18
b Gen. 12:10
c Gen. 19:37

1:2
d Gen. 35:19; 1 Sam. 1:1; 1 Kin. 11:26

1:6
e Ex. 3:16; 4:31; cp. Is. 29:6

1:9
f Ruth 3:1

1:11
g Cp. Deut. 25:5



1:1 Bethlehem. Or *Bethlehem Judah,* literally *house of bread and praise.* Judg. 17:7; 19:1.

1:2 Elimelech. Literally *my God is King.* **Naomi.** Literally *pleasant.* **Mahlon.** Literally *sick.* **Chilion.** Literally *pining.*

1:4 Ruth. Literally *friendship.*

1:7 out from. Probably about 1100 B.C. Compare Ruth 4:17.

Moab: *progeny of a father.* The region outside of Israel, located south of the Arnon River and east of the Dead Sea.

Orpah: *hind.* The wife of Chilion, son of Naomi and Elimelech. When her husband died she returned to her country, Moab.

Naomi: *pleasant.* The mother-in-law of Ruth, the Moabitess. Also called Mara (Ruth 1:20).

13 "would you wait for them till
they were grown? Would you re-
strain yourselves from having hus-
bands? No, my daughters; for it
grieves me very much for your
sakes that the [a]hand of the LORD has
gone out against me!"
14 Then they lifted up their voices
and wept again; and Orpah kissed
her mother-in-law, but Ruth clung
to her.
15 And she said, "Look, your sis-
ter-in-law has gone back to her peo-
ple and to her [b]gods; return after
your sister-in-law."
16 But Ruth said:

"Entreat me not to leave you,
Or to turn back from following
after you;
For wherever you go, I will go;
And wherever you lodge, I will
lodge;
[c]Your people *shall be* my people,
And your God, my God.
17 Where you die, I will die,
And there will I be buried.
The LORD do so to me, and
more also,
If *anything but* death parts you
and me."

18 When she saw that she was de-
termined to go with her, she
stopped speaking to her.

Back to Bethlehem

19 Now the two of them went un-
til they came to Bethlehem. And it
happened, when they had come to
Bethlehem, that all the city was ex-
cited because of them; and the
women said, "*Is* this Naomi?"
20 But she said to them, "Do not
call me Naomi; call me Mara, for
the [d]Almighty has dealt very bitterly
with me.
21 "I went out full, and the LORD
has brought me home again empty.
Why do you call me Naomi, since
the LORD has testified against me,
and the Almighty has afflicted me?"
22 So Naomi returned, and Ruth
the Moabitess her daughter-in-law
with her, who returned from the
country of Moab. Now they came to
Bethlehem at the beginning of bar-
ley harvest.

II. Ruth Serving, 2

Boaz compliments Ruth's unselfish care of Naomi

2 THERE was a [e]relative of Nao-
mi's husband, a man of great
wealth, of the family of [f]Elimelech.
His name *was* Boaz.
2 So Ruth the Moabitess said to
Naomi, "Please let me go to the
[g]field, and [h]glean [i]heads of grain af-
ter *him* in whose sight I may find
[j]favor." And she said to her, "Go,
my daughter."
3 Then she left, and went and
gleaned in the field after the reapers.
And she happened to come to the
part of the field *belonging* to Boaz,
who *was* of the family of Elimelech.
4 Now behold, Boaz came from
[k]Bethlehem, and said to the
reapers, "The LORD *be* with you!"
And they answered him, "The LORD
bless [l]you!"
5 Then Boaz said to his servant
who was in charge of the reapers,
"Whose young woman *is* this?"
6 So the servant who was in
charge of the reapers answered and
said, "It *is* the young Moabite
woman who came back with Naomi
from the country of Moab.
7 "And she said, 'Please let me
glean and gather after the reapers
among the sheaves.' So she came
and has continued from morning
until now, though she rested a little
in the house."
8 Then Boaz said to Ruth, "You
will listen, my daughter, will you
not? Do not go to glean in another

1:13
a Judg. 2:15; Ps. 38:2

1:15
b Josh. 24:15

1:16
c Ruth 2:11-12

1:20
d See Gen. 17:1, *note*

2:1
e Ruth 3:2,12; see 4:5, *note*
f Ruth 1:2

2:2
g Lev. 19:9-10; 23:22
h v. 15
i Deut. 23:25
j Cp. v. 10

2:4
k Ruth 1:1
l Ps. 129:7-8

Ruth: *friendship.* The woman of Moab who left her country and returned to Bethlehem with her mother-in-law Naomi. She was the great-grandmother of King David and is named in the genealogy of Christ (Matt. 1:5).

1:20 Mara. Literally *bitter.*

Bethlehem: *of bread.* A town in Judah located about six miles southwest of Jerusalem. The birthplace of King David and later of Christ.

Boaz: *fleetness.* The relative who cared for Ruth and married her. The great-grandfather of King David.

field, nor go from here, but stay close by my young women.
9 "*Let* your eyes *be* on the field which they reap, and go after them. Have I not commanded the young men not to touch you? And when you are thirsty, go to the vessels and drink from what the young men have drawn."
10 So she [a]fell on her face, bowed down to the ground, and said to him, "Why have I found [b]favor in your eyes, that you should take notice of me, since I *am* a foreigner?"
11 And Boaz answered and said to her, "It has been fully reported to me, [c]all that you have done for your mother-in-law since the death of your husband, and *how* you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before.
12 "The LORD repay your work, and a full [d]reward be given you by the LORD God of Israel, under whose wings you have come [e]for refuge."
13 Then she said, "Let me find favor in your sight, my lord; for you have comforted me, and have spoken kindly to your maidservant, though I am not like one of your maidservants."
14 Now Boaz said to her at mealtime, "Come here, and eat of the bread, and dip your piece of bread in the vinegar." So she sat beside the reapers, and he passed parched *grain* to her; and she ate and was satisfied, and kept some back.
15 And when she rose up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and do not reproach her.
16 "Also let *grain* from the bundles fall purposely for her; leave *it* that she may glean, and do not rebuke her."
17 So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an [f]ephah of [g]barley.
18 Then she took *it* up and went into the city, and her mother-in-law saw what she had gleaned. So she brought out and gave to her what she had kept back after she had been satisfied.
19 And her mother-in-law said to her, "Where have you gleaned today? And where did you work? [h]Blessed be the one who took notice of you." So she told her mother-in-law with whom she had worked, and said, "The man's name with whom I worked today *is* Boaz."
20 Then Naomi said to her daughter-in-law, "Blessed *be* he of the LORD, who has not forsaken His kindness to the living and the dead!" And Naomi said to her, "This man *is* a relation of ours, one of our close [i]relatives."
21 Ruth the Moabitess said, "He also said to me, 'You shall stay close by my young men until they have finished all my harvest.' "
22 And Naomi said to Ruth her daughter-in-law, "*It is* good, my daughter, that you go out with his young women, and that people do not meet you in any other field."
23 So she stayed close by the young women of Boaz, to glean until the [j]end of barley harvest and wheat harvest; and she dwelt with her mother-in-law.

III. Ruth Resting, 3

Ruth's obedient faith (v. 18)

3 THEN Naomi her mother-in-law said to her, "My daughter, shall I not seek [k]security for you, that it may be well with you?
2 "Now Boaz, whose young women you were with, *is he* not our [l]relative? In fact, he is winnowing barley tonight at the threshing floor.
3 "Therefore wash yourself and anoint yourself, put on your *best* garment and go down to the threshing floor; *but* do not make yourself known to the man until he has finished eating and drinking.
4 "Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie

2:10
a 1 Sam. 25:23,41
b v. 2; 1 Sam. 1:18
2:11
c Ruth 1:14-18
2:12
d 1 Sam. 24:19; cp. Gen. 15:1
e Ps. 91:2
2:17
f See Weights and Measures (OT), 2 Chr. 2:10, *note;* cp. Judg. 6:19
g Ruth 1:22
2:19
h Ps. 41:1
2:20
i *Redemption* (redeeming relative type): vv. 1-23; Ruth 3:9. (Gen. 48:16; Is. 59:20, *note*)
2:23
j Cp. Deut. 16:9
3:1
k Ruth 1:9
3:2
l Ruth 2:3

2:12 for refuge. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

down; and he will tell you what you should do."

5 And she said to her, "All that you say to me I will do."

6 So she went down to the threshing floor and did according to all that her mother-in-law instructed her.

7 And after Boaz had eaten and drunk, and his heart was [a]cheerful, he went to lie down at the end of the heap of grain; and she came softly, uncovered his feet, and lay down.

8 Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet.

9 And he said, "Who *are* you?" So she answered, "I *am* Ruth, your maidservant. [b]Take your maidservant under your wing,* for you are a close [c]relative."

10 Then he said, "Blessed *are* you of the LORD, my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich.

11 "And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you *are* a [d]virtuous woman.

12 "Now it is true that I *am* a close [e]relative; [f]however, there is a relative closer than I.

13 "Stay this night, and in the morning it shall be *that* if he will [g]perform the duty of a close [h]relative for you—good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, *as* the LORD lives! Lie down until morning."

14 So she lay at his feet until morning, and she arose before one could recognize another. Then he said, "Do not let it be known that the woman came to the threshing floor."

15 Also he said, "Bring the shawl that *is* on you and hold it." And when she held it, he measured six *ephahs* of barley, and laid *it* on her. Then she* went into the city.

16 When she came to her mother-in-law, she said, "*Is* that you, my daughter?" Then she told her all that the man had done for her.

17 And she said, "These six *ephahs* of barley he gave me; for he said to me, 'Do not go empty-handed to your mother-in-law.' "

18 Then she said, "Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day."

IV. Ruth's Reward, 4

Ruth requited with marriage

4 NOW Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had [i]spoken came by. So Boaz said, "Come aside, friend,* sit down here." So he came aside and sat down.

2 And he took ten men of the elders of the city, and said, "Sit down here." So they sat down.

3 Then he said to the close relative, "Naomi, who has come back from the country of Moab, sold the piece of land [j]which *belonged* to our brother Elimelech.

4 "And I thought to inform you, saying, 'Buy *it* back in the presence of the inhabitants and the elders of my people. If you will redeem *it,* [k]redeem *it;* but if you* will not redeem *it, then* tell me, that I may know; for *there is* no one but you to

*3:9 Or *Spread the corner of your garment over your maidservant* *3:15 Many Hebrew manuscripts, Syriac, and Vulgate read *she*; Masoretic Text, Septuagint, and Targum read *he.*
*4:1 Hebrew *peloni almoni*; literally *so and so*
*4:4 Following many Hebrew manuscripts, Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *he.*

3:7
a Judg. 19:22

3:9
b Cp. Ezek. 16:8
c *Redemption* (redeeming relative type): v. 9; Ruth 3:12. (Gen. 48:16; Is. 59:20, *note*)

3:11
d Prov. 31:10-31

3:12
e *Redemption* (redeeming relative type): v. 12; Ruth 3:13. (Gen. 48:16; Is. 59:20, *note*)
f Ruth 4:1

3:13
g Deut. 25:5-10; Ruth 4:5,10
h *Redemption* (redeeming relative type): v. 13; Ruth 4:4. (Gen. 48:16; Is. 59:20, *note*)

4:1
i Ruth 3:12

4:3
j Lev. 25:25

4:4
k *Redemption* (redeeming relative type): vv. 4-14; Ruth 4:6. (Gen. 48:16; Is. 59:20, *note*)

3:9 This action of Ruth should be interpreted in the light of the customs of that day. It was clearly a way of letting a close relative *(goel)* know that he had not only the right but also the request to proceed with the legal steps necessary to the exercise of his responsibility. That Ruth's conduct was above reproach is indicated in Boaz's reception, protection, and tacit agreement with the general evaluation of her character (vv. 10–11).

4:3–5 Two OT laws are involved in this story (vv. 3–5). The law regulating redemption of property ("the piece of land which belonged to our brother Elimelech," v. 3) is given in Lev. 25:25–34. The law concerning a brother's duty to raise up seed to the deceased, the levirate law, is given in Deut. 25:5–10. The word "brother" is capable of extended interpretation (compare Lev. 25:48–49; Judg. 9:3). The story pictures most beautifully one aspect of our

redeem *it,* and I *am* next after you.' " And he said, "I will redeem *it.*"

5 Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also buy *it* from Ruth the Moabitess, the wife of the dead, [a]to perpetuate* the name of the dead through his inheritance."

6 And the close relative said, "I cannot [b]redeem *it* for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I [c]cannot redeem *it.*"

7 Now [d]this *was the custom* in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave *it* to the other, and this *was* a confirmation in Israel.

8 Therefore the close [e]relative said to Boaz, "Buy *it* for yourself." So he took off his sandal.

9 And Boaz said to the elders and all the people, "You *are* witnesses this day that I have bought all that was Elimelech's, and all that *was* Chilion's and Mahlon's, from the hand of Naomi.

10 "Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate.* You *are* witnesses this day."

11 And all the people who *were* at the gate, and the elders, said, "*We are* witnesses. The LORD make the woman who is coming to your house like Rachel and Leah, the [f]two who built the house of Israel; and may you prosper in [g]Ephrathah and be famous in [h]Bethlehem.

12 "May your house be like the house of [i]Perez, whom [j]Tamar bore to Judah, because of the offspring which the LORD will give you from this young woman."

13 So Boaz took Ruth and she became his wife; and when he went in to her, the [k]LORD gave her conception, and she bore a son.

14 Then the [l]women said to Naomi, "Blessed *be* the LORD, who has not left you this day without a close [m]relative; and may his name be famous in Israel!

15 "And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is [n]better to you than seven sons, has borne him."

16 Then Naomi took the child and laid him on her bosom, and became a nurse to him.

Ruth's son to be David's grandfather

17 Also the neighbor [o]women gave him a name, saying, "There is a son born to Naomi." And they called his name Obed. He *is* the father of Jesse, the father of David.

18 [p]Now this *is* the genealogy of [q]Perez: Perez begot Hezron;

19 Hezron begot Ram, and Ram begot Amminadab;

20 Amminadab begot Nahshon, and Nahshon begot Salmon;

21 Salmon begot Boaz, and Boaz begot Obed;

22 Obed begot Jesse, and Jesse begot David.

***4:5** Literally *raise up* ***4:10** Probably his civic office

4:5
a Ruth 3:13

4:6
b *Redemption* (redeeming relative type): vv. 4-14; Ruth 4:8. (Gen. 48:16; Is. 59:20, *note*)
c Job 19:14

4:7
d Deut. 25:7-9

4:8
e *Redemption* (redeeming relative type): vv. 4-14; Ruth 4:14. (Gen. 48:16; Is. 59:20, *note*)

4:11
f Gen. 29:30
g Gen. 35:16-18
h 1 Sam. 16:4-13; Mic. 5:2; Matt. 2:1-8

4:12
i Matt. 1:3
j Gen. 38:6-29

4:13
k Gen. 29:31; 33:5; cp. Gen. 30:2

4:14
l Luke 1:58; Rom. 12:15
m *Redemption* (redeeming relative type): vv. 4-14; 2 Sam. 14:11. (Gen. 48:16; Is. 59:20, *note*)

4:15
n Cp. 1 Sam. 1:8

4:17
o v. 14

4:18
p vv. 18-22; 1 Chr. 2:4-15; Matt. 1:1-7
q Num. 26:20-21

redemption. Boaz represents our Lord. Ruth stands for the believer. On our Lord's part (Heb. 2:14–15), He paid the price with His own blood, for He was both able and willing to redeem. See *notes* at Ex. 6:6; Is. 59:20; Rom. 3:24.

4:17 Obed. Literally *worshiped.* **David.** Literally *beloved.*

Perez: *breach.* One of the twin sons born to Judah by his daughter-in-law, Tamar. He was an ancestor of David and Christ.

4:20 Salmon. Hebrew *Salmah.*

4:22 David. In this book may be seen the majestic fulfillment of God's purpose. Even in the dark days of the judges He was watching over the line through which Christ would come into the world. The genealogy in vv. 18–22 discloses that Ruth, the Moabitess, was rewarded for her devotion and loyalty by becoming the great-grandmother of David. The birth of her son was probably not less than forty nor more than 100 years before the birth of David.

David: *beloved.* The youngest son of Jesse. He was a man after God's own heart who was the greatest king of Israel.

THE FIRST BOOK OF

SAMUEL

Author:	*Theme:*	*Date of writing:*
Unknown	Samuel, Saul, and David	10th Cent. B.C.

Background

First and Second Samuel are counted as one book in the Hebrew Bible. Although 1 Samuel begins with the life of Samuel, it tells more about David than about Samuel. The book records Samuel's life, Saul's life, and David's anointing and early years.

Samuel, descended from Levi, was a priest and also a prophet. Sometimes he is referred to as initiating the prophetic order, as in Acts 3:24: "all the prophets, from Samuel and those who follow" (cp. Acts 13:20; Hebrews 11:32). Samuel's career forms the bridge connecting the judges with the establishment of the Davidic kingdom.

Outline

First Samuel may be divided as follows:

I.	The Youth and Judgeship of Samuel	1:1—8:22
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B.	Eli's Wicked Sons	2:12–36
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A.	Rejection of Saul and Anointing of David	16:1–23
B.	David's Victory Over Goliath and the Philistines	17:1–58
C.	Jonathan's Covenant with David	18:1–4
D.	Saul's Attempt to Slay David	18:5–16
E.	David's Marriage to Saul's Daughter	18:17–30
F.	David Protected from Saul Three Times	19:1–24
G.	Renewal of Jonathan and David's Covenant	20:1–23
H.	Saul's Anger Toward Jonathan	20:24–42
I.	Saul's Pursuit of David	21:1—30:31
J.	Death of Saul and Jonathan	31:1–13

I. The Youth and Judgeship of Samuel, 1—8

The mother of Samuel

1 NOW there was a certain man of [a]Ramathaim Zophim, of the [b]mountains of Ephraim, and his name *was* [c]Elkanah the son of Jeroham, the son of Elihu,* the son of Tohu,* the son of Zuph, an Ephraimite.

2 And he had [d]two wives: the name of one *was* Hannah, and the name of the other Peninnah. Peninnah had children, but Hannah had no children.

3 This man went up from his city [e]yearly to [f]worship and sacrifice to the [g]LORD of hosts in [h]Shiloh. Also the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

4 And whenever the time came for Elkanah to make an offering, he would give [i]portions to Peninnah his wife and to all her sons and daughters.

5 But to Hannah he would give a double portion, for he loved Hannah, although the [j]LORD had closed her womb.

6 And her rival also provoked her severely, to make her miserable, because the LORD had closed her womb.

7 So it was, year by year, when she went up to the house of the LORD, that she provoked her; therefore she wept and did not eat.

8 Then Elkanah her husband said to her, "Hannah, why do you weep? Why do you not eat? And why is your heart grieved? *Am* I not better to you than ten sons?"

Hannah's vow

9 So Hannah arose after they had finished eating and drinking in Shiloh. Now Eli the priest was sitting on the seat by the doorpost of the tabernacle* of the LORD.

10 And she *was* in bitterness of soul, and prayed to the LORD and wept in anguish.

11 Then she made a [k]vow and [l]said, "O LORD of hosts, if You will indeed look on the affliction of Your

1:1** Spelled *Eliel* in 1 Chronicles 6:34 ** Spelled *Toah* in 1 Chronicles 6:34 ***1:9** Hebrew *heykal*, palace or temple

1:1
a Cp. 1 Sam. 1:19
b Josh. 17:17-18
c 1 Chr. 6:22-28
1:2
d Deut. 21:15-17
1:3
e Ex. 34:23; Judg. 21:19; Luke 2:41
f Deut. 12:5-7
g *Deity* (names of): v. 3; Ps. 110:1. (Gen. 1:1; Mal. 3:18, *note*)
h Josh. 18:1
1:4
i Deut. 12:17-18
1:5
j Cp. Ruth 4:13
1:11
k Num. 30:6-11
l *Bible prayers* (OT): v. 11; 1 Sam. 2:1. (Gen. 15:2; Hab. 3:1, *note*)

Hannah: *gracious.* The wife of Elkanah who was childless. She earnestly prayed to God in the temple at Shiloh. God answered her prayer and she gave birth to Samuel whom she dedicated to God's service.

Eli: *my God.* A priest in Shiloh who was also a judge of Israel.

1:7 she provoked her. Monogamy was ordained by God from the beginning for the highest happiness of men and women (Gen. 2:21–24; Matt. 19:3–6; Eph. 5:21–33). Polygamy, though not expressly forbidden in the OT (Deut. 21:15–17), falls short of God's ideal in marriage. The OT significantly shows the unhappiness of much of polygamous family life.

1:3 **LORD OF HOSTS**

Hebrew *Jehovah Sabaoth*. For the distinctive meanings of LORD *(Jehovah)* see Ex. 34:6, *note.*

Sabaoth means simply *hosts*, but with special reference to warfare or service. In use the two ideas are united; *Jehovah* is LORD of (warrior) hosts. It is the name, therefore, of the LORD in manifestation of power. "The LORD of hosts, He is the King of glory" (Ps. 24:10), and accordingly in the OT this name is revealed in the time of Israel's need. It is never found in the Pentateuch, or directly in Joshua or Judges, and occurs but rarely in the Psalms; but Jeremiah, the prophet of approaching national judgment, uses the name about 80 times; Haggai employs it 14 times; Zechariah calls upon the LORD of hosts about 50 times; and in Malachi the name occurs about 25 times.

The meanings and uses of this name may be thus summarized:

(1) The word "hosts" is related to (a) heavenly bodies (Gen. 2:1; Neh. 9:6; Is. 40:26); (b) angels (Luke 2:13); (c) saints (Josh. 5:15); and (d) sinners (Judg. 4:2; 2 Sam. 10:16; 2 Kin. 5:1). As LORD of hosts, God is able to marshal all these hosts to fulfill His purposes and to help His people (Gen. 32:1–2; Judg. 5:20; 1 Sam. 11:8–11; 1 Kin. 22:19; 2 Kin. 6:16–17; Is. 10:16; 14:24–27; Jer. 27:6–8; 43:10–13; Acts 4:27–28). No wonder the Psalmist derives such confidence from this name (Ps. 46:7,11).

And (2), this is the distinctive name of Deity for Israel's help and comfort in the time of her division and failure (1 Kin. 18:15; 19:14; Is. 1:9; 8:11–14; 9:13–19; 10:24–27; 31:4–5; Hag. 2:4; Mal. 3:16–17; James 5:4). For other names of Deity see *notes* on Gen. 1:1; 14:18; 15:2; 17:1; 21:33; Ex. 34:6; Mal. 3:18.

maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a male child, then I will give him to the LORD all the days of his life, and no [a]razor shall come upon his head."

12 And it happened, as she continued praying before the LORD, that Eli watched her mouth.

13 Now Hannah spoke in her [b]heart; only her lips moved, but her voice was not heard. Therefore Eli thought she was drunk.

14 So Eli said to her, "How long will you be [c]drunk? Put your wine away from you!"

15 But Hannah answered and said, "No, my lord, I *am* a woman of sorrowful spirit. I have drunk neither wine nor intoxicating drink, but have [d]poured out my soul before the LORD.

16 "Do not consider your maidservant a wicked woman,* for out of the abundance of my complaint and grief I have spoken until now."

17 Then Eli answered and said, "Go in peace, and the God of Israel grant your petition which you have asked of Him."

18 And she said, "Let your maidservant find favor in your sight." So the woman went her way and ate, and her [e]face was no longer *sad.*

Prayer answered; Samuel born

19 Then they rose early in the morning and worshiped before the LORD, and returned and came to their house at Ramah. And Elkanah knew Hannah his wife, and the LORD [f]remembered her.

20 So it came to pass in the process of time that Hannah conceived and bore a son, and called his name Samuel,* *saying,* "Because I have asked for him from the LORD."

21 Now the man Elkanah and all his house [g]went up to offer to the LORD the yearly sacrifice and his vow.

22 But Hannah did not go up, for she said to her husband, "*Not* until the child is weaned; then I will take him, that he may appear before the LORD and remain there forever."

23 So Elkanah her [h]husband said to her, "Do what seems best to you; wait until you have weaned him. Only let the LORD establish His* word." Then the woman stayed and nursed her son until she had weaned him.

Samuel brought to Eli

24 Now when she had weaned him, she took him up with her, [i]with three bulls,* one [j]ephah of flour, and a skin of wine, and brought him to the house of the LORD in Shiloh. And the child *was* young.

25 Then they slaughtered a bull, and brought the child to Eli.

26 And she said, "O my lord! As your soul lives, my lord, I *am* the woman who stood by you here, praying to the LORD.

27 "For this child I prayed, and the LORD has granted me my petition which I asked of Him.

28 "Therefore I also have lent him to the LORD; as long as he lives he shall be lent to the LORD." So they worshiped the LORD there.

Hannah's prophetic prayer

2 [k]AND Hannah [l]prayed and said:

"My heart [m]rejoices in the LORD;
My horn is exalted in the LORD.
I smile at my enemies,
Because I rejoice in Your salvation.

2 "No[n] one is holy like the LORD,
For *there is* none besides You,
Nor *is there* any [o]rock like our God.

3 "Talk no more so very proudly;

*1:16 Literally *daughter of Belial*
*1:20 Literally *Heard by God*
*1:23 Following Masoretic Text, Targum, and Vulgate; Dead Sea Scrolls, Septuagint, and Syriac read *your.*
*1:24 Dead Sea Scrolls, Septuagint, and Syriac read *a three-year-old bull.*

1:11
a Num. 6:5

1:13
b Cp. Gen. 24:42-45

1:14
c Cp. Acts 2:13

1:15
d Ps. 42:4; 62:8

1:18
e Prov. 15:13; cp. Rom. 15:13

1:19
f Gen. 30:22

1:21
g 1 Sam. 1:3

1:23
h Num. 30:7

1:24
i Num. 15:9-10
j See Weights and Measures (OT), 2 Chr. 2:10, *note*

2:1
k vv. 1-10
l *Bible prayers* (OT): vv. 1-10; 2 Sam. 7:18. (Gen. 15:2; Hab. 3:1, *note*)
m Ps. 97:11-12

2:2
n Rev. 15:4
o Deut. 32:4,30-31; 2 Sam. 22:32; Ps. 18:2

1:20 bore a son. Probably 1100 B.C.

Shiloh: *rest/Messiah.* A city north of Jerusalem and west of the Jordan river that was a religious center of Israel during the time of the judges.

2:1 said. Compare Mary's song, the Magnificat (Luke 1:46–55), where Mary echoes the words of Hannah. **horn.** The words "horn" and "horns" (OT, *qeren;* NT *keras*) are used in Scripture both literally and figuratively. In the latter sense at least three meanings appear: (1) strength in general (Deut. 33:17); (2) arrogant pride (Ps. 75:4–5); and (3) political and military power (Dan. 8:20–21).

Let no arrogance come from
your mouth,
For the LORD *is* the God of
[a]knowledge;
And by Him actions are weighed.

4 "The bows of the mighty men
are broken,
And those who stumbled are
girded with strength.
5 *Those who were* full have hired
themselves out for bread,
And the hungry have ceased *to
hunger.*
Even the [b]barren has borne
seven,
And she who has many children
has become feeble.

6 "The LORD [c]kills and makes alive;
He brings down to the [d]grave
and brings up.
7 The LORD makes poor and
makes rich;
He brings low and lifts up.
8 He raises the poor from the
dust
And [e]lifts the beggar from the
[f]ash heap,
To set *them* among princes
And make them inherit the
[g]throne of glory.

"For the pillars of the earth *are*
the LORD's,
And He has set the world upon
them.
9 He will [h]guard the feet of His
saints,
But the [i]wicked shall be silent
in darkness.

"For by strength no man shall
prevail.
10 The adversaries of the LORD
shall be broken in pieces;
From heaven He will thunder
against them.
The LORD will [j]judge the ends
of the earth.

"He[k] will give [l]strength to His
king,
And [m]exalt the [n]horn of His
anointed."

11 Then Elkanah went to his house at Ramah. But the child ministered to the LORD before Eli the priest.

The evil sons of Eli

12 Now the sons of Eli *were* [o]corrupt;* they did not know the LORD.
13 And the priests' custom with the people *was that* when any man offered a sacrifice, the priest's servant would come with a three-pronged fleshhook in his hand while the meat was boiling.
14 Then he would thrust *it* into the pan, or kettle, or caldron, or pot; and the priest would take for [p]himself all that the fleshhook brought up. So they did in [q]Shiloh to all the Israelites who came there.
15 Also, before they burned the [r]fat, the priest's servant would come and say to the man who sacrificed, "Give meat for roasting to the priest, for he will not take boiled meat from you, but raw."
16 And *if* the man said to him, "They should really burn the fat first; *then* you may take *as much* as your heart desires," he would then answer him, "*No,* but you must give

2:3
a 1 Sam. 16:7

2:5
b Ps. 113:9

2:6
c Deut. 32:39; 2 Kin. 5:7; Ps. 116:3
d See Hab. 2:5, *note;* cp. Luke 16:23, *note*

2:8
e Ps. 75:7
f Ps. 113:7-8
g Cp. Gen. 41:41

2:9
h Ps. 37:23-24; 91:11-12; 94:18; 121:3; 1 Pet. 1:5
i Rom. 3:19

2:10
j Ps. 96:13; Matt. 25:31-32
k Matt. 28:18
l Ps. 21:1,7
m Ps. 89:24
n See Deut. 33:17, *note*

2:12
o Cp. Jer. 2:8

2:14
p Cp. Lev. 7:29-34; Deut. 18:1-5
q 1 Sam. 1:3

2:15
r Lev. 3:3-5,16

***2:12** Literally *sons of Belial*

2:10 His anointed. A prophecy of Christ as King; compare Ps. 2:1–9.

2:1

THE MAGNIFICATS OF THE BIBLE

The prayer of Hannah and the song of Mary in the New Testament are sometimes both referred to as magnificats. Note their similarities.

Hannah's Prayer (1 Samuel 2:1–10)
1. "My heart rejoices in the LORD" (v. 1)
2. "I smile at my enemies" (v. 1)
3. "No one is holy like the LORD" (v. 2)
4." The bows of the mighty men are broken" (v. 4)
5. "The hungry have ceased to hunger" (v. 5)
6. "Guard the feet of His saints" (v. 9)

Mary's Song (Luke 1:46–54)
1. "My spirit has rejoiced in God" (v. 47)
2. "All generations will call me blessed" (v. 48)
3." Holy is his name" (v. 49)
4. "He has put down the mighty" (v. 52)
5. "He has filled the hungry with good things" (v. 53)
6. "He has helped His servant Israel" (v. 54)

it now; and if not, I will take *it* by force."

17 Therefore the sin of the young men was very great before the LORD, for men [a]abhorred the offering of the LORD.

The child Samuel before the LORD

18 But Samuel ministered before the LORD, *even as* a child, wearing a linen ephod.

19 Moreover his mother used to make him a little [b]robe, and bring *it* to him year by year when she came up with her husband to offer the yearly sacrifice.

20 And Eli would [c]bless Elkanah and his wife, and say, "The LORD give you descendants from this woman for the [d]loan that was given to the LORD." Then they would go to their own home.

21 And the LORD visited Hannah, so that she conceived and bore three sons and two daughters. Meanwhile the child Samuel [e]grew before the LORD.

Eli rebukes his sons

22 Now Eli was very old; and he heard everything his sons did to all Israel,* and how they lay with the women who [f]assembled at the door of the tabernacle of meeting.

23 So he said to them, "Why do you do such things? For I hear of your evil dealings from all the people.

24 "No, my sons! For *it is* not a good [g]report that I hear. You make the LORD's people transgress.

25 "If one man sins against another, God will [h]judge him. But if a man sins against the [i]LORD, who will intercede for him?" Nevertheless they did not heed the voice of their father, because the LORD desired to kill them.

26 And the child Samuel grew in stature, and in favor both with the LORD and [j]men.

God warns of judgment upon Eli's sons

27 Then a [k]man of God came to Eli and said to him, "Thus says the LORD: 'Did I not clearly reveal Myself to the [l]house of your father when they were in Egypt in Pharaoh's house?

28 'Did I not [m]choose him out of all the tribes of Israel *to be* My priest, to offer upon My altar, to burn incense, and to wear an ephod before Me? And did I not give to the house of your father all the offerings of the children of Israel made by fire?

29 'Why do you kick at My sacrifice and My offering which I have commanded *in My* [n]dwelling place, and honor your sons more than [o]Me, to make yourselves fat with the best of all the offerings of Israel My people?'

30 "Therefore the LORD God of Israel says: 'I [p]said indeed *that* your house and the house of your father would walk before Me forever.' [q]But now the LORD says: 'Far be it from Me; for those who honor Me I will honor, and those who despise Me shall be lightly esteemed.

31 [r]'Behold, the days are coming that I will cut off your arm and the arm of your father's house, so that there will not be an old man in your house.

32 'And you will see an enemy *in My* dwelling place, *despite* all the good which God does for Israel. And there shall not be an old man in your house forever.

33 'But any of your men *whom* I do not cut off from My altar shall consume your eyes and grieve your heart. And all the descendants of your house shall die in the flower of their age.

34 'Now this *shall be* a [s]sign to you that will come upon your two sons, on Hophni and Phinehas: in one day they shall [t]die, both of them.

35 'Then I will [u]raise up for Myself a faithful priest *who* shall do according to what *is* in My heart and in My mind. I will build him a sure house, and he shall walk [v]before My anointed forever.

36 'And it shall come to pass that everyone who is left in your house will come *and* bow down to him for a piece of silver and a morsel of bread, and say, "Please, put me in one of the priestly positions, that I may eat a piece of bread." ' "

***2:22** Following Masoretic Text, Targum, and Vulgate; Dead Sea Scrolls and Septuagint omit the rest of this verse.

2:17
a Mal. 2:7-9

2:19
b Cp. Ex. 28:31

2:20
c Luke 2:34
d 1 Sam. 1:28

2:21
e 1 Sam. 3:19-21

2:22
f Ex. 38:8

2:24
g vv. 13-17

2:25
h Deut. 25:1-2
i Num. 15:30; Ps. 51:4,16

2:26
j Cp. Luke 2:52

2:27
k Deut. 33:1; Judg. 13:6; 1 Sam. 9:6
l Ex. 4:14-16

2:28
m Ex. 28:1-4

2:29
n Ps. 26:8
o Matt. 10:37

2:30
p Ex. 29:9
q Cp. Jer. 18:8-10

2:31
r vv. 31-35; 1 Kin. 2:27,35; 1 Sam. 4:11-18; 22:18-19

2:34
s 1 Kin. 13:3
t 1 Sam. 4:11

2:35
u Heb. 2:17; 7:26-28
v Cp. 1 Sam. 12:3; 16:13

God rebukes Eli; Samuel is called

3 NOW the boy Samuel [a]ministered to the LORD before Eli. And the word of the LORD was [b]rare in those days; *there was* no widespread revelation.

2 And it came to pass at that time, while Eli *was* lying down in his place, and when his eyes had begun to grow so [c]dim that he could not see,

3 and before the [d]lamp of God went out in the tabernacle* of the LORD where the ark of God *was,* and while Samuel was lying down,

4 that the LORD called Samuel. And he answered, "Here [e]I am!"

5 So he ran to Eli and said, "Here I am, for you called me." And he said, "I did not call; lie down again." And he went and lay down.

6 Then the LORD called yet again, "Samuel!" So Samuel arose and went to Eli, and said, "Here I am, for you called me." He answered, "I did not call, my son; lie down again."

7 (Now Samuel did not yet know the [f]LORD, nor was the word of the LORD yet revealed to him.)

8 And the LORD called Samuel again the third time. So he arose and went to Eli, and said, "Here I am, for you did call me." Then Eli perceived that the LORD had called the boy.

9 Therefore Eli said to Samuel, "Go, lie down; and it shall be, if He calls you, that you must say, [g]'Speak, LORD, for Your servant hears.' " So Samuel went and lay down in his place.

10 Now the LORD came and stood and called as at other times, "Samuel! Samuel!" And Samuel answered, "Speak, for Your servant hears."

Samuel becomes a prophet-priest

11 Then the LORD said to Samuel: "Behold, I will do something in Israel at which both ears of everyone who hears it will [h]tingle.

12 "In that day I will perform against Eli all that I have [i]spoken concerning his house, from beginning to end.

13 "For I have told him that I will judge his house forever for the iniquity which he [j]knows, because his [k]sons made themselves vile, and he [l]did not restrain them.

14 "And therefore I have sworn to the house of Eli that the iniquity of Eli's house shall [m]not be atoned for by sacrifice or offering forever."

15 So Samuel lay down until morning,* and opened the [n]doors of the house of the LORD. And Samuel was afraid to tell Eli the vision.

16 Then Eli called Samuel and said, "Samuel, my son!" He answered, "Here I am."

17 And he said, "What *is* the word that *the LORD* spoke to you? Please do not hide *it* from me. God do so to you, and more also, if you hide anything from me of all the things that He said to you."

18 Then Samuel told him everything, and hid nothing from him. And he said, "It *is* the [o]LORD. Let Him do what seems good to Him."

The LORD is with Samuel

19 So Samuel [p]grew, and the LORD was with him and let none of his words fall to the [q]ground.

20 And all Israel [r]from Dan to Beersheba knew that Samuel *had been* established as a prophet of the LORD.

21 Then the LORD appeared again in Shiloh. For the LORD revealed Himself to Samuel in Shiloh by the word of the LORD.

Philistines capture ark of God; Eli's two sons die

4 AND the word of Samuel came to all Israel.*

Now Israel went out to battle against the Philistines, and encamped beside [s]Ebenezer; and the Philistines encamped in Aphek.

2 Then the [t]Philistines put them-

3:1
a 1 Sam. 2:11,18
b Cp. 2 Chr. 15:3; Amos 8:11

3:2
c 1 Sam. 4:15

3:3
d Ex. 27:20-21

3:4
e Cp. Is. 6:8

3:7
f 1 Sam. 2:12

3:9
g v. 10; Ps. 85:8

3:11
h 2 Kin. 21:12; Jer. 19:3

3:12
i 1 Sam. 2:29-36

3:13
j 1 Sam. 2:22
k 1 Sam. 2:12-17
l Deut. 17:12; 21:18

3:14
m Num. 15:30; Is. 22:14; Heb. 10:4,26-31

3:15
n Cp. 1 Chr. 15:23

3:18
o Gen. 24:50; Acts 5:39

3:19
p 1 Sam. 2:21
q 1 Sam. 9:6

3:20
r Judg. 20:1

4:1
s 1 Sam. 7:12

4:2
t 1 Sam. 12:9

Samuel: *name of God/heard of God.* Son of Elkanah and Hannah who grew up in the service of the Lord at Shiloh. As a leader and judge of Israel he anointed Saul as the first king of Israel.

***3:3** Hebrew *heykal,* palace or temple
***3:15** Following Masoretic Text, Targum, and Vulgate; Septuagint adds *and he arose in the morning.* ***4:1** Following Masoretic Text and Targum; Septuagint and Vulgate add *And it came to pass in those days that the Philistines gathered themselves together to fight;* Septuagint adds further *against Israel.*

4:1 The first sentence relates to 1 Sam. 3:21.

selves in battle array against Israel. And when they joined battle, Israel was defeated by the Philistines, who killed about four thousand men of the army in the field.

3 And when the people had come into the camp, the elders of Israel said, [a]"Why has the LORD defeated us today before the Philistines? [b]Let us bring the ark of the covenant of the LORD from Shiloh to us, that when it comes among us it may save us from the hand of our enemies."

4 So the people sent to Shiloh, that they might bring from there the ark of the covenant of the LORD of hosts, who [c]dwells *between* the cherubim. And the [d]two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted so loudly that the earth shook.

6 Now when the Philistines heard the noise of the shout, they said, "What *does* the sound of this great shout in the camp of the Hebrews *mean?*" Then they understood that the ark of the LORD had come into the camp.

7 So the Philistines were afraid, for they said, "God has come into the camp!" And they said, [e]"Woe to us! For such a thing has never happened before.

8 "Woe to us! Who will deliver us from the hand of these mighty gods? These *are* the gods who struck the Egyptians with all the plagues in the wilderness.

9 "Be strong and conduct yourselves like men, you Philistines, that you do not become servants of the Hebrews, as they have been to [f]you. Conduct yourselves like [g]men, and fight!"

10 So the Philistines fought, and Israel was defeated, and every man fled to his [h]tent. There was a very great slaughter, and there fell of Israel thirty thousand foot soldiers.

11 Also the ark of God was [i]captured; and the two sons of Eli, Hophni and Phinehas, [j]died.

Eli dies; God's glory departs from Israel

12 Then a man of Benjamin ran from the battle line the same day, and came to Shiloh with his clothes torn and dirt on his head.

13 Now when he came, there was Eli, [k]sitting on a seat by the wayside watching,* for his heart trembled for the ark of God. And when the man came into the city and told *it,* all the city cried out.

14 When Eli heard the noise of the outcry, he said, "What *does* the sound of this tumult *mean?*" And the man came quickly and told Eli.

***4:13** Following Masoretic Text and Vulgate; Septuagint reads *beside the gate watching the road.*

4:3
a Josh. 7:7-8; Prov. 19:3
b Josh. 6:6-21

4:4
c Ex. 25:18-22
d 1 Sam. 2:12

4:7
e Ex. 15:14

4:9
f Judg. 10:7
g 1 Cor. 16:13

4:10
h 2 Sam. 18:17

4:11
i Ps. 78:60-61
j 1 Sam. 2:34

4:13
k Cp. 1 Sam. 1:9

Hophni: *fighter.* Son of Eli. A priest who was killed by the Philistines when the ark of the covenant was captured.

Phinehas: *serpent's mouth.* Son of Eli. A priest who was killed by the Philistines when the ark of the covenant was captured.

3:13 HIGH PRIESTS OF ISRAEL

High priests were in charge of worship in Israel. Although Eli is not specifically called a "high priest," he was in charge of the Shiloh sanctuary.

Responsibilities of the High Priest

1. He was a spokesperson for the people to God and God to the people.
2. He was anointed.
3. He possessed authority over lay officials.
4. He wore an ephod (breastplate) containing 12 precious stones that represented the 12 tribes. The ephod also contained the Urim and Thummin that enabled the priest to receive specific guidance from God on matters not addressed in the Law.
5. He wore a turban on his head.
6. Only he could enter the Holy of Holies on the Day of Atonement to offer the sacrifice for atonement.

Some of those who served

1. Aaron (first high priest)	Exodus 28:1–3
2. Eleazar	Leviticus 10; Number 3:32
3. Eli	1 Samuel 1:9
4. Abiathar	1 Samuel 22
5. Zadok	2 Samuel 8:17
6. Jehoiada	2 Kings 11:9ff
7. Urijah	2 Kings 16:10
8. Hilkiah	2 Kings 22:8; 2 Chronicles 34:9
9. Seraiah	2 Kings 25:18
10. Amariah	2 Chronicles 19:11
11. Eliashib	Nehemiah 3:1
12. Joshua	Haggai 1:1; Ezra 2:2
13. Caiaphas	Matthew 26:57

15 Eli was ninety-eight years old, and his eyes were so [a]dim that he could not see.

16 Then the man said to Eli, "I *am* he who came from the battle. And I fled today from the battle line." And he said, "What happened, my son?"

17 So the messenger answered and said, "Israel has fled before the Philistines, and there has been a great slaughter among the people. Also your two sons, Hophni and Phinehas, are dead; and the ark of God has been captured."

18 Then it happened, when he made mention of the ark of God, that Eli fell off the seat backward by the side of the gate; and his neck was broken and he died, for the man was old and heavy. And he had judged Israel forty years.

19 Now his daughter-in-law, Phinehas' wife, was with child, *due* to be delivered; and when she heard the news that the ark of God was captured, and that her father-in-law and her husband were dead, she bowed herself and gave birth, for her labor pains came upon her.

20 And about the time of her death the women who stood by her said to her, [b]"Do not fear, for you have borne a son." But she did not answer, nor did she regard *it.*

21 Then she named the child [c]Ichabod,* saying, "The glory has departed from Israel!" because the ark of God had been captured and because of her father-in-law and her husband.

22 And she said, "The glory has departed from Israel, for the ark of God has been captured."

God provoked with Philistines because of the ark

5 THEN the Philistines took the ark of God and brought it from [d]Ebenezer to Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon* and set it by [e]Dagon.

3 And when the people of Ashdod arose early in the morning, there was Dagon, fallen on its face to the earth before the ark of the LORD. So they took Dagon and [f]set it in its place again.

4 And when they arose early the next morning, there was Dagon, fallen on its face to the ground before the ark of the LORD. The head of Dagon and both the palms of its hands *were* broken off on the threshold; only Dagon's *torso** was left of it.

5 Therefore neither the priests of Dagon nor any who come into Dagon's house tread on the threshold of Dagon in Ashdod to this day.

6 But the [g]hand of the LORD was heavy on the people of Ashdod, and He ravaged them and [h]struck them with [i]tumors,* *both* Ashdod and its territory.

7 And when the men of Ashdod saw how *it was,* they said, "The ark of the [j]God of Israel must not remain with us, for His hand is harsh toward us and Dagon our god."

8 Therefore they sent and gathered to themselves all the [k]lords of the Philistines, and said, "What shall we do with the ark of the God of Israel?" And they answered, "Let the ark of the God of Israel be carried away to [l]Gath." So they carried the ark of the God of Israel away.

9 So it was, after they had carried it away, that the [m]hand of the LORD was against the city with a very great destruction; and He struck the men of the city, both small and great, and tumors broke out on them.

10 Therefore they sent the ark of God to Ekron. So it was, as the ark of God came to Ekron, that the Ekronites cried out, saying, "They have brought the ark of the God of Israel to us, to kill us and our people!"

11 So they sent and gathered together all the lords of the Philis-

4:15
a 1 Sam. 3:2

4:20
b Gen. 35:17

4:21
c 1 Sam. 14:3

5:1
d 1 Sam. 4:1; 7:12

5:2
e Judg. 16:23-30; 1 Chr. 10:10

5:3
f Is. 46:7

5:6
g vv. 7,9,11; Ex. 9:3; Deut. 2:15; 1 Sam. 7:13; 12:15

h *Miracles* (OT): vv. 3-12; 2 Sam. 6:7. (Gen. 5:24; Jon. 1:17, *note*)

i Deut. 28:27

5:7
j 1 Sam. 6:5

5:8
k 1 Sam. 6:4

l Josh. 11:22

5:9
m vv. 7,9,11; Ex. 9:3; Deut. 2:15; 1 Sam. 7:13; 12:15

***4:21** Literally *Inglorious* ***5:2** A Philistine idol ***5:4** Following Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *Dagon.* ***5:6** Probably bubonic plague. Septuagint and Vulgate add here *And in the midst of their land rats sprang up, and there was a great death panic in the city.*

Philistines: *wanderers.* Neighbors and enemies of Israel who lived in the southern part of Palestine along the coast of the Mediterranean Sea.

5:1 Ashdod. Or *Azotus,* Acts 8:40.

Dagon: *fish.* The primary god of the Philistines.

tines, and said, "Send away the ark of the God of Israel, and let it go back to its own place, so that it does not kill us and our people." For there was a deadly destruction throughout all the city; the [a]hand of God was very heavy there.

12 And the men who did not die were stricken with the tumors, and the [b]cry of the city went up to heaven.

Ark returned to Israel

6 NOW the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the [c]diviners, saying, "What shall we do with the ark of the LORD? Tell us how we should send it to its place."

3 So they said, "If you send away the ark of the God of Israel, do not send it [d]empty; but by all means return *it* to Him *with* a [e]trespass offering. [f]Then you will be healed, and it will be known to you why His hand is not removed from you."

4 Then they said, "What *is* the trespass offering which we shall return to Him?" They answered, [g]"Five golden tumors and five golden rats, *according to* the number of the lords of the Philistines. For the same plague *was* on all of you and on your lords.

5 "Therefore you shall make images of your tumors and images of your rats that ravage the land, and you shall give [h]glory to the God of Israel; perhaps He will [i]lighten His hand from you, from your gods, and from your land.

6 "Why then do you harden your hearts as the Egyptians and Pharaoh [j]hardened their hearts? When He did mighty things among them, did they not let the people [k]go, that they might depart?

7 "Now therefore, make a new [l]cart, take two milk cows which have never been yoked, and hitch the cows to the cart; and take their calves home, away from them.

8 "Then take the ark of the LORD and set it on the cart; and put the articles of gold which you are returning to Him *as* a trespass offering in a chest by its side. Then send it away, and let it go.

9 "And watch: if it goes up the road to its own territory, to Beth Shemesh, *then* He has done us this great evil. But if not, then we shall know that *it is* not His hand *that* struck us—it happened to us by chance."

10 Then the men did so; they took two milk cows and hitched them to the cart, and shut up their calves at home.

11 And they set the ark of the LORD on the cart, and the chest with the gold rats and the images of their tumors.

12 Then the cows headed straight for the road to Beth Shemesh, *and* went along the [m]highway, lowing as they went, and did not turn aside to the right hand or the left. And the lords of the Philistines went after them to the border of Beth Shemesh.

13 Now *the people of* Beth Shemesh *were* reaping their [n]wheat harvest in the valley; and they lifted their eyes and saw the ark, and rejoiced to see *it.*

14 Then the cart came into the field of Joshua of Beth Shemesh, and stood there; a large stone *was* there. So they split the wood of the cart and offered the cows as a burnt offering to the LORD.

15 The Levites took down the ark of the LORD and the chest that *was* with it, in which *were* the articles of gold, and put *them* on the large stone. Then the men of Beth Shemesh offered burnt offerings and made sacrifices the same day to the LORD.

16 So when the five lords of the Philistines had seen *it,* they returned to Ekron the same day.

17 These *are* the golden tumors which the Philistines returned *as* a trespass offering to the LORD: one for Ashdod, one for Gaza, one for Ashkelon, one for [o]Gath, one for Ekron;

18 and the golden rats, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* fortified cities and country villages, even as far as the large *stone of* Abel on which they set the ark of the LORD, *which stone remains* to this day in the field of Joshua of Beth Shemesh.

5:11
a vv. 7,9,11; Ex. 9:3; Deut. 2:15; 1 Sam. 7:13; 12:15

5:12
b 1 Sam. 9:16; Jer. 14:2

6:2
c Gen. 41:8; Ex. 7:11; Is. 47:13

6:3
d Deut. 16:16
e Cp. Lev. 5:15-16
f Cp. Heb. 9:22

6:4
g 1 Sam. 6:17

6:5
h Josh. 7:19; Jer. 13:16
i Cp. 1 Sam. 5:6,11

6:6
j Ex. 9:34
k Ex. 12:31

6:7
l Cp. 2 Sam. 6:3

6:12
m Num. 20:19

6:13
n 1 Sam. 12:17

6:17
o 1 Sam. 5:8

19 Then He struck the men of Beth Shemesh, [a] because they had looked into the ark of the LORD. He [b] struck fifty thousand and seventy men* of the people, and the people lamented because the LORD had struck the people with a great slaughter.

20 And the men of Beth Shemesh said, [c] "Who is able to stand before this holy LORD God? And [d] to whom shall it go up from us?"

21 So they sent messengers to the inhabitants of [e] Kirjath Jearim, saying, "The Philistines have brought back the ark of the LORD; come down *and* take it up with you."

Twenty years waiting; revival begins

7 THEN the men of Kirjath Jearim came and took the ark of the LORD, and brought it into the house of [f] Abinadab on the hill, and [g] consecrated Eleazar his son to keep the ark of the LORD.

2 So it was that the ark remained in Kirjath Jearim a long time; it was there twenty years. And all the house of Israel [h] lamented after the LORD.

3 Then Samuel spoke to all the house of Israel, saying, "If you [i] return to the LORD with all your hearts, *then* put away the [j] foreign gods and the [k] Ashtoreths from among you, and [l] prepare your hearts for the LORD, and serve Him [m] only; and He will deliver you from the hand of the Philistines."

4 So the children of Israel [n] put away the Baals and the Ashtoreths, and served the LORD only.

5 And Samuel said, "Gather all Israel to [o] Mizpah, and [p] I will pray to the LORD for you."

6 So they gathered together at Mizpah, drew water, and poured *it* out before the LORD. And they [q] fasted that day, and said there, "We have [r] sinned against the LORD." And Samuel judged the children of Israel at Mizpah.

7 Now when the Philistines heard that the children of Israel had gathered together at Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard *of it,* they were afraid of the Philistines.

8 So the children of Israel said to Samuel, [s] "Do not cease to cry out to the LORD our God for us, that He may save us from the hand of the Philistines."

Israelites victorious at Ebenezer

9 And Samuel took a [t] suckling lamb and offered *it as* a whole burnt offering to the LORD. Then Samuel cried out to the LORD for Israel, and the LORD [u] answered him.

10 Now as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel. But the LORD thundered with a loud [v] thunder upon the Philistines that day, and so [w] confused them that they were overcome before Israel.

11 And the men of Israel went out of Mizpah and pursued the Philistines, and drove them back as far as below Beth Car.

12 Then Samuel took a [x] stone and set *it* up between Mizpah and Shen, and called its name Ebenezer, saying, "Thus far the LORD has helped us."

13 So the Philistines were subdued, and they did not come anymore into the territory of Israel. And the hand of the LORD was against the Philistines all the days of Samuel.

14 Then the cities which the Philistines had taken from Israel were restored to Israel, from Ekron to Gath; and Israel recovered its territory from the hands of the Philistines. Also there was peace between Israel and the Amorites.

Summary of Samuel's ministry

15 And Samuel judged Israel all the days of his life.

16 He went from year to year on a circuit to Bethel, Gilgal, and Mizpah, and judged Israel in all those places.

***6:19** Or *He struck seventy men of the people and fifty oxen of a man*

6:19
a Num. 4:15-16; cp. 1 Chr. 13:9-10
b 2 Sam. 6:7

6:20
c Ps. 24:3-4
d Cp. 2 Sam. 6:9

6:21
e Josh. 15:9,60; Judg. 18:12

7:1
f 2 Sam. 6:3-4
g Lev. 21:8

7:2
h Cp. Zech. 12:10-11

7:3
i Deut. 30:2,10; Joel 2:13; cp. 2 Chr. 30:6-9
j Josh. 24:14-23; Judg. 10:16
k See Judg. 2:13, *note*
l Cp. 2 Chr. 19:3
m Matt. 4:10

7:4
n Judg. 10:16

7:5
o Judg. 10:17; 20:1; 1 Sam. 10:17
p 1 Sam. 12:17-19

7:6
q Judg. 20:26; Neh. 9:1
r 1 Sam. 12:10

7:8
s 1 Sam. 12:19-24

7:9
t Lev. 22:27
u 1 Sam. 12:18; Ps. 99:6; Jer. 15:1

7:10
v 2 Sam. 22:14-15
w Ps. 18:14

7:12
x Josh. 4:9; 24:26

6:19 fifty thousand and seventy. This number is generally considered to be a scribal error. Some discrepant statements concerning numbers are found in the extant Hebrew manuscripts. Error by scribes in transcription of Hebrew numbers was easy, whereas preservation of numerical accuracy was difficult. Inspiration extends only to the inerrancy of the original autographs.

7:12 Ebenezer. Literally *the stone of help.*

17 But he always returned to Ramah, for his home *was* there. There he judged Israel, and there he built an altar to the LORD.

Israel demands a king

8 NOW it [a]came to pass when Samuel was [b]old that he made his sons [c][d]judges over Israel.

2 The name of his firstborn was Joel, and the name of his second, Abijah; *they were* judges in Beersheba.

3 But his sons did not walk in his ways; they turned aside after dishonest gain, took [e]bribes, and perverted [f]justice.

4 Then all the elders of Israel gathered together and came to Samuel at Ramah,

5 and said to him, "Look, you are old, and your sons do not walk in your ways. Now [g]make us a king to judge us like all the nations."

God protests Israel's demand

6 But the thing [h]displeased Samuel when they said, "Give us a king to judge us." So Samuel [i]prayed to the LORD.

7 And the LORD said to Samuel, "Heed the voice of the people in all that they say to you; [j]for they have not rejected you, but they have [k]rejected Me, that I should not reign over them.

8 "According to all the works which they have done since the day that I brought them up out of Egypt, even to this day—with which they have forsaken Me and served other gods—so they are doing to you also.

9 "Now therefore, heed their voice. However, you shall solemnly [l]forewarn them, and show them the behavior of the king who will reign over them."

Samuel warns about a king

10 So Samuel told all the words of the LORD to the people who asked him for a king.

11 And he said, "This will be the [m]behavior of the king who will reign over you: He will take your [n]sons and appoint *them* for his own [o]chariots and *to be* his horsemen, and *some* will run before his chariots.

12 "He will [p]appoint captains over his thousands and captains over his fifties, *will set some* to plow his ground and reap his harvest, and *some* to make his weapons of war and equipment for his chariots.

13 "He will take your daughters *to be* perfumers, cooks, and bakers.

14 "And he will take the best of your [q]fields, your vineyards, and your olive groves, and give *them* to his servants.

15 "He will take a tenth of your grain and your vintage, and give it to his officers and servants.

16 "And he will take your male servants, your female servants, your finest young men,* and your donkeys, and put *them* to his work.

17 "He will take a tenth of your sheep. And you will be his servants.

18 "And you will cry out in that day because of your king whom you have

8:1
a *Israel* (history): vv. 1-8; 2 Sam. 7:8. (Gen. 12:2; Rom. 11:26, *note*)
b 1 Sam. 12:2
c *Kingdom* (OT): vv. 1-7; 1 Sam. 9:17. (Gen. 1:26; Zech. 12:8, *note*); Deut. 16:18-19
d Deut. 16:18-19

8:3
e Ex. 23:6-8; cp. 1 Sam. 12:3
f Deut. 27:25

8:5
g Deut. 17:14-15; Hos. 13:10-11

8:6
h 1 Sam. 12:17
i 1 Sam. 7:9

8:7
j Cp. Ex. 16:8
k 1 Sam. 10:19; cp. Luke 10:16

8:9
l Cp. Ezek. 3:18

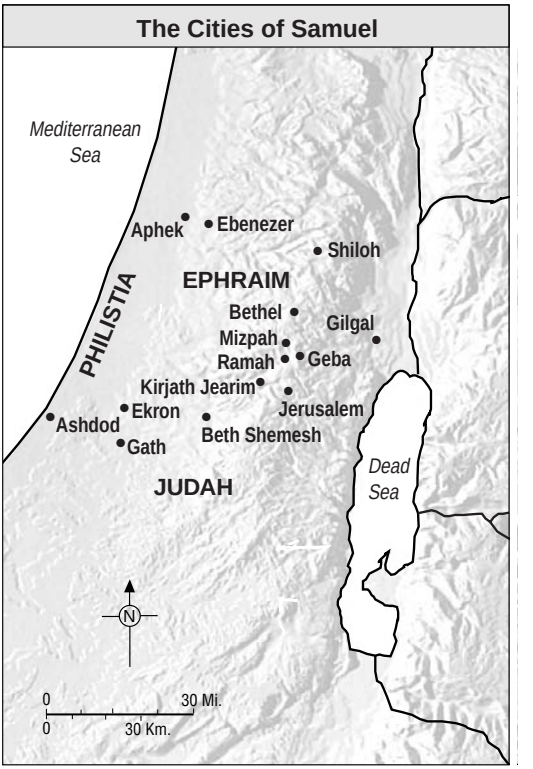
8:11
m Deut. 17:14-20; 1 Sam. 10:25
n 1 Sam. 14:52
o 2 Sam. 15:1

8:12
p 1 Sam. 22:7

8:14
q 1 Kin. 21:7; Ezek. 46:18

***8:16** Septuagint reads *cattle.*

8:2 Joel. Or *Vashni,* 1 Chr. 6:28.



chosen for yourselves, and the LORD will [a]not [b]hear you in that day."

God agrees to a king

19 Nevertheless the people refused to obey the voice of Samuel; and they said, "No, but we will have a king over us,

20 that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles."

21 And Samuel heard all the words of the people, and he repeated them in the hearing of the LORD.

22 So the LORD said to Samuel, "Heed their voice, and make them a [c]king." And Samuel said to the men of Israel, "Every man go to his city."

II. The Anointing and Rejection of Saul as King of Israel, 9—15

God chooses Saul as king

9 THERE was a man of Benjamin whose name *was* [d]Kish the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

2 And he had a choice and handsome son whose name *was* Saul. *There was* not a more handsome person than he among the children of Israel. From his shoulders upward *he* [e]*was* taller than any of the people.

3 Now the donkeys of Kish, Saul's father, were lost. And Kish said to his son Saul, "Please take one of the servants with you, and arise, go and look for the donkeys."

4 So he passed through the mountains of Ephraim and through the land of [f]Shalisha, but they did not find *them.* Then they passed through the land of Shaalim, and *they were* not *there.* Then he passed through the land of the Benjamites, but they did not find *them.*

5 When they had come to the land of [g]Zuph, Saul said to his servant who *was* with him, "Come, let [h]us return, lest my father cease *caring* about the donkeys and become worried about us."

6 And he said to him, "Look now, *there is* in this city a [i]man of God, and *he is* an honorable man; all that he says surely comes to [j]pass. So let us go there; perhaps he can show us the way that we should go."

7 Then Saul said to his servant, "But look, *if* we go, what shall we [k]bring the man? For the bread in our vessels is all gone, and *there is* no present to bring to the man of God. What do we have?"

8:18
a Prov. 1:25-28
b Is. 1:15; Mic. 3:4

8:22
c Hos. 13:11

9:1
d 1 Chr. 9:36-39

9:2
e 1 Sam. 10:23

9:4
f 2 Kin. 4:42

9:5
g 1 Sam. 1:1
h 1 Sam. 10:2

9:6
i Deut. 33:1; 2 Kin. 5:8
j 1 Sam. 3:19

9:7
k Cp. 1 Kin. 14:3; 2 Kin. 5:15; 8:8-9

8:5 **ISRAEL DEMANDS A KING**

The demand of Israel, as recorded in this chapter (vv. 5,19–20), did not mean the end of the theocratic kingdom. Although it implied a rejection of God (v. 7), the people's demand was granted only in part. They were given a king, but certainly not "like all the nations." God is always sovereign over the nations in providential control (Acts 17:26), but in this instance He reserved for Himself the right to choose the king by direct control (9:17; Hos. 13:11), and the king was made personally responsible to God for his actions (13:13–14), thus clearly indicating an unbroken continuance of the LORD's particular sovereignty over the nation.

The theocratic kingdom established at Sinai over the nation of Israel, through which God purposed to bless all other nations (Ex. 19:5–6), was a rule of God administered mediatorially, that is, through divinely chosen persons who spoke and acted for God in governing functions, and who were directly responsible to God for what they did. These mediatorial rulers could be great leaders like Moses and Joshua, military judges, or even kings; but God is always the real sovereign down to the end of the kingdom in history (1 Chr. 29:25).

The visible symbol of God's presence as the divine Ruler was the Shekinah glory. This glory entered and filled the tabernacle at the establishment of the kingdom at Sinai (Ex. 40:34–38), led the nation into the land, was manifested in the temple of Solomon (2 Chr. 7:1–2), and departed spectacularly from Jerusalem as the kingdom came to an end at the Babylonian captivity, when governmental sovereignty was transferred to the Gentiles (compare Ezek. 11:23 with Dan. 2:31–38). When the times of the Gentiles are fulfilled, this mediatorial kingdom of God on earth will be restored at the coming of God's Messiah in great power and glory to reign over the nations as the perfect mediatorial King (Mic. 4:1–8).

This mediatorial kingdom on earth should not be confused with that original and universal kingdom of God which always exists efficaciously and embraces all objects, persons, and events, all doings of individuals and nations, all operations and changes of nature and history absolutely without exception (Ps. 103:19; Dan. 4:17). However, the mediatorial earthly kingdom may properly be regarded as a phase of the universal kingdom of God (1 Cor. 15:24). For a Summary of the Kingdom in OT, see Zech. 12:8, *note.*

8 And the servant answered Saul
again and said, "Look, I have here at
hand one-fourth of a [a]shekel of sil-
ver. I will give *that* to the man of
God, to tell us our way."
9 (Formerly in Israel, when a man
went to inquire of God, he spoke
thus: "Come, let us go to the seer";
for *he who is* now *called* a prophet
was formerly called a [b]seer.)
10 Then Saul said to his servant,
"Well said; come, let us go." So they
went to the city where the man of
God *was.*
11 As they went up the hill to the
city, they met some young [c]women
going out to draw water, and said to
them, "Is the seer here?"
12 And they answered them and
said, "Yes, there he is, just ahead of
you. Hurry now; for today he came
to this city, because there is a sacri-
fice of the people today on the
[d]high place.
13 "As soon as you come into the
city, you will surely find him before
he goes up to the high place to eat.
For the people will not eat until he
comes, because he must bless the
sacrifice; afterward those who are
invited will eat. Now therefore, go
up, for about this time you will find
him."
14 So they went up to the city. As
they were coming into the city,
there was Samuel, coming out to-
ward them on his way up to the
high place.
15 Now the LORD had told Samuel
in his ear the day before Saul came,
saying,
16 "Tomorrow about this time [e]I
will send you a man from the land
of Benjamin, and you shall [f]anoint
him commander over My people Is-
rael, that he may save My people
from the hand of the Philistines; for
I have [g]looked upon My people, be-
cause their cry has come to Me."
17 So when Samuel saw Saul, the
LORD said to him, [h]"There he is,
the man of whom I spoke to you. This
one shall [i]reign over My people."
18 Then Saul drew near to Samuel
in the gate, and said, "Please tell
me, where *is* the seer's house?"
19 Samuel answered Saul and said,
"I *am* the seer. Go up before me to
the high place, for you shall eat
with me today; and tomorrow I will
let you go and will tell you all that *is*
in your heart.
20 "But as for your donkeys that
were lost three days ago, do not be
anxious about them, for they have
been found. And on whom *is* all the
desire of Israel? *Is it* not on you and
on all your father's house?"
21 And Saul answered and said,
"*Am* I not a Benjamite, of the [j]small-
est of the tribes of Israel, and [k]my
family the least of all the families of
the tribe* of Benjamin? [l]Why then
do you speak like this to me?"
22 Now Samuel took Saul and his
servant and brought them into the
hall, and had them sit in the place of
honor among those who were invit-
ed; there *were* about thirty persons.
23 And Samuel said to the cook,
"Bring the portion which I gave
you, of which I said to you, 'Set it
apart.' "
24 So the cook took up the [m]thigh
with its upper part and set *it* before
Saul. And *Samuel* said, "Here it is,
what was kept back. *It* was set apart
for you. Eat; for until this time it has
been kept for you, since I said I in-
vited the people." So Saul ate with
Samuel that day.
25 When they had come down
from the high place into the city,
Samuel spoke with Saul on the top
of the house.*
26 They arose early; and it was
about the dawning of the day that
Samuel called to Saul on the top of
the house, saying, "Get up, that I
may send you on your way." And
Saul arose, and both of them went
outside, he and Samuel.
27 As they were going down to the
outskirts of the city, Samuel said to
Saul, "Tell the servant to go on
ahead of us." And he went on. "But
you stand here awhile, that I may
announce to you the word of God."

9:8
a See Coinage (OT), Ex. 30:13, *note*

9:9
b vv. 11,19; 1 Chr. 9:22; cp. Is. 30:10

9:11
c Gen. 24:11; Ex. 2:16

9:12
d 1 Sam. 7:17; 10:5; 1 Kin. 3:2

9:16
e Deut. 17:15; 1 Sam. 10:24
f 1 Sam. 10:1
g Ex. 2:23-25

9:17
h 1 Sam. 16:12
i *Kingdom* (OT): vv. 15-17; 1 Sam. 10:25. (Gen. 1:26; Zech. 12:8, *note*)

9:21
j Ps. 68:27; cp. Judg. 20:46
k Cp. Judg. 6:15
l Cp. 1 Sam. 15:17

9:24
m Cp. Lev. 7:32-33

Saul: *asked for.* The first king of Israel. He was from the tribe of Benjamin.

***9:21** Literally *tribes* ***9:25** Following Masoretic Text and Targum; Septuagint omits *He spoke with Saul on top of the house;* Septuagint and Vulgate add *And he prepared a bed for Saul on top of the house, and he slept.*

Saul privately anointed king

10 THEN [a]Samuel took a flask of oil and poured *it* on his head, and [b]kissed him and said: "*Is it* not because the LORD has anointed you [c]commander over His [d]inheritance?*

2 "When you have departed from me today, you will find two men by Rachel's [e]tomb in the territory of Benjamin at Zelzah; and they will say to you, 'The donkeys which you went to look for have been found. And now your father has ceased caring about the donkeys and is worrying about [f]you, saying, "What shall I do about my son?" '

3 "Then you shall go on forward from there and come to the terebinth tree of Tabor. There three men going up to God [g]at Bethel will meet you, one carrying three young goats, another carrying three loaves of bread, and another carrying a skin of wine.

4 "And they will greet you and give you two *loaves* of bread, which you shall receive from their hands.

5 "After that you shall come to the [h]hill of God where the Philistine garrison *is.* And it will happen, when you have come there to the city, that you will meet a [i]group of prophets coming down from the high place with a stringed instrument, a tambourine, a flute, and a harp before them; and they will be prophesying.

6 "Then the [j]Spirit of the LORD will come upon you, and you will prophesy with them and be turned into another man.

7 "And let it be, when these signs come to you, *that* you do as the occasion demands; for God *is* with [k]you.

8 "You shall go down before me to [l]Gilgal; and surely I will come down to you to offer burnt offerings *and* make sacrifices of peace offerings. [m]Seven days you shall wait, till I come to you and show you what you should do."

9 So it was, when he had turned his back to go from Samuel, that God gave him another heart; and all those signs came to pass that day.

10 When they came there to the hill, there was a group of prophets to meet him; then the [n]Spirit of God came upon [o]him, and he prophesied among them.

11 And it happened, when all who knew him formerly saw that he indeed prophesied among the [p]prophets, that the people said to one another, "What *is* this *that* has come upon the son of Kish? *Is* Saul also among the prophets?"

12 Then a man from there answered and said, "But who *is* their father?" Therefore it became a proverb: "*Is* Saul also among the prophets?"

13 And when he had finished prophesying, he went to the high place.

14 Then Saul's [q]uncle said to him and his servant, "Where did you go?" So he said, "To look for the donkeys. When we saw that *they were* nowhere *to be found,* we went to Samuel."

15 And Saul's uncle said, "Tell me, please, what Samuel said to you."

16 So Saul said to his uncle, "He told us plainly that the donkeys had been [r]found." But about the matter of the kingdom, he did not tell him what Samuel had said.

Saul publicly installed as king of Israel

17 Then Samuel called the people together to the LORD at [s]Mizpah,

18 and said to the children of Israel, "Thus says the LORD God of Israel: 'I brought up Israel out of [t]Egypt, and delivered you from the hand of the Egyptians *and* from the hand of all kingdoms and from those who oppressed you.'

19 "But you have today [u]rejected your God, who Himself saved you from all your adversities and your tribulations; and you have said to Him, 'No, set a king over us!' Now therefore, present yourselves before the LORD by your [v]tribes and by your clans."*

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was chosen.

***10:1** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *His people Israel; and you shall rule the people of the Lord;* Septuagint and Vulgate add *And you shall deliver His people from the hands of their enemies all around them. And this shall be a sign to you, that God has anointed you to be prince.* ***10:19** Literally *thousands*

10:1
a 1 Sam. 9:16; cp. 16:13; 2 Kin. 9:3,6
b Cp. Ps. 2:12
c 2 Sam. 5:2
d Ex. 34:9; Deut. 32:9

10:2
e Gen. 35:19-20
f 1 Sam. 9:5

10:3
g Gen. 35:1

10:5
h 1 Sam. 13:2-3
i 1 Sam. 19:20

10:6
j *Holy Spirit* (OT): v. 6; 1 Sam. 10:10. (Gen. 1:2; Zech. 12:10, *note*)

10:7
k Josh. 1:5; 1 Sam. 3:19

10:8
l 1 Sam. 11:14
m 1 Sam. 13:8-10

10:10
n *Holy Spirit* (OT): v. 10; 1 Sam. 11:6. (Gen. 1:2; Zech. 12:10, *note*)
o Cp. 1 Sam. 18:10

10:11
p 1 Sam. 19:24; cp. Amos 7:14-15; Matt. 13:54-57

10:14
q 1 Sam. 14:50

10:16
r 1 Sam. 9:20

10:17
s 1 Sam. 7:5

10:18
t Judg. 6:8-9; 1 Sam. 8:8; 12:6,8

10:19
u 1 Sam. 8:7; 12:12
v Cp. Josh. 7:14-17

21 When he had caused the tribe
of Benjamin to come near by their
families, the family of Matri was
chosen. And Saul the son of Kish
was chosen. But when they sought
him, he could not be found.
22 Therefore they [a]inquired of the
LORD further, "Has the man come
here yet?" And the LORD answered,
"There he is, hidden among the
equipment."
23 So they ran and brought him
from there; and when he stood
among the people, he was [b]taller
than any of the people from his
shoulders upward.
24 And Samuel said to all the peo-
ple, "Do you see him whom the
LORD has [c]chosen, that *there is* no
one like him among all the people?"
So all the people shouted and said,
"Long live the king!"
25 Then Samuel explained to the
people the [d]behavior of [e]royalty,
and wrote *it* in a book and [f]laid *it* up
before the LORD. And Samuel sent
all the people away, every man to
his house.
26 And Saul also went home to
Gibeah; and valiant *men* went with
him, whose hearts God had
touched.
27 But some rebels said, "How can
this man save us?" So they despised
him, and brought him no [g]presents.
But he held his peace.

Saul defeats the Ammonites

11 THEN [h]Nahash the Ammon-
ite came up and encamped
against [i]Jabesh Gilead; and all the
men of Jabesh said to Nahash,
"Make a [j]covenant with us, and we
will serve you."
2 And Nahash the Ammonite an-
swered them, "On this *condition* I
will make *a covenant* with you, that
I may put out all your right eyes,
and bring [k]reproach on all Israel."
3 Then the elders of Jabesh said to
him, "Hold off for seven days, that
we may send messengers to all the
territory of Israel. And then, if *there
is* no one to save us, we will come
out to you."
4 So the messengers came to [l]Gib-
eah of Saul and told the news in the
hearing of the people. And all the
people lifted up their voices and
wept.
5 Now there was Saul, coming be-
hind the herd from the field; and
Saul said, "What *troubles* the peo-
ple, that they weep?" And they told
him the words of the men of Jabesh.
6 Then the [m]Spirit of God came
upon Saul when he heard this
news, and his anger was greatly
aroused.
7 So he took a yoke of oxen and
[n]cut them in pieces, and sent *them*
throughout all the territory of Israel
by the hands of messengers, saying,
"Whoever does not go out with Saul
and Samuel to battle, so it shall be
done to his oxen." And the fear of
the LORD fell on the people, and
they came out with one [o]consent.
8 When he numbered them in Be-
zek, the children of Israel were
[p]three hundred thousand, and the
men of Judah thirty thousand.
9 And they said to the messengers
who came, "Thus you shall say to
the men of Jabesh Gilead: 'Tomor-
row, by *the time* the sun is hot, you
shall have help.' " Then the mes-
sengers came and reported *it* to the
men of Jabesh, and they were glad.
10 Therefore the men of Jabesh
said, "Tomorrow we will come out
to you, and you may do with us
whatever seems good to you."
11 So it was, on the next day, that
Saul put the people in three compa-
nies; and they came into the midst
of the camp in the morning watch,
and killed Ammonites until the heat
of the day. And it happened that
those who survived were scattered,
so that no two of them were left to-
gether.

Saul confirmed in kingship

12 Then the people said to Samuel,
[q]"Who *is* he who said, 'Shall Saul
reign over us?' Bring the men, that
we may put them to [r]death."
13 But Saul said, [s]"Not a man shall
be put to death this day, for today
the LORD has accomplished salva-
tion in Israel."
14 Then Samuel said to the people,
"Come, let us go to [t]Gilgal and re-
new the kingdom there."
15 So all the people went to Gilgal,

10:22
a Cp. 1 Sam. 9:9; 14:37

10:23
b 1 Sam. 9:2

10:24
c 1 Sam. 9:16

10:25
d 1 Sam. 8:11
e *Kingdom* (OT): v. 25; 1 Sam. 15:1. (Gen. 1:26; Zech. 12:8, *note*)
f Cp. Deut. 31:26

10:27
g 1 Kin. 10:25; 2 Chr. 17:5

11:1
h 1 Sam. 12:12
i Judg. 21:8; 1 Sam. 31:11
j Cp. Ex. 23:31-33

11:2
k Ps. 44:13

11:4
l 1 Sam. 10:26

11:6
m *Holy Spirit* (OT): v. 6; 1 Sam. 16:13. (Gen. 1:2; Zech. 12:10, *note*)

11:7
n Cp. Judg. 19:29
o Cp. Judg. 20:1

11:8
p Cp. Judg. 20:15-17; 2 Sam. 24:9

11:12
q 1 Sam. 10:27
r Cp. Luke 19:27

11:13
s Cp. 2 Sam. 19:22

11:14
t 1 Sam. 10:8

and there they made Saul king before the LORD in Gilgal. There they made sacrifices of peace offerings [a]before the LORD, and there Saul and all the men of Israel rejoiced greatly.

Integrity of Samuel's judgeship

12 NOW Samuel said to all Israel: "Indeed I have [b]heeded your voice in all that you said to me, and have made a king over you.

2 "And now here is the king, walking before you; and I am [c]old and grayheaded, and look, my sons *are* with you. I have walked before you from my childhood to this day.

3 "Here I am. Witness against me before the LORD and before His [d]anointed: Whose ox have I taken, or whose donkey have I [e]taken, or whom have I cheated? Whom have I oppressed, or from whose hand have I received *any* [f]bribe with which to [g]blind my eyes? I will restore *it* to you."

4 And they said, [h]"You have not cheated us or oppressed us, nor have you taken anything from any man's hand."

5 Then he said to them, "The LORD *is* witness against you, and His anointed *is* witness this day, that you have not found anything [i]in my hand." And they answered, "*He is* witness."

Samuel recounts the LORD's past deliverances of Israel

6 Then Samuel said to the people, "*It is* the LORD who raised up Moses and Aaron, and who brought your fathers up from the land of Egypt.

7 "Now therefore, stand still, that I may [j]reason with you [k]before the LORD concerning all the [l]righteous acts of the LORD which He did to you and your fathers:

8 "When Jacob had gone into [m]Egypt,* and your fathers cried out to the LORD, then the LORD [n]sent Moses and Aaron, who brought your fathers out of Egypt and made them dwell in this place.

9 "And when they [o]forgot the LORD their God, He sold them into the hand of [p]Sisera, commander of the army of Hazor, into the hand of the [q]Philistines, and into the hand of the king of [r]Moab; and they fought against them.

10 "Then they cried out to the LORD, and [s]said, 'We have sinned, because we have forsaken the LORD and served the Baals and [t]Ashtoreths; but now [u]deliver us from the hand of our enemies, and we will serve You.'

11 "And the LORD sent [v]Jerubbaal,* Bedan,* [w]Jephthah, and [x]Samuel,* and delivered you out of the hand of your enemies on every side; and you dwelt in safety.

God confirms kingship

12 "And [y]when you saw that Nahash king of the Ammonites came against you, you said to me, 'No, but a [z]king shall reign over us,' when the LORD your God *was* your [aa]king.

13 "Now therefore, here is the king whom you have chosen *and* whom you have desired. And take note, the LORD has set a king over you.

14 "If you [bb]fear the LORD and serve Him and obey His voice, and do not rebel against the commandment of the LORD, then both you and the king who reigns over you will continue following the LORD your God.

15 "However, if you do [cc]not obey the voice of the LORD, but [dd]rebel against the commandment of the LORD, then the hand of the LORD will be against you, as *it was* against your fathers.

16 "Now therefore, [ee]stand and see this great thing which the LORD will do before your eyes:

17 "*Is* today not the wheat harvest? I will call to the LORD, and He will send [ff]thunder and [gg]rain, that

*12:8 Following Masoretic Text, Targum, and Vulgate; Septuagint adds *and the Egyptians afflicted them.* *12:11 Syriac reads *Deborah*; Targum reads *Gideon.* * Septuagint and Syriac read *Barak;* Targum reads *Simson.* * Syriac reads *Simson.*

11:15
a Josh. 8:31

12:1
b 1 Sam. 8:7

12:2
c 1 Sam. 8:1,5

12:3
d 1 Sam. 10:1; 24:6
e Num. 16:15; cp. Acts 20:33
f Ex. 23:8
g Deut. 16:19

12:4
h Lev. 19:13; cp. 2 Cor. 7:2

12:5
i Ex. 22:4

12:7
j Cp. Is. 1:18; Mic. 6:2-3
k 1 Sam. 11:15
l Judg. 5:11; cp. Ps. 103:6

12:8
m Ps. 105:23
n Ex. 3:10

12:9
o Judg. 3:7
p Judg. 4:2
q Judg. 10:7
r Judg. 3:12

12:10
s Judg. 10:10
t See Judg. 2:13, *note*
u Cp. Judg. 10:15-16

12:11
v Judg. 7:1
w Judg. 11:1
x 1 Sam. 7:13

12:12
y 1 Sam. 11:1-2
z 1 Sam. 8:5,19-20
aa Judg. 8:23; Ps. 59:13

12:14
bb Josh. 24:14

12:15
cc Deut. 28:15
dd Is. 1:20

12:16
ee Ex. 14:13

12:17
ff 1 Sam. 7:10
gg Ezra 10:9

11:15 made Saul king. 1051 B.C.

12:14 fear the LORD. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

Gilgal: *a circle.* The first place the Israelites camped after entering the Promised Land. It became a city where Saul was confirmed as the first king. Later it was a religious center.

you may perceive and see that your [a]wickedness *is* great, which you have done in the sight of the LORD, in asking a king for yourselves."

18 So Samuel called to the LORD, and the LORD sent thunder and rain that day; and all the people greatly [b]feared the LORD and Samuel.

19 And all the people said to Samuel, [c]"Pray for your servants to the LORD your God, that we may not die; for we have added to all our sins the evil of asking a king for ourselves."

20 Then Samuel said to the people, "Do not fear. You have done all this wickedness; yet [d]do not turn aside from following the LORD, but serve the LORD with all your heart.

21 "And do not turn aside; for *then you would go* after [e]empty things which cannot profit or deliver, for they *are* nothing.

22 "For the LORD will [f]not forsake [g]His people, for His great name's sake, because it has pleased the LORD to make you His people.

23 "Moreover, as for me, far be it from me that I should sin against the LORD in [h]ceasing to pray for you; but I will teach you the good and the right way.

24 "Only [i]fear the LORD, and serve Him in truth with all your heart; for consider what great things He has done for you.

25 "But if you still do wickedly, you shall be swept away, both you and your king."

Saul's self-seeking and cowardice

13 SAUL reigned one year; and when he had reigned two years over Israel,*

2 Saul chose for himself three thousand *men* of Israel. Two thousand were with Saul in [j]Michmash and in the mountains of Bethel, and a thousand were with [k]Jonathan in [l]Gibeah of Benjamin. The rest of the people he sent away, every man to his tent.

3 And Jonathan attacked the [m]garrison of the Philistines that *was* in [n]Geba, and the Philistines heard *of it.* Then Saul blew the trumpet throughout all the land, saying, "Let the Hebrews hear!"

4 Now all Israel heard it said *that* Saul had attacked a garrison of the Philistines, and *that* Israel had also become an abomination to the Philistines. And the people were called together to Saul at Gilgal.

5 Then the Philistines gathered together to fight with Israel, thirty* thousand chariots and six thousand horsemen, and people [o]as the sand which *is* on the seashore in multitude. And they came up and encamped in Michmash, to the east of [p]Beth Aven.

6 When the men of Israel saw that they were in danger (for the people were distressed), then the people [q]hid in caves, in thickets, in rocks, in holes, and in pits.

7 And *some of* the Hebrews crossed over the Jordan to the [r]land of Gad and Gilead. As for Saul, he *was* still in Gilgal, and all the people followed him trembling.

Saul intrudes into priest's office and is rejected by God

8 Then he waited seven days, according to the time set by Samuel. But Samuel did not come to Gilgal; and the people were scattered from him.

9 So Saul said, "Bring a burnt offering and peace offerings here to me." And [s]he offered the burnt offering.

10 Now it happened, as soon as he had finished presenting the burnt offering, that Samuel came; and Saul went out to meet him, that he might [t]greet him.

11 And Samuel said, "What have you done?" Saul said, "When I saw that the people were scattered from me, and *that* you did not come within the days appointed, and *that* the Philistines gathered together at Michmash,

12 "then I said, 'The Philistines will now come down on me at Gilgal, and I have not made supplication to the LORD.' Therefore I felt compelled, and offered a burnt offering."

13 And Samuel said to Saul, [u]"You have done [v]foolishly. You have not kept the commandment of the LORD

***13:1** The Hebrew is difficult (compare 2 Samuel 5:4; 2 Kings 14:2; see also 2 Samuel 2:10; Acts 13:21). ***13:5** Following Masoretic Text, Septuagint, Targum, and Vulgate; Syriac and some manuscripts of the Septuagint read *three.*

12:17
a 1 Sam. 8:7

12:18
b Ex. 14:31

12:19
c 1 Sam. 7:8

12:20
d Deut. 11:16

12:21
e Ps. 60:11; 108:12; Is. 41:29

12:22
f Deut. 31:6
g Deut. 7:6-11; Is. 43:21

12:23
h Cp. Rom. 1:9

12:24
i Josh. 24:14; see Ps. 19:9, *note*

13:2
j 1 Sam. 14:5,31
k 1 Sam. 14:1
l 1 Sam. 10:26

13:3
m 1 Sam. 10:5
n 1 Sam. 14:5

13:5
o Judg. 7:12
p Josh. 7:2

13:6
q 1 Sam. 14:11; cp. Judg. 6:2

13:7
r Num. 32:1-42

13:9
s Cp. Num. 16:1-3

13:10
t 1 Sam. 15:13

13:13
u 2 Chr. 16:9
v Cp. 1 Sam. 26:21

your God, which He [a]commanded you. For now the LORD would have established your kingdom over Israel forever.

14 "But now your kingdom shall [b]not continue. The LORD has [c]sought for Himself a man [d]after His own heart, and the LORD has commanded him *to be* commander over His people, because you have [e]not kept what the LORD commanded you."

Israel helpless before Philistines

15 Then Samuel arose and went up from Gilgal to Gibeah of Benjamin.* And Saul numbered the people present with him, about six hundred men.

16 Saul, Jonathan his son, and the people present with them remained in Gibeah of Benjamin. But the Philistines encamped in Michmash.

17 Then raiders came out of the camp of the Philistines in three companies. One company turned onto the road to [f]Ophrah, to the land of Shual,

18 another company turned to the road *to* [g]Beth Horon, and another company turned *to* the road of the border that overlooks the Valley of [h]Zeboim toward the wilderness.

19 Now there was no [i]blacksmith to be found throughout all the land of Israel, for the Philistines said, "Lest the Hebrews make swords or spears."

20 But all the Israelites would go down to the Philistines to sharpen each man's plowshare, his mattock, his ax, and his sickle;

21 and the charge for a sharpening was a pim for the plowshares, the mattocks, the forks, and the axes, and to set the points of the goads.

22 So it came about, on the day of battle, that [j]there was neither sword nor spear found in the hand of any of the people who *were* with Saul and Jonathan. But they were found with Saul and Jonathan his son.

23 And the garrison of the Philistines went out to the [k]pass of Michmash.

Jonathan's bold assault

14 NOW it happened one day that Jonathan the son of Saul said to the young man who bore his armor, "Come, let us go over to the Philistines' garrison that *is* on the other side." But he did not tell his father.

2 And Saul was sitting in the outskirts of [l]Gibeah under a pomegranate tree which *is* in Migron. The people who *were* with him *were* about six hundred men.

3 Ahijah the son of Ahitub, [m]Ichabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, was [n]wearing an ephod. But the people did not know that Jonathan had gone.

4 Between the [o]passes, by which Jonathan sought to go over to the Philistines' garrison, *there was* a sharp rock on one side and a sharp rock on the other side. And the name of one *was* Bozez, and the name of the other Seneh.

5 The front of one faced northward opposite Michmash, and the other southward opposite Gibeah.

6 Then Jonathan said to the young man who bore his armor, "Come, let us go over to the garrison of these [p]uncircumcised; it may be that the LORD will work for us. For nothing restrains the LORD from [q]saving by many or by few."

7 So his armorbearer said to him, "Do all that is in your heart. Go then; here I am with you, according to your heart."

***13:15** Following Masoretic Text and Targum; Septuagint and Vulgate add *And the rest of the people went up after Saul to meet the people who fought against them, going from Gilgal to Gibeah in the hill of Benjamin.*

13:13
a 1 Sam. 15:11

13:14
b 1 Sam. 15:28
c 1 Sam. 16:1
d Ps. 89:20; Acts 13:22
e 1 Sam. 15:11,19

13:17
f Josh. 18:23

13:18
g Josh. 16:3
h Neh. 11:34

13:19
i Cp. 2 Kin. 24:14

13:22
j Cp. Judg. 3:31; 5:8

13:23
k 1 Sam. 14:4-5

14:2
l 1 Sam. 13:15-16

14:3
m 1 Sam. 4:21
n Cp. Num. 16:1-3; 1 Sam. 2:27-33; Jude 11

14:4
o 1 Sam. 13:23

14:6
p 1 Sam. 17:26
q Deut. 32:36; Judg. 7:4,7; 2 Chr. 14:11; Rom. 8:31

13:19 blacksmith. One reason for the great power of the Philistines, despite their relatively small number among the peoples of Palestine, was the fact that at this time they alone knew how to make iron implements and weapons. See Judg. 13:1, *note*.

13:21 pim. The word *pim* has now been found marked on a weight (two-thirds of a shekel) which has been turned up in excavations from this period. For Weights and Measures (OT), see 2 Chr. 2:10, *note*.

Jonathan: *whom Jehovah gave.* The son of King Saul, who was a close friend of David. He was killed in a battle with the Philistines.

14:3 Ahijah. Called *Ahimelech,* 1 Sam. 22:9,14,20.

8 Then Jonathan said, "Very well,
let us cross over to *these* men, and
we will show ourselves to them.
9 "If they say thus to us, 'Wait un-
til we come to you,' then we will
stand still in our place and not go
up to them.
10 "But if they say thus, 'Come up
to us,' then we will go up. For the
LORD has delivered them into our
hand, and this *will be* a [a]sign to us."
11 So both of them showed them-
selves to the garrison of the Philis-
tines. And the Philistines said, "Look,
the Hebrews are coming out of the
holes where they have [b]hidden."
12 Then the men of the garrison
called to Jonathan and his armor-
bearer, and said, "Come up to us,
and we will show you something."
Jonathan said to his armorbearer,
"Come up after me, for the LORD
has delivered them into the hand of
Israel."
13 And Jonathan climbed up on his
hands and knees with his armor-
bearer after him; and they [c]fell be-
fore Jonathan. And as he came after
him, his armorbearer killed them.
14 That first slaughter which Jona-
than and his armorbearer made was
about twenty men within about half
an acre of land.*
15 And there was [d]trembling in
the camp, in the field, and among
all the people. The garrison and the
[e]raiders also trembled; and the
earth quaked, so that it was a very
great trembling.

Subsequent victory of Israel

16 Now the watchmen of Saul in
Gibeah of Benjamin looked, and
there was the multitude, melting
away; and they went here and there.
17 Then Saul said to the people
who *were* with him, "Now call the
roll and see who has gone from us."
And when they had called the roll,
surprisingly, Jonathan and his ar-
morbearer *were* not *there.*
18 And Saul said to Ahijah, [f]"Bring
the ark* of God here" (for at that
time the ark* of God was with the
children of Israel).

19 Now it happened, while Saul
[g]talked to the priest, that the noise
which *was* in the camp of the Phi-
listines continued to increase; so
Saul said to the priest, "Withdraw
your hand."
20 Then Saul and all the people
who *were* with him assembled, and
they went to the battle; and indeed
every man's sword was against his
[h]neighbor, *and there was* very great
confusion.
21 Moreover the [i]Hebrews *who*
were with the Philistines before
that time, who went up with them
into the camp *from the* surrounding
country, they also joined the Israel-
ites who *were* with Saul and Jona-
than.
22 Likewise all the men of Israel
who had hidden in the mountains
of Ephraim, *when* they heard that
the Philistines fled, they also fol-
lowed hard after them in the battle.
23 So the LORD [j]saved Israel that
day, and the battle shifted to [k]Beth
Aven.

Saul's rash order overridden

24 And the men of Israel were dis-
tressed that day, for Saul had [l]placed
the people under oath, saying,
"Cursed *is* the man who eats *any*
food until evening, before I have tak-
en vengeance on my enemies." So
none of the people tasted food.
25 Now all *the people* of the land
came to a forest; and there was hon-
ey on the ground.
26 And when the people had come
into the woods, there was the hon-
ey, dripping; but no one put his
hand to his mouth, for the people
feared the oath.
27 But Jonathan had not heard his
father charge the people with the
oath; therefore he stretched out the
end of the rod that *was* in his hand
and dipped it in a honeycomb, and
put his hand to his mouth; and his
countenance [m]brightened.
28 Then one of the people said,
"Your father strictly charged the
people with an oath, saying, 'Cursed

14:10
a Cp. 1 Sam. 6:9

14:11
b 1 Sam. 13:6

14:13
c Lev. 26:8; Josh. 23:10

14:15
d Deut. 28:7; Job 18:11; cp. 2 Kin. 7:6-7
e 1 Sam. 13:17

14:18
f Cp. 1 Sam. 23:9; 30:7

14:19
g Num. 27:21

14:20
h Judg. 7:22

14:21
i Cp. 1 Sam. 29:4

14:23
j Ex. 14:30; 2 Chr. 32:22
k 1 Sam. 13:5

14:24
l Cp. Josh. 6:26

14:27
m Cp. 1 Sam. 30:12

Ahijah: *brother of Jehovah.* A priest in Saul's army who was in charge of the ark of the covenant.

***14:14** Literally *half the area plowed by a yoke* (of oxen in a day) ***14:18** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *ephod.*
* Following Masoretic Text, Targum, and Vulgate; Septuagint reads *ephod.*

is the man who eats food this day.' " And the people were faint.

29 But Jonathan said, "My father has troubled the land. Look now, how my countenance has brightened because I tasted a little of this honey.

30 "How much better if the people had eaten freely today of the spoil of their enemies which they found! For now would there not have been a much greater slaughter among the Philistines?"

31 Now they had driven back the Philistines that day from Michmash to Aijalon. So the people were very faint.

32 And the people rushed on the spoil, and took sheep, oxen, and calves, and slaughtered *them* on the ground; and the people ate *them* with the [a]blood.

33 Then they told Saul, saying, "Look, the people are sinning against the LORD by eating with the blood!" So he said, "You have dealt treacherously; roll a large stone to me this day."

34 Then Saul said, "Disperse yourselves among the people, and say to them, 'Bring me here every man's ox and every man's sheep, slaughter *them* here, and eat; and do not sin against the LORD by eating with the blood.' " So every one of the people brought his ox with him that night, and slaughtered *it* there.

35 Then Saul [b]built an altar to the LORD. This was the first altar that he built to the LORD.

36 Now Saul said, "Let us go down after the Philistines by night, and plunder them until the morning light; and let us not leave a man of them." And they said, "Do whatever seems good to you." Then the priest said, "Let us draw near to God here."

37 So Saul [c]asked counsel of God, "Shall I go down after the Philistines? Will You deliver them into the hand of Israel?" But He [d]did not answer him that day.

38 And Saul said, "Come over here, all you chiefs of the people, and know and see what this sin was today.

39 "For *as* the LORD lives, who saves Israel, [e]though it be in Jonathan my son, he shall surely die." But not a man among all the people answered him.

40 Then he said to all Israel, "You be on one side, and my son Jonathan and I will be on the other side." And the people said to Saul, "Do what seems good to you."

41 Therefore Saul said to the LORD God of Israel, [f]"Give a perfect [g]*lot.*"* So Saul and Jonathan were taken, but the people escaped.

42 And Saul said, "Cast *lots* between my son Jonathan and me." So Jonathan was taken.

43 Then Saul said to Jonathan, [h]"Tell me what you have done." And Jonathan told him, and said, "I only tasted a little honey with the end of the rod that *was* in my hand. So now I must die!"

44 Saul answered, "God do so and more also; [i]for you shall surely die, Jonathan."

45 But the people said to Saul, "Shall Jonathan die, who has accomplished this great deliverance in Israel? Certainly not! *As* the LORD lives, not one hair of his head shall fall to the ground, for he has worked [j]with God this day." So the people rescued Jonathan, and he did not die.

46 Then Saul returned from pursuing the Philistines, and the Philistines went to their own place.

Summary of Saul's reign: constant warfare on every side

47 So Saul established his sovereignty over Israel, and fought against all his enemies on every side, against Moab, against the people of [k]Ammon, against Edom, against the kings of [l]Zobah, and against the Philistines. Wherever he turned, he harassed *them.**

48 And he gathered an army and attacked the [m]Amalekites, and delivered Israel from the hands of those who plundered them.

49 The [n]sons of Saul were Jonathan, Jishui,* and Malchishua. And the names of his two daughters

14:32
a Cp. Lev. 3:17; 17:10; Deut. 12:23-24; Ezek. 33:25; Acts 15:19-20

14:35
b 1 Sam. 7:17

14:37
c Judg. 20:18
d 1 Sam. 28:6

14:39
e v. 44

14:41
f Cp. Josh. 7:14-18
g Acts 1:24-26

14:43
h Josh. 7:19

14:44
i v. 39

14:45
j Cp. 2 Chr. 19:11; Is. 13:3; 2 Cor. 6:1; Phil. 2:12-13

14:47
k 1 Sam. 11:1-13
l Cp. 2 Sam. 8:3-10

14:48
m Ex. 17:16; 1 Sam. 15:3-7

14:49
n 1 Sam. 31:2

***14:41** Following Masoretic Text and Targum; Septuagint and Vulgate read *Why do You not answer Your servant today? If the injustice is with me or Jonathan my son, O LORD God of Israel, give proof; and if You say it is with Your people Israel, give holiness.* ***14:47** Septuagint and Vulgate read *prospered.* ***14:49** Called *Abinadab* in 1 Chronicles 8:33 and 9:39

were these: the name of the firstborn Merab, and the name of the younger [a]Michal.

50 The name of Saul's wife *was* Ahinoam the daughter of Ahimaaz. And the name of the commander of his army *was* Abner the son of Ner, Saul's [b]uncle.

51 Kish *was* the father of Saul, and Ner the father of Abner *was* the son of Abiel.

52 Now there was fierce war with the Philistines all the days of Saul. And when Saul saw any strong man or any valiant man, he [c]took him for himself.

Saul's incomplete obedience

15 SAMUEL also [d]said to Saul, "The LORD sent me to anoint you [e]king over His people, over Israel. Now therefore, heed the voice of the words of the LORD.

2 "Thus says the LORD of hosts: 'I will punish [f]Amalek *for* what he did to Israel, how he ambushed him on the way when he came up from Egypt.

3 'Now go and [g]attack Amalek, and utterly [h]destroy all that they have, and do not spare them. But kill both man and woman, infant and nursing child, ox and sheep, camel and donkey.' "

4 So Saul gathered the people together and numbered them in Telaim, two hundred thousand foot soldiers and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and lay in wait in the valley.

6 Then Saul said to the [i]Kenites, "Go, depart, get down from among the Amalekites, lest I destroy you with them. For you showed kindness to all the children of Israel when they came up out of Egypt." So the Kenites departed from among the Amalekites.

7 And Saul attacked the Amalekites, from [j]Havilah all the way to [k]Shur, which is east of Egypt.

8 He also took Agag king of the Amalekites alive, and [l]utterly destroyed all the people with the edge of the sword.

9 [m]But Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all *that was* good, and were unwilling to utterly destroy them. But everything despised and worthless, that they utterly destroyed.

10 Now the word of the LORD came to Samuel, saying,

11 "I greatly [n]regret that I have set up Saul *as* king, for he has turned back from following Me, and has not performed My commandments." And it grieved Samuel, and he [o]cried out to the LORD all night.

Samuel rebukes Saul

12 So when Samuel rose early in the morning to meet Saul, it was told Samuel, saying, "Saul went to Carmel, and indeed, he set up a monument for himself; and he has gone on around, passed by, and gone down to Gilgal."

13 Then Samuel went to Saul, and Saul said to him, "Blessed *are* you of the LORD! I have performed the commandment of the LORD."

14 But Samuel said, "What then *is* this bleating of the sheep in my ears, and the lowing of the oxen which I hear?"

15 And Saul said, "They have brought them from the Amalekites; for the [p]people spared the best of the sheep and the oxen, to sacrifice to the LORD your God; and the rest we have utterly destroyed."

16 Then Samuel said to Saul, "Be quiet! And I will tell you what the LORD said to me last night." And he said to him, "Speak on."

17 So Samuel said, [q]"When you *were* little in your own eyes, *were* you not head of the tribes of Israel? And did not the LORD anoint you king over Israel?

18 "Now the LORD sent you on a mission, and said, 'Go, and utterly destroy the sinners, the Amalekites, and fight against them until they are consumed.'

19 [r]"Why then did you not obey the voice of the LORD? Why did you swoop down on the spoil, and do evil in the sight of the LORD?"

14:49
a 1 Sam. 18:17-20,27; 19:12

14:50
b 1 Sam. 10:14

14:52
c Cp. 1 Sam. 8:11-22

15:1
d 1 Sam. 9:16
e *Kingdom* (OT): vv. 1-26; 1 Sam. 16:1. (Gen. 1:26; Zech. 12:8, *note*)

15:2
f Ex. 17:8-14; Deut. 25:17-19

15:3
g Deut. 25:19
h Num. 24:20

15:6
i Num. 24:21; Judg. 1:16; 4:11-22; 1 Chr. 2:55

15:7
j Gen. 25:17-18
k Ex. 15:22; 1 Sam. 27:8

15:8
l 1 Sam. 27:8-9

15:9
m Cp. vv. 3,18

15:11
n See Zech. 8:14, *note*
o Cp. Ex. 32:11-13; Luke 6:12

15:15
p vv. 9,21

15:17
q 1 Sam. 9:21

15:19
r 1 Sam. 14:32

Amalek: Grandson of Esau, from whom the Amalekites descended. Also refers to a group of nomadic people and the area they inhabited.

20 And Saul said to Samuel, "But I have [a]obeyed the voice of the LORD, and gone on the mission on which the LORD sent me, and brought back Agag king of Amalek; I have utterly destroyed the Amalekites.
21 "But the people took of the plunder, sheep and oxen, the best of the things which should have been utterly destroyed, to sacrifice to the LORD your God in Gilgal."
22 So Samuel said:

"Has[b] the LORD *as great* delight
in burnt offerings and sacrifices,
As in obeying the voice of the LORD?
Behold, to obey is better than sacrifice,
And to heed than the fat of rams.
23 For rebellion *is as* the sin of witchcraft,
And stubbornness *is as* iniquity and idolatry.
[c]Because you have rejected the word of the LORD,
He also has [d]rejected you from *being* king."

24 Then Saul said to Samuel, [e]"I have sinned, for I have transgressed the commandment of the LORD and your words, because I feared the [f]people and obeyed their voice.
25 "Now therefore, please pardon my sin, and return with me, that I may worship the LORD."
26 But Samuel said to Saul, "I will not return with you, for you have rejected the word of the LORD, and the LORD has rejected you from being king over Israel."
27 And as Samuel turned around to go away, *Saul* seized the edge of his robe, and it [g]tore.
28 So Samuel said to him, "The LORD has [h]torn the kingdom of Israel from you today, and has given it to a neighbor of yours, *who is* better than you.
29 "And also the Strength of Israel will not [i]lie nor [j]relent. For He *is* not a man, that He should relent."
30 Then he said, "I have sinned; *yet* [k]honor me now, please, before the elders of my people and before Israel, and return with me, that I may worship the LORD your God."
31 So Samuel turned back after Saul, and Saul worshiped the LORD.
32 Then Samuel said, "Bring Agag king of the Amalekites here to me." So Agag came to him cautiously. And Agag said, "Surely the bitterness of death is past."
33 But Samuel said, [l]"As your sword has made women childless, so shall your mother be childless among women." And Samuel hacked Agag in pieces before the LORD in Gilgal.
34 Then Samuel went to [m]Ramah, and Saul went up to his house at [n]Gibeah of Saul.
35 And Samuel went no more to see Saul until the day of his [o]death. Nevertheless Samuel mourned for Saul, and the LORD [p]regretted that He had made Saul king over Israel.

III. The Parallel Lives of Saul and David to the Death of Saul, 16—31

Samuel sent to Bethlehem

16 NOW the LORD said to Samuel, "How long will you mourn for Saul, seeing I have [q]rejected him from reigning over Israel? Fill your horn with [r]oil, and go; I am sending you to [s]Jesse the Bethlehemite. For I have provided Myself a [t]king among his sons."

15:20
a Prov. 28:13

15:22
b Ps. 50:8-9; 51:16-17; Prov. 21:3; Is. 1:11-17; Jer. 7:22-23; Mic. 6:6-8; Heb. 10:4-10

15:23
c Cp. John 8:47; 10:26; 12:48; 15:22
d 1 Sam. 13:14; 16:1

15:24
e Josh. 7:20; 1 Sam. 26:21
f Prov. 29:25; cp. Is. 51:12-13

15:27
g Cp. 1 Kin. 11:31

15:28
h 1 Sam. 28:17

15:29
i Num. 23:19
j See Zech. 8:14, *note*

15:30
k Cp. John 5:44; 12:43

15:33
l Gen. 9:6; Matt. 7:2; cp. Judg. 1:7

15:34
m 1 Sam. 7:17
n 1 Sam. 11:4

15:35
o Cp. 1 Sam. 19:24
p See Zech. 8:14, *note*

16:1
q 1 Sam. 15:23
r 1 Sam. 10:1
s Ruth 4:18-22; 1 Sam. 17:12
t *Kingdom* (OT): vv. 1-13; 2 Sam. 2:1. (Gen. 1:26; Zech. 12:8, *note*)

15:20 **SAUL AT WAR**

During Saul's reign, Israel was constantly fighting with the neighboring nations.

1. Defeats the Ammonites, saves Jabesh Gilead.	11:1–11
2. Defeats the Philistines through Jonathan's boldness.	14:1–23
3. Drives the Philistines back to their own land.	14:24–46
4. Fights the Moabites.	14:47
5. Fights the Ammonites.	14:47
6. Fight the Edomites.	14:47
7. Fights the kings of Zobah.	14:47
8. Destroys the Amalekites, captures and kills King Agag.	15:20,33
9. Constantly fights the Philistines.	17, 29, 31

Jesse: *gift.* Father of David and an ancestor of Christ.

2 And Samuel said, "How can I
go? If Saul hears *it,* he will kill me."
But the LORD said, "Take a heifer
with you, and say, 'I have come to
sacrifice to the LORD.'
3 "Then invite Jesse to the sacri-
fice, and I will show you what you
shall do; you shall anoint for Me the
one I name to you."
4 So Samuel did what the LORD
said, and went to Bethlehem. And
the elders of the town trembled at
his coming, and said, "Do you come
peaceably?"
5 And he said, "Peaceably; I have
come to sacrifice to the LORD. [a]Sanc-
tify yourselves, and come with me
to the sacrifice." Then he consecrat-
ed Jesse and his sons, and invited
them to the sacrifice.
6 So it was, when they came, that
he looked at [b]Eliab and said, "Surely
the LORD's anointed *is* before Him!"
7 But the LORD said to Samuel,
[c]"Do not look at his appearance or
at his physical stature, because I
have refused him. [d]For *the LORD*
does not *see* as man sees;* for man
looks at the [e]outward appearance,
but the LORD looks at the [f]heart."
8 So Jesse called Abinadab, and
made him pass before Samuel. And
he said, "Neither has the LORD cho-
sen this one."
9 Then Jesse made Shammah pass
by. And he said, "Neither has the
LORD chosen this one."
10 Thus Jesse made seven of his
sons pass before Samuel. And Sam-
uel said to Jesse, "The LORD has not
chosen these."
11 And Samuel said to Jesse, "Are
all the young men here?" Then he
said, "There remains yet the
youngest, and there he is, keeping
the [g]sheep." And Samuel said to Jes-
se, "Send and bring him. For we will
not sit down* till he comes here."
12 So he sent and brought him in.
Now he *was* [h]ruddy, with bright
eyes, and [i]good-looking. And the
LORD said, [j]"Arise, anoint him; for
this *is* the one!"
13 Then Samuel took the horn of
oil and anointed him in the midst of
his brothers; and the [k]Spirit of the
LORD came upon David from that
day forward. So Samuel arose and
went to Ramah.

David in Saul's court

14 But the Spirit of the LORD [l]de-
parted from Saul, and a [m]distressing
spirit from the LORD troubled him.
15 And Saul's servants said to him,
"Surely, a distressing spirit from
God is troubling you.
16 "Let our master now command
your servants, *who are* before you,
to seek out a man *who is* a skillful
player on the harp. And it shall be
that he will [n]play it with his hand
when the distressing spirit from God
is upon you, and you shall be well."
17 So Saul said to his servants,
"Provide me now a man who can
play well, and bring *him* to me."
18 Then one of the servants an-
swered and said, "Look, I have seen
a son of Jesse the Bethlehemite,
who is skillful in playing, a mighty
man of valor, a man of war, prudent
in speech, and a handsome person;
and the [o]LORD *is* with him."
19 Therefore Saul sent messengers
to Jesse, and said, "Send me your
son David, who *is* with the sheep."
20 And Jesse took a donkey *loaded*
with bread, a skin of wine, and a
young goat, and sent *them* by his
son David to Saul.
21 So David came to Saul and
[p]stood before him. And he loved

16:5
a Gen. 35:2; Ex. 19:10

16:6
b 1 Sam. 17:13,28

16:7
c Ps. 147:10
d Is. 55:8-9
e 2 Cor. 10:7; cp. 1 Pet. 2:4
f 1 Kin. 8:39

16:11
g 2 Sam. 7:8; Ps. 78:70-72

16:12
h 1 Sam. 17:42; cp. Song 5:10
i Gen. 39:6; Ex. 2:2
j 1 Sam. 9:17

16:13
k *Holy Spirit* (OT): vv. 13-14; 1 Sam. 19:20. (Gen. 1:2; Zech. 12:10, *note*)

16:14
l Judg. 16:20
m 1 Sam. 18:10

16:16
n 1 Sam. 19:9

16:18
o 1 Sam. 18:12,14

16:21
p Prov. 22:29; cp. Gen. 41:46

***16:7** Septuagint reads *For God does not see as man sees;* Targum reads *It is not by the appearance of a man;* Vulgate reads *Nor do I judge according to the looks of a man.* ***16:11** Following Septuagint and Vulgate; Masoretic Text reads *turn around;* Targum and Syriac read *turn away.*

David: *beloved.* The youngest son of Jesse. He was a man after God's own heart who was the greatest king of Israel.

16:21 David came to Saul. Compare 1 Sam. 17:55–56. The order of events is:

(1) David, whose skill on the harp and whose valor in the combat with the lion or the bear (1 Sam. 17:34–36) were known to one of the servants of Saul, was brought to play before the king (1 Sam. 16:17–23).

(2) David returned to Bethlehem (1 Sam. 17:15).

(3) David was sent to Saul's camp (1 Sam. 17:17–18) and performed his great exploit.

And (4) Saul's question (1 Sam. 17:55–56) implied only that he had forgotten the name of David's father—certainly not remarkable in an oriental king.

him greatly, and he became his armorbearer.

22 Then Saul sent to Jesse, saying, "Please let David stand before me, for he has found favor in my sight."

23 And so it was, whenever the spirit from God was upon Saul, that David would take a harp and play *it* with his hand. Then Saul would become refreshed and well, and the distressing spirit would depart from him.

Goliath defies Israel

17 NOW the Philistines gathered their armies together to battle, and were gathered at [a]Sochoh, which *belongs* to Judah; they encamped between Sochoh and Azekah, in Ephes Dammim.

2 And Saul and the men of Israel were gathered together, and they encamped in the Valley of Elah, and drew up in battle array against the Philistines.

3 The Philistines stood on a mountain on one side, and Israel stood on a mountain on the other side, with a valley between them.

4 And a champion went out from the camp of the Philistines, named [b]Goliath, from [c]Gath, whose height *was* six [d]cubits and a [d]span.

5 *He had* a bronze helmet on his head, and he *was* armed with a coat of mail, and the weight of the coat *was* five thousand shekels of bronze.

6 And *he had* bronze armor on his legs and a bronze javelin between his shoulders.

7 Now the staff of his spear *was* like a [e]weaver's beam, and his iron spearhead *weighed* six hundred shekels; and a shield-bearer went before him.

8 Then he stood and cried out to the armies of Israel, and said to them, "Why have you come out to line up for battle? *Am* I not a Philistine, and you the [f]servants of Saul? Choose a man for yourselves, and let him come down to me.

9 "If he is able to fight with me and kill me, then we will be your servants. But if I prevail against him and kill him, then you shall be our servants and serve [g]us."

10 And the Philistine said, "I defy the armies of Israel this day; give me a man, that we may fight together."

11 When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid.

12 Now David *was* the [h]son of that [i]Ephrathite of Bethlehem Judah, whose name *was* Jesse, and who had [j]eight sons. And the man was old, advanced *in years,* in the days of Saul.

13 The three oldest sons of Jesse had gone to follow Saul to the battle. The names of his three sons who went to the battle *were* [k]Eliab the firstborn, next to him Abinadab, and the third Shammah.

14 David *was* the youngest. And the three oldest followed Saul.

15 But David occasionally went and returned from Saul to [l]feed his father's sheep at Bethlehem.

16 And the Philistine drew near and presented himself forty days, morning and evening.

David visits brothers and hears the boasting of the Philistines

17 Then Jesse said to his son David, "Take now for your brothers an [m]ephah of this dried *grain* and these ten loaves, and run to your brothers at the camp.

18 "And [n]carry these ten cheeses to the captain of *their* thousand, and [o]see how your brothers fare, and bring back news of them."

19 Now Saul and they and all the men of Israel *were* in the Valley of Elah, fighting with the Philistines.

20 So David rose early in the morning, left the sheep with a keeper, and took *the things* and went as Jesse had commanded him. And he came to the camp as the army was going out to the fight and shouting for the battle.

21 For Israel and the Philistines had drawn up in battle array, army against army.

22 And David left his [p]supplies in the hand of the supply keeper, ran

17:1
a Josh. 15:35

17:4
b Cp. 2 Sam. 21:19
c Josh. 11:21-22
d See Weights and Measures (OT), 2 Chr. 2:10, *note*

17:7
e Cp. 1 Chr. 11:23

17:8
f 1 Sam. 8:17

17:9
g Cp. 2 Sam. 2:12-16

17:12
h Ruth 4:22
i Gen. 35:19
j 1 Sam. 16:10-11

17:13
k 1 Chr. 2:13

17:15
l 2 Sam. 7:8

17:17
m See Weights and Measures (OT), 2 Chr. 2:10, *note*

17:18
n Cp. 1 Sam. 16:20
o Gen. 37:14

17:22
p Judg. 18:21

17:1 Ephes Dammim. Or *Pas Dammim,* 1 Chr. 11:13.

Goliath: *exile.* A giant who fought for the Philistines. He was killed by the boy David with a stone from his sling.

to the army, and came and greeted his brothers.

23 Then as he talked with them, there was the champion, the Philistine of Gath, Goliath by name, coming up from the armies of the Philistines; and he spoke according to the same words. So David heard *them.*

24 And all the men of Israel, when they saw the man, fled from him and were dreadfully afraid.

25 So the men of Israel said, "Have you seen this man who has come up? Surely he has come up to defy Israel; and it shall be *that* the man who kills him the king will enrich with great riches, will [a]give him his daughter, and give his father's house exemption *from taxes* in Israel."

26 Then David spoke to the men who stood by him, saying, "What shall be done for the man who kills this Philistine and takes away the [b]reproach from Israel? For who *is* this [c]uncircumcised Philistine, that he should defy the armies of the [d]living God?"

27 And the people answered him in this manner, saying, "So shall it be done for the man who kills him."

28 Now Eliab his oldest brother heard when he spoke to the men; and Eliab's [e]anger was aroused against David, and he said, "Why did you come down here? And with whom have you left those few sheep in the wilderness? I know your pride and the insolence of your heart, for you have come down to see the battle."

29 And David said, "What have I done now? *Is there* not a cause?"

30 Then he turned from him toward another and said the same thing; and these people answered him as the first ones *did.*

David kills Goliath

31 Now when the words which David spoke were heard, they reported *them* to Saul; and he sent for him.

32 Then David said to Saul, "Let no man's heart [f]fail because of him; [g]your servant will go and fight with this Philistine."

33 And Saul said to David, "You are not able to go against this Philistine to fight with him; for you *are* a youth, and he a man of war from his youth."

34 But David said to Saul, "Your servant used to keep his father's sheep, and when a [h]lion or a bear came and took a lamb out of the flock,

35 I went out after it and struck it, and [i]delivered *the lamb* from its mouth; and when it arose against me, I caught *it* by its beard, and struck and killed it.

36 "Your servant has killed both lion and bear; and this uncircumcised Philistine will be like one of them, seeing he has defied the armies of the living God."

37 Moreover David said, "The LORD, who [j]delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine." And Saul said to David, "Go, and the [k]LORD be with you!"

38 So Saul clothed David with his armor, and he put a bronze helmet on his head; he also clothed him with a coat of mail.

39 David fastened his sword to his armor and tried to walk, for he had not tested *them.* And David said to Saul, "I cannot walk with these, for I have not tested *them.*" So David took them off.

40 Then he took his staff in his hand; and he chose for himself five smooth stones from the brook, and put them in a shepherd's bag, in a pouch which he had, and his [l]sling was in his hand. And he drew near to the Philistine.

41 So the Philistine came, and began drawing near to David, and the man who bore the shield *went* before him.

42 And when the Philistine looked about and saw David, he [m]disdained him; for he was *only* a youth, [n]ruddy and good-looking.

43 So the Philistine said to David, "*Am* I a [o]dog, that you come to me with sticks?" And the Philistine [p]cursed David by his gods.

44 And the Philistine [q]said to David, "Come to me, and I will give your flesh to the birds of the air and the beasts of the [r]field!"

45 Then David said to the Philistine, "You come to me with a sword,

17:25
a Josh. 15:16

17:26
b v. 10; 1 Sam. 11:2
c 1 Sam. 14:6
d Deut. 5:26; Josh. 3:10

17:28
e Gen. 37:4,8

17:32
f Cp. Deut. 20:2-3
g 1 Sam. 16:18

17:34
h Judg. 14:5

17:35
i Cp. Amos 3:12

17:37
j Cp. Dan. 3:28; 6:22; 2 Tim. 4:17
k 1 Sam. 20:13; 1 Chr. 22:11

17:40
l Cp. Judg. 20:16

17:42
m Prov. 16:18
n 1 Sam. 16:12

17:43
o 2 Kin. 8:13
p Cp. Judg. 16:23

17:44
q Cp. 1 Kin. 20:10-11
r Cp. Deut. 28:26

with a spear, and with a javelin. But [a]I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have [b]defied.

46 "This day the LORD will deliver you into my hand, and I will strike you and [c]take your head from you. And this day I will give the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth, that all the earth may [d]know that there is a God in Israel.

47 "Then all this assembly shall know that the LORD [e]does not save with sword and spear; for the battle *is* the [f]LORD'S, and He will give you into our hands."

48 So it was, when the Philistine arose and came and drew near to meet David, that David hurried and [g]ran toward the army to meet the Philistine.

49 Then David put his hand in his bag and took out a stone; and he slung *it* and struck the Philistine in his forehead, so that the stone sank into his forehead, and he fell on his face to the earth.

50 So David prevailed over the Philistine with a [h]sling and a stone, and struck the Philistine and killed him. But *there was* no sword in the hand of David.

51 Therefore David ran and stood over the Philistine, took his [i]sword and drew it out of its sheath and killed him, and cut off his head with it. And when the Philistines saw that their champion was dead, they [j]fled.

52 Now the men of Israel and Judah arose and shouted, and pursued the Philistines as far as the entrance of the valley* and to the gates of Ekron. And the wounded of the Philistines fell along the road to Shaaraim, even as far as Gath and Ekron.

53 Then the children of Israel returned from chasing the Philistines, and they plundered their tents.

54 And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.

55 When Saul saw David going out against the Philistine, he said to [k]Abner, the commander of the army, "Abner, whose son *is* this youth?" And Abner said, "As your soul lives, O king, I do not know."

56 So the king said, "Inquire whose [l]son this young man *is.*"

57 Then, as David returned from the slaughter of the Philistine, Abner took him and brought him be-

17:45
a 2 Sam. 22:23; Ps. 124:8; Heb. 11:32-34
b 1 Sam. 17:10

17:46
c v. 51
d Josh. 4:24; 1 Kin. 8:43; 18:36; 2 Kin. 19:19; Ps. 46:10; Is. 52:10

17:47
e Ps. 44:6-7; Hos. 1:7; Zech. 4:6
f Cp. 2 Chr. 20:15

17:48
g Ps. 27:3

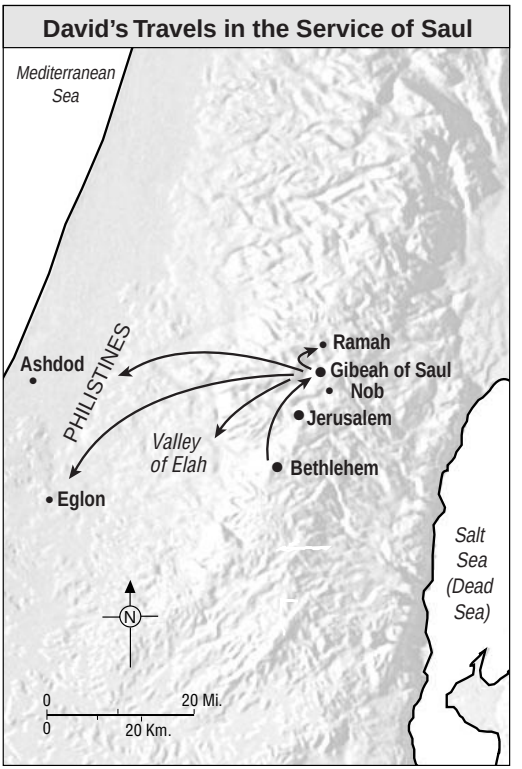
17:50
h v. 40; Judg. 3:31; 15:15

17:51
i 1 Sam. 21:9
j Heb. 11:34

17:55
k 1 Sam. 14:50

17:56
l See 1 Sam. 16:21, *note*

***17:52** Following Masoretic Text, Syriac, Targum, and Vulgate; Septuagint reads *Gath.*



17:50 GIANTS IN THE LAND

Although Goliath is the most well-known giant in the Bible, there are several places that refer to very large people living in the land.

Giants on the earth	Genesis 6:4
Giants in the Promised Land	Numbers 13:33
The people named Emim	Deuteronomy 2:10–11
The people named Zamzummim	Deuteronomy 2:20
Og, King of Bashan	Deuteronomy 3:11,13
Children of Anak	Joshua 15:14
Goliath	1 Samuel 17:4
Ishbi-Benob	2 Samuel 21:16
Saph	2 Samuel 21:18
Brother of Goliath	2 Samuel 21:19
Man of great stature	2 Samuel 21:20

fore Saul with the head of the Philistine in his hand.

58 And Saul said to him, "Whose son *are* you, young man?" So David answered, "*I am* the son of your servant Jesse the Bethlehemite."

David beloved by Jonathan

18 NOW when he had finished speaking to Saul, the soul of Jonathan was knit to the soul of David, and Jonathan loved him [a]as his own soul.

2 Saul took him that day, and [b]would not let him go home to his father's house anymore.

3 Then Jonathan and David made a [c]covenant, because he loved him as his own soul.

4 And Jonathan took off the robe that *was* on him and [d]gave it to David, with his armor, even to his sword and his bow and his belt.

Jealous Saul attempts to kill David

5 So David went out wherever Saul sent him, *and* behaved wisely. And Saul set him over the men of war, and he was accepted in the sight of all the people and also in the sight of Saul's servants.

6 Now it had happened as they were coming *home,* when David was returning from the slaughter of the Philistine, that the women had come out of all the cities of Israel, singing and dancing, to meet King Saul, with tambourines, with joy, and with musical instruments.

7 So the women sang as they danced, and said:

"Saul has [e]slain his thousands,
And David his [f]ten thousands."

8 Then Saul was very angry, and the saying displeased him; and he said, "They have ascribed to David ten thousands, and to me they have ascribed *only* thousands. Now *what* more can he have but the [g]kingdom?"

9 So Saul eyed David from that day forward.

10 And it happened on the next day that the [h]distressing spirit from God came upon Saul, and he [i]prophesied inside the house. So David [j]played *music* with his hand, as at other times; but *there was* a [k]spear in Saul's hand.

11 And Saul cast the spear, for he said, "I will pin David to the wall!" But David escaped his presence twice.

12 Now Saul was [l]afraid of David, because the LORD was with [m]him, but had departed from Saul.

13 Therefore Saul removed him from his presence, and made him his captain over a thousand; and he [n]went out and came in before the people.

14 And David behaved wisely in all his ways, and the LORD *was* with him.

15 Therefore, when Saul saw that he behaved very wisely, he was afraid of him.

16 But all Israel and Judah loved David, [o]because he went out and came in before them.

David marries Saul's daughter

17 Then Saul said to David, "Here is my older daughter [p]Merab; I will give her to you as a wife. Only be valiant for me, and [q]fight the LORD's battles." For Saul thought, "Let my hand not be against him, but let the [r]hand of the Philistines be against him."

18 So David [s]said to Saul, "Who *am* I, and what *is* my life *or* my father's family in Israel, that I should be son-in-law to the king?"

19 But it happened at the time when Merab, Saul's daughter, should have been given to David, that she was given to [t]Adriel the [u]Meholathite as a wife.

20 Now Michal, Saul's daughter,

18:1
a Deut. 13:6; cp. Gen. 44:30

18:2
b Cp. 1 Sam. 17:15

18:3
c 1 Sam. 20:16

18:4
d Cp. Gen. 41:42

18:7
e 1 Sam. 21:11
f Cp. 2 Sam. 18:3

18:8
g Cp. 1 Sam. 15:28

18:10
h 1 Sam. 16:14
i 1 Sam. 19:24
j 1 Sam. 16:23
18:10
k 1 Sam. 19:9-10

18:12
l Cp. v. 29; 1 Sam. 15:28
m 1 Sam. 16:13,18

18:13
n 1 Sam. 29:6

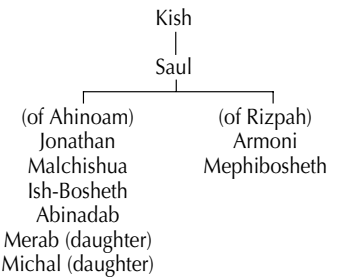
18:16
o Num. 27:16-17; 2 Sam. 5:2; 1 Kin. 3:7

18:17
p 1 Sam. 14:49; 17:25
q 1 Sam. 25:28
r vv. 21,25; cp. 2 Sam. 12:9

18:18
s v. 23; 1 Sam. 9:21; 2 Sam. 7:18

18:19
t 2 Sam. 21:8
u Judg. 7:22; 2 Sam. 21:8

18:17 SAUL'S FAMILY TREE



loved David. And they told Saul, and the thing pleased him.

21 So Saul said, "I will give her to him, that she may be a snare to him, and that the [a]hand of the Philistines may be against him." Therefore Saul said to David a second time, "You shall be my son-in-law today."

22 And Saul commanded his servants, "Communicate with David secretly, and say, 'Look, the king has delight in you, and all his servants love you. Now therefore, become the king's son-in-law.' "

23 So Saul's servants spoke those words in the hearing of David. And David said, "Does it seem to you *a* light *thing* to be a king's son-in-law, seeing I *am* a [b]poor and lightly esteemed man?"

24 And the servants of Saul told him, saying, "In this manner David spoke."

25 Then Saul said, "Thus you shall say to David: 'The king does not desire any [c]dowry but one hundred foreskins of the Philistines, to take [d]vengeance on the king's enemies.' " But Saul thought to make David fall by the hand of the Philistines.

26 So when his servants told David these words, it pleased David well to become the king's son-in-law. Now the days had not expired;

27 therefore David arose and went, he and his men, and killed two hundred men of the Philistines. And David brought their [e]foreskins, and they gave them in full count to the king, that he might become the king's son-in-law. Then Saul gave him Michal his daughter as a wife.

28 Thus Saul saw and knew that the LORD *was* with David, and *that* Michal, Saul's daughter, loved him;

29 and Saul was still more afraid of David. So Saul became David's enemy continually.

30 Then the princes of the Philistines went out *to war.* And so it was, whenever they went out, *that* David behaved more [f]wisely than all the servants of Saul, so that his name became highly esteemed.

Michal: *brook.* The daughter of Saul and the first wife of David.

18:21
a v. 25; cp. 2 Sam. 12:9

18:23
b Cp. Gen. 34:11-12

18:25
c Cp. Ex. 22:17
d 1 Sam. 14:24

18:27
e 2 Sam. 3:14

18:30
f 1 Sam. 18:5

David is protected from Saul three times

19 NOW Saul spoke to Jonathan his son and to all his servants, that they should kill [g]David; but Jonathan, Saul's son, delighted [h]greatly in David.

2 So Jonathan told David, saying, "My father Saul seeks to kill you. Therefore please be on your guard until morning, and stay in a secret *place* and hide.

3 "And I will go out and stand beside my father in the field where you *are,* and I will speak with my father about you. Then what I observe, I will tell [i]you."

4 Thus Jonathan spoke well of David to Saul his father, and said to him, "Let not the king sin against his servant, against David, because he has not sinned against you, and because his works *have been* very [j]good toward you.

5 "For he [k]took his life in his hands and [l]killed the Philistine, and the LORD brought about a great deliverance for all Israel. You saw *it* and rejoiced. Why then will you sin against [m]innocent blood, to kill David without a cause?"

6 So Saul heeded the voice of Jonathan, and Saul swore, "*As* the LORD lives, he shall not be killed."

7 Then Jonathan called David, and Jonathan told him all these things. So Jonathan brought David to Saul, and he was in his presence [n]as in times past.

8 And there was war again; and David went out and fought with the Philistines, and [o]struck them with a mighty blow, and they fled from him.

9 Now the [p]distressing spirit from the LORD came upon Saul as he sat in his house with his spear in his hand. And David was playing *music* with *his* hand.

10 Then Saul sought to pin David to the wall with the spear, but he slipped away from Saul's presence; and he drove the spear into the wall. So David fled and escaped that night.

11 Saul also sent messengers to David's house to [q]watch him and to kill him in the morning. And Michal, David's wife, told him, saying,

19:1
g 1 Sam. 18:8-9
h 1 Sam. 18:1

19:3
i 1 Sam. 20:8-13

19:4
j 1 Sam. 24:17

19:5
k Judg. 12:3
l 1 Sam. 17:49-50
m Deut. 19:10-13

19:7
n 1 Sam. 18:2,10,13

19:8
o 1 Sam. 18:27; 23:5

19:9
p 1 Sam. 16:14; 18:10-11

19:11
q Ps. 59

"If you do not save your life tonight, tomorrow you will be killed."

12 So Michal [a]let David down through a window. And he went and fled and escaped.

13 And Michal took an image and laid *it* in the bed, put a cover of goats' *hair* for his head, and covered *it* with clothes.

14 So when Saul sent messengers to take David, she said, "He *is* sick."

15 Then Saul sent the messengers *back* to see David, saying, "Bring him up to me in the bed, that I may kill him."

16 And when the messengers had come in, there was the image in the bed, with a cover of goats' *hair* for his head.

17 Then Saul said to Michal, "Why have you deceived me like this, and sent my enemy away, so that he has escaped?" And Michal answered Saul, "He said to me, 'Let me go! Why should I kill you?' "

18 So David fled and escaped, and went to [b]Samuel at [c]Ramah, and told him all that Saul had done to him. And he and Samuel went and stayed in [d]Naioth.

19 Now it was told Saul, saying, "Take note, David *is* at Naioth in Ramah!"

20 Then Saul sent messengers to take David. And when they saw the [e]group of prophets prophesying, and Samuel standing *as* leader over them, the [f]Spirit of God came upon the messengers of Saul, and they also prophesied.

21 And when Saul was told, he sent other messengers, and they prophesied likewise. Then Saul sent messengers again the third time, and they prophesied also.

22 Then he also went to Ramah, and came to the great well that *is* at Sechu. So he asked, and said, "Where *are* Samuel and David?" And *someone* said, "Indeed *they are* at Naioth in Ramah."

23 So he went there to Naioth in Ramah. Then the Spirit of God was upon him also, and he went on and prophesied until he came to Naioth in Ramah.

24 And he also stripped off his clothes and prophesied [g]before Samuel in like manner, and lay down [h]naked all that day and all that night. Therefore they say, "*Is* [i]Saul also among the prophets?"

David and Jonathan renew covenant

20 THEN David fled from Naioth in Ramah, and went and [j]said to Jonathan, "What have I done? What *is* my iniquity, and what *is* my sin before your father, that he seeks my life?"

2 So Jonathan said to him, "By no means! You shall not die! Indeed, my father will do nothing either great or small without first [k]telling me. And why should my father hide this thing from me? It *is* not *so!*"

3 Then David took an oath again, and said, "Your father certainly knows that I have found favor in your eyes, and he has said, 'Do not let Jonathan know this, lest he be grieved.' But [l]truly, *as* the LORD lives and *as* your soul lives, *there is* but a step between me and death."

4 So Jonathan said to David, "Whatever you yourself desire, I will do *it* for you."

5 And David said to Jonathan, "Indeed tomorrow *is* the [m]New Moon, and I should not fail to sit with the king to eat. But let me go, that I may hide in the [n]field until the third *day* at evening.

6 "If your father misses me at all, then say, 'David earnestly asked *permission* of me that he might run over to [o]Bethlehem, his city, for *there is* a yearly sacrifice there for all the family.'

7 "If he says thus: '*It is* well,' your servant will be safe. But if he is very angry, be sure that [p]evil is determined by him.

8 "Therefore you shall deal kindly with your servant, for you have brought your servant into a [q]covenant of the LORD with you. Nevertheless, if there is iniquity in me, kill me yourself, for why should you bring me to your father?"

9 But Jonathan said, "Far be it from you! For if I knew certainly that evil was determined by my father to come upon you, then would I not tell you?"

10 Then David said to Jonathan,

19:12
a Cp. Josh. 2:15; 2 Cor. 11:33

19:18
b 1 Sam. 16:13
c 1 Sam. 7:17
d v. 22

19:20
e 1 Sam. 10:5-6
f *Holy Spirit* (OT): vv. 20-23; 2 Sam. 23:2. (Gen. 1:2; Zech. 12:10, *note*)

19:24
g Cp. 1 Sam. 15:35
h Cp. Is. 20:2
i 1 Sam. 10:10-12

20:1
j Cp. 1 Sam. 24:9

20:2
k 1 Sam. 19:1; cp. 22:8

20:3
l 1 Sam. 27:1

20:5
m Num. 10:10; 28:11-15
n 1 Sam. 19:2-3

20:6
o 1 Sam. 17:12; John 7:42

20:7
p 1 Sam. 25:17

20:8
q 1 Sam. 18:3; 23:18

"Who will tell me, or what *if* your father answers you roughly?"

11 And Jonathan said to David, "Come, let us go out into the field." So both of them went out into the field.

12 Then Jonathan said to David: "The LORD God of Israel *is witness!* When I have sounded out my father sometime tomorrow, *or* the third *day,* and indeed *there is* good toward David, and I do not send to you and tell you,

13 [a] "may the LORD do so and much more to Jonathan. But if it pleases my father *to do* you evil, then I will report it to you and send you away, that you may go in safety. And the LORD be with [b] you as He has [c] been with my father.

14 "And you shall not only show me the kindness of the LORD while I still live, that I may not die;

15 "but you shall [d] not cut off your kindness from my house forever, no, not when the LORD has cut off every one of the enemies of David from the face of the earth."

16 So Jonathan made *a* [e] *covenant* with the house of David, *saying,* "Let the LORD [f] require *it* at the hand of David's enemies."

17 Now Jonathan again caused David to vow, because he loved him; for he loved him [g] as he loved his own soul.

18 Then Jonathan said to David, "Tomorrow *is* the New Moon; and you will be missed, because your seat will be empty.

19 "And *when* you have stayed three days, go down quickly and come to the place where you hid on the day of the deed; and remain by the stone Ezel.

20 "Then I will shoot three arrows to the side, as though I shot at a target;

21 "and there I will send a lad, *saying,* 'Go, find the arrows.' If I expressly say to the lad, 'Look, the arrows *are* on this side of you; get them and come'—then, as the LORD lives, *there is* safety for you and no harm.

22 "But if I say thus to the young man, 'Look, the arrows *are* beyond you'—go your way, for the LORD has sent you away.

23 "And as for the [h] matter which you and I have spoken of, indeed the [i] LORD *be* between you and me forever."

Saul angry with Jonathan

24 Then David hid in the field. And when the New Moon had come, the king sat down to eat the feast.

25 Now the king sat on his seat, as at other times, on a seat by the wall. And Jonathan arose,* and Abner sat by Saul's side, but David's place was empty.

26 Nevertheless Saul did not say anything that day, for he thought, "Something has happened to him; he *is* [j] unclean, surely he *is* unclean."

27 And it happened the next day, the second *day* of the month, that David's place was empty. And Saul said to Jonathan his son, "Why has the son of Jesse not come to eat, either yesterday or today?"

28 So Jonathan answered Saul, "David earnestly asked *permission* of me *to go* to Bethlehem.

29 "And he said, 'Please let me go, for our family has a sacrifice in the city, and my brother has commanded me *to be there.* And now, if I have found favor in your eyes, please let me get away and see my brothers.' Therefore he has not come to the king's table."

30 Then Saul's anger was aroused against Jonathan, and he said to him, "You son of a perverse, rebellious *woman!* Do I not know that you have chosen the son of Jesse to your own shame and to the shame of your mother's nakedness?

31 "For as long as the son of Jesse lives on the earth, you shall not be established, nor your [k] kingdom. Now therefore, send and bring him to [l] me, for he shall surely die."

32 And Jonathan answered Saul his father, and said to him, "Why should he be killed? [m] What has he done?"

33 Then Saul cast a [n] spear at him to kill him, by which Jonathan knew that it was determined by his father to kill David.

***20:25** Following Masoretic Text, Syriac, Targum, and Vulgate; Septuagint reads *he sat across from Jonathan.*

20:13

a Ruth 1:17; 1 Sam. 3:17

b 1 Sam. 18:12

c 1 Sam. 10:7; cp. 2 Sam. 7:15

20:15

d 1 Sam. 24:21; cp. 2 Sam. 9:1-7

20:16

e 1 Sam. 18:3; 23:18

f 2 Sam. 4:7

20:17

g 1 Sam. 18:1

20:23

h vv. 14-15

i Cp. Gen. 31:49-53

20:26

j Lev. 15:5

20:31

k Cp. 1 Sam. 15:28

l Cp. 1 Sam. 19:6-11

20:32

m Cp. 1 Sam. 19:4-5

20:33

n 1 Sam. 18:11

34 So Jonathan arose from the
table in fierce anger, and ate no food
the second day of the month, for he
was grieved for David, because his
father had treated him shamefully.
35 And so it was, in the morning,
that Jonathan went out into the
field at the time appointed with Da-
vid, and a little lad *was* with him.
36 Then he said to his lad, "Now
run, find the arrows which I shoot."
As the lad ran, he shot an arrow be-
yond him.
37 When the lad had come to the
place where the arrow was which
Jonathan had shot, Jonathan cried
out after the lad and said, "*Is* not
the arrow [a]beyond you?"
38 And Jonathan cried out after the
lad, "Make haste, hurry, do not de-
lay!" So Jonathan's lad gathered up
the arrows and came back to his
master.
39 But the lad did not know any-
thing. Only Jonathan and David
knew of the matter.
40 Then Jonathan gave his
weapons to his lad, and said to him,
"Go, carry *them* to the city."
41 As soon as the lad had gone,
David arose from *a place* toward the
south, fell on his face to the ground,
and bowed down three times. And
they kissed one another; and they
wept together, but David more so.
42 Then Jonathan said to David,
"Go in peace, since we have both
sworn in the name of the LORD, say-
ing, 'May the LORD be between you
and me, and between your descen-
dants and my descendants, forev-
er.' " So he arose and departed, and
Jonathan went into the city.

20:37
a 1 Sam. 20:21-22

David flees

21 NOW David came to Nob, to
Ahimelech the priest. And
Ahimelech was afraid when he met
David, and said to him, "Why *are*
you alone, and no one is with you?"
2 So David said to Ahimelech the
priest, "The king has ordered me on
some business, and said to me, 'Do
not let anyone know anything about
the business on which I send you,
or what I have commanded you.'
And I have directed *my* young men
to such and such a place.
3 "Now therefore, what have you
on hand? Give *me* five *loaves of*
bread in my hand, or whatever can
be found."
4 And the priest answered David
and said, "*There is* no common
bread on hand; but there is [b]holy
bread, if the young men have at least
kept themselves from [c]women."
5 Then David answered the priest,
and said to him, "Truly, women
have been kept from us about three
days since I came out. And the ves-
sels of the young men are holy, and
the bread is in effect common, even
though it was consecrated in the
vessel this day."
6 So the priest gave him holy
bread; for there was no bread there
but the [d]showbread which had
been taken from before the [e]LORD,
in order to put hot bread *in its place*
on the day when it was taken away.
7 Now a certain man of the servants
of Saul *was* there that day, detained
before the LORD. And his name *was*
[f]Doeg, an Edomite, the chief of the
herdsmen who *belonged* to Saul.
8 And David said to Ahimelech,
"Is there not here on hand a spear
or a sword? For I have brought nei-
ther my sword nor my weapons
with me, because the king's busi-
ness required haste."
9 So the priest said, "The [g]sword
of Goliath the Philistine, whom you
killed in the Valley of Elah, there it
is, wrapped in a cloth behind the
ephod. If you will take that, take *it.*
For *there is* no other [h]except that
one here." And David said, "*There*
is none like it; give it to me."

David, for fear of Saul, seeks safety at Gath

10 Then David arose and fled that
day from before Saul, and went to
Achish the king of Gath.
11 And the [i]servants of Achish said
to him, "*Is* this not David the king of
the land? Did they not sing of him to
one another in dances, saying:

21:4
b Ex. 25:30; Lev. 24:5-9; Matt. 12:4
c Cp. Ex. 19:14-15

21:6
d See Ex. 25:30, *note*
e Lev. 24:8-9

21:7
f 1 Sam. 22:9; Ps. 52, *title*

21:9
g 1 Sam. 17:1-51
h 1 Sam. 22:10

21:11
i Ps. 56, *title*

21:1 Ahimelech. Called *Ahijah,* 1 Sam. 14:3; also *Abiathar,* Mark 2:26.

Ahimelech: *of the king.* A priest at Nob who gave David the showbread to eat when he was starving.

'Saul has slain his thousands,
And David his [a]ten thousands'?"

12 Now David took these words to heart, and was [b]very much afraid of Achish the king of Gath.

13 So he [c]changed his behavior before them, pretended madness in their hands, scratched on the doors of the gate, and let his saliva fall down on his beard.

14 Then Achish said to his servants, "Look, you see the man is insane. Why have you brought him to me?

15 "Have I need of madmen, that you have brought this *fellow* to play the madman in my presence? Shall this *fellow* come into my house?"

David and his mighty men at Adullam (cp. 1 Chr. 12:16–18)

22 DAVID therefore departed from there and escaped to the [d]cave of Adullam. So when his brothers and all his father's house heard *it,* they went down there to him.

2 And everyone *who was* in distress, everyone who *was* in debt, and everyone *who was* discontented gathered to him. So he became [e]captain over them. And there were about [f]four hundred men with him.

3 Then David went from there to Mizpah of [g]Moab; and he said to the king of Moab, "Please let my father and mother come here with you, till I know what God will do for me."

4 So he brought them before the king of Moab, and they dwelt with him all the time that David was in the stronghold.

5 Now the prophet [h]Gad said to David, "Do not stay in the stronghold; depart, and go to the land of Judah." So David departed and went into the forest of Hereth.

Saul kills priests

6 When Saul heard that David and the men who *were* with him had been discovered—now Saul was staying in [i]Gibeah under a tamarisk tree in Ramah, with his spear in his hand, and all his servants standing about him—

7 then Saul said to his servants who stood about him, "Hear now, you Benjamites! Will the [j]son of Jesse give every one of you fields and vineyards, *and* make you all captains of thousands and captains of hundreds?

8 "All of you have conspired against me, and *there is* no one who reveals to me that my son has made a [k]covenant with the son of Jesse; and *there is* not one of you who is [l]sorry for me or reveals to me that my son has stirred up my servant against me, to lie in wait, as *it is* this day."

9 Then answered [m]Doeg the Edomite, who was set over the servants of Saul, and said, "I saw the son of Jesse going to [n]Nob, to Ahimelech the son of [o]Ahitub.

10 "And he inquired of the LORD for him, gave him provisions, and gave him the sword of Goliath the Philistine."

11 So the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests

21:11
a 1 Sam. 18:6-8

21:12
b Ps. 34:4; 56:3

21:13
c Cp. Ps. 34, *title*

22:1
d Ps. 57, *title;* 142, *title*

22:2
e Cp. Judg. 11:13; Heb. 2:10
f 1 Sam. 25:13; cp. 23:13

22:3
g 2 Sam. 8:2

22:5
h 2 Sam. 24:11

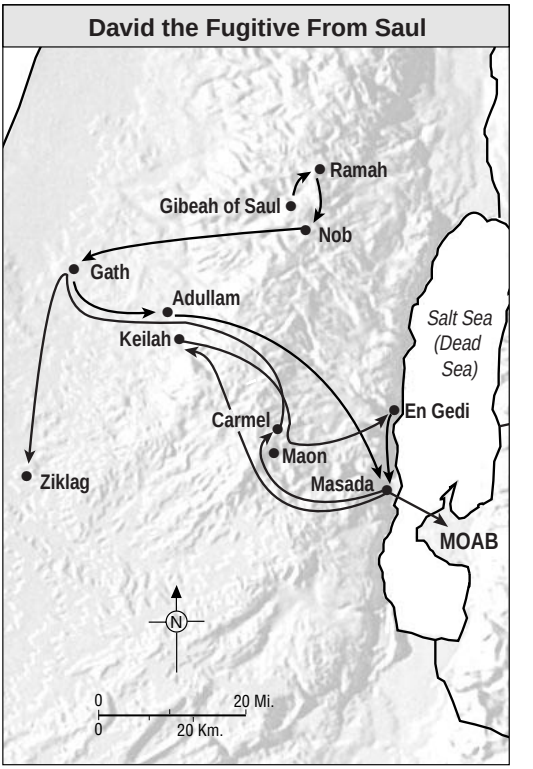
22:6
i 1 Sam. 15:34

22:7
j Cp. 1 Sam. 8:14

22:8
k 1 Sam. 18:3; 20:16
l Cp. 1 Sam. 23:21

22:9
m 1 Sam. 21:7; 22:22; Ps. 52, *title*
n 1 Sam. 21:1
o 1 Sam. 14:3

Achish: *angry.* The king of the city of Gath in Philistia. David fled to Gath when Saul was trying to kill him.



who *were* in Nob. And they all came to the king.

12 And Saul said, "Hear now, son of Ahitub!" He answered, "Here I am, my lord."

13 Then Saul said to him, "Why have you conspired against me, you and the son of Jesse, in that you have given him bread and a sword, and have inquired of God for him, that he should rise against me, to lie in wait, as it is this day?"

14 So Ahimelech answered the king and said, "And who among all your servants *is as* [a]faithful as David, who is the king's son-in-law, who goes at your bidding, and is honorable in your house?

15 "Did I then begin to inquire of God for him? Far be it from me! Let not the king impute anything to his servant, *or* to any in the house of my father. For your servant knew nothing of all this, little or much."

16 And the king said, "You shall surely die, Ahimelech, you and all [b]your father's house!"

17 Then the king said to the guards who stood about him, "Turn and kill the priests of the LORD, because their hand also *is* with David, and because they knew when he fled and did not tell it to me." But the servants of the king would not [c]lift their hands to strike the priests of the LORD.

18 And the king said to Doeg, "You turn and kill the priests!" So Doeg the Edomite turned and struck the priests, and [d]killed on that day eighty-five men who wore a linen ephod.

19 Also [e]Nob, the [f]city of the priests, he struck with the edge of the sword, both men and women, children and nursing infants, oxen and donkeys and sheep—with the edge of the sword.

20 Now one of the sons of Ahimelech the son of Ahitub, named [g]Abiathar, [h]escaped and fled after David.

21 And Abiathar told David that Saul had killed the LORD'S priests.

22 So David said to Abiathar, "I knew that day, when Doeg the Edomite *was* there, that he would surely tell Saul. I have caused *the death* of all the persons of your father's house.

23 "Stay with me; do not fear. For he who seeks my life seeks your life, but with me you *shall be* safe."

David saves Keilah from the Philistines

23 THEN they told David, saying, "Look, the Philistines are fighting against [i]Keilah, and they are robbing the threshing floors."

2 Therefore David [j]inquired of the LORD, saying, "Shall I go and attack these Philistines?" And the LORD said to David, "Go and attack the Philistines, and save Keilah."

3 But David's men said to him, "Look, we are afraid here in Judah. How much more then if we go to Keilah against the armies of the Philistines?"

4 Then David inquired of the LORD once again. And the LORD answered him and said, "Arise, go down to Keilah. For I will deliver the Philistines into your hand."

5 And David and his men went to Keilah and [k]fought with the Philistines, struck them with a mighty blow, and took away their livestock. So David saved the inhabitants of Keilah.

6 Now it happened, when Abiathar the son of Ahimelech [l]fled to David at Keilah, *that* he went down *with* an ephod in his hand.

7 And Saul was told that David had gone to Keilah. So Saul said, "God has delivered him into my hand, for he has shut himself in by entering a town that has gates and bars."

8 Then Saul called all the people together for war, to go down to Keilah to besiege David and his men.

9 When David knew that Saul plotted evil against him, he [m]said to Abiathar the priest, "Bring the ephod here."

10 Then David said, "O LORD God of Israel, Your servant has certainly heard that Saul seeks to come to Keilah to destroy the city for my sake.

11 "Will the men of Keilah deliver me into his hand? Will Saul come down, as Your servant has heard?

22:14
a 1 Sam. 19:4-5; 24:11

22:16
b Deut. 24:16

22:17
c Cp. Ex. 1:17

22:18
d 1 Sam. 2:31

22:19
e vv. 9,11
f Josh. 21:1-45

22:20
g 1 Sam. 23:6; 1 Kin. 2:26,27
h 1 Sam. 2:33

23:1
i Josh. 15:44

23:2
j 1 Sam. 22:10; 28:6

23:5
k 1 Sam. 19:8; 2 Sam. 5:20

23:6
l 1 Sam. 22:20

23:9
m 1 Sam. 30:7; cp. Num. 27:21

22:15 impute. For divine imputation, see James 2:23, *note;* compare 2 Sam. 19:19.

O LORD God of Israel, I pray, tell Your servant." And the LORD said, "He will come down."

12 Then David said, "Will the men of Keilah deliver me and my men into the hand of Saul?" And the LORD said, "They will deliver [a]*you.*"

God protects David again; David goes to En Gedi

13 So David and his men, about [b]six hundred, arose and departed from Keilah and went [c]wherever they could go. Then it was told Saul that David had escaped from Keilah; so he halted the expedition.

14 And David stayed in strongholds in the [d]wilderness, and remained in the mountains in the Wilderness of Ziph. Saul sought him every day, but [e]God did not deliver him into his hand.

15 So David saw that Saul had come out to seek his life. And David *was* in the Wilderness of Ziph in a forest.

16 Then Jonathan, Saul's son, arose and went to David in the woods and strengthened his hand in God.

17 And he said to him, [f]"Do not fear, for the hand of Saul my father shall not find you. You shall be [g]king over Israel, and I shall be next to you. Even my father Saul knows that."

18 So the two of them made a [h]covenant before the LORD. And David stayed in the woods, and Jonathan went to his own house.

19 [i]Then the Ziphites came up to Saul at Gibeah, saying, "Is David not hiding with us in strongholds in the woods, in the hill of Hachilah, which *is* on the south of Jeshimon?

20 "Now therefore, O king, come down according to all the desire of your soul to come down; and [j]our part *shall be* to deliver him into the king's hand."

21 And Saul said, "Blessed *are* you of the LORD, for you have [k]compassion on me.

22 "Please go and find out for sure, and see the place where his hideout is, *and* who has seen him there. For I am told he is very crafty.

23 "See therefore, and take knowledge of all the lurking places where he hides; and come back to me with certainty, and I will go with you. And it shall be, if he is in the land, that I will [l]search for him throughout all the clans* of Judah."

24 So they arose and went to Ziph before Saul. But David and his men *were* in the Wilderness of [m]Maon, in the [n]plain on the south of Jeshimon.

25 When Saul and his men went to seek *him,* they told David. Therefore he went down to the rock, and stayed in the Wilderness of Maon. And when Saul heard *that,* he pursued David in the Wilderness of Maon.

26 Then Saul went on one side of the mountain, and David and his men on the other side of the mountain. So David made haste to get away from Saul, for Saul and his men were [o]encircling David and his men to take them.

27 But a [p]messenger came to Saul, saying, "Hurry and come, for the Philistines have invaded the land!"

28 Therefore Saul returned from pursuing David, and went against the Philistines; so they called that place the Rock of Escape.*

29 Then David went up from there and dwelt in strongholds at [q]En Gedi.

David's mercy to Saul in En Gedi

24 NOW it happened, when Saul had returned from following the Philistines, that it was [r]told him, saying, "Take note! David *is* in the Wilderness of En Gedi."

2 Then Saul took [s]three thousand chosen men from all Israel, and went to seek David and his men on the Rocks of the Wild Goats.

3 So he came to the sheepfolds by the road, where there *was* a [t]cave; and Saul went in to [u]attend to his needs. (David and his men were staying in the recesses of the cave.)

4 Then the men of David said to

23:12
a Cp. Judg. 15:10-13

23:13
b Cp. 1 Sam. 22:2
c 2 Sam. 15:20

23:14
d 1 Sam. 26:2; Ps. 63, *title*
e Ps. 32:7

23:17
f Ps. 27:1-3; Is. 54:17; Heb. 13:6
g 1 Sam. 24:20

23:18
h 1 Sam. 18:3; 20:12-17; 2 Sam. 21:7

23:19
i 1 Sam. 26:1; Ps. 54, *title*

23:20
j Cp. v. 12

23:21
k Cp. 1 Sam. 22:8

23:23
l Cp. 1 Kin. 18:10

23:24
m 1 Sam. 25:2
n See Deut. 1:1, *note*

23:26
o Ps. 17:9

23:27
p Cp. 2 Kin. 19:9

23:29
q Josh. 15:62; 2 Chr. 20:2

24:1
r 1 Sam. 23:19

24:2
s 1 Sam. 26:2

24:3
t Ps. 54, *title;* 57, *title*
u Judg. 3:24

***23:23** Literally *thousands* ***23:28** Hebrew *Sela Hammahlekoth*

23:15 a forest. Or *Horesh.*
23:16,18,19 the woods. Or *Horesh.*

Wilderness of En Gedi: *of the kid.* The area west of the Dead Sea containing an oasis where David and his men took refuge while running from Saul.

him, [a]"This is the day of which the LORD said to you, 'Behold, I will deliver your enemy into your hand, that you may do to him as it seems good to you.' " And David arose and secretly cut off a corner of Saul's robe.

5Now it happened afterward that David's heart [b]troubled him because he had cut Saul's robe.

6And he said to his men, "The [c]LORD forbid that I should do this thing to my master, the LORD'S anointed, to stretch out my hand against him, seeing he *is* the anointed of the LORD."

7So David restrained his servants with *these* words, and did not allow them to rise against Saul. And Saul got up from the cave and went on *his* way.

8David also arose afterward, went out of the cave, and called out to Saul, saying, "My lord the king!" And when Saul looked behind him, David stooped with his face to the earth, and bowed down.

9And David said to Saul: "Why do you listen to the words of men who say, 'Indeed David seeks your harm'?

10"Look, this day your eyes have seen that the LORD delivered you today into my hand in the cave, and *someone* urged *me* to kill you. But *my eye* spared you, and I said, 'I will not stretch out my hand against my lord, for he *is* the LORD'S anointed.'

11"Moreover, my father, see! Yes, see the corner of your robe in my hand! For in that I cut off the corner of your robe, and did not kill you, know and see that *there is* neither evil nor rebellion in my hand, and I have [d]not sinned against you. Yet you [e]hunt my life to take it.

12"Let the LORD [f]judge between you and me, and let the LORD avenge me on you. But my hand shall not be against you.

13"As the proverb of the ancients says, [g]'Wickedness proceeds from the wicked.' But my hand shall not be against you.

14"After whom has the king of Israel come out? Whom do you pursue? A dead dog? A flea?

15"Therefore let the LORD be judge, and judge between you and me, and see and [h]plead my case, and deliver me out of your hand."

16So it was, when David had finished speaking these words to Saul, that Saul said, "*Is* this your [i]voice, my son David?" And Saul lifted up his voice and wept.

17Then he said to David: "You *are* more righteous than [j]I; for you have rewarded me with good, whereas I have rewarded you with evil.

18"And you have shown this day how you have dealt well with me; for when the LORD delivered me into your hand, you did not kill me.

19"For if a man finds his enemy, will he let him get away safely? Therefore may the LORD reward you with good for what you have done to me this day.

20"And now [k]I know indeed that you shall surely be king, and that the kingdom of Israel shall be established in your hand.

21"Therefore swear now to me by the LORD [l]that you will not cut off my descendants after me, and that you will not destroy my name from my father's house."

22So David swore to Saul. And Saul went home, but David and his men went up to the [m]stronghold.

Samuel dies and is mourned

25 THEN Samuel [n]died; and the Israelites gathered together and [o]lamented for him, and buried him at his home in Ramah. And David arose and went down to the Wilderness of [p]Paran.*

Nabal's ingratitude; Abigail's wisdom

2Now *there was* a man in [q]Maon whose business *was* in [r]Carmel, and the man *was* very rich. He had three thousand sheep and a thousand goats. And he was shearing his sheep in Carmel.

3The name of the man *was* Nabal, and the name of his wife Abigail. And *she was* a woman of good un-

24:4
a 1 Sam. 26:8-11

24:5
b 2 Sam. 24:10

24:6
c 1 Sam. 26:11

24:11
d Judg. 11:27
e 1 Sam. 26:20

24:12
f 1 Sam. 26:10-23

24:13
g Matt. 7:16-20

24:15
h Ps. 35:1; cp. 1 Sam. 25:39

24:16
i 1 Sam. 26:17

24:17
j 1 Sam. 26:21

24:20
k 1 Sam. 23:17

24:21
l 2 Sam. 21:1-9

24:22
m 1 Sam. 23:29

25:1
n 1 Sam. 28:3
o Num. 20:29; Deut. 34:8
p Gen. 21:21; Num. 10:12

25:2
q 1 Sam. 23:24
r Josh. 15:55

***25:1** Following Masoretic Text, Syriac, Targum, and Vulgate; Septuagint reads *Maon.*

Carmel: *park.* A town in the hill country of Judah. Home of Nabal and Abigail.

25:3 Nabal. Literally *fool,* v. 25.

derstanding and beautiful appearance; but the man *was* [a]harsh and evil in *his* doings. He *was of the house of* [b]Caleb.

4 When David heard in the wilderness that Nabal was [c]shearing his sheep,

5 David sent ten young men; and David said to the young men, "Go up to Carmel, go to Nabal, and greet him in my name.

6 "And thus you shall say to him who lives *in prosperity:* [d]'Peace *be* to you, peace to your house, and peace to all that you have!

7 'Now I have heard that you have shearers. Your shepherds were with us, and we did not hurt them, nor was there anything missing from them all the while they were in Carmel.

8 'Ask your young men, and they will tell you. Therefore let *my* young men find favor in your eyes, for we come on a feast day. Please give whatever comes to your hand to your servants and to your son David.' "

9 So when David's young men came, they spoke to Nabal according to all these words in the name of David, and waited.

10 Then Nabal answered David's servants, and said, "Who *is* David, and who *is* the son of Jesse? There are many servants nowadays who break away each one from his master.

11 [e]"Shall I then take my bread and my water and my meat that I have killed for my shearers, and give *it* to men when I do not know where they *are* from?"

12 So David's young men turned on their heels and went back; and they came and told him all these words.

13 Then David said to his men, "Every man gird on his sword." So every man girded on his sword, and David also girded on his sword. And about four hundred men went with David, and two hundred stayed with the [f]supplies.

14 Now one of the young men told Abigail, Nabal's wife, saying, "Look, David sent messengers from the wilderness to greet our master; and he reviled them.

15 "But the men *were* very good to us, and [g]we were not hurt, nor did we miss anything as long as we accompanied them, when we were in the fields.

16 "They were a wall to us both by night and day, all the time we were with them keeping the sheep.

17 "Now therefore, know and consider what you will do, for harm is determined against our master and against all his household. For he *is such* a [h]scoundrel* that *one* cannot speak to him."

18 Then Abigail made haste and [i]took two hundred *loaves* of bread, two skins of wine, five sheep already dressed, five [j]seahs of roasted *grain,* one hundred clusters of raisins, and two hundred cakes of figs, and loaded *them* on donkeys.

19 And she said to her servants, "Go on before me; see, I am coming after you." But she did not tell her husband Nabal.

20 So it was, *as* she rode on the donkey, that she went down under cover of the hill; and there were David and his men, coming down toward her, and she met them.

21 Now David had said, "Surely in vain I have protected all that this *fellow* has in the wilderness, so that nothing was missed of all that *belongs* to him. And he has repaid me evil for [k]good.

22 "May God do so, and more also, to the enemies of David, if I leave one male of all who *belong* to him by morning light."

23 Now when Abigail saw David, she [l]dismounted quickly from the donkey, [m]fell on her face before David, and bowed down to the ground.

24 So she fell at his feet and said: "On me, my lord, *on* me *let* this iniquity *be!* And please let your maidservant speak in your ears, and hear the words of your maidservant.

25 "Please, let not my lord regard this scoundrel Nabal. For as his name *is,* so *is* he: Nabal* *is* his name,

***25:17** Literally *son of Belial* ***25:25** Literally *Fool*

25:3
a vv. 10-11,17
b Josh. 15:13

25:4
c Gen. 38:13; cp. 2 Sam. 13:23

25:6
d Judg. 19:20; 1 Chr. 12:18

25:11
e Judg. 8:6

25:13
f 1 Sam. 30:24

25:15
g v. 7

25:17
h 2 Sam. 23:6-7

25:18
i Cp. 2 Sam. 16:1; 1 Chr. 12:40
j See Weights and Measures (OT), 2 Chr. 2:10, *note*

25:21
k 1 Sam. 24:17

25:23
l Josh. 15:18
m Cp. Ruth 2:10

25:8 feast day. Literally *good day.* Compare Esth. 8:17.

and folly *is* with him! But I, your maidservant, did not see the young men of my lord whom you sent.

26 "Now therefore, my lord, *as* the LORD lives and *as* your soul lives, since the LORD has held you back from coming to bloodshed and from [a]avenging yourself with your own hand, now then, [b]let your enemies and those who seek harm for my lord be as Nabal.

27 "And now this [c]present which your maidservant has brought to my lord, let it be given to the young men who follow my lord.

28 "Please forgive the trespass of your maidservant. For the LORD will certainly make for my lord an [d]enduring house, because my lord [e]fights the battles of the LORD, and [f]evil is not found in you throughout your days.

29 "Yet a man has risen to pursue you and seek your life, but the life of my lord shall be [g]bound in the bundle of the living with the LORD your God; and the lives of your enemies He shall [h]sling out, *as from* the pocket of a sling.

30 "And it shall come to pass, when the LORD has done for my lord according to all the good that He has spoken concerning you, and has appointed you [i]ruler over Israel,

31 "that this will be no grief to you, nor offense of heart to my lord, either that you have shed blood without cause, or that my lord has avenged himself. But when the LORD has dealt well with my lord, then remember your maidservant."

32 Then David said to Abigail: "Blessed *is* the LORD God of Israel, who sent you this day to meet me!

33 "And blessed *is* your advice and blessed *are* you, because you have kept me this day from coming to bloodshed and from avenging myself with my own hand.

34 "For indeed, *as* the LORD God of Israel lives, who has kept me back from hurting you, unless you had hurried and come to meet me, surely by morning light no males would have been left to Nabal!"

35 So David received from her hand what she had brought him, and said to her, "Go up in peace to your house. See, I have heeded your voice and respected your person."

Nabal dies

36 Now Abigail went to Nabal, and there he was, holding a feast in his house, like the feast of a king. And Nabal's heart *was* [j]merry within him, for he *was* very drunk; therefore she told him nothing, little or much, until morning light.

37 So it was, in the morning, when the wine had gone from Nabal, and his wife had told him these things, that his heart died within him, and he became *like* a stone.

38 Then it happened, *after* about ten days, that the LORD [k]struck Nabal, and he died.

39 So when David heard that Nabal was dead, he said, [l]"Blessed *be* the LORD, who has [m]pleaded the cause of my reproach from the hand of Nabal, and has kept His servant from evil! For the LORD has returned the wickedness of Nabal on his own head." And David sent and proposed to Abigail, to take her as his wife.

40 When the servants of David had come to Abigail at Carmel, they spoke to her saying, "David sent us to you, to ask you to become his wife."

41 Then she arose, bowed her face to the earth, and said, "Here is your maidservant, a servant to [n]wash the feet of the servants of my lord."

42 So Abigail rose in haste and rode on a donkey, attended by five of her maidens; and she followed the messengers of David, and became his wife.

43 David also took [o]Ahinoam of [p]Jezreel, and so both of them were his wives.

44 But Saul had given [q]Michal his daughter, David's wife, to Palti* the son of Laish, who *was* from Gallim.

*25:44 Spelled *Paltiel* in 2 Samuel 3:15

25:26
a Cp. Heb. 10:30
b Cp. 2 Sam. 18:32

25:27
c Cp. 1 Sam. 30:26

25:28
d 2 Sam. 7:11-16
e 1 Sam. 18:17
f 1 Sam. 24:11

25:29
g Ps. 66:9; Mal. 3:17; Col. 3:3
h Jer. 10:18

25:30
i 1 Sam. 13:14; 15:28

25:36
j 2 Sam. 13:28; Prov. 20:1

25:38
k 1 Sam. 26:10; 2 Kin. 15:5

25:39
l v. 32
m 1 Sam. 24:15; Prov. 22:23

25:41
n Luke 7:38,44

25:43
o 1 Sam. 27:3
p Josh. 15:56

25:44
q 1 Sam. 18:20

Nabal: *foolish.* A foolish man who refused David hospitality when he was fleeing from Saul.

Abigail: *father of exultation.* The wise wife of Nabal who apologized for her husband's blunder and fed David and his troops. Later she became David's wife.

David again spares Saul

26 NOW the Ziphites came to Saul at Gibeah, saying, "Is David not hiding in the hill of Hachilah, opposite [a]Jeshimon?"

2 Then Saul arose and went down to the Wilderness of Ziph, having [b]three thousand chosen men of Israel with him, to seek David in the Wilderness of Ziph.

3 And Saul encamped in the hill of Hachilah, which *is* opposite Jeshimon, by the road. But David stayed in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul had indeed come.

5 So David arose and came to the place where Saul had encamped. And David saw the place where Saul lay, and [c]Abner the son of Ner, the commander of his army. Now Saul lay within the camp, with the people encamped all around him.

6 Then David answered, and said to Ahimelech the Hittite and to Abishai the son of Zeruiah, brother of [d]Joab, saying, "Who will go down with me to Saul in the camp?" And [e]Abishai said, "I will go down with you."

7 So David and Abishai came to the people by night; and there Saul lay sleeping within the camp, with his spear stuck in the ground by his head. And Abner and the people lay all around him.

8 Then Abishai said to David, [f]"God has delivered your enemy into your hand this day. Now therefore, please, let me strike him at once with the spear, right to the earth; and I will not *have to strike* him a second time!"

9 But David said to Abishai, "Do not destroy him; for [g]who can stretch out his hand against the LORD's anointed, and be guiltless?"

10 David said furthermore, "*As* the LORD lives, the [h]LORD shall strike him, or his day shall come to [i]die, or he shall go out to battle and [j]perish.

11 "The LORD [k]forbid that I should stretch out my hand against the LORD's anointed. But please, take now the spear and the jug of water that *are* by his head, and let us go."

12 So David took the spear and the jug of water *by* Saul's head, and they got away; and no man saw or knew *it* or awoke. For they *were* all asleep, because a [l]deep sleep from the LORD had fallen on them.

13 Now David went over to the other side, and stood on the top of a hill afar off, a great distance *being* between them.

14 And David called out to the people and to Abner the son of Ner, saying, "Do you not answer, Abner?" Then Abner answered and said, "Who *are* you, calling out to the king?"

15 So David said to Abner, "*Are* you not a man? And who *is* like you in Israel? Why then have you not guarded your lord the king? For one of the people came in to destroy your lord the king.

16 "This thing that you have done *is* not good. *As* the LORD lives, you deserve to die, because you have not guarded your master, the LORD's anointed. And now see where the king's spear *is,* and the jug of water that *was* by his head."

17 Then Saul knew David's voice, and said, "*Is* that your voice, my son David?" David said, "*It is* my voice, my lord, O king."

18 And he said, "Why does my lord thus pursue his servant? For what have I done, or what evil *is* in my hand?

19 "Now therefore, please, let my

26:1
a 1 Sam. 23:19; Ps. 54, *title*

26:2
b 1 Sam. 24:2

26:5
c 1 Sam. 14:50

26:6
d 2 Sam. 2:13
e 2 Sam. 2:18,24

26:8
f 1 Sam. 24:4

26:9
g 1 Sam. 24:6; 2 Sam. 1:16

26:10
h 1 Sam. 25:38
i Deut. 31:14
j 1 Sam. 31:6

26:11
k 1 Sam. 24:6-12

26:12
l Gen. 2:21; 15:12

Abner: *of light.* The commander of King Saul's army.

26:6 Hittite. Until the twentieth century the Hittites were unknown apart from the Bible. This once puzzling reference to them has, however, been illuminated by the findings of archaeology. From Egyptian monuments (Tell el-Amarna Tablets) and the Assyrian texts, it has been shown that these were the Kheta or Hatti. Expeditions in the first dozen years of this century have revealed that Boghaz-koi in Asia Minor (east of Ankara, Turkey) was the capital of the Hittite Empire. Periods of Hittite prominence: about 2000–1800 B.C. and about 1400–1200 B.C.

Abishai: *of a gift.* A loyal companion to David during battle.

lord the king hear the words of his servant: If the [a]LORD has stirred you up against me, let Him accept an offering. But if *it is* the children of men, *may* they *be* [b]cursed before the LORD, for they have driven me out this day from sharing in the [c]inheritance of the LORD, saying, 'Go, serve other gods.'

20 "So now, do not let my blood fall to the earth before the face of the [d]LORD. For the king of Israel has come out to seek a [e]flea, as when one hunts a partridge in the mountains."

Saul admits his guilt

21 Then Saul said, [f]"I have sinned. Return, my son David. For I will harm you no more, because my [g]life was precious in your eyes this day. Indeed I have played the [h]fool and erred exceedingly."

22 And David answered and said, "Here is the king's spear. Let one of the young men come over and get it.

23 "May the [i]LORD [j]repay every man *for* his righteousness and his faithfulness; for the LORD delivered you into *my* hand today, but I would not stretch out my hand against the LORD's anointed.

24 "And indeed, as your life was [k]valued much this day in my eyes, so let my life be valued much in the eyes of the LORD, and let Him deliver me out of all tribulation."

25 Then Saul said to David, "*May* you *be* blessed, my son David! You shall both do great things and also still [l]prevail." So David went on his way, and Saul returned to his place.

David seeks shelter

27 AND David [m]said in his heart, "Now I shall perish someday by the hand of Saul. *There is* nothing better for me than that I should speedily escape to the land of the Philistines; and Saul will despair of me, to seek me anymore in any part of Israel. So I shall escape out of his hand."

2 Then David arose and went over with the six hundred [n]men who *were* with him to [o]Achish the son of Maoch, king of Gath.

3 So David dwelt with Achish at Gath, he and his men, each man with his household, *and* David with his two wives, [p]Ahinoam the Jezreelitess, and [q]Abigail the Carmelitess, Nabal's widow.

4 And it was told Saul that David had fled to Gath; so he sought him no more.

5 Then David said to Achish, "If I have now found favor in your eyes, let them give me a place in some town in the country, that I may dwell there. For why should your servant dwell in the royal city with you?"

6 So Achish gave him [r]Ziklag that day. Therefore Ziklag has belonged to the kings of Judah to this day.

7 Now the time that David [s]dwelt in the country of the Philistines was one full year and four months.

8 And David and his men went up and raided the [t]Geshurites, the [u]Girzites,* and the [v]Amalekites. For those *nations* were the inhabitants of the land from of old, as you go to

*27:8 Or *Gezrites*

26:19
a Cp. 2 Sam. 16:11
b 1 Sam. 14:24
c Cp. Josh. 22:25-27; 2 Sam. 14:16

26:20
d Cp. Gen. 4:11
e 1 Sam. 24:14

26:21
f 1 Sam. 15:24; 24:17; 2 Sam. 12:13
g v. 24
h Cp. 2 Sam. 24:10

26:23
i Ps. 7:8
j 2 Sam. 22:21

26:24
k 1 Sam. 18:30

26:25
l 1 Sam. 24:20

27:1
m Cp. 1 Chr. 29:28

27:2
n 1 Sam. 25:13
o 1 Sam. 21:10; 1 Kin. 2:39

27:3
p 1 Sam. 25:43; 30:5
q 1 Sam. 25:3

27:6
r Josh. 19:5; 1 Chr. 12:1

27:7
s 1 Sam. 29:3

27:8
t Josh. 13:13
u Judg. 1:29
v 1 Sam. 15:7-8

26:25 **THE ENCOUNTERS OF SAUL AND DAVID**

Incident	Reference
David comes to calm Saul by playing the harp.	16:16,23
David becomes Saul's armor bearer.	16:21
David asks Saul to let him fight Goliath.	17:32–37
Saul's son, Jonathan, and David become close friends.	18:1; 20
Saul takes David into his own home.	18:2
Saul becomes jealous of David and tries to kill him.	18:6–12
Saul makes David captain in the army.	18:13
Saul's daughter, Michal, loves and marries David.	18:20–27
Saul tries to kill David.	18:25; 19; 20; 23
David encounters Saul in a cave.	24:3–4
David makes a promise to Saul.	24:21–22
David again spares Saul's life.	26:1–25

Shur, even as far as the land of Egypt.

9 Whenever David attacked the land, he left neither man nor woman alive, but took away the sheep, the oxen, the donkeys, the camels, and the apparel, and returned and came to Achish.

10 Then Achish would say, "Where have you made a raid today?" And David would say, "Against the southern *area* of Judah, or against the southern *area* of the [a]Jerahmeelites, or against the southern *area* of the [b]Kenites."

11 David would save neither man nor woman alive, to bring *news* to Gath, saying, "Lest they should inform on us, saying, 'Thus David did.' " And thus *was* his behavior all the time he dwelt in the country of the Philistines.

12 So Achish believed David, saying, "He has made his people Israel utterly abhor him; therefore he will be my servant forever."

Philistines plan attack

28 NOW it happened in those days that the Philistines gathered their armies together for war, to fight with Israel. And Achish said to David, "You assuredly know that you will go out with me to battle, you and your [c]men."

2 So David said to Achish, "Surely you know what your servant can do." And Achish said to David, "Therefore I will make you one of my chief guardians forever."

3 Now [d]Samuel had died, and all Israel had lamented for him and buried him in Ramah, in his own city. And Saul had put the [e]mediums and the spiritists out of the land.

4 Then the Philistines gathered together, and came and encamped at [f]Shunem. So Saul gathered all Israel together, and they encamped at [g]Gilboa.

5 When Saul saw the army of the Philistines, he was afraid, and his heart trembled greatly.

6 And when Saul inquired of the LORD, the LORD did [h]not answer him, either by dreams or by Urim or by the prophets.

Saul consults witch of En Dor

7 Then Saul said to his servants, [i]"Find me a woman who is a medium, [j]that I may go to her and inquire of her." And his servants said to him, "In fact, *there is* a woman who is a medium at En Dor."

8 So Saul [k]disguised himself and put on other clothes, and he went, and two men with him; and they came to the woman by night. And he said, "Please conduct a séance for me, and bring up for me the one I shall name to you."

9 Then the woman said to him, "Look, you know what Saul has done, how he has [l]cut off the mediums and the spiritists from the land. Why then do you lay a snare for my life, to cause me to die?"

10 And Saul swore to her by the LORD, saying, "*As* the LORD lives, no

27:10
a 1 Sam. 30:29; 1 Chr. 2:9,25
b Judg. 1:16; 4:11

28:1
c 1 Sam. 29:1-2

28:3
d 1 Sam. 25:1
e Cp. Ex. 22:18; Lev. 19:31; Deut. 18:10

28:4
f Josh. 19:18; 2 Kin. 4:8
g 1 Sam. 31:1

28:6
h 1 Sam. 14:37

28:7
i Cp. Is. 8:19
j 1 Chr. 10:13

28:8
k Cp. 2 Chr. 18:29; 35:22

28:9
l v. 3

28:6 Urim. Urim and Thummim mean *lights and perfections*. Some make these to be simply a collective name for the stones of the breastplate, so that the total effect of the twelve stones is to manifest the lights and the perfections of Him who is the antitype of the Aaronic high priest. Compare Lev. 8:8. It would seem to be conclusive that the Urim and the Thummim are additional to the stones of the breastplate. In use the Urim and the Thummim were connected, in some way not clearly expressed, with the ascertainment of the divine will in particular cases (Num. 27:21; Deut. 33:8; Ezra 2:63).

28:7 THE REALM OF SPIRITS

The Bible gives strict instructions against delving into the realm of spirits (Lev. 19:31; 20:6–7,27; Deut. 18:10–12). Some who claim to have contact with spirits are frauds, but certainly there are genuine cases. God is against any form of spiritism, fraudulent or real. See 1 Chr. 10:13–14.

The most likely explanation is that the woman expected contact with a demon (posing as Samuel, v. 11) but, to her amazement and terror (v. 12), God actually permitted Samuel to appear to her and give a message of doom to Saul. The text clearly states that it was Samuel (vv. 15–16,20). No agent of Satan could have given a message so clearly from the LORD as v. 17.

The passage does not say that the woman "brought up" Samuel from the dead. The incident gives no support to the false contention of spiritists that they can speak with the dead. Mediums do not have access to the dead but communicate with spirits posing as persons who have died; thus these spirits are called lying spirits (1 Kin. 22:22).

punishment shall come upon you for this thing."

11 Then the woman said, "Whom shall I bring up for you?" And he said, "Bring up Samuel for me."

12 When the woman saw Samuel, she cried out with a loud voice. And the woman spoke to Saul, saying, "Why have you deceived me? For you *are* Saul!"

13 And the king said to her, "Do not be afraid. What did you see?" And the woman said to Saul, "I saw a spirit* ascending out of the earth."

14 So he said to her, "What *is* his form?" And she said, "An old man is coming up, and he *is* covered with a mantle." And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground and bowed down.

15 Now Samuel said to Saul, "Why have you disturbed me by bringing me up?" And Saul answered, "I am deeply distressed; for the Philistines make war against me, and God has departed from me and does not answer me anymore, neither by prophets nor by dreams. Therefore I have called you, that you may reveal to me what I should do."

16 Then Samuel said: "So why do you ask me, seeing the LORD has departed from you and has become your enemy?

17 "And the LORD has done for Himself* as He spoke by me. For the LORD has [a]torn the kingdom out of your hand and given it to your neighbor, David.

18 [b]"Because you did not obey the voice of the LORD nor execute His fierce wrath upon [c]Amalek, therefore the LORD has done this thing to you this day.

19 "Moreover the LORD will also deliver Israel with you into the hand of the Philistines. And tomorrow you and your sons *will be* with [d]me. The LORD will also deliver the army of Israel into the hand of the Philistines."

20 Immediately Saul fell full length on the ground, and was dreadfully afraid because of the words of Samuel. And there was no strength in him, for he had eaten no food all day or all night.

21 And the woman came to Saul and saw that he was severely troubled, and said to him, "Look, your maidservant has obeyed your voice, and I have put my life in my hands and heeded the words which you spoke to me.

22 "Now therefore, please, heed also the voice of your maidservant, and let me set a piece of bread before you; and eat, that you may have strength when you go on *your* way."

23 But he refused and said, "I will not eat." So his servants, together with the woman, urged him; and he heeded their voice. Then he arose from the ground and sat on the bed.

24 Now the woman had a fatted calf in the house, and she hastened to kill it. And she took flour and kneaded *it,* and baked unleavened bread from it.

25 So she brought *it* before Saul and his servants, and they ate. Then they rose and went away that night.

David kept from fighting Israel

29 THEN the Philistines gathered together all their [e]armies at [f]Aphek, and the Israelites encamped by a fountain which *is* in Jezreel.

2 And the [g]lords of the Philistines passed in review by hundreds and by thousands, but [h]David and his men passed in review at the rear with Achish.

3 Then the princes of the Philistines said, "What *are* these Hebrews *doing here?*" And Achish said to the princes of the Philistines, "*Is* this not David, the servant of Saul king of Israel, who has been with me these days, or these [i]years? And to this day I have found no fault in him since he defected *to me.*"

4 But the princes of the Philistines were angry with him; so the princes of the Philistines said to him, "Make this fellow return, that he may go back to the [j]place which you have appointed for him, and do not let him go down with us to [k]battle, lest in the battle he become [l]our adversary. For with what could he

28:17
a 1 Sam. 15:28

28:18
b 1 Sam. 13:9-13; 15:1-26; 1 Chr. 10:13
c 1 Sam. 15:3-9

28:19
d 1 Sam. 31:1-6; cp. Job 3:17-19

29:1
e 1 Sam. 28:1
f 1 Sam. 4:1

29:2
g 1 Sam. 6:4; 7:7
h 1 Sam. 28:1

29:3
i 1 Sam. 27:7

29:4
j 1 Sam. 27:6
k 1 Sam. 14:21
l 1 Sam. 14:21

***28:13** Hebrew *elohim* ***28:17** Or *him,* that is, David

reconcile himself to his master, if not with the heads of these [a]men?
5 "*Is* this not David, [b]of whom [c]they sang to one another in dances, saying:

'Saul has slain his thousands,
And David his ten thousands'?"

6 Then Achish called David and said to him, "Surely, [d]*as* the LORD lives, you have been upright, and your going out and your coming in with me in the army *is* good in my sight. [e]For to this day I have not found evil in you since the day of your coming to me. Nevertheless the lords do not favor you.
7 "Therefore return now, and go in peace, that you may not displease the lords of the Philistines."
8 So David said to Achish, "But what have I [f]done? And to this day what have you found in your servant as long as I have been with you, that I may not go and fight against the enemies of my lord the king?"
9 Then Achish answered and said to David, "I know that you *are* as good in my sight [g]as an [h]angel of God; nevertheless the princes of the Philistines have said, 'He shall not go up with us to the battle.'
10 "Now therefore, rise early in the morning with your master's servants [i]who have come with you.* And as soon as you are up early in the morning and have light, depart."
11 So David and his men rose early to depart in the morning, to return to the land of the Philistines. And the Philistines went up to Jezreel.

David rescues Ziklag captives

30 NOW it happened, when David and his men came to [j]Ziklag, on the third day, that the [k]Amalekites had invaded the South and Ziklag, attacked Ziklag and burned it with fire,
2 and had taken captive the [l]women and those who *were* there, from small to great; they did not kill anyone, but carried *them* away and went their way.
3 So David and his men came to the city, and there it was, burned with fire; and their wives, their sons, and their daughters had been taken captive.
4 Then David and the people who *were* with him lifted up their voices and wept, until they had no more power to weep.
5 And David's two [m]wives, Ahinoam the Jezreelitess, and Abigail the widow of Nabal the Carmelite, had been taken captive.
6 Now David was greatly distressed, for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and his daughters. But David [n]strengthened himself in the LORD his God.
7 Then David said to Abiathar the priest, Ahimelech's son, "Please [o]bring the ephod here to me." And [p]Abiathar brought the ephod to David.
8 So David inquired of the LORD, saying, "Shall I pursue this troop? Shall I overtake them?" And He answered him, "Pursue, for you shall surely overtake *them* and without fail recover *all.*"
9 So David went, he and the six hundred men who *were* with him, and came to the Brook Besor, where those stayed who were left behind.
10 But David pursued, he and four hundred men; for two hundred stayed *behind,* who were so weary that they could not cross the Brook Besor.
11 Then they found an Egyptian in the field, and brought him to David; and they gave him bread and he ate, and they let him drink water.
12 And they gave him a piece of a cake of figs and two clusters of raisins. So when he had eaten, his [q]strength came back to him; for he had eaten no bread nor drunk water for three days and three nights.

***29:10** Following Masoretic Text, Targum, and Vulgate; Septuagint adds *and go to the place which I have selected for you there; and set no bothersome word in your heart, for you are good before me. And rise on your way.*

29:4
a 1 Chr. 12:19-20

29:5
b 1 Sam. 21:11
c 1 Sam. 18:7

29:6
d 1 Sam. 26:10,16
e v. 3

29:8
f Cp. 1 Sam. 27:10-12

29:9
g 2 Sam. 14:17,20
h See Heb. 1:4, *note*

29:10
i 1 Chr. 12:1-22

30:1
j 1 Sam. 27:6; 29:4
k 1 Sam. 27:8

30:2
l 1 Sam. 27:2-3

30:5
m 1 Sam. 25:42-43

30:6
n Ps. 18:6; 25:1-2; 34:1-8; 40:1-2; 42:5-11; 56:1-4; Is. 25:4; Hab. 3:17-19

30:7
o 1 Sam. 23:2-9
p 1 Sam. 23:6

30:12
q Judg. 15:19; 1 Sam. 14:27

29:4 reconcile himself. Literally *make himself pleasing.*
29:11 his men. See a list of men who joined David on his way to Ziklag, in 1 Chr. 12:20–22.

Abiathar: *of plenty.* The only priest to survive Saul's great slaughter. He became a high priest during David's reign.

13 Then David said to him, "To whom do you *belong,* and where *are* you from?" And he said, "I *am* a young man from Egypt, servant of an Amalekite; and my master left me behind, because three days ago I fell sick.

14 "We made an invasion of the southern *area* of the [a]Cherethites, in the *territory* which *belongs* to Judah, and of the southern *area* of Caleb; and we burned Ziklag with fire."

15 And David said to him, "Can you take me down to this troop?" So he said, "Swear to me by God that you will neither kill me nor deliver me into the hands of my [b]master, and I will take you down to this troop."

16 And when he had brought him down, there they were, spread out over all the land, eating and drinking and dancing, because of all the great spoil which they had taken from the land of the Philistines and from the land of Judah.

17 Then David attacked them from twilight until the evening of the next day. Not a man of them escaped, except four hundred young men who rode on camels and fled.

18 So David recovered all that the Amalekites had carried away, and David rescued his two wives.

19 And nothing of theirs was lacking, either small or great, sons or daughters, spoil or anything which they had taken from them; David [c]recovered all.

20 Then David took all the flocks and herds they had driven before those *other* livestock, and said, "This *is* David's [d]spoil."

David divides booty

21 Now David came to the two hundred men who had been so weary that they could not follow David, whom they also had made to stay at the Brook Besor. So they went out to meet David and to meet the people who *were* with him. And when David came near the people, he greeted them.

22 Then all the wicked and worthless men* of those who went with David answered and said, "Because they did not go with us, we will not give them *any* of the spoil that we have recovered, except for every man's wife and children, that they may lead *them* away and depart."

23 But David said, "My brethren, you shall not do so with what the LORD has given us, who has preserved us and delivered into our hand the troop that came against us.

24 "For who will heed you in this matter? But as his part *is* who goes down to the battle, so *shall* his part *be* who stays by the [e]supplies; they shall share alike."

25 So it was, from that day forward; he made it a statute and an ordinance for Israel to this day.

26 Now when David came to Ziklag, he sent *some* of the spoil to the elders of Judah, to his friends, saying, "Here is a [f]present for you from the spoil of the [g]enemies of the LORD"—

27 to *those* who *were* in Bethel, *those* who *were* in Ramoth of the South, *those* who *were* in [h]Jattir,

28 *those* who *were* in [i]Aroer, *those* who *were* in [j]Siphmoth, *those* who *were* in Eshtemoa,

29 *those* who *were* in Rachal, *those* who *were* in the cities of the [k]Jerahmeelites, *those* who *were* in the cities of the [l]Kenites,

30 *those* who *were* in [m]Hormah, *those* who *were* in Chorashan, *those* who *were* in Athach,

31 *those* who *were* in [n]Hebron, and to all the places where David himself and his men were accustomed to [o]rove.

Israel defeated on Gilboa. Saul and Jonathan killed (cp. 1 Chr. 10:1–14)

31 [p]NOW the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell slain on Mount [q]Gilboa.

2 Then the Philistines followed hard after Saul and his sons. And the

30:14
a 2 Sam. 8:18; 1 Kin. 1:38

30:15
b Deut. 23:15

30:19
c v. 8

30:20
d vv. 26-31

30:24
e Cp. Num. 31:27; Josh. 22:8

30:26
f Cp. 1 Sam. 25:27

g Cp. 1 Sam. 18:17; 25:28

30:27
h Josh. 21:14

30:28
i Josh. 13:16

j 1 Chr. 27:27

30:29
k 1 Sam. 27:10

l Judg. 1:16; 1 Sam. 27:10

30:30
m Judg. 1:17

30:31
n Josh. 14:13; 2 Sam. 2:1

o 1 Sam. 23:22

31:1
p vv. 1-13; 1 Chr. 10:1-2

q 1 Sam. 28:4

*30:22 Literally *men of Belial*

30:27 Bethel. Or *Bethul,* Josh. 19:4. **Ramoth.** Or *Ramah,* Josh. 19:8.

30:28 Eshtemoa. Or *Eshtemoh,* Josh. 15:50.
30:30 Chorashan. Or *Borashan*. Compare Josh. 15:42.

Philistines killed Jonathan, Abinadab, and Malchishua, [a]Saul's sons.

3 [b]The battle became fierce against Saul. The archers hit him, and he was severely wounded by the archers.

4 [c]Then Saul said to his armorbearer, "Draw your sword, and thrust me through with it, lest these [d]uncircumcised men come and thrust me through and abuse me." But his armorbearer would not, for he was greatly afraid. Therefore Saul took a sword and fell on it.

5 And when his armorbearer saw that Saul was dead, he also fell on his sword, and died with him.

6 So Saul, his three sons, his armorbearer, and all his men died together that same day.

7 And when the men of Israel who *were* on the other side of the valley, and *those* who *were* on the other side of the Jordan, saw that the men of Israel had fled and that Saul and his sons were dead, they forsook the cities and fled; and the Philistines came and dwelt in them.

8 So it happened the next day, when the Philistines came to strip the slain, that they found Saul and his three sons fallen on Mount Gilboa.

9 And they cut off his head and stripped off his armor, and sent *word* throughout the land of the Philistines, to [e]proclaim *it in* the temple of their [f]idols and among the people.

10 Then they put his [g]armor in the temple of the [h]Ashtoreths, and they fastened his body to the wall of Beth Shan.

11 Now when the inhabitants of [i]Jabesh Gilead heard what the Philistines had done to Saul,

12 all the valiant men arose and traveled all night, and took the body of Saul and the bodies of his sons from the wall of Beth Shan; and they came to Jabesh and [j]burned them there.

13 Then they took their bones and [k]buried *them* under the tamarisk tree at Jabesh, and fasted seven days.

31:2
a 1 Sam. 14:49; 1 Chr. 8:33

31:3
b v. 3-4; cp. 2 Sam. 1:1-10

31:4
c Judg. 9:54
d 1 Sam. 17:26

31:9
e 2 Sam. 1:20
f Cp. Judg. 16:23-24

31:10
g Cp. 1 Sam. 21:9
h Judg. 2:13

31:11
i 1 Sam. 11:1-3

31:12
j Cp. 2 Chr. 16:14

31:13
k 2 Sam. 2:4-5; 2 Sam. 21:12-14

31:3 hit him. The seeming discrepancy in the two accounts (1 Sam. 31:3–5; 2 Sam. 1:6–10) may be explained by the supposition that the Amalekite was lying to ingratiate himself with David (compare 2 Sam. 4:9–11).

31:10 Beth Shan. Or *Beth Shean,* Josh. 17:11.

Mount Gilboa: *bubbling fountain.* A mountain in the area of the tribe of Issachar where Saul and his sons died in battle against the Philistines.

THE SECOND BOOK OF

SAMUEL

Author:	*Theme:*	*Date of writing:*
Unknown	David's Reign	10th Cent. B.C.

Background

First and Second Samuel are counted as one book in the Hebrew Bible. Second Samuel is occupied with the reign of David; the full record of his life extends from 1 Samuel 16:12—1 Kings 2:11.

First Samuel closes with the tragic death of Israel's first king, Saul; 2 Samuel begins with an account of the strife that preceded the establishment of the Davidic throne at Jerusalem. The book records David's military victories, his great sin, his flight at the time of Absalom's revolt, his return to Jerusalem, and his sin in numbering the people. The Davidic Covenant is set forth in 7:8–17.

Whereas the duration of the events in 1 Samuel is not known precisely, 2 Samuel covers a period of forty years.

Outline

The book may be divided as follows:

I.	From the Death of Saul to the Beginning of David's Reign	1:1—4:12
	A. David's Lament Over Saul and Jonathan	1:1–27
	B. David's Reception as King	2:1–11
	C. Civil War Begins	2:12–32
	D. David's Strength Increases	3:1—4:12
II.	From the Anointing of David as King of Israel to the Revolt of Absalom	5:1—14:33
	A. David as King Over Israel in Jerusalem	5:1–25
	B. Ark Brought to Jerusalem	6:1–23
	C. The Davidic Covenant	7:1–29
	D. Davidic Campaigns	8:1—10:19
	E. David's Great Sin	11:1–27
	F. Nathan's Rebuke and David's Repentance	12:1–31
	G. Consequences of David's Sin	13:1—14:33
III.	From the Revolt of Absalom to the Numbering of the People	15:1—24:25
	A. Absalom's Rebellion and Death	15:1—18:33
	B. Restoration of David to His Kingdom	19:1–40
	C. Further Revolt and Dissension	19:41—20:26
	D. Restitution to Gibeonites	21:1–14
	E. Final Campaign Against the Philistines and the Song of Deliverance	21:15—23:7
	F. David's Mighty Men	23:8–39
	G. Aversion of Plague	24:1–25

I. From the Death of Saul to the Beginning of David's Reign, 1—4

David hears of Saul's death

1 NOW it came to pass after the [a]death of Saul, when David had returned from the [b]slaughter of the Amalekites, and David had stayed two days in Ziklag,

2 on the third day, behold, it happened that a man came from Saul's camp with his clothes torn and dust on his [c]head. So it was, when he came to David, that he [d]fell to the ground and prostrated himself.

3 And David said to him, "Where have you come from?" So he said to him, "I have escaped from the camp of Israel."

4 Then David said to him, [e]"How did the matter go? Please tell me." And he answered, "The people have fled from the battle, many of the people are fallen and dead, and Saul and [f]Jonathan his son are dead also."

5 So David said to the young man who told him, "How do you know that Saul and Jonathan his son are dead?"

6 Then the young man who told him said, "As I happened by chance *to be* on Mount Gilboa, there was Saul, leaning on his spear; and indeed the chariots and horsemen followed hard after him.

7 "Now when he looked behind him, he saw me and called to me. And I answered, 'Here I am.'

8 "And he said to me, 'Who *are* you?' So I answered him, 'I *am* an [g]Amalekite.'

9 "He said to me again, 'Please stand over me and kill me, for anguish has come upon me, but my life still *remains* in me.'

10 "So I stood over him and killed him, because I was sure that he could not live after he had fallen. And I took the [h]crown that *was* on his head and the bracelet that *was* on his arm, and have brought them here to my lord."

11 Therefore David took hold of his own clothes and tore them, and [i]*so did* all the men who *were* with him.

12 And they [j]mourned and wept and [k]fasted until evening for Saul and for Jonathan his son, for the [l]people of the LORD and for the house of Israel, because they had fallen by the sword.

13 Then David said to the young man who told him, "Where *are* you from?" And he answered, "I *am* the son of an alien, an Amalekite."

14 So David said to him, "How was it you were not afraid to put forth your hand to destroy the [m]LORD'S anointed?"

15 Then David called one of the young men and said, "Go near, *and* execute him!" And he struck him so that he [n]died.

16 So David said to him, "Your [o]blood *is* on your own head, for your own mouth has testified against you, saying, 'I have killed the LORD'S anointed.' "

David's elegy

17 Then David lamented with this lamentation over Saul and over Jonathan his son,

18 and he told *them* to teach the children of Judah *the Song of* the Bow; indeed *it is* written in the [p]Book of Jasher:

19 "The beauty of Israel is slain on your high places!
How the mighty have fallen!
20 Tell *it* not in [q]Gath,
Proclaim *it* not in the streets of [r]Ashkelon—
Lest the [s]daughters of the Philistines [t]rejoice,
Lest the daughters of the uncircumcised triumph.

21 "O [u]mountains of Gilboa,
Let there be no dew nor rain upon you,
Nor fields of offerings.
For the shield of the mighty is cast away there!
The shield of Saul, not anointed with oil.

1:1
a 1 Sam. 31:6
b 1 Sam. 30:17-26

1:2
c 1 Sam. 4:12
d 1 Sam. 25:23

1:4
e 1 Sam. 31:3; cp. 1 Sam. 4:16
f 1 Sam. 31:2

1:8
g Cp. 1 Sam. 15:1-23

1:10
h 2 Kin. 11:12

1:11
i 2 Sam. 13:31

1:12
j 2 Sam. 3:31
k 1 Sam. 31:13
l 2 Sam. 6:21

1:14
m 1 Sam. 26:9

1:15
n 2 Sam. 4:10-12

1:16
o 1 Kin. 2:32,33-37

1:18
p Josh. 10:13; see 1 Chr. 29:29, *note*

1:20
q 1 Sam. 27:2; Mic. 1:10
r 1 Sam. 6:17; Jer. 25:20
s Cp. 1 Sam. 18:6
t Judg. 16:23

1:21
u 1 Sam. 31:1

David: *beloved.* The youngest son of Jesse. He was a man after God's own heart who was the greatest king of Israel.

1:10 killed. The seeming discrepancy in the two accounts (1 Sam. 31:3–5; 2 Sam. 1:6–10) may be explained by the supposition that the Amalekite was lying to ingratiate himself with David (compare 2 Sam. 4:9–11).

22 [a]From the blood of the slain,
From the fat of the mighty,
The bow of Jonathan did not
turn back,
And the sword of Saul did not
return empty.

23 "Saul and Jonathan *were* beloved
and pleasant in their lives,
And in their [b]death they were
not divided;
They were swifter than eagles,
They were stronger than lions.

24 "O daughters of Israel, weep
over Saul,
Who clothed you in scarlet,
with luxury;
Who put ornaments of gold on
your apparel.

Special tribute to Jonathan

25 "How the mighty have fallen in
the midst of the battle!
Jonathan *was* slain in your high
places.
26 I am distressed for you, my
brother Jonathan;
You have been very pleasant to
me;
[c]Your love to me was wonderful,
Surpassing the love of women.

27 "How the mighty have fallen,
And the weapons of war
perished!"

David received as king by Judah

2 IT happened after this that [d]David inquired of the LORD, saying, "Shall I go up to any of the cities of Judah?" And the LORD said to him, "Go up." David said, "Where shall I go up?" And He said, "To [e]Hebron."

2 So David went up there, and his [f]two wives also, Ahinoam the Jezreelitess, and Abigail the widow of Nabal the Carmelite.

3 And David brought up the [g]men who *were* with him, every man with his household. So they dwelt in the cities of Hebron.

4 Then the men of [h]Judah came, and there they [i]anointed David king over the house of Judah. And they told David, saying, "The men of [j]Jabesh Gilead *were the ones* who buried Saul."

David commends Jabesh Gilead

5 So David sent messengers to the men of Jabesh Gilead, and said to them, "You *are* blessed of the LORD, for you have shown this kindness to your lord, to Saul, and have buried him.

6 "And now may the LORD show kindness and truth to you. I also will repay you this kindness, because you have done this thing.

7 "Now therefore, let your hands be strengthened, and be valiant; for your master Saul is dead, and also the house of Judah has anointed me king over them."

Ishbosheth made king over northern tribes

8 But [k]Abner the son of Ner, commander of Saul's army, took Ishbosheth the son of Saul and brought him over to [l]Mahanaim;

9 and he made him king over [m]Gilead, over the [n]Ashurites, over [o]Jezreel, over Ephraim, over Benjamin, and over all Israel.

10 Ishbosheth, Saul's son, *was* forty years old when he began to reign over Israel, and he reigned two years. Only the house of Judah followed David.

11 And the time that David was king in Hebron over the house of Judah was [p]seven years and six months.

Civil war

12 Now Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to [q]Gibeon.

13 And [r]Joab the son of Zeruiah, and the servants of David, went out and met them by the [s]pool of Gibeon. So they sat down, one on one side of the pool and the other on the other side of the pool.

1:22
a Deut. 32:42; cp. Is. 34:6

1:23
b 1 Sam. 31:2-4

1:26
c 1 Sam. 18:1-4

2:1
d *Kingdom* (OT): vv. 1-4; 2 Sam. 5:1. (Gen. 1:26; Zech. 12:8, *note*)

e 1 Sam. 30:31; 2 Sam. 5:1-3

2:2
f 1 Sam. 25:42-43

2:3
g 1 Sam. 27:2-3; 1 Chr. 12:1

2:4
h 1 Sam. 30:26; 2 Sam. 19:14,41-43

i 1 Sam. 16:13

2:4
j 1 Sam. 31:11-13

2:8
k 1 Sam. 14:50; 2 Sam. 3:6; see Judg. 8:1, *note*

l Josh. 21:38; 2 Sam. 17:24

2:9
m Josh. 22:9

n Judg. 1:32

o 1 Sam. 29:1

2:11
p 2 Sam. 5:5

2:12
q Josh. 10:2-12

2:13
r 1 Sam. 26:6; 1 Chr. 2:16

s Cp. Jer. 41:12

2:3 David brought up. 1011 B.C.
2:8 Ishbosheth. Or *Esh-Baal,* 1 Chr. 8:33; 9:39.

Abner: *of light.* The commander of King Saul's army.

Ishbosheth: *man of shame.* The son of Saul who became king of Israel after his father's death. He was appointed king by Abner, the commander of his father's army.

14 Then Abner said to Joab, "Let
the young men now arise and com-
pete before us." And Joab said, "Let
them arise."
15 So they arose and went over by
number, twelve from Benjamin, *fol-
lowers* of Ishbosheth the son of
Saul, and twelve from the servants
of David.
16 And each one grasped his oppo-
nent by the head and *thrust* his
sword in his opponent's side; so
they fell down together. Therefore
that place was called the Field of
Sharp Swords,* which *is* in Gibeon.
17 So there was a very fierce battle
that day, and Abner and the men of
Israel were beaten before the ser-
vants of David.
18 Now the three sons of Zeruiah
were there: Joab and Abishai and
Asahel. And Asahel *was as* fleet of
foot as a wild gazelle.
19 So Asahel pursued Abner, and
in going he did not turn to the right
hand or to the left from following
Abner.
20 Then Abner looked behind him
and said, "*Are* you Asahel?" He an-
swered, "I *am.*"
21 And Abner said to him, "Turn
aside to your right hand or to your
left, and lay hold on one of the
young men and take his armor for
yourself." But Asahel would not
turn aside from following him.
22 So Abner said again to Asahel,
"Turn aside from following me.
Why should I strike you to the
ground? How then could I face your
brother Joab?"
23 However, he refused to turn
aside. Therefore Abner [a]struck him
in the stomach with the blunt end of
the spear, so that the spear came out
of his back; and he fell down there
and died on the spot. So it was *that* as
many as came to the place where As-
ahel fell down and died, stood [b]still.
24 Joab and Abishai also pursued
Abner. And the sun was going down
when they came to the hill of Am-
mah, which *is* before Giah by the
road to the Wilderness of Gibeon.
25 Now the children of Benjamin
gathered together behind Abner
and became a unit, and took their
stand on top of a hill.
26 Then Abner called to Joab and
said, "Shall the sword devour forev-
er? Do you not know that it will be
bitter in the latter end? How long
will it be then until you tell the peo-
ple to return from pursuing their
brethren?"
27 And Joab said, "*As* God lives, un-
less you had spoken, surely then by
morning all the people would have
given up pursuing their brethren."
28 So Joab [c]blew a trumpet; and all
the people stood still and did not
pursue Israel [d]anymore, nor did
they fight anymore.
29 Then Abner and his men went
on all that night through the plain,
crossed over the Jordan, and went
through all Bithron; and they came
to [e]Mahanaim.
30 So Joab returned from pursuing
Abner. And when he had gathered
all the people together, there were
missing of David's servants nine-
teen men and Asahel.
31 But the servants of David had
struck down, of Benjamin and Ab-
ner's men, three hundred and sixty
men who died.
32 Then they took up Asahel and
buried him in his father's tomb,
which *was in* [f]Bethlehem. And Joab
and his men went all night, and
they came to Hebron at daybreak.

David's strength increases
(1 Chr. 3:1–4)

3 NOW there was a long [g]war be-
tween the house of Saul and the
house of David. But David grew
stronger and stronger, and the
house of Saul grew weaker and
weaker.

***2:16** Hebrew *Helkath Hazzurim*

2:23
a 2 Sam. 3:27; 4:6; 20:10
b 2 Sam. 20:12

2:28
c 1 Sam. 13:3
d Cp. 2 Sam. 3:1

2:29
e 2 Sam. 2:12

2:32
f 1 Sam. 20:6

3:1
g 1 Kin. 14:30

2:18 Zeruiah was David's sister; these three men were therefore David's relatives, his nephews (1 Chr. 2:16). Another sister had a son, Amasa (1 Chr. 2:16–17), whom Absalom made captain instead of Joab (2 Sam. 17:25; compare 18:2).

2:29 plain. Arabah in Hebrew. When used with the definite article only, it refers to the valley which runs from the Sea of Galilee to the Gulf of Aqabah. South of the Dead Sea the name is still retained (Wady el-Arabah).

Joab: *Jehovah is father.* The commander of David's army who fought against Saul and ended the rebellion led by Absalom.

2 Sons were born to David in [a]Hebron: His firstborn was Amnon by Ahinoam the Jezreelitess;
3 his second, Chileab, by Abigail the widow of Nabal the Carmelite; the third, [b]Absalom the son of Maacah, the daughter of Talmai, king of [c]Geshur;
4 the fourth, [d]Adonijah the son of Haggith; the fifth, Shephatiah the son of Abital;
5 and the sixth, Ithream, by David's wife Eglah. These were born to David in Hebron.

Abner deserts to David

6 Now it was so, while there was war between the house of Saul and the house of David, that Abner was strengthening *his hold* on the house of Saul.
7 And Saul had a concubine, whose name *was* [e]Rizpah, the daughter of Aiah. So *Ishbosheth* said to Abner, "Why have you gone in to my father's concubine?"
8 Then Abner became very angry at the words of Ishbosheth, and said, "*Am* I a dog's head that belongs to Judah? Today I show loyalty to the house of Saul your father, to his brothers, and to his friends, and have not delivered you into the hand of David; and you charge me today with a fault concerning this woman?
9 "May God do so to [f]Abner, and more also, if I do not do for David [g]as the LORD has sworn to him—
10 "to transfer the kingdom from the house of Saul, and set up the throne of David over Israel and over Judah, [h]from Dan to Beersheba."
11 And he could not answer Abner another word, because he feared him.
12 Then Abner sent messengers on his behalf to David, saying, "Whose *is* the land?" saying *also,* "Make your covenant with me, and indeed my hand *shall be* with you to bring all Israel to you."
13 And *David* said, "Good, I will make a covenant with you. But one thing I require of you: you shall not see my face unless you first bring [i]Michal, Saul's daughter, when you come to see my face."
14 So David sent messengers to [j]Ishbosheth, Saul's son, saying, "Give *me* my wife Michal, whom I betrothed to myself [k]for a hundred foreskins of the Philistines."
15 And Ishbosheth sent and took her from *her* husband, from Paltiel the son of Laish.
16 Then her husband went along with her to [l]Bahurim, weeping be-

Hebron: *alliance.* A town in the hill country of Judah where David reigned until the seat of government was moved to Jerusalem.

3:15 Paltiel. Or *Palti,* 1 Sam. 25:44.

3:2
a Cp. 2 Sam. 5:13-16

3:3
b 2 Sam. 15:1-18
c Josh. 13:13; 1 Sam. 27:8; 2 Sam. 13:37; 14:32; 15:8

3:4
d 1 Kin. 1:5

3:7
e 2 Sam. 21:8

3:9
f v. 21; cp. v. 27
g 1 Sam. 15:28

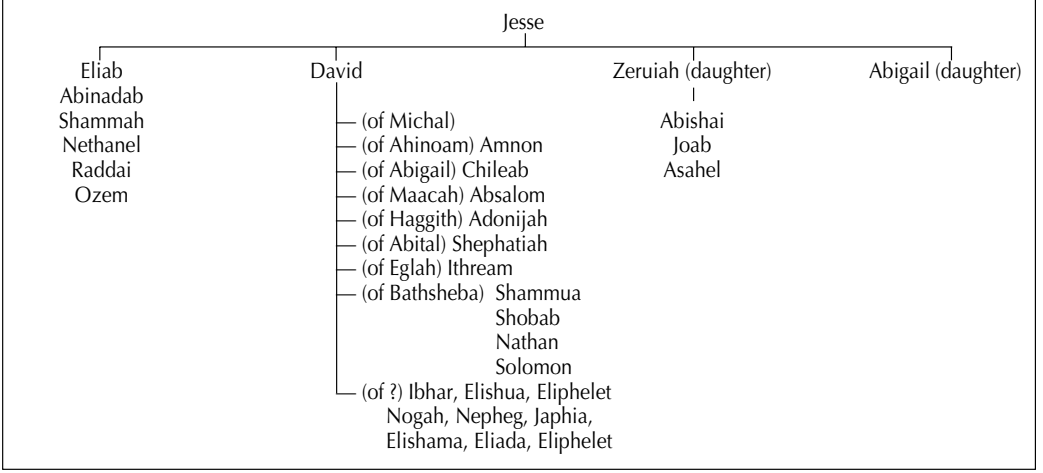
3:10
h 1 Sam. 3:20

3:13
i 1 Sam. 18:20; 19:11; 25:44; 2 Sam. 6:16

3:14
j 2 Sam. 2:10
k 1 Sam. 18:25-27

3:16
l 2 Sam. 16:5; 19:16

3:2 **DAVID'S FAMILY TREE**



hind her. So Abner said to him, "Go, return!" And he returned.

17 Now Abner had communicated with the elders of Israel, saying, "In time past you were seeking for David *to be* king over you.

18 "Now then, do *it!* For the LORD has spoken of David, saying, 'By the hand of My servant David, I* will save My people Israel from the hand of the [a]Philistines and the hand of all their enemies.' "

19 And Abner also spoke in the hearing of Benjamin. Then Abner also went to speak in the hearing of David in Hebron all that seemed good to Israel and the whole house of Benjamin.

20 So Abner and twenty men with him came to David at Hebron. And David made a feast for Abner and the men who *were* with him.

21 Then Abner said to David, "I will arise and go, [b]and gather all Israel to my lord the king, that they may make a covenant with you, and that you may reign over all that your heart [c]desires." So David sent Abner away, and he went in peace.

22 At that moment the servants of David and Joab came from a raid and brought much spoil with them. But Abner *was* not with David in Hebron, for he had sent him away, and he had gone in peace.

23 When Joab and all the troops that *were* with him had come, they told Joab, saying, "Abner the son of Ner came to the king, and he sent him away, and he has gone in peace."

24 Then Joab came to the king and said, "What have you done? Look, Abner came to you; why *is* it *that* you sent him away, and he has already gone?

25 "Surely you realize that Abner the son of Ner came to deceive you, to know your [d]going out and your coming in, and to know all that you are doing."

26 And when Joab had gone from David's presence, he sent messengers after Abner, who brought him back from the well of Sirah. But David did not know *it.*

Joab murders Abner

27 Now when Abner had returned to Hebron, Joab took him [e]aside in the gate to speak with him privately, and there stabbed him in the stomach, so that he died for the blood of [f]Asahel his brother.

28 Afterward, when David heard *it,* he said, "My kingdom and I *are* guiltless before the LORD forever of the blood of Abner the son of Ner.

29 "Let it [g]rest on the head of Joab and on all his father's house; and let there never fail to be in the house of Joab one who has a discharge or is a leper, who leans on a staff or falls by the sword, or who lacks bread."

30 So Joab and Abishai his brother killed Abner, because he had killed their brother Asahel at Gibeon in the battle.

31 Then David said to Joab and to all the people who were with him, [h]"Tear your clothes, gird yourselves with sackcloth, and mourn for Abner." And King David followed the coffin.

32 So they buried Abner in Hebron; and the king lifted up his voice and wept at the grave of Abner, and all the people wept.

33 And the king [i]sang *a lament* over Abner and said:

"Should Abner die as a fool dies?
34 Your hands were not bound
Nor your feet put into fetters;
As a man falls before wicked men, *so* you fell."

Then all the people wept over him again.

35 And when all the people came to persuade David to eat food while it was still day, David took an oath, saying, "God do so to me, and more also, if I taste bread or anything else [j]till the sun goes down!"

36 Now all the people took note *of it,* and it pleased them, since whatever the king did pleased all the people.

37 For all the people and all Israel understood that day that it had not

*3:18 Following many Hebrew manuscripts, Septuagint, Syriac, and Targum; Masoretic Text reads *he.*

3:18
a 1 Sam. 9:16; 2 Sam. 19:9

3:21
b vv. 10,12
c 1 Kin. 11:37

3:25
d 1 Sam. 29:6

3:27
e 1 Kin. 2:5; cp. 2 Sam. 20:9-10
f 2 Sam. 2:23

3:29
g Deut. 21:6-9; 1 Kin. 2:32-33

3:31
h 2 Sam. 1:11; cp. Joel 2:12-13

3:33
i 2 Sam. 1:17

3:35
j Judg. 20:26; 2 Sam. 1:12

3:36 pleased all the people. Literally *was good in their eyes.*

been the king's *intent* to kill Abner the son of Ner.

38 Then the king said to his servants, "Do you not know that a prince and a great man has fallen this day in Israel?

39 "And I *am* weak today, though anointed king; and these men, the sons of Zeruiah, *are* [a]too harsh for me. The LORD shall [b]repay the evildoer according to his wickedness."

Ishbosheth is murdered

4 WHEN Saul's son* heard that Abner had died in [c]Hebron, he lost heart, and all Israel was troubled.

2 Now Saul's son *had* two men *who were* captains of troops. The name of one *was* Baanah and the name of the other Rechab, the sons of Rimmon the [d]Beerothite, of the children of Benjamin. (For Beeroth also was *part* of Benjamin,

3 because the Beerothites fled to [e]Gittaim and have been sojourners there until this day.)

4 Jonathan, Saul's son, had a son *who was* lame in *his* feet. He was five years old when the news about Saul and Jonathan came from [f]Jezreel; and his nurse took him up and fled. And it happened, as she made haste to flee, that he fell and became lame. His name *was* [g]Mephibosheth.*

5 Then the sons of Rimmon the Beerothite, Rechab and Baanah, set out and came at about the heat of the day to the [h]house of Ishbosheth, who was lying on his bed at noon.

6 And they came there, all the way into the house, *as though* to get wheat, and they stabbed him in the stomach. Then Rechab and Baanah his brother escaped.

7 For when they came into the house, he was lying on his bed in his bedroom; then they struck him and killed him, beheaded him and took his head, and were all night escaping through the [i]plain.

8 And they brought the head of Ishbosheth to David at Hebron, and said to the king, "Here is the head of Ishbosheth, the son of Saul your enemy, [j]who sought your life; and the LORD has avenged my lord the king this day of Saul and his [k]descendants."

9 But David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them, "*As* the LORD lives, who has [l]redeemed my life from all adversity,

10 [m]"when someone told me, saying, 'Look, Saul is dead,' thinking to have brought good news, I arrested him and had him executed in Ziklag—the one who *thought* I would give him a reward for *his* news.

11 "How much more, when wicked men have killed a righteous person in his own house on his bed? Therefore, shall I not now [n]require his blood at your hand and remove you from the earth?"

12 So David commanded his young men, and they executed them, cut off their hands and feet, and hanged *them* by the pool in Hebron. But they took the head of Ishbosheth and buried *it* in the [o]tomb of Abner in Hebron.

II. From the Anointing of David as King of Israel to the Revolt of Absalom, 5—14

David becomes king over all Israel (cp. 1 Chr. 11:1–3)

5 THEN all the tribes of Israel came to [p]David at Hebron and spoke, saying, "Indeed we *are* your bone and your [q]flesh.

2 "Also, in time past, when Saul was king over us, you were the one who led Israel out and [r]brought them in; and the LORD said to you, 'You shall shepherd My people Israel, and be ruler over Israel.' "

3 Therefore all the [s]elders of Israel came to the king at Hebron, and King David made a [t]covenant with them at Hebron [u]before the LORD. And they [v]anointed David king over Israel.

***4:1** That is, Ishbosheth ***4:4** Called *Merib-Baal* in 1 Chronicles 8:34 and 9:40

Mephibosheth: *destroying shame.* The lame son of Jonathan who David provided for. He ate at the king's table.

5:3 anointed David. 1003 B.C.

3:39
a Cp. 2 Sam. 19:5-7
b 1 Kin. 2:32-34

4:1
c 2 Sam. 3:32

4:2
d Josh. 18:25

4:3
e Neh. 11:33

4:4
f 1 Sam. 29:1,11
g 2 Sam. 9:6

4:5
h 2 Sam. 2:8-9

4:7
i See 2 Sam. 2:29, *note*

4:8
j 1 Sam. 19:2; 23:15; 25:29
k Cp. Jer. 29:32; 36:31

4:9
l See Ex. 14:30 and Is. 59:20, *notes*

4:10
m 2 Sam. 1:2-16

4:11
n Gen. 9:5-6

4:12
o 2 Sam. 3:32

5:1
p *Kingdom* (OT): vv. 1-3; 2 Sam. 7:16. (Gen. 1:26; Zech. 12:8, *note*)
q Judg. 9:2; 2 Sam. 19:12

5:2
r 1 Sam. 18:5,13, 16

5:3
s 2 Sam. 3:17-21; cp. 1 Chr. 12:23-40
t 2 Sam. 3:21
u 1 Sam. 23:18
v 2 Sam. 2:4

4 David *was* [a]thirty years old
when he began to reign, *and* he
[b]reigned forty years.
5 In Hebron he reigned over Judah
seven years and six months, and in
Jerusalem he reigned thirty-three
years over all Israel and Judah.

Jerusalem becomes capital
(1 Chr. 11:4–9)

6 And the king and his men went
to [c]Jerusalem against the Jebusites,
the inhabitants of the land, who
spoke to David, saying, "You shall
not come in here; but the blind and
the lame will repel you," thinking,
"David cannot come in here."
7 Nevertheless David took the
stronghold of Zion (that *is,* the City
of David).
8 Now David said on that day,
"Whoever climbs up by way of the
water shaft and defeats the Jebusites
(the lame and the blind, *who are*
hated by David's soul), *he shall be*
chief and captain."* Therefore they
say, "The blind and the lame shall
not come into the house."
9 Then David dwelt in the strong-
hold, and called it the City of David.
And David built all around from the
[d]Millo* and inward.
10 So David went on and became
great, and the [e]LORD God of hosts
was with [f]him.

David's alliance with Hiram

11 [g]Then [h]Hiram [i]king of Tyre sent
messengers to David, and cedar
trees, and carpenters and masons.
And they built David a [j]house.
12 So David knew that the LORD
had established him as king over Is-
rael, and that He had [k]exalted His
kingdom for the [l]sake of His people
Israel.

5:4
a Gen. 41:46; Num. 4:3; Luke 3:23
b 1 Kin. 2:11

5:6
c Josh. 15:63

5:9
d 1 Kin. 9:15,24

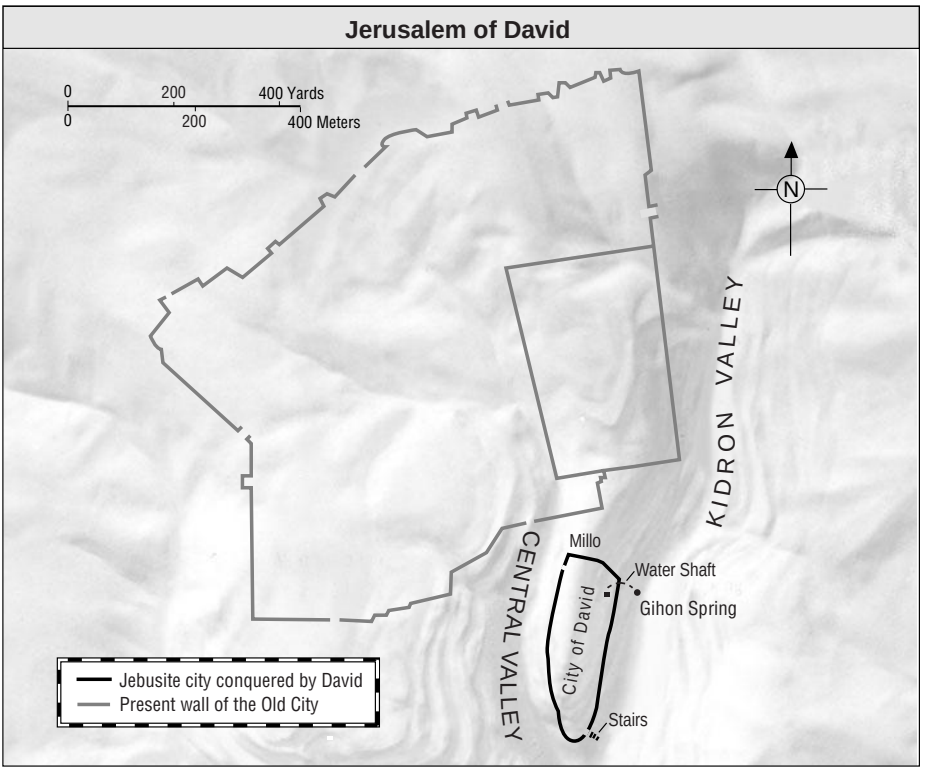
5:10
e 1 Sam. 17:45
f 1 Sam. 18:12,28

5:11
g vv. 11-25; cp. 1 Chr. 14:1-16
h 1 Kin. 5:1-18; 2 Chr. 2:3-12. See 1 Kin. 7:13, *note*
i 1 Chr. 14:1
j Ps. 30, *title*

5:12
k Num. 24:7
l Is. 45:4

***5:8** Compare 1 Chronicles 11:6 ***5:9** Literally *The Landfill*

5:6 blind and the lame. The city was so strong that the Jebusites claimed that the blind and the lame could defend Jerusalem, but David saw that the water shaft could be climbed and the city taken (v. 8).



David's sons born in Jerusalem
(cp. 2 Sam. 3:2–5; 1 Chr. 3:1–4)

13 And David took more concubines and [a]wives from Jerusalem, after he had come from Hebron. Also more sons and daughters were born to David.
14 Now these *are* the names of those who were born to him in Jerusalem: Shammua,* Shobab, Nathan, [b]Solomon,
15 Ibhar, Elishua,* Nepheg, Japhia,
16 Elishama, Eliada, and Eliphelet.

Wars against Philistines
(cp. 2 Sam. 23:13–17; 1 Chr. 14:8–17; 11:15–19; 12:8–15)

17 Now when the Philistines heard that they had anointed David king over Israel, all the Philistines went up to search for David. And David heard *of it* and went down to the [c]stronghold.
18 The [d]Philistines also went and deployed themselves in the Valley of Rephaim.
19 So David [e]inquired of the LORD, saying, "Shall I go up against the Philistines? Will You deliver them into my hand?" And the LORD said to David, "Go up, for I will doubtless deliver the Philistines into your hand."
20 So David went to Baal Perazim, and David [f]defeated them there; and he said, "The LORD has broken through my enemies before me, like a breakthrough of water." Therefore he called the name of that place Baal Perazim.
21 And they left their images there, and David and his men carried them away.
22 Then the Philistines went up once again and deployed themselves in the Valley of Rephaim.
23 Therefore David inquired of the LORD, and He said, "You shall not go up; circle around behind them, and come upon them in front of the mulberry trees.
24 "And it shall be, when you [g]hear the sound of marching in the tops of the mulberry trees, then you shall advance quickly. For then the LORD will go out before you to strike the camp of the Philistines."
25 And David did so, as the LORD commanded him; and he drove back the Philistines from [h]Geba* as far as Gezer.

Doing a right thing in a wrong way
(cp. 1 Chr. 13:1–14)

6 [i]AGAIN David gathered all *the* choice *men* of Israel, thirty thousand.
2 And David arose and went with all the people who *were* with him from Baale Judah to bring up from there the ark of God, whose name is called by the Name,* the LORD of Hosts, who dwells *between* the [j]cherubim.
3 So they set the ark of God on a new cart, and brought it out of the house of Abinadab, which *was* on the hill; and Uzzah and Ahio, the sons of Abinadab, drove the new cart.*
4 And they brought it out of the house of Abinadab, which *was* on the hill, accompanying the ark of God; and Ahio went before the ark.
5 Then David and all the house of Israel [k]played *music* before the LORD on all kinds of *instruments of* fir wood, on harps, on stringed instruments, on tambourines, on sistrums, and on cymbals.
6 And when they came to Nachon's threshing floor, Uzzah put out *his* [l]*hand* to the ark of God and

5:13
a Deut. 17:17
5:14
b 2 Sam. 12:24
5:17
c 2 Sam. 23:14
5:18
d 1 Chr. 11:15
5:19
e 2 Sam. 2:1; cp. James 4:15
5:20
f 1 Sam. 23:5; 2 Sam. 8:1
5:24
g Cp. 2 Kin. 7:6
5:25
h 1 Chr. 14:16
6:1
i vv. 1-11
6:2
j Ex. 25:22
6:5
k 1 Sam. 18:6-7
6:6
l Num. 4:15

***5:14** Spelled *Shimea* in 1 Chronicles 3:5
***5:15** Spelled *Elishama* in 1 Chronicles 3:6
***5:25** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *Gibeon.*
***6:2** Septuagint, Targum, and Vulgate omit *by the Name*; many Hebrew manuscripts and Syriac read *there.* ***6:3** Septuagint adds *with the ark.*

5:17 went up. Two campaigns against the Philistines are recorded here: the first in vv. 17–21; the second, vv. 22–25. Compare 2 Sam. 8:1; 21:15–22 for later campaigns.

5:20 Baal Perazim. Literally master of breakthroughs. Is. 28:21.

6:2 Baale Judah. Or *Kirjath Jearim,* Josh. 15:9,60; 1 Sam. 7:1.

6:3 cart. The story of David's new cart and its results is a striking illustration of the spiritual truth that blessing does not follow even the best intentions in the service of God, except as that service is rendered in God's way. God had given explicit directions how the ark should be carried (Num. 4:1–15), but David adopted a Philistine expedient (1 Sam. 6:7–8).

6:6 Nachon's. Or *Kidon,* 1 Chr. 13:9.

Uzzah: *strength.* The son of Abinadab who died instantly upon touching the ark of the covenant.

took hold of it, for the oxen stumbled.

7 Then the anger of the LORD was aroused against Uzzah, and God [a][b]struck him there for *his* error; and he died there by the ark of God.

8 And David became angry because of the LORD'S [c]outbreak against Uzzah; and he called the name of the place Perez Uzzah* to this day.

9 David was [d]afraid of the LORD that day; and he said, "How can the ark of the LORD come to me?"

10 So David would not move the ark of the LORD with him into the [e]City of David; but David took it aside into the house of [f]Obed-Edom the Gittite.

11 The ark of the LORD remained in the house of Obed-Edom the Gittite three months. And the LORD blessed Obed-Edom and all his household.

David brings ark to Jerusalem
(1 Chr. 15:1—16:3; esp. 15:26—16:1)

12 [g]Now it was told King David, saying, "The LORD has blessed the house of Obed-Edom and all that *belongs* to him, because of the ark of God." So David went and brought up the ark of God from the house of Obed-Edom [h]to the City of David with gladness.

13 And so it was, when [i]those bearing the ark of the LORD had gone six [j]paces, that he sacrificed oxen and fatted sheep.

14 Then David [k]danced before the LORD with all *his* might; and David *was* wearing a [l]linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the trumpet.

16 Now as the ark of the LORD came into the City of David, [m]Michal, Saul's daughter, looked through a window and saw King David leaping and whirling before the LORD; and she despised him in her heart.

17 [n]So they brought the ark of the LORD, and set it in its place [o]in the midst of the tabernacle that David had erected for it. Then David offered burnt offerings and peace offerings before the LORD.

18 And when David had finished offering burnt offerings and peace offerings, he [p]blessed the people in the name of the LORD of hosts.

19 Then he distributed among all the people, among the whole multitude of Israel, both the women and the men, to everyone a loaf of bread, a piece *of meat,* and a cake of raisins. So all the people departed, everyone to his house.

20 Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, "How glorious was the king of Israel today, uncovering himself today in the eyes of the maids of his servants, as one of the base fellows shamelessly uncovers himself!"

21 So David said to Michal, "*It was* before the LORD, [q]who chose me instead of your father and all his house, to appoint me ruler over the [r]people of the LORD, over Israel. Therefore I will play *music* before the LORD.

22 "And I will be even more undignified than this, and will be humble in my own sight. But as for the maidservants of whom you have spoken, by them I will be held in honor."

23 Therefore Michal the daughter of Saul had no [s]children to the day of her death.

David's desire to build the LORD a house (1 Chr. 17:1–2)

7 [t]NOW it came to pass when the king was dwelling in his house, and the LORD had given him rest from all his enemies all around,

2 that the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of God dwells inside tent curtains."

3 Then Nathan said to the king, "Go, do all that *is* in your [u]heart, for the LORD *is* with you."

*6:8 Literally *Outburst Against Uzzah*

6:7
a *Miracles* (OT): v. 7; 1 Kin. 13:4. (Gen. 5:24; Jon. 1:17, *note*)
b 1 Sam. 6:19

6:8
c 2 Sam. 5:20

6:9
d Deut. 9:19

6:10
e 2 Sam. 5:7
f 1 Chr. 26:4-8

6:12
g vv. 12-19
h Cp. 1 Kin. 8:1

6:13
i 1 Sam. 6:15; 2 Sam. 15:24
j See Weights and Measures (OT), 2 Chr. 2:10, *note*

6:14
k v. 21; Ps. 149:3
l 1 Sam. 2:18,28; cp. Ex. 19:6

6:16
m 2 Sam. 3:14

6:17
n Cp. 1 Kin. 8:1-11
o 2 Chr. 1:4

6:18
p 1 Kin. 8:14

6:21
q 1 Sam. 13:14; 15:28
r 2 Kin. 11:17

6:23
s Cp. 2 Sam. 21:8

7:1
t vv. 1-29

7:3
u 1 Kin. 8:17-18

Obed-Edom: *serving Edom.* A man from Gath who kept the ark of the covenant at his home for three months.

6:19 piece of meat. Perhaps *a portion of wine.* Hebrew uncertain.

The Davidic Covenant
(1 Chr. 17:3–15)

4 But it happened that night that
the word of the LORD came to Na-
than, saying,
5 "Go and tell My servant David,
'Thus says the LORD: "Would you
build a house for Me to dwell in?
6 "For I have not dwelt in a house
since the time that I brought the
children of Israel up from Egypt,
even to this day, but have moved
about in a tent and in a tabernacle.
7 "Wherever I have [a]moved about
with all the children of Israel, have I
ever spoken a word to anyone from
the tribes of Israel, whom I com-
manded to [b]shepherd My people Is-
rael, saying, 'Why have you not
built Me a house of cedar?' " '
8 "Now therefore, [c]thus shall you
say to My servant [d]David, 'Thus
says the LORD of hosts: "I took you
from the sheepfold, from following
the sheep, to be ruler over My peo-
ple, over Israel.
9 "And I have been with you
wherever you have gone, and have
cut off all your enemies from before
you, and have made you a great
name, like the name of the great
men who *are* on the earth.
10 "Moreover I will appoint a place
for My people Israel, and will plant
them, that they may dwell in a place
of their own and move no more; nor
shall the sons of wickedness oppress
them anymore, as previously,
11 "since the time that I com-
manded judges *to be* over My peo-
ple Israel, and have caused you to
rest from all your enemies. Also the
LORD tells you that He will make
you a house.*
12 "When your days are fulfilled
and you rest with your fathers, I
will set up your seed after you, who
will come from your body, and I will
establish his kingdom.
13 "He shall build a house for My
name, and [e]I will establish the
throne of his kingdom forever.
14 [f]"I will be his Father, and he
shall be [g]My son. If he commits in-
iquity, I will [h]chasten him with the
rod of men and with the blows of
the sons of men.
15 "But My mercy shall not depart
from him, as I took *it* from Saul,
whom I removed from before you.
16 "And your [i]house and your
kingdom shall be established forev-
er before you.* Your [j]throne shall be
established [k]forever." ' "
17 According to all these words
and according to all this vision, so
Nathan spoke to David.

David's prayer (1 Chr. 17:16–27)

18 Then King David went in and
sat before the LORD; and he [l]said:
"Who *am* [m]I, O Lord GOD? And
what is my house, that You have
brought me this far?
19 "And yet this was a small thing
in Your sight, O Lord GOD; and You
have also spoken of Your servant's
house for a great while to come. *Is*
this the manner of man, O Lord
GOD?
20 "Now what more can David say
to You? For You, Lord GOD, [n]know
Your servant.
21 "For Your word's sake, and ac-
cording to Your own heart, You
have done all these great things, to
make Your servant know *them.*
22 "Therefore You are [o]great, O
Lord GOD.* For *there is* none [p]like
You, nor *is there any* God besides
You, according to all that we have
heard with our [q]ears.
23 "And who *is* like Your [r]people,
like Israel, the one nation on the
earth whom God went to [s]redeem
for Himself as a people, to make for
Himself a name—and to do for
Yourself great and [t]awesome deeds
for Your land—before Your people
whom You redeemed for Yourself
from Egypt, the nations, and their
gods?
24 "For You have made Your peo-

***7:11** That is, a royal dynasty ***7:16** Septuagint reads *Me.* ***7:22** Targum and Syriac read *O LORD God.*

7:7
a Lev. 26:11-12
b 2 Sam. 5:2

7:8
c *Eight Covenants:* vv. 4-17; Heb. 8:8. (Gen. 2:16; Heb. 8:8, *note*)
d *Israel* (history): vv. 8-17; 2 Kin. 17:6. (Gen. 12:2; Rom. 11:26, *note*)

7:13
e Is. 9:7; 49:8

7:14
f Heb. 1:5
g Ps. 2:7; 89:26-27
h *Judgments* (the seven): vv. 14-15; 2 Sam. 12:14. (2 Sam. 7:14; Rev. 20:12, *note*)

7:16
i *Christ* (first advent): v. 16; Ps. 2:2. (Gen. 3:15; Acts 1:11, *note*)
j *Kingdom* (OT): vv. 8-16; 2 Sam. 23:1. (Gen. 1:26; Zech. 12:8, *note*)
k Ps. 89:36-37

7:18
l *Bible prayers* (OT): vv. 18-29; 2 Sam. 24:17. (Gen. 15:2; Hab. 3:1, *note*)
m Ex. 3:11; Judg. 6:15; 1 Sam. 18:18

7:20
n 1 Sam. 16:7; John 21:17

7:22
o Deut. 10:17; Ps. 86:10
p Ex. 15:11
q Ex. 10:2; Ps. 44:1

7:23
r Deut. 33:29
s Deut. 15:15; see Ex. 6:6, *note*
t Deut. 10:21; Ps. 65:5

Nathan: *gift.* The prophet who confronted David with his sins regarding Bathsheba and Uriah.

7:15 Verses 14–15 state the principle of judgment within the family of God (see 1 Cor. 11:31, *note*). It is always remedial, not penal (Heb. 12:5–11). Judgment of the wicked is penal, not remedial.

ple Israel Your very own people [a]forever; and You, LORD, have become their God.

25 "Now, O LORD God, the word which You have spoken concerning Your servant and concerning his house, establish *it* forever and do as You have said.

26 "So let Your name be magnified forever, saying, 'The LORD of hosts *is* the God over Israel.' And let the house of Your servant David be established before You.

27 "For You, O LORD of hosts, God of Israel, have revealed *this* to Your servant, saying, 'I will build you a house.' Therefore Your servant has found it in his heart to pray this prayer to You.

28 "And now, O Lord GOD, You are God, and Your words are [b]true, and You have promised this goodness to Your servant.

29 "Now therefore, let it please You to bless the house of Your servant, that it may continue before You forever; for You, O Lord GOD, have spoken *it,* and with Your blessing let the house of Your servant be blessed forever."

7:24

a Gen. 17:7; Deut. 30:1-10

7:28

b Josh. 21:45; John 17:17

Extension of David's kingdom (1 Chr. 18:1–17)

8 AFTER this it came to pass that David attacked the Philistines and subdued them. And David took Metheg Ammah from the hand of the Philistines.

2 Then he defeated [c]Moab. Forcing them down to the ground, he measured them off with a line. With two lines he measured off those to be put to death, and with one full line those to be kept alive. So the Moabites became David's [d]servants, *and* [e]brought tribute.

3 David also defeated Hadadezer the son of Rehob, king of [f]Zobah, [g]as he went to recover his territory at the River Euphrates.

4 David took from him one thousand [h]*chariots,* [i]seven hundred horsemen, and twenty thousand foot soldiers. Also David [j]hamstrung all the chariot *horses*, except that he spared *enough* of them for one hundred chariots.

5 When the [k]Syrians of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand of the Syrians.

8:2

c Num. 24:17

d vv. 6,14; 2 Sam. 12:31

e 1 Kin. 4:21; 2 Kin. 3:4; cp. Ps. 60:8

8:3

f 1 Sam. 14:47; 2 Sam. 10:6-8

g 2 Sam. 10:15-19

8:4

h Cp. Ps. 68:17

i Cp. 1 Chr. 18:4; see 1 Chr. 11:11, *note*

j Josh. 11:6-9

8:5

k 1 Kin. 11:24

8:4 hundred. Perhaps a scribal error for "thousand," as in the ancient Greek translation and 1 Chr. 18:4.

7:16

THE DAVIDIC COVENANT

The Davidic Covenant (vv. 8–17), upon which the future kingdom of Christ, "who was born of the seed of David according to the flesh" (Rom. 1:3), was to be founded, provided for David: (1) the promise of posterity in the Davidic house; (2) a throne symbolic of royal authority; (3) a kingdom, or rule on earth; and (4) certainty of fulfillment, for the promises to David "shall be established forever."

Solomon, whose birth God predicted (v. 12), was not promised a perpetual seed, but only assured that (1) he would "build a house for My name" (v. 13); (2) his kingdom would be established (v. 12); (3) his throne, that is, royal authority, would endure forever; and (4) if Solomon sinned, he would be chastised but not deposed.

The continuance of Solomon's throne, but not Solomon's seed, shows the accuracy of the prediction. Israel had nine dynasties; Judah had one. Christ was born of Mary, who was not of Solomon's line (Jer. 22:28–30); He was a descendant of Nathan, another son of David (compare see Luke 3:23–31 and *note* at Luke 3:23). Joseph, the husband of Mary, was descended from Solomon and through him the throne legally passed to Christ (compare Matt. 1:6,16). Thus the throne, but not the seed, came through Solomon, which is in precise fulfillment of the LORD's promise to David.

In contrast with the irrevocable promise of perpetual fulfillment made to David, Solomon illustrates the conditional character of the Davidic Covenant as applied to the kings who followed him. Disobedience on the part of David's descendants would result in chastisement, but not in annulment of the covenant (2 Sam. 7:15; Ps. 89:20–37; Is. 54:3,8,10). So chastisement fell, first in the division of the kingdom under Rehoboam, and finally in the captivities (2 Kin. 25:1–21). Since that time but one king of the Davidic family has been crowned at Jerusalem, and He was crowned with thorns. But the Davidic Covenant, given to David by the oath of the LORD and confirmed to Mary by the Angel Gabriel, is immutable (Ps. 89:20–37); and the LORD will yet give to that thorn-crowned One "the throne of His father David" (Luke 1:31–33; Acts 2:29–32; 15:14–17). Both David and Solomon understood the promise to refer to a literal earthly kingdom (2 Sam. 7:18–29; 2 Chr. 6:14–16).

For *notes* on other major covenants, see: Edenic (Gen. 2:16); Adamic (Gen. 3:15); Noahic (Gen. 9:16); Abrahamic (Gen. 12:2); Mosaic (Ex. 19:5); Palestinian (Deut. 30:3); New (Heb. 8:8).

6 Then David put garrisons in Syria of Damascus; and the Syrians became David's servants, *and* brought tribute. So the LORD preserved David wherever he went.

7 And David took the shields of gold that had belonged to the servants of Hadadezer, and brought them to Jerusalem.

8 Also from Betah and from [a]Berothai, cities of Hadadezer, King David took a large amount of bronze.

9 When Toi* king of [b]Hamath heard that David had defeated all the army of Hadadezer,

10 then Toi sent Joram* his son to King David, to greet him and bless him, because he had fought against Hadadezer and defeated him (for Hadadezer had been at war with Toi); and *Joram* brought with him articles of silver, articles of gold, and articles of bronze.

11 King David also [c]dedicated these to the LORD, along with the silver and gold that he had dedicated from all the nations which he had subdued—

12 from Syria,* from Moab, from the people of Ammon, from the [d]Philistines, from Amalek, and from the spoil of Hadadezer the son of Rehob, king of Zobah.

13 And David made *himself* a [e]name when he returned from killing eighteen thousand Syrians* in the Valley of Salt.

14 He also put garrisons in Edom; throughout all Edom he put garrisons, and all the [f]Edomites became David's servants. And the LORD preserved David wherever he went.

15 So David reigned over all Israel; and David administered judgment and justice to all his people.

16 [g]Joab the son of Zeruiah *was* over the army; [h]Jehoshaphat the son of Ahilud *was* recorder;

17 Zadok the son of [i]Ahitub and Ahimelech the son of Abiathar *were* the priests; Seraiah* *was* the scribe;

18 [j]Benaiah the son of Jehoiada *was over* both the [k]Cherethites and the Pelethites; and David's sons were chief ministers.

David and Mephibosheth

9 NOW David said, "Is there still anyone who is left of the house of Saul, that I may show him kindness for Jonathan's [l]sake?"

2 And *there was* a servant of the house of Saul whose name *was* [m]Ziba. So when they had called him to David, the king said to him, "*Are* you Ziba?" He said, "At your service!"

3 Then the king said, "*Is* there not still someone of the house of Saul, to whom I may show the kindness of God?" And Ziba said to the king, "There is still a son of Jonathan *who is* [n]lame in *his* feet."

4 So the king said to him, "Where *is* he?" And Ziba said to the king, "Indeed he *is* in the house of [o]Machir the son of Ammiel, in Lo Debar."

8:8
a Ezek. 47:16

8:9
b 1 Kin. 8:65; 2 Kin. 14:28

8:11
c 1 Kin. 7:51

8:12
d 2 Sam. 5:17-25

8:13
e 2 Sam. 7:9

8:14
f Gen. 27:29; Num. 24:18; 1 Kin. 11:15

8:16
g vv. 16-18; cp. 2 Sam. 20:23-26
h 1 Kin. 4:3

8:17
i 1 Chr. 6:8

8:18
j 1 Kin. 1:8
k 1 Kin. 1:38

9:1
l 1 Sam. 20:14-16; 2 Sam. 21:7

9:2
m 2 Sam. 16:1-4

9:3
n 2 Sam. 4:4

9:4
o 2 Sam. 17:17-29

***8:9** Spelled *Tou* in 1 Chronicles 18:9
***8:10** Spelled *Hadoram* in 1 Chronicles 18:10
***8:12** Septuagint, Syriac, and some Hebrew manuscripts read *Edom.* ***8:13** Septuagint, Syriac, and some Hebrew manuscripts read *Edomites* (compare 1 Chronicles 18:12).
***8:17** Spelled *Shavsha* in 1 Chronicles 18:16

8:6,12 Syria. Hebrew *Aram.*
8:8 Betah. Or *Tibhath.*
9:1 kindness. Here is a striking picture of salvation by grace. Grace (1) is kindness to a helpless one (vv. 1–3; Eph. 2:1,4–7); (2) gives a place of privilege to its recipient (v. 11; Eph. 1:3–6); and (3) sustains and keeps him (v. 13; John 10:28–29).

DISPENSATIONS AND COVENANTS

As compared with a covenant, a dispensation emphasizes more fully the divine side. God presents or dispenses a specific revelation or application of His will as the governing principle for each period, and when thus presented it tests man's response to God.

But a covenant involves the idea of an agreement between God and man, and may have reference to a particular individual or division of mankind.

Dispensation	linked with Covenant
1. Innocence (Gen. 1:28)	1. Edenic (Gen. 2:16)
2. Conscience (Gen. 3:7)	2. Adamic (Gen. 3:15)
3. Human Government (Gen. 8:15)	3. Noahic (Gen. 9:16)
4. Promise (Gen. 12:1)	4. Abrahamic (Gen. 12:2) and 6. Palestinian (Deut. 30:3)
5. Law (Ex. 19:1)	5. Mosaic (Ex. 19:5)
6. Church (Acts 2:1)	8. New Covenant (Heb. 8:8)
7. Kingdom (Rev. 20:4)	7. Davidic (2 Sam. 7:16)

5 Then King David sent and
brought him out of the house of
Machir the son of Ammiel, from Lo
Debar.

6 Now when [a]Mephibosheth the
son of Jonathan, the son of Saul, had
come to David, he fell on his face
and prostrated himself. Then David
said, "Mephibosheth?" And he an-
swered, "Here is your servant!"

7 So David said to him, [b]"Do not
fear, for I will surely show you kind-
ness for Jonathan your father's sake,
and will restore to you all the land of
Saul your grandfather; and you shall
eat bread at my table continually."

8 Then he bowed himself, and
said, "What *is* your servant, that
you should look upon such a dead
[c]dog as I?"

9 And the king called to Ziba, Saul's
servant, and said to him, "I have
[d]given to your master's son all that
belonged to Saul and to all his house.

10 "You therefore, and your sons
and your servants, shall work the
land for him, and you shall bring in
the harvest, that your master's son
may have food to eat. But Mephibo-
sheth your master's son shall eat
bread at my table [e]always." Now Ziba
had fifteen sons and twenty servants.

11 Then Ziba said to the king, "Ac-
cording to all that my lord the king
has commanded his servant, so will
your servant do." "As for Mephibo-
sheth," *said the king,* "he shall eat at
my table* like one of the king's sons."

12 Mephibosheth had a young son
whose name *was* [f]Micha. And all
who dwelt in the house of Ziba
were servants of Mephibosheth.

13 So Mephibosheth dwelt in
Jerusalem, for he ate continually at
the king's [g]table. And he was lame
in both his feet.

The Ammonite-Syrian campaigns under Joab (v. 7) and David (v. 15) (1 Chr. 19)

10 IT happened after this that
the king of the [h]people of
Ammon died, and Hanun his son
reigned in his place.

2 Then David said, "I will show
[i]kindness to Hanun the son of [j]Na-
hash, as his father showed kindness
to me." So David sent by the hand
of his servants to comfort him con-
cerning his father. And David's ser-
vants came into the land of the peo-
ple of Ammon.

3 And the princes of the people of
Ammon said to Hanun their lord,
"Do you think that David really
honors your father because he has
sent comforters to you? Has David
not *rather* sent his servants to you
to search the city, to spy it out, and
to overthrow it?"

4 Therefore Hanun took David's
servants, [k]shaved off half of their

***9:11** Septuagint reads *David's table.*

9:6
a 2 Sam. 19:24-30

9:7
b Cp. 1 Sam. 23:17

9:8
c 2 Sam. 16:9

9:9
d 2 Sam. 9:7

9:10
e v. 13

9:12
f 1 Chr. 8:34

9:13
g vv. 7,10,11; 1 Kin. 2:7

10:1
h 2 Sam. 11:1

10:2
i 2 Sam. 9:1; 1 Kin. 2:7
j 1 Sam. 11:1

10:4
k Cp. Is. 15:2

beards, cut off their garments in the middle, at their [a]buttocks, and sent them away.

5When they told David, he sent to meet them, because the men were greatly ashamed. And the king said, "Wait at Jericho until your beards have grown, and *then* return."

6When the people of Ammon saw that they had made themselves repulsive to David, the people of Ammon sent and hired the [b]Syrians of [c]Beth Rehob and the Syrians of Zoba, twenty thousand foot soldiers; and from the king of [d]Maacah one thousand men, and from [e]Ish-Tob twelve thousand men.

7Now when David heard *of it,* he sent Joab and all the army of the mighty men.

8Then the people of Ammon came out and put themselves in battle array at the entrance of the gate. And the Syrians of Zoba, Beth Rehob, Ish-Tob, and Maacah *were* by themselves in the field.

9When Joab saw that the battle line was against him before and behind, he chose some of Israel's best and put *them* in battle array against the Syrians.

10And the rest of the people he put under the command of [f]Abishai his brother, that he might set *them* in battle array against the people of Ammon.

11Then he said, "If the Syrians are too strong for me, then you shall help me; but if the people of Ammon are too strong for you, then I will come and help you.

12"Be of good [g]courage, and [h]let us be strong for our people and for the cities of our God. And may the LORD do *what is* [i]good in His sight."

13So Joab and the people who *were* with him drew near for the battle against the Syrians, and they [j]fled before him.

14When the people of Ammon saw that the Syrians were fleeing, they also fled before Abishai, and entered the city. So Joab returned from the people of Ammon and went to [k]Jerusalem.

15When the Syrians saw that they had been defeated by Israel, they gathered together.

16Then Hadadezer* sent and brought out the Syrians who *were* beyond the River,* and they came to Helam. And Shobach the commander of Hadadezer's army *went* before them.

17When it was told David, he gathered all Israel, crossed over the Jordan, and came to Helam. And the Syrians set themselves in battle array against David and fought with him.

18Then the Syrians fled before Israel; and David killed [l]seven hundred charioteers and forty thousand horsemen of the Syrians, and struck Shobach the commander of their army, who died there.

19And when all the kings *who were* servants to Hadadezer* saw that they were defeated by Israel, they made peace with Israel and served them. So the Syrians were afraid to help the people of Ammon anymore.

David's great sin

11 IT happened in the spring of the year, at the [m]time when kings go out *to battle,* that David sent [n]Joab and his servants with him, and all Israel; and they destroyed the people of Ammon and besieged [o]Rabbah. But David remained at Jerusalem.

2Then it happened one evening that David arose from his bed and walked on the roof of the king's house. And from the roof he [p]saw a woman bathing, and the woman *was* very beautiful to behold.

3So David sent and inquired about the woman. And *someone* said, "*Is* this not Bathsheba, the daughter of Eliam, the wife of [q]Uriah the [r]Hittite?"

4Then David sent messengers,

*10:16 Hebrew *Hadarezer* * That is, the Euphrates *10:19 Hebrew *Hadarezer*

10:4
a Cp. Is. 20:4

10:6
b 2 Sam. 8:5-6
c Judg. 18:28
d Deut. 3:14; Josh. 13:11,13
e Judg. 11:3,5

10:10
f 1 Sam. 26:6; 2 Sam. 3:30

10:12
g Deut. 31:6; Josh. 1:6,7,9; Neh. 4:14
h 1 Cor. 16:13
i 1 Sam. 3:18

10:13
j Cp. 1 Kin. 20:13-21

10:14
k 2 Sam. 11:1

10:18
l Cp. 1 Chr. 19:18; see 1 Chr. 11:11, *note*

11:1
m 1 Kin. 20:22-26
n 1 Chr. 20:1
o 2 Sam. 12:26; Jer. 49:2,3; Amos 1:14

11:2
p Ex. 20:17

11:3
q 2 Sam. 23:39
r 1 Sam. 26:6; see 2 Kin. 7:6, *note*

10:16 Shobach. Or *Shophach,* 1 Chr. 19:16,18.
10:18 hundred. Perhaps a scribal error for "thousand"; compare 2 Sam. 8:4.
11:3 Bathsheba. Or *Bathshua,* 1 Chr. 3:5.

Bathsheba: *of the oath.* The wife of Uriah. David commited adultery with her, and later married her. Mother of Solomon.

and took her; and she came to him, and he [a]lay with her, for she was cleansed from her [b]impurity; and she returned to her house.

5 And the woman conceived; so she sent and told David, and said, "I *am* with child."

6 Then David sent to Joab, *saying,* "Send me Uriah the Hittite." And Joab sent Uriah to David.

7 When Uriah had come to him, David asked how Joab was doing, and how the people were doing, and how the war prospered.

8 And David said to Uriah, "Go down to your house and [c]wash your feet." So Uriah departed from the king's house, and a gift *of food* from the king followed him.

9 But Uriah slept at the [d]door of the king's house with all the servants of his lord, and did not go down to his house.

10 So when they told David, saying, "Uriah did not go down to his house," David said to Uriah, "Did you not come from a journey? Why did you not go down to your house?"

11 And Uriah [e]said to David, "The ark and Israel and Judah are dwelling in tents, and my lord Joab and the servants of my lord are encamped in the open fields. Shall I then go to my house to eat and drink, and to lie with my wife? *As* you live, and *as* your soul lives, I will not do this thing."

12 Then David said to Uriah, "Wait here today also, and tomorrow I will let you depart." So Uriah remained in Jerusalem that day and the next.

13 Now when David called him, he ate and drank before him; and he made him drunk. And at evening he went out to lie on his bed with the servants of his lord, but he did not go down to his house.

14 In the morning it happened that David wrote a letter to Joab and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, "Set Uriah in the forefront of the hottest battle, and retreat from him, that he may be [f]struck down and die."

16 So it was, while Joab besieged the city, that he assigned Uriah to a place where he knew there *were* valiant men.

17 Then the men of the city came out and fought with Joab. And *some* of the people of the servants of David fell; and Uriah the Hittite died also.

18 Then Joab sent and told David all the things concerning the war,

19 and charged the messenger, saying, "When you have finished telling the matters of the war to the king,

20 if it happens that the king's wrath rises, and he says to you: 'Why did you approach so near to the city when you fought? Did you not know that they would shoot from the wall?

21 'Who struck Abimelech the son of Jerubbesheth? Was it not a woman who cast a piece of a millstone on him from the [g]wall, so that he died in Thebez? Why did you go near the wall?'—then you shall say, 'Your servant Uriah the Hittite is dead also.' "

22 So the messenger went, and came and told David all that Joab had sent by him.

23 And the messenger said to David, "Surely the men prevailed against us and came out to us in the field; then we drove them back as far as the entrance of the gate.

24 "The archers shot from the wall at your servants; and *some* of the king's servants are dead, and your servant Uriah the Hittite is dead also."

25 Then David said to the messenger, "Thus you shall say to Joab: 'Do not let this thing displease you, for the sword devours one as well as another. Strengthen your attack against the city, and overthrow it.' So encourage him."

26 When the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

11:4
a Lev. 20:10; Deut. 22:22; James 1:14-15
b Lev. 15:19-28; 18:19

11:8
c Gen. 19:2

11:9
d 1 Kin. 14:27

11:11
e Cp. 2 Sam. 7:2,6

11:15
f 2 Sam. 12:9

11:21
g Judg. 9:50-54

Joab: *Jehovah is father.* The commander of David's army who fought against Saul and ended the rebellion led by Absalom.

Uriah: *light of Jehovah.* Husband of Bathsheba and an officer in David's army. He was killed in battle so David could marry Bathsheba.

11:21 Jerubbesheth. Or *Jerubbaal,* Judg. 6:32.

27 And when her mourning was [a]over, David sent and brought her to his house, and she became his wife and bore him a son. But the thing that David had done [b]displeased the LORD.

Nathan rebukes David

12 THEN the LORD sent [cd]Nathan to David. And he [e]came to him, and said to him: "There were two men in one city, one rich and the other poor.

2 "The rich *man* had exceedingly many flocks and herds.

3 "But the poor *man* had nothing, except [f]one little ewe lamb which he had bought and nourished; and it grew up together with him and with his children. It ate of his own food and drank from his own cup and lay in his bosom; and it was like a daughter to him.

4 "And a traveler came to the rich man, who refused to take from his own flock and from his own herd to prepare one for the wayfaring man who had come to him; but he [g]took the poor man's lamb and prepared it for the man who had come to him."

5 So David's anger was greatly aroused against the man, and he said to Nathan, "*As* the LORD lives, the man who has done this shall surely [h]die!

6 "And he shall restore [i]fourfold for the lamb, because he did this thing and because he had no pity."

7 Then Nathan said to David, "You *are* the man! Thus says the LORD God of Israel: [j]'I anointed you king over Israel, and I delivered you from the hand of Saul.

8 'I gave you your master's house and your master's wives into your keeping, and gave you the house of Israel and Judah. And if *that had been* too little, I also would have given you much more!

9 [k]'Why have you despised the commandment of the LORD, to do evil in His [l]sight? [m]You have killed Uriah the Hittite with the sword; you have taken his wife *to be* your wife, and have killed him with the sword of the people of Ammon.

10 'Now therefore, the sword shall never depart from your [n]house, because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife.'

11 "Thus says the LORD: 'Behold, I will raise up adversity against you from your own house; and I will take your wives before your eyes and give *them* to your neighbor, and he shall lie with your wives in the sight of this [o]sun.

12 'For you did *it* secretly, but I will do this thing before all Israel, before the sun.' "

David repents of his sin with Bathsheba

13 So David said to Nathan, [p]"I have [q]sinned against the LORD." And Nathan said to David, "The LORD also has [r]put away your sin; you shall not die.

14 "However, because by this deed you have given great occasion to the enemies of the LORD to [s]blaspheme, the child also *who is* born to you shall surely [t]die."

15 Then Nathan departed to his house.

And the [u]LORD struck the child that Uriah's wife bore to David, and it became ill.

16 David therefore pleaded with God for the child, and David fasted and went in and [v]lay all night on the ground.

17 So the elders of his house arose *and went* to him, to raise him up from the ground. But he would not, nor did he eat food with them.

18 Then on the seventh day it came to pass that the child died. And the servants of David were afraid to tell

11:27
a Cp. Gen. 50:10; 1 Sam. 31:13
b 1 Chr. 21:7; Heb. 13:4

12:1
c *Parables* (OT): vv. 1-4; 2 Sam. 14:3. (Judg. 9:8; Zech. 11:7)
d Cp. 2 Sam. 7:2; 1 Kin. 1:18
e Ps. 51, *title*

12:3
f Cp. 2 Sam. 11:3

12:4
g Cp. 2 Sam. 11:4

12:5
h Cp. 1 Kin. 20:38-40

12:6
i Ex. 22:1; Luke 19:8

12:7
j 1 Sam. 16:3-13; 2 Sam. 5:3

12:9
k Num. 15:30-31
l Cp. 1 Sam. 15:19-23
m 2 Sam. 11:14-17,27

12:10
n 2 Sam. 13:28; 18:14; 1 Kin. 2:25

12:11
o 2 Sam. 16:21-22

12:13
p 2 Sam. 24:10; Luke 18:13
q Ps. 51; cp. Ps. 32
r Ps. 32:1-5; Prov. 28:13; Mic. 7:18

12:14
s Is. 52:5; Rom. 2:24
t *Judgments* (the seven): vv. 13-14; Ps. 50:3. (2 Sam. 7:14; Rev. 20:12, *note*)

12:15
u 1 Sam. 25:38

12:16
v 2 Sam. 13:31

Nathan: *gift.* The prophet who confronted David with his sins regarding Bathsheba and Uriah.

12:9 Hittite. Until the twentieth century the Hittites were unknown apart from the Bible. This once puzzling reference to them has, however, been illuminated by the findings of archaeology. From Egyptian monuments (Tell el-Amarna Tablets) and the Assyrian texts, it has been shown that these were the Kheta or Hatti. Expeditions in the first dozen years of this century have revealed that Boghaz-koi in Asia Minor (east of Ankara, Turkey) was the capital of the Hittite Empire. Periods of Hittite prominence: about 2000–1800 B.C. and about 1400–1200 B.C.

him that the child was dead. For they said, "Indeed, while the child was alive, we spoke to him, and he would not heed our voice. How can we tell him that the child is dead? He may do some harm!"

19 When David saw that his servants were whispering, David perceived that the child was dead. Therefore David said to his servants, "Is the child dead?" And they said, "He is dead."

20 So David arose from the ground, washed and [a]anointed himself, and changed his clothes; and he went into the house of the LORD and worshiped. Then he went to his own house; and when he requested, they set food before him, and he ate.

21 Then his servants said to him, "What *is* this that you have done? You fasted and wept for the child *while he was* alive, but when the child died, you arose and ate food."

22 And he said, "While the child was alive, I fasted and wept; for I said, [b]'Who can tell *whether* the LORD* will be gracious to me, that the child may live?'

23 "But now he is dead; why should I fast? Can I bring him back again? I shall go [c]to him, but he shall [d]not return to me."

Birth of Solomon

24 Then David comforted Bathsheba his wife, and went in to her and lay with her. So she bore a son, and [e]he* called his name Solomon. Now the LORD loved him,

25 and He sent *word* by the hand of Nathan the prophet: So he* called his name Jedidiah, because of the LORD.

David and Joab take Rabbah (1 Chr. 20:1–3)

26 Now Joab fought against [f]Rabbah of the people of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, "I have fought against Rabbah, and I have taken the city's water *supply.*

28 "Now therefore, gather the rest of the people together and encamp against the city and take it, lest I take the city and it be called after my name."

29 So David gathered all the people together and went to Rabbah, fought against it, and took it.

30 Then he took their king's crown from his head. Its weight *was* a [g]talent of gold, with precious stones. And it was *set* on David's head. Also he brought out the spoil of the city in great abundance.

31 And he brought out the people who *were* in it, and put *them to work* with saws and iron picks and iron axes, and made them cross over to the brick works. So he did to all the cities of the people of Ammon. Then David and all the people returned to Jerusalem.

Consequences of David's sin (chs. 13–20): Amnon's crime

13 AFTER this [h]Absalom the son of David had a lovely sister, whose name *was* [i]Tamar; and [j]Amnon the son of David loved her.

2 Amnon was so distressed over his sister Tamar that he became sick; for she *was* a virgin. And it was improper for Amnon to do anything to her.

3 But Amnon had a friend whose name *was* Jonadab the son of Shimeah, David's brother. Now Jonadab *was* a very crafty man.

4 And he said to him, "Why *are* you, the king's son, becoming thinner day after day? Will you not tell me?" Amnon said to him, "I love Tamar, my brother Absalom's sister."

5 So Jonadab said to him, "Lie

12:20
a Ruth. 3:3

12:22
b Is. 38:2-3; Joel 2:14; Jon. 3:9

12:23
c Gen. 37:35
d Job 7:10

12:24
e Cp. 1 Chr. 22:9

12:26
f 2 Sam. 11:1

12:30
g See Weights and Measures (OT), 2 Chr. 2:10, *note*

13:1
h 2 Sam. 3:3; 1 Chr. 3:1-2
i 1 Chr. 3:9
j 2 Sam. 3:2

***12:22** A few Hebrew manuscripts and Syriac read *God.* ***12:24** Following Kethib, Septuagint, and Vulgate; Qere, a few Hebrew manuscripts, Syriac, and Targum read *she.* ***12:25** Qere, some Hebrew manuscripts, Syriac, and Targum read *she.*

Solomon: *peaceable.* The son of David and Bathsheba who became king after his father's death. He was known for his wealth and his wisdom.

12:25 Jedidiah. Literally *beloved of the* LORD. Neh. 13:26; compare Matt. 3:17.

Tamar: *a palm tree.* The daughter of David who was raped by her half-brother, Amnon.

13:2 distressed. That is, *frustrated in his desire.* Compare Gen. 39:2–12; Matt. 5:27–30.

13:3 Shimeah. Or *Shammah,* 1 Sam. 16:9.

down on your bed and pretend to be ill. And when your father comes to see you, say to him, 'Please let my sister Tamar come and give me food, and prepare the food in my sight, that I may see *it* and eat it from her hand.' "

6 Then Amnon lay down and pretended to be ill; and when the king came to see him, Amnon said to the king, "Please let Tamar my sister come and make a couple of [a]cakes for me in my sight, that I may eat from her hand."

7 And David sent home to Tamar, saying, "Now go to your brother Amnon's house, and prepare food for him."

8 So Tamar went to her brother Amnon's house; and he was lying down. Then she took flour and kneaded *it,* made cakes in his sight, and baked the cakes.

9 And she took the pan and placed *them* out before him, but he refused to eat. Then Amnon said, "Have everyone go out from [b]me." And they all went out from him.

10 Then Amnon said to Tamar, "Bring the food into the bedroom, that I may eat from your hand." And Tamar took the cakes which she had made, and brought *them* to Amnon her brother in the bedroom.

11 Now when she had brought *them* to him to eat, he took hold of her and said to her, "Come, [c]lie with me, my sister."

12 But she answered him, "No, my brother, do not force me, for no such thing should be done in [d]Israel. Do not do this [e]disgraceful thing!

13 "And I, where could I take my shame? And as for you, you would be like one of the fools in Israel. Now therefore, please speak to the king; for he will not withhold me from you."

14 However, he would not heed her voice; and being stronger than she, he forced her and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred with which he hated her *was* greater than the love with which he had loved her. And Amnon said to her, "Arise, be gone!"

16 So she said to him, "No, indeed! This evil of sending me away *is* worse than the other that you did to me." But he would not listen to her.

17 Then he called his servant who attended him, and said, "Here! Put this *woman* out, away from me, and bolt the door behind her."

18 Now she had on a robe of many colors, [f]for the king's virgin daughters wore such apparel. And his servant put her out and bolted the door behind her.

19 Then Tamar put [g]ashes on her head, and [h]tore her robe of many colors that *was* on her, and [i]laid her hand on her head and went away crying bitterly.

20 And Absalom her brother said to her, "Has Amnon your brother been with you? But now hold your peace, my sister. He *is* your brother; do not take this thing to heart." So Tamar remained desolate in her brother Absalom's house.

21 But when King David heard of all these things, he was very angry.

22 And Absalom spoke to his brother Amnon neither good nor bad. For Absalom hated Amnon, because he had forced his sister Tamar.

Absalom avenges Tamar and flees to Geshur

23 And it came to pass, after two full years, that Absalom had sheepshearers in Baal Hazor, which *is* near Ephraim; so Absalom invited all the king's sons.

24 Then Absalom came to the king and said, "Kindly note, your servant has sheepshearers; please, let the king and his servants go with your servant."

25 But the king said to Absalom, "No, my son, let us not all go now, lest we be a burden to you." Then he urged him, but he would not go; and he blessed him.

26 Then Absalom said, "If not, please let my brother Amnon go with us." And the king said to him, "Why should he go with you?"

13:6
a Gen. 18:6

13:9
b Cp. Gen. 45:1

13:11
c Deut. 27:22; Ezek. 22:11

13:12
d Lev. 18:9-11; 20:17
e Gen. 34:7; Judg. 19:23; 20:6

13:18
f Ps. 45:13-14

13:19
g Job 42:6
h Cp. v. 31
i Jer. 2:37

Amnon: *faithful.* The son of David who raped Tamar. He was murdered by Absalom in revenge.

13:18 robe of many colors. Literally *a long-sleeved robe.* Compare Gen. 37:3.

27 But Absalom urged him; so he
let Amnon and all the king's sons go
with him.
28 Now Absalom had commanded
his servants, saying, "Watch now,
when Amnon's heart is [a]merry with
wine, and when I say to you, 'Strike
Amnon!' then kill him. Do not be
afraid. Have I not commanded you?
Be courageous and valiant."
29 So the servants of Absalom [b]did
to Amnon as Absalom had com-
manded. Then all the king's sons
arose, and each one got on [c]his
mule and fled.
30 And it came to pass, while they
were on the way, that news came to
David, saying, "Absalom has killed
all the king's sons, and not one of
them is left!"
31 So the king arose and tore his
garments and [d]lay on the ground,
and all his servants stood by with
their clothes torn.
32 Then [e]Jonadab the son of Shim-
eah, David's brother, answered and
said, "Let not my lord suppose they
have killed all the young men, the
king's sons, for only Amnon is dead.
For by the command of Absalom
this has been determined from the
day that he forced his sister Tamar.
33 "Now therefore, let not my lord
the king take the thing to his [f]heart,
to think that all the king's sons are
dead. For only Amnon is dead."
34 Then Absalom fled. And the
young man who was keeping watch
lifted his eyes and looked, and there,
many people were coming from the
road on the hillside behind him.*
35 And Jonadab said to the king,
"Look, the king's sons are coming;
as your servant said, so it is."
36 So it was, as soon as he had fin-
ished speaking, that the king's sons
indeed came, and they lifted up their
voice and wept. Also the king and all
his servants wept very bitterly.

Absalom's flight to Geshur

37 But Absalom fled and went to
[g]Talmai the son of Ammihud, king
of Geshur. And *David* mourned for
his son every day.

38 So Absalom fled and went to
Geshur, and was there three years.
39 And King David* longed to go
to* Absalom. For he had been [h]com-
forted concerning Amnon, because
he was dead.

Joab's stratagem to effect the return of Absalom

14 SO Joab the son of Zeruiah
perceived that the king's
heart *was* concerned about Absalom.
2 And Joab sent to [i]Tekoa and
brought from there a wise woman,
and said to her, "Please pretend to be
a mourner, and [j]put on mourning ap-
parel; do not anoint yourself with oil,
but act like a woman who has been
mourning a long time for the dead.
3 "Go to the king and [k]speak to
him in this manner." So [l]Joab put
the words in her mouth.
4 And when the woman of Tekoa
spoke* to the king, she [m]fell on her
face to the ground and prostrated
herself, and said, "Help, O king!"
5 Then the king said to her, "What
troubles you?" And she answered,
"Indeed I *am* a widow, my husband
is dead.
6 "Now your maidservant had two
sons; and the two fought with each
other in the field, and *there was* no
one to part them, but the one struck
the other and killed him.
7 "And now the whole family has
risen up against your maidservant,
and they said, 'Deliver him who
struck his brother, that we may exe-
cute him [n]for the life of his brother
whom he killed; and we will de-
stroy the heir also.' So they would
extinguish my ember that is left,
and leave to my husband *neither*
name nor remnant on the earth."
8 Then the king said to the
woman, "Go to your house, and I
will give orders concerning you."
9 And the woman of Tekoa said to
the king, "My lord, O king, *let* the

Absalom: *of peace.* The son of David who murdered Amnon and led a revolt against his father.

13:28
a 1 Sam. 25:36

13:29
b 2 Sam. 12:10
c 2 Sam. 18:9

13:31
d 2 Sam. 12:16

13:32
e 2 Sam. 13:5

13:33
f 2 Sam. 19:19

13:37
g 2 Sam. 3:3; 1 Chr. 3:2

13:39
h Gen. 38:12; 2 Sam. 12:19-23

14:2
i 2 Chr. 11:6
j Cp. Ruth 3:3

14:3
k *Parables* (OT): vv. 1-14; 1 Kin. 20:35. (Judg. 9:8; Zech. 11:7, *note*)
l v. 19; cp. Ex. 4:15

14:4
m 1 Sam. 25:23

14:7
n Num. 35:19; Deut. 19:12-13

***13:34** Septuagint adds *And the watchman went and told the king, and said, "I see men from the way of Horonaim, from the regions of the mountains."* ***13:39** Following Masoretic Text, Syriac, and Vulgate; Septuagint reads *the spirit of the king;* Targum reads *the soul of King David.*
* Following Masoretic Text and Targum; Septuagint and Vulgate read *ceased to pursue after.*
***14:4** Many Hebrew manuscripts, Septuagint, Syriac, and Vulgate read *came.*

[a]iniquity *be* on me and on my father's house, and the king and his throne *be* [b]guiltless."

10So the king said, "Whoever says *anything* to you, bring him to me, and he shall not touch you anymore."

11Then she said, "Please let the king remember the LORD your God, and do not permit the [c]avenger of blood to destroy anymore, lest they destroy my son." And he said, "*As* the LORD lives, not one hair of your son shall fall to the [d]ground."

12Therefore the woman said, "Please, let your maidservant speak *another* word to my lord the king." And he said, "Say on."

13So the woman said: "Why then have you schemed such a thing against the people of God? For the king speaks this thing as one who is guilty, *in that* the king does not bring [e]his banished one home again.

14"For we will surely [f]die and *become* like water spilled on the ground, which cannot be gathered up again. Yet God does not take away a life; but He [g]devises means, so that His banished ones are not expelled from Him.

15"Now therefore, I have come to speak of this thing to my lord the king because the people have made me afraid. And your maidservant said, 'I will now speak to the king; it may be that the king will perform the request of his maidservant.

16'For the king will hear and deliver his maidservant from the hand of the man *who would* destroy me and my son together from the [h]inheritance of God.'

17"Your maidservant said, 'The word of my lord the king will now be comforting; for [i]as the [j]angel of God, so *is* my lord the king in [k]discerning good and evil. And may the LORD your God be with you.' "

18Then the king answered and said to the woman, "Please do not hide from me anything that I ask you." And the woman said, "Please, let my lord the king speak."

19So the king said, "*Is* the hand of Joab with you in all this?" And the woman answered and said, "*As* you live, my lord the king, no one can turn to the right hand or to the left from anything that my lord the king has spoken. For your servant Joab commanded me, and [l]he put all these words in the mouth of your maidservant.

20"To bring about this change of affairs your servant Joab has done this thing; but my lord *is* wise, according to the wisdom of the [m]angel of God, to [n]know everything that *is* in the earth."

David forgives Absalom

21And the king said to Joab, "All right, I have granted this thing. Go therefore, bring back the young man Absalom."

22Then Joab fell to the ground on his face and bowed himself, and thanked the king. And Joab said, "Today your servant knows that I have found favor in your sight, my lord, O king, in that the king has fulfilled the request of his servant."

23So Joab arose and went to [o]Geshur, and brought Absalom to Jerusalem.

24And the king said, "Let him return to his own house, but do not let him see my face." So Absalom returned to his own house, but did not see the king's face.

25Now in all Israel there was no one who was praised as much as Absalom for his good looks. From the sole of his foot to the crown of his head there was no blemish in him.

26And when he cut the hair of his head—at the end of every year he [p]cut *it* because it was heavy on him—when he cut it, he weighed the hair of his head at two hundred shekels according to the king's standard.

27To Absalom were born three sons, and one daughter whose name *was* [q]Tamar. She was a woman of beautiful appearance.

28And Absalom dwelt two full years in Jerusalem, but did not see the king's face.

29Therefore Absalom sent for Joab, to send him to the king, but he would not come to him. And when he sent again the second time, he would not come.

30So he said to his servants, "See,

14:9

a 1 Sam. 25:24; cp. Matt. 27:25

b 1 Kin. 2:33

14:11

c *Redemption* (redeeming relative type): v. 11; Neh. 5:8. (Gen. 48:16; Is. 59:20, *note*)

d Cp. 1 Sam. 14:45; 1 Kin. 1:52

14:13

e 2 Sam. 13:37-38

14:14

f Job 30:23; 34:15; Heb. 9:27

g Num. 35:15

14:16

h Deut. 32:9; 1 Sam. 26:19; 2 Sam. 20:19

14:17

i 1 Sam. 29:9; 2 Sam. 19:27

j See Heb. 1:4, *note*

k 1 Kin. 3:9

14:19

l 2 Sam. 14:3

14:20

m See Heb. 1:4, *note*

n 2 Sam. 18:13

14:23

o 2 Sam. 13:37

14:26

p Ezek. 44:20

14:27

q 2 Sam. 13:1

Joab's field is near mine, and he has barley there; go and set it on fire." And Absalom's servants set the field on fire.

31 Then Joab arose and came to Absalom's house, and said to him, "Why have your servants set my field on fire?"

32 And Absalom answered Joab, "Look, I sent to you, saying, 'Come here, so that I may send you to the king, to say, "Why have I come from Geshur? *It would be* better for me *to be* there still." ' Now therefore, let me see the king's face; but [a]if there is iniquity in me, let him execute me."

33 So Joab went to the king and told him. And when he had called for Absalom, he came to the king and bowed himself on his face to the ground before the king. Then the king [b]kissed Absalom.

III. From the Revolt of Absalom to the Numbering of the People, 15—24

15 AFTER this it happened that Absalom [c]provided himself with chariots and horses, and fifty men to run before him.

2 Now Absalom would rise early and [d]stand beside the way to the gate. *So* it was, whenever anyone who had a [e]lawsuit came to the king for a decision, that Absalom would call to him and say, "What city *are* you from?" And he would say, "Your servant *is* from such and such a tribe of Israel."

3 Then Absalom would say to him, "Look, your case *is* good and right; but *there is* no deputy of the king to hear you."

4 Moreover Absalom would [f]say, "Oh, that I were made judge in the land, and everyone who has any suit or cause would come to me; then I would give him justice."

5 And *so* it was, whenever anyone came near to bow down to him, that he would put out his hand and take him and [g]kiss him.

6 In this manner Absalom acted toward all Israel who came to the king for judgment. So Absalom stole the hearts of the men of Israel.

Absalom's rebellion

7 Now it came to pass after forty years that Absalom said to the king, "Please, let me go to [h]Hebron and pay the [i]vow which I made to the LORD.

8 "For your servant took a vow while I dwelt at Geshur in Syria, saying, 'If the LORD indeed brings me back to Jerusalem, [j]then I will serve the LORD.' "

9 And the king said to him, "Go in peace." So he arose and went to Hebron.

10 Then Absalom sent spies throughout all the tribes of Israel, saying, "As soon as you hear the [k]sound of the trumpet, then you shall say, 'Absalom [l]reigns in [m]Hebron!' "

11 And with Absalom went two hundred men invited from Jerusalem, and they went along innocently and did not know anything.

12 Then Absalom sent for [n]Ahitho-

14:32
a 1 Sam. 20:8

14:33
b Gen. 33:4; Luke 15:20

15:1
c 1 Kin. 1:5

15:2
d Cp. 2 Sam. 19:8
e Deut. 19:17

15:4
f Cp. Judg. 9:29

15:5
g 2 Sam. 14:33; cp. 20:9

15:7
h 2 Sam. 3:2-3
i Deut. 23:21

15:8
j Gen. 28:20-21

15:10
k Cp. 2 Sam. 18:16
l 1 Kin. 1:34; 2 Kin. 9:13
m Cp. 2 Sam. 2:3-4

15:12
n 2 Sam. 16:15; 1 Chr. 27:33

15:7 forty. Some authorities read *four.* See 1 Chr. 11:11, *note.*

15:8 Syria. Hebrew *Aram.* 2 Sam. 13:37.

15:1

DAVID'S FAMILY PROBLEMS

Problem	Who it involved	Reference
Adultery	David, Bathsheba	2 Samuel 11:4
Conspiracy to Murder	David to Uriah	2 Samuel 11:15
	Absalom to Amnon	2 Samuel 13:32
Deception	Amnon	2 Samuel 13:6
Rape	Amnon, Tamar	2 Samuel 13:14
Revolt	Absalom	2 Samuel 15:12
	Adonijah	1 Kings 1:5
Untimely deaths	David and Bathsheba's child	2 Samuel 12:18
	Amnon	2 Samuel 13:32
	Absalom	2 Samuel 18:14

phel the Gilonite, David's counselor, from his city—from [a]Giloh—while he offered sacrifices. And the conspiracy grew strong, for the people with Absalom continually [b]increased in number.

David flees

13 Now a messenger came to David, saying, "The hearts of the men of Israel are with Absalom."

14 So David said to all his servants who *were* with him at Jerusalem, [c]"Arise, and let us flee, or we shall not escape from Absalom. Make haste to depart, lest he overtake us suddenly and bring disaster upon us, and strike the city with the edge of the sword."

15 And the king's servants said to the king, "We *are* your servants, *ready to do* whatever my lord the king commands."

16 Then the king went out with all his household after him. But the king left ten women, [d]concubines, to keep the house.

17 And the king went out with all the people after him, and stopped at the outskirts.

18 Then all his servants passed before him; and all the [e]Cherethites, all the Pelethites, and all the Gittites, [f]six hundred men who had followed him from Gath, passed before the king.

19 Then the king said to Ittai the Gittite, "Why are you also going with us? Return and remain with the king. For you *are* a foreigner and also an exile from your own place.

20 "In fact, you came *only* yesterday. Should I make you wander up and down with us today, since I go I know not where? Return, and take your brethren back. Mercy and truth *be* with you."

21 But Ittai answered the king and said, "*As* the LORD lives, and *as* my lord the king lives, surely in whatever place my lord the king shall [g]be, whether in death or life, even there also your servant will be."

22 So David said to Ittai, "Go, and cross over." Then Ittai the Gittite and all his men and all the little ones who *were* with him crossed over.

23 And all the country wept with a loud voice, and all the people crossed over. The king himself also crossed over the Brook Kidron, and all the people crossed over toward the way of the [h]wilderness.

Ark returned to Jerusalem

24 There was [i]Zadok also, and all the Levites with him, bearing the [j]ark of the covenant of God. And they set down the ark of God, and [k]Abiathar went up until all the people had finished crossing over from the city.

25 Then the king said to Zadok, "Carry the ark of God back into the city. If I find favor in the eyes of the LORD, He will [l]bring me back and show me *both* it and [m]His dwelling place.

26 "But if He says thus: 'I have no [n]delight in you,' here I am, [o]let Him do to me as seems good to Him."

27 The king also said to Zadok the priest, "*Are* you *not* a [p]seer? Return to the city in peace, and your two sons with you, [q]Ahimaaz your son, and Jonathan the son of Abiathar.

28 "See, I will wait in the plains of the [r]wilderness until word comes from you to inform me."

29 Therefore Zadok and Abiathar carried the ark of God back to Jerusalem. And they remained there.

30 So David went up by the Ascent of the *Mount of* Olives, and wept as he went up; and he had his [s]head covered and went [t]barefoot. And all the people who *were* with him covered their heads and went up, weeping as they went up.

31 Then *someone* told David, saying, [u]"Ahithophel *is* among the conspirators with Absalom." And David said, "O LORD, I pray, [v]turn the counsel of Ahithophel into foolishness!"

Hushai sent back

32 Now it happened when David had come to the top *of the mountain,* where he worshiped God—there was Hushai the [w]Archite coming to meet him with his robe torn and dust on his head.

33 David said to him, "If you go on with me, then you will become a burden to me.

34 "But if you return to the city,

15:12
a Josh. 15:51
b Ps. 3:1

15:14
c 2 Sam. 12:11; Ps. 3, *title*

15:16
d 2 Sam. 12:11; 16:21-22

15:18
e 2 Sam. 8:18
f 1 Sam. 23:13; 30:9

15:21
g Cp. Ruth 1:16-17

15:23
h 2 Sam. 16:2

15:24
i 2 Sam. 8:17
j Num. 4:15
k 1 Sam. 22:20

15:25
l Ps. 43:3
m Ex. 15:13

15:26
n Cp. Num. 14:8; 1 Kin. 10:9
o 1 Sam. 3:18

15:27
p 1 Sam. 9:9
q 2 Sam. 17:17-20

15:28
r 2 Sam. 15:23

15:30
s Esth. 6:12; cp. 2 Sam. 19:4
t Is. 20:2-4

15:31
u 2 Sam. 15:12
v 2 Sam. 17:14-23; cp. 16:23

15:32
w Josh. 16:2

and say to Absalom, 'I will be your [a]servant, O king; *as* I *was* your father's servant previously, so I *will* now also *be* your servant,' then you may defeat the counsel of Ahithophel for me.

35 "And *do* you not *have* [b]Zadok and Abiathar the priests with you there? Therefore it will be *that* whatever you hear from the king's house, you shall tell to Zadok and Abiathar the priests.

36 "Indeed *they have* there with them their two sons, Ahimaaz, Zadok's *son,* and Jonathan, Abiathar's *son;* and by them you shall send me everything you hear."

37 So Hushai, David's [c]friend, went into the city. And Absalom came into [d]Jerusalem.

Ziba, the false servant of Mephibosheth

16 WHEN David was a little [e]past the top *of the mountain,* there was [f]Ziba the servant of Mephibosheth, who met him [g]with a couple of saddled donkeys, and on them two hundred *loaves* of bread, one hundred clusters of raisins, one hundred summer fruits, and a skin of wine.

2 And the king said to Ziba, "What do you mean to do with these?" So Ziba said, "The donkeys *are* for the king's household to ride on, the bread and summer fruit for the young men to eat, and the wine for those who are faint in the [h]wilderness to drink."

3 Then the king said, "And where *is* your [i]master's son?" And Ziba said to the [j]king, "Indeed he is staying in Jerusalem, for he said, 'Today the house of Israel will restore the kingdom of my father to me.' "

4 So the king said to Ziba, "Here, all that *belongs* to Mephibosheth *is* yours." And Ziba said, "I humbly bow before you, *that* I may find favor in your sight, my lord, O king!"

Shimei curses David

5 Now when King David came to [k]Bahurim, there was a man from the family of the house of Saul, whose name *was* Shimei the son of Gera, coming from there. He came out, [l]cursing continuously as he came.

6 And he threw stones at David and at all the servants of King David. And all the people and all the mighty men *were* on his right hand and on his left.

7 Also Shimei said thus when he cursed: "Come out! Come out! You bloodthirsty man, you [m]rogue!

8 "The LORD has brought upon you all the [n]blood of the house of Saul, in whose place you have reigned; and the LORD has delivered the kingdom into the hand of Absalom your son. So now you *are caught* in your own evil, because you are a bloodthirsty man!"

9 Then Abishai the son of Zeruiah said to the king, "Why should this dead [o]dog curse my lord the king? Please, let me go over and [p]take off his head!"

10 But the king said, "What have I to do with you, you [q]sons of Zeruiah? So let him curse, because the LORD has said to him, 'Curse David.' Who then shall say, 'Why have you done so?' "

11 And David said to Abishai and all his servants, "See how my son who came from my own body seeks my life. How much more now *may this* Benjamite? Let him alone, and let him curse; [r]for so the LORD has ordered him.

12 "It may be that the LORD will look on my affliction,* and that the LORD will [s]repay me with [t]good for his cursing this day."

13 And as David and his men went along the road, Shimei went along the hillside opposite him and cursed as he went, threw stones at him and kicked up dust.

14 Now the king and all the people who *were* with him became weary; so they refreshed themselves there.

Absalom enters Jerusalem

15 Meanwhile Absalom and all the people, the men of Israel, came to

*16:12 Following Kethib, Septuagint, Syriac, and Vulgate; Qere reads *my eyes;* Targum reads *tears of my eyes.*

15:34
a 2 Sam. 16:19

15:35
b 2 Sam. 17:15-16

15:37
c 1 Chr. 27:33
d 2 Sam. 16:15

16:1
e 2 Sam. 15:30,32
f 2 Sam. 9:2; 19:17,29
g Cp. 1 Sam. 25:18; 2 Sam. 17:17-29

16:2
h 2 Sam. 15:23

16:3
i 2 Sam. 9:9-10
j 2 Sam. 19:27

16:5
k 2 Sam. 3:16
l 2 Sam. 19:21; 1 Kin. 2:8-9,44-46

16:7
m 1 Sam. 2:12

16:8
n 2 Sam. 1:16; 3:28-29; 4:8,12; cp. 21:1-9

16:9
o 2 Sam. 9:8
p Cp. 1 Sam. 26:8; 2 Sam. 19:21; Luke 9:54

16:10
q 2 Sam. 3:39; 19:22

16:11
r Cp. 1 Sam. 26:19

16:12
s Deut. 23:5; Neh. 13:2; Prov. 20:22
t Rom. 8:28; Heb. 12:10-11

16:10 What have I to do with you. That is, *What have we in common?*

[a]Jerusalem; and Ahithophel *was* with him.

16 And so it was, [b]when Hushai the Archite, David's friend, came to Absalom, that [c]Hushai said to Absalom, "*Long* live the king! *Long* live the king!"

17 So Absalom said to Hushai, "*Is* this your loyalty to your friend? [d]Why did you not go with your [e]friend?"

18 And Hushai said to Absalom, "No, but whom the LORD and this people and all the men of Israel choose, his I will be, and with him I will remain.

19 "Furthermore, whom should I serve? *Should I* not *serve* in the presence of his son? As I have served in your father's presence, so will I be in your presence."

20 Then Absalom said to [f]Ahithophel, "Give advice as to what we should do."

21 And Ahithophel said to Absalom, "Go in to your father's [g]concubines, whom he has left to keep the house; and all Israel will hear that you are abhorred by your father. Then the [h]hands of all who are with you will be strong."

22 So they pitched a tent for Absalom on the top of the house, and Absalom went [i]in [j]to his father's concubines in the sight of all Israel.

23 Now the advice of Ahithophel, which he gave in those days, *was* as if one had inquired at the oracle of God. So *was* all the advice of Ahithophel both with David and with Absalom.

Hushai thwarts Ahithophel

17 MOREOVER Ahithophel said to Absalom, "Now let me choose twelve thousand men, and I will arise and pursue David tonight.

2 "I will come upon him while he *is* [k]weary and weak, and make him afraid. And all the people who *are* with him will flee, and I will strike [l]only the king.

3 "Then I will bring back all the people to you. When all return except the man whom you seek, all the people will be at peace."

4 And the saying pleased Absalom and all the [m]elders of Israel.

5 Then Absalom said, "Now call Hushai the Archite also, and let us hear what he [n]says too."

6 And when Hushai came to Absalom, Absalom spoke to him, saying, "Ahithophel has spoken in this manner. Shall we do as he says? If not, speak up."

7 So Hushai said to Absalom: "The advice that Ahithophel has given *is* not good at this time.

8 "For," said Hushai, "you know your father and his men, that they *are* mighty men, and they *are* enraged in their minds, [o]like a bear robbed of her cubs in the field; and your father *is* a man of war, and will not camp with the people.

9 "Surely by now he is hidden in some pit, or in some *other* place. And it will be, when some of them are overthrown at the first, that whoever hears *it* will say, 'There is a slaughter among the people who follow Absalom.'

10 "And even he *who is* valiant, whose heart *is* like the heart of a lion, will [p]melt completely. For all Israel knows that your father *is* a mighty man, and *those* who *are* with him *are* valiant men.

11 "Therefore I advise that all Israel be fully gathered to you, [q]from Dan to Beersheba, [r]like the sand that *is* by the sea for multitude, and that you go to battle in person.

12 "So we will come upon him in some place where he may be found, and we will fall on him as the dew falls on the ground. And of him and all the men who *are* with him there shall not be left so much as one.

13 "Moreover, if he has withdrawn into a city, then all Israel shall bring ropes to that city; and we will [s]pull it into the river, until there is not one small stone found there."

14 So Absalom and all the men of Israel said, "The advice of Hushai the Archite *is* better than the advice of Ahithophel." For the [t]LORD had purposed to defeat the good advice of Ahithophel, to the intent that the LORD might bring disaster on Absalom.

Hushai's warning saves David

15 Then Hushai said to Zadok and Abiathar the priests, "Thus and so

16:15
a Cp. 2 Sam. 15:14,17

16:16
b 2 Sam. 15:37
c 2 Sam. 15:34

16:17
d Cp. 2 Sam. 19:25
e 1 Chr. 27:33

16:20
f 2 Sam. 15:12

16:21
g 2 Sam. 15:16; 20:3
h 2 Sam. 2:7

16:22
i 2 Sam. 12:11-12
j Cp. Gen. 49:4; 1 Chr. 5:1

17:2
k 2 Sam. 16:14; cp. Deut. 25:18
l Cp. 1 Kin. 22:31

17:4
m 2 Sam. 5:3; 19:11

17:5
n 2 Sam. 15:32-34

17:8
o Hos. 13:8

17:10
p Josh. 2:11

17:11
q 2 Sam. 3:10
r Josh. 11:4; 1 Kin. 20:10

17:13
s Mic. 1:6

17:14
t 2 Sam. 15:31

Ahithophel advised Absalom and the elders of Israel, and thus and so I have advised.

16 "Now therefore, send quickly and tell David, saying, 'Do not spend this night in the [a]plains of the wilderness, but speedily cross over, lest the king and all the people who *are* with him be swallowed up.' "

17 Now [b]Jonathan and Ahimaaz stayed at [c]En Rogel, for they dared not be seen coming into the city; so a female servant would come and tell them, and they would go and tell King David.

18 Nevertheless a lad saw them, and told Absalom. But both of them went away quickly and came to a man's house in [d]Bahurim, who had a well in his court; and they went down into it.

19 Then the woman took and spread a covering over the well's mouth, and spread ground grain on it; and the thing was not [e]known.

20 And when Absalom's servants came to the woman at the house, they said, "Where *are* Ahimaaz and Jonathan?" So the woman [f]said to them, "They have gone over the water brook." And when they had searched and could not find *them,* they returned to Jerusalem.

21 Now it came to pass, after they had departed, that they came up out of the well and went and told King David, and said to David, "Arise and cross over the water quickly. For thus has Ahithophel advised against you."

22 So David and all the people who *were* with him arose and crossed over the Jordan. By morning light not one of them was left who had not gone over the Jordan.

23 Now when Ahithophel saw that his advice was not followed, he saddled a donkey, and arose and went home to his house, to [g]his city. Then he put his [h]household in order, and [i]hanged himself, and died; and he was buried in his father's tomb.

Absalom pursues David

24 Then David went to [j]Mahanaim. And Absalom crossed over the Jordan, he and all the men of Israel with him.

25 And Absalom made [k]Amasa captain of the army instead of Joab. This Amasa *was* the son of a man whose name *was* Jithra,* an Israelite,* who had gone in to Abigail the daughter of Nahash, sister of Zeruiah, Joab's mother.

26 So Israel and Absalom encamped in the land of Gilead.

David befriended

27 Now it happened, when David had come to Mahanaim, that Shobi the son of [l]Nahash from Rabbah of the people of Ammon, [m]Machir the son of Ammiel from Lo Debar, and [n]Barzillai the Gileadite from Rogelim,

28 brought beds and basins, earthen vessels and wheat, barley and flour, parched *grain* and beans, lentils and parched *seeds,*

29 honey and curds, sheep and cheese of the herd, for David and the people who *were* with him to eat. For they said, "The [o]people are hungry and weary and thirsty in the wilderness."

Battle in woods of Ephraim

18 AND David numbered the people who *were* with him, and [p]set captains of thousands and captains of hundreds over them.

2 Then David sent out one [q]third of the people under the hand of Joab, one third under the hand of Abishai the son of Zeruiah, Joab's brother, and one third under the hand of [r]Ittai the Gittite. And the king said to the people, "I also will surely go out with you myself."

3 But the people answered, "You shall not go out! For if we flee away, they will not care about us; nor if half of us die, will they care about us. But *you are* worth ten thousand of us now. For you are now more help to us in the city."

4 Then the king said to them, "Whatever seems best to you I will do." So the king stood beside the gate, and all the people went out by hundreds and by thousands.

17:25 Spelled *Jether* in 1 Chronicles 2:17 and elsewhere * Following Masoretic Text, some manuscripts of the Septuagint, and Targum; some manuscripts of the Septuagint read *Ishmaelite* (compare 1 Chronicles 2:17); Vulgate reads *of Jezrael.*

17:16
a 2 Sam. 15:28

17:17
b 2 Sam. 15:27, 36; 1 Kin. 1:42, 43
c Josh. 15:7

17:18
d 2 Sam. 16:5

17:19
e Cp. Josh. 2:4-6

17:20
f Cp. Lev. 19:11; 1 Sam. 19:12-17

17:23
g 2 Sam. 15:12
h 2 Kin. 20:1
i Matt. 27:5; cp. Esth. 7:1-10

17:24
j Gen. 32:2; 2 Sam. 2:8; 19:32

17:25
k 2 Sam. 19:13; 1 Kin. 2:5

17:27
l 1 Sam. 11:1; cp. 2 Sam. 10:1
m 2 Sam. 9:4
n 2 Sam. 19:31,32; 1 Kin. 2:7

17:29
o 2 Sam. 16:2,14

18:1
p Ex. 18:25

18:2
q Judg. 7:16; 1 Sam. 11:11
r 2 Sam. 15:19-22

5 Now the king had commanded
Joab, Abishai, and Ittai, saying, "*Deal*
gently for my sake with the young
man Absalom." And all the people
heard when the king gave all the cap-
tains [a]orders concerning Absalom.
6 So the people went out into the
field of battle against Israel. And the
battle was in the [b]woods of Ephraim.
7 The people of Israel were over-
thrown there before the servants of
David, and a great slaughter of
twenty thousand took place there
that day.
8 For the battle there was scat-
tered over the face of the whole
countryside, and the woods de-
voured more people that day than
the sword devoured.

Joab kills Absalom

9 Then Absalom met the servants
of David. Absalom rode on a mule.
The mule went under the thick
boughs of a great terebinth tree, and
[c]his head caught in the terebinth;
so he was left hanging between
heaven and earth. And the mule
which *was* under him went on.
10 Now a certain man saw *it* and
told Joab, and said, "I just saw Absa-
lom hanging in a terebinth tree!"
11 So Joab said to the man who
told him, "You just saw *him!* And
why did you not strike him there to
the ground? I would have given you
ten [d]*shekels* of silver and a belt."
12 But the man said to Joab,
"Though I were to receive a thou-
sand [e]*shekels* of silver in my hand, I
would not raise my hand against the
king's son. For in our hearing the
king commanded you and Abishai
and Ittai, saying, 'Beware lest anyone
touch the young man Absalom!'*
13 "Otherwise I would have dealt
falsely against my own life. For
there is nothing hidden from the
king, and you yourself would have
set yourself against *me.*"
14 Then Joab said, "I cannot linger
with you." And he took three spears
in his hand and thrust them
through Absalom's heart, while he
was *still* alive in the midst of the
terebinth tree.
15 And ten young men who bore
Joab's armor surrounded Absalom,
and struck and killed him.
16 So Joab [f]blew the trumpet, and
the people returned from pursuing
Israel. For Joab held back the people.
17 And they took Absalom and cast
him into a large pit in the woods,
and laid a very large heap of stones
over him. Then all Israel [g]fled,
everyone to his tent.
18 Now Absalom in his lifetime
had taken and set up a pillar for
himself, which *is* in the King's Val-
ley. For he said, "I have no son to
keep my name in remembrance."
He called the pillar after his own
name. And to this day it is called
Absalom's Monument.

David's grief

19 Then [h]Ahimaaz the son of Za-
dok said, "Let me run now and take
the news to the king, how the LORD
has avenged him of his enemies."
20 And Joab said to him, "You shall
not take the news this day, for you
shall take the news another day. But
today you shall take no news, be-
cause the king's son is dead."
21 Then Joab said to the Cushite,
"Go, tell the king what you have
seen." So the Cushite bowed him-
self to Joab and ran.
22 And Ahimaaz the son of Zadok
said again to Joab, "But whatever
happens, please let me also run af-
ter the Cushite." So Joab said,
"Why will you run, my son, since
you have no news ready?"
23 "But whatever happens," *he*
said, "let me run." So he said to him,
"Run." Then Ahimaaz ran by way of
the plain, and outran the Cushite.
24 Now David was sitting between
the two [i]gates. And the [j]watchman
went up to the roof over the gate, to
the wall, lifted his eyes and looked,
and there was a man, running alone.
25 Then the watchman cried out
and told the king. And the king said,
"If he *is* alone, *there is* news in his
mouth." And he came rapidly and
drew near.

18:5
a v. 12

18:6
b Cp. Josh. 17:15-18

18:9
c 2 Sam. 14:26

18:11
d See Coinage (OT), Ex. 30:13, *note*

18:12
e See Coinage (OT), Ex. 30:13, *note*

18:16
f Cp. 2 Sam. 15:10

18:17
g 2 Sam. 19:8

18:19
h 2 Sam. 17:17,20

18:24
i Judg. 5:11
j 2 Kin. 9:17

Joab: *Jehovah is father.* The commander of David's army who fought against Saul and ended the rebellion led by Absalom.

***18:12** The ancient versions read *'Protect the young man Absalom for me!'*

26 Then the watchman saw *another* man running, and the watchman called to the gatekeeper and said, "There is *another* man, running alone!" And the king said, "He also brings news."

27 So the watchman said, "I think the running of the first is like the running of Ahimaaz the son of Zadok." And the king said, "He *is* a good man, and comes with [a] good news."

28 So Ahimaaz called out and said to the king, "All is well!" Then he bowed down with his face to the earth before the king, and said, [b] "Blessed *be* the LORD your God, who has delivered up the men who raised their hand against my lord the king!"

29 The king said, "Is the young man Absalom safe?" Ahimaaz answered, "When [c] Joab sent the king's servant and *me* your servant, I saw a great tumult, but I did not know what *it was about.*"

30 And the king said, "Turn aside *and* stand here." So he turned aside and stood still.

31 Just then the Cushite came, and the Cushite said, "There is good news, my lord the king! For the LORD has avenged you this day of all those who rose against you."

32 And the king said to the Cushite, "Is the young man Absalom safe?" So the Cushite answered, "May the enemies of my lord the king, and all who rise against you to do harm, be like *that* young man!"

33 Then the king was deeply moved, and went up to the chamber over the gate, and wept. And as he went, he said thus: "O my son [d] Absalom—my son, my son Absalom—if only I had died in [e] your place! O Absalom my son, [f] my son!"

Joab reproves David

19 AND Joab was told, "Behold, the king is weeping and [g] mourning for Absalom."

2 So the victory that day was *turned* into [h] mourning for all the people. For the people heard it said that day, "The king is grieved for his son."

3 And the people stole back into the city that day, as people who are ashamed steal away when they flee in battle.

4 But the king covered his face, and the king cried out with a loud voice, "O my son Absalom! O Absalom, my son, [i] my son!"

5 Then [j] Joab came into the house to the king, and said, "Today you have disgraced all your servants who today have saved your life, the lives of your sons and daughters, the lives of your wives and the lives of your concubines,

6 "in that you love your enemies and hate your friends. For you have declared today that you regard neither princes nor servants; for today I perceive that if Absalom had lived and all of us had died today, then it would have pleased you well.

7 "Now therefore, arise, go out and speak comfort to your servants. For I swear by the LORD, if you do not go out, not one will stay with you this night. And that will be worse for you than all the evil that has befallen you from your youth until now."

David restored to his kingdom

8 Then the king arose and sat in the [k] gate. And they told all the people, saying, "There is the king, sitting in the gate." So all the people came before the king. For everyone of Israel had [l] fled to his tent.

9 Now all the people were in a dispute throughout all the tribes of Israel, saying, "The king saved us from the hand of our [m] enemies, he delivered us from the hand of the [n] Philistines, and now [o] he has fled from the land because of Absalom.

10 "But Absalom, whom [p] we anointed over us, has died in battle. Now therefore, why do you say nothing about bringing back the king?"

11 So King David sent to [q] Zadok and Abiathar the priests, saying, "Speak to the elders of Judah, saying, 'Why are you the last to bring the king back to his house, since the words of all Israel have come to the king, to his *very* house?

12 'You *are* my brethren, you *are* my [r] bone and my flesh. Why then are you the last to bring back the king?'

13 "And say to [s] Amasa, '*Are* you not my bone and my flesh? God do

18:27
a 1 Kin. 1:42

18:28
b 2 Sam. 16:12

18:29
c vv. 14-17

18:33
d 2 Sam. 12:10
e Cp. Ex. 32:32; Rom. 9:3
f 2 Sam. 19:4

19:1
g Jer. 14:2

19:2
h Esth. 4:3

19:4
i 2 Sam. 18:33

19:5
j 2 Sam. 18:14

19:8
k 2 Sam. 18:24
l 2 Sam. 18:17

19:9
m 2 Sam. 8:1-14
n 2 Sam. 3:18
o 2 Sam. 15:14

19:10
p Cp. 2 Sam. 12:7

19:11
q 2 Sam. 15:24

19:12
r 2 Sam. 5:1; 1 Chr. 11:1

19:13
s 2 Sam. 17:25; 1 Chr. 2:17

so to me, and more also, if you are not commander of the army before me continually in place of [a]Joab.' "

14 So he swayed the hearts of all the [b]men of Judah, just as *the heart of* one man, so that they sent *this word* to the king: "Return, you and all your servants!"

15 Then the king returned and came to the Jordan. And Judah came to [c]Gilgal, to go to meet the king, to escort the king [d]across the Jordan.

16 And [e]Shimei the son of Gera, a Benjamite, who *was* from Bahurim, hurried and came down with the men of Judah to meet King David.

17 *There were* a thousand men of [f]Benjamin with him, and [g]Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over the Jordan before the king.

18 Then a ferryboat went across to carry over the king's household, and to do what he thought good.

Now Shimei the son of Gera fell down before the king when he had crossed the Jordan.

19 Then he said to the king, "Do not let my lord impute iniquity to me, or remember what [h]wrong your servant did on the day that my lord the king left Jerusalem, that the king should take *it* to [i]heart.

20 "For I, your servant, know that I have sinned. Therefore here I am, the first to come today of all the [j]house of Joseph to go down to meet my lord the king."

21 But Abishai the son of Zeruiah answered and said, "Shall not Shimei be put to death for this, [k]because he [l]cursed the LORD's anointed?"

22 And David said, "What have I to do with you, you sons of [m]Zeruiah, that you should be adversaries to me today? Shall any [n]man be put to death today in Israel? For do I not know that today I *am* king over Israel?"

23 Therefore the king said to Shimei, "You shall not die." And the king swore to him.

24 Now [o]Mephibosheth the son of Saul came down to meet the king. And he had not cared for his feet, nor trimmed his mustache, nor washed his clothes, from the day the king departed until the day he returned in peace.

25 So it was, when he had come to Jerusalem to meet the king, that the king said to him, "Why did you not go with me, Mephibosheth?"

26 And he answered, "My lord, O king, my servant deceived me. For your servant said, 'I will saddle a donkey for myself, that I may ride on it and go to the king,' because your servant *is* lame.

27 "And he [p]has slandered your servant to my lord the king, but my lord the king *is* [q]like the [r]angel of God. Therefore do *what is* good in your eyes.

28 "For all my father's house were but dead men before my lord the king. Yet you [s]set your servant among those who eat at your own table. Therefore what right have I still to cry out anymore to the king?"

29 So the king said to him, "Why do you speak anymore of your matters? I have said, 'You and Ziba divide the land.' "

30 Then Mephibosheth said to the king, "Rather, let him take it all, inasmuch as my lord the king has come back in peace to his own house."

31 And [t]Barzillai the Gileadite came down from Rogelim and went across the Jordan with the king, to escort him across the Jordan.

32 Now Barzillai was a very aged man, eighty years old. And he had provided the king with supplies while he stayed at Mahanaim, for he *was* a very rich man.

33 And the king said to Barzillai, "Come across with me, and I will provide for you while you are with me in Jerusalem."

34 But Barzillai said to the king, "How long have I to live, that I should go up with the king to Jerusalem?

35 "I *am* today eighty years old. Can I discern between the good and bad? Can your servant taste what I eat or what I drink? Can I hear any longer the voice of singing men and

19:13
a 2 Sam. 3:37-39

19:14
b 2 Sam. 2:4; 20:2

19:15
c Josh. 5:9
d 2 Sam. 17:22

19:16
e 2 Sam. 16:5; 1 Kin. 2:8

19:17
f 2 Sam. 3:19; 1 Kin. 12:21
g 2 Sam. 9:2-10

19:19
h 2 Sam. 16:5
i 2 Sam. 13:33

19:20
j Judg. 1:22; 1 Kin. 11:28

19:21
k Ex. 22:28
l 1 Sam. 26:9

19:22
m 2 Sam. 3:39; 16:10
n 1 Sam. 11:13

19:24
o 2 Sam. 9:6; 21:7

19:27
p 2 Sam. 16:3
q 2 Sam. 14:17
r See Heb. 1:4, *note*

19:28
s 2 Sam. 9:7-13

19:31
t 2 Sam. 17:27; 1 Kin. 2:7

19:19 impute. For divine imputation, see James 2:23, *note;* compare 1 Sam. 22:15.

19:22 What have I to do with you. That is, *What have we in common?*

singing women? Why then should your servant be a further burden to my lord the king?

36 "Your servant will go a little way across the Jordan with the king. And why should the king repay me *with* such a reward?

37 "Please let your servant turn back again, that I may die in my own city, near the grave of my father and mother. But here is your servant [a]Chimham; let him cross over with my lord the king, and do for him what seems good to you."

38 And the king answered, "Chimham shall cross over with me, and I will do for him what seems good to you. Now whatever you request of me, I will do for you."

39 Then all the people went over the Jordan. And when the king had crossed over, the king kissed Barzillai and blessed him, and he returned to his own place.

40 Now the king went on to Gilgal, and Chimham* went on with him. And all the people of Judah escorted the king, and also half the people of Israel.

Strife between Judah and Israel about their part in David, the king

41 Just then all the men of Israel came to the king, and said to the king, [b]"Why have our brethren, the men of Judah, stolen you away and [c]brought the king, his household, and all David's men with him across the Jordan?"

42 So all the men of Judah answered the men of Israel, "Because the king *is* a close relative of ours. Why then are you angry over this matter? Have we ever eaten at the king's *expense?* Or has he given us any gift?"

43 And the men of Israel answered the men of Judah, and said, "We have [d]ten shares in the king; therefore we also have more *right* to David than you. Why then do you despise us—were we not the first to advise bringing back our king?" Yet the words of the men of Judah were fiercer than the words of the men of Israel.

Revolt under Sheba mars David's return to Jerusalem

20 AND there happened to be there a rebel,* whose name *was* Sheba the son of Bichri, a Benjamite. And he blew a trumpet, and said:

"We have no [e]share in David,
Nor do we have inheritance in the son of Jesse;
Every man to his [f]tents,
O Israel!"

2 So every man of Israel deserted David, *and* followed Sheba the son of Bichri. But the [g]men of Judah, from the Jordan as far as Jerusalem, remained loyal to their king.

3 Now David came to his house at Jerusalem. And the king took the ten women, his [h]concubines whom he had left to keep the house, and put them in seclusion and supported them, but did not go in to them. So they were shut up to the day of their death, living in widowhood.

Joab murders Amasa

4 And the king said to Amasa, [i]"Assemble the men of Judah for me within three days, and be present here yourself."

5 So Amasa went to assemble *the men of* Judah. But he delayed longer than the set time which David had appointed him.

6 And David said to [j]Abishai, "Now Sheba the son of Bichri will do us more harm than Absalom. Take your lord's servants and pursue him, lest he find for himself fortified cities, and escape us."

7 So Joab's men, with the [k]Cherethites, the Pelethites, and [l]all the mighty men, went out after him. And they went out of Jerusalem to pursue Sheba the son of Bichri.

8 When they *were* at the large stone which *is* in Gibeon, Amasa came before them. Now Joab was dressed in battle armor; on it was a belt *with* a sword fastened in its sheath at his hips; and as he was going forward, it fell out.

9 Then Joab said to Amasa, "*Are* you in health, my brother?" And

19:37
a Cp. Jer. 41:17

19:41
b Cp. Judg. 8:1; 12:1
c vv. 11-15

19:43
d 2 Sam. 5:1; 1 Kin. 11:30-31

20:1
e 1 Kin. 12:16
f 2 Sam. 18:17

20:2
g 2 Sam. 19:14

20:3
h 2 Sam. 15:16; 16:21,22

20:4
i 2 Sam. 19:13

20:6
j 2 Sam. 21:17

20:7
k 2 Sam. 8:18; 1 Kin. 1:38,44
l 2 Sam. 15:18

***19:40** Masoretic Text reads *Chimhan.*
***20:1** Literally *man of Belial*

Joab took Amasa by the beard with his right hand to kiss him.

10 But Amasa did not notice the sword that *was* in Joab's hand. And he [a]struck him with it in the stomach, and his entrails poured out on the ground; and he did not *strike* him again. Thus he died. Then Joab and Abishai his brother pursued Sheba the son of Bichri.

11 Meanwhile one of Joab's men stood near Amasa, and said, "Whoever favors Joab and whoever *is* for David—follow Joab!"

12 But Amasa wallowed in *his* blood in the middle of the highway. And when the man saw that all the people stood still, he moved Amasa from the highway to the field and threw a garment over him, when he saw that everyone who came upon him halted.

13 When he was removed from the highway, all the people went on after Joab to pursue Sheba the son of Bichri.

Sheba's revolt is suppressed

14 And he went through all the tribes of Israel to [b]Abel and Beth Maachah and all the Berites. So they were gathered together and also went after *Sheba.*[*]

15 Then they came and besieged him in Abel of Beth Maachah; and they cast up a siege [c]mound against the city, and it stood by the rampart. And all the people who *were* with Joab battered the wall to throw it down.

16 Then a wise woman cried out from the city, "Hear, hear! Please say to Joab, 'Come nearby, that I may speak with you.' "

17 When he had come near to her, the woman said, "*Are* you Joab?" He answered, "I *am.*" Then she said to him, "Hear the words of your maidservant." And he answered, "I am listening."

18 So she spoke, saying, "They used to talk in former times, saying, 'They shall surely seek *guidance* at Abel,' and so they would end *disputes.*

19 "I *am among the* peaceable *and* faithful in Israel. You [d]seek to destroy a city and a mother in Israel. Why would you swallow up the [e]inheritance of the LORD?"

20 And Joab answered and said, "Far be it, far be it from me, that I should swallow up or destroy!

21 "That *is* not so. But a man from the mountains of Ephraim, Sheba the son of Bichri by name, has raised his hand against the king, against David. Deliver him only, and I will depart from the city." So the woman said to Joab, "Watch, his head will be thrown to you over the wall."

22 Then the woman in her [f]wisdom went to all the people. And they cut off the head of Sheba the son of Bichri, and threw *it* out to Joab. Then he blew a trumpet, and they withdrew from the city, every man to his tent. So Joab returned to the king at Jerusalem.

23 [g]And [h]Joab *was* over all the army of Israel; Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites;

24 Adoram *was* in charge of [i]revenue; Jehoshaphat the son of Ahilud *was* recorder;

25 Sheva *was* scribe; Zadok and Abiathar *were* the priests;

26 and [j]Ira the Jairite was a chief minister under David.

Restitution to Gibeonites

21 NOW there was a famine in the days of David for three years, year after year; and David [k]inquired of the LORD. And the LORD answered, "*It is* because of Saul and *his* bloodthirsty house, because he killed the Gibeonites."

2 So the king called the Gibeonites and spoke to them. Now the Gibeonites *were* [l]not of the children of Israel, but of the remnant of the Amorites; the children of Israel had sworn protection to them, but Saul had sought to kill them [m]in his zeal for the children of Israel and Judah.

3 Therefore David said to the Gibeonites, "What shall I do for you? And with what shall I make atonement, that you may bless the [n]inheritance of the LORD?"

20:10
a 2 Sam. 3:27; 1 Kin. 2:5

20:14
b 1 Kin. 15:20; 2 Kin. 15:29

20:15
c 2 Kin. 19:32

20:19
d Cp. Deut. 20:10
e 1 Sam. 26:19; 2 Sam. 14:16

20:22
f Cp. Ecc. 9:13-16

20:23
g For vv. 23-26, cp. 1 Kin. 4:3-6; 1 Chr. 18:14-17
h 2 Sam. 8:16-18

20:24
i 1 Kin. 12:18

20:26
j Cp. 2 Sam. 23:38

21:1
k Num. 27:21; 2 Sam. 5:19

21:2
l Josh. 9:3-27
m Ex. 34:11-16

21:3
n 1 Sam. 26:19; 2 Sam. 20:19

[*]**20:14** Literally *him*

21:3 atonement. Hebrew *kaphar, to propitiate, to atone for sin.* According to Scripture the sacrifice of the law only cov-

4 And the Gibeonites said to him,
"We will have [a]no silver or gold
from Saul or from his house, nor
shall you kill any man in Israel for
us." So he said, "Whatever you say,
I will do for you."
5 Then they answered the king,
"As for the man who consumed us
and plotted against us, *that* we
should be destroyed from remaining
in any of the territories of Israel,
6 "let [b]seven men of his descen-
dants be delivered [c]to us, and we will
hang them before the LORD in [d]Gibe-
ah of Saul, *whom* the LORD [e]chose."
And the king said, "I will give *them.*"
7 But the king spared [f]Mephibo-
sheth the son of Jonathan, the son
of Saul, because of the [g]LORD'S oath
that *was* between them, between
David and Jonathan the son of Saul.
8 So the king took Armoni and
Mephibosheth, the two sons of
[h]Rizpah the daughter of Aiah,
whom she bore to Saul, and the five
sons of Michal the daughter of Saul,
whom she brought up for Adriel the
son of Barzillai the Meholathite;
9 and he delivered them into the
hands of the Gibeonites, and they
hanged them on the hill before the
LORD. So they fell, *all* seven toget-
er, and were put to death in the
days of harvest, in the first *days,* in
the beginning of barley harvest.
10 Now Rizpah the daughter of
Aiah took sackcloth and spread it for
herself on the rock, from the begin-
ning of harvest until the late rains
poured on them from heaven. And
she [i]did not allow the birds of the
air to rest on them by day nor the
beasts of the field by [j]night.
11 And David was told what Riz-
pah the daughter of Aiah, the con-
cubine of Saul, had done.
12 Then David went and [k]took the
bones of Saul, and the bones of Jo-
nathan his son, from the men of Ja-
besh Gilead who had stolen them
from the street of Beth Shan,* where the [l]Philistines had hung
them up, after the Philistines had
struck down Saul in Gilboa.
13 So he brought up the bones of
Saul and the bones of Jonathan his
son from there; and they gathered
the bones of those who had been
hanged.
14 They buried the bones of Saul
and Jonathan his son in the country
of Benjamin in [m]Zelah, in the tomb
of Kish his father. So they per-
formed all that the king command-
ed. And after that God [n]heeded the
prayer for the land.

Final campaigns against Philistines

15 When the Philistines were at
war again with Israel, David and his
servants with him went down and
fought against the Philistines; and
David grew faint.
16 Then Ishbi-Benob, who *was*
one of the sons of the [o]giant, the
weight of whose bronze spear *was*
three hundred *shekels,* who was
bearing a new *sword,* thought he
could kill David.
17 But [p]Abishai the son of Zeruiah
came to his aid, and struck the
Philistine and killed him. Then the
men of David swore to him, saying,
[q]"You shall go out no more with us
to battle, lest you quench the [r]lamp
of Israel."
18 Now it happened afterward that
there was again a battle with the
Philistines at Gob. Then [s]Sibbechai
the Hushathite killed Saph,* who
was one of the sons of the giant.
19 Again there was war at Gob
with the Philistines, where [t]Elhanan
the son of Jaare-Oregim* the Bethle-
hemite killed *the brother of* [u]Goliath

21:4
a Cp. Num. 35:31,32

21:6
b Cp. Gen. 4:15,24; Ps. 79:12
c Num. 25:4
d 1 Sam. 10:26
e 1 Sam. 10:24; Hos. 13:11

21:7
f 2 Sam. 4:4; 9:10; 19:24
g 1 Sam. 20:15-16

21:8
h 2 Sam. 3:7

21:10
i Cp. Deut. 21:23
j Cp. 1 Sam. 17:44-46

21:12
k 1 Sam. 31:11-13
l 1 Sam. 13:10

21:14
m Josh. 18:28
n 2 Sam. 24:25

21:16
o Num. 13:22,28; Josh. 15:14

21:17
p 2 Sam. 20:6,10
q 2 Sam. 18:3
r 1 Kin. 11:36

21:18
s 1 Chr. 20:4

21:19
t 2 Sam. 23:24
u 1 Sam. 17:4

***21:12** Spelled *Beth Shean* in Joshua 17:11 and elsewhere ***21:18** Spelled *Sippai* in 1 Chronicles 20:4 ***21:19** Spelled *Jair* in 1 Chronicles 20:5

ered the offerer's sin and secured the divine forgiveness. The OT sacrifices never *removed* man's sin; it was "not possible that the blood of bulls and goats could take away sins" (Heb. 10:4). The Israelite's offering implied confession of sin and recognized its due penalty as death; and God passed over his sin in anticipation of Christ's sacrifice which did, finally, put away those "sins that were previously committed" [in OT times] (Heb. 9:15,26; Rom. 3:25, *note*). See Gen. 4:4; with marginal ref., Sacrifice, and Lev. 16:6, *note*.

21:8 five sons. Compare 2 Sam. 6:23. The five sons of Michal were her sister Merab's, wife of Adriel (1 Sam. 18:19), "whom she brought up for Adriel."

Rizpah: *hot coal.* A concubine of Saul whose devotion to her sons, after they died, led David to give them a proper burial.

the Gittite, the shaft of whose spear *was* like a weaver's beam.

20 Yet again there was war at Gath, where there was a man of *great* stature, who had six fingers on each hand and six toes on each foot, twenty-four in number; and he also was born to the giant.

21 So when he [a]defied Israel, Jonathan the son of Shimea, David's brother, killed him.

22 These four were born to the giant in Gath, and fell by the hand of David and by the hand of his [b]servants.

David's song of deliverance

22 THEN David spoke to the LORD the words of this song, on the day when the LORD had [c]delivered him from the hand of all his enemies, and from the hand of Saul.

2 And he said:

"The LORD *is* my [d]rock and my
[e]fortress and my deliverer;
3 The God of my strength, [f]in whom I will trust;
My [g]shield and the [h]horn of my salvation,
My stronghold and my [i]refuge;
My Savior, You save me from violence.
4 I will call upon the LORD, *who is worthy* to be praised;
So shall I be saved from my enemies.

5 "When the waves of death surrounded me,
The floods of ungodliness made me afraid.
6 The sorrows of [j]Sheol surrounded me;
The snares of death confronted me.
7 [k]In my distress I called upon the LORD,
And cried out to my God;
He [l]heard my voice from His temple,
And my cry *entered* His ears.

8 "Then the earth shook and [m]trembled;
The foundations of heaven* quaked and were shaken,
Because He was angry.
9 Smoke went up from His nostrils,
And devouring [n]fire from His mouth;
Coals were kindled by it.
10 He bowed the heavens also, and [o]came down
With darkness under His feet.
11 He rode upon a cherub, and flew;
And He was seen* upon the wings of the [p]wind.
12 He made darkness [q]canopies around Him,
Dark waters *and* thick clouds of the skies.
13 From the brightness before Him
Coals of fire were kindled.

14 "The LORD [r]thundered from heaven,
And the Most High uttered His voice.
15 He sent out [s]arrows and scattered them;
Lightning bolts, and He vanquished them.
16 Then the channels of the sea [t]were seen,
The foundations of the world were uncovered,
At the rebuke of the LORD,
At the blast of the breath of His nostrils.

17 "He sent from above, He took me,
He drew me out of many [u]waters.
18 He delivered me from my strong enemy,
From those who hated me;
For they were too strong for me.
19 They confronted me in the day of my calamity,
But the LORD was my [v]support.

***22:8** Following Masoretic Text, Septuagint, and Targum; Syriac and Vulgate read *hills* (compare Psalm 18:7). ***22:11** Following Masoretic Text and Septuagint; many Hebrew manuscripts, Syriac, and Vulgate read *He flew* (compare Psalm 18:10); Targum reads *He spoke with power.*

21:21
a 1 Sam. 17:10

21:22
b 1 Chr. 20:8

22:1
c Ps. 34:19

22:2
d Deut. 32:4; 1 Sam. 2:2
e Ps. 91:2

22:3
f Ps. 7:1; Heb. 2:13
g Gen. 15:1; Ps. 84:11
h See Deut. 33:17, *note*
i Ps. 46:1,7,11

22:6
j See Hab. 2:5, *note;* cp. Luke 16:23, *note*

22:7
k Ps. 116:4; 120:1
l Ps. 34:6,15

22:8
m Judg. 5:4

22:9
n Deut. 32:22; Ps. 97:3-4; Heb. 12:29

22:10
o Ex. 19:16-20

22:11
p Ps. 104:3

22:12
q Job 36:29

22:14
r Ps. 29:3

22:15
s Deut. 32:23

22:16
t Nah. 1:4

22:17
u Is. 43:2

22:19
v Is. 10:20

21:21 Shimea. Or *Shammah,* 1 Sam. 16:9; *Shimeah,* 2 Sam. 13:3.

22:1 This chapter is almost identical with Ps. 18.

22:3 trust. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

20 He also brought me out into a [a]broad place;
He delivered me because He delighted in me.

21 "The LORD rewarded me [b]according to my righteousness;
According to the [c]cleanness of my hands
He has recompensed me.
22 For I have kept the ways of the LORD,
And [d]have not wickedly departed from my God.
23 For all His judgments *were* before me;
And *as for* His statutes, I did not depart from them.
24 I was also [e]blameless before Him,
And I kept myself from my iniquity.
25 Therefore the LORD has recompensed me according to my righteousness,
According to my cleanness in His eyes.*

26 "With the merciful You will show Yourself [f]merciful;
With a blameless man You will show Yourself blameless;
27 With the pure You will show Yourself [g]pure;
And with the devious You will show Yourself shrewd.
28 You will [h]save the humble people;
But Your eyes *are* on the haughty, *that* You may bring *them* down.

29 "For You *are* my [i]lamp, O LORD;
The LORD shall enlighten my darkness.
30 For by You I can run against a troop;
By my God I can leap over a [j]wall.
31 *As for* God, His way *is* [k]perfect;
The word of the LORD *is* [l]proven;
He *is* a shield to all who trust in Him.

32 "For who *is* God, except the LORD?
And who *is* a rock, except our God?
33 God *is* my strength *and* power,*
And He makes my* way perfect.
34 He makes my* [m]feet like the *feet* of deer,
And sets me on my high places.
35 He teaches my hands to make war,
So that my arms can bend a bow of bronze.

36 "You have also given me the shield of Your salvation;
Your gentleness has made me great.
37 You enlarged my path under me;
So my feet did not slip.

38 "I have pursued my enemies and destroyed them;
Neither did I turn back again till they were destroyed.
39 And I have destroyed them and wounded them,
So that they could not rise;
They have fallen under my feet.
40 For You have armed me with strength for the battle;
You have subdued under me those who rose against me.
41 You have also given me the necks of my enemies,
So that I destroyed those who hated me.
42 They looked, but *there was* none to save;
Even to the LORD, but He did [n]not answer them.
43 Then I beat them as fine as the [o]dust of the earth;
I trod them like dirt in the streets,
And I spread them out.

44 "You have also delivered me from the [p]strivings of my people;
You have kept me as the head of the [q]nations.
A people I have not known shall serve me.
45 The foreigners submit to me;

22:20
a Ps. 118:5

22:21
b 1 Sam. 26:23
c Job 17:9

22:22
d 2 Chr. 34:33

22:24
e Gen. 6:9; Eph. 1:4

22:26
f Matt. 5:7

22:27
g Matt. 5:8

22:28
h Ps. 72:12-13

22:29
i Ps. 132:17; cp. 119:105

22:30
j 2 Sam. 5:6-8

22:31
k Matt. 5:48
l Ps. 12:6

22:34
m Hab. 3:19

22:42
n 1 Sam. 28:6

22:43
o 2 Kin. 13:7

22:44
p 2 Sam. 3:1
q 2 Sam. 8:1-14

***22:25** Septuagint, Syriac, and Vulgate read *the cleanness of my hands in His sight* (compare Psalm 18:24); Targum reads *my cleanness before His word.* ***22:33** Dead Sea Scrolls, Septuagint, Syriac, and Vulgate read *It is God who arms me with strength* (compare Psalm 18:32); Targum reads *It is God who sustains me with strength.* * Following Qere, Septuagint, Syriac, Targum, and Vulgate (compare Psalm 18:32); Kethib reads *His.* ***22:34** Following Qere, Septuagint, Syriac, Targum, and Vulgate (compare Psalm 18:33); Kethib reads *His.*

As soon as they hear, they obey me.
46 The foreigners fade away,
And [a]come frightened* from their hideouts.

47 "The LORD lives!
Blessed *be* my Rock!
Let God be exalted,
The Rock of my salvation!
48 *It is* God who [b]avenges me,
And subdues the peoples under me;
49 He delivers me from my enemies.
You also lift me up above those who rise against me;
You have delivered me from the violent man.
50 Therefore I will give thanks to You, O LORD, among the Gentiles,
And [c]sing praises to Your [d]name.
51 "*He is* the tower of salvation to His king,
And shows mercy to His anointed,
To David and his descendants [e]forevermore."

David's last prophetic words

23 NOW these *are* the last words of David.

Thus says [f]David the son of Jesse;
Thus says the man [g]raised up on high,
The anointed of the God of Jacob,
And the sweet psalmist of Israel:

2 "The [h]Spirit of the LORD spoke by me,
And His [i]word *was* on my tongue.
3 The God of Israel said,
The [j][k]Rock of Israel spoke to me:
'He who rules over men *must be* [l]just,
Ruling in the fear of God.
4 And [m]*he shall be* like the light of the morning *when* the sun rises,
A morning without clouds,
Like the tender grass *springing* out of the earth,
By clear shining after rain.'

5 "Although my house *is* not so with God,
Yet He has made with me an [n]everlasting covenant,
Ordered in all *things* and secure.
For *this is* all my salvation and all *my* desire;
Will He not make *it* increase?
6 But *the sons* of rebellion *shall* all *be* as thorns thrust away,
Because they cannot be taken with hands.
7 But the man *who* touches them
Must be armed with iron and the shaft of a spear,
And they shall be utterly burned with fire in *their* place."

Roll of David's mighty men (cp. 1 Chr. 11:10–47)

8 These *are* the names of the mighty men whom David had: Josheb-Basshebeth* the Tachmonite, chief among the captains.* He was called Adino the Eznite, because he had killed [o]eight hundred men at one time.

9 And after him *was* Eleazar the son of Dodo, the Ahohite, *one* of the three mighty men with David when they defied the Philistines *who* were gathered there for battle, and the men of Israel had retreated.

10 He arose and attacked the Philistines until his hand was [p]weary, and his hand stuck to the sword. The LORD brought about a great victory that day; and the people returned after him only to [q]plunder.

11 And after him *was* Shammah the son of Agee the Hararite. The Philistines had gathered together

22:46
a Mic. 7:17

22:48
b 1 Sam. 24:12

22:50
c Ps. 57:7
d Rom. 15:9

22:51
e 2 Sam. 7:12-16

23:1
f *Kingdom* (OT): vv. 1-5; 1 Kin. 8:20. (Gen. 1:26; Zech. 12:8, *note*)
g 2 Sam. 7:8-9

23:2
h *Holy Spirit* (OT): v. 2; 1 Kin. 18:12. (Gen. 1:2; Zech. 12:10, *note*)
i *Inspiration:* v. 2; Job 6:10. (Ex. 4:15; 2 Tim. 3:16, *note*)

23:3
j *Christ* (Rock): v. 3; Ps. 62:2. (Gen. 49:24; 1 Pet. 2:8)
k 2 Sam. 22:2-3
l Is. 11:1-5

23:4
m Is. 60:1

23:5
n 2 Sam. 7:12; Ps. 89:29; Is. 55:3

23:8
o See 1 Chr. 11:11, *note*

23:10
p Judg. 8:4
q 1 Sam. 30:24-25

***22:46** Following Septuagint, Targum, and Vulgate (compare Psalm 18:45); Masoretic Text reads *gird themselves.* ***23:8** Literally *One Who Sits in the Seat* (compare 1 Chronicles 11:11) * Following Masoretic Text and Targum; Septuagint and Vulgate read *the three.*

23:3 fear of God. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

23:9 Dodo. Or *Dodai,* 1 Chr. 27:4.

into a troop where there was a piece of ground full of lentils. So the people fled from the Philistines.

12 But he stationed himself in the middle of the field, defended it, and killed the Philistines. So the LORD brought about a great victory.

13 Then three of the thirty chief men went down at harvest time and came to David at the [a]cave of Adullam. And the troop of Philistines encamped in the [b]Valley of Rephaim.

14 David *was* then in the stronghold, and the garrison of the Philistines *was* then *in* Bethlehem.

15 And David said with longing, "Oh, that someone would give me a drink of the water from the well of Bethlehem, which *is* by the gate!"

16 So the three mighty men broke through the camp of the Philistines, drew water from the well of Bethlehem that *was* by the gate, and took it and brought *it* to David. Nevertheless he would not drink it, but poured it out to the LORD.

17 And he said, "Far be it from me, O LORD, that I should do this! Is *this not* the blood of the men who went in *jeopardy of* their lives?" Therefore he would not drink it. These things were done by the three mighty men.

18 Now [c]Abishai the brother of Joab, the son of Zeruiah, was chief of *another* three.* He lifted his spear against three hundred *men,* killed *them,* and won a name among *these* three.

19 Was he not the most honored of three? Therefore he became their captain. However, he did not attain to the *first* three.

20 Benaiah *was* the son of Jehoiada, the son of a valiant man from [d]Kabzeel, who had done many deeds. He had killed two lion-like heroes of Moab. He also had gone down and killed a lion in the midst of a pit on a snowy day.

21 And he killed an Egyptian, a spectacular man. The Egyptian *had* a spear in his hand; so he went down to him with a staff, wrested the spear out of the Egyptian's hand, and killed him with his own spear.

22 These *things* Benaiah the son of Jehoiada did, and won a name among three mighty men.

23 He was more honored than the thirty, but he did not attain to the *first* three. And David appointed him [e]over his guard.

24 [f]Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Bethlehem,

25 Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anathothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah (the Netophathite), Ittai the son of Ribai from Gibeah of the children of Benjamin,

30 Benaiah a Pirathonite, Hiddai from the brooks of [g]Gaash,

31 Abi-Albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite (of the sons of Jashen), Jonathan,

33 [h]Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, [i]Eliam the son of Ahithophel the Gilonite,

35 Hezrai* the Carmelite, Paarai the Arbite,

36 Igal the son of [j]Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite (armorbearer of Joab the son of Zeruiah),

38 [k]Ira the Ithrite, Gareb the Ithrite,

39 *and* [l]Uriah the Hittite: thirty-seven in all.

*23:18 Following Masoretic Text, Septuagint, and Vulgate; some Hebrew manuscripts and Syriac read *thirty;* Targum reads *the mighty men.*
*23:35 Spelled *Hezro* in 1 Chronicles 11:37

23:13
a 1 Sam. 22:1
b 2 Sam. 5:18
23:18
c 2 Sam. 21:17
23:20
d Josh. 15:21
23:23
e 2 Sam. 8:18; 20:23
23:24
f 2 Sam. 2:18
23:30
g Judg. 2:9
23:33
h 2 Sam. 23:11
23:34
i 2 Sam. 11:3
23:36
j 2 Sam. 8:3
23:38
k 2 Sam. 20:26
23:39
l 2 Sam. 11:3,6

23:39 Hittite. Until the twentieth century the Hittites were unknown apart from the Bible. This once puzzling reference to them has, however, been illuminated by the findings of archaeology. From Egyptian monuments (Tell el-Amarna Tablets) and the Assyrian texts, it has been shown that these were the Kheta or Hatti. Expeditions in the first dozen years of this century have revealed that Boghaz-koi in Asia Minor (east of Ankara, Turkey) was the capital of the Hittite Empire. Periods of Hittite prominence: about 2000–1800 B.C. and about 1400–1200 B.C.

Three days' plague
(1 Chr. 21:1–17)

24 [a]AGAIN the anger of the LORD was aroused against Israel, and [b]He [c]moved David against them to say, "Go, [d]number Israel and Judah."

2 So the king said to Joab the commander of the army who *was* with him, "Now [e]go throughout all the tribes of Israel, [f]from Dan to Beersheba, and count the people, that [g]I may know the number of the people."

3 And Joab said to the king, "Now may the LORD your God [h]add to the people a hundred times more than there are, and may the eyes of my lord the king see *it.* But why does my lord the king desire this thing?"

4 Nevertheless the king's word prevailed against Joab and against the captains of the army. Therefore Joab and the captains of the army went out from the presence of the king to count the people of Israel.

5 And they crossed over the Jordan and camped in [i]Aroer, on the right side of the town which *is* in the midst of the ravine of Gad, and toward [j]Jazer.

6 Then they came to Gilead and to the land of Tahtim Hodshi; they came to Dan Jaan and around to [k]Sidon;

7 and they came to the stronghold of [l]Tyre and to all the cities of the [m]Hivites and the Canaanites. Then they went out to South Judah *as far as* Beersheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 Then Joab gave the [n]sum of the number of the people to the king. And there were in Israel [o]eight hundred thousand valiant men who drew the sword, and the men of Judah were [o]five hundred thousand men.

10 And David's heart [p]condemned him after he had numbered the people. So [q]David said to the LORD, [r]"I have sinned greatly in what I have done; but now, I pray, O LORD, take away the iniquity of Your servant, for I have done very foolishly."

11 Now when David arose in the morning, the word of the LORD came to the prophet Gad, David's seer, saying,

12 "Go and tell David, 'Thus says the LORD: "I offer you three *things;* choose one of them for yourself, that I may do *it* to you." ' "

13 So Gad came to David and told him; and he said to him, "Shall [s]seven* years of [t]famine come to you in your land? Or shall you flee three months before your enemies, while they pursue you? Or shall there be three days' plague in your land? Now consider and see what answer I should take back to Him who sent me."

14 And David said to Gad, "I am in great distress. Please let us fall into the hand of the LORD, for His [u]mercies *are* great; but do not let me fall into the hand of man."

15 So the LORD sent a plague upon Israel from the morning till the appointed time. From Dan to Beersheba seventy thousand men of the people died.

16 And when the [v]angel stretched out His hand over Jerusalem to destroy it, the LORD [w]relented from the destruction, and said to the angel who was destroying the people, "It is enough; now restrain your hand." And the angel of the LORD was by the threshing floor of Araunah the Jebusite.

17 Then David [x]spoke to the LORD when he saw the angel who was striking the people, and said, "Surely I have sinned, and I have done wickedly; but these [y]sheep, what have they done? Let Your hand, I pray, be against me and against my father's house."

Plague averted by David's offering
(1 Chr. 21:18–30)

18 And Gad came that day to David and said to him, "Go up, erect

***24:13** Following Masoretic Text, Syriac, Targum, and Vulgate; Septuagint reads *three* (compare 1 Chronicles 21:12).

24:1
a 2 Sam. 21:1
b Cp. James 1:13-14
c *Test/Tempt:* v. 1; 1 Chr. 21:1. (Gen. 3:1; James 1:14, *note*)
d Num. 26:2

24:2
e Cp. 1 Chr. 27:23-24
f Judg. 20:1
g Cp. Jer. 17:5

24:3
h Deut. 1:11

24:5
i Deut. 2:36; Josh. 13:9
j Num. 32:1,3

24:6
k Josh. 19:28; Judg. 18:28

24:7
l Josh. 19:29
m Josh. 11:3; Judg. 3:3

24:9
n Cp. Num. 1:44-46; 1 Sam. 11:8
o Cp. 1 Chr. 21:5; see 1 Chr. 11:11, *note*

24:10
p 1 Sam. 24:5
q 2 Sam. 23:1
r 2 Sam. 12:13

24:13
s Cp. 1 Chr. 21:12; see 1 Chr. 11:11, *note*
t See Gen. 12:10, *note*

24:14
u Ps. 51:1

24:16
v *Angel* (of the LORD): vv. 16-17; 1 Kin. 19:5. (Gen. 16:7; Judg. 2:1, *note*)
w See Zech. 8:14, *note*

24:17
x *Bible prayers* (OT): v. 17; 1 Kin. 3:5. (Gen. 15:2; Hab. 3:1, *note*)
y Ps. 74:1

24:1 He. It is stated in 1 Chr. 21:1 that Satan moved David to do this. Evidently God permitted the devil to influence His servant in order that His own purposes might be carried out.

an altar to the LORD on the threshing floor of Araunah the Jebusite."

19 So David, according to the word of Gad, went up as the LORD commanded.

20 Now Araunah looked, and saw the king and his servants coming toward him. So Araunah went out and bowed before the king with his face to the ground.

21 Then Araunah said, "Why has my lord the king come to his servant?" And David said, "To buy the threshing floor from you, to build an altar to the LORD, that the plague may be withdrawn from the people."

22 Now Araunah said to David, "Let my lord the king take and offer up whatever *seems* good to him. Look, *here are* oxen for burnt sacrifice, and threshing implements and the yokes of the oxen for wood.

23 "All these, O king, Araunah has given to the king." And Araunah said to the king, "May the LORD your God [a]accept you."

24 Then the king said to Araunah, "No, but I will surely buy *it* from you for a price; nor will I [b]offer burnt offerings to the LORD my God with that which costs me nothing." So David bought the [c]threshing floor and the oxen for [d]fifty [e]shekels of silver.

25 And David built there an altar to the LORD, and offered burnt offerings and peace offerings. So the LORD [f]heeded the prayers for the land, and the [g]plague was withdrawn from Israel.

24:23

a Ezek. 20:40,41

24:24

b See 2 Cor. 8:1, *note*

c See 1 Chr. 21:25, *note*

d Cp. 1 Chr. 21:25; see 1 Chr. 11:11, *note*

e See Coinage (OT), Ex. 30:13, *note*

24:25

f 2 Sam. 21:14

g Cp. Num. 16:44-50

24:18 Araunah. Or *Ornan,* 2 Chr. 3:1; compare 1 Chr. 21:20.

24:15

PLAGUES IN THE OLD TESTAMENT

Although the ten plagues on Egypt are the best known plagues of the Bible, other plagues were devastating to Israel.

Plague	Reason/Result	Reference
"a plague"	worshipped golden calf	Exodus 32:35
"a very great plague"	complained about no meat	Numbers 11:33
"the plague"	spies who brought a bad report	Numbers 14:37
"the plague"	people complained/ 14,700 died	Numbers 16:46–50
"the plague"	sexual immorality/ 24,000 died	Numbers 25:1–9
plague of tumors	Philistines stole the ark of the covenant	1 Samuel 5:9
3 day plague	David took a census/70,000 died	2 Samuel 24:15

THE FIRST BOOK OF THE

KINGS

Author:	*Theme:*	*Date of writing:*
Unknown	Kingdom United; Divided	6th Cent. B.C.

Background

First and Second Kings were originally one book. They are appropriately called the Books of the Kings because they record the principal events and characteristics of the reigns of the kings of Judah and Israel from the death of David to the end of the kingdom of Judah and the fall of Jerusalem. The three major narratives of 1 Kings cover the reign of Solomon, including an extended account of the building of the Temple; the ministry of Elijah; and the reign of Ahab.

Judah's nineteen kings were all descendants of David and reigned 345 years. Israel had nineteen kings of nine dynasties, reigning 210 years, eight of whom were either slain or committed suicide. Judah had frequent revivals; the divided Israel, none.

Outline

The book may be divided as follows:

I.	David's Last Days	1:1—2:11
II.	The Reign of Solomon	2:12—11:43
	A. Beginning of Solomon's Reign	2:12—4:34
	B. Preparation for Temple Construction	5:1–18
	C. Construction of the Temple	6:1—7:51
	D. Placing of the Ark	8:1–11
	E. Solomon's Dedication of the Temple	8:12–66
	F. Splendor of Solomon's Reign	9:1—10:29
	G. Solomon's Forsaking God; His Death	11:1–43
III.	The Division of Kingdom under Rehoboam and Jeroboam	12:1—14:31
IV.	The Kings of Judah and Israel to the Accession of Ahab	15:1—16:27
	A. Reign of Abijam (Judah)	15:1–8
	B. Reign of Asa (Judah)	15:9–24
	C. Reign of Nadab (Israel)	15:25–31
	D. Reign of Baasha (Israel)	15:32—16:7
	E. Reign of Elah (Israel)	16:8–14
	F. Reign of Zimri (Israel)	16:15–20
	G. Reign of Omri (Israel)	16:21–28
V.	The Reign of Ahab	16:28—22:39
	A. Elijah's Ministry	16:28—19:18
	B. Call of Elisha	19:19–21
	C. Ahab's Campaigns Against the Arameans	20:1—22:28
	D. Death of Ahab	22:29–39
VI.	The Reigns of Jehoshaphat and Ahaziah	22:40–53

I. David's Last Days, 1:1—2:11

David's strength declines

1 NOW King David was [a]old, advanced in years; and they put covers on him, but he could not get warm.

2 Therefore his servants said to him, "Let a young woman, a virgin, be sought for our lord the king, and let her stand before the king, and let her care for him; and let her lie in your bosom, that our lord the king may be warm."

3 So they sought for a lovely young woman throughout all the territory of Israel, and found [b]Abishag the [c]Shunammite, and brought her to the king.

4 The young woman *was* very lovely; and she cared for the king, and served him; but the king did not know her.

Plot of Adonijah

5 Then Adonijah the [d]son of Haggith exalted himself, saying, "I will be king"; and [e]he prepared for himself chariots and horsemen, and fifty men to run before him.

6 (And his father had not rebuked him at any time by saying, "Why have you done so?" He *was* also very good-looking. [f]*His mother* had borne him after Absalom.)

7 Then he conferred with [g]Joab the son of Zeruiah and with [h]Abiathar the priest, and [i]they followed and helped Adonijah.

8 But [j]Zadok the priest, [k]Benaiah the son of Jehoiada, [l]Nathan the prophet, [m]Shimei, Rei, and the [n]mighty men who *belonged* to David were not with Adonijah.

9 And Adonijah sacrificed sheep and oxen and fattened cattle by the stone of Zoheleth, which *is* by [o]En Rogel; he also invited all his brothers, the king's sons, and all the men of Judah, the king's servants.

10 But he did not invite Nathan the prophet, Benaiah, the mighty men, or [p]Solomon his brother.

Plan of Nathan and Bathsheba

11 So Nathan spoke to Bathsheba the mother of Solomon, saying, "Have you not heard that Adonijah the son of Haggith has become king, and David our lord does not know *it?*

12 "Come, please, let me now give you advice, that you may save your own life and the life of your son Solomon.

13 "Go immediately to King David and say to him, 'Did you not, my lord, O king, swear to your maidservant, saying, [q]"Assuredly your son Solomon shall reign after me, and he shall sit on my throne"? Why then has Adonijah become king?'

14 "Then, while you are still talking there with the king, I also will come in after you and confirm your words."

15 So Bathsheba went into the chamber to the king. (Now the king was very old, and Abishag the Shunammite was serving the king.)

16 And Bathsheba bowed and did homage to the king. Then the king said, "What is your wish?"

17 Then she said to him, "My lord, you swore by the LORD your God to your maidservant, *saying,* 'Assuredly Solomon your son shall reign after me, and he shall sit on my throne.'

18 "So now, look! Adonijah has become king; and now, my lord the king, you do not know about *it.*

19 "He has sacrificed oxen and fattened cattle and sheep in abundance, and has invited all the sons of the king, Abiathar the priest, and

1:1
a 1 Chr. 23:1

1:3
b 1 Kin. 2:17
c Josh. 19:18

1:5
d 2 Sam. 3:4
e 2 Sam. 15:1

1:6
f 2 Sam. 3:3-4

1:7
g 1 Chr. 11:6
h 1 Sam. 22:20-23; 2 Sam. 20:25
i Cp. 1 Kin. 2:22-34

1:8
j 1 Kin. 2:35
k 1 Kin. 2:25; 2 Sam. 8:18
l 2 Sam. 12:1
m 1 Kin. 4:18
n 2 Sam. 23:8

1:9
o Josh. 15:7

1:10
p 2 Sam. 12:24

1:13
q 1 Chr. 22:9-10

Abishag: *of error.* A young, Shunammite woman who took care of King David in his old age.

1:5 I will be king. Adonijah was Solomon's older brother (2:22; compare 1 Chr. 3:1–5), the oldest of David's living sons. Because he knew that David had previously proclaimed publicly that Solomon would succeed him (1 Chr. 22:1–19; 28:1–8), Adonijah plotted to seize the throne by a coup d'état. The plot failed. Nothing could thwart God's sovereign purpose for Solomon (1 Chr. 22:9–10; 28:5–7).

Adonijah: *Jehovah is my Lord.* The oldest son of David, who attempted to become king.

Nathan: *gift.* The prophet who confronted David with his sins regarding Bathsheba and Uriah.

Bathsheba: *of the oath.* The wife of Uriah. David committed adultery with her, and later married her. Mother of Solomon.

Joab the commander of the army;
but Solomon your servant he has not invited.
20 "And as for you, my lord, O king, the eyes of all Israel *are* on you, that you should tell them who will sit on the throne of my lord the king after him.
21 "Otherwise it will happen, when my lord the king [a]rests with his fathers, that I and my son Solomon will be counted as offenders."
22 And just then, while she was still talking with the king, Nathan the prophet also came in.
23 So they told the king, saying, "Here is Nathan the prophet." And when he came in before the king, he bowed down before the king with his face to the ground.
24 And Nathan said, "My lord, O king, have you said, 'Adonijah shall reign after me, and he shall sit on my throne'?
25 "For he has gone down today, and has sacrificed oxen and fattened cattle and sheep in abundance, and has invited all the king's sons, and the commanders of the army, and Abiathar the priest; and look! They are eating and drinking before him; and they say, '*Long* live King Adonijah!'
26 "But he has not invited me—me your servant—nor Zadok the priest, nor Benaiah the son of Jehoiada, nor your servant Solomon.
27 "Has this thing been done by my lord the king, and you have not told your servant who should sit on the throne of my lord the king after him?"
28 Then King David answered and said, "Call Bathsheba to me." So she came into the king's presence and stood before the king.
29 And the king took an oath and said, [b]"*As* the LORD lives, who has [c]redeemed my life from every distress,
30 "just as I swore to you by the LORD God of Israel, saying, 'Assuredly Solomon your son shall be king after me, and he shall sit on my throne in my place,' so I certainly will do this day."
31 Then Bathsheba bowed with *her* face to the earth, and paid [d]homage to the king, and said, "Let my lord King David live forever!"
32 And King David said, "Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada." So they came before the king.
33 The king also said to them, [e]"Take with you the servants of your lord, and have Solomon my son ride on my own [f]mule, and take him down to Gihon.
34 "There let Zadok the priest and Nathan the prophet [g]anoint him king over Israel; and [h]blow the horn, and say, '*Long* live King Solomon!'
35 "Then you shall come up after him, and he shall come and sit on my throne, and he shall be king in my place. For I have appointed him to be ruler over Israel and Judah."
36 Benaiah the son of Jehoiada answered the king and said, [i]"Amen! May the LORD God of my lord the king say so *too.*
37 [j]"As the LORD has been with my lord the king, even so may He be with Solomon, and make his throne greater than the throne of my lord King David."

Solomon's second anointing as king (1 Chr. 29:22b)

38 So Zadok the priest, Nathan the prophet, [k]Benaiah the son of Jehoiada, the [l]Cherethites, and the Pelethites went down and had Solomon ride on King David's mule, and took him to Gihon.
39 Then Zadok the priest took a horn of oil from the [m]tabernacle and [n]anointed Solomon. And they blew the horn, and [o]all the people said, "*Long* live King Solomon!"
40 And all the people went up after him; and the people played the flutes and rejoiced with great joy, so that the earth *seemed to* split with their sound.

Adonijah's submission

41 Now Adonijah and all the guests who *were* with him heard *it* as they finished eating. And when Joab heard the sound of the horn, he said, "Why *is* the city in such a noisy uproar?"
42 While he was still speaking,

1:21
a Deut. 31:16; 1 Kin. 2:10

1:29
b 2 Sam. 4:9
c See Is. 59:20, *note*, cp. Ex. 14:30, *note*

1:31
d 2 Sam. 9:6

1:33
e 2 Sam. 20:6
f Esth. 6:8

1:34
g 1 Sam. 10:1; 16:13; 1 Chr. 29:22
h 2 Sam. 15:10; 2 Kin. 9:13; 11:14

1:36
i Jer. 28:6

1:37
j 1 Sam. 20:13; cp. Josh. 1:5

1:38
k 2 Sam. 8:18
l 2 Sam. 20:7,23; 1 Chr. 18:17

1:39
m Ex. 30:23-32; Ps. 89:20
n 1 Sam. 10:1; 16:13; 1 Chr. 29:22
o 1 Sam. 10:24

there came [a]Jonathan, the son of Abiathar the priest. And Adonijah said to him, "Come in, for [b]you *are* a prominent man, and bring good news."

43 Then Jonathan answered and said to Adonijah, "No! Our lord King David has made Solomon king.

44 "The king has sent with him Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites; and they have made him ride on the king's mule.

45 "So Zadok the priest and Nathan the prophet have anointed him king at Gihon; and they have gone up from there rejoicing, so that the city is in an uproar. This *is* the noise that you have heard.

46 "Also Solomon [c]sits on the throne of the kingdom.

47 "And moreover the king's servants have gone to bless our lord King David, saying, 'May God make the name of Solomon better than your name, and may He make his throne greater than your throne.' Then the king [d]bowed himself on the bed.

48 "Also the king said thus, 'Blessed *be* the LORD God of Israel, who has [e]given *one* to sit on my throne this day, while my eyes see *it!*' "

49 So all the guests who were with Adonijah were afraid, and arose, and each one went his way.

50 Now Adonijah was afraid of Solomon; so he arose, and went and took hold of the [g]horns of the altar.

51 And it was told Solomon, saying, "Indeed Adonijah is afraid of King Solomon; for look, he has taken hold of the horns of the altar, saying, 'Let King Solomon swear to me today that he will not put his servant to death with the sword.' "

52 Then Solomon said, "If he proves himself a worthy man, [h]not one hair of him shall fall to the earth; but if wickedness is found in him, he shall die."

53 So King Solomon sent them to bring him down from the altar. And he came and fell down before King Solomon; and Solomon said to him, "Go to your house."

David's charge to Solomon

2 NOW the [i]days of David drew near that he should die, and he charged Solomon his son, saying:

2 [j]"I go the way of all the earth; [k]be strong, therefore, and prove yourself a man.

3 "And keep the charge of the LORD your God: to walk in His ways, to keep His statutes, His commandments, His judgments, and His testimonies, as it is written in the Law of Moses, that you may [l]prosper in all that you do and wherever you turn;

4 "that the LORD may [m]fulfill His word which He spoke concerning me, saying, 'If your sons take heed to their way, to [n]walk before Me in truth with all their heart and with all their soul,' He said, [o]'you shall not lack a man on the throne of [p]Israel.'

5 "Moreover you know also what Joab the son of Zeruiah [q]did to me, *and* what he [r]did to the two commanders of the armies of Israel, to Abner the son of Ner and Amasa the son of Jether, whom he killed. And he shed the blood of war in peacetime, and put the blood of war on his belt that *was* around his waist, and on his sandals that *were* on his feet.

6 "Therefore do according to your wisdom, and do not let his gray hair go down to the [s]grave in peace.

7 "But show kindness to the sons of [t]Barzillai the Gileadite, and let them be among those who eat at your table, for so [u]they came to me when I fled from Absalom your brother.

8 "And see, *you have* with you [v]Shimei the son of Gera, a Benjamite from Bahurim, who cursed me with a malicious curse in the day when I went to Mahanaim. But [w]he came down to meet me at the Jordan, and I swore to him by the LORD, saying, 'I will not put you to death with the sword.'

9 "Now therefore, [x]do not hold him guiltless, for you *are* a wise man and know what you ought to do to him; but bring his gray hair down to the [y]grave with blood."

David dies (1 Chr. 29:26–30)

10 So David rested with his fathers, and was [z]buried in the City of David.

1:42
a 2 Sam. 17:17,20
b 2 Sam. 18:27

1:46
c 1 Kin. 2:12

1:47
d Gen. 47:31

1:48
e 1 Kin. 3:6; Ps. 132:11-12
f 2 Sam. 7:12

1:50
g 1 Kin. 2:28

1:52
h 1 Sam. 14:45; Acts 27:34

2:1
i Cp. Gen. 47:29; Deut. 31:14

2:2
j Josh. 23:14
k 1 Chr. 22:13

2:3
l Deut. 29:9; Josh. 1:7; 1 Chr. 22:12-13

2:4
m 2 Sam. 7:25
n 2 Kin. 20:3
o 2 Sam. 7:12-13; 1 Kin. 8:25
p Ps. 132:12

2:5
q 2 Sam. 18:9-14
r 2 Sam. 3:27-39; 20:4-10

2:6
s See Hab. 2:5, *note;* cp. Luke 16:23, *note*

2:7
t 2 Sam. 19:31-39
u 2 Sam. 17:27

2:8
v 2 Sam. 16:5-13
w 2 Sam. 19:18-23

2:9
x Ex. 20:7; Job 9:28
y See Hab. 2:5, *note;* cp. Luke 16:23, *note*

2:10
z Acts 2:29; 13:36

11 The period that David reigned
over Israel *was* [a]forty years; seven
years he reigned in Hebron, and in
Jerusalem he reigned thirty-three
years.

II. The Reign of Solomon, 2:12—11:43

Solomon's accession (1 Chr. 29:23–25)

12 Then Solomon [b]sat on the
throne of his father David; and his
kingdom was firmly established.

Adonijah's execution

13 Now Adonijah the son of Hag-
gith came to Bathsheba the mother
of Solomon. So she said, "Do you
come [c]peaceably?" And he said,
"Peaceably."
14 Moreover he said, "I have
something *to say* to you." And she
said, "Say it."
15 Then he said, "You know that
the kingdom was [d]mine, and all Is-
rael had set their expectations on
me, that I should reign. However,
the kingdom has been turned over,
and has become my brother's; for [e]it
was his from the LORD.
16 "Now I ask one petition of you;
do not deny me." And she said to
him, "Say it."
17 Then he said, "Please speak to
King Solomon, for he will not refuse
you, that he may give me [f]Abishag
the Shunammite as wife."
18 So Bathsheba said, "Very well, I
will speak for you to the king."
19 Bathsheba therefore went to
King Solomon, to speak to him for
Adonijah. And the king rose up to
meet her and bowed down to her,
and sat down on his throne and had
a throne set for the king's mother;
so she sat at his [g]right hand.
20 Then she said, "I desire one
small petition of you; do not refuse
me." And the king said to her, "Ask
it, my mother, for I will not refuse
you."
21 So she said, "Let Abishag the
Shunammite be given to Adonijah
your brother as wife."
22 And King Solomon answered
and said to his mother, "Now why do
you ask Abishag the Shunammite for
Adonijah? Ask for him the kingdom
[h]also—for he *is* my [i]older brother—
for him, and for [j]Abiathar the priest,
and for Joab the son of Zeruiah."
23 Then King Solomon swore by
the LORD, saying, "May God do so to
me, and more also, if Adonijah has
not spoken this word against his
own [k]life!
24 "Now therefore, *as* the LORD
lives, who has confirmed me and
set me on the throne of David my
father, and who has established a
house* for me, as He [l]promised, Ad-
onijah shall be put to death today!"
25 So King Solomon sent by the
hand of [m]Benaiah the son of Jehoia-
da; and he struck him down, and he
died.

Abiathar is removed from the priesthood

26 And to Abiathar the priest the
king said, "Go to [n]Anathoth, to your
own fields, for you *are* deserving of

*2:24 That is, a royal dynasty

2:11
a 2 Sam. 5:4

2:12
b 1 Kin. 1:46

2:13
c 1 Sam. 16:4-5

2:15
d 1 Kin. 1:11,18
e 1 Chr. 22:9-10; 28:5-7; Dan. 2:21

2:17
f 1 Kin. 1:3-4

2:19
g Cp. Ps. 45:9

2:22
h Cp. 2 Sam. 12:8
i 1 Chr. 3:2-5
j 1 Kin. 1:7

2:23
k Cp. 1 Kin. 1:52

2:24
l 2 Sam. 7:11-13; 1 Chr. 22:10

2:25
m 2 Sam. 8:18; 1 Kin. 4:4

2:26
n Josh. 21:18

2:12 his kingdom was firmly established. 971 B.C. 1 Kin. 2:46; 2 Chr. 1:1.

2:11

KING DAVID'S ACCOMPLISHMENTS

Organized the army	1 Chronicles 11; 12; 27
Set up a system of worship	1 Chronicles 23—26
Organized an administration for his kingdom	1 Chronicles 26:20–28
Built a palace	1 Chronicles 14:1–2
Gathered resources and made plans for the temple	1 Chronicles 22; 28; 29
Wrote psalms for use in worship	1 Chronicles 16:36; various Psalms
A loyal and dear friend to Jonathan	1 Samuel 18:20
Defeated the Philistines	1 Chronicles 14:8–17
Returned the ark of the covenant to Jerusalem	1 Chronicles 15
Conquered enemies in surrounding areas	1 Chronicles 18—20
A "man after God's own heart"	1 Samuel 13:14; Acts 13:22

death; but I will not put you to death at this time, because you carried the ark of the Lord GOD before my father David, and [a]because you were afflicted every time my father was afflicted."

27 So Solomon removed Abiathar from being priest to the LORD, that he might [b]fulfill the word of the LORD which He spoke concerning the house of Eli at Shiloh.

Innocent blood finally avenged; Joab's execution

28 Then news came to Joab, for Joab [c]had defected to Adonijah, though he had not defected to Absalom. So Joab fled to the tabernacle of the LORD, and [d]took hold of the horns of the altar.

29 And King Solomon was told, "Joab has fled to the tabernacle of the LORD; there *he is,* by the altar." Then Solomon sent Benaiah the son of Jehoiada, saying, "Go, [e]strike him down."

30 So Benaiah went to the tabernacle of the LORD, and said to him, "Thus says the king, [f]'Come out!' " And he said, "No, but I will die here." And Benaiah brought back word to the king, saying, "Thus said Joab, and thus he answered me."

31 Then the king said to him, "Do as he has said, and strike him down and bury him, [g]that you may take away from me and from the house of my father the innocent blood which Joab shed.

32 "So the LORD will [h]return his blood on his head, because he struck down two men more righteous and better than he, and killed them with the sword—[i]Abner the son of Ner, the commander of the army of Israel, and [j]Amasa the son of Jether, the commander of the army of Judah—though my father David did not know *it.*

33 "Their blood shall therefore return upon the head of Joab and [k]upon the head of his descendants forever. But upon David and his descendants, upon his house and his throne, there shall be peace forever from the [l]LORD."

34 So Benaiah the son of Jehoiada went up and struck and killed him; and he was buried in his own house in the wilderness.

Benaiah made chief captain, and Zadok high priest

35 The king put Benaiah the son of Jehoiada in his place over the army, and the king put [m]Zadok the priest in the place of Abiathar.

Shimei is executed

36 Then the king sent and called for [n]Shimei, and said to him, "Build yourself a house in Jerusalem and dwell there, and do not go out from there anywhere.

37 "For it shall be, on the day you go out and cross the Brook [o]Kidron, know for certain you shall surely die; your blood shall be on your own head."

38 And Shimei said to the king, "The saying *is* good. As my lord the king has said, so your servant will do." So Shimei dwelt in Jerusalem many days.

39 Now it happened at the end of three years, that two slaves of Shimei ran away to [p]Achish the son of Maachah, king of Gath. And they told Shimei, saying, "Look, your slaves *are* in Gath!"

40 So Shimei arose, saddled his donkey, and went to Achish at Gath to seek his slaves. And Shimei went and brought his slaves from Gath.

41 And Solomon was told that Shimei had gone from Jerusalem to Gath and had come back.

42 Then the king sent and called for Shimei, and said to him, "Did I not make you swear by the LORD, and warn you, saying, 'Know for certain that on the day you go out and travel anywhere, you shall surely die'? And you said to me, 'The word I have heard *is* good.'

43 "Why then have you not kept the oath of the LORD and the commandment that I gave you?"

44 The king said moreover to [q]Shimei, "You know, as your heart acknowledges, all the wickedness that you did to my father David; therefore the LORD will return your wickedness on your own [r]head.

45 "But King Solomon *shall be* blessed, and the throne of David

2:26
a 1 Sam. 22:23; 23:6; 2 Sam. 15:24,29

2:27
b 1 Sam. 2:31-35

2:28
c 1 Kin. 1:7
d 1 Kin. 1:50

2:29
e 1 Kin. 2:5-6

2:30
f Ex. 21:14

2:31
g Num. 35:33; Deut. 19:13; 21:8-9

2:32
h Gen. 9:6; Judg. 9:24,57
i 2 Sam. 3:27
j 2 Sam. 20:9-10

2:33
k 2 Sam. 3:29
l Prov. 25:5

2:35
m 1 Kin. 4:4; 1 Chr. 29:22

2:36
n v. 8; 2 Sam. 16:5-13

2:37
o 2 Sam. 15:23

2:39
p 1 Sam. 27:2

2:44
q v. 8; 2 Sam. 16:5-13
r 1 Sam. 25:39

shall be established before the LORD forever."

46So the king commanded Benaiah the son of Jehoiada; and he went out and struck him down, and he died. Thus the kingdom was [a]established in the hand of Solomon.

Solomon's treaty with Pharaoh

3 NOW [b]Solomon made a treaty with Pharaoh king of Egypt, and married Pharaoh's daughter; then he brought her to the [c]City of David until he had finished building his own [d]house, and the [e]house of the LORD, and the [f]wall all around Jerusalem.

2Meanwhile the people sacrificed at the [g]high places, because there was no house built for the name of the LORD until those days.

Solomon's sacrifice and prayer for wisdom (2 Chr. 1:2–10)

3And Solomon loved the LORD, walking in the statutes of his father David, [h]except that he sacrificed and burned incense at the high places.

4Now the king went to [i]Gibeon to sacrifice there, for that *was* the great [j]high place: Solomon offered a thousand burnt offerings on that altar.

5At Gibeon the LORD appeared to Solomon in a dream by night; and God said, [k]"Ask! What shall I give you?"

2:46
a 1 Kin. 2:12; 2 Chr. 1:1

3:1
b 1 Kin. 7:8; 9:24
c 2 Sam. 5:7
d 1 Kin. 7:1
e 1 Kin. 6
f 1 Kin. 9:15

3:2
g Lev. 17:3-5; Deut. 12:13-14; 1 Kin. 11:7

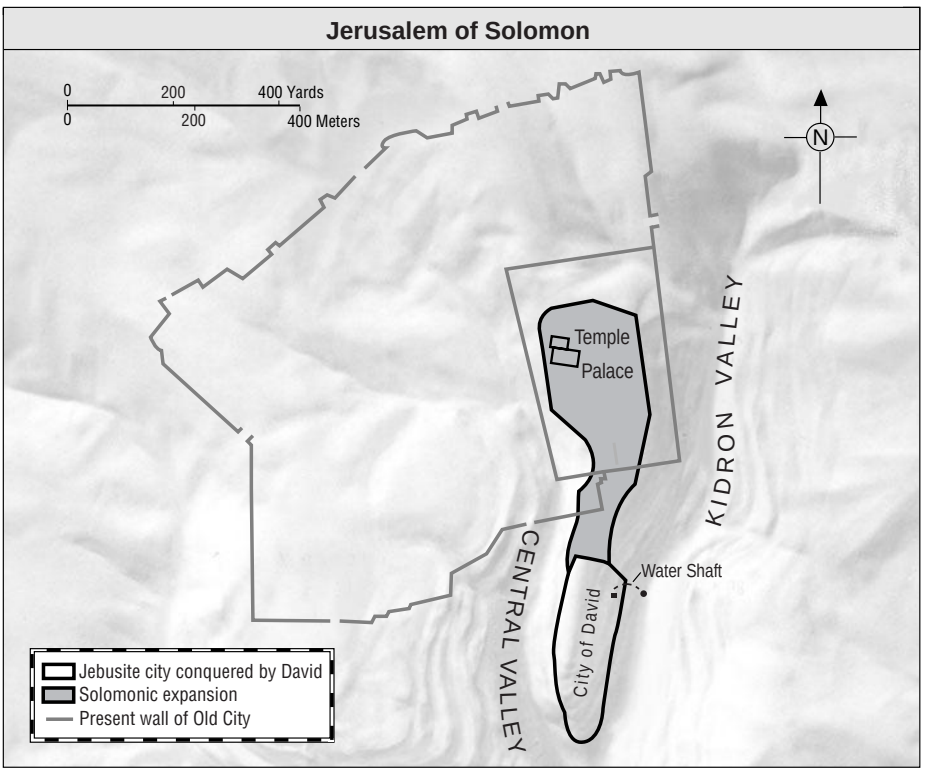
3:3
h Cp. 1 Kin. 11:4,6,38

3:4
i 1 Kin. 9:2
j 1 Chr. 16:39; 21:29

3:5
k *Bible prayers* (OT): vv. 5-14; 1 Kin. 8:23. (Gen. 15:2; Hab. 3:1, *note*)

3:2 at the high places. Compare Lev. 26:30; Deut. 12:1–4. The use of commanding elevations for altars seems to have been immemorial and universal. In itself the practice was not evil (Gen. 12:7–8; 22:2–4; 31:54). After the establishment of Mount Moriah and the temple as the center of divine worship (compare Deut. 12:5 with 2 Chr. 7:12) the Mosaic prohibition of the use of high places (Deut. 12:1–4), which had looked forward to the setting up of such a center, came into effect, and high places became identified with idolatrous practices. The constant reference to the use of high places after the temple was built, even for the worship of the LORD, proves how entrenched the custom was. See Judg. 3:7, *note;* compare 2 Kin. 18:4,22; 23:4–20; 2 Chr. 33:3,17,19.

Gibeon: *pertaining to a hill.* A high place northwest of Jerusalem where Solomon prayed to God for wisdom.



6 [a]And Solomon said: "You have shown great mercy to Your servant David my father, because he [b]walked before You in truth, in righteousness, and in uprightness of heart with You; You have continued this great [c]kindness for him, and You have given him a son to sit on his throne, as *it is* this day.

7 "Now, O LORD my God, You have made Your servant king instead of my father David, but I *am* a [d]little child; I do not know *how* to go out or come [e]in.

8 "And Your servant *is* in the midst of Your people whom You [f]have chosen, a great people, [g]too numerous to be numbered or counted.

9 "Therefore give to Your servant an [h]understanding heart to judge Your people, that I may [i]discern between good and evil. For who is able to judge this great people of Yours?"

Solomon's prayer answered (2 Chr. 1:11–13)

10 The speech pleased the Lord, that Solomon had asked this thing.

11 Then God said to him: "Because you have asked this thing, and have not asked long life for yourself, nor have asked riches for yourself, nor have asked the life of your enemies, but have asked for yourself understanding to discern justice,

12 "behold, I have done according to your words; [j]see, I have given you a wise and understanding heart, so that there has not been anyone like you before you, nor shall any like you arise after you.

13 "And I have also given you what you have not asked: both [k]riches and [l]honor, so that there shall not be anyone like you among the kings all your [m]days.

14 "So [n]if you walk in My ways, to keep My statutes and My commandments, [o]as your father David walked, then I will lengthen your days."

15 Then Solomon awoke; and indeed it had been a dream. And he came to Jerusalem and stood before the ark of the covenant of the LORD, offered up burnt offerings, offered peace offerings, and made a feast for all his servants.

16 Now two women *who were* harlots came to the king, and [p]stood before him.

17 And one woman said, "O my lord, this woman and I dwell in the same house; and I gave birth while she *was* in the house.

18 "Then it happened, the third day after I had given birth, that this woman also gave birth. And we *were* together; no one *was* with us in the house, except the two of us in the house.

19 "And this woman's son died in the night, because she lay on him.

20 "So she arose in the middle of the night and took my son from my side, while your maidservant slept, and laid him in her bosom, and laid her dead child in my bosom.

21 "And when I rose in the morning to nurse my son, there he was, dead. But when I had examined him in the morning, indeed, he was not my son whom I had borne."

22 Then the other woman said, "No! But the living one *is* my son, and the dead one *is* your son." And the first woman said, "No! But the dead one *is* your son, and the living one *is* my son." Thus they spoke before the king.

23 And the king said, "The one says, 'This *is* my son, who lives, and your son *is* the dead one'; and the other says, 'No! But your son *is* the dead one, and my son *is* the living one.' "

24 Then the king said, "Bring me a sword." So they brought a sword before the king.

25 And the king said, "Divide the living child in two, and give half to one, and half to the other."

26 Then the [q]woman whose son *was* living spoke to the king, for she yearned with compassion for her son; and she said, "O my lord, give her the living child, and by no means kill him!" But the other said, "Let him be neither mine nor yours, *but* divide *him.*"

27 So the king answered and said, "Give the first woman the living

3:6
a 2 Chr. 1:8
b 1 Kin. 2:4; 9:4
c 2 Sam. 7:8-17

3:7
d 1 Chr. 22:5; Jer. 1:6-7
e Num. 27:17; 2 Sam. 5:2

3:8
f Deut. 7:6
g Gen. 13:16; 15:5

3:9
h Ps. 72:1-2; Prov. 2:3-9; James 1:5
i 2 Sam. 14:17; Is. 7:15; Heb. 5:14

3:12
j 1 Kin. 4:29-31; 5:12; 10:24; Eccl. 1:16

3:13
k 1 Chr. 29:12
l Cp. Prov. 3:16
m Cp. Matt. 6:29

3:14
n 1 Kin. 6:12
o 1 Kin. 15:5

3:16
p Num. 27:2

3:26
q Cp. Is. 49:15; Jer. 31:20; Hos. 11:8

3:9 understanding. Literally *hearing.*

child, and by no means kill him; she *is* his mother."

28 And all Israel heard of the judgment which the king had rendered; and they feared the king, for they saw that the wisdom of God *was* in him to administer justice.

Solomon's eleven officials

4 SO King Solomon was king over all Israel.

2 And these *were* his officials: Azariah the [a]son of Zadok, the priest;

3 Elihoreph and Ahijah, the sons of Shisha, scribes; [b]Jehoshaphat the son of Ahilud, the recorder;

4 [c]Benaiah the son of Jehoiada, over the army; Zadok and [d]Abiathar, the priests;

5 Azariah the son of Nathan, over the officers; Zabud the son of Nathan, a priest *and* the [e]king's friend;

6 Ahishar, over the household; and Adoniram the son of Abda, over the [f]labor force.

Solomon's twelve governors

7 And Solomon had twelve governors over all Israel, who provided food for the king and his household; each one made provision for one month of the year.

8 These *are* their names: Ben-Hur,* in the mountains of Ephraim;

9 Ben-Deker,* in Makaz, Shaalbim, Beth Shemesh, and Elon Beth Hanan;

10 Ben-Hesed,* in Arubboth; to him *belonged* Sochoh and all the land of Hepher;

11 Ben-Abinadab,* *in* all the regions of Dor; he had Taphath the daughter of Solomon as wife;

12 Baana the son of Ahilud, *in* Taanach, Megiddo, and all Beth Shean, which *is* beside Zaretan below Jezreel, from Beth Shean to Abel Meholah, as far as the other side of Jokneam;

13 Ben-Geber,* in Ramoth Gilead; to him *belonged* the towns of Jair the son of Manasseh, in Gilead; to him *also belonged* [g]the region of Argob in Bashan—sixty large cities with walls and bronze gate-bars;

14 Ahinadab the son of Iddo, *in* Mahanaim;

15 [h]Ahimaaz, in Naphtali; he also took Basemath the daughter of Solomon as wife;

16 Baanah the son of [i]Hushai, in Asher and Aloth;

17 Jehoshaphat the son of Paruah, in Issachar;

18 Shimei the son of Elah, in Benjamin;

19 Geber the son of Uri, in the land of Gilead, *in* [j]the country of Sihon king of the Amorites, and of Og king of Bashan. *He was* the only governor who *was* in the land.

Greatness and security of the kingdom

20 Judah and Israel *were* as numerous [k]as the sand by the sea in multitude, eating and drinking and rejoicing.

21 So [l]Solomon reigned over all kingdoms from the River *to* the land of the Philistines, as far as the border of [m]Egypt. *They* brought tribute

***4:8** Literally *Son of Hur* ***4:9** Literally *Son of Deker* ***4:10** Literally *Son of Hesed* ***4:11** Literally *Son of Abinadab* ***4:13** Literally *Son of Geber*

4:2
a Cp. 1 Chr. 6:8-10

4:3
b 2 Sam. 8:16; 20:24

4:4
c 1 Kin. 2:35
d 1 Kin. 2:27

4:5
e 2 Sam. 15:37; 16:16; 1 Chr. 27:33

4:6
f 1 Kin. 5:14

4:13
g Deut. 3:4

4:15
h 2 Sam. 15:27

4:16
i 2 Sam. 15:32; 1 Chr. 27:33

4:19
j Deut. 3:8

4:20
k Gen. 22:17; 1 Kin. 3:8

4:21
l 2 Chr. 9:26; Ps. 72:8
m Gen. 15:18

4:5 priest. Or *chief minister,* 2 Sam. 8:18; 20:26.
4:18 Shimei. 1 Kin. 1:8; not the *Shimei* of 2:8,44.
4:21 River. That is, *the Euphrates*. 1 Kin. 8:65.

4:2 SOLOMON'S ADVISERS

Chief Officials	Position
Azariah	priest
Elihoreph and Ahijah	scribes
Jehoshaphat	recorder
Benaiah	commander over the army
Zadok and Abiathar	priests
Azariah	in charge of the officers
Zabud	priest and friend
Ahishar	over the palace household
Adoniram	in charge of the labor force

Governors	Location
Ben-Hur	mountains of Ephraim
Ben-Deker	Makaz, Shaalbim, Beth Shemesh, Elon Beth Hanan
Ben-Hesed	Arubboth
Ben-Abinadab	regions of Dor
Baana	Taanach, Megiddo, Beth Shean
Ben-Geber	Ramoth Gilead
Ahinadab	Mahanaim
Ahimaaz	Naphtali
Baanah	Asher and Aloth
Jehoshaphat	Issachar
Shimei	Benjamin
Geber	Gilead

and served Solomon all the days of his life.

22 [a]Now Solomon's provision for one day was thirty [b]kors of fine flour, sixty kors of meal,

23 ten fatted oxen, twenty oxen from the pastures, and one hundred sheep, besides deer, gazelles, roebucks, and fatted fowl.

24 For he had dominion over all *the region* on this side of the River from Tiphsah even to Gaza, namely over all the kings on this side of the River; and [c]he had peace on every side all around him.

25 And Judah and Israel [d]dwelt safely, [e]each man under his vine and his fig tree, from Dan as far as Beersheba, all the days of Solomon.

26 [f]Solomon had [g]forty* thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And these governors, each man in his month, provided food for King Solomon and for all who came to King Solomon's table. There was no lack in their supply.

28 They also brought barley and straw to the proper place, for the horses and steeds, each man according to his charge.

The wisdom of Solomon, and his great renown

29 And God gave Solomon wisdom and exceedingly great understanding, and largeness of heart like the sand on the seashore.

30 Thus Solomon's wisdom excelled the wisdom of all the men of the East and [h]all the wisdom of Egypt.

31 For he was [i]wiser than all men—than [j]Ethan the Ezrahite, and Heman, Chalcol, and Darda, the sons of [k]Mahol; and his fame was in all the surrounding nations.

32 He spoke three thousand [l]proverbs, and his [m]songs were one thousand and five.

33 Also he spoke of trees, from the cedar tree of Lebanon even to the hyssop that springs out of the wall; he spoke also of animals, of birds, of creeping things, and of fish.

34 And men of all nations, from all the kings of the earth who had heard of his wisdom, came to hear the [n]wisdom of Solomon.

Solomon prepares to build the temple (2 Chr. 2:1,3–16)

5 NOW [o]Hiram king of Tyre sent his servants to Solomon, because he heard that they had anointed him king in place of his father, for Hiram had always loved David.

2 Then Solomon sent to Hiram, saying:

3 [p]You know how my father David could not build a house for the name of the LORD his God [q]because of the wars which were fought against him on every side, until the LORD put *his foes** under the soles of his feet.

4 But now the LORD my God has given me [r]rest on every side; *there is* neither adversary nor evil occurrence.

5 And behold, I propose to build a house for the name of the LORD my God, as the LORD spoke to my father David, saying, "Your son, whom I will set on your throne in your place, he shall build the house for My [s]name."

6 Now therefore, command that they cut down cedars for me from Lebanon; and my servants will be with your servants, and I will pay you wages for your servants according to whatever you say. For you know *there is* none among us who has skill to cut timber like the Sidonians.

7 So it was, when Hiram heard the words of Solomon, that he rejoiced greatly and said,

> Blessed *be* the LORD this day,
> for He has given David a wise
> son over this great people!

***4:26** Following Masoretic Text and most other authorities; some manuscripts of the Septuagint read *four* (compare 2 Chronicles 9:25). ***5:3** Literally *them*

4:22
a Cp. Neh. 5:18
b See *Weights and Measures* (OT), 2 Chr. 2:10, *note*

4:24
c 1 Kin. 5:4; 1 Chr. 22:9

4:25
d Jer. 23:6
e Mic. 4:4; Zech. 3:10

4:26
f 1 Kin. 10:26
g Cp. 2 Chr. 9:25. See also 1 Chr. 11:11, *note*

4:30
h Is. 19:11-12; Acts 7:22

4:31
i 1 Kin. 3:12
j 1 Chr. 15:19; Ps. 89, *title*
k Cp. 1 Chr. 2:6

4:32
l Prov. 1:1,6; Eccl. 12:9
m Song 1:1

4:34
n 1 Kin. 10:1; 2 Chr. 9:23

5:1
o vv. 1-18; see 1 Kin. 7:13, *note*

5:3
p 1 Chr. 28:2-3
q 1 Chr. 22:8; 28:3

5:4
r 1 Kin. 4:24

5:5
s 2 Sam. 7:12-13; 1 Chr. 17:12; 22:10; 28:6

4:22 provision. Literally *bread.*
4:24 River. That is, *the Euphrates.* 1 Kin. 8:65.
4:25 safely. Literally *confidently.*

8 Then Hiram sent to Solomon, saying:

I have considered *the message* which you sent me, *and* I will do all you desire concerning the cedar and cypress logs.
9 My servants shall bring *them* down [a]from Lebanon to the sea; I will float them in rafts by sea to the place you indicate to me, and will have them broken apart there; then you can take *them* away. And you shall fulfill my desire [b]by giving food for my household.

10 Then Hiram gave Solomon cedar and cypress logs *according to* all his desire.

11 And Solomon gave Hiram twenty thousand [c]kors of wheat *as* food for his household, and twenty* [c]kors of pressed oil. Thus Solomon gave to Hiram year by year.

12 So the LORD gave Solomon wisdom, as He had [d]promised him; and there was peace between Hiram and Solomon, and the two of them made a treaty together.

Labor force raised up (2 Chr. 2:2,17–18)

13 Then King Solomon [e]raised up a labor force out of all Israel; and the labor force was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month in shifts: they were one month in Lebanon *and* two months at home; Adoniram *was* in charge of the [f]labor force.

15 Solomon had seventy thousand who carried burdens, and eighty thousand who quarried *stone* in the mountains,

16 besides three thousand three hundred* from the [g]chiefs of Solomon's deputies, who supervised the people who labored in the work.

17 And the king commanded them to quarry large stones, costly stones, *and* [h]hewn stones, to lay the foundation of the temple.*

18 So Solomon's builders, Hiram's builders, and the Gebalites quarried *them;* and they prepared timber and stones to build the temple.

Temple begun (2 Chr. 3:1–2)

6 AND it came to pass in the four hundred and eightieth* year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which *is* the second month, that he began to build the house of the LORD.

Materials and details of structure (2 Chr. 3:3–14)

2 [i]Now the house which King Solomon built for the LORD, its length *was* sixty [j]cubits, its width twenty, and its height thirty cubits.

3 The vestibule in front of the sanctuary* of the house *was* twenty

5:9
a Ezra 3:7
b v. 11

5:11
c See Weights and Measures (OT), 2 Chr. 2:10, *note*

5:12
d 1 Kin. 3:12

5:13
e 1 Kin. 9:15,20-22

5:14
f 1 Kin. 4:6; 12:18

5:16
g 1 Kin. 9:23

5:17
h 1 Kin. 6:7; 1 Chr. 22:2

6:2
i Cp. Ezek. 40:1-42:20
j See Weights and Measures (OT), 2 Chr. 2:10, *note*

***5:11** Following Masoretic Text, Targum, and Vulgate; Septuagint and Syriac read *twenty thousand.* ***5:16** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *three thousand six hundred.* ***5:17** Literally *house,* and so frequently throughout this book ***6:1** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *fortieth.* ***6:3** Hebrew *heykal;* here the main room of the temple, elsewhere called the holy place (compare Exodus 26:33 and Ezekiel 41:1)

6:1 Ziv. This is the second month of Iyyar (or Ziv) in the Hebrew religious calendar. It correlates to the modern months of April–May. For more information on the Hebrew religious calendar, see the note at Lev. 23:2. **house of the LORD.** The NT invariably expands the typology of the tabernacle, not the temple. No reference to the structure of the temple, as in the case of the tabernacle (Heb. 9—10), is traceable.

6:2 thirty cubits. The height of the house itself; compare 2 Chr. 3:4 which states that the height of the vestibule was 120 cubits. The latter may possibly be a scribal error. See *notes* at 1 Sam. 6:19; 1 Chr. 11:11.

6:2 DESCRIPTION OF THE TEMPLE

The details pertaining to the temple may be summarized from this chapter and 2 Chr. 3, as follows:
(1) its dimensions (v. 2; 2 Chr. 3:3);
(2) its materials (vv. 7,9,22; 2 Chr. 3:5–7);
(3) its vestibule (v. 3; 2 Chr. 3:4);
(4) its windows (v. 4);
(5) its stories (vv. 5–6,8,10; 2 Chr. 3:9);
(6) the Most Holy Place (vv. 16–22; 2 Chr. 3:8–9);
(7) the cherubim (vv. 23–28; 2 Chr. 3:10–13);
(8) the center veil (2 Chr. 3:14);
(9) its walls (vv. 15,29; 2 Chr. 3:7);
(10) its floor (vv. 15,30);
(11) its doors (vv. 31–35);
(12) the courts (v. 36; 2 Chr. 4:9);
and (13) its completion (vv. 9,14,37–38). See 1 Kin. 7:14, *note.*

cubits long across the width of the house, *and* the width of *the vestibule* extended* ten cubits from the front of the house.

4 And he made for the house windows with beveled frames.

5 Against the wall of the temple he built chambers all around, *against* the walls of the temple, all around the sanctuary and the inner sanctuary.* Thus he made side chambers all around it.

6 The lowest chamber *was* five cubits wide, the middle *was* six cubits wide, and the third *was* seven cubits wide; for he made narrow ledges around the outside of the temple, so that *the support beams* would not be fastened into the walls of the temple.

7 And the temple, when it was being built, was built with stone finished at the quarry, so that no hammer or chisel *or* any iron tool was heard in the temple while it was being built.

8 The doorway for the middle story* *was* on the right side of the temple. They went up by stairs to the middle *story,* and from the middle to the third.

9 [a] So he built the temple and finished it, and he paneled the temple with beams and boards of cedar.

10 And he built side chambers against the entire temple, each five cubits high; they were attached to the temple with cedar beams.

11 Then the word of the LORD came to Solomon, saying:

12 "*Concerning* this temple which you are building, if you walk in My statutes, execute My [b] judgments, keep all My commandments, and walk in them, then I will perform My word with you, [c] which I spoke to your father David.

13 "And [d] I will dwell among the children of Israel, and will not [e] forsake My people Israel."

14 So Solomon built the temple and finished it.

15 And he built the inside walls of the temple with cedar boards; from the floor of the temple to the ceiling he paneled the inside with wood; and he covered the floor of the temple with planks of cypress.

16 Then he built the twenty-cubit room at the rear of the temple, from floor to ceiling, with cedar boards; he built *it* inside as the inner sanctuary, as the [f] Most Holy *Place.*

17 And in front of it the temple sanctuary was forty cubits *long.*

18 The inside of the temple was cedar, carved with ornamental buds and open flowers. All *was* cedar; there was no stone *to be* seen.

19 And he prepared the inner sanctuary inside the temple, to set the ark of the covenant of the LORD there.

20 The inner sanctuary *was* twenty cubits long, twenty cubits wide, and twenty cubits high. He overlaid it with pure gold, and overlaid the altar of cedar.

21 So Solomon overlaid the inside of the temple with pure gold. He stretched gold chains across the front of the inner sanctuary, and overlaid it with gold.

22 The [g] whole temple he overlaid with gold, until he had finished all the temple; also he overlaid with gold the entire altar that *was* by the inner sanctuary.

23 [h] Inside the inner sanctuary he made two [i] cherubim *of* olive wood, *each* ten cubits high.

24 One wing of the cherub *was* five cubits, and the other wing of the cherub five cubits: ten cubits from the tip of one wing to the tip of the other.

25 And the other cherub *was* ten cubits; both cherubim *were* of the same size and shape.

26 The height of one cherub *was* ten cubits, and so *was* the other cherub.

27 Then he set the cherubim inside the inner room;* and they stretched

6:9
a vv. 14,38

6:12
b 1 Kin. 9:4
c 2 Sam. 7:13; 1 Chr. 22:10

6:13
d Ex. 25:8; Lev. 26:11; 2 Cor. 6:16; Rev. 21:3
e Deut. 31:6

6:16
f Ex. 26:33-34; 1 Kin. 8:6

6:22
g Ex. 30:1-6

6:23
h vv. 23-28; cp. Ex. 25:18-22
i Ex. 37:7-9

***6:3** Literally *it* ***6:5** Hebrew *debir;* here the inner room of the temple, elsewhere called the Most Holy Place (compare verse 16) ***6:8** Following Masoretic Text and Vulgate; Septuagint reads *upper story;* Targum reads *ground story.* ***6:27** Literally *house*

6:8 side. Literally *shoulder.*

6:11 saying. Solomon is reminded (vv. 12–13) that God's favor is found not in earthly gifts but in obedience.

6:27 they stretched out. Or *the cherubim stretched out their wings.*

out the wings of the cherubim so that the wing of the one touched *one* wall, and the wing of the other cherub touched the other wall. And their wings touched [a]each other in the middle of the room.

28 Also he overlaid the cherubim with gold.

29 Then he carved all the walls of the temple all around, both the inner and outer *sanctuaries,* with carved [b]figures of cherubim, palm trees, and open flowers.

30 And the floor of the temple he overlaid with gold, both the inner and outer *sanctuaries.*

31 For the entrance of the inner sanctuary he made doors *of* olive wood; the lintel *and* doorposts *were* one-fifth *of the wall.*

32 The two doors *were of* olive wood; and he carved on them figures of cherubim, palm trees, and open flowers, and overlaid *them* with gold; and he spread gold on the [c]cherubim and on the palm trees.

33 So for the door of the sanctuary he also made doorposts *of* olive wood, one-fourth *of the wall.*

34 And the two doors *were of* cypress wood; two [d]panels *comprised* one folding door, and two [d]panels *comprised* the other folding door.

35 Then he carved cherubim, palm trees, and open flowers *on them,* and overlaid *them* with gold applied evenly on the carved work.

36 And he built the [e]inner court with three rows of hewn stone and a row of cedar beams.

The house of the LORD *was seven years in building*

37 In the fourth year the foundation of the house of the LORD was laid, in the month of Ziv.

38 And in the eleventh year, in the month of [f]Bul, which is the eighth month, the house was finished in all its details and according to all its plans. So he was [g]seven years in building it.

Solomon's palace

7 BUT Solomon took thirteen years to build his own house; so he finished all his [h]house.

2 He also built the [i]House of the Forest of Lebanon; its length *was* one hundred [j]cubits, its width fifty cubits, and its height thirty cubits, with four rows of cedar pillars, and cedar beams on the pillars.

3 And *it was* paneled with cedar above the beams that *were* on forty-five pillars, fifteen *to* a row.

4 *There were* windows *with beveled frames in* three rows, and window *was* opposite window *in* three tiers.

5 And all the doorways and doorposts *had* rectangular frames; and window *was* opposite window *in* three tiers.

6 He also made the Hall of Pillars: its length *was* fifty cubits, and its width thirty cubits; and in front of them *was* a portico with pillars, and a canopy *was* in front of them.

7 Then he made a hall for the throne, the Hall of Judgment, where he might judge; and *it was* paneled with cedar from floor to ceiling.*

8 And the house where he dwelt *had* another court inside the hall, of like workmanship. Solomon also made a house like this hall for Pharaoh's daughter, [k]whom he had taken *as wife.*

9 All these *were of* costly stones cut to size, trimmed with saws, inside and out, from the foundation to the eaves, and also on the outside to the great court.

10 The foundation *was of* costly stones, large stones, some ten cubits and some eight cubits.

11 And above *were* costly stones, hewn to size, and cedar wood.

12 The great court *was* enclosed with three rows of hewn stones and a row of cedar beams. So were the [l]inner court of the house of the LORD and [m]the vestibule of the temple.

*7:7 Literally *floor,* that is, of the upper level

6:27
a Ex. 25:20

6:29
b Ex. 36:8,35

6:32
c Cp. Ex. 25:18

6:34
d Cp. Ezek. 41:24

6:36
e 1 Kin. 7:12

6:38
f See Lev. 23:2, *note*
g Cp. v. 1

7:1
h 1 Kin. 9:10; 2 Chr. 8:1

7:2
i 1 Kin. 10:17,21; 2 Chr. 9:16
j See Weights and Measures (OT), 2 Chr. 2:10, *note*

7:8
k 1 Kin. 3:1; 9:24; 11:1; 2 Chr. 8:11

7:12
l 1 Kin. 6:36
m John 10:23; Acts 3:11

6:37 Ziv. This is the second month of Iyyar (or Ziv) in the Hebrew religious calendar. It correlates to the modern months of April–May. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

7:3 beams. Literally *ribs.*

Huram, the artisan

13 Now King Solomon sent and brought [a]Huram from Tyre.

14 He *was* the son of a widow from the tribe of Naphtali, and [b]his father *was* a man of Tyre, a bronze worker; [c]he was filled with wisdom and understanding and skill in working with all kinds of bronze work. So he came to King Solomon and did all his work.

15 And he cast two pillars of bronze, each one [d]eighteen cubits high, and a line of twelve cubits measured the circumference of each.

16 Then he made two capitals *of* cast bronze, to set on the tops of the pillars. The height of one capital *was* five cubits, and the height of the other capital *was* five cubits.

17 *He made* a lattice network, with wreaths of chainwork, for the capitals which *were* on top of the pillars: seven chains for one capital and seven for the other capital.

18 So he made the pillars, and two rows of pomegranates above the network all around to cover the capitals that *were* on top; and thus he did for the other capital.

19 The capitals which *were* on top of the pillars in the hall *were* in the shape of lilies, four cubits.

20 The capitals on the two pillars also *had pomegranates* above, by the convex surface which *was* next to the network; and there *were* two hundred such pomegranates in rows on each of the capitals all around.

21 Then he set up the pillars by the vestibule of the temple; he set up the pillar on the right and called its name Jachin, and he set up the pillar on the left and called its name Boaz.

22 The tops of the pillars were in the shape of lilies. So the work of the pillars was finished.

23 [e]And he made the [f]Sea of cast bronze, ten cubits from one brim to the other; *it was* completely round. Its height *was* five cubits, and a line of thirty cubits measured its circumference.

24 Below its brim *were* ornamental buds encircling it all around, ten to a cubit, all the way around the Sea. The ornamental buds *were* cast in two rows when it was cast.

25 It stood on twelve oxen: three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east; the Sea *was set* upon them, and all their back parts *pointed* inward.

26 It *was* a handbreadth thick; and its brim was shaped like the brim of a cup, *like* a lily blossom. It contained [g]two thousand* [h]baths.

27 He also made ten carts of bronze; four cubits *was* the length of each cart, four cubits its width, and three cubits its height.

28 And this *was* the design of the carts: They had [i]panels, and the panels *were* between frames;

29 on the panels that *were* between the frames *were* lions, oxen, and cherubim. And on the frames *was* a pedestal on top. Below the lions and oxen *were* wreaths of plaited work.

30 Every cart had four bronze wheels and axles of bronze, and its four feet had supports. Under the laver *were* supports of cast *bronze* beside each wreath.

31 Its opening inside the crown at the top *was* one cubit in diameter; and the opening *was* round, shaped *like* a pedestal, one and a half cubits in outside diameter; and also on the

***7:26** Or *three thousand* (compare 2 Chronicles 4:5)

7:13

a vv. 13-46; 2 Chr. 2:13-14; 4:11-16. Contra. 1 Kin. 5:1-18; 2 Chr. 2:3-12. See *note* below

7:14

b 2 Chr. 4:16

c Cp. Ex. 31:3; 36:1

7:15

d Cp. 2 Chr. 3:15; see 1 Chr. 11:11, *note*

7:23

e vv. 23-26; 2 Chr. 4:2-5

f 2 Kin. 25:13; 2 Chr. 4:2; Jer. 52:17; cp. Ex. 30:18

7:26

g Cp. 2 Chr. 4:5; see 1 Chr. 11:11, *note*

h See Weights and Measures (OT), 2 Chr. 2:10, *note*

7:28

i 2 Kin. 16:17

7:13 Huram. The Huram of this passage (vv. 13–14; 2 Chr. 2:13–14; 4:11–17) was an artisan of Tyre, whereas the Hiram of 5:1–18 (also 2 Chr. 2:3–12) was a king of Tyre.

7:14 bronze worker. Further detail in this chapter and 2 Chr. 3—4 on the temple, particularly Huram's work in bronze, may be itemized:

(1) the two pillars (vv. 15–22; 2 Chr. 3:15–17);

(2) the bronze altar (2 Chr. 4:1);

(3) the Sea of cast bronze (vv. 23–26,39; 2 Chr. 4:2–5,10);

(4) the ten carts (vv. 27–37);

(5) the ten lavers (vv. 38–39; 2 Chr. 4:6);

(6) summary of Huram's work in bronze (vv. 40–45; 2 Chr. 4:11–16);

(7) summary of Huram's work on golden vessels (vv. 48–50; 2 Chr. 4:7–8,19–22);

(8) completion of work (v. 51; 2 Chr. 5:1). See 1 Kin. 6:2, *note*.

7:21 Jachin. Meaning, *He shall establish*. **Boaz.** Meaning, *in Him [is] strength*.

opening *were* engravings, but the panels were square, not round.

32 Under the panels *were* the four wheels, and the axles of the wheels *were joined* to the cart. The height of a wheel *was* one and a half cubits.

33 The workmanship of the wheels *was* like the workmanship of a chariot wheel; their axle pins, their rims, their spokes, and their hubs *were* all of cast *bronze.*

34 And *there were* four supports at the four corners of each cart; its supports *were* part of the cart itself.

35 On the top of the cart, at the height of half a cubit, *it was* perfectly round. And on the top of the cart, its flanges and its [a] panels *were* of the same casting.

36 On the plates of its flanges and on its panels he engraved cherubim, lions, and palm trees, wherever there was a clear space on each, with wreaths all around.

37 Thus he made the ten carts. All of them were of the same mold, one measure, *and* one shape.

38 Then he [b] made ten lavers of bronze; each laver contained forty baths, *and* each laver *was* four cubits. On each of the ten carts *was* a laver.

39 And he put five carts on the right side of the house, and five on the left side of the house. He set the Sea on the right side of the house, toward the southeast.

40 [c] Huram [d] made the lavers and the shovels and the bowls. So Huram finished doing all the work that he was to do for King Solomon *for* the house of the LORD:

41 the two pillars, the *two* bowl-shaped capitals that *were* on top of the two pillars; the two networks covering the two bowl-shaped capitals which *were* on top of the pillars;

42 [e] four hundred pomegranates for the two networks (two rows of pomegranates for each network, to cover the two bowl-shaped capitals that *were* on top of the pillars);

43 the ten carts, and ten lavers on the carts;

44 one Sea, and twelve oxen under the Sea;

45 the pots, the shovels, and the bowls. All these articles which Huram made for King Solomon *for* the house of the LORD *were of* burnished bronze.

46 In the plain of Jordan the king had them cast in clay molds, between Succoth and [f] Zaretan.

47 And Solomon did not weigh all the articles, because *there were* so many; the weight of the bronze was not [g] determined.

48 Thus Solomon had all the furnishings made for the house of the LORD: the [h] altar of gold, and the [i] table of gold on which *was* the [j] showbread;

49 the lampstands of pure gold, five on the right *side* and five on the left in front of the [k] inner sanctuary, with the flowers and the lamps and the wick-trimmers of gold;

50 the basins, the trimmers, the bowls, the ladles, and the censers of pure gold; and the hinges of gold, *both* for the doors of the inner room (the Most Holy *Place*) *and* for the doors of the main hall of the temple.

51 So all the work that King Solomon had done for the house of the LORD was finished; and Solomon brought in the things which his father David had [l] dedicated: the silver and the gold and the furnishings. He put them in the treasuries of the house of the LORD.

Ark brought in: the Shekinah glory fills the house (2 Chr. 5:2–14)

8 NOW Solomon assembled the elders of Israel and all the [m] heads of the tribes, the chief fathers of the children of Israel, to King Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD from the City of David, which *is* Zion.

2 Therefore all the men of Israel assembled with King Solomon at the [n] feast in the month of Ethanim, which *is* the seventh month.

7:35
a 2 Kin. 16:17

7:38
b 2 Chr. 4:6

7:40
c v. 13
d vv. 40-51; 2 Chr. 4:11-5:1

7:42
e 1 Kin. 7:20

7:46
f Cp. 2 Chr. 4:17

7:47
g 1 Chr. 22:3,14

7:48
h Ex. 37:25-26
i Ex. 37:10-11
j See Ex. 25:30, *note*

7:49
k 1 Kin. 6:5

7:51
l *Sanctification* (OT): v. 51; 2 Chr. 2:4. (Gen. 2:3; Zech. 8:3, *note*)

8:1
m Num. 1:4; 7:2

8:2
n Lev. 23:34; 2 Chr. 7:8-10

7:32 joined to the cart. Literally *in the cart.*

7:47 because there were so many. Literally *for the very great multitude.*

8:2 Ethanim. This is the seventh month of Tishri (or Ethanim) in the Hebrew religious calendar. It correlates to the modern months of September–October. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

3 So all the elders of Israel came,
and the [a]priests took up the ark.
4 Then they brought up the ark of
the LORD, the [b]tabernacle of meeting, and all the holy furnishings that
were in the tabernacle. The priests
and the Levites brought them up.
5 Also King Solomon, and all the
congregation of Israel who were assembled with him, *were* with him
before the ark, [c]sacrificing sheep
and oxen that could not be counted
or numbered for multitude.
6 Then the priests brought in the
ark of the covenant of the LORD to its
[d]place, into the [e]inner sanctuary of
the temple, to the Most Holy *Place,*
under the wings of the cherubim.
7 For the cherubim spread *their*
two wings over the place of the ark,
and the cherubim overshadowed
the ark and its poles.
8 The poles extended so that the
ends of the poles could be seen
from the holy *place,* in front of the
[f]inner sanctuary; but they could not
be seen from outside. And they are
there to this day.
9 [g]Nothing *was* in the ark except
the [h]two tablets of stone which Moses put there at Horeb, when the
LORD made *a covenant* with the
children of Israel, when they came
out of the land of Egypt.
10 And it came to pass, when the
priests came out of the holy *place,*
that the [i]cloud filled the house of
the LORD,
11 so that the priests could not
continue ministering because of the
cloud; for the [j]glory of the LORD
filled the house of the LORD.

Solomon's sermon (2 Chr. 6:1–11)

12 Then Solomon spoke:

"The LORD said He would dwell
in the dark [k]cloud.
13 I have surely built You an
exalted house,
And a place for You to dwell in
forever."

14 Then the king turned around
and blessed the whole assembly of
Israel, while all the assembly of Israel was standing.
15 And he said: [l]"Blessed *be* the
LORD God of Israel, who spoke with
His mouth to my father David, and
with His hand has fulfilled *it,* [m]saying,
16 'Since the day that I brought My
people Israel out of Egypt, I have
chosen no city from any tribe of Israel *in which* to build a house, that My
name might be [n]there; but [o]I chose
David to be over My people Israel.'
17 "Now it was in the heart of my
father David to build a temple* for
the name of the LORD God of [p]Israel.
18 "But the LORD said to my father
David, 'Whereas it was in your heart
to build a temple for My name, you
did well that it was in your heart.
19 'Nevertheless you shall not
build the temple, but your son who
will come from your body, he shall
build the temple for My [q]name.'
20 "So the LORD has fulfilled His
word which He spoke; and I have
filled the position of my father [r]David, and sit on the throne of Israel,
as the LORD promised; and I have
built a temple for the name of the
LORD God of Israel.
21 "And there I have made a place
for the ark, in which *is* the covenant of the LORD which He made
with our fathers, when He brought
them out of the land of Egypt."

Solomon's prayer of dedication (2 Chr. 6:12–42)

22 Then Solomon stood before the
altar of the LORD in the presence of
all the assembly of Israel, and
spread out his hands toward heaven;
23 and he [s]said: "LORD God of Israel, *there is* no God in heaven above
or on earth below like You, who
keep *Your* covenant and mercy with
Your servants who walk before You
with all their [t]hearts.
24 "You have kept what You promised Your servant David my father;
You have both spoken with Your
mouth and fulfilled *it* with Your
hand, as *it is* this day.
25 "Therefore, LORD God of Israel,
now keep what You promised Your
servant David my father, saying,
'You shall not fail to have a man sit
before Me on the throne of Israel,
only if your sons take heed to their

8:3
a Num. 7:9

8:4
b 1 Kin. 3:4; 2 Chr. 1:3

8:5
c Cp. 2 Sam. 6:13

8:6
d 1 Kin. 6:19
e 1 Kin. 6:5

8:8
f 1 Kin. 6:5

8:9
g Cp. Heb. 9:4
h Ex. 25:16,21; Deut. 10:2-5

8:10
i vv. 10,11; see Ex. 40:34, *note*

8:11
j 2 Chr. 7:1-2

8:12
k Ps. 97:2

8:15
l 1 Chr. 29:10,20
m 2 Sam. 7:12-13

8:16
n Deut. 12:5
o 2 Sam. 7:8

8:17
p 2 Sam. 7:3; 1 Chr. 17:2

8:19
q 1 Chr. 22:8-10

8:20
r *Kingdom* (OT): v. 20; 1 Kin. 11:31. (Gen. 1:26; Zech. 12:8, *note*)

8:23
s *Bible prayers* (OT): vv. 22-53; 1 Kin. 17:20. (Gen. 15:2; Hab. 3:1, *note*)
t Deut. 7:9; Neh. 1:5

***8:17** Literally *house*, and so in verses 18–20

way, that they walk before Me as you have walked before [a]Me.'

26 "And now I pray, O God of Israel, let Your word come true, [b]which You have spoken to Your servant David my father.

27 "But [c]will God indeed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built!

28 "Yet regard the prayer of Your

8:25
a 1 Kin. 2:4; 9:5

8:26
b 2 Sam. 7:25

8:27
c 2 Chr. 2:6; Is. 66:1; Jer. 23:24; Acts 7:49; 17:24

8:22

PRAYERS OF THE OLD TESTAMENT

Subject	Given by	Reference
Aaron's blessing of Israel	Aaron and priests	Numbers 6:22–26
For a son	Abraham	Genesis 15:2
For Ishmael's acceptance	Abraham	Genesis 17:17,18
For mercy on Sodom	Abraham	Genesis 18:23
Success to find a wife for Isaac	Abraham's servant	Genesis 24:12
For moderation in his desires	Agur	Proverbs 30:1
When going into battle	Asa	2 Chronicles 14:11
For restoration of Jerusalem	Daniel	Daniel 9:4
For a blessing on his house	David	2 Samuel 7:18
After his sin with Bathsheba	David	Psalm 51
After numbering the people	David	2 Samuel 24:17
At the close of his life	David	1 Chronicles 29:10–19
To restore the widow's son	Elijah	1 Kings 17:20
For God to affirm his mission	Elijah	1 Kings 18:36
For death	Elijah	1 Kings 19:4
To open the eyes of his servant	Elisha	2 Kings 6:17
To blind an army	Elisha	2 Kings 6:18
Intercession for his people	Ezekiel	Ezekiel 9:8
Confession of sin	Ezra	Ezra 9:6
For revival of God's work	Habakkuk	Habakkuk 3:1–16
For the gift of a son	Hannah	1 Samuel 1:11
For protection against Sennacherib	Hezekiah	2 Kings 19:15; Isaiah 37:16
When dangerously ill	Hezekiah	2 Kings 20:3; Isaiah 38:3
For eating the Passover unprepared	Hezekiah	2 Chronicles 30:18
For atonement	Israel	Deuteronomy 21:6–8
Confession on presenting firstfruits	Israel	Deuteronomy 26:5–10
Prayer of the tithing year	Israel	Deuteronomy 26:13–15
For the Divine blessing	Jabez	1 Chronicles 4:10
For deliverance from Esau	Jacob	Genesis 32:9
For protection against armies	Jehoshaphat	2 Chronicles 20:6
In a great famine	Jeremiah	Jeremiah 14:7
For comfort	Jeremiah	Jeremiah 15:15–18
For deliverance from the fish	Jonah	Jonah 2:2
After Achan's sin	Joshua	Joshua 7:7–9
Confession of God's goodness	Levites	Nehemiah 9:5
For guidance in raising a child	Manoah	Judges 13:8,9
For forgiveness for idolatry	Moses	Exodus 32:11; Deut. 9:26
For the Divine presence	Moses	Exodus 33:12
To move the ark	Moses	Numbers 10:35–36
For help to govern the Israelites	Moses	Numbers 11:11–15
To cure Miriam of leprosy	Moses	Numbers 12:13
At the spies' report	Moses	Numbers 27:15
For a successor	Moses	Numbers 27:15
To enter Canaan	Moses	Deuteronomy 3:24
For the remnant in captivity	Nehemiah	Nehemiah 1:5
For protection	Nehemiah	Nehemiah 4:4
To avenge his enemies	Samson	Judges 16:28
For wisdom to govern Israel	Solomon	1 Kings 3:5–9
Dedication of the Temple	Solomon	1 Kings 8:23; 2 Chr. 6:14

servant and his supplication, O LORD my God, and listen to the cry and the prayer which Your servant is praying before You today:

29 "that Your eyes may be open toward this temple night and day, toward the place of which You said, [a]'My name shall be [b]there,' that You may hear the prayer which Your servant makes toward this place.

30 "And may You hear the supplication of Your servant and of Your people Israel, when they pray [c]toward this place. Hear in heaven Your dwelling place; and when You hear, forgive.

31 "When anyone sins against his neighbor, and is forced to take [d]an oath, and comes *and* takes an [e]oath before Your altar in this temple,

32 "then hear in heaven, and act, and judge Your servants, condemning the [f]wicked, bringing his way on his head, and justifying the righteous by giving him according to his righteousness.

33 "When Your people Israel are defeated before an enemy because they have sinned against [g]You, and when they turn back to You and confess Your name, and pray and make supplication to You in this temple,

34 "then hear in heaven, and forgive the sin of Your people Israel, and bring them back to the land which You gave to their [h]fathers.

35 "When the heavens are shut up and there is no rain because they have sinned against [i]You, when they pray toward this place and confess Your name, and turn from their sin because You afflict them,

36 "then hear in heaven, and forgive the sin of Your servants, Your people Israel, that You may teach them [j]the good way in which they should walk; and [k]send rain on Your land which You have given to Your people as an inheritance.

37 [l]"When there is famine in the land, pestilence *or* blight *or* mildew, locusts *or* grasshoppers; when their enemy besieges them in the land of their cities; whatever plague or whatever sickness *there is;*

38 "whatever prayer, whatever supplication is made by anyone, *or* by all Your people Israel, when each one knows the plague of his own heart, and spreads out his hands toward this temple:

39 "then hear in heaven Your dwelling place, and forgive, and act, and give to everyone according to all his ways, whose heart You know (for You alone know the hearts of all the sons of [m]men),

40 "that they may [n]fear You all the days that they live in the land which You gave to our fathers.

41 "Moreover, concerning a foreigner, who *is* not of Your people Israel, but has come from a far country for Your name's sake

42 "(for they will hear of Your great name and Your strong hand and Your outstretched arm), when he comes and prays toward this temple,

43 "hear in heaven Your dwelling place, and do according to all for which the foreigner calls to You, [o]that all peoples of the earth may know Your [p]name and [q]fear You, as *do* Your people Israel, and that they may know that this temple which I have built is called by Your name.

44 "When Your people go out to battle against their enemy, wherever You send them, and when they pray to the LORD toward the city which You have chosen and the temple which I have built for Your name,

45 "then hear in heaven their prayer and their supplication, and maintain their cause.

46 "When they sin against You (for *there is* no one who does [r]not sin), and You become angry with them and deliver them to the enemy, and they take them captive [s]to the land of the enemy, far or near;

47 "*yet* when they come to themselves in the land where they were carried captive, and repent, and make supplication to You in the land of those who took them captive, [t]saying, 'We have sinned and done wrong, we have committed wickedness';

48 "and *when* they return to You with all their heart and with all their soul in the land of their enemies

8:29
a Deut. 12:11
b 1 Kin. 9:3; 2 Chr. 7:15

8:30
c Dan. 6:10

8:31
d Cp. Lev. 5:1
e Ex. 22:8-11

8:32
f Deut. 25:1

8:33
g Lev. 26:17,25; Deut. 28:25

8:34
h Lev. 26:40-42; Deut. 30:1-3

8:35
i Deut. 28:23

8:36
j 1 Sam. 12:23
k Cp. Jer. 14:22

8:37
l Lev. 26:16,25-26; Deut. 28:21-22,27,38,42,52; 2 Chr. 20:9

8:39
m 1 Sam. 16:7; 1 Chr. 28:9

8:40
n See Ps. 19:9, *note*

8:43
o 1 Sam. 17:46; 2 Kin. 19:19; Ps. 67:2
p Ex. 9:16
q See Ps. 19:9, *note*

8:46
r Ps. 130:3; Prov. 20:9; Rom. 3:23
s Lev. 26:34,44; Deut. 28:36,64; 2 Kin. 17:6,18; 25:21

8:47
t Ezra 9:6-7; Neh. 1:6; Ps. 106:6; Dan. 9:5

8:45 cause. Literally *right.*

who led them away captive, and pray to You [a]toward their land which You gave to their fathers, the city which You have chosen and the temple which I have built for Your name:

49 "then hear in heaven Your dwelling place their prayer and their supplication, and maintain their cause,

50 "and forgive Your people who have sinned against You, and all their transgressions which they have transgressed against You; and grant them compassion before those who took them captive, that they may have [b]compassion on them

51 "(for they *are* Your people and Your [c]inheritance, whom You brought out of Egypt, [d]out of the iron furnace),

52 [e]"that Your eyes may be open to the supplication of Your servant and the supplication of Your people Israel, to listen to them whenever they call to You.

53 "For You [f]separated them from among all the peoples of the earth *to be* Your inheritance, [g]as You spoke by Your servant Moses, when You brought our fathers out of Egypt, O Lord GOD."

Solomon's benediction

54 [h]And so it was, when Solomon had finished praying all this prayer and supplication to the LORD, that he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 Then he stood and blessed all the assembly of Israel with a loud voice, saying:

56 "Blessed *be* the LORD, who has given [i]rest to His people Israel, according to all that He promised. There has not failed one word of all His good [j]promise, which He promised through His servant Moses.

57 "May the LORD our God be with us, as He was with our fathers. May He not leave us nor forsake [k]us,

58 "that He may [l]incline our hearts to Himself, to walk in all His ways, and to keep His commandments and His statutes and His judgments, which He commanded our fathers.

59 "And may these words of mine, with which I have made supplication before the LORD, be near the LORD our God day and night, that He may maintain the cause of His servant and the cause of His people Israel, as each day may require,

60 "that all the peoples of the earth may know that the LORD *is* God; *there is* no other.

61 "Let your heart therefore be loyal to the LORD our God, to walk in His statutes and keep His [m]commandments, as at this day."

Sacrifice and rejoicing (2 Chr. 7:4–10)

62 Then the king and all Israel with him offered sacrifices before the LORD.

63 And Solomon offered a sacrifice of peace offerings, which he offered to the LORD, twenty-two thousand bulls and one hundred and twenty thousand sheep. So the king and all the children of Israel [n]dedicated the house of the LORD.

64 On the same day the king consecrated the middle of the court that *was* in front of the house of the LORD; for there he offered burnt offerings, grain offerings, and the fat of the peace offerings, because the [o]bronze altar that *was* before the LORD *was* too small to receive the burnt offerings, the grain offerings, and the fat of the peace offerings.

65 At that time Solomon held a [p]feast, and all Israel with him, a great assembly [q]from the entrance of Hamath to the Brook of Egypt, before the LORD our God, seven days and seven *more* [r]days—fourteen days.

66 On the eighth day he sent the people away; and they blessed the king, and went to their tents joyful and glad of heart for all the good that the LORD had done for His servant David, and for Israel His people.

God's second appearance to Solomon (2 Chr. 7:11–22)

9 AND it came to pass, when Solomon had finished building the house of the LORD [s]and the king's house, and [t]all Solomon's desire which he wanted to do,

2 that the LORD appeared to Solomon the [u]second time, [v]as He had appeared to him at Gibeon.

3 And the LORD said to him: [w]"I

8:48
a Dan. 6:10; Jon. 2:4

8:50
b 2 Chr. 30:9

8:51
c Deut. 9:26-29; Rom. 11:28-29
d Deut. 4:20; Jer. 11:4

8:52
e vv. 28,30,33, 54,59; 9:3

8:53
f *Separation:* v. 53; Ezra 6:21. (Gen. 12:1; 2 Cor. 6:17, *note*)
g Cp. Ex. 19:5-6

8:54
h 2 Chr. 7:1

8:56
i 1 Chr. 22:18
j Josh. 23:14-15

8:57
k Gen. 48:21; Rom. 8:35-37

8:58
l Ps. 119:36

8:61
m Deut. 18:13; 1 Kin. 9:4

8:63
n Cp. Ezra 6:15-18; Neh. 12:27

8:64
o 2 Chr. 4:1

8:65
p Lev. 23:34-42; cp. 1 Kin. 8:2
q 1 Kin. 4:21,24; 2 Kin. 14:25
r Cp. 2 Chr. 30:23

9:1
s 1 Kin. 7:1
t 2 Chr. 8:6

9:2
u Cp. 1 Kin. 11:9-13
v 1 Kin. 3:5

9:3
w 2 Kin. 20:5; Ps. 10:17

have heard your prayer and your supplication that you have made before Me; I have consecrated this house which you have built [a]to put My name there forever, and [b]My eyes and My heart will be there perpetually.

4 "Now if you [c]walk before Me [d]as your father David walked, in integrity of heart and in uprightness, to do according to all that I have commanded you, *and* if you [e]keep My statutes and My judgments,

5 "then I will establish the throne of your kingdom over Israel forever, as I promised David your father, saying, 'You shall not fail to have a man on the throne of [f]Israel.'

6 "*But* if you or your sons at all turn from following Me, and do not keep My commandments *and* My statutes which I have set before you, but go and serve other gods and worship them,

7 [g]"then I will cut off Israel from the land which I have given them; and this house which I have consecrated [h]for My name I will cast out of My sight. [i]Israel will be a proverb and a byword among all peoples.

8 "And *as for* this house, *which* is exalted, everyone who passes by it will be astonished and will hiss, and say, [j]'Why has the LORD done thus to this land and to this house?'

9 "Then they will answer, 'Because they forsook the LORD their God, who brought their fathers out of the land of Egypt, and have embraced other gods, and worshiped them and served them; therefore the LORD has brought all this [k]calamity on them.' "

King Hiram and Solomon exchange gifts (2 Chr. 8:1–2)

10 Now it happened at the end of twenty years, when Solomon had built the two houses, the house of the LORD and the king's house

11 [l](Hiram the king of Tyre had supplied Solomon with cedar and cypress and gold, as much as he desired), *that* King Solomon then gave Hiram twenty cities in the land of Galilee.

12 Then Hiram went from Tyre to see the cities which Solomon had given him, but they did not please him.

13 So he said, "What *kind of* cities *are* these which you have given me, my brother?" And he called them the land of [m]Cabul,* as they are to this day.

14 Then Hiram sent the king one hundred and twenty [n]talents of gold.

Fame of Solomon (2 Chr. 8:3–18)

15 And this *is* the reason for the [o]labor force which King Solomon raised: to build the house of the LORD, his own house, the [p]Millo,* the wall of Jerusalem, [q]Hazor, [r]Megiddo, and [s]Gezer.

16 (Pharaoh king of Egypt had gone up and taken Gezer and burned it with fire, had killed the [t]Canaanites who dwelt in the city, and had given it *as* a dowry to his daughter, Solomon's [u]wife.)

17 And Solomon built Gezer, Lower Beth Horon,

18 Baalath, and Tadmor in the wilderness, in the land *of Judah,*

19 all the storage cities that Solomon had, cities for his [v]chariots and cities for his [w]cavalry, and whatever Solomon desired to build in Jerusalem, in Lebanon, and in all the land of his dominion.

20 All the people *who were* left of the Amorites, [x]Hittites, Perizzites, Hivites, and Jebusites, who *were* not of the children of Israel—

21 that is, their descendants who were left in the land after them, whom the children of Israel had not been able to [y]destroy completely—from these Solomon raised forced labor, as it is to this day.

22 But of the children of Israel Solomon made no [z]forced laborers, because they *were* men of war and his servants: his officers, his captains, commanders of his chariots, and his cavalry.

23 Others *were* chiefs of the officials who *were* over Solomon's work: [aa]five hundred and fifty, who ruled over the people who did the work.

24 But [bb]Pharaoh's daughter came up from the City of David to her

*9:13 Literally *Good for Nothing*
*9:15 Literally *The Landfill*

9:3
a 1 Kin. 8:29
b Deut. 11:12

9:4
c Gen. 17:1
d 1 Kin. 11:4,6
e 1 Kin. 8:61

9:5
f 2 Sam. 7:12,16; 1 Kin. 2:4; 6:12; 8:25

9:7
g Deut. 4:26; 2 Kin. 17:23; 25:21
h Jer. 7:14
i Deut. 28:37; Ps. 44:14

9:8
j Deut. 29:24-26; Jer. 22:8-9

9:9
k Deut. 29:25-28

9:11
l 1 Kin. 5:1

9:13
m Josh. 19:27

9:14
n See Coinage (OT) Ex. 30:13, *note*

9:15
o 1 Kin. 5:13
p v. 24; 2 Sam. 5:9
q Josh. 19:36
r Josh. 17:11
s Josh. 16:10; Judg. 1:29

9:16
t Josh. 16:10
u 1 Kin. 3:1; 7:8

9:19
v 1 Kin. 10:26
w 1 Kin. 4:26

9:20
x See 2 Kin. 7:6, *note*

9:21
y Judg. 1:21-29; 3:1

9:22
z Lev. 25:39

9:23
aa Cp. 2 Chr. 8:10; see 1 Chr. 11:11, *note*

9:24
bb 1 Kin. 3:1; 2 Chr. 8:11

house which *Solomon** had built for her. [a]Then he built the Millo.

25 Now [b]three times a year Solomon offered burnt offerings and peace offerings on the altar which he had built for the LORD, and he burned incense with them *on the altar* that *was* before the LORD. So he finished the temple.

26 King Solomon also built a fleet of ships at Ezion Geber, which *is* near Elath* on the shore of the Red Sea, in the land of Edom.

27 Then Hiram sent his servants with the fleet, seamen who knew the sea, to work with the servants of Solomon.

28 And they went to Ophir, and acquired four hundred and [c]twenty talents of gold from there, and brought *it* to King Solomon.

Queen of Sheba visits Solomon (2 Chr. 9:1–12)

10 NOW when the [d]queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to test him with hard questions.

2 She came to Jerusalem with a very great retinue, with camels that bore spices, very much gold, and precious stones; and when she came to Solomon, she spoke with him about all that was in her heart.

3 So Solomon answered all her questions; there was nothing so difficult for the king that he could not explain *it* to her.

4 And when the queen of Sheba had seen all the wisdom of Solomon, the house that he had built,

5 the food on his table, the seating of his servants, the service of his waiters and their apparel, his cupbearers, [e]and his entryway by which he went up to the house of the LORD, there was no more spirit in her.

6 Then she said to the king: "It was a true report which I heard in my own land about your words and your wisdom.

7 "However I did not believe the words until I came and saw with my own eyes; and indeed the half was not told me. Your wisdom and prosperity exceed the fame of which I heard.

8 "Happy *are* your men and happy *are* these your servants, who stand continually before you *and* hear your wisdom!

9 [f]"Blessed be the LORD your God, who [g]delighted in you, setting you on the throne of Israel! Because the LORD has loved Israel forever, therefore He made you [h]king, to do justice and righteousness."

10 Then she gave the king one hundred and twenty [i]talents of gold, spices in great quantity, and precious stones. There never again came such abundance of spices as the queen of Sheba gave to King Solomon.

11 Also, the ships of Hiram, which brought gold from [j]Ophir, brought great quantities of almug wood and precious stones from Ophir.

12 And the king made steps of the almug wood for the house of the LORD and for the king's house, also harps and stringed instruments for singers. There never again came such almug wood, nor has the like been seen to this day.

13 Now King Solomon gave the queen of Sheba all she desired, whatever she asked, besides what Solomon had given her according to the royal generosity. So she turned and went to her own country, she and her servants.

Solomon's splendor (2 Chr. 9:13–28)

14 The weight of [k]gold that came to Solomon yearly was six hundred and sixty-six talents of gold,

15 besides *that* from the traveling [l]merchants, from the income of traders, [m]from all the kings of Arabia, and from the governors of the country.

16 And King Solomon made two hundred large shields *of* hammered

9:24
a 2 Sam. 5:9; 1 Kin. 11:27; 2 Chr. 32:5

9:25
b Ex. 23:14-17

9:28
c Cp. 2 Chr. 8:18; see 1 Chr. 11:11, *note*

10:1
d 2 Chr. 9:1; Matt. 12:42; Luke 11:31

10:5
e 2 Chr. 9:4

10:9
f 1 Kin. 5:7
g 2 Sam. 22:20
h 2 Chr. 2:11

10:10
i See Weights and Measures (OT), 2 Chr. 2:10, *note*

10:11
j 1 Kin. 9:27-28

10:14
k Cp. Deut. 17:17

10:15
l 2 Chr. 1:16
m 2 Chr. 9:24; Ps. 72:10

***9:24** Literally *he* (compare 2 Chronicles 8:11)
***9:26** Hebrew *Eloth* (compare 2 Kings 14:22)

10:5 his entryway. Or *his burnt offerings which he offered in.*

10:11 almug wood. The almug tree is traditionally the sandalwood tree *(Santalum album).* Close-grained and fragrant, the wood is employed for ornamental work and was thus particularly suited for the purpose for which Solomon used it.

gold; six hundred *shekels* of gold went into each shield.

17 He also *made* three hundred [a] shields *of* hammered gold; three [b] minas of gold went into each shield. The king put them in the [c] House of the Forest of Lebanon.

18 Moreover the king made a great throne of ivory, and overlaid it with pure gold.

19 The throne had six steps, and the top of the throne *was* round at the back; *there were* armrests on either side of the place of the seat, and two lions stood beside the armrests.

20 Twelve lions stood there, one on each side of the six steps; nothing like *this* had been made for any *other* kingdom.

21 [d] All King Solomon's drinking vessels *were* gold, and all the vessels of the House of the Forest of Lebanon *were* pure gold. Not *one was* silver, for this was accounted as nothing in the days of Solomon.

22 For the king had merchant ships at sea with the fleet of Hiram. Once every three years the [e] merchant ships came bringing gold, silver, ivory, apes, and monkeys.*

23 [f] So King Solomon surpassed all the kings of the earth in riches and wisdom.

24 Now all the earth sought the presence of Solomon to hear his wisdom, which God had put in his heart.

25 Each man brought his present: articles of silver and gold, garments, armor, spices, horses, and mules, at a set rate year by year.

26 [g] And Solomon gathered chariots and horsemen; he had one thousand four hundred chariots and twelve thousand horsemen, whom he stationed* in the [h] chariot cities and with the king at Jerusalem.

27 [i] The king made silver *as common* in Jerusalem as stones, and he made cedar trees as abundant as the sycamores which *are* in the [j] lowland.

28 Also Solomon had horses imported from [k] Egypt and Keveh; the king's merchants bought them in Keveh at the *current* price.

29 Now a chariot that was imported from Egypt cost six hundred *shekels* of silver, and a horse one hundred and fifty; and thus, through their agents,* they exported *them* to all the kings of the [l] Hittites [m] and the kings of Syria.

Solomon forsakes God

11 BUT King Solomon loved many [n] foreign women, as well as the [o] daughter of Pharaoh: women of the Moabites, Ammonites, Edomites, Sidonians, *and* [p] Hittites—

2 from the nations of whom the LORD had said to the children of Israel, "You shall not intermarry with them, nor they with you. Surely they will turn away your hearts after their [q] gods." Solomon clung to these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart.

4 For it was so, when Solomon was old, that his wives turned his heart after other gods; and his heart was not loyal to the LORD his God, as *was* the heart of his [r] father David.

5 For Solomon went after [s] Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the [t] Ammonites.

6 Solomon did evil in the sight of the LORD, and did not fully follow the LORD, as *did* his father David.

7 Then Solomon built a high place for Chemosh the abomination of Moab, on the hill that *is* east of Jerusalem, and for Molech the abomination of the people of Ammon.

8 And he did likewise for all his foreign wives, who burned incense and sacrificed to their gods.

God sternly rebukes Solomon and tells him that the kingdom will be taken away

9 So the LORD became angry with Solomon, because his heart had turned from the LORD God of Israel, who had appeared to him [u] twice,

***10:22** Or *peacocks* ***10:26** Following Septuagint, Syriac, Targum, and Vulgate (compare 2 Chronicles 9:25); Masoretic Text reads *led.*
***10:29** Literally *by their hands*

10:17
a Cp. 1 Kin. 14:26-28
b See Weights and Measures (OT), 2 Chr. 2:10, *note*
c 1 Kin. 7:2

10:21
d 2 Chr. 9:20

10:22
e 1 Kin. 9:26-28; 22:48

10:23
f 1 Kin. 3:12-13; 4:30

10:26
g 1 Kin. 4:26; 2 Chr. 1:14; 9:25
h 1 Kin. 9:19

10:27
i 2 Chr. 1:15-17
j See Deut. 1:7, *note*

10:28
k Deut. 17:16; 2 Chr. 9:28

10:29
l See 2 Kin. 7:6, *note*
m Josh. 1:4; 2 Kin. 7:6

11:1
n Deut. 17:17; Neh. 13:23-27
o 1 Kin. 3:1
p See 2 Kin. 7:6, *note*

11:2
q Ex. 34:12-16; Deut. 7:3-4

11:4
r 1 Kin. 9:4

11:5
s v. 33. See Judg. 2:13, *note*
t 2 Kin. 23:13; see Judg. 3:7 and 1 Kin. 3:2, *notes*

11:9
u 1 Kin. 3:5; 9:2

10:22 merchant ships. Literally *ships of Tarshish;* compare Gen. 10:4; 2 Chr. 20:36.

11:5 Milcom. Called *Molech,* v. 7; Lev. 20:2–5.

10 and [a]had commanded him concerning this thing, that he should not go after other gods; but he did not keep what the LORD had commanded.

11 Therefore the LORD said to Solomon, "Because you have done this, and have not kept My covenant and My statutes, which I have commanded you, [b]I will surely [c]tear the kingdom away from you and give it to your [d]servant.

12 "Nevertheless I will not do it in your days, for the sake of your father David; I will tear it out of the hand of your son.

13 "However I will not tear away the whole kingdom; I will give [e]one tribe to your son [f]for the sake of My servant David, and for the sake of Jerusalem which I have [g]chosen."

Solomon chastened by Hadad, Rezon, and Jeroboam

14 Now the LORD raised up an adversary against Solomon, Hadad the Edomite; he *was* a descendant of the king in Edom.

15 For it happened, when David was in [h]Edom, and Joab the commander of the army had gone up to bury the slain, [i]after he had killed every male in Edom

16 (because for six months Joab remained there with all Israel, until he had cut down every male in Edom),

17 that Hadad fled to go to Egypt, he and certain Edomites of his father's servants with him. Hadad *was* still a little child.

18 Then they arose from Midian and came to Paran; and they took men with them from Paran and came to Egypt, to Pharaoh king of Egypt, who gave him a house, apportioned food for him, and gave him land.

19 And Hadad found great favor in the sight of Pharaoh, so that he gave him as wife the sister of his own wife, that is, the sister of Queen Tahpenes.

20 Then the sister of Tahpenes bore him Genubath his son, whom Tahpenes weaned in Pharaoh's house. And Genubath was in Pharaoh's household among the sons of Pharaoh.

21 [j]So when Hadad heard in Egypt that David rested with his fathers, and that Joab the commander of the army was dead, Hadad said to Pharaoh, "Let me depart, that I may go to my own country."

22 Then Pharaoh said to him, "But what have you lacked with me, that suddenly you seek to go to your own country?" So he answered, "Nothing, but do let me go anyway."

23 And God raised up *another* adversary against him, Rezon the son of Eliadah, who had fled from his lord, [k]Hadadezer king of Zobah.

11:10

a 1 Kin. 6:12; 9:6-7

11:11

b v. 31; 1 Kin. 12:15-16

c Cp. 1 Sam. 15:28

d 1 Kin. 11:31,37

11:13

e 1 Kin. 12:20

f 2 Sam. 7:15-16

g 1 Kin. 9:3; 14:21

11:15

h 2 Sam. 8:14; 1 Chr. 18:12-13

i Num. 24:19; Deut. 20:13

11:21

j 1 Kin. 2:10,34

11:23

k 2 Sam. 8:3; 10:16

24 So he gathered men to him and
became captain over a band *of*
raiders, [a]when David killed those *of*
Zobah. And they went to Damascus
and dwelt there, and reigned in
[b]Damascus.
25 He was an adversary of Israel all
the days of Solomon (besides the
trouble that Hadad *caused*); and he
abhorred Israel, and reigned over
Syria.
26 Then Solomon's servant, [c]Jero-
boam the son of Nebat, an Ephra-
imite from Zereda, whose mother's
name *was* Zeruah, a widow, [d]also
[e]rebelled against the king.
27 And this *is* what caused him to
rebel against the king: [f]Solomon had
built the Millo *and* repaired the dam-
ages to the City of David his father.
28 The man Jeroboam *was* a
mighty man of valor; and Solomon,
seeing that the young man was [g]in-
dustrious, made him the officer
over all the labor force of the house
of Joseph.
29 Now it happened at that time,
when Jeroboam went out of
Jerusalem, that the prophet [h]Ahijah
the Shilonite met him on the way;
and he had clothed himself with a
new garment, and the two *were*
alone in the field.
30 Then Ahijah took hold of the
new garment that *was* on him, and
[i]tore it *into* twelve pieces.
31 And he said to Jeroboam, "Take
for yourself ten pieces, for [j]thus says
the LORD, the God of Israel: 'Behold,
I will tear the [k]kingdom out of the
hand of Solomon and will give ten
tribes to you
32 '(but he shall have one tribe for
the sake of My servant David, and
for the sake of Jerusalem, the city
which I have chosen out of all the
tribes of Israel),
33 'because they have* forsaken
Me, and worshiped Ashtoreth the
goddess of the Sidonians, Chemosh
the god of the Moabites, and Mil-
com the god of the people of Am-
mon, and have not walked in My
ways to do *what is* right in My eyes
and *keep* My statutes and My judg-
ments, as *did* his father David.
34 'However I will not take the
whole kingdom out of his hand, be-
cause I have made him ruler all the
days of his life for the sake of My
servant David, whom I chose be-
cause he kept My commandments
and My statutes.
35 'But I will take the kingdom out
of his son's hand and give it to
you—[l]ten tribes.
36 'And to his son I will give one
tribe, that My servant David may al-
ways have a [m]lamp before Me in
Jerusalem, the city which I have
chosen for Myself, to put My name
there.
37 'So I will take you, and you shall
reign over all your heart desires,
and you shall be king over Israel.
38 'Then it shall be, if you heed all
that I command you, walk in My
ways, and do *what is* right in My
sight, to keep My statutes and
My commandments, as My servant
David did, then I will be with [n]you
and [o]build for you an enduring

11:24
a 2 Sam. 10:8-18
b Cp. 1 Kin. 15:18
11:26
c 1 Kin. 12:2; 2 Chr. 13:6
d 1 Kin. 11:11
e 2 Sam. 20:21
11:27
f 1 Kin. 9:24
11:28
g Prov. 22:29
11:29
h 1 Kin. 12:15; 14:2; 2 Chr. 9:29
11:30
i 1 Sam. 15:27-28
11:31
j vv. 11-13
k *Kingdom* (OT): vv. 9,13,30-37; 2 Kin. 25:7. (Gen. 1:26; Zech. 12:8, *note*)
11:35
l 1 Kin. 12:16-17
11:36
m 1 Kin. 15:4; 2 Kin. 8:19
11:38
n Deut. 31:8; Josh. 1:5
o 2 Sam. 7:11,27

***11:33** Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *he has.*

11:42

ACCOMPLISHMENTS OF KING SOLOMON

Nation was at peace	1 Chronicles 22:9
Built God's Temple	1 Kings 6
Refined the centralized system of government	1 Kings 4: 7–19
Built a magnificent palace and terraces	1 Kings 7:1–12
Built strategic cities:	
Megiddo, Hazor, Gezer, Lower Beth Horon, Baalath, Tadmor	1 Kings 9:15,17,18
Built up trade and trade routes	1 Kings 9:26–28; 10:22
Built fleet of ships	1 Kings 9:26
Renowned intellect: cataloged plant life, gathered information on birds, animals and insects	1 Kings 4:33
Wrote 3,000 proverbs and 1,500 songs	1 Kings 4:32
Author of books: Song of Solomon, Ecclesiastes, many Proverbs	see book introductions

house, as I built for David, and will give Israel to [a]you.
39 'And I will afflict the descendants of David because of this, but not forever.' "
40 Solomon therefore sought to kill Jeroboam. But Jeroboam arose and fled to Egypt, to [b]Shishak king of Egypt, and was in Egypt until the death of Solomon.

Solomon dies (2 Chr. 9:29–31)

41 Now the [c]rest of the acts of Solomon, all that he did, and his wisdom, *are* they not written in the [d]book of the acts of Solomon?
42 And the period that Solomon reigned in Jerusalem over all Israel *was* forty years.
43 Then [e]Solomon rested with his fathers, and was buried in the City of David his father. And [f]Rehoboam his son reigned in his [g]place.

III. The Division of the Kingdom under Rehoboam and Jeroboam, 12:1—14:31

Accession and folly of Rehoboam (2 Chr. 12:1; cp. Eccl. 2:18–19)

12 AND [h]Rehoboam went to [i]Shechem, for all Israel had gone to Shechem to make him king.
2 So it happened, when [j]Jeroboam the son of Nebat heard *it* (he was still in [k]Egypt, for he had fled from the presence of King Solomon and had been dwelling in Egypt),
3 that they sent and called him. Then Jeroboam and the whole assembly of Israel came and spoke to Rehoboam, saying,
4 "Your father made our [l]yoke heavy; now therefore, lighten the burdensome service of your father, and his heavy yoke which he put on us, and we will serve you."
5 So he said to them, "Depart *for* three days, then come back to me." And the people departed.
6 Then King Rehoboam consulted the elders who stood before his father Solomon while he still lived, and he said, "How do you advise *me* to answer these people?"
7 And they spoke to him, saying, [m]"If you will be a servant to these people today, and serve them, and answer them, and speak good words to them, then they will be your servants forever."
8 But he rejected the advice which the elders had given him, and consulted the young men who had grown up with him, who stood before him.
9 And he said to them, "What advice do you give? How should we answer this people who have spoken to me, saying, 'Lighten the yoke which your father put on us'?"
10 Then the young men who had grown up with him spoke to him, saying, "Thus you should speak to this people who have spoken to you, saying, 'Your father made our yoke heavy, but you make *it* lighter on us'—thus you shall say to them: 'My little *finger* shall be thicker than my father's waist!
11 'And now, whereas my father put a heavy yoke on you, I will add to your yoke; my father chastised you with whips, but I will chastise you with scourges!' "*
12 So Jeroboam and all the people came to Rehoboam the third day, as the king had directed, saying, "Come back to me the third day."
13 Then the king answered the people roughly, and rejected the advice which the elders had given him;
14 and he spoke to them according to the advice of the young men, saying, "My father made your yoke heavy, but I will [n]add to your yoke; my father chastised you with whips, but I will chastise you with scourges!"*
15 So the king did not listen to the people; for the [o]turn *of events* was from the LORD, that He might fulfill His word, which the LORD had spoken by [p]Ahijah the Shilonite to Jeroboam the son of Nebat.

*12:11 Literally *scorpions* *12:14 Literally *scorpions*

11:38
a Cp. 1 Kin. 14:7-10

11:40
b 1 Kin. 11:17; 2 Chr. 12:2-9

11:41
c 2 Chr. 9:29
d See 1 Chr. 29:29, *note*

11:43
e 2 Chr. 9:31
f 2 Chr. 10:1
g 1 Kin. 14:21

12:1
h 2 Chr. 10:1
i Judg. 9:6

12:2
j 1 Kin. 11:26
k 1 Kin. 11:40

12:4
l 1 Sam. 8:11-18; 1 Kin. 4:7; 5:13-15

12:7
m 2 Chr. 10:7; Prov. 15:1

12:14
n Cp. Ex. 5:5-9

12:15
o v. 24; Judg. 14:4; 2 Chr. 10:15; 22:7; 25:20
p 1 Kin. 11:29

11:43 reigned. 931 B.C.
12:1 Shechem is one of the oldest cities in Palestine (Gen. 12:6; 37:14; Ps. 60:6; etc.). The modern city of Nablus, 30 miles north of Jerusalem, is the ancient Shechem.
12:13 roughly. Literally *harshly*.

Kingdom divided; Jeroboam becomes king over Israel (2 Chr. 10:12–19; 11:1–4)

16 Now when all Israel saw that
the king did not listen to them, the
people answered the king, [a]saying:

"What[b] share have we in David?
We have no inheritance in the
son of Jesse.
To your tents, O Israel!
Now, see to your own house,
O David!"

So Israel departed to their tents.

17 But Rehoboam reigned over [c]the children of Israel who dwelt in the cities of Judah.

18 Then King Rehoboam [d]sent Adoram, who *was* in charge of the revenue; but all Israel stoned him with stones, and he died. Therefore King Rehoboam mounted his chariot in haste to flee to Jerusalem.

19 So Israel has been in rebellion against the house of David to this day.

20 Now it came to pass when all Israel heard that Jeroboam had come back, they sent for him and called him to the congregation, and made him king over all [e]Israel. There was none who followed the house of David, but the tribe of Judah only.

21 [f]And when Rehoboam came to Jerusalem, he assembled all the house of Judah with the tribe of [g]Benjamin, one hundred and eighty thousand chosen *men* who were warriors, to fight against the house of Israel, that he might restore the kingdom to Rehoboam the son of Solomon.

22 But the word of God came to [h]Shemaiah the man of God, saying,

23 "Speak to Rehoboam the son of Solomon, king of Judah, to all the house of Judah and Benjamin, and to the rest of the people, saying,

24 'Thus says the LORD: [i]"You shall not go up nor fight against your brethren the children of Israel. Let every man return to his house, for this thing is from Me." ' " Therefore they obeyed the word of the LORD, and turned back, according to the word of the LORD.

Jeroboam's idolatry divides the nation

25 Then Jeroboam built [j]Shechem in the mountains of Ephraim, and dwelt there. Also he went out from there and built [k]Penuel.

26 And Jeroboam said in his heart, "Now the kingdom may return to the house of David:

27 "If these people [l]go up to offer sacrifices in the house of the LORD at Jerusalem, then the heart of this people will turn back to their lord, Rehoboam king of Judah, and they will kill me and go back to Rehoboam king of Judah."

28 Therefore the king asked advice, made [m]two calves of gold, and said to the people, "It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of [n]Egypt!"

29 And he set up one in Bethel, and the other he put in Dan.

30 Now this thing [o]became a sin, for the people went *to worship* before the one as far as Dan.

31 He made shrines* on the high [p]places, and made priests from every class of people, who were not of the sons of [q]Levi.

32 Jeroboam ordained a feast on the fifteenth day of the eighth month, [r]like the feast that *was* in Judah, and offered sacrifices on the [s]altar. So he did at Bethel, sacrificing to the calves that he had made. And at Bethel he installed the [t]priests of the high places which he had made.

33 So he made offerings on the altar which he had made at Bethel on the fifteenth day of the eighth month, in the month which he had devised in his own heart. And he ordained a feast for the children of Israel, and offered sacrifices on the altar and burned incense.

***12:31** Literally *a house*

12:16
a See Judg. 8:1, *note*
b 2 Sam. 2:1-17; 5:1-3; 20:1

12:17
c 1 Kin. 11:13,36; 2 Chr. 11:14-17

12:18
d 1 Kin. 4:6; 5:14

12:20
e 2 Kin. 17:21

12:21
f vv. 21-24; 2 Chr. 11:1-4
g 2 Sam. 19:17

12:22
h 2 Chr. 12:5-7

12:24
i Cp. 2 Kin. 17:12

12:25
j 1 Kin. 12:1
k Judg. 8:17

12:27
l Deut. 12:5-7

12:28
m 2 Kin. 10:29
n Ex. 32:4-8

12:30
o 1 Kin. 13:34

12:31
p Cp. 2 Chr. 11:15
q Num. 17:1-11; Judg. 17:5; 1 Kin. 13:33; 2 Kin. 17:32

12:32
r Lev. 23:33-34; cp. Is. 14:12-15
s vv. 26-33; cp. Deut. 12:4-14; see Amos 4:4, *note*
t Amos 7:10-13

12:18 Adoram. Or *Adoniram,* 1 Kin. 4:6; or *Hadoram,* 2 Chr. 10:18.

12:32 eighth month. This is the month of Marchesvan (or Bul) in the Hebrew religious calendar. It correlates to the modern months of October–November. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

Prophecy against Jeroboam's false altar

13:1

13 AND behold, [a]a man of God went from Judah to Bethel by the word of the LORD, [b]and Jeroboam stood by the altar to burn incense.

2 Then he cried out against the altar by the word of the LORD, and said, "O altar, altar! Thus says the LORD: 'Behold, a child, Josiah by name, shall be born to the house of David; and on you he shall sacrifice the priests of the [c]high places who burn incense on you, and men's bones shall be [d]burned on you.' "

3 And he gave a [e]sign the same day, saying, "This *is* the sign which

a 2 Kin. 23:17

b 1 Kin. 12:32-33

13:2

c See Judg. 3:7 and 1 Kin. 3:2, *notes*

d Lev. 26:30

13:3

e Is. 7:14; John 2:18; 1 Cor. 1:22

13:2 **Josiah:** *whom Jehovah heals.* The child king who brought Judah back to serving the Lord. He repaired the temple and reinstated the reading of the Law.

12:19

CHRONOLOGY OF THE TWO KINGDOMS

Difficulties arise in comparing the chronology of the two kingdoms, Israel and Judah. Before the modern system of numbering years was adopted in the fifth century A.D., events were usually dated by the reigns of kings, beginning a new series with each new king. In some instances the remaining months of the year of a king's death were counted as the first year of his successor; in others the new series of numbers did not begin until the next full year. Frequently a king associated his son with him on the throne, so that the year could be designated by either king; in such cases one writer might begin the new king's reign when this occurred, whereas another writer might not begin the enumeration until after the father's death. Interest in precise chronology is comparatively recent. Until modern times the year was commenced at different dates in various countries. When these facts are recognized, most of the chronological discrepancies in the narratives of the two kingdoms can be resolved.

The total length of the kingdoms of Israel and Judah can be learned from events mentioned in the history of other countries. A much larger sum is reached by adding together the number of years of each king's reign, because fractions of a year would appear as full years in each reign.

From 1050–931 B.C. the united kingdom was ruled by Saul, David, and Solomon. The approximate dates of the reigns of the kings of Israel and Judah are shown in the table below:

Israel	*Reign*	*Co-Regency*	*Judah*	*Reign*	*Co-Regency*
Jeroboam I	931–910 B.C.		Rehoboam	931–913 B.C.	
			Abijah	913–911	
Nadab	910–909		Asa	911–870	
Baasha	909–886				
Elah	886–885				
Zimri	885				
Omri	885–874	885–880 B.C.			
Ahab	874–853		Jehoshaphat	870–848	873–870 B.C.
Ahaziah	853–852		Jehoram	848–841	853–848
Joram	852–841		Ahaziah	841	
Jehu	841–814		Athaliah	841–835	
Jehoahaz	814–798		Joash	835–796	
Jehoash	798–782		Amaziah	796–767	
Jeroboam II	782–753	793–782	Azariah	767–740	791–767
Zechariah	753–752				
Shallum	752				
Menahem	752–742		Jotham	740–732	750–740
Pekahiah	742–740				
Pekah	740–732	752–740	Ahaz	732–716	
Hoshea	732–721				
			Hezekiah	716–687	
			Manasseh	687–642	696–687
			Amon	642–640	
			Josiah	640–608	
			Jehoahaz	608	
			Jehoiakim	608–597	
			Jehoiachin	597	
			Zedekiah	597–586	

the LORD has spoken: Surely the altar shall split apart, and the ashes on it shall be poured out."

Jeroboam's hand becomes paralyzed in judgment; it is then restored

4 So it came to pass when King Jeroboam heard the saying of the man of God, who cried out against the altar in Bethel, that he stretched out his hand from the altar, saying, "Arrest him!" Then his hand, which he stretched out toward him, [a]withered, so that he could not pull it back to himself.

5 The altar also was split apart, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 Then the king answered and said to the man of God, "Please [b]entreat the favor of the LORD your God, and pray for me, that my hand may be restored to me." So the man of God [c]entreated the LORD, and the king's hand was restored to him, and became as before.

7 Then the king said to the man of God, "Come home with me and refresh yourself, and I will give you a [d]reward."

8 But the man of God said to the king, [e]"If you were to give me half your house, I would not go in with you; nor would I eat bread nor drink water in this place.

9 "For so it was commanded me by the word of the LORD, saying, 'You shall not eat bread, nor drink water, nor return by the same way you came.' "

10 So he went another way and did not return by the way he came to Bethel.

Man of God disobeys

11 Now an [f]old prophet dwelt in Bethel, and his sons came and told him all the works that the man of God had done that day in Bethel; they also told their father the words which he had spoken to the king.

12 And their father said to them, "Which way did he go?" For his sons had seen* which way the man of God went who came from Judah.

13 Then he said to his sons, "Saddle the donkey for me." So they saddled the donkey for him; and he rode on it,

14 and went after the man of God, and found him sitting under an oak. Then he said to him, "*Are* you the man of God who came from Judah?" And he said, "I *am.*"

15 Then he said to him, "Come home with me and eat bread."

16 And he said, [g]"I cannot return with you nor go in with you; neither can I eat bread nor drink water with you in this place.

17 "For I have been told [h]by the word of the LORD, 'You shall not eat bread nor drink water there, nor return by going the way you came.' "

18 He said to him, "I too *am* a prophet as you *are,* and an [i]angel spoke to me by the word of the LORD, saying, 'Bring him back with you to your house, that he may eat bread and drink water.' " (He was lying to him.)

19 So he went back with him, and ate bread in his house, and drank water.

Man of God killed

20 Now it happened, as they sat at the table, that the word of the LORD came to the prophet who had brought him back;

21 and he cried out to the man of God who came from Judah, saying, "Thus says the LORD: 'Because you have disobeyed the word of the LORD, and have not kept the commandment which the LORD your God commanded you,

22 'but you came back, ate bread, and drank water in the [j]place of which *the LORD* said to you, "Eat no bread and drink no water," your corpse shall not come to the tomb of your fathers.' "

23 So it was, after he had eaten bread and after he had drunk, that he saddled the donkey for him, the prophet whom he had brought back.

13:4
a *Miracles* (OT): vv. 4-6; 1 Kin. 17:16. (Gen. 5:24; Jon. 1:17, *note*)

13:6
b Ex. 8:8; Jer. 37:3; Acts 8:24
c Cp. Luke 6:27-28

13:7
d 1 Sam. 9:7; 2 Kin. 5:15

13:8
e Num. 22:18; 24:13

13:11
f v. 31; 2 Kin. 23:18

13:16
g vv. 8-9

13:17
h 1 Kin. 20:35

13:18
i See Heb. 1:4, *note*

13:22
j v. 9

***13:12** Septuagint, Syriac, Targum, and Vulgate read *showed him.*

13:18 an angel spoke to me. Here is an impressive illustration of Gal. 1:8–9.

24 When he was gone, a [a]lion met
him on the road and killed him.
And his corpse was thrown on the
road, and the donkey stood by it.
The lion also stood by the corpse.
25 And there, men passed by and
saw the corpse thrown on the road,
and the lion standing by the corpse.
Then they went and told *it* in the
city where the old prophet dwelt.
26 Now when the prophet who
had brought him back from the way
heard *it,* he said, "It *is* the man of
God who was disobedient to the
word of the LORD. Therefore the
LORD has delivered him to the lion,
which has torn him and killed him,
according to the word of the LORD
which He spoke to him."
27 And he spoke to his sons, say-
ing, "Saddle the donkey for me." So
they saddled *it.*
28 Then he went and found his
corpse thrown on the road, and the
donkey and the lion standing by the
corpse. The lion had not eaten the
corpse nor torn the donkey.
29 And the prophet took up the
corpse of the man of God, laid it on
the donkey, and brought it back. So
the old prophet came to the city to
mourn, and to bury him.
30 Then he laid the corpse in his
own tomb; and they mourned over
him, *saying,* [b]"Alas, my brother!"
31 So it was, after he had buried
him, that he spoke to his sons, say-
ing, "When I am dead, then bury
me in the tomb where the man of
God *is* buried; [c]lay my bones beside
his bones.
32 [d]"For the saying which he cried
out by the word of the LORD against
the altar in Bethel, and against all
the shrines* on the [e]high places
which *are* in the cities of Samaria,
will surely come to pass."

Persistence in false worship

33 After this event Jeroboam did
not turn from his evil way, but again
he made priests from [f]every class of
people for the high places; whoever
wished, he consecrated him, and he
became *one* of the [g]priests of the
high places.
34 And this thing was the sin of
the house of Jeroboam, so as [h]to ex-
terminate and destroy *it* from the
face of the earth.

Jeroboam's son dies

14 AT that time Abijah the son
of Jeroboam became sick.
2 And Jeroboam said to his wife,
"Please arise, and disguise yourself,
that they may not recognize you as
the wife of Jeroboam, and go to Shi-
loh. Indeed, Ahijah the prophet *is*
there, who told me that [i]*I would be*
king over this people.
3 [j]"Also take with you ten loaves,
some cakes, and a jar of honey, and
go to him; he will tell you what will
become of the child."
4 And Jeroboam's wife did so; she
arose and went to Shiloh, and came
to the house of Ahijah. But Ahijah
could not see, for his eyes were
glazed by reason of his age.
5 Now the LORD had said to Ahi-
jah, "Here is the wife of Jeroboam,
coming to ask you something about
her son, for he *is* sick. Thus and
thus you shall say to her; for it will
be, when she comes in, that she
will pretend *to be* another *woman.*"
6 And so it was, when Ahijah
heard the sound of her footsteps as
she came through the door, he said,
"Come in, wife of Jeroboam. Why
do you pretend *to be* another *per-
son?* For I *have been* sent to you
with bad *news.*
7 "Go, tell Jeroboam, 'Thus says
the LORD God of Israel: [k]"Because I
exalted you from among the people,
and made you ruler over My people
Israel,
8 "and [l]tore the kingdom away
from the house of David, and gave it
to you; and *yet* you have not been as
My servant David, [m]who kept My
commandments and who followed
Me with all his heart, to do only
what was right in My eyes;
9 "but you have done more evil
than all who were before you, [n]for
you have gone and made for your-
self other gods and [o]molded images

*13:32 Literally *houses*

13:24
a 1 Kin. 20:36

13:30
b Cp. Jer. 22:18

13:31
c 2 Kin. 23:17-18

13:32
d v. 2; 2 Kin. 23:16
e See Judg. 3:7 and 1 Kin. 3:2, *notes*

13:33
f Cp. Lev. 21:1-24
g 1 Kin. 12:31

13:34
h 1 Kin. 14:10; cp. 14:16

14:2
i 1 Kin. 11:31

14:3
j Cp. 1 Sam. 9:7-8; 2 Kin. 4:42

14:7
k 1 Kin. 16:2; cp. 2 Sam. 12:7-8

14:8
l 1 Kin. 11:31
m 1 Kin. 11:33-38; 15:5

14:9
n 1 Kin. 12:28; 2 Chr. 11:15
o Ex. 34:17

14:6 bad. Literally *hard.*

to provoke Me to anger, and have [a]cast Me behind your back—
10 "therefore behold! I will [b]bring disaster on the house of Jeroboam, and will cut off from Jeroboam every male in Israel, bond and free; I will [c]take away the remnant of the house of Jeroboam, as one takes away refuse until it is all [d]gone.
11 "The dogs shall eat whoever belongs to Jeroboam and dies in the city, and the birds of the air shall [e]eat whoever dies in the field; for the LORD has spoken!" '
12 "Arise therefore, go to your own house. When your feet enter the city, the child shall die.
13 "And all Israel shall mourn for him and bury him, for he is the only one of Jeroboam who shall come to the grave, because in him there is found something good toward the LORD God of Israel in the house of Jeroboam.
14 "Moreover the LORD will raise up for Himself a king over Israel who shall [f]cut off the house of Jeroboam; this is the day. What? Even now!
15 "For the LORD will strike Israel, as a reed is shaken in the water. He will [g]uproot Israel from this good land which He gave to their fathers, and will scatter them beyond the River, because they have made their wooden [h]images, provoking the LORD to anger.
16 "And He will give Israel up because of the sins of Jeroboam, who sinned and who made Israel sin."
17 Then Jeroboam's wife arose and departed, and came to [i]Tirzah. When she came to the threshold of the house, the child died.
18 And they buried him; and all Israel mourned for him, according to the word of the LORD which He spoke through His servant Ahijah the prophet.

Nadab succeeds Jeroboam
(2 Chr. 13:20)

19 Now the rest of the acts of Jeroboam, how he [j]made war and how he reigned, indeed they *are* written in the book of the chronicles of the kings of Israel.
20 The period that Jeroboam reigned *was* twenty-two years. So he rested with his fathers. Then [k]Nadab his son reigned in his place.

Judah's apostasy under Rehoboam
(2 Chr. 12:1)

21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty-one years old when he became king. He reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put His name [l]there. His mother's name *was* Naamah, an Ammonitess.
22 Now Judah did evil in the sight of the LORD, and they provoked Him to jealousy with their sins which they committed, more than all that their fathers had done.
23 For they [m]also built for themselves [n]high places, [o]*sacred* pillars, and wooden [p]images on every high hill and under every green tree.
24 And there were also [q]perverted persons* in the land. They did according to all the [r]abominations of the nations which the LORD had cast out before the children of [s]Israel.

Invasion by Shishak
(2 Chr. 2:2–12)

25 It happened in the fifth year of King Rehoboam *that* Shishak king of Egypt came up against Jerusalem.
26 And he took away the treasures of the house of the LORD and the treasures of the king's house; he took away [t]everything. He also took away all the gold shields which Solomon had [u]made.
27 Then King Rehoboam made bronze shields in their place, and committed *them* to the hands of the captains of the guard, who guarded the doorway of the king's house.
28 And whenever the king entered the house of the LORD, the guards carried them, then brought them back into the guardroom.

***14:24** Hebrew *qadesh*, that is, one practicing sodomy and prostitution in religious rituals

14:9
a 2 Chr. 29:6; Ps. 50:17

14:10
b 1 Kin. 15:27-30
c Cp. 1 Kin. 11:11; 16:3; 21:21-22
d 1 Kin. 15:29

14:11
e 1 Kin. 16:4; 21:24

14:14
f 1 Kin. 15:27-29

14:15
g Deut. 29:28; 2 Kin. 17:6
h See Deut. 16:21, *note*

14:17
i 1 Kin. 15:21,33

14:19
j 2 Chr. 13:2-20

14:20
k 1 Kin. 15:25

14:21
l 1 Kin. 11:32

14:23
m 2 Kin. 17:9-10
n Cp. Deut. 12:2
o Deut. 16:22
p See Deut. 16:21, *note*

14:24
q Deut. 23:17
r Deut. 20:18
s Deut. 9:4-5

14:26
t Cp. 1 Kin. 15:18
u 1 Kin. 10:17

14:15 River. That is, *the Euphrates.*
14:20 reigned. 910 B.C.
14:21 became king. 931 B.C.

Rehoboam dies (2 Chr. 12:13–16)

29 [a]Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And there was [b]war between Rehoboam and Jeroboam all *their* days.

31 So Rehoboam rested with his fathers, and was buried with his fathers in the City of David. His mother's name *was* Naamah, an Ammonitess. Then [c]Abijam* his son reigned in his place.

IV. The Kings of Judah and Israel to the Accession of Ahab, 15:1—16:27

Abijam (or Abijah) succeeds Rehoboam (2 Chr. 13:1–2)

15 IN the eighteenth year of King Jeroboam the son of Nebat, Abijam became king over Judah.

2 He reigned three years in Jerusalem. His mother's name *was* Maachah the granddaughter of [d]Abishalom.

3 And he walked in all the sins of his father, which he had done before him; his heart was not [e]loyal to the LORD his God, as was the heart of his father David.

4 Nevertheless for David's sake the LORD his God gave him a [f]lamp in Jerusalem, by setting up his son after him and by establishing Jerusalem;

5 because David did *what was* right in the eyes of the LORD, and had not turned aside from anything that He commanded him all the days of his life, [g]except in the matter of Uriah the [h]Hittite.

6 And there was [i]war between Rehoboam* and Jeroboam all the days of his life.

Asa succeeds Abijam (or Abijah) (2 Chr. 14:1–5; 15:1–19)

7 [j]Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 So [k]Abijam rested with his fathers, and they buried him in the City of David. Then Asa his son reigned in his place.

9 In the twentieth year of Jeroboam king of Israel, Asa became king over Judah.

10 And he reigned forty-one years in Jerusalem. His grandmother's name *was* Maachah the granddaughter of [l]Abishalom.

11 [m]Asa did *what was* right in the eyes of the LORD, as *did* his father David.

12 And he banished the [n]perverted persons* from the land, and removed all the idols that his fathers had made.

13 Also he [o]removed Maachah his grandmother from *being* queen mother, because she had made an obscene [p]image of Asherah. And Asa cut down her obscene image and burned *it* by the Brook Kidron.

14 But the [q]high places were [r]not removed. Nevertheless Asa's [s]heart was [t]loyal to the LORD all his days.

15 He also brought into the house of the LORD the things which his father [u]had dedicated, and the things which he himself had dedicated: silver and gold and utensils.

Asa's league with Syria; war with Baasha (2 Chr. 14:6–15; 16:1–10)

16 Now there was [v]war between Asa and Baasha king of Israel all their days.

17 And [w]Baasha king of Israel came up against Judah, and built [x]Ramah, that he might let none go out or come in to Asa king of Judah.

18 Then Asa took all the silver and gold *that was* left in the treasuries of

14:29
a vv. 29-31

14:30
b 1 Kin. 12:21-24

14:31
c 2 Chr. 13:1

15:2
d Cp. 2 Chr. 11:20-22

15:3
e 1 Kin. 8:61; see Phil. 3:12, *note*

15:4
f 2 Sam. 21:17; 1 Kin. 11:36

15:5
g 2 Sam. 11:4,15-17; 12:9-10
h See 2 Kin. 7:6, *note*

15:6
i 1 Kin. 14:30

15:7
j 2 Chr. 13:2-22

15:8
k 2 Chr. 14:1

15:10
l Cp. v. 2

15:11
m 2 Chr. 14:2

15:12
n 1 Kin. 14:24; 22:46

15:13
o 2 Chr. 15:16-18
p See Deut. 16:21, *note*

15:14
q 2 Chr. 14:3; see 1 Kin. 3:2, *note*
r 1 Kin. 3:2; 22:43
s 1 Sam. 16:7
t 1 Kin. 8:61; see Phil. 3:12, *note*

15:15
u 1 Kin. 7:51

15:16
v v. 32

15:17
w 2 Chr. 16:1
x Josh. 18:25

***14:31** Spelled *Abijah* in 2 Chronicles 12:16ff
***15:6** Following Masoretic Text, Septuagint, Targum, and Vulgate; some Hebrew manuscripts and Syriac read *Abijam.* ***15:12** Hebrew *qedeshim,* that is, those practicing sodomy and prostitution in religious rituals

15:1 became king. 913 B.C.

Abijam (or Abijah): *of Jehovah.* The son of Rehoboam who followed the evil ways of his father when he became king of Judah.

15:9 became king. 911 B.C.

Asa: *physician.* The third king of Judah who followed the ways of the Lord and brought religious reform to the kingdom.

the house of the LORD and the treasuries of the king's house, and [a]delivered them into the hand of his servants. And King Asa sent them to Ben-Hadad the son of Tabrimmon, the son of Hezion, king of Syria, who dwelt in [b]Damascus, saying,

19 "*Let there be* a treaty between you and me, as there was between my father and your father. See, I have sent you a present of silver and gold. Come and break your treaty with Baasha king of Israel, so that he will withdraw from me."

20 So Ben-Hadad heeded King Asa, and [c]sent the captains of his armies against the cities of Israel. He attacked [d]Ijon, [e]Dan, [f]Abel Beth Maachah, and all Chinneroth, with all the land of Naphtali.

21 Now it happened, when Baasha heard *it,* that he stopped building Ramah, and remained in [g]Tirzah.

22 Then King Asa made a proclamation throughout all Judah; none *was* exempted. And they took away the stones and timber of Ramah, which Baasha had used for building; and with them King Asa built Geba of Benjamin, and Mizpah.

Jehoshaphat succeeds Asa (2 Chr. 16:11—17:1)

23 The rest of all the acts of Asa, all his might, all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? But in the time of his old age he was diseased in his feet.

24 So Asa rested with his fathers, and was buried with his fathers in the City of David his father. [h]Then [i]Jehoshaphat his son reigned in his place.

Baasha slays and succeeds Nadab

25 Now [j]Nadab the son of Jeroboam became king over Israel in the second year of Asa king of Judah, and he reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his [k]sin by which he had made Israel sin.

27 Then Baasha the son of Ahijah, of the house of Issachar, conspired against him. And Baasha killed him at Gibbethon, which *belonged* to the Philistines, while Nadab and all Israel laid siege to Gibbethon.

28 Baasha killed him in the third year of Asa king of Judah, and reigned in his place.

29 And it was so, when he became king, *that* he killed all the house of Jeroboam. He did not leave to Jeroboam anyone that breathed, until he had destroyed him, according to the [l]word of the LORD which He had spoken by His servant Ahijah the Shilonite,

30 because of the sins of Jeroboam, which he had sinned and by which he had made Israel sin, because of his provocation with which he had provoked the LORD God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

Baasha wars with Asa of Judah

32 And there was [m]war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah, Baasha the son of Ahijah became king over all Israel in Tirzah, and *reigned* twenty-four years.

34 He did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin by which he had made Israel [n]sin.

Prophecy against Baasha; his death

16 THEN the word of the LORD came to [o]Jehu the son of [p]Hanani, against [q]Baasha, saying:

2 [r]"Inasmuch as I lifted you out of the dust and made you ruler over My people Israel, and you have walked in the [s]way of Jeroboam, and have made My people Israel sin, to provoke Me to anger with their sins,

15:18
a Cp. 2 Kin. 12:8
b 1 Kin. 11:23-24

15:20
c 1 Kin. 20:1
d 2 Kin. 15:29
e Judg. 18:29
f 2 Sam. 20:14

15:21
g 1 Kin. 14:17

15:24
h 2 Chr. 17:1
i 1 Kin. 22:41-44; Matt. 1:8

15:25
j 1 Kin. 14:20

15:26
k 1 Kin. 12:28-33

15:29
l 1 Kin. 14:10-14

15:32
m 1 Kin. 15:16

15:34
n v. 26

16:1
o v. 7; 2 Chr. 19:2; 20:34
p 2 Chr. 16:7-10
q 1 Kin. 15:27

16:2
r 1 Kin. 14:7
s 1 Kin. 12:25-33

15:25 became king. 910 B.C.
15:27 Ahijah. Not the *Abijah* of vv. 1–8.
15:33 became king. 909 B.C.

Jehu: *Jehovah is he.* The son of Hanani who prophesied against Baasha, king of Israel.

3 "surely I will [a] take away the posterity of Baasha and the posterity of his house, and I will make your house like the [b] house of Jeroboam the son of Nebat.

4 [c] "The dogs shall eat whoever belongs to Baasha and dies in the city, and the birds of the air shall eat whoever dies in the fields."

5 Now the rest of the acts of Baasha, what he did, and his might, [d] *are* they not written in the book of the chronicles of the kings of Israel?

6 So Baasha rested with his fathers and was buried in [e] Tirzah. Then Elah his son reigned in his place.

7 And also the word of the LORD came by the prophet Jehu the son of Hanani against Baasha and his house, because of all the evil that he did in the sight of the LORD in provoking Him to anger with the work of his hands, in being like the house of Jeroboam, and because [f] he killed them.

Reigns of Elah and Zimri

8 In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha became king over Israel, *and reigned* two years in Tirzah.

9 [g] Now his servant Zimri, commander of half *his* chariots, conspired against him as he was in Tirzah drinking himself drunk in the house of Arza, [h] steward of *his* house in Tirzah.

10 And Zimri went in and struck him and killed him in the twenty-seventh year of Asa king of Judah, and reigned in his place.

11 Then it came to pass, when he began to reign, as soon as he was seated on his throne, *that* he killed all the household of Baasha; he did [i] not leave him one male, neither of his relatives nor of his friends.

12 Thus Zimri destroyed all the household of Baasha, [j] according to the word of the LORD, which He spoke against Baasha by Jehu the prophet,

13 for all the sins of Baasha and the sins of Elah his son, by which they had sinned and by which they had made Israel sin, in provoking the LORD God of Israel to anger with their idols.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

15 In the twenty-seventh year of Asa king of Judah, Zimri had reigned in Tirzah seven days. And the people *were* encamped against Gibbethon, which *belonged* to the Philistines.

16 Now the people *who were* encamped heard it said, "Zimri has conspired and also has killed the king." So all Israel made Omri, the commander of the army, king over Israel that day in the camp.

17 Then Omri and all Israel with him went up from Gibbethon, and they besieged Tirzah.

18 And it happened, when Zimri saw that the city was taken, that he went into the citadel of the king's house and burned the king's house down upon himself with fire, and died,

19 because of the sins which he had committed in doing evil in the sight of the LORD, [k] in walking in the [l] way of Jeroboam, and in his sin which he had committed to make Israel sin.

20 Now the rest of the acts of Zimri, and the treason he committed, *are* they not written in the book of the chronicles of the kings of Israel?

Tibni and Omri are rival kings of Israel; Tibni dies

21 Then the people of Israel were divided into two parts: half of the people followed Tibni the son of Ginath, to make him king, and half followed Omri.

22 But the people who followed Omri prevailed over the people who followed Tibni the son of Ginath. So Tibni died and Omri reigned.

Omri reigns over Israel; he makes Samaria the capital

23 In the [m] thirty-first year of Asa king of Judah, Omri became king over Israel, *and reigned* twelve years. Six years he reigned in [n] Tirzah.

16:3
a v. 11; 1 Kin. 21:21
b 1 Kin. 14:10; 15:29

16:4
c 1 Kin. 14:11

16:5
d 2 Chr. 16:1

16:6
e 1 Kin. 14:17; 15:21

16:7
f 1 Kin. 15:27-29; Hos. 1:4

16:9
g 2 Kin. 9:31
h 1 Kin. 18:3

16:11
i 1 Sam. 25:22

16:12
j v. 3

16:19
k 1 Kin. 12:28; 15:26,34
l 1 Kin. 12:25-33

16:23
m Cp. 1 Kin. 16:15
n 1 Kin. 15:21

16:8 became king. 886 B.C.

16:10 reigned. 885 B.C.

24 And he bought the hill of Samaria from Shemer for two [a]talents of silver; then he built on the hill, and called the name of the city which he built, Samaria, after the name of Shemer, owner of the hill.

25 Omri did evil in the eyes of the LORD, and did worse than all who *were* before [b]him.

26 For he walked in all the ways of Jeroboam the son of Nebat, and in his sin by which he had made Israel sin, provoking the LORD God of Israel to anger with their idols.

27 Now the rest of the acts of Omri which he did, and the might that he showed, *are* they not written in the book of the chronicles of the kings of Israel?

V. The Reign of Ahab, 16:28—22:39

Ahab becomes king; marries Jezebel

28 So Omri rested with his fathers and was buried in Samaria. Then Ahab his son reigned in his place.

29 In the thirty-eighth year of Asa king of Judah, Ahab the son of Omri became king over Israel; and Ahab the son of Omri reigned over Israel in Samaria twenty-two years.

30 Now Ahab the son of Omri did evil in the sight of the LORD, more than all who *were* before [c]him.

31 And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife [d]Jezebel the daughter of Ethbaal, king of the [e]Sidonians; and he went and served Baal and worshiped [f]him.

32 Then he set up an altar for Baal in the [g]temple of Baal, which he had built in Samaria.

33 And Ahab made a wooden [h]image. Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel who were before him.

34 In his days Hiel of Bethel built Jericho. He laid its foundation with Abiram his firstborn, and with his youngest *son* Segub he set up its gates, according to the [i]word of the LORD, which He had spoken through Joshua the son of Nun.

Elijah's ministry (1 Kin. 17—2 Kin. 1); predicts three-year drought

17 AND Elijah the Tishbite, of the [j]inhabitants of Gilead, said to Ahab, "*As* the LORD God of Israel lives, before whom I stand, there shall not be dew nor rain these [k]years, except at my word."

God feeds Elijah at Cherith

2 Then the word of the LORD came to him, saying,

3 "Get away from here and turn eastward, and hide by the Brook Cherith, which flows into the Jordan.

4 "And it will be *that* you shall drink from the brook, and I have commanded the [l]ravens to feed you there."

5 So he went and did according to the word of the LORD, for he went and stayed by the Brook Cherith, which flows into the Jordan.

6 The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook.

7 And it happened after a while that the brook dried up, because there had been no rain in the land.

God feeds Elijah at Zarephath

8 Then the word of the LORD came to him, saying,

9 "Arise, go to [m]Zarephath, which *belongs* to [n]Sidon, and dwell there. See, I have commanded a widow there to provide for you."

10 So he arose and went to Zarephath. And when he came to the gate of the city, indeed a widow *was* there gathering sticks. And he called to her and said, "Please bring me a little water in a cup, that I may [o]drink."

11 And as she was going to get *it,* he called to her and said, "Please

16:24
a See Coinage (OT), Ex. 30:13, *note*

16:25
b Mic. 6:16

16:30
c v. 25; cp. 1 Kin. 14:9

16:31
d 1 Kin. 18:4
e Gen. 10:19; 1 Kin. 11:1
f Deut. 7:1-5

16:32
g 2 Kin. 10:18-28

16:33
h See Deut. 16:21, *note*

16:34
i Josh. 6:26

17:1
j Judg. 12:4
k 1 Kin. 18:1; James 5:17

17:4
l Job 38:41

17:9
m Obad. 20; Luke 4:25-26
n 2 Sam. 24:6

17:10
o Cp. Gen. 24:17; John 4:7

16:29 became king. 874 B.C.

16:34 with. That is, *with the loss of, by sudden death.*

17:1 said to Ahab. It was a small thing for a man whose life was lived in the presence of the LORD to stand before Ahab.

Elijah: *my God is Jehovah.* The Tishbite who was a great prophet of the Lord. He performed miracles and was taken to heaven in a chariot of fire.

bring me a morsel of bread in your hand."

12 So she said, "As the LORD your God lives, I do not have bread, only a handful of flour in a bin, and a [a]little oil in a jar; and see, I *am* gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it, and [b]die."

13 And Elijah said to her, "Do not fear; go *and* do as you have said, but make me a small cake from it first, and bring *it* to me; and afterward make *some* for yourself and your son.

14 "For thus says the LORD God of Israel: 'The bin of flour shall not be used up, nor shall the jar of oil run dry, until the day the LORD sends rain on the earth.' "

15 So she went away and did according to the word of Elijah; and she and he and her household ate for *many* days.

16 The bin of flour was not used up, nor did the jar of oil run dry, [c]according to the word of the LORD which He spoke by Elijah.

Elijah raises a widow's son

17 Now it happened after these things *that* the son of the woman who owned the house became sick. And his sickness was so serious that there was no breath left in him.

18 So she said to Elijah, "What have I to do with you, O man of [d]God? Have you come to me to bring my sin to remembrance, and to kill [e]my son?"

19 And he said to her, "Give me your son." So he took him out of her arms and carried him to the upper room where he was staying, and laid him on his own bed.

20 Then he [f]cried out to the LORD and said, "O LORD my God, have You also brought tragedy on the widow with whom I lodge, by killing her son?"

21 And he stretched himself out on the child three times, and cried out to the LORD and said, "O LORD my God, I pray, let this child's soul come back to him."

22 Then the LORD heard the voice of Elijah; and the soul of the child came back to him, and he revived.

23 And Elijah took the child and brought him down from the upper room into the house, and gave him to his mother. And Elijah said, "See, your son lives!"

24 Then the woman said to Elijah, "Now by this I [g]know that you *are* a man of God, *and* that the word of the LORD in your mouth *is* the truth."

Elijah and Obadiah

18 AND it came to pass *after* many days that the word of the LORD came to Elijah, in the third [h]year, saying, "Go, present yourself to Ahab, and I will send rain on the earth."

2 So Elijah went to present himself to Ahab; and *there was* a severe famine in Samaria.

3 And Ahab had called Obadiah, who *was* in charge of *his* house. (Now Obadiah feared the LORD greatly.

4 For so it was, while Jezebel massacred the prophets of the LORD, that Obadiah had taken one hundred prophets and hidden them, fifty to a cave, and had fed them with bread and water.)

5 And Ahab had said to Obadiah, "Go into the land to all the springs of water and to all the brooks; per-

17:12

a Cp. 2 Kin. 4:2-7

b Deut. 28:23-24

17:16

c *Miracles* (OT): vv. 14-16; 17-24; 1 Kin. 18:38. (Gen. 5:24; Jon. 1:17, *note*)

17:18

d Cp. Luke 5:8

e Cp. John 4:16-19

17:20

f *Bible prayers* (OT): vv. 20-24; 1 Kin. 18:36. (Gen. 15:2; Hab. 3:1, *note*)

17:24

g Cp. John 3:2; 11:45

18:1

h 1 Kin. 17:1

17:18 What have I to do with you. That is, *What have we in common?*

18:3 feared the LORD. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil. Also in v. 12.

17:14

MIRACLES OF ELIJAH

The continuous supply of oil and meal	1 Kings 17:14–16
Raising the widow's son from the dead	1 Kings 17:17–24
Burning water-soaked sacrifice on Mount Carmel	1 Kings18:30–36
Fire consumes captains and 100 men	2 Kings 1:10–12
Dividing the Jordan River	2 Kings 2:7–8

haps we may find grass to keep the horses and mules alive, so that we will not have to kill any livestock."

6 So they divided the land between them to explore it; Ahab went one way by himself, and Obadiah went another way by himself.

7 Now as Obadiah was on his way, suddenly Elijah met him; and he [a]recognized him, and fell on his face, and said, "*Is* that you, my lord Elijah?"

8 And he answered him, "*It is* I. Go, tell your master, 'Elijah *is here.*' "

9 So he said, "How have I sinned, that you are delivering your servant into the hand of Ahab, to kill me?

10 "*As* the LORD your God lives, there is no nation or kingdom where my master has not sent someone to hunt for you; and when they said, '*He is* not *here,*' he took an oath from the kingdom or nation that they could not find you.

11 "And now you say, 'Go, tell your master, "Elijah *is here*" '!

12 "And it shall come to pass, *as soon as* I am gone from you, that the [b]Spirit of the LORD will carry you to a place I do not know; so when I go and tell Ahab, and he cannot find you, he will kill me. But I your servant have feared the LORD from my youth.

13 "Was it not reported to my lord what I did when Jezebel killed the prophets of the LORD, how I hid one hundred men of the LORD's prophets, fifty to a cave, and fed them with bread and water?

14 "And now you say, 'Go, tell your master, "Elijah *is here.*" ' He will kill me!"

15 Then Elijah said, "*As* the LORD of hosts lives, before whom I stand, I will surely present myself to him today."

16 So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

Elijah challenges Ahab

17 Then it happened, when Ahab saw Elijah, that Ahab said to him, "*Is that* you, O troubler of Israel?"

18 And he answered, "I have not troubled Israel, but you and your father's house *have,* in that you have forsaken the commandments of the LORD and have [c]followed the Baals.

19 "Now therefore, send *and* gather all Israel to me on Mount [d]Carmel, the four hundred and fifty prophets of Baal, and the four hundred prophets of [e]Asherah, who eat at Jezebel's table."

Mount Carmel; the LORD versus Baal

20 So Ahab sent for all the children of Israel, and gathered the prophets together on Mount Carmel.

21 And Elijah came to all the people, and said, [f]"How long will you falter between two opinions? If the LORD *is* God, follow Him; but if Baal, follow him." But the people answered him not a word.

22 Then Elijah said to the people, [g]"I alone am left a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

23 "Therefore let them give us two bulls; and let them choose one bull for themselves, cut it in pieces, and lay *it* on the wood, but put no fire *under it;* and I will prepare the other bull, and lay *it* on the wood, but put no fire *under it.*

24 "Then you call on the name of your gods, and I will call on the name of the LORD; and the God who [h]answers by fire, He is God." So all the people answered and said, "It is well spoken."

25 Now Elijah said to the prophets of Baal, "Choose one bull for yourselves and prepare *it* first, for you *are* many; and call on the name of your god, but put no fire *under it.*"

26 So they took the bull which was given them, and they prepared *it,* and called on the name of Baal from morning even till noon, saying, "O Baal, hear us!" But *there was* no voice; no one answered. Then they leaped about the altar which they had made.

27 And so it was, at noon, that Elijah mocked them and said, "Cry

18:7
a 2 Kin. 1:6-8

18:12
b *Holy Spirit* (OT): v. 12; 2 Kin. 2:16. (Gen. 1:2; Zech. 12:10, *note*)

18:18
c 1 Kin. 16:30-33

18:19
d Josh. 19:26
e See Deut. 16:21, *note*

18:21
f 2 Kin. 17:41; Matt. 6:24

18:22
g 1 Kin. 19:10,14

18:24
h v. 38; 1 Chr. 21:26

18:12 feared the LORD. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

Mount Carmel: *park.* The mountain where Elijah confronted the prophets of Baal.

aloud, for he *is* a god; either he is meditating, or he is busy, or he is on a journey, *or* perhaps he is sleeping and must be [a]awakened."

28 So they cried aloud, and cut themselves, as was their custom, with [b]knives and lances, until the blood gushed out on them.

29 And when midday was past, they prophesied until the *time* of the offering of the [c]*evening* sacrifice. But *there was* no voice; no one answered, no one paid attention.

30 Then Elijah said to all the people, "Come near to me." So all the people came near to him. And he repaired the altar of the LORD *that was* [d]broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD had come, saying, "Israel shall be your [e]name."

32 Then with the [f]stones he built an altar in the name of the LORD; and he made a trench around the altar large enough to hold two [g]seahs of seed.

33 And he put the wood [h]in order, cut the bull in pieces, and laid *it* on the wood, and said, "Fill four waterpots with water, and [i]pour *it* on the burnt sacrifice and on the wood."

34 Then he said, "Do *it* a second time," and they did *it* a second time; and he said, "Do *it* a third time," and they did *it* a third time.

35 So the water ran all around the altar; and he also filled the trench with water.

36 And it came to pass, at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near and [j]said, "LORD God of Abraham, Isaac, and Israel, let it be known this day that You *are* God in Israel and I *am* Your servant, and *that* I have done all these things at Your word.

37 "Hear me, O LORD, hear me, that this people may know that You *are* the LORD God, and *that* You have turned their hearts back *to You* again."

38 Then the fire of the LORD [k][l]fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and it licked up the water that *was* in the trench.

39 Now when all the people saw *it,* they fell on their faces; and they said, "The LORD, He *is* God! The LORD, He *is* God!"

40 And Elijah said to them, "Seize the prophets of Baal! Do not let one of them escape!" So they seized them; and Elijah brought them down to the Brook [m]Kishon and [n]executed them there.

Elijah's prophecy and prayer for rain (James 5:17–18)

41 Then Elijah said to Ahab, "Go up, eat and drink; for *there is* the sound of abundance of rain."

42 So Ahab went up to eat and drink. And Elijah went up to the top of Carmel; then he bowed down on the ground, and put his face between his knees,

43 and said to his servant, "Go up now, look toward the sea." So he

18:27

a Cp. Judg. 6:31

18:28

b Cp. Lev. 19:28; Deut. 14:1

18:29

c Ex. 29:39,41

18:30

d 1 Kin. 19:10,14

18:31

e Gen. 32:28; 35:10; 2 Kin. 17:34

18:32

f Ex. 20:25

g See Weights and Measures (OT), 2 Chr. 2:10, *note*

18:33

h Lev. 1:7

i Cp. Judg. 6:20-21

18:36

j *Bible prayers* (OT): vv. 36-37; 1 Kin. 19:4. (Gen. 15:2; Hab. 3:1, *note*)

18:38

k *Miracles* (OT): vv. 30-38; 2 Kin. 1:10. (Gen. 5:24; Jon. 1:17, *note*)

l Lev. 10:1-2; Judg. 13:19-20; 2 Kin. 1:12; 1 Chr. 21:26

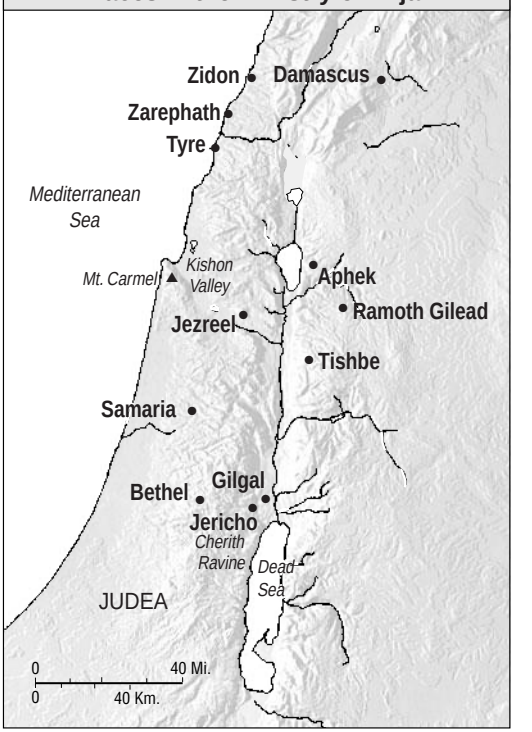
18:40

m Judg. 4:7; 5:21

n Deut. 13:5; 2 Kin. 10:24

Asherah: the goddess Ashtoreth, an idol worshipped by the people of Israel.

Places in the Ministry of Elijah



went up and looked, and said, "*There is* nothing." And seven times he said, "Go again."

44Then it came to pass the seventh *time,* that he said, "There is a cloud, as small as a man's hand, rising out of the sea!" So he said, "Go up, say to Ahab, 'Prepare *your chariot,* and go down before the rain stops you.' "

45Now it happened in the meantime that the sky became black with clouds and wind, and there was a heavy rain. So Ahab rode away and went to Jezreel.

46Then the [a]hand of the LORD came upon Elijah; and he girded up his loins and ran ahead of Ahab to the entrance of Jezreel.

Elijah flees from Jezebel; the angel of the LORD ministers to him

19 AND Ahab told Jezebel all that Elijah had done, also how he had executed all the prophets with the [b]sword.

2Then Jezebel sent a messenger to Elijah, saying, "So let the gods do *to me,* and more also, if I do not make your life as the life of one of them by tomorrow about this time."

3And when he saw *that,* he arose and ran for his life, and went to Beersheba, which *belongs* to Judah, and left his servant there.

God encourages Elijah

4But he himself went a day's journey into the wilderness, and came and sat down under a broom tree. And he [c]prayed that he might [d]die, and said, "It is enough! Now, LORD, take my life, for I *am* no better than my fathers!"

5Then as he lay and slept under a broom tree, suddenly an [e]angel touched him, and said to him, "Arise *and* eat."

6Then he looked, and there by his head *was* a cake baked on coals, and a jar of water. So he ate and drank, and lay down again.

7And the [f]angel of the LORD came back the second time, and touched him, and said, "Arise *and* eat, because the journey *is* too great for you."

Elijah at Horeb

8So he arose, and ate and drank; and he went in the strength of that food [g]forty days and forty nights as far as Horeb, the mountain of God.

9And there he went into a cave, and spent the night in that place; and behold, the word of the LORD *came* to him, and He said to him, "What are you doing here, Elijah?"

10So he said, "I have been very zealous for the LORD God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your [h]prophets with the sword. I alone am left; and they seek to take my life."

11Then He said, "Go out, and stand on the mountain before the LORD." And behold, the LORD [i]passed by, and a [j]great and strong wind tore into the mountains and broke the rocks in pieces before the LORD, *but* the LORD *was* not in the wind; and after the wind an earthquake, *but* the LORD *was* not in the earthquake;

12and after the earthquake a fire, *but* the LORD *was* not in the fire; and after the fire a still small voice.

13So it was, when Elijah heard *it,* that he wrapped his face in his mantle and went out and stood in the entrance of the cave. Suddenly a voice *came* to him, and said, "What are you doing here, Elijah?"

14And he said, "I have been very zealous for the LORD God of hosts; because the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life."

15Then the LORD said to him: "Go, return on your way to the Wilderness of Damascus; [k]and when you arrive, anoint Hazael *as* king over Syria.

16"Also you shall anoint [l]Jehu the son of Nimshi *as* king over Israel. And [m]Elisha the son of Shaphat of Abel Meholah you shall anoint *as* prophet in your place.

17"It shall be *that* whoever escapes the [n]sword of Hazael, Jehu

18:46

a 2 Kin. 3:15

19:1

b 1 Kin. 18:40

19:4

c *Bible prayers* (OT): v. 4; 2 Kin. 6:17. (Gen. 15:2; Hab. 3:1, *note*)

d Num. 11:15; Jer. 20:14-18; Jon. 4:3,8

19:5

e *Angel* (of the LORD): v. 5; 1 Kin. 19:7. (Gen. 16:7; Judg. 2:1, *note*)

19:7

f *Angel* (of the LORD): v. 7; 2 Kin. 1:3. (Gen. 16:7; Judg. 2:1, *note*)

19:8

g Ex. 34:28; Matt. 4:2

19:10

h v. 14; Rom. 11:3

19:11

i Ex. 33:21-22

j Ezek. 1:4

19:15

k 2 Kin. 8:12-13

19:16

l 2 Kin. 9:1-3

m 2 Kin. 2:9-15

19:17

n 2 Kin. 8:12; 13:3,22

Elisha: *to whom God is salvation.* A great prophet in Israel who succeeded Elijah.

will [a]kill; and whoever escapes the sword of Jehu, Elisha will kill.

18 "Yet [b]I have [c]reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not [d]kissed him."

Call of Elisha

19 So he departed from there, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and he was with the twelfth. Then Elijah passed by him and threw his [e]mantle on him.

20 And he left the oxen and ran after Elijah, and said, "Please let me kiss my father and my mother, and *then* I will follow you." And he said to him, "Go back again, for what have I done to [f]you?"

21 So *Elisha* turned back from him, and took a yoke of oxen and slaughtered them and boiled their flesh, using the oxen's [g]equipment, and gave it to the people, and they ate. Then he arose and followed Elijah, and became his servant.

Ahab's first Syrian campaign

20 NOW [h]Ben-Hadad the king of Syria gathered all his forces together; thirty-two kings *were* with him, with horses and chariots. And he went up and besieged [i]Samaria, and made war against it.

2 Then he sent messengers into the city to Ahab king of Israel, and said to him, "Thus says Ben-Hadad:

3 'Your silver and your gold *are* mine; your loveliest wives and children are mine.' "

4 And the king of Israel answered and said, "My lord, O king, just as you say, I and all that I have *are* yours."

5 Then the messengers came back and said, "Thus speaks Ben-Hadad, saying, 'Indeed I have sent to you, saying, "You shall deliver to me your silver and your gold, your wives and your children";

6 'but I will send my servants to you tomorrow about this time, and they shall search your house and the houses of your servants. And it shall be, *that* whatever is pleasant in your eyes, they will put *it* in their hands and take *it.*' "

7 So the king of Israel called all the elders of the land, and said, "Notice, please, and see how this *man* seeks [j]trouble, for he sent to me for my wives, my children, my silver, and my gold; and I did not deny him."

8 And all the elders and all the people said to him, "Do not listen or consent."

9 Therefore he said to the messengers of Ben-Hadad, "Tell my lord the king, 'All that you sent for to your servant the first time I will do, but this thing I cannot do.' " And the messengers departed and brought back word to him.

10 Then Ben-Hadad sent to him and said, "The [k]gods do so to me, and more also, if enough dust is left of Samaria for a handful for each of the people who follow me."

19:17
a 2 Kin. 9:14-10:28

19:18
b Rom. 11:4
c Cp. Is. 1:9; see Rom. 11:5, *note*
d Hos. 13:2

19:19
e 2 Kin. 2:8,13-14

19:20
f Cp. Matt. 8:21-22

19:21
g 2 Sam. 24:22

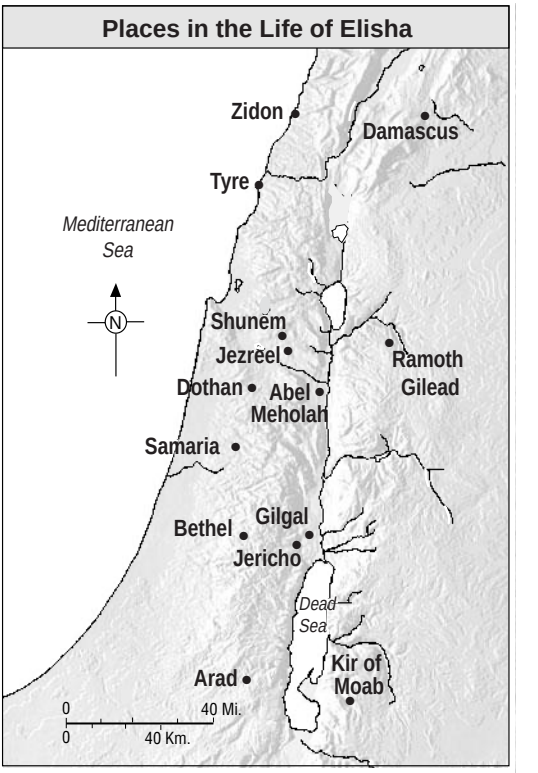
20:1
h 1 Kin. 15:18-20; 2 Kin. 6:24
i 1 Kin. 16:24

20:7
j Cp. 2 Kin. 5:7

20:10
k 1 Kin. 19:2

Ben-Hadad: *of Hadad.* The name refers to several kings of Syria who went to war with and against Israel during the reigns of various kings.

20:10 follow me. Literally *[are] at my feet.*



11 So the king of Israel answered and said, "Tell *him,* 'Let not the one who puts on *his armor* [a]boast like the one who takes *it off.*' "

12 And it happened when *Ben-Hadad* heard this message, as he and the kings *were* drinking at the command post, that he said to his servants, "Get ready." And they got ready to attack the city.

Victory of Ahab

13 Suddenly a prophet approached Ahab king of Israel, saying, "Thus says the LORD: 'Have you seen all this great multitude? Behold, [b]I will deliver it into your hand today, and you shall [c]know that I *am* the LORD.' "

14 So Ahab said, "By whom?" And he said, "Thus says the LORD: 'By the young leaders of the provinces.' " Then he said, "Who will set the battle in order?" And he answered, "You."

15 Then he mustered the young leaders of the provinces, and there were two hundred and thirty-two; and after them he mustered all the people, all the children of Israel—seven thousand.

16 So they went out at noon. Meanwhile Ben-Hadad and the thirty-two kings helping him were getting drunk at the command post.

17 The young leaders of the provinces went out first. And Ben-Hadad sent out *a patrol,* and they told him, saying, "Men are coming out of Samaria!"

18 So he said, "If they have come out for peace, take them alive; and if they have come out for war, take them alive."

19 Then these young leaders of the provinces went out of the city with the army which followed them.

20 And each one killed his man; so the Syrians fled, and Israel pursued them; and Ben-Hadad the king of Syria escaped on a horse with the cavalry.

21 Then the king of Israel went out and attacked the horses and chariots, and killed the Syrians with a great slaughter.

Ahab's second Syrian campaign

22 And the prophet came to the king of Israel and said to him, "Go, strengthen yourself; take note, and see what you should do, [d]for in the spring of the year the king of Syria will come up against you."

23 Then the servants of the king of Syria said to him, "Their gods *are* gods of the hills. Therefore they were stronger than we; but if we fight against them in the plain, surely we will be stronger than they.

24 "So do this thing: Dismiss the kings, each from his position, and put captains in their places;

25 "and you shall muster an army like the army that you have lost, horse for horse and chariot for chariot. Then we will fight against them in the plain; surely we will be stronger than they." And he listened to their voice and did so.

26 So it was, in the spring of the year, that Ben-Hadad mustered the Syrians and went up to [e]Aphek to fight against Israel.

20:11
a Prov. 27:1

20:13
b v. 28
c 1 Kin. 18:36

20:22
d v. 26; 2 Sam. 11:1

20:26
e Josh. 13:4; 2 Kin. 13:17

20:22 **KING AHAB'S ACCOMPLISHMENTS AND MISTAKES**

Accomplishments	
Lead two great victories in war against Ben-Hadad, king of Syria	1 Kings 20; 22
Fortified cities along the Syrian borders	1 Kings 20:34
Built an ivory house in Samaria	1 Kings 22:39
Made a treaty with Ben-Hadad	1 Kings 20:34
Mistakes	
Married Jezebel who introduced Israel to Baal worship	1 Kings 16:30
Refused to believe that his victories were from God	1 Kings 20:28,43
Didn't believe the drought was due to Israel turning away from God	1 Kings 18:18
Coveted Naboth's vineyard	1 Kings 21
Thought a disguise would save him from death	1 Kings 22

27 And the children of Israel were
mustered and given provisions, and
they went against them. Now the
children of Israel encamped before
them like two little flocks of goats,
while the Syrians filled the [a]country-
side.
28 Then a [b]man of God came and
spoke to the king of Israel, and said,
"Thus says the LORD: 'Because the
Syrians have said, "The LORD *is* God
of the hills, but He *is* not God of the
valleys," therefore I [c]will deliver all
this great multitude into your hand,
and you shall [d]know that I *am* the
LORD.' "
29 And they encamped opposite
each other for seven days. So it was
that on the seventh day the battle
was joined; and the children of Isra-
el killed one hundred thousand foot
soldiers *of* the Syrians in one day.
30 But the rest fled to Aphek, into
the city; then a wall fell on twenty-
seven thousand of the men *who*
were left. And Ben-Hadad fled and
went into the city, into an inner
chamber.

Ahab rebuked for sparing Ben-Hadad

31 Then his servants said to him,
"Look now, we have heard that the
kings of the house of Israel *are* mer-
ciful kings. Please, let us [e]put sack-
cloth around our waists and ropes
around our heads, and go out to the
king of Israel; perhaps he will spare
your [f]life."
32 So they wore sackcloth around
their waists and *put* ropes around
their heads, and came to the king of
Israel and said, "Your servant Ben-
Hadad says, 'Please let me live.' "
And he said, "*Is* he still alive? He *is*
my brother."
33 Now the men were watching
closely to see whether *any sign of*
mercy would come from him; and
they quickly grasped *at this word*
and said, "Your brother Ben-Ha-
dad." So he said, "Go, bring him."
Then Ben-Hadad came out to him;
and he had him come up into the
chariot.
34 So *Ben-Hadad* said to him, "The
[g]cities which my father took from
your father I will restore; and you
may set up marketplaces for your-
self in Damascus, as my father did
in Samaria." Then *Ahab said,* "I will
send you away with this treaty." So
he made a treaty with him and sent
him away.
35 [h]Now a certain man of the [i]sons
of the prophets said to his neighbor
[j]by the word of the LORD, "Strike
me, please." And the man refused
to strike him.
36 Then he said to him, "Because
you have not obeyed the voice of
the LORD, surely, as soon as you de-
part from me, a [k]lion shall kill you."
And as soon as he left him, a lion
found him and killed him.
37 And he found another man, and
said, "Strike me, please." So the
man struck him, inflicting a wound.
38 Then the prophet departed and
waited for the king by the road, and
disguised himself with a bandage
over his eyes.
39 Now as the king passed by, he
cried out to the king and said, "Your
servant went out into the midst of
the battle; and there, a man came
over and brought a man to me, and
said, 'Guard this man; if by any
means he is missing, your life shall
be for his [l]life, or else you shall pay
a [m]talent of silver.'
40 "While your servant was busy
here and there, he was gone." Then
the king of Israel said to him, "So
shall your judgment *be;* you yourself
have decided *it.*"
41 And he hastened to take the
bandage away from his eyes; and
the king of Israel recognized him as
one of the prophets.
42 Then he said to him, "Thus says
the LORD: [n]'Because you have let
slip out of *your* hand a man whom I
appointed to utter destruction,
therefore your life shall go for his
life, and your people for his [o]peo-
ple.' "
43 So the king of Israel [p]went to
his house sullen and displeased, and
came to Samaria.

20:27
a Judg. 6:3-5; 1 Sam. 13:5-8

20:28
b 1 Kin. 17:18
c v. 13
d 1 Kin. 20:13

20:31
e Gen. 37:34
f Cp. Josh. 9:3-15

20:34
g 1 Kin. 15:20

20:35
h *Parables* (OT): vv. 35-40; 1 Kin. 22:19. (Judg. 9:8; Zech. 11:7, *note*)
i 2 Kin. 2:3-7
j 1 Kin. 13:17

20:36
k Cp. 1 Kin. 13:24

20:39
l 2 Kin. 10:24
m See Coinage (OT), Ex. 30:13, *note*

20:42
n 1 Kin. 22:31-37
o Cp. 1 Sam. 15:9-23

20:43
p 1 Kin. 21:4

20:30 twenty-seven thousand. The number is possibly a scribal error. See *notes* at 1 Sam. 6:19; 1 Chr. 11:11.

20:40 he was gone. Literally *he [was] not.*

Ahab covets Naboth's vineyard

21 AND it came to pass after these things *that* Naboth the Jezreelite had a vineyard which *was* in [a]Jezreel, next to the palace of Ahab king of Samaria.

2 So Ahab spoke to Naboth, saying, "Give me your [b]vineyard, that I may have it for a vegetable garden, because it *is* near, next to my house; and for it I will give you a vineyard better than it. *Or,* if it seems good to you, I will give you its worth in money."

3 But Naboth said to Ahab, "The LORD forbid [c]that I should give the inheritance of my fathers to you!"

4 So Ahab went into his house sullen and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, "I will not give you the inheritance of my fathers." And he lay down on his bed, and turned away his face, and would [d]eat no food.

Jezebel's murderous plot

5 But [e]Jezebel his wife came to him, and said to him, "Why is your spirit so sullen that you eat no food?"

6 He said to her, "Because I spoke to Naboth the Jezreelite, and said to him, 'Give me your vineyard for money; or else, if it pleases you, I will give you *another* vineyard for it.' And he answered, 'I will not give you my vineyard.' "

7 Then Jezebel his wife said to him, "You now exercise authority over Israel! Arise, eat food, and let your heart be cheerful; I will give you the vineyard of Naboth the Jezreelite."

8 And she wrote letters in Ahab's name, sealed *them* with his seal, and sent the letters to the elders and the nobles who *were* dwelling in the city with Naboth.

9 She wrote in the letters, saying,

> Proclaim a fast, and seat
> Naboth with high honor
> among the people;
> 10 and seat two men, scoundrels,
> before him to bear witness
> against him, saying, "You have
> [f]blasphemed God and the
> king." *Then* take him out, and
> [g]stone him, that he may die.

11 So the men of his city, the elders and nobles who were inhabitants of his city, did as Jezebel had sent to them, as it *was* written in the letters which she had sent to them.

12 [h]They proclaimed a fast, and seated Naboth with high honor among the people.

13 And two men, scoundrels, came in and sat before him; and the scoundrels [i]witnessed against him, against Naboth, in the presence of the people, saying, "Naboth has blasphemed God and the king!" Then they took him outside the city and stoned him with [j]stones, so that he died.

14 Then they sent to Jezebel, saying, "Naboth has been stoned and is dead."

15 And it came to pass, when Jezebel heard that Naboth had been stoned and was dead, that Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money; for Naboth is not alive, but dead."

16 So it was, when Ahab heard that Naboth was dead, that Ahab got up and went down to take possession of the vineyard of Naboth the Jezreelite.

Doom of Ahab and Jezebel predicted; Ahab repents

17 [k]Then the word of the LORD came to [l]Elijah the Tishbite, saying,

18 "Arise, go down to meet Ahab king of Israel, [m]who *lives* in Samaria. There *he is,* in the vineyard of Naboth, where he has gone down to take possession of it.

19 "You shall speak to him, saying, 'Thus says the LORD: "Have you murdered and also taken possession?" ' And you shall speak to him, saying, 'Thus says the LORD: [n]"In the place where dogs licked the

21:1
a 1 Kin. 18:45,46

21:2
b 1 Sam. 8:14

21:3
c Lev. 25:23; Num. 36:7; Ezek. 46:18

21:4
d Cp. 1 Sam. 28:20-25

21:5
e 1 Kin. 19:1,2

21:10
f Ex. 22:28; Lev. 24:15-16; Acts 6:11
g Lev. 24:14

21:12
h Is. 58:4

21:13
i Ex. 20:16; 23:1,7
j 2 Kin. 9:26

21:17
k Ps. 9:12
l 1 Kin. 19:1

21:18
m 1 Kin. 13:32; 2 Chr. 22:9

21:19
n 1 Kin. 22:38

Naboth: *fruits.* The owner of a vineyard who was murdered by Queen Jezebel in her desire to obtain the vineyard for King Ahab.

Jezebel: *unmarried.* The wicked wife of King Ahab who tried to destroy the worship of the Lord and replace it with the worship of Baal.

blood of Naboth, dogs shall lick your blood, even yours.'" "

20 So Ahab said to Elijah, [a]"Have you found me, O my enemy?" And he answered, "I have found *you,* because [b]you have sold yourself to do evil in the sight of the LORD:

21 'Behold, [c]I will bring calamity on you. I will take away your [d]posterity, and will cut off from Ahab every male in Israel, both bond and free.

22 'I will make your house [e]like the house of Jeroboam the son of Nebat, and [f]like the house of Baasha the son of Ahijah, because of the provocation with which you have provoked *Me* to anger, and made Israel sin.'

23 "And [g]concerning Jezebel the LORD also spoke, saying, 'The dogs shall eat Jezebel by the wall* of Jezreel.'

24 [h]"The dogs shall eat whoever belongs to Ahab and dies in the city, and the birds of the air shall eat whoever dies in the field."

25 But there was [i]no one like Ahab who sold himself to do wickedness in the sight of the LORD, because Jezebel his wife stirred him up.

26 And he behaved very abominably in following idols, according to all *that* the [j]Amorites had done, whom the LORD had cast out before the children of Israel.

27 So it was, when Ahab heard those words, that he tore his clothes and put [k]sackcloth on his body, and fasted and lay in sackcloth, and went about mourning.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 "See how Ahab has [l]humbled himself before Me? Because he has humbled himself before Me, I will not bring the calamity in his days. [m]In the days of his son I will bring the calamity on his house."

Ahab's third Syrian campaign; Jehoshaphat aids him

22 NOW three years passed without war between Syria and Israel.

2 Then it came to pass, in the third year, that [n]Jehoshaphat the king of Judah went down to *visit* the king of Israel.

3 And the king of Israel said to his servants, "Do you know that [o]Ramoth in Gilead *is* ours, but we hesitate to take it out of the hand of the king of Syria?"

4 So he said to Jehoshaphat, "Will you go with me to fight at Ramoth Gilead?" Jehoshaphat said to the king of Israel, [p]"I *am* as you *are,* my people as your people, my horses as your horses."

Ahab's lying prophets promise victory (2 Chr. 18:4–5,9–11)

5 Also Jehoshaphat said to the king of Israel, "Please [q]inquire for the word of the LORD today."

6 Then the king of Israel gathered the [r]prophets together, about four hundred men, and said to them, "Shall I go against Ramoth Gilead to fight, or shall I refrain?" So they said, "Go up, for the Lord will deliver *it* into the hand of the king."

7 And Jehoshaphat said, "*Is there* not still a prophet of the LORD here, that we may inquire of Him?"*

8 So the king of Israel said to Jehoshaphat, "*There is* still one man, Micaiah the son of Imlah, by whom we may inquire of the LORD; but I hate him, because he does not prophesy good concerning me, but evil." And Jehoshaphat said, "Let not the king say such things!"

9 Then the king of Israel called an officer and said, "Bring Micaiah the son of Imlah quickly!"

10 The king of Israel and Jehoshaphat the king of Judah, having put on *their* robes, sat each on his throne, at a threshing floor at the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 Now Zedekiah the son of Chenaanah had made [s]horns of iron

21:20
a Cp. 1 Kin. 18:17
b 2 Kin. 17:17; Rom. 7:14

21:21
c 1 Kin. 14:10; 2 Kin. 9:8
d 2 Kin. 10:10

21:22
e 1 Kin. 15:29
f 1 Kin. 16:3,11

21:23
g 2 Kin. 9:36

21:24
h 1 Kin. 14:11; 16:4

21:25
i 1 Kin. 16:30-33

21:26
j Gen. 15:16; Lev. 18:25-30; 2 Kin. 21:11

21:27
k Gen. 37:34

21:29
l 2 Kin. 22:19
m 2 Kin. 9:25

22:2
n 1 Kin. 15:24; 2 Chr. 18:2

22:3
o Deut. 4:43; Josh. 21:38

22:4
p 2 Kin. 3:7

22:5
q 2 Kin. 3:11

22:6
r 1 Kin. 18:19; cp. Deut. 18:20

22:11
s Zech. 1:18-21

***21:23** Following Masoretic Text and Septuagint; some Hebrew manuscripts, Syriac, Targum, and Vulgate read *plot of ground* (compare 2 Kings 9:36).
***22:7** Or *him*

Jezreel: *God scatters.* The city in which Ahab built a palace. He and his family were killed here and Jezebel fell from the palace window.

Jehoshaphat: *whom Jehovah judges.* A devoted king of Judah who made the mistake of making an alliance with Ahab, king of Israel.

for himself; and he said, "Thus says the LORD: 'With these you shall [a]gore the Syrians until they are destroyed.' "

12 And all the prophets prophesied so, saying, "Go up to Ramoth Gilead and prosper, for the LORD will deliver *it* into the king's hand."

Micaiah prophesies defeat
(2 Chr. 18:6–8,12–27)

13 Then the [b]messenger who had gone to call Micaiah spoke to him, saying, "Now listen, the words of the prophets with one accord encourage the king. Please, let your word be like the word of one of them, and speak encouragement."

14 And Micaiah said, "*As* the LORD lives, whatever the LORD says to me, that I will [c]speak."

15 Then he came to the king; and the king said to him, "Micaiah, shall we go to war against Ramoth Gilead, or shall we refrain?" And he answered him, "Go and prosper, for the LORD will deliver *it* into the hand of the king!"

16 So the king said to him, "How many times shall I make you swear that you tell me nothing but the truth in the name of the LORD?"

17 Then he said, "I saw all Israel scattered on the mountains, as sheep that have no shepherd. And the LORD said, 'These have no master. Let each return to his house in peace.' "

18 And the king of Israel said to Jehoshaphat, "Did I not tell you he would not prophesy good concerning me, but evil?"

19 Then *Micaiah* said, [d]"Therefore hear the word of the LORD: [e]I saw the LORD sitting on His throne, [f]and all the host of heaven standing by, on His right hand and on His left.

20 "And the LORD said, 'Who will persuade Ahab to go up, that he may fall at Ramoth Gilead?' So one spoke in this manner, and another spoke in that manner.

21 "Then a spirit came forward and stood before the LORD, and said, 'I will persuade him.'

22 "The LORD said to him, 'In what way?' So he said, 'I will go out and be a lying spirit in the mouth of all his prophets.' And the LORD said, [g]'You shall persuade *him,* and also prevail. Go out and do so.'

23 "Therefore look! The LORD has put a lying spirit in the mouth of all these prophets of yours, and the LORD has declared disaster against you."

24 Now Zedekiah the son of Chenaanah went near and [h]struck Micaiah on the cheek, and said, [i]"Which way did the spirit from the LORD go from me to speak to you?"

25 And Micaiah said, "Indeed, you shall see on that day when you go into an [j]inner chamber to hide!"

26 So the king of Israel said, "Take Micaiah, and return him to Amon the governor of the city and to Joash the king's son;

27 "and say, 'Thus says the king: "Put this *fellow* in [k]prison, and feed him with bread of affliction and water of affliction, until I come in peace." ' "

28 But Micaiah said, "If you ever return in peace, [l]the LORD has not spoken by me." And he said, "Take heed, all you people!"

Defeat and death of Ahab
(2 Chr. 18:28–34)

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead.

30 And the king of Israel said to Jehoshaphat, "I will [m]disguise myself and go into battle; but you put on your robes." So the king of Israel disguised himself and went into battle.

31 Now the [n]king of Syria had commanded the thirty-two [o]captains of his chariots, saying, "Fight with no one small or great, [p]but only with the king of Israel."

32 So it was, when the captains of the chariots saw Jehoshaphat, that they said, "Surely it *is* the king of Israel!" Therefore they turned aside to fight against him, and Jehoshaphat cried out.

33 And it happened, when the captains of the chariots saw that it *was*

22:11
a Deut. 33:17

22:13
b vv. 7-9

22:14
c Cp. Num. 22:18; 24:13

22:19
d *Parables* (OT): vv. 19-23; 2 Kin. 14:9. (Judg. 9:8; Zech. 11:7, *note*)
e Is. 6:1; Dan. 7:9; Ezek. 1:26-28
f Job. 1:6; 2:1; Ps. 103:20; Dan. 7:10

22:22
g Judg. 9:23; Job 12:16; Ezek. 14:9

22:24
h Jer. 20:2
i 2 Chr. 18:23

22:25
j 1 Kin. 20:30

22:27
k 2 Chr. 16:10; 18:25-27

22:28
l Num. 16:29; Deut. 18:20-22

22:30
m Cp. 2 Chr. 35:22

22:31
n 1 Kin. 20:1
o 1 Kin. 20:24
p Cp. 2 Sam. 17:2

22:20 persuade. Literally *entice.*

not the king of Israel, that they turned back from pursuing him.

34 Now a *certain* man drew a bow at random, and struck the king of Israel between the joints of his armor. So he said to the driver of his chariot, "Turn around and take me out of the battle, for I am wounded."

35 The battle increased that day; and the king was propped up in his chariot, facing the Syrians, and died at evening. The blood ran out from the wound onto the floor of the chariot.

36 Then, as the sun was going down, a shout went throughout the army, saying, "Every man to his city, and every man to his own country!"

37 So the king died, and was brought to Samaria. And they buried the king in Samaria.

38 Then *someone* washed the chariot at a pool in Samaria, and the dogs licked up his blood while the harlots bathed,* according [a] to the word of the LORD which He had spoken.

39 Now the rest of the acts of Ahab, and all that he did, the ivory house which he built and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

VI. The Reigns of Jehoshaphat and Ahaziah, 22:40–53

Ahaziah succeeds Ahab as king of Israel

40 So Ahab rested with his fathers. Then [b] Ahaziah his son reigned in his place.

Summary of Jehoshaphat's reign over Judah (2 Chr. 17:19–20)

41 [c] Jehoshaphat the son of Asa had become king over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem. His mother's name *was* Azubah the daughter of Shilhi.

43 And he [d] walked in all the ways of his father Asa. He did not turn aside from them, doing *what was* right in the eyes of the LORD. Nevertheless the [e] high places were not taken away, *for* the people offered sacrifices and burned incense on the high places.

44 Also [f] Jehoshaphat made [g] peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, the might that he showed, and how he made war, *are* they not written [h] in the book of the chronicles of the kings of Judah?

46 And the rest of the [i] perverted persons,* who remained in the days of his father Asa, he banished from the land.

47 *There was* then no king in Edom, only a deputy of the king.

48 Jehoshaphat made [j] merchant ships* to go to [k] Ophir for gold; but they never sailed, for the ships were wrecked at [l] Ezion Geber.

49 Then Ahaziah the son of Ahab said to Jehoshaphat, "Let my servants go with your servants in the ships." But Jehoshaphat would not.

Jehoram succeeds Jehoshaphat (2 Chr. 21:1)

50 And [m] Jehoshaphat rested with his fathers, and was buried with his fathers in the City of David his father. Then Jehoram his son reigned in his place.

Ahaziah, Ahab's wicked son, reigns over Israel

51 [n] Ahaziah the son of Ahab became king over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 He did evil in the sight of the LORD, and [o] walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat, who had made Israel sin;

53 for [p] he served Baal and worshiped him, and provoked the LORD God of Israel to anger, [q] according to all that his father had done.

***22:38** Syriac and Targum read *they washed his armor.* ***22:46** Hebrew *qadesh,* that is, one practicing sodomy and prostitution in religious rituals ***22:48** Or *ships of Tarshish*

22:38
a 1 Kin. 21:19

22:40
b 2 Kin. 1:2,18

22:41
c 2 Chr. 20:31

22:43
d 2 Chr. 17:3; 2 Chr. 20:32-33
e 1 Kin. 14:23; 15:14; 2 Kin. 12:3; see Judg. 3:7 and 1 Kin. 3:2, *notes*

22:44
f 2 Chr. 19:1-2
g 2 Chr. 18:1

22:45
h 2 Chr. 20:34

22:46
i 1 Kin. 14:24; 15:12; 2 Kin. 23:7

22:48
j 1 Kin. 10:22; 2 Chr. 20:35-37
k 1 Kin. 9:28
l 1 Kin. 9:26

22:50
m 2 Chr. 21:1

22:51
n v. 40

22:52
o 1 Kin. 15:26

22:53
p Judg. 2:11
q 1 Kin. 16:30-32

22:41 become king. 870 B.C.
22:51 became king. 853 B.C.

Ahaziah: *whom Jehovah upholds.* Son of Ahab. A wicked king of Israel who continued worshiping Baal.

THE SECOND BOOK OF THE

KINGS

Author:	*Theme:*	*Date of writing:*
Unknown	Israel and Judah	6th Cent. B.C.

Background

First and Second Kings were originally one book. Second Kings contains the record of two great national tragedies—the fall of the northern kingdom, Israel, in 723 B.C.; and the fall of Judah, with the destruction of Jerusalem, in 586 B.C. —as well as an account of the mighty ministry of Elisha. During the period recorded in this book, Israel received warnings and exhortations from Amos and Hosea, and a number of prophets arose in Judah, including Isaiah and Jeremiah. The Books of Kings conclude with the people of Judah in captivity in Babylon.

Outline

Second Kings may be divided as follows:

I.	The Last Ministry and Translation of Elijah	1:1—2:12
II.	The Ministry of Elisha	2:13—8:15
A.	Elisha Succeeds Elijah	2:13–25
B.	Elisha Reproves Joram	3:1–27
C.	Miracles of Elisha	4:1—8:15
III.	The Kings of Israel and Judah to the Fall of Samaria	8:16—17:41
A.	Reign of Jehoram (Judah)	8:16–24
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G.	Reign of Jehoash (Israel)	13:10–25
H.	Reign of Amaziah (Judah)	14:1–22
I.	Reign of Jeroboam II (Israel)	14:23–29
J.	Reign of Azariah (Judah)	15:1–7
K.	Reign of Zechariah (Israel)	15:8–12
L.	Reign of Shallum (Israel)	15:13–15
M.	Reign of Menahem (Israel)	15:16–22
N.	Reign of Pekahiah (Israel)	15:23–26
O.	Reign of Pekah (Israel)	15:27–31
P.	Reign of Jotham (Judah)	15:32–38
Q.	Reign of Ahaz (Judah)	16: 1–20
R.	Reign of Hoshea (Israel)	17:1–41
IV.	From the Accession of Hezekiah to the Captivity of Judah	18:1—25:30

I. The Last Ministry and Translation of Elijah, 1:1—2:11

Rebellion of Moab: illness of Ahaziah, king of Israel

1 [a]MOAB rebelled against Israel after the death of Ahab.

2 Now [b]Ahaziah fell through the lattice of his upper room in Samaria, and was injured; so he sent messengers and said to them, "Go, inquire of [c]Baal-Zebub, the god of [d]Ekron, whether I shall recover from this [e]injury."

3 But the [f]angel of the LORD said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and say to them, '*Is it* because *there is* no God in Israel *that* you are going to inquire of Baal-Zebub, the god of Ekron?'

4 "Now therefore, thus says the LORD: 'You shall not come down from the bed to which you have gone up, but you shall surely die.' " So Elijah departed.

God protects Elijah

5 And when the messengers returned to him, he said to them, "Why have you come back?"

6 So they said to him, "A man came up to meet us, and said to us, 'Go, return to the king who sent you, and say to him, "Thus says the LORD: '*Is it* because *there is* no God in Israel *that* you are sending to inquire of Baal-Zebub, the god of Ekron? Therefore you shall not come down from the bed to which you have gone up, but you shall surely die.' " ' "

7 Then he said to them, "What kind of man *was it* who came up to meet you and told you these words?"

8 So they answered him, [g]"A hairy man wearing a leather belt around his waist." And he said, [h]"It *is* Elijah the Tishbite."

9 Then the king sent to him a captain of fifty with his fifty men. So he went up to him; and there he was, sitting on the top of a hill. And he spoke to him: "Man of God, the king has said, 'Come down!' "

10 So Elijah answered and said to the captain of fifty, "If I *am* a man of God, then [i]let fire come down from heaven and consume you and your fifty men." And fire came down from heaven and [j]consumed him and his fifty.

11 Then he sent to him another captain of fifty with his fifty men. And he answered and said to him: "Man of God, thus has the king said, 'Come down quickly!' "

12 So Elijah answered and said to them, "If I *am* a man of God, let fire come down from heaven and consume you and your fifty men." And the fire of God came down from heaven and consumed him and his fifty.

Jehoram becomes king of Israel

13 Again, he sent a third captain of fifty with his fifty men. And the third captain of fifty went up, and came and fell on his knees before Elijah, and pleaded with him, and said to him: "Man of God, please let my life and the life of these fifty servants of yours be [k]precious in your sight.

14 "Look, fire has come down from heaven and burned up the first two captains of fifties with their fifties. But let my life now be precious in your sight."

15 And the [l]angel of the LORD said to Elijah, "Go down with him; do not be afraid of him." So he arose and went down with him to the king.

16 Then he said to him, "Thus says the LORD: 'Because you have sent messengers to inquire of Baal-Zebub, the god of Ekron, *is it* because *there is* no God in Israel to inquire of His word? Therefore you shall not come down from the bed to which you have gone up, but you shall surely die.' "

17 So *Ahaziah* died according to the word of the LORD which Elijah had spoken. Because he had no son,

1:1
- *a* 2 Sam. 8:2; 2 Kin. 3:5

1:2
- *b* 1 Kin. 22:40
- *c* Matt. 10:25
- *d* 1 Sam. 5:10
- *e* Cp. 2 Kin. 8:7-10

1:3
- *f* *Angel* (of the LORD): vv. 3-4; 2 Kin. 1:15. (Gen. 16:7; Judg. 2:1, *note*)

1:8
- *g* Cp. Matt. 3:4
- *h* 1 Kin. 18:7

1:10
- *i* Luke 9:54
- *j* *Miracles* (OT): vv. 10-12; 2 Kin. 2:8. (Gen. 5:24; Jon. 1:17, *note*). Cp. Num. 16:35

1:13
- *k* 1 Sam. 26:21; Ps. 72:14

1:15
- *l* *Angel* (of the LORD): vv. 15-16; 2 Kin. 19:35. (Gen. 16:7; Judg. 2:1, *note*)

Baal-Zebub: *lord of flies.* False god of the city of Ekron in Philistia. Ahaziah was rebuked by Elijah for consulting this god.

Elijah: *my God is Jehovah.* The Tishbite who was a great prophet of the Lord. He performed miracles and was taken to heaven in a chariot of fire.

Jehoram became king in his place, in the second year of [a]Jehoram the son of Jehoshaphat, king of Judah.

18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

The LORD takes Elijah into heaven by a whirlwind

2 AND it came to pass, when the LORD was about to [b]take up Elijah into heaven by a whirlwind, that Elijah went with [c]Elisha from Gilgal.

2 Then Elijah said to Elisha, [d]"Stay here, please, for the LORD has sent me on to Bethel." But Elisha said, "*As* the LORD lives, and [e]*as* your soul lives, I will not leave [f]you!" So they went down to Bethel.

3 Now the [g]sons of the prophets who *were* at Bethel came out to Elisha, and said to him, "Do you know that the LORD will take away your master from over you today?" And he said, "Yes, I know; keep silent!"

4 Then Elijah said to him, "Elisha, stay here, please, for the LORD has sent me on to Jericho." But he said, "*As* the LORD lives, and *as* your soul lives, I will not leave you!" So they came to Jericho.

5 Now the sons of the prophets who *were* at Jericho came to Elisha and said to him, "Do you know that the LORD will take away your master from over you today?" So he answered, "Yes, I know; keep silent!"

6 Then Elijah said to him, "Stay here, please, for the LORD has sent me on to the Jordan." But he said, "*As* the LORD lives, and *as* your soul lives, I will not leave you!" So the two of them went on.

7 And fifty men of the sons of the prophets went and stood facing *them* at a distance, while the two of them stood by the Jordan.

8 Now Elijah took his [h]mantle, rolled *it* up, and [i]struck the water; and it was [j]divided this way and that, so that the two of them crossed over on dry [k]ground.

9 And so it was, when they had crossed over, that Elijah said to Elisha, "Ask! What may I do for you, before I am taken away from you?" Elisha said, "Please let a [l]double portion of your spirit be upon me."

10 So he said, "You have asked a [m]hard thing. *Nevertheless,* if you see me *when I am* taken from you, it shall be so for you; but if not, it shall not be *so.*"

11 Then it happened, as they continued on and talked, that suddenly a [n]chariot of fire *appeared* with horses of fire, and separated the two of them; and Elijah [o]went up by a whirlwind into heaven.

II. The Ministry of Elisha, 2:12—8:15

Elisha receives double portion of Elijah's spirit (v. 9)

12 And Elisha saw *it,* and he cried out, "My father, my father, the chariot of Israel and [p]its horsemen!" So he saw him no more. And he took hold of his own clothes and tore them into two pieces.

13 He also took up the mantle of Elijah that had fallen from him, and went back and stood by the bank of the Jordan.

14 Then he took the mantle of Elijah that had fallen from him, and struck the water, and said, "Where *is* the LORD God of Elijah?" And when he also had struck the water, it was divided this way and that; and Elisha crossed over.

Elisha succeeds Elijah

15 Now when the sons of the prophets who *were* from Jericho saw him, they said, "The spirit of Elijah rests on Elisha." And they came to meet him, and bowed to the ground before him.

16 Then they said to him, "Look now, there are fifty strong men with your servants. Please let them go and search for your master, lest perhaps the [q]Spirit of the LORD [r]has taken him up and cast him upon some

1:17
a 1 Kin. 22:50; Matt. 1:8

2:1
b Gen. 5:24
c 1 Kin. 19-21

2:2
d v. 6
e vv. 4,6; 1 Sam. 1:26; 2 Kin. 4:30
f Cp. 2 Sam. 15:21

2:3
g vv. 5,7,15; 1 Kin. 20:35; 2 Kin. 4:1,38

2:8
h v. 13
i v. 14; Ex. 14:21-22
j *Miracles* (OT): vv. 7-14; 2 Kin. 2:22. (Gen. 5:24; Jon. 1:17, *note*)
k Josh. 3:17

2:9
l Cp. Deut. 21:17

2:10
m Cp. Gen. 18:14

2:11
n 2 Kin. 6:17
o Gen. 5:24; Heb. 11:5; cp. 1 Thess. 4:13-17

2:12
p 2 Kin. 13:14

2:16
q *Holy Spirit* (OT): v. 16; 1 Chr. 12:18. (Gen. 1:2; Zech. 12:10, *note*)
r 1 Kin. 18:12; Acts 8:39

1:17 Jehoram. Or *Joram,* the son of *Ahab.* 2 Kin. 8:16; compare 2 Kin. 3:1; 1 Kin. 12:19, *note.* **became king.** 852 B.C.

Bethel: *of God.* A city in central Palestine where God renewed His covenant with Jacob. Jacob built an altar there to mark the place where he spoke with God.

mountain or into some valley." And he said, "You shall not send anyone."

17 But when they urged him till he was [a]ashamed, he said, "Send *them!*" Therefore they sent fifty men, and they searched for three days but did not find him.

18 And when they came back to him, for he had stayed in Jericho, he said to them, "Did I not say to you, 'Do not go'?"

19 Then the men of the city said to Elisha, "Please notice, the situation of this city *is* pleasant, as my lord sees; but the water *is* bad, and the ground barren."

20 And he said, "Bring me a new bowl, and put salt in it." So they brought *it* to him.

21 Then he went out to the source of the water, and [b]cast in the salt there, and said, "Thus says the LORD: 'I have healed this water; from it there shall be no more death or barrenness.' "

22 [c]So the water remains [d]healed to this day, according to the word of Elisha which he spoke.

Irreverence judged

23 Then he went up from there to Bethel; and as he was going up the road, some youths came from the city and mocked him, and said to him, "Go up, you baldhead! Go up, you baldhead!"

24 So he turned around and looked at them, and [e]pronounced a curse on them in the name of the LORD. And two female bears came out of the woods and mauled forty-two of the youths.

25 Then he went from there to [f]Mount Carmel, and from there he returned to Samaria.

Jehoram's reign over Israel

3 NOW [g]Jehoram the son of Ahab became king over Israel at Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he did evil in the sight of the LORD, but not like his father and mother; for he put away the *sacred* pillar of Baal [h]that his father had made.

3 Nevertheless he persisted in the [i]sins of Jeroboam the son of Nebat, who had made Israel sin; he did not depart from them.

4 Now Mesha king of Moab was a sheepbreeder, and he regularly [j]paid the king of Israel one hundred thousand lambs and the wool of one hundred thousand rams.

5 But it happened, when Ahab died, that the king of Moab rebelled against the king of Israel.

6 So King Jehoram went out of Samaria at that time and mustered all Israel.

7 Then he went and sent to Jehoshaphat king of Judah, saying, "The king of Moab has rebelled against me. Will you go with me to fight against Moab?" And he said, "I will go up; [k]I *am* as you *are,* my people as your people, my horses as your horses."

8 Then he said, "Which way shall we go up?" And he answered, "By way of the Wilderness of Edom."

Elisha reproves Jehoram

9 So the king of Israel went with the king of Judah and the [l]king of Edom, and they marched on that roundabout route seven days; and there was no water for the army, nor for the animals that followed them.

10 And the king of Israel said, "Alas! For the LORD has called these

2:17
a 2 Kin. 8:11

2:21
b Ex. 15:25; 2 Kin. 4:41

2:22
c *Miracles* (OT): vv. 19-24; 2 Kin. 3:20. (Gen. 5:24; Jon. 1:17, *note*)
d Ezek. 47:8-9

2:24
e Deut. 27:13-26

2:25
f 1 Kin. 18:19; 2 Kin. 4:25

3:1
g 2 Kin. 1:17

3:2
h 1 Kin. 16:31-32

3:3
i 1 Kin. 12:28-32

3:4
j 2 Sam. 8:2

3:7
k 1 Kin. 22:4

3:9
l Cp. 1 Kin. 22:47; 2 Kin. 8:20

2:24 youths. The word *na'ar* ("youth") specifies no definite age. It is used of Joseph at seventeen (Gen. 37:2), and of Benjamin (Gen. 43:8) and Absalom (2 Sam. 18:5). The word *bq'* (translated "mauled") indicates the infliction of serious wounds but does not mean *kill* or *destroy*. The gravity of the offense is seen from these factors: (1) the young men mocked the features of Elisha, the man of God; (2) by saying, "Go up, you baldhead!" they were scoffing at Elijah's translation (v. 11), the offense in itself implying that the offenders were above the age of childhood; and (3) in ridiculing the man of God, they were guilty of blaspheming the God he represented.

3:1 became king. 852 B.C.

Mount Carmel: *park.* The mountain where Elijah confronted the prophets of Baal.

Jehoram: *Jehovah is high.* The son of Ahab who became king of Judah. He followed the evil ways of his father.

three kings together to deliver them into the hand of Moab."

11 But [a]Jehoshaphat said, "*Is there* no prophet of the LORD here, that we may inquire of the LORD by him?" So one of the servants of the king of Israel answered and said, "Elisha the son of Shaphat *is* here, who [b]poured water on the hands of Elijah."

12 And Jehoshaphat said, "The word of the LORD is with him." So the king of Israel and Jehoshaphat and the king of Edom [c]went down to him.

13 Then Elisha said to the king of Israel, "What have I to do with [d]you? [e]Go to the [f]prophets of your father and the [g]prophets of your mother." But the king of Israel said to him, "No, for the LORD has called these three kings *together* to deliver them into the hand of Moab."

14 And Elisha said, [h]"*As* the LORD of hosts lives, before whom I stand, surely were it not that I regard the presence of Jehoshaphat king of Judah, I would not look at you, nor see you.

15 "But now bring me a [i]musician." Then it happened, when the musician [j]played, that the [k]hand of the LORD came upon him.

Moab defeated

16 And he said, "Thus says the LORD: 'Make this valley full of ditches.'

17 "For thus says the LORD: 'You shall not see wind, nor shall you see rain; yet that valley shall be filled with water, so that you, your cattle, and your animals may drink.'

18 "And this is a simple matter in the sight of the LORD; He will also deliver the Moabites into your hand.

19 "Also you shall attack every fortified city and every choice city, and shall [l]cut down every good tree, and stop up every spring of water, and ruin every good piece of land with stones."

20 Now it happened in the morning, when the grain offering was offered, that suddenly [m]water came by way of Edom, and the land was filled with water.

21 And when all the Moabites heard that the kings had come up to fight against them, all who were able to bear arms and older were gathered; and they stood at the border.

22 Then they rose up early in the morning, and the sun was shining on the water; and the Moabites saw the water on the other side *as* red as blood.

23 And they said, "This is blood; the kings have surely struck swords and have killed one another; now therefore, Moab, to the spoil!"

24 So when they came to the camp of Israel, Israel rose up and attacked the Moabites, so that they fled before them; and they entered *their* land, killing the Moabites.

25 Then they destroyed the cities, and each man threw a stone on every good piece of land and filled it; and they stopped up all the springs of water and cut down all the good trees. But they left the stones of Kir Haraseth *intact.* However the slingers surrounded and attacked it.

26 And when the king of Moab saw that the battle was too fierce for him, he took with him seven hundred men who drew swords, to break through to the king of Edom, but they could not.

27 Then he took his eldest son who would have reigned in his place, and [n]offered him *as* a burnt offering upon the wall; and there was great indignation against Israel. So they departed from him and returned to *their own* land.

Increase of widow's oil

4 A CERTAIN woman of the wives of the [o]sons of the prophets cried out to Elisha, saying, "Your servant my husband is dead, and you know that your servant feared the LORD. And the creditor is coming to [p]take my two sons to be his slaves."

2 So Elisha said to her, "What shall I do for you? Tell me, what do you have in the house?" And she said,

3:11
a 1 Kin. 22:7
b 1 Kin. 19:21

3:12
c 2 Kin. 2:25

3:13
d Cp. Ezek. 14:3-5
e Judg. 10:14
f 1 Kin. 22:6-11
g 1 Kin. 18:19

3:14
h 1 Kin. 17:1; 2 Kin. 5:16

3:15
i 1 Sam. 10:5
j 1 Sam. 16:16, 23; 1 Chr. 25:1
k Ezek. 1:3; 3:14,22; 8:1

3:19
l Cp. Deut. 20:19-20

3:20
m *Miracles* (OT): vv. 16-20; 2 Kin. 4:6. (Gen. 5:24; Jon. 1:17, *note*)

3:27
n Deut. 18:10; Amos 2:1

4:1
o 2 Kin. 2:3
p Cp. Lev. 25:39; Neh. 5:2-5

3:13 What have I to do with you. That is, *What do we have in common?*

4:1 feared the LORD. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

"Your maidservant has nothing in the house but a jar of oil."

3 Then he said, "Go, borrow vessels from everywhere, from all your neighbors—empty vessels; do not gather just a few.

4 "And when you have come in, you shall shut the door behind you and your sons; then [a]pour it into all those vessels, and set aside the full ones."

5 So she went from him and shut the door behind her and her sons, who brought *the vessels* to her; and she poured *it* out.

6 Now it came to pass, when the vessels were full, that she said to her son, "Bring me another vessel." And he said to her, "*There is* not another vessel." [b]So the oil ceased.

7 Then she came and told the man of God. And he said, "Go, sell the oil and pay your debt; and you *and* your sons live on the rest."

Shunammite rewarded

8 Now it happened one day that Elisha went to [c]Shunem, where there *was* a notable woman, and she persuaded him to eat some food. So it was, as often as he passed by, he would turn in there to eat some food.

9 And she said to her husband, "Look now, I know that this *is* a holy man of God, who passes by us regularly.

10 "Please, let us make a small upper room on the wall; and let us put a bed for him there, and a table and a chair and a lampstand; so it will be, whenever he comes to us, he can turn in there."

11 And it happened one day that he came there, and he turned in to the upper room and lay down there.

12 Then he said to [d]Gehazi his servant, "Call this Shunammite woman." When he had called her, she stood before him.

13 And he said to him, "Say now to her, 'Look, you have been concerned for us with all this care. What *can I* do for you? Do you want me to speak on your behalf to the king or to the commander of the army?' " She answered, "I dwell among my own people."

14 So he said, "What then *is* to be done for her?" And Gehazi answered, "Actually, she has no son, and her husband is old."

15 So he said, "Call her." When he had called her, she stood in the doorway.

16 Then he said, "About this time next year you shall embrace a son." And she said, "No, my lord. Man of God, [e]do not lie to your maidservant!"

17 But the woman conceived, and bore a son when the appointed time had come, of which Elisha had told her.

Shunammite's son raised

18 And the child grew. Now it happened one day that he went out to his father, to the reapers.

19 And he said to his father, "My head, my head!" So he said to a servant, "Carry him to his mother."

20 When he had taken him and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up and laid him on the bed of the man of God, shut *the door* upon him, and went out.

22 Then she called to her husband, and said, "Please send me one of the young men and one of the donkeys, that I may run to the man of God and come back."

23 So he said, "Why are you going to him today? *It is* neither the [f]New Moon nor the Sabbath." And she said, "*It is* well."

24 Then she saddled a donkey, and said to her servant, "Drive, and go forward; do not slacken the pace for me unless I tell you."

25 And so she departed, and went to the man of God at Mount [g]Carmel.

So it was, when the man of God saw her afar off, that he said to his servant Gehazi, "Look, the Shunammite woman!

26 "Please run now to meet her, and say to her, '*Is it* well with you? *Is it* well with your husband? *Is it* well with the child?' " And she answered, "*It is* well."

4:4
a Cp. John 2:6-10

4:6
b *Miracles* (OT): vv. 2-7,32-44; 2 Kin. 5:14. (Gen. 5:24; Jon. 1:17, *note*)

4:8
c Josh. 19:18

4:12
d 2 Kin. 5:20-27; 8:4-5

4:16
e v. 28

4:23
f Num. 10:10; 28:11; 1 Chr. 23:31

4:25
g 2 Kin. 2:25

4:23 It is well. Literally *Peace.*

27 Now when she came to the man of God at the hill, she caught him by the feet, but Gehazi came near to push her away. But the man of God said, "Let her alone; for her soul *is* in deep [a]distress, and the LORD has hidden *it* from me, and has not told me."

28 So she said, "Did I ask a son of my lord? [b]Did I not say, 'Do not deceive me'?"

29 Then he said to Gehazi, [c]"Get yourself ready, and take my staff in your hand, and be on your way. If you meet anyone, [d]do not greet him; and if anyone greets you, do not answer him; but lay my staff on the face of the child."

30 And the mother of the child said, [e]"*As* the LORD lives, and *as* your soul lives, I will not [f]leave you." So he arose and followed her.

31 Now Gehazi went on ahead of them, and laid the staff on the face of the child; but *there was* neither voice nor hearing. Therefore he went back to meet him, and told him, saying, "The child has not awakened."

32 When Elisha came into the house, there was the child, lying dead on his bed.

33 He went in therefore, [g]shut the door behind the two of them, and prayed to the LORD.

34 And he went up and lay on the child, and put his mouth on his mouth, his eyes on his eyes, and his hands on his hands; and he stretched himself out on the child, and the flesh of the child became warm.

35 He returned and walked back and forth in the house, and again went up and stretched himself out on him; then the child sneezed seven times, and the child [h]opened his eyes.

36 And he called Gehazi and said, "Call this Shunammite woman." So he called her. And when she came in to him, he said, "Pick up your son."

37 So she went in, fell at his feet, and bowed to the ground; then she [i]picked up her son and went out.

Two further miracles

38 And Elisha returned to [j]Gilgal, and *there was* a [k]famine in the land. Now the sons of the prophets *were* sitting before him; and he said to his servant, "Put on the large pot, and boil stew for the sons of the prophets."

39 So one went out into the field to gather herbs, and found a wild

4:27
a 1 Sam. 1:10

4:28
b 2 Kin. 4:16

4:29
c 1 Kin. 18:46; 2 Kin. 9:1
d Luke 10:4

4:30
e 2 Kin. 2:2
f 2 Kin. 2:4

4:33
g Cp. Matt. 9:25; Acts 9:40

4:35
h *Resurrection:* vv. 33-35; 2 Kin. 13:21. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

4:37
i 1 Kin. 17:23; Heb. 11:35

4:38
j 2 Kin. 2:1
k 2 Kin. 8:1

4:16 **BIRTHS DIVINELY ANNOUNCED**

Reference	Mother	Child	Announcement
Genesis 16:11	Hagar	Ishmael	The angel of the LORD announces: "Behold you are with child, and you shall bear a son."
Genesis 17:19	Sarah	Isaac	God said: "Sarah your wife shall bear you a son, and you shall call his name Isaac."
Judges 13:5	Wife of Manoah	Samson	The angel of the LORD announces: "Behold, you shall conceive and bear a son."
Luke 1:13	Elizabeth	John the Baptist	The angel of the Lord appeared to Zacharias and said, "Your wife Elizabeth will bear you a son . . . ."
Luke 1:31	Mary	Jesus	The angel Gabriel said, "You will conceive in your womb and bring forth a Son."
Several other births are accredited to divine intervention although not given an official announcement:			
Genesis 29:31	Leah	Reuben	When the LORD saw that Leah was unloved, He opened her womb.
Genesis 30:22	Rachel	Joseph	God remembered Rachel, and God listened to her and opened her womb.
1 Samuel 1:19–20	Hannah	Samuel	. . . the LORD remembered Hannah. Hannah conceived and bore a son.
2 Kings 4:17	Shunammite woman	A son	. . . the woman conceived, and bore a son . . . of which Elisha had told her.

vine, and gathered from it a lapful of wild gourds, and came and sliced *them* into the pot of stew, though they did not know *what they were.*

40 Then they served it to the men to eat. Now it happened, as they were eating the stew, that they cried out and said, "Man of God, *there is* [a]death in the pot!" And they could not eat *it.*

41 So [b]he said, "Then bring some flour." And [b]he put *it* into the pot, and said, "Serve *it* to the people, that they may eat." And there was nothing harmful in the pot.

42 Then a man came from [c]Baal Shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley bread, and newly ripened grain in his knapsack. And he said, "Give *it* to the people, that they may eat."

43 But his servant said, [d]"What? Shall I set this before one hundred men?" He said again, "Give it to the people, that they may eat; for thus says the LORD: [e]'They shall eat and have *some* left over.' "

44 So he [f]set *it* before them; and they ate and had *some* [g]left over, according to the word of the LORD.

Naaman, the Syrian, is healed

5 NOW [h]Naaman, commander of the army of the king of Syria, was a great and honorable man in the eyes of his master, because by him the LORD had given victory to Syria. He was also a mighty man of valor, *but* a leper.

2 And the Syrians had gone out [i]on raids, and had brought back captive a young girl from the land of Israel. She waited on Naaman's wife.

3 Then she said to her mistress, "If only my master *were* with the prophet who *is* in Samaria! For he would heal him of his leprosy."

4 And *Naaman* went in and told his master, saying, "Thus and thus said the girl who *is* from the land of Israel."

5 Then the king of Syria said, "Go now, and I will send a letter to the king of Israel." So he departed and [j]took with him ten [k]talents of silver, six thousand *shekels* of gold, and ten changes of clothing.

6 Then he brought the letter to the king of Israel, which said,

> Now be advised, when this letter comes to you, that I have sent Naaman my servant to you, that you may heal him of his leprosy.

7 And it happened, when the king of Israel read the letter, that he tore his clothes and said, "*Am* I [l]God, to kill and make alive, that this man sends a man to me to heal him of his leprosy? Therefore please consider, and see how he seeks a quarrel with me."

8 So it was, when Elisha the man of God heard that the king of Israel had torn his clothes, that he sent to the king, saying, "Why have you torn your clothes? Please let him come to me, and he shall know that there is a prophet in Israel."

9 Then Naaman went with his horses and chariot, and he stood at the door of Elisha's house.

10 And Elisha sent a messenger to him, saying, "Go and [m]wash in the Jordan seven times, and your flesh shall be restored to you, and *you shall* be clean."

11 But Naaman became furious, and went away and said, "Indeed, I said to myself, 'He will surely come out *to me,* and stand and call on the name of the LORD his God, and wave his hand over the place, and heal the leprosy.'

12 "*Are* not the Abanah* and the Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" So he turned and went away in a rage.

13 And his [n]servants came near and spoke to him, and said, "My father, *if* the prophet had told you *to do* something great, would you not have done *it?* How much more then, when he says to you, 'Wash, and be clean'?"

4:40
a Ex. 10:17

4:41
b Ex. 15:25; 2 Kin. 2:21

4:42
c 1 Sam. 9:4

4:43
d Cp. Matt. 15:33; John 6:9
e Cp. John 6:12

4:44
f Cp. Mark 8:6
g Cp. Matt. 14:20; 15:37; John 6:13

5:1
h Luke 4:27

5:2
i 2 Kin. 6:23

5:5
j 1 Sam. 9:8; 2 Kin. 8:8
k See Coinage (OT), Ex. 30:13, *note*

5:7
l Gen. 30:2; Deut. 32:39; 1 Sam. 2:6

5:10
m Cp. John 9:7

5:13
n 1 Sam. 28:23

Naaman: *pleasantness.* A commander in the Syrian army who had leprosy. He was told by Elisha to bathe in the Jordan River to be cured.

***5:12** Following Kethib, Septuagint, and Vulgate; Qere, Syriac, and Targum read *Amanah.*

4:41 harmful. Literally *evil thing.*

14 So he went down and [a]dipped
seven times in the Jordan, according
to the saying of the man of God; and
his [b]flesh was restored like the flesh
of a little child, and he was [c]clean.

Gehazi's sin and its penalty

15 And he returned to the man of
God, he and all his aides, and came
and stood before him; and he said,
"Indeed, now I know that *there is*
[d]no God in all the earth, except in
Israel; now therefore, please take a
gift from your servant."

16 But he said, [e]"*As* the LORD
lives, before whom I stand, I will re-
ceive [f]nothing." And he urged him
to take *it,* but he refused.

17 So Naaman said, "Then, if not,
please let your servant be given two
mule-loads of [g]earth; for your ser-
vant will no longer offer either
burnt offering or sacrifice to other
gods, but to the LORD.

18 "Yet in this thing may the LORD
pardon your servant: when my mas-
ter goes into the temple of Rimmon
to worship there, and he [h]leans on
my hand, and I bow down in the
temple of Rimmon—when I bow
down in the temple of Rimmon,
may the LORD please pardon your
servant in this thing."

19 Then he said to him, "Go in
peace." So he departed from him a
short distance.

20 But [i]Gehazi, the servant of Eli-
sha the man of God, said, "Look, my
master has spared Naaman this Syr-
ian, while not receiving from his
hands what he brought; but *as* the
LORD lives, I will run after him and
take something from him."

21 So Gehazi pursued Naaman.
When Naaman saw *him* running af-
ter him, he got down from the char-
iot to meet him, and said, "*Is* all
well?"

22 And he said, "All *is* [j]well. My
master has sent me, saying, 'Indeed,
just now two young men of the sons
of the prophets have come to me
from the mountains of Ephraim.
Please give them a talent of silver
and two changes of garments.' "

23 So Naaman said, "Please, take
two talents." And he urged him,
and bound two talents of silver in
two bags, with two changes of gar-
ments, and handed *them* to two of
his servants; and they carried *them*
on ahead of him.

24 When he came to the citadel, he
took *them* from their hand, and
stored *them* away in the house; then
he let the men go, and they departed.

25 Now he went in and stood be-
fore his master. Elisha said to him,
"Where *did you go,* Gehazi?" And
he said, "Your servant did not go
anywhere."

26 Then he said to him, "Did not
my heart go *with you* when the man
turned back from his chariot to
meet you? *Is it* [k]time to receive
money and to receive clothing, ol-
ive groves and vineyards, sheep and
oxen, male and female servants?

27 "Therefore the leprosy of Naa-
man shall [l]cling to you and your de-
scendants forever." And he went
out from his presence [m]leprous, *as*
white as snow.

Elisha recovers lost ax head

6 AND the [n]sons of the prophets
said to Elisha, "See now, the
place where we dwell with you is
too small for us.

2 "Please, let us go to the Jordan,
and let every man take a beam from
there, and let us make there a place
where we may dwell." So he an-
swered, "Go."

3 Then one said, [o]"Please consent
to go with your servants." And he
answered, "I will go."

4 So he went with them. And
when they came to the Jordan, they
cut down trees.

5 But as one was cutting down a
tree, the iron *ax head* fell into the
water; and he cried out and said,
"Alas, master! For it was [p]borrowed."

6 So the man of God said, "Where
did it fall?" And he showed him the
place. So he cut off a stick, and
threw *it* in there; and he made the
iron [q]float.

7 Therefore he said, "Pick *it* up for
yourself." So he reached out his
hand and took it.

Elisha reveals Syria's war plans

8 Now the [r]king of Syria was mak-
ing war against Israel; and he con-

5:14

a *Miracles* (OT): vv. 10-14,27; 2 Kin. 6:6. (Gen. 5:24; Jon. 1:17, *note*)

b Job 33:25

c Luke 5:13

5:15

d Ezra 1:3; Dan. 2:47; 3:29; 6:26-27

5:16

e 2 Kin. 3:14

f Cp. Gen. 14:23

5:17

g Cp. Ex. 20:24

5:18

h 2 Kin. 7:2,17

5:20

i 2 Kin. 4:12; 8:4-5

5:22

j 2 Kin. 4:26

5:26

k Eccl. 3:1,6

5:27

l Cp. 1 Tim. 6:10

m Ex. 4:6; Num. 12:10; 2 Kin. 15:5

6:1

n 2 Kin. 4:38

6:3

o 2 Kin. 5:23

6:5

p Ex. 22:14

6:6

q *Miracles* (OT): vv. 5-7,18-20; 2 Kin. 13:21. (Gen. 5:24; Jon. 1:17, *note*)

6:8

r 2 Kin. 8:28-29

sulted with his servants, saying, "My camp *will be* in such and such a place."

9 And the man of God sent to the king of Israel, saying, "Beware that you do not pass this place, for the Syrians are coming down there."

10 Then the king of Israel sent *someone* to the place of which the man of God had told him. Thus he warned him, and he was watchful there, not just once or twice.

11 Therefore the heart of the king of Syria was greatly troubled by this thing; and he called his servants and said to them, "Will you not show me which of us *is* for the king of Israel?"

12 And one of his servants said, "None, my lord, O king; but Elisha, the prophet who *is* in Israel, tells the king of Israel the words that you speak in your bedroom."

13 So he said, "Go and see where he *is,* that I may send and get him." And it was told him, saying, "Surely *he is* in [a]Dothan."

14 Therefore he sent horses and chariots and a great army there, and they came by night and surrounded the city.

15 And when the servant of the man of God arose early and went out, there was an army, surrounding the city with horses and chariots. And his servant said to him, "Alas, my master! What shall we do?"

16 So he answered, [b]"Do not fear, for [c]those who *are* with us *are* more than those who *are* with them."

17 And Elisha prayed, and [d]said, "LORD, I pray, open his eyes that he may see." Then the LORD [e]opened the eyes of the young man, and he saw. And behold, the mountain *was* full of [f]horses and chariots of fire all around Elisha.

Syrian soldiers blinded

18 So when *the Syrians* came down to him, Elisha prayed to the LORD, and said, "Strike this people, I pray, with blindness." And He [g]struck them with blindness according to the word of Elisha.

19 Now Elisha said to them, "This *is* not the way, nor *is* this the city. Follow me, and I will bring you to the man whom you seek." But he led them to Samaria.

20 So it was, when they had come to Samaria, that Elisha said, "LORD, open the eyes of these *men,* that they may see." And the LORD opened their eyes, and they saw; and there *they were,* inside Samaria!

21 Now when the king of Israel saw them, he said to Elisha, [h]"My father, shall I kill *them?* Shall I kill *them?*"

22 But he answered, "You shall not kill *them.* Would you kill those whom you have taken captive with your sword and your bow? Set food and water before them, that they may eat and drink and go to their master."

23 Then he [i]prepared a great feast for them; and after they ate and drank, he sent them away and they went to their master. So the bands of Syrian *raiders* came no more into the land of Israel.

Ben-Hadad besieges Samaria

24 And it happened after this that [j]Ben-Hadad king of Syria gathered all his army, and went up and besieged Samaria.

25 And there was a great [k]famine in Samaria; and indeed they besieged it until a donkey's head was *sold* for eighty *shekels* of silver, and one-fourth of a [l]kab of dove droppings for five *shekels* of silver.

26 Then, as the king of Israel was passing by on the wall, a woman

6:13

a Gen. 37:17

6:16

b Ex. 14:13; 1 Kin. 17:13

c 2 Chr. 32:7; Ps. 55:18; Rom. 8:31

6:17

d *Bible prayers* (OT): vv. 17-18; 2 Kin. 19:15. (Gen. 15:2; Hab. 3:1, *note*)

e Num. 22:31; Luke 24:31

f 2 Kin. 2:11; Ps. 34:7; 68:17

6:18

g Gen. 19:11; Acts 13:11

6:21

h 2 Kin. 2:12; 5:13

6:23

i Cp. 2 Chr. 28:8-15

6:24

j 1 Kin. 20:1

6:25

k 2 Kin. 4:38; 8:1

l See Weights and Measures (OT), 2 Chr. 2:10, *note*

6:23 MIRACLES OF ELISHA

Miracle	Reference
Divided the Jordan River	2 Kings 2:14
Cured the waters of Jericho with salt	2 Kings 2:21–22
Destroyed the mocking children at Bethel	2 Kings 2:24
Supplied water to allied armies in Moab	2 Kings 3:16–20
Increased the widow's oil	2 Kings 4:2–7
Brought Shunammite's son back to life	2 Kings 4:32–37
Made poisoned stew edible	2 Kings 4:38–41
Fed 100 men with 20 loaves	2 Kings 4:42–44
Cured Naaman's leprosy	2 Kings 5:10–14
Transferred leprosy to Gehazi	2 Kings 5:27
Made an iron ax head float	2 Kings 6:5–7
Blinded the Syrian army	2 Kings 6:18–20
Man resurrected by touching Elisha's bones	2 Kings 13:21

cried out to him, saying, "Help, my lord, O king!"

27 And he said, "If the LORD does not help you, where can I find help for you? From the threshing floor or from the winepress?"

28 Then the king said to her, "What is troubling you?" And she answered, "This woman said to me, 'Give your son, that we may eat him today, and we will eat my son tomorrow.'

29 "So we [a]boiled my son, and ate him. And I said to her on the next day, 'Give your son, that we may eat him'; but she has hidden her son."

30 Now it happened, when the king heard the words of the woman, that he [b]tore his clothes; and as he passed by on the wall, the people looked, and there underneath *he had* sackcloth on his body.

31 Then he said, [c]"God do so to me and more also, if the head of Elisha the son of Shaphat remains on him today!"

32 But Elisha was sitting in his house, and the [d]elders were sitting with him. And *the king* sent a man ahead of him, but before the messenger came to him, he said to the elders, "Do you see how this son of a [e]murderer has sent someone to take away my head? Look, when the messenger comes, shut the door, and hold him fast at the door. *Is* not the sound of his master's feet behind him?"

33 And while he was still talking with them, there was the messenger, coming down to him; and then *the king* said, "Surely this calamity *is* from the [f]LORD; [g]why should I wait for the LORD any longer?"

Elisha promises abundant food

7 THEN Elisha said, "Hear the word of the LORD. Thus says the LORD: 'Tomorrow about this time a [h]seah of fine flour *shall be sold* for a [i]shekel, and two seahs of barley for a shekel, at the gate of Samaria.' "

2 So an officer on whose hand the king [j]leaned answered the man of God and said, "Look, *if* the LORD would make windows in heaven, could this thing be?" And he said, "In fact, you shall see *it* with your eyes, but you shall not eat of it."

3 Now there were four [k]leprous men at the entrance of the gate; and they said to one another, "Why are we sitting here until we die?

4 "If we say, 'We will enter the city,' the famine *is* in the city, and we shall die there. And if we sit here, we die also. Now therefore, come, let us surrender to the [l]army of the Syrians. If they keep us alive, we shall live; and if they kill us, we shall only die."

5 And they rose at twilight to go to the camp of the Syrians; and when they had come to the outskirts of the Syrian camp, to their surprise no one *was* there.

6 For the Lord had caused the army of the Syrians to [m]hear the noise of chariots and the noise of horses—the noise of a great army; so they said to one another, "Look, the king of Israel has hired against us the [n]kings of the Hittites and the kings of the Egyptians to attack us!"

7 Therefore they arose and fled at twilight, and left the camp intact—their tents, their horses, and their donkeys—and they fled for their lives.

8 And when these lepers came to the outskirts of the camp, they went into one tent and ate and drank, and carried from it silver and gold and clothing, and went and hid *them;* then they came back and entered another tent, and carried *some* from there *also,* and went and hid *it.*

9 Then they said to one another, "We are not doing right. This day *is* a day of good news, and we remain

6:29
a Lev. 26:29; Deut. 28:53-57

6:30
b 1 Kin. 21:27

6:31
c Ruth 1:17; 1 Kin. 19:2

6:32
d Ezek. 8:1
e 1 Kin. 18:4

6:33
f Cp. Amos 3:6
g Job 2:9

7:1
h See Weights and Measures (OT), 2 Chr. 2:10, *note*
i See Coinage (OT), Ex. 30:13, *note*

7:2
j 2 Kin. 5:18

7:3
k Lev. 13:46; Num. 5:2-4; 12:10-14

7:4
l 2 Kin. 6:24

7:6
m 2 Sam. 5:24; 2 Kin. 19:7; Job 15:21
n 1 Kin. 10:29

Samaria: *guard.* The capital of the northern kingdom of Israel.

7:6 Hittites. Until the twentieth century the Hittites were unknown apart from the Bible. This once puzzling reference to them has, however, been illuminated by the findings of archaeology. From Egyptian monuments (Tell el-Amarna Tablets) and the Assyrian texts, it has been shown that these were the Kheta or Hatti. Expeditions in the first dozen years of this century have revealed that Boghaz-koi in Asia Minor (east of Ankara, Turkey) was the capital of the Hittite Empire. Periods of Hittite prominence: about 2000–1800 B.C. and about 1400–1200 B.C.

[a]silent. If we wait until morning light, some punishment will come upon us. Now therefore, come, let us go and tell the king's household."

10So they went and called to the gatekeepers of the city, and told them, saying, "We went to the Syrian camp, and surprisingly no one *was* there, not a human sound—only horses and donkeys tied, and the tents intact."

11And the gatekeepers called out, and they told *it* to the king's household inside.

Elisha's promise is fulfilled

12So the king arose in the night and said to his servants, "Let me now tell you what the Syrians have done to us. They know that we *are* [b]hungry; therefore they have gone out of the camp to [c]hide themselves in the field, saying, 'When they come out of the city, we shall catch them alive, and get into the city.' "

13And one of his servants answered and said, "Please, let several *men* take five of the remaining horses which are left in the city. Look, they *may either become* like all the multitude of Israel that are left in it; or indeed, *I say,* they *may become* like all the multitude of Israel left from those who are consumed; so let us send them and see."

14Therefore they took two chariots with horses; and the king sent them in the direction of the Syrian army, saying, "Go and see."

15And they went after them to the Jordan; and indeed all the road *was* full of garments and weapons which the Syrians had thrown away in their haste. So the messengers returned and told the king.

16Then the people went out and plundered the tents of the Syrians. So a seah of fine flour was *sold* for a shekel, and two seahs of barley for a shekel, [d]according to the word of the LORD.

17Now the king had appointed the officer on whose hand he leaned to have charge of the gate. But the people trampled him in the gate, and he died, just [e]as the man of God had said, who spoke when the king came down to him.

18So it happened just as the man of God had spoken to the king, saying, [f]"Two seahs of barley for a shekel, and a seah of fine flour for a shekel, shall be *sold* tomorrow about this time in the gate of Samaria."

19Then that officer had answered the man of God, and said, "Now look, *if* the LORD would make windows in heaven, could such a thing be?" And he had said, "In fact, you shall see *it* with your eyes, but you shall not eat of it."

20And so it happened to him, for the people trampled him in the gate, and he died.

Elisha predicts seven years of famine

8 THEN Elisha spoke to the woman [g]whose son he had restored to life, saying, "Arise and go, you and your household, and stay wherever you can; for the LORD [h]has called for a [i]famine, and furthermore, it will come upon the land for [j]seven years."

2So the woman arose and did according to the saying of the man of God, and she went with her household and dwelt in the land of the Philistines seven years.

Jehoram restores the Shunammite's land

3It came to pass, at the end of seven years, that the woman returned from the land of the Philistines; and she went to make an appeal to the king for her house and for her land.

4Then the king talked with [k]Gehazi, the servant of the man of God, saying, "Tell me, please, all the great things Elisha has done."

5Now it happened, as he was telling the king how he had restored the dead to life, that there was the woman whose son he had restored to life, appealing to the king for her house and for her land. And Gehazi said, "My lord, O king, this *is* the woman, and this *is* her son whom Elisha restored to life."

6And when the king asked the woman, she told him. So the king appointed a certain officer for her, saying, "Restore all that *was* hers, and all the proceeds of the field from the day that she left the land until now."

7:9

a Cp. Rom. 1:14; 1 Cor. 9:16; 2 Cor. 6:1-2

7:12

b 2 Kin. 6:24-29

c Cp. Josh. 8:4-12

7:16

d v. 1

7:17

e 2 Kin. 7:2; 6:32

7:18

f v. 1

8:1

g 2 Kin. 4:35

h Ps. 105:16; Hag. 1:11

i 2 Sam. 21:1; 1 Kin. 18:2; 2 Kin. 4:38; 6:25

j Cp. Gen. 41:27

8:4

k 2 Kin. 5:20

Elisha predicts Hazael's reign over Syria

7 Then Elisha went to Damascus,
and [a]Ben-Hadad king of Syria was
sick; and it was told him, saying,
"The man of God has come here."
8 And the king said to Hazael,
"Take a [b]present in your hand, and
go to meet the man of God, and in-
quire of the LORD by him, saying,
'Shall I recover from this disease?' "
9 So [c]Hazael went to meet him
and took a present with him, of
every good thing of Damascus, forty
camel-loads; and he came and stood
before him, and said, "Your son
Ben-Hadad king of Syria has sent me
to you, saying, 'Shall I recover from
this disease?' "
10 And Elisha said to him, "Go,
say to him, 'You shall certainly re-
cover.' However the LORD has
shown me that he will really [d]die."
11 Then he set his countenance in
a stare until he was [e]ashamed; and
the man of God wept.
12 And Hazael said, "Why is my lord
weeping?" He answered, "Because I
know the [f]evil that you will do to the
children of Israel: Their strongholds
you will set on fire, and their young
men you will kill with the sword; and
you [g]will dash their children, and rip
open their women with child."
13 So Hazael said, "But what [h]*is*
your servant—a dog, that he should
do this gross thing?" And Elisha an-
swered, "The LORD has shown me
that you *will become* king over
Syria."
14 Then he departed from Elisha,
and came to his master, who said to
him, "What did Elisha say to you?"
And he answered, "He told me you
would surely [i]recover."
15 But it happened on the next day
that he took a thick cloth and
dipped *it* in water, and spread *it*
over his face so that he died; and
Hazael reigned in his place.

8:7
a 2 Kin. 6:24

8:8
b 1 Kin. 14:3; 2 Kin. 5:5

8:9
c 1 Kin. 19:15

8:10
d v. 15

8:11
e 2 Kin. 2:17

8:12
f 2 Kin. 10:32; 12:17; 13:3,7; Amos 1:3-4
g 2 Kin. 15:16; Hos. 13:16; Amos 1:13; Nah. 3:10

8:13
h 1 Sam. 17:43

8:14
i v. 10

III. The Kings of Israel and Judah to the Fall of Samaria, 8:16—17:41

Jehoram reigns with his father over Judah (2 Chr. 21:5)

16 Now [j]in the fifth year of Joram
the son of Ahab, king of Israel, Je-
hoshaphat *having been* king of Ju-
dah, Jehoram the son of Jehosha-
phat began to reign as king of Judah.
17 He was [k]thirty-two years old
when he became king, and he
reigned eight years in Jerusalem.
18 And he walked in the way of
the kings of Israel, just as the house
of Ahab had done, for the [l]daughter
of Ahab was his wife; and he did
evil in the sight of the LORD.
19 Yet the LORD would not destroy
Judah, for the sake of his servant
David, [m]as He promised him to give
a lamp to him *and* his sons forever.

Edom and Libnah revolt against Judah (2 Chr. 21:8–10)

20 In his days [n]Edom revolted
against Judah's authority, and made
a king over themselves.
21 So Joram* went to Zair, and all
his chariots with him. Then he rose
by night and attacked the Edomites
who had surrounded him and the
captains of the chariots; and the
troops fled to their tents.
22 Thus Edom has been in revolt
against Judah's authority to this day.
And [o]Libnah revolted at that time.

Ahaziah succeeds Joram (2 Chr. 21:18—22:4)

23 Now the rest of the acts of Jo-
ram, and all that he did, *are* they
not written in the book of the
chronicles of the kings of Judah?
24 So Joram rested with his fathers,
and was buried with his fathers in
the City of David. Then [p]Ahaziah
his son reigned in his place.
25 [q]In the twelfth year of Joram

8:16
j 2 Kin. 1:17; 3:1

8:17
k vv. 17-22; cp. 2 Chr. 21:5-10

8:18
l Cp. 2 Kin. 8:26-27

8:19
m 2 Sam. 7:13; 1 Kin. 11:36; 15:4; 2 Chr. 21:7

8:20
n Gen. 27:40; 2 Kin. 3:27; 2 Chr. 21:8-10

8:22
o Josh. 21:13; 2 Kin. 19:8

8:24
p Cp. 2 Chr. 21:17; 22:6

8:25
q Cp. 2 Kin. 9:29; see 1 Chr. 11:11, *note*

***8:21** Spelled *Jehoram* in verse 16

8:16 Jehoram. Called *Joram,* vv. 21,23–24. **began to reign.** 848 B.C. He reigned in consort with his father.

Jehoram: *Jehovah is high.* The son of Jehoshaphat who became king of Judah. He killed his brothers and began to worship Baal.

8:18 wife. The marriage of Jehoshaphat's son, Jehoram, to Ahab's daughter, Athaliah, was a great mistake. The union was supposed to foster peace and cooperation between the two kingdoms, but it only degraded Judah.

Edom: *red.* The nation descended from Esau. Located in the rough mountainous area south of Moab and east of Arabah at the base of the Dead Sea. They had frequent conflicts with the Israelites.

the son of Ahab, king of Israel, Ahaziah the son of Jehoram, king of Judah, began to reign.

26 Ahaziah *was* [a] twenty-two years old when he became king, and he reigned one year in Jerusalem. His mother's name *was* Athaliah the granddaughter of Omri, king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, like the house of Ahab, for he *was* the son-in-law of the house of Ahab.

Defense of Ramoth Gilead (2 Chr. 22:5)

28 Now he went with Joram the son of Ahab to war against Hazael king of Syria at [b] Ramoth Gilead; and the Syrians wounded Joram.

29 Then King Joram went back to Jezreel to recover from the wounds which the Syrians had inflicted on him at Ramah, when he fought against Hazael king of Syria. And [c] Ahaziah the son of Jehoram, king of Judah, went down to see Joram the son of Ahab in Jezreel, because he was sick.

Jehu anointed king over Israel

9 AND Elisha the prophet called [d] one of the sons of the prophets, and said to him, [e] "Get yourself ready, take this [f] flask of oil in your hand, and go to [g] Ramoth Gilead.

2 "Now when you arrive at that place, look there for Jehu the son of Jehoshaphat, the son of Nimshi, and go in and make him rise up from among his associates, and take him to an inner room.

3 "Then take the flask of oil, and pour *it* on his head, and say, 'Thus says the LORD: "I have anointed you king over Israel." ' Then open the door and flee, and do not delay."

4 So the young man, the servant of the prophet, went to Ramoth Gilead.

5 And when he arrived, there *were* the captains of the army sitting; and he said, "I have a message for you, Commander." Jehu said, "For which *one* of us?" And he said, "For you, Commander."

6 Then he arose and went into the house. And he poured the oil on his head, and said to him, [h] "Thus says the LORD God of Israel: 'I have anointed you king over the people of the LORD, over Israel.

7 'You shall strike down the house of Ahab your master, that I may [i] avenge the blood of My servants the prophets, and the blood of all the servants of the LORD, [j] at the hand of Jezebel.

8 'For the whole house of Ahab shall perish; and [k] I will cut off from Ahab all the males in Israel, both bond and free.

9 'So I will make the house of Ahab like the house of [l] Jeroboam the son of Nebat, and like the house of [m] Baasha the son of Ahijah.

10 [n] 'The dogs shall eat Jezebel on the plot *of ground* at Jezreel, and *there shall be* none to bury *her.*' " And he opened the door and fled.

11 Then Jehu came out to the servants of his master, and *one* said to him, "*Is* all well? Why did this madman come to you?" And he said to them, "You know the man and his babble."

12 And they said, "A lie! Tell us now." So he said, "Thus and thus he spoke to me, saying, 'Thus says the LORD: "I have anointed you king over Israel." ' "

13 Then each man hastened to take his garment and [o] put *it* under him on the top of the steps; and they blew trumpets, saying, "Jehu is king!"

Jehu executes Joram (Jehoram)

14 So Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Joram. (Now [p] Joram had been defending Ramoth Gilead, he and all Israel, against Hazael king of Syria.

15 But King Joram had returned to Jezreel to [q] recover from the wounds which the Syrians had inflicted on him when he fought with Hazael king of Syria.) And Jehu said, "If you are so minded, let no one leave *or* escape from the city to go and tell *it* in Jezreel."

8:26
a Cp. 2 Chr. 22:2; see 1 Chr. 11:11, *note*

8:28
b 1 Kin. 22:3,29

8:29
c 2 Kin. 9:16; 2 Chr. 22:6-7

9:1
d vv. 4-10
e 2 Kin. 4:29; Jer. 1:17
f 1 Kin. 1:39
g 2 Kin. 8:28-29

9:6
h 1 Kin. 19:16; 2 Chr. 22:7

9:7
i Deut. 32:35,41
j 1 Kin. 18:4; 21:15

9:8
k 1 Kin. 14:10; 21:21; 2 Kin. 10:17

9:9
l 1 Kin. 15:29; 21:22
m 1 Kin. 16:3,11

9:10
n vv. 35-36; 1 Kin. 21:23

9:13
o Cp. Matt. 21:8

9:14
p 2 Kin. 8:28

9:15
q 2 Kin. 8:29

Jehu: *Jehovah is he.* The son of Jehoshaphat who became king of Israel. He violently introduced religious reform.

8:25 began to reign. 841 B.C.

16 So Jehu rode in a chariot and
went to Jezreel, for Joram was laid
up there; and Ahaziah king of Judah
had come down to see Joram.
17 Now a watchman stood on the
tower in Jezreel, and he saw the
company of Jehu as he came, and
said, "I see a company of men."
And Joram said, "Get a horseman
and send him to meet them, and let
him say, '*Is it* peace?' "
18 So the horseman went to meet
him, and said, "Thus says the king:
'*Is it* peace?' " And Jehu said,
"What have you to do with peace?
Turn around and follow me." So the
watchman reported, saying, "The
messenger went to them, but is not
coming back."
19 Then he sent out a second
horseman who came to them, and
said, "Thus says the king: '*Is it*
peace?' " And Jehu answered,
"What have you to do with peace?
Turn around and follow me."
20 So the watchman reported, say-
ing, "He went up to them and is not
coming back; and the driving *is*
[a] like the driving of Jehu the son of
Nimshi, for he drives furiously!"
21 Then Joram said, "Make ready."
And his chariot was made ready.
Then [b] Joram king of Israel and Aha-
ziah king of Judah went out, each in
his chariot; and they went out to
meet Jehu, and met him [c] on the
property of Naboth the Jezreelite.
22 Now it happened, when Joram
saw Jehu, that he said, "*Is it* peace,
Jehu?" So he answered, "What
peace, as long as the [d] harlotries of
your mother Jezebel and her witch-
craft *are so* many?"
23 Then Joram turned around and
fled, and said to Ahaziah, [e] "Treach-
ery, Ahaziah!"
24 Now Jehu drew his bow with
full strength and [f] shot Jehoram be-
tween his arms; and the arrow
came out at his heart, and he sank
down in his chariot.
25 Then *Jehu* said to Bidkar his
captain, "Pick *him* up, *and* throw
him into the tract of the field of Na-
both the Jezreelite; for remember,
when you and I were riding toget-
her behind Ahab his father, that the
[g] LORD laid this [h] burden upon him:
26 'Surely I saw yesterday the
blood of Naboth and the blood of his
sons,' says the LORD, [i] 'and I will re-
pay you in this plot,' says the LORD.
Now therefore, take *and* throw him
on the plot *of ground,* according to
the word of the LORD."

Jehu executes Ahaziah (2 Chr. 22:7,9)

27 But when Ahaziah king of Judah
saw *this,* he fled by the road to Beth
Haggan.* So Jehu pursued him, and
said, "Shoot him also in the chari-
ot." *And they shot him* at the Ascent
of Gur, which is by Ibleam. Then he
fled to [j] Megiddo, and died there.
28 And his servants carried him in
the chariot to Jerusalem, and
[k] buried him in his tomb with his fa-
thers in the City of David.
29 [l] In the eleventh year of Joram
the son of Ahab, Ahaziah had be-
come king over Judah.

Jehu executes Jezebel

30 Now when Jehu had come to
Jezreel, Jezebel heard *of it;* and she
put [m] paint on her eyes and adorned
her head, and looked through a win-
dow.
31 Then, as Jehu entered at the
gate, she said, "*Is it* peace, Zimri,
[n] murderer of your master?"
32 And he looked up at the win-
dow, and said, "Who *is* on my side?
Who?" So two *or* three eunuchs
looked out at him.
33 Then he said, "Throw her
down." So they threw her down,
and *some* of her blood spattered on
the wall and on the horses; and he
trampled her underfoot.
34 And when he had gone in, he
ate and drank. Then he said, "Go
now, see to this accursed *woman,*
and bury her, for [o] she was a king's
daughter."
35 So they went to bury her, but
they found no more of her than the
skull and the feet and the palms of
her hands.
36 Therefore they came back and
told him. And he said, "This *is* the
word of the LORD, which He spoke by
His servant Elijah the Tishbite, say-
ing, [p] 'On the plot *of ground* at Jezre-
el dogs shall eat the flesh of Jezebel;

9:20
a Cp. 2 Sam. 18:27

9:21
b 1 Kin. 19:17; 2 Chr. 22:7
c 1 Kin. 21:1-14

9:22
d Rev. 2:20

9:23
e Cp. 2 Kin. 11:13-16

9:24
f 1 Kin. 19:17; 2 Chr. 22:7

9:25
g 1 Kin. 21:29
h Is. 13:1

9:26
i 1 Kin. 21:19

9:27
j 2 Chr. 22:9

9:28
k Cp. 2 Kin. 23:30

9:29
l Cp. 2 Kin. 8:25; see 1 Chr. 11:11, *note*

9:30
m Jer. 4:30; Ezek. 23:40

9:31
n 1 Kin. 16:9-10

9:34
o 1 Kin. 16:31

9:36
p 1 Kin. 21:23

***9:27** Literally *The Garden House*

37 'and the corpse of Jezebel shall be [a]as [b]refuse on the surface of the field, in the plot at Jezreel, so that they shall not say, "Here *lies* Jezebel." ' "

Judgment on the house of Ahab

10 NOW Ahab had [c]seventy sons in Samaria. And Jehu wrote and sent letters to Samaria, to the rulers of Jezreel,* to the elders, and to those who reared Ahab's *sons,* saying:

2 Now as soon as this letter comes to you, since your master's sons *are* with you, and you have chariots and horses, a fortified city also, and weapons,
3 choose the best qualified of your master's sons, set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, "Look, [d]two kings could not stand up to him; how then can we stand?"

5 And he who *was* in charge of the house, and he who *was* in charge of the city, the elders also, and those who reared *the sons,* sent to Jehu, saying, "We *are* your servants, we will do all you tell us; but we will not make anyone king. Do *what is* good in your sight."

6 Then he wrote a second letter to them, saying:

> If you *are* for me and will obey my voice, take the heads of the men, your master's sons, and come to me at Jezreel by this time tomorrow.

Now the king's sons, seventy persons, *were* with the great men of the city, *who* were rearing them.

7 So it was, when the letter came to them, that they took the king's sons and [e]slaughtered seventy persons, put their heads in baskets and sent *them* to him at Jezreel.

8 Then a messenger came and told him, saying, "They have brought the heads of the king's sons." And he said, "Lay them in two heaps at the entrance of the gate until morning."

9 So it was, in the morning, that he went out and stood, and said to all the people, "You *are* righteous. Indeed [f]I conspired against my master and killed him; but who killed all these?

10 "Know now that [g]nothing shall fall to the earth of the word of the LORD which the LORD spoke concerning the house of Ahab; for the LORD has done what He [h]spoke by His servant Elijah."

11 So Jehu killed all who remained of the house of Ahab in Jezreel, and all his great men and his close acquaintances and his [i]priests, until he left him none remaining.

Jehu massacres the royal princes of Judah (2 Chr. 22:8)

12 And he arose and departed and went to Samaria. On the way, at Beth Eked* of the Shepherds,

13 Jehu met with the brothers of Ahaziah king of Judah, and said, "Who *are* you?" So they answered, "We *are* the brothers of Ahaziah; we have come down to greet the sons of the king and the sons of the queen mother."

14 And he said, "Take them alive!" So they took them alive, and [j]killed them at the well of Beth Eked, forty-two men; and he left none of them.

15 Now when he departed from there, he met Jehonadab the son of [k]Rechab, *coming* to meet him; and he greeted him and said to him, "Is your heart right, as my heart *is* toward your heart?" And Jehonadab answered, "It is." *Jehu said,* "If it is, give *me* your hand." So he gave *him* his hand, and he took him up to him into the chariot.

16 Then he said, "Come with me, and see my [l]zeal for the LORD." So they had him ride in his chariot.

17 And when he came to Samaria, he killed all who remained to Ahab in Samaria, till he had destroyed

9:37
a Ps. 83:10
b Cp. Jer. 8:1-3

10:1
c vv. 6-7; cp. 1 Kin. 16:29

10:4
d 2 Kin. 9:24,27

10:7
e 1 Kin. 21:21; cp. Judg. 9:5

10:9
f 2 Kin. 9:14-24

10:10
g 1 Kin. 8:56
h 1 Kin. 21:19-24,29; 2 Kin. 9:7-10

10:11
i v. 17; 11:18

10:14
j 2 Chr. 22:8

10:15
k 2 Sam. 4:2; 1 Chr. 2:55

10:16
l 1 Kin. 19:10

***10:1** Following Masoretic Text, Syriac, and Targum; Septuagint reads *Samaria;* Vulgate reads *city.* ***10:12** Or *The Shearing House*

10:1 those. Literally *the nourishers.*

10:15 Jehonadab. Called *Jonadab,* Jer. 35:6,8,10,14, 16,18,19.

them, according to the word of the LORD which He spoke to [a]Elijah.

Jehu exterminates Baal worshipers

18 Then Jehu gathered all the people together, and said to them, [b]"Ahab served Baal a little, Jehu will serve him much.

19 "Now therefore, call to me all the [c]prophets of Baal, all his servants, and all his priests. Let no one be missing, for I have a great sacrifice for Baal. Whoever is missing shall not live." But Jehu acted deceptively, with the intent of destroying the worshipers of Baal.

20 And Jehu said, "Proclaim a solemn assembly for Baal." So they proclaimed *it.*

21 Then Jehu sent throughout all Israel; and all the worshipers of Baal came, so that there was not a man left who did not come. So they came into the temple* of Baal, and the [d]temple of Baal was full from one end to the other.

22 And he said to the one in charge of the wardrobe, "Bring out vestments for all the worshipers of Baal." So he brought out vestments for them.

23 Then Jehu and Jehonadab the son of Rechab went into the temple of Baal, and said to the worshipers of Baal, "Search and see that no servants of the LORD are here with you, but only the worshipers of Baal."

24 So they went in to offer sacrifices and burnt offerings. Now Jehu had appointed for himself eighty men on the outside, and had said, "*If* any of the men whom I have brought into your hands escapes, *whoever lets him escape, it shall be* [e]his life for the life of the other."

25 Now it happened, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, "Go in *and* kill them; let no one come out!" And they killed them with the edge of the sword; then the guards and the officers threw *them* out, and went into the inner room of the temple of Baal.

26 And they brought the *sacred* pillars out of the temple of Baal and [f]burned them.

27 Then they broke down the *sacred* pillar of Baal, and tore down the temple of Baal [g]and made it a refuse dump to this day.

28 Thus Jehu destroyed Baal from Israel.

But Jehu follows Jeroboam's sins

29 However Jehu did not turn away from the sins of Jeroboam the son of Nebat, who had made Israel sin, *that is,* from the [h]golden calves that *were* at Bethel and Dan.

30 And the LORD [i]said to Jehu, "Because you have done well in doing *what is* right in My sight, *and* have done to the house of Ahab all that *was* in My heart, [j]your sons shall sit on the throne of Israel to the fourth *generation.*"

31 But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart; for he did not depart from the [k]sins of Jeroboam, who had made Israel sin.

Hazael of Syria smites Israel

32 In those days the LORD began to cut off *parts* of Israel; and [l]Hazael conquered them in all the territory of Israel

33 from the Jordan eastward: all the land of Gilead—Gad, Reuben, and Manasseh—from [m]Aroer, which *is* by the River Arnon, including [n]Gilead and Bashan.

Jehoahaz succeeds Jehu

34 Now the rest of the acts of Jehu, all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

35 So Jehu rested with his fathers, and they buried him in Samaria. Then [o]Jehoahaz his son reigned in his place.

36 And the period that Jehu

10:17
a v. 10

10:18
b 1 Kin. 16:31-32

10:19
c 1 Kin. 18:19; 22:6

10:21
d vv. 22-27

10:24
e 1 Kin. 20:39

10:26
f Deut. 7:5,25

10:27
g Ezra 6:11; Dan. 2:5; 3:29

10:29
h 1 Kin. 12:28-29

10:30
i 2 Kin. 9:6-7
j v. 35; 2 Kin. 13:1,10; 14:23; 15:8,12

10:31
k 1 Kin. 14:16

10:32
l 1 Kin. 19:17; 2 Kin. 8:12; 13:22

10:33
m Deut. 2:36
n Amos 1:3-5

10:35
o 2 Kin. 13:1

***10:21** Literally *house,* and so elsewhere in this chapter

Baal: *lord.* Pagan god of the Moabites and Canaanites.

10:30 fourth generation. The four: Jehoahaz, Joash, Jeroboam II, and Zechariah. Jehu's dynasty was the longest of the northern kingdom.

10:35 reigned. 814 B.C.

reigned over Israel in Samaria *was* twenty-eight years.

Queen Athaliah murders royal seed of Judah (2 Chr. 22:9–12)

11 WHEN [a]Athaliah the [b]mother of Ahaziah saw that her son was [c]dead, she arose and [d]destroyed all the royal heirs.

2 But Jehosheba, the daughter of King Joram, [e]sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons *who were* being murdered; and they hid him and his nurse in the bedroom, from Athaliah, so that he was not killed.

3 So he was hidden with her in the house of the LORD for six years, while Athaliah reigned over the land.

Joash (Jehoash) elevated to throne of Judah (2 Chr. 23:1–11)

4 [f]In the seventh year [g]Jehoiada sent and brought the captains of hundreds—of the bodyguards and the escorts—and brought them into the house of the LORD to him. And he made a covenant with them and took an oath from them in the house of the LORD, and showed them the king's son.

5 Then he commanded them, saying, "This *is* what you shall do: One-third of you who come on duty [h]on the Sabbath shall be keeping watch over the king's house,

6 "one-third *shall be* at the gate of Sur, and one-third at the gate behind the escorts. You shall keep the watch of the house, lest it be broken down.

7 "The two contingents of you who go off duty on the Sabbath shall keep the watch of the house of the LORD for the king.

8 "But you shall surround the king on all sides, every man with his weapons in his hand; and whoever comes within range, let him be put to death. You are to be with the king as he goes out and as he comes [i]in."

9 So the [j]captains of the hundreds did according to all that Jehoiada the priest commanded. Each of them took his men who were to be on duty on the Sabbath, with those who were going off duty on the Sabbath, and came to Jehoiada the priest.

10 And the priest gave the captains of hundreds the spears and [k]shields which *had belonged* to King David, that were in the temple of the LORD.

11 Then the escorts stood, every man with his weapons in his hand, all around the king, from the right side of the temple to the left side of the temple, by the altar and the house.

12 And he brought out the king's son, put the crown on him, and *gave him* the [l]Testimony;* they made him king and anointed him, and they clapped their hands and said, [m]"Long live the king!"

Athaliah is killed (2 Chr. 23:12–15; 23:21)

13 Now when [n]Athaliah heard the noise of the escorts *and* the people, she came to the people *in* the temple of the LORD.

14 When she looked, there was the king standing by a pillar according to custom; and the leaders and the trumpeters were by the king. All the people of the land were rejoicing and blowing trumpets. So Athaliah tore her clothes and cried out, "Treason! Treason!"

15 And Jehoiada the priest commanded the captains of the hundreds, the officers of the army, and said to them, "Take her outside under guard, and slay with the sword whoever follows her." For the priest had said, "Do not let her be killed in the house of the LORD."

16 So they seized her; and she went by way of the horses' entrance *into* the king's house, and there she was killed.

Revival through Jehoiada (2 Chr. 23:16–21)

17 [o]Then Jehoiada [p]made a covenant [q]between the LORD, the king,

11:1
a 2 Chr. 22:10
b 2 Kin. 8:26
c 2 Kin. 9:27
d Cp. Rev. 12:1-5

11:2
e 2 Kin. 8:25

11:4
f vv. 4-20; cp. 2 Chr. 23:1-21
g 2 Kin. 12:2

11:5
h 1 Chr. 9:25

11:8
i Cp. Num. 27:16-17

11:9
j Cp. 1 Sam. 8:12

11:10
k 2 Sam. 8:7

11:12
l Ex. 31:18
m 1 Sam. 10:24

11:13
n 2 Kin. 8:26

11:17
o v. 1; 2 Chr. 24:15-16
p Josh. 24:24-25; 2 Chr. 15:12-15
q Cp. Gen. 9:16; 2 Sam. 5:3

***11:12** That is, the Law (compare Exodus 25:16,21 and Deuteronomy 31:9)

11:1 arose. 841 B.C.
11:2 Joash. Or *Jehoash,* 2 Kin. 12:1.

Athaliah: *whom Jehovah has afflicted.* Daughter of Ahab. The wicked queen of Judah who killed all the heirs to the throne except Joash who hid in the temple.

and the people, that they should be the LORD'S people, and *also* between the king and the people.

18 And all the people of the land went to the [a]temple of Baal, and tore it down. They thoroughly [b]broke in pieces its altars and images, and [c]killed Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.

19 Then he took the captains of hundreds, the bodyguards, the escorts, and all the people of the land; and they brought the king down from the house of the LORD, and went by way of the gate of the escorts to the king's house. Then he sat on the throne of the kings.

20 So all the people of the land rejoiced; and the city was quiet, for they had slain Athaliah with the sword *in* the king's house.

21 [d]Jehoash *was* seven years old when he became king.

Reign of Joash (Jehoash) (2 Kin. 11:4; 2 Chr. 24:2)

12 IN the seventh year of Jehu, Jehoash* became king, and he reigned forty years in Jerusalem. His mother's name *was* Zibiah of Beersheba.

2 Jehoash did *what was* right in the sight of the LORD all the days in which [e]Jehoiada the priest instructed him.

3 But the [f]high places were not taken away; the people still sacrificed and burned incense on the high places.

Temple repairs delayed twenty-three years (2 Chr. 24:4–5)

4 And Jehoash said to the priests, "All the money of the dedicated gifts that are [g]brought into the house of the LORD—each man's census money, each man's assessment money*—*and* all the money that a man purposes in his [h]heart to bring into the house of the LORD,

5 "let the priests take *it* themselves, each from his constituency; and let them repair the damages of the temple, wherever any dilapidation is found."

6 Now it was so, by the twenty-third year of King Jehoash, *that* the priests had not [i]repaired the damages of the temple.

7 So [j]King Jehoash called Jehoiada the priest and the *other* priests, and said to them, "Why have you not repaired the damages of the temple? Now therefore, do not take *more* money from your constituency, but deliver it for repairing the damages of the temple."

8 And the priests agreed that they would neither receive *more* money from the people, nor repair the damages of the temple.

Temple repairs completed by freewill offerings (2 Chr. 24:8–14)

9 Then [k]Jehoiada the priest took a chest, bored a hole in its lid, and set it beside the altar, on the right side as one comes into the house of the LORD; and the priests who kept the door put [l]there all the money brought into the house of the LORD.

10 So it was, whenever they saw that *there was* much money in the chest, that the king's [m]scribe and the high priest came up and put it in bags, and counted the money that was found in the house of the LORD.

11 Then they gave the money, which had been apportioned, into the hands of those who did the work, who had the oversight of the house of the LORD; and they paid it out to the carpenters and builders who worked on the house of the LORD,

12 and to masons and stonecutters, and for buying timber and hewn stone, to [n]repair the damage of the house of the LORD, and for all that was paid out to repair the temple.

13 However [o]there were not made for the house of the LORD basins of silver, trimmers, sprinkling-bowls, trumpets, any articles of gold or articles of silver, from the money brought into the house of the LORD.

***12:1** Spelled *Joash* in 11:2ff ***12:4** Compare Leviticus 27:2ff

11:18
a 2 Kin. 10:26,27
b Deut. 12:3
c 1 Kin. 18:40; 2 Kin. 10:11

11:21
d 11:21-12:15; cp. 2 Chr. 24:1-14

12:2
e 2 Kin. 11:4

12:3
f 1 Kin. 15:14; 22:43; 2 Kin. 14:4; see Judg. 3:7 and 1 Kin. 3:2, *notes*

12:4
g 2 Kin. 22:4
h Ex. 35:5; 1 Chr. 29:3-9; cp. 2 Cor. 9:6-15

12:6
i Cp. Ezra 9:9

12:7
j 2 Chr. 24:6

12:9
k 2 Chr. 23:1
l Mark 12:41; Luke 21:1

12:10
m 2 Sam. 8:17; 2 Kin. 19:2; 22:3-4

12:12
n 2 Kin. 22:5-6

12:13
o Cp. 2 Kin. 7:48,50

Jehoida: *Jehovah knows.* A high priest who killed Queen Athaliah and restored Jehoash to the throne.

12:1 became king. 835 B.C.
12:4 dedicated gifts. Literally *holy things.*

14 But they gave that to the workmen, and they repaired the house of the LORD with it.

15 Moreover [a] they did not require an account from the men into whose hand they delivered the money to be paid to workmen, for they dealt faithfully.

16 The [b] money from the trespass offerings and the money from the sin offerings was not brought into the house of the LORD. [c] It belonged to the priests.

Hazael of Syria bribed with temple treasures

17 [d] Hazael king of Syria went up and fought against Gath, and took it; then Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah [e] took all the sacred things that his fathers, Jehoshaphat and Jehoram and Ahaziah, kings of Judah, had dedicated, and his own sacred things, and all the gold found in the treasuries of the house of the LORD and in the king's house, and sent *them* to Hazael king of Syria. Then he went away from Jerusalem.

Joash (Jehoash) dies; Amaziah reigns over Judah (2 Chr. 24:25–27)

19 Now the rest of the acts of Joash,* and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And [f] his servants arose and formed a conspiracy, and killed Joash in the house of the Millo,* which goes down to Silla.

21 For Jozachar the son of Shimeath and Jehozabad the son of Shomer, his [g] servants, struck him. So he died, and they buried him with his fathers in the City of David. Then [h] Amaziah his son reigned in his place.

Jehoahaz reigns over Israel

13 IN the twenty-third year of [i] Joash* the son of Ahaziah, king of Judah, [j] Jehoahaz the son of Jehu became king over Israel in Samaria, *and reigned* seventeen years.

2 And he did evil in the sight of the LORD, and followed the [k] sins of Jeroboam the son of Nebat, who had made Israel sin. He did not depart from them.

Jehoahaz repents; idols not abolished

3 Then the [l] anger of the LORD was aroused against Israel, and He delivered them into the hand of [m] Hazael king of Syria, and into the hand of [n] Ben-Hadad the son of Hazael, all *their* days.

4 So Jehoahaz [o] pleaded with the LORD, and the LORD listened to him; for He [p] saw the oppression of Israel, because the king of Syria oppressed them.

5 [q] Then the LORD gave Israel a deliverer, so that they escaped from under the hand of the Syrians; and the children of Israel dwelt in their tents as before.

6 Nevertheless they did not depart from the sins of the house of Jeroboam, who had made Israel sin, *but* walked in them; and the wooden image also [r] remained in Samaria.

7 For He left of the army of Jehoahaz only fifty horsemen, ten chariots, and ten thousand foot soldiers; for the king of Syria [s] had destroyed them and made them [t] like the dust at threshing.

Jehoahaz dies; Jehoash (Joash) reigns over Israel

8 Now the rest of the acts of Jehoahaz, all that he did, and his might,

12:15
a 2 Kin. 22:7

12:16
b Lev. 5:15-18
c Lev. 7:7; Num. 18:9

12:17
d 2 Kin. 8:12

12:18
e 1 Kin. 15:18; 2 Kin. 18:15-16

12:20
f Cp. 2 Kin. 14:5

12:21
g 2 Kin. 14:5
h 2 Kin. 14:1

13:1
i 2 Kin. 12:1
j 2 Kin. 10:35

13:2
k 1 Kin. 12:26-33

13:3
l Judg. 2:14
m 2 Kin. 8:12
n Amos 1:4

13:4
o Ps. 78:34
p Ex. 3:7; Judg. 2:18

13:5
q v. 25; 2 Kin. 14:25-27

13:6
r 1 Kin. 16:33

13:7
s 2 Kin. 10:32
t Amos 1:3

***12:19** Spelled *Jehoash* in 12:1ff
***12:20** Literally *The Landfill* ***13:1** Spelled *Jehoash* in 12:1ff

12:17 Hazael invaded Judah twice. This was the first invasion; for the second, refer to 2 Chr. 24:23.

12:20 house of the Millo. Or *Beth Millo.*

12:21 Jozachar. Or *Zabad,* 2 Chr. 24:26. **Shomer.** Or *Shimrith,* 2 Chr. 24:26.

Jehoahaz: *whom Jehovah hold fast.* Son of Jehu, king of Israel.

13:1 became king. 814 B.C.

13:5 deliverer. Evidently *Jehoash,* vv. 19,25; later *Jeroboam II,* v. 13; Neh. 9:27.

13:6 wooden image. These were "groves" (Hebrew *asherim*) devoted to the worship of Asherah, who was the Babylonian goddess Ishtar, the Aphrodite of the Greeks, the Venus of the Romans. See Judg. 2:13, *note.*

are they not written in the book of the chronicles of the kings of Israel?

9 So Jehoahaz rested with his fathers, and they buried him in Samaria. Then Joash his son reigned in his place.

10 In the thirty-seventh year of Joash king of Judah, Jehoash* the son of Jehoahaz became king over Israel in Samaria, *and reigned* sixteen years.

11 And he did evil in the sight of the LORD. He did not depart from all the sins of Jeroboam the son of Nebat, who made Israel sin, *but* walked in them.

Parenthesis: Jehoash's (Joash's) death

12 Now the [a] rest of the acts of Joash, all that he did, and his might with which he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13 So Joash [b] rested with his fathers. Then Jeroboam sat on his throne. And Joash was buried in Samaria with the kings of Israel.

Jehoash's (Joash's) scant faith

14 Elisha had become sick with the illness of which he would die. Then Joash the king of Israel came down to him, and wept over his face, and said, "O my father, my father, the [c] chariots of Israel and their horsemen!"

15 And Elisha said to him, "Take a bow and some arrows." So he took himself a bow and some arrows.

16 Then he said to the king of Israel, "Put your hand on the bow." So he put his hand *on it,* and Elisha put his hands on the king's hands.

17 And he said, "Open the east window"; and he opened *it.* Then Elisha said, "Shoot"; and he shot. And he said, "The arrow of the LORD's deliverance and the arrow of deliverance from Syria; for you must strike the Syrians at [d] Aphek till you have destroyed *them.*"

18 Then he said, "Take the arrows"; so he took *them.* And he said to the king of Israel, "Strike the ground"; so he struck three times, and stopped.

19 And the man of God was angry with him, and said, "You should have struck five or six times; then you would have struck Syria till you had destroyed *it!* [e] But now you will strike Syria *only* three times."

Elisha dies; his prophecy fulfilled; miracle at his tomb

20 Then Elisha died, and they buried him. And the *raiding* [f] bands from Moab invaded the land in the spring of the year.

21 So it was, as they were burying a man, that suddenly they spied a band *of raiders;* and they put the man in the tomb of Elisha; and when the man was let down and touched the bones of Elisha, he [g] revived and [h] stood on his feet.

22 And [i] Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 But the LORD was [j] gracious to them, had compassion on them, and [k] regarded them, [l] because of His covenant with Abraham, Isaac, and Jacob, and would not yet destroy them or cast them from His presence.

24 Now Hazael king of Syria died. Then Ben-Hadad his son reigned in his place.

25 And Jehoash* the son of Jehoahaz recaptured from the hand of Ben-Hadad, the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by [m] war. [n] Three times Joash defeated him and recaptured the cities of Israel.

Amaziah reigns over Judah (2 Kin. 12:21; 2 Chr. 25:1–4)

14 IN the second year of Joash the son of [o] Jehoahaz, king of Israel, [p] Amaziah the son of Joash, king of Judah, became king.

***13:10** Spelled *Joash* in verse 9 ***13:25** Spelled *Joash* in verses 12-14,25

13:12
a 2 Kin. 14:8-15

13:13
b 2 Kin. 14:16

13:14
c 2 Kin. 2:12

13:17
d 1 Kin. 20:26

13:19
e v. 25

13:20
f 2 Kin. 3:5; 24:2

13:21
g *Resurrection:* v. 21; Job 19:25. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
h *Miracles* (OT): v. 21; 2 Kin. 19:35. (Gen. 5:24; Jon. 1:17, *note*)

13:22
i 2 Kin. 8:12

13:23
j 2 Kin. 14:27
k Ex. 2:24-25
l Gen. 17:2-7; Ex. 32:13

13:25
m 2 Kin. 10:32-33; 12:17; 14:25
n vv. 18-19

14:1
o 2 Kin. 13:10
p 2 Chr. 25:1

13:10 became king. 798 B.C.

Jehoash: *Jehovah supports.* Son of Jehoahaz. An evil king of Israel.

Ben-Hadad: *of Hadad.* The name refers to several kings of Syria who went to war with and against Israel during the reigns of various kings..

14:1 became king. 796 B.C.

2 He was twenty-five years old
when he became king, and he
reigned twenty-nine years in Jeru-
salem. His mother's name was Je-
hoaddan of Jerusalem.
3 And he did *what was* right in the
sight of the LORD, yet not like his fa-
ther David; he did everything [a]as
his father Joash had done.
4 [b]However the high places were
not taken away, and the people still
sacrificed and burned incense on
the high places.
5 Now it happened, as soon as the
kingdom was established in his hand,
that he executed his servants [c]who
had murdered his father the king.
6 But the children of the murder-
ers he did not execute, according to
what is written in the Book of the
Law of Moses, in which the LORD
commanded, saying, [d]"Fathers shall
not be put to death for their chil-
dren, nor shall children be put to
death for their fathers; but a person
shall be put to death for his own
sin."
7 He killed ten thousand [e]Edom-
ites in the [f]Valley of Salt, and took
Sela by war, and called its name Jok-
theel to this day.

Amaziah defeated (2 Chr. 25:14–24)

8 Then Amaziah sent messengers to
Jehoash* the son of Jehoahaz, the son
of Jehu, king of Israel, saying, "Come,
let us face one another *in battle.*"
9 And Jehoash king of Israel sent
to Amaziah king of Judah, saying,
[g]"The thistle that *was* in Lebanon
sent to the cedar that *was* in Leba-
non, saying, 'Give your daughter to
my son as wife'; and a wild beast
that *was* in Lebanon passed by and
trampled the thistle.
10 "You have indeed defeated
Edom, and your heart has [h]lifted
you up. Glory *in that,* and stay at
home; for why should you meddle
with trouble so that you fall—you
and Judah with you?"
11 But Amaziah would not heed.
Therefore Jehoash king of Israel
went out; so he and Amaziah king
of Judah faced one another at Beth
Shemesh, which *belongs* to Judah.
12 And Judah was defeated by Isra-
el, and every man fled to his tent.
13 Then Jehoash king of Israel cap-
tured Amaziah king of Judah, the
son of Jehoash, the son of Ahaziah,
at Beth Shemesh; and he went to
Jerusalem, and broke down the wall
of Jerusalem from the Gate of
Ephraim to the Corner Gate—four
hundred [i]cubits.
14 And he [j]took all the gold and sil-
ver, all the articles that were found
in the house of the LORD and in the
treasuries of the king's house, and
hostages, and returned to Samaria.

Jehoash (Joash) dies; Jeroboam II reigns over Israel (cp. 2 Kin. 13:12–15)

15 Now the rest of the acts of Jeho-
ash which he did—his might, and
how he fought with Amaziah king
of Judah—*are* they not written in
the book of the chronicles of the
kings of Israel?
16 So Jehoash rested with his fa-
thers, and was buried in Samaria
with the kings of Israel. Then Jero-
boam his son reigned in his place.

Amaziah dies; Azariah (Uzziah) reigns over Judah (2 Chr. 25:26–28)

17 Amaziah the son of Joash, king
of Judah, lived fifteen years after the
death of Jehoash the son of Jehoa-
haz, king of Israel.
18 Now the rest of the acts of Am-
aziah, *are* they not written in the
book of the chronicles of the kings
of Judah?
19 And they formed a conspiracy
against him in Jerusalem, and he
fled to Lachish; but they sent after
him to Lachish and killed him there.
20 Then they brought him on
horses, and he was buried at
Jerusalem with his fathers in the
City of David.
21 And all the people of Judah took
Azariah, who *was* sixteen years old,
and made him king instead of his fa-
ther Amaziah.

***14:8** Spelled *Joash* in 13:12ff and 2 Chronicles 25:17ff

14:3
a 2 Kin. 12:2

14:4
b 2 Kin. 12:3; see Judg. 3:7 and 1 Kin. 3:2, *notes*

14:5
c 2 Kin. 12:20

14:6
d Deut. 24:16; Ezek. 18:4,20

14:7
e 2 Chr. 25:5-16
f 2 Sam. 8:13; 1 Chr. 18:12

14:9
g *Parables* (OT): vv. 9-10; 2 Chr. 25:18. (Judg. 9:8; Zech. 11:7, *note*)

14:10
h Cp. 2 Chr. 26:16; Prov. 16:18

14:13
i See Weights and Measures (OT), 2 Chr. 2:10, *note*

14:14
j 2 Kin. 12:18; 16:8

Amaziah: *Jehovah strengthens.* Son of Joash. The eighth king of Judah who started out following the Lord, but eventually turned away from God. He was assassinated.

14:21 Azariah. Called *Uzziah,* 15:13.

22 He built [a]Elath and restored it
to Judah, after the king rested with
his fathers.

Jeroboam II reigns over Israel, doing evil before the LORD; he restores territory according to Jonah's prophecy

23 In the fifteenth year of Amaziah
the son of Joash, king of Judah, Jero-
boam the son of Joash, king of Isra-
el, became king in Samaria, *and*
reigned forty-one years.
24 And he did evil in the sight of
the LORD; he did not depart from all
the [b]sins of Jeroboam the son of Ne-
bat, who had made Israel sin.
25 He restored the territory of Isra-
el [c]from the entrance of Hamath to
the [d]Sea of the [e]Arabah, according
to the word of the LORD God of Isra-
el, which He had spoken through
His servant [f]Jonah the son of Amit-
tai, the prophet who *was* from
[g]Gath Hepher.
26 For the LORD [h]saw *that* the af-
fliction of Israel *was* very bitter; and
[i]whether bond or free, there was no
helper for Israel.
27 And the LORD [j]did not say that
He would blot out the name of Isra-
el from under heaven; but He saved
them by the hand of Jeroboam the
son of Joash.

Jeroboam II dies; Zechariah reigns over Israel

28 Now the rest of the acts of Jero-
boam, and all that he did—his
might, how he made war, and how
he recaptured for Israel, from [k]Da-
mascus and Hamath, [l]*what had be-*
longed to Judah—*are* they not writ-
ten in the book of the chronicles of
the kings of Israel?
29 So Jeroboam rested with his fa-
thers, the kings of Israel. Then Zech-
ariah his son reigned in his place.

Azariah (Uzziah) reigns over Judah (2 Kin. 14:21–22; 2 Chr. 26:1–15)

15 IN the twenty-seventh year
of Jeroboam king of Israel,
Azariah the son of Amaziah, king of
Judah, became king.
2 He was sixteen years old when
he became king, and he reigned fifty-
two years in Jerusalem. His mother's
name *was* Jecholiah of Jerusalem.
3 And he did *what was* right in the
sight of the LORD, according to all
that his father Amaziah had done,
4 [m]except that the high places
were not removed; the people still
sacrificed and burned incense on
the high places.

Azariah (Uzziah) struck with leprosy (2 Chr. 26:16–21); his death: Jotham reigns over Judah

5 Then the LORD [n]struck the king,
so that he was a leper until the day
of his [o]death; so he dwelt in an iso-
lated house. And Jotham the king's
son *was* over the *royal* house, judg-
ing the people of the land.
6 Now the rest of the acts of Azari-
ah, and all that he did, *are* they not
written in the book of the chroni-
cles of the kings of Judah?
7 So Azariah rested with his fa-
thers, and they [p]buried him with
his fathers in the City of David.
Then Jotham his son reigned in his
place.

Zechariah reigns over Israel; Shallum assassinates him

8 In the thirty-eighth year of Azari-
ah king of Judah, [q]Zechariah the son
of Jeroboam reigned over Israel in
Samaria six months.
9 And he did evil in the sight of
the LORD, [r]as his fathers had done;
he did not depart from the sins of
Jeroboam the son of Nebat, who
had made Israel sin.
10 Then Shallum the son of Jabesh
conspired against him, and [s]struck
and killed him in front of the peo-
ple; and he reigned in his place.
11 Now the rest of the acts of
Zechariah, indeed they *are* written
in the book of the chronicles of the
kings of Israel.

14:22
a 2 Kin. 16:6

14:24
b 1 Kin. 12:26-33

14:25
c 1 Kin. 8:65
d Deut. 3:17
e See Deut. 1:1, *note*
f Jon. 1:1
g Josh. 19:13

14:26
h Ex. 3:7; 2 Kin. 13:4; Ps. 106:44
i Deut. 32:36

14:27
j 2 Kin. 13:23

14:28
k 1 Kin. 11:24
l 2 Sam. 8:6; 1 Kin. 11:24; 2 Chr. 8:3

15:4
m v. 35; 2 Kin. 12:3; 14:4; see Judg. 3:7 and 1 Kin. 3:2, *notes*

15:5
n Ps. 78:31
o Is. 6:1

15:7
p 2 Chr. 26:23

15:8
q 2 Kin. 14:29

15:9
r 2 Kin. 14:24

15:10
s Amos 7:9

14:23 became king. 782 B.C.
14:25 restored the territory. Fulfills prophecy of 2 Kin. 13:5. Compare 2 Kin. 13:25.
15:1 Azariah. Called *Uzziah,* v. 13.
15:8 reigned. 753 B.C.

Zechariah: *whom Jehovah remembers.* Son of Jeroboam. An evil king of Israel who governed for only six months.

12 This *was* the [a]word of the LORD
which He spoke to Jehu, saying,
"Your sons shall sit on the throne of
Israel to the fourth *generation.*"
And so it was.

Shallum reigns over Israel; is murdered

13 Shallum the son of Jabesh be-
came king in the thirty-ninth year
of Uzziah king of Judah; and he
reigned a full month in Samaria.
14 For Menahem the son of Gadi
went up from [b]Tirzah, came to
Samaria, and struck Shallum the son
of Jabesh in Samaria and killed him;
and he reigned in his place.
15 Now the rest of the acts of Shal-
lum, and the conspiracy which he
led, indeed they *are* written in the
book of the chronicles of the kings
of Israel.

Menahem reigns over Israel

16 Then from Tirzah, Menahem at-
tacked Tiphsah, all who *were* there,
and its territory. Because they did
not surrender, therefore he attacked
it. All the women there who were
with child he [c]ripped open.
17 In the thirty-ninth year of Azari-
ah king of Judah, Menahem the son
of Gadi became king over Israel,
and reigned ten years in Samaria.
18 And he did evil in the sight of
the LORD; he did not depart all his
days from the sins of Jeroboam the
son of Nebat, who had made Israel
sin.

Pul invades Israel (1 Chr. 5:26)

19 [d]Pul* king of Assyria came
against the land; and Menahem
gave Pul a thousand [e]talents of sil-
ver, that his hand might be with
him to strengthen the kingdom un-
der his control.
20 And Menahem [f]exacted the
money from Israel, from all the very
wealthy, from each man fifty
[g]shekels of silver, to give to the king
of Assyria. So the king of Assyria
turned back, and did not stay there
in the land.

Menahem dies; Pekahiah reigns over Israel

21 Now the rest of the acts of
Menahem, and all that he did, *are*
they not written in the book of the
chronicles of the kings of Israel?
22 So Menahem rested with his fa-
thers. Then Pekahiah his son
reigned in his place.
23 In the fiftieth year of Azariah
king of Judah, Pekahiah the son of
Menahem became king over Israel
in Samaria, *and reigned* two years.
24 And he did evil in the sight of
the LORD; he did not depart from
the sins of Jeroboam the son of Ne-
bat, who had made Israel sin.

Pekah assassinates Pekahiah and usurps the throne of Israel

25 Then Pekah the son of Remaliah,
an officer of his, conspired against
him and killed him in Samaria, in the
[h]citadel of the king's house, along
with Argob and Arieh; and with him
were fifty men of Gilead. He killed
him and reigned in his place.
26 Now the rest of the acts of Pek-
ahiah, and all that he did, indeed
they *are* written in the book of the
chronicles of the kings of Israel.
27 In the fifty-second year of Azari-
ah king of Judah, [i]Pekah the son of
Remaliah became king over Israel in
Samaria, *and reigned* twenty years.
28 And he did evil in the sight of
the LORD; he did not depart from
the sins of Jeroboam the son of Ne-
bat, who had made Israel sin.

Tiglath-Pileser invades Israel; Pekah is assassinated by Hoshea

29 In the days of Pekah king of Is-
rael, [j]Tiglath-Pileser king of Assyria
came and took [k]Ijon, Abel Beth
Maachah, Janoah, Kedesh, Hazor,
Gilead, and Galilee, all the land of
Naphtali; and he [l]carried them cap-
tive to Assyria.
30 Then Hoshea the son of Elah
led a conspiracy against Pekah the
son of Remaliah, and struck and
killed him; so he [m]reigned in his

15:12
a 2 Kin. 10:30

15:14
b 1 Kin. 14:17; Song 6:4

15:16
c Cp. 2 Kin. 8:12

15:19
d 1 Chr. 5:25; Is. 9:1; Hos. 8:9
e See Coinage (OT), Ex. 30:13, *note*

15:20
f 2 Kin. 23:35
g See Coinage (OT), Ex. 30:13, *note*

15:25
h 1 Kin. 16:18

15:27
i Is. 7:1

15:29
j 2 Kin. 16:7,10
k 1 Kin. 15:20
l 2 Kin. 17:6

15:30
m 2 Kin. 17:1

***15:19** That is, Tiglath-Pileser III (compare verse 29)

15:13 became king. 752 B.C. **Uzziah.** Called *Azariah,* v. 1.

15:23 became king. 742 B.C.
15:27 became king. 740 B.C.

place in the twentieth year of Jotham the son of Uzziah.

31 Now the rest of the acts of Pekah, and all that he did, indeed they *are* written in the book of the chronicles of the kings of Israel.

Jotham reigns over Judah
(v. 7; 2 Chr. 26:23; 27:1–9)

32 In the second year of Pekah the son of Remaliah, king of Israel, [a]Jotham the son of Uzziah, king of Judah, began to reign.

33 He was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. His mother's name *was* Jerusha* the daughter of Zadok.

34 And he did *what was* right in the sight of the LORD; he did according to all that his father Uzziah had done.

35 [b]However the high places were not removed; the people still sacrificed and burned incense on the high places. He built the Upper Gate of the house of the LORD.

36 Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 In those days the LORD began to send [c]Rezin king of Syria and Pekah the son of Remaliah against Judah.

38 So Jotham rested with his fathers, and was buried with his fathers in the City of David his father. Then Ahaz his son reigned in his place.

Ahaz reigns over Judah
(2 Kin. 15:38; 2 Chr. 28:1–4)

16 IN the seventeenth year of [d]Pekah the son of Remaliah, [e]Ahaz the son of Jotham, king of Judah, began to reign.

2 Ahaz *was* twenty years old when he became king, and he reigned sixteen years in Jerusalem; and he did not do *what was* right in the sight of the LORD his God, as his father David *had done.*

3 But he walked in the way of the kings of Israel; indeed [f]he made his son pass through the fire, according to the [g]abominations of the nations whom the LORD had cast out from before the children of Israel.

4 And he sacrificed and burned incense on the [h]high places, on the hills, and under every green tree.

Rezin, king of Syria, and Pekah, king of Israel invade Judah
(2 Chr. 28:5–19)

5 Then Rezin king of Syria and Pekah the son of Remaliah, king of Israel, came up to Jerusalem to *make* war; and they besieged Ahaz but could [i]not overcome *him.*

6 At that time Rezin king of Syria captured Elath for Syria, and drove the men of Judah from Elath. Then the Edomites* went to Elath, and dwell there to this day.

Ahaz seeks help from Assyria (2 Chr. 28:16–25)

7 So Ahaz sent messengers to [j]Tiglath-Pileser king of Assyria, saying, "I *am* your servant and your son. Come up and save me from the hand of the king of Syria and from the hand of the king of Israel, who rise up against me."

8 And Ahaz [k]took the silver and gold that was found in the house of the LORD, and in the treasuries of the king's house, and sent *it as* a present to the king of Assyria.

Assyrians take Damascus

9 So the king of Assyria heeded him; for the king of Assyria went up against [l]Damascus and [m]took it, carried *its people* captive to [n]Kir, and killed Rezin.

10 Now King Ahaz went to Damascus to meet Tiglath-Pileser king of Assyria, and saw an altar that *was* at Damascus; and King Ahaz sent to Urijah the priest the design of the altar and its pattern, according to all its workmanship.

11 Then Urijah the priest built an altar according to all that King Ahaz had sent from Damascus. So Urijah

*15:33 Spelled *Jerushah* in 2 Chronicles 27:1
*16:6 Some ancient authorities read *Syrians.*

15:32
a 1 Chr. 5:17

15:35
b 2 Kin. 15:4

15:37
c 2 Kin. 16:5-9; Is. 7:1-17

16:1
d 2 Kin. 15:26
e Is. 1:1

16:3
f Lev. 18:21; 2 Kin. 17:17; Ps. 106:37-38
g Deut. 12:31

16:4
h 2 Kin. 15:34-35; see Judg. 3:7 and 1 Kin. 3:2, *notes*

16:5
i Is. 7:1

16:7
j 2 Kin. 15:29; 1 Chr. 5:26; 2 Chr. 28:20

16:8
k 2 Kin. 12:18

16:9
l 2 Kin. 14:28
m Amos 1:5
n Amos 9:7

15:30 reigned in his place. 732 B.C.
16:6 Elath. Hebrew *Eloth.* 2 Kin. 14:22.
16:11 Urijah. Or *Uriah,* Is. 8:2.

Ahaz: *possessor.* Son of Jothan. The eleventh king of Judah, who worshipped idols and sacrificed his son to one of them.

the priest made *it* before King Ahaz came back from Damascus.

12 And when the king came back from Damascus, the king saw the altar; and the king approached the altar and made offerings on it.

13 So he burned his burnt offering and his grain offering; and he poured his drink offering and sprinkled the blood of his peace offerings on the altar.

14 He also brought the bronze altar which *was* before the LORD, [a]from the front of the temple—from between the *new* altar and the house of the LORD—and put it on the north side of the *new* altar.

15 Then King Ahaz commanded Urijah the priest, saying, "On the great *new* altar burn the [b]morning burnt offering, the evening grain offering, the king's burnt sacrifice, and his grain offering, with the burnt offering of all the people of the land, their grain offering, and their drink offerings; and sprinkle on it all the blood of the burnt offering and all the blood of the sacrifice. And the bronze altar shall be for me to inquire *by.*"

16 Thus did Urijah the priest, according to all that King Ahaz commanded.

17 And King Ahaz cut off the [c]panels of the carts, and removed the lavers from them; and he took down the [d]Sea from the bronze oxen that *were* under it, and put it on a pavement of stones.

18 Also he removed the Sabbath pavilion which they had built in the temple, and he removed the king's outer entrance from the house of the LORD, on account of the king of Assyria.

Ahaz dies; Hezekiah reigns over Judah (2 Chr. 28:26–27)

19 Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 So Ahaz rested with his fathers, and was buried with his fathers in the City of David. Then Hezekiah his son reigned in his place.

Hoshea reigns over Israel

17 IN the twelfth year of Ahaz king of Judah, [e]Hoshea the son of Elah became king of Israel in Samaria, *and he reigned* nine years.

2 And he did evil in the sight of the LORD, but not as the kings of Israel who were before him.

Israel becomes subservient to Assyria

3 Shalmaneser king of Assyria came up against him; and Hoshea [f]became his vassal, and paid him tribute money.

Israel (ten tribes) taken away to Assyria (cp. 2 Kin. 18:9–12)

4 And the king of Assyria uncovered a conspiracy by Hoshea; for he had sent messengers to So, king of Egypt, and brought no tribute to the king of Assyria, as *he had done* year by year. Therefore the king of Assyria shut him up, and bound him in prison.

5 Now the king of Assyria went throughout all the land, and went

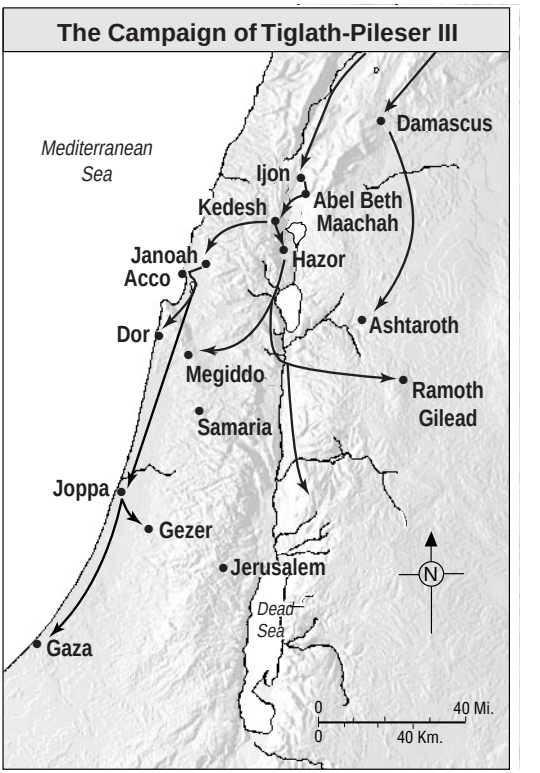
16:14
a Ex. 40:6,29

16:15
b Ex. 29:39-41

16:17
c 1 Kin. 7:28-29
d 1 Kin. 7:23-25

17:1
e 2 Kin. 15:30

17:3
f 2 Kin. 24:1



17:1 became king. 732 B.C.

up to [a]Samaria and besieged it for three years.

Sins for which Israel was carried into captivity

6 In the ninth year of Hoshea, the king of Assyria took Samaria and carried [bc]Israel away to Assyria, and placed them in Halah and by the Habor, the River of Gozan, and in the cities of the Medes.

7 For [d]so it was that the children of Israel had sinned against the LORD their God, who had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt; and they had [e]feared other gods,

8 and had [f]walked in the statutes of the nations whom the LORD had cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 Also the children of Israel secretly did against the LORD their God things that *were* not right, and they built for themselves [g]high places in all their cities, from watchtower to fortified city.

10 They [h]set up for themselves *sacred* pillars and [i]wooden images on every high hill and under every green tree.

11 There they burned incense on all the high places, like the nations whom the LORD had carried away before them; and they did wicked things to provoke the LORD to anger,

12 for they served idols, of which the LORD had [j]said to them, "You shall not do this thing."

13 Yet the LORD testified against Israel and against Judah, by all of His [k]prophets, every [l]seer, saying, [m]"Turn from your evil ways, and keep My commandments *and* My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the [k]prophets."

14 Nevertheless they would not hear, but [n]stiffened their necks, like the necks of their fathers, who [o]did not believe in the LORD their God.

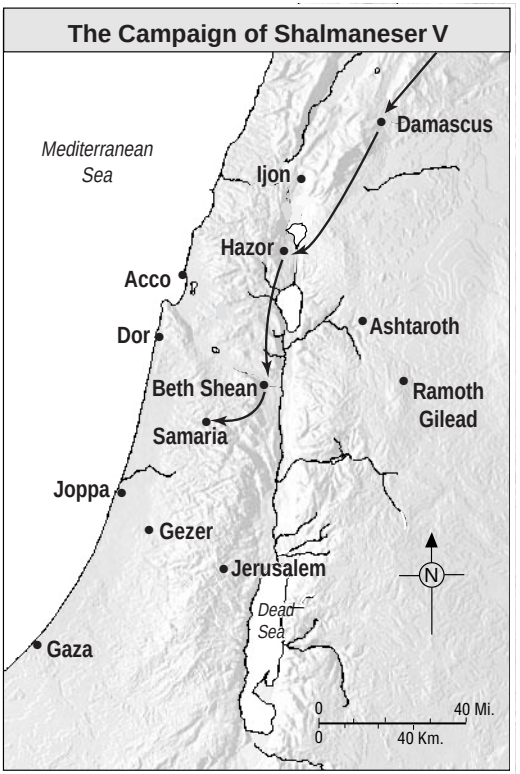
15 And they [p]rejected His statutes and His [q]covenant that He had made with their fathers, and His testimonies which He had testified against them; they followed idols, [r]became idolaters, and *went* after the nations who *were* all around them, *concerning* whom the LORD had charged them that they should not do like them.

16 So they left all the commandments of the LORD their God, [s]made for themselves a molded image *and* two calves, made a [t]wooden image and worshiped all the [u]host of heaven, and served [v]Baal.

17 And they caused their sons and daughters to pass through the [w]fire, [x]practiced witchcraft and soothsaying, and sold themselves to do evil in the sight of the LORD, to provoke Him to anger.

18 Therefore the LORD was very angry with Israel, and removed them from His sight; there was none left [y]but the tribe of Judah alone.

19 [z]Also Judah did not keep the



17:5
a Hos. 13:16

17:6
b *Israel* (history): vv. 6-23; 2 Kin. 24:10. (Gen. 12:2; Rom. 11:26, *note*)
c Deut. 28:64; 2 Kin. 15:29

17:7
d Josh. 23:16
e Judg. 6:10

17:8
f Lev. 18:3; Deut. 18:9

17:9
g vv. 10,11,29; see Judg. 3:7 and 1 Kin. 3:2, *notes*

17:10
h Ex. 34:12-14
i See Deut. 16:21, *note*

17:12
j Ex. 20:4-5

17:13
k Neh. 9:29-30
l 1 Sam. 9:9
m Jer. 18:11; 25:5; 35:15

17:14
n Ex. 32:9; 33:3; Deut. 31:27; Prov. 29:1; Acts 7:51
o Deut. 9:23; Ps. 78:22

17:15
p Jer. 44:3
q Ex. 24:6-8; Deut. 29:25
r 2 Chr. 13:7; cp. Rom. 12:1-3

17:16
s 1 Kin. 12:28
t See Deut. 16:21, *note*; 1 Kin. 14:15,23
u Deut. 4:19
v 1 Kin. 16:31

17:17
w 2 Kin. 16:3
x Deut. 18:10

17:18
y 1 Kin. 11:13,32

17:19
z Jer. 3:8

17:6 took Samaria. 722–721 B.C.

commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the descendants of Israel, afflicted them, and [a]delivered them into the hand of plunderers, until He had cast them from His [b]sight.

21 For He [c]tore Israel from the house of David, and [d]they made Jeroboam the son of Nebat king. Then Jeroboam drove Israel from following the LORD, and made them commit a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they did not depart from them,

23 until the LORD removed Israel out of His sight, [e]as He had said by all His servants the prophets. [f]So Israel was carried away from their own land to Assyria, *as it is* to this day.

Cities of Israel repopulated with foreigners

24 Then the king of Assyria brought [g]*people* from [h]Babylon, Cuthah, Ava, Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel; and they took possession of Samaria and dwelt in its cities.

25 And it was so, at the beginning of their dwelling there, *that* they did not fear the LORD; therefore the LORD sent lions among them, which killed *some* of them.

26 So they spoke to the king of Assyria, saying, "The nations whom you have removed and placed in the cities of Samaria do not know the rituals of the God of the land; therefore He has sent lions among them, and indeed, they are killing them because they do not know the rituals of the God of the land."

27 Then the king of Assyria com-

17:20
a Judg. 2:14; 2 Kin. 13:3; 15:29
b 2 Kin. 24:20

17:21
c 1 Kin. 11:11, 31
d 1 Kin. 12:20

17:23
e 1 Kin. 14:16
f 2 Kin. 17:6

17:24
g Ezra 4:2,10
h v. 30

17:25 fear the LORD. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

17:23

THE TRIBES OF ISRAEL

There are not, as some assert, "ten lost tribes," known only to God and later to be found by Him, variously conjectured to be the Anglo-Saxon people, the gypsies, or certain peoples of Central Asia or Africa. These misconceptions arise from a misreading of passages such as vv. 7–23 (compare 2 Chr. 6:6–11), and especially v. 18.

(1) The expression "tribe of Judah" (v. 18) is here used idiomatically for the southern kingdom (Judah) in contrast with the northern kingdom (Israel), as vv. 21–23 compared with 1 Kin. 11:13,32 make clear. In these contexts everyone out of all the tribes who remained loyal to the house of David is included, as well as the two tribes of Benjamin and Judah who unitedly and officially stood by the Davidic house.

(2) The removal of the bulk of the people composing the northern kingdom does not mean that only two tribes of Israel continued in the land. Verses 7–23 (see v. 20, "cast . . . from"), implying that the portion of the nation taken into captivity by Assyria is excluded from any promised future return to the land, are in harmony with the principle of Rom. 9:4–7, which explains that the total physical descendants of Abraham were not the "children" to whom the promises were made.

(3) Before the Assyrian captivity, substantial numbers from the ten tribes had identified themselves with the house of David. This began at the time of the rebellion of Jeroboam I (1 Kin. 12:16–20; 2 Chr. 11:16–17) and continued when reformations, invasions, and other crises led many to repudiate the northern kingdom and unite with the southern kingdom in a common allegiance to the house of David and the worship of the LORD (2 Chr. 19:4; 30:1,10–11,25–26; 34:5–7,33; 35:17–18; etc.). Thus in God's view all the tribes were represented in the kingdom of Judah and constituted His continuing Israel.

(4) These facts show the correctness of this view: (a) the remnant who returned from Babylon is represented as the nation, not simply two tribes; (b) our Lord is said to have offered Himself, not merely to two tribes (Judah) but to the nation, "the lost sheep of the house of Israel" (Matt. 10:5–6); and (c) other tribes than Judah are mentioned specifically in the NT as being represented in the land (Matt. 4:13,15; Luke 2:36; Acts 4:36; Phil. 3:5; compare "twelve tribes," Acts 26:7; James 1:1).

(5) Although Israel is now in age-long dispersion because of their rejection of their Messiah, nevertheless they still continue as a people, preserved distinct from other peoples, known to God though not knowing Him (Deut. 28:62; Is. 11:11–13; Hos. 3:4–5; Rom. 11:1–2,11–12). A partial restoration of Israel to the land in unbelief has already taken place in accordance with prophecy. The Scriptures clearly state that there will yet be a spiritual restoration, through the salvation of substantial numbers, which will heal the ancient political division (Ezek. 37:15–28). These will be God's Israel (Amos 9:13–15; Zech. 12:9–14; Rom. 11:25–27). See Palestinian Covenant, Deut. 30:3, *note;* 2 Sam. 7:8–17.

manded, saying, "Send there one of the priests whom you brought from there; let him go and dwell there, and let him teach them the rituals of the God of the land."

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the LORD.

29 However every nation continued to make gods of its own, and put *them* [a] in the shrines on the high places which the Samaritans had made, *every* nation in the cities where they dwelt.

30 The men of Babylon made Succoth Benoth, the men of Cuth made Nergal, the men of Hamath made Ashima,

31 and the Avites made Nibhaz and Tartak; and the Sepharvites burned their children in fire to [b] Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and from [c] every class they appointed for themselves priests of the high places, who sacrificed for them in the shrines of the high places.

33 They feared the LORD, [d] yet served their own gods—according to the rituals of the nations from among whom they were carried away.

34 To this day they continue practicing the former rituals; they do not fear the LORD, nor do they follow their statutes or their ordinances, or the law and commandment which the LORD had commanded the children of Jacob, whom He named [e] Israel,

35 with whom the LORD had made a covenant and charged them, saying: "You shall not fear other gods, nor bow down to them nor serve [f] them nor sacrifice to them;

36 "but the LORD, who [g] brought you up from the land of Egypt with great power and an [h] outstretched arm, Him you shall fear, Him you shall worship, and to Him you shall offer sacrifice.

37 "And the statutes, the ordinances, the law, and the commandment which He wrote for you, you shall [i] be careful to observe forever; you shall not fear other gods.

38 "And the covenant that I have made with you, you shall [j] not forget, nor shall you fear other gods.

39 "But the LORD your God you shall fear; and He will deliver you from the hand of all your enemies."

40 However they did not obey, but they followed their former rituals.

41 So these nations feared the LORD, yet served their carved images; also their children and their children's children have continued doing as their fathers did, even to this day.

IV. From the Accession of Hezekiah to the Captivity of Judah, 18:1—25:30

Hezekiah reigns over Judah (2 Kin. 16:20; 2 Chr. 29:1—31:21)

18 NOW it came to pass in the third year of [k] Hoshea the son of Elah, king of Israel, *that* Hezekiah the son of Ahaz, king of Judah, began to reign.

2 He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. His mother's name *was* Abi* the daughter of Zechariah.

3 And he did *what was* right in the sight of the LORD, according to all that his father David had done.

Revival under Hezekiah (2 Chr. 29:3—31:21)

4 He removed the [l] high places and broke the *sacred* pillars, cut down the [m] wooden image and broke in pieces the [n] bronze serpent that Moses had made; for until those days the children of Israel burned incense to it, and called it Nehushtan.*

5 He [o] trusted in the LORD God of Israel, so that after him was [p] none like him among all the kings of Judah, nor who were before him.

6 For he held fast to the LORD; he did not depart from following Him,

***18:2** Called *Abijah* in 2 Chronicles 29:1ff
***18:4** Literally *Bronze Thing*

17:29
a 1 Kin. 12:31; 13:32

17:31
b 2 Kin. 19:37

17:32
c 1 Kin. 13:33

17:33
d Cp. Zeph. 1:5

17:34
e Gen. 32:28; 35:10

17:35
f Ex. 20:5

17:36
g Ex. 14:15-30
h Ex. 6:6; 9:15

17:37
i Deut. 5:32

17:38
j Deut. 4:23; 6:12

18:1
k 2 Kin. 17:1

18:4
l v. 22; see Judg. 3:7 and 1 Kin. 3:2, *notes*
m See Deut. 16:21, *note*
n Num. 21:5-9

18:5
o See Ps. 2:12, *note;* 2 Kin. 19:10
p 2 Kin. 23:25

17:32,33,34,36,39,41 fear[ed] the LORD. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

Hezekiah: *the might of Jehovah.* Son of Ahaz. The thirteenth king of Judah who introduced religious reform, restored the Temple and destroyed the idols.

but kept His commandments, which the LORD had commanded Moses.

Hezekiah rebels against Assyria; defeats the Philistines

7 The LORD was with him; he prospered wherever he went. And he rebelled against the king of [a]Assyria and did not serve him.

8 He subdued the [b]Philistines, as far as Gaza and its territory, from watchtower to fortified city.

Israel's captivity reviewed (cp. 2 Kin. 17:4–6); first invasion of Judah (Is. 36:1)

9 Now it came to pass in the fourth year of King [c]Hezekiah, which *was* the seventh year of Hoshea the son of Elah, king of Israel, *that* Shalmaneser king of Assyria came up against Samaria and besieged it.

10 And at the end of three years they took it. In the sixth year of Hezekiah, that *is,* the ninth year of Hoshea king of Israel, Samaria was taken.

11 Then the king of Assyria [d]carried Israel away captive to Assyria, and put them in Halah and by the Habor, the River of Gozan, and in the cities of the Medes,

12 because they did [e]not obey the voice of the LORD their God, but transgressed His covenant *and* all that Moses the servant of the LORD had commanded; and they would neither hear nor do *them.*

13 And in the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them.

14 Then Hezekiah king of Judah sent to the king of Assyria at Lachish, saying, "I have done wrong; turn away from me; whatever you impose on me I will pay." And the king of Assyria assessed Hezekiah king of Judah three hundred [f]talents of silver and thirty [f]talents of gold.

15 So Hezekiah [g]gave *him* all the silver that was found in the house of the LORD and in the treasuries of the king's house.

16 At that time Hezekiah stripped *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

Sennacherib's second invasion of Judah; he seeks to terrify Jerusalem (2 Chr. 32:1–15,30; Is. 36:2–10)

17 Then the king of Assyria sent *the* Tartan,* *the* Rabsaris,* *and the* Rabshakeh* from Lachish, with a great army against Jerusalem, to King Hezekiah. And they went up and came to Jerusalem. When they had come up, they went and stood by the [h]aqueduct from the upper pool, [i]which *was* on the highway to the Fuller's Field.

18 And when they had called to the king, [j]Eliakim the son of Hilkiah, who *was* over the household, Shebna the scribe, and Joah the son of Asaph, the recorder, came out to them.

19 Then *the* Rabshakeh said to them, "Say now to Hezekiah, 'Thus says the great king, the king of As-

18:7
a 2 Kin. 16:7

18:8
b 2 Chr. 28:18; Is. 14:29

18:9
c Matt. 1:9

18:11
d *Times of the Gentiles:* vv. 9-12; 2 Kin. 25:4. (Deut. 28:49; Rev. 16:19, *note*)

18:12
e 2 Kin. 17:7-18

18:14
f See Coinage (OT), Ex. 30:13, *note*

18:15
g 2 Kin. 16:8

18:17
h 2 Kin. 20:20
i Is. 7:3

18:18
j 2 Kin. 19:2; Is. 22:20

***18:17** A title, probably *Commander in Chief* * A title, probably *Chief Officer* * A title, probably *Chief of Staff* or *Governor*

18:7 The sequence of events in the story of the kingdom of Judah after the fall of the kingdom of Israel—the last twenty-three years of Hezekiah's reign—was as follows:

(1) Hezekiah's throwing off the Assyrian yoke (2 Kin. 18:7);

(2) Hezekiah's successful Philistine campaign (2 Kin. 18:8);

(3) Sennacherib's first invasion of Judah (2 Kin. 18:13–16; see Is. 36:1, *note*);

(4) Hezekiah's illness and recovery (2 Kin. 20:1–11; 2 Chr. 32:24; Is. 38);

(5) Hezekiah's imprudent exposure of his defenses and wealth to the Babylonian embassy (2 Kin. 20:12–19; 2 Chr. 32:25–26,31; Is. 39);

(6) Hezekiah's wealth and building (2 Chr. 32:27–29);

(7) Sennacherib's second invasion of Judah and God's miraculous deliverance in answer to prayer (2 Kin. 18:17—19:37; 2 Chr. 32:1–23,30; Is. 36:2—37:38); and

(8) Hezekiah's death (2 Kin. 20:20–21; 2 Chr. 32:32–33).

18:13 For parallel accounts, see verse 7, *note;* Is. 36:1, *note.* **King Hezekiah.** Of all the kings of Judah, none is given higher praise than Hezekiah (vv. 3–7). Moreover, the fact that the record of his encounter with Sennacherib and the subsequent events of his reign is the only narrative occurring three times in the OT (2 Kin. 18:13—20:21; 2 Chr. 32:1–33; Is. 36:1—39:8) points to the peculiar significance of the LORD's dealing with this godly king.

syria: "What [a]confidence *is* this in which you [b]trust?

20 "You speak of *having* plans and power for war; but *they are* mere words. And in whom do you trust, that you rebel against me?

21 [c]"Now look! You are trusting in the staff of this broken reed, Egypt, on which if a man leans, it will go into his hand and pierce it. So *is* Pharaoh king of Egypt to all who trust in him.

22 "But if you say to me, 'We trust in the LORD our God,' *is* it not He whose high places and [d]whose altars Hezekiah has taken away, and said to Judah and Jerusalem, 'You shall worship before this altar in Jerusalem'?" '

23 "Now therefore, I urge you, give a pledge to my master the king of Assyria, and I will give you two thousand horses—if you are able on your part to put riders on them!

24 "How then will you repel one captain of the least of my master's servants, and put your trust in Egypt for chariots and horsemen?

25 "Have I now come up without the LORD against this place to destroy it? The LORD said to me, 'Go up against this land, and destroy it.' "

The Rabshakeh's further threats
(2 Chr. 32:16,18–19; Is. 36:11–21)

26 Then Eliakim the son of Hilkiah, Shebna, and Joah said to *the* Rabshakeh, "Please speak to your servants in [e]Aramaic, for we understand *it;* and do not speak to us in Hebrew* in the [f]hearing of the people who *are* on the wall."

27 But *the* Rabshakeh said to them, "Has my master sent me to your master and to you to speak these words, and not to the men who sit on the wall, who will eat and drink their own waste with you?"

28 Then *the* Rabshakeh stood and called out with a loud voice in Hebrew, and spoke, saying, "Hear the word of the great king, the king of Assyria!

29 "Thus says the king: [g]'Do not let Hezekiah deceive you, for he shall not be able to deliver you from his hand;

30 'nor let Hezekiah make you trust in the LORD, saying, "The LORD will surely deliver us; this city shall not be given into the hand of the king of Assyria." '

31 "Do not listen to Hezekiah; for thus says the king of Assyria: 'Make *peace* with me by a present and come out to me; and every one of you eat from his own [h]vine and every one from his own fig tree, and every one of you drink the waters of his own cistern;

32 'until I come and take you away to a land like your own land, a [i]land of grain and new wine, a land of bread and vineyards, a land of olive groves and honey, that you may live and not die. But do not listen to Hezekiah, lest he persuade you, saying, "The LORD will deliver us."

33 [j]'Has any of the gods of the nations at all delivered its land from the hand of the king of Assyria?

34 [k]'Where *are* the gods of Hamath and Arpad? Where *are* the gods of Sepharvaim and Hena and Ivah? Indeed, have they delivered Samaria from my hand?

35 'Who among all the gods of the lands have delivered their countries from my hand, that the LORD should [l]deliver Jerusalem from my hand?' "

36 But the people held their peace and answered him not a word; for the king's commandment was, "Do not answer him."

37 Then Eliakim the son of Hilkiah, who *was* over the household, Shebna the scribe, and Joah the son of Asaph, the recorder, came to Hezekiah [m]with *their* clothes torn, and told him the words of *the* Rabshakeh.

*18:26 Literally *Judean*

18:19
a Ps. 118:8-9
b 2 Kin. 18:5

18:21
c Is. 30:2-7; Ezek. 29:6-7

18:22
d 2 Kin. 18:4; 2 Chr. 31:1; see Judg. 3:7 and 1 Kin. 3:2, *notes*

18:26
e Ezra 4:7
f Cp. Neh. 13:24

18:29
g 2 Chr. 32:15

18:31
h 1 Kin. 4:25

18:32
i Deut. 8:7-8

18:33
j 2 Kin. 19:12; cp. Is. 10:9-11

18:34
k 2 Kin. 19:13

18:35
l Dan. 3:15

18:37
m Is. 33:7

18:20 mere words. Literally *word of the lips.*

18:23 pledge. Literally *hostage.*

18:26 2 Kin. 18:26—20:21 is virtually identical with Is. 36:11—39:8. See also v. 13, *note.* **Aramaic,** the language spoken at the court of Nebuchadnezzar, was later used as the official language of the whole western section of the Persian Empire.

18:31 Make peace. Literally *Make a blessing.*

18:34 Ivah. Or *Ava,* 2 Kin. 17:24.

Hezekiah requests Isaiah's intercession (2 Chr. 32:2–22; Is. 36:22—37:5)

19 AND so it was, when King Hezekiah heard *it,* that he tore his clothes, covered himself with [a]sackcloth, and went into the house of the LORD.

2 Then he sent Eliakim, who *was* over the household, Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.

3 And they said to him, "Thus says Hezekiah: 'This day *is* a day of trouble, and rebuke, and blasphemy; for the children have come to birth, but *there is* no strength [b]to bring them forth.

4 [c]'It may be that the LORD your God will hear all the words of *the* Rabshakeh, whom his master the king of Assyria has sent to reproach the living God, and will rebuke the words which the LORD your God has heard. Therefore lift up *your* prayer for the remnant that is left.' "

5 So the servants of King Hezekiah came to Isaiah.

The LORD's answer through Isaiah (Is. 37:6–7)

6 And Isaiah said to them, "Thus you shall say to your master, 'Thus says the LORD: "Do not be [d]afraid of the words which you have heard, with which the [e]servants of the king of Assyria have blasphemed Me.

7 "Surely I will send a [f]spirit upon him, and he shall hear a rumor and return to his own land; and I will cause him to fall by the sword in his own land." ' "

Sennacherib defies God (2 Chr. 32:17; Is. 37:8–13)

8 Then *the* Rabshakeh returned and found the king of Assyria warring against Libnah, for he heard that he had departed from [g]Lachish.

9 And [h]the king heard concerning Tirhakah king of Ethiopia, "Look, he has come out to make war with you." So he again sent messengers to Hezekiah, saying,

10 "Thus you shall speak to Hezekiah king of Judah, saying: 'Do not let your God [i]in whom you trust deceive you, saying, "Jerusalem shall not be given into the hand of the king of Assyria."

11 'Look! You have heard what the kings of Assyria have done to all lands by utterly destroying them; and shall you be delivered?

12 'Have the gods of the nations [j]delivered those whom my fathers have destroyed, Gozan and Haran and Rezeph, and the people of Eden who *were* in Telassar?

13 'Where *is* the king of Hamath, the king of Arpad, and the king of the city of Sepharvaim, Hena, and Ivah?' "

Hezekiah's prayer in the temple (2 Chr. 32:20; Is. 37:14–20)

14 And Hezekiah received the letter from the hand of the messen-

19:1
a Ps. 69:11

19:3
b Cp. Is. 26:18

19:4
c 2 Sam. 16:12

19:6
d Ps. 112:7
e 2 Kin. 18:17

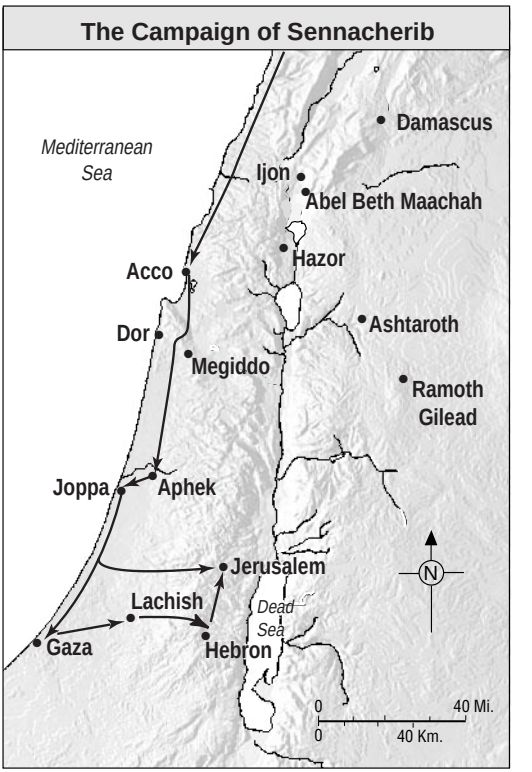
19:7
f vv. 35-37

19:8
g 2 Kin. 18:14,17

19:9
h Cp. 1 Sam. 23:27

19:10
i 1 Kin. 18:5

19:12
j 2 Kin. 18:33



19:1 For parallel accounts, see 2 Kin. 18:13, *note.*

19:10 trust. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

gers, and read it; and Hezekiah went up to the house of the LORD, and spread it before the LORD.

15 Then Hezekiah prayed before the LORD, and [a]said: "O LORD God of Israel, *the One* who dwells *between* the [b]cherubim, You are God, You alone, of all the kingdoms of the earth. You have made heaven and earth.

16 [c]"Incline Your ear, O LORD, and hear; open Your eyes, O LORD, and see; and hear the words of Sennacherib, which he has sent to reproach the living God.

17 "Truly, LORD, the kings of Assyria have laid waste the nations and their lands,

18 "and have cast their gods into the fire; for they *were* [d]not gods, but [e]the work of men's hands—wood and stone. Therefore they destroyed them.

19 "Now therefore, O LORD our God, I pray, save us from his hand, [f]that all the kingdoms of the earth may [g]know that You *are* the LORD God, You alone."

The LORD's second answer through Isaiah (Is. 37:21–35)

20 Then Isaiah the son of Amoz sent to Hezekiah, saying, "Thus says the LORD God of Israel: [h]'Because you have prayed to Me against Sennacherib king of Assyria, I have [i]heard.'

21 "This *is* the word which the LORD has spoken concerning him:

'The virgin, [j]the daughter of Zion,
Has despised you, laughed you to scorn;
The daughter of Jerusalem
Has shaken *her* head behind your back!

22 'Whom have you reproached and blasphemed?
Against whom have you raised *your* voice,
And lifted up your eyes on high?
Against the Holy *One* of Israel.

23 [k]By your messengers you have reproached the Lord,
And said: "By the multitude of my chariots
I have come up to the height of the mountains,
To the limits of Lebanon;
I will cut down its tall cedars
And its choice cypress trees;
I will enter the extremity of its borders,
To its fruitful forest.
24 I have dug and drunk strange water,
And with the soles of my feet I have [l]dried up
All the brooks of defense."

25 'Did you not hear long ago
How I made it,
From ancient times that I formed it?
Now [m]I have brought it to pass,
That you should be
For crushing fortified cities *into* heaps of ruins.
26 Therefore their inhabitants had little power;
They were dismayed and confounded;
They were *as* the grass of the field
And the green herb,
As the grass on the housetops
And *grain* blighted before it is grown.

27 'But [n]I know your dwelling place,
Your going out and your coming in,
And your rage against Me.
28 Because your rage against Me and your tumult
Have come up to My ears,
Therefore I will put My [o]hook in your nose
And My bridle in your lips,
And I will turn you back
By the way which you came.

29 'This *shall be* a [p]sign to you:

You shall eat this year such as [q]grows of itself,
And in the second year what springs from the same;
Also in the third year sow and reap,
Plant vineyards and eat the fruit of them.

Isaiah: *salvation of Jehovah.* The prophet sent to kings Ahaz and Hezekiah to prophecy against various nations.

19:15
a *Bible prayers* (OT): vv. 14-19; 2 Kin. 20:3. (Gen. 15:2; Hab. 3:1, *note*)
b Ex. 25:22

19:16
c Ps. 31:2

19:18
d Is. 44:9-20; Jer. 10:3-5
e Ps. 115:4; Acts 17:29

19:19
f Ps. 83:18
g 1 Kin. 8:42-43

19:20
h vv. 14-19; Is. 37:21
i 2 Kin. 20:5

19:21
j Lam. 2:13

19:23
k 2 Kin. 18:17

19:24
l Is. 19:6

19:25
m Is. 10:5-6

19:27
n Ps. 139:2-3

19:28
o Job 41:2; Ezek. 29:4; 38:4; Amos 4:2

19:29
p 1 Sam. 2:34; 2 Kin. 20:8-9; Is. 7:11-14; Luke 2:12
q Cp. Lev. 25:5

30 And the [a]remnant who have escaped of the house of Judah
Shall again take root downward,
And bear fruit upward.
31 For out of Jerusalem shall go a remnant,
And those who escape from Mount Zion.
The zeal of the LORD of hosts* will do this.'

32 "Therefore thus says the LORD concerning the king of Assyria:

'He shall [b]not come into this city,
Nor shoot an arrow there,
Nor come before it with shield,
Nor build a siege mound against it.
33 By the way that he came,
By the same shall he return;
And he shall not come into this city,'
Says the LORD.
34 'For [c]I will [d]defend this city, to save it
[e]For My own sake and for My servant David's sake.' "

The LORD kills 185,000 Assyrians
(2 Chr. 32:21a; Is. 37:36)

35 And [f]it came to pass on a certain night that the [g]angel of the LORD went out, and [h]killed in the camp of the Assyrians one hundred and eighty-five thousand; and when *people* arose early in the morning, there were the corpses—all dead.

Sennacherib's sons assassinate him
(2 Chr. 32:21b; Is. 37:37–38)

36 So Sennacherib king of Assyria departed and went away, returned *home,* and remained at Nineveh.

37 Now it came to pass, as he was worshiping in the temple of Nisroch his god, that his sons [i]Adrammelech and Sharezer struck him down with the sword; and they escaped into the land of Ararat. Then Esarhaddon his son reigned in his place.

Hezekiah's illness and recovery
(2 Chr. 32:24–29; Is. 38)

20 IN those days Hezekiah was sick and near death. And Isaiah the prophet, the son of Amoz, went to him and said to him, "Thus says the LORD: 'Set your house in order, for you shall die, and not live.' "

2 Then he turned his face toward the wall, and prayed to the LORD, saying,

3 "Remember now, O LORD, I [j]pray, how I have walked before You in truth and with a [k]loyal heart, and have done *what was* [l]good in Your sight." And Hezekiah wept bitterly.

4 And it happened, before Isaiah had gone out into the middle court, that the word of the LORD came to him, saying,

5 "Return and tell Hezekiah the [m]leader of My people, 'Thus says the LORD, the God of David your father: [n]"I have heard your prayer, I have seen [o]your tears; surely I will heal you. On the third day you shall go up to the house of the LORD.

6 "And I will add to your days fifteen years. I will deliver you and this city from the hand of the king of Assyria; and [p]I will defend this city for My own sake, and for the sake of My servant David." ' "

7 Then Isaiah said, "Take a lump of figs." So they took and laid *it* on the boil, and he recovered.

8 And Hezekiah said to Isaiah, [q]"What *is* the sign that the LORD will heal me, and that I shall go up to the house of the LORD the third day?"

9 Then Isaiah said, "This is the sign to you from the LORD, that the LORD will do the thing which He has [r]spoken: *shall* the shadow go forward ten degrees or go backward ten degrees?"

10 And Hezekiah answered, "It is an easy thing for the shadow to go down ten degrees; no, but let the shadow go backward ten degrees."

11 So Isaiah the prophet cried out to the LORD, and [s]He brought the shadow ten degrees [t]backward, by which it had gone down on the sundial of Ahaz.

***19:31** Following many Hebrew manuscripts and ancient versions (compare Isaiah 37:32); Masoretic Text omits *of hosts.*

19:30
a 2 Chr. 32:22-23

19:32
b Is. 8:7-10

19:34
c 2 Kin. 20:6
d Is. 31:5
e 1 Kin. 11:12-13

19:35
f Ex. 12:29
g *Angel* (of the LORD): v. 35; 1 Chr. 21:12. (Gen. 16:7; Judg. 2:1, *note*)
h *Miracles* (OT): v. 35; 2 Kin. 20:11. (Gen. 5:24; Jon. 1:17, *note*)

19:37
i 2 Kin. 17:31

20:3
j *Bible prayers* (OT): vv. 2-3; 1 Chr. 4:10. (Gen. 15:2; Hab. 3:1, *note*)
k 1 Kin. 8:61; see Phil. 3:12, *note*
l 2 Kin. 18:3-6

20:5
m 1 Sam. 9:16; 10:1
n 2 Kin. 19:20; Ps. 65:2
o Ps. 39:12; 56:8

20:6
p 2 Kin. 19:34

20:8
q Judg. 6:17-39; Is. 7:11-14

20:9
r Num. 23:19; cp. Is. 7:10-14

20:11
s Cp. Josh. 10:12-14
t *Miracles* (OT): v. 11; 2 Chr. 26:19. (Gen. 5:24; Jon. 1:17, *note*)

20:1 Hezekiah was sick. For parallel accounts, see 2 Kin. 18:13, *note.*

Hezekiah exposes his wealth and defenses to Babylonian embassy (2 Chr. 32:25–31; Is. 39)

12 At that time Berodach-Baladan* the son of Baladan, king of Babylon, sent letters and a [a]present to Hezekiah, for he heard that Hezekiah had been sick.

13 And Hezekiah [b]was attentive to them, and showed them all the house of his treasures—the silver and gold, the spices and precious ointment, and all* his [c]armory—all that was found among his treasures. There was nothing in his house or in all his dominion that Hezekiah did not show them.

14 Then Isaiah the prophet went to King Hezekiah, and said to him, "What did these men say, and from where did they come to you?" So Hezekiah said, "They came from a far country, from Babylon."

15 And he said, "What have they seen in your house?" So Hezekiah answered, "They have seen all that *is* in my house; there is nothing among my treasures that I have not shown them."

16 Then Isaiah said to Hezekiah, "Hear the word of the LORD:

17 'Behold, the days are coming when all that *is* in your house, and what your fathers have accumulated until this day, [d]shall be carried to Babylon; nothing shall be left,' says the LORD.

18 'And [e]they shall take away some of your sons who will descend from you, whom you will beget; and they shall be [f]eunuchs in the palace of the king of Babylon.' "

19 So Hezekiah said to Isaiah, [g]"The word of the LORD which you have spoken *is* good!" For he said, "Will there not be peace and truth at least in my days?"

Hezekiah's death (2 Chr. 32:32–33)

20 Now the rest of the acts of Hezekiah—all his might, and how he [h]made a [i]pool and a tunnel and brought [j]water into the city—*are* they not written in the book of the chronicles of the kings of Judah?

21 So Hezekiah [k]rested with his fathers. Then Manasseh his son reigned in his place.

Manasseh's reign; his flagrant idolatries (2 Chr. 33:1–9)

21 MANASSEH *was* twelve years old when he became king, and he reigned fifty-five years in Jerusalem. His mother's name *was* Hephzibah.

2 And he did evil in the sight of the LORD, according to the abominations

20:12
a 2 Kin. 8:8-9

20:13
b 2 Kin. 16:9
c Is. 22:8

20:17
d 2 Kin. 24:13; 25:13; Jer. 27:21-22; 52:17

20:18
e 2 Kin. 24:12; 2 Chr. 33:11
f Dan. 1:11,18

20:19
g 1 Sam. 3:18

20:20
h Neh. 3:16
i 2 Kin. 18:17; Is. 7:3
j 2 Chr. 32:3

20:21
k 2 Kin. 16:20

***20:12** Spelled *Merodach-Baladan* in Isaiah 39:1
***20:13** Following many Hebrew manuscripts, Syriac, and Targum; Masoretic Text omits *all*.

20:18 and they shall be eunuchs. Fulfilled, Dan. 1:3–7.

20:20

KING HEZEKIAH'S ACCOMPLISHMENTS

Accomplishment	Reference
Reopened the Temple in Jerusalem	2 Chronicles 29:3
Initiated religious reform:	
Destroyed all idols and altars	2 Kings 18:4; 2 Chronicles 31
Sanctified the desecrated vessels for Temple use	2 Chronicles 29:18–19
Sacrifices presented with songs and music	2 Chronicles 29:25–30
Observed Passover in Jerusalem	2 Chronicles 30
Reinstated observance of Mosaic law	2 Chronicles 29; 30:16
Organized priests and Levites	2 Chronicles 29:4–15; 31:2
Reinstated the tithe	2 Chronicles 31:4–10
Initiated a defense program	
Built fortifications	2 Chronicles 32
Had shields and weapons made	2 Chronicles 32:5
Organized army under commanders	2 Chronicles 32:6
Constructed a tunnel for water	2 Kings 20:20; 2 Chronicles 32:30
Reassured the people that God would help them fight	2 Chronicles 32:1–8

of the nations whom the LORD had cast out before the children of Israel.

3 For he rebuilt the [a]high places which Hezekiah his father had [b]destroyed; he raised up altars for Baal, and made a wooden image, [c]as Ahab king of Israel had done; and he worshiped all the host of heaven* and served them.

4 He also built altars [d]in the house of the LORD, of which the LORD had said, "In [e]Jerusalem I will put My name."

5 And he built altars for all the host of heaven in the [f]two courts of the house of the LORD.

6 [g]Also he made his son pass through the fire, practiced [h]soothsaying, used witchcraft, and consulted spiritists and mediums. He did much evil in the sight of the LORD, to provoke *Him* to anger.

7 He even set a carved image of [i]Asherah that he had made, in the house of which the LORD had said to David and to Solomon his son, "In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put My name [j]forever;

8 "and I will not make the feet of Israel wander anymore from the land which I gave their fathers—only if they are careful to do according to all that I have commanded them, and according to all the law that My servant [k]Moses commanded them."

9 But they paid no attention, and Manasseh seduced them to do more evil than the nations whom the LORD had destroyed before the children of Israel.

Manasseh rebuked (2 Chr. 33:10)

10 And the LORD spoke [l]by His servants the prophets, saying,

11 [m]"Because Manasseh king of Judah has done these abominations ([n]he has acted more wickedly than all the [o]Amorites who *were* before him, and has also made Judah sin with his idols),

12 "therefore thus says the LORD God of Israel: 'Behold, *I* am bringing *such* calamity upon Jerusalem and Judah, that whoever hears of it, both [p]his ears will tingle.

13 'And I will stretch over Jerusalem the measuring [q]line of Samaria and the plummet of the house of Ahab; [r]I will wipe Jerusalem as *one* wipes a dish, wiping *it* and turning *it* upside down.

14 'So I will forsake the [s]remnant of My inheritance and deliver them into the hand of their enemies; and they shall become victims of plunder to all their enemies,

15 'because they have done evil in My sight, and have provoked Me to anger since the day their fathers came out of Egypt, even to this day.' "

Manasseh's further sins; his death (2 Chr. 33:11–20)

16 [t]Moreover Manasseh shed very much innocent blood, till he had filled Jerusalem from one end to another, besides his sin by which he made Judah sin, in doing evil in the sight of the LORD.

17 Now the [u]rest of the acts of [v]Manasseh—all that he did, and the sin that he committed—*are* they not written in the book of the chronicles of the kings of Judah?

18 So Manasseh rested with his fathers, and was buried in the garden of his own house, in the garden of Uzza. Then his son Amon reigned in his place.

Amon reigns over Judah (2 Chr. 33:20–23)

19 [w]Amon *was* twenty-two years old when he became king, and he reigned two years in Jerusalem. His mother's name *was* Meshullemeth the daughter of Haruz of Jotbah.

20 And he did evil in the sight of the LORD, as his father Manasseh had done.

21 So he walked in all the ways that his father had walked; and he served the idols that his father had served, and worshiped them.

22 He [x]forsook the LORD God of his

*21:3 The gods of the Assyrians

21:3
a See Judg. 3:7 and 1 Kin. 3:2, *notes*
b 2 Kin. 18:4,22
c 1 Kin. 16:31-33

21:4
d Jer. 7:30
e 2 Sam. 7:13; 1 Kin. 8:29; 9:3

21:5
f 1 Kin. 6:36; 7:12

21:6
g Lev. 18:21; 20:2; 2 Kin. 16:3; 17:17
h Lev. 19:26; Deut. 18:10

21:7
i See Deut. 16:21, *note*
j 1 Kin. 8:29; 9:3

21:8
k 2 Kin. 18:12

21:10
l 2 Kin. 17:13

21:11
m 2 Kin. 23:26-27; 24:3-4; Jer. 15:4
n 1 Kin. 21:26
o Gen. 15:16

21:12
p 1 Sam. 3:11; Jer. 19:3

21:13
q Is. 34:11; Lam. 2:8; Amos 7:7-8
r 2 Kin. 22:16-19

21:14
s Jer. 6:9

21:16
t 2 Kin. 24:4

21:17
u 2 Chr. 33:11-19
v 2 Chr. 33:20

21:19
w 2 Chr. 33:21-23

21:22
x Judg. 2:12-13; 1 Kin. 11:33; 1 Chr. 28:9

21:3 wooden image. These were "groves" (Hebrew *asherim*) devoted to the worship of Asherah, who was the Babylonian goddess Ishtar, the Aphrodite of the Greeks, the Venus of the Romans. See Judg. 2:13, *note*.

21:19 became king. 642 B.C.

fathers, and did not walk in the way of the LORD.

Amon assassinated by his servants; Josiah reigns over Judah (2 Chr. 33:24–25)

23 Then the servants of [a]Amon [b]conspired against him, and killed the king in his own house.

24 But the people of the land [c]executed all those who had conspired against King Amon. Then the people of the land made his son Josiah king in his place.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his tomb in the garden of Uzza. Then Josiah his son reigned in his place.

Josiah's upright life (2 Chr. 34:1–7)

22 [d]JOSIAH *was* eight years old when he became king, and he reigned thirty-one years in Jerusalem. His mother's name *was* Jedidah the daughter of Adaiah of [e]Bozkath.

2 And he did *what was* right in the sight of the LORD, and walked in all the ways of his father David; he [f]did not turn aside to the right hand or to the left.

Josiah repairs the temple (2 Chr. 34:8–13)

3 [g]Now it came to pass, in the eighteenth year of King Josiah, *that* the king sent Shaphan the scribe, the son of Azaliah, the son of Meshullam, to the house of the LORD, saying:

4 "Go up to Hilkiah the high priest, that he may count the money [h]which has been brought into the house of the LORD, which the doorkeepers have gathered from the people.

5 "And let them [i]deliver it into the hand of those doing the work, who are the overseers in the house of the LORD; let them give it to those who *are* in the house of the LORD doing the work, to repair the damages of the house—

6 "to carpenters and builders and masons—and to buy timber and hewn stone to repair the house.

7 "However there need be [j]no accounting made with them of the money delivered into their hand, because they deal faithfully."

Hilkiah discovers the Book of the Law (2 Chr. 34:14–21)

8 Then Hilkiah the high priest said to Shaphan the scribe, [k]"I have found the Book of the Law in the house of the LORD." And Hilkiah gave the book to Shaphan, and he read it.

9 So Shaphan the scribe went to the king, bringing the king word, saying, "Your servants have gathered the money that was found in the house, and have delivered it into the hand of those who do the work, who oversee the house of the LORD."

10 Then Shaphan the scribe showed the king, saying, "Hilkiah the priest has given me a book." And Shaphan read it before the king.

"By the law is the knowledge of sin"

11 Now it happened, when the king heard the words of the Book of the Law, that he tore his clothes.

12 Then the king commanded Hil-

21:23
a 1 Chr. 3:14; Matt. 1:10
b 2 Kin. 12:20; 14:19

21:24
c 2 Kin. 14:5

22:1
d 1 Kin. 13:2
e Josh. 15:39

22:2
f Deut. 5:32

22:3
g vv. 3-20; cp. 2 Chr. 34:8-28

22:4
h 2 Kin. 12:4

22:5
i 2 Kin. 12:11-14

22:7
j 2 Kin. 12:15

22:8
k Deut. 31:24-26; cp. Deut. 17:18

22:1 became king. 640 B.C.

Josiah: *whom Jehovah heals.* The child king who brought Judah back to serving the Lord. He repaired the temple and reinstated the reading of the Law.

22:8 found the Book of the Law. This passage (vv. 8–10) has been used to teach that Deuteronomy was the book found, and that it was composed as a "pious fraud" in the time of Josiah (621 B.C.) to bring about centralization of worship in Jerusalem. From the distinctive use of the names of Deity, the laws peculiar to Deuteronomy, the nature of the commands which presuppose the wilderness wanderings and the prospective entrance into Canaan, the minutely accurate geographical data employed, and the evident anachronism of emphasizing centralization of worship in Jerusalem in 621 B.C. after the deportation of the northern kingdom, conservative scholars have consistently held to the Mosaic authorship (15th Cent. B.C.) of the book. Furthermore, not only Deuteronomy but the entire Pentateuch was doubtless indicated by the term, "the Book of the Law."

22:12 Achbor. Or *Abdon,* the son of Micah, 2 Chr. 34:20.

22:14 Huldah. There were other women who had the gift of prophecy, e.g. Miriam, the sister of Moses (Ex. 15:20), and Deborah (Judg. 4:4). **Tikvah.** Or *Tokhath,* 2 Chr. 34:22.

kiah the priest, [a]Ahikam the son of Shaphan, Achbor the son of Michaiah, Shaphan the scribe, and Asaiah a servant of the king, saying,

13 "Go, inquire of the LORD for me, for the people and for all Judah, concerning the words of this book that has been found; for great *is* the wrath of the LORD that is aroused against us, because our fathers have not obeyed the words of this book, to do according to all that is written concerning us."

14 So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe. (She dwelt in Jerusalem in the Second Quarter.) And they spoke with her.

Huldah the prophetess speaks (2 Chr. 34:22–28)

15 Then she said to them, "Thus says the LORD God of Israel, 'Tell the man who sent you to Me,

16 "Thus says the LORD: 'Behold, [b]I will bring calamity on this place and on its inhabitants—all the words of the book which the king of Judah has read—

17 [c]'because they have forsaken Me and burned incense to other gods, that they might provoke Me to anger with all the works of their hands. Therefore My wrath shall be aroused against this place and shall not be quenched.' " '

18 "But as for the [d]king of Judah, who sent you to inquire of the LORD, in this manner you shall speak to him, 'Thus says the LORD God of Israel: "*Concerning* the words which you have heard—

19 [e]"because your heart was tender, and you [f]humbled yourself before the LORD when you heard what I spoke against this place and against its inhabitants, that they would become a [g]desolation and a curse, and you tore your clothes and wept before Me, I also have heard *you,*" says the LORD.

20 "Surely, therefore, I will gather you to your fathers, and you shall be gathered to your grave in peace; and your eyes shall not see all the calamity which I will bring on this place." ' " So they brought back word to the king.

Josiah reads the Law to the people (2 Chr. 34:29–30)

23 NOW the king sent them to gather all the [h]elders of Judah and Jerusalem to him.

2 The king went up to the house of the LORD with all the men of Judah, and with him all the inhabitants of Jerusalem—the priests and the prophets and all the people, both small and great. And he [i]read in their hearing all the words of the Book of the Covenant [j]which had been found in the house of the LORD.

Josiah's covenant (2 Chr. 34:31–32)

3 Then the king [k]stood by a pillar and made a [l]covenant before the LORD, to follow the LORD and to keep His commandments and His testimonies and His statutes, with all *his* heart and all *his* soul, to perform the words of this covenant that were written in this book. And all the people took a stand for the covenant.

Josiah's further reformations (2 Chr. 34:33)

4 And the king commanded Hilkiah the high priest, the [m]priests of the second order, and the doorkeepers, to [n]bring out of the temple of the LORD all the articles that were made for Baal, for Asherah, and for all the host of heaven;* and he burned them outside Jerusalem in the fields of Kidron, and carried their ashes to Bethel.

5 Then he removed the idolatrous priests whom the kings of Judah had ordained to burn incense on the [o]high places in the cities of Judah and in the places all around Jerusalem, and those who burned incense to Baal, to the sun, to the moon, to the constellations, and to all the host of heaven.

***23:4** The gods of the Assyrians

22:12
a 2 Kin. 25:22; Jer. 26:24

22:16
b Deut. 29:27; Dan. 9:11-14

22:17
c Deut. 29:25-26

22:18
d v. 1

22:19
e Ps. 51:17; Is. 57:15
f 1 Kin. 21:29; 2 Chr. 7:14
g Lev. 26:31

23:1
h 2 Sam. 19:11

23:2
i Deut. 31:10-13
j 2 Kin. 22:8

23:3
k 2 Kin. 11:14
l 2 Kin. 11:17

23:4
m 2 Kin. 25:18
n 2 Kin. 21:3-7

23:5
o vv. 8,9,13,20; see Judg. 3:7 and 1 Kin. 3:2, *notes*

23:4 Asherah was the Babylonian goddess Ishtar, the Aphrodite of the Greeks, the Venus of the Romans. See Judg. 2:13, *note*.

6 And he brought out the [a]wooden
image from the house of the LORD,
to the Brook Kidron outside Jeru-
salem, burned it at the Brook Kid-
ron and ground *it* to [b]ashes, and
threw its ashes on the [c]graves of the
common people.

7 Then he tore down the *ritual*
booths of the [d]perverted persons*
that *were* in the house of the LORD,
[e]where the [f]women wove hangings
for the [g]wooden image.

8 And he brought all the priests
from the cities of Judah, and defiled
the high places where the priests
had burned incense, from Geba to
Beersheba; also he broke down the
high places at the gates which *were*
at the entrance of the Gate of Josh-
ua the governor of the city, which
were to the left of the city gate.

9 [h]Nevertheless the priests of the
high places did not come up to the
altar of the LORD in Jerusalem, [i]but
they ate unleavened bread among
their brethren.

10 And he defiled [j]Topheth, which
is in the [k]Valley of the Son* of Hin-
nom, [l]that no man might make his
son or his daughter [m]pass through
the fire to Molech.

11 Then he removed the horses
that the kings of Judah had dedicat-
ed to the sun, at the entrance to the
house of the LORD, by the chamber
of Nathan-Melech, the officer who
was in the court; and he burned the
chariots of the sun with fire.

12 The altars that *were* [n]on the
roof, the upper chamber of Ahaz,
which the kings of Judah had made,
and the altars which [o]Manasseh had
made in the two courts of the house
of the LORD, the king broke down
and pulverized there, and threw
their dust into the Brook Kidron.

13 Then the king defiled the high
places that *were* east of Jerusalem,
which *were* on the south of the
Mount of Corruption, which [p]Solo-
mon king of Israel had built for Ash-
toreth the abomination of the Sido-
nians, for Chemosh the abomination
of the Moabites, and for Milcom the
abomination of the people of Am-
mon.

14 And he [q]broke in pieces the *sa-
cred* pillars and cut down the wood-
en images, and filled their places
with the [r]bones of men.

15 Moreover the altar that *was* at
Bethel, *and* the high place [s]which
Jeroboam the son of Nebat, who
made Israel sin, had made, both
that altar and the high place he
broke down; and he burned the
high place *and* crushed *it* to pow-
der, and burned the wooden image.

16 As Josiah turned, he saw the
tombs that *were* there on the moun-
tain. And he sent and took the
bones out of the tombs and burned
them on the altar, and defiled it ac-
cording to the [t]word of the LORD
which the man of God proclaimed,
who proclaimed these words.

17 Then he said, "What gravestone
is this that I see?" So the men of the
city told him, "*It is* the tomb of the
man of God who came from Judah
and proclaimed these things which
you have done against the altar of
Bethel."

18 And he said, "Let him alone; let
no one move his bones." So they let
his bones alone, with the bones of
the [u]prophet who came from
Samaria.

19 Now Josiah also took away all
the shrines of the high places that
were [v]in the cities of Samaria,
which the kings of Israel had made
to provoke the LORD* to anger; and
he did to them according to all the
deeds he had done in Bethel.

20 He [w]executed all the priests of
the high places who *were* there, on
the altars, and burned men's bones
on them; and he returned to
Jerusalem.

Passover reinstituted (2 Chr. 35:1–19)

21 Then the king commanded all
the people, saying, [x]"Keep the Pass-

23:6
a See Deut. 16:21, *note*
b Ex. 32:20
c 2 Chr. 34:4

23:7
d 1 Kin. 14:24; 15:12
e Ezek. 16:16
f Ex. 38:8
g See Deut. 16:21, *note*

23:9
h Ezek. 44:10-14
i 1 Sam. 2:36

23:10
j Is. 30:33; Jer. 7:31-32
k Josh. 15:8
l Lev. 18:21; Deut. 18:10; Ezek. 23:37-39
m 2 Kin. 21:6

23:12
n Jer. 19:13; Zeph. 1:5
o 2 Kin. 21:5

23:13
p 1 Kin. 11:5-7

23:14
q Ex. 23:24; Deut. 7:5-25
r Cp. Jer. 8:1-2

23:15
s 1 Kin. 12:28-33; see Judg. 3:7 and 1 Kin. 3:2, *notes*

23:16
t 1 Kin. 13:2

23:18
u 1 Kin. 13:31

23:19
v 2 Chr. 34:6-7

23:20
w 2 Kin. 10:25; 11:18

23:21
x Num. 9:5; Josh. 5:10

***23:7** Hebrew *qedeshim,* that is, those practicing sodomy and prostitution in religious rituals
***23:10** Kethib reads *Sons.* ***23:19** Following Septuagint, Syriac, and Vulgate; Masoretic Text and Targum omit *the* LORD.

23:13 Ashtoreth. These were figures of Ashtoreth (see 1 Kin. 11:5), the equivalent of the Phoenician goddess of fertility, Astarte (see Deut. 16:21, *note*), which were worshiped as idols during times of spiritual declension in Israel (Judg. 2:13; 10:6; 1 Sam. 7:3–4; 12:10; 31:10; 1 Kin. 11:5,33).

over to the LORD your God, [a]as *it is* written in this Book of the Covenant."

22 Such a Passover surely had never been held since the days of the judges who judged Israel, nor in all the days of the kings of Israel and the kings of Judah.

23 But in the eighteenth year of King Josiah this Passover was held before the LORD in Jerusalem.

24 Moreover Josiah put away those who consulted mediums and spiritists, the household gods and idols, all the abominations that were seen in the land of Judah and in Jerusalem, that he might perform the words of the law [b]which were written in the book [c]that Hilkiah the priest found in the house of the LORD.

25 Now before him there was no king [d]like him, who turned to the LORD with all his heart, with all his soul, and with all his might, according to all the Law of Moses; nor after him did *any* arise like him.

26 Nevertheless the LORD did not turn from the fierceness of His great wrath, with which His anger was aroused against Judah, [e]because of all the provocations with which Manasseh had provoked Him.

27 And the LORD said, "I will also remove Judah from My sight, as [f]I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, [g]'My name shall be there.' "

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

Josiah dies (2 Chr. 35:20–27)

29 [h]In his days Pharaoh Necho king of Egypt went to the aid of the king of Assyria, to the River Euphrates; and King Josiah went against him. And *Pharaoh Necho* killed him at [i]Megiddo when he [j]confronted him.

30 Then his servants moved his body in a chariot from Megiddo, brought him to Jerusalem, and buried him in his own tomb. [k]And the people of the land took Jehoahaz the son of Josiah, anointed him, and made him king in his father's place.

Jehoahaz reigns; he is dethroned (2 Chr. 36:1–3)

31 Jehoahaz *was* twenty-three years old when he became king, and he reigned three months in Jerusalem. His mother's name *was* [l]Hamutal the daughter of Jeremiah of Libnah.

32 And he did evil in the sight of the LORD, according to all that his fathers had done.

33 Now Pharaoh Necho put him in prison at [m]Riblah in the land of Hamath, that he might not reign in Jerusalem; and he imposed on the land a tribute of one hundred [n]talents of silver and a talent of gold.

Jehoiakim is made king by Pharaoh Necho (2 Chr. 36:4–5)

34 Then Pharaoh Necho made [o]Eliakim the son of Josiah king in place of his father Josiah, and

23:21
a Ex. 12:3; Lev. 23:5; Num. 9:2; Deut. 16:2

23:24
b Lev. 19:31; Deut. 18:11
c 2 Kin. 22:8

23:25
d 2 Kin. 18:5

23:26
e 2 Kin. 21:11-13; Jer. 15:4

23:27
f 2 Kin. 17:18-20; 18:11; 21:13
g 1 Kin. 8:29; 9:3; 2 Kin. 21:4,7

23:29
h Jer. 46:2
i Judg. 5:19; Zech. 12:11
j 2 Kin. 14:8

23:30
k vv. 30-34

23:31
l 2 Kin. 24:18

23:33
m 2 Kin. 25:6-21
n See Coinage (OT), Ex. 30:13, *note*

23:34
o 2 Chr. 36:4

23:31 Jehoahaz. Or *Shallum,* Jer. 22:11. **became king.** 608 B.C.

Jehoahaz: *whom Jehovah hold fast.* Son of Josiah, king of Judah. He ruled for only three months before being taken captive by Pharaoh Necho.

23:22 **PASSOVER OBSERVANCES IN THE BIBLE**

The Passover was to be observed every year; however, the Bible only records the following occurrences.

Occasion	Reference
The first Passover observed in Egypt	Exodus 12:14
First Passover in the Promised Land	Joshua 5:10
King Hezekiah observes Passover	2 Chronicles 30:1–20
King Josiah observes Passover	2 Kings 23:21–23
First Passover observance after captivity	Ezra 6:19–21
Christ and His disciples observe Passover	Matthew 26:17

[a]changed his name to [b]Jehoiakim. And *Pharaoh* took Jehoahaz [c]and went to Egypt, and he* died there.

35 So Jehoiakim gave the silver and gold to Pharaoh; but he [d]taxed the land to give money according to the command of Pharaoh; he exacted the silver and gold from the people of the land, from every one according to his assessment, to give *it* to Pharaoh Necho.

36 Jehoiakim *was* twenty-five years old when he became king, and he reigned eleven years in Jerusalem. His mother's name *was* Zebudah the daughter of Pedaiah of Rumah.

37 And he did evil in the sight of the LORD, according to all that his fathers had done.

Jehoiakim becomes subservient to Nebuchadnezzar, king of Babylon (2 Chr. 36:6–7)

24 IN [e]his days Nebuchadnezzar king of [f]Babylon came up, and Jehoiakim became his vassal *for* three years. Then he turned and rebelled against him.

2 And the LORD sent against him *raiding* [g]bands of Chaldeans, bands of Syrians, bands of Moabites, and bands of the people of Ammon; He sent them against Judah to destroy it, [h]according to the word of the LORD which He had spoken by His servants the prophets.

3 Surely at the commandment of the LORD *this* came upon Judah, to remove *them* from His sight because of the sins of Manasseh, according to all that he had done,

4 and also because of the [i]innocent blood that he had shed; for he had filled Jerusalem with innocent blood, which the LORD would not pardon.

Jehoiakim dies; Jehoiachin reigns (2 Chr. 36:8–9)

5 Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim [j]rested with his fathers. Then Jehoiachin his son reigned in his place.

7 And the king of [k]Egypt did not come out of his land anymore, for the king of Babylon had taken all that belonged to the king of Egypt from the Brook of Egypt to the River Euphrates.

8 Jehoiachin *was* [l]eighteen years old when he became king, and he reigned in Jerusalem three months. His mother's name *was* Nehushta the daughter of Elnathan of Jerusalem.

9 And he did evil in the sight of the LORD, according to all that his father had done.

The first deportation to Babylon; Jehoiachin is taken captive (2 Chr. 36:10)

10 At that time the servants of Nebuchadnezzar king of Babylon came up against [m]Jerusalem, and the city was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, as his servants were besieging it.

12 Then Jehoiachin king of Judah, his mother, his servants, his princes, and his officers went out to the king of Babylon; and the king of Babylon, in the eighth year of his reign, took him prisoner.

13 And he carried out from there all the treasures of the house of the LORD and the treasures of the king's house, and he [n]cut in pieces all the articles of gold which Solomon king of Israel had made in the temple of the LORD, [o]as the LORD had said.

14 Also [p]he carried into captivity all Jerusalem: all the captains and all the mighty men of valor, ten thousand captives, and all the craftsmen and smiths. None remained except the poorest people of the land.

15 And he [q]carried Jehoiachin captive to Babylon. The king's mother, the king's wives, his officers, and the mighty of the land he carried into captivity from Jerusalem to Babylon.

23:34
a 2 Kin. 24:17
b 1 Chr. 3:15
c Jer. 22:11-12; Ezek. 19:3-4

23:35
d Cp. 2 Kin. 15:20

24:1
e Jer. 25:1-9; Dan. 1:1
f Deut. 29:22-29

24:2
g Jer. 35:11
h 2 Kin. 20:17; 21:12-14

24:4
i 2 Kin. 21:16

24:6
j Jer. 22:18-19

24:7
k Jer. 37:5-7

24:8
l Cp. 2 Chr. 36:9; see 1 Chr. 11:11, *note*

24:10
m *Israel* (history): vv. 10-16; 2 Kin. 25:1. (Gen. 12:2; Rom. 11:26, *note*)

24:13
n Dan. 5:2-3
o Jer. 20:5

24:14
p Jer. 24:1

24:15
q Esth. 2:6

*23:34 That is, Jehoahaz

Jehoiakim: *Jehovah has set up.* Son of Josiah. He was made king of Judah by Pharaoh Necho after taking Jehoahaz into captivity.

24:8 became king. 597 B.C.

24:12 Jehoiachin. Or *Jeconiah,* Jer. 29:1–2. **the king of Babylon.** In Nebuchadnezzar's eighth year. Compare Jer. 25:1.

16 All the valiant men, seven thousand, and craftsmen and smiths, one thousand, all *who were* strong *and* fit for war, these the king of Babylon brought captive to Babylon.

Nebuchadnezzar makes Zedekiah (Mattaniah) king (2 Chr. 36:10–12)

17 Then the [a] king of Babylon made Mattaniah, *Jehoiachin's** uncle, king **24:17**

a Jer. 37:1

***24:17** Literally *his*

24:10

THE KINGS OF ISRAEL AND JUDAH

Name	Length of Reign	Religious Status	Reference
	KINGS OF THE UNITED KINGDOM		
Saul	40 years	Mostly evil	1 Samuel 15:26
David	40 years	Righteous	2 Samuel 5:10
Solomon	40 years	Mostly righteous	1 Kings 3:3
	KINGS OF ISRAEL		
Jeroboam I	22 years	Evil	1 Kings 13:33
Nadab	2 years	Evil	1 Kings 15:26
Baasha	24 years	Evil	1 Kings 15:34
Elah	2 years	Evil	1 Kings 16:13
Zimri	7 days	Evil	1 Kings 16:19
Tibni	5 years	Evil	1 Kings 16:21
Omri	12 years	Evil	1 Kings 16:25
Ahab	22 years	Evil	1 Kings 16:30
Ahaziah	2 years	Evil	1 Kings 22:52
Jehoram (Joram)	12 years	Evil	2 Kings 3:2
Jehu	28 years	Mostly evil	2 Kings 10:28,31
Jehoahaz	17 years	Evil	2 Kings 13:2
Jehoash	16 years	Evil	2 Kings 13:11
Jeroboam II	41 years	Evil	2 Kings 14:24
Zechariah	6 months	Evil	2 Kings 15:9
Shallum	1 month	Evil	2 Kings 15:10
Menahem	10 years	Evil	2 Kings 15:18
Pekahiah	2 years	Evil	2 Kings 15:24
Pekah	20 years	Evil	2 Kings 15:28
Hoshea	9 years	Mostly evil	2 Kings 17:2
	KINGS OF JUDAH		
Rehoboam	17 years	Evil	1 Kings 14:22
Abijam (Abijah)	3 years	Evil	1 Kings 15:3
Asa	41 years	Righteous	1 Kings 15:11
Jehoshaphat	25 years	Righteous	2 Chronicles 17:3
Jehoram	8 years	Evil	2 Kings 8:19
Ahaziah	1 year	Evil	2 Kings 8:27
Queen Athaliah	7 years	Evil	2 Kings 11:1
Joash (Jehoash)	40 years	Righteous	2 Kings 12:2
Amaziah	29 years	Mostly righteous	2 Kings 14:3–4
Azariah (Uzziah)	52 years	Righteous	2 Kings 15:3
Jotham	16 years	Righteous	2 Kings 15:34
Ahaz	16 years	Evil	2 Kings 16:2–3
Hezekiah	29 years	Righteous	2 Kings 18:3
Manasseh	55 years	Evil	2 Kings 21:2
Amon	2 years	Evil	2 Kings 21:20
Josiah	31 years	Righteous	2 Kings 22:2
Jehoahaz	3 months	Evil	2 Kings 23:32
Jehoiakim	11 years	Evil	2 Kings 23:37
Jehoiachin	3 months	Evil	2 Kings 24:9
Zedekiah	11 years	Evil	2 Kings 24:19

in his place, and changed his name to [a]Zedekiah.

18 [b]Zedekiah *was* twenty-one years old when he became king, and he reigned eleven years in Jerusalem. His mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

19 He also did evil in the sight of the LORD, according to all that Jehoiakim had done.

Zedekiah rebels (2 Chr. 36:13–16)

20 For because of the anger of the LORD *this* happened in Jerusalem and Judah, that He finally cast them out from His presence. Then Zedekiah rebelled against the king of Babylon.

Nebuchadnezzar besieges Jerusalem (2 Chr. 36:1–4; Jer. 39:8–10)

25 NOW it came to pass in the ninth year of his reign, in the tenth month, on the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon and all his army came against [c]Jerusalem and encamped against it; and they built a [d]siege wall against it all around.

2 So the city was besieged until the eleventh year of King Zedekiah.

3 By the ninth *day* of the *fourth* month the [e]famine had become so severe in the city that there was no food for the people of the land.

Zedekiah is taken captive

4 Then the city wall was [f]broken through, and all the men of war *fled* at night by way of the gate between two walls, which was by the king's garden, even though the Chaldeans *were* still encamped all around against the city. And *the king** went by way of the plain.

5 But the army of the Chaldeans pursued the king, and they overtook him in the plains of Jericho. All his army was scattered from him.

6 So they took the king and [g]brought him up to the king of Babylon at Riblah, and they pronounced judgment on him.

7 [h]Then they killed the sons of [i]Zedekiah before his eyes, put out the eyes of Zedekiah, bound him with bronze fetters, and took him to Babylon.

Jerusalem burned; temple plundered, nobles put to death (2 Chr. 36:17–21)

8 [j]And in the fifth month, on the seventh *day* of the month (which *was* the [k]nineteenth year of King Nebuchadnezzar king of Babylon), Nebuzaradan the captain of the guard, a servant of the king of Babylon, came to Jerusalem.

9 He [l]burned the house of the LORD and the king's house; all the houses of Jerusalem, that is, all the houses of the great, he [m]burned with fire.

10 And all the army of the Chaldeans who *were with* the captain of the guard [n]broke down the walls of Jerusalem all around.

11 Then Nebuzaradan the captain of the guard carried away captive the rest of the people *who* remained in the city and the defectors who had deserted to the king of Babylon, with the rest of the multitude.

12 But the captain of the guard [o]left *some* of the poor of the land as vinedressers and farmers.

13 [p]The bronze pillars that *were* in the house of the LORD, and the carts and the bronze Sea that *were* in the house of the LORD, the Chaldeans broke in pieces, and [q]carried their bronze to Babylon.

14 They also took away the pots, the shovels, the trimmers, the

*25:4 Literally *he*

24:17
a Ezek. 17:11-15

24:18
b Jer. 37:1; 52:1

25:1
c *Israel* (history): vv. 1-7; Ezra 1:3. (Gen. 12:2; Rom. 11:26, *note*)
d Ezek. 4:2

25:3
e Lam. 4:9-10

25:4
f *Times of the Gentiles:* vv. 1-21; 2 Chr. 36:20. (Deut. 28:49; Rev. 16:19, *note*)

25:6
g Jer. 32:4

25:7
h *Kingdom* (OT): vv. 1-7; Ps. 2:6. (Gen. 1:26; Zech. 12:8, *note*)
i Ezek. 17:16

25:8
j vv. 8-12; cp. Jer. 39:8-12; 52:12-16
k Cp. 2 Kin. 24:12

25:9
l Ps. 79:1
m Jer. 17:27

25:10
n Neh. 1:3

25:12
o 2 Kin. 24:14; Jer. 39:10; 40:7; 52:16

25:13
p vv. 13-17; cp. Jer. 52:17-23
q Jer. 27:19-22

24:18 became king. 597 B.C.

25:1 tenth month. This is the month of Tebeth in the Hebrew religious calendar. It correlates to the modern months of December–January. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

25:3 fourth month. This is the month of Tammuz in the Hebrew religious calendar. It correlates to the modern months of June–July. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

25:4 plain. Arabah in Hebrew. When used with the definite article only, it refers to the valley which runs from the Sea of Galilee to the Gulf of Aqabah. South of the Dead Sea the name is still retained (Wady el-Arabah).

25:8 fifth month. This is the month of Ab in the Hebrew religious calendar. It correlates to the modern months of July–August. For more information on the Hebrew religious calendar, see the note at Lev. 23:2. **came to Jerusalem.** 586 B.C.

spoons, and all the bronze utensils with which the priests ministered.

15 The firepans and the basins, the things of solid gold and solid silver, the captain of the guard took away.

16 The two pillars, one Sea, and the carts, which Solomon had made for the house of the LORD, the bronze of all these articles was [a] beyond measure.

17 The height of one pillar *was* eighteen [b] cubits, and the capital on it *was* of bronze. The height of the capital was three cubits, and the network and pomegranates all around the capital were all of bronze. The second pillar was the same, with a network.

18 And the [c] captain of the guard took [d] Seraiah the chief priest, [e] Zephaniah the second priest, and the three doorkeepers.

19 He also [f] took out of the city an officer who had charge of the men of war, five men of the king's close associates who were found in the city, the chief recruiting officer of the army, who mustered the people of the land, and sixty men of the people of the land *who were* found in the city.

20 So Nebuzaradan, captain of the guard, took these and brought them to the king of Babylon at Riblah.

21 Then the king of Babylon struck them and put them to death at Riblah in the land of Hamath. Thus Judah was carried away captive from its own land.

Gedaliah appointed governor

22 [g] Then he made Gedaliah the son of [h] Ahikam, the son of Shaphan, governor over the people who remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left.

23 Now when all the captains of the armies, they and *their* men, heard that the king of Babylon had made Gedaliah governor, they [i] came to Gedaliah at Mizpah—Ishmael the son of Nethaniah, Johanan the son of Careah, Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah* the son of a Maachathite, they and their men.

24 And Gedaliah took an oath before them and their men, and said to them, "Do not be afraid of the servants of the Chaldeans. Dwell in the land and serve the king of Babylon, and it shall be well with you."

Gedaliah assassinated; people flee to Egypt

25 But it happened in the seventh month that Ishmael the son of Nethaniah, the son of Elishama, of the royal family, came with ten men and [j] struck and killed Gedaliah, the Jews, as well as the Chaldeans who were with him at Mizpah.

26 And all the people, small and great, and the captains of the armies, arose and [k] went to Egypt; for they were afraid of the Chaldeans.

***25:23** Spelled *Jezaniah* in Jeremiah 40:8

25:16
a 1 Kin. 7:47

25:17
b See Weights and Measures (OT), 2 Chr. 2:10, *note*

25:18
c Jer. 39:9-13; cp. 52:12-16
d 1 Chr. 6:14; Ezra 7:1
e Jer. 29:25,29

25:19
f Jer. 52:25

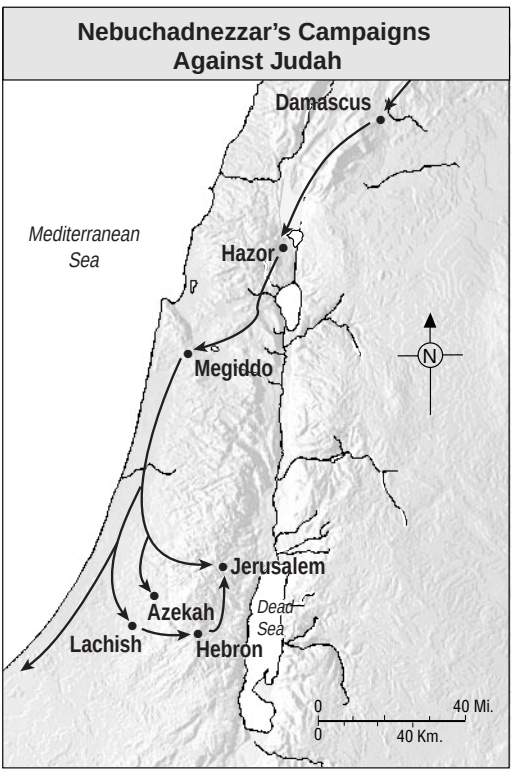
25:22
g Jer. 40:5
h 2 Kin. 22:12

25:23
i Jer. 40:7-9

25:25
j Jer. 41:1-3

25:26
k Jer. 43:4-7

25:25 seventh month. This is the month of Tishri (or Ethanim) in the Hebrew religious calendar. It correlates to the modern months of September–October. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.



Jehoiachin, king of Judah, freed from prison

25:27
a vv. 27-30; cp. Jer. 52:31-34
b 2 Kin. 24:12,15
c Gen. 40:13,20

27 [a]Now it came to pass in the thirty-seventh year of the [b]captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh *day* of the month, *that* Evil-Merodach* king of Babylon, in the year that he began to reign, [c]released Jehoiachin king of Judah from prison.

28 He spoke kindly to him, and gave him a more prominent seat than those of the kings who *were* with him in Babylon.

29 So Jehoiachin changed from his prison garments, and he [d]ate bread regularly before the king all the days of his life.

25:29
d 2 Sam. 9:7

30 And as for his provisions, *there was* a regular ration given him by the king, a portion for each day, all the days of his life.

***25:27** Literally *Man of Marduk*

25:27 twelfth month. This is the month of Adar in the Hebrew religious calendar. It correlates to the modern months of February–March. For more information on the Hebrew religious calendar, see the note at Lev. 23:2. **reign.** 561 B.C.

THE FIRST BOOK OF THE

CHRONICLES

Author:	*Theme:*	*Date of writing:*
Unknown	Genealogy and History	5th Cent. B.C.

Background

First and Second Chronicles formed one book in the old Hebrew canon. The two books embody many of the events recorded in 1 and 2 Kings, being devoted to the history of Judah from the time of Saul's death to the Babylonian captivity. They were composed much later than the Books of the Kings, possibly during the captivity, and were written, for the most part, from the priestly point of view. For this reason, 1 Chronicles begins with the most extensive collection of genealogical records in the Bible, the purpose of which is to draw all lines of redemptive history to their focal point in David. Much emphasis is placed upon the dedication and services of the Temple and the ministry of the Levites.

The account in 1 Chronicles of Judah under David and Solomon omits certain of the darker incidents included in 1 and 2 Kings. The northern kingdom (Israel) is not in view in the Books of the Chronicles, except as it relates to Judah.

Some portions of this book are unique in the historical records, for example David's preparation of material for building the Temple (22:1–5), the divisions of personnel ministering in the Temple (chapters 23–27), and David's final exhortation to Israel and Solomon (chapters 28–29).

Outline

First Chronicles may be divided as follows:

I.	Genealogies of the Patriarchs and the Twelve Sons of Israel	1:1—9:44
A.	The Genealogy from Adam to Abraham	1:1–27
B.	The Genealogy from Abraham to Jacob	1:28–54
C.	The Genealogy of the Twelve Sons of Jacob (Israel)	2:1–55
D.	The Genealogy of the Family of David	3:1–24
E.	The Genealogy of the Twelve Tribes	4:1—8:40
F.	The Genealogy of the Inhabitants of Jerusalem	9:1–34
G.	The Genealogy of Saul	9:35–44
II.	The Last Days and Death of King Saul	10:1–14
III.	The Reign of David	11:1—29:30
A.	David in Jerusalem	11:1–9
B.	Roll of David's Men	11:10—12:40
C.	Sin at the Ark	13:1–14
D.	Prosperous Reign	14:1–17
E.	Ark Brought to Jerusalem	15:1—16:43
F.	The Davidic Covenant	17:1–27
G.	Fullness of David's Kingdom	18:1–17
H.	David at War	19:1—20:8
I.	Plague resulting from Sin of Numbering the People	21:1–30
J.	Temple Begun	22:1–19
K.	Organizing of Israel	23:1—28:8
L.	Charge to Solomon	28:9–21
M.	Solomon Enthroned	29:1–25
N.	Death of David	29:26–30

I. Genealogies of the Patriarchs and the Twelve Sons of Israel, 1—9

Adam to Noah (Gen. 5:1–32)

1 [a]ADAM, [b]Seth, Enosh,
2 Cainan,* Mahalalel, Jared,
3 Enoch, Methuselah, Lamech,
4 [c]Noah,* Shem, Ham, and Japheth.

Sons of Japheth (Gen. 10:2–5)

5 The [d]sons of Japheth *were* Gomer, [e]Magog, Madai, Javan, Tubal, Meshech, and Tiras.
6 The sons of Gomer *were* Ashkenaz, Diphath, and Togarmah.
7 The sons of Javan *were* Elishah, Tarshishah,* Kittim, and Rodanim.

Sons of Ham (Gen. 10:6–21)

8 The [f]sons of Ham *were* Cush, Mizraim, Put, and Canaan.
9 The sons of Cush *were* Seba, Havilah, Sabta,* Raama,* and Sabtecha. The sons of Raama *were* Sheba and Dedan.
10 Cush begot [g]Nimrod; he began to be a mighty one on the earth.
11 Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim,
12 Pathrusim, Casluhim (from whom came the Philistines and the Caphtorim).
13 [h]Canaan begot Sidon, his firstborn, and Heth;
14 the Jebusite, the Amorite, and the Girgashite;
15 the Hivite, the Arkite, and the Sinite;
16 the Arvadite, the Zemarite, and the Hamathite.

Sons of Shem (Gen. 10:22–31)

17 The [i]sons of Shem *were* Elam, Asshur, [j]Arphaxad, Lud, Aram, Uz, Hul, Gether, and Meshech.
18 Arphaxad begot Shelah, and Shelah begot Eber.
19 To Eber were born two sons: the name of one *was* Peleg, for in his days the earth was divided; and his brother's name *was* Joktan.
20 Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah,
21 Hadoram, Uzal, Diklah,
22 Ebal, Abimael, Sheba,
23 Ophir, Havilah, and Jobab. All these *were* the sons of Joktan.

Shem to Abraham (Gen. 11:10–26)

24 [k]Shem, Arphaxad, Shelah,
25 Eber, Peleg, Reu,
26 Serug, Nahor, Terah,
27 and [l]Abram, who *is* Abraham.
28 The [m]sons of Abraham *were* Isaac and Ishmael.

Ishmael's sons (Gen. 25:12–19)

29 [n]These *are* their genealogies: The firstborn of Ishmael *was* Nebajoth; then Kedar, Adbeel, Mibsam,
30 Mishma, Dumah, Massa, Hadad,* Tema,
31 Jetur, Naphish, and Kedemah. These *were* the sons of Ishmael.

Keturah's sons (Gen. 25:1–4)

32 Now the [o]sons born to Keturah, Abraham's concubine, *were* Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan *were* Sheba and Dedan.
33 The sons of Midian *were* Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the children of Keturah.

Sons of Isaac (Gen. 25:19–26)

34 And Abraham begot Isaac. The [p]sons of Isaac *were* Esau and Israel.

*1:2 Hebrew *Qenan* *1:4 Following Masoretic Text and Vulgate; Septuagint adds *the sons of Noah.* *1:7 Spelled *Tarshish* in Genesis 10:4 *1:9 Spelled *Sabtah* in Genesis 10:7 * Spelled *Raamah* in Genesis 10:7 *1:30 Spelled *Hadar* in Genesis 25:15

1:1
a vv. 1-4; Gen. 1:27; 2:7; 5:1-2,5
b Gen. 4:25-26; 5:3-4,6-8

1:4
c Gen. 5:28-10:1

1:5
d vv. 5-7
e Cp. Ezek. 39:6; Rev. 20:8; see Gen. 10:2 and Ezek. 38:2, *notes*

1:8
f vv. 8-16

1:10
g Gen. 10:8-10; cp. Mic. 5:6

1:13
h Gen. 9:18,25-27

1:17
i vv. 17-23
j Gen. 11:10-13; Luke 3:36

1:24
k vv. 24-27; Luke 3:36

1:27
l Gen. 17:5

1:28
m Gen. 16:11,15; 21:2-3

1:29
n vv. 29-31

1:32
o vv. 32-33

1:34
p Gen. 25:9; 35:29

Noah: *rest.* A righteous, God-fearing man who obeyed God's order to build an ark thus saving himself, his family and the living creatures on earth from a devastating flood.

1:6 Diphath. Or *Riphath,* Gen. 10:3.
1:7 Rodanim. Or *Dodanim,* Gen. 10:4.

Shem: *name.* The son of Noah who survived the flood and became the father of the Semetic race.

1:17 Meshech. Or *Mash,* Gen. 10:23.
1:19 Peleg. Literally *division.*
1:22 Ebal. Or *Obal,* Gen. 10:28.

Abraham: *of a great multitude.* A man chosen by God to become the father of the great nation Israel. God promised Abraham that he would have descendants as numerous as the stars in the heavens. Abraham was revered throughout generations for his great faith.

Esau's sons and grandsons (Gen. 36:1–14)

35 The [a]sons of Esau *were* Eliphaz, Reuel, Jeush, Jaalam, and Korah.
36 And the sons of Eliphaz *were* Teman, Omar, Zephi, Gatam, *and* Kenaz; and *by* Timna,* Amalek.
37 The sons of Reuel *were* Nahath, Zerah, Shammah, and Mizzah.
38 The [b]sons of Seir *were* Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.
39 And the sons of Lotan *were* Hori and Homam; Lotan's sister *was* Timna.
40 The sons of Shobal *were* Alian, Manahath, Ebal, Shephi, and Onam. The sons of Zibeon *were* Ajah and Anah.
41 The son of Anah *was* Dishon. The sons of Dishon *were* Hamran, Eshban, Ithran, and Cheran.
42 The sons of Ezer *were* Bilhan, Zaavan, *and* Jaakan. The sons of Dishan *were* Uz and Aran.

Early kings and leaders of Edom (Gen. 36:15–19,25–43)

43 Now these *were* the [c]kings who reigned in the land of Edom before a king reigned over the children of Israel: Bela the son of Beor, and the name of his city was Dinhabah.
44 And when Bela died, Jobab the son of Zerah of Bozrah reigned in his place.
45 When Jobab died, Husham of the land of the Temanites reigned in his place.
46 And when Husham died, Hadad the son of Bedad, who attacked Midian in the field of Moab, reigned in his place. The name of his city *was* Avith.
47 When Hadad died, Samlah of Masrekah reigned in his place.
48 And when Samlah died, Saul of Rehoboth-by-the-River reigned in his place.
49 When Saul died, Baal-Hanan the son of Achbor reigned in his place.
50 And when Baal-Hanan died, Hadad reigned in his place; and the name of his city was Pai. His wife's name was Mehetabel the daughter of Matred, the daughter of Mezahab.
51 Hadad died also. And the chiefs of Edom were Chief Timnah, Chief Aliah, Chief Jetheth,
52 Chief Aholibamah, Chief Elah, Chief Pinon,
53 Chief Kenaz, Chief Teman, Chief Mibzar,
54 Chief Magdiel, and Chief Iram. These *were* the chiefs of Edom.

Twelve sons of Jacob (Israel) (Gen. 29:31—30:24; 35:16–18)

2 THESE *were* the [d]sons of [e]Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun,
2 Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.

Judah's sons and line to Hezron (Gen. 46:12; Num. 26:19–22)

3 The [f]sons of Judah *were* [g]Er, Onan, and Shelah. *These* three were born to him by the daughter of Shua, the Canaanitess. Er, the firstborn of Judah, was wicked in the sight of the LORD; so He killed him.
4 And Tamar, his daughter-in-law, [h]bore him Perez and Zerah. All the sons of Judah *were* five.
5 The sons of [i]Perez *were* Hezron and Hamul.

*1:36 Compare Genesis 36:12

1:35
a vv. 35-37

1:38
b vv. 38-42; Gen. 36:20-28

1:43
c vv. 43-54; Gen. 36:31-39

2:1
d Gen. 29:32-35; 35:23-26; 46:8-27
e Gen. 32:24-28; 35:9-10

2:3
f vv. 3-8; Gen. 38:12-30; cp. Num. 26:19-22
g Gen. 38:3-10

2:4
h Matt. 1:3

2:5
i Ruth 4:18

Isaac: *laughter.* The son of Abraham and Sarah, born when they were both very old. His birth was foretold by an angel of the LORD and fulfilled the promise God had made to his father. He married Rebekah, was the father of Jacob and Esau, and inherited the covenant promise.

1:36 Zephi. Or *Zepho,* Gen. 36:11.
1:39 Homam. Or *Hemam,* Gen. 36:22.
1:40 Alian. Or *Alvan,* Gen. 36:23. **Shephi.** Or *Shepho,* Gen. 36:23.
1:41 Hamran. Or *Hemdan,* Gen. 36:26.
1:42 Jaakan. Or *Akan,* Gen. 36:27.
1:50 Hadad. Or *Hadar,* Gen. 36:39. **Pai.** Or *Pau,* Gen. 36:39.
1:51 Aliah. Or *Alvah,* Gen. 36:40.

Israel: *soldier of God.* Jacob's name was changed to this after he wrestled with God at Peniel. He became the father of the great nation of Israel.

Judah: *praised.* Son of Jacob. His descendants became the tribe of Judah.

2:3 Shua. Or *Shuhah,* 1 Chr. 4:11.
2:5 Hezron is a key figure in the genealogies of ch. 2. Through Hezron's son, Ram, the line of promise passes

6 The sons of Zerah *were* Zimri,
Ethan, Heman, Calcol, and Dara—
five of them in all.
7 The son of Carmi *was* Achar, the
troubler of Israel, who transgressed
in the accursed thing.
8 The son of Ethan *was* Azariah.
9 Also the sons of Hezron who
were born to him *were* Jerahmeel,
Ram, and Chelubai.

Ram's line to David
(v. 9; Ruth 4:17–22)

10 Ram [a]begot Amminadab, and
Amminadab begot Nahshon, [b]leader
of the children of Judah;
11 Nahshon begot Salma, and Sal-
ma begot Boaz;
12 Boaz begot Obed, and Obed be-
got Jesse;
13 [c]Jesse begot Eliab his firstborn,
Abinadab the second, Shimea the
third,
14 Nethanel the fourth, Raddai the
fifth,
15 Ozem the sixth, *and* David the
[d]seventh.
16 Now their sisters *were* Zeruiah
and Abigail. And the [e]sons of Zerui-
ah *were* Abishai, Joab, and Asahel—
three.
17 [f]Abigail bore Amasa; and the fa-
ther of Amasa *was* Jether the Ishma-
elite.

Sons of Caleb, the son of Hezron,
by Azubah and Ephrath (v. 50)

18 [g]Caleb the son of Hezron had
children by Azubah, *his* wife, and
by Jerioth. Now these were her
sons: Jesher, Shobab, and Ardon.
19 When Azubah died, Caleb took
Ephrath* as his wife, who bore him
Hur.
20 And Hur begot Uri, and Uri be-
got [h]Bezalel.

Hezron's later children (cp. v. 9)
by Abijah, Machir's daughter

21 Now afterward Hezron went in
to the daughter of [i]Machir the fa-
ther of Gilead, whom he married
when he *was* sixty years old; and
she bore him Segub.
22 Segub begot [j]Jair, who had
twenty-three cities in the land of
Gilead.
23 (Geshur and Syria took from
them the towns of Jair, with Kenath
and its towns—sixty towns.) All
these *belonged to* the sons of
Machir the father of Gilead.
24 After Hezron died in Caleb
Ephrathah, Hezron's wife Abijah bore
him [k]Ashhur the father of Tekoa.

Jerahmeel's (v. 9) line through
Sheshan (vv. 31,34–35)

25 The sons of Jerahmeel, the first-
born of Hezron, *were* Ram, the first-
born, and Bunah, Oren, Ozem, *and*
Ahijah.
26 Jerahmeel had another wife,
whose name was Atarah; she was
the mother of Onam.
27 The sons of Ram, the firstborn
of Jerahmeel, were Maaz, Jamin,
and Eker.
28 The sons of Onam were Sham-
mai and Jada. The sons of Shammai
were Nadab and Abishur.
29 And the name of the wife of
Abishur *was* Abihail, and she bore
him Ahban and Molid.
30 The sons of Nadab *were* Seled
and Appaim; Seled died without
children.
31 The son of Appaim *was* Ishi, the
son of Ishi *was* Sheshan, and [l]She-
shan's son *was* Ahlai.
32 The sons of Jada, the brother of
Shammai, *were* Jether and Jona-
than; Jether died without children.
33 The sons of Jonathan *were* Pe-
leth and Zaza. These were the sons
of Jerahmeel.
34 Now Sheshan had no sons, only
daughters. And Sheshan had an
Egyptian servant whose name *was*
Jarha.
35 Sheshan gave his daughter to

2:10
a Matt. 1:4
b Num. 1:7
2:13
c 1 Sam. 16:6
2:15
d 1 Sam. 16:10-11; 17:12
2:16
e 2 Sam. 2:18
2:17
f 2 Sam. 17:25
2:18
g Cp. v. 9
2:20
h Ex. 38:22
2:21
i Judg. 5:14; 1 Chr. 7:14
2:22
j Judg. 10:3; 1 Kin. 4:13
2:24
k 1 Chr. 4:5
2:31
l vv. 34-41

***2:19** Spelled *Ephrathah* elsewhere

from Judah to Boaz to Jesse to David (vv. 10–15). From King David the line leads to Him who was the fulfillment of the promise, the Lord Jesus Christ.

2:6 Zimri. Or *Zabdi,* Josh. 7:1. **Dara.** Or *Darda,* 1 Kin. 4:31.

2:7 Achar. Or *Achan,* Josh. 7:1–26; 22:20.

2:9 Chelubai. Called *Caleb,* vv. 18,42.

2:11 Salma. Or *Salmon,* Ruth 4:21; Matt. 1:5.

2:13 Shimea. Or *Shammah,* 1 Sam. 16:9.

2:23 towns of Jair. Or *Havoth Jair,* Num. 32:41; Judg. 10:4; Deut. 3:14. **towns.** Literally *daughters.*

Jarha his servant as wife, and she bore him Attai.
36 Attai begot Nathan, and Nathan begot [a]Zabad;
37 Zabad begot Ephlal, and Ephlal begot [b]Obed;
38 Obed begot Jehu, and Jehu begot Azariah;
39 Azariah begot Helez, and Helez begot Eleasah;
40 Eleasah begot Sismai, and Sismai begot Shallum;
41 Shallum begot Jekamiah, and Jekamiah begot Elishama.

Further sons of Caleb (cp. v. 18)

42 The descendants of [c]Caleb the brother of Jerahmeel *were* Mesha, his firstborn, who was the father of Ziph, and the sons of Mareshah the father of Hebron.
43 The sons of Hebron *were* Korah, Tappuah, Rekem, and Shema.
44 Shema begot Raham the father of Jorkoam, and Rekem begot Shammai.
45 And the son of Shammai *was* Maon, and Maon *was* the father of Beth Zur.
46 Ephah, Caleb's concubine, bore Haran, Moza, and Gazez; and Haran begot Gazez.
47 And the sons of Jahdai *were* Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph.
48 Maachah, Caleb's concubine, bore Sheber and Tirhanah.
49 She also bore Shaaph the father of Madmannah, Sheva the father of Machbenah and the father of Gibea. And the daughter of Caleb *was* [d]Achsah.

Line of Hur, the son of Caleb (v. 19; cp. 1 Chr. 4:1)

50 These were the descendants of Caleb: The sons of [e]Hur, the firstborn of Ephrathah, *were* Shobal the father of [f]Kirjath Jearim,
51 Salma the father of Bethlehem, *and* Hareph the father of Beth Gader.
52 And Shobal the father of Kirjath Jearim had descendants: Haroeh, *and* half of the families of Manuhoth.*
53 The families of Kirjath Jearim *were* the Ithrites, the Puthites, the Shumathites, and the Mishraites. From these came the Zorathites and the Eshtaolites.
54 The sons of Salma *were* Bethlehem, the Netophathites, Atroth Beth Joab, half of the Manahethites, and the Zorites.
55 And the families of the scribes who dwelt at Jabez *were* the Tirathites, the Shimeathites, *and* the Suchathites. These *were* the [g]Kenites who came from Hammath, the father of the house of [h]Rechab.

Family of David, born in Hebron (2 Sam. 3:2–5; 5:13–16)

3 NOW these were the sons of David who were [i]born to him in Hebron: The firstborn *was* [j]Amnon, by [k]Ahinoam the Jezreelitess; the second, Daniel, by [l]Abigail the Carmelitess;
2 the third, [m]Absalom the son of Maacah, the daughter of Talmai, king of Geshur; the fourth, [n]Adonijah the son of Haggith;
3 the fifth, Shephatiah, by Abital; the sixth, Ithream, by his wife Eglah.
4 *These* six were born to him in Hebron. There he reigned seven years and six months, and in Jerusalem he reigned thirty-three [o]years.
5 And these were born to him in [p]Jerusalem: Shimea,* Shobab, Nathan, and Solomon—four by Bathshua the daughter of Ammiel.*

***2:52** Same as *the Manahethites*, verse 54
***3:5** Spelled *Shammua* in 14:4 and 2 Samuel 5:14
***** Spelled *Eliam* in 2 Samuel 11:3

2:36
a 1 Chr. 11:41

2:37
b 2 Chr. 23:1

2:42
c Cp. v. 9

2:49
d Josh. 15:17

2:50
e 1 Chr. 4:4

2:50
f Josh. 9:17; 18:14

2:55
g Judg. 1:16
h 2 Kin. 10:15; Jer. 35:2

3:1
i vv. 1-4
j 2 Sam. 13:1
k 1 Sam. 25:43
l 1 Sam. 25:39-42

3:2
m 2 Sam. 13:37; 15:1
n 1 Kin. 1:5

3:4
o 2 Sam. 2:11; 5:4-5

3:5
p 1 Chr. 14:4-7

Caleb: *a dog.* The spy of Israel from the tribe of Judah who was convinced the Israelites could conquer the Promised Land with God's help. Because of this confidence he was allowed to enter the Promised Land.

2:50 Ephrathah. Called *Ephrath,* v. 19.
2:51 Salma. Not to be confused with *Salma* in *Ram's* line, vv. 10–11.
2:52 Haroeh. Or *Reaiah,* 1 Chr. 4:2.
3:1 Daniel. Or *Chileab,* 2 Sam. 3:3.

David: *beloved.* The youngest son of Jesse. He was a man after God's own heart who was the greatest king of Israel.

3:5 Solomon. Or *Jedidiah,* 2 Sam. 12:24–25. **Bathshua.** Or *Bathsheba,* 2 Sam. 11:2–27.

Solomon: *peaceable.* The son of David and Bathsheba who became king after his father's death. He was known for his wealth and his wisdom.

6 Also *there* were Ibhar, Elishama,* Eliphelet,*
7 Nogah, Nepheg, Japhia,
8 Elishama, Eliada,* and Eliphelet—nine *in all.*
9 *These were* all the sons of David, besides the sons of the [a]concubines, and [b]Tamar their sister.

David's line to Zedekiah

10 [c]Solomon's son *was* Rehoboam; Abijah* *was* his son, Asa his son, Jehoshaphat his son,
11 Joram* his son, Ahaziah his son, Joash* his son,
12 Amaziah his son, Azariah* his son, Jotham his son,
13 Ahaz his son, Hezekiah his son, Manasseh his son,
14 Amon his son, *and* Josiah his son.
15 The sons of Josiah *were* Johanan the firstborn, the second Jehoiakim, the third Zedekiah, and the fourth Shallum.
16 The sons of Jehoiakim *were* Jeconiah his son *and* Zedekiah* his son.

Jeconiah's sons

17 And the sons of Jeconiah* *were* Assir,* [d]Shealtiel his son,
18 *and* Malchiram, Pedaiah, Shenazzar, Jecamiah, Hoshama, and Nedabiah.
19 The sons of Pedaiah *were* Zerubbabel and Shimei. The sons of Zerubbabel *were* Meshullam, Hananiah, Shelomith their sister,
20 and Hashubah, Ohel, Berechiah, Hasadiah, and Jushab-Hesed—five *in all.*
21 The sons of Hananiah *were* Pelatiah and Jeshaiah, the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, and the sons of Shechaniah.
22 The son of Shechaniah was Shemaiah. The sons of Shemaiah *were* [e]Hattush, Igal, Bariah, Neariah, and Shaphat—six *in all.*
23 The sons of Neariah *were* Elioenai, Hezekiah, and Azrikam—three *in all.*
24 The sons of Elioenai *were* Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani—seven *in all.*

Further line of Hur (cp. 1 Chr. 2:50)

4 THE [f]sons of Judah *were* [g]Perez, Hezron, Carmi, Hur, and Shobal.
2 And Reaiah the son of Shobal begot Jahath, and Jahath begot Ahumai and Lahad. These *were* the families of the Zorathites.
3 These *were* the sons *of* the father of Etam: Jezreel, Ishma, and Idbash; and the name of their sister *was* Hazelelponi;
4 and Penuel *was* the father of Gedor, and Ezer *was the* father of Hushah. These *were* the sons of [h]Hur, the firstborn of Ephrathah the father of Bethlehem.

Family of Ashhur, Hezron's posthumous son (1 Chr. 2:24)

5 And [i]Ashhur the father of Tekoa had two wives, Helah and Naarah.
6 Naarah bore him Ahuzzam, Hepher, Temeni, and Haahashtari. These *were* the sons of Naarah.
7 The sons of Helah *were* Zereth, Zohar, and Ethnan;
8 and Koz begot Anub, Zobebah, and the families of Aharhel the son of Harum.

Jabez's prayer to God, and His answer

9 Now Jabez was [j]more honorable than his brothers, and his mother

3:9
a Cp. 1 Kin. 11:3
b 2 Sam. 13:1-20
3:10
c vv. 10-14; Matt. 1:7-10
3:17
d Matt. 1:12
3:22
e Ezra 8:2
4:1
f Cp. 1 Chr. 2:3-4
g Gen. 38:29; 46:12
4:4
h Ex. 31:2
4:5
i 1 Chr. 2:24
4:9
j Gen. 34:19

3:6** Spelled *Elishua* in 14:5 and 2 Samuel 5:15 ** Spelled *Elpelet* in 14:5 ***3:8** Spelled *Beeliada* in 14:7 ***3:10** Spelled *Abijam* in 1 Kings 15:1 ***3:11** Spelled *Jehoram* in 2 Kings 1:17 and 8:16 ***** Spelled *Jehoash* in 2 Kings 12:1 ***3:12** Called *Uzziah* in Isaiah 6:1 ***3:16** Compare 2 Kings 24:17 ***3:17** Also called *Coniah* in Jeremiah 22:24 and *Jehoiachin* in 2 Kings 24:8 ***** Or *the captive* were

3:15 Jehoiakim. Or *Eliakim,* 2 Kin. 23:34. **Shallum.** Or *Jehoahaz,* 2 Kin. 23:30.

3:19 Zerubbabel is assigned a greater importance in Israel's later history than is generally recognized. It was he who led the first expedition of Jews back to Jerusalem, following the decree of Cyrus. Zerubbabel probably acted as governor of the city until at least 515 B.C. (Ezra 3:2,8; Neh. 12:1; Hag. 1:1,12,14; 2:2,21). As a grandson of Jehoiachin, he was the representative of the Davidic monarchy (Hag. 2:20–23). In the NT Messianic genealogy Zerubbabel's is the last name mentioned from the OT (Matt. 1:13; Luke 3:27).

Judah: *praised.* Son of Jacob. His descendants became the tribe of Judah.

called his name Jabez,* saying, "Because I bore *him* in pain."

10 And Jabez [a]called on the God of Israel saying, "Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep *me* from evil, that I may not cause pain!" So God [b]granted him what he requested.

Other men of Judah, including Caleb, the son of Jephunneh

11 Chelub the brother of [c]Shuhah begot Mehir, who *was* the father of Eshton.

12 And Eshton begot Beth-Rapha, Paseah, and Tehinnah the father of Ir-Nahash. These *were* the men of Rechah.

13 The sons of Kenaz *were* Othniel and Seraiah. The sons of Othniel *were* Hathath,*

14 and Meonothai *who* begot Ophrah. Seraiah begot Joab the father of [d]Ge Harashim,* for they were craftsmen.

15 The sons of [e]Caleb the son of Jephunneh *were* Iru, Elah, and Naam. The son of Elah *was* Kenaz.

16 The sons of Jehallelel *were* Ziph, Ziphah, Tiria, and Asarel.

17 The sons of Ezrah *were* Jether, Mered, Epher, and Jalon. And *Mered's wife** bore Miriam, Shammai, and Ishbah the father of Eshtemoa.

18 (His wife Jehudijah bore Jered the father of Gedor, Heber the father of Sochoh, and Jekuthiel the father of Zanoah.) And these were the sons of Bithiah the daughter of Pharaoh, whom Mered took.

19 The sons of Hodiah's wife, the sister of Naham, *were* the fathers of Keilah the Garmite and of Eshtemoa the [f]Maachathite.

20 And the sons of Shimon *were* Amnon, Rinnah, Ben-Hanan, and Tilon. And the sons of Ishi *were* Zoheth and Ben-Zoheth.

Judah's posterity through Shelah (1 Chr. 2:3)

21 The sons of [g]Shelah the [h]son of Judah *were* Er the father of Lecah, Laadah the father of Mareshah, and the families of the house of the linen workers of the house of Ashbea;

22 also Jokim, the men of Chozeba, and Joash; Saraph, who ruled in Moab, and Jashubi-Lehem. Now the records are ancient.

23 These *were* the potters and those who dwell at Netaim* and Gederah;* there they dwelt with the king for his work.

Simeon's posterity; their cities and conquests

24 The [i]sons of Simeon *were* Nemuel, Jamin, Jarib, Zerah, *and* Shaul,

25 Shallum his son, Mibsam his son, and Mishma his son.

26 And the sons of Mishma *were* Hamuel his son, Zacchur his son, and Shimei his son.

27 Shimei had sixteen sons and six daughters; but his brothers did not have many children, [j]nor did any of their families multiply as much as the children of Judah.

28 They [k]dwelt at [l]Beersheba, Moladah, Hazar Shual,

29 Bilhah, Ezem, Tolad,

30 Bethuel, Hormah, Ziklag,

31 Beth Marcaboth, Hazar Susim, Beth Biri, and at Shaaraim. These *were* their cities until the reign of David.

32 And their villages *were* Etam, Ain, Rimmon, Tochen, and Ashan—five cities—

33 and all the villages that *were* around these cities as far as Baal.* These *were* their dwelling places, and they maintained their genealogy:

34 Meshobab, Jamlech, and Joshah the son of Amaziah;

4:10
a *Bible prayers* (OT): v. 10; 1 Chr. 29:10. (Gen. 15:2; Hab. 3:1, *note*)
b Cp. 1 Chr. 26:5

4:11
c Gen. 38:1-5; cp. 1 Chr. 2:3

4:14
d Neh. 11:35

4:15
e 1 Chr. 6:56; Josh. 14:6,14; 15:13,17

4:19
f 2 Kin. 25:23

4:21
g Gen. 38:11,14
h Gen. 38:1-5; 46:12

4:24
i Num. 26:12-14

4:27
j Cp. Gen. 49:7; Num. 2:9,12-13

4:28
k vv. 28-33; cp. Josh. 19:1,8
l Josh. 19:2

***4:9** Literally *He Will Cause Pain*
***4:13** Septuagint and Vulgate add *and Meonothai.*
***4:14** Literally *Valley of Craftsmen*
***4:17** Literally *she* ***4:23** Literally *Plants*
***** Literally *Hedges* ***4:33** Or *Baalath Beer* (compare Joshua 19:8)

4:13 Othniel. Called *Caleb's brother.* Josh. 15:17; Judg. 3:9,11.
4:18 Jehudijah. Or *the Jewess.*
4:22 records. Literally *words.*
4:24 Nemuel. Num. 26:12; or *Jemuel,* Gen. 46:10; Ex. 6:15 **Jarib.** Or *Jachin,* Gen. 46:10. **Zerah.** Or *Zohar,* Gen. 46:10.
4:29 Bilhah. Or *Balah,* Josh. 19:3. **Tolad.** Or *Eltolad,* Josh. 19:4.
4:32 Etam. Or *Ether,* Josh. 19:7.

35 Joel, and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel;
36 Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, and Benaiah;
37 Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah—
38 these mentioned by name *were* leaders in their families, and their father's house increased [a]greatly.
39 So they went to the entrance of Gedor, as far as the east side of the valley, to seek pasture for their flocks.
40 And they found rich, good pasture, and the land *was* broad, quiet, and peaceful; for some Hamites formerly lived there.
41 These recorded by name came in the days of Hezekiah king of Judah; and they [b]attacked their tents and the Meunites who were found there, and utterly [c]destroyed them, as it is to this day. So they dwelt in their place, because *there was* pasture for their flocks there.
42 Now *some* of them, five hundred men of the sons of Simeon, went to Mount Seir, having as their captains Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi.
43 And they defeated the rest of the [d]Amalekites who had escaped. They have dwelt there to this day.

Reuben's line to the captivity

5 NOW the [e]sons of Reuben the firstborn of Israel—[f]he *was* indeed the firstborn, but because he [g]defiled his father's bed, his birthright was given to the sons of Joseph, the son of Israel, so that the genealogy is not listed according to the [h]birthright;
2 yet [i]Judah prevailed over his brothers, and from him *came* a [j]ruler, although the birthright was Joseph's—
3 the sons of [k]Reuben the firstborn of Israel were Hanoch, Pallu, Hezron, and Carmi.
4 The sons of Joel *were* Shemaiah his son, Gog his son, Shimei his son,
5 Micah his son, Reaiah his son, Baal his son,
6 and Beerah his son, whom [l]Tiglath-Pileser* king of Assyria [m]carried into captivity. He *was* leader of the Reubenites.
7 And his brethren by their families, when the [n]genealogy of their generations was registered: the chief, Jeiel, and Zechariah,
8 and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in [o]Aroer, as far as Nebo and Baal Meon.

Reuben's conquests

9 Eastward they settled as far as the entrance of the wilderness this side of the River Euphrates, [o]because their cattle had multiplied in the land of Gilead.
10 Now in the days of Saul they made war with the Hagrites, who fell by their hand; and they dwelt in their tents throughout the entire *area* east of Gilead.

Gad's descendants and habitation

11 And the [q]children of Gad dwelt next to them in the land of [r]Bashan as far as [s]Salcah:
12 Joel *was* the chief, Shapham the next, then Jaanai and Shaphat in Bashan,
13 and their brethren of their father's house: Michael, Meshullam, Sheba, Jorai, Jachan, Zia, and Eber—seven *in all.*
14 These *were* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;
15 Ahi the son of Abdiel, the son of Guni, *was* chief of their father's house.
16 And *the Gadites* dwell in Gilead, in Bashan and in its villages, and

*5:6 Hebrew *Tilgath-Pilneser*

4:38
a Cp. v. 27

4:41
b 2 Kin. 18:8
c 2 Kin. 19:11

4:43
d 1 Sam. 15:8; 30:17

5:1
e v. 3; cp. 1 Chr. 2:1
f Gen. 29:32; 49:3
g Gen. 35:22; 49:4
h Gen. 48:15-22

5:2
i Gen. 49:8-10; Ps. 60:7; 108:8
j Cp. Matt. 2:6

5:3
k Gen. 46:9; Ex. 6:14; Num. 26:5

5:6
l 2 Kin. 15:29; 16:7
m 2 Kin. 18:11

5:7
n 1 Chr. 5:17

5:8
o Num. 32:34

5:9
p Josh. 22:8-9

5:11
q Num. 26:15-18
r Josh. 13:11,24-28
s Deut. 3:10

Reuben: *behold a son.* The oldest son of Jacob and Leah. Father of the tribe of Israel known as the Reubenites.

5:10 Hagrites. The descendants of Ishmael, the son of Hagar (Gen. 25:12; compare Ps. 83:6).

Gad: *a troop, good fortune.* Son of Jacob. His descendants became the tribe of Gad.

in all the common-lands of [a]Sharon within their borders.

17 All these were registered by genealogies in the days of [b]Jotham king of Judah, and in the days of [c]Jeroboam king of Israel.

Conquests of Reuben, Gad, and half-tribe of Manasseh; their sin and captivity

18 The sons of Reuben, the Gadites, and half the tribe of Manasseh *had* forty-four thousand seven hundred and sixty valiant men, men able to bear [d]shield and sword, to shoot with the bow, and skillful in war, who went to war.

19 They made war with the Hagrites, [e]Jetur, Naphish, and Nodab.

20 And they were helped against them, and the Hagrites were delivered into their hand, and all who *were* with them, for they [f]cried out to God in the battle. He heeded their prayer, because they put their [g]trust in Him.

21 Then they took away their livestock—fifty thousand of their camels, two hundred and fifty thousand of their sheep, and two thousand of their donkeys—also one hundred thousand of their men;

22 for many fell dead, because the war [h]*was* God's. And they dwelt in their place until the captivity.

23 So the children of the half-tribe of Manasseh dwelt in the land. Their *numbers* increased from Bashan to Baal Hermon, that is, to [i]Senir, or Mount Hermon.

24 These *were* the heads of their fathers' houses: Epher, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel. They were mighty men of valor, famous men, *and* heads of their fathers' houses.

25 And they were unfaithful to the God of their fathers, and played the harlot after the gods of the peoples of the land, whom God had destroyed before them.

26 So the God of Israel stirred up the spirit of Pul king of [j]Assyria, that is, Tiglath-Pileser* king of Assyria. He carried the Reubenites, the Gadites, and the half-tribe of Manasseh into captivity. He [k]took them to Halah, Habor, Hara, and the river of Gozan to this day.

Levi's sons through Kohath to Aaron and Moses; Eleazar to the captivity (cp. vv. 49–53)

6 THE [l]sons of Levi *were* Gershon, Kohath, and Merari.

2 The sons of Kohath *were* Amram, Izhar, Hebron, and Uzziel.

3 The children of Amram *were* Aaron, Moses, and Miriam. And the sons of Aaron *were* [m]Nadab, Abihu, Eleazar, and Ithamar.

4 [n]Eleazar begot Phinehas, *and* Phinehas begot Abishua;

5 Abishua begot Bukki, and Bukki begot Uzzi;

6 Uzzi begot Zerahiah, and Zerahiah begot Meraioth;

7 Meraioth begot Amariah, and Amariah begot Ahitub;

8 [o]Ahitub begot [p]Zadok, and Zadok begot Ahimaaz;

9 Ahimaaz begot Azariah, and Azariah begot Johanan;

10 Johanan begot [q]Azariah (it was he who ministered as priest in the temple that Solomon built in Jerusalem);

11 Azariah begot [r]Amariah, and Amariah begot Ahitub;

12 Ahitub begot Zadok, and Zadok begot Shallum;

13 Shallum begot Hilkiah, and Hilkiah begot Azariah;

14 Azariah begot [s]Seraiah, and Seraiah begot Jehozadak.

15 Jehozadak went *into captivity* when the LORD carried Judah and Jerusalem into captivity by the hand of Nebuchadnezzar.

Sons of Gershon, Merari, and Kohath

16 The sons of Levi *were* [t]Gershon,* Kohath, and Merari.

17 These are the names of the sons of Gershon: Libni and Shimei.

***5:26** Hebrew *Tilgath-Pilneser* ***6:16** Hebrew *Gershom* (alternate spelling of *Gershon,* as in verses 1,17,20,43,62,71)

5:16
a 1 Chr. 27:29

5:17
b 2 Kin. 15:5,32
c 2 Kin. 14:16,28

5:18
d Cp. Num. 1:3

5:19
e Gen. 25:15; 1 Chr. 1:31

5:20
f 2 Chr. 14:11-13
g 2 Kin. 18:5; Ps. 9:10; 20:7-8; see Ps. 2:12, *note*

5:22
h Josh. 23:10; 2 Chr. 32:8

5:23
i Deut. 3:9

5:26
j Cp. 2 Kin. 15:19
k 2 Kin. 17:6

6:1
l Ex. 6:16-25; Num. 26:57-62

6:3
m Lev. 10:1-2

6:4
n vv. 4-14; cp. Ezra 7:1-5

6:8
o 2 Sam. 8:17
p 2 Sam. 15:27

6:10
q 2 Chr. 26:17-18

6:11
r 2 Chr. 19:11

6:14
s 2 Kin. 25:18-21

6:16
t Ex. 6:16

Levi: *associate.* One of the twelve tribes of Israel. Their ancestor was Levi, third son of Jacob. This tribe was designated to serve as priests.

6:12 Shallum. Or *Meshullam,* 1 Chr. 9:11.
6:15 Jehozadak. Or *Jozadak,* Ezra 3:2.

18 The sons of Kohath *were* Amram, Izhar, Hebron, and Uzziel.
19 The sons of Merari *were* Mahli and Mushi. Now these *are* the families of the Levites according to their fathers:
20 Of Gershon *were* Libni his son, Jahath his son, Zimmah his son,
21 Joah his son, Iddo his son, Zerah his son, *and* Jeatherai his son.
22 The sons of Kohath *were* Amminadab his son, [a]Korah his son, Assir his son,
23 Elkanah his son, Ebiasaph his son, Assir his son,
24 Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.
25 The sons of Elkanah *were* [b]Amasai and Ahimoth.
26 *As for* Elkanah, the sons of Elkanah *were* Zophai his son, Nahath his son,
27 Eliab his son, Jeroham his son, *and* Elkanah his son.
28 The sons of Samuel *were Joel** the firstborn, and Abijah the second.*
29 The sons of Merari *were* Mahli, Libni his son, Shimei his son, Uzzah his son,
30 Shimea his son, Haggiah his son, *and* Asaiah his son.

Ancestry of choir leaders, Heman, Asaph, and Ethan

31 Now [c]these are the men whom David appointed over the service of song in the house of the LORD, after the ark came to [d]rest.
32 They were ministering with music before the dwelling place of the tabernacle of meeting, until Solomon had built the house of the LORD in Jerusalem, and they served in their office according to their order.
33 And these *are* the ones who ministered with their sons: Of the sons of the [e]Kohathites *were* Heman the singer, the son of Joel, the son of Samuel,
34 the son of Elkanah, the son of Jeroham, the son of Eliel,* the son of Toah,*
35 the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,
36 the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,
37 the son of Tahath, the son of Assir, the son of [f]Ebiasaph, the son of Korah,
38 the son of Izhar, the son of Kohath, the son of Levi, the son of Israel.
39 And his brother [g]Asaph, who stood at his right hand, *was* Asaph the son of Berachiah, the son of Shimea,
40 the son of Michael, the son of Baaseiah, the son of Malchijah,
41 the son of Ethni, the son of Zerah, the son of Adaiah,
42 the son of Ethan, the son of Zimmah, the son of Shimei,
43 the son of Jahath, the son of Gershon, the son of Levi.
44 Their brethren, the sons of Merari, on the left hand, *were* Ethan the son of Kishi, the son of Abdi, the son of Malluch,
45 the son of Hashabiah, the son of Amaziah, the son of Hilkiah,
46 the son of Amzi, the son of Bani, the son of Shamer,
47 the son of Mahli, the son of Mushi, the son of Merari, the son of Levi.
48 And their brethren, the Levites, *were* appointed to every [h]kind of service of the tabernacle of the house of God.

Aaron's priesthood to Ahimaaz

49 [i]But Aaron and his sons offered sacrifices [j]on the altar of burnt offering and on the altar of incense, for all the work of the Most Holy *Place,*

6:22
a Num. 16:1

6:25
b v. 35

6:31
c 1 Chr. 15:16-22,27; 16:4-6
d 2 Sam. 6:17; 1 Chr. 15:25-16:1

6:33
e Num. 26:57

6:37
f Ex. 6:24

6:39
g 2 Chr. 5:12

6:48
h 1 Chr. 9:14-34

6:49
i Ex. 28:1-29:44; Num. 18:1-8
j Lev. 1:8-9

***6:28** Following Septuagint, Syriac, and Arabic (compare verse 33 and 1 Samuel 8:2) * Hebrew *Vasheni* ***6:34** Spelled *Elihu* in 1 Samuel 1:1 * Spelled *Tohu* in 1 Samuel 1:1

6:21 Joah. Or *Ethan,* v. 42. **Iddo.** Or *Adaiah,* v. 41. **Jeatherai.** Or *Ethni,* v. 41.
6:22 Amminadab. Or *Izhar,* vv. 2,18,38.
6:24 Uriel. Or *Zephaniah,* v. 36. **Uzziah.** Or *Azariah,* v. 36. **Shaul.** Or *Joel,* v. 36.
6:26 Zophai. Or *Zuph,* v. 35. **Nahath.** Or *Toah,* v. 34.
6:27 Eliab. Or *Eliel,* v. 34.
6:33 ministered. Literally *stood.*
6:44 Ethan. Or *Jeduthun,* 1 Chr. 9:16; 25:1,3,6. **Kishi.** Or *Kushaiah,* 1 Chr. 15:17.

Aaron: *light.* Moses' brother who helped Moses speak in the presence of Pharaoh. He became the first high priest of Israel.

and to make atonement for Israel, according to all that Moses the servant of God had commanded.

50 Now these *are* the [a]sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,
51 Bukki his son, Uzzi his son, Zerahiah his son,
52 Meraioth his son, Amariah his son, Ahitub his son,
53 Zadok his son, *and* Ahimaaz his son.

Cities of priests and Levites

54 Now [b]these *are* their dwelling places throughout their settlements in their territory, for they were *given* by lot to the sons of Aaron, of the family of the Kohathites:
55 They gave them Hebron in the land of Judah, with its surrounding common-lands.
56 But the fields of the city and its villages they gave to [c]Caleb the son of Jephunneh.
57 And to the sons of Aaron they [d]gave *one of* the cities of refuge, Hebron; also Libnah with its common-lands, Jattir, Eshtemoa with its common-lands,
58 Hilen with its common-lands, Debir with its common-lands,
59 Ashan with its common-lands, and Beth Shemesh with its common-lands.
60 And from the tribe of Benjamin: Geba with its common-lands, Alemeth with its common-lands, and Anathoth with its common-lands. All their cities among their families *were* thirteen.
61 To the [e]rest of the family of the tribe of the Kohathites *they gave* by lot ten cities from half the tribe of Manasseh.
62 And to the sons of Gershon, throughout their families, *they gave* thirteen cities from the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the tribe of Manasseh in Bashan.
63 [f]To the sons of Merari, throughout their families, *they gave* twelve cities from the tribe of Reuben, from the tribe of Gad, and from the tribe of Zebulun.
64 So the children of Israel gave *these* cities with their commonlands to the Levites.
65 And they gave by lot from the tribe of the children of Judah, from the tribe of the children of Simeon, and from the tribe of the children of Benjamin these cities which are called by *their* names.
66 Now [g]some of the families of the sons of Kohath *were given* cities as their territory from the tribe of Ephraim.
67 And they gave them *one of* the cities of refuge, Shechem with its common-lands, in the mountains of Ephraim, also Gezer with its common-lands,
68 Jokmeam with its commonlands, Beth Horon with its commonlands,
69 Aijalon with its common-lands, and Gath Rimmon with its common-lands.
70 And from the half-tribe of Manasseh: Aner with its commonlands and Bileam with its commonlands, for the rest of the family of the sons of Kohath.
71 From the family of the half-tribe of Manasseh [h]the sons of Gershon *were given* Golan in Bashan with its common-lands and Ashtaroth with its common-lands.
72 And from the tribe of Issachar: Kedesh with its common-lands, Daberath with its common-lands,
73 Ramoth with its common-lands, and Anem with its common-lands.
74 And from the tribe of Asher: Mashal with its common-lands, Abdon with its common-lands,

6:50
a vv. 50-53; 1 Chr. 6:4-8

6:54
b vv. 54-60; cp. Josh. 21:1-42

6:56
c Josh. 14:13; 15:13

6:57
d vv. 57-60; Josh. 21:13-19

6:61
e v. 66; Josh. 21:5

6:63
f Josh. 21:7,34-40

6:66
g vv. 66-70; cp. Josh. 21:20-26

6:71
h vv. 71-76; cp. Josh. 21:27-33

6:49 atonement. Hebrew *kaphar, to propitiate, to atone for sin.* According to Scripture the sacrifice of the law only covered the offerer's sin and secured the divine forgiveness. The OT sacrifices never *removed* man's sin; it was "not possible that the blood of bulls and goats could take away sins" (Heb. 10:4). The Israelite's offering implied confession of sin and recognized its due penalty as death; and God passed over his sin in anticipation of Christ's sacrifice which did, finally, put away those "sins that were previously committed" [in OT times] (Heb. 9:15,26; Rom. 3:25, *note*). See Gen. 4:4; with marginal ref., Sacrifice, and Lev. 16:6, *note.*

6:58 Hilen. Or *Holon,* Josh. 15:51; 21:15.
6:59 Ashan. Or *Ain,* Josh. 15:32; 21:16.
6:60 Alemeth. Or *Almon,* Josh. 21:18.
6:68 Some names written differently in Josh. 21:22–39.

75 Hukok with its common-lands,
and Rehob with its common-lands.
76 And from the tribe of Naphtali:
Kedesh in Galilee with its common-
lands, Hammon with its common-
lands, and Kirjathaim with its com-
mon-lands.
77 From the tribe of Zebulun [a]the
rest of the children of Merari *were*
given Rimmon* with its common-
lands and Tabor with its common-
lands.
78 And on the other side of the Jor-
dan, across from Jericho, on the east
side of the Jordan, *they were given*
from the tribe of Reuben: Bezer in
the wilderness with its common-
lands, Jahzah with its common-lands,
79 Kedemoth with its common-
lands, and Mephaath with its com-
mon-lands.
80 And from the tribe of Gad:
Ramoth in Gilead with its common-
lands, Mahanaim with its common-
lands,
81 Heshbon with its common-lands,
and Jazer with its common-lands.

Sons of Issachar

7 THE sons of Issachar *were* [b]Tola,
Puah, Jashub, and Shimron—
four *in all.*
2 The sons of Tola *were* Uzzi, Re-
phaiah, Jeriel, Jahmai, Jibsam, and
Shemuel, heads of their father's
house. *The sons* of Tola *were*
mighty men of valor in their genera-
tions; [c]their number in the days of
David *was* twenty-two thousand six
hundred.
3 The son of Uzzi *was* Izrahiah,
and the sons of Izrahiah *were* Mi-
chael, Obadiah, Joel, and Ishiah. All
five of them *were* chief men.
4 And with them, by their genera-
tions, according to their fathers'
houses, *were* thirty-six thousand
troops ready for war; for they had
many wives and sons.
5 Now their brethren among all
the families of Issachar *were* mighty
men of valor, listed by their genealo-
gies, eighty-seven thousand in all.

Sons of Benjamin

6 *The sons* of [d]Benjamin *were*
Bela, Becher, and Jediael—three *in*
all.
7 The sons of Bela were Ezbon,
Uzzi, Uzziel, Jerimoth, and Iri—five
in all. They *were* heads of *their* fa-
thers' houses, and they were listed
by their genealogies, twenty-two
thousand and thirty-four mighty
men of valor.
8 The sons of Becher *were* Zemi-
rah, Joash, Eliezer, Elioenai, Omri,
Jerimoth, Abijah, Anathoth, and Al-
emeth. All these *are* the sons of
Becher.
9 And they were recorded by ge-
nealogy according to their genera-
tions, heads of their fathers' houses,
twenty thousand two hundred
mighty men of valor.
10 The son of Jediael *was* Bilhan,
and the sons of Bilhan *were* Jeush,
Benjamin, Ehud, Chenaanah, Ze-
than, Tharshish, and Ahishahar.
11 All these sons of Jediael *were*
heads of their fathers' houses; *there*
were seventeen thousand two hun-
dred mighty men of valor fit to go
out for war *and* battle.
12 Shuppim and Huppim *were* the
sons of Ir, *and* Hushim *was* the son
of Aher.

Sons of Naphtali

13 The [e]sons of Naphtali *were* Jah-
ziel, Guni, Jezer, and Shallum, the
sons of Bilhah.

Descendants of Manasseh

14 The [f]descendants of Manasseh:
his Syrian concubine bore him
[g]Machir the father of Gilead, the fa-
ther of Asriel.*
15 Machir took as his wife *the sis-*

6:77
a vv. 77-81; cp. Josh. 21:34-39

7:1
b Gen. 46:13; Num. 26:23

7:2
c Cp. 2 Sam. 24:1-9; 1 Chr. 27:1

7:6
d Gen. 46:21; Num. 26:38; 1 Chr. 8:1

7:13
e Num. 26:48-50

7:14
f Num. 26:29-34
g 1 Chr. 2:21

***6:77** Hebrew *Rimmono,* alternate spelling of *Rimmon;* see 4:32 ***7:14** The son of Gilead (compare Numbers 26:30,31)

Issachar: *he is hired.* Son of Jacob. His descendants became the tribe of Issachar.

7:1 Puah. Or *Puvah,* Gen. 46:13. **Jashub.** Or *Job,* Gen. 46:13.

7:6 three. Benjamin had other sons than these three. Compare Gen. 46:21; Num. 26:38–41; 1 Chr. 8:1–2.

7:7 Iri. Or *Ir,* v. 12.

7:12 Shuppim. Or *Shupham,* Num. 26:39. **Huppim.** Or *Hupham,* Num. 26:39. **Aher.** Or *Ahiram,* Num. 26:38.

7:13 Jahziel. Or *Jahzeel,* Gen. 46:24. **Shallum.** Or *Shillem,* Gen. 46:24.

ter of Huppim and Shuppim,* whose name *was* Maachah. The name of *Gilead's* grandson* *was* [a]Zelophehad,* but Zelophehad begot only daughters.

16 (Maachah the wife of Machir bore a son, and she called his name Peresh. The name of his brother *was* Sheresh, and his sons *were* Ulam and Rakem.

17 The son of Ulam *was* [b]Bedan.) These *were* the descendants of Gilead the son of Machir, the son of Manasseh.

18 His sister Hammoleketh bore Ishhod, Abiezer, and Mahlah.

19 And the sons of Shemida were Ahian, Shechem, Likhi, and Aniam.

Sons of Ephraim and their habitations

20 The [c]sons of Ephraim *were* Shuthelah, Bered his son, Tahath his son, Eladah his son, Tahath his son,

21 Zabad his son, Shuthelah his son, and Ezer and Elead. The men of Gath who were born in *that* land killed *them* because they came down to take away their cattle.

22 Then Ephraim their father mourned many days, and his brethren came to comfort him.

23 And when he went in to his wife, she conceived and bore a son; and he called his name Beriah,* because tragedy had come upon his house.

24 Now his daughter *was* Sheerah, who built Lower and Upper [d]Beth Horon and Uzzen Sheerah;

25 and Rephah *was* his son, *as well* as Resheph, and Telah his son, Tahan his son,

26 Laadan his son, Ammihud his son, [e]Elishama his son,

27 Nun his son, and [f]Joshua his son.

28 Now their [g]possessions and dwelling places *were* Bethel and its towns: to the east Naaran, to the west Gezer and its towns, and Shechem and its towns, as far as Ayyah* and its towns;

29 and by the borders of the children of [h]Manasseh *were* Beth Shean and its towns, Taanach and its towns, [i]Megiddo and its towns, Dor and its towns. In these dwelt the children of Joseph, the son of Israel.

Sons of Asher

30 The [j]sons of Asher *were* Imnah, Ishvah, Ishvi, Beriah, and their sister Serah.

31 The sons of Beriah *were* Heber and Malchiel, who was the father of Birzaith.*

32 And Heber begot Japhlet, Shomer, Hotham,* and their sister Shua.

33 The sons of Japhlet *were* Pasach, Bimhal, and Ashvath. These *were* the children of Japhlet.

34 The sons of Shemer *were* Ahi, Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem *were* Zophah, Imna, Shelesh, and Amal.

36 The sons of Zophah *were* Suah, Harnepher, Shual, Beri, Imrah,

37 Bezer, Hod, Shamma, Shilshah, Jithran,* and Beera.

38 The sons of Jether *were* Jephunneh, Pispah, and Ara.

39 The sons of Ulla *were* Arah, Haniel, and Rizia.

40 All these *were* the children of Asher, heads of *their* fathers' houses, choice men, mighty men of valor, chief leaders. And they were recorded by genealogies among the army fit for battle; their number *was* twenty-six thousand.

Sons and chief men of Benjamin

8 NOW Benjamin begot [k]Bela his firstborn, Ashbel the second, Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

***7:15** Compare verse 12 * Literally *the second* * Compare Numbers 26:30-33 ***7:23** Literally *In Tragedy* ***7:28** Many Hebrew manuscripts, Bomberg, Septuagint, Targum, and Vulgate read *Gazza.* ***7:31** Or *Birzavith* or *Birzoth* ***7:32** Spelled *Helem* in verse 35 ***7:37** Spelled *Jether* in verse 38

7:15
a Num. 27:1

7:17
b 1 Sam. 12:11

7:20
c Num. 26:35-37

7:24
d Josh. 16:3,5

7:26
e Num. 10:22

7:27
f Ex. 17:9,14; 24:13; 33:11

7:28
g Josh. 16:1-10

7:29
h Josh. 17:7
i Josh. 17:11

7:30
j Gen. 46:17; Num. 26:44-47

8:1
k Gen. 46:21; Num. 26:38; 1 Chr. 7:6

7:18 Abiezer. Or *Iezer,* Num. 26:30.
7:27 Nun. Hebrew *Non.* Num. 13:8,16.
7:28 Naaran. Or *Naarah,* Josh. 16:7.
7:32 Shomer. Or *Shemer,* v. 34.
8:1 Aharah. Or *Ahiram,* Num. 26:38.

Benjamin: *son of the right hand.* The youngest son of Jacob and Rachel, who died giving birth to him. Jacob cherished Benjamin after he lost his son Joseph.

3 The sons of Bela *were* Addar,
Gera, Abihud,
4 Abishua, Naaman, Ahoah,
5 Gera, Shephuphan, and Huram.
6 These *are* the sons of Ehud, who
were the heads of the fathers'
houses of the inhabitants of [a]Geba,
and who forced them to move to
Manahath:
7 Naaman, Ahijah, and Gera who
forced them to move. He begot
Uzza and Ahihud.
8 Also Shaharaim had children in
the country of Moab, after he had
sent away Hushim and Baara his
wives.
9 By Hodesh his wife he begot Jo-
bab, Zibia, Mesha, Malcam,
10 Jeuz, Sachiah, and Mirmah.
These *were* his sons, heads of their
fathers' *houses.*
11 And by Hushim he begot Abi-
tub and Elpaal.
12 The sons of Elpaal *were* Eber,
Misham, and Shemed, who built
Ono and Lod with its towns;
13 and Beriah and Shema, who
were heads of their fathers' *houses*
of the inhabitants of Aijalon, who
drove out the inhabitants of Gath.
14 Ahio, Shashak, Jeremoth,
15 Zebadiah, Arad, Eder,
16 Michael, Ispah, and Joha *were*
the sons of Beriah.
17 Zebadiah, Meshullam, Hizki,
Heber,
18 Ishmerai, Jizliah, and Jobab
were the sons of Elpaal.
19 Jakim, Zichri, Zabdi,
20 Elienai, Zillethai, Eliel,
21 Adaiah, Beraiah, and Shimrath
were the sons of Shimei.
22 Ishpan, Eber, Eliel,
23 Abdon, Zichri, Hanan,
24 Hananiah, Elam, Antothijah,
25 Iphdeiah, and Penuel *were* the
sons of Shashak.
26 Shamsherai, Shehariah, Athaliah,
27 Jaareshiah, Elijah, and Zichri
were the sons of Jeroham.
28 These *were* heads of the fathers'
houses by their generations, chief
men. These dwelt in Jerusalem.

Ancestry of King Saul,
the son of Kish

29 Now the [b]father of Gibeon,
whose wife's name *was* Maacah,
dwelt at Gibeon.
30 And his firstborn son *was* Ab-
don, then Zur, Kish, Baal, Nadab,
31 Gedor, Ahio, Zecher,
32 and Mikloth, *who* begot Shime-
ah. They also dwelt alongside their
relatives in Jerusalem, with their
brethren.
33 [c]Ner* [d]begot Kish, Kish begot
Saul, and Saul begot Jonathan, Mal-
chishua, Abinadab, and Esh-Baal.
34 The son of Jonathan *was* Merib-
Baal, and Merib-Baal begot Micah.
35 The sons of Micah *were* Pithon,
Melech, Tarea, and Ahaz.
36 And Ahaz begot Jehoaddah; Je-
hoaddah begot Alemeth, Azmaveth,
and Zimri; and Zimri begot Moza.
37 Moza begot Binea, Raphah his
son, Eleasah his son, *and* Azel his
son.
38 Azel had six sons whose names
were these: Azrikam, Bocheru, Ish-
mael, Sheariah, Obadiah, and Ha-
nan. All these *were* the sons of Azel.
39 And the sons of Eshek his broth-
er *were* Ulam his firstborn, Jeush
the second, and Eliphelet the third.
40 The sons of Ulam were mighty
men of valor—archers. *They* had
many sons and grandsons, one hun-
dred and fifty *in all.* These *were* all
sons of Benjamin.

Inhabitants of Jerusalem

9 [e]SO all Israel was recorded by
genealogies, and indeed, they
were inscribed in the book of the
kings of Israel. But [f]Judah was car-
ried away captive to Babylon be-
cause of their unfaithfulness.
2 And the [g]first inhabitants who
dwelt in their possessions in their

8:6
a 1 Chr. 6:60

8:29
b 1 Chr. 9:35

8:33
c 1 Sam. 14:51
d vv. 33-39; cp. 1 Chr. 9:39-44

9:1
e Cp. Ezra 2:59, 62
f Cp. 1 Chr. 5:25-26

9:2
g Ezra 2:70; Neh. 7:73

***8:33** Also the son of Gibeon (compare 9:36,39)

8:3 Addar. Or *Ard,* Gen. 46:21; Num. 26:40.
8:5 Shephuphan. Or *Shuppim,* 1 Chr. 7:12.
8:6 Manahath. Or *Menuhoth,* 1 Chr. 2:52.
8:13 Shema. Or *Shimei,* v. 21.
8:31 Zecher. Or *Zechariah,* 1 Chr. 9:37.
8:32 Shimeah. Or *Shimeam,* 1 Chr. 9:38.
8:33 Abinadab. Or *Jishui,* 1 Sam. 14:49. **Esh-Baal.** Or *Ishbosheth,* 2 Sam. 2:8.
8:34 Merib-Baal. Or *Mephibosheth,* 2 Sam. 4:4; 9:6,10.
8:35 Tarea. Or *Tahrea,* 1 Chr. 9:41.
8:36 Jehoaddah. Or *Jarah,* 1 Chr. 9:42.
8:37 Raphah. Or *Rephaiah,* 1 Chr. 9:43.

cities *were* Israelites, [a]priests, Levites, and the [b]Nethinim.

3 Now in Jerusalem the children of Judah [c]dwelt, and some of the children of Benjamin, and of the children of Ephraim and Manasseh:

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the descendants of Perez, the son of Judah.

5 Of the Shilonites: Asaiah the firstborn and his sons.

6 Of the sons of Zerah: Jeuel, and their brethren—six hundred and ninety.

7 Of the sons of Benjamin: Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah;

8 Ibneiah the son of Jeroham; Elah the son of Uzzi, the son of Michri; Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah;

9 and their brethren, according to their generations—[d]nine hundred and fifty-six. All these men *were* heads of a father's *house* in their fathers' houses.

10 Of the [e]priests: Jedaiah, Jehoiarib, and Jachin;

11 Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the [f]officer over the house of God;

12 Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah; Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 and their brethren, heads of their fathers' houses—one thousand seven hundred and sixty. *They were* very able men for the work of the service of the house of God.

14 Of the [g]Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 Bakbakkar, Heresh, Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun; and Berechiah the son of Asa, the son of Elkanah, who lived in the villages of the Netophathites.

17 And the gatekeepers *were* Shallum, Akkub, Talmon, Ahiman, and their brethren. Shallum *was* the chief.

18 Until then *they had been* gatekeepers for the camps of the children of Levi at the King's Gate on the east.

19 Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, from his father's house, the Korahites, *were* in charge of the work of the service, gatekeepers of the tabernacle. Their fathers had been keepers of the entrance to the camp of the LORD.

20 And [h]Phinehas the son of Eleazar had been the officer over them in time past; the LORD *was* with him.

21 [i]Zechariah the son of Meshelemiah *was* keeper of the door of the tabernacle of meeting.

22 All those chosen as [j]gatekeepers *were* two hundred and twelve. They were recorded by their genealogy, in their villages. David and Samuel the seer had appointed them to their trusted office.

23 So they and their children *were* in charge of the gates of the house of the LORD, the house of the tabernacle, by assignment.

9:2
a vv. 2-22; cp. Neh. 11:3-22
b See Neh. 3:26, *note*

9:3
c Neh. 11:1-2

9:9
d Cp. Neh. 11:8

9:10
e Neh. 11:10-14

9:11
f 2 Chr. 31:13; Jer. 20:1

9:14
g vv. 14-17; cp. Neh. 11:15-19

9:20
h Num. 25:6-13; 31:6

9:21
i 1 Chr. 26:2,14

9:22
j 1 Chr. 26:1

9:11 Azariah. Or *Seraiah,* Neh. 11:11.
9:13 able men. Literally *men of courage.*
9:15 Zichri. Or *Zabdi,* Neh. 11:17.
9:16 Obadiah. Or *Abda,* Neh. 11:17. **Shemaiah.** Or *Shammua,* Neh. 11:17.

9:22 RESPONSIBILITIES OF THE TEMPLE GATEKEEPERS

The 212 gatekeepers were responsible for:

1. the gates of the Temple on the four sides	9:22–24
2. the rooms and treasuries of the Temple	9:26
3. opening the Temple each morning	9:27
4. bringing the serving vessels in and out of the Temple and counting them each time	9:28
5. the care of the furniture and the other Temple articles	9:29
6. the fine flour, the wine, the oil, the incense and the spices	9:29
7. the baked goods	9:31
8. the baking of the showbread	9:32
9. making music through song and instruments	9:33

24 The gatekeepers were assigned
to the four directions: the east,
west, north, and south.
25 And their brethren in their vil-
lages *had* to come with them from
time to time for [a]seven days.
26 For in this trusted office *were*
four chief gatekeepers; they were
Levites. And they had charge over
the chambers and treasuries of the
house of God.
27 And they lodged *all* around the
house of God [b]because they *had* the
responsibility, and they *were* in
charge of opening *it* every morning.
28 Now *some* of them were in
charge of the serving vessels, for
they brought them in and took
them out by count.
29 *Some* of them *were* appointed
over the furnishings and over all the
implements of the sanctuary, and
over the [c]fine flour and the wine
and the oil and the incense and the
spices.
30 And *some* of the sons of the
priests made the [d]ointment of the
spices.
31 Mattithiah of the Levites, the
firstborn of Shallum the Korahite,
had the [e]trusted office over the
things that were baked in the pans.
32 And some of their brethren of
the sons of the [f]Kohathites *were* in
charge of preparing the showbread
for every Sabbath.
33 These are the [g]singers, heads of
the fathers' *houses* of the Levites,
who lodged in the chambers, *and*
were free *from other duties;* for
they were employed in *that* work
day and night.
34 These heads of the fathers'
houses of the Levites *were* heads
throughout their generations. They
dwelt at Jerusalem.

Ancestry and descendants of Saul and Jonathan

35 Jeiel the father of [h]Gibeon,
whose wife's name *was* [i]Maacah,
dwelt at Gibeon.
36 His firstborn son *was* Abdon,
then Zur, Kish, Baal, Ner, Nadab,
37 Gedor, Ahio, Zechariah,* and
Mikloth.
38 And Mikloth begot Shimeam.
They also dwelt alongside their rela-
tives in Jerusalem, with their breth-
ren.
39 [j]Ner begot Kish, Kish begot
Saul, and Saul begot Jonathan, Mal-
chishua, Abinadab, and Esh-Baal.
40 The son of Jonathan *was* Merib-
Baal, and Merib-Baal begot Micah.
41 The sons of Micah *were* Pithon,
Melech, Tahrea, and [k]Ahaz.*
42 And Ahaz begot Jarah; Jarah be-
got Alemeth, Azmaveth, and Zimri;
and Zimri begot Moza;
43 Moza begot Binea, Rephaiah*
his son, Eleasah his son, and Azel
his son.
44 And Azel had six sons whose
names *were* these: Azrikam, Boche-
ru, Ishmael, Sheariah, Obadiah, and
Hanan; these *were* the sons of Azel.

(For history prior to 1 Chr. 10 —see 1 Sam. 1—30)

II. The Last Days and Death of King Saul, 10

Saul defeated by Philistines; the death of Saul (1 Sam. 31:1–10; 2 Sam. 1)

10 [l]NOW the Philistines fought
against Israel; and the men
of Israel fled from before the Philis-
tines, and fell slain on Mount Gil-
boa.

***9:37** Called *Zecher* in 8:31 ***9:41** Following Arabic, Syriac, Targum, and Vulgate (compare 8:35); Masoretic Text and Septuagint omit *and Ahaz.* ***9:43** Spelled *Raphah* in 8:37

9:25
a 2 Kin. 11:4-7; 2 Chr. 23:8

9:27
b 1 Chr. 23:30-32

9:29
c 1 Chr. 23:29

9:30
d Ex. 30:22-25

9:31
e Lev. 2:5; 6:21

9:32
f Lev. 24:8

9:33
g 1 Chr. 6:31-32; see 15:16, *note*

9:35
h vv. 35-44; cp. 1 Chr. 8:29-38

i 1 Chr. 8:29

9:39
j 1 Chr. 8:33

9:41
k 1 Chr. 8:35

10:1
l vv. 1-12; cp. 1 Sam. 31:1-13

9:32 showbread. "The showbread," a type of Christ, the Bread of God, nourisher of the Christian's life as a believer-priest (1 Pet. 2:9; Rev. 1:6). In John 6:33–58 our Lord has more in mind the manna, that food which "comes down from heaven"; but all typical meanings of bread are there gathered into His words. The manna is the life-giving Christ; the showbread, the life-sustaining Christ. The showbread typifies Christ as the "grain of wheat" (John 12:24) ground in the mill of suffering (John 12:27) and brought into the fire of judgment (John 12:31–33). We, as priests, by faith feed upon Him as having undergone that in our stead and for our sakes. We are fed by meditation upon Christ, as in Heb. 12:2–3.

9:38 Shimeam. Or *Shimeah,* 1 Chr. 8:32.

9:41 Tahrea. Or *Tarea,* 1 Chr. 8:35.

9:42 Jarah. Or *Jehoaddah,* 1 Chr. 8:36.

Philistines: *wanderers.* Neighbors and enemies of Israel who lived in the southern part of Palestine along the coast of the Mediterranean Sea.

2 Then the Philistines followed hard after Saul and his sons. And the Philistines killed Jonathan, Abinadab, and Malchishua, Saul's sons.

3 The battle became fierce against Saul. The archers hit him, and he was wounded by the archers.

4 [a]Then Saul said to his armorbearer, "Draw your sword, and thrust me through with it, lest these uncircumcised men come and abuse me." But his armorbearer would not, for he was greatly afraid. Therefore Saul took a sword and fell on it.

5 And when his armorbearer saw that Saul was dead, he also fell on his sword and died.

6 So Saul and his three sons died, and all his house died together.

7 And when all the men of Israel who *were* in the valley saw that they had fled and that Saul and his sons were dead, they forsook their cities and fled; then the Philistines came and dwelt in them.

8 So it happened the next day, when the Philistines came to strip the slain, that they found Saul and his sons fallen on Mount Gilboa.

9 And they stripped him and [b]took his head and his armor, and sent word throughout the land of the Philistines to proclaim the news *in the temple* of their idols and among the people.

10 Then they put his armor in the temple of their gods, and fastened his head in the temple of Dagon.

Loyalty of Jabesh Gilead to Saul (1 Sam. 31:11–13; 2 Sam. 2:5–7)

11 And when all Jabesh Gilead heard all that the Philistines had done to Saul,

12 all the [c]valiant men arose and took the body of Saul and the bodies of his sons; and they brought them to [d]Jabesh, and buried their bones under the tamarisk tree at Jabesh, and fasted seven days.

Saul's sin which cost the throne

13 So Saul died for his [e]unfaithfulness which he had committed against the LORD, because he did not keep the word of the LORD, and [f]also because he consulted a medium for guidance.

14 But *he* did not inquire of the LORD; therefore He killed him, and [g]turned the kingdom over to David the son of Jesse.

III. The Reign of David, 11—29

David anointed king over all Israel (2 Sam. 5:1–3; review 2 Sam. 2—4)

11 THEN all Israel came together to David at Hebron, saying, "Indeed we *are* your bone and your flesh.

2 "Also, in time past, even when Saul was king, you *were* the one who led Israel out and brought them in; and the LORD your [h]God said to you, 'You shall [i]shepherd My people Israel, and be ruler over My people Israel.' "

3 Therefore all the elders of Israel came to the king at Hebron, and David made a covenant with them at Hebron before the LORD. And they [j]anointed David king over Israel, according to the word of the LORD by Samuel.

Jerusalem becomes capital of united kingdom (2 Sam. 5:6–10)

4 And David and all Israel went to Jerusalem, which is [k]Jebus, where the Jebusites *were,* the inhabitants of the land.

5 But the inhabitants of Jebus said to David, "You shall not come in here!" Nevertheless David took the stronghold of Zion (that is, the City of David).

10:4
a Cp. 2 Sam. 1:1-16

10:9
b Cp. 1 Sam. 31:9-10

10:12
c 1 Sam. 14:52
d 2 Sam. 21:12

10:13
e 1 Sam. 13:13-14; 15:22-26
f 1 Sam. 28:7-8

10:14
g 1 Sam. 15:28; 1 Chr. 12:23

11:2
h 1 Sam. 16:1-3; Ps. 78:70-72
i 2 Sam. 7:7

11:3
j 1 Sam. 16:4-13

11:4
k Judg. 1:21; 19:10,11

10:2 Abinadab. Or *Jishui,* 1 Sam. 14:49.

Saul: *asked for.* The first king of Israel. He was from the tribe of Benjamin.

10:13 Saul died. 1011 B.C.

11:1 came. 1003 B.C.

11:5 Zion, the ancient Jebusite stronghold, was on the south part of the eastern hill of Jerusalem. It is called "the City of David" and is associated with the Davidic royalty both historically and prophetically (vv. 5,7; Ps. 2:6). The name "Zion" is often used of the whole city of Jerusalem, considered as the city of God (Ps. 48:2–3), especially in passages referring to the future kingdom age (Is. 1:27; 2:3; 4:1–6; Joel 3:16; Zech. 1:16–17; 8:3–8; Rom. 11:26). In Heb. 12:22 the word is used symbolically of heaven. "Sion" (Deut. 4:48) refers to Mount Hermon.

6 Now David said, "Whoever attacks the Jebusites first shall be [a]chief and captain." And Joab the son of Zeruiah went up first, and became chief.

7 Then David dwelt in the stronghold; therefore they called it the City of David.

8 And he built the city around it, from the Millo* to the surrounding area. Joab repaired the rest of the city.

9 So David went on and [b]became great, and the LORD of hosts *was* with [c]him.

Roll of David's mighty men (cp. 2 Sam. 23:8–39)

10 [d]Now these *were* the heads of the mighty men whom David had, who strengthened themselves with him in his kingdom, with all Israel, to make him king, according to the word of the LORD concerning Israel.

11 And this *is* the number of the mighty men whom David had: [e]Jashobeam the son of a Hachmonite, [f]chief of the captains;* he had lifted up his spear against three hundred, killed *by him* at one time.

12 After him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighty men.

13 He was with David at Pasdammim. Now there the Philistines were gathered for battle, and there was a piece of ground full of barley. So the people fled from the Philistines.

14 But they stationed themselves in the middle of *that* field, defended it, and killed the Philistines. So the LORD brought about a great victory.

15 Now three of the thirty chief men went down to the rock to David, into the cave of Adullam; and the army of the Philistines [g]encamped in the Valley of Rephaim.

16 David *was* then in the stronghold, and the garrison of the Philistines *was* then in Bethlehem.

17 And David said with longing, "Oh, that someone would give me a drink of water from the well of Bethlehem, which is by the gate!"

18 So the three broke through the camp of the Philistines, drew water from the well of Bethlehem that *was* by the gate, and took *it* and brought *it* to David. Nevertheless David would not drink it, but poured it out to the LORD.

19 And he said, "Far be it from me, O my God, that I should do this! Shall I drink the blood of these men *who have put* their lives *in jeopardy?* For at the risk of their lives they brought it." Therefore he

11:6
a 2 Sam. 8:16

11:9
b 2 Sam. 3:1
c 1 Sam. 16:18

11:10
d vv. 11-47

11:11
e 1 Chr. 27:2
f 1 Chr. 12:18

11:15
g 2 Sam. 5:18

***11:8** Literally *The Landfill* ***11:11** Following Qere; Kethib, Septuagint, and Vulgate read *the thirty* (compare 2 Samuel 23:8).

11:12 Dodo. Or *Dodai,* 1 Chr. 27:4.

11:11 **RECONCILING THE NUMBERS IN VARIOUS BOOKS**

In copying manuscripts, mistakes in numbers sometimes occur. Many disagreements between numbers in Samuel and Kings, and those in Chronicles, are alleged. Actually, out of the approximately 150 instances of parallel numbers in these books, fewer than one-sixth disagree. In two cases a different number is given for the age of a king at his accession (compare 2 Chr. 22:2, *text note* with 2 Kin. 8:26; and 2 Chr. 36:9, *text note* with 2 Kin. 24:8); in the other thirteen cases of this type, numbers agree. Certain disagreements are very small (compare 1 Chr. 21:5, as to Judah, with 2 Sam. 24:9; 2 Chr. 2:2,17–18 with 1 Kin. 5:15–16; and 2 Chr. 8:18 with 1 Kin. 9:28). Sometimes the apparent discrepancy disappears on careful study (compare 1 Chr. 21:25 with 2 Sam. 24:24; 2 Chr. 3:4 with 1 Kin. 6:2).

When numbers seem clearly to disagree, it is generally best to keep an open mind unless evidence is available on which to make a decision.

God gave us a Bible free from error in the original manuscripts. In its preservation through many generations of recopying, He providentially kept it from serious error, although He permitted a few scribal mistakes.

The small proportion of numbers where there is disagreement testifies to the scrupulous care with which Bible manuscripts were copied. That there are some divergences should warn us to compare Scripture with Scripture and always to recognize the danger of overemphasizing any isolated passage.

Some say that Chronicles, written much later than Samuel and Kings, has exaggerated numbers so as to enhance the reputation of ancient Israel. Whereas a few numbers in Chronicles are much larger than in Samuel or Kings (1 Chr. 18:4; 19:18; 21:5, as to Israel: 2 Chr. 3:15; 4:5), yet there are almost as many instances where numbers in Samuel or Kings are much larger than in Chronicles (1 Chr. 11:11; 21:12; 2 Chr. 8:10; 9:25).

would not drink it. These things were done by the three mighty men.

20 *a* Abishai the brother of Joab was chief of *another* three.* He had lifted up his spear against three hundred *men,* killed *them,* and won a name among *these* three.

21 Of the three he was more honored than the other two men. Therefore he became their captain. However he did not attain to the *first* three.

22 Benaiah was the son of Jehoiada, the son of a valiant man from Kabzeel, who had done many deeds. He had killed two lion-like heroes of Moab. He also had gone down and killed a lion in the midst of a pit on a snowy day.

23 And he killed an Egyptian, a man of *great* height, five *b* cubits tall. In the Egyptian's hand *there was* a spear like a weaver's beam; and he went down to him with a staff, wrested the spear out of the Egyptian's hand, and killed him with his own spear.

24 These *things* Benaiah the son of Jehoiada did, and won a name among three mighty men.

25 Indeed he was more honored than the thirty, but he did not attain to the *first* three. And David appointed him over his guard.

26 Also the mighty warriors *were* Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,

27 Shammoth the Harorite, *c* Helez the Pelonite,

28 *d* Ira the son of Ikkesh the Tekoite, *e* Abiezer the Anathothite,

29 Sibbechai the Hushathite, Ilai the Ahohite,

30 *f* Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai* the son of Ribai of Gibeah, of the sons of Benjamin, *g* Benaiah the Pirathonite,

32 Hurai of the brooks of Gaash, Abiel the Arbathite,

33 Azmaveth the Baharumite,* Eliahba the Shaalbonite,

34 the sons of Hashem the Gizonite, Jonathan the son of Shageh the Hararite,

35 Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar the son of Hagri,

39 Zelek the Ammonite, Naharai the Berothite* (the armorbearer of Joab the son of Zeruiah),

11:20 Following Masoretic Text, Septuagint, and Vulgate; Syriac reads *thirty.* **11:31** Spelled *Ittai* in 2 Samuel 23:29 **11:33** Spelled *Barhumite* in 2 Samuel 23:31 **11:39** Spelled *Beerothite* in 2 Samuel 23:37

11:20
a 1 Chr. 18:12

11:23
b See Weights and Measures (OT), 2 Chr. 2:10, *note*

11:27
c 1 Chr. 27:10

11:28
d 1 Chr. 27:9
e 1 Chr. 27:12

11:30
f 1 Chr. 27:13

11:31
g 1 Chr. 27:14

11:22 lion-like. Hebrew uncertain. Other English versions read *Ariels,* and *sons of Ariel.*

11:27 Shammoth. Or *Shammah the Harodite,* 2 Sam. 23:25. **Pelonite.** Or *Paltite,* 2 Sam. 23:26.

11:29 Sibbechai. Or *Mebunnai,* 2 Sam. 23:27. **Ilai.** Or *Zalmon,* 2 Sam. 23:28.

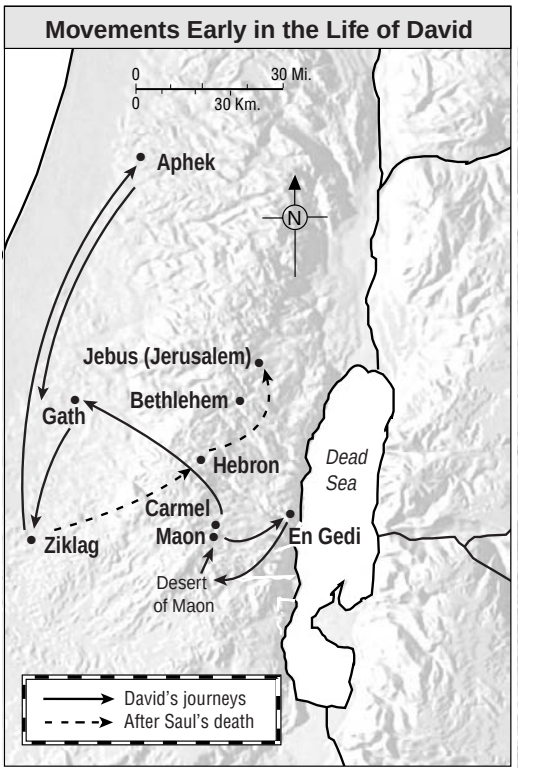
11:30 Heled. Or *Heleb,* 2 Sam. 23:29.

11:32 Hurai. Or *Hiddai,* 2 Sam. 23:30. **Abiel.** Or *Abi-Albon,* 2 Sam. 23:31.

11:34 Hashem. Or *Jashen,* 2 Sam. 23:32.

11:35 Sacar. Or *Sharar,* 2 Sam. 23:33. **Eliphal.** Or *Eliphelet,* 2 Sam. 23:34. **Ur.** Or *Ahasbai,* 2 Sam. 23:34.

11:37 Naarai. Or *Paarai, the Arbite,* 2 Sam. 23:35.



40 Ira the Ithrite, Gareb the Ithrite,
41 [a]Uriah the Hittite, Zabad the son of Ahlai,
42 Adina the son of Shiza the Reubenite (a chief of the Reubenites) and thirty with him,
43 Hanan the son of Maachah, Joshaphat the Mithnite,
44 Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite,
45 Jediael the son of Shimri, and Joha his brother, the Tizite,
46 Eliel the Mahavite, Jeribai and Joshaviah the sons of Elnaam, Ithmah the Moabite,
47 Eliel, Obed, and Jaasiel the Mezobaite.

Companies that came to David at Ziklag

12 NOW these *were* the men who came to David at [b]Ziklag while he was still a fugitive from Saul the son of Kish; and they *were* among the mighty men, helpers in the war,
2 armed with bows, using both the right hand and the left in [c]*hurling* stones and *shooting* arrows with the bow. *They were* of Benjamin, Saul's brethren.
3 The chief *was* Ahiezer, then Joash, the sons of Shemaah the Gibeathite; Jeziel and Pelet the sons of Azmaveth; Berachah, and Jehu the Anathothite;
4 Ishmaiah the Gibeonite, a mighty man among the thirty, and over the thirty; Jeremiah, Jahaziel, Johanan, and Jozabad the Gederathite;
5 Eluzai, Jerimoth, Bealiah, Shemariah, and Shephatiah the Haruphite;
6 Elkanah, Jisshiah, Azarel, Joezer, and Jashobeam, the Korahites;
7 and Joelah and Zebadiah the sons of Jeroham of Gedor.

(In the order of events 1 Chr. 12:8–15 follows 2 Sam. 5:17; 1 Chr. 14:8)

8 *Some* Gadites joined David at the stronghold in the wilderness, mighty men of valor, men trained for battle, who could handle shield and spear, whose faces *were like* the faces of lions, and *were* as swift as gazelles on the mountains:
9 Ezer the first, Obadiah the second, Eliab the third,
10 Mishmannah the fourth, Jeremiah the fifth,
11 Attai the sixth, Eliel the seventh,
12 Johanan the eighth, Elzabad the ninth,
13 Jeremiah the tenth, and Machbanai the eleventh.
14 These *were* from the sons of Gad, captains of the army; the least was over a hundred, and the greatest was over a [d]thousand.
15 These *are* the ones who crossed the Jordan in the first month, when it had [e]overflowed all its banks; and they put to flight all *those* in the valleys, to the east and to the west.
16 Then some of the sons of Benjamin and Judah came to David at the stronghold.
17 And David went out to meet them, and answered and said to them, "If you have come peaceably to me to help me, my heart will be united with you; but if to betray me to my enemies, since *there is* no wrong in my hands, may the God of our fathers look and bring judgment."
18 Then the [f]Spirit came upon Amasai, chief of the captains, *and he said:*

"*We are* yours, O David;
We *are* on your side, O son of Jesse!
Peace, peace to you,
And peace to your helpers!
For your God helps you."

11:41
a 2 Sam. 11:1-27

12:1
b 1 Sam. 27:6

12:2
c Judg. 20:16

12:14
d 1 Sam. 18:13

12:15
e Josh. 3:15; 4:18-19

12:18
f *Holy Spirit* (OT): v. 18; 1 Chr. 28:12. (Gen. 1:2; Zech. 12:10, *note*)

11:41 Hittite. Until the twentieth century the Hittites were unknown apart from the Bible. This once puzzling reference to them has, however, been illuminated by the findings of archaeology. From Egyptian monuments (Tell el-Amarna Tablets) and the Assyrian texts, it has been shown that these were the Kheta or Hatti. Expeditions in the first dozen years of this century have revealed that Boghaz-koi in Asia Minor (east of Ankara, Turkey) was the capital of the Hittite Empire. Periods of Hittite prominence: about 2000–1800 B.C. and about 1400–1200 B.C.

12:15 first month. This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

12:18 Amasai. Or *Amasa,* 2 Sam. 17:25.

So David received them, and made them captains of the troop.

19 And *some* from [a]Manasseh defected to David when he was going with the Philistines to battle against Saul; but they did not help them, for the lords of the Philistines sent him away by agreement, [b]saying, "He may defect to his master Saul *and endanger* our heads."

20 When he went to Ziklag, those of Manasseh who defected to him were Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai, captains of the thousands who *were* from Manasseh.

21 And they [c]helped David against the bands *of raiders,* for they *were* all mighty men of valor, and they were captains in the army.

22 For at *that* time they came to David day by day to help him, until *it was* a great army, [d]like the army of God.

Men of Israel who made David king (cp. 2 Sam. 5:1–3)

23 Now these *were* the numbers of the divisions *that were* equipped for war, *and* came [e]to David at [f]Hebron to [g]turn *over* the kingdom of Saul to him, [h]according to the word of the LORD:

24 of the sons of Judah bearing shield and spear, six thousand eight hundred armed for war;

25 of the sons of Simeon, mighty men of valor fit for war, seven thousand one hundred;

26 of the sons of Levi four thousand six hundred;

27 Jehoiada, the leader of the Aaronites, and with him three thousand seven hundred;

28 [i]Zadok, a young man, a valiant warrior, and from his father's house twenty-two captains;

29 of the sons of Benjamin, relatives of Saul, three thousand (until then the greatest part of them had remained loyal to the house of Saul);

30 of the sons of Ephraim twenty thousand eight hundred, mighty men of valor, famous men throughout their father's house;

31 of the half-tribe of Manasseh eighteen thousand, who were designated by name to come and make David king;

32 of the sons of Issachar who had understanding of the [j]times, to know what Israel ought to do, their chiefs were two hundred; and all their brethren were at their command;

33 of Zebulun there were fifty thousand who went out to battle, expert in war with all weapons of war, stouthearted men who could keep ranks;

34 of Naphtali one thousand captains, and with them thirty-seven thousand with shield and spear;

35 of the Danites who could keep battle formation, twenty-eight thousand six hundred;

36 of Asher, those who could go out to war, able to keep battle formation, forty thousand;

37 of the Reubenites and the Gadites and the half-tribe of Manasseh, from the other side of the Jordan, one hundred and twenty thousand armed for battle with every *kind* of weapon of war.

38 All these men of war, who could keep ranks, came to Hebron with a [k]loyal heart, to make David king over all Israel; and all the rest

12:19
a vv. 20-21
b 1 Sam. 29:4

12:21
c 1 Sam. 30:1-20

12:22
d Josh. 5:13-15

12:23
e 2 Sam. 2:1-4
f 1 Chr. 11:1
g 1 Chr. 10:14
h 1 Sam. 16:1-4

12:28
i 2 Sam. 8:17; 1 Chr. 6:8,53

12:32
j Esth. 1:13

12:38
k 1 Kin. 8:61; see Phil. 3:12, *note*

12:33 stouthearted. Literally *not of double heart;* compare Ps. 12:2; James 1:8.

12:23 DAVID'S LOYAL WARRIORS

Men from each tribe were loyal to David rather than to Saul. They gathered together in force at Hebron to show their support for David as king.

Men	Number
of Judah	6,800
of Simeon	7,100
of Levi	4,600
Jehoiada and Aaronites	3,700
Zadok	22 captains
of Benjamin	3,000
of Ephraim	20,800
of Manasseh	200 chiefs
of Issachar	200 chiefs
of Zebulun	50,000
of Naphtali	1,000 captains 37,000
of Danites	28,600
of Asher	40,000
of Reubenites, Gadites, Manasseh	120,000
Total:	318,682

of Israel *were* of [a]one mind to make David king.

39 And they were there with David three days, eating and drinking, for their brethren had prepared for them.

40 Moreover those who were near to them, from as far away as Issachar and Zebulun and Naphtali, were bringing food on donkeys and camels, on mules and oxen—provisions of flour and cakes of figs and cakes of raisins, wine and oil and oxen and sheep abundantly, for *there was* joy in Israel.

Doing a right thing in a wrong way (2 Sam. 6:1–11)

13 THEN David consulted with the [b]captains of thousands and hundreds, *and* with every leader.

2 And David said to all the assembly of Israel, "If *it seems* good to you, and if it is of the LORD our God, let us send out to our brethren everywhere *who are* left in all the land of Israel, and with them to the priests and Levites *who are* in their [c]cities *and* their common-lands, that they may gather together to us;

3 "and let us bring the ark of our God back to us, for we have not inquired at it since the days of Saul."

4 Then all the assembly said that they would do so, for the thing was right in the eyes of all the people.

5 So David gathered all Israel together, from Shihor in Egypt to as far as the entrance of Hamath, to bring the ark of God from [d]Kirjath Jearim.

6 And David and all Israel went up to [e]Baalah,* to Kirjath Jearim, which belonged to Judah, to bring up from there the ark of God the LORD, who [f]dwells *between* the cherubim, where *His* name is proclaimed.

7 So they [g]carried the ark of God on a new cart from the house of Abinadab, and Uzza and Ahio drove the cart.

8 Then David and all Israel played *music* before God with all *their* might, with singing, on harps, on stringed instruments, on tambourines, on cymbals, and with trumpets.

Uzza struck for touching the ark

9 And when they came to Chidon's threshing floor, Uzza put out his hand to hold the ark, for the oxen stumbled.

10 Then the anger of the LORD was aroused against Uzza, and He struck him [h]because he put his hand to the ark; and he died there before God.

11 And David became angry because of the LORD's outbreak against Uzza; therefore that place is called Perez Uzza to this day.

12 David was afraid of God that day, saying, "How can I bring the ark of God to me?"

13 So David would not move the ark with him into the City of David, but took it aside into the house of Obed-Edom the Gittite.

14 The ark of God [i]remained with the family of Obed-Edom in his house three months. And the LORD [j]blessed the house of Obed-Edom and all that he had.

The prosperity of David's reign (2 Sam. 5:11–25; 23:13–17; 1 Chr. 3:5–9; 11:15–19; 12:8–15)

14 NOW [k]Hiram king of Tyre sent messengers to David, and cedar trees, with masons and carpenters, to build him a house.

2 So David knew that the LORD had established him as king over Israel, for his kingdom was [l]highly exalted for the sake of His people Israel.

3 Then David took more wives in Jerusalem, and David begot more sons and daughters.

4 And these are the [m]names of his children whom he had in Jerusalem: Shammua,* Shobab, Nathan, Solomon,

5 Ibhar, Elishua,* Elpelet,*

6 Nogah, Nepheg, Japhia,

7 Elishama, Beeliada,* and Eliphelet.

***13:6** Called *Baale Judah* in 2 Samuel 6:2
14:4** Spelled *Shimea* in 3:5 ***14:5** Spelled *Elishama* in 3:6 ** Spelled *Eliphelet* in 3:6
***14:7** Spelled *Eliada* in 3:8

12:38
a 2 Chr. 30:12

13:1
b 1 Chr. 11:15; 12:34

13:2
c 1 Chr. 6:64

13:5
d 1 Sam. 6:21; 7:1-2

13:6
e Josh. 15:9
f Ex. 25:22

13:7
g Cp. Num. 4:15; 1 Chr. 15:2,15

13:10
h Num. 4:15,19-20; cp. 1 Chr. 15:12-15

13:14
i 2 Sam. 6:11
j 1 Chr. 26:4-8

14:1
k 1 Kin. 5:1

14:2
l Num. 24:7

14:4
m 1 Chr. 3:5-8

13:9 Chidon. Or *Nachon,* 2 Sam. 6:6.
13:11 Perez Uzza. Literally *the outburst against Uzza.*
14:7 Beeliada. Or *Eliada,* 2 Sam. 5:16.

8 Now [a]when the Philistines heard that David had been anointed king over all Israel, all the Philistines went up to search for David. And David heard *of it* and went out against them.

9 Then the Philistines went and made a raid on the Valley of Rephaim.

10 And David [b]inquired of God, saying, "Shall I go up against the Philistines? Will You deliver them into my hand?" The LORD said to him, "Go up, for I will deliver them into your hand."

11 So they went up to Baal Perazim, and David defeated them there. Then David said, "God has broken through my enemies by my hand like a breakthrough of water." Therefore they called the name of that place Baal Perazim.*

12 And when they left their gods there, David gave a commandment, and they were burned with fire.

13 Then the Philistines once [c]again made a raid on the valley.

14 Therefore David inquired again of God, and God said to him, "You shall not go up after them; circle around them, and come upon them in front of the mulberry trees.

15 "And it shall be, when you hear a sound of marching in the tops of the mulberry trees, then you shall go out to battle, for God has gone out [d]before you to strike the camp of the Philistines."

16 So David did as God commanded him, and they drove back the army of the Philistines from Gibeon as far as Gezer.

17 Then the fame of David went out into all lands, and the LORD brought the [e]fear of him upon all nations.

David prepares to bring the ark to Jerusalem (2 Sam. 6:12a)

15 *DAVID* built houses for himself in the City of David; and he [f]prepared a place for the ark of God, and pitched a tent for it.

2 Then David said, [g]"No one may carry the ark of God but the Levites, for the LORD has chosen [h]them to carry the ark of God and to minister before Him forever."

3 And David [i]gathered all Israel together at Jerusalem, to [j]bring up the ark of the LORD to its [k]place, which he had prepared for it.

4 Then David assembled the children of Aaron and the Levites:

5 of the sons of Kohath, Uriel the chief, and one hundred and twenty of his brethren;

6 of the sons of Merari, Asaiah the chief, and two hundred and twenty of his brethren;

7 of the sons of Gershom, Joel the chief, and one hundred and thirty of his brethren;

8 of the sons of Elizaphan, Shemaiah the chief, and two hundred of his brethren;

9 of the sons of Hebron, Eliel the chief, and eighty of his brethren;

10 of the sons of Uzziel, Amminadab the chief, and one hundred and twelve of his brethren.

11 And David called for [l]Zadok and [m]Abiathar the priests, and for the Levites: for Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab.

12 He said to them, "You *are* the heads of the fathers' *houses* of the Levites; sanctify yourselves, you and your brethren, that you may bring up the ark of the LORD God of Israel to *the place* I have prepared for it.

13 "For [n]because you *did* not *do it* the first *time,* the LORD our God broke out against us, because we did not consult Him about the proper order."

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bore the ark of God on their shoulders, by its poles, as Moses had commanded according to the word of the LORD.

16 Then David spoke to the leaders of the Levites to appoint their brethren *to be* the singers accompanied by instruments of music,

14:8
a 2 Sam. 5:17-21

14:10
b 1 Sam. 23:2,4; 30:8; 2 Sam. 2:1; 5:19,23; 21:1

14:13
c 2 Sam. 5:22-25

14:15
d Cp. Josh. 5:13-15

14:17
e Deut. 2:25; 11:25; 2 Chr. 20:29

15:1
f 1 Chr. 16:1

15:2
g Num. 4:15; cp. 2 Sam. 6:1-11

h Num. 4:2-15; Deut. 10:8; 31:9

15:3
i Cp. 2 Chr. 5:3-14

j Cp. 1 Chr. 13

k 2 Sam. 6:12,17

15:11
l 2 Sam. 8:17; 15:24-29,35-36; 18:19,22,27; 19:11; 20:25; 1 Chr. 12:28

m 1 Sam. 22:20-23; 23:6; 30:7; 1 Kin. 2:22,26-27; Mark 2:6

15:13
n 1 Chr. 13:7-11

***14:11** Literally *Master of Breakthroughs*

14:9 Valley of Rephaim. Literally *valley of the giants.* Josh. 17:15; 18:16.

14:16 Gibeon. Or *Geba,* 2 Sam. 5:25.

15:16 singers. Music is a vital factor in the worship in both the OT and NT. The new song of praise and joy which God puts in the mouths of His people (Ps. 40:3) is

stringed instruments, harps, and cymbals, by raising the voice with resounding joy.

17 So the Levites [a]appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of their brethren, the sons of Merari, Ethan the son of Kushaiah;

18 and with them their brethren of the second *rank:* Zechariah, Ben,* Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Elipheleh, Mikneiah, Obed-Edom, and Jeiel, the gatekeepers;

19 the singers, Heman, Asaph, and Ethan, *were* to sound the cymbals of bronze;

20 Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah, with strings according to [b]Alamoth;

21 Mattithiah, Elipheleh, Mikneiah, Obed-Edom, Jeiel, and Azaziah, to direct with harps on the [c]Sheminith;

22 Chenaniah, leader of the Levites, was instructor *in charge of* the music, because he *was* skillful;

23 Berechiah and Elkanah *were* doorkeepers for the ark;

24 Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, were to blow the trumpets before the ark of God; and [d]Obed-Edom and Jehiah, doorkeepers for the ark.

The joyful procession with the ark (2 Sam. 6:12b–16,20–23)

25 So David, the elders of Israel, and the captains over thousands went to [e]bring up the ark of the covenant of the LORD from the house of Obed-Edom with joy.

26 And so it was, when God helped the Levites who bore the ark of the covenant of the LORD, that they offered seven bulls and seven rams.

27 David was clothed with a robe of fine [f]linen, as were all the Levites who bore the ark, the singers, and Chenaniah the music master *with* the singers. David also wore a linen [g]ephod.

28 Thus all Israel brought up the ark of the covenant of the LORD with [h]shouting and with the sound of the horn, with trumpets and with cymbals, making music with stringed instruments and harps.

29 And it happened, *as* the ark of the covenant of the LORD came to the City of David, that [i]Michal, Saul's daughter, looked through a window and saw King David whirling and playing music; and she despised him in her heart.

The ark placed in the tabernacle at Jerusalem (2 Sam. 6:17–19)

16 SO they brought the ark of God, and set it in the midst of the [j]tabernacle that David had erected for it. Then they offered burnt offerings and peace offerings before God.

2 And when David had finished offering the burnt offerings and the peace offerings, he [k]blessed the people in the name of the LORD.

3 Then he distributed to everyone of Israel, both man and woman, to everyone a loaf of bread, a piece *of meat,* and a cake of raisins.

Psalm of thanksgiving

4 And he appointed some of the Levites to minister before the ark of the LORD, to [l]commemorate, to thank, and to praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, *then* Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-Edom: Jeiel with stringed instruments and harps, but Asaph made music with cymbals;

6 Benaiah and Jahaziel the priests regularly *blew* the trumpets before the ark of the covenant of God.

7 On that day [m]David first delivered *this* [n]*psalm* into the hand of

15:17
a 1 Chr. 25:1

15:20
b Ps. 46, *title*

15:21
c Ps. 6, *title*

15:24
d v. 25; 1 Chr. 13:13,14

15:25
e 1 Kin. 8:1

15:27
f 1 Sam. 2:18,28

15:27
g See Ex. 25:9, *note*

15:28
h Num. 23:21; Josh. 6:5,20; Zech. 4:7; 1 Thess. 4:16

15:29
i 1 Sam. 18:20,27; 19:11-17; 2 Sam. 3:13-14; 6:20-23

16:1
j 1 Chr. 15:1

16:2
k 1 Kin. 8:14

16:4
l See Ps. 38 and 70, *titles*

16:7
m 2 Sam. 23:1

n vv. 8-22; Ps. 105:1-15

***15:18** Following Masoretic Text and Vulgate; Septuagint omits *Ben.*

Spirit-born (Eph. 5:18–19). Music also expresses confession (e.g. Ps. 32; 51) and comfort in sorrow (e.g. Ps. 27). For the music of public praise, Scripture stresses a high standard of skill (15:22; compare 15:16—16:43; 25:1–7).

15:18 brethren. That is, *helpers*.

15:20 Aziel. Or *Jaaziel,* v. 18.

16:3 piece of meat. Perhaps *a portion of wine.* Hebrew uncertain.

16:5 Jeiel. Or *Jaaziel,* 1 Chr. 15:18.

Asaph and his brethren, to thank the Lord:

8 Oh, give thanks to the LORD!
Call upon His name;
[a]Make known His deeds among the peoples!
9 Sing to Him, sing psalms to Him;
Talk of all His wondrous works!
10 Glory in His holy name;
Let the hearts of those rejoice who seek the LORD!
11 Seek the LORD and His strength;
Seek His face evermore!
12 Remember His marvelous works which He has done,
His wonders, and the judgments of His mouth,
13 O seed of Israel His servant,
You children of Jacob, His [b]chosen ones!

14 He *is* the LORD our God;
His [c]judgments *are* in all the earth.
15 Remember His covenant forever,
The word which He commanded, for a thousand generations,
16 *The covenant which* He made with [d]Abraham,
And His oath to [e]Isaac,
17 And [f]confirmed it to [g]Jacob for a statute,
To Israel *for* an everlasting covenant,
18 Saying, "To you I will give the land of Canaan
As the allotment of your inheritance,"
19 When you were [h]few in number,
Indeed very few, and strangers in it.

20 When they went from one nation to another,
And from *one* kingdom to another people,
21 He permitted no man to do them wrong;
Yes, He [i]rebuked kings for their sakes,
22 Saying, "Do not touch My anointed ones,
And do My [j]prophets no harm."

23 [k]Sing to the LORD, all the earth;
Proclaim the good news of His salvation from day to day.
24 Declare His glory among the nations,
His wonders among all peoples.

25 For the LORD *is* great and greatly to be praised;
He *is* also to be feared above all gods.
26 For all the [l]gods of the peoples *are* idols,
But the LORD made the heavens.
27 Honor and majesty *are* before Him;
Strength and gladness are in His place.

28 Give to the LORD, O families of the peoples,
Give to the LORD glory and strength.
29 Give to the LORD the glory *due* His name;
Bring an offering, and come before Him.
Oh, worship the LORD in the beauty of holiness!
30 Tremble before Him, all the earth.
The world also is firmly established,
It shall not be moved.

31 Let the heavens rejoice, and let the earth be glad;
And let them say among the nations, "The LORD reigns."
32 Let the sea roar, and all its fullness;
Let the field rejoice, and all that *is* in it.
33 Then the [m]trees of the woods shall rejoice before the LORD,
For He is [n]coming to judge the earth.

34 [o]Oh, give thanks to the LORD, for *He is* good!

16:8
a 1 Chr. 17:19-20

16:13
b *Election* (corporate): vv. 13-22; Ps. 33:12. (Deut. 7:6; 1 Pet. 5:13, *note*)

16:14
c Is. 26:9

16:16
d See Gen. 15:18, *note*
e Gen. 26:1-5

16:17
f Gen. 35:11-12
g Gen. 28:10-15

16:19
h Gen. 34:30

16:21
i Gen. 20:3

16:22
j Gen. 20:7

16:23
k vv. 23-33; cp. Ps. 96

16:26
l 1 Cor. 8:5-6

16:33
m Is. 55:12-13
n Joel 3:1-14; Zech. 14:1-14; Matt. 25:31-46

16:34
o vv. 34-36; Ps. 106:1,47-48

Asaph: *collector.* A Levite, musical composer, and the leader of David's choir.

16:18 allotment. Literally *cord,* or *line.*
16:25 feared. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

For His mercy *endures* forever.
35 And say, "Save us, O God of our salvation;
Gather us together, and deliver us from the Gentiles,
To give thanks to Your holy name,
To triumph in Your praise."
36 Blessed *be* the LORD God of Israel
From everlasting to everlasting!

And all the people said, "Amen!" and praised the LORD.

Worship before the ark

37 So he left [a]Asaph and his brothers there before the ark of the covenant of the LORD to minister before the ark regularly, as every day's work [b]required;
38 and [c]Obed-Edom with his sixty-eight brethren, including Obed-Edom the son of Jeduthun, and Hosah, *to be* gatekeepers;
39 and [d]Zadok the priest and his brethren the priests, before the tabernacle of the LORD at the high place that *was* at [e]Gibeon,
40 to offer burnt offerings to the LORD on the altar of burnt offering regularly morning and evening, and *to do* according to all that is written in the Law of the LORD which He [f]commanded Israel;
41 and with them Heman and Jeduthun and the rest who were chosen, who were [g]designated by name, to give thanks to the LORD, because His mercy *endures* forever;
42 and with them Heman and Jeduthun, to sound aloud with trumpets and cymbals and the musical instruments of God. Now the sons of Jeduthun *were* gatekeepers.
43 Then [h]all the people departed, every man to his house; and David returned to bless his house.

David desires to build the LORD a house (2 Sam. 7:1–3)

17 NOW it came to pass, when David was dwelling in his house, that David said to Nathan the prophet, "See now, I dwell in a house of [i]cedar, but the ark of the covenant of the LORD *is* under tent curtains."
2 Then Nathan said to David, "Do all that *is* in your heart, for God *is* with you."

The LORD's plan to build David a royal lineage (2 Sam. 7:4–17): The Davidic Covenant

3 But it happened that night that the word of God came to Nathan, saying,
4 "Go and tell My servant David, 'Thus says the LORD: "You shall [j]not build Me a house to dwell in.
5 "For I have not dwelt in a house since the time that I brought up Israel, even to this day, but have gone from tent to tent, and from *one* tabernacle *to another.*
6 "Wherever I have moved about with all Israel, have I ever spoken a word to any of the judges of Israel, whom I commanded to shepherd My people, saying, 'Why have you not built Me a house of cedar?' " '
7 "Now therefore, thus shall you say to My servant David, 'Thus says the LORD of hosts: "I took you [k]from the sheepfold, from following the sheep, to be ruler over My people Israel.
8 "And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a name like the name of the great men who *are* on the earth.
9 "Moreover I will appoint a place for My people Israel, and will [l]plant them, that they may dwell in a place

16:37
a 1 Chr. 6:39; 15:17; 25:1-9; 2 Chr. 5:12; Ezra 2:41.
b Ezra 3:4
16:38
c 1 Chr. 13:14
16:39
d 2 Sam. 8:17; 15:24-36; 1 Kin. 2:35; 1 Chr. 29:22; Ezra 7:2; Ezek. 40:46
e 1 Kin. 3:4
16:40
f Ex. 29:38-42
16:41
g 1 Chr. 25:1-6
16:43
h 2 Sam. 6:18-19
17:1
i 1 Chr. 14:1
17:4
j 1 Chr. 28:2-3
17:7
k 1 Sam. 16:11-13
17:9
l Deut. 30:1-9; Is. 1:11-13; Jer. 16:14-16; 23:5-8; 24:6; Ezek. 37:21-27; Amos 9:14

16:37 Asaph. Asaph was the writer of Ps. 50 and 73—83. **ark of the covenant.** The ancient tabernacle was now divided; the ark was brought into Zion (see 1 Chr. 11:5, *note*), whereas the bronze altar at least, and probably the furnishings of the Holy Place (Ex. 25:23–40; 37:10–28; 40:22–27), were established in the high place at Gibeon. Asaph and the singers (1 Chr. 6:31–47; 15:16–19; 16:5; 25:6) were left before the ark, while the priests ministered in Gibeon before the tabernacle (16:39). All this was confusion (compare Heb. 9:1–7). With the construction of the temple the divine order seems to have been restored.

Nathan: *gift.* The prophet who confronted David with his sins regarding Bathsheba and Uriah.

17:2 said to David. Compare vv. 3–4. It is folly to rely on human judgment in the things that pertain to God.

17:9 as previously. Or *as previously, when I set judges over My people, Israel.*

of their own and move no more;
nor shall the sons of wickedness oppress them anymore, as previously,
10 "since the time that I commanded judges *to be* over My people Israel. Also I will subdue all your enemies. Furthermore I tell you that the LORD will build you a house.*
11 "And it shall be, when your days are [a]fulfilled, when you must go *to be* with your fathers, that I will set up your seed after you, who will be of your sons; and I will establish his kingdom.
12 [b]"He shall build Me a house, and I will establish his throne forever.
13 "I will be his Father, and he shall be My [c]son; and I will not take My mercy away from him, [d]as I took *it* from *him* who was before you.
14 "And I will establish him in My house and in My kingdom forever; and his throne shall be established [e]forever." ' "
15 According to all these words and according to all this vision, so Nathan spoke to David.

David's worship, and his prayer that his house might be blessed always (2 Sam. 7:18–29)

16 Then King David went in and sat before the LORD; and he said: "Who *am* I, O LORD God? And what is my house, that You have brought me this far?
17 "And *yet* this was a small thing in Your sight, O God; and You have *also* spoken of Your servant's house for a great while to come, and have regarded me according to the rank of a man of high degree, O LORD God.
18 "What more can David *say* to You for the honor of Your servant? For You know Your servant.
19 "O LORD, for Your servant's sake, and according to Your own heart, You have done all this greatness, in making known all these great things.
20 "O LORD, *there is* none like You, nor *is there any* God besides You, according to all that we have heard with our ears.
21 [f]"And who *is* like Your people Israel, the one nation on the earth whom God went to [g]redeem for Himself *as* a people—to make for Yourself a name by great and awesome deeds, by driving out nations from before Your people whom You redeemed from Egypt?
22 "For You have made Your people Israel Your very own people forever; and You, LORD, have become their God.
23 "And now, O LORD, the word which You have spoken concerning Your servant and concerning his house, *let it* be established forever, and do as You have said.
24 "So let it be established, that Your name may be magnified forever, saying, 'The LORD of hosts, the God of Israel, *is* Israel's God.' And let the house of Your servant David be established before You.
25 "For You, O my God, have revealed to Your servant that You will build him a house. Therefore Your servant has found it *in his heart* to pray before You.
26 "And now, LORD, You are God, and have promised this goodness to Your servant.
27 "Now You have been pleased to bless the house of Your servant, that it may continue before You forever; for You have blessed it, O LORD, and *it shall be* blessed forever."

Full establishment of David's kingdom (2 Sam. 8:1–18)

18 [h]AFTER this it came to pass that David attacked the Philistines, subdued them, and took Gath and its towns from the hand of the Philistines.
2 Then he defeated [i]Moab, and the Moabites became David's [j]servants, *and* [k]brought tribute.
3 And [l]David defeated Hadadezer* king of Zobah *as far as* Hamath, as

17:11
a 1 Kin. 2:10; 1 Chr. 29:28

17:12
b Ps. 89:20-37

17:13
c Heb. 1:5-9
d 1 Sam. 15:23-28

17:14
e Ps. 89:3-4; Luke 1:31-33

17:21
f Deut. 4:6-8,33-38; Ps. 147:20
g See Ex. 14:30, *note*

18:1
h vv. 1-17

18:2
i 2 Sam. 8:2; cp. Num. 24:17; Zeph. 2:9
j Ps. 60:8
k Cp. 1 Sam. 10:27

18:3
l 2 Sam. 8:3

***17:10** That is, a royal dynasty ***18:3** Hebrew *Hadarezer*, and so throughout chapters 18 and 19

17:11 when your days are fulfilled. Here both the long and short views of prophecy may be seen. The promise of vv. 11–14 was fulfilled first in Solomon (1 Kin. 8:19–20), and will be fulfilled in Christ (Luke 1:31–33; Acts 15:14–16). **seed.** That is, *Solomon,* 1 Kin. 5:5; 6:12; 8:19–21; 1 Chr. 22:9–13; 28:20.

he went to establish his power by the River Euphrates.

4 David took from him one thousand chariots, [a]seven thousand* horsemen, and twenty thousand foot soldiers. Also David hamstrung all the chariot *horses,* except that he spared enough of them for one hundred chariots.

5 When the [b]Syrians of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand of the Syrians.

6 Then David put *garrisons* in Syria of Damascus; and the Syrians became David's servants, *and* brought tribute. So the LORD preserved David wherever he went.

7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 Also from Tibhath and from Chun, cities of Hadadezer, David brought a large amount of [c]bronze, with which Solomon made the bronze Sea, the pillars, and the articles of bronze.

9 Now when Tou king of Hamath heard that David had defeated all the army of Hadadezer king of Zobah,

10 he sent Hadoram* his son to King David, to greet him and bless him, because he had fought against Hadadezer and defeated him (for Hadadezer had been at war with Tou); and *Hadoram brought with him* all kinds of [d]articles of gold, silver, and bronze.

11 King David also dedicated these to the LORD, along with the silver and gold that he had brought from all *these* nations—from Edom, from Moab, from the [e]people of Ammon, from the [f]Philistines, and from [g]Amalek.

12 Moreover [h]Abishai the son of Zeruiah killed eighteen thousand Edomites* in the Valley of Salt.

13 He also put garrisons in [i]Edom, and all the Edomites became David's servants. And the LORD preserved David wherever he went.

14 So David reigned over all Israel, and administered judgment and justice to all his people.

15 Joab the son of Zeruiah *was* over the army; Jehoshaphat the son of Ahilud *was* recorder;

16 Zadok the son of Ahitub and Abimelech the son of Abiathar *were* the priests; Shavsha* *was* the scribe;

17 Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and David's sons *were* chief ministers at the king's side.

(In chronological order
2 Sam. 9 precedes ch. 19)

The Ammonite-Syrian campaigns under Joab (v. 8) and David (v. 17); (2 Sam. 10)

19 IT happened after this that [j]Nahash the king of the people of Ammon died, and his son reigned in his place.

2 Then David said, "I will show kindness to Hanun the son of Nahash, because his father showed kindness to me." So David sent messengers to comfort him concerning his father. And David's servants came to Hanun in the land of the people of Ammon to comfort him.

3 And the princes of the people of Ammon said to Hanun, "Do you think that David really honors your father because he has sent comforters to you? Did his servants not come to you to search and to overthrow and to spy out the [k]land?"

4 Therefore Hanun took David's servants, [l]shaved them, and cut off their garments in the middle, at their [m]buttocks, and sent them away.

5 Then *some* went and told David about the men; and he sent to meet them, because the men were greatly ashamed. And the king said, "Wait at Jericho until your beards have grown, and *then* return."

6 When the people of Ammon saw that they had made themselves repulsive to David, Hanun and the

18:4
a Cp. 2 Sam. 8:4; see 1 Chr. 11:11, *note*

18:5
b 2 Sam. 8:5-6; cp. 1 Kin. 11:23-25

18:8
c 1 Kin. 7:13-51

18:10
d 2 Sam. 8:10-12

18:11
e 2 Sam. 10:14
f 2 Sam. 5:17-25
g 2 Sam. 1:1

18:12
h 2 Sam. 23:18; 1 Chr. 2:16

18:13
i Gen. 27:29-40; Num. 24:18; 2 Sam. 8:14

19:1
j 1 Sam. 11:1

19:3
k Cp. Gen. 42:9-16

19:4
l Cp. Is. 15:2
m Is. 20:4

***18:4** Or *seven hundred* (compare 2 Samuel 8:4)
***18:10** Spelled *Joram* in 2 Samuel 8:10
***18:12** Or *Syrians* (compare 2 Samuel 8:13)
***18:16** Spelled *Seraiah* in 2 Samuel 8:17

18:8 Tibhath. Or *Betah,* 2 Sam. 8:8. **Chun.** Or *Berothai,* 2 Sam. 8:8.

18:9 Tou. Or *Toi,* 2 Sam. 8:9.

people of Ammon sent a thousand [a]talents of silver to hire for themselves chariots and horsemen from [b]Mesopotamia,* from Syrian Maacah, and from Zobah.*

7So they hired for themselves thirty-two thousand chariots, with the king of Maacah and his people, who came and encamped before Medeba. Also the people of Ammon gathered together from their cities, and came to battle.

8Now when David heard *of it,* he sent Joab and all the army of the mighty men.

9Then the people of Ammon came out and put themselves in battle array before the gate of the city, and the kings who had come *were* by themselves in the field.

10When Joab saw that the battle line was against him before and behind, he chose some of Israel's best and put *them* in battle array against the Syrians.

11And the rest of the people he put under the command of Abishai his brother, and they set *themselves* in battle array against the people of Ammon.

12Then he said, "If the Syrians are too strong for me, then you shall help me; but if the people of Ammon are too strong for you, then I will help you.

13"Be of good courage, and let us be strong for our people and for the cities of our God. And may the LORD do *what is* good in His sight."

14So Joab and the people who *were* with him drew near for the battle against the Syrians, and they fled before him.

15When the people of Ammon saw that the Syrians were fleeing, they also fled before Abishai his brother, and entered the city. So Joab went to Jerusalem.

16Now when the Syrians saw that they had been defeated by Israel, they sent messengers and brought the Syrians who were beyond the River, and Shophach* the commander of Hadadezer's army *went* before them.

17When it was told David, he gathered all Israel, crossed over the Jordan and came upon them, and set up in *battle* array against them. So when David had set up in battle array against the Syrians, they fought with him.

18Then the Syrians fled before Israel; and David killed [c]seven thousand* charioteers and forty thousand foot soldiers* of the Syrians, and killed Shophach the commander of the army.

19And when the servants of Hadadezer saw that they were defeated by Israel, they made peace with David and became his servants. So the Syrians were not willing to help the people of Ammon anymore.

Joab and David take Rabbah of Ammon (2 Sam. 12:26–31; cp. 11:1—12:25)

20IT happened in the spring of the year, at the time kings go out *to battle,* that Joab led out the armed forces and ravaged the country of the people of Ammon, and came and besieged Rabbah. But David stayed at Jerusalem. And Joab defeated Rabbah and overthrew it.

2Then David took their king's crown from his head, and found it to weigh a [d]talent of gold, and *there were* precious stones in it. And it was set on David's head. Also he brought out the spoil of the city in great abundance.

3And he brought out the people who *were* in it, and put *them* to work* with saws, with iron picks, and with axes. So David did to all the cities of the people of Ammon. Then David and all the people returned *to* Jerusalem.

19:6** Hebrew *Aram Naharaim* ** Spelled *Zoba* in 2 Samuel 10:6 ***19:16** Spelled *Shobach* in 2 Samuel 10:16 ***19:18** Or *seven hundred* (compare 2 Samuel 10:18) ***** Or *horsemen* (compare 2 Samuel 10:18) ***20:3** Septuagint reads *cut them.*

19:6

a See Coinage (OT), Ex. 30:13, *note*

b Judg. 3:8,10

19:18

c Cp. 2 Sam. 10:18; see 1 Chr. 11:11, *note*

20:2

d See Weights and Measures (OT), 2 Chr. 2:10, *note*

Joab: *Jehovah is father.* The commander of David's army who fought against Saul and ended the rebellion led by Absalom.

19:16 the River. That is, *the Euphrates.*

Abishai: *of a gift.* A loyal companion to David during battle.

20:1 David stayed at Jerusalem. Here should be read 2 Sam. 11:2—12:25, with Ps. 51.

War against Philistines
(2 Sam. 21:15–22)

4 Now it happened afterward that
war broke out at Gezer with the
Philistines, at which time Sibbechai
the Hushathite killed Sippai,* *who
was one* of the sons of the giant.
And they were subdued.
5 Again there was war with the
Philistines, and Elhanan the son of
Jair* killed Lahmi the brother of Go-
liath the Gittite, the shaft of whose
spear *was* like a weaver's [a]beam.
6 Yet again there was war at
[b]Gath, where there was a man of
great stature, with twenty-four fin-
gers and toes, six *on each hand* and
six *on each foot;* and he also was
born to the giant.
7 So when he defied Israel, Jona-
than the son of Shimea, David's
brother, killed him.
8 These were born to the giant in
Gath, and they fell by the hand of
David and by the hand of his ser-
vants.

(Events of David's family troubles, the revolt of Absalom, etc. in 2 Sam. 13—21, take place prior to ch. 21)

Three days' plague as a result of David's sin of numbering the people
(2 Sam. 24:1–17)

21 NOW [c]Satan stood up
[d]against Israel, [e]and [f]moved
David to number Israel.
2 So David said to Joab and to the
leaders of the people, "Go, number
Israel from Beersheba to Dan, and
[g]bring the number of them to me
that I may know *it.*"
3 And Joab answered, "May the
LORD make His people a hundred
times more than they are. But, my
lord the king, *are* they not all my
lord's servants? Why then does my
lord require this thing? Why should
he be a cause of guilt in Israel?"
4 Nevertheless the king's word
prevailed against Joab. Therefore
Joab departed and went throughout
all Israel and came to Jerusalem.
5 Then Joab gave the sum of the
number of the people to David. All
Israel *had* one [h]million one hundred
thousand men who drew the sword,
and Judah *had* [h]four hundred and
seventy thousand men who drew
the sword.
6 But he did not count Levi and
Benjamin among them, for the
king's word was abominable to Joab.
7 And God was displeased with this
thing; therefore He struck Israel.
8 So David said to God, "I have
[i]sinned greatly, because I have done
this thing; but now, I pray, take
away the iniquity of Your servant,
for I have done very foolishly."
9 Then the LORD spoke to Gad, Da-
vid's [j]seer, saying,
10 "Go and tell David, [k]saying,
'Thus says the LORD: "I offer you
three *things;* choose one of them for
yourself, that I may do *it* to you." ' "
11 So Gad came to David and said
to him, "Thus says the LORD:
'Choose for yourself,
12 'either [l]three* years of famine,
or three months to be defeated by
your foes with the sword of your en-
emies overtaking *you,* or else for
three days the sword of the LORD—
the plague in the land, with the [m]an-
gel of the LORD destroying through-
out all the territory of Israel.' Now
consider what answer I should take
back to Him who sent me."
13 And David said to Gad, "I am in
great distress. Please let me fall into
the hand of the LORD, for His mer-
cies *are* very great; but do not let
me fall into the hand of man."
14 So the LORD sent a [n]plague
upon Israel, and seventy thousand
men of Israel fell.
15 [o]And God sent an [p]angel to
Jerusalem to destroy it. As he* was
destroying, the LORD looked and re-
lented of the disaster, and said to
the angel who was destroying, "It is
enough; now restrain your* hand."
And the angel of the LORD stood by
the [q]threshing floor of Ornan the
Jebusite.

***20:4** Spelled *Saph* in 2 Samuel 21:18
***20:5** Spelled *Jaare-Oregim* in 2 Samuel 21:19
***21:12** Or *seven* (compare 2 Samuel 24:13)
***21:15** Or *He* * Or *Your*

20:5
a 1 Sam. 17:7

20:6
b 1 Sam. 5:8

21:1
c *Satan:* v. 1; Job 1:6. (Gen. 3:1; Rev. 20:10, *note*)
d Cp. Zech. 3:1
e Cp. Matt. 4:1-11
f *Test/Tempt:* v. 1; 2 Chr. 32:31. (Gen. 3:1; James 1:14, *note*)

21:2
g Cp. 1 Chr. 27:23-24

21:5
h Cp. 2 Sam. 24:9; see 1 Chr. 11:11, *note*

21:8
i 2 Sam. 12:13

21:9
j 1 Sam. 9:9; 2 Kin. 17:13; 1 Chr. 29:29; 2 Chr. 16:7,10; Is. 30:9-10; Amos 7:12-13

21:10
k 2 Sam. 24:12-14

21:12
l Cp. 2 Sam. 24:13; see 1 Chr. 11:11, *note*
m *Angel* (of the LORD): v. 12; 1 Chr. 21:15. (Gen. 16:7; Judg. 2:1, *note*)

21:14
n 1 Chr. 27:24

21:15
o 2 Sam. 24:16
p *Angel* (of the LORD): v. 15; 1 Chr. 21:16. (Gen. 16:7; Judg. 2:1, *note*)
q 2 Chr. 3:1

20:4 Gezer. Or *Gob,* 2 Sam. 21:18.
20:7 Shimea. Or *Shammah,* 1 Sam. 16:9.
21:4 departed. Here should be read 2 Sam. 24:4–9.
21:15 Ornan. Or *Araunah,* 2 Sam. 24:16,18–24.

16 Then David lifted his eyes and
saw the [a]angel of the LORD standing
between earth and heaven, having
in his hand a drawn [b]sword
stretched out over Jerusalem. So David and the elders, clothed in sackcloth, fell on their faces.

17 And David said to God, "Was it not I who commanded the people to be numbered? I am the one who has sinned and done evil indeed; but these [c]sheep, what have they done? Let Your hand, I pray, O LORD my God, be against me and my father's house, but not against Your people that they should be plagued."

Plague stops after David's offering (2 Sam. 24:18–25)

18 Therefore, the [d]angel of the
LORD commanded Gad to say to David that David should go and erect an altar to the LORD on the [e]threshing floor of Ornan the Jebusite.

19 So David went up at the word of Gad, which he had spoken in the name of the LORD.

20 Now Ornan turned and saw the [f]angel; and his four sons *who were* with him hid themselves, but Ornan continued threshing wheat.

21 So David came to Ornan, and Ornan looked and saw David. And he went out from the threshing floor, and bowed before David with *his* face to the ground.

22 Then David said to Ornan, "Grant me the place of *this* threshing floor, that I may build an altar on it to the LORD. You shall grant it to me at the full price, that the plague may be withdrawn from the people."

23 But Ornan said to David, "Take *it* to yourself, and let my lord the king do *what is* good in his eyes. Look, I *also* give *you* the oxen for burnt offerings, the threshing implements for wood, and the wheat for the grain offering; I give *it* all."

24 Then King David said to Ornan, "No, but I will surely buy *it* for the full price, for I will not take what is yours for the LORD, nor offer burnt offerings with *that which* costs *me* nothing."

25 So David gave Ornan [g]six hundred [h]shekels of gold by weight for the place.

26 And David built there an altar to the LORD, and offered burnt offerings and peace offerings, and called on the LORD; and He answered him from heaven by [i]fire on the altar of burnt offering.

27 So the LORD commanded the [j]angel, and he returned his sword to its sheath.

28 At that time, when David saw that the LORD had answered him on the threshing floor of Ornan the Jebusite, he sacrificed there.

29 [k]For the tabernacle of the LORD and the altar of the burnt offering, which Moses had made in the wilderness, *were* at that time at the high place in [l]Gibeon.

30 But David could not go before it to inquire of God, for he was afraid of the sword of the [m]angel of the LORD.

David prepares material for temple

22 THEN David said, [n]"This *is* the house of the LORD God, and this *is* the altar of burnt offering for Israel."

2 So David commanded to gather the [o]aliens who *were* in the land of Israel; and he appointed masons to [p]cut hewn stones to build the house of God.

3 And David prepared iron in abundance for the nails of the doors of the gates and for the joints, and bronze in abundance [q]beyond measure,

4 and cedar trees in abundance; for the [r]Sidonians and those from Tyre brought much cedar wood to David.

5 Now David [s]said, "Solomon my son *is* young and inexperienced, and the house to be built for the LORD *must be* exceedingly magnificent, famous and glorious throughout all countries. I will now make preparation for it." So David made abundant preparations before his death.

21:16

a *Angel* (of the LORD): v. 16; 1 Chr. 21:18. (Gen. 16:7; Judg. 2:1, *note*)

b Josh. 5:13

21:17

c 2 Sam. 7:8

21:18

d *Angel* (of the LORD): v. 18; 1 Chr. 21:20. (Gen. 16:7; Judg. 2:1, *note*)

e 2 Chr. 3:1

21:20

f *Angel* (of the LORD): v. 20; 1 Chr. 21:27. (Gen. 16:7; Judg. 2:1, *note*)

21:25

g Cp. 2 Sam. 24:24; see 1 Chr. 11:11, *note*

h See Coinage (OT), Ex. 30:13, *note*

21:26

i Lev. 9:24; Judg. 6:21; 1 Kin. 18:36-38

21:27

j *Angel* (of the LORD): v. 27; 1 Chr. 21:30. (Gen. 16:7; Judg. 2:1, *note*)

21:29

k 1 Kin. 3:4; 2 Chr. 1:3; see 1 Chr. 16:37, *note*

l 1 Chr. 16:39

21:30

m *Angel* (of the LORD): v. 30; Ps. 34:7. (Gen. 16:7; Judg. 2:1, *note*)

22:1

n Deut. 12:5-7; 2 Sam. 24:18-25; 1 Chr. 21:18-28; 2 Chr. 3:1

22:2

o 1 Kin. 9:20-21; 2 Chr. 2:17-18

p 1 Kin. 5:17-18

22:3

q 1 Kin. 7:47

22:4

r 1 Kin. 5:6

22:5

s 1 Chr. 29:1-2

21:25 six hundred. A discrepancy has been imagined in the two accounts, 2 Sam. 24:24 and here. The former records the price of the threshing floor (Hebrew *goren*); this verse the price of the place (Hebrew *maqom*) or area on which afterward the temple, with its spacious courts, was built (2 Chr. 3:1). David gave 50 shekels of silver for the *goren;* 600 shekels of gold for the *maqom*.

David's charge to Solomon and the leaders

6 Then he called for his son Solomon, and charged him to build a house for the LORD God of Israel.

7 And David said to Solomon: "My son, as for me, [a]it was in my mind to build a house to the name of the LORD my God;

8 "but the word of the LORD came to me, [b]saying, 'You have shed much blood and have made great wars; you shall not build a house for My name, because you have shed much blood on the earth in My sight.

9 'Behold, a son shall be born to you, who shall be a man of rest; and I will give him [c]rest from all his enemies all around. His name shall be [d]Solomon,* for I will give peace and quietness to Israel in his days.

10 [e]'He shall build a house for My name, and he shall be My son, and I *will be* his Father; and I will establish the throne of his kingdom over Israel forever.'

11 "Now, my son, may the LORD be with you; and may you prosper, and build the house of the LORD your God, as He has said to you.

12 "Only may the LORD give you [f]wisdom and understanding, and give you charge concerning Israel, that you may keep the law of the LORD your God.

13 "Then you will prosper, if you take care to fulfill the statutes and judgments with which the LORD charged Moses concerning Israel. Be strong and of good courage; do not fear nor be dismayed.

14 "Indeed I have taken much trouble to prepare for the house of the LORD one hundred thousand talents of gold and one million [g]talents of silver, and bronze and iron beyond measure, for it is so abundant. I have prepared timber and stone also, and you may add to them.

15 "Moreover *there are* workmen with you in abundance: woodsmen and stonecutters, and all types of skillful men for every kind of work.

16 "Of gold and silver and bronze and iron *there is* no limit. Arise and begin working, and the LORD be with you."

17 David also commanded all the

***22:9** Literally *Peaceful*

22:7
a 2 Sam. 7:1-2

22:8
b 1 Chr. 28:3; 2 Sam. 7:5-13

22:9
c 1 Kin. 4:25
d 2 Sam. 12:24

22:10
e 1 Chr. 17:12-13

22:12
f 1 Kin. 3:9-12; 2 Chr. 1:10

22:14
g See Coinage (OT), Ex. 30:13, *note*

22:13 **WORDS OF ENCOURAGEMENT: FEAR NOT!**

The command: "Fear not"; "Do not be afraid"; "Do not fear," is recorded in the Bible in 26 books on 95 different occasions. These are powerful words of encouragement for everyone. See also Josh. 1:6, *note*.

Spoken by	To	Occasion	Reference
God	Abraham	God's promise to Abraham	Genesis 15:1
Angel	Hagar	Needs water for her son	Genesis 21:17
God	Isaac	Confirmation of the covenant	Genesis 26:24
Joseph	Brothers	Brothers fear Joseph's revenge	Genesis 50:19
Moses	Israelites	God parts the Red Sea	Exodus 14:13
Moses	Israelites	Before his death	Exodus 31:6
God	Joshua	Becomes leader of Israelites	Joshua 1:9
God	Gideon	Fear of death for seeing an angel	Judges 6:23
David	Solomon	The command to build the Temple	1 Chronicles 22:13
Nehemiah	People	Opposition for building the walls	Nehemiah 4:14
God	Jeremiah	The call to serve	Jeremiah 1:8
Angel	Joseph	Encouragement to marry Mary	Matthew 1:20
Gabriel	Zacharias	The announcement of John's birth	Luke 1:13
Gabriel	Mary	The announcement of Jesus' birth	Luke 1:30
Angels	Shepherds	The announcement: Christ is born	Luke 2:10
Jesus	Disciples	Jesus walks on water	Matthew 14:27
Jesus	Multitude	Jesus preaches	Luke 12:7
Jesus	Disciples	Last Supper	John 14:27
Angel	Mary	Christ's resurrection	Matthew 28:5
Jesus	Disciples	After his resurrection	Matthew 28:10
God	Paul	At Corinth	Acts 18:9

[a]leaders of Israel to help Solomon his son, *saying,*

18 "*Is* not the LORD your God with you? And has He *not* given you [b]rest on every side? For He has given the inhabitants of the land into my hand, and the land is subdued before the LORD and before His people.

19 "Now set your heart and your soul to seek the LORD your God. Therefore arise and build the sanctuary of the LORD God, to [c]bring the ark of the covenant of the LORD and the holy articles of God into the house that is to be built for the name of the LORD."

David makes Solomon king and assembles Israel (cp. 1 Chr. 28:1)

23 SO when David was old and full of days, he [d]made his son Solomon king over Israel.

2 And he gathered together all the leaders of Israel, with the priests and the Levites.

The twenty-four houses of the Levites; Gershonites (v. 7); Kohathites (v. 12); Merarites (v. 21). (Cp. Num. 3:25–37)

3 Now the Levites were numbered from the [e]age of thirty years and above; and the [f]number of individual males was thirty-eight thousand.

4 Of these, twenty-four thousand *were* to [g]look after the work of the house of the LORD, six thousand *were* officers and [h]judges,

5 four thousand *were* gatekeepers, and four thousand [i]praised the LORD with *musical* instruments, "which [j]I made," *said David,* "for giving praise."

6 Also David separated them into [k]divisions among the sons of Levi: Gershon, Kohath, and Merari.

7 Of the Gershonites: Laadan and Shimei.

8 The sons of Laadan: the first Jehiel, then Zetham and Joel—three *in all.*

9 The sons of Shimei: Shelomith, Haziel, and Haran—three *in all.* These were the heads of the fathers' *houses* of Laadan.

10 And the sons of Shimei: Jahath, Zina, Jeush, and Beriah. These *were* the four sons of Shimei.

11 Jahath was the first and Zizah the second. But Jeush and Beriah did not have many sons; therefore they were assigned as one father's house.

12 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel—four *in all.*

13 The sons of [l]Amram: Aaron and Moses; and [m]Aaron was set apart, he and his sons forever, that he should sanctify the most holy things, to burn incense before the LORD, to minister to Him, and to give the blessing in His name forever.

14 Now the sons of Moses the man of God were reckoned to the tribe of Levi.

15 The sons of Moses *were* Gershon* and Eliezer.

16 Of the sons of Gershon, Shebuel *was* the first.

17 Of the descendants of Eliezer, Rehabiah was the first. And Eliezer had no other sons, but the sons of Rehabiah were very many.

18 Of the sons of Izhar, Shelomith *was* the first.

19 Of the [n]sons of Hebron, Jeriah *was* the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel, Michah *was* the first and Jesshiah the second.

21 The sons of Merari *were* Mahli and Mushi. The sons of Mahli *were* Eleazar and Kish.

22 And Eleazar died, and had no sons, but only daughters; and their brethren, the sons of Kish, took them *as wives.*

23 The sons of Mushi *were* Mahli, Eder, and Jeremoth—three *in all.*

Revised duties of Levites (cp. Num. 3:5–12)

24 These *were* the sons of Levi by their fathers' houses—the heads of the fathers' *houses* as they were counted individually by the number of their names, who did the work

22:17
a 1 Chr. 28:1-6

22:18
b 1 Kin. 5:4; 8:56

22:19
c 1 Kin. 8:1-11; 2 Chr. 5:2-14

23:1
d 1 Kin. 1:33-40; 1 Chr. 28:4-5

23:3
e Num. 4:1-3
f Cp. Num. 4:48

23:4
g 2 Chr. 2:2,18; cp. Ezra 3:8-9
h Deut. 16:18-20

23:5
i 1 Chr. 15:16
j 2 Chr. 29:25-27

23:6
k 2 Chr. 8:14

23:13
l Ex. 6:18,20
m Ex. 28:1; Heb. 5:4

23:19
n 1 Chr. 24:23

***23:15** Hebrew *Gershom* (compare 6:16)

23:7 Laadan. Or *Libni,* 1 Chr. 6:17.
23:10 Zina. Or *Zizah,* v. 11.
23:16 Shebuel. Or *Shubael,* 1 Chr. 24:20.
23:18 Shelomith. Or *Shelomoth,* 1 Chr. 24:22.
23:22 brethren. That is, *cousins.*

for the service of the house of the LORD, from the age of twenty years and above.

25 For David said, "The LORD God of Israel has given [a]rest to His people, that they may dwell in Jerusalem forever";

26 and also to the Levites, "They shall [b]no longer carry the tabernacle, or any of the articles for its service."

27 For by the [c]last words of David the Levites *were* numbered from twenty years old and above;

28 because their duty *was* to help the sons of Aaron in the service of the house of the LORD, in the courts and in the chambers, in the purifying of all holy things and the work of the service of the house of God,

29 both with the [d]showbread and the [e]fine flour for the grain offering, with the unleavened cakes and *what is baked in* the [f]pan, with what is mixed and with all kinds of measures and sizes;

30 to stand every morning to thank and praise the LORD, and likewise at evening;

31 and at every presentation of a burnt offering to the LORD on the Sabbaths and on the New Moons and on the [g]set feasts, by number according to the ordinance governing them, regularly before the LORD;

32 and that they should [h]attend to the [i]needs of the tabernacle of meeting, the needs of the holy *place,* and the [j]needs of the sons of Aaron their brethren in the work of the house of the LORD.

23:25
a 1 Chr. 22:18

23:26
b Num. 4:1-49

23:27
c 2 Sam. 23:1

23:29
d Lev. 24:5-9
e Lev. 2:1
f Lev. 2:5; 1 Chr. 9:31

23:31
g Lev. 23:23-44

23:32
h 2 Chr. 13:10-11
i Num. 1:53
j Num. 3:6-9

The twenty-four divisions of the priests (cp. v. 31)

24 NOW *these are* the divisions of the sons of Aaron. The [k]sons of Aaron *were* Nadab, Abihu, Eleazar, and Ithamar.

2 And [l]Nadab and Abihu died before their father, and had no chil-

24:1
k Lev. 10:1-6; Num. 26:60-61; 1 Chr. 6:3

24:2
l Num. 3:1-4

23:28 duty. This was a new duty; their former duty of carrying the tabernacle (Num. 1:50) was ended.

23:29 showbread. "The showbread," a type of Christ, the Bread of God, nourisher of the Christian's life as a believer-priest (1 Pet. 2:9; Rev. 1:6). In John 6:33–58 our Lord has more in mind the manna, that food which "comes down from heaven"; but all typical meanings of bread are there gathered into His words. The manna is the life-giving Christ; the showbread, the life-sustaining Christ. The showbread typifies Christ as the "grain of wheat" (John 12:24) ground in the mill of suffering (John 12:27) and brought into the fire of judgment (John 12:31–33). We, as priests, by faith feed upon Him as having undergone that in our stead and for our sakes. We are fed by meditation upon Christ, as in Heb. 12:2–3.

24:1 ORGANIZATION OF TEMPLE PERSONNEL

Although David did not build the Temple, he established a detailed structure for responsibilities and duties that was observed through the time of Christ. See 1 Chronicles 23—24.

Levites

The Levites were given new responsibilities now that the tabernacle no longer needed to be moved. In general they were to help the sons of Aaron in the service of the temple. Their responsibilities are listed in 23:28–32.

They were divided into three groups: Gershonites, Kohathites, Merarites.

Priests (sons of Aaron)

There was a total of 24 men. Each was scheduled to serve in the Temple, one per day.

Musicians and Singers

The 4,000 singers were supervised by Asaph, Heman, and Jeduthun and their sons.

Asaph and his four sons ministered with harps, stringed instruments and cymbals. Jeduthun and his six sons ministered with a harp to give thanks and to praise the Lord. Heman and his fourteen sons ministered with the horn.

These three groups also taught their relatives the songs of the Lord so there was a total of 288 musicians. They were divided into 24 groups of 12 each.

Gatekeepers

The 4,000 gatekeepers were supervised by the families of Korah and Merari (Levites). They were in charge of guarding the four gates of the Temple. All were assigned by drawing lots.

Each day there were six gatekeepers at the east gate; four at the north, four at the south gate and two at the storehouse; and four at the road on the west and two at the storehouse.

Treasurers

The Gershonites (Levites) were in charge of the treasuries of the Temple and the things dedicated by King David, by the former kings of Israel, and by commanders of the army, as well as any plunder taken in battle.

Officials and Judges

The Izharites were assigned responsibilities away from the temple and Jerusalem. They supervised the works of the Lord and the service of the king in the surrounding territories.

dren; therefore Eleazar and Ithamar ministered as priests.

3 Then David with Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, divided them according to the schedule of their service.

4 There were more leaders found of the sons of Eleazar than of the sons of Ithamar, and *thus* they were divided. Among the sons of Eleazar *were* sixteen heads of *their* fathers' houses, and eight heads of their fathers' houses among the sons of Ithamar.

5 Thus they were divided by lot, one group as another, for there were officials of the sanctuary and officials *of the house* of God, from the sons of Eleazar and from the sons of Ithamar.

6 And the scribe, Shemaiah the son of Nethanel, *one of* the Levites, wrote them down before the king, the leaders, Zadok the priest, Ahimelech the son of Abiathar, and the heads of the fathers' *houses* of the priests and Levites, one father's house taken for Eleazar and *one* for Ithamar.

24:7
a vv. 7-18; cp. Ezra 2:36-39

7 *a* Now the first lot fell to Jehoiarib, the second to Jedaiah,

8 the third to Harim, the fourth to Seorim,

9 the fifth to Malchijah, the sixth to Mijamin,

10 the seventh to Hakkoz, the eighth to Abijah,

11 the ninth to Jeshua, the tenth to Shecaniah,

12 the eleventh to Eliashib, the twelfth to Jakim,

13 the thirteenth to Huppah, the fourteenth to Jeshebeab,

14 the fifteenth to Bilgah, the sixteenth to Immer,

15 the seventeenth to Hezir, the eighteenth to Happizzez,*

16 the nineteenth to Pethahiah, the twentieth to Jehezekel,*

17 the twenty-first to Jachin, the twenty-second to Gamul,

18 the twenty-third to Delaiah, the twenty-fourth to Maaziah.

19 This *was* the schedule of their service for coming into the house of the LORD according to their ordinance by the hand of Aaron their father, as the LORD God of Israel had commanded him.

Kohathites (2 Chr. 23:12) divided

20 And the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah.

21 Concerning Rehabiah, of the sons of Rehabiah, the first *was* Isshiah.

22 Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath.

23 Of the *b* sons *of Hebron,** Jeriah *was the first,** Amariah the second, Jahaziel the third, *and* Jekameam the fourth.

24 *Of* the sons of Uzziel, Michah; of the sons of Michah, Shamir.

24:23
b 1 Chr. 23:19

25 The brother of Michah, Isshiah; of the sons of Isshiah, Zechariah.

24:28
c 1 Chr. 23:22

Merarites (2 Chr. 23:21) divided

26 The sons of Merari *were* Mahli and Mushi; the son of Jaaziah, Beno.

24:31
d vv. 5-6

27 The sons of Merari by Jaaziah *were* Beno, Shoham, Zaccur, and Ibri.

28 Of Mahli: Eleazar, who had *c* no sons.

29 Of Kish: the son of Kish, Jerahmeel.

30 Also the sons of Mushi *were* Mahli, Eder, and Jerimoth. These *were* the sons of the Levites according to their fathers' houses.

31 These also *d* cast lots just as their brothers the sons of Aaron did, in the presence of King David, Zadok, Ahimelech, and the heads of the fathers' *houses* of the priests and Levites. The chief fathers *did* just as their younger brethren.

***24:15** Septuagint and Vulgate read *Aphses.*
***24:16** Masoretic Text reads *Jehezkel.*
***24:23** Supplied from 23:19 (following some Hebrew manuscripts and Septuagint manuscripts)
* Supplied from 23:19 (following some Hebrew manuscripts and Septuagint manuscripts)

24:3 Ahimelech. Or *Abimelech,* 1 Chr. 18:16.

24:10 Abijah. It was in the division of Abijah that Zechariah, the husband of Elizabeth and the father of John the Baptist, performed his priestly service in the temple in Jerusalem (Luke 1:5).

24:20 Shubael. Or *Shebuel,* 1 Chr. 23:16.

24:22 Shelomoth. Or *Shelomith,* 1 Chr. 23:18.

Number and service of musicians and singers

25 MOREOVER David and the captains of the army separated for the service *some* of the [a]sons of Asaph, of Heman, and of Jeduthun, who *should* prophesy with harps, stringed instruments, and cymbals. And the number of the skilled men performing their service was:

2 Of the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah; the sons of Asaph *were* under the direction of Asaph, who prophesied according to the order of the king.

3 Of [b]Jeduthun, the sons of Jeduthun: Gedaliah, Zeri, Jeshaiah, *Shimei,* Hashabiah, and Mattithiah, six,* under the direction of their father Jeduthun, who prophesied with a harp to give thanks and to praise the LORD.

4 Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth,* Hananiah, Hanani, Eliathah, Giddalti, Romamti-Ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth.

5 All these *were* the sons of Heman the king's seer in the words of God, to exalt his [c]horn. For God gave Heman fourteen sons and three daughters.

6 All these *were* under the direction of their father for the music *in* the house of the LORD, with cymbals, stringed instruments, and [d]harps, for the service of the house of God. Asaph, Jeduthun, and Heman *were* under the [e]authority of the king.

7 So the [f]number of them, with their brethren who were instructed in the songs of the LORD, all who were skillful, *was* two hundred and eighty-eight.

Their division into twenty-four orders

8 And they cast lots for their duty, the small as well as the great, the teacher with the student.

9 Now the first lot for Asaph came out for Joseph; the second for Gedaliah, him with his brethren and sons, twelve;

10 the third for Zaccur, his sons and his brethren, twelve;

11 the fourth for Jizri, his sons and his brethren, twelve;

12 the fifth for Nethaniah, his sons and his brethren, twelve;

13 the sixth for Bukkiah, his sons and his brethren, twelve;

14 the seventh for Jesharelah, his sons and his brethren, twelve;

15 the eighth for Jeshaiah, his sons and his brethren, twelve;

16 the ninth for Mattaniah, his sons and his brethren, twelve;

17 the tenth for Shimei, his sons and his brethren, twelve;

18 the eleventh for Azarel, his sons and his brethren, twelve;

19 the twelfth for Hashabiah, his sons and his brethren, twelve;

20 the thirteenth for Shubael, his sons and his brethren, twelve;

21 the fourteenth for Mattithiah, his sons and his brethren, twelve;

22 the fifteenth for Jeremoth,* his sons and his brethren, twelve;

23 the sixteenth for Hananiah, his sons and his brethren, twelve;

24 the seventeenth for Joshbekashah, his sons and his brethren, twelve;

25 the eighteenth for Hanani, his sons and his brethren, twelve;

26 the nineteenth for Mallothi, his sons and his brethren, twelve;

27 the twentieth for Eliathah, his sons and his brethren, twelve;

28 the twenty-first for Hothir, his sons and his brethren, twelve;

***25:3** *Shimei,* appearing in one Hebrew and several Septuagint manuscripts, completes the total of six sons (compare verse 17). ***25:4** Spelled *Jeremoth* in verse 22 ***25:22** Spelled *Jerimoth* in verse 4

25:1
a 1 Chr. 6:33,39; 2 Chr. 5:12

25:3
b 1 Chr. 16:41-42

25:5
c 1 Chr. 16:42

25:6
d 1 Chr. 15:16
e 1 Chr. 15:19

25:7
f 1 Chr. 23:5

Asaph: *collector.* A Levite, musical composer, and the leader of David's choir.

25:2 Asharelah. Or *Jesharelah,* v. 14.

25:3 Zeri. Or *Jizri,* v. 11.

25:4 Uzziel. Or *Azarel,* v. 18. **Shebuel.** Or *Shubael,* v. 20.

25:5 horn. The words "horn" and "horns" (OT, *qeren;* NT *keras*) are used in Scripture both literally and figuratively. In the latter sense at least three meanings appear: (1) strength in general (Deut. 33:17); (2) arrogant pride (Ps. 75:4–5); and (3) political and military power (Dan. 8:20–21).

25:11 Jizri. Or *Zeri,* v. 3.

25:14 Jesharelah. Or *Asharelah,* v. 2.

25:18 Azarel. Or *Uzziel,* v. 4.

25:20 Shubael. Or *Shebuel,* v. 4.

29 the twenty-second for Giddalti, his sons and his brethren, twelve;
30 the twenty-third for Mahazioth, his sons and his brethren, twelve;
31 the twenty-fourth for Romamti-Ezer, his sons and his brethren, twelve.

The divisions of the gatekeepers

26 CONCERNING the divisions of the [a]gatekeepers: of the Korahites, Meshelemiah the son of Kore, of the sons of Asaph.
2 And the sons of Meshelemiah *were* [b]Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,
3 Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh.
4 Moreover the sons of [c]Obed-Edom *were* Shemaiah the firstborn, Jehozabad the second, Joah the third, Sacar the fourth, Nethanel the fifth,
5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth; for God [d]blessed him.
6 Also to Shemaiah his son were sons born who governed their fathers' houses, because they *were* men of great ability.
7 The sons of Shemaiah *were* Othni, Rephael, Obed, and Elzabad, whose brothers Elihu and Semachiah *were* able men.
8 All these *were* of the sons of Obed-Edom, they and their sons and their brethren, [e]able men with strength for the work: sixty-two of Obed-Edom.
9 And Meshelemiah had sons and brethren, eighteen able men.
10 Also [f]Hosah, of the children of Merari, had sons: Shimri the first (for *though* he was not the firstborn, his father [g]made him the first),
11 Hilkiah the second, Tebaliah the third, Zechariah the fourth; all the sons and brethren of Hosah *were* thirteen.
12 Among these *were* the divisions of the gatekeepers, among the chief men, *having* duties just like their brethren, to serve in the house of the LORD.
13 And they [h]cast lots for each gate, the small as well as the great, according to their father's house.
14 The lot for the East *Gate* fell to Shelemiah. Then they cast lots *for* his son Zechariah, a wise counselor, and his lot came out for the North Gate;
15 to Obed-Edom the South Gate, and to his sons the storehouse.*
16 To Shuppim and Hosah *the lot came out* for the West Gate, with the Shallecheth Gate on the ascending highway—watchman opposite watchman.
17 On the east *were* six Levites, on the north four each day, on the south four each day, and for the storehouse* two by two.
18 As for the Parbar* on the west, *there were* four on the highway *and* two at the Parbar.
19 These were the divisions of the gatekeepers among the sons of Korah and among the sons of Merari.

Levites in charge of the treasuries

20 Of the Levites, Ahijah *was* over the treasuries of the [i]house of God and over the treasuries of the dedicated things.
21 The sons of Laadan, the descendants of the Gershonites of Laadan, heads of their fathers' *houses,* of Laadan the Gershonite: Jehieli.
22 The sons of Jehieli, Zetham and Joel his brother, *were* over the treasuries of the house of the LORD.
23 Of the [j]Amramites, the Izharites, the Hebronites, and the Uzzielites:
24 Shebuel the son of Gershom, the son of Moses, *was* overseer of the treasuries.
25 And his brethren by Eliezer *were* Rehabiah his son, Jeshaiah his son, Joram his son, Zichri his son, and Shelomith his son.
26 This Shelomith and his brethren *were* over all the treasuries of the dedicated things [k]which King

***26:15** Hebrew *asuppim* ***26:17** Hebrew *asuppim* ***26:18** Probably a court or colonnade extending west of the temple

26:1
a 2 Chr. 35:15

26:2
b 1 Chr. 9:21

26:4
c 1 Chr. 15:18,21

26:5
d Cp. 1 Chr. 4:10

26:8
e 1 Chr. 9:13

26:10
f 1 Chr. 16:38
g Cp. Gen. 48:19

26:13
h 1 Chr. 24:5,31; 25:8

26:20
i 1 Chr. 9:26

26:23
j Num. 3:27

26:26
k 2 Sam. 8:11-12

26:1 Meshelemiah. Or *Shelemiah,* v. 14. **Kore.** Or *Korah,* Ps. 42, *title.* **Asaph.** Or *Ebiasaph,* 1 Chr. 9:19.
26:14 Shelemiah. Or *Meshelemiah,* 1 Chr. 26:1.
26:20,26 dedicated. That is, *holy.* 2 Sam. 8:11.
26:21 Laadan. Or *Libni,* 1 Chr. 6:17.
26:21,22 Jehieli. Or *Jehiel,* 1 Chr. 23:8.

David and the heads of fathers' *houses,* the captains over thousands and hundreds, and the captains of the army, had dedicated.

27 Some of the spoils won in battles they dedicated to maintain the house of the LORD.

28 And all that Samuel the seer, Saul the son of Kish, Abner the son of Ner, and Joab the son of Zeruiah had dedicated, every dedicated *thing,* was under the hand of Shelomith and his brethren.

Officials and judges over Israel outside Jerusalem

29 Of the Izharites, Chenaniah and his sons *performed* duties as [a]officials and judges over Israel [b]outside Jerusalem.

30 Of the Hebronites, [c]Hashabiah and his brethren, one thousand seven hundred able men, had the oversight of Israel on the west side of the Jordan for all the business of the LORD, and in the service of the king.

31 Among the Hebronites, Jerijah *was* head of the Hebronites according to his genealogy of the fathers. In the fortieth year of the reign of David they were sought, and there were found among them capable men at Jazer of Gilead.

32 And his brethren *were* two thousand seven hundred able men, heads of fathers' *houses,* whom King David made officials over the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter pertaining to God and the affairs of the king.

The twelve monthly captains

27 AND the children of Israel, according to their number, the heads of fathers' *houses,* the captains of thousands and hundreds and their officers, served the king in every matter of the *military* divisions. *These divisions* came in and went out month by month throughout all the months of the year, each division *having* twenty-four thousand.

2 Over the first division for the first month *was* [d]Jashobeam the son of Zabdiel, and in his division *were* twenty-four thousand;

3 *he was* of the children of Perez, and the chief of all the captains of the army for the first month.

4 Over the division of the second month *was* Dodai an Ahohite, and of his division Mikloth also *was* the leader; in his division *were* twenty-four thousand.

5 The third captain of the army for the third month *was* [e]Benaiah, the son of Jehoiada the priest, who was chief; in his division *were* twenty-four thousand.

6 This was the [f]Benaiah *who was* mighty *among* the thirty, and was over the thirty; in his division *was* Ammizabad his son.

7 The fourth *captain* for the fourth month *was* [g]Asahel the brother of Joab, and Zebadiah his son after him; in his division *were* twenty-four thousand.

8 The fifth captain for the fifth month *was* Shamhuth the Izrahite; in his division were twenty-four thousand.

9 The sixth *captain* for the sixth month *was* [h]Ira the son of Ikkesh the Tekoite; in his division *were* twenty-four thousand.

10 The seventh *captain* for the seventh month *was* [i]Helez the Pelo-

26:29
a 1 Chr. 23:4
b Neh. 11:16

26:30
c 1 Chr. 27:17

27:2
d 1 Chr. 11:11

27:5
e 1 Chr. 18:17

27:6
f 2 Sam. 23:20-23

27:7
g 1 Chr. 11:26

27:9
h 1 Chr. 11:28

27:10
i 1 Chr. 11:27

26:31 Jerijah. Or *Jeriah,* 1 Chr. 23:19.

27:2 first month. This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

27:4 second month. This is the month of Iyyar (or Ziv) in the Hebrew religious calendar. It correlates to the modern months of April–May. For more information on the Hebrew religious calendar, see the note at Lev. 23:2. **Dodai.** Or *Dodo,* 1 Chr. 11:12.

27:5 third month. This is the month of Sivan in the Hebrew religious calendar. It correlates to the modern months of May–June. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

27:7 fourth month. This is the month of Tammuz in the Hebrew religious calendar. It correlates to the modern months of June–July. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

27:8 fifth month. This is the month of Ab in the Hebrew religious calendar. It correlates to the modern months of July–August. For more information on the Hebrew religious calendar, see the note at Lev. 23:2. **Shamhuth.** Or *Shammah,* 2 Sam. 23:25; or *Shammoth,* 1 Chr. 11:27.

27:9 sixth month. This is the month of Elul in the He-

nite, of the children of Ephraim; in his division *were* twenty-four thousand.

11 The eighth *captain* for the eighth month *was* [a]Sibbechai the Hushathite, of the Zarhites; in his division *were* twenty-four thousand.

12 The ninth *captain* for the ninth month *was* [b]Abiezer the Anathothite, of the Benjamites; in his division *were* twenty-four thousand.

13 The tenth *captain* for the tenth month *was* [c]Maharai the Netophathite, of the Zarhites; in his division *were* twenty-four thousand.

14 The eleventh *captain* for the eleventh month *was* [d]Benaiah the Pirathonite, of the children of Ephraim; in his division *were* twenty-four thousand.

15 The twelfth *captain* for the twelfth month *was* Heldai the Netophathite, of Othniel; in his division *were* twenty-four thousand.

The chief officers of the twelve tribes

16 Furthermore, over the tribes of Israel: the officer over the Reubenites *was* Eliezer the son of Zichri; over the Simeonites, Shephatiah the son of Maachah;

17 *over* the Levites, Hashabiah the son of Kemuel; over the Aaronites, Zadok;

18 *over* Judah, Elihu, *one* of David's brothers; *over* Issachar, Omri the son of Michael;

19 *over* Zebulun, Ishmaiah the son of Obadiah; *over* Naphtali, Jerimoth the son of Azriel;

20 *over* the children of Ephraim, Hoshea the son of Azaziah; *over* the half-tribe of Manasseh, Joel the son of Pedaiah;

21 *over* the half-*tribe* of Manasseh in Gilead, Iddo the son of Zechariah; *over* Benjamin, Jaasiel the son of Abner;

22 *over* Dan, Azarel the son of Jeroham. These *were* the leaders of the tribes of Israel.

The forbidden numbering (cp. 21:1–7)

23 But David did not take the number of those twenty years old and under, because the LORD had said He would [e]multiply Israel like the [f]stars of the heavens.

24 Joab the son of Zeruiah began a census, but he did not finish, for [g]wrath came upon Israel because of this census; nor was the number recorded in the account of the chronicles of King David.

David's various officials

25 And Azmaveth the son of Adiel *was* over the king's treasuries; and Jehonathan the son of Uzziah was over the storehouses in the field, in the cities, in the villages, and in the fortresses.

26 Ezri the son of Chelub was over those who did the work of the field for tilling the ground.

27 And Shimei the Ramathite *was* over the vineyards, and Zabdi the Shiphmite was over the produce of the vineyards for the supply of wine.

28 Baal-Hanan the Gederite was over the olive trees and the sycamore trees that *were* in the lowlands, and Joash *was* over the store of oil.

27:11
a 1 Chr. 11:29; 20:4

27:12
b 1 Chr. 11:28

27:13
c 1 Chr. 11:30

27:14
d 1 Chr. 11:31

27:23
e Deut. 6:3
f Gen. 22:17; 26:4; Ex. 32:13; Deut. 1:10

27:24
g 2 Sam. 24:12-15; 1 Chr. 21:7-8

brew religious calendar. It correlates to the modern months of August–September. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

27:10 seventh month. This is the month of Tishri (or Ethanim) in the Hebrew religious calendar. It correlates to the modern months of September–October. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

27:11 eighth month. This is the month of Marchesvan (or Bul) in the Hebrew religious calendar. It correlates to the modern months of October–November. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

27:12 ninth month. This is the month of Chislev in the Hebrew religious calendar. It correlates to the modern months of November–December. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

27:13 tenth month. This is the month of Tebeth in the Hebrew religious calendar. It correlates to the modern months of December–January. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

27:14 eleventh month. This is the month of Shebet in the Hebrew religious calendar. It correlates to the modern months of January–February. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

27:15 twelfth month. This is the month of Adar in the Hebrew religious calendar. It correlates to the modern months of February–March. For more information on the Hebrew religious calendar, see the note at Lev. 23:2. **Heldai.** Or *Heled,* 1 Chr. 11:30.

27:18 Elihu. Or *Eliab,* 1 Sam. 16:6.

27:28 lowlands. The "lowland" or *Shephelah* is a sec-

27:32 ORGANIZATION OF DAVID'S KINGDOM

King David was a great administrator, establishing a detailed structure of roles and responsibilities for maintaining the kingdom.

The Army and Commanders (27:2–15)

The army consisted of twelve divisions (one for each month of the year). Each division contained 24,000 men:

Commander	Division
Jashobeam	first division, first month
Dodai	second division, second month
Benaiah	third division, third month
Asahel	fourth division, fourth month
Shamhuth	fifth division, fifth month
Ikkesh	sixth division, sixth month
Helez	seventh division, seventh month
Sibbechai	eighth division, eighth month
Abiezer	ninth division, ninth month
Maharai	tenth division, tenth month
Benaiah	eleventh division, eleventh month
Heldai	twelfth division, twelfth month

Officers of the Tribes of Israel (27:16–22)

Eliezer	over the tribe of Reuben
Shephatiah	over the tribe of Simeon
Hashabiah	over the tribe of Levi
Zadok	over the family of Aaron
Elihu	over the tribe of Judah
Omri	over the tribe of Issachar
Ishmaiah	over the tribe of Zebulun
Jerimoth	over the tribe of Naphtali
Hoshea	over the tribe of Ephraim
Joel	over the half tribe of Manaseh
Iddo	over the half tribe of Manasseh
Jaasiel	over the tribe of Benjamin
Azarel	over the tribe of Dan

Overseers (27:25–31)

Azmaveth	in charge of the royal storehouses
Jehonathan	in charge of storehouses outside Jerusalem, and the watchtowers
Ezri	in charge of field workers
Shimei	in charge of the vineyards
Zabdi	in charge of the grapes to make wine
Baal-Hanan	in charge of the olive and sycamore-fig trees
Joash	in charge of the olive oil
Shitrai, Shaphat	in charge of the herds
Obil	in charge of the cattle
Jehdeiah	in charge of the donkeys
Jaziz	in charge of the flocks

Other Advisors (27:32–34)

Jehonathan	counselor and scribe
Jehiel	took care of the king's sons
Ahithophel	counselor
Hushai	friend to the king
Jehoiada	counselor
Joab	commander of the army

29 And Shitrai the Sharonite *was* over the herds that fed in Sharon, and Shaphat the son of Adlai was over the herds *that were* in the valleys.

30 Obil the Ishmaelite *was* over the camels, Jehdeiah the Meronothite *was* over the donkeys,

31 and Jaziz the [a]Hagrite *was* over the flocks. All these *were* the officials over King David's property.

David's special counselors

32 Also Jehonathan, David's uncle, *was* a counselor, a wise man, and a scribe; and Jehiel the son of Hachmoni *was* with the king's sons.

33 [b]Ahithophel *was* the king's counselor, and [c]Hushai the Archite *was* the king's companion.

34 After Ahithophel *was* Jehoiada the son of Benaiah, then [d]Abiathar. And the general of the king's army *was* Joab.

David assembles and addresses a great convocation (cp. 1 Chr. 23:1)

28 NOW David assembled at Jerusalem all the leaders of Israel: the [e]officers of the tribes and the captains of the divisions who served the king, the [f]captains over thousands and captains over hundreds, and the [g]stewards over all the substance and possessions of the king and of his sons, with the officials, the valiant men, and all the [h]mighty men of valor.

2 Then King David rose to his feet and said, "Hear me, my brethren and my people: I *had* it in my heart to build a house of rest for the ark of the covenant of the LORD, and for the [i]footstool of our God, and had made preparations to build it.

3 "But God [j]said to me, 'You shall not build a house for My name, because you *have been* a man of war and have shed [k]blood.'

4 "However the LORD God of Israel [l]chose me above all the house of my father to be king over Israel forever,

27:31
a 1 Chr. 5:10

27:33
b 2 Sam. 15:12
c 2 Sam. 15:32-37

27:34
d 1 Kin. 1:7

28:1
e 1 Chr. 27:16-22
f 1 Chr. 27:1-15
g 1 Chr. 27:25-31
h 2 Sam. 23:8-39; 1 Chr. 11:10-47

28:2
i Ps. 99:5

28:3
j 2 Sam. 7:5-13
k 1 Chr. 22:8

28:4
l 1 Sam. 16:6-13

tion of the Holy Land bounded on the north by the Valley of Aijalon, on the west by the Maritime Plain, on the east by the Central Plateau, and reaching to Beersheba in the south. It is characterized by low, rounded chalk hills divided by several broad valleys.

for He has chosen [a]Judah *to be* the ruler. And of the house of Judah, the house of my father, and among the sons of my father, He [b]was pleased with me to make *me* king over all Israel.

5 "And of all my sons (for the LORD has given me many sons) He has chosen my son [c]Solomon to sit on the throne of the kingdom of the LORD over Israel.

6 "Now He said to me, 'It is your son Solomon *who* shall build My house and My courts; for I have chosen him *to be* My son, and I will be his Father.

7 'Moreover I will establish his kingdom forever, if he is steadfast to observe My commandments and My judgments, as it is this day.'

8 "Now therefore, in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, be careful to seek out all the commandments of the LORD your God, that you may possess this good land, and leave *it* as an inheritance for your children after you forever.

David publicly charges Solomon and gives him the divine plans and gold and silver for the temple

9 "As for you, my son Solomon, know the God of your father, and [d]serve Him with a [e]loyal heart and with a willing mind; for the LORD searches all [f]hearts and understands all the intent of the thoughts. If you [g]seek Him, He will be found by you; but if you forsake Him, He will [h]cast you off forever.

10 "Consider now, for the LORD has chosen you to build a house for the sanctuary; [i]be strong, and do it."

11 Then David gave his son Solomon the plans for the [j]vestibule, its houses, its treasuries, its upper chambers, its inner chambers, and the place of the mercy seat;

12 and the [k]plans for all that he had by the [l]Spirit, of the courts of the house of the LORD, of all the chambers all around, of the treasuries of the house of God, and of the treasuries for the dedicated things;

13 also for the division of the priests and the [m]Levites, for all the work of the service of the house of the LORD, and for all the articles of service in the house of the LORD.

14 *He gave* gold by weight for *things* of gold, for all articles used in every kind of service; also *silver* for all articles of silver by weight, for all articles used in every kind of service;

15 the weight for the [n]lampstands of gold, and their lamps of gold, by weight for each lampstand and its lamps; for the lampstands of silver by weight, for the lampstand and its lamps, according to the use of each lampstand.

16 And by weight *he gave* gold for the tables of the showbread, for each [o]table, and silver for the tables of silver;

17 also pure gold for the forks, the basins, the pitchers of pure gold, and the golden bowls—*he gave gold* by weight for every bowl; and for the silver bowls, *silver* by weight for every bowl;

18 and refined gold by weight for the [p]altar of incense, and for the construction of the chariot, that is, the gold cherubim that spread *their wings* and overshadowed the ark of the covenant of the LORD.

19 "All *this,*" *said David,* "the LORD made me understand in writing, by *His* hand upon me, all the works of these [q]plans."

David encourages Solomon to build the temple

20 And David said to his son Solomon, [r]"Be strong and of good courage, and do *it;* do not fear nor be dismayed, for the LORD God—my God—*will be* with you. He [s]will not

28:4
a Gen. 49:8-10; 1 Chr. 5:2; Ps. 60:7
b 1 Sam. 13:14; Acts 13:22

28:5
c 1 Chr. 22:9; 29:1

28:9
d 1 Sam. 12:24
e 1 Kin. 8:61; see Phil. 3:12, *note*
f 1 Sam. 16:7
g Jer. 29:13
h Deut. 31:17

28:10
i 1 Chr. 22:13

28:11
j 1 Kin. 6:3

28:12
k Ex. 25:40; Heb. 8:5
l *Holy Spirit* (OT): v. 12; 2 Chr. 15:1. (Gen. 1:2; Zech. 12:10, *note*)

28:13
m 1 Chr. 23:6

28:15
n Ex. 25:31-39; 1 Kin. 7:49

28:16
o 1 Kin. 7:48

28:18
p Ex. 30:1-10

28:19
q Ex. 25:40

28:20
r Deut. 31:6-7; Josh. 1:6-9; 1 Chr. 22:13
s Josh. 1:5; Heb. 13:5

28:12 dedicated. That is, *holy.*

28:16 showbread. "The showbread," a type of Christ, the Bread of God, nourisher of the Christian's life as a believer-priest (1 Pet. 2:9; Rev. 1:6). In John 6:33–58 our Lord has more in mind the manna, that food which "comes down from heaven"; but all typical meanings of bread are there gathered into His words. The manna is the life-giving Christ; the showbread, the life-sustaining Christ. The showbread typifies Christ as the "grain of wheat" (John 12:24) ground in the mill of suffering (John 12:27) and brought into the fire of judgment (John 12:31–33). We, as priests, by faith feed upon Him as having undergone that in our stead and for our sakes. We are fed by meditation upon Christ, as in Heb. 12:2–3.

leave you nor forsake you, until you have finished all the work for the service of the house of the LORD.

21 "*Here are* the divisions of the priests and the Levites for all the service of the house of God; and [a]every willing craftsman *will be* with you for all manner of workmanship, for every kind of service; also the leaders and all the people *will be* completely at your command."

David, by his example, exhorts the people to give willingly

29 FURTHERMORE King David said to all the assembly: "My son Solomon, whom alone God has [b]chosen, *is* [c]young and inexperienced; and the work *is* great, because the temple* *is* not for man but for the LORD God.

2 "Now for the house of my God I have prepared with all my might: gold for *things to be made of* gold, silver for *things of* silver, bronze for *things of* bronze, iron for *things of* iron, wood for *things of* wood, onyx stones, *stones* to be set, glistening stones of various colors, all kinds of precious stones, and marble slabs in abundance.

3 "Moreover, because I have set my affection on the house of my God, I have given to the house of my God, over and above all that I have prepared for the holy house, my own special treasure of gold and silver:

4 [d]"three thousand [e]talents of gold, of the gold of Ophir, and seven thousand [e]talents of refined silver, to overlay the walls of the houses;

5 "the gold for *things of* gold and the silver for *things of* silver, and for all kinds of work *to be done* by the hands of craftsmen. Who *then* is [f]willing to consecrate himself this day to the LORD?"

The joyous response

6 Then the leaders of the fathers' *houses,* leaders of the tribes of Israel, the captains of thousands and of hundreds, with the [g]officers over the king's work, [h]offered willingly.

7 They gave for the work of the house of God five thousand talents and ten thousand [i]darics of gold, ten thousand talents of silver, eighteen thousand talents of bronze, and one hundred thousand talents of iron.

8 And whoever had *precious* stones gave *them* to the treasury of the house of the LORD, into the hand of [j]Jehiel* the Gershonite.

9 Then the people rejoiced, for they had offered [k]willingly, because with a [l]loyal heart they had offered willingly to the LORD; and King David also rejoiced greatly.

David's thanksgiving and prayer

10 Therefore David blessed the LORD before all the assembly; and David [m]said:

"Blessed are You, LORD God of
Israel, our Father, forever
and ever.
11 [n]Yours, O LORD, *is* the greatness,
The power and the glory,
The victory and the majesty;
For all *that is* in heaven and in
earth *is Yours;*
Yours *is* the kingdom, O LORD,
And You are exalted as head
over all.
12 Both riches and honor *come*
from You,
And You reign over all.
In Your hand *is* power and
might;
In Your hand *it is* to make great
And to give strength to all.
13 "Now therefore, our God,
We thank You
And praise Your glorious name.
14 But who *am* I, and who *are* my
people,
That we should be able to offer
so willingly as this?
For all things *come* from You,
And of Your own we have given
You.
15 [o]For we *are* aliens and pilgrims
before You,
As *were* all our fathers;

***29:1** Literally *palace* ***29:8** Possibly the same as *Jehieli* (compare 26:21,22)

28:21
a Ex. 35:25-35; 36:1-2; 2 Chr. 2:13-14

29:1
b 1 Chr. 28:5
c 1 Kin. 3:7; 1 Chr. 22:5

29:4
d Cp. 1 Chr. 22:14
e See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*

29:5
f 2 Kin. 12:4; 2 Chr. 29:31; 2 Cor. 8:5,12

29:6
g 1 Chr. 27:25-31
h Ex. 35:25-35

29:7
i See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*

29:8
j 1 Chr. 23:8

29:9
k Ex. 25:2; 2 Cor. 9:7
l 1 Kin. 8:61; see Phil. 3:12, *note*

29:10
m *Bible prayers* (OT): vv. 10-19; 2 Chr. 6:14. (Gen. 15:2; Hab. 3:1, *note*)

29:11
n Matt. 6:13; 1 Tim. 1:17; Rev. 5:13

29:15
o Lev. 25:23; Ps. 39:12; Heb. 11:13-14; 1 Pet. 2:11

29:10 blessed the LORD. Observe the order: (1) giving (vv. 3–8); (2) joy (v. 9); (3) praising (v. 10); (4) prayer (vv. 11–19); and (5) worship (v. 20).

Our days on earth *are* as a
shadow,
And without hope.

16 "O LORD our God, all this abundance that we have prepared to build You a house for Your holy name is from Your hand, and *is* all Your own.

17 "I know also, my God, that You [a]test the heart and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these *things;* and now with joy I have seen Your people, who are present here to offer willingly to You.

18 "O LORD God of Abraham, Isaac, and Israel, our fathers, keep this forever in the intent of the thoughts of the heart of Your people, and fix their heart toward You.

19 "And give my son Solomon a [b]loyal heart to keep Your commandments and Your testimonies and Your statutes, to do all *these things,* and to build the temple* for which I have made provision."

The people worship; Solomon enthroned
(cp. 1 Chr. 23:1; 1 Kin. 2:12; cp. 1 Kin. 1:1—3:1)

20 Then David said to all the assembly, "Now bless the LORD your God." So all the assembly blessed the LORD God of their fathers, and bowed their heads and prostrated themselves before the LORD and the king.

21 And they made sacrifices to the LORD and offered burnt offerings to the LORD on the next day: a thousand bulls, a thousand rams, a thousand lambs, with their drink offerings, and [c]sacrifices in abundance for all Israel.

22 So they ate and drank before the LORD with great gladness on that day. And they made Solomon the son of David king the [d]second time, and anointed *him* before the LORD *to be* the leader, and Zadok *to be* priest.

23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

24 All the leaders and the mighty men, and also all the sons of King David, submitted themselves to King Solomon.

25 So the LORD exalted Solomon exceedingly in the sight of all Israel, and bestowed on him *such* royal majesty as had not been on any king before him in Israel.

Reign and death of David
(cp. 2 Sam. 5:4,5; 1 Kin. 2:10–12; 1 Chr. 3:4)

26 Thus David the son of Jesse reigned over all Israel.

27 And the period that he reigned over Israel *was* forty years; seven years he reigned in Hebron, and thirty-three *years* he reigned in Jerusalem.

28 So he [e]died in a good old age, full of days and riches and honor; and Solomon his son reigned in his place.

29 Now the acts of King David, first and last, indeed they *are* written in the book of Samuel the seer, in the book of Nathan the prophet, and in the book of Gad the seer,

30 with all his reign and his might, and the events that happened to him, to Israel, and to all the kingdoms of the lands.

29:17
a 1 Chr. 28:9

29:19
b 1 Kin. 8:61; see Phil. 3:12, *note*

29:21
c 1 Kin. 8:62-63

29:22
d 1 Kin. 1:32-35; 1 Chr. 23:1

29:28
e Cp. 1 Sam. 27:1

***29:19** Literally *palace*

29:28 reigned. 971 B.C.

29:29 LITERATURE OF THE HEBREW PEOPLE

The OT points to a very extensive literature among the Hebrew people which has not been preserved. Among the uninspired books are the two mentioned here: *The Book of Nathan the Prophet* (also in 2 Chr. 9:29), and *The Book of Gad the Seer.* Among others are: *The Book of Jashar* (Josh. 10:13; 2 Sam. 1:18); *The Book of the Acts of Solomon* (1 Kin. 11:41); *The Prophecy of Ahijah the Shilonite,* and *The Visions of Iddo the Seer* (2 Chr. 9:29; compare 12:15; 13:22); *The Book of Shemaiah the Prophet* (2 Chr. 12:15); Isaiah's *The Acts of Uzziah* (2 Chr. 26:22); and *The Sayings of Hozai* (2 Chr. 33:19). Some of the facts recorded in these now lost books appear, under the guidance of the Holy Spirit, in the historical records of the OT. The discoveries at and near Qumran included portions of over 200 noncanonical books.

THE SECOND BOOK OF THE

CHRONICLES

Author:	*Theme:*	*Date of writing:*
Unknown	Judah's Greatness	5th Cent. B.C.

Background

Second Chronicles begins in the original with the Hebrew connective "*waw*," indicating that it is a continuation of the historical narrative; for 1 and 2 Chronicles formed one book in the old Hebrew Bible (the Masoretic Text of the Old Testament). Second Chronicles records several reformations, including the most extended account of any revival in Bible history—that under Hezekiah, chapters 29—31.

Outline

The book may be divided as follows:

I. The Reign of Solomon, with a Detailed Account of the Building and Dedication of the Temple	1:1—9:31
A. Solomon Blessed by God	1:1–17
B. Preparation for Building the Temple	2:1–18
C. Building of the Temple	3:1—4:22
D. The Ark Brought In	5:1–14
E. Dedication of the Temple by Solomon	6:1–42
F. Divine Support	7:1–22
G. Solomon's Accomplishments	8:1—9:28
H. Death of Solomon	9:29–31
II. The History of Judah from the Reign of Rehoboam to the Destruction of Jerusalem and the Captivity	10:1—36:23
A. Reign of Rehoboam	10:1—12:16
B. Reign of Abijah	13:1—14:1
C. Reign of Asa	14:2—16:14
D. Reign of Jehoshaphat	17:1—21:1a
E. Reign of Jehoram	21:1b–20
F. Reign of Ahaziah	22:1–12
G. Reign of Joash; Ministry of Jehoiada	23:1—24:27
H. Reign of Amaziah	25:1–28
I. Reign of Uzziah	26:1–23
J.. Reign of Jotham	27:1–9
K. Reign of Ahaz	28:1–27
L. Reign of Hezekiah	29:1—32:33
M. Reign of Manasseh	33:1–20
N. Reign of Amon	33:21–25
O. Reign of Josiah	34:1—35:27
P. Reign of Jehoahaz	36:1–3
Q. Reign of Jehoiakim	36:4–7
R. Reign of Jehoiachin: the Babylonian Captivity	36:8–23

I. The Reign of Solomon; the Temple Built and Dedicated, 1—9

The LORD exalts Solomon, who sacrifices and prays for wisdom (1 Kin. 2:12; 3:4–9; 1 Chr. 29:23–25)

1 NOW Solomon the son of David was strengthened in his kingdom, and the LORD his God *was* with him and exalted him exceedingly.

2 And Solomon spoke to all Israel, to the [a]captains of thousands and of hundreds, to the judges, and to every leader in all Israel, the heads of the fathers' *houses.*

3 Then Solomon, and all the assembly with him, went to the [b]high place that *was* at [c]Gibeon; for the tabernacle of meeting with God was there, which Moses the servant of the LORD had [d]made in the wilderness.

4 But David had brought up the [e]ark of God from Kirjath Jearim to *the place* David had prepared for it, for he had pitched a tent for it at Jerusalem.

5 Now the [f]bronze altar that Bezalel the son of Uri, the son of Hur, had [g]made, he put* before the tabernacle of the LORD; Solomon and the assembly sought Him *there.*

6 And Solomon went up there to the bronze altar before the LORD, which *was* at the tabernacle of meeting, and [h]offered a thousand burnt offerings on it.

7 On that night God [i]appeared to Solomon, and said to him, "Ask! What shall I give you?"

8 And Solomon said to God: "You have shown great [j]mercy to David my father, and have made me king in his [k]place.

9 "Now, O LORD God, let Your [l]promise to David my father be established, for You have made me king over a people like the [m]dust of the earth in multitude.

10 "Now give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of Yours?"

God pleased; grants Solomon both wisdom and riches (1 Kin. 3:10–28)

11 Then God said to Solomon: "Because this was in your heart, and you have not asked riches or wealth or honor or the life of your enemies, nor have you asked long life—but have asked wisdom and knowledge for yourself, that you may judge My people over whom I have made you king—

12 "wisdom and knowledge *are* granted to you; and I will give you riches and wealth and honor, such as none of the kings have had who *were* before you, nor shall any after you have the [n]like."

13 So Solomon came to Jerusalem from the [o]high place that *was* at Gibeon, from before the tabernacle of meeting, and reigned over Israel.

14 And [p]Solomon gathered chariots and horsemen; he had one thousand four hundred chariots and twelve thousand horsemen, whom he stationed in the chariot cities and with the king in Jerusalem.

15 Also the king made silver and gold as common in Jerusalem as stones, and he made cedars as abundant as the sycamores which *are* in the lowland.

16 And Solomon had horses imported from [q]Egypt and Keveh; the

*1:5 Some authorities read *it was there.*

1:2
a 1 Chr. 27:1-34

1:3
b See Judg. 3:7 and 1 Kin. 3:2, *notes;* cp. 1 Kin. 15:14 and Amos 4:4, *notes*
c Cp. 1 Chr. 16:39
d Ex. 25:1-27:21; 35:4-36:38

1:4
e Ex. 25:10-22; 37:1-9; 2 Sam. 6:2-17; 1 Chr. 15:25-16:1

1:5
f Ex. 27:1-2
g Ex. 38:1-7

1:6
h Cp. Num. 7:1-89; Luke 21:1-4

1:7
i 1 Kin. 3:5

1:8
j Ps. 18:50
k 1 Chr. 28:5

1:9
l 2 Sam. 7:8-16
m Gen. 13:16

1:12
n 2 Chr. 9:22; cp. Matt. 12:42

1:13
o See Judg. 3:7 and 1 Kin. 3:2, *notes;* cp. 1 Kin. 15:14 and Amos 4:4, *notes*

1:14
p vv. 14-17; 1 Kin. 10:26-29; 2 Chr. 9:25-28

1:16
q Cp. Deut. 17:16

Solomon: *peaceable.* The son of David and Bathsheba who became king after his father's death. He was known for his wealth and his wisdom.

1:3 tabernacle. The ancient tabernacle was now divided; the ark was brought into Zion (see 1 Chr. 11:5, *note*), whereas the bronze altar at least, and probably the furnishings of the Holy Place (Ex. 25:23–40; 37:10–28; 40:22–27), were established in the high place at Gibeon. Asaph and the singers (1 Chr. 6:31–47; 15:16–19; 16:5; 25:6) were left before the ark, while the priests ministered in Gibeon before the tabernacle (1 Chr. 16:39). All this was confusion (compare Heb. 9:1–7). With the construction of the temple the divine order seems to have been restored.

Gibeon: *pertaining to a hill.* A town northwest of Jerusalem whose inhabitants tricked the invading Israelites into a treaty but were then forced to serve as laborers for the Israelites.

1:15 lowland. The "lowland" or *Shephelah* is a section of the Holy Land bounded on the north by the Valley of Aijalon, on the west by the Maritime Plain, on the east by the Central Plateau, and reaching to Beersheba in the south. It is characterized by low, rounded chalk hills divided by several broad valleys.

king's merchants bought them in Keveh at the *current* price.

17 They also acquired and imported from Egypt a chariot for six hundred *shekels* of silver, and a horse for one hundred and fifty; thus, through their agents,* they exported them to all the kings of the Hittites and the kings of Syria.

Solomon prepares to build the temple (1 Kin. 5:1–18; 7:12,14)

2 THEN [a]Solomon determined to build a temple for the name of the LORD, and a royal house for himself.

2 Solomon selected seventy thousand men to bear burdens, eighty thousand to quarry *stone* in the mountains, and three thousand six hundred to oversee them.

3 Then Solomon sent to Hiram* king of Tyre, saying:

As you have dealt with David my father, and sent him cedars to build himself a [b]house to dwell in, *so deal with me.*

4 Behold, I am building a temple for the name of the LORD my God, to [c]dedicate *it* to Him, to burn before Him sweet incense, for the continual showbread, for the [d]burnt offerings morning and evening, on the [e]Sabbaths, on the New Moons, and on the set feasts of the LORD our God. This *is an ordinance* forever to Israel.

5 And the temple which I build *will be* great, for our God is greater than all [f]gods.

6 But who is able to build Him a temple, since heaven and the heaven of heavens cannot contain Him? Who *am* I then, that I should build Him a temple, except to burn sacrifice before Him?

7 Therefore send me at once a man skillful to work in gold and silver, in bronze and iron, in purple and crimson and blue, who has skill to engrave with the skillful men who are with me in Judah and Jerusalem, whom David my father [g]provided.

8 Also send me cedar and cypress and algum logs from Lebanon, for I know that your servants have skill to cut timber in Lebanon; and indeed my servants *will be* with your servants,

9 to prepare timber for me in abundance, for the temple which I am about to build *shall be* great and wonderful.

10 And indeed I will give to your servants, the woodsmen who cut timber, twenty thousand kors of ground wheat, twenty thousand kors of barley, twenty thousand baths of wine, and twenty thousand baths of oil.

11 Then Hiram king of Tyre answered in writing, which he sent to Solomon:

2:1
a 2 Sam. 5:13-14; 1 Chr. 3:5

2:3
b 1 Chr. 14:1

2:4
c *Sanctification* (OT): v. 4; 2 Chr. 5:1. (Gen. 2:3; Zech. 8:3, *note*)
d Ex. 29:38-42
e Num. 28:9-10

2:5
f 1 Cor. 8:5-6

2:7
g 1 Chr. 22:15

***1:17** Literally *by their hands* ***2:3** Hebrew *Huram* (compare 1 Kings 5:1)

1:17 Hittites. Until the twentieth century the Hittites were unknown apart from the Bible. This once puzzling reference to them has, however, been illuminated by the findings of archaeology. From Egyptian monuments (Tell el-Amarna Tablets) and the Assyrian texts, it has been shown that these were the Kheta or Hatti. Expeditions in the first dozen years of this century have revealed that Boghaz-koi in Asia Minor (east of Ankara, Turkey) was the capital of the Hittite Empire. Periods of Hittite prominence: about 2000–1800 B.C. and about 1400–1200 B.C.

2:3,11 Hiram. The Hiram of this passage (2 Chr. 2:3–12; and 1 Kin. 5:1–18) was a king of Tyre, whereas Huram (1 Kin. 7:13–14; 2 Chr. 2:13–14; 4:11–17) was an artisan of Tyre.

2:4 showbread. "The showbread," a type of Christ, the Bread of God, nourisher of the Christian's life as a believer-priest (1 Pet. 2:9; Rev. 1:6). In John 6:33–58 our Lord has more in mind the manna, that food which "comes down from heaven"; but all typical meanings of bread are there gathered into His words. The manna is the life-giving Christ; the showbread, the life-sustaining Christ. The showbread typifies Christ as the "grain of wheat" (John 12:24) ground in the mill of suffering (John 12:27) and brought into the fire of judgment (John 12:31–33). We, as priests, by faith feed upon Him as having undergone that in our stead and for our sakes. We are fed by meditation upon Christ, as in Heb. 12:2–3.

2:8 algum. That is, *almug*. The almug tree is traditionally the sandalwood tree *(Santalum album)*. Close-grained and fragrant, the wood is employed for ornamental work and was thus particularly suited for the purpose for which Solomon used it.

Because the LORD loves His
people, He has made you king
over [a]them.

12 Hiram* also said:

Blessed *be* the LORD God of
Israel, who made heaven and
earth, for He has given King
David a wise son, endowed
with prudence and
understanding, who will build
a temple for the LORD and a
royal house for himself!

2:11

13 And now I have sent a skillful
man, endowed with
understanding, Huram my
master* *craftsman*

14 (the son of a woman of the
daughters of Dan, and his
father was a man of Tyre),
skilled to work in gold and
silver, bronze and iron, stone
and wood, purple and blue,
fine linen and crimson, and to
make any engraving and to
accomplish any plan which
may be given to him, with
your skillful men and with the
skillful men of my lord David
your father.

15 Now therefore, the wheat, the
barley, the oil, and the wine
which my lord has spoken of,
let him send to his servants.

16 And we will cut wood from
Lebanon, as much as you need;
we will bring it to you in rafts
by sea to Joppa, and you will
carry it up to Jerusalem.

17 Then [b]Solomon numbered all
the [c]aliens who *were* in the land of
Israel, after the census in which Da-
vid his father had numbered them;
and there were found to be one
hundred and fifty-three thousand
six hundred.

18 And he made seventy thousand
of them bearers of burdens, eighty
thousand stonecutters in the moun-
tain, and three thousand six hun-
dred overseers to make the people
work.

2:17

a 2 Chr. 9:8

b Cp. 1 Kin. 5:13-16

c 1 Chr. 22:2

***2:12** Hebrew *Huram* (compare 1 Kings 5:1)
***2:13** Literally *father* (compare 1 Kings 7:13,14)

2:13 Huram. Or *Hiram*. See 1 Kin. 7:13, *note*.

2:10

WEIGHTS AND MEASURES

The ancient systems of weights and measures were not as precise as the standards known in later years. For example, the cubit measure was based upon the length of the forearm (Babylonian) or six handbreadths (Egyptian and Hebrew). In Babylon and Egypt there were two cubit measures: the common and the royal. They ranged from 20.65–21.26 inches (Babylonian) and 17.70–20.64 inches (Egyptian). The Israelites also had two cubit measures: standard (Deut. 3:11; 2 Chr. 3:3), and another which was one handbreadth longer than the standard cubit (Ezek. 40:5; 43:13).

With weights, too, there were various standards in ancient times. In weighing silver and gold one Hebrew maneh was equal to 50 shekels, but with other commodities 60 shekels to the maneh was standard. In Babylon 60 shekels to the maneh was the scale in both precious metals and grains, etc.

(1) Linear Measures. In Israel the unit was the standard cubit, about 18 inches in length. The table: 4 fingers = 1 handbreadth, about 3 in. (compare Ex. 37:12); 3 handbreadths (palms) = 1 span, about 9 in. (compare 1 Sam. 17:4); 2 spans = 1 cubit; 1 cubit + 1 handbreadth = 1 long cubit (about 21 in.); 6 cubits = 1 (measuring) rod (reed); 6 long cubits = 1 rod in Ezek. 40:5, about 10 feet; 400 cubits = 1 stadion (compare Luke 24:13), about 600 feet.

(2) Dry Measures. The unit was the ephah, about 1/2 bushel. The table: 6 kabs (compare 2 Kin. 6:25—slightly over 1 quart to the kab) = 1 seah, about 7 qts. (compare 2 Chr. 2:10); 3 seahs or 10 omers (compare Ex. 16:16) = 1 ephah (Ex. 16:36); 10 ephahs = 1 kor (homer), about 6 bushels (Ezek. 45:11).

(3) Liquid Measures. The unit was the bath, about 6 gallons. The capacity of the bath was equal to that of the ephah (dry measure). The table: 12 logs (compare Lev. 14:19—about 2/3 qt. to the log) = 1 hin, about 4 qts. (compare Num. 15:4); 6 hins = 1 bath (compare Is. 5:10); 10 baths = 1 kor (homer), about 60 gallons (Ezek. 45:14).

(4) Weights. The Hebrews used scales and weights (Lev. 19:36), weighing money as well as other commodities (Jer. 32:10). The table (except for coinage): 10 gerahs (compare Lev. 19:36) or grains = 1 beka or one-half shekel, about 1/5 ounce (compare Ex. 38:26); 20 gerahs = 1 shekel, about 2/5 ounce (Ex. 30:13; Lev. 27:25); 50 shekels = 1 mina, about 1 1/4 lb. (Ezek. 45:12); 60 minas = 1 talent, about 75 lbs. (compare 1 Kin. 9:14).

Prior to 500 B.C. the Hebrews did not deal in coins, financial transactions being carried on by a system of barter. See Coinage (OT), Ex. 30:13, *note*.

Solomon begins to build the house of the LORD, the temple in Jerusalem (1 Kin. 6:1)

3 NOW Solomon began to build the house of the LORD at Jerusalem on Mount [a]Moriah, where *the LORD** had appeared to his father David, at the place that David had prepared on the [b]threshing floor of Ornan* the Jebusite.

2 And he began to build on the second *day* of the second month in the fourth year of his reign.

Dimensions and materials of the temple (1 Kin. 6:2–38; 7:13–22)

3 This is the [c]foundation which Solomon laid for building the house of God: The length *was* sixty [d]cubits (by cubits according to the former measure) and the width twenty cubits.

4 And the [e]vestibule that *was* in front *of the sanctuary** was twenty cubits long across the width of the house, and the height *was* one hundred and* twenty. He overlaid the inside with pure gold.

5 The [f]larger room* he [g]paneled with cypress which he overlaid with fine gold, and he carved palm trees and chainwork on it.

6 And he decorated the house with precious stones for beauty, and the gold *was* gold from Parvaim.

7 He also overlaid the house—the

3:1
a Gen. 22:2-14
b 1 Chr. 21:15-28

3:3
c 1 Chr. 28:11-19
d See Weights and Measures (OT), 2 Chr. 2:10, *note*

3:4
e 1 Kin. 6:3; 1 Chr. 28:11

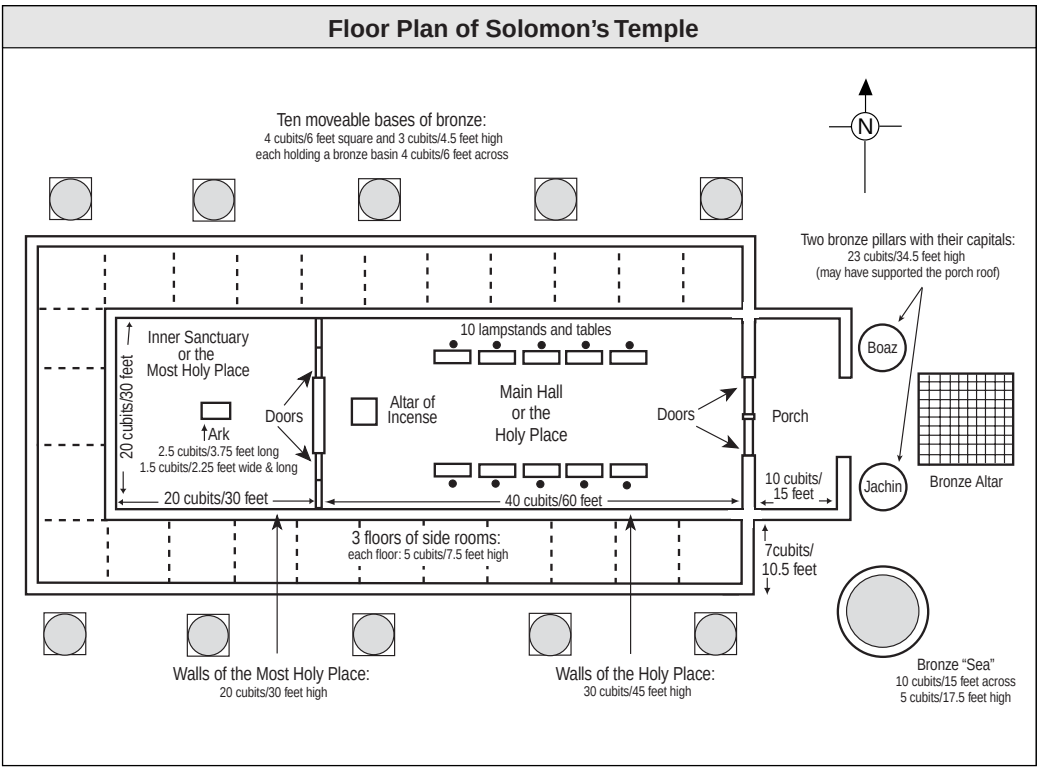
3:5
f 1 Kin. 6:17
g 1 Kin. 6:15; Jer. 22:14

***3:1** Literally *He,* following Masoretic Text and Vulgate; Septuagint reads *the LORD;* Targum reads *the Angel of the LORD.* * Spelled *Araunah* in 2 Samuel 24:16ff ***3:4** The main room of the temple; elsewhere called the holy place (compare 1 Kings 6:3) * Following Masoretic Text, Septuagint, and Vulgate; Arabic, some manuscripts of the Septuagint, and Syriac omit *one hundred and.* ***3:5** Literally *house*

3:2 second month. This is the month of Iyyar (or Ziv) in the Hebrew religious calendar. It correlates to the modern months of April–May. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

3:4 height. The height of the vestibule. Compare 1 Kin. 6:2, which states that the height of the building itself was thirty cubits. See 1 Chr. 11:11, *note*.

Floor Plan of Solomon's Temple



beams and doorposts, its walls and doors—with gold; and he carved cherubim on the walls.

8 And he made the [a]Most Holy Place. Its length was according to the width of the house, twenty cubits, and its width twenty cubits. He overlaid it with six hundred [b]talents of fine gold.

9 The weight of the nails *was* fifty shekels of gold; and he overlaid the upper [c]area with gold.

10 In the Most Holy Place he made two cherubim, fashioned by carving, and [d]overlaid them with gold.

11 The wings of the cherubim *were* twenty cubits in *overall* length: one wing *of the one cherub was* five cubits, touching the wall of the room, and the other wing *was* five cubits, touching the wing of the other cherub;

12 *one* wing of the other cherub *was* five cubits, touching the wall of the room, and the other wing *also was* five cubits, touching the wing of the other cherub.

13 The wings of these cherubim spanned twenty cubits overall. They stood on their feet, and they faced inward.

14 And he made the [e]veil of blue, purple, crimson, and fine linen, and wove cherubim into it.

15 [f]Also he made in front of the temple* two pillars [g]thirty-five* cubits high, and the capital that *was* on the top of each of *them* was five cubits.

16 He made wreaths of chainwork, as in the inner sanctuary, and put *them* on top of the pillars; and he made one hundred pomegranates, and put *them* on the wreaths of chainwork.

17 Then he set up the pillars before the temple, one on the right hand and the other on the left; he called the name of the one on the right hand Jachin, and the name of the one on the left Boaz.

3:8
a Ex. 26:33
b See Coinage (OT), Ex. 30:13, *note*

3:9
c 1 Chr. 28:11

3:10
d Cp. Ex. 25:18-19

3:14
e Ex. 26:31; Matt. 27:51; Heb. 9:3

3:15
f vv. 15-17
g Cp. 1 Kin. 7:15; see 1 Chr. 11:11, *note*

3:10 fashioned. Hebrew uncertain.
3:17 Jachin. Literally *He shall establish.* **Boaz.** Literally *In it is strength.*

Various furnishings in the temple: bronze altar, Sea of cast bronze, etc. (1 Kin. 7:23–50)

4 MOREOVER he made a bronze [h]altar: twenty [i]cubits was its length, twenty cubits its width, and ten cubits its height.

2 Then he made the [j]Sea of cast *bronze,* ten cubits from one brim to the other; *it was* completely round. Its height *was* five cubits, and a line of thirty cubits measured its circumference.

3 And under it *was* the likeness of oxen encircling it all around, ten to a cubit, all the way around the Sea. The oxen *were* cast in two rows, when it was cast.

4 It stood on twelve [k]oxen: three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east; the Sea *was set* upon them, and all their back parts *pointed* inward.

5 It *was* a handbreadth thick; and its brim was shaped like the brim of a cup, *like* a lily blossom. It contained [l]three thousand* [m]baths.

6 He also made ten [n]lavers, and put five on the right side and five

4:1
h Cp. Ex. 27:1-8
i See Weights and Measures (OT), 2 Chr. 2:10, *note*

4:2
j 1 Kin. 7:23; Ex. 30:17-21

4:4
k 1 Kin. 7:25; cp. Jer. 52:20

4:5
l Cp. 1 Kin. 7:26; see 1 Chr. 11:11, *note*
m See Weights and Measures (OT), 2 Chr. 2:10, *note*

4:6
n 1 Kin. 7:38,40

***3:15** Literally *house* * Or *eighteen* (compare 1 Kings 7:15; 2 Kings 25:17; and Jeremiah 52:21)
***4:5** Or *two thousand* (compare 1 Kings 7:26)

4:1 PREPARATIONS FOR THE TEMPLE

Building Supplies

Cedar and Cyprus trees from Tyre	1 Chronicles 22:3; 2 Chronicles 2:8
Algum logs from Lebanon	2 Chronicles 2:8
Iron for nails and joints	1 Chronicles 22:3
Bronze	1 Chronicles 22:3
Gold	1 Chronicles 22:14

Laborers to Build the Temple

These men were taken from the aliens who lived in Israel totaling 153,600.

7,000 carriers	2 Chronicles 2:18
80,000 stonecutters	2 Chronicles 2:18
3,600 overseers	1 Chronicles 22:2
A skilled man (Huram), who worked in gold, silver, bronze, iron, in purple, crimson and blue fabric	2 Chronicles 2:7;13
engravers	2 Chronicles 2:7
woodcutters	2 Chronicles 2:8

on the left, to wash in them; such things as they offered for the burnt offering they would wash in them, but the Sea *was* for the [a]priests to wash in.

7 And he made ten [b]lampstands of gold according to their design, and set *them* in the temple, five on the right side and five on the left.

8 He also made ten [c]tables, and placed *them* in the temple, five on the right side and five on the left. And he made one hundred [d]bowls of gold.

9 Furthermore he made the [e]court of the priests, and the [f]great court and doors for the court; and he overlaid these doors with bronze.

10 He set the Sea on the right side, toward the southeast.

11 Then Huram made the pots and the shovels and the bowls. So Huram finished doing the work that he was to do for King Solomon for the house of God:

12 the two pillars and the bowl-shaped capitals *that were* on top of the two pillars; the two networks covering the two bowl-shaped capitals which *were* on top of the pillars;

13 four hundred pomegranates for the two networks (two rows of pomegranates for each network, to cover the two bowl-shaped capitals that *were* on the pillars);

14 he also made [g]carts and the lavers on the carts;

15 one Sea and twelve oxen under it;

16 also the pots, the shovels, the forks—and all their articles Huram his master* *craftsman* made of burnished bronze for King Solomon for the house of the LORD.

17 In the plain of Jordan the king had them cast in clay molds, between Succoth and Zeredah.*

18 And Solomon had all these articles made in such great abundance that the weight of the bronze was not determined.

19 Thus Solomon had all the furnishings made for the house of God: the altar of gold and the tables on which *was* the showbread;

20 the [h]lampstands with their lamps of pure gold, to burn in the prescribed manner in front of the inner sanctuary,

21 with the flowers and the lamps and the wick-trimmers of gold, of purest gold;

22 the trimmers, the bowls, the ladles, and the censers of pure gold. As for the entry of the sanctuary, its inner doors to the Most Holy *Place,* and the doors of the main hall of the temple, *were* gold.

Ark brought in: the Shekinah glory fills the house (1 Kin. 7:51—8:11)

5 SO all the work that Solomon had done for the house of the LORD was finished; and Solomon brought in the things which his father David had [i]dedicated: the silver and the gold and all the furnish-

4:6
a Ex. 30:19-21

4:7
b Cp. Ex. 25:31-40; 1 Kin. 7:49

4:8
c Cp. Ex. 25:23-30; 1 Kin. 7:48
d 1 Chr. 28:17

4:9
e 1 Kin. 6:36
f 2 Kin. 21:5

4:14
g 1 Kin. 7:27-43

4:20
h Cp. Ex. 25:31-40; 1 Kin. 7:49

5:1
i *Sanctification* (OT): v. 1; 2 Chr. 29:5. (Gen. 2:3; Zech. 8:3, *note*)

***4:16** Literally *father* ***4:17** Spelled *Zaretan* in 1 Kings 7:46

4:9 court of the priests. There was no court of the priests in the tabernacle of meeting.

4:11 Huram. Or *Hiram.* See 1 Kin. 7:13, *note.*

4:19 showbread. "The showbread," a type of Christ, the Bread of God, nourisher of the Christian's life as a believer-priest (1 Pet. 2:9; Rev. 1:6). In John 6:33–58 our Lord has more in mind the manna, that food which "comes down from heaven"; but all typical meanings of bread are there gathered into His words. The manna is the life-giving Christ; the showbread, the life-sustaining Christ. The showbread typifies Christ as the "grain of wheat" (John 12:24) ground in the mill of suffering (John 12:27) and brought into the fire of judgment (John 12:31–33). We, as priests, by faith feed upon Him as having undergone that in our stead and for our sakes. We are fed by meditation upon Christ, as in Heb. 12:2–3.

5:1 HISTORY OF THE ARK OF THE COVENANT

Designed and built	Exodus 25:10; 37:1
Placed in the tabernacle	Exodus 40:21
Moves with the Israelites	Numbers 10:35
Leads the Israelites across the Jordan	Joshua 3:6,11,13
Used in the conquest of Jericho	Joshua 6:6,11
At the reading of the law by Joshua	Joshua 8:33
Remained at Bethel	Judges 20:27
Captured by Philistines	1 Samuel 4:5
Returned to Israel at Beth Shemesh	1 Samuel 6:12
Remained 20 years in Kirjath Jearim	1 Samuel 7:2
Retrieved from Abinadab by David	2 Samuel 6:3
Remained at home of Obed-Edom	2 Samuel 6:11
Brought to Jerusalem by David	2 Samuel 6:15
Placed in the Temple	2 Chronicles 35:3

ings. And he put *them* in the treasuries of the house of God.

2 [a]Now Solomon assembled the elders of Israel and all the heads of the tribes, the [b]chief fathers of the children of Israel, in Jerusalem, that they might bring the ark of the covenant of the LORD up from the City of David, which *is* Zion.

3 Therefore all the men of Israel assembled with the king at the [c]feast, which *was* in the seventh month.

4 So all the elders of Israel came, and the [d]Levites took up the ark.

5 Then they brought up the ark, the tabernacle of meeting, and all the holy furnishings that *were* in the tabernacle. The priests and the Levites brought them up.

6 Also King Solomon, and all the congregation of Israel who were assembled with him before the ark, were sacrificing sheep and oxen that could not be counted or numbered for multitude.

7 Then the priests brought in the ark of the covenant of the LORD to its place, into the [e]inner sanctuary of the temple,* to the Most Holy *Place,* under the wings of the cherubim.

8 For the cherubim spread *their* wings over the place of the ark, and the cherubim overshadowed the ark and its poles.

9 The [f]poles extended so that the ends of the poles of the ark could be seen from *the holy place,* in front of the inner sanctuary; but they could not be seen from outside. And they are there to this day.

10 [g]Nothing was in the ark except the [h]two tablets which Moses put *there* at Horeb, when the LORD made *a covenant* with the children of Israel, when they had come out of Egypt.

11 And it came to pass when the priests came out of the *Most* Holy *Place* (for all the priests who *were* present had sanctified themselves, without keeping to their [i]divisions),

12 and the Levites *who were* the [j]singers, all those of Asaph and Heman and Jeduthun, with their sons and their brethren, stood at the east end of the altar, clothed in white linen, having cymbals, stringed instruments and harps, and with them one hundred and twenty priests sounding with trumpets—

13 indeed it came to pass, when the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, *saying:*

"*For He is* good,
For His mercy *endures*
[k]forever,"*

that the house, the house of the LORD, was filled with a [l]cloud,

14 so that the priests could not continue ministering because of the cloud; for the [m]glory of the LORD filled the house of God.

Solomon's sermon (1 Kin. 8:12–21)

6 THEN Solomon spoke:

"The LORD [n]said He would dwell
in the [o]dark cloud.
2 I have surely built You an
exalted house,
And a [p]place for You to dwell in
forever."

3 Then the king turned around and [q]blessed the whole assembly of Israel, while all the assembly of Israel was standing.

4 And he said: "Blessed *be* the LORD God of Israel, who has fulfilled with His hands *what* He spoke with His mouth to my father David, [r]saying,

5 'Since the day that I brought My people out of the land of Egypt, I have chosen no city from any tribe of Israel *in which* to build a house, that My name might be there, nor did I choose any man to be a ruler over My people Israel.

***5:7** Literally *house* ***5:13** Compare Psalm 106:1

5:2
a Cp. 2 Sam. 6:1-2; 1 Chr. 13:1-6
b Ps. 47:9

5:3
c Lev. 23:34; 2 Chr. 7:8-10

5:4
d 1 Chr. 15:2,15

5:7
e 2 Chr. 4:20

5:9
f Ex. 25:13-15

5:10
g Cp. Heb. 9:4
h Ex. 25:16; Deut. 10:2-5

5:11
i 1 Chr. 24:1-5

5:12
j 1 Chr. 25:1-7

5:13
k 1 Chr. 16:34; 2 Chr. 7:3
l vv. 11-14; see Ex. 40:34, *note*

5:14
m Ezek. 43:5

6:1
n Ex. 19:9; 20:21
o Ps. 97:2

6:2
p 2 Chr. 7:12

6:3
q 2 Sam. 6:18

6:4
r 1 Chr. 17:5

5:3 seventh month. This is the month of Tishri (or Ethanim) in the Hebrew religious calendar. It correlates to the modern months of September–October. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

5:14 glory of the LORD. Compare Eph. 2:19–22. What the Shekinah glory was to the tabernacle and temple, the Spirit is to the "holy temple" (Eph. 2:21), the church, and to the temple which is the believer's body (1 Cor. 3:16; 6:19).

6 'Yet I have [a]chosen Jerusalem,
that My name may be there, and I
have chosen [b]David to be over My
people Israel.'
7 "Now it was in the heart of my
father David to [c]build a temple* for
the name of the LORD God of Israel.
8 "But the LORD said to my father
David, 'Whereas it was in your heart
to build a temple for My name, you
did well in that it was in your heart.
9 'Nevertheless you shall not build
the temple, but your son who will
come from your body, he shall build
the temple for My [d]name.'
10 "So the LORD has fulfilled His
word which He spoke, and I have
filled the position of my father Da-
vid, and [e]sit on the throne of Israel,
as the LORD promised; and I have
built the temple for the name of the
LORD God of Israel.
11 "And [f]there I have put the ark,
in which *is* the covenant of the
LORD which He made with the chil-
dren of Israel."

Solomon's prayer of dedication
(1 Kin. 8:22–61)

12 [g]Then *Solomon** stood [h]before
the altar of the LORD in the presence
of all the assembly of Israel, and
spread out his hands
13 (for Solomon had made a
bronze platform five [i]cubits long,
five cubits wide, and three cubits
high, and had set it in the midst of
the court; and he stood on it, knelt
down on his knees before all the as-
sembly of Israel, and spread out his
hands toward heaven);
14 and he [j]said: "LORD God of Isra-
el, [k]*there is* no God in heaven or on
earth like You, who keep *Your* [l]cov-
enant and mercy with Your servants
who walk before You with all their
hearts.
15 "You have kept what You
[m]promised Your servant David my
father; You have both spoken with
Your mouth and fulfilled *it* with
Your hand, as *it is* this day.
16 "Therefore, LORD God of Israel,
now keep what You promised Your
servant David my father, [n]saying,
'You shall not fail to have a man sit
before Me on the throne of Israel,
only if your sons take heed to their
way, that they walk in My law as
you have walked before Me.'
17 "And now, O LORD God of Israel,
let Your word come true, which You
have spoken to Your servant David.
18 "But will God indeed dwell
with men on the earth? [o]Behold,
heaven and the heaven of heavens
cannot contain You. How much less
this temple* which I have built!
19 "Yet regard the prayer of Your
servant and his supplication, O
LORD my God, and listen to the cry
and the prayer which Your servant
is praying before You:
20 "that Your eyes may be [p]open
toward this temple day and night,
toward the place where *You* said
You would put Your name, that You
may hear the prayer which Your ser-
vant makes [q]toward this place.
21 "And may You hear the supplications of Your servant and of Your people Israel, when they pray toward this place. Hear from heaven Your dwelling place, and when You hear, [r]forgive.
22 "If anyone sins against his neighbor, and is forced to take an [s]oath, and comes *and* takes an oath before Your altar in this temple,
23 "then hear from heaven, and act, and judge Your servants, bringing retribution on the wicked by bringing his way on his own head, and justifying the righteous by giving him according to his [t]righteousness.
24 [u]"Or if Your people Israel are defeated before an [v]enemy because they have sinned against You, and return and confess Your name, and pray and make supplication before You in this temple,
25 "then hear from heaven and forgive the sin of Your people Israel, and bring them back to the land which You gave to them and their fathers.
26 "When the heavens are [w]shut up and there is no rain because they have sinned against You, when they pray toward this place and confess Your name, and turn from their sin because You afflict them,
27 "then hear *in* heaven, and forgive the sin of Your servants, Your

***6:7** Literally *house*, and so in verses 8–10
***6:12** Literally *he* (compare 1 Kings 8:22)
***6:18** Literally *house*

6:6
a Deut. 12:5-7; 2 Chr. 12:13
b 1 Sam. 16:7-13

6:7
c 2 Sam. 7:2; 1 Chr. 17:1; Ps. 132:1-5

6:9
d 1 Chr. 28:3-6

6:10
e 1 Kin. 2:12; 10:9

6:11
f 2 Chr. 5:7-10

6:12
g Cp. 1 Kin. 3:15
h 2 Chr. 7:7-9

6:13
i See Weights and Measures (OT), 2 Chr. 2:10, *note*

6:14
j *Bible prayers* (OT): vv. 12-42; 2 Chr. 14:11. (Gen. 15:2; Hab. 3:1, *note*)
k Ex. 15:11; Deut. 4:39
l Deut. 7:9

6:15
m 1 Chr. 22:9-10

6:16
n 2 Sam. 7:12-16; 1 Kin. 2:4; 2 Chr. 7:18

6:18
o 2 Chr. 2:6; cp. Is. 66:1

6:20
p 2 Chr. 7:15
q Ps. 5:7; Dan. 6:10

6:21
r Mic. 7:18

6:22
s Ex. 22:8-11

6:23
t Job 34:11

6:24
u vv. 24-42; cp. Lev. 26:14-46; Deut. 28:15-30:10
v 2 Kin. 21:14-15

6:26
w Deut. 28:23-24; 1 Kin. 17:1; cp. 18:45

people Israel, that You may teach them the good way in which they should walk; and send rain on Your land which You have given to Your people as an inheritance.

28 "When there is famine in the land, pestilence or blight or mildew, locusts or grasshoppers; when their enemies besiege them in the land of their cities; whatever plague or whatever [a]sickness *there is;*

29 "whatever prayer, whatever supplication is *made* by anyone, or by all Your people Israel, when each one knows his own burden and his own grief, and spreads out his hands to this temple:

30 "then hear from heaven Your dwelling place, and forgive, and give to everyone according to all his ways, whose heart You know (for [b]You alone know the [c]hearts of the sons of men),

31 "that they may fear You, to walk in Your ways as long as they live in the land which You gave to our fathers.

32 "Moreover, concerning a [d]foreigner, who is not of Your people Israel, but has come from a far country for the sake of Your great name and Your mighty hand and Your outstretched arm, when they come and pray in this temple;

33 "then hear from heaven Your dwelling place, and do according to all for which the foreigner calls to You, that all peoples of the earth may know Your name and fear You, as *do* Your people Israel, and that they may know that this temple which I have built is called by Your name.

34 "When Your people go out to battle against their enemies, wherever You send them, and when they pray to You toward this city which You have chosen and the temple which I have built for Your name,

35 "then hear from heaven their prayer and their supplication, and maintain their cause.

36 "When they sin against You (for *there is* [e]no one who does not sin), and You become angry with them and deliver them to the enemy, and they take them [f]captive to a land far or near;

37 "*yet* when they come to themselves in the land where they were carried captive, and repent, and make supplication to You in the land of their captivity, saying, 'We have sinned, we have done wrong, and have committed wickedness';

38 "and *when* they return to You with all their heart and with all their soul in the land of their captivity, where they have been carried captive, and pray toward their land which You gave to their fathers, the [g]city which You have chosen, and toward the temple which I have built for Your name:

39 "then hear from heaven Your dwelling place their prayer and their supplications, and maintain their cause, and forgive Your people who have sinned against You.

40 "Now, my God, I pray, let Your eyes be [h]open and *let* Your ears *be* attentive to the prayer *made* in this place.

41 "Now therefore,
[i]Arise, O LORD God, to Your resting place,
You and the ark of Your strength.
Let Your priests, O LORD God, be clothed with salvation,
And let Your saints rejoice in goodness.

42 "O LORD God, do not turn away the face of Your Anointed;
Remember the [j]mercies of Your servant David."

The divine confirmation

7 WHEN Solomon had [k]finished praying, [l]fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the temple.*

2 And the priests [m]could not enter the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 When all the children of Israel saw how the fire came down, and the glory of the LORD on the temple, they bowed their faces to the

6:28
a Mic. 6:13

6:30
b 1 Chr. 28:9; Prov. 21:2; 24:12
c 1 Sam. 16:7

6:32
d Cp. Esth. 8:17

6:36
e Prov. 20:9; Eccl. 7:20; Rom. 3:9,19,23; 5:12; Gal. 3:10; James 3:2; 1 John 1:8
f Deut. 28:63-68

6:38
g Dan. 6:10

6:40
h v. 20

6:41
i Ps. 132:8-10,16

6:42
j 2 Sam. 7:15; Ps. 89:49; Is. 55:3

7:1
k 1 Kin. 8:54
l Lev. 9:24; Judg. 6:21; 1 Kin. 18:38; 1 Chr. 21:26

7:2
m 2 Chr. 5:14

***7:1** Literally *house*

6:31 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

ground on the pavement, and worshiped and praised the LORD, *saying:*

"For *He is* [a]good,
For His mercy *endures* forever."*

Sacrifices offered to the LORD; feasting and rejoicing (1 Kin. 8:62–66)

4 Then the king and all the people offered sacrifices before the LORD.
5 King Solomon offered a sacrifice of twenty-two thousand bulls and one hundred and twenty thousand sheep. So the king and all the people dedicated the house of God.
6 And the priests attended to their services; the [b]Levites also with instruments of the [c]music of the LORD, which King David had made to praise the LORD, saying, "For His mercy *endures* forever,"* whenever David offered praise by their ministry. The priests sounded trumpets opposite them, while all Israel stood.
7 Furthermore Solomon [d]consecrated the middle of the court that *was* in front of the house of the LORD; for there he offered burnt offerings and the fat of the peace offerings, because the bronze altar which Solomon had made was not able to receive the burnt offerings, the grain offerings, and the fat.
8 At that time Solomon kept the feast seven days, and all Israel with him, a very great assembly [e]from the entrance of Hamath to the Brook of Egypt.*
9 And on the eighth day they held a [f]sacred assembly, for they observed the dedication of the altar seven days, and the feast seven days.
10 On the twenty-third day of the seventh month he sent the people away to their tents, joyful and glad of heart for the good that the LORD had done for David, for Solomon, and for His people Israel.
11 Thus Solomon [g]finished the house of the LORD and the king's house; and Solomon successfully accomplished all that came into his heart to make in the house of the LORD and in his own house.

The LORD's second appearance to Solomon (1 Kin. 9:1–9)

12 Then the LORD [h]appeared to Solomon by night, and said to him:
"I have heard your prayer, and have [i]chosen this [j]place for Myself as a house of sacrifice.
13 "When I [k]shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people,
14 "if My people who are [l]called by My name will [m]humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.
15 "Now My eyes will be [n]open and My ears attentive to prayer *made* in this place.
16 "For now I have chosen and sanctified this house, that My name may be there forever; and My eyes and My heart will be there perpetually.
17 "As for you, if you walk before Me as your father David walked, and do according to all that I have commanded you, and if you keep My statutes and My judgments,
18 "then I will establish the throne of your kingdom, as I covenanted with David your father, saying, [o]'You shall not fail *to have* a man as ruler in Israel.'
19 "But if you turn away and forsake My statutes and My commandments which I have set before you, and go and serve other gods, and worship them,
20 [p]"then I will uproot them from My land which I have given them; and this house which I have sanctified for My name I will cast out of My sight, and will make it a proverb and a [q]byword among all peoples.
21 "And *as for* [r]this house, which

7:3
a Ps. 136:1

7:6
b 1 Chr. 15:16
c 2 Chr. 5:12-13

7:7
d 1 Kin. 9:3

7:8
e 1 Kin. 4:21,24; 2 Kin. 14:25

7:9
f Lev. 23:36

7:11
g 1 Kin. 9:1

7:12
h 1 Kin. 3:5; 11:9
i Deut. 12:5
j 2 Chr. 6:20

7:13
k Deut. 28:23-24; 1 Kin. 17:1; 2 Chr. 6:26

7:14
l Deut. 28:10; Is. 43:7
m 2 Chr. 12:6-7

7:15
n 2 Chr. 6:20,40

7:18
o 2 Sam. 7:12-16; 1 Kin. 2:4; 2 Chr. 6:16

7:20
p Deut. 28:63-68; 2 Kin. 25:1-7
q Ps. 44:14

7:21
r 2 Kin. 25:9

***7:3** Compare Psalm 106:1 ***7:6** Compare Psalm 106:1 ***7:8** That is, the Shihor (compare 1 Chronicles 13:5)

7:8 all Israel. See map, *Solomon's Kingdom and Influence,* at 9:1.

7:10 seventh month. This is the month of Tishri (or Ethanim) in the Hebrew religious calendar. It correlates to the modern months of September–October. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

is exalted, everyone who passes by it will be [a]astonished and say, 'Why has the LORD done thus to this [b]land and this house?'

22 "Then they will answer, 'Because they forsook the LORD God of their fathers, who brought them out of the land of Egypt, and embraced other gods, and worshiped them and served them; therefore He has brought all this calamity on them.' "

Solomon's fame and accomplishments (1 Kin. 9:15–28; 4:1–34; 10:26–29)

8 [c]IT came to pass at the end of [d]twenty years, when Solomon had built the house of the LORD and his own house,

2 that the cities which [e]Hiram* had given to Solomon, Solomon built them; and he settled the children of Israel there.

3 And Solomon went to Hamath Zobah and seized it.

4 He also built Tadmor in the wilderness, and all the storage cities which he built in [f]Hamath.

5 He built Upper Beth Horon and Lower [g]Beth Horon, fortified cities *with* walls, gates, and bars,

6 also Baalath and all the storage cities that Solomon had, and all the chariot cities and the cities of the cavalry, and all that Solomon [h]desired to build in Jerusalem, in Lebanon, and in all the land of his dominion.

7 All the people *who were* [i]left of the [j]Hittites, Amorites, Perizzites, Hivites, and Jebusites, who *were* not of Israel—

8 that is, their descendants who were left in the land after them, whom the children of Israel did not destroy—from these Solomon raised forced labor, as it is to this day.

9 But Solomon did not make the children of Israel servants for his work. Some *were* men of war, captains of his officers, captains of his chariots, and his cavalry.

10 And others *were* [k]chiefs of the officials of King Solomon: two hundred and fifty, who ruled over the people.

11 Now Solomon brought the [l]daughter of Pharaoh up from the City of David to the house he had built for her, for he said, "My wife shall not dwell in the house of David king of Israel, because *the places* to which the ark of the LORD has come are holy."

12 Then Solomon offered burnt offerings to the LORD on the altar of the LORD which he had built before the vestibule,

13 according to the daily rate, offering [m]according to the commandment of Moses, for the Sabbaths, the New Moons, and the [n]three appointed yearly [o]feasts—the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles.

14 And, according to the order of David his father, he appointed the [p]divisions of the priests for their service, the [q]Levites for their duties (to praise and serve before the priests) as the duty of each day required, and the [r]gatekeepers by their divisions at each gate; for so David the man of God had commanded.

15 They did not depart from the command of the king to the priests and Levites concerning any matter or concerning the [s]treasuries.

16 Now all the work of Solomon was well-ordered from* the day of the foundation of the house of the LORD until it was finished. So the house of the LORD was completed.

17 Then Solomon went to [t]Ezion Geber and [u]Elath* on the seacoast, in the land of Edom.

18 And Hiram sent him ships by the hand of his servants, and servants who knew the sea. They went with the servants of Solomon to [v]Ophir, and acquired four hundred and [w]fifty [x]talents of gold from there, and brought it to King Solomon.

***8:2** Hebrew *Huram* (compare 2 Chronicles 2:3)
***8:16** Following Septuagint, Syriac, and Vulgate; Masoretic Text reads *as far as.* ***8:17** Hebrew *Eloth* (compare 2 Kings 14:22)

7:21
a 2 Chr. 29:8
b Deut. 29:24-25; Jer. 22:8-9

8:1
c 1 Kin. 9:10-14
d 1 Kin. 6:38-7:1

8:2
e See 1 Kin. 7:13, *note*

8:4
f 1 Chr. 18:3,9

8:5
g 1 Chr. 7:24

8:6
h 2 Chr. 7:11

8:7
i Judg. 1:27-35; 2:1-3; cp. Deut. 20:17; Josh. 3:10
j See 2 Kin. 7:6, *note*

8:10
k Cp. 1 Kin. 9:23; see 1 Chr. 11:11, *note*

8:11
l 1 Kin. 3:1; 7:8; 11:1

8:13
m Num. 28:1-29:40
n Ex. 23:14-17
o Lev. 23:1-44

8:14
p 1 Chr. 24:1-31
q Cp. 1 Chr. 25:1-31
r Cp. 1 Chr. 26:1-19

8:15
s Cp. 1 Chr. 26:20-28

8:17
t 2 Chr. 20:36
u 2 Kin. 14:22

8:18
v 1 Chr. 29:4
w Cp. 1 Kin. 9:28; see 1 Chr. 11:11, *note*
x See Coinage (OT), Ex. 30:13, *note*

8:17 Ezion Geber. Excavations were carried on at Tell el-Kheleifeh, ancient Ezion Geber on the Gulf of Aqabah, during the years 1937–40. Remains of copper refineries of the tenth century B.C., during Solomon's reign, were found. The refineries, built on principles similar to those of modern smelting, were situated to utilize best the air currents blowing through the Arabah from the north.

Solomon and the queen of Sheba (1 Kin. 10:1–13)

9 NOW when the [a]queen of Sheba heard of the fame of Solomon, she [b]came to Jerusalem to test Solomon with hard questions, *having* a very great retinue, camels that bore spices, gold in abundance, and precious stones; and when she came to Solomon, she spoke with him about all that was in her heart.

2 So Solomon answered all her questions; there was nothing so difficult for Solomon that he could not explain it to her.

3 And when the queen of Sheba had seen the wisdom of Solomon, the house that he had built,

4 the food on his table, the seating of his servants, the service of his waiters and their apparel, his [c]cupbearers and their apparel, and his entryway by which he went up to the house of the LORD, there was no more spirit in her.

5 Then she said to the king: "*It was* a true report which I heard in my own land about your words and your wisdom.

6 "However I did not believe their words until I came and saw with my own eyes; and indeed the half of the greatness of your wisdom was not told me. You exceed the fame of which I heard.

7 "Happy *are* your men and happy *are* these your servants, who stand continually before you and hear your wisdom!

8 "Blessed be the LORD your God, who delighted in you, setting you on His throne *to be* king for the LORD your God! Because your God has [d]loved Israel, to establish them forever, therefore He made you king over them, to do justice and righteousness."

9 And she gave the king one hundred and twenty [e]talents of gold, spices in great abundance, and precious stones; there never were any spices such as those the queen of Sheba gave to King Solomon.

10 Also, the servants of [f]Hiram

9:1

a vv. 9-12; cp. Matt. 12:42

b Matt. 12:42; Luke 11:31

9:4

c Neh. 1:11

9:8

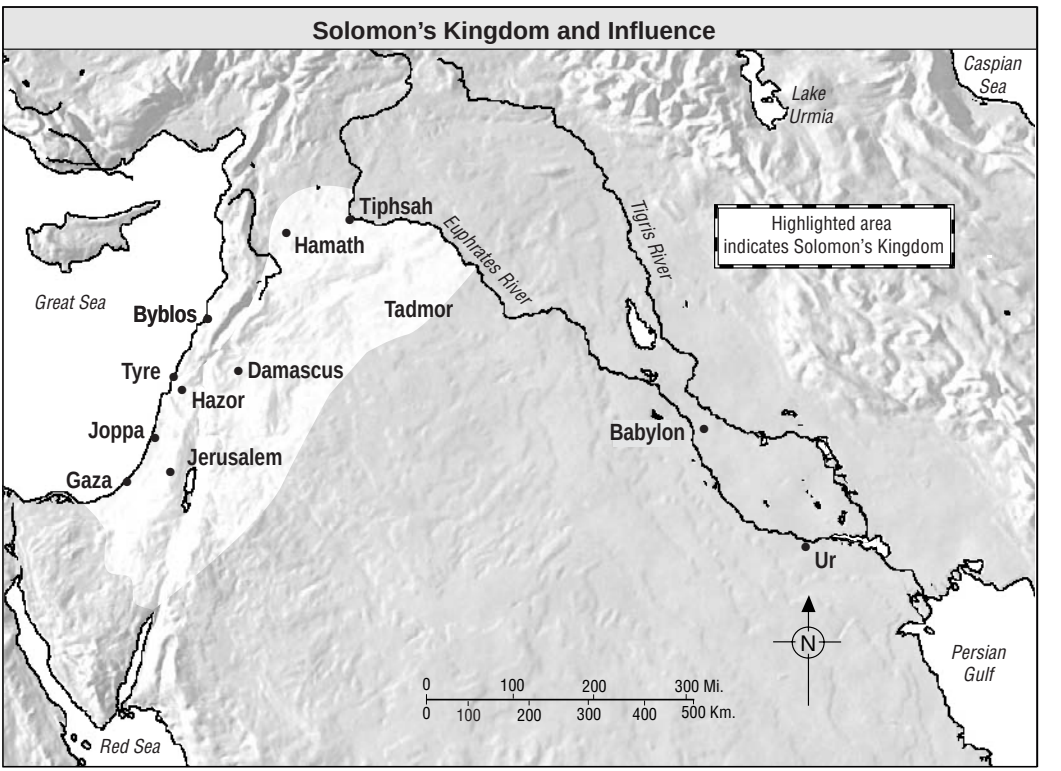
d Deut. 7:8; 2 Chr. 2:11; Ps. 44:3

9:9

e See Coinage (OT), Ex. 30:13, *note*

9:10

f See 1 Kin. 7:13, *note*



and the servants of Solomon, who brought gold from Ophir, brought algum wood and precious stones.

11 And the king made walkways *of* the algum wood for the house of the LORD and for the king's house, also harps and stringed instruments for singers; and there were none such *as these* seen before in the land of Judah.

9:13

12 Now King Solomon gave to the queen of Sheba all she desired, whatever she asked, *much more* than she had brought to the king. So she turned and went to her own country, she and her servants.

Solomon's revenue and splendor (cp. 1 Kin. 4:1–34)

13*a* The weight of gold that came to Solomon yearly was *b* six hundred and sixty-six talents of gold,

14 besides *what* the traveling merchants and traders brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.

15 And King Solomon made two hundred large shields of hammered gold; six hundred *shekels* of hammered gold went into each shield.

16 *He* also *made* three hundred *c* shields of hammered gold; three hundred *d* ***shekels**** of gold went into each shield. The king put them in the *e* House of the Forest of Lebanon.

17 Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 The throne *had* six steps, with a footstool of gold, *which were* fastened to the throne; there were armrests on either side of the place of the seat, and two lions stood beside the armrests.

19 Twelve lions stood there, one on each side of the six steps; nothing like *this* had been made for any *other* kingdom.

20 All King Solomon's drinking vessels *were* gold, and all the vessels of the House of the Forest of Lebanon *were* pure gold. Not *one was* silver, for this was accounted as nothing in the days of Solomon.

9:21

21 For the king's ships went to *f* Tarshish with the servants of Hiram.* Once every three years the merchant ships* came, bringing gold, silver, ivory, apes, and monkeys.*

22 So King Solomon surpassed all the kings of the earth in riches and wisdom.

23 And all the kings of the earth sought the presence of Solomon to hear his wisdom, which God had put in his heart.

24 Each man brought his present: articles of silver and gold, garments,

9:13

a vv. 13-28; 1 Kin. 10:14-29

b Cp. Deut. 17:17; Rev. 13:18

9:16

c Cp. 1 Kin. 14:26-28

d See Weights and Measures (OT), 2 Chr. 2:10, *note;* cp. 1 Kin. 10:17

e 1 Kin. 7:2

9:21

f 2 Chr. 20:36,37

***9:16** Or *three minas* (compare 1 Kings 10:17)
***9:21** Hebrew *Huram* (compare 1 Kings 10:22)
* Literally *ships of Tarshish* (deep-sea vessels)
* Or *peacocks*

9:10 algum. That is, *almug*. The almug tree is traditionally the sandalwood tree *(Santalum album)*. Close-grained and fragrant, the wood is employed for ornamental work and was thus particularly suited for the purpose for which Solomon used it.

9:13

ELABORATE GIFTS

Reference	Given by	To	What it was
Genesis 24:53	Abraham's servant	Rebekah and her family	gold and silver jewelry and clothing
Genesis 32:13–14	Jacob	Esau	200 female goats, 20 male goats, 200 ewes, 20 rams, 30 female camels, 40 cows, 10 bulls, 20 female donkeys, 10 male donkeys
Genesis 37:3	Jacob	Joseph	decorative robe
Genesis 43:11	Joseph's brothers	Joseph in Egypt	balm, honey, spices, myrrh, pistachio nuts, almonds and silver
2 Kings 5:23	Naaman	Elisha	two talents of silver and two sets of clothes
2 Chronicles 9:13	Queen of Sheba	King Solomon	120 talents of gold, spices, and precious stones
2 Chronicles 17:11	Philistines	King Jehoshaphat	gifts and silver
2 Chronicles 17:11	Arabs	King Jehoshaphat	7700 rams, 7700 goats
Matthew 2:11	Magi	the Christ child	gold, incense and myrrh
John 12:1–5	Mary	Jesus	alabaster jar of expensive perfume

[a]armor, spices, horses, and mules, at a set rate year by year.

25 Solomon had [b]four thousand stalls for [c]horses and chariots, and twelve thousand horsemen whom he stationed in the chariot cities and with the king at Jerusalem.

26 So he [d]reigned over all the kings from the River to the land of the Philistines, as far as the border of Egypt.

27 The king made [e]silver *as common* in Jerusalem as stones, and he made cedar trees as [f]abundant as the sycamores which *are* in the lowland.

28 And they [g]brought horses to Solomon from Egypt and from all lands.

(For Solomon's failure, see 1 Kin. 11:1–40)

Solomon dies (1 Kin. 11:41–43)

29 Now the [h]rest of the acts of Solomon, first and last, *are* they not written in the [i]book of Nathan the prophet, in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat?

30 Solomon [j]reigned in Jerusalem over all Israel forty years.

31 Then Solomon rested with his fathers, and was buried in the City of David his father. And Rehoboam his son reigned in his place.

II. The History of Judah from the Reign of Rehoboam to the Destruction of Jerusalem and the Captivity, 10—36

Accession and folly of Rehoboam (1 Kin. 12:1–15)

10 AND Rehoboam went to Shechem, for all Israel had gone to Shechem to make him king.

2 So it happened, when Jeroboam the son of Nebat heard *it* (he was in Egypt, where he had [k]fled from the presence of King Solomon), that Jeroboam returned from Egypt.

3 Then they sent for him and called him. And Jeroboam and all Israel came and spoke to Rehoboam, saying,

4 [l]"Your father made our yoke heavy; now therefore, lighten the burdensome service of your father and his heavy yoke which he put on us, and we will serve you."

5 So he said to them, "Come back to me after three days." And the people departed.

6 Then King Rehoboam consulted the elders who stood before his father Solomon while he still lived, saying, "How do you advise *me* to answer these people?"

7 And they spoke to him, saying, "If you are kind to these people, and please them, and speak good words to them, they will be your servants forever."

8 [m]But he rejected the advice which the elders had given him, and consulted the young men who had grown up with him, who stood before him.

9 And he said to them, "What advice do you give? How should we answer this people who have spoken to me, saying, 'Lighten the yoke which your father put on us'?"

10 Then the young men who had grown up with him spoke to him, saying, "Thus you should speak to the people who have spoken to you, saying, 'Your father made our yoke heavy, but you make *it* lighter on us'—thus you shall say to them: 'My little *finger* shall be thicker than my father's waist!

11 'And now, whereas my father [n]put a heavy yoke on you, I will add to your yoke; my father chastised you with whips, but I *will chastise you* with scourges!' "*

***10:11** Literally *scorpions*

9:24
a 1 Kin. 20:11

9:25
b Cp. 1 Kin. 4:26; see 1 Chr. 11:11, *note*
c Deut. 17:16; 2 Chr. 1:14; Is. 2:7

9:26
d 2 Chr. 7:8; Ps. 72:8

9:27
e 1 Kin. 10:27
f 2 Chr. 1:15

9:28
g 1 Kin. 10:28

9:29
h Cp. 1 Chr. 29:29
i See 1 Chr. 29:29, *note*

9:30
j 1 Kin. 4:21; 1 Chr. 29:28

10:2
k 1 Kin. 11:40

10:4
l Cp. Ex. 1:14

10:8
m vv. 8-11; 1 Kin. 12:8-11

10:11
n Cp. Ex. 5:5-9

9:26 the River. That is, *the Euphrates.*

9:27 lowland. The "lowland" or *Shephelah* is a section of the Holy Land bounded on the north by the Valley of Aijalon, on the west by the Maritime Plain, on the east by the Central Plateau, and reaching to Beersheba in the south. It is characterized by low, rounded chalk hills divided by several broad valleys.

9:31 reigned. 931 B.C.

Rehoboam: *who enlarges the people.* The first king of Judah (southern kingdom) after Solomon's kingdom was divided.

Kingdom divided; Jeroboam becomes king over Israel (1 Kin. 12:16–19)

12 So [a]Jeroboam and all the people
came to Rehoboam on the third day,
as the king had directed, saying,
"Come back to me the third day."
13 Then the king answered them
roughly. King Rehoboam rejected
the advice of the elders,
14 and he spoke to them according
to the advice of the young men, say-
ing, "My father* made your yoke
heavy, but I will add to it; my father
chastised you with whips, but I *will chastise you* with scourges!"*
15 So the king did not listen to the
people; [b]for the turn *of events* was
from God, that the LORD might fulfill
His [c]word, which He had spoken by
the hand of Ahijah the Shilonite to
Jeroboam the son of Nebat.
16 Now when all Israel *saw* that
the king did not listen to them, the
people answered the king, saying:

"What share have we in David?
We have no inheritance in the
son of Jesse.
Every man to your [d]tents,
O Israel!
Now see to your own house,
O David!"

So all Israel departed to their tents.
17 But Rehoboam reigned over the
children of Israel who dwelt in the
cities of Judah.
18 Then King Rehoboam sent Ha-
doram, who *was* in charge of rev-
enue; but the children of Israel
stoned him with stones, and he
died. Therefore King Rehoboam
mounted *his* chariot in haste to flee
to Jerusalem.
19 So Israel has been in rebellion
against the house of David to this day.

Rehoboam, forbidden by God to attack Jeroboam, fortifies Judah (cp. 1 Kin. 12:21–24)

11 NOW when Rehoboam came
to Jerusalem, he assembled
from the house of Judah and Benja-
min one hundred and eighty thou-
sand chosen *men* who were war-
riors, to [e]fight against Israel, that he
might restore the kingdom to Reho-
boam.
2 But the word of the LORD came to
[f]Shemaiah the man of God, saying,
3 "Speak to Rehoboam the son of
Solomon, king of Judah, and to all
Israel in Judah and Benjamin, say-
ing,
4 'Thus says the LORD: "You shall
not go up or fight against your
[g]brethren! Let every man return to
his house, for this thing is from
Me." ' " Therefore they obeyed the
words of the LORD, and turned back
from attacking Jeroboam.
5 So Rehoboam dwelt in Jeru-
salem, and built cities for defense in
Judah.
6 And he built Bethlehem, Etam,
Tekoa,
7 Beth Zur, Sochoh, Adullam,
8 Gath, Mareshah, Ziph,
9 Adoraim, Lachish, Azekah,
10 Zorah, Aijalon, and Hebron,
which are in Judah and Benjamin,
fortified cities.
11 And he fortified the strong-
holds, and put captains in them,
and stores of food, oil, and wine.
12 Also in every city *he put* shields
and spears, and made them very
strong, having Judah and Benjamin
on his side.

Rehoboam strengthened by refugee priests and Levites (v. 17)

13 [h]And from all their territories
the priests and the Levites who
were in all Israel took their stand
with him.
14 For the Levites left their [i]com-
mon-lands and their possessions
and came to Rehoboam and his sons had [j]re-
jected them from serving as priests
to the LORD.

***10:14** Following many Hebrew manuscripts, Septuagint, Syriac, and Vulgate (compare verse 10 and 1 Kings 12:14); Masoretic Text reads *I.*
* Literally *scorpions*

10:12
a 1 Kin. 12:12-14

10:15
b v. 14; Judg. 14:4; 1 Chr. 5:22; 2 Chr. 11:4; 22:7; 25:20
c 1 Kin. 11:29-39

10:16
d v. 19; cp. 2 Sam. 19:43-20:2

11:1
e Cp. v. 4

11:2
f 2 Chr. 12:5-8,15

11:4
g Cp. 2 Chr. 28:8-11

11:13
h vv. 14-16

11:14
i Num. 35:2-8; Josh. 21:1-41
j 2 Chr. 13:9

Jeroboam: *whose people are many.* The first king of Israel (northern kingdom) after Solomon's kingdom was divided.

10:16 Israel, the ten tribes other than Judah and Benjamin, often called Israel in distinction from Judah. This division of the kingdom marks an epoch of great importance in the history of the nation. But see 2 Kin. 17:23, *note.*

10:18 Hadoram. Or *Adoniram,* 1 Kin. 4:6; 5:14; or *Adoram,* 2 Sam. 20:24; 1 Kin. 12:18.

Jeroboam ordains false priests

15 Then he appointed for himself
priests for the [a]high places, for the
demons, and the calf idols which he
had made.
16 And after *the Levites left,** those
from all the tribes of Israel, such as
set their heart to [b]seek the LORD God
of Israel, [c]came to Jerusalem to sacri-
fice to the LORD God of their fathers.
17 So they strengthened the king-
dom of Judah, and made Rehoboam
the son of Solomon [d]strong for
three years, because they walked in
the way of David and Solomon for
three years.

(For Jeroboam's reign, see 1 Kin. 12:25—14:18)

Rehoboam's family

18 Then Rehoboam took for him-
self as wife Mahalath the daughter
of Jerimoth the son of David, *and of*
Abihail the daughter of [e]Eliah the
son of Jesse.
19 And she bore him children: Je-
ush, Shamariah, and Zaham.
20 After her he took Maachah the
granddaughter* of Absalom; and she
bore him Abijah, Attai, Ziza, and
Shelomith.
21 Now Rehoboam loved Maachah
the granddaughter of Absalom more
than all his [f]wives and his concu-
bines; for he took eighteen wives and
sixty concubines, and begot twenty-
eight sons and sixty daughters.
22 And Rehoboam [g]appointed
[h]Abijah the son of Maachah as chief,
to be leader among his brothers; for
he *intended* to make him king.
23 He dealt wisely, and dispersed
some of his sons throughout all the
territories of Judah and Benjamin,
to every [i]fortified city; and he gave
them provisions in abundance. He
also sought many wives *for them.*

Rehoboam's apostasy (1 Kin. 14:21–24)

12 NOW it came to pass, when
Rehoboam had established
the kingdom and had strengthened
himself, that he [j]forsook the law of
the LORD, and all Israel along with
him.

God judges Judah through Shishak, king of Egypt (1 Kin. 14:25–28)

2 And it happened in the fifth year
of King Rehoboam *that* [k]Shishak
king of Egypt came up against
Jerusalem, because they had trans-
gressed against the LORD,
3 with twelve hundred chariots,
sixty thousand horsemen, and peo-
ple without number who came with
him out of Egypt—the [l]Lubim and
the Sukkiim and the Ethiopians.
4 And he took the fortified cities
of Judah and came to Jerusalem.

Repentance brings respite

5 Then [m]Shemaiah the prophet
came to Rehoboam and the leaders
of Judah, who were gathered to-
gether in Jerusalem because of Shi-
shak, and said to them, "Thus says
the LORD: [n]'You have forsaken Me,
and therefore I also have left you in
the hand of Shishak.' "
6 [o]So the leaders of Israel and the
king [p]humbled themselves; and
they said, "The LORD *is* righteous."
7 Now when the LORD saw that
they humbled themselves, the word
of the LORD came to Shemaiah, say-
ing, "They have humbled them-
selves; *therefore* I will not destroy
them, but I will grant them some
deliverance. My [q]wrath shall not be
poured out on Jerusalem by the
hand of Shishak.
8 "Nevertheless they will be his
servants, that they may distinguish
My service from the [r]service of the
kingdoms of the nations."
9 So Shishak king of Egypt came
up against Jerusalem, and [s]took
away the treasures of the house of
the LORD and the treasures of the
king's house; he took everything.
He also carried away the gold
[t]shields which Solomon had made.
10 Then King Rehoboam made

11:15
a See Judg. 3:7 and 1 Kin. 3:2, *notes*

11:16
b 2 Chr. 14:7
c 2 Chr. 15:9

11:17
d 2 Chr. 12:1,13

11:18
e 1 Sam. 16:6

11:21
f Deut. 17:17

11:22
g Deut. 21:15-17
h 2 Chr. 13:1

11:23
i 2 Chr. 11:5

12:1
j v. 14

12:2
k 1 Kin. 11:40

12:3
l 2 Chr. 16:8

12:5
m 2 Chr. 11:2
n Cp. 2 Chr. 15:2

12:6
o Cp. 2 Chr. 6:24-25
p Cp. 2 Chr. 7:14; 34:27

12:7
q Cp. 2 Chr. 34:25

12:8
r Deut. 28:47-48

12:9
s Cp. 2 Kin. 24:13
t 2 Chr. 9:16

***11:16** Literally *after them* ***11:20** Literally *daughter,* but in the broader sense of granddaughter (compare 2 Chronicles 13:2)

11:15 he. That is, *Jeroboam.* **demons.** Literally *hairy ones,* that is, *satyrs.* Compare Is. 13:21
11:20 Maachah. Or *Michaiah the daughter of Uriel,* 2 Chr. 13:2. **Absalom.** Or *Abishalom,* 1 Kin. 15:2. **Abijah.** Or *Abijam,* 1 Kin. 14:31.

bronze shields in their place, and committed *them* to the hands of the captains of the guard, who guarded the doorway of the king's house.

11 And whenever the king entered the house of the LORD, the guard would go and bring them out; then they would take them back into the guardroom.

12 When he humbled himself, the wrath of the LORD turned from him, so as not to destroy *him* completely; and things also went well in Judah.

Rehoboam dies (1 Kin. 14:21,29,31)

12:13

a 1 Kin. 14:21

b 2 Chr. 6:6

c 1 Kin. 11:1,5

12:14

d Cp. 1 Sam. 7:3; 1 Chr. 29:18; 2 Chr. 27:6; 30:19

12:15

e See 1 Chr. 29:29, *note*

f 2 Chr. 9:29; 13:22

g 1 Kin. 14:30

13:1

h 1 Kin. 15:2

13 Thus King Rehoboam strengthened himself in Jerusalem and [a]reigned. Now Rehoboam *was* forty-one years old when he became king; and he reigned seventeen years in Jerusalem, the city which the LORD had [b]chosen out of all the tribes of Israel, to put His name there. His mother's name *was* Naamah, an [c]Ammonitess.

14 And he did evil, [d]because he did not prepare his heart to seek the LORD.

15 The acts of Rehoboam, first and last, *are* they not written in the [e]book of Shemaiah the prophet, and of [f]Iddo the seer concerning genealogies? And *there were* [g]wars between Rehoboam and Jeroboam all their days.

16 So Rehoboam rested with his fathers, and was buried in the City of David. Then Abijah his son reigned in his place.

Abijah succeeds Rehoboam; war between Judah and Israel (1 Kin. 15:1–7)

13 IN the eighteenth year of King Jeroboam, Abijah became king over [h]Judah.

2 He reigned three years in Jerusalem. His mother's name *was* Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

3 Abijah set the battle in order with an army of valiant warriors, [i]four hundred thousand choice men. Jeroboam also drew up in battle formation against him with eight hundred thousand choice men, mighty men of valor.

4 Then Abijah stood on Mount [j]Zemaraim, which *is* in the mountains of Ephraim, and said, "Hear me, Jeroboam and all Israel:

5 "Should you not know that the LORD God of Israel [k]gave the dominion over Israel to David forever, to him and his sons, by a covenant of [l]salt?

6 "Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up and [m]rebelled against his lord.

7 "Then worthless rogues gathered to him, and strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was [n]young and inexperienced and could not withstand them.

8 "And now you think to withstand the kingdom of the LORD, which is in the hand of the sons of David; and you *are* a great multitude, and with you are the gold calves [o]which Jeroboam made for you as gods.

9 "Have you not [p]cast out the priests of the LORD, the sons of Aaron, and the Levites, and made for yourselves priests, like the peoples of *other* lands, so that whoever comes to [q]consecrate himself with a young bull and seven rams may be a priest of [r]*things that are* not gods?

10 "But as for us, the LORD *is* our [s]God, and we have not forsaken Him; and the priests who minister to the LORD *are* the sons of Aaron, and the Levites *attend* to *their* duties.

11 "And they burn to the LORD every morning and every evening burnt sacrifices and sweet incense; *they* also *set* the showbread *in order on* the pure *gold* table, and the

13:3

i Cp. 2 Chr. 11:1; 14:8

13:4

j Josh. 18:22

13:5

k 2 Sam. 7:8-16

l Num. 18:19

13:6

m 1 Kin. 11:26

13:7

n 2 Chr. 12:13

13:8

o 1 Kin. 12:28; 14:9; Hos. 8:4-6; cp. Ex. 32:1-4

13:9

p 2 Chr. 11:13-15

q Ex. 29:29-33

r Jer. 2:11; 5:7

13:10

s Josh. 24:15

12:16 Abijah. Or *Abijam,* 1 Kin. 14:31; 2 Chr. 11:20–22.

Abijah: *of Jehovah.* The second king of Judah who fought against Israel.

13:1 became king. 913 B.C., 1 Kin. 15:1.

13:2 Michaiah. Or *Maachah the granddaughter of Absalom,* 2 Chr. 11:20.

13:11 showbread. "The showbread," a type of Christ, the Bread of God, nourisher of the Christian's life as a believer-priest (1 Pet. 2:9; Rev. 1:6). In John 6:33–58 our Lord has more in mind the manna, that food which "comes down from heaven"; but all typical meanings of bread are there gathered into His words. The manna is the life-giving Christ; the showbread, the life-sustaining Christ. The show-

lampstand of gold with its lamps to burn every evening; for we keep the command of the LORD our God, but you have forsaken Him.

12 "Now look, God Himself is with us as *our* [a]head, and His priests with [b]sounding trumpets to sound the alarm against you. O children of Israel, do not [c]fight against the LORD God of your fathers, for you shall not prosper!"

13 But Jeroboam caused an ambush to go around behind them; so they were in front of Judah, and the ambush *was* behind them.

14 And when Judah looked around, to their surprise the battle line *was* at both front and rear; and they [d]cried out to the LORD, and the priests sounded the trumpets.

15 Then the men of Judah gave a shout; and as the men of Judah shouted, it happened that God struck Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah, and God delivered them into their hand.

17 Then Abijah and his people struck them with a great slaughter; so [e]five hundred thousand choice men of Israel fell slain.

18 Thus the children of Israel were subdued at that time; and the children of Judah prevailed, because they [f]relied on the LORD God of their fathers.

19 And Abijah pursued Jeroboam and took cities from him: Bethel with its villages, Jeshanah with its villages, and Ephrain with its villages.

Jeroboam dies (1 Kin. 14:19–20)

20 So Jeroboam did not recover strength again in the days of Abijah; and the LORD [g]struck him, and he died.

(Nadab's reign precedes the record that follows. See 1 Kin. 15:25–31)

The family of Abijah

21 But Abijah grew mighty, married fourteen wives, and begot twenty-two sons and sixteen daughters.

22 Now the rest of the acts of Abijah, his ways, and his sayings *are* written in the [h]annals of the prophet Iddo.

Abijah dies: Asa succeeds him (1 Kin. 15:7–8)

14 SO Abijah rested with his fathers, and they buried him in the City of David. Then Asa his son reigned in his place. In his days the land was quiet for ten years.

Asa's early reforms (1 Kin. 15:11)

2 Asa did *what was* good and right in the eyes of the LORD his God,

3 for he removed the altars of the foreign *gods* and the [i]high places, and broke down the *sacred* pillars and cut down the wooden images.

4 He commanded Judah to [j]seek the LORD God of their fathers, and to observe the law and the commandment.

5 He also removed the [k]high places and the incense altars from all the cities of Judah, and the kingdom was quiet under [l]him.

Asa defeats Zerah, the Ethiopian (cp. 16:1–10)

6 And he built fortified cities in Judah, for the land had rest; he had no war in those years, because the LORD had given him [m]rest.

7 Therefore he said to Judah, "Let us build these cities and make walls around *them,* and towers, gates, and bars, *while* the land *is* yet before us, because we have sought the LORD our God; we have sought *Him,*

13:12
a Josh. 5:13-15; Heb. 2:10
b Num. 10:8-9
c Cp. Acts 5:39

13:14
d Josh. 24:7; 2 Chr. 6:34-35; 14:11

13:17
e Cp. 2 Chr. 13:3; see 1 Chr. 11:11, *note*

13:18
f 2 Chr. 14:11

13:20
g 1 Sam. 2:6; 25:38; Acts 12:23

13:22
h 2 Chr. 9:29; 12:15; see 1 Chr. 29:29, *note*

14:3
i See Judg. 3:7 and 1 Kin. 3:2, *notes*

14:4
j 2 Chr. 7:14

14:5
k See Judg. 3:7 and 1 Kin. 3:2, *notes*
l v. 1

14:6
m 2 Chr. 15:15

bread typifies Christ as the "grain of wheat" (John 12:24) ground in the mill of suffering (John 12:27) and brought into the fire of judgment (John 12:31–33). We, as priests, by faith feed upon Him as having undergone that in our stead and for our sakes. We are fed by meditation upon Christ, as in Heb. 12:2–3.

13:19 Ephrain. Or *Ephron,* Josh. 15:9.

14:1 reigned in his place. 911 B.C.

14:3 wooden images. These were "groves" (Hebrew *asherim*) devoted to the worship of Asherah, who was the Babylonian goddess Ishtar, the Aphrodite of the Greeks, the Venus of the Romans. See Judg. 2:13, *note.*

14:5 incense altars. Literally *sun gods.*

Asa: *physician.* The third king of Judah who followed the ways of the Lord and brought religious reform to the kingdom.

and He has given us rest on every side." So they built and prospered.

8 And Asa had an army of three hundred thousand from Judah who carried shields and spears, and from Benjamin two hundred and eighty thousand men who carried shields and drew [a]bows; all these *were* mighty men of [b]valor.

9 Then Zerah the [c]Ethiopian came out against them with an army of a million men and three hundred chariots, and he came to Mareshah.

10 So Asa went out against him, and they set the troops in battle array in the Valley of Zephathah at Mareshah.

11 And Asa [d]cried out to the LORD his God, and said, "LORD, *it is* nothing for You to help, [e]whether with many or with those who have no power; help us, O LORD our God, for we rest on You, and [f]in Your name we go against this multitude. O LORD, You *are* our God; do not let man prevail against You!"

12 So the LORD struck the Ethiopians before Asa and Judah, and the Ethiopians fled.

13 And Asa and the people who *were* with him pursued them to Gerar. So the Ethiopians were overthrown, and they could not recover, for they were broken before the LORD and His army. And they carried away very much spoil.

14 Then they defeated all the cities around Gerar, for the [g]fear of the LORD came upon them; and they plundered all the cities, for there was exceedingly much spoil in them.

15 They also attacked the livestock enclosures, and carried off sheep and camels in abundance, and returned to Jerusalem.

The prophet Azariah warns Asa

15 NOW the [h]Spirit of God came upon Azariah the son of [i]Oded.

2 And he went out to meet Asa, and said to him: "Hear me, Asa, and all Judah and Benjamin. The LORD *is* with [j]you while you are with Him. If you seek Him, He will be found by you; but if you forsake Him, He will forsake you.

3 "For a long time [k]Israel *has been* without the true God, without a [l]teaching priest, and without [m]law;

4 "but when in their trouble they turned to the LORD God of Israel, and sought Him, He was found by [n]them.

5 "And in those times *there was* no peace to the one who went out, nor to the one who came in, but great turmoil *was* on all the inhabitants of the lands.

6 "So nation was destroyed by nation, and city by city, for God troubled them with every adversity.

7 "But you, be strong and do not let your hands be weak, for your work shall be rewarded!"

Asa's response: further and sweeping reforms (1 Kin. 15:12–15)

8 And when Asa heard these words and the prophecy of Oded* the prophet, he took courage, and removed the abominable idols from all the land of Judah and Benjamin and from the cities which he had taken in the mountains of [o]Ephraim; and he restored the altar of the LORD that *was* before the vestibule of the LORD.

9 Then he gathered all Judah and Benjamin, and those who dwelt with them [p]from Ephraim, Manasseh, and Simeon, for they came over to him in [q]great numbers from Israel when they saw that the LORD his God was with him.

10 So they gathered together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered to the LORD at that time seven hundred bulls and seven thousand sheep from the [r]spoil they had brought.

12 Then they entered into a [s]covenant to seek the LORD God of their fathers with all their heart and with all their soul;

13 and whoever would not seek the LORD God of Israel [t]was to be

14:8
a 1 Chr. 12:2
b 2 Chr. 13:3

14:9
c 2 Chr. 12:3; 16:8

14:11
d *Bible prayers* (OT): v. 11; 2 Chr. 20:6. (Gen. 15:2; Hab. 3:1, *note*)
e 1 Sam. 14:6
f 1 Sam. 17:45

14:14
g Deut. 11:25; Josh. 2:9; 2 Chr. 17:10

15:1
h *Holy Spirit* (OT): v. 1; 2 Chr. 20:14. (Gen. 1:2; Zech. 12:10, *note*)
i 2 Chr. 15:8

15:2
j Cp. 2 Chr. 20:14-17

15:3
k Cp. 1 Kin. 12:28-33
l 2 Kin. 12:2
m 2 Chr. 17:8-9

15:4
n Deut. 4:29

15:8
o 2 Chr. 13:19

15:9
p v. 3
q Cp. 2 Chr. 11:16

15:11
r 2 Chr. 14:13-15

15:12
s 2 Chr. 23:16

15:13
t Ex. 22:20; Deut. 13:5-10

***15:8** Following Masoretic Text and Septuagint; Syriac and Vulgate read *Azariah the son of Oded* (compare verse 1).

15:10 third month. This is the month of Sivan in the Hebrew religious calendar. It correlates to the modern months of May–June. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

put to death, whether small or great, whether man or woman.

14 Then they took an oath before the LORD with a loud voice, with shouting and trumpets and rams' horns.

15 And all Judah rejoiced at the oath, for they had sworn with all their heart and [a]sought Him with all their soul; and He was found by them, and the LORD gave them [b]rest all around.

16 Also he removed Maachah, the mother of Asa the king, from *being* queen mother, because she had made an obscene image of [c]Asherah; and Asa cut down her obscene image, then crushed and burned *it* by the Brook Kidron.

17 But the [d]high places were not removed from Israel. Nevertheless the heart of Asa was [e]loyal all his days.

18 He also brought into the house of God the things that his father had dedicated and that he himself had dedicated: silver and gold and utensils.

19 And there was no war until the thirty-fifth year of the reign of Asa.

Asa, in league with Syria, makes war on Baasha (1 Kin. 15:16–22)

16 IN the thirty-sixth year of the reign of Asa, Baasha king of Israel came up against Judah and built Ramah, that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought silver and gold from the treasuries of the house of the LORD and of the king's house, and sent to Ben-Hadad king of Syria, who dwelt in Damascus, saying,

3 "*Let there be* a treaty between you and me, as there was between my father and your father. See, I have sent you silver and gold; come, break your treaty with Baasha king of Israel, so that he will withdraw from me."

4 So Ben-Hadad heeded King Asa, and sent the captains of his armies against the cities of Israel. They attacked Ijon, Dan, Abel Maim, and all the storage cities of Naphtali.

5 Now it happened, when Baasha heard *it,* that he stopped building Ramah and ceased his work.

6 Then King Asa took all Judah, and they carried away the stones and timber of Ramah, which Baasha had used for building; and with them he built Geba and Mizpah.

(For a further account about Baasha, see 1 Kin. 15:27—16:7)

Asa, rebuked by Hanani, imprisons the prophet

7 And at that time [f]Hanani the seer came to Asa king of Judah, and said to him: "Because you have relied on the king of [g]Syria, and have not relied on the LORD your God, therefore the army of the king of Syria has escaped from your hand.

8 "Were the [h]Ethiopians and the Lubim not a huge army with very many chariots and horsemen? Yet, because you relied on the LORD, He delivered them into your [i]hand.

9 "For the [j]eyes of the LORD run to and fro throughout the whole earth, to show Himself strong on behalf of *those* whose heart *is* [k]loyal to Him. In this you have done foolishly; therefore from now on you shall have wars."

10 Then Asa was angry with the seer, and put him in [l]prison, for *he was* enraged at him because of this. And Asa oppressed *some* of the people at that time.

(Reigns of Elah, Zimri, Tibni, Omri, and Ahab's accession precede record that follows. See 1 Kin. 16:6–34)

Asa's illness and death (1 Kin. 15:23–24)

11 Note that the [m]acts of Asa, first and last, are indeed written in the book of the kings of Judah and Israel.

12 And in the thirty-ninth year of his reign, Asa became diseased in his feet, and his malady was severe; yet in his disease he did not [n]seek the LORD, but the physicians.

13 So Asa rested with his fathers; he died in the forty-first year of his reign.

15:15
a v. 2
b 2 Chr. 14:7

15:16
c See Deut. 16:21, *note*

15:17
d See Judg. 3:7 and 1 Kin. 3:2, *notes*
e See Phil. 3:12, *note*

16:7
f 2 Chr. 19:2
g vv. 2-4; 2 Chr. 32:8-10; Ps. 118:9; Jer. 17:5

16:8
h 2 Chr. 14:9
i 2 Chr. 13:16

16:9
j Job 34:21-22; Prov. 5:21; Jer. 16:17; Zech. 4:10
k See Phil. 3:12, *note*

16:10
l Cp. Jer. 32:2-3; Dan. 6:16-17; Matt. 14:3

16:11
m 2 Chr. 14:2

16:12
n Cp. 2 Kin. 20:1-5

15:16 mother. That is, *grandmother.* 1 Kin. 15:2,10.
15:17 Israel. That is, *the northern* or *ten-tribe kingdom.*
16:1 none. That is, *none of his subjects,* vv. 5–6; 2 Chr. 15:9.

14 They buried him in his own tomb, which he had made for himself in the City of David; and they laid him in the bed which was filled with spices and various ingredients prepared in a mixture of ointments. They made a very great [a]burning for him.

Jehoshaphat succeeds Asa (1 Kin. 15:24)

17 THEN [b]Jehoshaphat his son reigned in his place, and strengthened himself against Israel.
2 And he placed troops in all the fortified cities of [c]Judah, and set garrisons in the land of Judah and in the cities of Ephraim which [d]Asa his father had taken.

Jehoshaphat, walking in the ways of David, institutes reforms

3 Now the LORD was with Jehoshaphat, because he walked in the former ways of his father David; he did not seek the Baals,
4 but sought the God* of his father, and walked in His commandments and not according to the acts of Israel.
5 Therefore the LORD established the kingdom in his hand; and all Judah [e]gave presents to Jehoshaphat, and he had riches and honor in [f]abundance.
6 And his heart took delight in the ways of the LORD; moreover he removed the [g]high places and [h]wooden images from Judah.
7 Also in the third year of his reign he sent his leaders, Ben-Hail, Obadiah, Zechariah, Nethanel, and Michaiah, to teach in the cities of Judah.
8 And with them *he sent* Levites: Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah—the Levites; and with them Elishama and Jehoram, the priests.
9 So they taught in Judah, and *had* the Book of the Law of the LORD with them; they went throughout all the cities of Judah and taught the [i]people.

Jehoshaphat's growing power; his men of valor

10 And the [j]fear of the LORD fell on all the kingdoms of the lands that *were* around Judah, so that they did not make war against Jehoshaphat.
11 Also *some* of the Philistines brought Jehoshaphat presents and silver as [k]tribute; and the Arabians brought him flocks, seven thousand seven hundred rams and seven thousand seven hundred male goats.
12 So Jehoshaphat became increasingly powerful, and he built fortresses and storage cities in Judah.
13 He had much property in the cities of Judah; and the men of war, mighty men of valor, *were* in Jerusalem.
14 These *are* their numbers, according to their fathers' houses. Of Judah, the captains of thousands: Adnah the captain, and with him [l]three hundred thousand mighty men of valor;
15 and next to him *was* Jehohanan the captain, and with him two hundred and eighty thousand;
16 and next to him *was* Amasiah the son of Zichri, who [m]willingly offered himself to the [n]LORD, and with him two hundred thousand mighty men of valor.
17 Of Benjamin: Eliada a mighty man of valor, and with him two hundred thousand men armed with bow and shield;
18 and next to him *was* Jehozabad, and with him one hundred and eighty thousand prepared for war.
19 These served the king, besides those the king [o]put in the fortified cities throughout all Judah.

(The reign of Ahab and major part of Elijah's ministry precede the record that follows. See 1 Kin. 16:28—21:29)

Jehoshaphat joins Ahab in his third Syrian campaign (1 Kin. 22:2–4)

18 JEHOSHAPHAT had [p]riches and honor in abundance; and

*17:4 Septuagint reads *LORD God*.

16:14
a Cp. 2 Chr. 21:18-19

17:1
b 2 Chr. 20:31

17:2
c 2 Chr. 11:5
d 2 Chr. 15:8

17:5
e 1 Kin. 10:25
f 2 Chr. 18:1

17:6
g Cp. 2 Chr. 15:17; see Judg. 3:7 and 1 Kin. 3:2, *notes*
h See Deut. 16:21, *note*

17:9
i Deut. 6:4-9; 2 Chr. 35:3; Neh. 8:3; cp. 2 Chr. 15:3

17:10
j 2 Chr. 14:14

17:11
k 2 Chr. 9:14; 26:8

17:14
l See 1 Chr. 11:11, *note*

17:16
m Judg. 5:9
n Cp. 1 Chr. 4:10

17:19
o 2 Chr. 17:2

18:1
p 2 Chr. 17:5

17:1 reigned. 870 B.C.
17:3 father. It was a Jewish custom to call a family or tribal head "father" (e.g. John 8:53).
17:4 Israel. That is, *the northern* or *ten-tribe kingdom*.

[a]by marriage he allied himself with [b]Ahab.

2 After some years he [c]went down to *visit* Ahab in Samaria; and Ahab killed sheep and oxen in abundance for him and the people who were with him, and persuaded him to go up *with him* to Ramoth Gilead.

3 So Ahab king of Israel said to Jehoshaphat king of Judah, "Will you go with me *against* Ramoth Gilead?" And he answered him, "I *am* as you *are,* and my people as your people; *we will be* with you in the [d]war."

Ahab's lying prophets promise victory (1 Kin. 22:5–12)

4 Also Jehoshaphat said to the king of Israel, "Please [e]inquire for the word of the LORD today."

5 Then the king of Israel gathered the prophets [f]together, four hundred men, and said to them, "Shall we go to war against Ramoth Gilead, or shall I refrain?" So they said, "Go up, for God will deliver it into the king's hand."

6 But Jehoshaphat said, "*Is there* not still a prophet of the LORD here, that we may inquire of [g]Him?"*

7 So the king of Israel said to Jehoshaphat, "*There is* still one man by whom we may inquire of the LORD; but I [h]hate him, because he never prophesies good concerning me, but always evil. He *is* Micaiah the son of Imla." And Jehoshaphat said, "Let not the king say such things!"

8 Then the king of Israel called one *of his* officers and said, "Bring Micaiah the son of Imla quickly!"

9 The king of Israel and Jehoshaphat king of Judah, clothed in *their* robes, sat each on his throne; and they sat at a threshing floor at the entrance of the gate of Samaria; and all the prophets prophesied before them.

10 Now Zedekiah the son of Chenaanah had made [i]horns of iron for himself; and he said, "Thus says the LORD: 'With these you shall gore the Syrians until they are destroyed.' "

11 And all the prophets prophesied so, saying, "Go up to Ramoth Gilead and prosper, for the LORD will deliver *it* into the king's hand."

Micaiah truly prophesies defeat (1 Kin. 22:13–28)

12 Then the [j]messenger who had gone to call Micaiah spoke to him, saying, "Now listen, the words of the prophets with one accord encourage the king. Therefore please let your word be like *the word of* one of them, and speak encouragement."

13 And Micaiah said, "*As* the LORD lives, [k]whatever my God says, that I will speak."

14 Then he came to the king; and the king said to him, "Micaiah, shall we go to war against Ramoth Gilead, or shall I refrain?" And he said, "Go and prosper, and they shall be delivered into your hand!"

15 So the king said to him, "How many times shall I make you swear that you tell me nothing but the truth in the name of the LORD?"

16 Then he said, "I saw all Israel [l]scattered on the mountains, as sheep that have no [m]shepherd. And the LORD said, 'These have no master. Let each return to his house in peace.' "

17 And the king of Israel said to Jehoshaphat, "Did I not tell you he would not prophesy good concerning me, but evil?"

18 Then *Micaiah* said, "Therefore hear the word of the LORD: I saw the LORD sitting on His [n]throne, and all the host of heaven standing on His right hand and His left.

19 "And the LORD said, 'Who will persuade Ahab king of Israel to go up, that he may fall at Ramoth Gilead?' So one spoke in this manner, and another spoke in that manner.

20 "Then a spirit came forward and stood before the LORD, and said, 'I will persuade him.' The LORD said to him, 'In what way?'

21 "So he said, 'I will go out and be a lying spirit in the mouth of all his prophets.' And *the LORD* said, 'You shall persuade *him* and also prevail; go out and do so.'

22 "Therefore [o]look! The LORD has put a [p]lying spirit in the mouth of

Jehoshaphat: *whom Jehovah judges.* A devoted king of Judah who made the mistake of making an alliance with Ahab, king of Israel.

***18:6** Or *him*

18:1
a 1 Kin. 22:44; cp. 2 Chr. 19:1-3
b 1 Kin. 22:40

18:2
c Ex. 23:2

18:3
d Cp. 2 Kin. 3:7

18:4
e Cp. 1 Sam. 23:2-9; 2 Sam. 2:1-2

18:5
f Cp. 1 Kin. 18:19

18:6
g 2 Kin. 3:11

18:7
h Cp. 2 Chr. 16:10

18:10
i Zech. 1:18-21

18:12
j vv. 6-8

18:13
k Num. 22:18,20, 35; 23:12,26; 24:13

18:16
l Jer. 23:1-8; 31:10
m Num. 27:17; Ezek. 34:5-8; Matt. 9:36

18:18
n Is. 6:1-5; Dan. 7:9-10

18:22
o Job 12:16-17; Is. 19:12-14
p Cp. Judg. 9:23; 1 Sam. 16:14; 18:10; 19:9

these prophets of yours, and the LORD has declared disaster against you."

23 Then Zedekiah the son of Chenaanah went near and struck Micaiah on the cheek, and said, "Which way did the spirit from the LORD go from me to speak to you?"

24 And Micaiah said, "Indeed you shall see on that day when you go into an inner chamber to hide!"

25 Then the king of Israel said, "Take Micaiah, and return him to Amon the governor of the city and to Joash the king's son;

26 "and say, 'Thus says the king: [a]"Put this *fellow* in prison, and feed him with bread of affliction and water of affliction, until I return in peace." ' "

27 But Micaiah said, "If you ever return in peace, the LORD has not spoken by [b]me." And he said, "Take heed, all you people!"

Ahab's defeat and death at Ramoth Gilead (1 Kin. 22:29–40)

28 So the king of Israel and Jehoshaphat the king of Judah [c]went up to Ramoth Gilead.

29 And the king of Israel said to Jehoshaphat, "I will [d]disguise myself and go into battle; but you put on your robes." So the king of Israel disguised himself, and they went into battle.

30 Now the king of Syria had commanded the captains of the chariots who *were* with him, saying, "Fight with no one small or great, but only with the king of Israel."

31 So it was, when the captains of the chariots saw Jehoshaphat, that they said, "It *is* the king of Israel!" Therefore they surrounded him to attack; but Jehoshaphat [e]cried out, and the LORD helped him, and God diverted them from him.

32 For so it was, when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursuing him.

33 Now a certain man drew a bow at random, and struck the king of Israel between the joints of his armor. So he said to the driver of his chariot, "Turn around and take me out of the battle, for I am wounded."

34 The battle increased that day, and the king of Israel propped *himself* up in *his* chariot facing the Syrians until evening; and about the time of sunset he [f]died.

(Reigns of Ahaziah and Jehoram over Israel, and ministries of Elijah and Elisha precede the record that follows. See 1 Kin. 22:51—2 Kin. 8:15)

Jehu rebukes Jehoshaphat's alliance with Ahab

19 THEN Jehoshaphat the king of Judah returned safely to his house in Jerusalem.

2 And [g]Jehu the son of Hanani the seer went out to meet him, and [h]said to King Jehoshaphat, "Should you help the [i]wicked and love those who [j]hate the LORD? Therefore the wrath of the LORD *is* upon you.

3 "Nevertheless good things are found in you, in that you have removed the wooden images from the land, and have prepared your heart to seek God."

4 So Jehoshaphat dwelt at Jerusalem; and he went out again among the people from Beersheba to the mountains of Ephraim, and brought them back to the LORD God of their [k]fathers.

Jehoshaphat, trusting in the LORD, makes judicial reforms

5 Then he set [l]judges in the land throughout all the fortified cities of Judah, city by city,

6 and said to the judges, "Take heed to what you are doing, [m]for you do not judge for man but for the LORD, who *is* with you in the judgment.

7 "Now therefore, let the fear of the LORD be upon you; take care and do *it,* for *there is* no iniquity with the LORD our God, no partiality, nor taking of bribes."

8 Moreover in Jerusalem, for the judgment of the LORD and for controversies, Jehoshaphat appointed some of the Levites and priests, and

18:26
a 2 Chr. 16:10

18:27
b Deut. 18:22

18:28
c Cp. Deut. 1:43

18:29
d 2 Chr. 35:22

18:31
e 2 Chr. 13:14-15

18:34
f Cp. Ps. 37:35-36,38

19:2
g 1 Kin. 16:1; 2 Chr. 20:34
h Cp. Is. 7:1-9; 8:12
i Ps. 1:6
j Ps. 139:21

19:4
k 2 Chr. 15:8-13

19:5
l Deut. 16:18-20

19:6
m Lev. 19:15; Deut. 1:17; Ps. 58:1; cp. Is. 11:3-4

19:3 wooden images. These were "groves" (Hebrew *asherim*) devoted to the worship of Asherah, who was the Babylonian goddess Ishtar, the Aphrodite of the Greeks, the Venus of the Romans. See Judg. 2:13, *note*.

some of the chief fathers of Israel, when they returned to Jerusalem.*

9 And he commanded them, saying, "Thus you shall act in the fear of the LORD, faithfully and with a [a]loyal heart:

10 "Whatever case comes to you from your brethren who dwell in their cities, whether of bloodshed or offenses against law or commandment, against statutes or ordinances, you shall warn them, lest they trespass against the LORD and wrath come upon you and your brethren. Do this, and you will not be guilty.

11 "And take notice: [b]Amariah the chief priest *is* over you in all [c]matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters; also the Levites *will be* officials before you. Behave courageously, and the [d]LORD will be with the good."

Judah invaded by Moabites, Ammonites, and Edomites, vv. 10,22

20 IT happened after this *that* the people of [e]Moab with the people of [f]Ammon, and *others* with them besides the Ammonites,* came to battle against Jehoshaphat.

2 Then some came and told Jehoshaphat, saying, "A great multitude is coming against you from beyond the sea, from Syria;* and they are in [g]Hazazon Tamar" (which *is* En Gedi).

Jehoshaphat's prayer

3 And Jehoshaphat feared, and set himself to [h]seek the LORD, and proclaimed a fast throughout all Judah.

4 So Judah gathered together to ask [i]*help* from the LORD; and from all the cities of Judah they came to seek the LORD.

5 Then Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the LORD, before the new court,

6 and [j]said: "O LORD God of our fathers, *are* You not God in [k]heaven, and do You *not* rule over all the [l]kingdoms of the nations, and in Your hand *is there not* power and might, so that no one is able to withstand [m]You?

7 "*Are* You not our God, *who* drove out the inhabitants of this land before Your people Israel, and [n]gave it to the descendants of Abraham Your [o]friend forever?

8 "And they dwell in it, and have built You a sanctuary in it for Your name, saying,

9 'If disaster comes upon us—sword, judgment, pestilence, or famine—we will stand before this temple and in Your presence (for Your name *is* in this temple), and cry out to You in our affliction, and You will hear and [p]save.'

10 "And now, here are the people of Ammon, Moab, and Mount Seir—whom You would [q]not let Israel invade when they came out of the land of Egypt, but they turned from them and did not destroy them—

11 "here they are, rewarding us by coming to [r]throw us out of Your possession which You have given us to inherit.

12 "O our God, will You not [s]judge them? For we have no power against this great multitude that is coming against us; nor do we know what to do, but our eyes *are* upon [t]You."

***19:8** Septuagint and Vulgate read *for the inhabitants of Jerusalem.* ***20:1** Following Masoretic Text and Vulgate; Septuagint reads *Meunites* (compare 26:7). ***20:2** Following Masoretic Text, Septuagint, and Vulgate; some Hebrew manuscripts and Old Latin read *Edom.*

19:9
a See Phil. 3:12, *note*

19:11
b Ezra 7:3
c 1 Chr. 26:30
d 1 Chr. 28:20; 2 Chr. 20:17

20:1
e 1 Chr. 18:2
f 1 Chr. 19:15

20:2
g Gen. 14:7

20:3
h 2 Chr. 19:3

20:4
i 2 Chr. 14:11

20:6
j *Bible prayers* (OT): vv. 6-12; 2 Chr. 30:18. (Gen. 15:2; Hab. 3:1, *note*)
k Deut. 4:39
l Ps. 22:28; Dan. 4:17,25,32
m 1 Chr. 29:12; 2 Chr. 25:8

20:7
n Gen. 13:14-17
o Is. 41:8

20:9
p 2 Chr. 6:28-30

20:10
q Num. 20:17-21; Deut. 2:4-5

20:11
r Ps. 83:1-18

20:12
s Judg. 11:27
t Ps. 25:15

19:9 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

20:3 INQUIRING OF THE LORD BEFORE BATTLE

Reference	Leader	Occasion
Judges 6:36	Gideon	to fight the Midianites
Judges 16:28	Samson	final defeat of the Philistines
Judges 20:28	Israelites	to fight the Benjamites
1 Samuel 14:37	Saul	to fight the Philistines
1 Samuel 23:2	David	to fight the Philistines
1 Samuel 30:8	David	to fight the Philistines
2 Samuel 5:19	David	to fight the Philistines
1 Kings 22:5	Jehoshaphat	to fight the Syrians
2 Kings 3:11	Jehoshaphat	to fight the Moabites
2 Kings 6:18	Elisha	to fight the Syrians
2 Chronicles 14:11	Asa	to defeat the Ethiopians
2 Chronicles 20:3	Jehoshaphat	to fight the Moabites and Ammonites

13 Now all Judah, with their little ones, their wives, and their children, stood before the LORD.

The LORD answers Jehoshaphat's prayer through Jahaziel

14 Then the [a]Spirit of the LORD came upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, in the midst of the assembly.

15 And he said, "Listen, all you of Judah and you inhabitants of Jerusalem, and you, King Jehoshaphat! Thus [b]says the LORD to you: 'Do not be afraid nor dismayed because of this great multitude, [c]for the battle *is* not yours, but God's.

16 'Tomorrow go down against them. They will surely come up by the Ascent of Ziz, and you will find them at the end of the brook before the Wilderness of Jeruel.

17 'You will not *need* to fight in this *battle.* Position yourselves, stand [d]still and see the salvation of the LORD, who is with you, O Judah and Jerusalem!' Do not fear or be dismayed; tomorrow go out against them, for the LORD *is* with you."

18 And Jehoshaphat bowed his head with *his* face to the ground, and all Judah and the inhabitants of Jerusalem bowed before the LORD, [e]worshiping the LORD.

19 Then the Levites of the children of the Kohathites and of the children of the Korahites stood up to praise the LORD God of Israel with voices loud and high.

Jehoshaphat and the people praise the LORD; enemy armies destroy one another

20 So they rose early in the morning and went out into the Wilderness of Tekoa; and as they went out, Jehoshaphat stood and said, "Hear me, O Judah and you inhabitants of Jerusalem: [f]Believe in the LORD your God, and you shall be established; believe His prophets, and you shall prosper."

21 And when he had consulted with the people, he appointed those who should sing to the LORD, and who should praise the [g]beauty of holiness, as they went out before the army and were saying:

"Praise the LORD,
[h]For His mercy *endures* forever."

22 Now when they began to sing and to praise, the LORD set ambushes against the people of Ammon, Moab, and Mount Seir, who had come against Judah; and they were defeated.

23 For the people of Ammon and Moab stood up against the inhabitants of Mount Seir to utterly kill and destroy *them.* And when they had made an end of the inhabitants of Seir, [i]they helped to destroy one another.

24 So when Judah came to a place overlooking the wilderness, they looked toward the multitude; and there *were* their dead bodies, fallen on the earth. No one had escaped.

25 When Jehoshaphat and his people came to take away their spoil, they found among them an abundance of valuables on the dead bodies,* and precious jewelry, which they stripped off for themselves, more than they could carry away; and they were three days gathering the spoil because there was so much.

Triumphant return of Jehoshaphat and the people to Jerusalem

26 And on the fourth day they assembled in the Valley of Berachah, for there they blessed the LORD; therefore the name of that place was called The Valley of Berachah until this day.

27 Then they returned, every man of Judah and Jerusalem, with Jehoshaphat in front of them, to go back to Jerusalem with joy, for the LORD had made them rejoice over their enemies.

28 So they came to Jerusalem, [j]with stringed instruments and harps and trumpets, to the house of the LORD.

29 And the [k]fear of God was on all the kingdoms of *those* countries

20:14
a *Holy Spirit* (OT): v. 14; 2 Chr. 24:20. (Gen. 1:2; Zech. 12:10, *note*)

20:15
b Deut. 1:29-30
c vv. 24-25; 1 Sam. 17:47; 2 Chr. 32:8; Zech. 14:3

20:17
d Ex. 14:13-14

20:18
e 2 Chr. 7:3; 29:28

20:20
f Cp. Is. 7:9

20:21
g Ps. 29:2; 90:17; 96:9; 110:3
h Ps. 136:1-26

20:23
i Judg. 7:22; 1 Sam. 14:20

20:28
j Cp. v. 21

20:29
k 2 Chr. 14:14; 17:10

***20:25** A few Hebrew manuscripts, Old Latin, and Vulgate read *garments;* Septuagint reads *armor.*

20:26 Berachah. Literally *blessing.* Compare 1 Chr. 12:3.

when they heard that the LORD had fought against the enemies of Israel.

30 Then the realm of Jehoshaphat was quiet, [a]for his God gave him rest all around.

Summary of Jehoshaphat's reign (1 Kin. 22:41–49)

31 So Jehoshaphat was [b]king over Judah. *He was* thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem. His mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of his father [c]Asa, and did not turn aside from it, doing *what was* right in the sight of the LORD.

33 Nevertheless the [d]high places were not taken [e]away, for as yet the people had not directed their hearts to the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, indeed they *are* written in the [f]book of Jehu the son of Hanani, which *is* mentioned in the book of the kings of Israel.

Alliance between the kings of Judah and Israel; the LORD is displeased with Jehoshaphat

35 After this Jehoshaphat king of Judah [g]allied himself with Ahaziah king of Israel, [h]who acted very [i]wickedly.

36 And he [j]allied himself with him [k]to make ships to go to Tarshish, and they made the ships in Ezion Geber.

37 But Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, "Because you have allied yourself with Ahaziah, the LORD has destroyed your works." Then the ships were wrecked, so that they were not able to go to Tarshish.

Jehoshaphat dies; Jehoram succeeds him (1 Kin. 22:50; 2 Kin. 8:16–19)

21 AND [l]Jehoshaphat rested with his fathers, and was buried with his fathers in the City of David. Then Jehoram his son reigned in his place.

2 He had brothers, the sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azaryahu, Michael, and Shephatiah; all these *were* the sons of Jehoshaphat king of Israel.

3 Their father gave them great gifts of silver and gold and precious things, with fortified cities in Judah; but he gave the kingdom to Jehoram, because he *was* the firstborn.

4 Now when Jehoram was established over the kingdom of his father, he strengthened himself and killed all his brothers with the sword, and also *others* of the princes of Israel.

5 Jehoram *was* thirty-two years old when he became king, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, just as the house of Ahab had done, for he had the daughter of Ahab [m]as a wife; and he did evil in the sight of the LORD.

7 Yet the LORD would not destroy the house of David, because of the [n]covenant that He had made with David, and since He had promised to give a lamp to him and to his sons forever.

Edom and Libnah revolt against Judah (2 Kin. 8:20–23)

8 In his days [o]Edom revolted against Judah's authority, and made a king over themselves.

9 So Jehoram went out with his officers, and all his chariots with him. And he rose by night and attacked the Edomites who had surrounded him and the captains of the chariots.

10 Thus Edom has been in revolt against Judah's authority to this day. At that time Libnah revolted against his rule, because he had forsaken the LORD God of his fathers.

11 Moreover he made [p]high places in the mountains of Judah, and caused the inhabitants of Jerusalem to [q]commit harlotry, and led Judah astray.

20:30
a Job 34:29

20:31
b 1 Kin. 15:24

20:32
c 2 Chr. 14:2

20:33
d See Judg. 3:7 and 1 Kin. 3:2, *notes*
e 2 Chr. 15:17

20:34
f Cp. 1 Kin. 16:7; see 1 Chr. 29:29, *note*

20:35
g 2 Chr. 18:1
h 1 Kin. 22:51-53
i 2 Chr. 19:2

20:36
j Cp. 2 Cor. 6:14-18
k 1 Kin. 9:26; 10:22

21:1
l 1 Kin. 15:24

21:6
m Cp. 2 Chr. 18:1; 22:2

21:7
n 2 Sam. 7:8-16

21:8
o 2 Kin. 14:7,10; 2 Chr. 25:14,19

21:11
p See Judg. 3:7 and 1 Kin. 3:2, *notes*
q Lev. 20:5

Jehoram: *Jehovah is high.* The son of Jehoshaphat who became king of Judah. He killed his brothers and began to worship Baal.

21:1 Jehoram. Or *Joram.* See v. 5, *note.*

21:5 Jehoram (2 Kin. 8:21,23,24; 1 Chr. 3:11) began his reign as co-regent with his father Jehoshaphat (2 Kin. 8:16). Verse 5 marks the beginning of that co-regency. **became king.** 848 B.C.

Message of Elijah, written before his translation, pronouncing judgment on Jehoram

12 And a letter came to him from
Elijah the prophet, saying,

Thus says the LORD God of
your father David:
Because you have not walked
in the ways of Jehoshaphat
your father, or in the ways of
Asa king of Judah,
13 but have walked in the way of
the kings of Israel, and have
[a]made Judah and the
inhabitants of Jerusalem to play
the harlot [b]like the harlotry of
the house of Ahab, and also
have [c]killed your brothers,
those of your father's
household, *who were* [d]better
than yourself,
14 behold, the LORD will strike
your people with a serious
affliction—your children, your
wives, and all your possessions;
15 and you *will become* very sick
[e]with a disease of your
intestines, until your intestines
come out by [f]reason of the
sickness, day by day.

Judah invaded by Arabians and Philistines

16 Moreover the [g]LORD [h]stirred up
against Jehoram the spirit of the
Philistines and the [i]Arabians who
were near the Ethiopians.
17 And they came up into Judah
and invaded it, and carried away all
the possessions that were found in
the king's house, and also his [j]sons
and his wives, so that there was not
a son left to him except Jehoahaz,
the youngest of his sons.

Jehoram becomes ill and dies (2 Kin. 8:23–24)

18 After all this the LORD [k]struck
him in his intestines with an incur-
able [l]disease.
19 Then it happened in the course
of time, after the end of two years,
that his intestines came out because
of his sickness; so he died in severe
pain. And his people made no
[m]burning for him, like the burning
for his fathers.
20 He was thirty-two years old
when he became king. He reigned in
Jerusalem eight years and, [n]to no
one's sorrow, departed. However
they buried him in the City of David,
but not in the tombs of the kings.

Ahaziah becomes king of Judah (2 Kin. 8:24–27)

22 THEN the inhabitants of
Jerusalem made Ahaziah his
youngest son king in his place, for
the raiders who came with the [o]Ara-
bians into the camp had killed all
the older *sons.* So Ahaziah the son
of Jehoram, king of Judah, reigned.
2 Ahaziah *was* [p]forty-two* years
old when he became king, and he
reigned one year in Jerusalem. His
mother's name *was* Athaliah the
granddaughter of Omri.
3 He also walked in the ways of
the house of Ahab, for his mother
advised him to do wickedly.
4 Therefore he did evil in the sight
of the LORD, like the house of Ahab;
for they were his counselors after
the death of his father, to his de-
struction.

Ahaziah joins Jehoram defending Ramoth Gilead (2 Kin. 8:28)

5 He also followed their advice,
and went with Jehoram the son of
Ahab king of Israel to war against
Hazael king of Syria at Ramoth Gile-
ad; and the Syrians wounded Joram.

Ahaziah visits wounded Jehoram (Joram) at Jezreel (2 Kin. 8:29; 9:16)

6 Then he returned to Jezreel to
recover from the wounds which he

21:13
a v. 11
b 1 Kin. 16:31-33; 2 Kin. 9:22
c v. 4
d 1 Kin. 2:32
21:15
e vv. 18-19
f Gen. 47:13
21:16
g 2 Chr. 33:11; Jer. 51:11
h 1 Kin. 11:14,23
i 2 Chr. 17:11
21:17
j 2 Chr. 24:7
21:18
k v. 15
l 2 Chr. 13:20; Acts 12:23
21:19
m Cp. 2 Chr. 16:14
21:20
n Cp. Jer. 22:18, 28
22:1
o 2 Chr. 21:16
22:2
p Cp. 2 Kin. 8:26; see 1 Chr. 11:11, *note*

***22:2** Or *twenty-two* (compare 2 Kings 8:26)

21:12 Elijah. See Elijah's history in 1 Kin. 17:1—2 Kin. 2:12.
21:17 Jehoahaz. Or *Ahaziah,* 2 Chr. 22:1.
22:1 Ahaziah. Or *Jehoahaz,* 2 Chr. 21:17. **in his place.** 841 B.C.
22:5 Jehoram. Or *Joram,* 2 Kin. 8:28.

Ahaziah: *whom Jehovah upholds.* Son of Jehoram. A wicked king of Judah who was killed by Jehu.

Athaliah: *whom Jehovah has afflicted.* Daughter of Ahab. The wicked queen of Judah who killed all the heirs to the throne except Joash who hid in the temple.

had received at Ramah, when he fought against Hazael king of Syria. And Azariah* the son of Jehoram, king of Judah, went down to see Jehoram the son of Ahab in Jezreel, because he was sick.

7 His going to Joram was God's occasion for Ahaziah's [a]downfall; for when he arrived, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

(Jehu's anointing and his slaying of Jehoram precede the record that follows. See 2 Kin. 9:1–26)

Jehu murders royal princes of Judah (2 Kin. 10:12–14)

8 And it happened, when Jehu was executing judgment on the house of Ahab, and found the princes of Judah and the sons of Ahaziah's brothers who served Ahaziah, that he killed [b]them.

Jehu executes Ahaziah, king of Judah (2 Kin. 9:27–29)

9 Then he searched for Ahaziah; and they caught him (he was hiding in Samaria), and brought him to Jehu. When they had killed him, they buried him, "because," they said, "he is the son of [c]Jehoshaphat, who [d]sought the LORD with all his heart." So the house of Ahaziah had no one to assume power over the kingdom.

(Cp. 2 Kin. 9:30—10:36: Jehu's reign; he executes Jezebel, etc.)

Athaliah murders royal seed of Judah, except Joash (2 Kin. 11:1–3)

10 Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and [e]destroyed all the royal heirs of the house of Judah.

11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him away from among the king's sons who were being murdered, and put him and his nurse in a bedroom. So Jehoshabeath, the daughter of King Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah so that she did not kill him.

12 And he was hidden with them in the house of God for six years, while Athaliah reigned over the land.

Jehoiada places Joash on the throne of Judah (2 Kin. 11:4–12)

23 [f]IN the [g]seventh year [h]Jehoiada strengthened himself, *and made a* covenant with the captains of hundreds: Azariah the son of Jeroham, Ishmael the son of Jehohanan, Azariah the son of [i]Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri.

2 And they went throughout Judah and gathered the Levites from all the cities of Judah, and the [j]chief fathers of Israel, and they came to Jerusalem.

3 Then all the assembly made a covenant with the king in the house of God. And he said to them, "Behold, the king's son shall reign, as the LORD has [k]said of the sons of David.

4 "This *is* what you shall do: One-third of you [l]entering on the Sabbath, of the priests and the Levites, *shall be* keeping watch over the doors;

5 "one-third *shall be* at the king's house; and one-third at the Gate of the Foundation. All the people *shall be* in the courts of the house of the LORD.

6 "But let no one come into the house of the LORD except the priests and [m]those of the Levites who serve. They may go in, for they *are* holy; but all the people shall keep the watch of the LORD.

7 "And the Levites shall surround the king on all sides, every man with his weapons in his hand; and whoever comes into the house, let him be put to death. You are to be with the king when he comes in and when he goes out."

***22:6** Some Hebrew manuscripts, Septuagint, Syriac, Vulgate, and 2 Kings 8:29 read *Ahaziah.*

22:7
a 2 Kin. 9:22-24

22:8
b Hos. 1:4

22:9
c 1 Kin. 15:24
d 2 Chr. 17:4; 20:3-4

22:10
e Cp. Rev. 12:1-5

23:1
f vv. 1-21
g 2 Kin. 11:4
h 2 Kin. 12:2
i 1 Chr. 2:37-38

23:2
j Ezra 1:5

23:3
k 2 Sam. 7:12; 1 Kin. 2:4; 9:5; 2 Chr. 6:16; 7:18; 21:7

23:4
l 1 Chr. 9:25

23:6
m 1 Chr. 23:28-32

22:6 Azariah. Or *Ahaziah,* vv. 1,7–11.
22:11 Jehoshabeath. Or *Jehosheba,* 2 Kin. 11:2. **Joash.** Or *Jehoash,* 2 Kin. 12:18.

Jehoida: *Jehovah knows.* A high priest who killed Queen Athaliah and restored Jehoash to the throne.

8 So the Levites and all Judah did
according to all that Jehoiada the
priest commanded. And each man
took his men who were to be on
duty on the Sabbath, with those
who were going *off duty* on the Sab-
bath; for Jehoiada the priest had not
dismissed the [a]divisions.
9 And Jehoiada the priest gave to
the captains of hundreds the spears
and the large and small [b]shields
which *had belonged* to King David,
that *were* in the temple of God.
10 Then he set all the people,
every man with his weapon in his
hand, from the right side of the tem-
ple to the left side of the temple,
along by the altar and by the tem-
ple, all around the king.
11 And they brought out the king's
son, put the crown on him, [c]*gave*
him the [d]Testimony,* and made him
king. Then Jehoiada and his sons
anointed him, and said, "*Long* live
the king!"

Athaliah is executed
(2 Kin. 11:13–16)

12 Now when [e]Athaliah heard the
noise of the people running and
praising the king, she came to the
people *in* the temple of the LORD.
13 When she looked, there was
the king standing by his pillar at the
entrance; and the leaders and the
trumpeters *were* by the king. All the
people of the land were rejoicing
and blowing trumpets, also the
singers with musical instruments,
and [f]those who led in praise. So
Athaliah tore her clothes and said,
[g]"Treason! Treason!"
14 And Jehoiada the priest brought
out the captains of hundreds who
were set over the army, and said to
them, "Take her outside under
guard, and slay with the sword who-
ever follows her." For the priest had
said, "Do not kill her in the house
of the LORD."
15 So they seized her; and she
went by way of the entrance of the
[h]Horse Gate *into* the king's house,
and they [i]killed her there.

Revival through Jehoiada
(2 Kin. 11:17–20)

16 Then Jehoiada made a [j]cov-
enant between himself, the people,
and the king, that they should be
the LORD'S people.
17 And all the people went to the
[k]temple* of Baal, and tore it down.
They broke in pieces its altars and
images, and [l]killed Mattan the
priest of Baal before the altars.
18 Also Jehoiada appointed the
oversight of the house of the LORD
to the hand of the priests, the Le-
vites, whom David had [m]assigned in
the house of the LORD, to offer the
burnt offerings of the LORD, as *it is*
written in the [n]Law of Moses, with
rejoicing and with singing, *as it was*
established by David.
19 And he set the [o]gatekeepers at
the gates of the house of the LORD,
so that no one *who was* in any way
unclean should enter.
20 [p]Then he took the captains of
hundreds, the nobles, the governors
of the people, and all the people of
the land, and brought the king
down from the house of the LORD;
and they went through the Upper
Gate to the king's house, and set the
king on the throne of the kingdom.
21 So all the people of the land re-
joiced; and the city was quiet, for
they had slain Athaliah with the
sword.

Joash's reign strongly influenced by
Jehoiada, the priest
(2 Kin. 11:21—12:3)

24 JOASH *was* seven years old
when he became king, and
he reigned forty years in Jerusalem.
His mother's name *was* Zibiah of
Beersheba.
2 Joash did *what was* right in the
sight of the LORD all the days of Je-
hoiada the priest.
3 And Jehoiada took two wives for
him, and he had sons and daughters.

***23:11** That is, the Law (compare Exodus 25:16,21; 31:18) ***23:17** Literally *house*

23:8
a 1 Chr. 24:5-31

23:9
b 2 Sam. 8:7

23:11
c Deut. 17:18
d Ex. 25:16; 31:18

23:12
e 2 Chr. 22:10

23:13
f 1 Chr. 25:8
g 2 Kin. 9:23

23:15
h Neh. 3:28
i Cp. 2 Chr. 22:10

23:16
j Josh. 24:24-25; 2 Chr. 15:12-15

23:17
k Cp. 2 Chr. 24:7
l Deut. 13:9; 1 Kin. 18:40

23:18
m 1 Chr. 23:6-24:31
n Num. 28:2

23:19
o 1 Chr. 26:1-9

23:20
p 1 Kin. 9:22

24:1 Joash. Or *Jehoash,* 2 Kin. 11:21. **became king.** 835 B.C.

Joash: *whom Jehovah supports.* The boy king of Judah who restored the temple.

Faithless priests delay temple repairs 23 years (2 Kin. 12:4–8)

4 Now it happened after this *that* Joash set his heart on repairing the house of the LORD.

5 Then he gathered the priests and the Levites, and said to them, "Go out to the cities of Judah, and gather from all Israel money to [a]repair the house of your God from year to year, and see that you do it quickly." However the Levites did not do it quickly.

6 So the king called Jehoiada the chief *priest,* and said to him, "Why have you not required the Levites to bring in from Judah and from Jerusalem the [b]collection, *according to the commandment* of [c]Moses the servant of the LORD and of the assembly of Israel, for the [d]tabernacle of witness?"

7 For the [e]sons of Athaliah, that wicked woman, had broken into the house of God, and had also presented all the dedicated things of the house of the LORD to the Baals.

(The "cutting off" of Israel and the reign of Jehoahaz precede the record that follows. See 2 Kin. 10:32–35; 13:1–2)

Temple repairs completed by freewill offerings (2 Kin. 12:9–16)

8 Then at the [f]king's command they made a [g]chest, and set it outside at the gate of the house of the LORD.

9 And they made a proclamation throughout Judah and Jerusalem to bring to the LORD the collection *that* Moses the servant of God *had imposed* on Israel in the wilderness.

10 Then all the leaders and all the people rejoiced, brought their contributions, and put *them* into the chest until all had given.

11 So it was, at that time, when the chest was brought to the king's official by the hand of the Levites, and [h]when they saw that *there was* much money, that the king's scribe and the high priest's officer came and emptied the chest, and took it and returned it to its place. Thus they did day by day, and gathered money in abundance.

12 The king and Jehoiada gave it to those who did the work of the service of the house of the LORD; and they hired masons and carpenters to [i]repair the house of the LORD, and also those who worked in iron and bronze to restore the house of the LORD.

13 So the workmen labored, and the work was completed by them; they restored the house of God to its original condition and reinforced it.

14 When they had finished, they brought the rest of the money before the king and Jehoiada; they made from it articles for the house of the LORD, articles for serving and offering, spoons and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

Death of Jehoiada; apostasy of the leaders

15 But Jehoiada grew old and was full of days, and he died; *he was* one hundred and thirty years old when he died.

16 And they buried him in the City of David among the [j]kings, because he had done good in Israel, both toward God and His house.

17 Now after the death of Jehoiada the leaders of Judah came and bowed down to the king. And the king listened to them.

18 Therefore they left the house of the LORD God of their fathers, and served wooden images and idols; and wrath came upon Judah and Jerusalem because of their [k]trespass.

19 [l]Yet He sent prophets to them, to bring them back to the LORD; and they testified against them, but they would not listen.

24:5
a v. 12

24:6
b Cp. Ex. 30:11-16
c Deut. 34:5
d Num. 1:50; Acts 7:44

24:7
e 2 Chr. 21:17

24:8
f 2 Chr. 30:12
g Cp. Luke 21:1

24:11
h Cp. Ezra 8:24-30

24:12
i 2 Kin. 22:5-6

24:16
j Cp. 2 Chr. 21:20

24:18
k Ex. 34:12-14

24:19
l 2 Kin. 17:13; 21:10-15; 2 Chr. 36:15-16

24:5 Israel. That is, *the northern* or *ten-tribe kingdom.*

24:18 wooden images. These were "groves" (Hebrew *asherim*) devoted to the worship of Asherah, who was the Babylonian goddess Ishtar, the Aphrodite of the Greeks, the Venus of the Romans. See Judg. 2:13, *note.*

(The repentance of Jehoahaz and Jehoash's co-reign over Israel precede the record that follows. See 2 Kin. 13:4,10)

Joash slays Zechariah, the son of Jehoiada

20 Then the [a]Spirit of God came upon [b]Zechariah the son of Jehoiada the priest, who stood above the people, and said to them, "Thus says God: 'Why do you transgress the commandments of the LORD, so that you cannot [c]prosper? Because you have forsaken the LORD, He also has forsaken [d]you.' "

21 So they conspired against him, and at the command of the king they stoned him with stones in the court of the house of the LORD.

22 Thus Joash the king did [e]not remember the kindness which Jehoiada his father had done to him, but killed his son; and as he died, he said, "The LORD look on *it,* and [f]repay!"

Syria invades and defeats Judah (2 Kin. 12:17–18). Cp. invasion of Israel, 2 Kin. 13:7

23 So it happened in the spring of the year *that* the army of [g]Syria came up against him; and they came to Judah and Jerusalem, and destroyed all the leaders of the people from among the people, and sent all their spoil to the king of Damascus.

24 For the army of the Syrians came with a small company of men; but the LORD delivered a very great army into their hand, because they had forsaken the LORD God of their fathers. So they [h]executed judgment against Joash.

(For death of Jehoahaz and Elisha and reign of Jehoash over Israel, see 2 Kin. 13:8–11,14–20)

Joash dies (2 Kin. 12:19–21)

25 And when they had withdrawn from him (for they left him severely wounded), his own [i]servants conspired against him because of the blood of the sons* of Jehoiada the priest, and killed him on his bed. So he died. And they buried him in the City of David, but they did not bury him in the tombs of the kings.

26 These are the ones who conspired against him: Zabad the son of Shimeath the Ammonitess, and Jehozabad the son of Shimrith the Moabitess.

27 Now *concerning* his sons, and the many oracles about him, and the repairing of the house of God, indeed they *are* written in the annals of the book of the kings. Then Amaziah his son reigned in his place.

Amaziah becomes king of Judah (2 Kin. 12:21; 14:1–6)

25 AMAZIAH *was* twenty-five years old *when* he became king, and he reigned twenty-nine years in Jerusalem. His mother's name *was* Jehoaddan of Jerusalem.

2 And he did *what was* right in the sight of the LORD, but [j]not with a [k]loyal heart.

3 Now it happened, as soon as the kingdom was established for him, that he executed his [l]servants who had murdered his father the king.

4 However he did not execute their children, but *did* as *it is* written in the Law in the Book of Moses, where the LORD commanded, saying, "The fathers shall not be put to death for their children, nor shall the children be put to death for their fathers; but a person shall die for his own [m]sin."

(For miracle at Elisha's tomb; prophecy fulfilled, see 2 Kin. 13:20–25)

Amaziah defeats Edom without Israelite mercenaries (2 Kin. 14:7)

5 Moreover Amaziah gathered Judah together and set over them captains of thousands and captains of hundreds, according to *their* fathers' houses, throughout all Judah

***24:25** Septuagint and Vulgate read *son* (compare verses 20-22).

24:20
a *Holy Spirit* (OT): v. 20; Neh. 9:20. (Gen. 1:2; Zech. 12:10, *note*)
b Matt. 23:35
c Prov. 28:13
d 2 Chr. 15:2

24:22
e Cp. Ex. 1:8
f Gen. 9:5

24:23
g Is. 7:2

24:24
h 2 Chr. 22:8

24:25
i 2 Chr. 25:3

25:2
j v. 14
k See Phil. 3:12, *note*

25:3
l 2 Chr. 24:25

25:4
m Deut. 24:16; Jer. 31:30

24:22 his father. That is, *Zechariah's father.*

24:26 Zabad. Or *Jozabad,* 2 Kin. 12:21. **Shimrith.** Or *Shomer,* 2 Kin. 12:21.

25:1 became king. 796 B.C.

Amaziah: *Jehovah strengthens.* The ninth king of Judah who started his reign following the Lord, but turned away from God.

and Benjamin; and he numbered them from [a]twenty years old and above, and found them to be [b]three hundred thousand choice *men, able* to go to war, who could handle spear and shield.

6 He also hired one hundred thousand mighty men of valor from Israel for one hundred [c]talents of silver.

7 But a [d]man of God came to him, saying, "O king, do not let the army of Israel go with you, for the LORD *is* not with Israel—*not with* any of the children of Ephraim.

8 "But if you go, be gone! Be strong in battle! *Even so,* God shall make you fall before the enemy; for God has power to help and to [e]overthrow."

9 Then Amaziah said to the man of God, "But what *shall we* do about the hundred [f]talents which I have given to the troops of Israel?" And the man of God answered, "The LORD is able to give you much more than this."

10 So Amaziah discharged the troops that had come to him from Ephraim, to go back home. Therefore their anger was greatly aroused against Judah, and they returned home in great anger.

11 Then Amaziah strengthened himself, and leading his people, he went to the [g]Valley of Salt and killed ten thousand of the people of Seir.

12 Also the children of Judah took captive ten thousand alive, brought them to the top of the rock, and cast them down from the top of the rock, so that they all were dashed in [h]pieces.

13 But as for the soldiers of the army which Amaziah had discharged, so that they would not go with him to battle, they raided the cities of Judah from Samaria to Beth Horon, killed three thousand in them, and took much spoil.

Amaziah rebuked for idolatry

14 Now it was so, after Amaziah came from the slaughter of the Edomites, that he brought the gods of the people of Seir, set [i]them up *to be* his gods, and bowed down before them and burned incense to them.

15 Therefore the anger of the LORD was aroused against Amaziah, and He sent him a prophet who said to him, "Why have you sought the gods of the people, which could not rescue their own people from your [j]hand?"

16 So it was, as he talked with him, that *the king* said to him, "Have we made you the king's counselor? Cease! Why should you

25:5
a Num. 1:3
b Cp. 2 Chr. 17:12-19; 26:12-13

25:6
c See Coinage (OT), Ex. 30:13, *note*

25:7
d 2 Chr. 11:2

25:8
e 2 Chr. 14:11; 20:6

25:9
f See Coinage (OT), Ex. 30:13, *note*

25:11
g 2 Kin. 14:7

25:12
h Cp. Obad. 3

25:14
i Cp. 2 Chr. 28:23

25:15
j vv. 11:12; cp. Judg. 6:31

25:7 Ephraim. Used in a collective sense for the northern ten-tribe kingdom, called also Israel.

25:1 HEATHEN GODS WORSHIPED IN ISRAEL AND JUDAH

From the first time they worshipped the golden calf in the wilderness (Exodus 32) the Israelites constantly strayed from God's command to love and serve only Him. They bowed down to the heathen idols of other nations.

God	Description	Reference
Adrammelech	god of the Sepharvaim; required child sacrifice	2 Kings 17:31
Anammelech	god of the Sepharvaim; required child sacrifice	2 Kings 17:31
Asherah	god of the Canaanites; associated with a pole	1 Kings 14:15; 2 Chronicles 24:18
Ashtoreth	god of the Sidonians	1 Samuel 31:10; 1 Kings 11:5
Baal	god of the Canaanites; god of rain and fertility; required prostitution	Judges 2:13; 1 Kings 16:31–32
Baal-Berith	god of the Canaanites	Judges 8:33; 9:4
Baal-Zebub	god of the Philistines of the city of Ekron	2 Kings 1:3
Chemosh	god of the Moabites	1 Kings 11:7,33
Dagon	god of the Philistines; of farming	1 Samuel 5:2–4; Judges 16:23
Molech	god of the Ammonites; required child sacrifice Also referred to as: Milcom, Malcam, Moloch	1 Kings 11:5,7; Jeremiah 49:1; Zephaniah 1:5
Nergal	god of Cuth	2 Kings 17:30
Nibhaz	god of the Avites	2 Kings 17:31
Tartak	god of the Avites	2 Kings 17:31
Succoth Benoth	god of the Babylonians	2 Kings 17:30

be killed?" Then the prophet ceased, and said, "I know that God has determined to destroy you, because you have done this and have not heeded my advice."

Amaziah defeated by Joash (Jehoash), king of Israel (2 Kin. 14:8–14)

17 Now Amaziah king of Judah asked advice and sent to Joash* the son of Jehoahaz, the son of Jehu, king of Israel, saying, "Come, let us face one another *in battle.*"

18 And Joash king of Israel sent to Amaziah king of Judah, saying, [a]"The thistle that *was* in Lebanon sent to the cedar that was in Lebanon, saying, 'Give your daughter to my son as wife'; and a wild beast that *was* in Lebanon passed by and trampled the thistle.

19 "Indeed you say that you have defeated the Edomites, and your heart is lifted up to [b]boast. Stay at home now; why should you meddle with trouble, that you should fall—you and Judah with you?"

20 But Amaziah would not heed, for it *came* from God, that He might give them into the hand *of their enemies,* because they sought the gods of Edom.

21 So Joash king of Israel went out; and he and Amaziah king of Judah faced one another at [c]Beth Shemesh, which *belongs* to Judah.

22 And Judah was defeated by Israel, and every man fled to his tent.

23 Then Joash the king of Israel captured Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth Shemesh; and he brought him to Jerusalem, and broke down the wall of Jerusalem from the Gate of Ephraim to the Corner Gate—four hundred [d]cubits.

24 And *he took* all the gold and silver, all the articles that were found in the house of God with [e]Obed-Edom, the treasures of the king's house, and hostages, and returned to Samaria.

(For death of Jehoash of Israel, cp. 2 Kin. 13:12–13; 14:15–16; for reign of Jeroboam II over Israel, see 2 Kin. 13:5,6,13; 14:16,23–27)

Last years and death of Amaziah (2 Kin. 14:17–20)

25 Amaziah the son of Joash, king of Judah, lived fifteen years after the death of Joash the son of Jehoahaz, king of Israel.

26 Now the rest of the acts of Amaziah, from first to last, indeed *are* they not written in the book of the kings of Judah and Israel?

27 After the time that Amaziah turned away from following the LORD, they made a [f]conspiracy against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish and killed him there.

28 Then they brought him on horses and buried him with his fathers in the City of Judah.

(Interregnum)

Uzziah becomes king of Judah (2 Kin. 14:21—15:4)

26 NOW all the people of Judah took Uzziah, who *was* sixteen years old, and made him king instead of his father Amaziah.

2 He built Elath* and restored it to Judah, after the king rested with his fathers.

3 Uzziah *was* [g]sixteen years old when he became king, and he reigned fifty-two years in Jerusalem. His mother's name was Jecholiah of Jerusalem.

4 And he did *what was* [h]right in the sight of the LORD, according to all that his father Amaziah had done.

5 He sought God in the days of Zechariah, who [i]had understanding in the visions* of God; and as long as he sought the LORD, God made him [j]prosper.

***25:17** Spelled *Jehoash* in 2 Kings 14:8ff
***26:2** Hebrew *Eloth* ***26:5** Several Hebrew manuscripts, Septuagint, Syriac, Targum, and Arabic read *fear.*

25:18
a *Parables* (OT): vv. 18-19; Is. 5:1. (Judg. 9:8; Zech. 11:7, *note*)

25:19
b 2 Chr. 26:16; Prov. 16:18

25:21
c Josh. 19:38

25:23
d See Weights and Measures (OT), 2 Chr. 2:10, *note*

25:24
e 1 Chr. 26:15

25:27
f Cp. 2 Chr. 24:25-26

26:3
g Cp. 2 Kin. 15:32-34

26:4
h 2 Chr. 24:2

26:5
i Gen. 41:15; Dan. 1:17
j 2 Chr. 15:2; 20:20; 31:21

25:23 Jehoahaz. Or *Ahaziah,* 2 Chr. 22:1; compare 2 Chr. 21:1.

26:1 Uzziah. Or *Azariah,* 2 Kin. 14:21; 15:1.

Uzziah: *might of Jehovah.* A powerful and righteous king of Judah whose pride led him to disobey God and be struck with leprosy.

Uzziah's prosperity and prowess in war

6 Now he went out and made war against the Philistines, and broke down the wall of Gath, the wall of Jabneh, and the wall of Ashdod; and he built cities *around* Ashdod and among the Philistines.

7 God helped him against the [a] Philistines, against the Arabians who lived in Gur Baal, and against the Meunites.

8 Also the Ammonites [b] brought tribute to Uzziah. His fame spread as far as the entrance of Egypt, for he became exceedingly strong.

9 And Uzziah built towers in Jerusalem at the [c] Corner Gate, at the Valley Gate, and at the corner buttress of the wall; then he fortified them.

10 Also he built towers in the desert. He dug many wells, for he had much livestock, both in the lowlands and in the plains; *he also had* farmers and vinedressers in the mountains and in Carmel, for he loved the soil.

11 Moreover Uzziah had an army of fighting men who went out to war by companies, according to the number on their roll as prepared by Jeiel the scribe and Maaseiah the officer, under the hand of Hananiah, *one* of the king's captains.

12 The total number of chief officers* of the mighty men of valor *was* two thousand six hundred.

13 And under their authority *was* an army of three hundred and seven thousand five hundred, that made war with mighty power, to help the king against the enemy.

14 Then Uzziah prepared for them, for the entire army, shields, spears, helmets, body armor, bows, and slings *to cast* stones.

15 And he made devices in Jerusalem, invented by [d] skillful men, to be on the towers and the corners, to shoot arrows and large stones. So his fame spread far and wide, for he was marvelously helped till he became strong.

(Death of Jeroboam II; interregnum and reigns of Zechariah, Shallum, Menahem, precede the record that follows. See 2 Kin. 14:28–29; 15:8–18)

Uzziah's sin and punishment. Jotham succeeds him (2 Kin. 15:5–7,32)

16 But when he was strong his heart was [e] lifted up, to *his* destruction, for he [f] transgressed against the LORD his God by [g] entering the temple of the LORD to burn incense on the altar of incense.

17 So [h] Azariah the priest went in after him, and with him were eighty priests of the LORD—valiant men.

18 And they [i] withstood King Uzziah, and said to him, "*It is* [j] not for you, Uzziah, to burn incense to the LORD, but for the [k] priests, the sons of Aaron, who are consecrated to burn incense. Get out of the sanctuary, for you have trespassed! You *shall have* no honor from the LORD God."

19 Then Uzziah became furious; and he *had* a censer in his hand to burn incense. And while he was angry with the priests, [l] leprosy broke out on his [m] forehead, before the priests in the house of the LORD, beside the incense altar.

20 And Azariah the chief priest and all the priests looked at him, and there, on his forehead, he *was* leprous; so they thrust him out of that place. Indeed he also hurried to get out, because the LORD had struck him.

21 King Uzziah was a [n] leper until the day of his death. He dwelt in an [o] isolated house, because he was a leper; for he was cut off from the house of the LORD. Then Jotham his son *was* over the king's house, judging the people of the land.

22 Now the rest of the acts of Uzziah, from first to last, the prophet [p] Isaiah the son of Amoz [q] wrote.

23 [r] So Uzziah rested with his fathers, and they buried him with his fathers in the field of burial which *belonged* to the kings, for they said,

26:7
a 2 Chr. 21:16

26:8
b 2 Sam. 8:2; 2 Chr. 17:11

26:9
c 2 Chr. 25:23

26:15
d Ex. 39:3,8

26:16
e 2 Chr. 25:19
f Cp. 1 Sam. 13:9-14
g 1 Kin. 13:1-4; 2 Kin. 16:12-13

26:17
h 1 Chr. 6:10

26:18
i Cp. 2 Chr. 19:2
j Num. 16:40
k Ex. 30:7-8; Heb. 7:14

26:19
l *Miracles* (OT): vv. 16-21; Is. 37:36. (Gen. 5:24; Jon. 1:17, *note*)
m Lev. 13:42

26:21
n Cp. 2 Kin. 5:1-14
o Lev. 13:46; Num. 5:2

26:22
p 2 Kin. 20:1; 2 Chr. 32:20,32; Is. 1:1
q See 1 Chr. 29:29, *note*

26:23
r Is. 6:1

***26:12** Literally *chief fathers*

26:10 lowlands. The "lowland" or *Shephelah* is a section of the Holy Land bounded on the north by the Valley of Aijalon, on the west by the Maritime Plain, on the east by the Central Plateau, and reaching to Beersheba in the south. It is characterized by low, rounded chalk hills divided by several broad valleys.

"He is a leper." Then Jotham his son reigned in his place.

(Invasion of Israel by Tiglath-Pileser; reigns of Remaliah and Pekah precede ch. 27. See 2 Kin. 15:22–28)

Jotham of Judah reigns and dies (2 Kin. 15:7,32–38)

27 JOTHAM [a]*was* twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. His mother's name *was* Jerushah* the daughter of Zadok.

2 And he did *what was* right in the sight of the [b]LORD, according to all that his father Uzziah had done (although he did not enter the temple of the LORD). But still the [c]people acted corruptly.

3 He built the Upper Gate of the house of the LORD, and he built extensively on the wall of [d]Ophel.

4 Moreover he built cities in the mountains of Judah, and in the forests he built fortresses and towers.

5 He also fought with the king of the [e]Ammonites and defeated them. And the people of Ammon gave him in that year one hundred [f]talents of silver, ten thousand [g]kors of wheat, and ten thousand of barley. The people of Ammon paid this to him in the second and third years also.

6 So Jotham became mighty, [h]because he prepared his ways before the LORD his God.

7 Now the rest of the acts of Jotham, and all his wars and his ways, indeed they *are* written in the book of the kings of Israel and Judah.

8 He was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem.

9 So Jotham rested with his fathers, and they buried him in the City of David. Then [i]Ahaz his son reigned in his place.

(The beginning of northern kingdom's captivity precedes ch. 28. See 1 Chr. 5:25–26)

Ahaz becomes king (2 Kin. 15:38—16:4)

28 [j]AHAZ *was* twenty years old when he became king, and he reigned sixteen years in Jerusalem; and he did not do *what was* right in the sight of the LORD, as his father David *had done.*

2 For he walked in the ways of the kings of Israel, and made [k]molded images for the Baals.

3 He burned incense in the Valley of the Son of [l]Hinnom, and burned [m]his children in the [n]fire, according to the abominations of the nations whom the LORD had [o]cast out before the children of Israel.

4 And he sacrificed and burned incense on the [p]high places, on the hills, and under every green tree.

Syria, Israel, and others invade Judah (2 Kin. 16:5–6)

5 Therefore the LORD his God delivered him into the hand of the king of [q]Syria. They [r]defeated him, and carried away a great multitude of them as captives, and brought *them* to Damascus. Then he was also delivered into the hand of the king of Israel, who defeated him with a great slaughter.

6 For [s]Pekah the son of Remaliah killed one hundred and twenty thousand in Judah in one day, all valiant men, [t]because they had forsaken the LORD God of their fathers.

7 Zichri, a mighty man of Ephraim, killed Maaseiah the king's son,

*27:1 Spelled *Jerusha* in 2 Kings 15:33

27:1
a 2 Kin. 15:5

27:2
b Cp. 2 Chr. 26:16
c Ezek. 20:44

27:3
d 2 Chr. 33:14

27:5
e 2 Chr. 26:8
f See Coinage (OT), Ex. 30:13; cp. 2 Chr. 2:10, *note*
g See Weights and Measures (OT), 2 Chr. 2:10, *note*

27:6
h 2 Chr. 26:5

27:9
i Is. 1:1; Hos. 1:1; Mic. 1:1

28:1
j 2 Kin. 16:10-11

28:2
k Ex. 34:17; Lev. 19:4

28:3
l Josh. 15:8
m 2 Chr. 33:6
n Lev. 18:21
o Lev. 18:24-30

28:4
p See Judg. 3:7 and 1 Kin. 3:2, *notes*

28:5
q Is. 10:5
r Is. 7:1,17

28:6
s 2 Kin. 15:27
t 2 Chr. 29:8

26:22 KING UZZIAH'S ACCOMPLISHMENTS

Reigned 52 years in Judah	26:3
Defeated the Philistines	26:6–7
Defeated the Arabs	26:7
Ammonites paid tribute to him	26:8
He was famous and powerful	26:8
Built cities	26:6
Built towers in Jerusalem and in the desert	26:9–10
Dug many cisterns	26:10
Had people work the land and vineyards	26:10
Had a mighty army	26:11–15

Jotham: *Jehovah is upright.* Son of Uzziah. A righteous king of Judah.

27:6 prepared. Literally *established.*

Ahaz: *possessor.* An evil king of Judah who sacrificed his son in idol worship.

Azrikam the officer over the house, and Elkanah *who was* second to the king.

8 And the children of Israel carried away [a]captive of [b]their brethren two hundred thousand women, sons, and daughters; and they also took away much spoil from them, and brought the spoil to Samaria.

Oded secures release of captives

9 But a [c]prophet of the LORD was there, whose name *was* Oded; and he went out before the army that came to Samaria, and said to them: "Look, [d]because the LORD God of your fathers was angry with Judah, He has delivered them into your hand; but you have killed them in a rage *that* [e]reaches up to heaven.

10 "And now you propose to force the children of Judah and Jerusalem to be your [f]male and female slaves; *but are* you not also guilty before the LORD your God?

11 "Now hear me, therefore, and return the captives, whom you have taken captive from your brethren, for the [g]fierce wrath of the LORD *is* upon you."

12 Then some of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against those who came from the war,

13 and said to them, "You shall not bring the captives here, for we *already* have offended the LORD. You intend to add to our sins and to our guilt; for our guilt is great, and *there is* fierce wrath against Israel."

14 So the armed men left the captives and the spoil before the leaders and all the assembly.

15 Then the men [h]who were designated by name rose up and took the captives, and from the spoil they clothed all who were naked among them, dressed them and gave them sandals, [i]gave them food and drink, and anointed them; and they let all the feeble ones ride on donkeys. So they brought them to their brethren at Jericho, the [j]city of palm trees. Then they returned to Samaria.

Edom and Philistia invade Judah; Ahaz compromises with Assyria (2 Kin. 15:29; 16:7–18)

16 [k]At the same time King Ahaz sent to the kings* of Assyria to help him.

17 For again the [l]Edomites had come, attacked Judah, and carried away captives.

18 The [m]Philistines also had invaded the cities of the lowland and of the South of Judah, and had taken Beth Shemesh, Aijalon, Gederoth, Sochoh with its villages, Timnah with its villages, and Gimzo with its villages; and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of [n]Israel, for he had [o]encouraged moral decline in Judah and had been continually unfaithful to the LORD.

20 Also [p]Tiglath-Pileser* king of Assyria came to him and distressed him, and did not assist him.

21 For Ahaz took part *of the treasures* from the house of the LORD, from the house of the king, and from the leaders, and he gave *it* to the king of Assyria; but he did [q]not help him.

22 Now in the time of his distress King Ahaz became increasingly unfaithful to the LORD. This *is that* King Ahaz.

23 For he sacrificed to the [r]gods of Damascus which had defeated him, saying, "Because the gods of the kings of Syria help them, I will sacrifice to them that [s]they may help me." But they were the ruin of him and of all Israel.

24 So Ahaz gathered the articles of the house of God, cut in pieces the articles of the house of God, [t]shut up the doors of the house of the LORD, and made for himself altars in every corner of Jerusalem.

***28:16** Septuagint, Syriac, and Vulgate read *king* (compare verse 20). ***28:20** Hebrew *Tilgath-Pilneser*

28:8
a Deut. 28:25,41
b Cp. 2 Chr. 11:4

28:9
c 2 Chr. 25:15
d Ps. 69:26
e Ezra 9:6; Rev. 18:5

28:10
f Lev. 25:39

28:11
g Ps. 78:49

28:15
h v. 12
i 2 Kin. 6:22; Prov. 25:21-22
j Deut. 34:3; Judg. 1:16

28:16
k Cp. v. 23

28:17
l 2 Chr. 21:10; Obad. 10-14

28:18
m 2 Chr. 21:16-27; Ezek. 16:27,57

28:19
n 2 Kin. 16:2
o Ex. 32:25

28:20
p 2 Kin. 15:29; 1 Chr. 5:26

28:21
q Cp. 1 Sam. 7:12

28:23
r 2 Chr. 25:14
s Jer. 44:17-18

28:24
t 2 Chr. 29:7

28:18 lowland. The "lowland" or *Shephelah* is a section of the Holy Land bounded on the north by the Valley of Aijalon, on the west by the Maritime Plain, on the east by the Central Plateau, and reaching to Beersheba in the south. It is characterized by low, rounded chalk hills divided by several broad valleys.

25 And in every single city of Judah
he made [a]high places to burn incense to other gods, and provoked
to anger the LORD God of his fathers.

Ahaz dies; Hezekiah succeeds him (2 Kin. 16:19–20)

26 Now the rest of his acts and all
his ways, from first to last, indeed
they *are* written in the book of the
kings of Judah and Israel.
27 So Ahaz rested with his fathers,
and they buried him in the city, in
Jerusalem; but they did [b]not bring
him into the tombs of the kings of
Israel. Then Hezekiah his son
reigned in his place.

(The death of Pekah in Israel, an interregnum, and Hoshea's reign over Israel precede ch. 29. See 2 Kin. 15:30–31; 17:6)

Hezekiah's reign over Judah (2 Kin. 18:1–7. Cp. Is. 36—39)

29 [c]HEZEKIAH became king
when he was twenty-five
years old, and he reigned twenty-
nine years in Jerusalem. His moth-
er's name *was* Abijah* the daughter
of Zechariah.
2 And he did *what was* right in the
sight of the LORD, according to all
that his father David had done.

Revival under Hezekiah

3 In the first year of his reign, in
the first month, he [d]opened the
doors of the house of the LORD and
repaired them.
4 Then he brought in the priests
and the Levites, and gathered them
in the East Square,
5 and said to them: "Hear me, Le-
vites! Now [e f]sanctify yourselves,
sanctify the house of the LORD God
of your fathers, and carry out the
rubbish from the holy *place.*
6 "For our fathers have trespassed
and done evil in the eyes of the
LORD our God; they have forsaken
Him, have turned their faces away
from the dwelling place of the LORD,
and turned *their* [g]backs *on Him.*
7 "They have also shut up the
doors of the vestibule, put out the
lamps, and have not burned incense
or offered burnt offerings in the
holy *place* to the God of Israel.
8 "Therefore the [h]wrath of the
LORD fell upon Judah and Jerusalem,
and He has [i]given them up to trou-
ble, to desolation, and to [j]jeering, as
you see with your [k]eyes.
9 "For indeed, because of this our
fathers have fallen by the sword;
and our sons, our daughters, and
our wives *are* in [l]captivity.
10 "Now *it is* in my heart to make
a [m]covenant with the LORD God of
Israel, that His fierce wrath may
turn away from us.
11 "My sons, do not be negligent
now, for the LORD has chosen [n]you
to stand before Him, to serve Him,
and that you should minister to Him
and burn incense."
12 Then these Levites arose: [o]Ma-
hath the son of Amasai and Joel the
son of Azariah, of the sons of the
[p]Kohathites; of the sons of Merari,
Kish the son of Abdi and Azariah
the son of Jehallelel; of the Ger-
shonites, Joah the son of Zimmah
and Eden the son of Joah;
13 of the sons of Elizaphan, Shimri
and Jeiel; of the sons of Asaph,
Zechariah and Mattaniah;
14 of the sons of Heman, Jehiel
and Shimei; and of the sons of Jedu-
thun, Shemaiah and Uzziel.
15 And they gathered their breth-
ren, sanctified themselves, and went
according to the commandment of
the king, at the words of the LORD,
to [q]cleanse the house of the LORD.
16 Then the priests went into the
inner part of the house of the LORD
to cleanse *it,* and brought out all the
debris that they found in the temple
of the LORD to the court of the
house of the LORD. And the Levites
took *it* out and carried *it* to the
Brook [r]Kidron.

***29:1** Spelled *Abi* in 2 Kings 18:2

28:25
a See Judg. 3:7 and 1 Kin. 3:2, *notes*

28:27
b 2 Chr. 21:20; 24:25

29:1
c 2 Chr. 32:22

29:3
d Cp. 2 Chr. 28:24

29:5
e *Sanctification* (OT): v. 5; 2 Chr. 29:17. (Gen. 2:3; Zech. 8:3)
f 2 Chr. 30:15,24

29:6
g Is. 1:4; Ezek. 8:16

29:8
h 2 Chr. 24:18
i 2 Chr. 28:5
j 1 Kin. 9:8; Jer. 18:16; 19:8; 25:9,18; 29:18
k Deut. 28:32

29:9
l Deut. 28:25; 2 Chr. 28:17

29:10
m 2 Chr. 23:16

29:11
n Num. 3:6; 8:6; 2 Chr. 30:16-17

29:12
o 2 Chr. 31:13
p Num. 3:19-20

29:15
q 1 Chr. 23:28

29:16
r 2 Chr. 15:16; 30:14

Hezekiah: *the might of Jehovah.* A righteous king of Judah who led a religious reform. God gave him fifteen extra years to live.

29:3 first month. This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

17 Now they began to sanctify on
the first *day* of the first month, and
on the eighth day of the month they
came to the vestibule of the LORD.
So they [a]sanctified the house of the
LORD in eight days, and on the six-
teenth day of the first month they
finished.

18 Then they went in to King Hez-
ekiah and said, "We have cleansed
all the house of the LORD, the altar
of burnt offerings with all its arti-
cles, and the table of the showbread
with all its articles.

19 "Moreover all the articles
which King Ahaz in his reign had
[b]cast aside in his transgression we
have prepared and sanctified; and
there they *are,* before the altar of
the LORD."

Hezekiah restores temple worship

20 Then King Hezekiah rose early,
gathered the rulers of the city, and
went up to the house of the LORD.

21 And they brought seven bulls,
seven rams, seven lambs, and seven
male goats for a [c]sin offering for the
kingdom, for the sanctuary, and for
Judah. Then he commanded the
priests, the sons of Aaron, to offer
them on the altar of the LORD.

22 So they killed the bulls, and the
priests received the blood and sprin-
kled *it* on the altar. Likewise they
killed the rams and sprinkled the
blood on the altar. They also killed
the lambs and sprinkled the blood
on the altar.

23 Then they brought out the male
goats *for* the sin offering before the
king and the assembly, and they
[d]laid their hands on them.

24 And the priests killed them; and
they presented their blood on the al-
tar as a sin offering to make an atone-
ment for all Israel, for the king com-
manded *that* the burnt offering and
the sin offering *be made* for all Israel.

25 And he [e]stationed the Levites in
the house of the LORD with cymbals,
with stringed instruments, and with
harps, [f]according to the command-
ment of David, of [g]Gad the king's
seer, and of Nathan the prophet; for
[h]thus *was* the commandment of the
LORD by His prophets.

26 The Levites stood with the in-
struments of David, and the priests
with the [i]trumpets.

27 Then Hezekiah commanded
them to offer the burnt offering on

29:17

a *Sanctification* (OT): v. 17; 2 Chr. 29:34. (Gen. 2:3; Zech. 8:3). 2 Chr. 30:15,24

29:19

b 2 Chr. 28:24

29:21

c Lev. 4:3-26

29:23

d Lev. 8:14

29:25

e 1 Chr. 16:4; 25:6

f 1 Chr. 23:5; 25:1; 2 Chr. 8:14

g 2 Sam. 24:11

h 2 Chr. 30:12

29:26

i 2 Chr. 5:12

29:25 A BRIEF HISTORY OF THE TEMPLE

David's desire to build it	2 Samuel 7:3
David's preparations	1 Chronicles 28:11
Solomon commanded to build	2 Samuel 7:12; 1 Chronicles 17:11; 28:5
Supplies gathered	1 Chronicles 22; 2 Chronicles 4
The temple is built	1 Kings 6,7; 2 Chronicles 3—5
Dedication	1 Kings 8:2; 2 Chronicles 6
Filled with God's presence	2 Chronicles 5:14
Plundered by king of Egypt	1 Kings 14:25; 2 Chronicles 12:9
Joash restores	2 Kings 12:5,12
Destroyed by the Chaldeans	2 Kings 25:9; 2 Chronicles 36
Restored after the exile	Ezra 3:8
Completed and dedicated	Ezra 6:15–16
Jesus presented in the temple	Luke 2:21–35
Jesus studies in the temple	Luke 2:41–50
Jesus predicts its destruction	Matthew 24:2

29:17 first month. This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

29:18 showbread. "The showbread," a type of Christ, the Bread of God, nourisher of the Christian's life as a believer-priest (1 Pet. 2:9; Rev. 1:6). In John 6:33–58 our Lord has more in mind the manna, that food which "comes down from heaven"; but all typical meanings of bread are there gathered into His words. The manna is the life-giving Christ; the showbread, the life-sustaining Christ. The showbread typifies Christ as the "grain of wheat" (John 12:24) ground in the mill of suffering (John 12:27) and brought into the fire of judgment (John 12:31–33). We, as priests, by faith feed upon Him as having undergone that in our stead and for our sakes. We are fed by meditation upon Christ, as in Heb. 12:2–3.

29:24 atonement. Hebrew *kaphar, to propitiate, to atone for sin.* According to Scripture the sacrifice of the law only covered the offerer's sin and secured the divine forgiveness. The OT sacrifices never *removed* man's sin; it was "not possible that the blood of bulls and goats could take away sins" (Heb. 10:4). The Israelite's offering implied confession of sin and recognized its due penalty as death; and God passed over his sin in anticipation of Christ's sacrifice which did, finally, put away those "sins that were previously committed" [in OT times] (Heb. 9:15,26; Rom. 3:25, *note*). See Gen. 4:4; with marginal ref., Sacrifice, and Lev. 16:6, *note.*

the altar. And when the burnt offering began, the song of the LORD *also* began, with the trumpets and with the instruments [a] of David king of Israel.

28 So all the assembly worshiped, the singers sang, and the trumpeters sounded; all *this continued* until the burnt offering was finished.

29 And when they had finished offering, the [b] king and all who were present with him bowed and worshiped.

30 Moreover King Hezekiah and the leaders commanded the Levites to sing praise to the LORD with the words of David and of Asaph the seer. So they sang praises with gladness, and they bowed their heads and worshiped.

31 Then Hezekiah answered and said, "Now *that* you have consecrated yourselves to the LORD, come near, and bring sacrifices and thank offerings into the house of the LORD." So the assembly brought in sacrifices and [c] thank offerings, and as many as were of a [d] willing heart *brought* burnt offerings.

32 And the number of the burnt offerings which the assembly brought was seventy bulls, one hundred rams, *and* two hundred lambs; all these *were* for a burnt offering to the LORD.

33 The consecrated things *were* six hundred bulls and three thousand sheep.

34 But the priests were too few, so that they could not skin all the burnt offerings; therefore their brethren the Levites helped them until the work was ended and until the *other* priests had sanctified themselves, [e] for the Levites were more [f] diligent in [g] sanctifying themselves than the priests.

35 Also the burnt offerings *were* in abundance, with the [h] fat of the peace offerings and *with* the [i] drink offerings for *every* burnt offering. So the service of the house of the LORD was set in order.

36 Then Hezekiah and all the people rejoiced that God had prepared the people, since the events took place so suddenly.

Certain Israelites unite with Judah to keep Passover

30 AND Hezekiah sent to all Israel and Judah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the Passover to the LORD God of Israel.

2 For the king and his leaders and all the assembly in Jerusalem had agreed to keep the Passover in the second month.

3 For they could not keep it [j] at the regular time,* [k] because a sufficient number of priests had not consecrated themselves, nor had the people gathered together at Jerusalem.

4 And the matter pleased the king and all the assembly.

5 So they resolved to make a proclamation throughout all Israel, from Beersheba to Dan, that they should come to keep the Passover to the LORD God of Israel at Jerusalem, since they had not done *it* for a long *time* in the *prescribed* manner.

6 Then the [l] runners went throughout all Israel and Judah with the letters from the king and his leaders, and spoke according to the command of the king: "Children of Israel, [m] return to the LORD God of Abraham, Isaac, and Israel; then He will return to the remnant of you who have escaped from the hand of the [n] kings of [o] Assyria.

7 "And do not be [p] like your fathers and your brethren, who trespassed against the LORD God of their fathers, so that He [q] gave them up to [r] desolation, as you see.

8 "Now do not be [s] stiff-necked, as your fathers *were, but* yield yourselves to the LORD; and enter His sanctuary, which He has sanctified forever, and serve the LORD your God, [t] that the fierceness of His wrath may turn away from you.

***30:3** That is, the first month (compare Leviticus 23:5); literally *at that time*

29:27
a 2 Chr. 23:18

29:29
b 2 Chr. 20:18

29:31
c Lev. 7:12
d Ex. 35:5,22

29:34
e 2 Chr. 30:3
f Ps. 7:10
g *Sanctification* (OT): v. 34; 2 Chr. 35:6. (Gen. 2:3; Zech. 8:3). 2 Chr. 30:15,24

29:35
h Lev. 3:16
i Num. 15:5-10

30:3
j Ex. 12:6,18
k 2 Chr. 29:34

30:6
l Esth. 8:14; Job 9:25; Jer. 51:31
m Jer. 4:1; Joel 2:13
n 2 Kin. 15:19,29
o 2 Chr. 28:20

30:7
p Ezek. 20:18
q Is. 1:9; cp. Rom. 1:24
r 2 Chr. 29:8

30:8
s Ex. 32:9; Acts 7:51
t 2 Chr. 29:10

30:2 second month. Authority for the observance of the Passover in the second month, instead of the first, is given in Num. 9:10–11. This is the month of Iyyar (or Ziv) in the Hebrew religious calendar. It correlates to the modern months of April–May. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

9 "For if you return to the LORD,
your brethren and your children *will be treated* with [a]compassion by
those who lead them captive, so that
they may come back to this land; for
the LORD your God *is* [b]gracious and
merciful, and will not turn *His* face
from you if you return to Him."
10 So the runners passed from city
to city through the country of
Ephraim and Manasseh, as far as
Zebulun; but they laughed at them
and [c]mocked them.
11 Nevertheless some from Asher,
Manasseh, and Zebulun humbled
themselves and came to Jerusalem.
12 Also the hand of God was on Ju-
dah to give them singleness of heart
to obey the command of the king
and the leaders, [d]at the word of the
LORD.

Passover reinstituted; confession is made to the LORD

13 Now many people, a very great
assembly, gathered at Jerusalem to
keep the Feast of [e]Unleavened
Bread in the second month.
14 They arose and took away the
[f]altars that *were* in Jerusalem, and
they took away all the incense altars
and cast *them* into the Brook [g]Kid-
ron.
15 Then they slaughtered the
Passover *lambs* on the fourteenth
day of the second month. The
priests and the Levites were
[h]ashamed, and sanctified them-
selves, and brought the burnt offer-
ings to the house of the LORD.
16 They stood in their [i]place ac-
cording to their custom, according
to the Law of Moses the man of
God; the priests sprinkled the blood
received from the hand of the Le-
vites.
17 For *there were* many in the as-
sembly who had not sanctified
themselves; therefore the Levites
had charge of the slaughter of the
Passover *lambs* for everyone *who
was* not clean, to sanctify *them* to
the LORD.
18 For a multitude of the people,
many from Ephraim, Manasseh, Is-
sachar, and Zebulun, had not
cleansed themselves, [j]yet they ate
the Passover contrary to what was
written. But Hezekiah [k]prayed for
them, saying, "May the good LORD
provide atonement for everyone
19 "*who* [l]prepares his heart to
seek God, the LORD God of his fa-
thers, though *he is* not *cleansed* ac-
cording to the purification of the
sanctuary."
20 And the LORD listened to Heze-
kiah and healed the people.
21 So the children of Israel who
were present at Jerusalem kept the
[m]Feast of Unleavened Bread seven
days with great gladness; and the
Levites and the priests praised the
LORD day by day, *singing* to the
LORD, accompanied by loud instru-
ments.
22 And Hezekiah gave encourage-
ment to all the Levites [n]who taught
the good knowledge of the LORD;
and they ate throughout the feast
seven days, offering peace offerings
and [o]making confession to the LORD
God of their fathers.

"Another seven days" are kept

23 Then the whole assembly
agreed to keep *the feast* [p]another
seven days, and they kept it *another*
seven days with gladness.
24 For Hezekiah king of Judah gave
to the assembly a thousand bulls
and seven thousand [q]sheep, and the
leaders gave to the assembly a thou-
sand bulls and ten thousand sheep;
and a great number of priests [r]sanc-
tified themselves.
25 The whole assembly of Judah
rejoiced, also the priests and Le-
vites, all the assembly that came
from Israel, the sojourners who
came from the land of Israel, and
those who dwelt in Judah.
26 So there was great joy in Jeru-
salem, for since the time of [s]Solo-
mon the son of David, king of Israel,
there had been nothing like this in
Jerusalem.
27 Then the priests, the Levites,
arose and [t]blessed the people, and
their voice was heard; and their
prayer came *up* to [u]His holy
dwelling place, to heaven.

30:9
a Ps. 106:46
b Ex. 34:6; Mic. 7:18

30:10
c 2 Chr. 36:16

30:12
d 2 Chr. 29:25

30:13
e Lev. 23:6; Num. 9:11

30:14
f 2 Chr. 28:24
g 2 Chr. 29:16

30:15
h 2 Chr. 29:34

30:16
i 2 Chr. 35:10,15

30:18
j Ex. 12:43-49; Num. 9:10
k *Bible prayers* (OT): vv. 18-20; Ezra 9:6. (Gen. 15:2; Hab. 3:1, *note*)

30:19
l Ex. 12:15; 13:6; 2 Chr. 19:3

30:21
m 1 Kin. 8:65

30:22
n Deut. 33:10; 2 Chr. 17:9; 35:3
o Ezra 10:11

30:23
p 2 Chr. 35:17-18

30:24
q Cp. 2 Chr. 35:7-8
r 2 Chr. 29:34

30:26
s 2 Chr. 7:8-10

30:27
t Num. 6:23
u Deut. 26:15; Ps. 68:5

30:22 gave encouragement. Literally *spoke to the heart of all.* 2 Chr. 32:6.

Idols destroyed (2 Kin. 18:4)

31 NOW when all this was finished, all Israel who were present went out to the cities of Judah and broke the *sacred* pillars in pieces, cut down the wooden images, and threw down the [a]high places and the altars—from all Judah, Benjamin, Ephraim, and Manasseh—until they had utterly destroyed them all. Then all the children of Israel returned to their own cities, every man to his possession.

Hezekiah's further reforms

2 And Hezekiah appointed the divisions of the priests and the Levites according to their divisions, each man according to his service, the priests and Levites for [b]burnt offerings and peace offerings, to serve, to give thanks, and to praise in the gates of the camp* of the LORD.

3 The king also *appointed* a portion of his [c]possessions for the burnt offerings: for the morning and evening burnt offerings, the burnt offerings for the Sabbaths and the New Moons and the set feasts, as *it is* written in the [d]Law of the LORD.

4 Moreover he commanded the people who dwelt in Jerusalem to contribute [e]support for the priests and the Levites, that they might devote themselves to the Law of the LORD.

5 As soon as the commandment was circulated, the children of Israel brought in abundance the [f]firstfruits of grain and wine, oil and honey, and of all the produce of the field; and they brought in abundantly the [g]tithe of everything.

6 And the children of Israel and Judah, who dwelt in the cities of Judah, brought the tithe of oxen and sheep; also the tithe of holy things which were consecrated to the LORD their God they laid in heaps.

7 In the third month they began laying them in heaps, and they finished in the seventh month.

8 And when Hezekiah and the leaders came and saw the heaps, they blessed the LORD and His people Israel.

9 Then Hezekiah questioned the priests and the Levites concerning the heaps.

10 And Azariah the chief priest, from the [h]house of Zadok, answered him and said, "Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat and have plenty left, for the LORD has blessed His people; and what is left *is* this great [i]abundance."

11 Now Hezekiah commanded *them* to prepare [j]rooms in the house of the LORD, and they prepared them.

12 Then they faithfully brought in the offerings, the tithes, and the dedicated things; [k]Cononiah the Levite had charge of them, and Shimei his brother *was* the next.

13 Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah *were* overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king and Azariah the [l]ruler of the house of God.

14 Kore the son of Imnah the Levite, the keeper of the East Gate, *was* over the [m]freewill offerings to God, to distribute the offerings of the LORD and the most holy things.

15 And under him *were* [n]Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah, *his* [o]faithful assistants [p]in the cities of the priests, to distribute allotments to their brethren by divisions, to the great as well as the small.

16 Besides those males from three years old and up who were written in the genealogy, they distributed to everyone who entered the house of

31:1
a See Judg. 3:7 and 1 Kin. 3:2, *notes*

31:2
b 1 Chr. 23:30-31

31:3
c 2 Chr. 35:7
d Num. 28-29

31:4
e Num. 18:8; 2 Kin. 12:16; Neh. 13:10; Ezek. 44:29

31:5
f Ex. 22:29
g Lev. 27:30; Deut. 14:28; 26:12-13

31:10
h 1 Chr. 6:8-9
i Ex. 36:5

31:11
j 1 Kin. 6:5-8

31:12
k 2 Chr. 35:9

31:13
l 1 Chr. 9:11; Jer. 20:1

31:14
m Deut. 23:23; 2 Chr. 35:8

31:15
n 2 Chr. 29:12
o 1 Chr. 9:26
p Josh. 21:1-3,9

***31:2** That is, the temple

31:1 wooden images. These were "groves" (Hebrew *asherim*) devoted to the worship of Asherah, who was the Babylonian goddess Ishtar, the Aphrodite of the Greeks, the Venus of the Romans. See Judg. 2:13, *note*.

31:7 third month. This is the month of Sivan in the Hebrew religious calendar. It correlates to the modern months of May–June. For more information on the Hebrew religious calendar, see the note at Lev. 23:2. **seventh month.** This is the month of Tishri (or Ethanim) in the Hebrew religious calendar. It correlates to the modern months of September–October. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

the LORD his daily portion for the work of his service, by his division,

17 and to the priests who were written in the genealogy according to their father's house, and to the Levites from [a]twenty years old and up according to their work, by their divisions,

18 and to all who were written in the genealogy—their little ones and their wives, their sons and daughters, the whole company of them—for in their faithfulness they sanctified themselves in holiness.

19 Also for the sons of Aaron the priests, *who were* [b]in the fields of the common-lands of their cities, in every single city, *there were* men who were designated by name to distribute portions to all the males among the priests and to all who were listed by genealogies among the Levites.

20 Thus Hezekiah did throughout all Judah, and he [c]did what *was* good and right and true before the LORD his God.

21 And in every work that he began in the service of the house of God, in the law and in the commandment, to seek his God, he did *it* with all his heart. So he [d]prospered.

(For events of 2 Kin. 17—20, see note below)

Sennacherib's second invasion of Judah. He defies God and intimidates the people (2 Kin. 18:17–37; 19:8–13; Is. 36:2–20)

32 AFTER these deeds of faithfulness, Sennacherib king of Assyria came and entered Judah; he encamped against the fortified cities, thinking to win them over to himself.

2 And when Hezekiah saw that Sennacherib had come, and that his purpose was to make war against Jerusalem,

3 he consulted with his leaders and commanders* to stop the water from the springs which *were* outside the city; and they helped him.

4 Thus many people gathered together who stopped all the [e]springs and the brook that ran through the land, saying, "Why should the kings* of Assyria come and find much water?"

5 And he strengthened himself, [f]built up all the wall that was broken, raised *it* up to the towers, and *built* another wall [g]outside; also he repaired the [h]Millo* *in* the City of David, and made weapons and shields in abundance.

6 Then he set military captains over the people, gathered them together to him in the open square of the city gate, and gave them [i]encouragement, saying,

7 "Be strong and courageous; do not be afraid nor dismayed before the king of Assyria, nor before all the multitude that *is* with him; [j]for *there are* more with us than with him.

8 "With him *is* an [k]arm of flesh; but with us *is* the LORD our God, to help us and to fight our [l]battles." And the people were strengthened by the words of Hezekiah king of Judah.

9 After this Sennacherib king of Assyria sent his servants to Jerusalem (but he and all the forces with him *laid siege* against [m]Lachish), to Hezekiah king of Judah, and to all Judah who *were* in Jerusalem, saying,

10 "Thus says Sennacherib king of Assyria: 'In what do you trust, that you remain under siege in Jerusalem?

11 'Does not Hezekiah persuade you to give yourselves over to die by famine and by thirst, saying, "The LORD our God will deliver us from the hand of the king of Assyria"?

***32:3** Literally *mighty men* ***32:4** Following Masoretic Text and Vulgate; Arabic, Septuagint, and Syriac read *king*. ***32:5** Literally *The Landfill*

31:17
a 1 Chr. 23:24

31:19
b Lev. 25:34; Num. 35:1-4

31:20
c 2 Kin. 20:3

31:21
d 2 Chr. 26:5; 32:30; Ps. 1:1-3

32:4
e 2 Kin. 20:20

32:5
f Cp. 2 Chr. 25:22-24
g 2 Kin. 25:4
h 2 Sam. 5:9; 1 Kin. 9:15,24; 11:27; 2 Kin. 12:20; 1 Chr. 11:8

32:6
i 2 Chr. 30:22; Is. 40:2

32:7
j 2 Kin. 6:16; Rom. 8:31

32:8
k Jer. 17:5
l Ex. 14:13; 1 Sam. 17:45-47; 2 Chr. 20:17

32:9
m Josh. 10:31

31:21 In contrast with this revival in Judah, there was deterioration in Israel. The last years of the northern kingdom may be summarized thus:

(1) Hoshea's sins and defeat (2 Kin. 17:3–6; 18:9–12);

(2) the sins for which Israel was carried captive into Assyria (2 Kin. 17:7–23); and

(3) Assyria's movement of people from the north countries into Samaria, followed by the plague of lions and the return of some Israelite priests to teach the new people "how they should fear the LORD" (2 Kin. 17:24–41).

32:1–33 For parallel accounts, compare 2 Kin. 18:13—20:21; Is. 36:1—39:8. See 2 Kin. 18:13, *note*.

32:5 Compare Is. 22:1–13, the divine view at this time.

12 'Has not the same Hezekiah [a]taken away His [b]high places and
His altars, and commanded Judah
and Jerusalem, saying, "You shall
worship before one altar and burn
incense on [c]it"?
13 'Do you not know [d]what I and
my fathers have done to all the peo-
ples of *other* lands? Were the gods
of the nations of those lands in any
way able to deliver their lands out
of my hand?
14 'Who *was there* among all the
gods of those nations that my fa-
thers utterly destroyed that could
deliver his people from my hand,
that your God should be able to de-
liver you from my [e]hand?
15 'Now therefore, do not let Hez-
ekiah deceive you or persuade you
like this, and do not believe him; for
no god of any nation or kingdom
was able to deliver his people from
my hand or the hand of my fathers.
How much less will your God deliv-
er you from my hand?' "
16 Furthermore, his servants spoke
against the LORD God and against
His servant Hezekiah.
17 He also wrote letters to revile
the LORD God of Israel, and to speak
against Him, [f]saying, "As the [g]gods
of the nations of *other* lands have not
delivered their people from my hand,
so the God of Hezekiah will not de-
liver His people from my [h]hand."
18 [i]Then they called out with a
loud voice in Hebrew* to the people
of Jerusalem who *were* on the wall,
to frighten them and trouble them,
that they might take the city.
19 And they spoke against the God
of Jerusalem, as against the gods of
the people of the earth—the work
of [j]men's hands.

Hezekiah's prayer answered;
Assyrian army destroyed
(2 Kin. 19:14–37; Is. 36:21—37:35)

20 Now because of this King [k]Hez-
ekiah and the prophet Isaiah, the
son of Amoz, prayed and cried out
to heaven.

***32:18** Literally *Judean*

32:12
a 2 Kin. 18:22
b See Judg. 3:7; 1 Kin. 3:2, *notes*
c 2 Chr. 31:1

32:13
d Cp. 1 Sam. 17:43-44

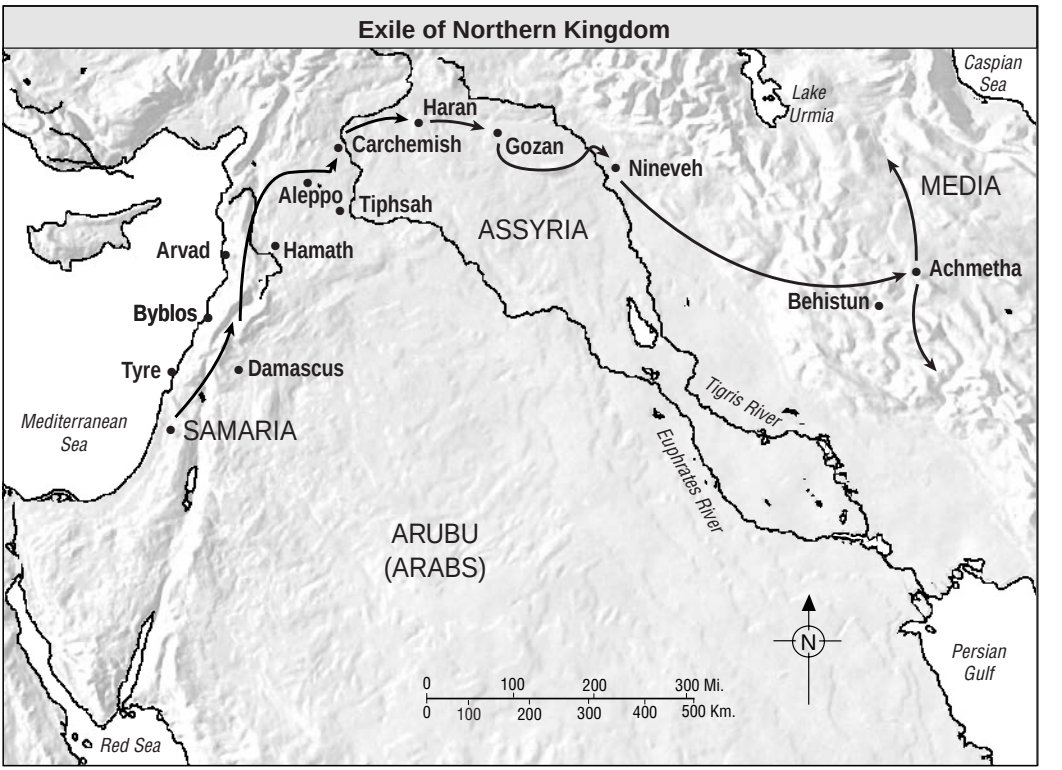
32:14
e Is. 10:5-11

32:17
f v. 14
g 1 Cor. 8:5-6
h Dan. 3:15

32:18
i Ps. 59:6

32:19
j Ps. 96:5

32:20
k 2 Kin. 16:20



21 Then the LORD [a]sent an [b]angel who cut down every mighty man of valor, leader, and captain in the camp of the king of Assyria. So he returned [c]shamefaced to his own land. And when he had gone into the temple of his god, some of his own offspring struck him down with the sword there.

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *others,* and guided them* on every side.

Hezekiah prospers again

23 And many [d]brought gifts to the LORD at Jerusalem, and presents to Hezekiah king of Judah, so that he was exalted in the sight of all nations thereafter.

Hezekiah's illness and recovery (2 Kin. 20:1–11. See 2 Kin. 18:7, note)

24 In those days Hezekiah was [e]sick and near death, and he prayed to the LORD; and He spoke to him and gave him a sign.

25 But Hezekiah did not repay according to the favor *shown* him, for his [f]heart was lifted up; therefore [g]wrath was looming over him and over Judah and Jerusalem.

26 Then Hezekiah humbled himself for the pride of his heart, he and the inhabitants of Jerusalem, so that the wrath of the LORD did not come upon them in the days of Hezekiah.

Hezekiah's wealth

27 Hezekiah had very great riches and honor. And he made himself treasuries for silver, for gold, for precious stones, for spices, for shields, and for all kinds of desirable items;

28 storehouses for the harvest of grain, wine, and oil; and stalls for all kinds of livestock, and folds for flocks.*

29 Moreover he provided cities for himself, and possessions of flocks and herds in abundance; for God had given him very much property.

30 This same Hezekiah also [h]stopped the water outlet of Upper Gihon, and brought the water by tunnel* to the west side of the City of David. Hezekiah [i]prospered in all his works.

Hezekiah's folly with embassy from Babylon (2 Kin. 20:12–19; cp. Is. 39)

31 However, *regarding* the ambassadors of the princes of Babylon, whom they sent to him to inquire about the wonder that was *done* in the land, God withdrew from him, in order to [j]test him, that He might know all *that was* in his heart.

Hezekiah dies; Manasseh succeeds him (2 Kin. 20:20–21)

32 Now the rest of the acts of Hezekiah, and his goodness, indeed they *are* [k]written in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the kings of Judah and Israel.

33 So Hezekiah [l]rested with his fathers, and they buried him in the upper tombs of the sons of David; and all Judah and the inhabitants of Jerusalem honored him at his death. Then Manasseh his son reigned in his place.

Manasseh practices idolatry (2 Kin. 21:1–9)

33 [m]MANASSEH *was* twelve years old when he became king, and he reigned fifty-five years in Jerusalem.

2 But he did evil in the sight of the LORD, according to the [n]abominations of the nations whom the LORD had cast out before the children of Israel.

3 For he rebuilt the [o]high places which Hezekiah his father had [p]broken down; he raised up altars for the Baals, and made wooden images; and he worshiped all the host of heaven* and served them.

***32:22** Septuagint reads *gave them rest*; Vulgate reads *gave them treasures.* ***32:28** Following Septuagint and Vulgate; Arabic and Syriac omit *folds for flocks*; Masoretic Text reads *flocks for sheepfolds.* ***32:30** Literally *brought it straight* (compare 2 Kings 20:20) ***33:3** The gods of the Assyrians

32:21
a Zech. 14:3
b See Heb. 1:4, *note*
c Ps. 44:7

32:23
d 2 Sam. 8:10; 2 Chr. 17:5; 26:8; Ps. 45:12

32:24
e Is. 38:1-22

32:25
f 2 Chr. 26:16; Hab. 2:4
g 2 Chr. 24:18

32:30
h 2 Kin. 20:20; Is. 22:9-11
i 2 Chr. 31:21

32:31
j *Test/Tempt:* v. 31; Job 7:18. (Gen. 3:1; James 1:14, *note*)

32:32
k Is. 36-39

32:33
l 1 Kin. 1:21

33:1
m 1 Kin. 24:3-4

33:2
n Deut. 18:9-12; 2 Chr. 28:3

33:3
o See Judg. 3:7 and 1 Kin. 3:2, *notes*
p 2 Chr. 31:1

33:3 wooden images. These were "groves" (Hebrew *asherim*) devoted to the worship of Asherah, who was the Babylonian goddess Ishtar, the Aphrodite of the Greeks, the Venus of the Romans. See Judg. 2:13, *note*.

4 He also built altars in the house
of the LORD, of which the LORD had
said, "In [a]Jerusalem shall My name
be forever."
5 And he built altars for all the
host of heaven in the two [b]courts of
the house of the LORD.
6 Also he caused his sons to [c]pass
through the fire in the Valley of the
Son of Hinnom; he practiced sooth-
saying, used [d]witchcraft and sorcery,
and [e]consulted mediums and spirit-
ists. He did much evil in the sight of
the LORD, to provoke Him to anger.
7 He even [f]set a carved image, the
idol which he had made, [g]in the
house of God, of which God had
said to David and to Solomon his
son, "In [h]this house and in Jeru-
salem, which I have chosen out of
all the tribes of Israel, I will put My
name forever;
8 [i]"and I will not again remove the
foot of Israel from the land which I
have appointed for your fathers—
only if they are careful to do all that
I have commanded them, according
to the whole law and the statutes
and the ordinances by the hand of
Moses."
9 So Manasseh seduced Judah and
the inhabitants of Jerusalem to do
more evil than the nations whom
the LORD had destroyed before the
children of Israel.

The LORD's prophets rebuke Manasseh (2 Kin. 21:10–16)

10 And the LORD spoke to Manas-
seh and his people, but they would
not [j]listen.

Manasseh is taken captive by the Assyrians; he repents and is restored, then dies (2 Kin. 21:17–18)

11 [k]Therefore the LORD brought
upon them the captains of the army
of the king of Assyria, who took Ma-
nasseh with hooks,* bound him
with bronze *fetters,* and carried him
off to [l]Babylon.
12 Now when he was in affliction,
he implored the LORD his God, and
[m]humbled himself greatly before
the God of his fathers,
13 and prayed to Him; and He re-
ceived his [n]entreaty, heard his sup-
plication, and brought him back to
Jerusalem into his kingdom. Then
Manasseh [o]knew that the LORD *was*
God.
14 After this he built a wall outside
the City of David on the west side
of [p]Gihon, in the valley, as far as the
entrance of the Fish Gate; and *it*
[q]enclosed Ophel, and he raised it to
a very great height. Then he put
military captains in all the fortified
cities of Judah.
15 He took away the [r]foreign gods
and the idol from the house of the
LORD, and all the altars that he had
built in the mount of the house of
the LORD and in Jerusalem; and he
cast *them* out of the city.
16 He also repaired the altar of the
LORD, sacrificed peace offerings and
[s]thank offerings on it, and com-
manded Judah to serve the LORD
God of Israel.
17 Nevertheless the people still
sacrificed on the [t]high places, *but*
only to the LORD their God.
18 Now the rest of the acts of Ma-
nasseh, his prayer to his God, and
the words of the [u]seers who spoke
to him in the name of the LORD God
of Israel, indeed they *are written* in
the book* of the kings of Israel.
19 Also his prayer and *how God* re-
ceived his entreaty, and all his sin
and trespass, and the sites where he
built high places and set up [v]wooden
images and carved images, before he
was humbled, indeed they *are* writ-
ten among the [w]sayings of Hozai.*
20 So Manasseh [x]rested with his
fathers, and they buried him in his
own house. Then his son Amon
reigned in his place.

Amon reigns over Judah (2 Kin. 21:18–22)

21 [y]Amon *was* twenty-two years
old when he became king, and he
reigned two years in Jerusalem.
22 But he did evil in the sight of the
LORD, as his father Manasseh had
done; for Amon sacrificed to all the
carved images which his father Ma-
nasseh had made, and served them.

***33:11** That is, nose hooks (compare 2 Kings 19:28) ***33:18** Literally *words*
***33:19** Septuagint reads *the seers.*

33:4
a Deut. 12:11; 1 Kin. 8:29; 9:3; 2 Chr. 6:6; 7:16

33:5
b 2 Chr. 4:9

33:6
c Lev. 18:21; Deut. 18:10; 2 Kin. 23:10; 2 Chr. 28:3; Ezek. 23:37
d Deut. 18:11; 2 Kin. 17:17
e Lev. 19:31; 20:27

33:7
f 2 Chr. 25:14
g Cp. Dan. 9:27
h Ps. 132:14

33:8
i 2 Sam. 7:10

33:10
j Cp. 1 Kin. 11:9-11

33:11
k Deut. 28:36
l 2 Chr. 36:6

33:12
m 2 Chr. 7:14; 32:26

33:13
n 1 Chr. 5:20; Ezra 8:23
o 1 Kin. 20:13; Dan. 4:32

33:14
p 1 Kin. 1:33
q 2 Chr. 27:3

33:15
r vv. 3-7

33:16
s Lev. 7:12

33:17
t See Judg. 3:7 and 1 Kin. 3:2, *notes*

33:18
u 1 Sam. 9:9

33:19
v See 2 Chr. 33:3, *note*
w See 1 Chr. 29:29, *note*

33:20
x 1 Kin. 1:21

33:21
y 1 Chr. 3:14

33:21 became king. 642 B.C.

23 And he did not humble himself
before the LORD, as his father Ma-
nasseh had humbled himself; but
Amon trespassed more and more.

Amon killed by his servants;
Josiah made king (2 Kin. 21:23–26)

24 Then [a]his servants conspired
against him, and [b]killed him in his
own house.
25 But the people of the land exe-
cuted all those who had conspired
against King Amon. Then the peo-
ple of the land made his son Josiah
king in his place.

Josiah's early reforms (2 Kin. 22:1–2)

34 [c]JOSIAH *was* eight years old
when he became king, and
he reigned thirty-one years in Jeru-
salem.
2 And he did *what was* right in the
sight of the LORD, and walked in the
ways of his father David; *he* did *not*
turn aside to the right hand or to
the left.
3 For in the eighth year of his
reign, while he was still [d]young, he
began to [e]seek the God of his father
David; and in the twelfth year he
began to purge Judah and Jerusalem
[f]of the [g]high places, the [h]wooden
images, the carved images, and the
molded images.
4 They broke down the altars of
the Baals in his presence, and the
incense altars which *were* above
them he cut down; and the [i]wood-
en images, the carved images, and
the molded images he broke in
pieces, and made [j]dust of them and
[k]scattered *it* on the graves of those
who had sacrificed to them.
5 He also [l]burned the bones of the
priests on their [m]altars, and
cleansed Judah and Jerusalem.
6 And *so he did* in the cities of
Manasseh, Ephraim, and Simeon, as
far as Naphtali and all around, with
axes.*
7 When he had broken down the
altars and the [n]wooden images, had
[o]beaten the carved images into
powder, and cut down all the in-
cense altars throughout all the land
of Israel, he returned to Jerusalem.

Josiah repairs the temple
(2 Kin. 22:3–7)

8 In the eighteenth year of his
reign, when he had purged the land
and the temple,* he sent [p]Shaphan
the son of Azaliah, Maaseiah the
[q]governor of the city, and Joah the
son of Joahaz the recorder, to repair
the house of the LORD his God.
9 When they came to Hilkiah the
high priest, they delivered the [r]mon-
ey that was brought into the house of
God, which the Levites who kept the
doors had gathered from the hand of
Manasseh and Ephraim, from all the
[s]remnant of Israel, from all Judah
and Benjamin, and *which* they had
brought back to Jerusalem.
10 Then they put *it* in the hand of
the foremen who had the oversight
of the house of the LORD; and they
gave it to the workmen who
worked in the house of the LORD, to
repair and restore the house.
11 They gave *it* to the craftsmen
and builders to buy hewn stone and
timber for beams, and to floor the
houses which the kings of Judah
had destroyed.
12 And the men did the work
faithfully. Their overseers *were* Ja-
hath and Obadiah the Levites, of
the sons of Merari, and Zechariah
and Meshullam, of the sons of the
Kohathites, to supervise. *Others of*
the Levites, all of whom were skill-
ful with instruments of music,
13 *were* [t]over the burden bearers
and *were* overseers of all who did
work in any kind of service. And
some of the [u]Levites *were* scribes,
officers, and gatekeepers.

Hilkiah discovers the Book of the
Law (2 Kin. 22:8–10)

14 Now when they brought out
the money that was brought into
the house of the LORD, Hilkiah the

***34:6** Literally *swords* ***34:8** Literally *house*

33:24
a 2 Chr. 24:25
b 2 Chr. 25:27

34:1
c Jer. 2:1

34:3
d Eccl. 12:1
e 2 Chr. 15:2
f 2 Chr. 33:17-19
g See Judg. 3:7 and 1 Kin. 3:2, *notes*
h See Deut. 16:21, *note*

34:4
i See Deut. 16:21, *note*
j Cp. Ex. 32:20
k 2 Kin. 23:6; Ezek. 6:5

34:5
l 1 Kin. 13:2
m 2 Kin. 23:20

34:7
n See Deut. 16:21, *note*
o Cp. Deut. 9:21

34:8
p 2 Kin. 25:22
q 2 Chr. 18:25

34:9
r 2 Kin. 12:4
s 2 Chr. 30:6

34:13
t 2 Chr. 8:10
u 1 Chr. 23:4-5

Josiah: *who Jehovah heals.* A righteous king of Judah who repaired the temple, conducted a reading of the Law, and observed the Passover.

34:1 became king. 640 B.C.

34:14 found the Book of the Law. This passage (vv.14–17 and 2 Kin. 22:8–10) have been used to teach that Deuteronomy was the book found, and that it was

priest found the Book of the Law of the LORD *given* by Moses.

15 Then Hilkiah answered and said to Shaphan the scribe, "I have found the [a]Book of the Law in the house of the LORD." And Hilkiah gave the [b]book to Shaphan.

16 So Shaphan carried the book to the king, bringing the king word, saying, "All that was committed to your servants they are doing.

17 "And they have gathered the money that was found in the house of the LORD, and have delivered it into the hand of the overseers and the workmen."

The solemn effect of its reading (2 Kin. 22:11–13)

18 Then Shaphan the scribe told the king, saying, "Hilkiah the priest has given me a book." And Shaphan [c]read it before the king.

19 Thus it happened, when the king [d]heard the words of the Law, that he tore his clothes.

20 Then the king commanded Hilkiah, [e]Ahikam the son of Shaphan, Abdon the son of Micah, Shaphan the scribe, and Asaiah a servant of the king, saying,

21 "Go, inquire of the LORD for me, and for those who are left in Israel and Judah, concerning the words of the book that is found; for great *is* the wrath of the LORD that is poured out on us, because our fathers have not [f]kept the word of the LORD, to do according to all that is written in this book."

Huldah, the prophetess, speaks (2 Kin. 22:14–20)

22 So Hilkiah and those the king *had appointed* went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, keeper of the wardrobe. (She dwelt in Jerusalem in the Second Quarter.) And they spoke to her to that *effect.*

23 Then she answered them, "Thus says the LORD God of Israel, 'Tell the man who sent you to Me,

24 "Thus says the LORD: 'Behold, I will [g]bring calamity on this place and on its inhabitants, all the curses that are written in the [h]book which they have read before the king of Judah,

25 'because they have forsaken Me and burned incense to other gods, that they might provoke Me to anger with all the works of their hands. Therefore My wrath will be poured out on this place, and not be quenched.' " '

26 "But as for the king of Judah, who sent you to inquire of the LORD, in this manner you shall speak to him, 'Thus says the LORD God of Israel: "*Concerning* the words which you have heard—

27 "because your heart was tender, and you humbled yourself before God when you heard His words against this place and against its inhabitants, and you humbled yourself before Me, and you tore your clothes and wept before Me, I also have heard *you,*" says the [i]LORD.

28 "Surely I will gather you to your fathers, and you shall be gathered to your grave in peace; and your eyes shall not see all the calamity which I will bring on this place and its inhabitants." ' " So they brought back word to the king.

The people hear the Law (2 Kin. 23:1–2)

29 Then the king sent and gathered all the elders of Judah and Jerusalem.

30 The king went up to the house of the LORD, with all the men of Judah and the inhabitants of Jerusalem—the priests and the Levites, and all the people, great and small.

34:15
a Deut. 31:24-26
b Deut. 31:24-26
34:18
c Cp. Neh. 8:1-18
34:19
d Cp. Neh. 8:9
34:20
e Jer. 26:24
34:21
f 2 Kin. 17:15-19
34:24
g 2 Chr. 36:14-20
h Deut. 28:15-68
34:27
i 2 Chr. 12:7; 30:6; 33:12-13

composed as a "pious fraud" in the time of Josiah (621 B.C.) to bring about centralization of worship in Jerusalem. From the distinctive use of the names of Deity, the laws peculiar to Deuteronomy, the nature of the commands which presuppose the wilderness wanderings and the prospective entrance into Canaan, the minutely accurate geographical data employed, and the evident anachronism of emphasizing centralization of worship in Jerusalem in 621 B.C. after the deportation of the northern kingdom, conservative scholars have consistently held to the Mosaic authorship (15th Cent. B.C.) of the book. Furthermore, not only Deuteronomy but the entire Pentateuch was doubtless indicated by the term, "the Book of the Law."

34:17 gathered. Literally *poured out* or *melted.*

34:20 Abdon. Or *Achbor, the son of Micaiah,* 2 Kin. 22:12.

34:22 Tokhath. Or *Tikvah,* 2 Kin. 22:14. **Hasrah.** Or *Harhas,* 2 Kin. 22:14. **Second Quarter.** Hebrew *Mishneh.*

And he [a]read in their hearing all the words of the Book of the Covenant which had been found in the house of the LORD.

The king's covenant (2 Kin. 23:3)

31 Then the king [b]stood in [c]his place and made a [d]covenant before the LORD, to follow the LORD, and to keep His commandments and His testimonies and His statutes with all his heart and all his soul, to perform the words of the covenant that were written in this book.

32 And he made all who were present in Jerusalem and Benjamin take a stand. So the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

Josiah's later reforms (2 Kin. 23:4–14,24)

33 Thus Josiah removed all the [e]abominations from all the country that *belonged* to the children of Israel, and made all who were present in Israel diligently serve the LORD their God. [f]All his days they did not depart from following the LORD God of their fathers.

(Prophecy about Bethel altar is fulfilled; see 2 Kin. 23:15–20)

Passover reinstituted (2 Kin. 23:21–27)

35 NOW Josiah kept a Passover to the LORD in Jerusalem, and they slaughtered the Passover *lambs* on the [g]fourteenth *day* of the first month.

2 And he set the priests in their [h]duties and [i]encouraged them for the service of the house of the LORD.

3 Then he said to the Levites who [j]taught all Israel, who were holy to the LORD: "Put the holy [k]ark in the house which Solomon the son of David, king of Israel, built. *It shall* no longer *be* a burden on *your* [l]shoulders. Now serve the LORD your God and His people Israel.

4 "Prepare *yourselves* according to your fathers' [m]houses, according to your divisions, following the [n]written instruction of David king of Israel and the written instruction of Solomon his son.

5 "And stand in the holy *place* according to the divisions of the fathers' houses of your brethren the *lay* people, and *according to* the division of the father's house of the Levites.

6 "So [o]slaughter the Passover *offerings,* [p]consecrate yourselves, and prepare *them* for your brethren, that *they* may do according to the word of the LORD by the hand of Moses."

7 Then Josiah [q]gave the *lay* people lambs and young goats from the flock, all for Passover *offerings* for all who were present, to the number of thirty thousand, as well as three thousand cattle; these *were* from the king's [r]possessions.

8 And his [s]leaders gave willingly to the people, to the priests, and to the Levites. Hilkiah, Zechariah, and Jehiel, rulers of the house of God, gave to the priests for the Passover *offerings* two thousand six hundred *from the flock,* and three hundred cattle.

9 Also [t]Conaniah, his brothers Shemaiah and Nethanel, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave to the Levites for Passover *offerings* five thousand *from the flock* and five hundred cattle.

10 So the service was prepared, and the [u]priests stood in their places, and the [v]Levites in their divisions, according to the king's command.

11 And they [w]slaughtered the Passover *offerings;* and the priests sprinkled *the* [x]*blood* with their hands, while the Levites skinned *the* [y]*animals.*

12 Then they removed the burnt offerings that *they* might give them to the divisions of the fathers' houses of the *lay* people, to offer to the LORD, as *it is* [z]written in the Book of Moses. And so *they did* with the cattle.

13 Also they [aa]roasted the Passover *offerings* with fire according to the ordinance; but the *other* holy *offerings* they boiled in pots, in caldrons, and in pans, and divided *them* quickly among all the *lay* people.

34:30
a Neh. 8:1-3

34:31
b 2 Chr. 6:13
c 2 Kin. 11:14
d 2 Chr. 23:16; 29:10

34:33
e 1 Kin. 11:5; 2 Chr. 33:2
f Cp. Jer. 3:10

35:1
g Ex. 12:6

35:2
h 2 Chr. 23:18
i 2 Chr. 29:5-15

35:3
j Deut. 33:10; 2 Chr. 17:8-9
k Ex. 40:21; 2 Chr. 5:7
l 1 Chr. 23:26

35:4
m 1 Chr. 9:13
n 1 Chr. 23:26; 2 Chr. 8:14

35:6
o Ex. 12:6
p *Sanctification* (OT): v. 6; Ps. 2:6. (Gen. 2:3; Zech. 8:3). Cp. Ezra 6:20

35:7
q 2 Chr. 30:24
r 2 Chr. 31:3

35:8
s Num. 7:2

35:9
t 2 Chr. 31:12

35:10
u Heb. 9:6
v 2 Chr. 5:12; 7:6; 8:14-15; 13:10; 29:25-34

35:11
w Ex. 12:6
x Ex. 12:22
y 2 Chr. 29:34

35:12
z Ezra 6:18

35:13
aa Ex. 12:8-9

35:1 first month. This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

14 Then afterward they prepared
portions for themselves and for the
priests, because the priests, the
sons of Aaron, *were busy* in offering
burnt offerings and fat until night;
therefore the Levites prepared por-
tions for themselves and for the
priests, the sons of Aaron.
15 And the singers, the sons of
Asaph, *were* in their places, [a]ac-
cording to the command of David,
Asaph, Heman, and Jeduthun the
king's seer. Also the [b]gatekeepers
were at each gate; they did not have
to leave their position, because
their brethren the Levites prepared
portions for them.
16 So all the service of the LORD
was prepared the same day, to keep
the Passover and to offer burnt offer-
ings on the altar of the LORD, accord-
ing to the command of King Josiah.
17 And the children of Israel who
were present kept the Passover at
that time, and the [c]Feast of Unleav-
ened Bread for seven days.
18 There had been no Passover
[d]kept in Israel [e]like that since the
days of Samuel the prophet; and
none of the kings of Israel had kept
such a Passover as Josiah kept, with
the priests and the Levites, all Judah
and Israel who were present, and
the inhabitants of Jerusalem.
19 In the eighteenth year of the
reign of Josiah this Passover was
kept.

Josiah, wounded in battle, dies
(2 Kin. 23:28–30)

20 After all this, [f]when Josiah had
prepared the temple, Necho king of
Egypt came up to fight against [g]Car-
chemish by the Euphrates; and Josi-
ah went out against him.
21 But he sent messengers to him,
saying, "What have I to do with
you, king of Judah? *I have* not *come*
against you this day, but against the
house with which I have war; for
God commanded me to make haste.
Refrain *from meddling with* God,
who *is* with me, [h]lest He destroy
you."
22 Nevertheless Josiah would not
turn his face from him, but [i]dis-
guised himself so that he might
fight with him, and did not heed
the words of Necho from the mouth
of God. So he came to fight in the
Valley of Megiddo.
23 And the archers shot King Josi-
ah; and the king said to his ser-
vants, "Take me away, for I am se-
verely wounded."
24 His servants therefore took him
out of that chariot and put him in
the second chariot that he had, and
they brought him to Jerusalem. So
he died, and was buried in *one of*
the tombs of his fathers. And all
Judah and Jerusalem [j]mourned for
Josiah.
25 Jeremiah also [k]lamented for [l]Jo-
siah. And to this day all the singing
men and the singing women speak
of Josiah in their lamentations.
They made it a custom in Israel;
and indeed they *are* written in the
Laments.
26 Now the rest of the acts of Josi-
ah and his goodness, according to
what was written in the Law of the
LORD,
27 and his deeds from first to last,
indeed they *are* written in the book
of the kings of Israel and Judah.

Reign and dethronement
of Jehoahaz (2 Kin. 23:31–33)

36 THEN the people of the land
took Jehoahaz the son of Josi-
ah, and made him king in his fa-
ther's place in Jerusalem.
2 Jehoahaz* *was* twenty-three years
old when he became king, and he
reigned three months in Jerusalem.
3 Now the king of Egypt deposed
him at Jerusalem; and he imposed
on the land a tribute of one hundred
[m]talents of silver and a [m]talent of
gold.

Jehoiakim made king by
Pharaoh Necho (2 Kin. 23:34—24:4)

4 Then the king of Egypt made *Je-*
*hoahaz's** brother Eliakim king over
Judah and Jerusalem, and changed
his name to Jehoiakim. And Necho

36:2 Masoretic Text reads *Joahaz.*
36:4 Literally *his*

35:15
a 1 Chr. 25:1-6
b 1 Chr. 26:12-19
35:17
c Ex. 12:15; 2 Chr. 30:21; cp. 1 Cor. 5:8
35:18
d Cp. 2 Chr. 30:5
e 2 Kin. 23:22-23
35:20
f Jer. 25:11-14; 46:1-12
g Jer. 46:2
35:21
h Cp. 2 Chr. 25:19
35:22
i 2 Chr. 18:29
35:24
j 1 Kin. 14:18
35:25
k Lam. 4:20
l Jer. 22:10-11
36:3
m See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*

took Jehoahaz* his brother and carried him off to Egypt.

5 [a]Jehoiakim *was* twenty-five years old when he became king, and he reigned eleven years in Jerusalem. And he did [b]evil in the sight of the LORD his God.

6 Nebuchadnezzar king of Babylon came up against him, and bound him in bronze *fetters* to carry him off to [c]Babylon.

7 Nebuchadnezzar also carried off *some* of the articles from the house of the LORD to Babylon, and put them in his temple at Babylon.

Jehoiakim dies; Jehoiachin becomes king (2 Kin. 24:5–9)

8 Now the rest of the acts of Jehoiakim, the abominations which he did, and what was found against him, indeed they *are* written in the book of the kings of Israel and Judah. Then Jehoiachin his son reigned in his place.

9 Jehoiachin *was* [d]eight* years old when he became king, and he reigned in Jerusalem three months and ten days. And he did evil in the sight of the LORD.

First deportation to Babylon; Zedekiah made king (2 Kin. 24:10–20)

10 At the [e]turn of the year King Nebuchadnezzar summoned *him* and took him to Babylon, with the costly articles from the house of the LORD, and made [f]Zedekiah, *Jehoiakim's** [g]brother, king over Judah and Jerusalem.

11 [h]Zedekiah *was* twenty-one years old when he became king, and he reigned eleven years in Jerusalem.

12 He did evil in the sight of the LORD his God, *and* did [i]not humble himself before Jeremiah the prophet, *who spoke* from the mouth of the LORD.

13 And he also [j]rebelled against King Nebuchadnezzar, who had made him swear *an oath* by God; but he stiffened his neck and hardened his heart against turning to the LORD God of Israel.

The reason for Judah's captivity (Cp. 2 Kin. 25:1–21; Jer. 39:8–10)

14 Moreover all the leaders of the priests and the people transgressed more and more, *according* to all the abominations of the nations, and defiled the house of the LORD which He had consecrated in Jerusalem.

15 And the LORD God of their fathers sent *warnings* to them by His messengers, [k]rising up early and sending *them,* because He had compassion on His people and on His dwelling place.

16 But they [l]mocked the messengers of God, despised His words, and [m]scoffed at His prophets, until the wrath of the LORD arose against His people, till *there was* no remedy.

17 Therefore He brought against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, on the aged or the weak; He gave *them* all into his hand.

18 And all the articles from the house of God, great and small, the treasures of the house of the LORD, and the treasures of the king and of his leaders, all *these* he took to Babylon.

19 Then they burned the house of God, broke down the wall of Jerusalem, burned all its palaces with fire, and destroyed all its precious possessions.

20 And those who escaped from the sword he [n]carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia,

36:5
a 1 Chr. 3:15
b Jer. 22:13-19

36:6
c Deut. 29:22-29; 2 Chr. 33:11

36:9
d Cp. 2 Kin. 24:8. See also 1 Chr. 11:11, *note*

36:10
e 2 Sam. 11:1
f Jer. 37:1
g Cp. 2 Kin. 24:17

36:11
h Jer. 52:1

36:12
i Jer. 21:3-7; 44:10

36:13
j Ezek. 17:15

36:15
k Jer. 7:13

36:16
l 2 Chr. 30:10
m Cp. 2 Chr. 24:20-21; Luke 11:51

36:20
n *Times of the Gentiles:* vv. 17-20; Jer. 39:7. (Deut. 28:49; Rev. 16:19). Deut. 28:36-37

***36:4** Masoretic Text reads *Joahaz.*
***36:9** Some Hebrew manuscripts, Septuagint, Syriac, and 2 Kings 24:8 read *eighteen.*
***36:10** Literally *his* (compare 2 Kings 24:17)

36:5 became king. 608 B.C.

Nebuchadnezzar: *Nebo protect the landmark.* The king of Babylon who captured Jerusalem and took the people of Judah into captivity.

36:6 came up against him. This was the first deportation of Judah (2 Kin. 24:1–4; Jer. 25:1–9; Dan. 1:1; Hab. 1:6). See vv. 15–21 for the final deportation.

36:8 Jehoiachin. Or *Jeconiah,* 1 Chr. 3:16; or *Coniah,* Jer. 22:24.

36:9 became king. 597 B.C.

36:11 became king. 597 B.C.

21 to fulfill the word of the LORD
by the [a]mouth of Jeremiah, until the
[b]land had enjoyed her Sabbaths. As
long as she lay desolate she kept
Sabbath, to fulfill seventy years.

Cyrus' proclamation: he permits Jews to return from captivity

22 Now in the first year of Cyrus
king of Persia, that the word of the
LORD by the mouth of Jeremiah
might be fulfilled, the LORD stirred
up the spirit of [c]Cyrus king of Per-
sia, so that he made a proclamation
throughout all his kingdom, and
also *put it* in writing, saying,

23 Thus [d]says Cyrus king of
Persia: All the kingdoms of the
earth the LORD God of heaven
has given me. And He has
commanded me to build Him a
house at Jerusalem which is in
Judah. Who *is* among you of all
His people? May the LORD his
God *be* with him, and let him
go up!

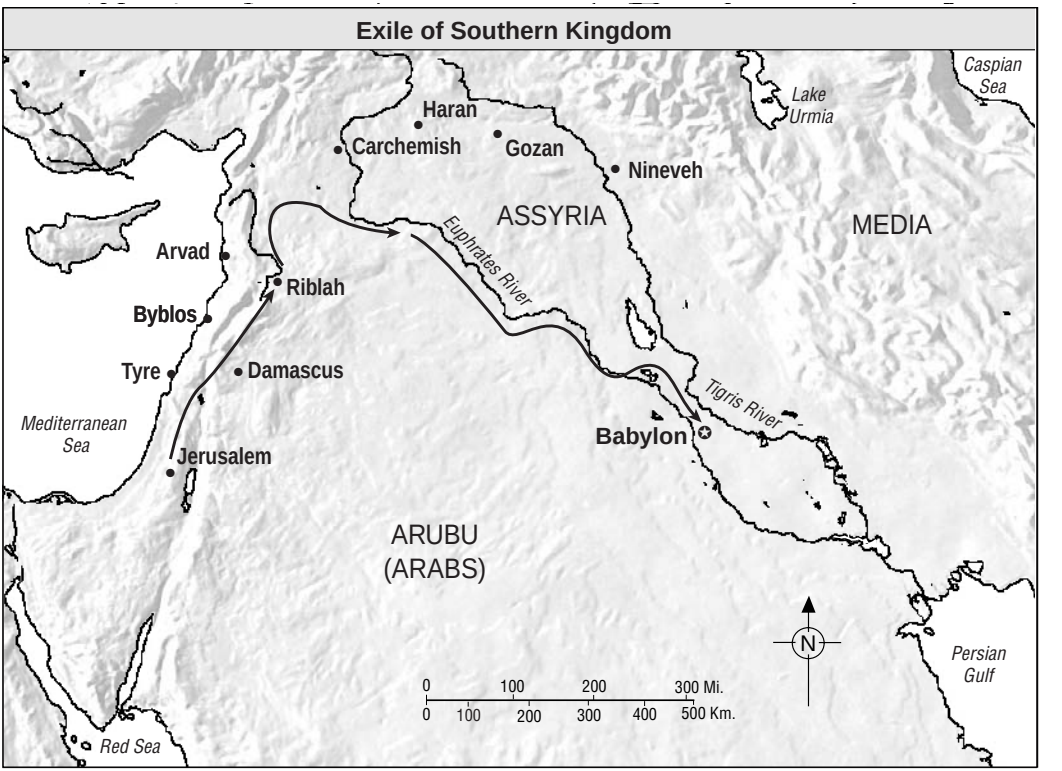
36:21
a Jer. 25:9-12; 27:6-8; 29:10
b Lev. 26:34-43

36:22
c Ezra 1:1; Is. 44:28; 45:1; cp. Dan. 9:2

36:23
d Ezra 1:2-3

36:22 first year. 538 B.C.

36:23 In the order of the books in the Hebrew canon, this is the end of the Old Testament.



THE BOOK OF

EZRA

Author:	*Theme:*	*Date of writing:*
Ezra	Return of the Remnant	5th Cent. B.C.

Background

Ezra, Nehemiah, and Esther conclude the historical books of the Bible as they are found in the present canonical order. Both Ezra and Nehemiah are devoted to events occurring in the land of Israel at the time of the return from captivity and subsequent years, covering a period of approximately one century, beginning in 538 B.C. The emphasis in Ezra is on the rebuilding of the Temple; in Nehemiah, on the rebuilding of the walls of Jerusalem. Both books contain extensive genealogical records, principally for the purpose of establishing the claims to the priesthood on the part of the descendants of Aaron.

Inasmuch as well over half a century elapsed between chapters 6 and 7, the characters of the first part of the book had died by the time Ezra began his ministry in Jerusalem. Ezra is the one person who is prominent in Ezra and Nehemiah. Both books end with prayers of confession (Ezra 9; Nehemiah 9) and a subsequent separation of the people from the sinful practices into which they had fallen. Some conception of the nature of the encouraging messages of Haggai and Zechariah, who are introduced in this narrative (5:1), may be seen in the prophetic books that bear their names.

Outline

The book may be divided as follows:

I. The First Return under Zerubbabel, and the Building of the Second Temple 1:1—6:22
- A. Decree of Cyrus Permitting Jews' Return to Jerusalem to Rebuild Temple 1:1–4
- B. Contributions to Those Returning; Cyrus' Restoration of the Holy Vessels 1:5–11
- C. Number of Those Returning 2:1–70
- D. Building of the Altar and Restoration of Ancient Sacrifice 3:1–7
- E. Laying of Foundations of the Temple 3:8–13
- F. Attempts to Hinder the Work 4:1–24
- G. Completion of Work on the Temple and Restoration of Passover 5:1—6:22

II. The Ministry of Ezra 7:1—10:44
- A. Ezra's Return to Jerusalem 7:1–10
- B. Decree of Artaxerxes on Ezra's Behalf 7:11–26
- C. Ezra's Thanksgiving 7:27–28
- D. Ezra's Companions 8:1–14
- E. Ezra's Sending for the Levites and the Nethinim 8:15–20
- F. Ezra's Proclamation of a Fast Seeking the Lord's Protection 8:21–23
- G. Committing of the Treasure to Twelve Priests 8:24–30
- H. Ezra's Arrival in Jerusalem 8:31–34
- I. Governors Given King's Decree 8:35–36
- J. Failure of God's People to Separate from Surrounding Nations 9:1–4
- K. Ezra's Prayer of Confession to the Lord 9:5–15
- L. Reconciliation to God Through Confession and Separation 10:1–44

I. The First Return under Zerubbabel, and the Building of the Second Temple, 1—6

Decree of Cyrus permitting Jews' return to Jerusalem to rebuild temple

1 NOW in the first year of Cyrus
king of Persia, that the [a]word of
the LORD by the mouth of Jeremiah
might be fulfilled, the LORD stirred
up the spirit of [b]Cyrus king of Per-
sia, so that he made a proclamation
throughout all his kingdom, and
also *put it* in writing, saying,

2 Thus says Cyrus king of Persia:
All the kingdoms of the earth
the LORD God of heaven has
[c]given me. And He has
commanded me to build Him a
house at Jerusalem which *is* in
Judah.
3 Who *is* among you of all His
[d]people? May his God be with
him, and let him go up to
Jerusalem which *is* in Judah,
and build the house of the
LORD God of Israel (He *is* God),
which *is* in Jerusalem.
4 And whoever is left in any
place where he dwells, let the
men of his place help him with
silver and gold, with goods and
livestock, besides the freewill
offerings for the house of God
which *is* in Jerusalem.

Contributions to those returning; Cyrus restores the holy articles

5 Then the heads of the fathers'
houses of Judah and Benjamin, and
the priests and the Levites, with all
whose spirits God had moved, arose
to go up and build the house of the
LORD which *is* in Jerusalem.
6 And all those who *were* around
them encouraged them with articles
of silver and gold, with goods and
livestock, and with precious things,
besides all *that* was [e]willingly offered.
7 King Cyrus also brought out the
[f]articles of the house of the LORD,
which Nebuchadnezzar had [g]taken
from Jerusalem and put in the tem-
ple of his gods;
8 and Cyrus king of Persia brought
them out by the hand of Mithredath
the treasurer, and counted them out
to Sheshbazzar the prince of Judah.
9 This *is* the number of them: thir-
ty gold platters, one thousand silver
platters, twenty-nine knives,
10 thirty gold basins, four hundred
and ten silver basins of a similar *kind,*
and one thousand other articles.
11 All the articles of gold and silver
were five thousand four hundred.
All *these* Sheshbazzar took with the
captives who were brought from
Babylon to Jerusalem.

Number of those returning

2 NOW [h]these *are* the people of
the province who came back
from the captivity, of those who had
been carried away, whom [i]Nebu-
chadnezzar the king of Babylon had
carried away to Babylon, and who
returned to Jerusalem and Judah,
everyone to his *own* city.
2 *Those* who came with Zerubba-
bel *were* Jeshua, Nehemiah, Sera-
iah, Reelaiah, Mordecai, Bilshan,
Mispar, Bigvai, Rehum, *and* Baanah.
The number of the men of the peo-
ple of Israel:

1:1
a vv. 1-3; 2 Chr. 36:22-23; cp. Jer. 25:12; 29:10; 33:7-13
b Ezra 5:13-14; Is. 44:28-45:13

1:2
c Cp. Dan. 2:37-38

1:3
d *Israel* (history): vv. 1-5; Ezra 6:15. (Gen. 12:2; Rom. 11:26, *note*)

1:6
e Ezra 2:68

1:7
f Ezra 6:5; Dan. 1:2; 5:2-3
g 2 Kin. 24:13; 2 Chr. 36:18

2:1
h Cp. Neh. 7:6-67
i 2 Kin. 24:14-16; 2 Chr. 36:20

1:1 in the first year. Approximately 541–515 B.C.

Jeremiah: *whom Jehovah has appointed.* A prophet of God who foretold the destruction and captivity of Judah by the Babylonians. Writer of the books of Jeremiah and Lamentations.

Cyrus: *the sun.* The king of Persia who proclaimed that the temple in Jerusalem should be rebuilt.

Nebuchadnezzar: *Nebo protect the landmark.* The king of Babylon who captured Jerusalem and took the people of Judah into captivity.

1:8 Sheshbazzar. Probably *Zerubbabel.* Ezra 2:2; 5:14, 16.

2:1 people. Individuals from all of the tribes are included in this return to Jerusalem. See 2 Kin. 17:23, *note.*

The order of the restoration was as follows: (1) the return of the first detachment under Zerubbabel and Jeshua (538 B.C.), chs. 1—6, and the books of Haggai and Zechariah; (2) the expedition of Ezra (455 B.C.), well over fifty years later (chs. 7—10); and (3) the commission of Nehemiah (445 B.C.), thirteen years after the expedition of Ezra (Neh. 2:1–6).

2:2 Jeshua. Or *Joshua.* Not the same man as in Josh. 1:1ff. **Seraiah.** Or *Azariah,* Neh. 7:7. **Reelaiah.** Or *Raamiah,* Neh. 7:7. **Mispar.** Or *Mispereth,* Neh. 7:7. **Rehum.** Or *Nehum,* Neh. 7:7.

3 the people of [a]Parosh, two thousand one hundred and seventy-two;
4 the people of [b]Shephatiah, three hundred and seventy-two;
5 the people of Arah, seven hundred and seventy-five;
6 the people of [c]Pahath-Moab, of the people of Jeshua *and* Joab, two thousand eight hundred and twelve;
7 the people of Elam, one thousand two hundred and fifty-four;

2:3
a Neh. 3:25

2:4
b Neh. 7:9

2:6
c Neh. 3:11; 7:11; 10:14

CHRONOLOGY OF THE POSTEXILIC ERA

Old Testament Sources	Events in Jerusalem	Persian Rulers
	586 B.C. to 500 B.C.	
	586: Fall of Jerusalem to Babylon; second and final deportation; diaspora Jews in Babylon	550–530: Cyrus II (the Great)
		539: Fall of the Babylonian Empire to Cyrus the Great
Ezra 1—6	538: First wave of the return to Jerusalem begins (groups continue to drift back over the next century). Zerubbabel begins rebuilding the temple in Jerusalem. Samaritans thwart their efforts; rebuilding project halts.	538: Cyrus the Great issues Edict of Toleration, allowing Jews to return home.
		530–522: Cambyses II
Haggai and Zechariah 1—8	520: The prophets Haggai and Zechariah call for the rebuilding of the temple to continue; work begins.	522–486: Darius I
	515: In March, the second temple is finished.	
	500 B.C. to 400 B.C.	
Esther	444–432: Nehemiah hears of the plight of Jerusalem while in Persia. He is appointed governor of Judah; the walls around Jerusalem are rebuilt.	486–465: Xerxes I ("Ahasuerus" in Esther)
Nehemiah's Memiors: Nehemiah 1—7 and 11—13		465–423: Artaxerxes I
Malachi		423: Xerxes II
		423–404: Darius II
		404–358: Artaxerxes II
	400 B.C. to 331 B.C.	
The "I" narrative— Ezra 7:11—9:15	398 (?): Ezra, priest and scribe, institutes reforms of worship.	331: Alexander the Great conquers the Persian Empire (defeating Darius III); Age of Socrates, Plato, Aristotle; rise of Hellenism.
The "he" narrative— Ezra 10 and Nehemiah 8—19	End of Old Testament history, c. 400	
The king's letter— Ezra 7:12–26		
The lists— Ezra 8:1–14; 10:18–44; Nehemiah 10:1–27		

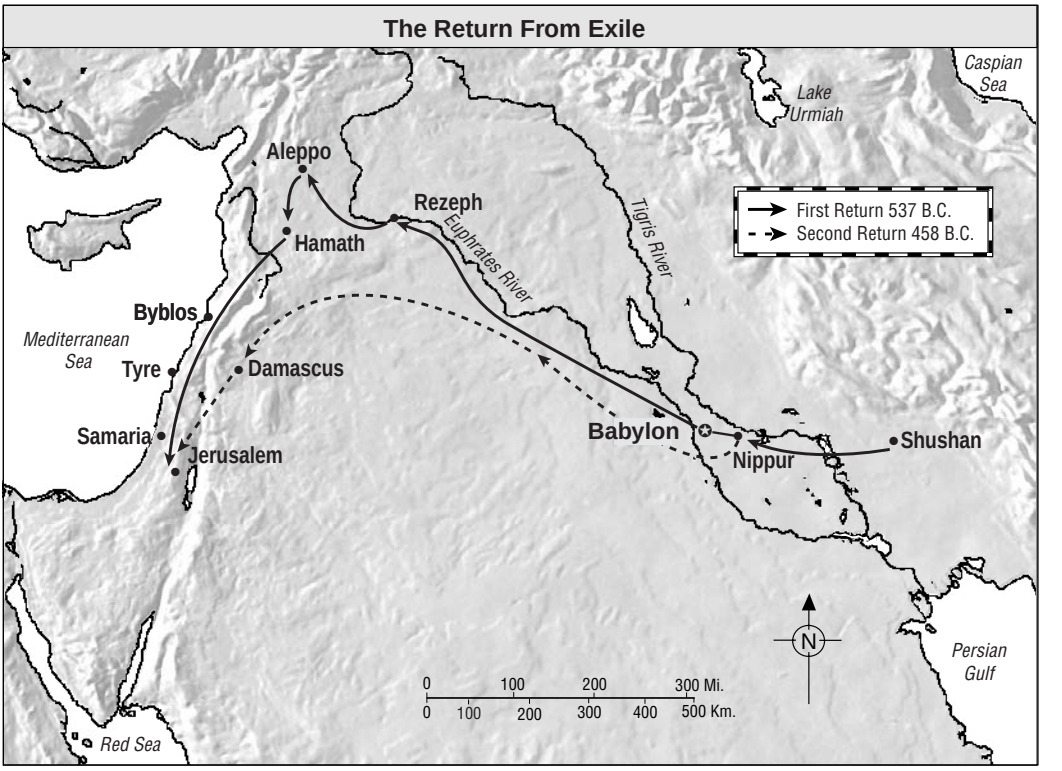
8 the people of Zattu, nine hundred and forty-five;
9 the people of Zaccai, seven hundred and sixty;
10 the people of Bani, six hundred and forty-two;
11 the people of Bebai, six hundred and twenty-three;
12 the people of Azgad, one thousand two hundred and twenty-two;
13 the people of [a]Adonikam, six hundred and sixty-six;
14 the people of Bigvai, two thousand and fifty-six;
15 the people of Adin, four hundred and fifty-four;
16 the people of Ater of Hezekiah, ninety-eight;
17 the people of Bezai, three hundred and twenty-three;
18 the people of Jorah, one hundred and twelve;
19 the people of Hashum, two hundred and twenty-three;
20 the people of Gibbar, ninety-five;
21 the people of Bethlehem, one hundred and twenty-three;
22 the men of Netophah, fifty-six;
23 the men of Anathoth, one hundred and twenty-eight;
24 the people of Azmaveth, forty-two;
25 the people of Kirjath Arim, Chephirah, and Beeroth, seven hundred and forty-three;
26 the people of [b]Ramah and Geba, six hundred and twenty-one;
27 the men of Michmas, one hundred and twenty-two;
28 the men of [c]Bethel and Ai, two hundred and twenty-three;
29 the people of Nebo, fifty-two;
30 the people of Magbish, one hundred and fifty-six;
31 the people of the other Elam, one thousand two hundred and fifty-four;

2:13
a Ezra 8:13; Neh. 7:18

2:26
b Neh. 7:30; 11:33

2:27
c Neh. 7:32

2:10 Bani. Or *Binnui,* Neh. 7:15.
2:18 Jorah. Or *Hariph,* Neh. 7:24.
2:20 Gibbar. Or *Gibeon,* Neh. 7:25.
2:24 Azmaveth. Or *Beth Azmaveth,* Neh. 7:28.
2:25 Kirjath Arim. Or *Kirjath Jearim,* Neh. 7:29.



32 the people of Harim, three hundred and twenty;
33 the people of Lod, Hadid, and Ono, seven hundred and twenty-five;
34 the people of Jericho, three hundred and forty-five;
35 the people of Senaah, three thousand six hundred and thirty.

Number of priests returning

36 The [a]priests: the sons of Jedaiah, of the house of Jeshua, nine hundred and seventy-three;
37 the sons of Immer, one thousand and fifty-two;
38 the sons of [b]Pashhur, one thousand two hundred and forty-seven;
39 the sons of Harim, one thousand and seventeen.

Number of Levites returning

40 The Levites: the sons of Jeshua and Kadmiel, of the sons of Hodaviah, seventy-four.
41 The singers: the sons of Asaph, one hundred and twenty-eight.
42 The sons of the gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, and the sons of Shobai, one hundred and thirty-nine *in* all.
43 The Nethinim: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,
44 the sons of Keros, the sons of Siaha, the sons of Padon,
45 the sons of Lebanah, the sons of Hagabah, the sons of Akkub,
46 the sons of Hagab, the sons of Shalmai, the sons of Hanan,
47 the sons of Giddel, the sons of Gahar, the sons of Reaiah,
48 the sons of Rezin, the sons of Nekoda, the sons of Gazzam,
49 the sons of Uzza, the sons of Paseah, the sons of Besai,
50 the sons of Asnah, the sons of Meunim, the sons of Nephusim,
51 the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,
52 the sons of Bazluth, the sons of Mehida, the sons of Harsha,
53 the sons of Barkos, the sons of Sisera, the sons of Tamah,
54 the sons of Neziah, and the sons of Hatipha.

Number of the descendants of Solomon's servants who returned

55 The sons of Solomon's [c]servants: the sons of Sotai, the sons of Sophereth, the sons of Peruda,
56 the sons of Jaala, the sons of Darkon, the sons of Giddel,
57 the sons of Shephatiah, the sons of Hattil, the sons of Pochereth of Zebaim, and the sons of Ami.
58 All the Nethinim and the children of Solomon's servants were three hundred and ninety-two.
59 And these *were* the ones who came up from Tel Melah, Tel Harsha, Cherub, Addan, and Immer; but they could not [d]identify their father's house or their genealogy,* whether they *were* of Israel:
60 the sons of Delaiah, the sons of Tobiah, and the sons of Nekoda, six hundred and fifty-two;

Certain priests removed because of lost genealogy

61 and of the sons of the priests: the sons of [e]Habaiah, the sons of Koz,* and the sons of Barzillai, who took a wife of the daughters of [f]Barzillai the Gileadite, and was called by their name.
62 These sought their listing *among* those who were registered by genealogy, but they were not found; therefore they *were excluded* from the [g]priesthood as defiled.
63 And the [h]governor* said to them that they should not eat of the most

***2:59** Literally *seed* ***2:61** Or *Hakkoz*
***2:63** Hebrew *Tirshatha*

2:36
a vv. 36-39; cp. 1 Chr. 24:7-18

2:38
b 1 Chr. 9:12

2:55
c Neh. 7:57-60; cp. 1 Kin. 9:21

2:59
d Cp. Num. 1:18

2:61
e Neh. 7:63
f 2 Sam. 17:27; 1 Kin. 2:7

2:62
g Cp. Num. 3:10; 16:39-40

2:63
h Neh. 7:65,70

2:40 Hodaviah. Or *Judah,* Ezra 3:9; or *Hodevah,* Neh. 7:43.

2:43,58 Nethinim means *given.* Probably this is another name for the Gibeonites who were assigned by Joshua to be perpetual slaves as "woodcutters and water carriers" for the house of God (Josh. 9:23). As water carriers it is appropriate that they dwelt at the Water Gate. The Nethinim are mentioned: 1 Chr. 9:2; Ezra 2:43,58,70; 7:7,24; 8:17,20; Neh. 3:26,31; 7:46,60,73; 10:28; 11:3,21.

2:44 Siaha. Or *Sia,* Neh. 7:47.
2:46 Shalmai. Or *Salmai,* Neh. 7:48.
2:50 Nephusim. Or *Nephishesim,* Neh. 7:52.
2:52 Bazluth. Or *Bazlith,* Neh. 7:54.
2:55 Peruda. Or *Perida,* Neh. 7:57.
2:57 Ami. Or *Amon,* Neh. 7:59.
2:59 Addan. Or *Addon,* Neh. 7:61.

holy things till a priest could consult with the Urim and Thummim.

Total number returning; their substance and offerings to God

64 The whole assembly together *was* forty-two thousand three hundred *and* sixty,

65 besides their male and female servants, of whom *there were* seven thousand three hundred and thirty-seven; and they had two hundred men and women singers.

66 Their horses *were* seven hundred and thirty-six, their mules two hundred and forty-five,

67 their camels four hundred and thirty-five, and *their* donkeys six thousand seven hundred and twenty.

68 *Some* of the heads of the fathers' *houses,* when they came to the house of the LORD which *is* in Jerusalem, [a]offered freely for the house of God, to erect it in its place:

69 According to their ability, they gave [b]to the treasury for the work sixty-one thousand gold [c]drachmas, five thousand minas of silver, and one hundred priestly garments.

70 So the priests and the Levites, *some* of the people, the singers, the gatekeepers, and the [d]Nethinim, dwelt in their cities, and all Israel in their cities.

The altar set up and ancient sacrifice restored

3 AND when the [e]seventh month had come, and the children of Israel *were* in the cities, the people gathered together as one man to Jerusalem.

2 Then [f]Jeshua the son of Jozadak and his brethren the priests, and [g]Zerubbabel the son of [h]Shealtiel and his brethren, arose and built the altar of the God of Israel, to offer burnt offerings on it, [i]as *it is* written in the Law of Moses the man of God.

3 Though fear *had come* upon them because of the people of those [j]countries, they set the altar on its bases; and they offered burnt offerings on it to the LORD, *both* the morning and evening burnt offerings.

4 They also kept the Feast of Tabernacles, [k]as *it is* written, and *offered* the daily burnt offerings in the number required by ordinance for each day.

5 Afterwards *they* [l]*offered* the regular burnt offering, and *those* for New Moons and for all the appointed feasts of the LORD that were consecrated, and *those* of everyone who [m]willingly offered a freewill offering to the LORD.

6 From the first day of the seventh month they began to offer burnt offerings to the LORD, although the foundation of the temple of the LORD had not been laid.

7 They also gave money to the masons and the carpenters, and food, drink, and oil to the people of Sidon and Tyre to bring cedar logs from Lebanon to the sea, to [n]Joppa, [o]according to the permission which they had from Cyrus king of Persia.

Foundations of temple laid with mingled joy and weeping

8 Now in the second month of the second year of their coming to the house of God at Jerusalem, [p]Zerubbabel the son of Shealtiel, Jeshua the son of Jozadak,* and the rest of their brethren the priests and the Levites, and all those who had come out of the captivity to Jerusalem, began *work* and appointed the [q]Levites

*3:8 Spelled *Jehozadak* in 1 Chronicles 6:14

2:68
a Ezra 1:6; 3:5; Neh. 7:70

2:69
b Ezra 8:25-30,33-35
c See Coinage (OT), Ex. 30:13, *note;* cp. Weights and Measures (OT), 2 Chr. 2:10, *note*

2:70
d See vv. 43,58, *note*

3:1
e v. 6; Neh. 7:73; 8:1-2

3:2
f Ezra 4:3; Neh. 12:1,8
g Ezra 2:2; 4:2-3; 5:2
h 1 Chr. 3:17
i Deut. 12:5-6

3:3
j Cp. Ezra 4:4

3:4
k Lev. 23:33-43; Neh. 8:14-18

3:5
l Cp. Num. 28:1-29:39
m Ezra 1:4; 2:68; 7:15-16; 8:28

3:7
n 2 Chr. 2:16
o Ezra 1:2; 6:3

3:8
p Ezra 4:3
q Cp. 1 Chr. 23:24-27

2:63 Urim and Thummim. Urim and Thummim mean *lights and perfections.* Some make these to be simply a collective name for the stones of the breastplate, so that the total effect of the twelve stones is to manifest the lights and the perfections of Him who is the antitype of the Aaronic high priest. Compare Lev. 8:8. It would seem to be conclusive that the Urim and the Thummim are additional to the stones of the breastplate. In use the Urim and the Thummim were connected, in some way not clearly expressed, with the ascertainment of the divine will in particular cases (Num. 27:21; Deut. 33:8; 1 Sam. 28:6; Ezra 2:63).

3:1 seventh month. This is the month of Tishri (or Ethanim) in the Hebrew religious calendar. It correlates to the modern months of September–October. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

3:2 Jozadak. Or *Jehozadak,* 1 Chr. 6:14–15.

3:8 second month. This is the month of Iyyar (or Ziv) in the Hebrew religious calendar. It correlates to the modern months of April–May. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

from twenty years old and above to [a]oversee the work of the house of the LORD.

9 Then Jeshua *with* his sons and brothers, Kadmiel *with* his sons, and the sons of Judah, arose as one to oversee those working on the house of God: the sons of Henadad *with* their sons and their brethren the Levites.

10 When the builders laid the foundation of the temple of the LORD, the priests [b]stood* in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, according to the ordinance of David king of Israel.

11 And they [c]sang responsively, praising and giving thanks to the LORD:

"For[d] *He is* good,
For His mercy *endures* forever
toward Israel."

Then all the people shouted with a great [e]shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites and [f]heads of the fathers' *houses,* old men who had seen the first temple, wept with a loud voice when the foundation of this temple was laid before their eyes. Yet many shouted aloud for joy,

13 so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people, for the people shouted with a loud shout, and the sound was heard afar off.

Adversaries seek to hinder the work by appeal to Artaxerxes

4 NOW when the [g]adversaries of Judah and Benjamin heard that the descendants of the captivity were building the temple of the LORD God of Israel,

2 they came to Zerubbabel and the heads of the fathers' *houses,* and said to them, "Let us build with you, for we seek your God as you *do;* and we have sacrificed to Him since the days of Esarhaddon king of Assyria, who [h]brought us here."

3 But Zerubbabel and Jeshua and the rest of the heads of the fathers' *houses* of Israel said to them, [i]"You may do nothing with us to build a house for our God; but we alone will build to the LORD God of Israel, [j]as King Cyrus the king of Persia has commanded us."

4 Then the people of the land tried to discourage the people of Judah. They [k]troubled them in building,

5 and hired counselors against them to frustrate their purpose all the days of Cyrus king of Persia, even until the reign of [l]Darius king of Persia.

Parenthetic explanation

6 In the reign of Ahasuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem.

7 In the days of [m]Artaxerxes also, Bishlam, Mithredath, Tabel, and the

3:8
a v. 9; cp. 1 Chr. 23:4

3:10
b Cp. 1 Chr. 6:31; 16:4; 25:1

3:11
c Cp. Ex. 15:21; Neh. 12:24,40
d Ps. 136:1; cp. 2 Chr. 7:3
e Cp. Ps. 47:1

3:12
f Ezra 2:68

4:1
g vv. 7-9; cp. Neh. 4:1-23

4:2
h 2 Kin. 17:24; cp. Ezra 4:10

4:3
i Cp. Neh. 2:20
j Ezra 1:1-4

4:4
k Ezra 3:3; cp. Neh. 4:8

4:5
l Ezra 5:5; 6:1

4:7
m Ezra 7:1,7,21; see v. 3, *note*

***3:10** Following Septuagint, Syriac, and Vulgate; Masoretic Text reads *they stationed the priests.*

3:9 Judah. Or *Hodaviah,* Ezra 2:40.

4:2 Let us build with you. The people of the land sought to hinder the work in three ways: (1) by seeking to draw the Jews into an unreal union, v. 3 (compare 2 Kin. 17:32); (2) by discouraging them, v. 4; and (3) by accusations lodged with Ahasuerus and Darius. The first was by far the most subtle and dangerous. The lives of Ezra and Nehemiah afford many illustrations of true separation. Compare 2 Cor. 6:14–18; 2 Tim. 2:19–21.

4:6 Verses 6–23 are parenthetical, referring to later periods. **Ahasuerus.** Or *Xerxes.* See v. 3, *note.*

4:3 PERSIAN KINGS

The Persian kings of the period covered in Ezra, Nehemiah, and Esther were, in the order of their reigns, as follows:

(1) Cyrus the Great (550–530 B.C.), the conqueror of Babylon and founder of the Persian Empire, who permitted Jews to return to Jerusalem under Zerubbabel in 538 B.C. (Ezra 1:1–11; 4:3). Cyrus made Gobryas (Gubaru) military governor of Babylon. Many scholars believe that this Gobryas is the Darius the Mede of Dan. 5:31, where see *note.*

(2) Cambyses (530–522 B.C.).

(3) Darius the Great (Hystaspis) (522–486 B.C.), the king referred to in Zech. 1:1 and Hag. 1:1 and who is not to be confused with Darius the Mede.

(4) Ahasuerus (486–465 B.C.), v. 6 and Esth. 1:1.

(5) Artaxerxes Longimanus (465–424 B.C.), the Artaxerxes of v. 7 (compare 7:1 with Neh. 2:1ff.) during whose reign Ezra and Nehemiah were permitted to return to Jerusalem.

rest of their companions wrote to Artaxerxes king of Persia; and the letter *was* written in [a]Aramaic script, and translated into the Aramaic language.

8 Rehum* the commander and Shimshai the scribe wrote a letter against Jerusalem to King Artaxerxes in this fashion:

9 From* Rehum the commander, Shimshai the scribe, and the rest of their companions—*representatives* of the Dinaites, the Apharsathchites, the Tarpelites, the people of Persia and Erech and Babylon and Shushan,* the Dehavites, the Elamites,

10 and the rest of the nations whom the great and noble Osnapper took captive and [b]settled in the cities of Samaria and the remainder beyond the River*—and so forth.*

11 (This *is* a copy of the letter that they sent him)

To King Artaxerxes from your servants, the men *of the region* [c]beyond the River, and so forth:*

12 Let it be known to the king that the Jews who came up from you have come to us at Jerusalem, and are building the [d]rebellious and evil city, and are finishing *its* [e]walls and repairing the foundations.

13 Let it now be known to the king that, if this city is built and the walls completed, they will not pay tax, tribute, or custom, and the king's treasury will be diminished.

14 Now because we receive support from the palace, it was not proper for us to see the king's dishonor; therefore we have sent and informed the king,

15 that search may be made in the book of the records of your fathers. And you will find in the book of the records and know that this city *is* a rebellious city, harmful to kings and provinces, and that they have incited sedition within the city in former times, for which cause this city was destroyed.

16 We inform the king that if this city is rebuilt and its walls are completed, the result will be that you will have no dominion beyond the River.

Artaxerxes orders work on temple suspended

17 The king sent an answer:

To Rehum the commander, *to* Shimshai the scribe, *to* the rest of their companions who dwell in Samaria, and *to* the remainder beyond the River:

Peace, and so forth.*

18 The letter which you sent to us has been clearly read before me.

19 And I gave the command, and a search has been made, and it was found that this city in former times has revolted against kings, and rebellion and sedition have been fostered in it.

20 There have also been mighty kings over Jerusalem, who have [f]ruled over all *the region* [g]beyond the River; and tax, tribute, and custom were paid to them.

21 Now give the command to make these men cease, that this city may not be built until the command is given by me.

22 Take heed now that you do not fail to do this. Why should damage increase to the hurt of the kings?

4:7
a 2 Kin. 18:26

4:10
b 2 Kin. 17:24

4:11
c Cp. 1 Kin. 4:24

4:12
d 2 Chr. 36:13
e Ezra 5:3,9; cp. Neh. 4:1

4:20
f 1 Kin. 4:21; 1 Chr. 18:3; Ps. 72:8
g Cp. Gen. 15:18; Josh. 1:4

***4:8** The original language of Ezra 4:8 through 6:18 is Aramaic. ***4:9** Literally *Then* * Or *Susa* ***4:10** That is, the Euphrates * Literally *and now* ***4:11** Literally *and now* ***4:17** Literally *and now*

4:7 Aramaic, the language spoken at the court of Nebuchadnezzar, was later used as the official language of the whole western section of the Persian Empire.

4:11 letter. The date of the letter is not here specified.

4:16,17,20 River. That is, *the Euphrates*.

4:21 Now give the command. Aramaic *Make a new decree*.

23 Now when the copy of King Artaxerxes' letter *was* read before Rehum, Shimshai the scribe, and their companions, they went up in haste to Jerusalem against the Jews, and by force of arms made them cease.

24 Thus the work of the house of God which *is* at Jerusalem ceased, and it was [a]discontinued until the second year of the reign of Darius king of Persia.

Work on temple resumed through encouragement of prophets

5 THEN the prophet [b]Haggai and [c]Zechariah the son of Iddo, prophets, prophesied to the Jews who *were* in Judah and Jerusalem, in the name of the God of Israel, *who was* over them.

2 So [d]Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak* rose up and began to build the house of God which *is* in Jerusalem; and the prophets of God *were* [e]with them, helping them.

3 At the same time [f]Tattenai the governor of *the region* beyond the River and Shethar-Boznai and their companions came to them and spoke thus to them: [g]"Who has commanded you to build this temple and finish this wall?"

4 Then, accordingly, we told them the [h]names of the men who were constructing this building.

5 But the [i]eye of their God was upon the elders of the Jews, so that they could not make them cease till a report could go to Darius. Then a written answer was returned concerning this *matter.*

Adversaries write to Darius

6 This is a copy of the letter that Tattenai sent:

> The governor of *the region* beyond the River, and Shethar-Boznai, and his [j]companions, the Persians who *were in the region* beyond the River, to Darius the king.

7 They sent a letter to him, in which was written thus—

> To Darius the king:
>
> All peace.
>
> 8 Let it be known to the king that we went into the province of Judea, to the temple of the great God, which is being built with heavy stones, and timber is being laid in the walls; and this work goes on diligently and prospers in their hands.
>
> 9 Then we asked those elders, *and* spoke thus to them: [k]"Who commanded you to build this temple and to finish these walls?"
>
> 10 We also asked them their names to inform you, that we might write the names of the men who *were* chief among them.
>
> 11 And thus they returned us an answer, saying: "We are the [l]servants of the God of heaven and earth, and we are rebuilding the temple that was built many years ago, which a great king of Israel built and [m]completed.
>
> 12 "But because our fathers [n]provoked the God of heaven to wrath, He gave them into the [o]hand of Nebuchadnezzar king of Babylon, the Chaldean, *who* destroyed this temple and [p]carried the people away to Babylon.
>
> 13 "However, in the first year of [q]Cyrus king of Babylon, King Cyrus issued a decree to build this house of God.
>
> 14 "Also, the gold and silver articles of the house of God, which Nebuchadnezzar had taken from the temple that *was* in Jerusalem and carried into the temple of Babylon—those

4:24
a Cp. Ezra 6:14

5:1
b Hag. 1:1
c Zech. 1:1

5:2
d Ezra 3:2
e Ezra 6:14; Hag. 2:4

5:3
f v. 6; Ezra 6:6
g v. 9

5:4
h v. 10

5:5
i 2 Chr. 16:9; Ps. 33:18; cp. Ezra 7:6,28

5:6
j Ezra 4:7-10

5:9
k vv. 3-4

5:11
l Cp. Josh. 24:15; 1 Kin. 18:36; Ps. 119:46; Jon. 1:9
m 1 Kin. 6:1,38

5:12
n 2 Chr. 34:25; 36:16
o 2 Chr. 36:17
p 2 Kin. 25:8-11; Jer. 13:19

5:13
q Ezra 1:1

***5:2** Spelled *Jehozadak* in 1 Chronicles 6:14

Haggai: *festive.* One of the minor prophets who directed his message to the Jews returning from exile.

Zechariah: *whom Jehovah remembers.* One of the minor prophets who presented a message of hope to the Jews returning from exile.

5:3,6 River. That is, *the Euphrates.*
5:8 heavy stones. Aramaic *stones of rolling.*

King Cyrus took from the temple of Babylon, and they were [a]given to one named Sheshbazzar, whom he had made governor.
15 "And he said to him, 'Take these articles; go, carry them to the temple *site* that *is* in Jerusalem, and let the house of God be rebuilt on its former site.'
16 "Then the same Sheshbazzar came *and* [b]laid the foundation of the house of God which *is* in Jerusalem; but from that time even until now it has been under construction, and it is [c]not finished."
17 Now therefore, if *it seems* good to the king, let a [d]search be made in the king's treasure house, which *is* there in Babylon, whether it is *so* that a decree was issued by King Cyrus to build this house of God at Jerusalem, and let the king send us his pleasure concerning this *matter.*

Darius confirms the decree of Cyrus

6 THEN King Darius issued a decree, and a search was made in the archives,* where the treasures were stored in Babylon.
2 And at Achmetha,* in the palace that *is* in the province of [e]Media, a scroll was found, and in it a record *was* written thus:

3 In the first year of King Cyrus, King Cyrus issued a [f]decree *concerning* the house of God at Jerusalem: "Let the house be rebuilt, the place where they offered sacrifices; and let the foundations of it be firmly laid, its height sixty [g]cubits *and* its width sixty cubits,
4 *with* three [h]rows of heavy stones and one row of new timber. Let the [i]expenses be paid from the king's treasury.
5 Also let the gold and silver [j]articles of the house of God, which Nebuchadnezzar took from the temple which *is* in Jerusalem and brought to Babylon, be restored and taken back to the temple which *is* in Jerusalem, *each* to its place; and deposit *them* in the house of God"—
6 Now *therefore,* [k]Tattenai, governor of *the region* beyond the River, and Shethar-Boznai, and your companions the Persians who *are* beyond the River, keep yourselves far from there.
7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews [l]build this house of God on its site.
8 Moreover I issue a decree *as to* what you shall do for the elders of these Jews, for the building of this house of God: Let the cost be paid at the king's expense from taxes *on the region* beyond the River; this is to be [m]given immediately to these men, so that they are not hindered.
9 And whatever they need—young bulls, rams, and lambs for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the request of the priests who *are* in Jerusalem—let it be given them day by day without fail,
10 that they may offer sacrifices of sweet aroma to the God of heaven, and [n]pray for the life of the king and his sons.
11 Also I issue a decree that whoever alters this edict, let a timber be pulled from his house and erected, and let him be hanged on it; and let his house be made a [o]refuse heap because of this.
12 And may the God who causes His name to dwell there destroy any king or people who put their hand to alter it, or to destroy this house of God

***6:1** Literally *house of the scrolls* ***6:2** Probably *Ecbatana,* the ancient capital of Media

5:14
a Ezra 1:7-8; 6:5

5:16
b Ezra 3:8-10; Hag. 2:18
c Cp. Ezra 6:15

5:17
d Ezra 6:1-2

6:2
e 2 Kin. 17:6

6:3
f Ezra 1:1; 5:13
g See Weights and Measures (OT), 2 Chr. 2:10, *note*

6:4
h Cp. 1 Kin. 6:36
i Ezra 3:7

6:5
j Ezra 1:7-11; 5:14

6:6
k Ezra 5:3,6

6:7
l Cp. Is. 44:28

6:8
m Cp. Ezra 7:12-22

6:10
n Cp. Ezra 7:23; Jer. 29:7; 1 Tim. 2:1-2

6:11
o Dan. 2:5

5:14,16 Sheshbazzar. Probably *Zerubbabel.* Hag. 1:14; 2:2,21.

6:6,8 River. That is, *the Euphrates.*

which is in Jerusalem. I Darius issue a decree; let it be done diligently.

Temple completed and dedicated

13 Then Tattenai, governor of *the region* beyond the River, Shethar-Boznai, and their companions diligently did according to what King Darius had sent.

14 So the [a]elders of the Jews built, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built and finished *it,* according to the commandment of the God of Israel, and according to the command of [b]Cyrus, [c]Darius, and [d]Artaxerxes king of Persia.

15 Now the [e]temple was [f]finished on the third day of the month of Adar, which was in the sixth year of the reign of King Darius.

16 Then the children of Israel, the priests and the Levites and the rest of the descendants of the captivity, celebrated the [g]dedication of this house of God with joy.

17 And they offered sacrifices at the dedication of this house of God, one hundred bulls, two hundred rams, four hundred lambs, and as a sin offering for all Israel twelve male goats, according to the number of the tribes of Israel.

18 They [h]assigned the priests to their divisions and the Levites to their divisions, over the service of God in Jerusalem, as it is written in the Book of Moses.

Passover restored

19 And the descendants of the captivity [i]kept the Passover on the fourteenth *day* of the first month.

20 For the priests and the Levites had [j]purified themselves; all of them *were ritually* clean. And they slaughtered the Passover *lambs* for all the descendants of the captivity, for their brethren the priests, and for themselves.

21 Then the children of Israel who had returned from the captivity ate together with all who had [k]separated themselves from the filth of the nations of the land in order to seek the LORD God of Israel.

22 And they kept the [l]Feast of Unleavened Bread seven days with joy; for the LORD made them joyful, and [m]turned the heart of the [n]king of Assyria toward them, to strengthen their hands in the work of the house of God, the God of Israel.

(More than fifty years elapsed between chs. 6 and 7; during this period the events in Esther took place)

II. The Ministry of Ezra, 7—10

Ezra's journey from Babylon to Jerusalem; his ancestry and companions

7 NOW after these things, in the reign of Artaxerxes king of Persia, Ezra the [o]son of [p]Seraiah, the son of Azariah, the son of [q]Hilkiah,

2 the son of Shallum, the son of Zadok, the son of Ahitub,

3 the son of Amariah, the son of Azariah, the son of Meraioth,

4 the son of Zerahiah, the son of Uzzi, the son of Bukki,

5 the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest—

6 this Ezra came up from Babylon; and he *was* a [r]skilled scribe in the Law of Moses, which the LORD God of Israel had given. The king granted

6:14
a Ezra 5:1-2
b v. 3; Ezra 1:1; 5:13
c v. 12; 4:24
d Ezra 7:1,11; Neh. 2:1

6:15
e *Israel* (history): vv. 15-18; Neh. 2:3. (Gen. 12:2; Rom. 11:26, *note*)
f Cp. Ezra 5:16

6:16
g Cp. 2 Chr. 7:5-9

6:18
h Cp. 1 Chr. 23:6; 1 Chr. 24:1

6:19
i Ex. 12:6

6:20
j Cp. 2 Chr. 30:15

6:21
k *Separation:* v. 21; Ezra 9:12. (Gen. 12:1; 2 Cor. 6:17, *note*)

6:22
l Ex. 12:15; 13:6-7; cp. 2 Chr. 30:21; 35:17
m Prov. 21:1; cp. Ezra 7:27
n Ezra 1:1

7:1
o v. 6; 1 Chr. 6:14
p Jer. 52:24
q 2 Chr. 35:8

7:6
r vv. 11,12,21

6:13 River. That is, *the Euphrates*.

6:14 finished it. The worship of the LORD was thus reestablished in Jerusalem, but the theocracy was not restored. The remnant which returned from the Babylonian captivity lived in the land by Gentile sufferance, though doubtless by the providential care of the LORD, until Messiah came and was crucified by soldiers of the fourth Gentile world-empire, Rome (Dan. 2:40; 7:7). Soon after (A.D. 70) Rome destroyed the city and temple. See Times of the Gentiles, Luke 21:24 and Rev. 16:19, *notes*.

6:15 Adar. This is the twelfth month in the Hebrew religious calendar. It correlates to the modern months of February–March. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

6:19 first month. This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

7:1 Now. Approximately 458 B.C.

Ezra: *help.* A priest and scribe who led the second group of Jews back to Jerusalem from exile. Writer of the books of Ezra and Nehemiah.

him all his request, [a]according to the hand of the LORD his God upon him.

7 [b]*Some* of the children of Israel, the priests, the Levites, the singers, the gatekeepers, and the Nethinim came up to Jerusalem in the seventh year of King Artaxerxes.

8 And Ezra came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 On the first *day* of the first month he began *his* journey from Babylon, and on the first *day* of the fifth month he came to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had [c]prepared his heart to seek the Law of the LORD, and to do *it,* and to [d]teach statutes and ordinances in Israel.

Decree of Artaxerxes on Ezra's behalf

11 This *is* a copy of the letter that King Artaxerxes gave Ezra the priest, the scribe, expert in the words of the commandments of the LORD, and of His statutes to Israel:

12 Artaxerxes,* [e]king of kings,
To Ezra the priest, a scribe of the Law of the God of heaven:

Perfect *peace,* and so forth.*

13 I issue a [f]decree that all those of the people of Israel and the priests and Levites in my realm, who volunteer to go up to Jerusalem, may go with you.

14 And whereas you are being sent by the king and his [g]seven counselors to inquire concerning Judah and Jerusalem, with regard to the Law of your God which *is* in your hand;

15 and *whereas you are* to carry the silver and gold which the king and his counselors have [h]freely offered to the God of Israel, whose dwelling *is* in [i]Jerusalem;

16 [j]and *whereas* all the silver and gold that you may find in all the province of Babylon, along with the freewill offering of the people and the priests, *are to be* freely offered for the house of their God in Jerusalem—

17 now therefore, be careful to buy with this money bulls, rams, and lambs, with their grain offerings and their drink offerings, and offer them on the altar of the house of your God in Jerusalem.

18 And whatever seems good to you and your brethren to do with the rest of the silver and the gold, do it according to the will of your God.

19 Also the articles that are given to you for the service of the house of your God, deliver in full before the God of Jerusalem.

20 And whatever more may be needed for the house of your God, which you may have occasion to provide, pay *for it* from the [k]king's treasury.

21 And I, *even* I, Artaxerxes the king, issue a decree to all the treasurers who *are in the region* beyond the River, that whatever Ezra the priest, the scribe of the Law of the God of heaven, may require of you, let it be done diligently,

***7:12** The original language of Ezra 7:12-26 is Aramaic. * Literally *and now*

7:6
a v. 9

7:7
b Ezra 8:1-14

7:10
c Cp. 2 Chr. 30:19; Job 11:13-14
d Deut. 33:10; Mal. 2:7; cp. 2 Chr. 35:3; Neh. 8:18

7:12
e Cp. Ezek. 26:7; Dan. 2:37

7:13
f Cp. Ezra 1:1; 6:1

7:14
g Esth. 1:14

7:15
h Cp. Ezra 1:6; cp. 2 Cor. 8:12
i Ezra 6:12

7:16
j Ezra 8:24-30; cp. 1 Chr. 29:6-9

7:20
k vv. 21-23

7:7 Nethinim means *given.* Probably this is another name for the Gibeonites who were assigned by Joshua to be perpetual slaves as "woodcutters and water carriers" for the house of God (Josh. 9:23). As water carriers it is appropriate that they dwelt at the Water Gate. The Nethinim are mentioned: 1 Chr. 9:2; Ezra 2:43,58,70; 7:7,24; 8:17,20; Neh. 3:31; 7:46,60,73; 10:28; 11:3,21.

7:8 fifth month. This is the month of Ab in the Hebrew religious calendar. It correlates to the modern months of July–August. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

7:9 first month. This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2. **fifth month.** This is the month of Ab in the Hebrew religious calendar. It correlates to the modern months of July–August. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

King Artaxerxes: *honored king.* The king of Persia who permitted Ezra to restore the temple and Nehemiah to rebuild the walls of Jerusalem.

7:21 River. That is, *the Euphrates.*

22 up to one hundred [a]talents of silver, one hundred [b]kors of wheat, one hundred [b]baths of wine, one hundred baths of oil, and salt without prescribed limit.
23 Whatever is commanded by the God of heaven, let it diligently be done for the house of the God of heaven. For why should there be wrath against the realm of the king and his [c]sons?
24 Also we inform you that it shall not be lawful to impose tax, tribute, or custom on [d]any of the priests, Levites, singers, gatekeepers, Nethinim, or servants of this house of God.
25 And you, Ezra, according to your God-given wisdom, [e]set magistrates and judges who may judge all the people who *are in the region* beyond the River, all such as know the laws of your God; and [f]teach those who do not know *them.*
26 Whoever will not observe the law of your God and the law of the king, let judgment be executed speedily on him, whether *it be* death, or banishment, or confiscation of goods, or imprisonment.

Ezra's thanksgiving

27 [g]Blessed *be* the LORD God of our fathers, who has put *such a thing* as this in the king's [h]heart, to beautify the house of the LORD which *is* in Jerusalem,
28 and has [i]extended mercy to me before the king and his counselors, and before all the king's mighty princes.

So I was encouraged, as the [j]hand of the LORD my God *was* upon me; and I gathered leading men of Israel to go up with me.

Ezra's companions

8 THESE *are* the [k]heads of their fathers' *houses,* and *this is* the genealogy of those who went up with me from Babylon, in the reign of King Artaxerxes:

2 of the sons of Phinehas, Gershom; of the sons of Ithamar, Daniel; of the sons of David, Hattush;
3 of the sons of Shecaniah, of the sons of [l]Parosh, Zechariah; and registered with him *were* one hundred and fifty males;
4 of the sons of [m]Pahath-Moab, Eliehoenai the son of Zerahiah, and with him two hundred males;
5 of the sons of Shechaniah,* Ben-Jahaziel, and with him three hundred males;
6 of the sons of Adin, Ebed the son of Jonathan, and with him fifty males;
7 of the sons of Elam, Jeshaiah the son of Athaliah, and with him seventy males;
8 of the sons of Shephatiah, Zebadiah the son of Michael, and with him eighty males;
9 of the sons of Joab, Obadiah the son of Jehiel, and with him two hundred and eighteen males;
10 of the sons of Shelomith,* Ben-Josiphiah, and with him one hundred and sixty males;
11 of the sons of [n]Bebai, Zechariah the son of Bebai, and with him twenty-eight males;
12 of the sons of Azgad, Johanan the son of Hakkatan, and with him one hundred and ten males;
13 of the last sons of Adonikam, whose names *are* these—Eliphelet, Jeiel, and Shemaiah—and with them sixty males;
14 also of the sons of Bigvai, Uthai and Zabbud, and with them seventy males.

Ezra sends for the Levites and Nethinim

15 Now I gathered them by the river that flows to Ahava, and we camped there three days. And I looked among the people and the priests, and found none of the sons of [o]Levi there.
16 Then I sent for Eliezer, Ariel, Shemaiah, Elnathan, Jarib, Elna-

*8:5 Following Masoretic Text and Vulgate; Septuagint reads *the sons of Zatho, Shechaniah.*
*8:10 Following Masoretic Text and Vulgate; Septuagint reads *the sons of Banni, Shelomith.*

7:22
a See Coinage (OT), Ex. 30:13, *note*
b See Weights and Measures (OT), 2 Chr. 2:10, *note*
7:23
c Cp. Ezra 6:10
7:24
d Cp. Ezra 4:13
7:25
e Cp. Ex. 18:21-22; Deut. 16:18
f v. 10; Mal. 2:7; cp. 2 Chr. 17:7
7:27
g Cp. 1 Chr. 29:10
h Prov. 21:1; cp. Ezra 6:22
7:28
i Ezra 9:9
j vv. 6,9; 8:18
8:1
k Ezra 2:68
8:3
l Ezra 2:3
8:4
m Ezra 10:30
8:11
n Ezra 10:28
8:15
o Cp. Ezra 7:7

7:25 River. That is, *the Euphrates.*

than, Nathan, Zechariah, and [a]Meshullam, leaders; also for Joiarib and Elnathan, men of understanding.

17 And I gave them a command for Iddo the chief man at the place Casiphia, and I told them what they should say to Iddo *and* his brethren* the [b]Nethinim at the place Casiphia—that they should bring us servants for the house of our God.

18 Then, by the [c]good hand of our God upon us, they [d]brought us a man of understanding, of the sons of Mahli the son of Levi, the son of Israel, namely Sherebiah, with his sons and brothers, eighteen men;

19 and [e]Hashabiah, and with him Jeshaiah of the sons of Merari, his brothers and their sons, twenty men;

20 also of the [f]Nethinim, whom David and the leaders had appointed for the service of the Levites, two hundred and twenty Nethinim. All of them were designated by name.

Ezra proclaims a fast for the LORD's protection

21 Then I proclaimed a [g]fast there at the river of Ahava, that we might [h]humble ourselves before our God, to seek from Him the [i]right way for us and our little ones and all our possessions.

22 For I was ashamed to request of the king an escort of soldiers and horsemen to help us against the enemy on the road, [j]because we had spoken to the king, saying, "The [k]hand of our God *is* upon all those for [l]good who seek Him, but His power and His wrath *are* against all those who forsake [m]Him."

23 So we fasted and entreated our God for this, and He [n]answered our prayer.

Treasure committed to twelve priests

24 And I separated twelve of the leaders of the priests—Sherebiah, Hashabiah, and ten of their brethren with them—

25 and weighed out to them the silver, the gold, and the articles, the offering for the house of our God which the king and his counselors and his princes, and all Israel *who were* present, had [o]offered.

26 I [p]weighed into their hand six hundred and fifty [q]talents of silver, silver articles *weighing* one hundred talents, one hundred talents of gold,

27 twenty gold basins *worth* a thousand [r]drachmas, and two vessels of fine polished bronze, precious as gold.

28 And I said to them, [s]"You *are* holy to the LORD; the articles *are* holy also; and the silver and the gold *are* a freewill offering to the LORD God of your fathers.

29 "Watch and keep *them* until you weigh *them* before the leaders of the priests and the Levites and [t]heads of the fathers' *houses* of Israel in Jerusalem, *in* the chambers of the house of the LORD."

30 So the priests and the Levites received the silver and the gold and the articles by weight, to bring *them* to Jerusalem to the house of our God.

Ezra arrives in Jerusalem: treasure placed in temple

31 Then we departed from the river of Ahava on the twelfth *day* of the first month, to go to Jerusalem. And the hand of our God was upon us, and He delivered us from the hand of the enemy and from ambush along the road.

32 So we [u]came to Jerusalem, and stayed there three days.

33 Now on the fourth day the silver and the gold and the articles were [v]weighed in the house of our God by the hand of Meremoth the son of Uriah the priest, and with him *was* Eleazar the son of Phinehas; with them *were* the Levites, [w]Jozabad the son of Jeshua and Noadiah the son of Binnui,

34 with the number *and* weight of everything. All the weight was written down at that time.

35 The children of those who had been [x]carried away captive, who had come from the captivity, [y]offered

***8:17** Following Vulgate; Masoretic Text reads *to Iddo his brother;* Septuagint reads *to their brethren.*

8:16
a Ezra 10:15

8:17
b See Neh. 3:26, *note*

8:18
c Cp. Neh. 2:8
d Cp. Neh. 8:7; 9:4-5

8:19
e Neh. 12:24

8:20
f See Neh. 3:26, *note*

8:21
g Cp. Neh. 9:1-2; 2 Chr. 20:3
h Cp. Lev. 16:29; Is. 58:3-5
i Cp. Ps. 5:8

8:22
j Cp. Neh. 5:9
k Cp. Ezra 7:6,9, 28
l Ps. 33:18-19; 34:15,22; Rom. 8:28
m Cp. 2 Chr. 15:2; 36:16

8:23
n Cp. 1 Chr. 5:20; 2 Chr. 33:13; Is. 19:22

8:25
o Ezra 7:15

8:26
p Cp. Ezra 1:9-11
q See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*

8:27
r See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*

8:28
s Lev. 21:6-8

8:29
t Ezra 4:3

8:32
u Ezra 7:9; cp. Neh. 2:11

8:33
v vv. 26-30
w Neh. 11:16

8:35
x Ezra 2:1
y Cp. Ezra 6:17

8:31 first month. This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

burnt offerings to the God of Israel: twelve bulls for all Israel, ninety-six rams, seventy-seven lambs, and twelve male goats *as* a sin offering. All *this was* a burnt offering to the LORD.

Governors given king's decree

36 And they delivered the king's orders to the king's [a]satraps and the governors *in the region* beyond the River. So they gave support to the people and the house of God.

God's people fail to separate from surrounding nations

9 WHEN these things were done, the leaders came to me, saying, "The people of Israel and the priests and the Levites have not [b]separated themselves from the peoples of the lands, [c]with respect to the abominations of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 "For they have [d]taken some of their daughters *as wives* for themselves and their sons, so that the holy seed is [e]mixed with the peoples of *those* lands. Indeed, the hand of the leaders and rulers has been foremost in this trespass."

3 So when I heard this thing, I [f]tore my garment and my robe, and plucked out some of the hair of my head and beard, and sat down astonished.

4 Then everyone who [g]trembled at the words of the God of Israel assembled to me, because of the transgression of those who had been carried away captive, and I sat astonished until the [h]evening sacrifice.

Ezra's prayer of confession to the LORD, his God

5 At the evening sacrifice I arose from my fasting; and having [i]torn my garment and my robe, I fell on my knees and [j]spread out my hands to the LORD my God.

6 And I [k]said: "O my God, I am too ashamed and humiliated to lift up my face to You, my God; for our iniquities have risen higher than *our* heads, and our guilt has grown up to the heavens.

7 "Since the days of our fathers to this day we *have been* very [l]guilty, and for our [m]iniquities we, our kings, *and* our priests have been [n]delivered into the hand of the kings of the lands, to the [o]sword, to captivity, to plunder, and to [p]humiliation, as *it is* this day.

8 "And now for a little while grace has been *shown* from the LORD our God, to leave us a remnant to escape, and to give us a peg in His holy place, that our God may enlighten our eyes and give us a measure of revival in our bondage.

9 "For we *were* [q]slaves. Yet our God did not [r]forsake us in our bondage; but He extended [s]mercy to us in the sight of the kings of Persia, to revive us, to repair the house of our God, to rebuild its ruins, and to give us a wall in Judah and Jerusalem.

10 "And now, O our God, what shall we say after this? For we have forsaken Your commandments,

11 "which You commanded by Your servants the prophets, saying, 'The land which you are entering to possess is an unclean land, with the [t]uncleanness of the peoples of the lands, with their abominations which have filled it from one end to another with their impurity.

12 'Now therefore, do [u]not [v]give your daughters as wives for their sons, nor take their daughters to your sons; and never seek their [w]peace or prosperity, that you may

8:36
a Cp. Ezra 7:21-24

9:1
b Cp. Ezra 6:21; Neh. 9:2
c Cp. Lev. 18:24-30; Deut. 12:30-31; 2 Chr. 36:14

9:2
d Neh. 13:23; cp. Ex. 34:16; Deut. 7:3
e Cp. Deut. 7:6; 14:2

9:3
f Cp. 2 Kin. 22:11

9:4
g Ezra 10:3
h Ex. 29:39

9:5
i Cp. 2 Kin. 22:11
j Cp. Ex. 9:29,33

9:6
k *Bible prayers* (OT): vv. 5-15; Neh. 1:5. (Gen. 15:2; Hab. 3:1, *note*)

9:7
l Cp. Neh. 1:6
m 2 Chr. 36:14-17
n Deut. 28:36
o Deut. 32:25
p Dan. 9:7-8

9:9
q Esth. 7:4
r Neh. 9:17; cp. 2 Kin. 13:23
s Ezra 7:28

9:11
t Ezra 6:21

9:12
u Deut. 7:3-4
v *Separation:* vv. 10-12; Ezra 10:11. (Gen. 12:1; 2 Cor. 6:17, *note*)
w Deut. 23:6

8:36 River. That is, *the Euphrates.*

9:1 Hittites. Until the twentieth century the Hittites were unknown apart from the Bible. This once puzzling reference to them has, however, been illuminated by the findings of archaeology. From Egyptian monuments (Tell el-Amarna Tablets) and the Assyrian texts, it has been shown that these were the Kheta or Hatti. Expeditions in the first dozen years of this century have revealed that Boghaz-koi in Asia Minor (east of Ankara, Turkey) was the capital of the Hittite Empire. Periods of Hittite prominence: about 2000–1800 B.C. and about 1400–1200 B.C.

9:8 peg. That is *a secure hold.* The word *yathed,* here rendered "peg," refers to the remnant returned from exile. In Is. 22:23,25 ("peg") the reference is to Eliakim of the house of David. In Zech. 10:4 ("tent peg") a Messianic reference is probable. The word conveys the thought of one upon whom authority can be placed, and about whom fixedness of character can be predicated.

be strong and eat the good of the land, and leave *it* as an [a]inheritance to your children forever.'

13 "And after all that has come upon us for our evil deeds and for our great guilt, since You our God have punished us less than our iniquities *deserve,* and have given us *such* deliverance as this,

14 "should we again break Your commandments, and join in marriage with the people *committing* these abominations? Would You not be [b]angry with us until You had consumed *us,* so that *there would be* no remnant or survivor?

15 "O LORD God of Israel, You *are* [c]righteous, for we are left as a remnant, as *it is* this day. Here we *are* before You, in our guilt, though no one can [d]stand before You because of this!"

Reconciliation to God through confession and separation

10 NOW while Ezra was [e]praying, and while he was confessing, weeping, and bowing down [f]before the house of God, a very large assembly of men, women, and children gathered to him from Israel; for the people wept very [g]bitterly.

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, spoke up and said to Ezra, "We have [h]trespassed against our God, and have [i]taken pagan wives from the peoples of the land; yet now there is hope in Israel in spite of this.

3 "Now therefore, let us make a [j]covenant with our God to [k]put away all these wives and those who have been born to them, according to the advice of my master and of those who [l]tremble at the commandment of our God; and let it be done according to the [m]law.

4 "Arise, for *this* matter *is* your *responsibility.* We also *are* with you. [n]Be of good courage, and do *it.*"

5 Then Ezra arose, and made the leaders of the priests, the Levites, and all Israel [o]swear an oath that they would do according to this word. So they swore an oath.

6 Then Ezra rose up from before the house of God, and went into the chamber of Jehohanan the son of Eliashib; and *when* he came there, he [p]ate no bread and drank no water, for he mourned because of the guilt of those from the captivity.

7 And they issued a proclamation throughout Judah and Jerusalem to all the descendants of the captivity, that they must gather at Jerusalem,

8 and that whoever would not come within three days, according to the instructions of the leaders and elders, all his property would be confiscated, and he himself would be separated from the assembly of those from the captivity.

9 So all the men of Judah and Benjamin gathered at Jerusalem within three days. It *was* the ninth month, on the twentieth of the month; and all the people sat in the open square of the house of God, [q]trembling because of *this* matter and because of heavy rain.

10 Then Ezra the priest stood up and said to them, "You have transgressed and have taken pagan wives, adding to the guilt of Israel.

11 "Now therefore, make [r]confession to the LORD God of your fathers, and do His will; [s]separate yourselves from the peoples of the land, and from the pagan wives."

12 Then all the assembly answered and said with a loud voice, "Yes! As you have said, so we must do.

13 "But *there are* many people; *it is* the season for heavy rain, and we are not able to stand outside. Nor *is this* the work of one or two days, for *there are* many of us who have transgressed in this matter.

14 "Please, let the leaders of our entire assembly stand; and let all those in our cities who have taken pagan wives come at appointed times, together with the elders and judges of their cities, until the fierce wrath of our God is turned away from us in this matter."

15 Only Jonathan the son of Asahel and Jahaziah the son of Tikvah opposed this, and [t]Meshullam and

9:12
a Prov. 13:22

9:14
b Cp. Deut. 9:8

9:15
c Neh. 9:33; Dan. 9:14
d Cp. Job 9:2

10:1
e Cp. Dan. 9:20
f 2 Chr. 20:9
g Neh. 8:1-9

10:2
h Cp. Neh. 13:23-27
i 10:10,13,14, 17,18

10:3
j Cp. 2 Chr. 34:31
k 10:11
l Cp. Ezra 9:4
m Deut. 24:1-2

10:4
n 1 Chr. 28:10

10:5
o vv. 12,19

10:6
p Cp. Deut. 9:18

10:9
q Cp. 1 Sam. 12:17-18

10:11
r Lev. 26:40-42; cp. 1 John 1:9
s *Separation:* vv. 10-11,19; Neh. 9:2. (Gen. 12:1; 2 Cor. 6:17, *note*)

10:15
t Ezra 8:16; Neh. 3:4

10:9 ninth month. This is the month of Chislev in the Hebrew religious calendar. It correlates to the modern months of November–December. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

Shabbethai the Levite gave them support.

16 Then the descendants of the captivity did so. And Ezra the priest, *with* certain [a]heads of the fathers' *households,* were set apart by the fathers' households, each of them by name; and they sat down on the first day of the tenth month to examine the [b]matter.

17 By the first day of the first month they finished *questioning* all the men who had taken pagan wives.

List of repentant heads of families

18 And among the sons of the priests who had taken pagan wives *the following* were found of the sons of [c]Jeshua the son of Jozadak,* and his brothers: Maaseiah, Eliezer, Jarib, and Gedaliah.

19 And they [d]gave their promise that they would put away their wives; and *being* [e]guilty, *they presented* a ram of the flock as their [f]trespass offering.

20 Also of the sons of Immer: Hanani and Zebadiah;

21 of the sons of Harim: Maaseiah, Elijah, Shemaiah, Jehiel, and Uzziah;

22 of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah.

23 Also of the Levites: Jozabad, Shimei, Kelaiah (the same *is* Kelita), Pethahiah, Judah, and Eliezer.

24 Also of the singers: Eliashib; and of the gatekeepers: Shallum, Telem, and Uri.

25 And others of Israel: of the [g]sons of Parosh: Ramiah, Jeziah, Malchiah, Mijamin, Eleazar, Malchijah, and Benaiah;

26 of the sons of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Eliah;

27 of the sons of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza;

28 of the [h]sons of Bebai: Jehohanan, Hananiah, Zabbai, *and* Athlai;

29 of the sons of Bani: Meshullam, Malluch, Adaiah, Jashub, Sheal, *and* Ramoth;

30 of the [i]sons of Pahath-Moab: Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh;

31 *of* the sons of Harim: Eliezer, Ishijah, Malchijah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah;

33 of the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei;

34 of the sons of Bani: Maadai, Amram, Uel,

35 Benaiah, Bedeiah, Cheluh,*

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, Jaasai,*

38 Bani, Binnui, Shimei,

39 Shelemiah, Nathan, Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azarel, Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joseph;

43 of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai,* Joel, *and* Benaiah.

44 All these had taken pagan wives, and *some* of them had wives *by whom* they had children.

10:16
a Ezra 4:3
b v. 14; cp. vv. 10-11 with 1 Cor. 11:28-32

10:18
c Ezra 5:2

10:19
d v. 5; Neh. 13:23-29
e Lev. 6:4-6
f Lev. 5:6,15

10:25
g Ezra 8:3

10:28
h Ezra 8:11

10:30
i Ezra 8:4

***10:18** Spelled *Jehozadak* in 1 Chronicles 6:14
***10:35** Or *Cheluhi,* or *Cheluhu* ***10:37** Or *Jaasu* ***10:43** Or *Jaddu*

10:16 tenth month. This is the month of Tebeth in the Hebrew religious calendar. It correlates to the modern months of December–January. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

10:17 first month. This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

10:29 Ramoth. Or *Ramoth.*

10:40 Machnadebai. Or *Mabnadehai,* according to some manuscripts.

THE BOOK OF

NEHEMIAH

Author:	*Theme:*	*Date of writing:*
Nehemiah	Rebuilding Jerusalem's Walls	5th Cent. B.C.

Background

Nehemiah records the last historical events in the Old Testament, carrying the history to about 430 B.C. The prophecy of Malachi may have been written a few years later. The principal characters in this book are Ezra and Nehemiah. Though the Temple had been rebuilt, as recorded by Ezra, the walls of the city were still in ruins because of the indolence of the people.

Eleven times in the text it is recorded that Nehemiah was engaged in prayer.

Outline

The book may be divided as follows:

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II.	The Rebuilding of the Walls of Jerusalem	2:9—7:73
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I. Nehemiah Receives Permission from Artaxerxes to visit Jerusalem (445 B.C.), 1:1—2:8

Nehemiah learns of distress of the remnant in Jerusalem

1 THE words of [a]Nehemiah the son of Hachaliah.

It came to pass in the month of [b]Chislev, *in* the twentieth year, as I was in Shushan the citadel,

2 that [c]Hanani one of my brethren came with men from Judah; and I asked them concerning the Jews who had escaped, who had survived the captivity, and concerning Jerusalem.

3 And they said to me, "The survivors who are left from the captivity in the [d]province *are* there in great distress and [e]reproach. The wall of Jerusalem *is* also broken down, and its gates are burned with fire."

Nehemiah's prayer

4 So it was, when I heard these words, that I sat down and wept, and mourned *for many* days; I was fasting and [f]praying before the God of heaven.

5 And I [g]said: "I pray, LORD God of heaven, O great and [h]awesome God, *You* who [i]keep *Your* covenant and mercy with those who love You* and observe Your* commandments,

6 "please let Your ear be attentive and Your eyes open, that You may hear the prayer of Your servant which I pray before You now, day and night, for the children of Israel Your servants, and [j]confess the sins of the children of Israel which we have sinned against You. Both my father's house and I have sinned.

7 "We have acted very corruptly against You, and have not kept the commandments, the statutes, nor the ordinances which You commanded Your servant Moses.

8 "Remember, I pray, the word that You commanded Your servant Moses, [k]saying, '*If* you are unfaithful, I will scatter you among the nations;*

9 'but *if* you [l]return to Me, and keep My commandments and do them, though some of you were cast out to the farthest part of the heavens, *yet* I will gather them from there, and bring them to the place which I have chosen as a dwelling for My name.'

10 "Now these *are* Your servants and Your people, whom You have [m]redeemed by Your great power, and by Your strong hand.

Nehemiah asks the LORD for favor before the king

11 "O Lord, I pray, please let Your ear be attentive to the prayer of Your servant, and to the prayer of Your servants who desire to [n]fear Your name; and let Your servant prosper this day, I pray, and grant him mercy in the sight of this man." For I was the king's [o]cupbearer.

Nehemiah's prayer answered

2 AND it came to pass in the month of Nisan, in the twentieth year of King [p]Artaxerxes, *when* wine *was* before him, that I took the wine and gave it to the king. Now I had never been sad in his presence before.

2 Therefore the king said to me, "Why *is* your face sad, since you *are* not sick? This *is* nothing but sorrow of [q]heart." So I became dreadfully afraid,

3 and said to the king, "May the

*1:5 Literally *Him* * Literally *His*
*1:8 Leviticus 26:33

1:1
a Neh. 10:1
b Neh. 2:1

1:2
c Neh. 7:2

1:3
d Neh. 7:6
e Neh. 2:17

1:4
f Cp. Ezra 9:5-6; 10:6

1:5
g *Bible prayers* (OT): vv. 5-11; Neh. 4:4. (Gen. 15:2; Hab. 3:1, *note*)
h Neh. 4:14
i Ex. 34:6-7

1:6
j Neh. 9:2

1:8
k Deut. 28:63-67

1:9
l Deut. 30:1-10

1:10
m See Ex. 14:30, *note*

1:11
n See Ps. 19:9, *note*
o Neh. 2:1; cp. 2 Chr. 9:4

2:1
p See Ezra 4:3, *note*

2:2
q Prov. 15:13

Nehemiah: *Jehovah comforts.* The governor of the Jews who returned from exile. He encouraged the Jews while they rebuilt the walls of Jerusalem.

1:1 It came to pass. Approximately 445 B.C. **Chislev.** This is the ninth month in the Hebrew religious calendar. It correlates to the modern months of November–December. For more information on the Hebrew religious calendar, see the note at Lev. 23:2. **Shushan.** Or *Susa,* ancient capital of Persia. Esth. 1:1–2,5.

2:1 Nisan. This is the first month (also called Abib) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

Moses: *saved from the water.* The great leader of the Israelites who led them out of slavery in Egypt to the Promised Land.

King Artaxerxes: *honored king.* The king of Persia who permitted Ezra to restore the temple and Nehemiah to rebuild the walls of Jerusalem.

king live forever! Why should my face not be sad, [a]when the city, the place of my fathers' tombs, *lies* waste, and its gates are burned with [b]fire?"

4Then the king said to me, "What do you request?" So I [c]prayed to the God of heaven.

5And I said to the king, "If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Judah, to the city of my fathers' tombs, that I may rebuild it."

6Then the king said to me (the queen also sitting beside him), "How long will your journey be? And when will you return?" So it pleased the king to send me; and I set him a [d]time.

7Furthermore I said to the king, "If it pleases the king, let letters be given to me for the [e]governors *of the region* beyond the River, that they must permit me to pass through till I come to Judah,

8"and a letter to Asaph the keeper of the king's forest, that he must give me timber to make beams for the gates of the citadel which *pertains* to the temple,* for the city wall, and for the house that I will occupy." And the king granted *them* to me according to the good [f]hand of my God upon me.

II. The Rebuilding of the Walls of Jerusalem, 2:9—7:73

Nehemiah arrives at Jerusalem; he secretly inspects the ruined walls

9Then I went to the governors *in the region* beyond the River, and gave them the king's letters. Now the king had sent captains of the army and horsemen with [g]me.

10When [h]Sanballat the Horonite and Tobiah the Ammonite official* heard *of it,* they were deeply disturbed that a man had come to seek the well-being of the children of Israel.

11So I came [i]to Jerusalem and was there three days.

12Then I arose in the night, I and a few men with me; I told no one what my God had put in my heart to do at Jerusalem; nor was there any animal with me, except the one on which I rode.

13And I went out by night through the [j]Valley Gate to the Serpent Well and the Refuse Gate, and viewed the [k]walls of Jerusalem which were broken down and its gates which were burned with fire.

14Then I went on to the [l]Fountain Gate and to the [m]King's Pool, but *there was* no room for the animal under me to pass.

15So I went up in the night by the valley, and viewed the wall; then I turned back and entered by the Valley Gate, and so returned.

16And the officials did not know where I had gone or what I had done; I had not yet told the Jews, the priests, the nobles, the officials, or the others who did the work.

Nehemiah encourages the people to build the walls

17Then I said to them, "You see the distress that we *are* in, how Jerusalem *lies* waste, and its gates are burned with fire. Come and let us build the wall of Jerusalem, that we may no longer be a reproach."

18And I told them of the hand of my God which had been good upon me, and also of the king's words that he had spoken to me. So they

2:3
a *Israel* (history): vv. 1-9; Neh. 8:1. (Gen. 12:2; Rom. 11:26, *note*)
b 2 Kin. 24:10

2:4
c Neh. 1:4

2:6
d Neh. 5:14; 13:6

2:7
e Ezra 7:21; cp. 8:36

2:8
f v. 18; Ezra 7:6,9,28

2:9
g Cp. Ezra 8:22

2:10
h Neh. 4:1

2:11
i Cp. Ezra 8:32

2:13
j 2 Chr. 26:9
k Jer. 39:8

2:14
l Neh. 3:15
m 2 Kin. 20:20

***2:8** Literally *house* ***2:10** Literally *servant,* and so elsewhere in this book

2:5 rebuild it. This is the only decree actually recorded in Scripture which relates to the restoring and building of the city of Jerusalem. And since Nehemiah is careful to date the royal decree "in the month of Nisan, in the twentieth year of King Artaxerxes," it is quite certain that here is the starting point of the period of the seventy weeks foretold by Daniel (Dan. 9:24–27). According to competent authorities the year was 445 B.C.

2:7,9 River. That is, *the Euphrates.*

2:10 Tobiah. Two Tobiahs are distinguished: (1) "Tobiah the Ammonite official" (Neh. 2:10,19; 4:3,7; 6:1,12,14); and (2) a Jew whose children were unable to prove his genealogy (Neh. 7:61–62). It is likely that he was already dead at that time. Only one Tobiah, the Ammonite, is active in this book.

Jerusalem: *founded in peace.* The capital of David's kingdom and the religious center of Israel. Solomon built a magnificent temple here. The city and temple were destroyed and restored throughout Israel's history.

said, "Let us rise up and build." Then they [a]set their hands to *this* good *work.*

19 But when Sanballat the Horonite, Tobiah the Ammonite official, and Geshem the Arab heard *of it,* they laughed at us and [b]despised us, and said, "What *is* this thing that you are doing? Will you rebel against the king?"

20 So I answered them, and said to them, "The God of heaven Himself will prosper us; therefore we His servants will arise and build, but you have no [c]heritage or right or memorial in Jerusalem."

The builders of the walls

3 THEN [d]Eliashib the high priest rose up with his brethren the priests and built the [e]Sheep Gate; they consecrated it and hung its doors. They built as far as the Tower of the Hundred,* *and* consecrated it, then as far as the Tower of [f]Hananel.

2 Next to *Eliashib** the [g]men of Jericho built. And next to them Zaccur the son of Imri built.

3 Also the sons of Hassenaah built the [h]Fish Gate; they laid its beams and hung its doors with its bolts and bars.

4 And next to them [i]Meremoth the son of Urijah, the son of Koz,* made repairs. Next to them [j]Meshullam the son of Berechiah, the son of Meshezabel, made repairs. Next to them Zadok the son of Baana made repairs.

5 Next to them the Tekoites made repairs; but their nobles did not put their shoulders* to the work of their Lord.

6 Moreover Jehoiada the son of Paseah and Meshullam the son of Besodeiah repaired the [k]Old Gate; they laid its beams and hung its doors, with its bolts and bars.

7 And next to them Melatiah the Gibeonite, Jadon the Meronothite, the [l]men of Gibeon and Mizpah, repaired the residence* of the [m]governor *of the region* beyond the River.

8 Next to him Uzziel the son of Harhaiah, one of the goldsmiths, made repairs. Also next to him Hananiah, one* of the perfumers, made repairs; and they fortified Jerusalem as far as the [n]Broad Wall.

9 And next to them Rephaiah the son of Hur, leader of half the district of Jerusalem, made repairs.

10 Next to them Jedaiah the son of Harumaph made repairs in front of his house. And next to him Hattush the son of Hashabniah made repairs.

11 Malchijah the son of Harim and Hashub the son of Pahath-Moab repaired another section, as well as the Tower of the Ovens.

12 And next to him was Shallum the son of Hallohesh, leader of half the district of Jerusalem; he and his daughters made repairs.

13 Hanun and the inhabitants of Zanoah repaired the [o]Valley Gate. They built it, hung its doors with its bolts and bars, and *repaired* a thousand [p]cubits of the wall as far as the [q]Refuse Gate.

14 Malchijah the son of Rechab, leader of the district of [r]Beth Haccerem, repaired the [s]Refuse Gate; he built it and hung its doors with its bolts and bars.

15 Shallun the son of Col-Hozeh, leader of the district of Mizpah, repaired the [t]Fountain Gate; he built it, covered it, hung its doors with its bolts and bars, and repaired the wall of the Pool of Shelah by the [u]King's Garden, as far as the stairs that go down from the City of David.

16 After him Nehemiah the son of Azbuk, leader of half the district of Beth Zur, made repairs as far as *the place* in front of the tombs* of David, to the man-made [v]pool, and as far as the House of the Mighty.

17 After him the Levites, *under* Rehum the son of Bani, made repairs. Next to him Hashabiah,

2:18
a Contrast Ezra 4:4; cp. 2 Sam. 2:7; Ezra 6:22; Heb. 12:12

2:19
b Cp. Neh. 4:1-6

2:20
c Cp. Ezra 4:3

3:1
d vv. 20-21; Neh. 13:4,7,28
e v. 32
f Jer. 31:38

3:2
g Neh. 7:36

3:3
h Zeph. 1:10

3:4
i Ezra 8:33
j Ezra 10:15

3:6
k Neh. 12:39

3:7
l Neh. 7:25
m Ezra 8:36; cp. Neh. 2:9

3:8
n Neh. 12:38

3:13
o Neh. 2:13,15
p See Weights and Measures (OT), 2 Chr. 2:10, *note*
q Neh. 2:13

3:14
r Jer. 6:1
s Neh. 2:13

3:15
t Neh. 2:14
u 2 Kin. 25:4

3:16
v 2 Kin. 20:20

***3:1** Hebrew *Hammeah,* also at 12:39
***3:2** Literally *On his hand* ***3:4** Or *Hakkoz*
***3:5** Literally *necks* ***3:7** Literally *throne*
***3:8** Literally *the son* ***3:16** Septuagint, Syriac, and Vulgate read *tomb.*

2:19 laughed at us. That is, *opposition by ridicule.*

3:1 Sheep Gate. Here the sheep for sacrifice were brought into the city. The towers of the Hundred and Hananel were evidently on either side of the gate.

3:5 Lord. Or *lord,* or *lords.*

3:7 River. That is, *the Euphrates.*

3:15 Shelah. Or *Shiloah,* Is. 8:6.

leader of half the district of Keilah, made repairs for his district.

18 After him their brethren, *under* Bavai* the son of Henadad, leader of the *other* half of the district of Keilah, made repairs.

19 And next to him Ezer the son of Jeshua, the leader of Mizpah, repaired another section in front of the Ascent to the Armory at the buttress.

3:22

20 After him Baruch the son of Zabbai* carefully repaired the other section, from the buttress to the door of the house of Eliashib the high priest.

a Cp. Neh. 12:28

21 After him Meremoth the son of Urijah, the son of Koz,* repaired another section, from the door of the house of Eliashib to the end of the house of Eliashib.

22 And after him the priests, the men of the [a]plain, made repairs.

23 After him Benjamin and Hasshub made repairs opposite their house. After them Azariah the son of Maaseiah, the son of Ananiah, made repairs by his house.

24 After him [b]Binnui the son of Henadad repaired another section, from the house of Azariah to the buttress, even as far as the corner.

3:24

b Ezra 8:33

25 Palal the son of Uzai *made repairs* opposite the buttress, and on the tower which projects from the king's upper house that *was* by the [c]court of the prison. After him Pedaiah the son of Parosh *made repairs.*

3:25

c Jer. 32:2

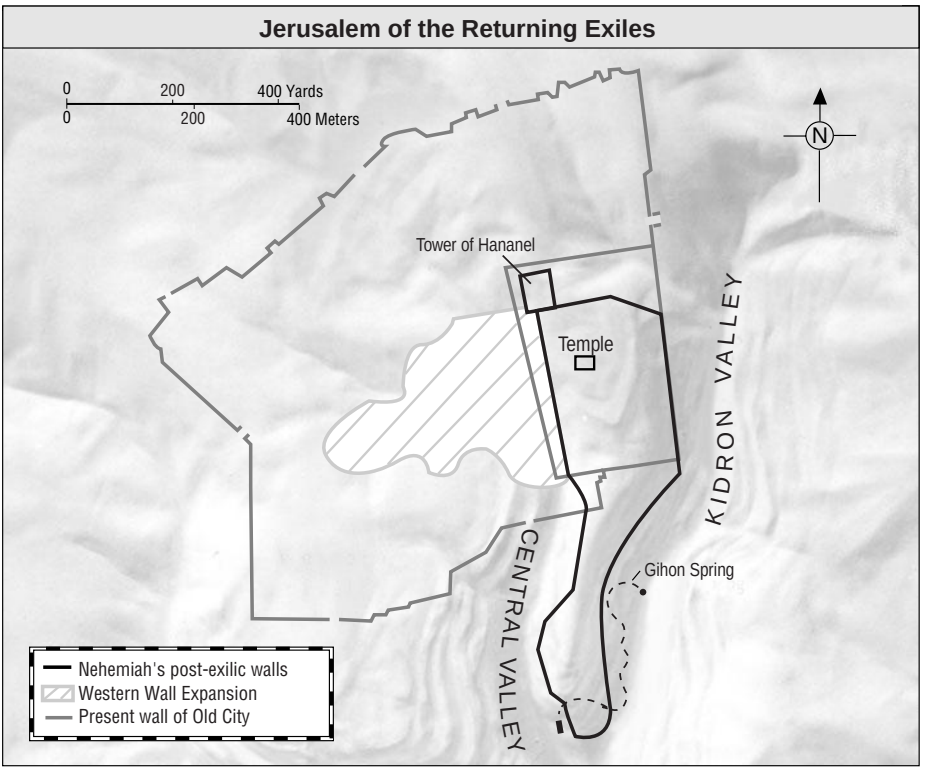
26 Moreover the Nethinim who dwelt in Ophel *made repairs* as far as *the place* in front of the [d]Water

3:26

d Neh. 8:1

***3:18** Following Masoretic Text and Vulgate; some Hebrew manuscripts, Septuagint, and Syriac read *Binnui* (compare verse 24). ***3:20** A few Hebrew manuscripts, Syriac, and Vulgate read *Zaccai.* ***3:21** Or *Hakkoz*

3:26 Nethinim means *given.* Probably this is another name for the Gibeonites who were assigned by Joshua to be perpetual slaves as "woodcutters and water carriers" for the house of God (Josh. 9:23). As water carriers it is appropriate that they dwelt at the Water Gate. The Nethinim are mentioned: 1 Chr. 9:2; Ezra 2:43,58,70; 7:7,24; 8:17,20; Neh. 3:31; 7:46,60,73; 10:28; 11:3,21.



Gate toward the east, and on the projecting tower.

27 After them the Tekoites repaired another section, next to the great projecting tower, and as far as the wall of Ophel.

28 Beyond the [a]Horse Gate the priests made repairs, each in front of his *own* house.

29 After them Zadok the son of Immer made repairs in front of his *own* house. After him Shemaiah the son of Shechaniah, the keeper of the East Gate, made repairs.

30 After him Hananiah the son of Shelemiah, and Hanun, the sixth son of Zalaph, repaired another section. After him Meshullam the son of Berechiah made repairs in front of his dwelling.

31 After him Malchijah, one of the goldsmiths, made repairs as far as the house of the [b]Nethinim and of the merchants, in front of the Miphkad* Gate, and as far as the upper room at the corner.

32 And between the upper room at the corner, as far as the [c]Sheep Gate, the goldsmiths and the merchants made repairs.

Opposition by ridicule

4 BUT it so happened, when [d]Sanballat heard that we were rebuilding the wall, that he was furious and very indignant, and mocked the Jews.

2 And he spoke before his brethren and the army of [e]Samaria, and said, "What are these feeble Jews doing? Will they fortify themselves? Will they offer sacrifices? Will they complete it in a day? Will they revive the stones from the heaps of rubbish—*stones* that are burned?"

3 Now [f]Tobiah the Ammonite *was* beside him, and he said, "Whatever they build, if even a fox goes up *on it,* he will break down their stone wall."

Nehemiah answers by prayer

4 [g]Hear, O our God, for we are despised; turn their [h]reproach on their own heads, and give them as plunder to a land of captivity!

5 Do [i]not cover their iniquity, and do not let their sin be blotted out from before You; for they have provoked *You* to anger before the builders.

6 So we built the wall, and the entire wall was joined together up to half its *height,* for the people had a mind to work.

7 Now it happened, when Sanballat, Tobiah, the [j]Arabs, the Ammonites, and the Ashdodites heard that the walls of Jerusalem were being restored and the gaps were beginning to be closed, that they became very angry,

8 and all of them [k]conspired together to come *and* attack Jerusalem and create confusion.

9 Nevertheless we made our prayer to our God, and because of them we set a watch against them day and night.

Opposition by discouraged brethren: the resource of faith

10 Then Judah said, "The strength of the laborers is failing, and *there is* so much rubbish that we are not able to build the wall."

11 And our adversaries said, "They will neither know nor see anything, till we come into their midst and kill them and cause the work to cease."

12 So it was, when the Jews who dwelt near them came, that they told us [l]ten times, "From whatever place you turn, *they will be* upon us."

13 Therefore I positioned *men* behind the lower parts of the wall, at the openings; and I set the people according to their families, with their swords, their spears, and their bows.

14 And I looked, and arose and said to the nobles, to the leaders, and to the rest of the people, "Do not be [m]afraid of them. Remember the Lord, great and [n]awesome, and fight for your brethren, your sons, your daughters, your wives, and your houses."

*3:31 Literally *Inspection* or *Recruiting*

3:28
a 2 Chr. 23:15

3:31
b See v. 26, *note*

3:32
c Neh. 3:1

4:1
d Neh. 2:10,19

4:2
e Cp. Ezra 4:9-10

4:3
f Neh. 2:19

4:4
g *Bible prayers* (OT): vv. 4-5; Neh. 9:5. (Gen. 15:2; Hab. 3:1, *note*)
h Cp. Ps. 79:12; Prov. 3:34

4:5
i Cp. Ps. 69:27; Jer. 18:23

4:7
j Neh. 2:19

4:8
k Cp. Ps. 83:5

4:12
l Cp. Num. 14:22

4:14
m Cp. Num. 14:9; Deut. 1:29-30
n Neh. 1:5

3:27 Ophel. Compare 2 Chr. 27:3; 33:14. Perhaps part of the fort called *Millo,* 2 Chr. 32:5.

Sanballat: *sin giveth life.* A man from Samaria who opposed the rebuilding of the walls of Jerusalem during Nehemiah's time.

15 And it happened, when our enemies heard that it was known to us, and *that* God had brought their [a]plot to nothing, that all of us returned to the wall, everyone to his work.

16 So it was, from that time on, *that* half of my servants worked at construction, while the other half held the spears, the shields, the bows, and *wore* armor; and the leaders *were* behind all the house of Judah.

17 Those who built on the wall, and those who carried burdens, loaded themselves so that with one hand they worked at construction, and with the other held a weapon.

18 Every one of the builders had his sword girded at his side as he built. And the one who sounded the trumpet *was* beside me.

19 Then I said to the nobles, the rulers, and the rest of the people, "The work *is* great and extensive, and we are separated far from one another on the wall.

20 "Wherever you hear the sound of the trumpet, rally to us there. Our God will [b]fight for us."

21 So we labored in the work, and half of *the men** held the spears from daybreak until the stars appeared.

22 At the same time I also said to the people, "Let each man and his servant stay at night in Jerusalem, that they may be our guard by night and a working party by day."

23 So neither I, my brethren, my servants, nor the men of the guard who followed me took off our clothes, *except* that everyone took them off for washing.

Opposition of unbrotherly greed: the resource of restitution

5 AND there was a great outcry of the people and their wives [c]against their Jewish brethren.

2 For there were those who said, "We, our sons, and our daughters *are* many; therefore let us get grain, that we may eat and live."

3 There were also *some* who said, "We have mortgaged our lands and vineyards and houses, that we might buy grain because of the famine."

4 There were also those who said, "We have borrowed money for the king's [d]tax *on* our lands and vineyards.

5 "Yet now our flesh *is* as the flesh of our brethren, our children as their children; and indeed we are forcing our sons and our [e]daughters to be slaves, and *some* of our daughters have been brought into slavery. *It is* not in our power *to redeem* [f]*them,* for other men have our lands and vineyards."

6 And I became very angry when I heard their outcry and these words.

7 After serious thought, I rebuked the nobles and rulers, and said to them, "Each of you is exacting [g]usury from his brother." So I called a great assembly against them.

8 And I said to them, "According to our ability we have [h]redeemed our Jewish brethren who were sold to the nations. Now indeed, will you even sell your brethren? Or should they be sold to us?" Then they were silenced and found nothing *to say.*

9 Then I said, "What you are doing *is* not good. Should you not walk in the fear of our God because of the reproach of the nations, our enemies?"

10 "I also, *with* my brethren and my servants, am lending them money and grain. Please, let us stop this usury!

11 "Restore now to them, even this day, their lands, their vineyards, their olive groves, and their houses, also a hundredth of the money and the grain, the new wine and the oil, that you have charged them."

12 So they said, "We will [i]restore *it,* and will require nothing from them; we will do as you say." Then I called the priests, and required an oath from them that they would do according to this [j]promise.

13 Then I shook out [k]the fold of my garment* and said, "So may God shake out each man from his house, and from his property, who does not perform this promise. Even thus may he be shaken out and emptied." And all the assembly said, [l]"Amen!"

***4:21** Literally *them* ***5:13** Literally *my lap*

4:15
a Cp. 2 Sam. 17:14

4:20
b Ex. 14:14; Deut. 1:30; 2 Chr. 20:29

5:1
c vv. 2-5; Is. 5:7-8; cp. Lev. 25:35; Deut. 15:7-8

5:4
d Cp. Ezra 4:13,20; 7:24

5:5
e Ex. 21:7
f Cp. Lev. 25:48

5:7
g Ex. 22:25; Lev. 25:36

5:8
h *Redemption* (redeeming relative type): v. 8; Job 19:25. (Gen. 48:16; Is. 59:20, *note*)

5:12
i v. 13; cp. 2 Chr. 28:15; Prov. 6:31
j Cp. Ezra 10:1-5

5:13
k Cp. Acts 18:6
l Cp. Neh. 8:6

5:9 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

and praised the LORD. Then the people did according to this promise.

Nehemiah's unselfish example

14 Moreover, from the time that I was appointed to be their governor in the land of Judah, from the [a] twentieth year until the thirty-second year of King Artaxerxes, twelve years, neither I nor my brothers [b] ate the governor's provisions.

15 But the former governors who *were* before me laid burdens on the people, and took from them bread and wine, besides forty [c] shekels of silver. Yes, even their servants bore rule over the people, but I did not do so, because of the fear of God.

16 Indeed, I also continued the [d] work on this wall, and we* did not buy any land. All my servants *were* gathered there for the work.

17 And at my table *were* one hundred and fifty Jews and rulers, besides those who came to us from the nations around us.

18 Now *that* which was [e] prepared daily *was* one ox *and* six choice sheep. Also fowl were prepared for me, and once every ten days an abundance of all kinds of wine. Yet in spite of this I did [f] not demand the governor's provisions, because the bondage was heavy on this people.

19 Remember me, my God, for [g] good, *according to* all that I have done for this people.

Opposition by craftiness: the resource of manly firmness

6 NOW it happened when [h] Sanballat, Tobiah, Geshem the Arab, and the rest of our enemies heard that I had rebuilt the wall, and *that* there were no breaks left in it (though at that time I had not hung the doors in the gates),

2 that Sanballat and Geshem sent to me, saying, "Come, let us meet together among the villages in the plain of Ono." But they thought to do me harm.

3 So I sent messengers to them, saying, "I *am* doing a great work, so that I cannot come down. Why should the work cease while I leave it and go down to you?"

4 But they sent me this message four times, and I answered them in the same manner.

5 Then Sanballat sent his servant to me as before, the fifth time, with an open letter in his hand.

6 In it *was* written:

> It is reported among the nations, and Geshem* says, *that* you and the Jews plan to [i] rebel; therefore, according to these rumors, you are rebuilding the wall, that you may be their king.
> 7 And you have also appointed prophets to proclaim concerning you at Jerusalem, saying, "*There is* a king in Judah!" Now these matters will be reported to the king. So come, therefore, and let us consult together.

8 Then I sent to him, saying, "No such things as you say are being done, but you invent them in your own heart."

9 For they all *were trying to* make us afraid, saying, "Their [j] hands will be weakened in the work, and it will not be done."

Now therefore, *O God,* strengthen my hands.

10 Afterward I came to the house of Shemaiah the son of Delaiah, the son of Mehetabel, who *was* a secret informer; and he said, "Let us meet together in the house of God, within the temple, and let us close the doors of the temple, for they are coming to kill you; indeed, at night they will come to kill you."

11 And I said, "Should such a man as I flee? And who *is there* such as I who would go into the temple to save his life? I will not go in!"

12 Then I perceived that God had not sent him at all, but that he pronounced *this* prophecy against me

5:14
a Neh. 2:1
b Cp. 1 Sam. 12:3; Acts 20:33-35; 1 Thess. 2:9

5:15
c See Coinage (OT), Ex. 30:13, *note*

5:16
d Neh. 4:1; 6:1

5:18
e Cp. 1 Kin. 4:22-23
f Cp. 2 Thess. 3:8

5:19
g Cp. 2 Kin. 20:3; Neh. 13:14

6:1
h Neh. 2:10,19; 4:1,7; 13:28

6:6
i Neh. 2:19

6:9
j Cp. Ezra 4:4

***5:16** Following Masoretic Text; Septuagint, Syriac, and Vulgate read *I.* ***6:6** Hebrew *Gashmu*

5:15 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

because Tobiah and Sanballat had hired him.

13 For this reason he *was* hired, that I should be [a]afraid and act that way and sin, so *that* they might have *cause* for an evil report, that they might reproach me.

14 My God, remember Tobiah and Sanballat, according to these their [b]works, and the prophetess Noadiah and the rest of the prophets who would have made me afraid.

The wall finished in fifty-two days

15 So the wall was finished on the twenty-fifth *day* of Elul, in fifty-two days.

16 And it happened, when all our enemies heard *of it,* and all the nations around us saw *these things,* that they were very [c]disheartened in their own eyes; for they perceived that this work was [d]done by our God.

17 Also in those days the nobles of Judah sent many letters to [e]Tobiah, and *the letters of* Tobiah came to them.

18 For many in Judah were pledged to him, because he was the [f]son-in-law of Shechaniah the son of Arah, and his son Jehohanan had married the daughter of [g]Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and reported my words to him. Tobiah sent letters to frighten me.

Hanani and Hananiah put in charge of Jerusalem

7 THEN it was, when the wall was built and I had hung the [h]doors, when the gatekeepers, the singers, and the Levites had been appointed,

2 that I gave the charge of Jerusalem to my brother [i]Hanani, and [j]Hananiah the leader of the [k]citadel, for he *was* a faithful man and [l]feared God more than many.

3 And I said to them, "Do not let the gates of Jerusalem be opened until the sun is hot; and while they stand *guard,* let them shut and bar the doors; and appoint guards from among the inhabitants of Jerusalem, one at his watch station and another in front of his own house."

4 Now the city *was* large and spacious, but the people in it *were* [m]few, and the houses *were* not rebuilt.

Register of genealogy of people first returning from Babylon

5 Then my God put it into my heart to gather the nobles, the rulers, and the people, that they might be registered by genealogy. And I found a register of the genealogy of those who had come up in the first *return,* and found written in it:

6 [n]These *are* the people of the province who came back from the captivity, of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and who returned to Jerusalem and Judah, everyone to his city.

7 Those who came with [o]Zerubbabel *were* Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth,* Bigvai, Nehum, and Baanah.

The number of the men of the people of Israel:

8 the sons of Parosh, two thousand one hundred and seventy-two;

9 the sons of Shephatiah, three hundred and seventy-two;

10 the sons of Arah, six hundred and fifty-two;

11 the sons of Pahath-Moab, of the sons of Jeshua and Joab, two thousand eight hundred and eighteen;

12 the sons of Elam, one thousand two hundred and fifty-four;

13 the sons of Zattu, eight hundred and forty-five;

*7:7 Spelled *Mispar* in Ezra 2:2

6:13
a Cp. 2 Cor. 11:26

6:14
b Cp. Neh. 13:29

6:16
c Cp. Neh. 2:10; 4:1,7
d Ps. 31:19; cp. Ps. 126:2

6:17
e See Neh. 2:10, *note*

6:18
f Neh. 13:4,28
g Ezra 10:15; Neh. 3:4

7:1
h Cp. Neh. 6:1

7:2
i Neh. 1:2
j Neh. 10:23
k Cp. Neh. 2:8
l See Ps. 19:9, *note*

7:4
m Deut. 4:27

7:6
n Cp. Ezra 2:1-64; 2 Chr. 36:20

7:7
o Ezra 5:2; Neh. 12:1,47; Matt. 1:12,13

6:15 Elul. This is the sixth month in the Hebrew religious calendar. It correlates to the modern months of August–September. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

7:7 Jeshua. Or *Joshua.* Not the same man as in Josh. 1:1ff.

14 the sons of Zaccai, seven hundred and sixty;
15 the sons of Binnui,* six hundred and forty-eight;
16 the sons of Bebai, six hundred and twenty-eight;
17 the sons of Azgad, two thousand three hundred and twenty-two;
18 the sons of Adonikam, six hundred and sixty-seven;
19 the sons of Bigvai, two thousand and sixty-seven;
20 the sons of [a]Adin, six hundred and fifty-five;
21 the sons of Ater of Hezekiah, ninety-eight;
22 the sons of Hashum, three hundred and twenty-eight;
23 the sons of Bezai, three hundred and twenty-four;
24 the sons of Hariph,* one hundred and twelve;
25 the sons of Gibeon,* ninety-five;
26 the men of Bethlehem and [b]Netophah, one hundred and eighty-eight;
27 the men of [c]Anathoth, one hundred and twenty-eight;
28 the men of Beth Azmaveth,* forty-two;
29 the men of Kirjath Jearim, Chephirah, and Beeroth, seven hundred and forty-three;
30 the men of Ramah and Geba, six hundred and twenty-one;
31 the men of Michmas, one hundred and twenty-two;
32 the men of Bethel and [d]Ai, one hundred and twenty-three;
33 the men of the other Nebo, fifty-two;
34 the sons of the other Elam, one thousand two hundred and fifty-four;
35 the sons of Harim, three hundred and twenty;
36 the sons of Jericho, three hundred and forty-five;
37 the sons of Lod, Hadid, and Ono, seven hundred and twenty-one;
38 the sons of Senaah, three thousand nine hundred and thirty.
39 The priests: the sons of Jedaiah, of the house of Jeshua, nine hundred and seventy-three;
40 the sons of [e]Immer, one thousand and fifty-two;
41 the sons of Pashhur, one thousand two hundred and forty-seven;
42 the sons of Harim, one thousand and seventeen.

Register of returning Levites

43 The Levites: the sons of Jeshua, of Kadmiel, *and* of the sons of Hodevah, seventy-four.
44 The singers: the sons of Asaph, one hundred and forty-eight.
45 The gatekeepers: the sons of

***7:15** Spelled *Bani* in Ezra 2:10 ***7:24** Called *Jorah* in Ezra 2:18 ***7:25** Called *Gibbar* in Ezra 2:20 ***7:28** Called *Azmaveth* in Ezra 2:24

7:20
a Ezra 2:15; 8:6

7:26
b 2 Sam. 23:28; 1 Chr. 2:54

7:27
c Josh. 21:18

7:32
d Gen. 12:8

7:40
e 1 Chr. 9:12

7:43 Hodevah. Or *Hodeiah.*

7:1

THE FOUR STAGES OF RETURN FROM EXILE

1. 538 B.C. under Cyrus II
Led by Sheshbazzar, who began rebuilding the temple but left it unfinished because of local opposition

2. 521 B.C. under Darius I
Led by Zerubbabel and Jeshua, who also encountered opposition but, with the encouragement of the prophets Haggai and Zechariah, completed the temple

3. 458 B.C. under Artaxerxes I or 398 B.C. under Artaxerxes II
Led by Ezra, who brought a copy of the Mosaic law

4. 445 B.C. under Artaxerxes I
Led by Nehemiah, who rebuilt the walls of Jerusalem and attempted to establish purity of community and worship. (Nehemiah came as governor with his own retinue. He did not, strictly speaking, lead a group of returning exiles.)

Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, one hundred and thirty-eight.

Register of returning Nethinim

46 The [a]Nethinim: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,
47 the sons of Keros, the sons of Sia,* the sons of Padon,
48 the sons of Lebana,* the sons of Hagaba,* the sons of Salmai,*
49 the sons of Hanan, the sons of Giddel, the sons of Gahar,
50 the sons of Reaiah, the sons of Rezin, the sons of Nekoda,
51 the sons of Gazzam, the sons of Uzza, the sons of Paseah,
52 the sons of Besai, the sons of Meunim, the sons of Nephishesim,*
53 the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,
54 the sons of Bazlith,* the sons of Mehida, the sons of Harsha,
55 the sons of Barkos, the sons of Sisera, the sons of Tamah,
56 the sons of Neziah, and the sons of Hatipha.

Register of descendants of Solomon's servants

57 The [b]sons of Solomon's servants: the sons of Sotai, the sons of Sophereth, the sons of Perida,*
58 the sons of Jaala, the sons of Darkon, the sons of Giddel,
59 the sons of Shephatiah, the sons of Hattil, the sons of Pochereth of Zebaim, and the children of Amon.*
60 All the Nethinim, and the sons of Solomon's servants, *were* three hundred and ninety-two.
61 And these *were* the ones who came up from Tel Melah, Tel Harsha, Cherub, Addon,* and Immer, but they could not identify their father's house nor their lineage, whether they *were* of Israel:
62 the sons of Delaiah, the sons of [c]Tobiah, the sons of Nekoda, six hundred and forty-two;

Priests without genealogy disqualified

63 and of the priests: the sons of Habaiah, the sons of Koz,* the sons of Barzillai, who took a wife of the daughters of Barzillai the Gileadite, and was called by their name.
64 These sought their listing *among* those who were registered by genealogy, but it was not found; therefore they were excluded from the priesthood as defiled.
65 And the governor* said to them that they should not eat of the most holy things till a priest could consult with the Urim and [d]Thummim.

Total number of the remnant

66 Altogether the whole assembly *was* forty-two thousand three hundred and sixty,
67 besides their male and female servants, of whom *there were* seven thousand three hundred and thirty-seven; and they had two hundred and forty-five men and women singers.

Their substance and gifts

68 Their horses were seven hundred and thirty-six, their

***7:47** Spelled *Siaha* in Ezra 2:44
7:48** Masoretic Text reads *Lebanah.* ** Masoretic Text reads *Hogabah.* ***** Or *Shalmai,* or *Shamlai* ***7:52** Spelled *Nephusim* in Ezra 2:50 ***7:54** Spelled *Bazluth* in Ezra 2:52
***7:57** Spelled *Peruda* in Ezra 2:55
***7:59** Spelled *Ami* in Ezra 2:57 ***7:61** Spelled *Addan* in Ezra 2:59 ***7:63** Or *Hakkoz*
***7:65** Hebrew *Tirshatha*

7:46
a See Neh. 3:26, *note*

7:57
b Cp. 1 Kin. 9:21; Ezra 2:55,58

7:62
c See Neh. 2:10, *note*

7:65
d Cp. Ezra 2:61-63

7:52 Nephishesim. Or *Nephushesim.*
7:61 identify. That is, *prove.*
7:65 Urim and Thummim. Urim and Thummim mean *lights and perfections.* Some make these to be simply a collective name for the stones of the breastplate, so that the total effect of the twelve stones is to manifest the lights and the perfections of Him who is the antitype of the Aaronic high priest. Compare Lev. 8:8. It would seem to be conclusive that the Urim and the Thummim are additional to the stones of the breastplate. In use the Urim and the Thummim were connected, in some way not clearly expressed, with the ascertainment of the divine will in particular cases (Num. 27:21; Deut. 33:8; 1 Sam. 28:6; Ezra 2:63).

mules two hundred and forty-five,
69 *their* camels four hundred and thirty-five, *and* donkeys six thousand seven hundred and twenty.
70 And some of the [a]heads of the fathers' *houses* gave to the work. The governor* gave to the treasury one thousand gold [b]drachmas, fifty basins, and five hundred and thirty priestly garments.
71 Some of the [c]heads of the fathers' *houses* gave to the treasury of the work twenty thousand gold [d]drachmas, and two thousand two hundred silver minas.
72 And that which the rest of the people gave *was* twenty thousand gold [e]drachmas, two thousand silver minas, and sixty-seven priestly garments.

73 So the priests, the Levites, the gatekeepers, the singers, *some* of the people, the Nethinim, and all Israel dwelt in their cities.

When the seventh month came, the children of Israel *were* in their cities.

III. The Great Revival under Ezra, 8:1—10:39

The Law read and explained

8 NOW all the people gathered together as one man in the open square that *was* in front of the Water Gate; and they told [f]Ezra the scribe to bring the [g]Book of the Law of Moses, which the LORD had commanded Israel.

2 So Ezra the priest [h]brought the Law before the assembly of men and women and all who *could* hear with understanding [i]on the first day of the seventh month.

3 Then he [j]read from it in the open square that *was* in front of the Water Gate from morning until midday, before the men and women and those who could understand; and the ears of all the people *were attentive* to the Book of the Law.

4 So Ezra the [k]scribe stood on a platform of wood which they had made for the purpose; and beside him, at his right hand, stood Mattithiah, Shema, Anaiah, Urijah, Hilkiah, and Maaseiah; and at his left hand Pedaiah, Mishael, Malchijah, Hashum, Hashbadana, Zechariah, *and* Meshullam.

5 And Ezra opened the book in the sight of all the people, for he was *standing* above all the people; and when he opened it, all the people stood up.

6 And Ezra blessed the LORD, the great God. Then all the people answered, [l]"Amen, Amen!" while lifting up their [m]hands. And they bowed their heads and worshiped the LORD with *their* faces to the ground.

7 Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, [n]helped the people to understand the Law; and the people [o]*stood* in their place.

8 So they read distinctly from the book, in the Law of God; and they gave the sense, and helped *them* to understand the reading.

9 And Nehemiah, who *was* the [p]governor,* Ezra the priest *and* scribe, and the Levites who taught the people said to all the people, "This [q]day *is* holy to the LORD your God; do not [r]mourn nor weep." For

*7:70 Hebrew *Tirshatha* *8:9 Hebrew *Tirshatha*

7:70
a v. 71; 8:13; 11:13; 12:12,22,23
b See Coinage (OT), Ex. 30:13, *note*
7:71
c v. 70; 8:13; 11:13; 12:12,22,23
d See Coinage (OT), Ex. 30:13, *note*
7:72
e See Coinage (OT), Ex. 30:13, *note*
8:1
f *Israel* (history): vv. 1-8; Ps. 78:1. (Gen. 12:2; Rom. 11:26, *note*)
g Cp. 2 Chr. 34:14-16
8:2
h Cp. Ezra 7:10; Jer. 2:8
i Lev. 23:24; Num. 29:1-6
8:3
j Deut. 31:9-11; 2 Kin. 23:2
8:4
k Cp. v. 2
8:6
l Neh. 5:13
m Ps. 28:2; cp. Gen. 14:22
8:7
n Deut. 33:10; Mal. 2:7
o Neh. 9:3
8:9
p Neh. 7:65,70
q Cp. v. 2
r Cp. Deut. 12:7,12

7:73; 8:2 seventh month. The time of the Feast of Trumpets. This is the month of Tishri (or Ethanim) in the Hebrew religious calendar. It correlates to the modern months of September–October. Also in 8:2. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

8:1 PUBLIC READINGS OF THE BOOK OF THE LAW

Occasion	Reference
Moses speaks to the people	Exodus 20:22
Moses repeats the law	Deuteronomy 5
Joshua reads the law	Joshua 8:34
Joshua renews the covenant	Joshua 24:25–26
Josiah reads the law	2 Kings 23:2; 2 Chronicles 34:14–18
Jehoshaphat teaches the law	2 Chronicles 17:9; 19:8
Ezra reads the law	Nehemiah 8

all the people wept, when they heard the words of the Law.

10 Then he said to them, "Go your way, eat the fat, drink the sweet, and send [a]portions to those for whom nothing is prepared; for *this* day *is* holy to our LORD. Do not sorrow, for the joy of the LORD is your strength."

11 So the Levites quieted all the people, saying, "Be still, for the day *is* holy; do not be grieved."

12 And all the people went their way to eat and drink, to send portions and rejoice greatly, [b]because they understood the words that were declared to them.

Feast of Tabernacles restored

13 Now on the second day the heads of the fathers' *houses* of all the people, with the priests and Levites, were gathered to Ezra the scribe, in order to understand the words of the Law.

14 And they found written in the Law, which the LORD had commanded by Moses, that the children of Israel should dwell in booths during the feast of the seventh month,

15 and that they should announce and proclaim in all their cities and in Jerusalem, saying, "Go out to the mountain, and bring olive branches, branches of oil trees, myrtle branches, palm branches, and branches of leafy trees, to make booths, as *it is* [c]written."

16 Then the people went out and brought *them* and made themselves booths, each one on the roof of his house, or in their courtyards or the courts of the house of God, and in the open square of the Water Gate and in the open square of the Gate of Ephraim.

17 So the whole assembly of those who had returned from the captivity made booths and sat under the booths; for since the days of Joshua the son of Nun until that day the children of Israel had [d]not done so. And there was very [e]great gladness.

18 Also day by day, from the first day until the last day, he read from the Book of the Law of God. And they kept the feast [f]seven days; and on the [g]eighth day *there was* a sacred assembly, according to the *prescribed* manner.

People fast and repent

9 NOW on the twenty-fourth day of this [h]month the children of Israel were assembled with fasting, in sackcloth, and with dust on their heads.*

2 Then those of Israelite lineage [i]separated themselves from all foreigners; and they stood and [j]confessed their sins and the iniquities of their fathers.

3 And they stood up in their place and [k]read from the Book of the Law of the LORD their God *for one*-fourth of the day; and *for another* fourth they confessed and worshiped the LORD their God.

Praise and confession of the Levites

4 Then Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani stood on the stairs of the Levites and cried out with a loud voice to the LORD their God.

5 And the Levites, Jeshua, Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said:

"Stand up *and* [l]bless the LORD your God
Forever and ever!

"Blessed be Your glorious name,
Which is exalted above all blessing and praise!

6 You alone *are* the LORD;
You have made heaven,
The heaven of heavens, with all their host,
The earth and everything on it,
The seas and all that is in them,
And You [m]preserve them all.
The host of heaven worships You.

7 "You *are* the LORD God,
Who [n]chose Abram,
And brought him out of Ur of the Chaldeans,

8:10
a Deut. 26:11-13; Esth. 9:19,22; cp. Rev. 11:10

8:12
b vv. 7,8,13

8:15
c Lev. 23:40

8:17
d Cp. Ezra 3:4; 2 Chr. 8:13
e 2 Chr. 30:21

8:18
f Lev. 23:36
g Num. 29:35

9:1
h Cp. Neh. 8:2

9:2
i *Separation:* v. 2; Neh. 13:3. (Gen. 12:1; 2 Cor. 6:17, *note*)
j Neh. 1:6

9:3
k Neh. 8:7-8

9:5
l *Bible prayers* (OT): vv. 5-38; Ps. 51:1. (Gen. 15:2; Hab. 3:1, *note*)

9:6
m Ps. 36:6; cp. Col. 1:17

9:7
n Gen. 11:31; 12:1-3; 17:5

*9:1 Literally *earth on them*

8:17 since the days of Joshua. It is not meant that there had not been some formal observance of the Feast of Tabernacles (compare 2 Chr. 8:13; Ezra 3:4), but that the people had not dwelt in booths since Joshua's days.

And gave him the name
Abraham;
8 You found his heart [a]faithful
before You,
And made a [b]covenant with him
To give the land of the
Canaanites,
The Hittites, the Amorites,
The Perizzites, the Jebusites,
And the Girgashites—
To give *it* to his descendants.
You have [c]performed Your
words,
For You *are* righteous.

9 "You [d]saw the affliction of our
fathers in Egypt,
And heard their cry by the Red
Sea.
10 You showed [e]signs and
wonders against Pharaoh,
Against all his servants,
And against all the people of his
land.
For You knew that they acted
proudly against them.
So You made a name for
Yourself, as *it is* this day.
11 And You [f]divided the sea before
them,
So that they went through the
midst of the sea on the dry
land;
And their persecutors You
threw into the deep,
As a stone into the mighty
waters.
12 Moreover You [g]led them by day
with a cloudy pillar,
And by night with a pillar of
fire,
To give them light on the road
Which they should travel.

13 "You came down also on Mount
Sinai,
And spoke with them from
heaven,
And gave them just [h]ordinances
and true laws,
Good statutes and
commandments.
14 You made known to them Your
holy [i]Sabbath,
And commanded them
precepts, statutes and laws,
By the hand of Moses Your
servant.
15 You [j]gave them bread from
heaven for their hunger,
And brought them [k]water out
of the rock for their thirst,
And [l]told them to go in to
possess the land
Which You had sworn to give
them.

16 "But they and our fathers acted
proudly,
Hardened their necks,
And did not heed Your
commandments.
17 They refused to obey,
And they were not [m]mindful of
Your wonders
That You did among them.
But they hardened their necks,
And in their rebellion*
They [n]appointed a leader
To return to their bondage.

***9:17** Following Masoretic Text and Vulgate; Septuagint reads *in Egypt.*

9:8
a Gen. 22:1-3; James 2:21-23
b See Gen. 12:2 and 15:18, *notes*
c Cp. Josh. 23:14

9:9
d Ex. 2:25; 3:7

9:10
e Ex. 7-14

9:11
f Ex. 14:20-28

9:12
g Ex. 13:21

9:13
h Ex. 19-24

9:14
i *Sabbath:* vv. 13-14; Matt. 12:1. (Gen. 2:3; Matt. 12:1, *note*)

9:15
j Ex. 16:14-17; John 6:31
k Num. 20:8; 1 Cor. 10:4
l Deut. 1:8

9:17
m Ps. 78:11,42-45
n Num. 14:4; Acts 7:39

Abram/Abraham: *of a great multitude.* A man chosen by God to become the father of the great nation Israel. God promised Abraham that he would have descendants as numerous as the stars in the heavens. Abraham was revered throughout generations for his great faith.

9:8 Hittites. Until the twentieth century the Hittites were unknown apart from the Bible. This once puzzling reference to them has, however, been illuminated by the findings of archaeology. From Egyptian monuments (Tell el-Amarna Tablets) and the Assyrian texts, it has been shown that these were the Kheta or Hatti. Expeditions in the first dozen years of this century have revealed that Boghaz-koi in Asia Minor (east of Ankara, Turkey) was the capital of the Hittite Empire. Periods of Hittite prominence: about 2000–1800 B.C. and about 1400–1200 B.C.

9:14 made known. This important passage fixes beyond all cavil the time when the Sabbath, God's rest (Gen. 2:1–3), was given to man. Compare Ex. 20:8–11. In Ex. 31:13–17 the Sabbath is invested with the character of a sign between the LORD and Israel. See Matt. 12:1, *note.*

Red Sea: The body of water that was miraculously divided into two walls of water, thus allowing the Israelites to cross the sea on dry ground after fleeing from Egypt.

Pharaoh: *the sun.* The title for the rulers of Egypt.

Mount Sinai: The mountain of God upon which God gave Moses the Ten Commandments.

Moses: *saved from the water.* The great leader of the Israelites who led them out of slavery in Egypt to the Promised Land.

But You *are* God,
Ready to pardon,
Gracious and merciful,
Slow to anger,
Abundant in [a]kindness,
And did not forsake them.

18 "Even [b]when they made a
molded calf for themselves,
And said, 'This *is* your god
That brought you up out of
Egypt,'
And worked great provocations,
19 Yet in Your manifold mercies
You did not forsake them in the
wilderness.
The [c]pillar of the cloud did not
depart from them by day,
To lead them on the road;
Nor the pillar of fire by night,
To show them light,
And the way they should go.
20 You also [d]gave Your good [e]Spirit
to instruct them,
And did not withhold Your
[f]manna from their mouth,
And gave them water for their
thirst.
21 Forty years You sustained them
in the wilderness;
They lacked [g]nothing;
Their [h]clothes did not wear out
And their feet did not swell.

22 "Moreover You gave them
kingdoms and nations,
And divided them into districts.*
So they took [i]possession of the
land of Sihon,
The land of* the king of
Heshbon,
And the land of Og king of
Bashan.
23 You also multiplied their
children as the [j]stars of
heaven,
And brought them into the land
Which You had told their fathers
To go in and possess.
24 So the people [k]went in
And possessed the land;
You [l]subdued before them the
inhabitants of the land,
The Canaanites,
And gave them into their hands,
With their kings
And the people of the land,
That they might do with them
as they wished.
25 And they took strong [m]cities
and a rich land,
And possessed houses full of all
goods,
Cisterns *already* dug, vineyards,
olive groves,
And fruit trees in [n]abundance.
So they ate and were filled and
grew fat,
And delighted themselves in
Your great goodness.

26 "Nevertheless they were
[o]disobedient
And rebelled against You,
Cast Your law behind their
[p]backs
And [q]killed Your prophets, who
testified against them
To turn them to Yourself;
And they worked great
provocations.
27 Therefore You delivered them
into the hand of their
enemies,
Who oppressed them;
And in the time of their trouble,
[r]When they cried to You,
You heard from heaven;
And according to Your
abundant mercies
You gave them deliverers who
saved them
From the hand of their
enemies.

28 "But after they had rest,
They again did evil before You.
Therefore You left them in the
hand of their enemies,
So that they had dominion over
them;
Yet when they returned and
cried out to You,
You heard from heaven;
And [s]many times You delivered
them according to Your
mercies,
29 And testified against them,
That You might bring them
back to Your law.
Yet they acted proudly,

9:17
a Ex. 34:6-7; Mic. 7:18

9:18
b Ex. 32:1-14

9:19
c Ex. 13:20-22; 1 Cor. 10:1

9:20
d Num. 11:17
e *Holy Spirit* (OT): v. 20; Neh. 9:30. (Gen. 1:2; Zech. 12:10, *note*)
f Ex. 16:14-16; cp. John 6:22-60

9:21
g Deut. 2:7
h Deut. 29:5

9:22
i Num. 21:21-35

9:23
j Gen. 22:17; Heb. 11:12

9:24
k Josh. 1:2-4
l Josh. 18:1

9:25
m Cp. Deut. 3:5
n Deut. 6:11; Josh. 24:13

9:26
o Judg. 2:11
p 1 Kin. 14:9
q 1 Kin. 18:4; 19:10; Matt. 23:37; Acts 7:52

9:27
r Judg. 2:18

9:28
s Ps. 106:43

Og: *circle.* An Amorite and the last of the giants of Rephaim. He was the king of Bashan who was defeated by Moses; a victory that was recalled and celebrated throughout Israel's history.

***9:22** Literally *corners* * Following Masoretic Text and Vulgate; Septuagint omits *The land of.*

And did not heed Your commandments,
But sinned against Your [a]judgments,
'Which if a man does, he shall live by them.'
And they shrugged their shoulders,
Stiffened their necks,
And would not hear.
30 Yet for many years You had patience with them,
And testified against them by Your [b]Spirit in Your prophets.
Yet they would not [c]listen;
Therefore You gave them into the hand of the peoples of the lands.
31 Nevertheless in Your great mercy
You did not [d]utterly consume them nor forsake them;
For You *are* God, gracious and merciful.

32 "Now therefore, our God,
The great, the mighty, and awesome God,
Who keeps covenant and mercy:
Do not let all the trouble seem small before You
That has come upon us,
Our kings and our princes,
Our priests and our prophets,
Our fathers and on all Your people,
[e]From the days of the kings of Assyria until this day.
33 However You *are* just in all that has befallen us;
For You have dealt faithfully,
But we have done wickedly.
34 Neither our kings nor our princes,
Our priests nor our fathers,
Have kept Your law,
Nor heeded Your commandments and Your testimonies,
With which You testified against them.
35 For they have not served You in their kingdom,
Or in the large and rich land which You set before them;
Nor did they turn from their wicked works.

36 "Here we *are,* [f]servants today!
And the land that You gave to our fathers,
To eat its fruit and its bounty,
Here we *are,* servants in it!
37 And it yields much increase to the kings
You have set over us,
Because of our sins;
Also they have dominion over our bodies and our cattle
At their pleasure;
And we *are* in great distress.

A covenant made and signed

38 "And because of all this,
We make a sure *covenant* and write *it;*
Our leaders, our Levites, *and* our priests [g]seal *it.*"

Signers and terms of the covenant

10 NOW those who [h]placed *their* seal on *the document were:*
Nehemiah the governor, the son of Hacaliah, and Zedekiah,
2 [i]Seraiah, Azariah, Jeremiah,
3 Pashhur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, *and* Shemaiah. These *were* the priests.
9 The Levites: Jeshua the son of Azaniah, Binnui of the sons of Henadad, *and* Kadmiel.
10 Their brethren: Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, *and* Beninu.
14 The leaders of the people: Parosh, Pahath-Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hezekiah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,

9:29
a Lev. 18:5

9:30
b *Holy Spirit* (OT): v. 30; Job 26:13. (Gen. 1:2; Zech. 12:10, *note*)
c 2 Kin. 17:13-18; 2 Chr. 36:11-20

9:31
d Rom. 11:2

9:32
e 2 Kin. 15:19

9:36
f Deut. 28:48; Ezra 9:9

9:38
g Neh. 10:1

10:1
h Neh. 9:38

10:2
i vv. 2-27; cp. Neh. 12:2-21

9:29 shrugged their shoulders. Literally *gave a stubborn shoulder.*

20 Magpiash, Meshullam, Hezir,
21 Meshezabel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hasshub,
24 Hallohesh, Pilha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 Ahijah, Hanan, Anan,
27 Malluch, Harim, *and* Baanah.

28 Now the rest of the people—the priests, the Levites, the gatekeepers, the singers, the [a]Nethinim, and all those who had [b]separated themselves from the peoples of the lands to the Law of God, their wives, their sons, and their daughters, everyone who had knowledge and understanding—

29 these joined with their brethren, their nobles, and entered into a curse and an oath to walk in God's Law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and His [c]ordinances and His statutes:

30 We would not give our daughters as wives to the peoples of the land, nor take their daughters for our sons;

31 *if* the peoples of the land brought wares or any grain to sell on the [d]Sabbath day, we would not buy it from them on the Sabbath, or on a holy day; and we would forego the [e]seventh year's *produce* and the exacting of every [f]debt.

32 Also we made ordinances for ourselves, to exact from ourselves yearly [g]one-third of a [h]shekel for the service of the house of our God:

33 for the showbread, for the regular grain offering, for the regular burnt offering of the Sabbaths, the New Moons, and the set feasts; for the holy things, for the sin offerings to make atonement for Israel, and all the work of the house of our God.

34 We cast lots among the priests, the Levites, and the people, for bringing the [i]wood offering into the house of our God, according to our fathers' houses, at the appointed times year by year, to burn on the altar of the LORD our God as *it is* written in the Law.

35 And *we made ordinances* to bring the [j]firstfruits of our ground and the firstfruits of all fruit of all trees, year by year, to the house of the LORD;

36 to bring the [k]firstborn of our sons and our cattle, as *it is* written in the Law, and the firstborn of our herds and our flocks, to the house of our God, to the priests who minister in the house of our God;

37 to bring the firstfruits of our dough, our offerings, the fruit from all kinds of trees, *the* new wine and oil, to the priests, to the storerooms of the house of our God; and to bring the [l]tithes of our land to the Levites, for the Levites should receive the tithes in all our farming communities.

38 And the priest, the descendant of Aaron, shall be with the Levites when the Levites receive tithes; and the Levites shall bring up a [m]tenth of the tithes to the house of our God, to the rooms of the storehouse.

39 For the children of Israel and the children of Levi shall bring the offering of the grain, of the new wine and the oil, to the storerooms where the articles of the sanctuary

10:28
a See Neh. 3:26, *note*
b Neh. 9:2; 13:3

10:29
c Cp. Ex. 34:16; Deut. 7:2-3; Ezra 10:2

10:31
d Ex. 20:9-10
e Lev. 25:4; Jer. 34:14
f Deut. 15:1-2

10:32
g Ex. 30:11-16; 38:25-26; 2 Chr. 24:6,9; Matt. 17:24
h See Coinage (OT), Ex. 30:13, *note*

10:34
i Neh. 13:31

10:35
j Ex. 23:19; 34:26; Deut. 26:1-2

10:36
k Ex. 13:1-15; Lev. 27:26-27

10:37
l Lev. 27:30; Mal. 3:10

10:38
m Num. 18:26

10:33 showbread. "The showbread," a type of Christ, the Bread of God, nourisher of the Christian's life as a believer-priest (1 Pet. 2:9; Rev. 1:6). In John 6:33–58 our Lord has more in mind the manna, that food which "comes down from heaven"; but all typical meanings of bread are there gathered into His words. The manna is the life-giving Christ; the showbread, the life-sustaining Christ. The showbread typifies Christ as the "grain of wheat" (John 12:24) ground in the mill of suffering (John 12:27) and brought into the fire of judgment (John 12:31–33). We, as priests, by faith feed upon Him as having undergone that in our stead and for our sakes. We are fed by meditation upon Christ, as in Heb. 12:2–3. **atonement.** Hebrew *kaphar, to propitiate, to atone for sin.* According to Scripture the sacrifice of the law only covered the offerer's sin and secured the divine forgiveness. The OT sacrifices never *removed* man's sin; it was "not possible that the blood of bulls and goats could take away sins" (Heb. 10:4). The Israelite's offering implied confession of sin and recognized its due penalty as death; and God passed over his sin in anticipation of Christ's sacrifice which did, finally, put away those "sins that were previously committed" [in OT times] (Heb. 9:15,26; Rom. 3:25, *note*). See Gen. 4:4; with marginal ref., Sacrifice, and Lev. 16:6, *note*.

Aaron: *light.* Moses' brother who helped Moses speak in the presence of Pharaoh. He became the first high priest of Israel.

are, where the priests who minister and the gatekeepers and the singers *are;* and we will not [a]neglect the house of our God.

IV. Conditions Prevailing in Palestine after a Remnant Had Been Living There for Nearly 100 Years, 11:1—13:31

Those dwelling at Jerusalem

11 NOW the leaders of the people dwelt at Jerusalem; the rest of the people cast lots to bring one out of ten to dwell in [b]Jerusalem, the [c]holy city, and nine-tenths *were to dwell* in *other* cities.

2 And the people blessed all the men who [d]willingly offered themselves to dwell at Jerusalem.

3 [e]These *are* the heads of the province who dwelt in Jerusalem. (But in the cities of Judah everyone dwelt in his own possession in their cities—Israelites, priests, Levites, [f]Nethinim, and descendants of Solomon's servants.)

4 Also in Jerusalem dwelt *some* of the children of Judah and of the children of Benjamin.

The children of Judah: Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, of the children of Perez;

5 and Maaseiah the son of Baruch, the son of Col-Hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez who dwelt at Jerusalem *were* four hundred and sixty-eight valiant men.

7 And these are the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiah;

8 and after him Gabbai *and* Sallai, nine hundred and twenty-eight.

9 Joel the son of Zichri *was* their overseer, and Judah the son of Senuah* *was* second over the city.

10 Of the priests: Jedaiah the son of Joiarib, and Jachin;

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the leader of the house of God.

12 Their brethren who did the work of the house *were* eight hundred and twenty-two; and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah,

13 and his brethren, [g]heads of the fathers' *houses, were* two hundred and forty-two; and Amashai the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer,

14 and their brethren, mighty men of valor, *were* one hundred and twenty-eight. Their overseer *was* Zabdiel the son of *one of* the great men.*

15 Also of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 [h]Shabbethai and [i]Jozabad, of the heads of the Levites, *had* the oversight of the business [j]outside of the house of God;

17 Mattaniah the son of Micha,* the son of Zabdi, the son of Asaph, the leader *who* began the thanksgiving with prayer; Bakbukiah, the second among his brethren; and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city *were* two hundred and eighty-four.

19 Moreover the gatekeepers, Akkub, Talmon, and their brethren who kept the gates, *were* one hundred and seventy-two.

Those dwelling in other cities

20 And the rest of Israel, of the priests *and* Levites, *were* in all the cities of Judah, everyone in his inheritance.

21 But the [k]Nethinim dwelt in Ophel. And Ziha and Gishpa *were* over the Nethinim.

22 Also the overseer of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha, of the sons of Asaph, the singers in charge of the service of the house of God.

*11:9 Or *Hassenuah* *11:14 Or *the son of Haggedolim* *11:17 Or *Michah*

10:39
a Heb. 10:25

11:1
b Cp. 1 Chr. 9:3
c v. 18; Matt. 4:5; 5:35; cp. Rev. 21:2

11:2
d Judg. 5:9; 2 Chr. 17:16

11:3
e vv. 3-22; cp. 1 Chr. 9:2-22
f See Neh. 3:26, *note*

11:13
g Neh. 7:70,71; 8:13; 12:12,22,23

11:16
h Ezra 10:15
i Ezra 8:33
j 1 Chr. 26:29

11:21
k See Neh. 3:26, *note*

23 For *it was* the king's [a]command concerning them that a certain portion should be for the singers, [b]a quota day by day.

24 Pethahiah the son of Meshezabel, of the children of Zerah the son of Judah, *was* the king's deputy* in all matters concerning the people.

25 And as for the villages with their fields, *some* of the children of Judah dwelt in [c]Kirjath Arba and its villages, Dibon and its villages, Jekabzeel and its villages;

26 in Jeshua, Moladah, Beth Pelet,

27 Hazar Shual, and Beersheba and its villages;

28 in Ziklag and Meconah and its villages;

29 in En Rimmon, Zorah, Jarmuth,

30 Zanoah, Adullam, and their villages; in Lachish and its fields; in Azekah and its villages. They dwelt from Beersheba to the Valley of Hinnom.

31 Also the children of Benjamin from Geba *dwelt* in Michmash, Aija, and Bethel, and their villages;

32 in Anathoth, Nob, Ananiah;

33 in Hazor, Ramah, Gittaim;

34 in Hadid, Zeboim, Neballat;

35 in Lod, Ono, *and* the Valley of Craftsmen.

36 Some of the Judean divisions of Levites *were* in Benjamin.

Priests and Levites who returned to Jerusalem with Zerubbabel

12 NOW [d]these *are* the priests and the Levites who came up with [e]Zerubbabel the son of Shealtiel, and Jeshua: [f]Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shechaniah, Rehum, Meremoth,

4 Iddo, Ginnethoi,* Abijah,

5 Mijamin, Maadiah, Bilgah,

6 Shemaiah, Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiah, *and* Jedaiah.

These *were* the heads of the priests and their brethren in the days of Jeshua.

8 Moreover the Levites *were* Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* [g]Mattaniah *who led* the thanksgiving *psalms,* he and his brethren.

9 Also Bakbukiah and Unni, their brethren, *stood* across from them in *their* duties.

Genealogy of the priests

10 Jeshua begot Joiakim, Joiakim begot Eliashib, Eliashib begot Joiada,

11 Joiada begot Jonathan, and Jonathan begot Jaddua.

12 Now in the days of Joiakim, the priests, the [h]heads of the fathers' *houses were:* of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 of Ezra, Meshullam; of Amariah, Jehohanan;

14 of Melichu,* Jonathan; of Shebaniah,* Joseph;

15 of Harim,* Adna; of Meraioth,* Helkai;

16 of Iddo, Zechariah; of Ginnethon, Meshullam;

17 of Abijah, Zichri; *the son* of Minjamin;* of Moadiah,* Piltai;

18 of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 of Sallai,* Kallai; of Amok, Eber;

21 of Hilkiah, Hashabiah; *and* of Jedaiah, Nethanel.

The chief Levites

22 During the reign of Darius the Persian, a [i]record *was also kept* of the Levites and priests *who had been* [j]heads of their fathers' *houses* in the days of Eliashib, Joiada, Johanan, and Jaddua.

23 The sons of Levi, the [k]heads of the fathers' *houses* until the days of Johanan the son of Eliashib, *were* [l]written in the book of the chronicles.

24 And the heads of the Levites *were* Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brothers across from them, to [m]praise *and* give thanks, group alternating with group, [n]according to the command of David the man of God.

11:23
a Cp. Ezra 6:8; 7:20
b Neh. 12:47

11:25
c Josh. 14:15

12:1
d Cp. Ezra 2:36-54,61-63
e Neh. 7:7; Matt. 1:12-13
f vv. 1-21; cp. Neh. 10:2-27

12:8
g Neh. 11:17

12:12
h Neh. 7:70,71; 8:13; 11:13

12:22
i 1 Chr. 24:6
j Neh. 7:70,71; 8:13; 11:13

12:23
k Neh. 7:70,71; 8:13; 11:13
l 1 Chr. 9:14-22

12:24
m Neh. 11:17
n 1 Chr. 23-25

Darius: *governor.* A king of Persia who had the names of the Jewish priests recorded.

***11:24** Literally *at the king's hand* ***12:4** Or *Ginnethon* (compare verse 16) ***12:14** Or *Malluch* (compare verse 2) * Or *Shechaniah* (compare verse 3) ***12:15** Or *Rehum* (compare verse 3) * Or *Meremoth* (compare verse 3) ***12:17** Or *Mijamin* (compare verse 5) * Or *Maadiah* (compare verse 5) ***12:20** Or *Sallu* (compare verse 7)

25 Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub *were* gatekeepers keeping the watch at the storerooms of the gates.
26 These *lived* in the days of Joiakim the son of Jeshua, the son of Jozadak,* and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

Dedication of the wall

27 Now at the dedication of the [a]wall of Jerusalem they sought out the Levites in all their places, to bring them to Jerusalem to celebrate the dedication with gladness, both with thanksgivings and singing, *with* cymbals and stringed instruments and harps.
28 And the sons of the singers gathered together from the countryside around Jerusalem, from the [b]villages of the Netophathites,
29 from the house of Gilgal, and from the fields of Geba and Azmaveth; for the singers had built themselves villages all around Jerusalem.
30 Then the priests and Levites [c]purified themselves, and purified the people, the gates, and the wall.
31 So I brought the leaders of Judah up on the wall, and appointed two large thanksgiving choirs. *One* went to the right hand on the wall toward the [d]Refuse Gate.
32 After them went Hoshaiah and half of the leaders of Judah,
33 and Azariah, Ezra, Meshullam,
34 Judah, Benjamin, Shemaiah, Jeremiah,
35 and some of the priests' sons with trumpets—Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph,
36 and his brethren, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, *and* Hanani, [e]with the musical [f]instruments of David the man of God. Ezra the [g]scribe *went* before them.
37 By the [h]Fountain Gate, in front of them, they went up the [i]stairs of the [j]City of David, on the stairway of the wall, beyond the house of David, as far as the [k]Water Gate eastward.
38 The other thanksgiving choir went the opposite *way,* and I *was* behind them with half of the people on the wall, going past the [l]Tower of the Ovens as far as the [m]Broad Wall,
39 and above the Gate of Ephraim, above the Old Gate, above the Fish Gate, the Tower of Hananel, the Tower of the Hundred, as far as the Sheep Gate; and they stopped by the Gate of the Prison.
40 So the two thanksgiving choirs stood in the house of God, likewise I and the half of the rulers with me;
41 and the priests, Eliakim, Maaseiah, Minjamin,* Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;
42 also Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam, and Ezer. The singers sang loudly with Jezrahiah the director.
43 Also that day they offered great sacrifices, and rejoiced, for God had made them rejoice with great joy; the women and the children also rejoiced, so that the joy of Jerusalem was heard [n]afar off.

Temple procedures restored

44 And at the same time some were appointed over the rooms of the storehouse for the offerings, the firstfruits, and the [o]tithes, to gather into them from the fields of the cities the portions specified by the Law for the priests and Levites; for Judah rejoiced over the priests and Levites who ministered.
45 Both the singers and the gatekeepers kept the charge of their God and the charge of the purification, according to the [p]command of David *and* Solomon his son.
46 For in the days of David and

12:27
a Neh. 7:1

12:28
b 1 Chr. 9:16

12:30
c Ezra 6:20; Neh. 13:22

12:31
d Neh. 2:13

12:36
e 1 Chr. 23:5
f 2 Chr. 29:26-27
g v. 26

12:37
h Neh. 2:14
i Neh. 3:15
j 2 Sam. 5:7-9
k Neh. 3:26

12:38
l Cp. Neh. 3:11
m Neh. 3:8

12:43
n Ezra 3:13

12:44
o Neh. 10:37-39

12:45
p 1 Chr. 25-26

***12:26** Spelled *Jehozadak* in 1 Chronicles 6:14
***12:41** Or *Mijamin* (compare verse 5)

Asaph: *collector.* A Levite, musical composer, and the leader of David's choir.

12:46 songs of praise. Music is a vital factor in the worship in both the OT and NT. The new song of praise and joy which God puts in the mouths of His people (Ps. 40:3) is Spirit-born (Eph. 5:18–19). Music also expresses confession (e.g. Ps. 32; 51) and comfort in sorrow (e.g. Ps. 27). For the music of public praise, Scripture stresses a high standard of skill (1 Chr. 15:22; compare 15:16—16:43; 25:1–7).

[a]Asaph of old *there were* chiefs of the singers, and songs of praise and thanksgiving to God.

47 In the days of Zerubbabel and in the days of Nehemiah all Israel gave the portions for the singers and the gatekeepers, a portion for [b]each day. They also [c]consecrated *holy things* for the Levites, and the Levites consecrated *them* for the children of Aaron.

The Book of Moses read; separation from mixed multitude

13 ON that day they [d]read from the [e]Book of Moses in the hearing of the people, and in it was found written that no Ammonite or Moabite should ever come into the assembly of God,

2 because they had not met the children of Israel with bread and water, but hired [f]Balaam against them to curse them. However, our God turned the curse into a blessing.

3 So it was, when they had heard the Law, that they [gh]separated all the [i]mixed multitude from Israel.

Tobiah repudiated and the temple cleansed

4 Now before this, [j]Eliashib the priest, having authority over the [k]storerooms of the house of our God, *was* allied with [l]Tobiah.

5 And he had prepared for him a large room, where previously they had stored the grain offerings, the frankincense, the articles, the tithes of grain, the new wine and oil, which were commanded *to be given* to the Levites and singers and gatekeepers, and the offerings for the priests.

6 But during all this I was not in Jerusalem, for in the [m]thirty-second year of Artaxerxes king of Babylon I had returned to the king. Then after certain days I obtained leave from the king,

7 and I came to Jerusalem and discovered the evil that Eliashib had done for [n]Tobiah, in preparing a room for him in the courts of the house of God.

8 And it grieved me bitterly; therefore I threw all the household goods of Tobiah out of the room.

9 Then I commanded them to cleanse the rooms; and I brought back into them the articles of the house of God, with the grain offering and the frankincense.

Proper provision made for Levites and singers

10 I also realized that the [o]portions for the Levites had [p]not been given *them;* for each of the Levites and the singers who did the work had gone back to his field.

11 So I [q]contended with the rulers, and said, "Why is the house of God [r]forsaken?" And I gathered them together and set them in their place.

12 Then all Judah brought the tithe of the grain and the new wine and the oil to the storehouse.

13 And I appointed as treasurers over the storehouse Shelemiah the priest and Zadok the scribe, and of the Levites, Pedaiah; and next to them *was* Hanan the son of Zaccur, the son of Mattaniah; for they were considered [s]faithful, and their task *was* to distribute to their brethren.

14 [t]Remember me, O my God, concerning this, and do not wipe out my good deeds that I have done for the house of my God, and for its services!

Sabbath rest restored

15 In those days I saw *people* in Judah treading wine presses on the [u]Sabbath, and bringing in sheaves, and loading donkeys with wine, grapes, figs, and all *kinds of* burdens, which they brought into Jerusalem on the [v]Sabbath day. And I warned *them* about the day on which they were selling provisions.

16 Men of Tyre dwelt there also, who brought in fish and all kinds of goods, and sold *them* on the Sabbath to the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah, and said to them, "What evil thing *is* this that you do,

12:46
a 2 Chr. 29:30

12:47
b Neh. 11:23
c Num. 18:21,24-26

13:1
d Neh. 9:3
e Deut. 23:3-4

13:2
f Num. 22-24

13:3
g *Separation:* v. 3; John 15:19. (Gen. 12:1; 2 Cor. 6:17, *note*)
h Neh. 9:2; 10:28
i Cp. Ex. 12:38; 2 Cor. 6:14-18

13:4
j Neh. 12:10
k Cp. Neh. 12:44
l Neh. 2:10; 4:3; 6:1

13:6
m Neh. 5:14-16

13:7
n See Neh. 2:10, *note*

13:10
o Neh. 10:37
p Cp. Mal. 3:7-10

13:11
q vv. 17,25
r Cp. Neh. 10:39

13:13
s Cp. Neh. 7:2

13:14
t Neh. 5:19

13:15
u Ex. 20:10
v Neh. 10:31

Balaam: *destruction.* A prophet hired by the king of Moab to curse Israel.

Tyre: An ancient Phoenician seaport on the Mediterranean Sea, located northwest of Palestine.

by which you profane the Sabbath day?
18 "Did not your fathers do thus,
and did not our God bring all this
disaster on us and on this city? Yet
you bring [a]added wrath on Israel by
profaning the Sabbath."
19 So it was, at the gates of Jeru-
salem, as it began to be dark before
the Sabbath, that I commanded the
gates to be [b]shut, and charged that
they must not be opened till after
the Sabbath. Then I posted *some* of
my servants at the gates, *so that* no
burdens would be brought in on the
Sabbath day.
20 Now the merchants and sellers
of all kinds of wares lodged outside
Jerusalem once or twice.
21 Then I warned them, and said
to them, "Why do you spend the
night around the wall? If you do *so*
again, I will lay hands on you!"
From that time on they came no
more on the Sabbath.
22 And I commanded the Levites
[c]that they should cleanse them-
selves, and that they should go and
guard the gates, to sanctify the Sab-
bath day.
[d]Remember me, O my God, *con-
cerning* this also, and spare me ac-
cording to the greatness of Your
mercy!

*Law against intermarriage
with other peoples enforced*

23 In those days I also saw Jews
who had [e]married women of [f]Ash-
dod, Ammon, *and* Moab.
24 And half of their children spoke
the language of Ashdod, and could
not speak the language of Judah, but
spoke according to the language of
one or the other people.
25 So I [g]contended with them and
cursed them, struck some of them
and pulled out their hair, and made
them swear by God, *saying,* "You
shall not give your daughters as
wives to their sons, nor take their
daughters for your sons or your-
selves.
26 "Did not [h]Solomon king of Isra-
el sin by these things? Yet among
many nations there was no king like
him, who was beloved of his God;
and God made him king over all Is-
rael. Nevertheless pagan women
caused [i]even him to sin.
27 "Should we then hear of your
doing all this great evil, transgress-
ing against our God by marrying pa-
gan women?"
28 And *one* of the [j]sons of Joiada,
the son of Eliashib the high priest,
was a son-in-law of [k]Sanballat the
Horonite; therefore I drove him
from me.
29 Remember them, O my God,
[l]because they have defiled the
priesthood and the covenant of the
priesthood and the Levites.
30 Thus I cleansed them of every-
thing pagan. I also assigned duties
to the priests and the Levites, each
to his service,
31 and *to bringing* the [m]wood of-
fering and the firstfruits at appoint-
ed times.
Remember me, O my God, for
good!

13:18
a Cp. Ezra 9:13-14

13:19
b Jer. 17:21-22

13:22
c Neh. 12:30
d vv. 14,31

13:23
e Ex. 34:16; Deut. 7:3-4; Ezra 9:2; Neh. 10:30
f Neh. 4:7

13:25
g vv. 11,17

13:26
h 1 Kin. 11:1-2
i 1 Kin. 11:4-8

13:28
j Neh. 12:10
k Neh. 4:1,7; 6:1-2

13:29
l Mal. 2:1-9

13:31
m Neh. 10:34

13:19 **NEHEMIAH'S ACCOMPLISHMENTS**

Examines the broken walls of Jerusalem	Nehemiah 2:11–15
Gathers Jews to support the rebuilding	Nehemiah 2:16–18
Assigns sections to be rebuilt	Nehemiah 3
Arms the workers in case of attack	Nehemiah 4:13
Gets officials and nobles to cancel debts of the poor	Nehemiah 5:1–13
Completes the rebuilding of the walls	Nehemiah 6:15–16
Reviews genealogies of the returned exiles	Nehemiah 7
Resettles part of the population into Jerusalem	Nehemiah 11
Confronts the people about their sins	Nehemiah 13
Reinstates use of the tithe	Nehemiah 13:12–13
Reinstates Sabbath observance	Nehemiah 13:15–22
Rebukes those who married foreigners	Nehemiah 13:23–27

THE BOOK OF

ESTHER

Author:	*Theme:*	*Date of writing:*
Unknown	God's Providential Care	5th Cent. B.C.

Background

Esther, which closes the historical section of the Old Testament, records events that occurred when the Jews were captives in Persia. Esther (the name means *star*) was a Jewish maiden who, as queen of Persia, was used to deliver her people from massacre. The king, called Ahasuerus in this book, was Xerxes, who reigned 486–465 B.C. (cp. Ezra 4:3–6, and *note* at v. 3).

The name of God is never mentioned in Esther, nor is there any allusion to the book in the New Testament, but in no other portion of the Bible is God's providential care of His people more evident.

Outline

The book may be divided as follows:

I.	Esther Chosen Queen	1:1—2:18
	A. The Feasts of King Ahasuerus in the Citadel of Shushan	1:1–29
	B. Deposing of Vashti	1:10–22
	C. Search for Vashti's Successor	2:1–14
	D. Esther's Accession as Queen	2:15–18
II.	Esther's Deliverance of Her People, the Jews	2:19—7:10
	A. Modecai's Saving of the King's Life	2:19–23
	B. Haman's Conspiracy Against the Jews	3:1–15
	C. Mourning Among the Jews and Esther's Discovery of the Conspiracy	4:1–8
	D. Mordecai's Request to Esther to Risk Her Life for Her People	4:9–17
	E. Esther's Courageous Request	5:1–14
	F. The King's Insomnia	6:1–3
	G. Haman Forced to Honor Mordecai	6:4–14
	H. Esther's Plea for Herself and Her People	7:1–6
	I. Haman's Death	7:7–10
III.	The Jews' Revenge upon Their Enemies	8:1—10:3
	A. Defeat of Haman's Conspiracy Through the King's Decree	8:1–14
	B. Exaltation of Mordecai	8:15–17
	C. Jew's Destruction of Enemies	9:1–19
	D. Institution of the Feast of Purim	9:20–32
	E. Mordecai's Further Advancement	10:1–3

I. Esther Chosen Queen, 1:1—2:18

The feasts of King Ahasuerus in Shushan the citadel

1 NOW it came to pass in the days of Ahasuerus (this *was* the Ahasuerus who reigned [a]over one hundred and twenty-seven provinces, from [b]India to Ethiopia),

2 in those days when King Ahasuerus [c]sat on the throne of his kingdom, which *was* in [d]Shushan* the citadel,

3 *that* in the third year of his reign he [e]made a feast for all his officials and servants—the powers of Persia and Media, the nobles, and the princes of the provinces *being* before him—

4 when he showed the riches of his glorious kingdom and the splendor of his excellent majesty for many days, one hundred and eighty days *in all.*

5 And when these days were completed, the king made a feast lasting seven days for all the people who were present in Shushan the citadel, from great to small, in the court of the [f]garden of the king's palace.

6 *There were* white and blue linen *curtains* fastened with cords of fine linen and purple on silver rods and marble pillars; *and the* [g]couches *were* of gold and silver on a *mosaic* pavement of alabaster, turquoise, and white and black marble.

7 And they served drinks in golden vessels, each vessel being different from the other, with royal wine in abundance, [h]according to the generosity of the king.

8 In accordance with the law, the drinking was not compulsory; for so the king had ordered all the officers of his household, that they should do according to each man's pleasure.

9 Queen Vashti also made a feast for the women *in* the royal palace which *belonged* to King Ahasuerus.

Vashti deposed

10 On the seventh day, when the heart of the king was [i]merry with wine, he commanded Mehuman, Biztha, [j]Harbona, Bigtha, Abagtha, Zethar, and Carcas, seven eunuchs who served in the presence of King Ahasuerus,

11 to bring Queen Vashti before the king, *wearing* her royal crown, in order to show her beauty to the people and the officials, for she *was* beautiful to behold.

12 But Queen Vashti refused to come at the king's command *brought* by *his* eunuchs; therefore the king was furious, and his anger burned within him.

13 Then the king said to the wise men who [k]understood the times (for this *was* the king's manner toward all who knew law and justice,

14 those closest to him *being* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the [l]seven princes of Persia and Media, [m]who had access to the king's presence, *and* who ranked highest in the kingdom):

15 "What *shall we* do to Queen Vashti, according to law, because she did not obey the command of King Ahasuerus *brought to her* by the eunuchs?"

16 And Memucan answered before the king and the princes: "Queen Vashti has not only wronged the king, but also all the princes, and all the people who *are* in all the provinces of King Ahasuerus.

17 "For the queen's behavior will become known to all women, so that they will despise their husbands in their eyes, when they report, 'King Ahasuerus commanded

1:1
a Cp. Dan. 6:1
b Esth. 8:9
1:2
c Cp. 1 Kin. 1:46
d Neh. 1:1
1:3
e Cp. Gen. 40:20
1:5
f Cp. Esth. 7:7,8
1:6
g Cp. Ezek. 23:41; Amos 6:4
1:7
h Esth. 2:18
1:10
i Cp. 2 Sam. 13:28
j Esth. 7:9
1:13
k Cp. 1 Chr. 12:32
1:14
l Cp. Ezra 7:14
m Cp. 2 Kin. 25:19; Matt. 18:10

*1:2 Or *Susa,* and so throughout this book

1:1 it came to pass. Aproximately 485 B.C. **Ahasuerus.** *Xerxes.* Ezra 4:6; see Ezra 4:3, *note.*
1:7 generosity. Literally *hand.*

Shushan: the capital of the Persian Empire. Also called Susa.

King Ahasuerus: The king of the Persian Empire who divorced Vashti and married Esther.

Queen Vashti: *beautiful.* The queen of King Ahasuerus in Persia who displeased him and thus was replaced by Esther.

Queen Vashti to be brought in before him, but she did not come.'

18 "This very day the *noble* ladies of Persia and Media will say to all the king's officials that they have heard of the behavior of the queen. Thus *there will be* excessive contempt and wrath.

19 "If it pleases the king, let a royal decree go out from him, and let it be recorded in the laws of the Persians and the Medes, so that it will [a]not be altered, that Vashti shall come no more before King Ahasuerus; and let the king give her royal position to another who is better than she.

20 "When the king's decree which he will make is proclaimed throughout all his empire (for it is great), all wives will [b]honor their husbands, both great and small."

21 And the reply pleased the king and the princes, and the king did according to the word of Memucan.

22 Then he sent letters to all the king's provinces, [c]to each province in its own script, and to every people in their own language, that each man should be master in his own house, and speak in the language of his own people.

Vashti's successor sought

2 AFTER these things, when the wrath of King Ahasuerus [d]subsided, he remembered Vashti, what she had done, and [e]what had been decreed against her.

2 Then the king's servants who attended him said: "Let beautiful young virgins be sought for the king;

3 "and let the king appoint officers in all the provinces of his kingdom, that they may gather all the beautiful young virgins to Shushan the citadel, into the women's quarters, under the custody of Hegai* the king's eunuch, custodian of the women. And let [f]beauty preparations be given *them.*

4 "Then let the young woman who pleases the king be queen instead of Vashti." This thing pleased the king, and he did so.

5 In Shushan the citadel there was

1:19
a Esth. 8:8; Cp. Dan. 6:8

1:20
b Cp. Eph. 5:22; Col. 3:18

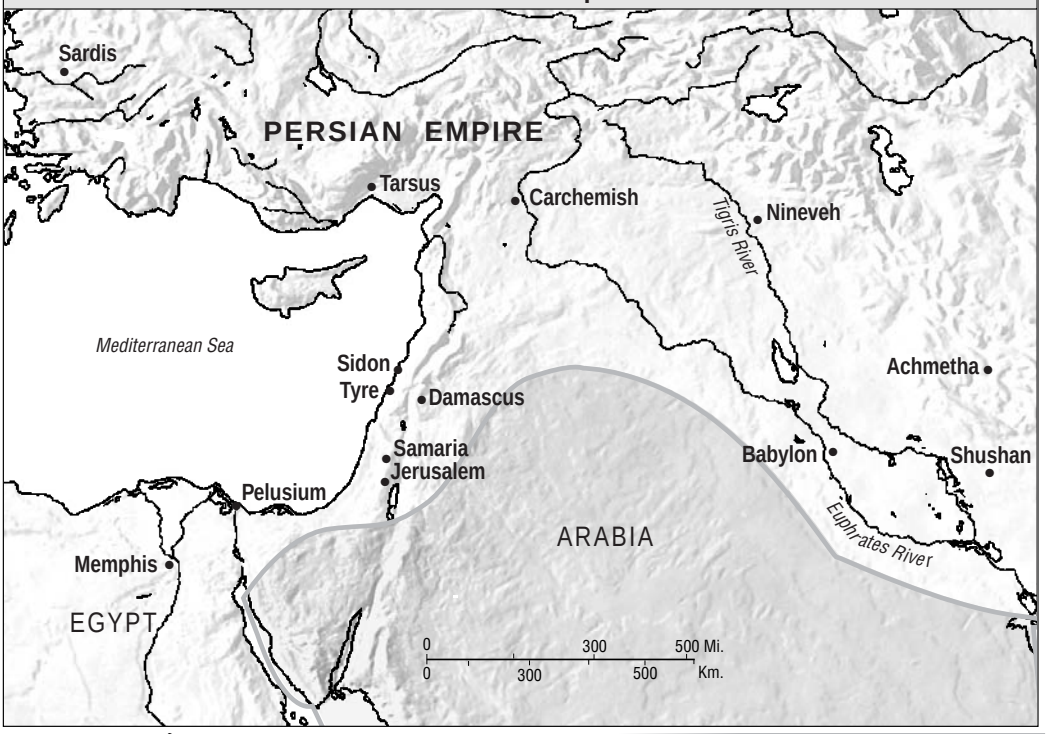
1:22
c Cp. Esth. 3:12; 8:9

2:1
d Cp. Esth. 7:10
e Esth. 1:19-20

2:3
f v. 12

***2:3** Hebrew *Hege*

The Persian Empire



a certain Jew whose name *was* Mordecai the son of Jair, the son of Shimei, the son of [a]Kish, a Benjamite.

6 [b]*Kish** had been carried away from Jerusalem with the captives who had been captured with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And *Mordecai* had [c]brought up Hadassah, that *is,* Esther, his uncle's [d]daughter, for she had neither father nor mother. The young woman *was* lovely and beautiful. When her father and mother died, Mordecai took her as his own daughter.

8 So it was, when the king's command and decree were heard, and when many young women were [e]gathered at Shushan the citadel, *under* the custody of Hegai, that Esther also was taken to the king's palace, into the care of Hegai the custodian of the women.

9 Now the young woman pleased him, and she obtained his favor; so he readily gave [f]beauty preparations to her, besides her allowance. Then seven choice maidservants were provided for her from the king's palace, and he moved her and her maidservants to the best *place* in the house of the women.

10 [g]Esther had not revealed her people or family, for Mordecai had charged her not to reveal *it.*

11 And every day Mordecai paced in front of the court of the women's quarters, to learn of Esther's welfare and what was happening to her.

12 Each young woman's turn came [h]to go in to King Ahasuerus after she had completed twelve months' preparation, according to the regulations for the women, for thus were the days of their preparation apportioned: six months with oil of myrrh, and six months with perfumes and preparations for beautifying women.

13 Thus *prepared, each* young woman went to the king, and she was given whatever she desired to take with her from the women's quarters to the king's palace.

14 In the evening she went, and in the morning she returned to the second house of the women, to the custody of Shaashgaz, the king's eunuch who kept the concubines. She would not go in to the king again unless the king delighted in her and [i]called for her by name.

Esther becomes queen

15 Now when the turn came for Esther the [j]daughter of Abihail the uncle of Mordecai, who had taken her as his daughter, to go in to the king, she requested nothing but what Hegai the king's eunuch, the custodian of the women, advised. And Esther [k]obtained favor in the sight of all who saw her.

16 So Esther was taken to King Ahasuerus, into his royal palace, in the tenth month, which *is* the month of Tebeth, in the seventh year of his reign.

17 The king loved Esther more than all the *other* women, and she obtained grace and favor in his sight more than all the virgins; so he set the royal [l]crown upon her head and made her queen instead of Vashti.

18 Then the king [m]made a great feast, the Feast of Esther, for all his officials and servants; and he proclaimed a holiday in the provinces and gave gifts [n]according to the generosity of a king.

II. Esther's Deliverance of Her People, the Jews, 2:19—7:10

19 When virgins were gathered together a second time, Mordecai sat within the [o]king's gate.

20 *Now* Esther had not revealed her family and her people, just as Mordecai had [p]charged her, for Esther

*2:6 Literally *Who*

2:5
a 1 Sam. 9:1

2:6
b 2 Kin. 24:14-15; 2 Chr. 36:10,20; Jer. 24:1

2:7
c Cp. Lev. 25:25; Deut. 25:5
d v. 15

2:8
e v. 3

2:9
f v. 12

2:10
g v. 20

2:12
h Cp. 1 Thess. 4:4-5

2:14
i Cp. Is. 43:1

2:15
j v. 7
k Esth. 5:2,8

2:17
l Esth. 1:11

2:18
m Cp. Esth. 1:3,5
n Cp. Esth. 1:7

2:19
o Cp. Esth. 3:2,3

2:20
p Prov. 22:6; cp. Eph. 6:1-3

2:6 Jeconiah. Or *Jehoiachin,* 2 Kin. 24:6.

Mordecai: *worshipper of Merodach.* The uncle of Esther. An exiled Jew in Persia who revealed a conspiracy against the king.

2:16 tenth month. This is the month of Tebeth in the Hebrew religious calendar. It correlates to the modern months of December–January. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

2:18 generosity. Literally *hand.*

Esther: *star.* A young exiled Jewish girl who was chosen to be queen of Persia. She was thus able to save her people from destruction. Also called Hadassah.

obeyed the command of Mordecai as when she was brought up by him.

Mordecai saves the king's life

21 In those days, while Mordecai sat within the king's gate, two of the king's eunuchs, Bigthan and Teresh, doorkeepers, became furious and sought to lay hands on King Ahasuerus.

22 So the matter became known to Mordecai, [a]who told Queen Esther, and Esther informed the king in Mordecai's name.

23 And when an inquiry was made into the matter, it was confirmed, and both were hanged on a gallows; and it was written in the [b]book of the chronicles in the presence of the king.

Haman's conspiracy against the Jews

3 AFTER these things King Ahasuerus [c]promoted Haman, the son of Hammedatha the [d]Agagite, and advanced him and set his seat above all the princes who *were* with him.

2 And all the king's servants who *were* within the [e]king's gate bowed and paid homage to Haman, for so the king had commanded concerning him. But Mordecai would not [f]bow or pay homage.

3 Then the king's servants who *were* within the king's gate said to Mordecai, "Why do you transgress the king's command?"

4 Now it happened, when they spoke to him daily and he would not listen to them, that they told *it* to Haman, to see whether Mordecai's words would stand; for *Mordecai* had told them that he *was* a Jew.

5 When Haman saw that Mordecai did not bow or pay him homage, Haman was filled with wrath.

6 But he disdained to lay hands on Mordecai alone, for they had told him of the people of Mordecai. Instead, Haman [g]sought to destroy all the Jews who *were* throughout the whole kingdom of Ahasuerus—the people of Mordecai.

7 In the first month, which is the month of Nisan, in the twelfth year of King Ahasuerus, they cast [h]Pur (that *is,* the lot), before Haman to determine the day and the month,* until *it fell on the* twelfth *month,** which *is* the month of Adar.

8 Then Haman said to King Ahasuerus, "There is a certain people scattered and [i]dispersed among the people in all the provinces of your kingdom; their laws *are* different from all *other* people's, and they do not keep the king's laws. Therefore it *is* not fitting for the king to let them remain.

9 "If it pleases the king, [j]let *a decree* be written that they be destroyed, and I will pay ten thousand [k]talents of silver into the hands of those who do the work, to bring *it* into the king's treasuries."

10 So the king took his signet [l]ring from his hand and gave it to Haman, the son of Hammedatha the Agagite, the enemy of the Jews.

11 And the king said to Haman, "The money and the people *are* given to you, to do with them as seems good to you."

12 Then the king's scribes were called on the thirteenth day of the first month, and *a decree* was written [m]according to all that Haman commanded—to the king's satraps, to the governors who *were* over each province, to the officials of all people, to every province according to its script, and to every people in their language. In the [n]name of King Ahasuerus it was written, and sealed with the king's signet ring.

13 And the letters were [o]sent by

*3:7 Septuagint adds *to destroy the people of Mordecai in one day;* Vulgate adds *the nation of the Jews should be destroyed.* * Following Masoretic Text and Vulgate; Septuagint reads *and the lot fell on the fourteenth of the month.*

2:22
a Esth. 6:2

2:23
b Esth. 6:1

3:1
c Esth. 5:11
d Cp. Num. 24:7; 1 Sam. 15:8

3:2
e Esth. 2:21
f v. 5; cp. Deut. 25:19; Ps. 15:4

3:6
g Cp. Ps. 83:4; Rev. 12:1-17

3:7
h Esth. 9:24-26

3:8
i Lev. 26:33; Deut. 4:27

3:9
j Cp. Ezra 4:12-15; Acts 16:20-21
k See Coinage (OT), Ex. 30:13, *note*

3:10
l Cp. Esth. 8:2,8

3:12
m Esth. 1:22; cp. Esth. 8:9
n Esth. 8:8-10; cp. 1 Kin. 21:8

3:13
o Cp. Esth. 1:1

2:21 Bigthan. Or *Bigthana,* Esth. 6:2.

Haman: A nobleman of high standing in the kingdom of Ahasuerus who plotted to destroy the Jews exiled in Babylon.

3:7 first month. This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2. **twelfth month.** This is the month of Adar in the Hebrew religious calendar. It correlates to the modern months of February–March. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

3:10 enemy. Literally *oppression.* Esth. 7:6.

couriers into all the king's provinces, to destroy, to kill, and to annihilate all the Jews, [a]both young and old, little children and women, in one day, on the thirteenth *day* of the twelfth month, which *is* the month of Adar, and [b]to plunder their possessions.*

14 A copy of the document was to be issued as law in every province, being published for all people, that they should be ready for that day.

15 The couriers went out, [c]hastened by the king's command; and the decree was proclaimed in Shushan the citadel. So the king and Haman sat down to [d]drink, but the [e]city of Shushan was perplexed.

Mourning among the Jews; Esther learns of the conspiracy

4 WHEN Mordecai learned all that had happened, he [f]tore his clothes and put on sackcloth and ashes, and went out into the midst of the city. He cried out with a loud and bitter cry.

2 He went as far as the front of the king's gate, for no one *might* enter the king's gate clothed with sackcloth.

3 And in every province where the king's command and decree arrived, *there was* great mourning among the Jews, with fasting, weeping, and wailing; and many lay in [g]sackcloth and [h]ashes.

4 So Esther's maids and eunuchs came and told her, and the queen was deeply distressed. Then she sent garments to clothe Mordecai and take his sackcloth away from him, but he would [i]not accept *them.*

5 Then Esther called Hathach, *one* of the king's eunuchs whom he had appointed to attend her, and she gave him a command concerning Mordecai, to learn what and why this *was.*

6 So Hathach went out to Mordecai in the city square that *was* in front of the king's gate.

7 And Mordecai told him all that had happened to him, and the [j]sum of money that Haman had promised to pay into the king's treasuries to destroy the Jews.

8 He also gave him a copy of the written decree for their destruction, which was given at Shushan, that he might show it to Esther and explain it to her, and that he might command her to go in to the king to make supplication to him and [k]plead before him for her people.

9 So Hathach returned and told Esther the words of Mordecai.

Esther sends message to Mordecai; he calls upon her to risk her life for her people

10 Then Esther spoke to Hathach, and gave him a command for Mordecai:

11 "All the king's servants and the people of the king's provinces know that any man or woman who goes into the [l]inner court to the king, who has not been called, [m]*he has* but one law: put *all* to death, except the one to whom the king holds out the [n]golden scepter, that he may live. Yet I myself have not been [o]called to go in to the king these thirty days."

12 So they told Mordecai Esther's words.

13 And Mordecai told *them* to answer Esther: [p]"Do not think in your heart that you will escape in the king's palace any more than all the other Jews.

14 "For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father's house will perish. Yet who knows whether you have come to the kingdom for *such* a time as this?"

15 Then Esther told *them* to reply to Mordecai:

16 "Go, gather all the Jews who are present in Shushan, and [q]fast for me; neither eat nor drink for [r]three days, night or day. My maids and I will fast likewise. And so I will go to the king, which *is* against the law; and if I [s]perish, I perish!"

17 So Mordecai went his way and did according to all that Esther commanded him.*

Esther's courage; her request

5 NOW it happened on the [t]third day that Esther put on *her* royal *robes* and stood in the [u]inner court of the king's palace, across from the

3:13
a Cp. 1 Sam. 15:3
b Cp. Esth. 8:11
3:15
c Cp. Prov. 1:16
d Cp. Amos 6:6
e Cp. Esth. 8:15
4:1
f Cp. 2 Sam. 1:11
4:3
g Cp. Is. 58:5; Dan. 9:3
h Cp. Neh. 9:1
4:4
i Cp. Gen. 37:35; Ps. 77:2
4:7
j Esth. 3:9
4:8
k Cp. Prov. 21:1
4:11
l Esth. 5:1
m Cp. Dan. 2:9
n Esth. 5:2; 8:4
o Esth. 2:14
4:13
p Cp. Prov. 24:10-12
4:16
q Cp. 2 Chr. 20:3; Neh. 1:11
r Esth. 5:1
s Cp. 1 Sam. 19:5; Acts 20:24
5:1
t Esth. 4:16
u Esth. 4:11

***3:13** Septuagint adds the text of the letter here.
***4:17** Septuagint adds a prayer of Mordecai here.

king's house, while the king sat on his royal throne in the royal house, facing the entrance of the house.*

2 So it was, when the king saw Queen Esther standing in the court, *that* [a]she found favor in his sight, and the king held out to Esther the [b]golden scepter that *was* in his hand. Then Esther went near and touched the top of the scepter.

3 And the king said to her, "What do you wish, Queen Esther? What *is* your request? It shall be given to you—up to half the [c]kingdom!"

4 So Esther answered, "If it pleases the king, let the king and Haman come today to the banquet that I have prepared for him."

5 Then the king said, "Bring Haman quickly, that he may do as Esther has said." So the king and Haman went to the banquet that Esther had prepared.

6 At the banquet of wine the king said to Esther, [d]"What *is* your petition? It shall be granted you. What *is* your request, up to half the kingdom? It shall be done!"

7 Then Esther answered and said, "My petition and request *is this:*

8 "If I have found favor in the sight of the king, and if it pleases the king to grant my petition and fulfill my request, then let the king and Haman come to the [e]banquet which I will prepare for them, and tomorrow I will do as the king has said."

9 So Haman went out that day [f]joyful and with a glad heart; but when Haman saw Mordecai in the king's gate, and [g]that he did not stand or tremble before him, he was filled with indignation against Mordecai.

10 Nevertheless Haman restrained himself and went home, and he sent and called for his friends and his wife Zeresh.

11 Then Haman told them of his great riches, the multitude of his [h]children, everything in which the king had promoted him, and how he had [i]advanced him above the officials and servants of the king.

12 Moreover Haman said, "Besides, Queen Esther invited no one but me to come in with the king to the banquet that she prepared; and tomorrow I am again invited by her, along with the king.

13 "Yet all this avails me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

14 Then his wife Zeresh and all his friends said to him, "Let a gallows be made, fifty [j]cubits high, and in the morning [k]suggest to the king that Mordecai be hanged on it; then go merrily with the king to the banquet." And the thing pleased Haman; so he had the [l]gallows made.

The king's insomnia

6 THAT night the king could not sleep. So one was commanded to bring the [m]book of the records of

*5:1 Septuagint adds many extra details in verses 1 and 2.

5:2
a Cp. Prov. 21:1
b Esth. 4:11; 8:4

5:3
c Cp. Ps. 116:1

5:6
d Esth. 9:12

5:8
e Esth. 6:14

5:9
f Job 20:5; cp. Luke 6:25
g Esth. 3:5

5:11
h Esth. 9:7-10
i Esth. 3:1

5:14
j See Weights and Measures (OT), 2 Chr. 2:10, *note*
k Esth. 7:9
l Esth. 7:10

6:1
m Cp. Mal. 3:16

6:1 could not sleep. Literally *the king's sleep fled away.* Here is a remarkable instance of the veiled providential control of God over circumstances of human history. Upon the king's insomnia, humanly speaking, hinged the survival of the chosen nation, the fulfillment of prophecy, the coming of the Redeemer, and therefore the whole work of redemption. Yet the outcome was never in doubt; for God was in control, making the most trivial of events work together for Haman's defeat and Israel's preservation.

5:8 **CLEVER WOMEN OF THE OLD TESTAMENT**

Name	Event	Reference
Rebekah	arranged for her youngest son, Jacob, to receive the blessing	Genesis 27:1–17
Tamar	tricked her father-in-law	Genesis 38:1–30
Puah/Shiphrah	Hebrew midwives who allowed the male infants to live	Exodus 1:15–22
Jochebed	found a way to save her infant son (Moses) from death	Exodus 2:1–10
Jael	feigned hospitality to Sisera and then murdered him	Judges 4:18
Abigail	apologized to King David for her husband's rudeness	1 Samuel 25:18–42
Bathsheba	arranged for her son, Solomon, to become king	1 Kings 1:11–31
Jehosheba	hid her infant nephew, Joash, to save him from Athaliah	2 Kings 11:1–3
Esther	convinced the king to spare the Jewish people	Esther 7:1–6

the chronicles; and they were read before the king.

2 And it was found written that Mordecai had told of Bigthana and Teresh, two of the king's eunuchs, the doorkeepers who had sought to lay hands on King Ahasuerus.

3 Then the king said, "What honor or dignity has been bestowed on Mordecai for this?" And the king's servants who attended him said, "Nothing has been done for him."

Haman forced to honor Mordecai

4 So the king said, "Who *is* in the court?" Now Haman had *just* entered the [a]outer court of the king's palace to [b]suggest that the king hang Mordecai on the gallows that he had prepared for him.

5 The king's servants said to him, "Haman is there, standing in the court." And the king said, "Let him come in."

6 So Haman came in, and the king asked him, "What shall be done for the man whom the king delights to honor?" Now Haman thought in his heart, "Whom would the king delight to honor more than [c]me?"

7 And Haman answered the king, "*For* the man whom the king delights to honor,

8 "let a royal robe be brought which the king has worn, and a horse on which the king has ridden, which has a royal crest placed [d]on its head.

9 "Then let this robe and horse be delivered to the hand of one of the king's most noble princes, that he may array the man whom the king delights to honor. Then parade him on horseback through the city square, and [e]proclaim before him: 'Thus shall it be done to the man whom the king delights to honor!' "

10 Then the king said to Haman, "Hurry, take the robe and the horse, as you have suggested, and do so for Mordecai the Jew who sits within the king's gate! Leave nothing undone of all that you have spoken."

11 So Haman took the robe and the horse, arrayed Mordecai and led him on horseback through the city square, and proclaimed before him, "Thus shall it be done to the man whom the king delights to honor!"

12 Afterward Mordecai went back to the king's gate. But Haman [f]hurried to his house, mourning and with his head [g]covered.

13 When Haman told his wife Zeresh and all his friends everything that had happened to him, his wise men and his wife Zeresh said to him, "If Mordecai, before whom you have begun to fall, is of Jewish descent, you will not prevail against [h]him but will surely fall before him."

14 While they *were* still talking with him, the king's eunuchs came, and hastened to bring Haman to the [i]banquet which Esther had prepared.

Esther pleads for herself and her people

7 SO the king and Haman went to dine with Queen Esther.

2 And on the second day, at the banquet of wine, the king again said to Esther, "What *is* your petition, Queen Esther? It shall be granted you. And what *is* your request, up to half the kingdom? It shall be done!"

3 Then Queen Esther answered and said, "If I have found favor in your sight, O king, and if it pleases the king, let my life be given me at my petition, and my people at my request.

4 "For we have been [j]sold, my people and I, to be destroyed, to be killed, and to be annihilated. Had we been sold as [k]male and female slaves, I would have held my tongue, although the enemy could never compensate for the king's loss."

5 So King Ahasuerus answered and said to Queen Esther, "Who is he, and where is he, who would dare presume in his heart to do such a thing?"

6 And Esther said, "The adversary and [l]enemy *is* this wicked Haman!" So Haman was terrified before the king and queen.

Haman hanged on his own gallows

7 Then the king arose in his wrath from the banquet of wine *and went*

6:4
a Cp. Esth. 5:1
b Esth. 5:14

6:6
c Prov. 16:18; 18:12

6:8
d Cp. 1 Kin. 1:33

6:9
e Cp. Gen. 41:43

6:12
f Cp. 2 Chr. 26:20
g Cp. 2 Sam. 15:30; Jer. 14:3,4

6:13
h Gen. 12:3; Zech. 2:8

6:14
i Esth. 5:8

7:4
j Esth. 3:9; 4:7; cp. Gen. 37:26-28
k Deut. 28:68

7:6
l Esth. 3:10

6:2 Bigthana. Or *Bigthan,* Esth. 2:21.

into the palace [a]garden; but Haman stood before Queen Esther, pleading for his life, for he saw that evil was determined against him by the king.

8 When the king returned from the palace garden to the place of the banquet of wine, Haman had fallen across the [b]couch where Esther *was.* Then the king said, "Will he also assault the queen while I *am* in the house?" As the word left the king's mouth, they covered Haman's face.

9 Now [c]Harbonah, one of the eunuchs, said to the king, "Look! The [d]gallows, fifty [e]cubits high, which Haman made for Mordecai, who spoke [f]good on the king's behalf, is standing at the house of Haman." Then the king said, "Hang him on it!"

10 [g]So they [h]hanged Haman on the gallows that he had prepared for Mordecai. Then the king's wrath subsided.

III. The Jews' Revenge on Their Enemies, 8:1—10:3

Haman's conspiracy defeated through the king's decree

8 ON that day King Ahasuerus gave Queen Esther the house of Haman, the [i]enemy of the Jews. And Mordecai came before the king, for Esther had told [j]how he *was related* to her.

2 So the king took off his signet [k]ring, which he had taken from Haman, and gave it to Mordecai; and Esther [l]appointed Mordecai over the house of Haman.

3 Now Esther spoke again to the king, fell down at his feet, and implored him with tears to counteract the evil of Haman the Agagite, and the scheme which he had devised against the Jews.

4 And the king held out the [m]golden scepter toward Esther. So Esther arose and stood before the king,

5 and said, "If it pleases the king, and if I have found favor in his sight and the thing *seems* right to the king and I am pleasing in his eyes, let it be written to revoke the [n]letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to annihilate the Jews who *are* in all the king's provinces.

6 "For how can I endure to see the [o]evil that will come to my people? Or how can I endure to see the destruction of my countrymen?"

7 Then King Ahasuerus said to Queen Esther and Mordecai the Jew, "Indeed, [p]I have given Esther the house of Haman, and they have hanged him on the gallows because he *tried to* lay his hand on the Jews.

8 "You yourselves write *a decree* concerning the Jews, as you please, in the king's name, and seal *it* with the king's signet ring; for whatever is written in the king's name and sealed with the king's signet ring [q]no one can revoke."

9 So the king's scribes were called at that time, in the third month, which *is* the month of Sivan, on the twenty-third *day;* and it was written, according to all that Mordecai commanded, to the Jews, the satraps, the governors, and the princes of the provinces from [r]India to Ethiopia, one hundred and twenty-seven provinces *in all,* to every province [s]in its own script, to every people in their own language, and to the Jews in their own script and language.

10 And he [t]wrote in the name of King Ahasuerus, sealed *it* with the king's signet ring, and sent letters by couriers on horseback, riding on royal horses bred from swift steeds.*

11 By these letters the king permitted the Jews who *were* in every city to [u]gather together and protect their lives—to [v]destroy, kill, and annihilate all the forces of any people or province that would assault them, *both* little children and women, and to [w]plunder their possessions,

12 [x]on one day in all the provinces of King Ahasuerus, on the thirteenth

*8:10 Literally *sons of the swift horses*

7:7
a Esth. 1:5-6

7:8
b Esth. 1:6

7:9
c Esth. 1:10
d Esth. 5:14
e See Weights and Measures (OT), 2 Chr. 2:10, *note*
f Esth. 6:2

7:10
g Ps. 7:16; Prov. 11:5-6
h Ps. 37:35-36; cp. Dan. 6:24

8:1
i Esth. 7:6
j Esth. 2:7

8:2
k Cp. Esth. 3:10
l Cp. Ps. 37:34

8:4
m Esth. 4:11; 5:2

8:5
n Esth. 3:13

8:6
o Neh. 2:3; Esth. 7:4

8:7
p v. 1; Prov. 13:22

8:8
q Esth. 1:19; Dan. 6:8,12,15

8:9
r Esth. 1:1
s Cp. Esth. 1:22; 3:12

8:10
t Cp. Esth. 3:12-13; cp. 1 Kin. 21:8

8:11
u Esth. 9:2
v Esth. 9:10,15,16
w Cp. 2 Chr. 15:11-15

8:12
x Esth. 3:13; 9:1

8:9 third month. This is the month of Sivan in the Hebrew religious calendar. It correlates to the modern months of May–June. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

day of the twelfth month, which *is* the month of Adar.*

13 A copy of the document was to be issued as a decree in every province and published for all people, so that the Jews would be ready on that day to avenge themselves on their enemies.

14 The couriers who rode on royal horses went out, hastened and pressed on by the king's command. And the decree was issued in Shushan the citadel.

Mordecai exalted; Jews rejoice

15 So Mordecai went out from the presence of the king in royal apparel of blue and white, with a great crown of gold and a garment of fine linen and purple; and the [a] city of Shushan rejoiced and was glad.

16 The Jews had [b] light and gladness, joy and honor.

17 And in every province and city, wherever the king's command and decree came, the Jews had joy and gladness, a feast and a [c] holiday. Then many of the people of the land became Jews, because [d] fear of the Jews fell upon them.

Jews destroy their enemies; they rest and are glad

9 NOW in the twelfth month, that *is,* the month of Adar, on the thirteenth day, [e] *the time* came for the king's command and his decree to be executed. On the day that the enemies of the Jews had hoped to overpower them, the opposite occurred, in that the Jews themselves overpowered those who hated them.

2 The Jews gathered together in their cities throughout all the provinces of King Ahasuerus to lay hands on those who sought their [f] harm. And no one could withstand them, because [g] fear of them fell upon all people.

3 And all the officials of the provinces, the satraps, the governors, and all those doing the king's work, helped the Jews, because the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's palace, and his fame spread throughout all the provinces; for this man Mordecai [h] became increasingly prominent.

5 Thus the Jews defeated all their enemies with the stroke of the sword, with slaughter and destruction, and did what they pleased with those who hated them.

6 And in [i] Shushan the citadel the Jews killed and destroyed five hundred men.

7 Also Parshandatha, Dalphon, Aspatha,

8 Poratha, Adalia, Aridatha,

9 Parmashta, Arisai, Aridai, and Vajezatha—

10 the [j] ten sons of Haman the son of Hammedatha, the enemy of the Jews—they killed; [k] but they did not lay a hand on the plunder.

11 On that day the number of those who were killed in Shushan the citadel was brought to the king.

12 And the king said to Queen Esther, "The Jews have killed and destroyed five hundred men in Shushan the citadel, and the ten sons of Haman. What have they done in the rest of the king's provinces? [l] Now

***8:12** Septuagint adds the text of the letter here.

8:15
a Esth. 3:15; Prov. 29:2

8:16
b Ps. 97:11

8:17
c Esth. 9:19
d Gen. 35:5; Ex. 15:16; Deut. 2:25; 11:25; 1 Chr. 14:17

9:1
e Esth. 3:13

9:2
f Cp. Ps. 41:7
g Esth. 8:17

9:4
h Cp. 2 Sam. 3:1

9:6
i Esth. 1:2; 3:15; 4:16

9:10
j vv. 7-10; Esth. 5:11
k vv. 15-16; cp. Gen. 14:23; Esth. 8:11

9:12
l Cp. Esth. 5:6; 7:2

8:12; 9:1 twelfth month. This is the month of Adar in the Hebrew religious calendar. It correlates to the modern months of February–March. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

CONCUBINES IN THE OLD TESTAMENT

It was a common practice among foreign kings and the men of Old Testament history to have several wives and many concubines. Concubines enjoyed no other right than lawful cohabitation.

Nahor	Genesis 22:24
Abraham	Genesis 25:6
Jacob	Genesis 35:22
Eliphaz	Genesis 36:12
Gideon	Judges 8; 31
Saul	2 Samuel 3:7
David	2 Samuel 5:13; 15:16; 16:21
Solomon	1 Kings 11:3
Caleb	1 Chronicles 2:46
Manasseh	1 Chronicles 7:14
Rehoboam	2 Chronicles 11:21
Abijah	2 Chronicles 13:21
Ahasuerus	Esther 2:14
Belshazzar	Daniel 5:2

what *is* your petition? It shall be granted to you. Or what *is* your further request? It shall be done."

13 Then Esther said, "If it pleases the king, let it be granted to the Jews who *are* in Shushan to do again tomorrow [a]according to today's decree, and let Haman's ten sons be hanged on the gallows."

14 So the king commanded this to be done; the decree was issued in Shushan, and they hanged Haman's ten sons.

15 And the Jews who *were* in Shushan [b]gathered together again on the fourteenth day of the month of [c]Adar and killed three hundred men at Shushan; but they did not lay a hand on the [d]plunder.

16 The remainder of the Jews in the king's provinces gathered together and protected their lives, had rest from their enemies, and killed seventy-five thousand of their enemies; but they did not lay a hand on the [e]plunder.

17 *This was* on the thirteenth day of the month of Adar. And on the fourteenth of *the month** they rested and made it a day of feasting and gladness.

18 But the Jews who *were* at Shushan assembled together on the thirteenth *day,* as well as on the fourteenth; and on the fifteenth of *the month** they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages who dwelt in the unwalled towns celebrated the fourteenth day of the month of Adar *with* [f]gladness and feasting, as a holiday, and for [g]sending presents to one another.

The Feast of Purim instituted

20 And Mordecai wrote these things and sent letters to all the Jews, near and far, who *were* in all the provinces of King Ahasuerus,

21 to establish among them that they should celebrate yearly the fourteenth and fifteenth days of the month of Adar,

22 as the days on which the Jews had rest from their enemies, as the month which was [h]turned from sorrow to joy for them, and from mourning to a holiday; that they should make them days of feasting and joy, of sending presents to one another and gifts to the [i]poor.

23 So the Jews accepted the custom which they had begun, as Mordecai had written to them,

24 because Haman, the son of Hammedatha the Agagite, the enemy of all the Jews, had plotted against the Jews to annihilate them, and had cast [j]Pur (that *is,* the lot), to consume them and destroy them;

25 but when *Esther** came before the king, he commanded by letter that this* wicked plot which *Haman* had devised against the Jews should [k]return on his own head, and that he and his sons should be hanged on the gallows.

26 So they called these days Purim, after the name Pur. Therefore, because of all the words of this letter, what they had seen concerning this matter, and what had happened to them,

27 the Jews established and imposed it upon themselves and their descendants and all who would [l]join them, that without fail they should celebrate these two days every year, according to the written *instructions* and according to the *prescribed* time,

28 *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city, that these days of Purim should not fail *to be observed* among the Jews, and *that* the memory of them should not perish among their descendants.

29 Then Queen Esther, the [m]daughter of Abihail, with Mordecai the Jew, [n]wrote with full authority to confirm this second letter about Purim.

30 And *Mordecai* sent letters to all the Jews, [o]to the one hundred and twenty-seven provinces of the king-

***9:17** Literally *it* ***9:18** Literally *it*
9:25** Literally *she* or *it* ** Literally *his*

9:13
a Esth. 8:11

9:15
b Cp. v. 2
c vv. 17,19,21
d v. 10

9:16
e v. 10

9:19
f Esth. 8:16-17
g v. 22; cp. Neh. 8:10,12; Rev. 11:10

9:22
h Cp. Ps. 30:11
i Deut. 15:7-11; cp. Job 29:16

9:24
j v. 26; Esth. 3:7

9:25
k Esth. 7:10; cp. Ps. 7:16

9:27
l Esth. 8:17; cp. Is. 56:3,6; Zech. 2:11

9:29
m Esth. 2:15
n v. 20; cp. Esth. 8:10

9:30
o Cp. Esth. 1:1

9:15 Adar. This is the twelfth month in the Hebrew religious calendar. It correlates to the modern months of February–March. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

dom of Ahasuerus, *with* words of peace and truth,

31 to confirm these days of Purim at their *appointed* time, as Mordecai the Jew and Queen Esther had prescribed for them, and as they had decreed for themselves and their descendants concerning matters of their [a]fasting and lamenting.

32 So the decree of Esther confirmed these matters of Purim, and it was written in the book.

Mordecai's further advancement

10 AND King Ahasuerus imposed tribute on the land and *on* the [b]islands of the sea.

2 Now all the acts of his power and his might, and the account of the [c]greatness of Mordecai, to which the king advanced him, *are* they not written in the book of the [d]chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* [e]second to King Ahasuerus, and was great among the Jews and well received by the multitude of his brethren, [f]seeking the good of his people and speaking peace to all his countrymen.*

***10:3** Literally *seed*. Septuagint and Vulgate add a dream of Mordecai here; Vulgate adds six more chapters.

9:31

a Esth. 4:3,16

10:1

b Cp. Gen. 10:5

10:2

c Esth. 8:15; 9:4

d Esth. 6:1

10:3

e Cp. Gen. 41:43-44; Neh. 1:11; Dan. 2:48

f Cp. Neh. 2:10; Ps. 122:8-9

THE

POETICAL AND WISDOM BOOKS

Background

The books classed as poetical are Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, and also Lamentations. Poetical passages are found still elsewhere in the Old Testament (cp. Exodus 15:1–21; Judges 5; and extensive portions of the prophetic writings, e.g. Micah). Because these books portray the experiences of the people of God, their range is as wide as that of life itself. In them inspiration clothes human experience with a universal quality that has brought comfort, strength, and guidance to countless believers down through the ages.

Poetic Structure

The basis of Hebrew poetry is parallelism of thought. Rhythm is not achieved by similarity of sound, as in rhymed verse, or by metrical accent, as in blank verse (although Hebrew poetry is not entirely without accent), but chiefly by the repetition, contrast, and elaboration of ideas.

Thus, when the thoughts are essentially the same, the parallelism is called *synonymous*; e.g.

> Show me Your ways, O LORD;
> Teach me Your paths (Psalm 25:4).

When the thoughts are contrasting, the parallelism is called *antithetic*; e.g.

> For the LORD knows the way of the righteous,
> But the way of the wicked shall perish (Psalm 1:6).

When the primary thought is developed and enriched, the parallelism is called *synthetic*; e.g.

> And you would be secure, because there is hope;
> Yes, you would dig around you, and take your rest in safety (Job 11:18).

By no means, however, does all Hebrew poetry fit precisely into these three categories; the matching and development of thought show wide and subtle variety through such means as triple and quadruple parallels, inversions, alternating lines, and refrains. The Hebrew vocabulary is powerfully vivid, and Old Testament poetry is studded with figures of speech like personification, hyperbole, metaphor, simile, and alliteration. There are also certain structural devices, including stanzas and, as in the whole of Psalm 119 and in Lamentations, acrostic patterns. Finally, Hebrew poetry may be classed under the broader heads of lyric, dramatic, and didactic expression.

Wisdom Literature

Three of the poetical books—Job, Proverbs, Ecclesiastes—together with certain of the Psalms, such as Psalms 1, 10, 14, 19, 37, 90, stand among the foremost examples of wisdom literature. By this term is meant the form of Hebrew literature that struggles not only with practical problems of life as in Proverbs, but also with great moral and spiritual questions like the prosperity of the wicked (cp. Psalm 37), materialism, fatalism, and pessimism (cp. Ecclesiastes), and the suffering of the righteous (cp. Job). In their clear-sighted practicality the wisdom books are far removed from speculative philosophy. Reflecting everyday living, they at the same time look up to the one true God. Their emphasis upon God's wisdom (e.g. Proverbs 8:22ff.) helped prepare for the advent of the Lord Jesus Christ, "who became for us wisdom" (1 Corinthians 1:30), "in whom are hidden all the treasures of wisdom and knowledge" (Colossians 2:3), and who said of Himself, "I am the way, the truth, and the life. No one comes to the Father except through Me" (John 14:6).

THE BOOK OF

JOB

Author:	*Theme:*	*Date of writing:*
Unknown	Problem of Suffering	Uncertain

Background

Job is the first of the Wisdom Books in the Old Testament canon, the others being Proverbs and Ecclesiastes. Wisdom literature, of which the Epistle of James is the New Testament example, deals with the broad realm of human experience, and is set forth in short, pithy sayings (proverbs), essays, monologues, and, as in Job, in drama.

Although the book does not name its author, Ezekiel 14:14,20 and James 5:11 refer to Job as an historical person. That he may have lived in the patriarchal period is inferred from his great age, various geographical references in the book, and the absence of mention of the law and the Tabernacle or Temple. The presence in this book of lofty Biblical concepts of God, man, Satan, righteousness, redemption, and resurrection may show, in view of its probable early date, the wide extent of revelation even before the writing of Scripture.

God's Relationship with Man

The subject of Job is God's providential and ethical government considered in the light of the age-old problem of the suffering of a righteous man. To this problem, neither Job who justified himself, nor his three counselors who charged him with sin, had the solution. Elihu, who explained Job's suffering as God's chastening with a view to experiential purification, reached higher ground, yet also fell short of the answer.

It was not until God revealed Himself in His majesty and power (chapters 38—41) that Job, "blameless and upright" though he was, turned from his own goodness and confessed: "Therefore I abhor myself, And repent in dust and ashes"(42:6). Then it was that, having seen himself to be worse than anything he had ever done, Job emerged from suffering into blessing and restoration.

The Old Testament in the New

Notable Messianic passages in the book are: 9:33; 16:19; 19:25; 33:23–24; 36:18. Chapter 28 contains a beautiful discussion of wisdom, and chapters 38—41 are surpassingly great poetry.

Outline

The book may be divided into six parts:

I.	Prologue	1:1—2:13
II.	Job's Dialogues with His Counselors	3:1—31:40
	A. Job's Lament	3:1–26
	B. Eliphaz' First Charge and Night Vision	4:1—5:27
	C. Job's Reply: a Plea for Pity	6:1—7:21
	D. Bildad's First Speech	8:1–22
	E. Job's Response	9:1—10:22
	F. Zophar's First Charge	11:1–20
	G. Job's Rebuttal	12:1—14:22
	H. Eliphaz' Second Speech	15:1–35
	I. Job's Reply	16:1—17:16
	J. Bildad's Second Speech	18:1–21
	K. Job's Reply	19:1–29
	L. Zophar's Final Speech	20:1–29
	M. Job's Answer	21:1–34
	N. Eliphaz' Final Speech	22:1–30
	O. Job's Reply	23:1—24:25
	P. Bildad's Final Speech	25:1–6
	Q. Job's Reply	26:1—31:40
III.	Elihu's Monologue	32:1—37:24
IV.	The Lord Speaks	38:1—41:34
	A. Interrogation of Job Face to Face	38:1–41
	B. Assertion of Omnipotence	39:1–30
	C. Summary Question	40:1–2
	D. Job's Reply	40:3–5
	E. God's Questioning of Job Resumed	40:6—41:34
V.	Job's Confession	42:1–6
VI.	Epilogue	42:7–17

I. The Prologue, 1—2

Job's character

1 THERE was a man in the land of [a]Uz, whose name *was* Job; and that man was [b]blameless and upright, and one who feared God and shunned evil.

Job's family and prosperity

2 And [c]seven sons and three daughters were born to him.

3 Also, his [d]possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a very large household, so that this man was the greatest of all the people of the East.

4 And his sons would go and feast *in their* houses, each on his *appointed* day, and would send and invite their three sisters to eat and drink with them.

Job's piety

5 So it was, when the days of feasting had run their course, that Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings *according to* the number of them all. For Job said, "It may be that my sons have sinned and [e]cursed* God in their hearts." Thus Job did regularly.

Job accused by Satan in heaven (cp. Rev. 12:10). Mystery of God's permissive will

6 Now there was a day when the [f]sons of God came to present themselves before the LORD, and [g]Satan also came among them.

7 And the LORD said to Satan, "From where do you come?" So Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."

8 Then the LORD said to Satan, "Have you considered My servant Job, that *there is* none like him on the earth, a [h]blameless and upright man, one who fears God and shuns evil?"

9 So Satan answered the LORD and said, "Does Job [i]fear God for nothing?

10 "Have You not made a hedge around him, around his household, and around all that he has on every side? You have [j]blessed the work of his hands, and his possessions have increased in the land.

11 "But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!"

12 And the LORD said to Satan, "Behold, all that he has *is* in your power; only do not lay a hand on his *person.*" So Satan went out from the presence of the LORD.

Satan's first assault: Job's wealth and children taken

13 Now there was a [k]day when his sons and daughters *were* eating and drinking wine in their oldest brother's house;

14 and a messenger came to Job and said, "The oxen were plowing and the donkeys feeding beside them,

15 "when the Sabeans* raided *them* and took them away—indeed they have killed the servants with the edge of the sword; and I alone have escaped to tell you!"

16 While he *was* still speaking, another also came and said, "The fire of God fell from heaven and burned

1:1
a Gen. 36:28; Jer. 25:20
b See Phil. 3:12, *note*

1:2
c Cp. Job 42:13

1:3
d Cp. Job 42:12

1:5
e Cp. 1 Kin. 21:10,13

1:6
f Job 2:1; see Gen. 6:4, *note*
g *Satan:* vv. 6-9,12; Job 2:1. (Gen. 3:1; Rev. 20:10, *note*)

1:8
h See Phil. 3:12, *note*

1:9
i See v. 1, *note*

1:10
j Job 29:2-6

1:13
k Eccl. 9:12

*1:5 Literally *blessed*, but used here in the evil sense, and so in verse 11 and 2:5,9
*1:15 Literally *Sheba* (compare 6:19)

Job: *one persecuted.* A righteous man who probably lived during the time of Abraham. He was tested by Satan but remained faithful to God in spite of his afflictions and loss.

1:1 Uz. The name "Uz" is connected with Edom (Lam. 4:21). The residence of Eliphaz was Teman, generally agreed as the place of that name in Edom. Uz was the object of raids from Chaldea and Sabea (vv. 15,17). It is probable, therefore, that Uz included eastern Edom and northern Arabia.

Uz: *fertile.* The land of Job. Its location is uncertain.

1:1 feared. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

1:6 before the LORD. This scene is in heaven. Compare Job 2:1–7.

1:7 Satan. Literally *the adversary.* Rev. 12:9–10.

1:8 Have you considered. Literally *Have you set your heart on.* Job 2:3. **fears.** "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

up the sheep and the servants, and [a]consumed them; and I alone have escaped to tell you!"

17While he *was* still speaking, another also came and said, "The [b]Chaldeans formed three bands, raided the camels and took them away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you!"

18While he *was* still speaking, another also came and said, [c]"Your sons and daughters *were* eating and drinking wine in their oldest brother's house,

19"and suddenly a great wind came from across* the wilderness and struck the four corners of the house, and it fell on the young people, and they are dead; and I alone have escaped to tell you!"

20Then Job arose, [d]tore his robe, and shaved his head; and he fell to the ground and worshiped.

21And he said:

"Naked[e] I came from my mother's womb,
And naked shall I return there.
The LORD gave, and the [f]LORD has taken away;
Blessed be the name of the LORD."

22In all this Job did not sin nor charge God with wrong.

Satan's second assault: health gone

2 AGAIN [g]there was a day when the sons of God came to present themselves before the LORD, and Satan [h]came also among them to present himself before the LORD.

2And the LORD said to Satan, "From where do you come?" So [i]Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."

3Then the LORD said to Satan, "Have you considered My servant Job, that *there is* none like him on the earth, a [j]blameless and upright man, one who [k]fears God and shuns evil? And still he [l]holds fast to his integrity, although you incited Me against him, to destroy him without cause."

4So Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life.

5[m]"But stretch out Your hand now, and touch his [n]bone and his flesh, and he will surely curse You to Your face!"

6[o]And the LORD said to Satan, "Behold, he *is* in your hand, but spare his life."

7So Satan went out from the presence of the LORD, and struck Job with painful boils from the sole of his foot to the crown of his head.

8And he took for himself a potsherd with which to scrape himself while he sat in the midst of the [p]ashes.

Job and his wife speak

9Then his wife said to him, "Do you still hold fast to your integrity? [q]Curse God and die!"

*1:19 Septuagint omits *across.*

1:16
a Cp. 2 Kin. 1:10,12

1:17
b Cp. Gen. 11:28,31

1:18
c vv. 4,13

1:20
d Cp. Esth. 4:1; Job 2:12

1:21
e Eccl. 5:15
f 1 Sam. 2:6

2:1
g Job 1:6
h *Satan:* vv. 1-3,6-7; Ps. 109:6. (Gen. 3:1; Rev. 20:10, *note*)

2:2
i Job 1:7

2:3
j See Phil. 3:12, *note*
k See Job 1:1, *note*
l Job 27:5-6

2:5
m Job 1:11
n Cp. Job 19:20

2:6
o Job 1:12

2:8
p Cp. Jer. 6:26; Jon. 3:6

2:9
q Cp. Job 1:5,11

Chaldeans: People of the region of Chaldea, located near the Persian Gulf.

2:3 destroy him. Literally *to swallow him up.* Compare Job 9:17.

2:8 potsherd. That is, *a fragment of a broken pot.*

1:12 **APPEARANCES OF SATAN AND SPIRITS**

Satan, disguised as a snake, tempts Eve	Genesis 3:1—6:15
An evil spirit is sent to Abimelech	Judges 9:23
An evil spirit comes to Saul	1 Samuel 16:14–15; 19:9
Saul visits the witch of En Dor	1 Samuel 28:13
Lying spirits dwell in the false prophets	1 Kings 22:23
Satan inspires David	1 Chronicles 21:1
Satan tempts Jesus	Matthew 4:1–11
Jesus casts out an evil spirit	Matthew 8:16; Mark 1:23–27
Satan enters Judas	Luke 22:3

10 But he said to her, "You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?" In all this Job did not [a]sin with his lips.

Job and his three friends: scene, the ash heap outside an oriental village

11 Now when Job's three friends heard of all this adversity that had come upon him, each one came from his own place—Eliphaz the [b]Temanite, Bildad the [c]Shuhite, and Zophar the Naamathite. For they had made an appointment together to come and mourn with him, and to comfort him.

12 And when they raised their eyes from afar, and did not recognize him, they lifted their voices and wept; and each one tore his robe and [d]sprinkled dust on his head toward heaven.

13 So they sat down with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that *his* grief was very great.

II. Job's Dialogues with His Counselors, 3—31

His lament

3 AFTER this Job opened his mouth and cursed the day of his *birth.*

2 And Job spoke, and said:

3 "May[e] the day perish on which I was born,
And the night *in which* it was said,
'A male child is conceived.'
4 May that day be darkness;
May God above not seek it,
Nor the light shine upon it.
5 May darkness and the [f]shadow of death claim it;
May a cloud settle on it;
May the blackness of the day terrify it.
6 *As for* that night, may darkness seize it;
May it not rejoice* among the days of the year,
May it not come into the number of the months.
7 Oh, may that night be barren!
May no joyful shout come into it!
8 May those curse it who curse the day,
Those who are ready to arouse Leviathan.
9 May the stars of its morning be dark;
May it look for light, but *have* none,
And not see the dawning of the day;
10 Because it did not shut up the doors of my *mother's* womb,
Nor hide sorrow from my eyes.
11 "Why[g] did I not die at birth?
Why did I *not* perish when I came from the womb?
12 Why did the [h]knees receive me?
Or why the breasts, that I should nurse?
13 For now I would have lain still and been quiet,
I would have been asleep;
Then I would have been at [i]rest
14 With kings and counselors of the earth,
Who built [j]ruins for themselves,
15 Or with princes who had gold,
Who filled their houses *with* silver;
16 Or *why* was I not hidden like a [k]stillborn child,
Like infants who never saw light?
17 There the wicked cease *from* troubling,
And there the weary are at [l]rest.
18 *There* the prisoners rest together;
They do not hear the [m]voice of the oppressor.

*3:6 Septuagint, Syriac, Targum, and Vulgate read *be joined.*

2:10
a Job 1:21-22; cp. James 5:10-11

2:11
b 1 Chr. 1:36; Obad. 9
c Gen. 25:2; 1 Chr. 1:32

2:12
d Cp. Lam. 2:10

3:3
e Job 10:18-19; cp. Jer. 20:14-18

3:5
f Job 10:21-22

3:11
g Job 10:18-19; cp. Jer. 20:14-18

3:12
h Cp. Gen. 50:23

3:13
i v. 17

3:14
j Cp. Job 15:28

3:16
k Ps. 58:8

3:17
l Job 17:16

3:18
m Cp. Job 39:7

Eliphaz: *to whom God is strength.* One of Job's three friends who debated with him about God.

Bildad: *son of contention.* One of Job's three friends. His counsel was based on tradition.

Zophar: *chatters.* One of Job's three friends. His counsel showed a legalistic view of God.

3:9 dawning. Literally *the eyelids of the morning.* Job 41:18.

19 The small and great are there,
And the servant *is* free from his master.

20 "Why[a] is light given to him who is in misery,
And life to the [b]bitter of soul,
21 Who long for death, but it does not *come,*
And search for it more than hidden treasures;
22 Who rejoice exceedingly,
And are glad when they can find the [c]grave?
23 *Why is light given* to a man whose way is [d]hidden,
And [e]whom God has hedged in?
24 For my sighing comes before I eat,*
And my groanings pour out like water.
25 For the thing I greatly [f]feared has come upon me,
And what I dreaded has happened to me.
26 I am not at ease, nor am I quiet;
I have no rest, for trouble comes."

Eliphaz's first charge: the innocent do not suffer (v. 7)

4 THEN Eliphaz the Temanite answered and said:

2 "*If* one attempts a word with you, will you become weary?
But who can withhold himself from speaking?
3 Surely you have instructed many,
And you [g]have strengthened weak hands.
4 Your words have upheld him who was stumbling,
And you [h]have strengthened the feeble knees;
5 But now it comes upon you, and you are weary;
It touches you, and you are troubled.
6 *Is* not your [i]reverence your confidence?
And the integrity of your ways your hope?
7 "Remember now, who *ever* perished being innocent?
Or where were the upright *ever* [j]cut off?
8 Even as I have seen,
Those who plow iniquity
And sow trouble reap the [k]same.
9 By the blast of God they perish,
And by the [l]breath of His anger they are consumed.
10 The roaring of the lion,
The voice of the fierce lion,
And the teeth of the young lions are broken.
11 The old lion perishes for lack of prey,
And the cubs of the lioness are scattered.

Eliphaz's night vision

12 "Now a word was secretly brought to me,
And my ear received a whisper of it.
13 In disquieting thoughts from the visions of the night,
When deep sleep falls on men,
14 Fear came upon me, and trembling,
Which made all my bones shake.
15 Then a spirit passed before my face;
The hair on my body stood up.
16 It stood still,
But I could not discern its appearance.
A form *was* before my eyes;
There was silence;
Then I heard a voice *saying:*
17 'Can a mortal be more righteous than God?
Can a man be more pure than his Maker?

*3:24 Literally *my bread*

3:20
a Cp. Jer. 20:18

b Cp. 1 Sam. 1:10; 2 Kin. 4:27; Prov. 31:6

3:22
c Job 7:15-16

3:23
d Cp. Is. 40:27

e Job 19:8; Lam. 3:7

3:25
f Job 9:28

4:3
g Cp. Is. 35:3

4:4
h Cp. Is. 35:3

4:6
i Job 1:1

4:7
j Job 8:20; cp. John 9:2

4:8
k Cp. Gal. 6:7

4:9
l Cp. Ex. 15:8; Job 1:19; 15:30; Is. 11:4; 30:33; 2 Thess. 2:8

3:21 long for. Literally *wait.* Compare Rev. 9:6.

4:1 Eliphaz emphasizes the facts of human experience, referring particularly to a mysterious spiritual visitation that had come to him in the night (vv. 12–16). See v. 7, *note.*

4:7 Verses 7–8 state the chief theme that all three of Job's counselors elaborate—namely, the innocent do not suffer. They insist that because suffering comes from sin, Job, who was suffering so acutely, must be a great sinner. Although these counselors speak eloquently and at times truly, they do not really understand Job's problem. Compare Luke 13:1–5.

4:12 secretly. Literally *by stealth.*

18 If He puts no trust in His servants,
If He charges His [a]angels with error,
19 How much more those who dwell in houses of clay,
Whose foundation is in the dust,
Who are crushed before a moth?
20 They are broken in pieces from morning till evening;
They perish forever, with no one regarding.
21 Does not their own excellence go away?
They die, even without wisdom.'

Eliphaz continues: God is faithful

5 "CALL out now;
Is there anyone who will answer you?
And to which of the [b]holy ones will you turn?
2 For wrath kills a foolish man,
And envy slays a simple one.
3 [c]I have seen the foolish taking root,
But suddenly I cursed his dwelling place.
4 His sons are [d]far from safety,
They are crushed in the gate,
[e]And *there is* no deliverer.
5 Because the hungry eat up his harvest,
Taking it even from the thorns,*
And a snare snatches their substance.*
6 For affliction does not come from the dust,
Nor does trouble spring from the ground;
7 Yet man is [f]born to trouble,
As the sparks fly upward.
8 "But as for me, I would seek God,
And to God I would commit my cause—
9 Who does great things, and unsearchable,
Marvelous things without number.
10 [g]He gives rain on the earth,
And sends waters on the fields.
11 He sets on high those who are lowly,
And those who mourn are lifted to safety.
12 He frustrates the devices of the crafty,
So that their hands cannot carry out their plans.
13 He catches the [h]wise in their own craftiness,
And the counsel of the cunning comes quickly upon them.
14 They meet with darkness in the daytime,
And grope at noontime as in the night.
15 But He [i]saves the needy from the sword,
From the mouth of the mighty,
And from their hand.
16 [j]So the poor have hope,
And injustice shuts her mouth.
17 "Behold,[k] happy *is* the man whom God corrects;
Therefore do not despise the chastening of the Almighty.
18 [l]For He bruises, but He binds up;
He wounds, but His hands make whole.
19 [m]He shall deliver you in six troubles,
Yes, in [n]seven no evil shall touch you.
20 In [o]famine He shall [p]redeem you from death,
And in war from the power of the sword.
21 [q]You shall be hidden from the scourge of the tongue,
And you shall not be afraid of destruction when it comes.
22 You shall laugh at destruction and famine,
And you shall not be [r]afraid of the [s]beasts of the earth.
23 For you shall have a covenant with the stones of the field,
And the beasts of the field shall be at peace with you.

***5:5** Septuagint reads *They shall not be taken from evil men;* Vulgate reads *And the armed man shall take him by violence.* * Septuagint reads *The might shall draw them off;* Vulgate reads *And the thirsty shall drink up their riches.*

4:18
a See Heb. 1:4, *note*

5:1
b Job 15:15

5:3
c Ps. 37:35-36; Jer. 12:1-3

5:4
d Ps. 119:155
e Ps. 109:12

5:7
f Gen. 3:17-19

5:10
g Job 28:26

5:13
h 1 Cor 3:19

5:15
i Ps. 35:10

5:16
j 1 Sam. 2:8; Ps. 107:41-42

5:17
k Ps. 94:12; Prov. 3:11-12; Heb. 12:5-6; James 1:12; Rev. 3:19

5:18
l Deut. 32:39; 1 Sam. 2:7; cp. Is. 30:26; Hos. 6:1

5:19
m Ps. 34:19; 91:3; 1 Cor. 10:13
n Ps. 91:10; Prov. 24:16

5:20
o Ps. 33:19; 37:19
p v. 22

5:21
q Ps. 31:20

5:22
r Is. 11:9; 35:9; 65:25; Ezek. 34:25
s Hos. 2:18

4:18 trust. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

24 You shall know that your tent *is* in peace;
You shall visit your dwelling and find nothing amiss.
25 You shall also know that your descendants *shall be* many,
And your offspring like the [a]grass of the earth.
26 You shall come to the grave at a [b]full age,
As a sheaf of grain ripens in its season.
27 Behold, this we have [c]searched out;
It *is* true.
Hear it, and know for yourself."

Job replies; he pleads for pity (v. 14)

6 THEN Job answered and said:
2 "Oh, that my grief were fully weighed,
And my calamity laid with it on the scales!
3 For then it would be heavier than the sand of the sea—
Therefore my words have been rash.
4 For the arrows of the Almighty *are* within me;
My spirit drinks in their poison;
The [d]terrors of God are arrayed [e]against me.
5 Does the [f]wild donkey bray when it has grass,
Or does the ox low over its fodder?
6 Can flavorless food be eaten without salt?
Or is there *any* taste in the white of an egg?
7 My soul refuses to touch them;
They *are* as loathsome food to me.

8 "Oh, that I might have my request,
That God would grant *me* the thing that I long for!
9 That it would please God to crush me,
That He would loose His hand and [g]cut me off!
10 Then I would still have comfort;
Though in anguish I would exult,
He will not spare;
For I have not concealed the [h]words of the Holy One.
11 "What strength do I have, that I should hope?
And what *is* my end, that I should prolong my life?
12 *Is* my strength the strength of stones?
Or is my flesh bronze?
13 *Is* my help not within me?
And is success driven from me?

14 "To him who is afflicted, kindness *should be shown* by his friend,
Even though he forsakes the [i]fear of the Almighty.
15 [j]My brothers have dealt deceitfully like a brook,
Like the streams of the brooks that pass away,
16 Which are dark because of the ice,
And into which the snow vanishes.
17 When it is warm, they cease to flow;
When it is hot, they vanish from their place.
18 The paths of their way turn aside,
They go nowhere and perish.
19 The caravans of [k]Tema look,
The travelers of [l]Sheba hope for them.
20 They are disappointed because they were confident;
They come there and are confused.
21 For now you are nothing,
You see terror and are afraid.
22 Did I ever say, 'Bring *something* to me'?
Or, 'Offer a bribe for me from your wealth'?
23 Or, [m]'Deliver me from the enemy's hand'?
Or, 'Redeem me from the hand of oppressors'?

24 "Teach me, and I will hold my tongue;
Cause me to understand wherein I have erred.
25 How forceful are right words!

5:25
a Ps. 72:16

5:26
b Prov. 9:11; 10:27

5:27
c Ps. 111:2

6:4
d Ps. 88:15-16
e Job 30:15

6:5
f Job 39:5

6:9
g Job 7:16; 9:21; 10:1; cp. Num. 11:15; 1 Kin. 19:4; Jon. 4:3,8

6:10
h *Inspiration:* v. 10; Job 32:18. (Ex. 4:15; 2 Tim. 3:16, *note*)

6:14
i See Job 1:1, *note*

6:15
j Cp. Ps. 38:11; 41:9

6:19
k Gen. 25:15
l 1 Kin. 10:1; Ps. 72:10; Ezek. 27:22,23

6:23
m Cp. Job 6:1-12

6:14 To him who is afflicted. Literally *To him who melts.* Prov. 17:17.

But what does your arguing prove?
26 Do you intend to rebuke *my* words,
And the speeches of a desperate one, *which are* as wind?
27 Yes, you overwhelm the fatherless,
And you undermine your friend.
28 Now therefore, be pleased to look at me;
For I would never lie to your face.
29 [a]Yield now, let there be no injustice!
Yes, concede, my [b]righteousness still stands!
30 Is there injustice on my tongue?
Cannot my taste discern the unsavory?

Job continues: all is suffering (v. 4)

7 "*IS there* not a [c]time of hard service for man on earth?
Are not his days also like the days of a hired man?
2 Like a servant who earnestly desires the shade,
And like a hired man who eagerly looks for his wages,
3 So I have been allotted months of futility,
And wearisome nights have been appointed to me.
4 [d]When I lie down, I say, 'When shall I arise,
And the night be ended?'
For I have had my fill of tossing till dawn.
5 My flesh is caked with [e]worms and dust,
My skin is cracked and breaks out afresh.
6 "My [f]days are swifter than a weaver's shuttle,
And are spent without hope.
7 Oh, remember that my [g]life *is* a breath!
My eye will never again see good.
8 The eye of him who sees me will see me no *more;*
While your eyes *are* upon me, I shall no longer *be.*
9 *As* the cloud disappears and vanishes away,
So he who goes down to the [h]grave does not come up.
10 He shall never return to his house,
Nor shall his place know him [i]anymore.
11 "Therefore I will not restrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
12 *Am* I a sea, or a sea serpent,
That You set a guard over me?
13 When I say, 'My bed will comfort me,
My couch will ease my complaint,'
14 Then You scare me with dreams
And terrify me with visions,
15 So that my soul chooses strangling
And death rather than my body.*
16 I loathe *my life;*
I would not live forever.
Let me alone,
For my days *are but* a breath.
17 "What[j] *is* man, that You should exalt him,
That You should set Your heart on him,
18 That You should visit him every morning,
And [k]test him every moment?
19 How long?
Will You not look away from me,
And let me alone till I swallow my saliva?
20 Have I sinned?
What have I done to You, O watcher of men?
Why have You set me as Your target,
So that I am a burden to myself?*
21 Why then do You not pardon my transgression,
And take away my iniquity?

***7:15** Literally *my bones* ***7:20** Following Masoretic Text, Targum, and Vulgate; Septuagint and Jewish tradition read *to You.*

6:29
a Job 17:10
b Job 27:5-6; 34:5; cp. 23:10; 42:1-6

7:1
c Job 14:5,13-14; Ps. 39:4

7:4
d Deut. 28:67

7:5
e Cp. Is. 14:11

7:6
f Job 9:25; 16:22; 17:11; Ps. 90:5; Is. 38:12; James 4:14

7:7
g Ps. 78:39; 89:47

7:9
h See Hab. 2:5, *note;* cp. Luke 16:23, *note*

7:10
i Job 10:21; Ps. 103:16

7:17
j Ps. 8:4; 144:3; Heb. 2:6

7:18
k *Test/Tempt:* v. 18; Job 23:10. (Gen. 3:1; James 1:14, *note*)

7:2 earnestly desires. Literally *gapes after.*

For now I will lie down in the dust,
And You will seek me diligently,
But I *will* no longer *be.*"

Bildad's first speech: the fathers agree with me (v. 8)

8 THEN Bildad the Shuhite answered and said:

2 "How long will you speak these *things,*
And the words of your mouth *be like* a strong wind?
3 Does God subvert [a]judgment?
Or does the Almighty pervert [b]justice?
4 If your sons have sinned against Him,
He has cast them away for their transgression.
5 If you would earnestly [c]seek God
And make your supplication to the Almighty,
6 If you *were* pure and upright,
Surely now He would awake for you,
And prosper your rightful dwelling place.
7 Though your beginning was small,
Yet your latter end would [d]increase abundantly.

8 "For inquire, please, of the former age,
And consider the things discovered by their fathers;
9 For we *were born* yesterday, and know nothing,
Because our [e]days on earth *are* a shadow.
10 Will they not teach you and tell you,
And utter words from their heart?

11 "Can the papyrus grow up without a marsh?
Can the reeds flourish without water?
12 While it *is* yet green *and* not cut down,
It withers before any *other* plant.
13 So *are* the paths of all who [f]forget God;
And the hope of the [g]hypocrite shall perish,
14 Whose confidence shall be cut off,
And whose trust *is* a spider's web.
15 He leans on his house, but it does not stand.
He holds it fast, but it does not endure.
16 He grows green in the sun,
And his branches spread out in his garden.
17 His roots wrap around the rock heap,
And look for a place in the stones.
18 If he is destroyed from his place,
Then *it* will deny him, *saying,*
'I have not seen you.'

19 "Behold, this is the joy of His way,
And out of the earth others will grow.
20 Behold, [h]God will not cast away the [i]blameless,
Nor will He uphold the evildoers.
21 He will yet fill your mouth with laughing,
And your lips with [j]rejoicing.
22 Those who hate you will be [k]clothed with shame,
And the dwelling place of the wicked will come to nothing."*

Job responds: how can a man be righteous before God? (vv. 2,20)

9 THEN Job answered and said:

2 "Truly I know *it is* so,
But how can a [l]man be [m]righteous before God?

*8:22 Literally *will not be*

8:3
a 2 Chr. 19:7; Job 34:12; Dan. 9:14
b Cp. Gen. 18:25; Deut. 32:4

8:5
c Cp. Job 5:17-27

8:7
d Job 42:12

8:9
e 1 Chr. 29:15; Job 7:6; Ps. 39:5; 102:11; 144:4; cp. Gen. 47:9

8:13
f Ps. 9:17
g Job 11:20; 18:14; 27:8; Ps. 112:10; Prov. 10:28

8:20
h Job 4:7
i See Phil. 3:12, *note*

8:21
j Cp. Ps. 126:2

8:22
k Ps. 35:26; 109:29

9:2
l Job 4:17; 15:14-16; Ps. 143:2; Rom. 3:20
m Hab. 2:4; Rom. 1:17; Gal. 3:11; Heb. 10:38

8:1 Bildad bases his counsel to Job upon tradition (vv. 8–10). His discourses abound in proverbs and pious platitudes which, though true enough, are known to everyone (9:1–3; 13:2). They are superficial and shed no light on Job's problem. See 4:7, *note.*

8:14 trust. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

8:20 uphold the evildoers. Literally *take the ungodly by the hand.*

3 If one wished to contend with Him,
He could not answer Him one time out of a thousand.
4 [a]*God is* wise in heart and mighty in strength.
Who has hardened *himself* against Him and prospered?
5 He removes the mountains, and they do not know
When He overturns them in His anger;
6 He [b]shakes the earth out of its place,
And its pillars tremble;
7 He commands the sun, and it does not rise;
He seals off the stars;
8 He alone spreads out the heavens,
And [c]treads on the waves of the sea;
9 [d]He made the [e]Bear, Orion, and the Pleiades,
And the chambers of the south;
10 He does great things past finding out,
Yes, wonders without [f]number.
11 If He goes by me, I do [g]not see *Him;*
If He moves past, I do not perceive Him;
12 If He takes away, who can hinder Him?
Who can say to Him, [h]'What are You doing?'
13 God will not withdraw His anger,
The allies of the [i]proud* lie prostrate beneath Him.

14 "How then can I answer Him,
And choose my words *to reason* with Him?
15 For though I were righteous, I could not answer Him;
I would [j]beg mercy of my Judge.
16 If I called and He answered me,
I would not believe that He was listening to my voice.
17 For He crushes me with a tempest,
And multiplies my wounds without cause.
18 He will not allow me to catch my breath,
But fills me with bitterness.
19 If *it is a matter* of strength, indeed *He is* strong;
And if of justice, who will appoint my day *in court?*
20 Though I were righteous, my own mouth would condemn me;
Though I *were* [k]blameless, it would prove me perverse.

21 "I am [l]blameless, yet I do not know myself;
I despise my life.
22 It *is* all one *thing;*
Therefore I say, [m]'He destroys the [n]blameless and the wicked.'
23 If the scourge slays suddenly,
He laughs at the plight of the innocent.
24 The earth is given into the hand of the wicked.
He covers the faces of its judges.
If it is not *He,* who else could it be?

25 "Now [o]my days are swifter than a runner;
They flee away, they see no good.
26 They pass by like swift ships,
Like an eagle swooping on its prey.
27 [p]If I say, 'I will forget my complaint,
I will put off my sad face and wear a smile,'
28 I am afraid of all my sufferings;
I know that You will not hold me [q]innocent.
29 *If* I am condemned,
Why then do I labor in vain?
30 [r]If I wash myself with snow water,
And cleanse my hands with soap,
31 Yet You will plunge me into the pit,
And my own clothes will abhor me.

32 "For[s] *He is* not a man, as I *am,*
That I may answer Him,
And that we should go to court together.

*9:13 Hebrew *rahab*

9:4
a Job 36:5

9:6
b Is. 2:19,21; Hag. 2:6,21; Heb. 12:26

9:8
c Cp. Matt. 14:25

9:9
d Gen. 1:16; Job 38:31; Amos 5:8
e Job 38:32

9:10
f Job 5:9

9:11
g Job 23:8-9; 35:14

9:12
h Is. 45:9; Dan. 4:35; Rom. 9:19-21

9:13
i Job 26:12; cp. Is. 30:7

9:15
j Job 23:1-7

9:20
k See Phil. 3:12, *note*

9:21
l See Phil. 3:12, *note*

9:22
m Eccl. 9:2-3; cp. Ezek. 21:3; Matt. 5:45
n See Phil. 3:12, *note*

9:25
o Job 7:6-7

9:27
p Job 7:13

9:28
q Cp. Ps. 130:3

9:30
r Jer. 2:22

9:32
s Is. 45:9; Jer. 49:19; Rom. 9:20

9:26 swift ships. Literally *ships of Ebeh.*

33 Nor is there any [a]mediator
between us,
Who may lay his hand on us
both.
34 Let Him take His rod away from
me,
And do not let dread of Him
terrify me.
35 *Then* I would speak and not
fear Him,
But it is not so with me.

Job continues: he states that both the righteous and the wicked suffer

10 "MY soul [b]loathes my life;
I will give free course to my
complaint,
I will speak in the bitterness of
my soul.
2 I will say to God, 'Do not
condemn me;
Show me why You contend
with me.
3 *Does it* seem good to You that
You should [c]oppress,
That You should despise the
work of Your hands,
And smile on the counsel of the
wicked?
4 Do You have eyes of flesh?
Or do You [d]see as man sees?
5 *Are* Your days like the days of a
mortal man?
Are Your years like the days of a
mighty man,
6 That You should seek for my
iniquity
And search out my sin,
7 Although You [e]know that I am
not wicked,
And *there is* no one who can
deliver from Your hand?

8 'Your[f] hands have made me and
fashioned me,
An intricate unity;
Yet You would [g]destroy me.
9 Remember, I pray, that You
have made me like clay.
And will You turn me into dust
again?
10 Did You not pour me out like
milk,
And curdle me like cheese,
11 Clothe me with skin and flesh,
And knit me together with
bones and sinews?
12 You have granted me life and
favor,
And Your [h]care has preserved
my spirit.

13 'And these *things* You have
hidden in Your heart;
I know that this *was* with You:
14 If I sin, then You [i]mark me,
And will not acquit me of my
iniquity.
15 If I am wicked, woe to me;
Even *if* I am righteous, I cannot
lift up my head.
I am full of disgrace;
See my misery!
16 If *my head* is exalted,
You hunt me like a fierce lion,
And again You show Yourself
awesome against me.
17 You renew Your witnesses
against me,
And increase Your indignation
toward me;
Changes and war are *ever* with
me.

18 'Why then have You brought me
out of the womb?
Oh, that I had perished and no
eye had seen [j]me!
19 I would have been as though I
had not been.
I would have been carried from
the womb to the grave.
20 Are not my days few?
Cease! [k]Leave me alone, that I
may take a little comfort,
21 Before I go *to the place from
which* I shall not return,
[l]To the land of darkness and the
[m]shadow of death,
22 A land as dark as darkness
itself,
As the shadow of death,
without any order,
Where even the light *is* like
darkness.' "

9:33
a v. 19; cp. 1 Sam. 2:25

10:1
b Job 7:16

10:3
c Cp. Job 9:22-24; 16:11

10:4
d Cp. 1 Sam. 16:7

10:7
e Cp. Ps. 139:1-2

10:8
f Ps. 119:73
g Job 9:22

10:12
h Cp. Ps. 8:4

10:14
i Job 7:20; Ps. 139:1

10:18
j Job 3:11-13

10:20
k Job 7:19

10:21
l Job 3:13-19; 7:8-10,21; 14:10-15,20-22; 16:22; 17:13-16; 19:25-27; 21:13,23-26; 24:19-20; cp. 2 Sam. 12:23
m Ps. 23:4

9:33 mediator. The Hebrew word for *mediator* is translated in the Septuagint by the same word Paul uses in 1 Tim. 2:5. Job longs for someone who understands both God and man and who will draw them together. Ultimately this is what our Lord Jesus Christ did. But Job desires some man in his own time who has "eyes of flesh" and who can sympathize with his human weakness. This longing increases as the book progresses (9:32–33; 10:4–5, 8–10; 13:21–22; 16:21; 23:3). Finally Elihu claims to be the one whom Job seeks, who will be like him and will not make him afraid (33:6–7,23).

Zophar's first charge: how dares Job claim innocence? (vv. 4–8)

11 THEN Zophar the Naamathite answered and said:

2 "Should not the multitude of words be answered?
And should a man full of talk be vindicated?
3 Should your empty talk make men hold their peace?
And when you mock, should no one rebuke you?
4 For you have said,
'My doctrine *is* pure,
And I am [a]clean in your eyes.'
5 But oh, that God would speak,
And open His lips against you,
6 That He would show you the secrets of wisdom!
For *they would* double *your* prudence.
Know therefore that [b]God exacts from you
Less than your iniquity *deserves.*

7 "Can[c] you search out the deep things of God?
Can you find out the limits of the Almighty?
8 *They are* higher than heaven—what can you do?
Deeper than [d]Sheol—what can you know?
9 Their measure *is* longer than the earth
And broader than the sea.

10 "If He passes by, imprisons, and gathers *to judgment,*
Then who can hinder Him?
11 For He knows deceitful men;
He sees wickedness also.
Will He not then consider *it?*
12 For an empty-headed man will be wise,
When a wild donkey's colt is born a man.

13 "If[e] you would prepare your heart,
And stretch out your hands toward Him;
14 If iniquity *were* in your hand, *and you* put it far away,
And would not let wickedness dwell in your [f]tents;
15 Then surely you could lift up your face without spot;
Yes, you could be steadfast, and not fear;
16 Because you would forget *your* misery,
And remember *it* as waters *that have* passed away,
17 And *your* life would be brighter than noonday.
Though you were dark, you would be like the morning.
18 And you would be secure, because there is hope;
Yes, you would dig *around you, and* take your rest in safety.
19 You would also lie down, and no one would make *you* afraid;
Yes, many would court your favor.
20 But the eyes of the wicked will fail,
And they shall not escape,
And their hope—loss of life!"

Job's rebuttal: the wicked are not immediately punished

12 THEN Job answered and said:

2 "No doubt [g]you *are* the people,
And wisdom will die with you!
3 But I have understanding as well as you;
I *am* not [h]inferior to you.
Indeed, who does not *know* such things as these?

4 "I am one mocked by his friends,
Who [i]called on God, and He answered him,
The [j]just and blameless *who is* ridiculed.
5 A lamp* is despised in the thought of one who is at ease;
It is made ready for those whose feet [k]slip.
6 The [l]tents of robbers [m]prosper,

11:4
a Job 10:7

11:6
b Ezra 9:13

11:7
c Eccl. 3:11; Rom. 11:33

11:8
d See Hab. 2:5, *note;* cp. Luke 16:23, *note*

11:13
e vv. 15-19; cp. Job 5:17-27

11:14
f Job 22:23

12:2
g Cp. Job 16:1-2; 17:10; Prov. 3:7

12:3
h Job 13:2

12:4
i Ps. 91:15
j Cp. Job 21:3

12:5
k Cp. Ps. 38:16; 73:2

12:6
l Job 15:34
m Job 9:24; 21:6-16; Ps. 73:12

***12:5** Or *disaster*

11:1 Zophar in his counsel emphasizes legalism. He presumes to know what God will do in any given case, why He will do it, and what His thoughts about it are. See 4:7, *note.*

11:8 higher than heaven. Literally *as the heights of heaven.*

12:7 ANIMALS OF THE BIBLE

Antelope: Deuteronomy 14:5
Ape: 1 Kings 10:22
Badger: The Hebrew word *tahas* seems to be a generic name for dolphins, seals, etc. Exodus 26:14; Ezekiel 16:10.
Bear: 1 Samuel 17:34–37
Behemoth: Possibly the hippopotamus. Job 40:15.
Camel: from the Hebrew gamal, also beker (the young camel). Genesis 24:14; Leviticus 11:4; Judges 7:12.
Cattle (bull, cow, calf): 1 Samuel 6:7; Psalm 68:30.
Deer: Perhaps also the antelope or gazelle. Deuteronomy 12:15; 14:5; Isaiah 51: 20; 1 Kings 4:23.
Dog: Never used except in disgust. Never referred to as used in hunting, nor (except Job 30:1) for tending sheep; but only as guarding the house (Isaiah 56:10), warding off wild beasts, or as a predatory animal, even feeding on human bodies, as in the case of Jezebel (2 Kings 9:36).
Donkey: The honored animal for carrying dignitaries. Also used as a beast of burden. Judges 5:10.
Fox: Includes fox and jackal. Judges 15:4.
Gazelle: Deuteronomy 14:5
Goat: The he-goat is used as a symbol of strength and also of impurity. Isaiah 14:9; 2 Chronicles 29:21; Leviticus 9:3; Genesis 30:35.
Goat (wild): Deuteronomy 14:5; Psalm 104:18
Greyhound: Referred to only in Proverbs 30:31, where the translation is very doubtful.
Hare (or rabbit): Leviticus 11:6.
Horse: Genesis 47:17. Later they were only used for hunting and war. The kings of Israel were forbidden to multiply horses, because that act was connected to the worship of the sun. Nahum 3:2,3; Deuteronomy 17:16.
Hyena: Referred to only in Isaiah 13:22. The valley of Zeboim is still called by Arabs "The gorge of the hyena."
Leopard: Isaiah 11:6.
Leviathan: A large sea creature, identity uncertain. Job 41:1.
Lion: The only mentions of lion hunting are in Job 4:10–11, and Ezekiel 19:2–9. Genesis 49:9; 1 Samuel 17:34.
Mule: The mule was not used by the Hebrews till David's time. Then the mule and the horse replaced the donkey as a royal beast. 2 Samuel 13:29; 1 Kings 10:25.
Monkey: 1 Kings 10:22.
Mouse (rat): Isaiah 66:17.
Ox: The ox was pastured in the open, but it was not used much for food, since there is little grazing land. It was used for sacrifices, plowing, trading corn and pulling wagons. Exodus 22:1,4; Numbers 7:3.
Rock badgers: Psalm 104:18; Proverbs 30:26.
Sheep (ram, ewe, lamb): Genesis 32:14; 2 Samuel 12:1–4.
Sheep (wild): Deuteronomy 14:5.
Swine (or pig): Leviticus 11:7; Deuteronomy 14:8; Matthew 7:6.
Wolf: Isaiah 11:6.

And those who provoke God are secure—
In what God [a] provides by His hand.

7 "But now ask the beasts, and they will teach you;
And the birds of the air, and they will tell you;
8 Or speak to the earth, and it will teach you;
And the fish of the sea will explain to you.
9 Who among all these does not know
That the hand of the LORD has done this,
10 [b] In whose hand *is* the life of every living thing,
And the [c] breath of all mankind?
11 Does not the ear test words
And the mouth taste its food?
12 Wisdom *is* with aged men,
And with length of days, understanding.

13 "With Him *are* [d] wisdom and strength,
He has counsel and understanding.
14 If [e] He breaks *a thing* down, it cannot be rebuilt;
If He imprisons a man, there can be no release.
15 If [f] He withholds the waters, they dry up;
[g] *If* He sends them out, they overwhelm the earth.
16 With Him *are* strength and prudence.
The deceived and the deceiver *are* His.
17 He leads counselors away plundered,
And makes fools of the judges.
18 He loosens the bonds of kings,
And binds their waist with a belt.
19 He leads princes* away plundered,
And overthrows the mighty.
20 He deprives the trusted ones of speech,
And takes away the discernment of the elders.

***12:19** Literally *priests*, but not in the technical sense

12:6
a Cp. Matt. 5:45

12:10
b Acts 17:28; cp. Num. 16:22; Dan. 5:23
c Job 33:4; cp. Eccl. 12:7

12:13
d Job 9:4; 36:5

12:14
e Job 11:10

12:15
f Cp. 1 Kin. 8:35; 17:1
g Cp. Gen. 7:11

12:13 With Him. That is, *With God.*

21 [a]He pours contempt on princes,
And disarms the mighty.
22 [b]He uncovers deep things out of darkness,
And brings the shadow of death to light.
23 He makes nations great, and destroys them;
He enlarges nations, and guides them.
24 He takes away the understanding* of the chiefs of the people of the earth,
And makes them wander in a pathless wilderness.
25 They [c]grope in the dark without light,
And He makes them stagger like a drunken *man.*

Job continues his rebuttal

13 "BEHOLD, my eye has seen all *this,*
My ear has heard and understood it.
2 What you know, I also know;
I *am* not inferior to you.
3 But I would speak to the Almighty,
And I desire to [d]reason with God.
4 But you forgers of lies,
You *are* all worthless physicians.
5 Oh, that you would be silent,
And it would be your wisdom!
6 Now hear my reasoning,
And heed the pleadings of my lips.
7 Will you [e]speak wickedly for God,
And talk deceitfully for Him?
8 Will you show partiality for Him?
Will you contend for God?
9 Will it be well when He searches you out?
Or can you mock Him as one mocks a man?
10 He will surely rebuke you
If you secretly show partiality.
11 Will not His excellence make you afraid,
And the dread of Him fall upon you?
12 Your platitudes *are* proverbs of ashes,
Your defenses are defenses of clay.
13 "Hold your peace with me, and let me speak,
Then let come on me what *may!*
14 Why do I take my flesh in my teeth,
And put my life in my hands?
15 [f]Though He slay me, yet will I trust Him.
Even so, I will [g]defend my own ways before Him.
16 He also *shall* be my salvation,
For a [h]hypocrite could not come before Him.
17 Listen carefully to my speech,
And to my declaration with your ears.
18 See now, I have prepared *my* case,
I know that I shall be [i]vindicated.
19 Who *is* he *who* will contend with me?
If now I hold my tongue, I perish.
20 "Only two *things* do not do to me,
Then I will not hide myself from You:
21 [j]Withdraw Your hand far from me,
And let not the dread of You make me afraid.
22 Then call, and I will [k]answer;
Or let me speak, then You respond to me.
23 How many *are* my iniquities and sins?
Make me know my transgression and my [l]sin.
24[m]Why do You hide Your face,
And regard me as Your enemy?
25 Will You frighten a leaf driven to and fro?
And will You pursue dry stubble?
26 For You write bitter things against me,
And make me inherit the iniquities of my youth.
27 You put my feet in the stocks,
And watch closely all my paths.
You set a limit* for the soles of my feet.
28 "*Man** decays like a rotten thing,
Like a garment that is moth-eaten.

12:21
a Ps. 107:40; cp. Dan. 2:21

12:22
b Dan. 2:22; Matt. 10:26; 1 Cor. 4:5

12:25
c Job 5:14; 15:30; 18:18

13:3
d Job 23:4; 31:35

13:7
e Job 27:4

13:15
f Ps. 23:4; Prov. 14:32
g Job 27:5

13:16
h Job 8:13

13:18
i Job 6:29

13:21
j Ps. 39:10

13:22
k Job 14:15

13:23
l Cp. Job 22:5-10

13:24
m Ps. 13:1; 44:24; 88:14; cp. Deut. 32:20; Is. 8:17

***12:24** Literally *heart* ***13:27** Literally *inscribe a print* ***13:28** Literally *He*

Job continues: he awaits resurrection

14 "MAN *who is* born of woman
Is of few days and [a]full of trouble.
2 [b]He comes forth like a flower and fades away;
He flees like a shadow and does not continue.
3 And do You open Your eyes on such a [c]one,
And bring me* to judgment with Yourself?
4 Who can bring a clean *thing* out of an unclean?
No one!
5 Since his days *are* determined,
The [d]number of his months *is* with You;
You have appointed his limits, so that he cannot pass.
6 Look away from him that he may rest,
Till like a hired man he finishes his day.

7 "For there is hope for a tree,
If it is cut down, that it will sprout again,
And that its tender shoots will not cease.
8 Though its root may grow old in the earth,
And its stump may die in the ground,
9 *Yet* at the scent of water it will bud
And bring forth branches like a plant.
10 But man dies and is laid away;
Indeed he breathes his last
And where *is* [e]he?
11 *As* water disappears from the sea,
And a river becomes parched and dries up,
12 So man lies down and does not rise.
[f]Till the heavens *are* no more,
They will not awake
Nor be roused from their [g]sleep.
13 "Oh, that You would hide me in the [h]grave,
That You would conceal me until Your wrath is past,
That You would appoint me a set time, and remember me!
14 If a man dies, shall he live *again?*
All the days of my hard service I will wait,
Till my change comes.
15 You shall call, and I will answer You;
You shall desire the work of Your hands.
16 [i]For now You number my steps,
But do not watch over my sin.
17 [j]My transgression *is* sealed up in a bag,
And You cover* my iniquity.

18 "But *as* a mountain falls *and* crumbles away,
And *as* a rock is moved from its place;
19 *As* water wears away stones,
And as torrents wash away the soil of the earth;
So You destroy the hope of man.
20 You prevail forever against him, and he passes on;
You change his countenance and send him away.
21 His sons come to honor, and he does [k]not know *it;*
They are brought low, and he does not perceive *it.*
22 But his flesh will be in pain over it,
And his soul will mourn over it."

Eliphaz's second speech: Job rebuked; the wicked do not prosper

15 THEN [l]Eliphaz the Temanite answered and said:

2 "Should a wise man answer with empty knowledge,
And fill himself with the east wind?
3 Should he reason with unprofitable talk,

*14:3 Septuagint, Syriac, and Vulgate read *him.*
*14:17 Literally *plaster over*

14:1
a Job 5:7; Eccl. 2:23

14:2
b Job 8:9; Ps. 90:5,6,9; 102:11; 103:15; 144:4; Is. 40:6; James 1:10-11; 1 Pet. 1:24

14:3
c Cp. Job 7:17-18

14:5
d Job 21:21; Heb. 9:27

14:10
e Job 10:21-22

14:12
f Ps. 102:25-26; Is. 51:6; 65:17 66:22; 2 Pet. 3:7,10-11; Rev. 20:11; 21:1

g Cp. Job 19:26

14:13
h See Hab. 2:5, *note;* cp. Luke 16:23, *note*

14:16
i Job 10:6,14; 13:27; 31:4; 34:21; Ps. 56:8; 139:1-3; Prov. 5:21; Jer. 32:19

14:17
j Cp. Deut. 32:34; Hos. 13:12

14:21
k Cp. Eccl. 9:5

15:1
l Job 4:1

14:14 live again. This is one of three great problems raised by the Book of Job, each of which reaches its solution in the Lord Jesus Christ. Considered in logical order, they are: the problems of (1) the invisible God—"Oh, that I knew where I might find Him!" (23:3)—answered by the incarnation of Christ; (2) human sin—"How can a man be righteous before God?" (9:2; 25:4)—answered by the death of Christ; and (3) death and immortality—"If a man dies, shall he live again?" (14:14)—answered by the resurrection of Christ.

Or by speeches with which he can do no good?
4 Yes, you cast off fear,
And restrain prayer before God.
5 For your iniquity teaches your mouth,
And you choose the tongue of the [a]crafty.
6 [b]Your own mouth condemns you, and not I;
Yes, your own lips testify against you.

7 "*Are* you the first man *who* was born?
Or were you [c]made before the hills?
8 Have you heard the counsel of God?
Do you limit wisdom to yourself?
9 What do you know that we do not know?
What do you understand that *is* not in us?
10 Both the gray-haired and the [d]aged *are* among us,
Much older than your father.
11 *Are* the consolations of God too small for you,
And the word *spoken* gently* with you?
12 Why does your heart carry you away,
And what do your eyes wink at,
13 That you turn your spirit against God,
And let *such* words go out of your mouth?

14 "What *is* man, that he could be pure?
And *he who is* born of a woman, that he could be [e]righteous?
15 If *God* puts no trust in His [f]saints,
And the [g]heavens are not pure in His sight,
16 [h]How much less man, *who is* abominable and filthy,
Who drinks iniquity like water!

17 "I will tell you, hear me;
What I have seen I will declare,
18 What wise men have told,
Not hiding *anything received* from their fathers,
19 To whom alone the land was given,
And no alien passed among them:
20 The wicked man writhes with pain all *his* days,
And the number of years is hidden from the oppressor.
21 Dreadful sounds *are* in his ears;
In prosperity the destroyer comes upon [i]him.
22 He does not believe that he will [j]return from darkness,
For a sword is waiting for him.
23 He wanders about for bread, *saying,* 'Where *is it?*'
He knows that a [k]day of darkness is ready at his hand.
24 Trouble and anguish make him afraid;
They overpower him, like a king ready for battle.
25 For he stretches out his hand against God,
And acts defiantly against the Almighty,
26 Running stubbornly against Him
With his strong, embossed shield.

27 "Though [l]he has covered his face with his fatness,
And made *his* waist heavy with fat,
28 He dwells in desolate cities,
In houses which no one inhabits,
Which are destined to become ruins.
29 He will not be rich,
Nor will his wealth [m]continue,
Nor will his possessions overspread the earth.
30 He will not depart from darkness;
The flame will dry out his branches,
And [n]by the breath of His mouth he will go away.

*15:11 Septuagint reads *a secret thing.*

15:5
a Job 5:12-13

15:6
b Job 9:20; Luke 19:22

15:7
c Job 38:4,21

15:10
d Job 8:8-10

15:14
e Cp. Job 14:4

15:15
f Job 5:1; cp. 4:18
g Cp. Col. 1:20; Heb. 9:23

15:16
h Job 4:19; Ps. 14:3; 53:3

15:21
i Cp. 1 Thess. 5:3

15:22
j Job 14:10-12

15:23
k Job 18:12

15:27
l Ps. 17:10

15:29
m Job 20:28; 27:16-17

15:30
n Job 4:9

15:12 And what do your eyes wink at. Literally *And why do your eyes flash.*

15:15 trust. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

15:21 Dreadful sounds. Literally *A sound of fears.*

31 Let him not trust in futile
things, deceiving himself,
For futility will be his reward.
32 It will be accomplished before
his time,
And his branch will not be
green.
33 He will shake off his unripe
grape like a vine,
And cast off his blossom like an
olive tree.
34 For the company of hypocrites
will be barren,
And fire will consume the
[a]tents of bribery.
35 [b]They conceive trouble and
bring forth futility;
Their womb prepares deceit."

Job's reply: his friends are miserable comforters

16 THEN Job answered and said:

2 "I have heard many such things;
Miserable comforters *are* you
all!
3 Shall words of wind have an
end?
Or what provokes you that you
answer?
4 I also could speak as you *do,*
If your soul were in my soul's
place.
I could heap up words against
you,
And shake my head at you;
5 *But* I would strengthen you
with my mouth,
And the comfort of my lips
would relieve *your grief.*
6 "Though I speak, my grief is not
relieved;
And *if* I remain silent, how am
I eased?
7 But now He has [c]worn me out;
You [d]have made desolate all my
company.
8 You have shriveled me up,
And it is a witness *against me;*
My leanness rises up against
me
And bears [e]witness to my face.
9 He [f]tears *me* in His wrath, and
hates me;
He gnashes at me with His
teeth;
My [g]adversary sharpens His
gaze on me.
10 They [h]gape at me with their
mouth,
They strike me reproachfully on
the cheek,
They gather together against me.
11 God has delivered me to the
ungodly,
And turned me over to the
hands of the wicked.
12 I was at ease, but He has
[i]shattered me;
He also has taken *me* by my
neck, and shaken me to
pieces;
He has set me up for His
[j]target,
13 His archers surround me.
He pierces my heart* and does
not pity;
He pours out my gall on the
ground.
14 He breaks me with wound
upon wound;
He runs at me like a warrior.*
15 "I have sewn sackcloth over my
skin,
And laid my [k]head* in the dust.
16 My face is flushed from
weeping,
And on my eyelids *is* the
shadow of death;
17 Although no violence *is* in my
hands,
And my prayer *is* pure.
18 "O earth, do not cover my blood,
And let my cry have no *resting*
place!
19 Surely even now [l]my witness *is*
in heaven,
And my evidence *is* on high.
20 My friends scorn me;
My eyes pour out *tears* to God.
21 [m]Oh, that one might [n]plead for a
man with God,
As a man *pleads* for his
neighbor!
22 For when a few years are
finished,
I shall go the way of no [o]return.

***16:13** Literally *kidneys* ***16:14** Vulgate reads *giant.* ***16:15** Literally *horn*

15:34
a Cp. Job 12:6

15:35
b Ps. 7:14; Is. 59:4; Hos. 10:13

16:7
c Job 7:3
d Job 19:13-15

16:8
e Job 10:17

16:9
f Hos. 6:1
g Job 13:24; 33:10

16:10
h Ps. 22:13; 35:21

16:12
i Job 9:17
j Job 7:20

16:15
k See Deut. 33:17, *note;* Job 30:19; Ps. 7:5

16:19
l Job 19:25-27; cp. Rom. 1:9

16:21
m Job 31:35
n Cp. Job 9:33

16:22
o Job 10:21

16:2 Miserable. Or *troublesome.* Job 13:4; 21:34.

Job continues: will he rest in death? (v. 16)

17 "MY spirit is broken,
My days are extinguished,
The grave *is ready* for me.
2 *Are* not [a]mockers with me?
And does not my eye dwell on their provocation?
3 "Now put down a pledge for me with Yourself.
[b]Who *is* he *who* will shake hands with me?
4 For You have hidden their heart from [c]understanding;
Therefore You will not exalt *them.*
5 He who speaks flattery to *his* friends,
Even the eyes of his children will [d]fail.
6 "But He has made me a byword of the people,
And I have become one in whose face men spit.
7 My eye has also grown dim because of sorrow,
And all my members *are* like shadows.
8 Upright *men* are astonished at this,
And the innocent stirs himself up against the hypocrite.
9 Yet the righteous will hold to his [e]way,
And he who has [f]clean hands will be stronger and stronger.
10 "But please, come back again, all of you,*
For I shall not find *one* wise *man* among you.
11 My days are past,
My purposes are broken off,
Even the thoughts of my heart.
12 They change the night into day;
'The light *is* near,' *they say,* in the face of darkness.
13 If I wait *for* the [g]grave *as* my house,
If I make my bed in the darkness,
14 If I say to corruption, 'You *are* my father,'
And to the worm, 'You *are* my mother and my sister,'
15 Where then *is* my [h]hope?
As for my hope, who can see it?
16 *Will* they go down to the gates of [i]Sheol?
Shall *we have* rest together in the dust?"

Bildad's second speech: a series of proverbs

18 THEN [j]Bildad the Shuhite answered and said:
2 "How long *till* you put an end to words?
Gain understanding, and afterward we will speak.
3 Why are we counted as beasts,
And regarded as stupid in your sight?
4 You who tear yourself in anger,
Shall the earth be forsaken for you?
Or shall the rock be removed from its place?
5 "The light of the wicked indeed goes out,
And the flame of his fire does not shine.
6 The light is dark in his [k]tent,
And his [l]lamp beside him is put out.
7 The steps of his strength are shortened,
And his own counsel [m]casts him down.
8 For he is cast into a net by his own feet,
And he walks into a snare.
9 The net takes *him* by the heel,
And a snare lays hold of him.
10 A noose *is* hidden for him on the ground,
And a trap for him in the road.
11 Terrors frighten him on every side,
And drive him to his feet.
12 His strength is starved,
And [n]destruction *is* ready at his side.
13 It devours patches of his skin;
The firstborn of death devours his limbs.
14 He is uprooted from the shelter of his tent,
And they parade him before the king of terrors.

***17:10** Following some Hebrew manuscripts, Septuagint, Syriac, and Vulgate; Masoretic Text and Targum read *all of them.*

17:2
a Job 12:4; 30:1,9; 34:7

17:3
b Prov. 6:1; 17:18; 22:26

17:4
c Job 12:20; 32:9

17:5
d Job 11:20

17:9
e Prov. 4:18
f Ps. 24:4

17:13
g See Hab. 2:5, *note;* cp. Luke 16:23, *note*

17:15
h Job 7:6; 13:15; 14:19; 19:10

17:16
i See Hab. 2:5, *note;* cp. Luke 16:23, *note*

18:1
j Job 8:1

18:6
k vv. 14,15
l Job 21:17

18:7
m Job 5:12-13; 15:6

18:12
n Job 15:23

15 They dwell in his tent *who are*
none of his;
Brimstone is scattered on his
dwelling.
16 His roots are dried out below,
And his branch withers above.
17 [a]The memory of him perishes
from the earth,
And he has no name among the
renowned.*
18 He is driven from light into
darkness,
And chased out of the world.
19 He has neither son nor
posterity among his people,
Nor any remaining in his
dwellings.
20 Those in the west are
astonished [b]at his day,
As those in the east are
frightened.
21 Surely such *are* the dwellings of
the wicked,
And this *is* the place *of him
who* does not know God."

Job's reply: he knows that his Redeemer lives (vv. 23–27)

19 THEN Job answered and said:

2 "How long will you torment my
soul,
And break me in pieces with
words?
3 These [c]ten times you have
reproached me;
You are not ashamed *that* you
have wronged me.*
4 And if indeed I have erred,
My error remains with me.
5 If indeed you exalt *yourselves*
against me,
And plead my disgrace against
me,
6 Know then that [d]God has
wronged me,
And has surrounded me with
His net.

7 "If I cry out concerning wrong, I
am not heard.
If I cry aloud, *there is* no
[e]justice.
8 [f]He has fenced up my way, so
that I cannot pass;
And He has set darkness in my
paths.
9 [g]He has stripped me of my glory,
And taken the crown *from* my
head.
10 He breaks me down on every
side,
And I am gone;
My [h]hope He has uprooted like
a tree.
11 He has also kindled His wrath
against me,
And He counts me as *one of*
His [i]enemies.
12 His troops come together
And build up their road against
me;
They encamp all around my
tent.

13 "He[j] has removed my brothers
far from me,
And my acquaintances are
completely estranged from
me.
14 My relatives have failed,
And my close friends have
forgotten me.
15 Those who dwell in my house,
and my maidservants,
Count me as a stranger;
I am an alien in their sight.
16 I call my servant, but he gives
no answer;
I beg him with my mouth.
17 My breath is offensive to my
wife,
And I am repulsive to the
children of my own body.
18 Even young children [k]despise
me;
I arise, and they speak against
me.
19 All my close friends abhor me,
And those whom I love have
turned against me.
20 My bone clings to my skin and
to my flesh,
And I have escaped by the skin
of my teeth.

21 "Have pity on me, have pity on
me, O you my friends,
[l]For the hand of God has struck
me!
22 Why do you persecute me as
God *does,*

*18:17 Literally *before the outside,* meaning distinguished, famous *19:3 A Jewish tradition reads *make yourselves strange to me.*

18:17
a Ps. 34:16

18:20
b Ps. 37:13

19:3
c Cp. Num. 14:22; Neh. 4:12; Dan. 1:20

19:6
d Job 16:11; 27:2

19:7
e Job 6:29

19:8
f Job 3:23; Ps. 88:8

19:9
g Ps. 89:44

19:10
h Job 17:15-16

19:11
i Job 13:24; 33:10

19:13
j Ps. 31:11; 38:11; 69:8; 88:8,18

19:18
k Job 17:6

19:21
l Job 1:11; Ps. 38:2

And are not satisfied with my flesh?

23 "Oh, that my words were written!
Oh, that they were inscribed in a book!
24 That they were engraved on a rock
With an iron pen and lead, forever!
25 For I know *that* my [a]Redeemer lives,
And He shall [b]stand at last on the earth;
26 And after my skin is destroyed, this *I know,*
That [c]in my flesh I shall [d]see God,
27 Whom I shall see for myself,
And my eyes shall behold, and not another.
How my heart yearns within me!
28 If you should say, 'How shall we persecute him?'—
Since the root of the matter is found in me,
29 Be afraid of the sword for yourselves;
For wrath *brings* the punishment of the sword,
That you may know *there is* a [e]judgment."

Zophar's final speech: the portion of the wicked (v. 29)

20 THEN [f]Zophar the Naamathite answered and said:

2 "Therefore my anxious thoughts make me answer,
Because of the turmoil within me.
3 I have heard the rebuke that reproaches me,
And the spirit of my understanding causes me to answer.
4 "Do you *not* know this of [g]old,
Since man was placed on earth,
5 That the [h]triumphing of the wicked is short,
And the joy of the hypocrite is *but* for a [i]moment?
6 Though his haughtiness mounts up to the heavens,
And his head reaches to the clouds,
7 *Yet* he will perish forever like his own refuse;
Those who have seen him will say, 'Where is he?'
8 He will fly away [j]like a dream, and not be found;
Yes, he [k]will be chased away like a vision of the night.
9 The eye *that* saw him will *see him* no more,
Nor will his place behold him anymore.
10 His children will seek the favor of the poor,
And his hands [l]will restore his wealth.
11 His bones are full of his youthful vigor,
But it will lie down with him in the dust.
12 "Though evil is sweet in his mouth,
And he hides it under his tongue,
13 *Though* he spares it and does not forsake it,
But still keeps it in his mouth,
14 *Yet* his food in his stomach turns sour;
It becomes cobra venom within him.
15 He swallows down riches
And vomits them up again;
God casts them out of his belly.
16 He will suck the poison of cobras;
The viper's tongue will slay him.
17 He will not see the streams,
The rivers flowing with honey and cream.
18 He will restore that for which he labored,
And will not swallow *it* down;
From the proceeds of business
He will get no enjoyment.

19:25
a *Redemption* (redeeming relative type): vv. 25-27; Ps. 19:14. (Gen. 48:16; Is. 59:20, *note*)
b *Resurrection:* vv. 25-27; Ps. 16:9. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

19:26
c Ps. 17:15; 1 Cor. 13:12; 1 John 3:2
d Cp. Job 14:10-12

19:29
e Ps. 1:5; Eccl. 12:14

20:1
f Job 11:1

20:4
g Job 8:8; 15:10

20:5
h Ps. 37:35-36
i Job 8:13; 13:16; 15:34; 27:8

20:8
j Ps. 73:20; 90:5
k Job 18:18; 27:21-23

20:10
l v. 18

19:24 engraved on a rock. For permanence, because papyrus or skin would perish in time.

19:26 in my flesh. This passage contains one of the sublimest expressions in the OT of faith in the living Redeemer, His personal appearance on earth, the personal participation of the godly in the resurrection of bliss because of Him, and the assured vision of God by the righteous. Compare 14:13–15.

19 For he has oppressed *and* forsaken the poor,
He has violently seized a house which he did not build.

20 "Because he knows no quietness in his heart,*
He will not save anything he desires.
21 Nothing is left for him to eat;
Therefore his well-being will not last.
22 In his self-sufficiency he will be in distress;
Every hand of misery will come against him.
23 *When* he is about to fill his stomach,
God will cast on him the fury of His wrath,
And will rain *it* on him while he is eating.
24 He will flee from the iron weapon;
A [a]bronze bow will pierce him through.
25 It is drawn, and comes out of the body;
Yes, the glittering *point comes* out of his gall.
[b]Terrors *come* upon him;
26 Total darkness *is* reserved for his treasures.
An unfanned fire will consume him;
It shall go ill with him who is left in his [c]tent.
27 The heavens will reveal his iniquity,
And the earth will rise up against him.
28 The increase of his house will [d]depart,
And his goods will flow away in the day of His [e]wrath.
29 [f]This *is* the portion from God for a wicked man,
The heritage appointed to him by God."

Job's answer: the sovereign God will deal with the wicked

21 THEN Job answered and said:

2 "Listen carefully to my speech,
And let this be your consolation.
3 Bear with me that I may speak,
And after I have spoken, keep mocking.

4 "As for me, *is* my complaint against man?
And if *it were,* why should I not be impatient?
5 Look at me and be astonished;
Put *your* hand over *your* mouth.
6 Even when I remember I am terrified,
And trembling takes hold of my flesh.
7 [g]Why do the wicked live *and* become old,
Yes, become mighty in power?
8 Their descendants are established with them in their sight,
And their offspring before their eyes.
9 Their houses *are* safe from fear,
[h]Neither *is* the rod of God upon them.
10 Their bull breeds without failure;
Their cow calves without miscarriage.
11 They send forth their little ones like a flock,
And their children dance.
12 They sing to the tambourine and harp,
And rejoice to the sound of the flute.
13 They spend their days in wealth,
And in a moment go down to the [i]grave.*
14 Yet they say to God, 'Depart from us,
For we do not desire the knowledge of Your ways.
15 [j]Who *is* the Almighty, that we should serve Him?
And [k]what profit do we have if we pray to Him?'
16 Indeed their prosperity *is* not in their hand;
The [l]counsel of the wicked is far from me.

17 "How often is the lamp of the wicked put out?

*20:20 Literally *belly* *21:13 Or *Sheol*

20:24
a Ps. 18:34

20:25
b Job 18:11

20:26
c Job 18:14,15

20:28
d Cp. Deut. 28:31
e Job 21:30

20:29
f Job 27:13; 31:2-3

21:7
g Job 12:6; Ps. 17:10,14; 73:3,12; Jer. 12:1; Hab. 1:16

21:9
h Ps. 73:5

21:13
i See Hab. 2:5, *note;* cp. Luke 16:23, *note*

21:15
j Job 34:9; cp. Ex. 5:2
k Job 35:3; Mal. 3:14

21:16
l Job 22:18; Ps. 1:1; Prov. 1:10

20:19 oppressed. Literally *crushed.* Job 24:2–4; 35:9.

21:13 in wealth. Or *in mirth;* or *in good.*

How often does their destruction
come upon them,
The sorrows [a]*God* distributes
in His anger?
18 They are like straw before the
wind,
And like chaff that a storm
carries away.
19 *They say,* 'God lays up one's*
iniquity for his children';
Let Him recompense him, that
he may know *it.*
20 Let his eyes see his destruction,
And let him [b]drink of the wrath
of the Almighty.
21 For what does he care about his
household after him,
When the number of his
months is cut in half?
22 "Can *anyone* [c]teach God
knowledge,
Since He judges those on high?
23 One dies in his full strength,
Being wholly at ease and secure;
24 His pails* are full of milk,
And the marrow of his bones is
moist.
25 Another man dies in the
bitterness of his soul,
Never having eaten with
pleasure.
26 They lie down alike in the dust,
And worms cover them.
27 "Look, I know your thoughts,
And the schemes *with which*
you would wrong me.
28 For you say,
'Where *is* the house of the
[d]prince?
And where *is* the tent,*
The dwelling place of the
wicked?'
29 Have you not asked those who
travel the road?
And do you not know their
signs?
30 For the wicked are reserved for
the [e]day of doom;
They shall be brought out on
the day of wrath.
31 Who condemns his way to his
face?
And who repays him *for what*
he has done?
32 Yet he shall be brought to the
grave,
And a vigil kept over the tomb.
33 The clods of the valley shall be
sweet to him;
Everyone shall follow him,
As countless *have gone* before
him.
34 How then can you comfort me
with empty words,
Since falsehood remains in your
answers?"

Eliphaz's final speech: he accuses and exhorts Job

22 THEN [f]Eliphaz the Temanite answered and said:

2 "Can[g] a man be profitable to
God,
Though he who is wise may be
profitable to himself?
3 *Is it* any pleasure to the
Almighty that you are
righteous?
Or *is it* gain *to Him* that you
make your ways [h]blameless?
4 "Is it because of your fear of Him
that He corrects you,
And enters into judgment with
you?
5 *Is* not your wickedness great,
And your iniquity [i]without
end?
6 For you have [j]taken pledges
from your brother for no
reason,
And stripped the naked of their
clothing.
7 You have not given the weary
water to drink,
And [k]you have withheld bread
from the hungry.
8 But the mighty man possessed
the land,
And the honorable man dwelt
in it.
9 You have sent widows away
empty,
And the strength of the
fatherless was crushed.
10 Therefore snares *are* all around
you,

21:17
a Luke 12:46

21:20
b Ps. 75:8; Is. 51:17; Jer. 25:15; Rev. 14:10; 19:15

21:22
c Is. 40:13; 45:9; Rom. 11:34; 1 Cor. 2:16

21:28
d Cp. Job 20:6-9

21:30
e *Day* (of destruction): v. 30; Is. 34:2. (Job 21:30; Rev. 20:11, *note*)

22:1
f Job 4:1; 15:1; 42:9

22:2
g Job 35:7; cp. Luke 17:10

22:3
h See Phil. 3:12, *note*

22:5
i Cp. Job 1:1; 13:23; 31:5-34

22:6
j Ex. 22:26-27; Deut. 24:10

22:7
k Deut. 15:7; Job 31:17; Is. 58:7; Ezek. 18:7; Matt. 25:42

***21:19** Literally *his* ***21:24** Septuagint and Vulgate read *bowels;* Syriac reads *sides;* Targum reads *breasts.* ***21:28** Vulgate omits *the tent.*

21:18 carries away. Literally *steals away.*

21:19 iniquity. That is, *the punishment of his iniquity.*

And sudden fear troubles you,
11 Or darkness *so that* you cannot see;
And an abundance of water covers you.

12 "Is not God in the height of heaven?
And see the highest stars, how lofty they are!
13 And you say, 'What does God know?
Can He judge through the deep darkness?
14 [a]Thick clouds cover Him, so that He cannot see,
And He walks above the circle of heaven.'
15 Will you keep to the old way
Which wicked men have trod,
16 Who were cut down before their time,
Whose [b]foundations were swept away by a [c]flood?
17 They said to God, 'Depart from us!
What can the Almighty do to [d]them?'*
18 Yet He filled their houses with good *things;*
But the counsel of the wicked is far from me.

19 "The righteous see *it* and are glad,
And the innocent laugh at them:
20 'Surely our adversaries* are cut down,
And the fire consumes their remnant.'

21 "Now acquaint yourself with Him, and be at peace;
Thereby good will come to you.
22 Receive, please, [e]instruction from His mouth,
And [f]lay up His words in your heart.
23 If you return to the Almighty, you will be built up;
You will remove iniquity far from your [g]tents.
24 Then you will lay your gold in the dust,
And the *gold* of Ophir among the stones of the brooks.
25 Yes, the Almighty will be your gold*
And your precious silver;
26 For then you will have your delight in the Almighty,
And lift up your face to God.
27 You will make your prayer to Him,
He will hear you,
And you will pay your vows.
28 You will also declare a thing,
And it will be established for you;
So light will shine on your ways.
29 When they cast *you* down, and you say, 'Exaltation *will come!*'
Then He will save the humble *person.*
30 He will *even* deliver one who is not innocent;
Yes, he will be delivered by the purity of your hands."

Job replies: he longs for God (v. 3)

23 THEN Job answered and said:

2 "Even today my [h]complaint is bitter;
My* hand is listless because of my groaning.
3 [i]Oh, that I knew where I might find Him,
That I might come to His seat!
4 I would present *my* case before Him,
And fill my mouth with arguments.
5 I would know the words *which* He would answer me,
And understand what He would say to me.
6 [j]Would He contend with me in His great power?
No! But He would take *note* of me.
7 There the upright could reason with Him,
And I would be delivered forever from my Judge.

22:14
a Ps. 139:11-12

22:16
b Job 14:19; Ps. 90:5; Is. 28:2; Matt. 7:26-27
c Cp. Gen. 7:11

22:17
d 2 Pet. 2:9

22:22
e Job 6:10; 23:12; Prov. 2:6
f Ps. 119:11

22:23
g Job 11:14

23:2
h Job 7:11

23:3
i Job 13:3,18; 16:21; 31:35

23:6
j Cp. Is. 57:15-18

***22:17** Septuagint and Syriac read *us.*
***22:20** Septuagint reads *substance.*
***22:25** The ancient versions suggest *defense;* Hebrew reads *gold* as in verse 24.
***23:2** Following Masoretic Text, Targum, and Vulgate; Septuagint and Syriac read *His.*

22:29 humble person. Literally *him who has low eyes.* Job 5:11; Prov. 29:23; Matt. 23:12; James 4:6; 1 Pet. 5:5.

8 "Look,[a] I go forward, but He is not *there,*
And backward, but I cannot perceive Him;
9 When He works on the left hand, I cannot behold *Him;*
When He turns to the right hand, I cannot see *Him.*
10 But [b]He [c]knows the way that I take;
When He has [d]tested me, I shall come forth as gold.
11 My foot has held fast to His steps;
I have kept His way and not turned aside.
12 I have not departed from the [e]commandment of His lips;
I have treasured the words of His mouth
More than my necessary *food.*
13 "But He *is* unique, and who can [f]make Him change?
And *whatever* His soul desires, *that* He does.
14 For He performs *what is* appointed for me,
And many such *things are* with Him.
15 Therefore I am terrified at His presence;
When I consider *this,* I am afraid of Him.
16 For God made my heart weak,
And the Almighty terrifies me;
17 Because I was not [g]cut off from the presence of darkness,
And He did *not* hide deep darkness from my face.

Job continues: God seems indifferent to the wicked

24 "*SINCE* [h]times are not hidden from the Almighty,
Why do those who know Him see not His [i]days?
2 "*Some* remove [j]landmarks;
They seize flocks violently and feed *on them;*
3 They drive away the donkey of the fatherless;
They take the widow's ox as a [k]pledge.
4 They push the [l]needy off the road;
All the poor of the land are forced to hide.
5 Indeed, *like* wild donkeys in the desert,
They go out to their work, searching for food.
The wilderness *yields* food for them *and* for *their* children.
6 They gather their fodder in the field
And glean in the vineyard of the wicked.
7 They spend the night naked, without clothing,
And have no covering in the [m]cold.
8 They are wet with the showers of the mountains,
And [n]huddle around the rock for want of shelter.
9 "*Some* snatch the fatherless from the breast,
And take a pledge from the poor.
10 They cause *the poor* to go naked, without [o]clothing;
And they take away the sheaves from the hungry.
11 They press out oil within their walls,

23:8
a Job 9:11

23:10
b Ps. 139:1-3
c Ps. 1:6
d *Test/Tempt:* v. 10; Job 34:36. (Gen. 3:1; James 1:14, *note*)

23:12
e Job 6:10; 22:22

23:13
f Ps. 33:11; 115:3

23:17
g Job 10:18-19

24:1
h Acts 1:7
i Is. 2:12; Jer. 46:10

24:2
j Deut. 19:14; 27:17

24:3
k Job 22:9

24:4
l Job 29:16

24:7
m Ex. 22:26-27; James 2:15-16

24:8
n Cp. Lam. 4:5

24:10
o Job 31:19

23:10 come forth as gold. This is probably the high point in Job's search for a solution to his problem.

23:10 THE CENTRAL PROBLEM OF JOB

The central problem of the Book of Job, that is, the sufferings of the LORD's people, is explained at least in part by the divinely beneficent purposes which are served. (1) Job's experiences opened his eyes more fully to the ineffable holiness of God (42:5), leading him thereby to self-knowledge and self-judgment (40:4; 42:6). (2) The sufferings of Job are shown to be corrective rather than penal, being used of God to test and refine his character (23:10). (3) The outcome demonstrates that by God's grace His people trust and serve Him because of what He is, not as a mere return for temporal benefits (13:15). And (4) such experiences, as interpreted here by divine inspiration, reveal the ultimate triumph of a wise and loving God in His unseen contest with Satan over the souls of men (chs. 1—2).

Finally, when all has been said that can be said in relief of the intellectual problem involved, it must be confessed that beyond the revealed purposes of God there still remains much of mystery. And for this there is no answer except the attitude of worship in which we humbly acknowledge that a sovereign God cannot be required by men to give all the reasons for what He chooses to do (42:1–6; 33:13; Rom. 11:23–36).

And tread winepresses, yet
suffer thirst.
12 The dying groan in the city,
And the souls of the wounded
cry out;
Yet God does not [a]charge *them*
with wrong.

13 "There are those who rebel
against the light;
They do not know its ways
Nor abide in its paths.
14 The murderer rises with the
light;
He kills the poor and needy;
And in the night he is like a
thief.
15 The [b]eye of the adulterer waits
for the twilight,
Saying, 'No eye will see me';
And he disguises *his* face.
16 In the [c]dark they break into
houses
Which they marked for
themselves in the daytime;
They do not know the light.
17 For the morning is the same to
them as the shadow of
death;
If *someone* recognizes *them,*
They are in the terrors of the
shadow of death.

18 "They *should be* swift on the
face of the waters,
Their portion *should be* cursed
in the earth,
So that no *one would* turn into
the way of their vineyards.
19 As drought and heat consume
the snow waters,
So the [d]grave* *consumes those*
who have sinned.
20 The womb *should* forget him,
The worm *should* feed sweetly
on him;
[e]He *should* be remembered no
more,
And wickedness *should* be
broken like a tree.
21 For he preys on the barren *who*
do not bear,
And does no good for the
widow.

22 "But *God* draws the mighty
away with His power;
He rises up, but no *man* is sure
of life.
23 He gives them security, and
they rely *on it;*
[f]Yet His eyes *are* on their ways.
24 They are exalted for a little
while,
Then they are gone.
They are brought low;
They are taken out of the way
like all *others;*
They dry out like the heads of
grain.

25 "Now if *it is* not *so,* who will
prove me a liar,
And make my speech worth
nothing?"

Bildad's final speech: the problem is beyond man

25 THEN [g]Bildad the Shuhite answered and said:

2 "Dominion and fear *belong* to
Him;
He makes peace in His high
places.
3 Is there any number to His
[h]armies?
Upon whom does His light not
rise?
4 [i]How then can man be
righteous before God?
Or how can he be [j]pure *who is*
born of a woman?
5 If even the moon does not shine,
And the stars are not pure in
His [k]sight,
6 How much less man, *who is* a
maggot,
And a son of man, *who is* a
[l]worm?"

Job replies: Bildad rebuked; the greatness of God affirmed

26 BUT Job answered and said:

2 "How have you helped *him who*
is without power?
How have you saved the arm
that has no strength?
3 How have you counseled *one*
who has no wisdom?
And *how* have you declared
sound advice to many?
4 To whom have you uttered
words?
And whose spirit came from
you?

*24:19 Or *Sheol*

24:12
a Cp. Job 9:23-24; 19:7; 30:20; Eccl. 8:11-13

24:15
b Prov. 7:9

24:16
c Cp. John 3:19-20

24:19
d See Hab. 2:5, *note;* cp. Luke 16:23, *note*

24:20
e Prov. 10:7

24:23
f Ps. 11:4; Prov. 15:3

25:1
g Job 8:1; 18:1

25:3
h Cp. Matt. 22:7

25:4
i Job 4:17; 15:14; Ps. 130:3; 143:2
j Job 14:4

25:5
k Job 15:15

25:6
l Ps. 22:6

5 "The[a] dead tremble,
Those under the waters and
those inhabiting them.
6 [b]Sheol *is* naked before Him,
And Destruction has no
covering.
7 He stretches out the north over
empty space;
He hangs the earth on nothing.
8 He binds up the water in His
thick clouds,
Yet the clouds are not broken
under it.
9 He covers the face of *His*
throne,
And spreads His cloud over it.
10 [c]He drew a circular horizon on
the face of the waters,
At the boundary of light and
darkness.
11 The pillars of heaven tremble,
And are astonished at His
rebuke.
12 He stirs up the sea with His
power,
And by His understanding He
breaks up the [d]storm.
13 By His [e]Spirit He adorned the
heavens;
His hand pierced the fleeing
serpent.
14 Indeed these *are* the mere
edges of His ways,
And how small a whisper we
hear of Him!
But the thunder of His power
who can understand?"

Job continues: he maintains his righteousness and deplores wickedness (vv. 6,13)

27 MOREOVER Job continued his discourse, and said:

2 "*As* God lives, *who* has taken
away my [f]justice,
And the Almighty, *who* has
made my soul bitter,
3 As long as my breath *is* in me,
And the [g]breath of God in my
nostrils,
4 My lips will not speak
[h]wickedness,
Nor my tongue utter deceit.
5 Far be it from me
That I should say you are right;
Till I die I will not put away my
integrity from me.
6 My [i]righteousness I hold fast,
and will not let it go;
My heart shall not reproach *me*
as long as I live.
7 "May my enemy be like the
wicked,
And he who rises up against
me like the unrighteous.
8 [j]For what is the hope of the
hypocrite,
Though he may gain *much,*
If God takes away his [k]life?
9 Will God [l]hear his cry
When trouble comes upon him?
10 Will he delight himself in the
Almighty?
Will he always call on God?
11 "I will teach you about the hand
of God;
What *is* with the Almighty I
will not conceal.
12 Surely all of you have seen *it;*
Why then do you behave with
complete nonsense?
13 "This is the portion of a wicked
man with God,
And the heritage of oppressors,
received from the
Almighty:
14 If his children are multiplied, *it*
is for the sword;
And his offspring shall not be
satisfied with bread.
15 Those who survive him shall be
buried in death,
And their* widows shall not
weep,
16 Though he heaps up silver like
dust,
And piles up clothing like clay—
17 He may pile *it* up, [m]but the just
will wear *it,*
And the innocent will divide
the silver.
18 He builds his house like a moth,*
Like a [n]booth *which* a
watchman makes.
19 The rich man will lie down,
But not be gathered *up;**
He opens his eyes,
And he *is* [o]no more.

***27:15** Literally *his* ***27:18** Following Masoretic Text and Vulgate; Septuagint and Syriac read *spider* (compare 8:14); Targum reads *decay.* ***27:19** Following Masoretic Text and Targum; Septuagint and Syriac read *But shall not add* (that is, do it again); Vulgate reads *But take away nothing.*

26:5
a Cp. Is. 14:9

26:6
b Cp. vv. 6-14 with Job 9:5-10; Ps. 139:8-11; Prov. 15:11; Heb. 4:13; see Hab. 2:5, *note;* cp. Luke 16:23, *note*

26:10
c Job 38:8; Ps. 33:7; 104:9; Prov. 8:29; Jer. 5:22

26:12
d Job 9:13

26:13
e *Holy Spirit* (OT): v. 13; Job 33:4. (Gen. 1:2; Zech. 12:10, *note*)

27:2
f Job 34:5

27:3
g Gen. 2:7; cp. Job 32:8; 33:4

27:4
h Cp. Job 13:7

27:6
i Job 2:3; 33:9; cp. 23:10; 42:1-6

27:8
j Matt. 16:26; Luke 12:20

k Job 12:10

27:9
l Job 35:12-13; Ps. 18:41; Prov. 1:28; Jer. 14:12; Mic. 3:4

27:17
m Prov. 28:8; Eccl. 2:26

27:18
n Cp. Is. 1:8

27:19
o Job 20:7

20 [a]Terrors overtake him like a flood;
A tempest steals him away in the night.
21 The east wind carries him away, and he is gone;
It sweeps him out of his place.
22 It hurls against him and does not [b]spare;
He flees desperately from its power.
23 *Men* shall clap their hands at him,
And shall hiss him out of his place.

Job continues: the search for wisdom

28 "SURELY there is a mine for silver,
And a place *where* gold is refined.
2 Iron is taken from the earth,
And copper *is* smelted *from* ore.
3 *Man* puts an end to darkness,
And searches every recess
For ore in the darkness and the shadow of death.
4 He breaks open a shaft away from people;
In places forgotten by feet
They hang far away from men;
They swing to and fro.
5 *As for* the earth, from it comes bread,
But underneath it is turned up as by fire;
6 Its stones *are* the source of sapphires,
And it contains gold dust.
7 *That* path no bird knows,
Nor has the falcon's eye seen it.
8 The proud lions* have not trodden it,
Nor has the fierce lion passed over it.
9 He puts his hand on the flint;
He overturns the mountains at the roots.
10 He cuts out channels in the rocks,
And his eye sees every precious thing.
11 He dams up the streams from trickling;
What is hidden he brings forth to light.
12 "But [c]where can wisdom be found?
And where *is* the place of understanding?
13 Man does not know its [d]value,
Nor is it found in the land of the living.
14 The deep says, '*It is* not in me';
And the sea says, '*It is* not with me.'
15 It cannot be purchased for [e]gold,
Nor can silver be weighed *for* its price.
16 It cannot be valued in the gold of Ophir,
In precious onyx or sapphire.
17 Neither [f]gold nor crystal can equal it,
Nor can it be exchanged for jewelry of fine gold.
18 No mention shall be made of coral or quartz,
For the price of wisdom *is* above [g]rubies.
19 The topaz of Ethiopia cannot equal it,
Nor can it be valued in pure [h]gold.
20 "From [i]where then does wisdom come?
And where *is* the place of understanding?
21 It is hidden from the eyes of all living,
And concealed from the birds of the air.
22 [j]Destruction and Death say,
'We have heard a report about it with our ears.'
23 [k]God understands its way,
And He knows its place.
24 For He looks to the ends of the earth,
And sees under the whole heavens,
25 [l]To establish a weight for the wind,
And apportion the waters by measure.

***28:8** Literally *sons of pride*, figurative of the great lions

27:20
a Job 18:11

27:22
b Jer. 13:14; Ezek. 5:11

28:12
c v. 20; Eccl. 7:24; cp. Prov. 2:1-22

28:13
d Prov. 3:15

28:15
e Prov. 3:14

28:17
f Prov. 8:10; 16:16

28:18
g Prov. 3:15; 8:11

28:19
h Prov. 8:19

28:20
i v. 12; Ps. 111:10; Prov. 1:7; 9:10

28:22
j Job 28:14

28:23
k Cp. vv. 23-28 with Prov. 8:22-31

28:25
l Ps. 135:7

28:11 from trickling. Literally *from weeping.*

Ethiopia: *burnt face.* The land along the middle Nile River, south of Egypt; also known as Cush. Not modern-day Ethiopia.

26 When He made a law for the rain,
And a path for the thunderbolt,
27 Then He saw *wisdom** and declared it;
He prepared it, indeed, He searched it out.
28 And to man He said,
'Behold, the [a]fear of the Lord, that *is* wisdom,
And to depart from evil *is* understanding.' "

The greatness of Job's past

29 JOB further continued his discourse, and said:

2 "Oh, that I were as *in* months [b]past,
As *in* the days *when* God [c]watched over me;
3 When His [d]lamp shone upon my head,
And when by His light I walked *through* darkness;
4 Just as I was in the days of my prime,
When the friendly counsel of God *was* over my [e]tent;
5 When the Almighty *was* yet with me,
When my children *were* around me;
6 When my steps were bathed with cream,*
And the rock poured out rivers of oil for me!

7 "When I went out to the gate by the city,
When I took my seat in the open square,
8 The young men saw me and hid,
And the aged arose *and* stood;
9 The princes refrained from talking,
And put *their* hand on their mouth;
10 The voice of nobles was hushed,
And their tongue stuck to the roof of their mouth.
11 When the ear heard, then it blessed me,
And when the eye saw, then it approved me;
12 [f]Because I delivered the poor who cried out,
The fatherless and *the one who* had no helper.
13 The blessing of a perishing *man* came upon me,
And I caused the widow's heart to sing for joy.
14 I put on [g]righteousness, and it clothed me;
My justice *was* like a robe and a turban.
15 I *was* [h]eyes to the blind,
And I *was* feet to the lame.
16 I *was* a father to the [i]poor,
And I searched out the case *that* I did not know.
17 I broke the fangs of the wicked,
And plucked the victim from his teeth.

18 "Then I said, 'I shall die in my nest,
And multiply *my* days as the sand.
19 My root *is* spread out to the waters,
And the dew lies all night on my branch.
20 My glory *is* fresh within me,
And my bow is renewed in my hand.'

21 "*Men* listened to me and waited,
And kept silence for my counsel.
22 After my words they did not speak again,
And my speech settled on them *as dew.*
23 They waited for me *as* for the rain,
And they opened their mouth wide *as* for the spring rain.
24 *If* I mocked at them, they did not believe *it,*
And the light of my countenance they did not cast down.
25 I chose the way for them, and sat as chief;
So I dwelt as a [j]king in the army,
As one *who* [k]comforts mourners.

The humiliation of Job's present state

30 "BUT now they mock at me, *men* younger than I,

***28:27** Literally *it* ***29:6** Masoretic Text reads *wrath;* ancient versions and some Hebrew manuscripts read *cream* (compare 20:17).

28:28
a Ps. 111:10; Prov. 1:7; 9:10

29:2
b Job 1:1-5
c Job 1:10

29:3
d Ps. 27:1

29:4
e Job 20:26

29:12
f Job 31:16-23

29:14
g *Righteousness* (garment): v. 14; Ps. 132:9. (Gen. 3:21; Rev. 19:8, *note*)

29:15
h Cp. Lev. 19:14

29:16
i Prov. 29:7

29:25
j Cp. Job 1:3
k Cp. Job 16:2

28:28 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

Whose fathers I disdained to put
with the dogs of my flock.
2 Indeed, what *profit* is the
strength of their hands to
me?
Their vigor has perished.
3 *They are* gaunt from want and
famine,
Fleeing late to the wilderness,
desolate and waste,
4 Who pluck mallow by the
bushes,
And broom tree roots *for* their
food.
5 They were driven out from
among *men,*
They shouted at them as *at* a
thief.
6 *They had* to live in the clefts of
the valleys,
In caves of the earth and the
rocks.
7 Among the bushes they brayed,
Under the nettles they nestled.
8 *They were* sons of fools,
Yes, sons of vile men;
They were scourged from the
land.

9 "And now I am their taunting
song;
Yes, [a]I am their byword.
10 They abhor me, they keep far
from me;
They do not hesitate to [b]spit in
my face.
11 Because He has loosed my*
bowstring and afflicted me,
They have [c]cast off restraint
before me.
12 At *my* right *hand* the rabble
arises;
[d]They push away my feet,
And they raise against me their
ways of destruction.
13 They break up my path,
They promote my calamity;
They have no helper.
14 They come as broad breakers;
Under the ruinous storm they
roll along.
15 Terrors are turned upon me;
They pursue my honor as the
wind,
And my prosperity has passed
like a cloud.

16 "And now my [e]soul is [f]poured
out because of my *plight;*
The days of affliction take hold
of me.
17 My bones are pierced in me at
night,
And my gnawing pains take no
rest.
18 By great force my garment is
disfigured;
It binds me about as the collar
of my coat.
19 He has cast me into the mire,
And I have become like dust
and ashes.

20 "I [g]cry out to You, but You do
not answer me;
I stand up, and You regard me.
21 *But* You have become cruel to
me;
With the strength of Your hand
You [h]oppose me.
22 You lift me up to the wind and
cause me to ride *on it;*
You spoil my success.
23 For I know *that* You will bring
me *to* death,
And *to* the house [i]appointed for
all living.

24 "Surely He would not stretch out
His hand against a heap of
ruins,
If they cry out when He
destroys *it.*
25 Have I not wept for him who
was in trouble?
Has *not* my soul grieved for the
poor?
26 But [j]when I looked for good,
evil came *to me;*
And when I waited for light,
then came darkness.
27 My heart is in turmoil and
cannot rest;
Days of affliction confront me.
28 [k]I go about mourning, but not in
the sun;
I stand up in the assembly *and*
cry out for help.
29 [l]I am a brother of jackals,
And a companion of ostriches.
30 My [m]skin grows black and falls
from me;
My [n]bones burn with fever.
31 My harp is *turned* to mourning,
And my flute to the voice of
those who weep.

30:9
a Job 17:6; Ps. 35:15; 69:12; Lam. 3:14,63

30:10
b Num. 12:14; Deut. 25:9; Is. 50:6; Matt. 26:67; 27:30

30:11
c Job 12:18

30:12
d Job 19:12

30:16
e Ps. 42:4
f Ps. 22:14

30:20
g Job 19:7

30:21
h Job 10:3; 16:9,14; 19:6,22

30:23
i Heb. 9:27

30:26
j Jer. 8:15

30:28
k Ps. 38:6; 42:9; 43:2

30:29
l Cp. Ps. 102:6; Mic. 1:8

30:30
m Ps. 119:83; Lam. 4:8; 5:10
n Ps. 102:3

***30:11** Following Masoretic Text, Syriac, and Targum; Septuagint and Vulgate read *His.*

Job concludes: he justifies himself

31 "I HAVE made a covenant
with my eyes;
Why then should I look upon a
[a]young woman?
2 For what *is* the allotment of
God from above,
And the inheritance of the
Almighty from on high?
3 *Is* it not destruction for the
wicked,
And disaster for the workers of
iniquity?
4 Does He not see my ways,
And [b]count all my steps?

5 "If I have walked with falsehood,
Or if my foot has hastened to
deceit,
6 Let me be weighed on honest
scales,
That God may know my
[c]integrity.
7 If my step has turned from the
way,
Or my heart walked after my
eyes,
Or if any spot adheres to my
hands,
8 [d]*Then* let me sow, and another
eat;
Yes, let my harvest be rooted
out.

9 "If my heart has been enticed by
a woman,
Or *if* I have lurked at my
neighbor's door,
10 *Then* let my wife grind for
[e]another,
And let others bow down over
her.
11 For that *would be* wickedness;
Yes, [f]it *would be* iniquity
deserving of judgment.
12 For that *would be* a fire *that*
consumes to destruction,
And would root out all my
increase.

13 "If I have [g]despised the cause of
my male or female servant
When they complained against
me,
14 What then shall I do when God
rises up?
[h]When He punishes, how shall I
answer Him?
15 [i]Did not He who made me in
the womb make them?
Did not the same One fashion
us in the womb?

16 "If I have kept the poor from
their desire,
Or caused the eyes of the
widow to [j]fail,
17 Or eaten my morsel by myself,
So that the fatherless could not
eat of it
18 (But from my youth I reared
him as a father,
And from my mother's womb I
guided *the widow**);
19 If I have seen anyone perish for
lack of clothing,
Or any poor *man* without
covering;
20 If his heart* has not [k]blessed
me,
And *if* he was *not* warmed with
the fleece of my sheep;
21 If I have raised my hand
[l]against the fatherless,
When I saw I had help in the
gate;
22 *Then* let my arm fall from my
shoulder,
Let my arm be torn from the
socket.
23 For destruction *from* God *is* a
terror to me,
And because of His magnificence
I cannot endure.

24 "If I have made [m]gold my hope,
Or said to fine gold, '*You are*
my confidence';
25 If I have rejoiced because my
wealth *was* great,
And because my hand had
gained much;
26 If I have observed the sun*
when it shines,
Or the moon moving *in*
brightness,
27 So that my heart has been
secretly enticed,
And my mouth has kissed my
hand;

***31:18** Literally *her* (compare verse 16)
***31:20** Literally *loins* ***31:26** Literally *light*

31:1
a Matt. 5:28

31:4
b Prov. 5:21

31:6
c Job 6:29; 27:5-6

31:8
d Lev. 26:16; Deut. 28:30,38

31:10
e 2 Sam. 12:11; Jer. 8:10

31:11
f v. 28; Gen. 38:24; Lev. 20:10; Deut. 22:22

31:13
g Deut. 24:14

31:14
h Ps. 44:21

31:15
i Job 34:19; Prov. 14:31; 22:2; Mal. 2:10

31:16
j Job 29:12

31:20
k Cp. Deut. 24:13

31:21
l Job 22:9

31:24
m Matt. 6:19-20

31:6 Let me be weighed on honest scales. Literally *Let Him weigh me in balances of justice.*

31:23 destruction. That is, *calamity;* v. 3; 21:17.

28 This also *would be* an iniquity
deserving of judgment,
For I would have denied God
who is above.

29 "If I have rejoiced at the
destruction of him who
hated me,
Or lifted myself up when evil
found him
30 (Indeed I have not allowed my
mouth to sin
By asking for a curse on his
soul);
31 If the men of my [a]tent have not
said,
'Who is there that has not been
satisfied with his meat?'
32 (*But* no sojourner had to lodge
in the street,
For I have opened my doors to
the traveler*);
33 If I have covered my
transgressions as [b]Adam,
By hiding my iniquity in my
bosom,
34 Because I feared the great
multitude,
And dreaded the contempt of
families,
So that I kept silence
And did not go out of the
door—
35 [c]Oh, that I had one to hear me!
Here is my mark.
Oh, that the Almighty would
answer me,
That my [d]Prosecutor had
written a book!
36 Surely I would carry it on my
shoulder,
And bind it on me *like* a crown;
37 I would declare to Him the
number of my steps;
Like a prince I would approach
Him.
38 "If my land cries out against me,
And its furrows weep together;
39 If I have eaten its fruit* without
money,
Or [e]caused its owners to lose
their lives;
40 *Then* let thistles grow instead
of wheat,
And weeds instead of barley."

The words of Job are ended.

III. Elihu's Monologue, 32—37

Though a young man he rebukes Job and others

32 SO these three men ceased answering Job, because he *was* [f]righteous in his own eyes.
2 Then the wrath of Elihu, the son of Barachel the [g]Buzite, of the family of Ram, was aroused against Job; his wrath was aroused because he [h]justified himself rather than God.
3 Also against his three friends his wrath was aroused, because they had found no answer, and *yet* had condemned Job.
4 Now because they *were* years older than he, Elihu had waited to speak to Job.*
5 When Elihu saw that *there was* no answer in the mouth of these three men, his wrath was aroused.
6 So Elihu, the son of Barachel the Buzite, answered and said:

"I *am* [i]young in years, and you
are very old;
Therefore I was afraid,
And dared not declare my
opinion to you.

*31:32 Following Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *road.*
*31:39 Literally *its strength* *32:4 Vulgate reads *till Job had spoken.*

31:31
a Job 20:26

31:33
b Gen. 3:10; Prov. 28:13

31:35
c Job 19:7
d Job 13:24; 33:10

31:39
e Cp. 1 Kin. 21:19

32:1
f Job 6:29; 31:6; 33:9

32:2
g Gen. 22:21
h Job 27:5-6

32:6
i Lev. 19:32

32:1 Despite minor differences, Eliphaz, Bildad, and Zophar agree in their explanation of Job's afflictions—namely, that Job is a hypocrite. Otherwise, according to their conception of God, Job's sufferings would be unjust. Job, though himself the sufferer, will not so accuse the justice of God, and his self-defense is complete. Before God he is guilty, helpless, and undone, and there is no mediator (9:33). Later, his faith is rewarded by a revelation of the coming Redeemer, and of the resurrection (19:25–27). But Eliphaz, Bildad, and Zophar are also sinners before God, and yet they are not afflicted. Job refutes the theory of the three that he is a secret sinner against the common moralities, but the real problem remains: Why are the righteous afflicted?

32:2 Elihu has a more accurate understanding of the problem than Eliphaz, Bildad, and Zophar because he has a higher conception of God. The God of Eliphaz and the others, though mighty in His works, becomes in their thinking petty and exacting in His relations with mankind. By contrast Elihu's account of God is noble and true. Elihu falls short of being a true comforter, however (compare 34:35–37), and he charges Job with wickedness and folly (34:7–8; 35:16).

32:2 himself. Literally *his soul.*

7 I said, 'Age* should speak,
And multitude of years should
teach wisdom.'
8 But *there is* a [a]spirit in man,
And the [b]breath of the
Almighty gives him
understanding.
9 Great men* are not *always*
wise,
Nor do the aged *always*
understand justice.
10 "Therefore I say, 'Listen to me,
I also will declare my opinion.'
11 Indeed I waited for your words,
I listened to your reasonings,
while you searched out
what to say.
12 I paid close attention to you;
And surely not one of you
convinced Job,
Or answered his words—
13 [c]Lest you say,
'We have found wisdom';
God will vanquish him, not
man.
14 Now he has not directed *his*
words against me;
So I will not answer him with
your words.
15 "They are dismayed and answer
no more;
Words escape them.
16 And I have waited, because
they did not speak,
Because they stood still *and*
answered no more.
17 I also will answer my part,
I too will declare my opinion.
18 For I am full of words;
The spirit within me [d]compels
me.
19 Indeed my belly *is* like wine
that has no vent;
It is ready to burst like new
wineskins.
20 I will speak, that I may find
relief;
I must open my lips and
answer.
21 Let me not, I pray, show
partiality to anyone;
Nor let me flatter any man.
22 For I do not know how to
flatter,
Else my Maker would soon take
me [e]away.

Elihu continues: he claims to be God's spokesman on behalf of His righteousness

33 "BUT please, Job, hear my
speech,
And listen to all my words.
2 Now, I open my mouth;
My tongue speaks in my mouth.
3 My words *come* from my
upright heart;
My lips utter pure knowledge.
4 The [f]Spirit of God has made me,
And the breath of the Almighty
[g]gives me life.
5 If you can answer me,
Set *your words* in order before
me;
Take your stand.
6 [h]Truly I *am* as your spokesman*
before God;
I also have been formed out of
clay.
7 Surely no fear of me will terrify
you,
Nor will my hand be heavy on
you.
8 "Surely you have spoken in my
hearing,
And I have heard the sound of
your words, *saying,*
9 'I[i] *am* pure, without
transgression;
I *am* innocent, and *there is* no
iniquity in me.
10 Yet He finds occasions against
me,
He counts me as His [j]enemy;
11 He puts my feet in the [k]stocks,
He watches all my paths.'
12 "Look, *in* this you are not
righteous.
I will answer you,
For God is greater than man.
13 Why do you contend with Him?
For He does not give an
accounting of any of His
words.
14 For God may speak in one way,
or in another,
Yet man does not perceive it.
15 In a dream, in a vision of the
night,
When deep sleep falls upon
men,
While slumbering on their beds,

***32:7** Literally *Days*, that is, years ***32:9** Or *Men of many years* ***33:6** Literally *as your mouth*

32:8
a Cp. Job 27:3; 33:4
b 1 Kin. 3:12; 4:29; Job 35:11; 38:36; Prov. 2:6; Eccl. 2:26; Dan. 1:17; 2:21; Matt. 11:25; James 1:5

32:13
c Jer. 9:23; 1 Cor. 1:29

32:18
d *Inspiration:* v. 18; Ps. 68:11. (Ex. 4:15; 2 Tim. 3:16, *note*)

32:22
e Job 27:8

33:4
f *Holy Spirit* (OT): v. 4; Ps. 51:11. (Gen. 1:2; Zech. 12:10, *note*)
g Gen. 2:7

33:6
h Cp. Job 9:32-33; see 32:2, *note*

33:9
i Job 6:29; 9:17; 10:7; 11:4; 16:17; 23:10-11; 27:5; 29:14; 31:1

33:10
j Job 13:24; 31:35

33:11
k Job 19:8

16 Then He opens the ears of men,
And seals their instruction.
17 In order to turn man *from his* deed,
And conceal pride from man,
18 He keeps back his soul from the Pit,
And his life from perishing by the sword.

19 "*Man* is also chastened with pain on his [a]bed,
And with strong *pain* in many of his bones,
20 [b]So that his life abhors [c]bread,
And his soul succulent food.
21 His flesh wastes away from sight,
And his bones stick out *which once* were not seen.
22 Yes, his soul draws near the [d]Pit,
And his life to the executioners.

23 "If there is a messenger for him,
A mediator, one among a thousand,
To show man His uprightness,
24 Then He is gracious to him, and says,
'Deliver him from going down to the Pit;
I have found a ransom';
25 His flesh shall be young like a child's,
He shall return to the days of his youth.
26 He shall pray to God, and He will delight in him,
He shall see His face with joy,
For He restores to man His righteousness.
27 Then he looks at men and [e]says,
'I have [f]sinned, and perverted *what was* right,
And it did not profit me.'
28 He will redeem his* soul from going down to the Pit,
And his* life shall see the light.

29 "Behold, God works all these *things,*
Twice, *in fact,* three *times* with a man,
30 To bring back his soul from the Pit,
That he may be enlightened with the light of life.
31 "Give ear, Job, listen to me;
Hold your peace, and I will speak.
32 If you have anything to say, answer me;
Speak, for I desire to justify you.
33 If not, listen to me;
Hold your peace, and I will teach you wisdom."

Elihu charges Job with rebellion against sovereign justice

34 ELIHU further answered and said:

2 "Hear my words, you wise *men;*
Give ear to me, you who have knowledge.
3 For the ear [g]tests words
As the palate tastes food.
4 Let us choose justice for ourselves;
Let us know among ourselves what *is* good.

5 "For Job has said, [h]'I am righteous,
But God has taken away my [i]justice;
6 Should I lie concerning my right?
My wound *is* [j]incurable, *though I am* without transgression.'
7 What man *is* like Job,
Who drinks scorn like [k]water,
8 Who goes in company with the workers of iniquity,
And walks with wicked men?
9 For he has said, 'It profits a man nothing
That he should delight in [l]God.'

10 "Therefore listen to me, you men of understanding:
[m]Far be it from God *to do* wickedness,
And *from* the Almighty to *commit* iniquity.
11 For He repays man *according to* his work,
And makes man to find a reward according to *his* way.
12 Surely God will never do wickedly,
Nor will the Almighty pervert justice.

*33:28 Or *my* (Kethib) * Or *my* (Kethib)

33:19
a Job 30:17

33:20
b Ps. 107:18
c Job 3:24

33:22
d See Hab. 2:5, *note;* cp. Luke 16:23, *note*

33:27
e 2 Sam. 12:13; Prov. 28:13; Luke 15:21; 1 John 1:9
f Job 42:6

34:3
g Job 12:11

34:5
h Job 33:9
i Job 27:2

34:6
j Job 6:4

34:7
k Job 15:16

34:9
l Job 21:15

34:10
m Gen. 18:25; Deut. 32:4; 2 Chr. 19:7; Job 8:3; 36:23; Ps. 92:15; Rom. 9:14

33:24 ranson. Or *an atonement.* Matt. 20:28; 1 Tim. 2:6; compare Job 36:18.

13 Who gave Him charge over the earth?
Or who appointed *Him over* the whole world?
14 If He should set His heart on it,
If He should gather to Himself His Spirit and His breath,
15 [a]All flesh would perish together,
And man would return to dust.

16 "If *you have* understanding, hear this;
Listen to the sound of my words:
17 Should one who hates justice govern?
Will you [b]condemn *Him who is* most just?
18 *Is it fitting* to say to a king, '*You are* worthless,'
And to nobles, '*You are* wicked'?
19 Yet He is not partial to princes,
Nor does He [c]regard the rich more than the poor;
[d]For they *are* all the work of His hands.
20 In a moment they die, in the middle of the night;
The people are shaken and pass away;
The mighty are taken away without a hand.

21 "For[e] His eyes *are* on the ways of man,
And He sees all his steps.
22 There is no darkness nor shadow of death
Where the workers of iniquity may hide themselves.
23 For He need not further consider a man,
That he should go before God in judgment.
24 [f]He breaks in pieces mighty men without inquiry,
And sets others in their place.
25 Therefore He knows their works;
He overthrows *them* in the night,
And they are crushed.
26 He strikes them as wicked *men*
In the open sight of others,
27 [g]Because they turned back from Him,
And would not consider any of His ways,
28 So that they [h]caused the cry of the poor to come to Him;
For He [i]hears the cry of the afflicted.
29 When He gives quietness, who then can make trouble?
And when He hides *His* face, who then can see Him,
Whether *it is* against a nation or a man alone?—
30 That the hypocrite should not reign,
Lest the people be ensnared.

31 "For has *anyone* said to God,
'I have borne *chastening;*
I will offend no more;
32 Teach me *what* I do not see;
If I have done iniquity, I will do no more'?
33 Should He repay *it* according to your *terms,*
Just because you disavow it?
You must choose, and not I;
Therefore speak what you know.

34 "Men of understanding say to me,
Wise men who listen to me:
35 'Job speaks without knowledge,
His words *are* without wisdom.'
36 Oh, that Job were [j]tried to the utmost,
Because *his* answers *are like* those of wicked men!
37 For he adds [k]rebellion to his sin;
He claps *his hands* among us,
And multiplies his words against God."

Elihu rebukes Job for speaking rashly

35 MOREOVER Elihu answered and said:

2 "Do you think this is right?
Do you say,
'My righteousness is more than God's'?
3 For [l]you say,
'What advantage will it be to You?
What profit shall I have, more than *if* I had sinned?'

4 "I will answer you,
And [m]your companions with you.

34:15
a Gen. 3:19; Eccl. 12:7

34:17
b Job 40:8

34:19
c Acts 10:34; Rom. 2:11
d Job 31:15

34:21
e 2 Chr. 16:9; Job 31:4; Ps. 34:15; Prov. 5:21; 15:3; Jer. 16:17; 32:19

34:24
f Dan. 2:21

34:27
g Cp. 1 Sam. 15:11

34:28
h Job 35:9; James 5:4
i Ex. 22:23

34:36
j *Test/Tempt:* v. 36; Ps. 7:9. (Gen. 3:1; James 1:14, *note*)

34:37
k Job 7:11; 10:1; cp. 1 Sam. 15:23

35:3
l Job 21:15; 34:9

35:4
m Job 34:8; cp. 42:7-9

34:36 Oh, that Job were tried. Or *My father, let Job be tested.*

5 [a]Look to the heavens and see;
And behold the clouds—
They are higher than you.
6 If you sin, what do you
accomplish against [b]Him?
Or, *if* your transgressions are
multiplied, what do you do
to Him?
7 If you are righteous, what do
you give Him?
Or what does He receive from
your [c]hand?
8 Your wickedness affects a man
such as you,
And your righteousness a son of
man.

9 "Because of the multitude of
oppressions they cry out;
They cry out for help because
of the arm of the mighty.
10 But no one says, [d]'Where *is*
God my Maker,
[e]Who gives songs in the night,
11 Who [f]teaches us more than the
beasts of the earth,
And makes us wiser than the
birds of heaven?'
12 There they cry out, but He does
not answer,
Because of the pride of evil
men.
13 Surely God will not [g]listen to
empty *talk,*
Nor will the Almighty regard it.
14 Although you say you do not
see Him,
Yet [h]justice *is* before Him, and
you must wait for Him.
15 And now, because He has not
punished in His anger,
Nor taken much notice of folly,
16 Therefore Job opens his mouth
in vain;
He multiplies words without
knowledge."

God in His greatness deals with men according to their works

36 ELIHU also proceeded and said:

2 "Bear with me a little, and I will
show you
That *there are* yet words to
speak on God's behalf.
3 I will fetch my knowledge from
afar;
I will ascribe righteousness to
my Maker.
4 For truly my words *are* not false;
One who is perfect in
knowledge *is* with you.

5 "Behold, God *is* mighty, but
despises *no one;*
He is [i]mighty in strength of
understanding.
6 He does not preserve the life of
the wicked,
But gives justice to the
[j]oppressed.
7 He does not withdraw His eyes
from the [k]righteous;
But *they are* on the throne with
kings,
For He has seated them forever,
And they are exalted.
8 And if *they are* [l]bound in
fetters,
Held in the cords of affliction,
9 Then He tells them their work
and their transgressions—
That they have acted defiantly.
10 [m]He also opens their ear to
instruction,
And commands that they turn
from iniquity.
11 If they obey and serve *Him,*
They shall spend their days in
prosperity,
And their years in pleasures.
12 But if they do not obey,
They shall perish by the sword,
And they shall die without
[n]knowledge.*

13 "But the hypocrites in heart
[o]store up wrath;
They do not cry for help when
He binds them.
14 They die in youth,
And their life *ends* among the
perverted persons.*
15 He delivers the poor in their
affliction,
And opens their ears in
oppression.

***36:12** Masoretic Text reads *as one without knowledge.* ***36:14** Hebrew *qedeshim,* that is, those practicing sodomy and prostitution in religious rituals

35:5
a Job 22:12

35:6
b Cp. Job 7:20; Prov. 8:36

35:7
c Job 22:2; Prov. 9:12; Luke 17:10

35:10
d Cp. Is. 51:13
e Ps. 42:8; 77:6; 149:5; Acts 16:25

35:11
f Ps. 94:12; Is. 48:17; cp. 1 Cor. 2:13

35:13
g Is. 1:15; Jer. 11:11; cp. Job 27:8-9

35:14
h Job 36:17

36:5
i Job 9:4; 12:13,16; 37:23; Ps. 99:4

36:6
j Job 5:15

36:7
k Ps. 33:18; 34:15

36:8
l Ps. 107:10

36:10
m Job 33:16

36:12
n Job 4:21

36:13
o Rom. 2:5

35:14 wait for. The Hebrew for "to wait for" can also be rendered "to trust." Trust is the characteristic OT word for the NT "faith" and "believe."

16 "Indeed He would have brought
you out of dire distress,
[a]*Into* a broad place where *there*
is no restraint;
And what is set on your table
would be full of richness.
17 But you are filled with the
judgment due the [b]wicked;
Judgment and justice take hold
of you.
18 Because *there is* wrath, *beware*
lest He take you away with
one blow;
For a large ransom would not
help you avoid *it.*
19 Will your riches,
Or all the mighty forces,
Keep you from distress?
20 Do not desire the night,
When people are cut off in
their place.
21 Take heed, do not turn to
iniquity,
For you have chosen [c]this
rather than affliction.
22 "Behold, God is exalted by His
power;
Who teaches like Him?
23 Who has assigned Him His
[d]way,
Or who has said, 'You have
done [e]wrong'?
24 "Remember to magnify His work,
Of which men have sung.
25 Everyone has seen it;
Man looks on *it* from afar.
26 "Behold, God *is* great, and we
do [f]not [g]know *Him;*
Nor can the number of His
years *be* discovered.
27 For He draws up drops of water,
Which distill as rain from the
mist,
28 Which the clouds drop down
And pour abundantly on man.
29 Indeed, can *anyone* understand
the spreading of clouds,
The thunder from His canopy?
30 Look, He scatters His light
upon it,
And covers the depths of the
sea.
31 For by these He judges the
peoples;
He gives food in [h]abundance.
32 He [i]covers *His* hands with
lightning,
And commands it to strike.
33 His thunder declares it,
The cattle also, concerning the
rising *storm.*

Elihu concludes: the storm depicts God's greatness

37 "AT this also my heart
trembles,
And leaps from its place.
2 Hear attentively the thunder of
His voice,
And the rumbling *that* comes
from His mouth.
3 He sends it forth under the
whole heaven,
His lightning to the ends of the
earth.
4 After it a voice roars;
He thunders with His majestic
voice,
And He does not restrain them
when His voice is heard.
5 God thunders marvelously with
His voice;
He does [j]great things which we
cannot comprehend.
6 For He says to the [k]snow, 'Fall
on the earth';
Likewise to the gentle rain and
the heavy rain of His
strength.
7 He seals the hand of every man,
[l]That [m]all men may know His
work.
8 The beasts [n]go into dens,
And remain in their lairs.
9 From the chamber *of the south*
comes the whirlwind,
And cold from the scattering
winds *of the north.*
10 [o]By the breath of God ice is
given,
And the broad waters are
frozen.
11 Also with moisture He
saturates the thick clouds;
He scatters His bright clouds.
12 And they swirl about, being
turned by His guidance,
[p]That they may do whatever He
commands them
On the face of the whole earth.*
13 [q]He causes it to come,
Whether for correction,

*37:12 Literally *the world of the earth*

36:16
a Ps. 18:19; 31:8; 118:5

36:17
b Job 22:5

36:21
c Cp. Heb. 11:24-26

36:23
d Is. 40:13-14
e Job 8:3

36:26
f Job 37:5
g Cp. 1 Cor. 13:12

36:31
h Gen. 9:3; Ps. 104:14-15

36:32
i Ps. 147:8

37:5
j Job 5:9; 9:10; 36:26; Rev. 15:3

37:6
k Ps. 147:16-17

37:7
l Ps. 109:27
m Ps. 19:4

37:8
n Ps. 104:22

37:10
o Job 38:29-30; Ps. 147:17-18

37:12
p Ps. 148:8

37:13
q Cp. Ex. 9:18,23; 1 Sam. 12:18-19; Ezra 10:9; Job 36:27-32

Or for His land,
Or for mercy.

14 "Listen to this, O Job;
Stand still and [a]consider the wondrous works of God.
15 Do you know when God dispatches them,
And causes the light of His cloud to shine?
16 Do you know how the clouds are balanced,
Those wondrous works of Him who is perfect in knowledge?
17 Why *are* your garments hot,
When He quiets the earth by the south *wind?*
18 With Him, have you [b]spread out the [c]skies,
Strong as a cast metal mirror?

19 "Teach us what we should say to Him,
For we can prepare nothing because of the darkness.
20 Should He be told that I *wish to* speak?
If a man were to speak, surely he would be swallowed up.
21 Even now *men* cannot look at the light *when it is* bright in the skies,
When the wind has passed and cleared them.
22 He comes from the north *as* golden *splendor;*
With God *is* awesome majesty.
23 *As for* the Almighty, [d]we cannot find Him;
He is excellent in power,
In [e]judgment and abundant justice;
He does not oppress.
24 Therefore men fear Him;
He shows no partiality to any *who are* wise of heart."

IV. The LORD Speaks, 38—41

The LORD interrogates Job face to face

38 THEN the LORD [f]answered Job [g]out of the whirlwind, and said:

2 "Who[h] *is* this who darkens counsel
By words without knowledge?
3 Now prepare yourself like a man;
I will question you, and you shall answer Me.

4 "Where[i] were you when I laid the foundations of the earth?
Tell *Me,* if you have understanding.
5 Who determined its measurements?
Surely you know!
Or who stretched the line upon it?
6 To what were its foundations fastened?
Or who laid its cornerstone,
7 When the morning stars sang together,
And all the [j]sons of God shouted for joy?

8 "Or[k] *who* shut in the sea with doors,
When it burst forth *and* issued from the womb;
9 When I made the clouds its garment,
And thick darkness its swaddling band;
10 When I fixed My limit for it,
And set bars and doors;
11 When I said,
'This far you may come, but no farther,
And here [l]your proud waves must stop!'

12 "Have you [m]commanded the morning since your days *began,*
And caused the dawn to know its place,
13 That it might take hold of the ends of the earth,
And the wicked be shaken out of it?
14 It takes on form like clay *under* a seal,
And stands out like a garment.

37:14
a Ps. 111:2

37:18
b Gen. 1:6; Is. 44:24
c Ps. 104:2; Is. 45:12

37:23
d Job 11:7-8; 1 Tim. 6:16; Rom. 11:33
e Ps. 33:5

38:1
f Job 40:6
g Cp. Ex. 19:16,18; 1 Kin. 19:11; Ezek. 1:4; Nah. 1:3

38:2
h Job 34:35; 42:3

38:4
i Ps. 104:5; Prov. 8:29; 30:4

38:7
j See Gen. 6:4, *note;* cp. Heb. 1:4, *note*

38:8
k Gen. 1:9; Ps. 33:7; 104:9; Prov. 8:29; Jer. 5:22

38:11
l Ps. 89:9; 93:4

38:12
m Ps. 74:16; 148:5

38:1 the LORD answered. The words of the LORD have the effect of bringing Job consciously into His presence (42:5). Up to now the discussions have been about God, but He has been conceived of as absent. Now Job and the LORD are face to face. See 32:2, *note.*

15 From the wicked their light is
[a]withheld,
And the upraised arm is broken.

16 "Have[b] you entered the springs
of the sea?
Or have you walked in search
of the depths?
17 [c]Have the gates of death been
revealed to you?
Or have you seen the doors of
the shadow of death?
18 Have you comprehended the
breadth of the earth?
Tell *Me,* if you know all this.

19 "Where *is* the way *to* the
dwelling of light?
And darkness, where *is* its
place,
20 That you may take it to its
territory,
That you may know the paths
to its home?
21 Do you know *it,* because you
were born then,
Or *because* the number of your
days *is* great?

22 "Have you entered the [d]treasury
of snow,
Or have you seen the treasury
of hail,
23 [e]Which I have reserved for the
time of trouble,
For the day of battle and war?
24 By what way is light diffused,
Or the east wind scattered over
the earth?

25 "Who has divided a channel for
the overflowing *water,*
Or a path for the thunderbolt,
26 To cause it to rain on a land
where there is no one,
A wilderness in which *there is*
no man;
27 To satisfy the desolate waste,
And cause to spring forth the
growth of tender grass?
28 [f]Has the rain a father?
Or who has begotten the drops
of dew?
29 From whose womb comes the
ice?
And the [g]frost of heaven, who
gives it birth?
30 The waters harden like stone,
And the surface of the deep is
frozen.

31 "Can you bind the cluster of the
[h]Pleiades,
Or loose the belt of [h]Orion?
32 Can you bring out Mazzaroth in
its season?
Or can you guide the Great
Bear with its cubs?
33 Do you know the [i]ordinances of
the heavens?
Can you set their dominion
over the earth?

34 "Can you lift up your voice to
the clouds,
That an abundance of water
may cover you?
35 Can you send out lightnings,
that they may go,
And say to you, 'Here we *are!*'?
36 Who has put [j]wisdom in the
mind?*
Or who has given
understanding to the heart?
37 Who can number the clouds by
wisdom?
Or who can pour out the
bottles of heaven,
38 When the dust hardens in
clumps,
And the clods cling together?

39 "Can[k] you hunt the prey for the
lion,
Or satisfy the appetite of the
young lions,
40 When they crouch in *their* dens,
Or lurk in their lairs to lie in
wait?
41 [l]Who provides food for the
raven,
When its young ones cry to
God,
And wander about for lack of
food?

The LORD asserts His omnipotence

39 "DO you know the time
when the wild mountain
[m]goats bear young?
Or can you mark when the
[n]deer gives birth?
2 Can you number the months
that they fulfill?

*38:36 Literally *inward parts*

38:15
a Prov. 13:9

38:16
b Ps. 77:19

38:17
c Ps. 9:13

38:22
d Jer. 10:13

38:23
e Ex. 9:18; Josh. 10:11; Is. 30:30; Ezek. 13:11,13; Rev. 16:21

38:28
f Ps. 147:8; Jer. 14:22

38:29
g Ps. 147:16

38:31
h Job 9:9; Amos 5:8

38:33
i Ps. 148:6; Jer. 31:35-36

38:36
j Job 9:4; Ps. 51:6; Eccl. 2:26; James 1:5

38:39
k Ps. 104:21; 145:15

38:41
l Ps. 147:9; Matt. 6:26

39:1
m Ps. 104:18

n Ps. 29:9

38:32 Mazzaroth. Or *the signs of the Zodiac.*

38:37 pour out. Literally *cause to lie down.*

Or do you know the time when
they bear young?
3 They bow down,
They bring forth their young,
They deliver their offspring.*
4 Their young ones are healthy,
They grow strong with grain;
They depart and do not return
to them.

5 "Who set the wild [a]donkey free?
Who loosed the bonds of the
onager,
6 Whose home I have made the
wilderness,
And the barren land his
dwelling?
7 He scorns the tumult of the
city;
He does not heed the shouts of
the driver.
8 The range of the mountains *is*
his pasture,
And he searches after [b]every
green thing.

9 "Will the [c]wild ox be willing to
serve you?
Will he bed by your manger?
10 Can you bind the wild ox in
the furrow with ropes?
Or will he plow the valleys
behind you?
11 Will you trust him because his
strength *is* great?
Or will you leave your labor to
him?
12 Will you trust him to bring
home your grain,
And gather it to your threshing
floor?

13 "The wings of the ostrich wave
proudly,
But are her wings and pinions
like the kindly stork's?
14 For she leaves her eggs on the
ground,
And warms them in the dust;
15 She forgets that a foot may
crush them,
Or that a wild beast may break
them.
16 She treats her young [d]harshly,
as though *they were* not
hers;
Her labor is in vain, without
concern,
17 Because God deprived her of
wisdom,
And did not endow her with
understanding.
18 When she lifts herself on high,
She scorns the horse and its
rider.

19 "Have you given the horse
strength?
Have you clothed his neck with
thunder?*
20 Can you frighten him like a
locust?
His majestic snorting strikes
terror.
21 He paws in the valley, and
rejoices in *his* strength;
He gallops into the clash of
arms.
22 He mocks at fear, and is not
frightened;
Nor does he turn back from the
sword.
23 The quiver rattles against him,
The glittering spear and javelin.
24 He devours the distance with
fierceness and rage;
Nor does he come to a halt
because the trumpet *has*
sounded.
25 At *the blast of* the trumpet he
says, 'Aha!'
He smells the battle from afar,
The thunder of captains and
shouting.

26 "Does the hawk fly by your
wisdom,
And spread its wings toward
the south?
27 Does the [e]eagle mount up at
your command,
And make its [f]nest on high?
28 On the rock it dwells and
resides,
On the crag of the rock and the
stronghold.
29 From there it spies out the prey;
Its eyes observe from afar.
30 Its young ones suck up blood;
And where the [g]slain *are,* there
it *is.*"

*39:3 Literally *pangs,* figurative of offspring
*39:19 Or *a mane*

39:5
a Cp. Job 11:12; 24:5; Jer. 2:24

39:8
b Gen. 1:29

39:9
c Num. 23:22; Deut. 33:17

39:16
d Cp. Lam. 4:3

39:27
e Prov. 30:18-19
f Jer. 49:16; Obad. 4

39:30
g Matt. 24:28

39:6 barren land. Literally *salt land.*

A summary question

40 MOREOVER the LORD [a]answered Job, and said:

2 "Shall the one who [b]contends with the Almighty correct *Him?*
He who [c]rebukes God, let him answer it."

Job answers: he admits his worthlessness

3 Then Job answered the LORD and said:

4 "Behold, [d]I am vile;
What shall I answer You?
I lay my hand over my [e]mouth.
5 Once I have spoken, but I will not answer;
Yes, twice, but I will proceed no further."

The LORD resumes His questioning of Job

6 Then the LORD [f]answered Job out of the whirlwind, and said:

7 "Now prepare yourself like a man;
I will [g]question you, and you shall answer Me:

8 "Would you indeed annul My judgment?
Would you [h]condemn Me that you may be [i]justified?
9 Have you an arm like God?
Or can you thunder with a voice like His?
10 Then adorn yourself *with* majesty and splendor,
And array yourself with glory and beauty.
11 Disperse the rage of your wrath;
Look on everyone *who is* proud, and humble him.
12 Look on everyone *who is* [j]proud, *and* bring him low;
Tread down the wicked in their place.
13 Hide them in the dust together,
Bind their faces in hidden *darkness.*
14 Then I will also confess to you
That your own right hand can save you.

15 "Look now at the behemoth,* which I made *along* with you;
He eats grass like an ox.
16 See now, his strength *is* in his hips,
And his power *is* in his stomach muscles.
17 He moves his tail like a cedar;
The sinews of his thighs are tightly knit.
18 His bones *are like* beams of bronze,
His ribs like bars of iron.
19 He *is* the first of the [k]ways of God;
Only He who made him can bring near His sword.
20 Surely the mountains [l]yield food for him,
And all the beasts of the field play there.
21 He lies under the lotus trees,
In a covert of reeds and marsh.
22 The lotus trees cover him *with* their shade;
The willows by the brook surround him.
23 Indeed the river may rage,
Yet he is not disturbed;
He is confident, though the Jordan gushes into his mouth,
24 *Though* he takes it in his eyes,
Or one pierces *his* nose with a snare.

The questioning continued

41 "CAN you draw out [m]Leviathan* with a hook,
Or *snare* his tongue with a line *which* you lower?
2 Can you put a reed through his nose,
Or pierce his jaw with a hook?
3 Will he make many supplications to you?
Will he speak softly to you?
4 Will he make a covenant with you?

40:1
a Job 38:1

40:2
b Job 9:3; 10:2; 33:13
c Job 13:3; 23:4; 31:35

40:4
d Ezra 9:6; Job 42:6; Ps. 51:4
e Job 29:9

40:6
f Job 38:1

40:7
g Job 38:3

40:8
h Job 16:11; 19:6
i Job 17:9

40:12
j Is. 2:12; Dan. 4:37

40:19
k Job 26:14

40:20
l Ps. 104:14

41:1
m Ps. 74:14; 104:26; Is. 27:1

Jordan: *flowing down.* The river that runs from north of the Sea of Galilee to the Dead Sea and is central to the history of Israel.

Leviathan: a water monster, possibly a crocodile.

***40:15** A large animal, exact identity unknown
***41:1** A large sea creature, exact identity unknown

Will you take him as a servant forever?
5 Will you play with him as *with* a bird,
Or will you leash him for your maidens?
6 Will *your* companions make a banquet* of him?
Will they apportion him among the merchants?
7 Can you fill his skin with harpoons,
Or his head with fishing spears?
8 Lay your hand on him;
Remember the battle—
Never do it again!
9 Indeed, *any* hope of *overcoming* him is false;
Shall *one not* be overwhelmed at the sight of him?
10 No one *is so* fierce that he would dare stir him up.
Who then is able to stand against Me?
11 Who has preceded Me, that I should pay *him?*
Everything under heaven is [a]Mine.

12 "I will not conceal* his limbs,
His mighty power, or his graceful proportions.
13 Who can remove his outer coat?
Who can approach *him* with a double bridle?
14 Who can open the doors of his face,
With his terrible teeth all around?
15 *His* rows of scales are *his* pride,
Shut up tightly *as with* a seal;
16 One is so near another
That no air can come between them;
17 They are joined one to another,
They stick together and cannot be parted.
18 His sneezings flash forth light,
And his eyes *are* like the eyelids of the morning.
19 Out of his mouth go burning lights;
Sparks of fire shoot out.
20 Smoke goes out of his nostrils,
As *from* a boiling pot and burning rushes.
21 His breath kindles coals,
And a flame goes out of his mouth.
22 Strength dwells in his neck,
And sorrow dances before him.
23 The folds of his flesh are joined together;
They are firm on him and cannot be moved.
24 His heart is as hard as stone,
Even as hard as the lower *millstone.*
25 When he raises himself up, the mighty are afraid;
Because of his crashings they are beside* themselves.
26 *Though* the sword reaches him, it cannot avail;
Nor does spear, dart, or javelin.
27 He regards iron as straw,
And bronze as rotten wood.
28 The arrow cannot make him flee;
Slingstones become like stubble to him.
29 Darts are regarded as straw;
He laughs at the threat of javelins.
30 His undersides *are* like sharp potsherds;
He spreads pointed *marks* in the mire.
31 He makes the deep boil like a pot;
He makes the sea like a pot of ointment.
32 He leaves a shining wake behind him;
One would think the deep had white hair.
33 On earth there is nothing [b]like him,
Which is made without fear.
34 He beholds every high *thing;*
He *is* king over all the children of pride."

V. Job's Confession, 42:1–6

He acknowledges God's sovereignty and humbles himself

42 THEN Job answered the LORD and said:

2 "I know that You [c]can do everything,

41:11
a Deut. 10:14; Ps. 24:1

41:33
b Cp. Job 40:19

42:2
c Matt. 19:26; cp. Gen. 18:14; Ps. 33:6-9; 107:25-29

***41:6** Or *bargain over him* ***41:12** Literally *keep silent about* ***41:25** Or *purify themselves*

And that no purpose *of Yours*
can be withheld from You.
3 *You asked,* 'Who *is* this who
hides counsel without
[a]knowledge?'
Therefore I have uttered what I
did not understand,
Things too [b]wonderful for me,
which I did not know.
4 Listen, please, and let me
speak;
You said, 'I will [c]question you,
and you shall answer Me.'
5 "I have [d]heard of You by the
hearing of the ear,
But now my eye sees You.
6 Therefore I [e]abhor *myself,*
And [f]repent in dust and
ashes."

42:3
a Job 38:2
b Ps. 40:5; 139:6
42:4
c Job 38:3; 40:7
42:5
d Job 26:14
42:6
e Job 40:4
f See Zech. 8:14, *note*
42:8
g Cp. Num. 23:1

VI. Epilogue, 42:7–17

Renewed blessing and prosperity to Job

7 And so it was, after the LORD had spoken these words to Job, that the LORD said to Eliphaz the Temanite, "My wrath is aroused against you and your two friends, for you have not spoken of Me *what is* right, as My servant Job *has.*
8 "Now therefore, take for yourselves [g]seven bulls and seven rams, go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you. For I will accept him, lest I deal with you *according to your* folly; because you have not spoken of Me *what is* right, as My servant Job *has.*"
9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went and did as the LORD commanded them; for the LORD had accepted Job.
10 And the LORD [h]restored Job's losses* when he prayed for his friends. Indeed the LORD gave Job [i]twice as much as he had before.
11 Then [j]all his brothers, all his sisters, and all those who had been his acquaintances before, came to him and ate food with him in his house; and they consoled him and comforted him for all the adversity that the LORD had brought upon him. Each one gave him a piece of silver and each a ring of gold.
12 Now the LORD blessed the [k]latter *days* of Job more than his beginning; for he had [l]fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys.
13 [m]He also had seven sons and three daughters.
14 And he called the name of the first Jemimah, the name of the second Keziah, and the name of the third Keren-Happuch.
15 In all the land were found no women *so* beautiful as the daughters of Job; and their father gave them an inheritance among their brothers.
16 After this Job [n]lived one hundred and forty years, and saw his children and grandchildren *for* four generations.
17 So Job died, old and [o]full of days.

42:10
h Deut. 30:3; Ps. 14:7; 85:1-3; 126:1
i Cp. Is. 61:7
42:11
j Job 19:13
42:12
k Job 8:7; James 5:11
l Cp. Job 1:3
42:13
m Job 1:2
42:16
n Job 5:26; Prov. 3:16
42:17
o Gen. 25:8

***42:10** Literally *Job's captivity,* that is, what was captured from Job

42:10 JOB'S LOSSES AND RESTORATION

Losses	Restored
7 sons	7 sons
3 daughters	3 daughters
7,000 sheep	14,000 sheep
3,000 camels	6,000 camels
1,000 oxen	2,000 oxen
500 donkeys	1,000 donkeys
large household	lived 140 years
greatest man of the East	saw four generations of children

THE BOOK OF

PSALMS

Author:	*Theme:*	*Date of writing:*
David and others	Praise	10th Cent. B.C. and later

Background

Psalms is a title derived from the Greek *psalmos*, denoting *a poem sung to the accompaniment of musical instruments*. This word occurs in the Greek New Testament in 1 Corinthians 14:26; Ephesians 5:19; Colossians 3:16. The Hebrew title for the book was *Sepher Tehillim*, meaning *Book of Praises*. Several Hebrew words occur frequently in the book: *Selah* (see 3:2, *note*), *Michtam* (meaning possibly an epigrammatic poem or an atonement psalm), and *Sheol* (see Habakkuk 2:5, *note*).

Seventy-three Psalms are assigned to David, twelve to Asaph (50; 73—83), two to Solomon (72; 127), one to Moses (90), one to Ethan (89), and twelve to the sons of Korah, a family of Levitical singers (42—49; 84; 85; 87; 88). These Psalms arise from a consideration of what God has done in the past, what He will do in the future, and the need for God in the immediate present, with a recognition of His sovereignty and goodness.

Whereas a number of Psalms celebrate the creation and other historical events, one particular section is completely historical: Psalms 104—106, which begin with the creation and end with the captivity. In the historical group should also be included the Psalms which relate exclusively to the glory of the city of Jerusalem and its Temple, past and future (especially 48; 84; 122; 132). Seven of the Psalms are called Penitential Psalms (6; 32; 38; 51; 102; 130; 143); fifteen are known as Pilgrim Psalms (120—134). The familiar Psalm of Thanksgiving is Psalm 136, the great Psalm on the Word of God is Psalm 119, and the Hallelujah Psalms, sometimes called Hallel, are Psalms 111—113, and 115—117. Man's frailty and God's glory are contrasted in Psalm 90; God's protecting care is set forth in Psalm 91.

The Old Testament in the New

The Psalms include a vast body of Messianic prophecy which describes: (1) Christ's suffering (22; 69); (2) His Kingship (2; 21; 45; 72); (3) His second advent (50; 97; 98); and (4) in the fundamental 110th Psalm, His position as Son of God and Priest in the order of Melchizedek. This last Psalm is quoted more frequently in the New Testament than any other single chapter in the Old Testament. There are 186 quotations from the entire Psalter in the New Testament writings. See 2:1; 118:29, *notes*.

Outline

The Psalter is generally divided into five books, each concluding with a doxology:

I. Book I: Psalms 1—41
II. Book II: Psalms 42—72
III. Book III: Psalms 73—89
IV. Book IV: Psalms 90—106
V. Book V: Psalms 107—150

Book I, Psalms 1—41

Two men, two ways, two destinies

1 BLESSED *is* the man
Who walks not in the counsel of the ungodly,
Nor stands in the path of sinners,
Nor sits in the seat of the scornful;
2 But his delight *is* in the [a]law of the LORD,
And in His law he meditates day and night.
3 He shall be like a tree
Planted by the rivers of water,
That brings forth its fruit in its season,
Whose leaf also shall not wither;
And whatever he does shall prosper.

4 The ungodly *are* not so,
But *are* like the chaff which the wind drives away.
5 Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.

6 For the LORD knows the way of the righteous,
But the way of the ungodly shall perish.

Christ, the coming King

2 WHY do the nations rage,
And the people plot a vain thing?
2 The kings of the earth set themselves,
And the [b]rulers take counsel together,
Against the LORD and against His [c]Anointed, *saying,*
3 "Let us break Their bonds in pieces
And cast away Their cords from us."

4 He who sits in the heavens shall laugh;
The Lord shall hold them in derision.
5 Then He shall speak to them in His wrath,
And [d]distress them in His deep displeasure:
6 "Yet I have set My [e]King
On My [f]holy hill of Zion."

7 "I will declare the decree:
The LORD has said to Me,
'You[g] *are* My Son,
Today I have begotten You.
8 Ask of Me, and I will give *You*
The nations *for* Your inheritance,
And the ends of the earth *for* Your possession.
9 [h]You shall break* them with a rod of iron;
You shall [i]dash them to pieces like a potter's vessel.' "

1:2
a *Law* (of Moses): v. 2; Ps. 19:7. (Ex. 19:1; Gal. 3:24, *note*)

2:2
b Matt. 12:14; 26:3,4,59-66; 27:1-2; Mark 3:6; 11:18
c *Christ* (first advent): v. 2; Ps. 16:10. (Gen. 3:15; Acts 1:11, *note*)

2:5
d *Tribulation* (the great): vv. 1-5; Is. 24:20. (Ps. 2:5; Rev. 7:14, *note*)

2:6
e *Kingdom* (OT): vv. 1-9; Ps. 16:9. (Gen. 1:26; Zech. 12:8, *note*)
f *Sanctification* (OT): v. 6; Ps. 20:6. (Gen. 2:3; Zech. 8:3, *note*)

2:7
g Acts 13:33; Heb. 1:5; 5:5

2:9
h *Christ* (second advent): vv. 6-9; Ps. 24:10. (Deut. 30:3; Acts 1:11, *note*)
i *Day* (of the LORD): v. 9; Is. 2:12. (Ps. 2:9; Rev. 19:19, *note*)

*2:9 Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *rule* (compare Revelation 2:27).

1:1 Whereas about half of the Psalms were written by David in the 10th century B.C., some are known to have been composed by other men. For example, the 90th Psalm is by Moses, who lived several centuries earlier, and the 137th Psalm was written in the 6th century B.C.

2:6 holy hill. Hebrew *qodesh.*

2:1 THE MESSIANIC PSALMS

Psalms 2; 8; 16; 22; 23; 24; 40; 41; 45; 68; 69; 72; 89; 102; 110; 118 are generally considered Messianic. These Psalms, either in whole or in part, speak of the Messiah. Undoubtedly many other Psalms also refer to Christ. Though the primary thrust of the Messianic Psalms is Christocentric, there is also much of instruction for the godly in their walk with God. See 118:29, *note.*

2:6 THE ORDER OF THE KINGDOM

The 2nd Psalm gives the order of the establishment of the kingdom. It is in six parts:

(1) The rage and the vain plots of the Jews and Gentiles against the LORD and His Anointed One (vv. 1–3). The inspired interpretation of this is in Acts 4:25–28, which asserts its fulfillment in the crucifixion of Christ.

(2) The derision of the LORD (v. 4), that men should suppose it possible to set aside His covenant (2 Sam. 7:8–17) and oath (Ps. 89:34–37).

(3) His rebuke (v. 5), fulfilled in the destruction of Jerusalem, A.D. 70, and the dispersion of the Jews at that time; yet to be fulfilled more completely in the tribulation (Matt. 24:29), which immediately precedes the return of the King (Matt. 24:30).

(4) The establishment of the rejected King upon Zion (v. 6).

(5) The subjection of the earth to the King's rule (vv. 7–9).

(6) The present appeal to the world powers (vv. 10–12).

10 Now therefore, be wise,
O kings;
Be instructed, you judges of the earth.
11 Serve the LORD with [a]fear,
And rejoice with trembling.
12 Kiss the Son,* lest He* be angry,
And you perish *in* the way,
When His wrath is kindled but a little.
Blessed *are* all those who [b]put their trust in Him.

A morning psalm

A Psalm of David when he [c]fled from Absalom his son.

3 LORD, how they have increased who trouble me!
Many *are* they who rise up against me.
2 Many *are* they who say of me,
"*There is* no help for him in God." Selah.
3 But You, O LORD, *are* a shield for me,
My glory and the One who [d]lifts up my head.
4 I cried to the LORD with my voice,
And He heard me from His holy hill. Selah.
5 I lay down and slept;
I awoke, for the LORD sustained me.
6 I will not be afraid of ten thousands of people
Who have set *themselves* against me all around.
7 Arise, O LORD;
Save me, O my God!
For You have struck all my enemies on the cheekbone;
You have broken the teeth of the ungodly.
8 Salvation *belongs* to the LORD.
Your blessing *is* upon Your people. Selah.

An evening psalm

To the Chief Musician. With stringed instruments. A Psalm of David.

4 HEAR me when I call, O God of my righteousness!
You have relieved me in *my* distress;
Have mercy on me, and hear my prayer.
2 How long, O you sons of men,
Will you turn my glory to shame?
How long will you love worthlessness
And seek falsehood? Selah.
3 But know that the LORD has set apart* for Himself him who is godly;
The LORD [e]will hear when I call to Him.
4 Be angry, and [f]do not sin.
Meditate within your heart on your bed, and be still. Selah.
5 Offer the [g]sacrifices of righteousness,
And put your [h]trust in the LORD.
6 *There are* many who say,
"Who will show us *any* good?"
LORD, [i]lift up the light of Your countenance upon us.
7 You have put [j]gladness in my heart,
More than in the season that their grain and wine increased.
8 I will both [k]lie down in peace, and sleep;
For You alone, O LORD, make me [l]dwell in safety.

***2:12** Septuagint and Vulgate read *Embrace discipline;* Targum reads *Receive instruction.* * Septuagint reads *the LORD.* ***4:3** Many Hebrew manuscripts, Septuagint, Targum, and Vulgate read *made wonderful.*

2:11
a See Ps. 19:9; *note*

2:12
b *Faith:* v. 12; Ps. 28:7. (Gen. 3:20; Heb. 11:39, *note*)

3:Title
c 2 Sam. 15:14

3:3
d Ps. 27:6

4:3
e Cp. James 5:16-18

4:4
f Eph. 4:26

4:5
g Deut. 33:19; Ps. 51:19
h See Ps. 2:12, *note*

4:6
i Num. 6:26; Ps. 80:3,7,19; 119:135

4:7
j Cp. Is. 9:3

4:8
k Job 11:18-19; Ps. 3:5
l Lev. 25:18-19; 26:5; Deut. 12:10

2:12 trust. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

3:2 Selah. The frequent use in the Psalms of this Hebrew word, *Selah,* possibly marks those places where a musical rest in the chanting or a change of instrumental accompaniment stressed a shift of mood.

4:1 relieved me. David was in trouble and helpless. The LORD gave him strength and courage (vv. 7–8). He became a greater man for the tasks ahead of him.

A prayer for guidance

To the Chief Musician. With flutes.* A Psalm of David.

5 [a]GIVE ear to my words,
O LORD,
Consider my meditation.
2 Give heed to the voice of my cry,
My King and my God,
For to You I will pray.
3 My voice You shall hear in the morning, O LORD;
In the [b]morning I will direct *it* to You,
And I will look up.

4 For You *are* not a God who takes pleasure in wickedness,
Nor shall evil dwell with You.
5 The [c]boastful shall not [d]stand in Your sight;
You hate all workers of iniquity.
6 You shall destroy those who speak falsehood;
The LORD abhors the [e]bloodthirsty and deceitful man.

7 But as for me, I will come into Your house in the multitude of Your mercy;
In [f]fear of You I will worship toward Your holy temple.
8 [g]Lead me, O LORD, in Your righteousness because of my enemies;
Make Your way straight before my face.

9 For *there is* no faithfulness in their mouth;
Their inward part *is* destruction;
[h]Their throat *is* an open tomb;
They flatter with their tongue.
10 Pronounce them guilty, O God!
Let them fall by their own counsels;
Cast them out in the multitude of their transgressions,
For they have rebelled against You.

11 But let all those rejoice who put their [i]trust in You;
Let them ever shout for joy, because You defend them;
Let those also who love Your name
Be joyful in You.
12 For You, O LORD, will bless the righteous;
With favor You will surround him as *with* a [j]shield.

A cry for mercy

To the Chief Musician. With stringed instruments. On an eight-stringed harp.* A Psalm of David.

6 O LORD, do not [k]rebuke me in Your anger,
Nor chasten me in Your hot displeasure.
2 Have mercy on me, O LORD, for I *am* weak;
O LORD, heal me, for my bones are troubled.
3 My soul also is greatly [l]troubled;
But You, O LORD—how long?

4 Return, O LORD, deliver me!
Oh, save me for Your mercies' sake!
5 For in death *there is* [m]no remembrance of You;
In the [n]grave who will give You thanks?

6 I am weary with my groaning;
All night I make my bed swim;
I drench my couch with my tears.
7 My eye wastes away because of grief;
It grows old because of all my enemies.

8 Depart from me, all you workers of [o]iniquity;
For the LORD has heard the voice of my weeping.
9 The LORD has heard my supplication;
The LORD will receive my prayer.
10 Let all my enemies be ashamed and greatly troubled;
Let them turn back *and* be ashamed suddenly.

***5:title** Hebrew *nehiloth* ***6:title** Hebrew *sheminith*

5:1
a Ps. 4:1

5:3
b Ps. 55:17; 88:13

5:5
c Hab. 1:13
d Ps. 1:5

5:6
e Ps. 55:23; Rev. 21:8

5:7
f See Ps. 19:9, *note*

5:8
g Ps. 25:4-5; 27:11; 31:3

5:9
h Rom. 3:13

5:11
i See Ps. 2:12, *note*

5:12
j Cp. Gen. 15:1

6:1
k Ps. 38:1; Jer. 10:24

6:3
l Ps. 88:3; cp. John 12:27

6:5
m Ps. 30:9; 88:9-11; 115:17; Eccl. 9:10
n See Hab. 2:5, *note;* cp. Luke 16:23, *note*

6:8
o Cp. Matt. 7:23

5:9 open tomb. Literally *a yawning gulf.*

A prayer for deliverance

A Meditation* of David, which he sang to the LORD concerning the words of Cush, a Benjamite.

7 O LORD my God, in You I put my [a]trust;
[b]Save me from all those who persecute me;
And deliver me,
2 Lest they tear me like a lion,
Rending *me* in pieces, while *there is* none to deliver.

3 O LORD my God, if I have done this:
If there is iniquity in my hands,
4 If I have repaid evil to him who was at peace with me,
[c]Or have plundered my enemy without cause,
5 Let the enemy pursue me and overtake *me;*
Yes, let him trample my life to the earth,
And lay my honor in the dust. Selah.

6 Arise, O LORD, in Your anger;
[d]Lift Yourself up because of the rage of my enemies;
Rise up for me* *to* the judgment You have commanded!
7 So the congregation of the peoples shall surround You;
For their sakes, therefore, return on high.
8 The LORD shall judge the peoples;
[e]Judge me, O LORD, [f]according to my righteousness,
And according to my integrity within me.

9 Oh, let the wickedness of the wicked come to an end,
But establish the just;
For the righteous God [g]tests the hearts and minds.
10 My defense *is* of God,
Who saves the upright in heart.

11 God *is* a just judge,
And God is angry *with the wicked* every day.
12 If he does not turn back,
He will [h]sharpen His sword;
He bends His bow and makes it ready.
13 He also prepares for Himself instruments of death;
He makes His arrows into fiery shafts.

14 Behold, *the wicked* brings forth iniquity;
Yes, he [i]conceives trouble and brings forth falsehood.
15 He [j]made a pit and dug it out,
And has fallen into the ditch *which* he made.
16 His trouble shall [k]return upon his own head,
And his violent dealing shall come down on his own crown.

17 I will praise the LORD according to His righteousness,
And will sing praise to the name of the LORD Most High.

God's glory and man's dominion

To the Chief Musician. On the instrument of Gath.* A Psalm of David.

8 O LORD, our Lord,
How excellent *is* Your name in all the earth,
Who have set Your [l]glory above the heavens!

2 [m]Out of the mouth of babes and nursing infants
You have ordained strength,
Because of Your enemies,
That You may silence the enemy and the avenger.

3 When I consider Your heavens, the work of Your fingers,
The moon and the stars, which You have ordained,
4 What is [n]man that You are mindful of him,
And the son of man that You [o]visit him?
5 For You have made him a little lower than the [p]angels,*

***7:title** Hebrew *Shiggaion* ***7:6** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *O LORD my God.* ***8:title** Hebrew *Al Gittith* ***8:5** Hebrew *Elohim, God;* Septuagint, Syriac, Targum, and Jewish tradition translate as *angels.*

7:1
a See Ps. 2:12, *note*
b Ps. 31:15

7:4
c Cp. 1 Sam. 24:11

7:6
d Ps. 94:2

7:8
e Ps. 26:1; 35:24; 43:1
f Ps. 18:20; 35:24

7:9
g *Test/Tempt:* v. 9; Ps. 11:4. (Gen. 3:1; James 1:14, *note*). Cp. Prov. 17:3

7:12
h Deut. 32:41

7:14
i Job 15:35; Is. 59:4; James 1:15

7:15
j Ps. 57:6

7:16
k Cp. Gal. 6:7

8:1
l Cp. Ps. 19:1

8:2
m Matt. 21:16; cp. 1 Cor. 1:26-31

8:4
n Job 7:17-18; Heb. 2:6-8
o Job 10:12

8:5
p See Heb. 1:4, *note*

7:10 My defense is of God. Literally *My shield is upon God.*

8:5 In Ps. 2 Christ is seen as God's Son and King, rejected and crucified but yet to reign in Zion. In Ps. 8,

And You have crowned him
with glory and honor.

6 You have made him to have
[a]dominion over the works
of Your hands;
You have put [b]all *things* under
his feet,
7 All sheep and oxen—
Even the beasts of the field,
8 The birds of the air,
And the fish of the sea
That pass through the paths of
the seas.

9 O LORD, our Lord,
How excellent *is* Your name in
all the earth!

Praise for victory over enemies

To the Chief Musician. To *the tune of* "Death of the Son."* A Psalm of David.

9 I WILL praise *You,* O LORD,
with my whole heart;
I will tell of all Your marvelous
works.
2 I will be glad and rejoice in
You;
I will sing praise to Your name,
O Most High.

3 When my enemies turn back,
They shall fall and perish at
Your presence.
4 For You have maintained my
right and my cause;
You sat on the throne judging
in righteousness.
5 You have rebuked the nations,
You have destroyed the wicked;
You have blotted out their
name forever and ever.

6 O enemy, destructions are
finished forever!
And you have destroyed cities;
Even their memory has
[c]perished.
7 But the LORD shall [d]endure
forever;
He has prepared His throne for
judgment.

8 He shall [e]judge the world in
righteousness,
And He shall administer
judgment for the peoples in
uprightness.

9 The LORD also will be a [f]refuge
for the oppressed,
A refuge in times of trouble.
10 And those who [g]know Your
name will put their [h]trust
in You;
For You, LORD, have not
forsaken those who seek
You.

11 Sing praises to the LORD, who
dwells in Zion!
Declare His [i]deeds among the
people.
12 [j]When He avenges blood, He
remembers them;
He does not forget the cry of
the humble.

13 Have mercy on me, O LORD!
Consider my trouble from those
who hate me,
You who lift me up from the
gates of death,
14 That I may tell of all Your praise
In the gates of the daughter of
Zion.
I will [k]rejoice in Your salvation.

15 The nations have sunk down in
the pit *which* they made;
In the net which they hid, their
own foot is caught.
16 The LORD is known *by* the
judgment He executes;
The wicked is snared in the
work of his own hands.
Meditation.* Selah.

17 The wicked shall be turned into
[l]hell,
And all the nations that forget
God.
18 For the needy shall not always
be forgotten;

***9:title** Hebrew *Muth Labben*

***9:16** Hebrew *Higgaion*

8:6
a Gen. 1:26,28
b 1 Cor. 15:27

9:6
c Ps. 34:16

9:7
d Ps. 102:12,26; Heb. 1:11

9:8
e Ps. 96:13; 98:9; Acts 17:31; see Rev. 20:12, *note*

9:9
f Ps. 32:7; 46:1; 91:2

9:10
g Cp. John 10:14
h See Ps. 2:12, *note*

9:11
i Ps. 66:16

9:12
j Gen. 9:5; cp. 1 Kin. 21:17-19

9:14
k Ps. 13:5; 20:5; 35:9

9:17
l See Hab. 2:5, *note;* cp. Luke 16:23, *note;* cp. Job 24:19; Ps. 49:14

while His Deity is fully recognized (v. 1; Ps. 110 with Matt. 22:41–46), He is seen as Son of man (vv. 4–6) who, "made . . . [for] a little [while] lower than the angels," is to have dominion over the redeemed creation (Heb. 2:6–11). Thus this Psalm speaks primarily of what God bestowed upon the human race as represented in Adam (Gen. 1:26,28). That which the first man lost, the second Man and "last Adam" more than regained. Hebrews 2:6–11, in connection with Ps. 8 and Rom. 8:17–21, shows that the "many sons" whom He is bringing to glory are joint heirs with Him in both the royal right of Ps. 2 and the human right of Heb. 2. See Ps. 16, next in order of the Messianic Psalms.

9:12 humble. Or *afflicted.*

The [a]expectation of the poor
shall *not* perish forever.

19 Arise, O LORD,
Do not let man prevail;
Let the nations be judged in
Your sight.
20 Put them in fear, O LORD,
That the nations may know
themselves *to be but*
[b]men. Selah.

A plea for God's judgment

10 WHY do You stand afar off,
O LORD?
Why do You hide in times of
trouble?
2 The wicked in *his* pride
persecutes the poor;
Let them be caught in the plots
which they have devised.
3 For the wicked boasts of his
heart's desire;
He blesses the greedy *and*
renounces the LORD.
4 The wicked in his proud
countenance does not seek
God;
God *is* in none of his thoughts.
5 His ways are always prospering;
Your judgments *are* far above,
out of his sight;
As for all his enemies, he
sneers at them.
6 He has said in his heart, "I
shall not be moved;
I shall never be in [c]adversity."
7 His mouth is full of [d]cursing
and deceit and oppression;
Under his tongue *is* trouble and
iniquity.
8 He sits in the lurking places of
the villages;
In the secret places he murders
the [e]innocent;
His eyes are secretly fixed on
the helpless.
9 He lies in wait secretly, as a
lion in his den;
He lies in wait to catch the poor;
He catches the poor when he
draws him into his net.
10 So he crouches, he lies low,
That the helpless may fall by
his strength.
11 He has said in his heart, "God
has forgotten;
He hides His face;
He will never see."
12 Arise, O LORD!
O God, [f]lift up Your hand!
Do not forget the [g]humble.
13 Why do the wicked renounce
God?
He has said in his heart,
"You will not require *an*
account."
14 But You have [h]seen, for You
observe trouble and grief,
To repay *it* by Your hand.
The helpless commits himself
to You;
[i]You are the helper of the
fatherless.
15 Break the arm of the wicked
and the evil *man;*
Seek out his wickedness *until*
You find none.
16 The LORD *is* King forever and
ever;
The nations have perished out
of His land.
17 LORD, You have heard the
desire of the humble;
You will prepare their heart;
You will cause Your ear to hear,
18 To do justice to the fatherless
and the oppressed,
That the man of the earth may
oppress no more.

Taking refuge in God

To the Chief Musician. *A Psalm* of David.

11 IN the LORD I put my [j]trust;
How can you say to my soul,
"Flee *as* a bird to your
mountain"?
2 For look! The wicked bend
their bow,
They make ready their arrow
on the string,
That they may shoot secretly at
the upright in heart.
3 [k]If the foundations are
destroyed,
What can the righteous do?
4 The LORD *is* in His holy temple,
The LORD'S [l]throne *is* in heaven;

9:18
a Ps. 62:5

9:20
b Cp. Ps. 62:9

10:6
c Cp. Is. 28:15

10:7
d Rom. 3:14

10:8
e Cp. 2 Kin. 24:4

10:12
f Ps. 94:2

g Ps. 9:12

10:14
h Ps. 11:4

i Ps. 68:5; Hos. 14:3

11:1
j Ps. 7:1; see 2:12, *note*

11:3
k Ps. 82:5

11:4
l Ps. 2:4; Is. 66:1; Matt. 5:34; 23:22; Acts 7:49; Rev. 4:2

10:18 oppress. Literally *terrify*. Is. 29:20–21.

11:2 secretly. Literally *in darkness*.

His eyes behold,
His eyelids [a]test the sons of men.
5 The LORD tests the righteous,
But the wicked and the one who loves violence His soul hates.
6 Upon the wicked He will rain coals;
Fire and brimstone and a burning wind;
Shall be the [b]portion of their cup.
7 For the LORD *is* righteous,
He loves righteousness;
His countenance beholds the upright.*

The scourge of sinful speech

To the Chief Musician. On an eight-stringed harp.* A Psalm of David.

12 HELP, LORD, for the godly man [c]ceases!
For the faithful disappear from among the sons of men.
2 They speak idly everyone with his neighbor;
With flattering lips *and* a double heart they speak.
3 May the LORD cut off all [d]flattering lips,
And the [e]tongue that speaks proud things,
4 Who have said,
"With our tongue we will prevail;
Our lips *are* our own;
Who *is* lord over us?"
5 "For the oppression of the poor, for the sighing of the needy,
Now I will arise," says the LORD;
"I will set *him* in the safety for which he yearns."
6 The words of the LORD *are* [f]pure words,
Like silver tried in a furnace of earth,
Purified seven times.
7 You shall keep them, O LORD,
You shall preserve them from this generation forever.
8 The wicked prowl on every side,
When vileness is exalted among the sons of men.

The testing of delay

To the Chief Musician. A Psalm of David.

13 HOW long, O LORD? Will You forget me forever?
How long will You hide Your face from me?
2 How long shall I take counsel in my soul,
Having sorrow in my heart daily?
How long will my enemy be exalted over me?
3 Consider *and* hear me, O LORD my God;
[g]Enlighten my eyes,
Lest I sleep the *sleep of* death;
4 Lest my enemy say,
"I have prevailed against him";
Lest those who trouble me rejoice when I am moved.
5 But I have [h]trusted in Your mercy;
My heart shall rejoice in Your salvation.
6 I will sing to the LORD,
Because He has dealt bountifully with me.

A portrait of the godless

To the Chief Musician. *A Psalm* of David.

14 THE fool has said in his heart,
"*There is* no God."
[i]They are corrupt,
They have done abominable works,
There is none who does good.
2 The LORD looks down from heaven upon the children of men,
To see if there are any who [j]understand, who seek God.
3 [k]They have all turned aside,
They have together become corrupt;
There is none who does good,
No, not one.
4 Have all the workers of iniquity no knowledge,

*11:7 Or *The upright beholds His countenance*
*12:title Hebrew *sheminith*

11:4
a *Test/Tempt:* vv. 4-5; Ps. 17:3. (Gen. 3:1; James 1:14, *note*). Cp. Gen. 22:1; James 1:12

11:6
b Ps. 75:8; Ezek. 38:22

12:1
c Is. 57:1

12:3
d Cp. Job 32:21; Prov. 20:19; Rom. 16:18
e Ps. 17:10; cp. 1 Sam. 2:3; Dan. 7:8,25; Rev. 13:5

12:6
f Ps. 18:30; 119:140; Prov. 30:5

13:3
g Cp. 1 Sam. 14:29; Ezra 9:8

13:5
h See Ps. 2:12, *note*

14:1
i v. 3; Rom. 3:10

14:2
j Rom. 3:11

14:3
k Rom. 3:12

14:1 This Psalm is almost identical with Ps. 53.

[a]Who eat up my people *as* they eat bread,
And do not call on the LORD?
5 There they are in great fear,
For God *is* with the generation of the righteous.
6 You shame the counsel of the poor,
But the LORD *is* his refuge.

7 [b]Oh, that the salvation of Israel *would come* out of Zion!
When the LORD brings back the [c]captivity of His people,
Let Jacob rejoice *and* Israel be glad.

The man who abides with God

A Psalm of David.

15 LORD, who may abide in Your tabernacle?
Who may [d]dwell in Your holy hill?

2 He who walks uprightly,
And works righteousness,
And speaks the [e]truth in his heart;
3 He *who* does not [f]backbite with his tongue,
Nor does evil to his neighbor,
Nor does he take up a reproach against his friend;
4 In whose eyes a vile person is despised,
But he honors those who [g]fear the LORD;
He *who* [h]swears to his own hurt and does not change;
5 He *who* does not put out his money at [i]usury,
Nor does he take a bribe against the innocent.
He who does these *things* shall never be moved.

The path of life and joy

A Michtam of David.

16 [j]PRESERVE me, O God, for in You I put my [k]trust.

2 *O my soul,* you have said to the LORD,
"You *are* my Lord,
My goodness is nothing apart from You."
3 As for the saints who *are* on the earth,
"They are the excellent ones, in [l]whom is all my delight."

4 Their sorrows shall be multiplied who hasten *after* another *god;*
Their drink offerings of [m]blood I will not offer,
Nor take up their names on my [n]lips.

5 O LORD, *You are* the portion of my inheritance and my cup;
You maintain my lot.
6 The lines have fallen to me in pleasant *places;*
Yes, I have a good inheritance.

7 I will bless the LORD who has given me counsel;
My heart also instructs me in the night seasons.
8 [o]I have set the LORD always before me;
Because *He is* at my right hand I shall not be moved.

9 [p]Therefore my heart is glad, and my glory rejoices;
My flesh also will rest in [q]hope.

14:4
a Jer. 10:25; Amos 8:4; Mic. 3:3

14:7
b Ps. 53:6; Rom. 11:25-27
c Deut. 30:3

15:1
d Ps. 24:3-5

15:2
e Eph. 4:25

15:3
f Lev. 19:16-18

15:4
g See Ps. 19:9, *note*
h Lev. 5:4; cp. Judg. 11:35

15:5
i Lev. 25:36-37

16:1
j Ps. 17:8
k See Ps. 2:12, *note*

16:3
l Ps. 119:63

16:4
m Ps. 106:37-38
n Ex. 23:13; Josh. 23:7

16:8
o vv. 8-11; Acts 2:25-28

16:9
p *Kingdom* (OT): vv. 8-11; Ps. 72:1. (Gen. 1:26; Zech. 12:8, *note*)
q *Resurrection:* vv. 9-11; Is. 26:19. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

Israel: *soldier of God.* Jacob's name was changed to this after he wrestled with God at Peniel. He became the father of the great nation of Israel.

Zion: *sunny.* A metaphor referring to all of Jerusalem, the nation of Israel and its inhabitants. Later it extended to include all God's people.

Jacob: *supplanter.* The younger son of Isaac and Rebekah who tricked his brother Esau into selling him his birthright. He deceived his father in order to receive the family blessing. Married Leah and Rachel. Had twelve sons by his wives and concubines. Also referred to as Israel.

16:4 another god. Of course there is only one God (1 Cor. 8:5–6). The pagans had, however, those whom they called "gods", e.g. in David's day, Dagon and Baal. Then and now, whatever preempts the place in one's heart that belongs to the true God may be said to be a god, e.g. self and the pleasures of this world (2 Tim. 3:2,4).

16:9 My flesh also will rest in hope. The 16th Psalm is a prediction of the resurrection of the King. As a prophet, David declared that, not at His first advent but at some time subsequent to His death and resurrection, the Messiah would assume the Davidic throne. Compare Acts 2:25–31 with Luke 1:32–33 and Acts 15:13–17. See Davidic Covenant, 2 Sam. 7:16, *note;* Kingdom (OT), Zech. 12:8, *note.* See Ps. 22, next in order of the Messianic Psalms.

10 For You will not leave [a]my soul
in [b]Sheol,
Nor will You [c]allow Your Holy
One to see corruption.
11 You will show me the path of
life;
In Your presence *is* fullness of
joy;
At Your right hand *are*
pleasures forevermore.

Reliance on God

A Prayer of David.

17 HEAR a just cause, O LORD,
Attend to my cry;
Give ear to my prayer *which is*
not from deceitful lips.
2 Let my vindication come from
Your presence;
Let Your eyes look on the
things that are upright.
3 You have tested my heart;
You have visited *me* in the night;
You have [d]tried me and have
found [e]nothing;
I have purposed that my mouth
shall not [f]transgress.
4 Concerning the works of men,
By the word of Your lips,
I have kept away from the
paths of the destroyer.
5 Uphold my steps in Your paths,
That my footsteps may not slip.
6 I have called upon You, for You
will hear me, O God;
Incline Your ear to me, *and*
hear my speech.
7 Show Your marvelous
lovingkindness by Your
right hand,
O You who save those who
trust *in You*
From those who rise up *against*
them.
8 Keep me as the apple of Your
eye;
Hide me under the shadow of
Your wings,
9 From the wicked who oppress
me,
From my deadly enemies who
surround me.
10 They have closed up their [g]fat
hearts;
With their mouths they speak
proudly.
11 They have now surrounded us
in our steps;
They have set their eyes,
crouching down to the
earth,
12 As a lion is eager to tear his
prey,
And like a young lion lurking in
secret places.
13 Arise, O LORD,
Confront him, cast him down;
Deliver my life from the wicked
with Your sword,
14 With Your hand from men,
O LORD,
From men of the world *who*
have their [h]portion in *this*
life,
And whose belly You fill with
Your hidden treasure.
They are satisfied with
[i]children,
And leave the rest of their
possession for their babes.
15 As for me, I will see Your face
in righteousness;
I shall be [j]satisfied when I
[k]awake in Your likeness.

Praise to the God who delivers His own

To the Chief Musician. *A Psalm* of David the servant of the LORD, who spoke to the LORD the words of this song on the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul. And he [l]said:

18 I WILL love You, O LORD,
my [m]strength.
2 The LORD is my rock and my
fortress and my deliverer;
My God, my strength, in whom
I will trust;
My [n]shield and the horn of my
salvation, my stronghold.
3 I will call upon the LORD, [o]*who*
is worthy to be praised;
So shall I be saved from my
enemies.

16:10

a *Christ* (first advent): v. 10; Ps. 22:1. (Gen. 3:15; Acts 1:11, *note*)

b See Hab. 2:5, *note;* cp. Luke 16:23, *note*

c Ps. 49:15; Acts 13:35

17:3

d *Test/Tempt:* v. 3; Ps. 26:2. (Gen. 3:1; James 1:14, *note*)

e Cp. Jer. 50:20

f Ps. 39:1

17:10

g Ezek. 16:49

17:14

h Cp. Luke 16:25

i Cp. Job 21:8,11

17:15

j Is. 26:19

k Ps. 16:11

18:Title

l vv. 1-50; cp. 2 Sam. 22:1-51

18:1

m Ps. 144:1

18:2

n Prov. 2:7

18:3

o Rev. 5:12

18:2 horn. The words "horn" and "horns" (OT, *qeren;* NT *keras*) are used in Scripture both literally and figuratively. In the latter sense at least three meanings appear: (1) strength in general (Deut. 33:17); (2) arrogant pride (Ps. 75:4–5); and (3) political and military power (Dan. 8:20–21).

4 The [a]pangs of death
surrounded me,
And the floods of ungodliness
made me afraid.
5 The sorrows of [b]Sheol
surrounded me;
The snares of death confronted
me.
6 In my distress I called upon the
LORD,
And cried out to my God;
He heard my voice from His
temple,
And my cry came before Him,
even to His ears.

7 [c]Then the earth shook and
trembled;
The foundations of the hills also
quaked and were shaken,
Because He was angry.
8 Smoke went up from His
nostrils,
And devouring fire from His
mouth;
Coals were kindled by it.
9 [d]He bowed the heavens also,
and came down
With darkness under His feet.
10 [e]And He rode upon a cherub,
and flew;
He flew upon the wings of the
wind.
11 He made [f]darkness His secret
place;
[g]His canopy around Him *was*
dark waters
And thick clouds of the skies.
12 From the brightness before
Him,
His thick clouds passed with
hailstones and coals of [h]fire.

13 The LORD thundered from
heaven,
And the Most High uttered His
[i]voice,
Hailstones and coals of fire.*
14 He sent out His arrows and
[j]scattered the foe,
Lightnings in abundance, and
He vanquished them.
15 Then the channels of the sea
were seen,
The foundations of the world
were uncovered
At Your rebuke, O LORD,
At the blast of the breath of
Your nostrils.

16 [k]He sent from above, He took
me;
He drew me out of many
waters.
17 He delivered me from my
strong enemy,
From those who hated me,
For they were too strong for me.
18 They confronted me in the day
of my calamity,
But the LORD was my support.
19 [l]He also brought me out into a
broad place;
He delivered me because He
delighted in me.

20 The LORD rewarded me
according to my
righteousness;
According to the cleanness of
my hands
He has recompensed me.
21 For I have kept the ways of the
LORD,
And have not wickedly
departed from my God.
22 For all His [m]judgments *were*
before me,
And I did not put away His
statutes from me.
23 I was also blameless before Him,
And I kept myself from my
iniquity.
24 Therefore the LORD has
recompensed me according
to my righteousness,
According to the cleanness of
my hands in His sight.

25 With the [n]merciful You will
show Yourself merciful;
With a blameless man You will
show Yourself blameless;
26 With the pure You will show
Yourself pure;
And with the devious You will
show Yourself shrewd.
27 For You will save the humble
people,
[o]But will bring down haughty
looks.

***18:13** Following Masoretic Text, Targum, and Vulgate; a few Hebrew manuscripts and Septuagint omit *Hailstones and coals of fire.*

18:4
a Ps. 116:3

18:5
b See Hab. 2:5, *note;* cp. Luke 16:23, *note*

18:7
c Cp. Matt. 27:45-51

18:9
d Ps. 144:5

18:10
e Cp. Ps. 99:1

18:11
f Cp. Deut. 4:11
g Ps. 97:2

18:12
h Ps. 97:4

18:13
i Ps. 29:3-9

18:14
j Ps. 144:6; cp. Josh. 10:10; Is. 30:30

18:16
k Ps. 144:7

18:19
l Ps. 31:8; 118:5

18:22
m Ps. 19:9

18:25
n Matt. 5:7

18:27
o Prov. 6:17

18:4 ungodliness. Hebrew *Belial.*

28 [a]For You will light my [b]lamp;
The LORD my God will enlighten my darkness.
29 For by You I can run against a troop,
By my God I can leap over a wall.
30 *As for* God, His way *is* perfect;
The [c]word of the LORD is proven;
He *is* a [d]shield to all who [e]trust in Him.
31 For who *is* God, except the LORD?
And who *is* a rock, except our God?
32 *It is* God who arms me with strength,
And makes my way perfect.
33 He makes my feet like the *feet of* deer,
And sets me on my high places.
34 He teaches my hands to make war,
So that my arms can bend a bow of [f]bronze.
35 You have also given me the shield of Your salvation;
Your right hand has held me up,
Your gentleness has made me great.
36 You enlarged my path under me,
So my feet did not slip.
37 I have pursued my enemies and overtaken them;
Neither did I turn back again till they were destroyed.
38 I have wounded them,
So that they could not rise;
They have fallen under my feet.
39 For You have armed me with strength for the battle;
You have subdued under me those who rose up against me.
40 You have also given me the necks of my enemies,
So that I destroyed those who hated me.
41 They cried out, but *there was* none to save;
Even to the LORD, [g]but He did not answer them.
42 Then I beat them as fine as the dust before the wind;
I [h]cast them out like dirt in the streets.
43 You have delivered me from the strivings of the people;
You have made me the head of the [i]nations;
A [j]people I have not known shall serve me.
44 As soon as they hear of me they obey me;
The [k]foreigners submit to me.
45 The foreigners fade away,
And come frightened from their hideouts.
46 The LORD lives!
Blessed *be* my Rock!
Let the God of my salvation be exalted.
47 *It is* God who avenges me,
And subdues the peoples under me;
48 He delivers me from my enemies.
You also lift me up above those who rise against me;
You have delivered me from the violent man.
49 Therefore I will give [l]thanks to You, O LORD, among the Gentiles,
And sing praises to Your name.
50 Great deliverance He gives to His king,
And shows mercy to His anointed,
To [m]David and his descendants forevermore.

The works and Word of God

To the Chief Musician. A Psalm of David.

19 THE heavens [n]declare the glory of God;
And the [o]firmament shows His handiwork.
2 Day unto day utters speech,
And night unto night reveals knowledge.
3 *There is* no speech nor language
Where their voice is not heard.

18:28
a Ps. 119:105; 132:17; cp. 2 Chr. 21:7
b Prov. 20:27; cp. Prov. 13:9

18:30
c Ps. 12:6; 119:140; Prov. 30:5
d Ps. 18:2
e See Ps. 2:12, *note*

18:34
f 2 Sam. 22:35

18:41
g Prov. 1:28; Is. 1:15; Ezek. 8:18; Zech. 7:13

18:42
h Cp. Zech. 10:5

18:43
i Ps. 2:8
j Cp. Is. 55:5

18:44
k 2 Sam. 22:45-46

18:49
l 2 Sam. 22:50; Rom. 15:9

18:50
m 2 Sam. 7:12

19:1
n Rom. 1:19-20
o Gen. 1:6-7

18:39 subdued. Literally *caused to bow.*

4 Their line* has gone out
through all the earth,
And their words to the end of
the world.

In them He has set a tabernacle
for the [a]sun,
5 Which *is* like a bridegroom
coming out of his chamber,
And rejoices like a strong man
to run its race.
6 Its rising *is* from one end of
heaven,
And its circuit to the other end;
And there is nothing hidden
from its heat.

7 The [b]law of the LORD *is*
[c]perfect, converting the
soul;
The testimony of the LORD *is*
sure, making [d]wise the
simple;
8 The statutes of the LORD *are*
right, rejoicing the heart;
The commandment of the LORD
is pure, enlightening the
eyes;
9 The fear of the LORD *is* clean,
enduring forever;
The [e]judgments of the LORD *are*
true *and* righteous
altogether.
10 More to be desired *are they*
than [f]gold,
Yea, than much fine gold;
Sweeter also than honey and
the honeycomb.
11 Moreover by them Your servant
is warned,
And in keeping them *there is*
great reward.

12 Who can understand *his* errors?
[g]Cleanse me from secret *faults.*
13 Keep back Your servant also
from [h]presumptuous *sins;*
Let them not have [i]dominion
over me.
Then I shall be blameless,
And I shall be innocent of great
transgression.

14 [j]Let the words of my mouth and
the meditation of my heart
Be acceptable in Your sight,
O LORD, my strength and my
[k]Redeemer.

A plea for help from the sanctuary

To the Chief Musician. A Psalm of David.

20 MAY the LORD answer you
in the day of trouble;
May the name of the God of
Jacob defend you;
2 May He send you help from the
sanctuary,
And strengthen you out of
Zion;
3 May He [l]remember all your
offerings,
And accept your burnt sacrifice.
Selah.

4 May He grant you according to
your heart's *desire,*
And [m]fulfill all your purpose.
5 We will rejoice in your
salvation,
And in the name of our God we
will set up *our* banners!
May the LORD fulfill all your
petitions.

6 Now I know that the LORD
saves His anointed;
He will answer him from His
[n]holy heaven
With the saving strength of His
right hand.

7 Some *trust* in chariots, and
some in [o]horses;
[p]But we will remember the
name of the LORD our God.
8 They have bowed down and
fallen;
But we have risen and stand
upright.

9 Save, LORD!
May the King answer us when
we call.

***19:4** Septuagint, Syriac, and Vulgate read *sound;* Targum reads *business.*

19:4
a Cp. Eccl. 1:5

19:7
b *Law* (of Moses): vv. 7-8; Ps. 37:31. (Ex. 19:1; Gal. 3:24, *note*)
c Rom. 7:12
d Ps. 119:130

19:9
e Ps. 18:22

19:10
f Ps. 119:72,127; Prov. 8:10-11,19

19:12
g Ps. 51:1-2

19:13
h Num. 15:30
i Ps. 119:133; Rom. 6:12-14

19:14
j Ps. 51:15
k *Redemption* (redeeming relative type): v. 14; Ps. 69:18. (Gen. 48:16; Is. 59:20, *note*)

20:3
l Cp. Acts 10:4

20:4
m Ps. 21:2

20:6
n *Sanctification* (OT): v. 6; Ps. 89:20. (Gen. 2:3; Zech. 8:3, *note*)

20:7
o Deut. 20:1; Ps. 33:16-17; Prov. 21:31; Is. 31:1
p Cp. 2 Chr. 32:8

19:7 law of the LORD. Whereas the law of the LORD is summarized in the Ten Commandments, it comprises all God's revealed truth—in David's day, the Pentateuch; today the whole Bible.

19:9 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

19:14 strength. Literally *rock.*

20:1 defend you. Literally *set you on a high place.*

20:2 sanctuary. Hebrew *qodesh,* translated *holy* in v. 6.

God's blessing of the King

To the Chief Musician. A Psalm of David.

21 THE king shall have joy in
Your strength, O LORD;
And in Your salvation how
greatly shall he rejoice!
2 You have given him his heart's
desire,
And have not withheld the
[a]request of his lips. Selah.
3 For You meet him with the
blessings of goodness;
You set a crown of pure gold
upon his head.
4 [b]He asked life from You, *and* You
gave *it* to him—
Length of days forever and ever.
5 His glory *is* great in Your
salvation;
Honor and majesty You have
placed upon him.
6 For You have made him most
blessed forever;
[c]You have made him
exceedingly glad with Your
presence.
7 For the king [d]trusts in the
LORD,
And through the mercy of the
Most High he shall not be
moved.
8 Your hand will [e]find all Your
enemies;
Your right hand will find those
who hate You.
9 You shall make them as a fiery
oven in the time of Your
anger;
The LORD shall swallow them
up in His wrath,
And the fire shall devour them.
10 Their offspring You shall
destroy from the earth,
And their descendants from
among the sons of men.
11 For they intended evil against
You;
They devised a plot *which* they
are not able *to [f]perform.*
12 Therefore You will make them
turn their back;
You will make ready *Your
arrows* on Your string
toward their faces.
13 Be exalted, O LORD, in Your
own strength!
We will sing and praise Your
power.

The suffering Savior

To the Chief Musician. Set to "The Deer of the Dawn."* A Psalm of David.

22 MY [g]God, [h]My God, why
have You forsaken Me?
Why are You so far from
helping [i]Me,
And from the words of My
groaning?
2 O My God, I cry in the daytime,
but You do not hear;
And in the night season, and
am not silent.
3 But You *are* holy,
Enthroned in the praises of
Israel.
4 Our fathers trusted in You;
They [j]trusted, and You
delivered them.
5 They cried to You, and were
delivered;
They trusted in You, and were
not ashamed.
6 But I *am* a worm, and no man;
A reproach of men, and
[k]despised by the people.
7 All those who see Me ridicule
Me;
They shoot out the lip, they
shake the head, *saying,*
8 "He [l]trusted* in the LORD, let
Him rescue Him;
Let Him deliver Him, since He
delights in Him!"
9 But You *are* He who [m]took Me
out of the womb;
You made Me trust *while* on
My mother's breasts.
10 I was cast upon You from birth.
From My mother's womb

***22:title** Hebrew *Aijeleth Hashahar*
***22:8** Septuagint, Syriac, and Vulgate read *hoped;* Targum reads *praised.*

21:2
a 2 Sam. 7:26-29

21:4
b Ps. 61:5-6

21:6
c Ps. 16:11; 45:7

21:7
d See Ps. 2:12, *note*

21:8
e Cp. Is. 10:10

21:11
f Ps. 2:1-4

22:1
g Matt. 27:46

h *Sacrifice* (prophetic): vv. 1-18; Is. 52:14. (Gen. 3:15; Heb. 10:18, *note*)

i *Christ* (first advent): vv. 1-18; Is. 7:14. (Gen. 3:15; Acts 1:11, *note*)

22:4
j See Ps. 2:12, *note*

22:6
k vv. 7,11-13; Ps. 109:25; Matt. 27:39-44

22:8
l Cp. Matt. 27:43; see Ps. 2:12, *note*

22:9
m Ps. 71:6

22:1 Psalms 22, 23, and 24 form a trilogy. In Ps. 22 the *good* Shepherd gives His life for the sheep (John 10:11); in Ps. 23 the *great* Shepherd, whom God "brought up . . . from the dead . . . through the blood of the everlasting covenant" (Heb. 13:20), tenderly cares for His sheep; in Ps. 24 the *chief* Shepherd appears as King of glory to reward His sheep (1 Pet. 5:4).

22:8 trusted. Literally *rolled.*

You *have been* My God.
11 Be not far from Me,
For trouble *is* near;
For *there is* none to help.

12 Many bulls have surrounded Me;
Strong *bulls* of [a]Bashan have encircled Me.
13 They [b]gape at Me *with* their mouths,
Like a raging and roaring lion.

14 I am poured out like water,
And all My bones are out of joint;
My heart is like wax;
It has melted within Me.
15 My strength is dried up like a potsherd,
And My tongue clings to My jaws;
You have brought Me to the dust of death.

16 For [c]dogs have surrounded Me;
The congregation of the wicked has enclosed Me.
They [d]pierced* My hands and My feet;
17 I can count all My bones.
They look *and* stare at Me.
18 They divide My garments among them,
And for My clothing they [e]cast lots.

19 But You, O LORD, do not be far from Me;
O My Strength, hasten to help Me!

20 Deliver Me from the sword,
My precious *life* from the power of the dog.
21 Save Me from the lion's mouth
And from the horns of the wild oxen!

You have answered Me.

22 I will declare Your name to My [f]brethren;
In the midst of the assembly I will praise You.
23 You who [g]fear the LORD, praise Him!
All you descendants of Jacob, glorify Him,
And fear Him, all you offspring of Israel!
24 For He has not despised nor abhorred the affliction of the afflicted;
Nor has He hidden His face from Him;
But when He cried to Him, He heard.

25 My praise *shall be* of You in the great assembly;
I will pay My vows before those who [h]fear Him.
26 The [i]poor shall [j]eat and be satisfied;
Those who seek Him will praise the LORD.
Let your heart live forever!

***22:16** Following some Hebrew manuscripts, Septuagint, Syriac, Vulgate; Masoretic Text reads *Like a lion.*

22:12
a Deut. 32:14

22:13
b Job 16:10

22:16
c Cp. Rev. 22:15
d Is. 53:7; cp. John 20:20-25

22:18
e Matt. 27:35

22:22
f Heb. 2:12

22:23
g See Ps. 19:9, *note*

22:25
h See Ps. 19:9, *note*

22:26
i Cp. Matt. 5:5
j Cp. John 6:51-58; 1 Cor. 11:26

22:7 DEATH BY CRUCIFIXION

Psalm 22 is a graphic picture of death by crucifixion. The bones (of the hands, arms, shoulders, and pelvis) out of joint (v. 14); the profuse perspiration caused by intense suffering (v. 14); the action of the heart affected (v. 14); strength exhausted, and extreme thirst (v. 15); the hands and feet pierced (see v. 16, *note,* but compare John 20:20 also); partial nudity with the hurt to modesty (v. 17), are all associated with that mode of death. The accompanying circumstances are precisely those fulfilled in the crucifixion of Christ. The desolate cry of v. 1 (Matt. 27:46); the periods of light and darkness of v. 2 (Matt. 27:45); the contemptuous and humiliating treatment of vv. 6–8,12–13 (Matt. 27:39–44); the casting lots of v. 18 (Matt. 27:35), were all literally fulfilled. When it is remembered that crucifixion was a Roman, not Jewish, form of execution, the proof of inspiration is irresistible.

Bashan: *soft, rich soil.* A fertile area of land east of the Sea of Galilee.

22:16 They pierced. Although the Hebrew text here reads "like the lion," this gives no clear meaning to the passage. Ancient versions and some manuscripts support the translation, "they pierced."

22:22 At v. 22 the Psalm shifts from crucifixion to resurrection; fulfilled in the "go to My brethren," etc., of John 20:17. The risen Christ declares to His brethren the name, "Father."

Jacob: *supplanter.* The younger son of Isaac and Rebekah who tricked his brother Esau into selling him his birthright. He deceived his father in order to receive the family blessing. Married Leah and Rachel. Had twelve sons by his wives and concubines. Also referred to as Israel.

22:26 Verses 26–31 relate the results of the suffering and deliverance described in the Psalm and prove its Mes-

27 All the ends of the world
Shall remember and turn to the LORD,
And all the families of the nations
Shall worship before You.*
28 For the kingdom *is* the LORD's,
And He rules over the nations.

29 All the prosperous of the earth
Shall eat and worship;
All those who go down to the dust
Shall bow before Him,
Even he who cannot keep himself alive.

30 A [a]posterity shall serve Him.
It will be recounted of the Lord to the *next* generation,
31 They will come and declare His righteousness to a people who will be born,
That He has done *this.*

The divine Shepherd

A Psalm of David.

23 THE LORD *is* my [b]shepherd;
I shall [c]not want.
2 He makes me to lie down in green [d]pastures;
He leads me beside the still waters.
3 He restores my soul;
He [e]leads me in the paths of righteousness
For His name's sake.

4 Yea, though I walk through the valley of the [f]shadow of death,
I will [g]fear no evil;
For You *are* [h]with me;
Your rod and Your staff, they comfort me.

5 You [i]prepare a table before me
in the presence of my enemies;
You anoint my head with oil;
My cup runs over.
6 Surely goodness and mercy shall follow me
All the days of my life;
And I will dwell* in the house of the LORD
Forever.

The ascension of the King of glory

A Psalm of David.

24 THE [j]earth *is* the LORD's,
and all its fullness,
The world and those who dwell therein.

***22:27** Following Masoretic Text, Septuagint, and Targum; Arabic, Syriac, and Vulgate read *Him.*
***23:6** Following Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *return.*

22:30
a Cp. Is. 53:10-11

23:1
b Is. 40:11; Ezek. 34:11-12; John 10:11; 1 Pet. 2:25
c *Assurance/security:* vv. 1-6; Ps. 91:1. (Ps. 23:1; Jude 1, *note*)

23:2
d Ezek. 34:14

23:3
e Ps. 5:8; 31:3; Prov. 8:20

23:4
f Job 3:5; 10:21-22; 24:17; Ps. 44:19; cp. Rev. 1:18
g Ps. 27:1
h Cp. Is. 43:2

23:5
i Ps. 104:15

24:1
j 1 Cor. 10:26,28

sianic reference beyond all question. It could not possibly be said of the suffering and subsequent deliverance of any mere human being that it would result in both the meek and the prosperous being fed (vv. 26,29), in all the ends of the earth turning to the LORD (v. 27), in all the dead eventually bowing before Him (v. 29), and in a new people being born (v. 31). See Ps. 23 and 24, next in order of the Messianic Psalms.

23:2 still waters. Literally *waters of quietness.* Compare Rev. 7:17.

23:5 anoint. Literally *make fat.* Ps. 92:10; compare Luke 7:46.

23:5 ANOINTING WITH OIL

Both things and people can be anointed with oil by touching or rubbing. Anointing was a sign that the person or object was dedicated to God. Kings and priests were anointed, as were the bodies of those who had died.

People who were anointed

Moses anoints Aaron and his sons as priests	Leviticus 8:30
Samuel anoints Saul king	1 Samuel 10:1
Samuel anoints David king	1 Samuel 16:13
Men of Judah anoint David king	2 Samuel 2:4
Men of Israel anoint David king	2 Samuel 5:3
Zadok anoints Solomon king	1 Kings 1:39
The assembly anoints Solomon king	1 Chronicles 29:22
Elijah anoints Hazael king over Syria	1 Kings 19:15
Elijah anoints Jehu king	1 Kings 19:16
Elijah anoints Elisha prophet	1 Kings 19:16
A young prophet anoints Jehu king	2 Kings 9:6
Jehoiada anoints Joash king	2 Chronicles 23:11
The women anoint Jesus' body	Mark 16:1

Things anointed

A stone at Bethel	Genesis 28:18; 35:14
Garments of the priests	Exodus 29:21
The tabernacle	Exodus 30:26
The ark of the Testimony	Exodus 30:26
The table and utensils	Exodus 30:27
The lampstand and utensils	Exodus 30:27
The altar and utensils	Exodus 30:28
The laver and its base	Exodus 30:28

2 For He has [a]founded it upon the seas,
And established it upon the waters.

3 [b]Who may ascend into the hill of the LORD?
Or who may stand in His holy place?
4 He who has clean hands and a [c]pure heart,
Who has not lifted up his soul to an idol,
Nor sworn deceitfully.
5 He shall receive blessing from the LORD,
And righteousness from the God of his salvation.
6 This *is* Jacob, the generation of those who seek Him,
Who seek Your face. Selah.

7 [d]Lift up your heads, O you gates!
And be lifted up, you everlasting doors!
And the [e]King of glory shall come in.
8 Who *is* this King of glory?
The LORD strong and mighty,
The LORD mighty in [f]battle.
9 Lift up your heads, O you gates!
Lift up, you everlasting doors!
And the King of glory shall come in.
10 Who is this [g]King of glory?
The LORD of hosts,
He *is* the King of glory. Selah.

A plea for defense, guidance, pardon

A Psalm of David.

25 TO You, O LORD, I lift up my soul.
2 O my God, I [h]trust in You;
Let me not be ashamed;
[i]Let not my enemies triumph over me.
3 Indeed, let no one who waits on You be ashamed;
Let those be ashamed who deal treacherously without cause.

4 [j]Show me Your ways, O LORD;
Teach me Your paths.
5 Lead me in Your truth and teach me,
For You *are* the God of my salvation;
On You I wait all the day.

6 Remember, O LORD, [k]Your tender mercies and Your lovingkindnesses,
For they *are* from of old.
7 Do not remember the [l]sins of my youth, nor my transgressions;
[m]According to Your mercy remember me,
For Your goodness' sake, O LORD.

8 Good and upright *is* the LORD;
Therefore He teaches sinners in the way.
9 The humble He guides in [n]justice,
And the humble He teaches His way.
10 All the paths of the LORD *are* mercy and truth,
To such as keep His covenant and His testimonies.
11 [o]For Your name's sake, O LORD,
Pardon my iniquity, [p]for it *is* great.

12 Who *is* the man that [q]fears the LORD?
Him shall He* teach in the way He* chooses.
13 He himself shall dwell in prosperity,
And his descendants shall inherit the earth.
14 The [r]secret of the LORD *is* with those who fear Him,
And He will show them His [s]covenant.
15 My eyes *are* ever toward the LORD,
For He shall pluck my feet out of the net.

16 Turn Yourself to me, and have mercy on me,
For I *am* desolate and afflicted.

*25:12 Or *he* * Or *he*

24:2
a Ps. 89:11

24:3
b Ps. 15:1-5

24:4
c Matt. 5:8

24:7
d Cp. Is. 26:2
e 1 Cor. 2:8

24:8
f Rev. 19:13-16

24:10
g *Christ* (second advent): vv. 7-10; Ps. 50:3. (Deut. 30:3; Acts 1:11, *note*)

25:2
h See Ps. 2:12, *note*
i Ps. 13:4

25:4
j Ps. 5:8; 27:11; 86:11; 119:27; 143:8; cp. Ex. 33:13

25:6
k Ps. 103:17; 106:1; cp. Is. 63:15; Jer. 33:11

25:7
l Job 13:26; Jer. 3:25
m Ps. 51:1

25:9
n Ps. 9:16

25:11
o Ps. 31:3; 79:9; 109:21; 143:11
p Cp. Rom. 5:20

25:12
q See Ps. 19:9, *note*

25:14
r Prov. 3:32; John 7:17; see John 15:15, *note*
s Cp. 2 Sam. 7:4-17

24:2 waters. Literally *rivers*.

24:3 The order is: (1) the declaration of title, "The earth is the LORD's" (vv. 1–2); (2) who shall rule the earth? (vv. 3–6)—it is a question of worthiness, and no one is worthy but the Lamb (compare Dan. 7:13–14; Matt. 25:31; Rev. 5:1–10); and (3) the King of glory takes the throne of earth (vv. 7–10). See Ps. 40, next in order of the Messianic Psalms.

25:15 pluck. Literally *bring forth*.

17 The troubles of my heart have enlarged;
Bring me out of my distresses!
18 Look on my affliction and my pain,
And forgive all my sins.
19 Consider my enemies, for they are many;
And they hate me with cruel hatred.
20 Keep my soul, and deliver me;
Let me not be ashamed, for I put my [a]trust in You.
21 Let integrity and uprightness preserve me,
For I wait for You.

22 [b]Redeem Israel, O God,
Out of all their troubles!

David's integrity

A Psalm of David.

26 VINDICATE me, O LORD,
For I have walked in my integrity.
I have also [c]trusted in the LORD;
I shall not slip.
2 Examine me, O LORD, and prove me;
[d]Try my mind and my heart.
3 For Your lovingkindness *is* before my eyes,
And I have walked in Your truth.
4 I have not [e]sat with idolatrous mortals,
Nor will I go in with hypocrites.
5 I have hated the assembly of evildoers,
And will not sit with the wicked.

6 I will wash my hands in innocence;
So I will go about Your altar, O LORD,
7 That I may proclaim with the voice of thanksgiving,
And tell of all Your wondrous works.
8 LORD, I have [f]loved the habitation of Your house,
And the place where Your glory dwells.

9 Do not gather my soul with sinners,
Nor my life with bloodthirsty men,
10 In whose hands *is* a sinister scheme,
And whose right hand is full of bribes.

11 But as for me, I will walk in my integrity;
[g]Redeem me and be merciful to me.
12 My foot stands in an even place;
In the congregations I will bless the LORD.

Triumphant faith

A Psalm of David.

27 THE LORD *is* my [h]light and my salvation;
Whom shall I fear?
The [i]LORD *is* the strength of my life;
Of whom shall I be afraid?
2 When the wicked came against me
To eat up my flesh,
My enemies and foes,
They stumbled and fell.
3 [j]Though an army may encamp against me,
My heart shall not fear;
Though war may rise against me,
In this I *will be* confident.

4 One *thing* I have desired of the LORD,
That will I seek:
That I may [k]dwell in the house of the LORD
All the days of my life,
To behold the beauty of the LORD,
And to inquire in His temple.
5 For in the time of trouble
He shall [l]hide me in His pavilion;
In the secret place of His tabernacle
He shall hide me;
He shall [m]set me high upon a rock.

6 And now my head shall be lifted up above my enemies all around me;
Therefore I will offer sacrifices of joy in His tabernacle;
I will sing, yes, I will sing praises to the LORD.

25:20

a See Ps. 2:12, *note*

25:22

b See Ex. 14:30 and Is. 59:20, *notes*

26:1

c See Ps. 2:12, *note*

26:2

d *Test/Tempt:* v. 2; Ps. 66:10. (Gen. 3:1; James 1:14, *note*)

26:4

e Ps. 1:1; Jer. 15:17

26:8

f Ps. 27:4; 84:1-4,10

26:11

g See Ex. 14:30 and Is. 59:20, *notes*

27:1

h Ps. 84:11; Is. 60:19-20; Mic. 7:8

i Ps. 62:2,6; 118:14,21; Is. 12:2

27:3

j Ps. 3:6

27:4

k Ps. 26:8; 65:4; cp. Luke 2:37

27:5

l Ps. 31:20; 91:1

m Ps. 40:2

7 Hear, O LORD, *when* I cry with my voice!
Have mercy also upon me, and answer me.
8 *When You said,* "Seek My face,"
My heart said to You, "Your face, LORD, I will seek."
9 [a]Do not hide Your face from me;
Do not turn Your servant away in anger;
You have been my help;
Do not leave me nor forsake me,
O God of my salvation.
10 When my [b]father and my [c]mother forsake me,
Then the LORD will take care of me.

11 [d]Teach me Your way, O LORD,
And lead me in a smooth path, because of my enemies.
12 Do not deliver me to the will of my adversaries;
For [e]false witnesses have risen against me,
And such as breathe out violence.
13 *I would have lost heart,* unless I had believed
That I would see the goodness of the LORD
In the land of the living.

14 [f]Wait on the LORD;
Be of good courage,
And He shall strengthen your heart;
Wait, I say, on the LORD!

Testimony to answered prayer (v. 6)

A Psalm of David.

28 TO You I will cry, O LORD my Rock:
Do not be silent to me,
Lest, if You *are* silent to me,
I become like those who go down to the pit.
2 Hear the voice of my supplications
When I cry to You,
When I lift up my hands toward Your holy sanctuary.

3 Do not take me away with the wicked
And with the workers of iniquity,
Who speak peace to their neighbors,
But evil *is* in their hearts.
4 [g]Give them according to their deeds,
And according to the wickedness of their endeavors;
Give them according to the work of their hands;
Render to them what they deserve.
5 Because they do not regard the works of the LORD,
Nor the operation of His hands,
He shall destroy them
And not build them up.

6 Blessed *be* the LORD,
Because He has heard the voice of my supplications!
7 The LORD *is* my strength and my shield;
My heart [h]trusted in Him, and I am helped;
Therefore my heart greatly rejoices,
And with my song I will praise Him.

8 The LORD *is* their strength,*
And He *is* the saving refuge of His anointed.
9 Save Your people,
And bless Your inheritance;
Shepherd them also,
And bear them up forever.

God's mighty power

A Psalm of David.

29 GIVE unto the LORD, O you mighty ones,
Give unto the LORD glory and strength.
2 Give unto the LORD the glory due to His name;
Worship the LORD in the beauty of holiness.

3 The voice of the LORD *is* over the waters;

27:9
a Ps. 69:17; 143:7

27:10
b Cp. Is. 63:16
c Is. 49:15

27:11
d Ps. 25:4; 86:11; 119:33

27:12
e Ps. 35:11; cp. 1 Sam. 22:9; 2 Sam. 16:7-8; Matt. 26:60

27:14
f Ps. 62:1,5; 130:5-6; Is. 25:9; Hab. 2:3

28:4
g Cp. 2 Tim. 4:14; Rev. 18:6

28:7
h *Faith:* v. 7; Ps. 32:10. (Gen. 3:20; Heb. 11:39, *note*)

***28:8** Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *the strength of His people.*

27:8 My heart said . . . seek. Or *My heart said to You, "Let my face seek Your face."*

28:2 holy. Literally *innermost.*

The [a]God of glory thunders;
The LORD *is* over many waters.
4 The voice of the LORD *is* powerful;
The voice of the LORD *is* full of majesty.
5 The voice of the LORD breaks the cedars,
Yes, the LORD splinters the cedars of Lebanon.
6 He makes them also skip like a calf,
Lebanon and [b]Sirion like a young wild ox.
7 The voice of the LORD divides the flames of fire.
8 The voice of the LORD shakes the wilderness;
The LORD shakes the Wilderness of Kadesh.
9 The voice of the LORD makes the [c]deer give birth,
And strips the forests bare;
And in His temple everyone says, "Glory!"
10 The [d]LORD sat *enthroned* at the Flood,
And the [e]LORD sits as King forever.
11 The [f]LORD will give strength to His people;
The LORD will bless His people with peace.

Praise for deliverance

A Psalm. A Song at the dedication of the house of David.

30 I WILL extol You, O LORD, for You have lifted me up,
And have not let my foes rejoice over me.
2 O LORD my God, I cried out to You,
And You [g]healed me.
3 O LORD, You brought my soul up from the [h]grave;
You have kept me alive, that I should not go down to the pit.*
4 [i]Sing praise to the LORD, you saints of His,
And give thanks at the remembrance of His holy name.*
5 [j]For His anger *is but for* a moment,
His favor *is for* life;
Weeping may endure for a night,
But joy *comes* in the morning.
6 Now in my prosperity I said,
"I shall never be moved."
7 LORD, by Your favor You have made my mountain stand strong;
You hid Your face, *and* I was troubled.
8 I cried out to You, O LORD;
And to the LORD I made supplication:
9 "What profit *is there* in my blood,
When I go down to the pit?
Will the [k]dust praise You?
Will it declare Your truth?
10 Hear, O LORD, and have mercy on me;
LORD, be my helper!"
11 [l]You have turned for me my mourning into dancing;
You have put off my sackcloth and clothed me with gladness,
12 To the end that *my* glory may sing praise to You and not be silent.
O LORD my God, I will give thanks to You forever.

A plea for God's protection

To the Chief Musician. A Psalm of David.

31 IN You, O LORD, I put my [m]trust;
Let me never be ashamed;
Deliver me in Your righteousness.
2 Bow down Your ear to me,
Deliver me speedily;

***30:3** Following Qere and Targum; Kethib, Septuagint, Syriac, and Vulgate read *from those who descend to the pit.* ***30:4** Or *His holiness*

29:3
a Acts 7:2

29:6
b Deut. 3:9

29:9
c Job 39:1

29:10
d Gen. 6:17; Job 38:8,25
e Ps. 10:16

29:11
f Ps. 28:8

30:2
g Ps. 6:2; 103:3

30:3
h See Hab. 2:5, *note;* cp. Luke 16:23, *note*

30:4
i Ps. 97:12; cp. 1 Chr. 16:4

30:5
j Ps. 103:9; Is. 54:7-8; cp. 2 Cor. 4:17

30:9
k Ps. 6:5

30:11
l Is. 61:3; Jer. 31:4; cp. 2 Sam. 6:14

31:1
m See Ps. 2:12, *note*

Lebanon: the area along the Mediterranean Sea known for its mountains and forests of cedar trees.

30:5 for a night. Literally *in the evening.* **joy.** Literally *singing.*

30:12 my glory. That is, *my tongue,* or *my soul.* Ps. 16:9; 57:8.

Wilderness of Kadesh: The wilderness area where the Israelites wandered for 40 years. The oasis Kadesh Barnea is located here.

Be my rock of refuge,
A fortress of defense to save me.
3 For You *are* my rock and my fortress;
Therefore, for Your name's sake,
Lead me and guide me.
4 Pull me out of the net which they have [a]secretly laid for me,
For You *are* my strength.
5 [b]Into Your hand I commit my spirit;
You have redeemed me,
O LORD God of [c]truth.
6 I have hated those who regard useless idols;
But I trust in the LORD.
7 I will be glad and rejoice in Your mercy,
For You have considered my trouble;
You have known my soul in adversities,
8 And have not shut me up into the hand of the enemy;
[d]You have set my feet in a wide place.
9 Have mercy on me, O LORD, for I am in trouble;
My eye wastes away with grief,
Yes, my soul and my body!
10 For my life is spent with grief,
And my years with sighing;
My strength fails because of my iniquity,
And my bones waste away.
11 I am a reproach among all my enemies,
But [e]especially among my neighbors,
And *am* repulsive to my acquaintances;
Those who see me outside flee from me.
12 I am forgotten like a dead man, out of mind;
I am like a broken vessel.
13 For I hear the slander of many;
Fear *is* on every side;
While they [f]take counsel together against me,
They scheme to take away my life.
14 But as for me, I trust in You, O LORD;
I say, "You *are* my God."
15 My times *are* in Your [g]hand;
Deliver me from the hand of my enemies,
And from those who persecute me.
16 Make Your face shine upon Your servant;
Save me for Your mercies' sake.
17 Do not let me be ashamed, O LORD, for I have called upon You;
Let the wicked be ashamed;
Let them be silent in the [h]grave.
18 Let the lying lips be put to silence,
Which speak insolent things proudly and contemptuously against the [i]righteous.
19 Oh, how great *is* Your goodness,
Which You have laid up for those who [j]fear You,
Which You have prepared for those who trust in You
In the presence of the sons of men!
20 You shall [k]hide them in the secret place of Your presence
From the plots of man;
You shall keep them secretly in a pavilion
From the strife of tongues.
21 Blessed *be* the LORD,
For He has shown me His marvelous kindness in a strong city!
22 For I said in my haste,
"I am cut off from before Your eyes";
Nevertheless You heard the voice of my supplications
When I cried out to You.
23 Oh, love the LORD, all you His saints!
For the LORD preserves the faithful,
And fully repays the proud person.
24 Be of good courage,
And He shall strengthen your heart,
All you who hope in the LORD.

31:4
a Ps. 64:5

31:5
b Cp. Luke 23:46
c Deut. 32:4

31:8
d Ps. 4:1; 18:19

31:11
e Ps. 38:11; 88:8,18; cp. Job 19:13

31:13
f Cp. Matt. 27:1

31:15
g Job 14:5

31:17
h See Hab. 2:5, *note;* cp. Luke 16:23, *note*

31:18
i Cp. Jude 15

31:19
j See Ps. 19:9, *note*

31:20
k Ps. 27:5; 32:7

The blessedness of forgiveness

A Psalm of David. A Contemplation.*

32 BLESSED *is he whose*
transgression *is* forgiven,
Whose sin *is* covered.
2 Blessed *is* the man to whom
the LORD does not [a]impute
[b]iniquity,
And in whose spirit *there is*
[c]no deceit.
3 When I kept silent, my bones
grew old
Through my groaning all the
day long.
4 For day and night Your hand
was heavy upon me;
My vitality was turned into the
drought of summer. Selah.
5 I acknowledged my sin to You,
And my iniquity I have not
hidden.
I said, "I will [d]confess my
transgressions to the LORD,"
And You [e]forgave the iniquity
of my sin. Selah.
6 For this cause everyone who is
godly shall pray to You
In a time when You may be
found;
Surely in a flood of great waters
They shall not come near him.
7 You *are* my hiding place;
You shall preserve me from
trouble;
You shall surround me with
songs of deliverance. Selah.
8 I will instruct you and teach you
in the way you should go;
I will guide you with My eye.
9 Do not be like the [f]horse *or*
like the mule,
Which have no understanding,
Which must be harnessed with
bit and bridle,
Else they will not come near you.
10 Many sorrows *shall be* to the
wicked;
But he who [g]trusts in the LORD,
mercy shall surround him.
11 Be glad in the LORD and rejoice,
you righteous;
And shout for joy, all *you*
upright in heart!

A psalm of joy

33 [h]REJOICE in the LORD,
O you righteous!
For praise from the upright is
beautiful.
2 Praise the LORD with the harp;
Make melody to Him with an
instrument of ten strings.
3 Sing to Him a new song;
Play skillfully with a shout of
joy.
4 For the word of the LORD *is*
right,
And all His work *is done* in
truth.
5 He loves righteousness and
[i]justice;
The earth is full of the
goodness of the LORD.
6 [j]By the word of the LORD the
heavens were made,
And all the [k]host of them by
the [l]breath of His mouth.
7 He [m]gathers the waters of the
sea together as a heap;*
He lays up the deep in
storehouses.
8 Let all the earth [n]fear the LORD;
Let all the inhabitants of the
world stand in awe of Him.
9 For He [o]spoke, and it was *done;*
He commanded, and it stood
fast.
10 The LORD brings the counsel of
the nations to [p]nothing;
He makes the plans of the
peoples of no effect.
11 The counsel of the LORD stands
forever,
The plans of His heart to all
generations.
12 Blessed *is* the nation whose
God *is* the LORD,

***32:title** Hebrew *Maschil* ***33:7** Septuagint, Targum, and Vulgate read *in a vessel.*

32:2
a *Imputation:* vv. 1-2; Rom. 4:3. (Gen. 15:6; James 2:23, *note*)
b Rom. 4:7-8
c Cp. John 1:47

32:5
d 2 Sam. 12:13; Ps. 38:18; Prov. 28:13; 1 John 1:9
e *Forgiveness:* v. 5; Ps. 99:8. (Lev. 4:20; Matt. 26:28, *note*)

32:9
f Prov. 26:3

32:10
g *Faith:* v. 10; Ps. 37:3. (Gen. 3:20; Heb. 11:39, *note*)

33:1
h Ps. 32:11; 97:12

33:5
i Ps. 25:9

33:6
j Gen. 1:6-7; Heb. 11:3; 2 Pet. 3:5
k Gen. 2:1
l Job 26:13

33:7
m Gen. 1:9; Job 26:10; 38:8

33:8
n See Ps. 19:9, *note*

33:9
o Gen. 1:3; Ps. 148:5

33:10
p Cp. Is. 8:10; 19:3

32:Title Contemplation. Or *Instruction.*

33:2 Make melody. Music is a vital factor in the worship in both the OT and NT. The new song of praise and joy which God puts in the mouths of His people (Ps. 40:3) is Spirit-born (Eph. 5:18–19). Music also expresses confession (e.g. Ps. 32; 51) and comfort in sorrow (e.g. Ps. 27). For the music of public praise, Scripture stresses a high standard of skill (1 Chr.15:22; compare 15:16—16:43; 25:1–7). See also *note* on Musical Instruments, next page.

The people He has [a]chosen as
His own inheritance.

13 The LORD looks from heaven;
He sees all the sons of men.
14 From the place of His dwelling
He looks
On all the inhabitants of the
earth;
15 He fashions their hearts
individually;
He [b]considers all their works.

16 No king *is* saved by the
multitude of an army;
A mighty man is [c]not delivered
by great strength.
17 A [d]horse *is* a vain hope for
safety;
Neither shall it deliver *any* by
its great strength.

18 Behold, the eye of the LORD *is*
on those who [e]fear Him,
On those who hope in His
mercy,
19 To [f]deliver their soul from
death,
And to keep them alive in
famine.

20 Our soul waits for the LORD;
He *is* our help and our shield.
21 For our heart shall rejoice in
Him,
Because we have [g]trusted in
His holy name.
22 Let Your mercy, O LORD, be
upon us,
Just as we hope in You.

The LORD delivers His own

A Psalm of David when he pretended madness before Abimelech, who drove him away, and he departed.

34 I WILL bless the LORD at all
[h]times;
His praise *shall* continually *be*
in my mouth.
2 My soul shall make its [i]boast in
the LORD;
The humble shall hear *of it* and
be glad.
3 Oh, magnify the LORD with me,
And let us exalt His name
together.

4 I [j]sought the LORD, and He
heard me,
And delivered me from all my
fears.
5 They looked to Him and were
radiant,
And their faces were not
ashamed.

33:12
a *Election* (corporate): v. 12; Ps. 105:43. (Deut. 7:6; 1 Pet. 5:13, *note*)

33:15
b 2 Chr. 16:9

33:16
c Jer. 9:23-24

33:17
d Ps. 20:7; Prov. 21:31

33:18
e See Ps. 19:9, *note*

33:19
f Cp. Acts 12:11

33:21
g See Ps. 2:21, *note*

34:1
h Eph. 5:20; 1 Thess. 5:18

34:2
i 1 Cor. 1:31

34:4
j Matt. 7:7; Luke 11:9

33:2 **MUSICAL INSTRUMENTS**

Musical instruments are among the earliest recorded human inventions (Genesis 4:21). In Scripture their use seems to be confined to religious worship and social celebrations, except that the sound of the trumpet served as a call to battle. The earliest instruments were the harp, cymbals, and pipe. From these all others were developed. Exact names are uncertain. Many are named in Psalm 150.

Percussion instruments	
Bells	Exodus 28:33; Zechariah 14:20
Cymbals	1 Chronicles 15:16,28; 2 Samuel 6:5; Ezra 3:10
Timbrel	Genesis 31:27; Exodus 15:20; Psalm 150:4
Tambourine	1 Samuel 18:6; 2 Samuel 6:5; Jeremiah 31:4
Sistrum	2 Samuel 6:5
Stringed instruments	
Harp	Genesis 4:21; 31:27; 2 Samuel 6:5; Daniel 3:5,10,15
Lyre	Daniel 3:5,10,15
Stringed instruments	2 Samuel 6:5; 1 Chronicles 25:1; Nehemiah 12:27
Wind instruments	
Flute	Genesis 4:21; 1 Kings 1:40; Daniel 3:5,10,15; Isaiah 5:12
Horn	1 Chronicles 15:28; Daniel 3:5,10,15
Lute	Psalm 92:3; Psalm 150:3.
Trumpet	Exodus 19:13; Joshua 6:4; Judges 7:16; 1 Chronicles 16:6; Ezra 3:10

6 This poor man cried out, and
the LORD heard *him,*
And saved him out of all his
troubles.
7 The [a]angel of the LORD
[b]encamps all around those
who fear Him,
And delivers them.

8 Oh, [c]taste and see that the
LORD *is* good;
Blessed *is* the man *who* [d]trusts
in Him!
9 Oh, [e]fear the LORD, you His
saints!
There is no want to those who
[e]fear Him.
10 The young lions lack and suffer
hunger;
But those who seek the LORD
shall not lack any good
thing.

11 Come, you children, listen to
me;
I will teach you the [f]fear of the
LORD.
12 Who *is* the man *who* [g]desires
life,
And loves *many* days, that he
may see good?
13 Keep your tongue from evil,
And your lips from speaking
[h]deceit.
14 Depart from evil and do good;
Seek [i]peace and pursue it.

15 The eyes of the LORD *are* on the
righteous,
And His ears *are open* to their
cry.
16 The face of the LORD *is* against
those who do evil,
To cut off the remembrance of
them from the earth.

17 *The righteous* cry out, and the
LORD hears,
And delivers them out of all
their troubles.
18 The LORD *is* near to those who
have a [j]broken heart,
And saves such as have a
contrite spirit.

19 Many *are* the [k]afflictions of the
righteous,
But the LORD delivers him out
of them all.
20 He [l]guards all his bones;
Not one of them is broken.
21 Evil shall slay the wicked,
And those who hate the
righteous shall be
condemned.
22 The LORD [m]redeems the soul of
His servants,
And none of those who trust in
Him shall be condemned.

David's prayer against his enemies

A Psalm of David.

35 PLEAD *my cause,* O LORD,
with those who strive with
me;
[n]Fight against those who fight
against me.
2 [o]Take hold of shield and buckler,
And stand up for my help.
3 Also draw out the spear,
And stop those who pursue me.
Say to my soul,
"I *am* your salvation."

4 [p]Let those be put to shame and
brought to dishonor
Who seek after my life;
Let those be [q]turned back and
brought to confusion
Who plot my hurt.
5 Let them be like chaff before
the wind,
And let the [r]angel of the LORD
chase *them.*
6 Let their way be dark and
slippery,
And let the [s]angel of the LORD
pursue them.
7 For without cause they have
hidden their net for me *in*
a pit,
Which they have dug without
cause for my life.
8 Let [t]destruction come upon
him unexpectedly,
And let his net that he has
hidden catch himself;
Into that very destruction let
him fall.

9 And my soul shall be joyful in
the LORD;
It shall rejoice in His salvation.
10 [u]All my bones shall say,
"LORD, [v]who *is* like You,
Delivering the poor from him
who is too strong for him,

34:7

a *Angel* (of the LORD): v. 7; Ps. 35:5. (Gen. 16:7; Judg. 2:1, *note*)

b Cp. 2 Kin. 6:17; Dan. 6:22

34:8

c 1 Pet. 2:3

d See Ps. 2:12, *note*

34:9

e See Ps. 19:9, *note*

34:11

f See Ps. 19:9, *note*

34:12

g vv. 12-16; 1 Pet. 3:10-12

34:13

h Eph. 4:25

34:14

i Rom. 14:19

34:18

j Ps. 51:17

34:19

k Cp. 2 Tim. 3:11-12

34:20

l Cp. Ex. 12:46; John 19:36

34:22

m See Ex. 14:30 and Is. 59:20, *notes*

35:1

n Cp. Ex. 14:25

35:2

o Cp. Ps. 44:26; 91:4

35:4

p v. 26; Ps. 40:14,15

q Ps. 129:5

35:5

r *Angel* (of the LORD): v. 5; Ps. 35:6. (Gen. 16:7; Judg. 2:1, *note*)

35:6

s *Angel* (of the LORD): v. 6; Is. 37:36. (Gen. 16:7; Judg. 2:1, *note*)

35:8

t 1 Thess. 5:3

35:10

u Ps. 51:8

v Ex. 15:11; Ps. 71:19; 86:8; Mic. 7:18

Yes, the poor and the needy
from him who plunders
him?"

11 Fierce witnesses rise up;
They ask me *things* that I do
not know.
12 They reward me evil for good,
To the sorrow of my soul.
13 But as for me, [a]when they were
sick,
My clothing *was* sackcloth;
I humbled myself with fasting;
And my prayer would [b]return
to my own heart.
14 I paced about as though *he*
were my friend *or* brother;
I bowed down heavily, as one
who mourns *for his* mother.

35:13

a Cp. Job 30:25; Ps. 69:10-11

b Cp. Matt. 10:13; Luke 10:6

35:15

c Cp. Job 30:1

35:17

d Hab. 1:13

e Ps. 22:20

35:19

f Ps. 69:4; 109:3; Lam. 3:52; cp. John 15:25

g Cp. Prov. 6:13; 10:10

15 But in my adversity they
rejoiced
And gathered together;
[c]Attackers gathered against me,
And I did not know *it;*
They tore *at me* and did not
cease;
16 With ungodly mockers at feasts
They gnashed at me with their
teeth.

17 Lord, how long will You [d]look
on?
Rescue me from their
destructions,
My [e]precious *life* from the
lions.
18 I will give You thanks in the
great assembly;
I will praise You among many
people.

19 [f]Let them not rejoice over me
who are wrongfully my
enemies;
Nor let them [g]wink with the
eye who hate me without a
cause.
20 For they do not speak peace,
But they devise deceitful
matters
Against *the* quiet ones in the
land.
21 They also opened their mouth
wide against me,
And said, "Aha, aha!
Our eyes have seen *it.*"

22 *This* You have seen, O LORD;
Do not keep silence.
O Lord, do not be far from me.
23 Stir up Yourself, and awake to
my [h]vindication,
To my cause, my God and my
Lord.
24 Vindicate me, O LORD my God,
according to Your
righteousness;
And let them not rejoice over
me.
25 Let them not say in their hearts,
"Ah, so we would have it!"
Let them not say, "We have
swallowed him up."

26 Let them be ashamed and
brought to mutual confusion
Who rejoice at my hurt;
Let them be clothed with
shame and dishonor
Who exalt themselves against
me.

27 [i]Let them shout for joy and be
glad,
Who favor my righteous cause;
And let them say continually,
"Let the LORD be magnified,
Who has pleasure in the
prosperity of His servant."
28 And my tongue shall speak of
Your righteousness
And of Your praise all the day
long.

35:23

h Ps. 97:2

35:27

i Cp. Rev. 18:20

36:1

j Rom. 3:18

36:4

k Prov. 4:16; Mic. 2:1

The wicked in contrast to God's mercy

To the Chief Musician. *A Psalm* of David the servant of the LORD.

36 AN oracle within my heart
concerning the
transgression of the wicked:
There is [j]no fear of God before
his eyes.
2 For he flatters himself in his
own eyes,
When he finds out his iniquity
and when he hates.
3 The words of his mouth *are*
wickedness and deceit;
He has ceased to be wise *and*
to do good.
4 He devises wickedness on his
[k]bed;

35:11 Fierce witnesses. Literally *Witnesses of wrong.*
35:14 paced. Literally *walked.*

35:16 mockers. These were paid jesters who were hired to amuse the guests at a banquet.

He sets himself in a way *that is* not good;
He does not abhor [a]evil.

5 Your mercy, O LORD, *is* in the heavens;
Your faithfulness *reaches* to the clouds.
6 Your righteousness *is* like the great mountains;
Your judgments *are* a great [b]deep;
O LORD, You preserve man and beast.

7 How precious *is* Your lovingkindness, O God!
Therefore the children of men put their [c]trust under the shadow of Your wings.
8 They are abundantly satisfied with the fullness of Your house,
And You give them drink from the [d]river of Your pleasures.
9 For with You *is* the [e]fountain of life;
In Your light we see light.

10 Oh, continue Your lovingkindness to those who know You,
And Your righteousness to the upright in heart.
11 Let not the foot of pride come against me,
And let not the hand of the wicked drive me away.
12 There the workers of iniquity have fallen;
They have been cast down and are not able to rise.

Trust in the LORD

A Psalm of David.

37 DO [f]not fret because of evildoers,
Nor be envious of the workers of iniquity.
2 For they shall soon be cut down like the grass,
And wither as the green herb.

3 [g]Trust in the LORD, and do good;
Dwell in the land, and feed on His faithfulness.
4 [h]Delight yourself also in the LORD,
And He shall give you the desires of your [i]heart.

5 Commit your way to the LORD,
Trust also in Him,
And He shall bring *it* to pass.
6 He shall bring forth your righteousness as the light,
And your [j]justice as the noonday.

7 Rest in the LORD, and wait patiently for Him;
[k]Do not fret because of him who [l]prospers in his way,
Because of the man who brings wicked schemes to pass.
8 [m]Cease from anger, and forsake wrath;
Do not fret—*it* only *causes* harm.

9 For evildoers shall be cut off;
But those who wait on the LORD,
They shall inherit the earth.
10 For [n]yet a little while and the wicked *shall be* no *more;*
Indeed, you will look carefully for his place,
But it *shall be* no *more.*
11 But the [o]meek shall inherit the earth,
And shall delight themselves in the abundance of peace.

12 The wicked plots against the just,
And gnashes at him with his teeth.
13 The Lord [p]laughs at him,
For He sees that his day is coming.
14 The wicked have drawn the sword
And have bent their bow,
To cast down the poor and needy,
To slay those who are of upright conduct.
15 [q]Their sword shall enter their own heart,
And their bows shall be broken.

36:4
a Rom. 12:9

36:6
b Rom. 11:33

36:7
c See Ps. 2:12, *note*

36:8
d Ps. 46:4

36:9
e Jer. 2:13; John 4:10,14

37:1
f v. 7; Ps. 73:3; Prov. 23:17; 24:19

37:3
g *Faith:* vv. 3-5; Ps. 84:12. (Gen. 3:20; Heb. 11:39, *note*)

37:4
h Is. 58:14

i Ps. 145:19; Matt. 7:7-8

37:6
j Ps. 106:3

37:7
k vv. 1,8; cp. Jer. 12:1

l Ps. 73:3-12

37:8
m Eph. 4:26

37:10
n Cp. Heb. 10:36-37

37:11
o Matt. 5:5

37:13
p Ps. 2:4; 59:8

37:15
q Cp. 1 Sam. 17:50-51

36:8 satisfied. Literally *watered.* Ps. 65:4.
36:10 continue. Literally *draw out at length.*
37:5 Commit your way to the LORD. Literally *roll your way upon the LORD.*
37:7 Rest in the LORD. Literally *Be silent to the LORD.* Ps. 62:1.

16 A [a]little that a righteous man has
Is better than the riches of many wicked.
17 For the arms of the wicked shall be broken,
But the LORD upholds the righteous.

18 The LORD knows the days of the upright,
And their inheritance shall be forever.
19 They shall not be ashamed in the evil time,
And in the days of famine they shall be satisfied.
20 But the wicked shall perish;
And the enemies of the LORD,
Like the splendor of the meadows, shall vanish.
Into smoke they shall vanish away.

21 The wicked borrows and does not repay,
But the righteous shows mercy and gives.
22 For *those* blessed by Him shall inherit the earth,
But *those* cursed by Him shall be cut off.

23 The steps of a *good* man are ordered by the LORD,
And He delights in his way.
24 Though he fall, he shall not be utterly cast [b]down;
For the LORD upholds *him with* His hand.

25 I have been young, and *now* am old;
Yet I have not seen the righteous forsaken,
Nor his descendants begging bread.
26 *He is* ever merciful, and lends;
And his descendants *are* blessed.

27 Depart from evil, and do good;
And dwell forevermore.
28 For the LORD loves [c]justice,
And does not forsake His saints;
They are preserved forever,
But the descendants of the wicked shall be cut off.

29 The righteous shall inherit the land,
And dwell in it forever.

30 The mouth of the righteous speaks wisdom,
And his tongue talks of justice.
31 The [d]law of his God *is* in his heart;
None of his steps shall slide.

32 The wicked watches the righteous,
And seeks to slay him.
33 The LORD will not leave him in his hand,
Nor condemn him when he is judged.

34 Wait on the LORD,
And keep His way,
And He shall exalt you to inherit the land;
When the wicked are cut off, you shall see *it.*
35 I have seen the wicked in great power,
And spreading himself like a native green tree.
36 Yet he passed away,* and behold, he *was* no *more;*
Indeed I sought him, but he could not be found.

37 Mark the [e]blameless *man,* and observe the upright;
For the future of *that* man *is* peace.
38 But the transgressors shall be destroyed together;
The future of the wicked shall be cut off.

39 But the salvation of the righteous *is* from the LORD;
He is their strength in the time of trouble.
40 And the LORD shall help them and deliver them;
He shall deliver them from the wicked,
And save them,
Because they [f]trust in Him.

***37:36** Following Masoretic Text, Septuagint, and Targum; Syriac and Vulgate read *I passed by.*

37:16
a Prov. 15:16; 16:8; 1 Tim. 6:6

37:24
b Prov. 24:16

37:28
c Ps. 33:5

37:31
d *Law* (of Moses): v. 31; Ps. 40:8. (Ex. 19:1; Gal. 3:24, *note*)

37:37
e See Phil. 3:12, *note*

37:40
f See Ps. 2:12, *note*

37:20 the splendor of the meadows. Literally *the preciousness of lambs.*

Godly sorrow for sin

A Psalm of David. To bring to remembrance.

38 O LORD, do not [a]rebuke me in Your wrath,
Nor chasten me in Your hot displeasure!
2 For Your arrows pierce me deeply,
And Your hand presses me down.
3 *There is* no soundness in my flesh
Because of Your anger,
Nor *any* health in my bones
Because of my sin.
4 For my iniquities have gone over my head;
Like a heavy burden they are too heavy for me.
5 My wounds are foul *and* festering
Because of my foolishness.
6 I am troubled, I am bowed down greatly;
I go mourning all the day long.
7 For my loins are full of inflammation,
And *there is* no soundness in my flesh.
8 I am feeble and severely broken;
I groan because of the turmoil of my heart.
9 Lord, all my desire *is* before You;
And my sighing is not hidden from You.
10 My heart pants, my strength fails me;
As for the light of my eyes, it also has gone from me.
11 My loved ones and my friends [b]stand aloof from my plague,
And my relatives stand afar off.
12 Those also who seek my life lay snares *for me;*
Those who seek my hurt [c]speak of destruction,
And plan deception all the day long.
13 But I, like a deaf *man,* do not hear;
And *I am* like a mute *who* does not open his mouth.
14 Thus I am like a man who does not hear,
And in whose mouth *is* no response.
15 For in You, O LORD, I hope;
You will hear, O Lord my God.
16 For I said, "*Hear me,* lest they rejoice over me,
Lest, when my foot slips, they exalt *themselves* against me."
17 [d]For I *am* ready to fall,
And my sorrow *is* continually before me.
18 For I will [e]declare my iniquity;
I will be in [f]anguish over my sin.
19 But my enemies *are* vigorous, *and* they are strong;
And those who hate me wrongfully have multiplied.
20 Those also who render evil for good,
They are my adversaries,
[g]because I follow *what is* good.
21 Do not forsake me, O LORD;
O my God, [h]be not far from me!
22 Make haste to help me,
O Lord, my salvation!

The frailty of man

To the Chief Musician. To Jeduthun. A Psalm of David.

39 I SAID, "I will guard my ways,
Lest I sin with my [i]tongue;
I will restrain my mouth with a muzzle,
While the wicked are before me."
2 I was mute with silence,
I held my peace *even* from good;
And my sorrow was stirred up.
3 My heart was hot within me;
While I was musing, the [j]fire burned.
Then I spoke with my tongue:

38:1
a Ps. 6:1

38:11
b Ps. 31:11; cp. Luke 23:49

38:12
c Cp. 2 Sam. 16:7-8

38:17
d Ps. 51:3

38:18
e Ps. 32:5
f 2 Cor. 7:9-10

38:20
g Cp. 1 Pet. 3:14; 1 John 3:12

38:21
h Ps. 35:22

39:1
i James 3:5-12

39:3
j Cp. Jer. 20:9

38:15 hear. Or *answer.*

39:Title Jeduthun. A Levite, chief singer and instructor. See 1 Chr. 9:16; 16:38,41,42; 25:1,3,6; 2 Chr. 5:12; 35:15; Neh. 11:17. He is mentioned in the inscriptions of Ps. 39; 62; 77.

4 "LORD, [a]make me to know my end,
And what *is* the measure of my days,
That I may know how frail I *am.*
5 Indeed, You have made my days *as* handbreadths,
And my age *is* as nothing before You;
Certainly every man at his best state *is* but [b]vapor. Selah.
6 Surely every man walks about like a shadow;
Surely they busy themselves in vain;
He heaps up *riches,*
And does not know [c]who will gather them.

7 "And now, Lord, what do I wait for?
My [d]hope *is* in You.
8 Deliver me from all my transgressions;
Do not make me the reproach of the foolish.
9 I was mute, I did not open my mouth,
Because it was You who did *it.*
10 [e]Remove Your plague from me;
I am consumed by the blow of Your hand.
11 When with rebukes You correct man for iniquity,
You make his beauty melt away like a moth;
Surely every man *is* vapor. Selah.

12 "Hear my prayer, O LORD,
And give ear to my cry;
Do not be silent at my tears;
[f]For I *am* a stranger with You,
A sojourner, as all my fathers *were.*
13 Remove Your gaze from me, that I may regain strength,
Before I go away and am no more."

39:4
a Ps. 90:12; 119:84

39:5
b Ps. 62:9

39:6
c Cp. Luke 12:20

39:7
d Ps. 38:15

39:10
e Job 9:34; 13:21

39:12
f Lev. 25:23; 1 Chr. 29:15; Ps. 119:19; Heb. 11:13; 1 Pet. 2:11

God's song in our mouths

To the Chief Musician. A Psalm of David.

40 I WAITED patiently for the LORD;
And He inclined to me,
And heard my cry.
2 He also brought me up out of a horrible pit,
Out of the miry clay,
And set my feet upon a rock,
And established my steps.
3 He has put a new song in my mouth—
Praise to our God;
Many will see *it* and [g]fear,
And will trust in the LORD.

4 Blessed *is* that man who makes the LORD his [h]trust,
And does not respect the proud, nor such as turn aside to lies.
5 Many, O LORD my God, *are* Your wonderful works
Which You have done;
And Your thoughts toward us
Cannot be recounted to You in order;
If I would declare and speak *of them,*
They are more than can be numbered.

6 [i]Sacrifice and offering You did not desire;
My ears You have [j]opened.
Burnt offering and sin offering You did not require.
7 Then I said, "Behold, I come;
In the scroll of the book *it is* written of me.
8 I delight to do Your [k]will, O my God,
And [l]Your law *is* within my heart."

9 I have proclaimed the good news of righteousness
In the great assembly;
Indeed, I do not restrain my lips,
O LORD, You Yourself know.

40:3
g See Ps. 19:9, *note*

40:4
h See Ps. 2:12, *note*

40:6
i vv. 6-8; Heb. 10:5-9

j Cp. Ex. 21:6

40:8
k vv. 7-8; Matt. 26:39; John 4:34; 6:38; Heb. 10:7

l *Law* (of Moses): v. 8; Ps. 78:10. (Ex. 19:1; Gal. 3:24, *note*)

39:4 how frail I am. Or *what time I have here.*

39:6 a shadow. Literally *an image.* Compare 1 Cor. 7:31; James 4:14.

40:1 The 40th Psalm speaks of Messiah, the LORD's Servant obedient to the point of death. The Psalm begins with the joy of Christ in resurrection (vv. 1–2). He has been in the horrible pit of the grave but has been brought up. Verses 3–5 are His resurrection testimony, His "new song." Verses 6–8 are retrospective. When sacrifice and offering had become abominable because of the wickedness of the people (Is. 1:10–15), then the obedient Servant came to make the pure offering (vv. 7–17; Heb. 10:5–17). See Ps. 41, next in order of the Messianic Psalms.

40:2 a horrible pit. Literally *a pit of noise.*

10 I have not hidden Your
righteousness within my
heart;
I have [a]declared Your
faithfulness and Your
salvation;
I have not concealed Your
lovingkindness and Your
truth
From the great assembly.

11 Do not withhold Your tender
mercies from me, O LORD;
Let Your lovingkindness and
Your truth continually
preserve me.

12 For innumerable evils have
surrounded me;
My iniquities have overtaken
me, so that I am not able to
look up;
They are more than the hairs of
my head;
Therefore my heart fails me.

13 [b]Be pleased, O LORD, to deliver
me;
O LORD, make haste to help me!

14 Let them be ashamed and
brought to mutual confusion
Who seek to destroy my life;
Let them be driven backward
and brought to dishonor
Who wish me evil.

15 Let them be confounded
because of their shame,
Who say to me, "Aha, aha!"

16 Let all those who seek You
rejoice and be glad in You;
Let such as love Your salvation
say continually,
"The LORD be magnified!"

17 But I *am* poor and needy;
[c]*Yet* the LORD thinks upon me.
You *are* my help and my
deliverer;
[d]Do not delay, O my God.

Help for the charitable

To the Chief Musician. A Psalm of David.

41 BLESSED *is* he who
considers the poor;
The LORD will deliver him in
time of trouble.

2 The LORD will preserve him and
keep him alive,
And he will be blessed on the
earth;
You will not deliver him to the
will of his enemies.

3 The LORD will strengthen him
on his bed of illness;
You will sustain him on his
sickbed.

4 I said, "LORD, be merciful to
me;
[e]Heal my soul, for I have sinned
against You."

5 My enemies speak evil of me:
"When will he die, and his
name perish?"

6 And if he comes to see *me,* he
speaks lies;
His heart gathers iniquity to
itself;
When he goes out, he tells *it.*

7 All who hate me whisper
together against me;
Against me they devise my
hurt.

8 "An evil disease," *they say,*
"clings to him.
And *now* that he lies down, he
will rise up no more."

9 Even [f]my own familiar friend in
whom I [g]trusted,
Who ate my bread,
Has lifted up *his* heel against
me.

10 But You, O LORD, be merciful to
me, and raise me up,
That I may repay them.

11 By this I know that You are
well pleased with me,
Because my enemy does not
triumph over me.

12 As for me, You uphold me in
my integrity,
And [h]set me before Your face
forever.

13 [i]Blessed *be* the LORD God of
Israel
From everlasting to everlasting!
Amen and Amen.

40:10
a Cp. Acts 20:20,27

40:13
b vv. 13-17; cp. Ps. 70:1-5

40:17
c 1 Pet. 5:7
d Ps. 70:5

41:4
e Ps. 6:2; 147:3; cp. 2 Chr. 30:20

41:9
f Ps. 55:12-14; Matt. 26:14-16,21-25,47-50; John 13:18,21-30; Acts 1:16-17
g See Ps. 2:12, *note*

41:12
h Job 36:7; Ps. 21:6; 34:15

41:13
i Ps. 106:48

41:1 poor. Literally *the weak* or *sick.* Prov. 14:21.
41:8 An evil disease. Literally *A thing of Belial.*
41:9 Here is a reference to the betrayal of the Son of man, as Jesus Himself taught (John 13:18–19). See Ps. 45, next in order of the Messianic Psalms.

Book II, Psalms 42—72

Longing for God

To the Chief Musician. A Contemplation* of the sons of Korah.

42 AS the deer pants for the water brooks,
So pants my soul for You, O God.
2 [a]My soul thirsts for God, for the [b]living God.
When shall I come and [c]appear before God?*
3 My [d]tears have been my food day and night,
While they continually say to me,
"Where[e] *is* your God?"
4 When I remember these *things,*
I pour out my soul within me.
For I used to go with the multitude;
I went with them to the house of God,
With the voice of joy and praise,
With a multitude that kept a pilgrim feast.
5 Why are you cast down, O my soul?
And *why* are you disquieted within me?
[f]Hope in God, for I shall yet praise Him
For the help of His countenance.*
6 O my God,* my soul is cast down within me;
Therefore I will remember You from the land of the Jordan,
And from the heights of Hermon,
From the Hill Mizar.
7 Deep calls unto deep at the noise of Your waterfalls;
All Your waves and billows have gone over me.
8 The LORD will [g]command His lovingkindness in the daytime,
And in the [h]night His song *shall be* with me—
A prayer to the God of my life.
9 I will say to God my Rock,
"Why have You forgotten me?
Why do I go mourning because of the oppression of the enemy?"
10 *As* with a breaking of my bones,
My enemies reproach me,
While they say to me all day long,
"Where[i] *is* your God?"
11 [j]Why are you cast down, O my soul?
And why are you disquieted within me?
Hope in God;
For I shall yet praise Him,
The help of my countenance and my God.

Hope in God

43 VINDICATE me, O God,
And plead my cause against an ungodly nation;
Oh, deliver me from the deceitful and unjust man!
2 For You *are* the God of my strength;
Why do You cast me off?
Why do I go mourning because of the oppression of the enemy?
3 Oh, send out Your light and Your truth!
Let them lead me;
Let them bring me to Your holy hill
And to Your tabernacle.

42:2
a Ps. 63:1; 84:2; cp. John 7:37
b 1 Thess. 1:9
c Cp. Ex. 23:17

42:3
d Ps. 80:5; 102:9
e v. 10; Ps. 79:10; 115:2

42:5
f Lam. 3:24

42:8
g Deut. 28:8; cp. Lev. 25:21
h Job 35:10; Ps. 149:5

42:10
i v. 3; Joel 2:17; Mic. 7:10

42:11
j v. 5; Ps. 43:5

***42:title** Hebrew *Maschil* ***42:2** Following Masoretic Text and Vulgate; some Hebrew manuscripts, Septuagint, Syriac, and Targum read *I see the face of God.* ***42:5** Following Masoretic Text and Targum; a few Hebrew manuscripts, Septuagint, Syriac, and Vulgate read *The help of my countenance, my God.* ***42:6** Following Masoretic Text and Targum; a few Hebrew manuscripts, Septuagint, Syriac, and Vulgate put *my God* at the end of verse 5.

42:Title Contemplation. Or *Instruction.*
42:5 cast down. Literally *bowed down.* **praise.** Or *give thanks.*
42:6 Mizar. Or *the little mountain.* Ps. 133:3.

Jordan: *flowing down.* The river that runs from north of the Sea of Galilee to the Dead Sea and is central to the history of Israel.

Hermon: a range of mountains whose snowmelt supplies the water for the Jordan River. In the OT it was used as a high place for Baal worship; in the NT it was the probable sight of Christ's transfiguration.

4 Then I will go to the altar of God,
To God my exceeding joy;
And on the harp I will praise You,
O God, my God.

5 [a]Why are you cast down, O my soul?
And why are you disquieted within me?
Hope in God;
For I shall yet praise Him,
The help of my countenance and my God.

A prayer for the distressed

To the Chief Musician. A Contemplation* of the sons of Korah.

44 WE have heard with our ears, O God,
Our [b]fathers have told us,
The deeds You did in their days,
In days of old:
2 You drove out the nations with Your hand,
But them You planted;
You afflicted the peoples, and cast them out.
3 [c]For they did not gain possession of the land by their own sword,
Nor did their own arm save them;
But it was Your right hand, Your arm, and the light of Your countenance,
[d]Because You favored them.
4 You are my King, O God;*
Command* victories for Jacob.
5 Through You [e]we will push down our enemies;
Through Your name we will trample those who rise up against us.
6 For I will not [f]trust in my bow,
Nor shall my sword save me.
7 But You have saved us from our enemies,
And have put to shame those who hated us.
8 [g]In God we boast all day long,
And praise Your name forever.
Selah.
9 But You have [h]cast *us* off and put us to shame,
And You do not go out with our armies.
10 You make us [i]turn back from the enemy,
And those who hate us have taken spoil for themselves.
11 [j]You have given us up like sheep *intended* for food,
And have [k]scattered us among the nations.
12 You sell Your people for *next to* nothing,
And are not enriched by selling them.
13 You make us a [l]reproach to our neighbors,
A scorn and a derision to those all around us.
14 You make us a byword among the nations,
A shaking of the head among the peoples.
15 My dishonor *is* continually before me,
And the shame of my face has covered me,
16 Because of the voice of him who reproaches and reviles,
Because of the enemy and the avenger.
17 All this has come upon us;
But we have not forgotten You,
Nor have we dealt falsely with Your covenant.
18 Our heart has not turned back,
Nor have our steps departed from Your way;
19 But You have severely broken us in the place of jackals,
And covered us with the shadow of death.
20 If we had forgotten the name of our God,
Or stretched out our hands to a foreign god,
21[m]Would not God search this out?
For He knows the secrets of the heart.

44:title** Hebrew *Maschil* ***44:4** Following Masoretic Text and Targum; Septuagint and Vulgate read *and my God.* ** Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *Who commands.*

43:5
a Ps. 42:5,11

44:1
b Ps. 78:3; cp. Ex. 12:26-27

44:3
c Cp. Deut. 8:17; Josh. 24:12
d Deut. 4:37; 7:7-8

44:5
e Cp. Dan. 8:4

44:6
f See Ps. 2:12, *note*

44:8
g Ps. 34:2; Jer. 9:24; cp. Rom. 2:17

44:9
h Ps. 43:2; 60:1; 74:1; 89:38; 108:11

44:10
i Lev. 26:17

44:11
j Rom. 8:36
k Deut. 28:64

44:13
l Deut. 28:37; Ps. 79:4; 80:6

44:21
m Job 31:14; Ps. 139:1; Jer. 17:10

43:4 exceeding. Literally *the gladness of my joy.*

44:12 for next to nothing. Literally *without riches.*

22 Yet [a]for Your sake we are killed
all day long;
We are accounted as sheep for
the slaughter.

23 Awake! Why do You sleep,
O Lord?
Arise! Do not cast *us* off forever.
24 Why do You hide Your face,
And forget our affliction and
our oppression?
25 For our [b]soul is bowed down to
the dust;
Our body clings to the ground.
26 Arise for our help,
And [c]redeem us for Your
mercies' sake.

44:22
a Rom. 8:36

44:25
b Ps. 119:25

44:26
c See Ex. 14:30 and Is. 59:20, *notes*

The King and His beauty

To the Chief Musician. Set to "The Lilies."*
A Contemplation* of the sons of Korah.
A Song of Love.

45 MY heart is overflowing
with a good theme;
I recite my composition
concerning the King;
My tongue *is* the pen of a ready
writer.

2 You are fairer than the sons of
men;
[d]Grace is poured upon Your lips;
Therefore God has blessed You
forever.
3 Gird Your sword upon *Your*
thigh, O [e]Mighty One,
With Your [f]glory and Your
majesty.
4 And in Your majesty ride
prosperously because of
truth, humility, *and*
righteousness;
And Your right hand shall teach
You awesome things.
5 Your arrows *are* sharp in the
heart of the King's
enemies;
The peoples fall under You.

6 [g]Your throne, O God, *is* forever
and ever;
A scepter of righteousness *is* the
[h]scepter of Your kingdom.
7 You love righteousness and
hate wickedness;
Therefore God, Your God, has
[i]anointed You
With the oil of [j]gladness more
than Your companions.
8 All Your garments *are* [k]*scented*
with myrrh and aloes *and*
cassia,
Out of the ivory palaces, by
which they have made You
glad.
9 [l]Kings' daughters *are* among
Your honorable women;
At Your [m]right hand stands the
queen in gold from Ophir.

10 Listen, O daughter,
Consider and incline your ear;
[n]Forget your own people also,
and your father's house;
11 So the King will greatly desire
your beauty;
[o]Because He *is* your Lord,
worship Him.
12 And the daughter of Tyre *will*
come with a gift;
The rich among the people will
seek your favor.

13 The royal [p]daughter *is* all
glorious within *the palace;*
Her clothing *is* woven with
gold.
14 [q]She shall be brought to the King
in robes of many colors;
The virgins, her companions
who follow her, shall be
brought to You.
15 With gladness and rejoicing
they shall be brought;
They shall enter the King's
palace.

16 Instead of Your fathers shall be
Your sons,
Whom You shall make princes
in all the earth.

45:6
h Num. 24:17

45:7
i Ps. 2:2
j Ps. 21:6; Heb. 1:8-9

45:8
k Song 1:12-13

45:9
l Song 6:8
m 1 Kin. 2:19

45:10
n Cp. Deut. 21:13; Ruth 1:16

45:11
o Ps. 95:6; Is. 54:5

45:13
p Cp. Rev. 19:7-8

45:14
q Song 1:4

***45:title** Hebrew *Shoshannim* * Hebrew *Maschil*

45:1 This great Psalm of the King, with Ps. 46—47, obviously looks forward to His advent in glory. The reference in Heb. 1:8–9 is not so much to the anointing as an event (Matt. 3:16–17), as to the permanent state of the King (compare Is. 11:1–2). The divisions are: (1) the supreme beauty of the King (vv. 1–2); (2) the coming of the King in glory (vv. 3–5; compare Rev. 19:11–21); (3) the Deity of the King and the character of His reign (vv. 6–7; Is. 11:1–5; Heb. 1:8–9); (4) as associated with Him in earthly rule, the bride is presented (vv. 9–13); (5) the virgin companions of the bride, who would seem to be the Jewish remnant (see Rom. 11:5, *note;* Rev. 14:1–4), are next seen (vv. 14–15); and (6) the Psalm closes with a reference to the earthly fame of the King (vv. 16–17). See Ps. 68, next in order of the Messianic Psalms.

17 [a]I will make Your name to be
remembered in all
generations;
Therefore the people shall
praise You forever and ever.

God our refuge and strength

To the Chief Musician. *A Psalm* of the sons of Korah. A Song for Alamoth.

46 GOD *is* our [b]refuge and
strength,
A very present [c]help in trouble.
2 Therefore we will not fear,
Even though the earth be
removed,
And though the mountains be
carried into the midst of
the sea;
3 *Though* its waters roar *and* be
troubled,
Though the mountains shake
with its swelling. Selah.
4 *There is* a [d]river whose streams
shall make glad the [e]city of
God,
The holy *place* of the tabernacle
of the Most High.
5 God *is* [f]in the midst of her, she
shall not be moved;
God shall help her, just at the
break of dawn.
6 The nations raged, the
kingdoms were moved;
He uttered His voice, the earth
melted.
7 The [g]LORD of hosts *is* with us;
The God of Jacob *is* our refuge.
Selah.
8 Come, behold the works of the
LORD,
Who has made desolations in
the earth.
9 He [h]makes wars cease to the
end of the earth;
He [i]breaks the bow and cuts
the spear in two;
He [j]burns the chariot in the fire.
10 Be still, and know that I *am* God;
I will be exalted among the
nations,
I will be exalted in the earth!
11 The [k]LORD of hosts *is* with us;
The God of Jacob *is* our refuge.
Selah.

God the Sovereign

To the Chief Musician. A Psalm of the sons of Korah.

47 OH, clap your hands, all you
peoples!
Shout to God with the voice of
triumph!
2 For the LORD Most High [l]*is*
awesome;
He is a great [m]King over all the
earth.
3 He will [n]subdue the peoples
under us,
And the nations under our feet.
4 He will choose our [o]inheritance
for us,
The excellence of Jacob whom
He loves. Selah.
5 [p]God has gone up with a shout,
The LORD with the sound of a
trumpet.
6 Sing praises to God, sing praises!
Sing praises to our King, sing
praises!
7 For [q]God *is* the King of all the
earth;
Sing praises with understanding.
8 God reigns over the nations;
God [r]sits on His [s]holy throne.
9 The princes of the people have
gathered together,
[t]The people of the God of
Abraham.
[u]For the shields of the earth
belong to God;
He is greatly exalted.

The beauty of Zion

A Song. A Psalm of the sons of Korah.

48 GREAT *is* the LORD, and
greatly to be praised
In the [v]city of our God,
In His holy mountain.
2 Beautiful in elevation,
The joy of the whole earth,
Is Mount Zion *on* the sides of
the north,
The [w]city of the great King.

45:17
a Mal. 1:11

46:1
b Ps. 62:7-8; 91:2; 142:5
c Deut. 4:7; Ps. 145:18

46:4
d Ezek. 47:1-12
e Ps. 48:1,8; Is. 60:14

46:5
f Deut. 23:14; Is. 12:6; Ezek. 43:7; Hos. 11:9; Joel 2:27; Zeph. 3:15; Zech. 2:5,10-11; 8:3

46:7
g Num. 14:9; 2 Chr. 13:12

46:9
h Is. 2:4
i Ps. 76:3
j Ezek. 39:9

46:11
k Num. 14:9; 2 Chr. 13:12

47:2
l Deut. 7:21; Neh. 1:5; Ps. 76:12
m Mal. 1:14

47:3
n Ps. 18:47

47:4
o 1 Pet. 1:4

47:5
p Ps. 68:24-25

47:7
q Zech. 14:9

47:8
r Ps. 97:2
s Ps. 48:1

47:9
t Rom. 4:11-12
u Ps. 89:18

48:1
v Ps. 46:4; 87:3; Matt. 5:35

48:2
w Ps. 46:4; 87:3; Matt. 5:35

46:Title Alamoth. *Soprano,* plural of Hebrew *almah, a virgin*. Contrast 1 Chr. 15:20.

46:2 midst of the sea. Literally *the heart of the seas.*

46:7 our refuge. Literally *a high place for us.* Ps. 9:9.

Mount Zion: the hill on which Jerusalem stood.

3 God *is* in her palaces;
He is known as her refuge.

4 For behold, the kings
[a]assembled,
They passed by together.
5 They saw *it, and* so they
marveled;
They were troubled, they
hastened away.
6 Fear took hold of them there,
And pain, as of a woman in
birth pangs,
7 *As when* You break the [b]ships
of Tarshish
With an east wind.

8 As we have heard,
So we have seen
In the [c]city of the LORD of hosts,
In the city of our God:
God will [d]establish it forever.
Selah.

9 We have thought, O God, on
Your lovingkindness,
In the midst of Your temple.
10 According to Your [e]name,
O God,
So *is* Your praise to the ends of
the earth;
Your right hand is full of
righteousness.
11 Let Mount Zion rejoice,
Let the daughters of Judah be
glad,
Because of Your judgments.

12 Walk about Zion,
And go all around her.
Count her towers;
13 Mark well her bulwarks;
Consider her palaces;
That you may [f]tell *it* to the
generation following.
14 For this *is* God,
Our God forever and ever;
[g]He will be our guide
Even to death.*

Riches cannot redeem men

To the Chief Musician. A Psalm of the sons of Korah.

49 HEAR this, all peoples;
Give ear, all inhabitants of
the world,
2 Both low and high,
Rich and poor together.
3 My mouth shall speak wisdom,
And the meditation of my heart
shall give understanding.
4 I will incline my ear to a
proverb;
I will disclose my dark saying
on the harp.

5 Why should I fear in the days of
evil,
When the iniquity at my heels
surrounds me?
6 Those who trust in their wealth
And boast in the multitude of
their riches,
7 None *of them* can by any means
[h]redeem *his* brother,
Nor give to God a ransom for
him—
8 For the [i]redemption of their
souls *is* costly,
And it shall cease forever—
9 That he should continue to live
eternally,
And not see the Pit.

10 For he sees wise men die;
Likewise the fool and the
senseless person perish,
And leave their wealth to
others.
11 Their inner thought *is that* their
houses *will last* forever,*
Their dwelling places to all
generations;
They call *their* lands after their
own names.
12 Nevertheless man, *though* in
honor, does not remain;*
He is like the beasts *that* perish.

13 This is the way of those who
are foolish,
And of their posterity who
approve their sayings.
Selah.
14 Like sheep they are laid in the
[j]grave;
Death shall feed on them;

***48:14** Following Masoretic Text and Syriac; Septuagint and Vulgate read *Forever.*
***49:11** Septuagint, Syriac, Targum, and Vulgate read *Their graves shall be their houses forever.*
***49:12** Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *understand* (compare verse 20).

48:4
a Cp. 2 Sam. 10:6-19

48:7
b Ezek. 27:25

48:8
c Ps. 46:4; 87:3; Matt. 5:35
d Ps. 87:5; Is. 2:2; Mic. 4:1

48:10
e Mal. 1:11

48:13
f Ps. 78:5-7

48:14
g Is. 58:11

49:7
h See Ex. 14:30 and Is. 59:20, *notes*

49:8
i See Ex. 14:30 and Is. 59:20, *notes*

49:14
j See Hab. 2:5, *note;* cp. Luke 16:23, *note*

49:4 dark saying. That is, *riddle.*

The upright shall have
[a]dominion over them in
the morning;
And their beauty shall be
consumed in the [b]grave, far
from their dwelling.
15 But God will [c]redeem my soul
from the power of the
[d]grave,
For He shall [e]receive me. Selah.
16 Do not be afraid when one
becomes rich,
When the glory of his house is
increased;
17 For when he dies he shall carry
nothing away;
His glory shall not descend
after him.
18 Though while he lives he
blesses [f]himself
(For *men* will praise you when
you do well for yourself),
19 He shall go to the generation of
his fathers;
They shall never see light.
20 A man *who is* in honor, yet
does not understand,
Is like the beasts *that* perish.

God, the mighty Judge

A Psalm of Asaph.

50 THE Mighty One, God the
LORD,
Has spoken and called the earth
From the rising of the sun to its
going down.
2 Out of Zion, the perfection of
beauty,
God will shine forth.
3 Our God shall [g]come, and shall
not keep silent;
A [h]fire shall [i]devour before Him,
And it shall be very
tempestuous all around
Him.
4 He shall [j]call to the heavens
from above,
And to the earth, that He may
judge His people:
5 "Gather My saints together to
Me,
Those who have made a
covenant with Me by
[k]sacrifice."
6 Let the [l]heavens declare His
righteousness,
For God Himself *is* Judge.
Selah.
7 "Hear, O My people, and I will
speak,
O Israel, and I will testify
against you;
[m]I *am* God, your God!
8 I will not rebuke you for your
sacrifices
Or your burnt offerings,
Which are continually before
Me.
9 I will not [n]take a bull from your
house,
Nor goats out of your folds.
10 For every beast of the forest *is*
Mine,
And the cattle on a thousand
hills.
11 I know all the birds of the
mountains,
And the wild beasts of the field
are Mine.
12 "If I were hungry, I would not
tell you;
[o]For the world *is* Mine, and all
its fullness.
13 [p]Will I eat the flesh of bulls,
Or drink the blood of goats?
14 [q]Offer to God thanksgiving,
And pay your vows to the Most
High.
15 [r]Call upon Me in the day of
trouble;
I will deliver you, and you shall
glorify Me."
16 But to the wicked God says:
"What *right* have you to declare
My statutes,
Or take My covenant in your
mouth,
17 Seeing you hate instruction
And [s]cast My words behind
you?
18 When you saw a thief, you
[t]consented* with him,
And have been a [u]partaker
with adulterers.
19 You give your mouth to evil,
And your tongue frames deceit.
20 You sit *and* speak against your
brother;
You slander your own mother's
son.

***50:18** Septuagint, Syriac, Targum, and Vulgate read *ran.*

49:14
a Dan. 7:18; 1 Cor. 6:2; Rev. 2:26
b See Hab. 2:5, *note;* cp. Luke 16:23, *note*

49:15
c See Ex. 14:30 and Is. 59:20, *notes*
d See Hab. 2:5, *note;* cp. Luke 16:23, *note*
e Ps. 73:24

49:18
f Luke 12:19

50:3
g *Christ* (second advent): vv. 3-6; Ps. 96:13. (Deut. 30:3; Acts 1:11, *note*)
h *Judgments* (the seven): vv. 3-4,22; Ezek. 20:33. (2 Sam. 7:14; Rev. 20:12, *note*)
i Cp. Lev. 10:2; Num. 16:35; Dan. 7:10

50:4
j Deut. 32:1; Is. 1:2

50:5
k Ex. 24:7-8

50:6
l Ps. 97:6

50:7
m Ex. 20:2

50:9
n vv. 9-15

50:12
o Ex. 19:5; Deut. 10:14; Job 41:11; Ps. 24:1; 1 Cor. 10:26

50:13
p Ps. 51:15-17

50:14
q Hos. 14:2; Heb. 13:15

50:15
r Job 22:27; Ps. 91:15; 107:6,13; Zech. 13:9

50:17
s Neh. 9:26

50:18
t Rom. 1:32
u 1 Tim. 5:22

21 These *things* you have done,
and I kept silent;
[a]You thought that I was
altogether like you;
But I will rebuke you,
And [b]set *them* in order before
your eyes.

22 "Now consider this, you who
forget God,
Lest I [c]tear *you* in pieces,
And *there be* none to deliver:
23 Whoever offers praise glorifies
Me;
And to him who orders *his*
conduct *aright*
I will show the salvation of
God."

A psalm of penitence

To the Chief Musician. A Psalm of David when Nathan the prophet went to him, after he had gone in to [d]Bathsheba.

51 HAVE [e]mercy upon me,
O God,
According to Your
lovingkindness;
According to the multitude of
Your tender mercies,
Blot out my transgressions.
2 Wash me thoroughly from my
iniquity,
And cleanse me from my sin.

3 For I acknowledge my
transgressions,
And my sin *is* always before me.
4 Against You, You only, have I
sinned,
And done *this* evil in Your
sight—
That You may be found [f]just
when You speak,*
And blameless when You judge.

5 [g]Behold, I was brought forth in
iniquity,
And in sin my mother
conceived me.
6 Behold, You desire truth in the
inward parts,
And in the hidden *part* You will
make me to know wisdom.

7 [h]Purge me with hyssop, and I
shall be clean;
Wash me, and I shall be [i]whiter
than snow.
8 Make me hear joy and gladness,
That the [j]bones You have
broken may rejoice.
9 Hide Your face from my sins,
And blot out all my iniquities.

10 [k]Create in me a clean heart,
O God,
And renew a steadfast spirit
within me.
11 Do not cast me away from Your
presence,
And do not take Your Holy
[l]Spirit from me.

12 Restore to me the joy of Your
salvation,
And uphold me *by Your*
[m]generous Spirit.

***51:4** Septuagint, Targum, and Vulgate read *in Your words.*

50:21
a Rom. 2:4
b Ps. 90:8

50:22
c vv. 3-4

51:Title
d 2 Sam. 11:1-12:13

51:1
e *Bible prayers* (OT): vv. 1-19; Is. 37:15. (Gen. 15:2; Hab. 3:1, *note*)

51:4
f Rom. 3:4

51:5
g Job 14:4; Ps. 58:3; John 3:6; Rom. 5:12; Eph. 2:3

51:7
h Heb. 9:19
i Is. 1:18

51:8
j Cp. Ps. 35:9-10

51:10
k Cp. Acts 15:9; Eph. 2:10

51:11
l *Holy Spirit* (OT): vv. 11-12; Ps. 104:30. (Gen. 1:2; Zech. 12:10, *note*)

51:12
m 2 Cor. 3:17

51:1 The 51st Psalm must ever be, in its successive steps, the mold of the experience of a sinning believer who comes back to full communion and service. The steps are: (1) sin thoroughly judged before God (vv. 1–6); (2) forgiveness and cleansing through the blood (v. 7); (3) cleansing (vv. 7–10; compare John 13:4–10; Eph. 5:26; 1 John 1:9); (4) Spirit-filled for joy and power (vv. 11–12); (5) service (v. 13); (6) worship (vv. 14–17); and (7) the restored believer in fellowship with God. Personally, it was David's pathway to restored communion after his sin with Bathsheba. Prophetically, it will be the pathway of returning Israel (Deut. 30:1–10, marg. and *notes*).

51:11 take Your Holy Spirit from me. No believer of the present Church Age need ever pray, "Do not take Your Holy Spirit from me"; for Christ promised His own that the Spirit would "abide with you forever" (John 14:16; compare Eph. 4:30). But it is always proper for the Christian to pray that he may be conformed to the conditions essential to the full ministry of the Spirit.

51:7 **HYSSOP**

Hyssop is the little shrub (1 Kin. 4:33) with which the blood and water of purification were applied (Lev. 14:1–7; Num. 19:1–19).

Cleansing in Scripture is twofold: (1) of a sinner from the guilt of sin—the blood (hyssop) aspect; and (2) of a saint from the defilement of sin—the water (wash) aspect. Under grace the sinner is purged by blood when he believes (Matt. 26:28; Heb. 1:3; 9:12; 10:14). Both aspects of cleansing, by blood and by water, are brought out in John 13:10; Eph. 5:25–26: "He who is bathed needs only to wash his feet"; "Christ also loved the church and gave Himself for her [redemption by blood] that He might sanctify and cleanse her with the washing of water by the word": answering to the "wash me" of v. 7.

13 *Then* I will [a]teach transgressors
Your ways,
And sinners shall be converted
to You.

14 Deliver me from the guilt of
bloodshed, O God,
The God of my salvation,
And my tongue shall sing aloud
of Your righteousness.

15 O Lord, open my lips,
And my mouth shall show forth
Your praise.

16 For You do not desire [b]sacrifice,
or else I would give *it;*
You do not delight in burnt
offering.

17 The [c]sacrifices of God *are* a
broken spirit,
A broken and a contrite
heart—
These, O God, You will not
despise.

18 Do good in Your good pleasure
to Zion;
Build the walls of Jerusalem.

19 Then You shall be pleased with
the [d]sacrifices of
righteousness,
With burnt offering and whole
burnt offering;
Then they shall offer bulls on
Your altar.

Judgment on the deceitful

To the Chief Musician. A Contemplation* of David when Doeg the Edomite went and told Saul, and said to him, "David has gone to the house of [e]Ahimelech."

52 WHY do you boast in evil,
O mighty man?
The goodness of God *endures*
continually.

2 Your tongue devises destruction,
Like a sharp razor, working
deceitfully.

3 You love evil more than good,
Lying rather than speaking
righteousness. Selah.

4 You love all devouring words,
You deceitful tongue.

5 God shall likewise destroy you
forever;
He shall take you away, and
pluck you out of *your*
dwelling place,
And uproot you from the land
of the living. Selah.

6 The righteous also shall see and
fear,
And shall laugh at him, *saying,*

7 "Here is the man *who* did not
make God his strength,
But [f]trusted in the abundance
of his riches,
And strengthened himself in
his wickedness."

8 But I *am* like a green olive tree
in the house of God;
I trust in the mercy of God
forever and ever.

9 I will praise You forever,
Because You have done *it;*
And in the presence of Your
saints
I will wait on Your name, for *it*
is good.

A portrait of the godless

To the Chief Musician. Set to "Mahalath." A Contemplation* of David.

53 THE [g]fool has said in his
heart,
"*There is* no God."
They are corrupt, and have
done abominable iniquity;
[h]*There is* none who does good.

2 God looks down from heaven
upon the children of men,
To see if there are *any* who
understand, who [i]seek God.

3 Every one of them has turned
aside;
They have together become
corrupt;
There is none who does good,
No, not one.

4 Have the workers of iniquity no
knowledge,
Who eat up my people *as* they
eat bread,
And do not call upon God?

5 [j]There they are in great fear
Where no fear was,

51:13
a Cp. Ps. 19:7-8; Prov. 11:30; Acts 2:38-41

51:16
b 1 Sam. 15:22; Ps. 50:8-14; Mic. 6:6-8

51:17
c Ps. 34:18; Is. 57:15; 66:2

51:19
d Ps. 4:5; cp. Mal. 3:3

52:Title
e 1 Sam. 22:9

52:7
f See Ps. 2:12, *note*

53:1
g Ps. 10:4
h Rom. 3:10-12

53:2
i Cp. 2 Chr. 15:2; 19:3

53:5
j Lev. 26:17,36; Prov. 28:1

***52:title** Hebrew *Maschil* ***53:title** Hebrew *Maschil*

52,53:Title Contemplation. Or *Instruction.*
52:5 destroy you. Literally *beat you down.*
53:1 This Psalm is almost identical with Ps. 14.

For God has scattered the
bones of him who encamps
against you;
You have put *them* to shame,
Because God has despised
them.

6 [a]Oh, that the salvation of Israel
would come out of Zion!
When God brings back the
captivity of His people,
Let Jacob rejoice *and* Israel be
glad.

A cry for deliverance

To the Chief Musician. With stringed instruments.* A Contemplation* of David when the [b]Ziphites went and said to Saul, "Is David not hiding with us?"

54 SAVE me, O God, by Your
name,
And vindicate me by Your
strength.
2 Hear my prayer, O God;
Give ear to the words of my
mouth.
3 For strangers have risen up
against me,
And oppressors have sought
after my life;
They have not set God before
them. Selah.

4 Behold, God *is* my helper;
The Lord *is* with those who
uphold my life.
5 He will repay my enemies for
their evil.
Cut them off in Your truth.

6 I will freely sacrifice to You;
I will praise Your name,
O LORD, for *it is* good.
7 For He has delivered me out of
all trouble;
And [c]my eye has seen *its desire*
upon my enemies.

A complaint concerning false friends

To the Chief Musician. With stringed instruments.* A Contemplation* of David.

55 GIVE ear to my prayer,
O God,
And do not hide Yourself from
my supplication.
2 Attend to me, and hear me;
I am restless in my complaint,
and moan noisily,
3 Because of the voice of the
enemy,
Because of the oppression of
the wicked;
For they bring down trouble
upon me,
And in wrath they hate me.

4 My heart is severely pained
within me,
And the terrors of death have
fallen upon me.
5 Fearfulness and trembling have
come upon me,
And horror has overwhelmed
me.
6 So I said, "Oh, that I had wings
like a dove!
I would fly away and be at rest.
7 Indeed, I would wander far off,
And remain in the wilderness.
Selah.
8 I would hasten my escape
From the windy storm *and*
tempest."

9 Destroy, O Lord, *and* divide
their tongues,
For I have seen violence and
strife in the city.
10 Day and night they go around it
on its walls;
Iniquity and trouble *are* also in
the midst of it.
11 Destruction *is* in its midst;
Oppression and deceit do not
depart from its streets.

12 For *it is* not an enemy *who*
reproaches me;
Then I could bear *it.*
Nor *is it* one *who* hates me
who has [d]exalted *himself*
against me;
Then I could hide from him.
13 But *it was* you, a man my equal,
My companion and my
[e]acquaintance.

***54:title** Hebrew *neginoth* * Hebrew *Maschil*
***55:title** Hebrew *neginoth* * Hebrew *Maschil*

53:6
a Ps. 14:7

54:Title
b 1 Sam. 23:19

54:7
c Ps. 59:10; 92:11

55:12
d Ps. 35:26; 38:16

55:13
e Ps. 41:9

54,55:Title Contemplation. Or *Instruction.*
55:5 overwhelmed. Literally *covered me.*

Jacob: *supplanter.* The younger son of Isaac and Rebekah who tricked his brother Esau into selling him his birthright. He deceived his father in order to receive the family blessing. Married Leah and Rachel. Had twelve sons by his wives and concubines. Also referred to as Israel.

14 We took sweet counsel together,
And walked to the house of
God in the throng.

15 Let death seize them;
Let them go down [a]alive into
[b]hell,
For wickedness *is* in their
dwellings *and* among them.

16 As for me, I will call upon God,
And the LORD shall save me.
17 Evening and morning and at
[c]noon
I will pray, and cry aloud,
And He shall hear my voice.
18 He has redeemed my soul in
peace from the battle *that*
was against me,
[d]For there were many against me.
19 God will hear, and afflict them,
[e]Even He who abides from of
old. Selah.
Because they do not change,
Therefore they do not fear God.

20 [f]He has put forth his hands
against those who [g]were at
peace with him;
He has broken his covenant.
21 [h]*The words* of his mouth were
smoother than butter,
But war *was* in his heart;
His words were softer than oil,
Yet they *were* drawn swords.

22 [i]Cast your burden on the LORD,
And He shall sustain you;
[j]He shall never permit the
righteous to be moved.

23 But You, O God, shall bring
them down to the pit of
destruction;
Bloodthirsty and deceitful men
shall not live out half their
days;
But I will trust in You.

Reliance on God

To the Chief Musician. Set to "The Silent Dove in Distant Lands."* A Michtam of David when the Philistines captured him in [k]Gath.

56 [l]BE merciful to me, O God,
for man would swallow me
up;
Fighting all day he oppresses me.
2 My enemies would hound *me*
all day,
For *there are* many who fight
against me, O Most High.

3 Whenever I am afraid,
I will trust in You.
4 In God (I will praise His word),
In God I have put my trust;
[m]I will not fear.
What can flesh do to me?

5 All day they twist my words;
All their thoughts *are* against
me for evil.
6 They gather together,
They hide, they mark my steps,
When they lie in wait for my
life.
7 Shall they escape by iniquity?
In anger cast down the peoples,
O God!

8 You number my wanderings;
Put my tears into Your bottle;
[n]*Are they* not in Your book?
9 When I cry out *to You,*
Then my enemies will turn back;
This I know, because [o]God *is*
for me.
10 In God (I will praise *His* word),
In the LORD (I will praise *His*
word),
11 In God I have put my trust;
I will not be afraid.
What can man do to me?

12 Vows *made* to You *are binding*
upon me, O God;
I will render praises to You,
13 [p]For You have delivered my soul
from death.
Have You not *kept* my feet from
falling,
That I may walk before God
In the [q]light of the living?

Trust in God amid troubles

To the Chief Musician. Set to "Do Not Destroy."* A Michtam of David when he fled from Saul into the cave.

57 BE merciful to me, O God,
be merciful to me!

*56:title Hebrew *Jonath Elem Rechokim*
*57:title Hebrew *Al Tashcheth*

55:15
a Num. 16:30-33
b See Hab. 2:5, *note;* cp. Luke 16:23, *note*

55:17
c Dan. 6:10

55:18
d 2 Chr. 32:7-8

55:19
e Deut. 33:27

55:20
f Cp. Acts 12:1
g Ps. 7:4

55:21
h Ps. 28:3; 57:4; 62:4; 64:3; Prov. 5:3-4; 12:18

55:22
i Ps. 37:5; Matt. 6:25; Luke 12:22; 1 Pet. 5:7
j Ps. 37:24

56:Title
k 1 Sam. 21:10-11

56:1
l Ps. 57:1

56:4
m Ps. 118:6; Is. 31:3; Heb. 13:6

56:8
n Mal. 3:16

56:9
o Ps. 118:6; Rom. 8:31

56:13
p Ps. 116:8-9
q Job 33:30

55:20 He has broken. Literally *he has profaned.*
56:3 trust in. Literally *lean on.* See Ps. 2:12, *note.*
56:8 Put my tears into Your bottle. Sometimes, in the ancient East, mourners would catch their tears in wineskins and place them at the tombs of their loved ones.

For my soul [a]trusts in You;
And in the [b]shadow of Your wings I will make my refuge,
Until *these* calamities have [c]passed by.

2 I will cry out to God Most High,
To God who performs *all things* for me.
3 [d]He shall send from heaven and save me;
He reproaches the one who would swallow me up.
Selah.
God shall send forth His mercy and His truth.

4 My soul *is* among lions;
I lie *among* the sons of men
Who are set on fire,
Whose teeth *are* spears and arrows,
And their tongue a sharp sword.
5 Be exalted, O God, above the heavens;
Let Your glory *be* above all the earth.

6 They have prepared a net for my steps;
My soul is bowed down;
They have dug a pit before me;
Into the midst of it they *themselves* have fallen.
Selah.

7 My heart is steadfast, O God, my heart is steadfast;
I will sing and give praise.
8 Awake, my glory!
Awake, lute and harp!
I will awaken the dawn.

9 I will praise You, O Lord, among the peoples;
I will sing to You among the nations.
10 For Your mercy reaches unto the heavens,
And Your truth unto the clouds.

11 Be exalted, O God, above the heavens;
Let Your glory *be* above all the earth.

57:1
a See Ps. 2:12, *note*
b Ps. 17:8; 63:7
c Is. 26:20
57:3
d Ps. 144:5,7

A cry for God's vengeance

To the Chief Musician. Set to "Do Not Destroy."* A Michtam of David.

58 DO you indeed speak righteousness, you silent ones?
Do you judge uprightly, you sons of men?
2 No, in heart you work wickedness;
You weigh out the violence of your hands in the earth.

3 The wicked are estranged from the womb;
They go [e]astray as soon as they are born, speaking lies.
4 Their poison *is* like the poison of a serpent;
They are like the deaf cobra *that* stops its ear,
5 Which will not [f]heed the voice of charmers,
Charming ever so [g]skillfully.

6 Break their teeth in their mouth, O God!
Break out the fangs of the young lions, O LORD!
7 [h]Let them flow away as waters *which* run continually;
When he bends *his bow,*
Let his arrows be as if cut in pieces.
8 *Let them be* like a snail which melts away as it goes,
Like a stillborn child of a woman, that they may not see the sun.

9 Before your [i]pots can feel *the burning* thorns,
He shall take them away as with a whirlwind,
As in His living and burning wrath.
10 The righteous shall [j]rejoice when he sees the [k]vengeance;
[l]He shall wash his feet in the blood of the [m]wicked,
11 So that men will say,
"Surely *there is* a [n]reward for the righteous;
Surely He is God who [o]judges in the earth."

***58:title** Hebrew *Al Tashcheth*

58:3
e Ps. 53:3
58:5
f Jer. 8:17
g Cp. Matt. 11:16-19
58:7
h Josh. 7:5; Ps. 112:10
58:9
i Ps. 118:12; Eccl. 7:6
58:10
j Cp. Rev. 19:1-5
k Deut. 32:43; Jer. 11:20
l Ps. 68:23
m Cp. Rev. 19:15-21
58:11
n Prov. 11:18; 2 Cor. 5:10
o Ps. 50:6; 75:7

The help of the helpless

To the Chief Musician. Set to "Do Not Destroy."* A Michtam of David when Saul sent men, and they watched the house in order to kill [a] him.

59 DELIVER me from my enemies, O my God;
Defend me from those who rise up against me.
2 Deliver me from the workers of iniquity,
And save me from bloodthirsty men.
3 For look, they lie in wait for my life;
The mighty gather against me,
Not *for* my transgression nor *for* my sin, O LORD.
4 They run and prepare themselves through no fault *of mine.*
Awake to help me, and behold!
5 You therefore, O LORD God of hosts, the God of Israel,
Awake to punish all the nations;
Do not be merciful to any wicked transgressors.
Selah.
6 At evening they return,
They growl like a dog,
And go all around the city.
7 Indeed, they belch with their mouth;
Swords *are* in their lips;
For *they say,* "Who [b] hears?"
8 But You, O LORD, shall laugh at them;
You shall have all the nations in derision.
9 I will wait for You, O You his Strength;*
For God *is* my defense.
10 My God of mercy* shall come to meet me;
God shall let [c] me see *my desire* on my enemies.
11 Do not slay them, lest my people forget;
Scatter them by Your power,
And bring them down,
O Lord our shield.
12 *For* the sin of their mouth *and* the words of their lips,
Let them even be taken in their pride,
And for the cursing and lying *which* they speak.
13 [d] Consume *them* in wrath, consume *them,*
That they *may* not *be;*
And [e] let them know that God rules in Jacob
To the ends of the earth. Selah.
14 And at evening they return,
They growl like a dog,
And go all around the city.
15 They wander up and down for food,
And howl* if they are not satisfied.
16 But I will sing of Your power;
Yes, I will sing aloud of Your mercy in the morning;
For You have been my defense
And refuge in the day of my trouble.
17 To You, O my Strength, I will sing praises;
For God *is* my defense,
My God of mercy.

A prayer for help

To the Chief Musician. Set to "Lily of the Testimony."* A Michtam of David. For teaching. [f] When he fought against Mesopotamia and Syria of Zobah, and Joab returned and killed twelve thousand Edomites in the Valley of Salt.

60 O GOD, You have cast us off;
You have broken us down;
You have been displeased;
Oh, restore us again!
2 You have made the earth tremble;
You have broken it;
Heal its breaches, for it is shaking.
3 [g] You have shown Your people hard things;

***59:title** Hebrew *Al Tashcheth*
***59:9** Following Masoretic Text and Syriac; some Hebrew manuscripts, Septuagint, Targum, and Vulgate read *my Strength.* ***59:10** Following Qere; some Hebrew manuscripts, Septuagint, and Vulgate read *My God, His mercy;* Kethib, some Hebrew manuscripts and Targum read *O God, my mercy;* Syriac reads *O God, Your mercy.*
***59:15** Following Septuagint and Vulgate; Masoretic Text, Syriac, and Targum read *spend the night.* ***60:title** Hebrew *Shushan Eduth*

59:Title
a 1 Sam. 19:11

59:7
b Ps. 10:11; 64:5; 73:11

59:10
c Ps. 54:7; 92:11; 112:8

59:13
d Ps. 104:35
e Ps. 83:18

60:Title
f 2 Sam. 8:13; 1 Chr. 18:12; see 1 Chr. 11:11, *note*

60:3
g Ps. 71:20

59:9 my defense. Literally *my high place.*

You have made us drink the
wine of confusion.

4 You have given a banner to
those who [a]fear You,
That it may be displayed
because of the truth. Selah.
5 That Your beloved may be
delivered,
Save *with* Your right hand, and
hear me.

6 God has [b]spoken in His
holiness:
"I will rejoice;
I will [c]divide Shechem
And measure out the Valley of
[d]Succoth.
7 Gilead *is* Mine, and Manasseh
is Mine;
[e]Ephraim also *is* the helmet for
My head;
[f]Judah *is* My lawgiver.
8 [g]Moab *is* My washpot;
[h]Over Edom I will cast My shoe;
[i]Philistia, shout in triumph
because of Me."

9 Who will bring me *to* the
strong city?
Who will lead me to Edom?
10 *Is it* not You, O God, *who* cast
us off?
And You, O God, *who* did not
go out with our armies?
11 Give us help from trouble,
[j]For the help of man *is* useless.
12 Through God we will do
valiantly,
For *it is* He *who* shall tread
down our enemies.

God the Shelter

To the Chief Musician. On a stringed
instrument.* *A Psalm* of David.

61 HEAR my cry, O God;
Attend to my prayer.
2 From the end of the earth I will
cry to You,
When my heart is overwhelmed;
Lead me to the rock that is
higher than I.
3 For You have been a shelter for
me,
A strong tower from the enemy.
4 I will abide in Your tabernacle
forever;
I will trust in the [k]shelter of
Your wings. Selah.

5 For You, O God, have heard my
vows;
You have given *me* the heritage
of those who fear Your
name.
6 You will prolong the king's life,
His years as many generations.
7 He shall abide before God
forever.
Oh, prepare mercy and truth,
which may preserve him!

8 So I will sing praise to Your
name forever,
That I may daily perform my
vows.

Waiting for God

To the Chief Musician. To [l]Jeduthun. A Psalm
of David.

62 TRULY my soul silently
waits for God;
From Him *comes* my salvation.
2 He only *is* my [m]rock and my
salvation;
He is my defense;
I shall not be greatly [n]moved.

3 How long will you attack a man?
You shall be slain, all of you,
Like a leaning wall and a
tottering fence.
4 They only consult to cast *him*
down from his high
position;
They delight in lies;
[o]They bless with their mouth,
But they curse inwardly. Selah.

5 My soul, wait silently for God
alone,
For my expectation *is* from
Him.

*61:title Hebrew *neginah*

60:4
a See Ps. 19:9, *note*

60:6
b Ps. 89:35
c Josh. 1:6
d Josh. 13:27

60:7
e Deut. 33:17
f Gen. 49:10

60:8
g 2 Sam. 8:2
h 2 Sam. 8:14; Ps. 108:9
i 2 Sam. 8:1

60:11
j Ps. 118:8; 146:3

61:4
k Job 40:21

62:Title
l See Ps. 39 title, *note*

62:2
m *Christ* (Rock): vv. 2,6-7; Ps. 118:22. (Gen. 49:24; 1 Pet. 2:8, *note*)
n Ps. 55:22

62:4
o Cp. James 3:8-12

60:3 confusion. Literally *staggering*. Compare Is. 51:17, 22; Jer. 25:15.

60:5 Verses 5–12 are almost identical with Ps. 108:6–13.

60:6 Shechem is one of the oldest cities in Palestine (Gen. 12:6; 37:14; 1 Kin. 12:1; etc.). The modern city of Nablus, 30 miles north of Jerusalem, is the ancient Shechem.

Gilead: *hill of witness*. A territory east of the Jordan River containing dense forests. Known for its curative balm.

60:11 help. Literally *salvation*.

62:1 silently. Literally *is silent*. Ps. 65:1.

62:2 defense. Literally *high place*.

6 He only *is* my rock and my salvation;
He is my defense;
I shall not be moved.
7 In God *is* my salvation and my glory;
The rock of my strength,
And my refuge, *is* in God.

8 Trust in Him at all times, you people;
[a]Pour out your heart before Him;
God *is* a refuge for us. Selah.

9 Surely men of low degree *are* a [b]vapor,
Men of high degree *are* a lie;
If they are weighed on the scales,
They *are* altogether *lighter* than vapor.
10 Do not trust in oppression,
Nor vainly hope in robbery;
If riches increase,
Do not set *your* heart *on* [c]*them.*
11 God has spoken once,
Twice I have heard this:
That power *belongs* to God.
12 Also to You, O Lord, *belongs* mercy;
For You render to each one according to his [d]work.

Thirsting for God

A Psalm of David when he was in the wilderness of [e]Judah.

63 O GOD, You *are* my God;
Early will I seek You;
[f]My soul thirsts for You;
My flesh longs for You
In a dry and thirsty land
Where there is no water.
2 So I have looked for You in the [g]sanctuary,
To see Your power and Your glory.

3 [h]Because Your lovingkindness *is* better than life,
My lips shall praise You.
4 Thus I will bless You while I live;
I will [i]lift up my hands in Your name.
5 My soul shall be satisfied as with marrow and fatness,
And my mouth shall praise *You* with joyful lips.

6 When [j]I remember You on my bed,
I meditate on You in the *night* watches.
7 Because You have been my help,
Therefore in the shadow of Your wings I will rejoice.
8 My soul follows close behind You;
Your right hand upholds me.

9 But those *who* seek my life, to destroy *it,*
Shall go into the lower parts of the earth.
10 They shall fall by the sword;
They shall be a portion for jackals.

11 But the king shall rejoice in God;
Everyone who swears by Him shall glory;
But the mouth of those who speak lies shall be stopped.

62:8
a 1 Sam. 1:15; Ps. 42:4; Lam. 2:19

62:9
b Ps. 39:5; Is. 40:17

62:10
c Cp. Luke 12:15

62:12
d Rom. 2:6; 1 Cor. 3:8

63:Title
e Cp. 1 Sam. 23:14

63:1
f Ps. 42:2; 84:2; 143:6; Matt. 5:6

63:2
g Ps. 27:4; cp. Is. 6:5

63:3
h Ps. 138:2

63:4
i Ps. 28:2; 143:6

63:6
j Ps. 42:8; 119:55; 149:5

HISTORICAL CONNECTIONS OF THE PSALMS

Psalm 7	1 Samuel 24:11,12	David hides from Saul.
Psalm 18	2 Samuel 22:1–51	David is delivered from his enemies.
Psalm 30	2 Samuel 24:25	David builds an altar.
Psalm 34	1 Samuel 21	David is delivered from his enemies.
Psalm 51	2 Samuel 11;12	David sins with Bathsheba.
Psalm 52	1 Samuel 22:9	David is distressed over an informant.
Psalm 54	1 Samuel 23:19	David is distressed over an informant.
Psalm 56	1 Samuel 21:10–11	David is delivered from his enemies.
Psalm 57	1 Samuel 24:3–10	David hides from Saul.
Psalm 59	1 Samuel 19:11	Saul watches for David at his house.
Psalm 60	2 Samuel 8:13	David celebrates his victory.
Psalm 63	1 Samuel 23:14	David runs from Saul.
Psalm 142	1 Samuel 22:1; 24:3	David encounters Saul in a cave.

A cry for God's protection

To the Chief Musician. A Psalm of David.

64 HEAR my voice, O God, in my meditation;
Preserve my life from fear of the enemy.
2 Hide me from the secret plots of the wicked,
From the rebellion of the workers of iniquity,
3 Who sharpen their tongue like a sword,
And bend *their bows to shoot* their arrows—bitter words,
4 That they may shoot in secret at the [a]blameless;
Suddenly they shoot at him and do not fear.
5 They encourage themselves *in* an evil matter;
They talk of laying snares secretly;
They [b]say, "Who will see them?"
6 They devise iniquities:
"We have perfected a shrewd scheme."
Both the inward thought and the heart of man are deep.
7 But God shall shoot at them *with* an arrow;
Suddenly they shall be wounded.
8 So He will make them stumble over their own tongue;
All who see them shall flee away.
9 All men shall fear,
And shall declare the work of God;
For they shall wisely consider His doing.
10 [c]The righteous shall be glad in the LORD, and trust in Him.
And all the upright in heart shall glory.

God's abundant provision through nature

To the Chief Musician. A Psalm of David. A Song.

65 PRAISE is awaiting You, O God, in Zion;
And to You the vow shall be performed.
2 O You who hear prayer,
[d]To You all flesh will come.
3 Iniquities prevail against me;
As for our transgressions,
You will [e]provide atonement for them.
4 [f]Blessed *is the man* You choose,
And cause to approach *You, That* he may dwell in Your courts.
[g]We shall be satisfied with the goodness of Your house,
Of Your holy temple.
5 *By* awesome deeds in righteousness You will answer us,
O God of our salvation,
You who are the confidence of all the ends of the earth,
And of the far-off seas;
6 Who established the mountains by His strength,
Being clothed with power;
7 You who [h]still the noise of the seas,
The noise of their waves,
And the tumult of the peoples.
8 They also who dwell in the farthest parts are afraid of Your [i]signs;
You make the outgoings of the morning and evening rejoice.
9 You [j]visit the earth and water it,
You greatly enrich it;
[k]The river of God is full of water;
You provide their grain,
For so You have prepared it.
10 You water its ridges abundantly,
You settle its furrows;
You make it soft with showers,
You bless its growth.
11 You crown the year with Your goodness,
And Your paths drip *with* abundance.
12 They drop *on* the pastures of the wilderness,
And the little hills rejoice on every side.
13 The pastures are clothed with flocks;
The valleys also are covered with grain;
They shout for joy, they also sing.

64:4
a See Phil. 3:12, *note*

64:5
b Ps. 59:7

64:10
c Ps. 32:11; 58:10; 68:3

65:2
d Is. 66:23

65:3
e Ps. 51:2; 79:9; Is. 6:7; Heb. 9:14; 1 John 1:7,9

65:4
f Cp. Ps. 32:2
g Ps. 36:8

65:7
h Matt. 8:26

65:8
i Ps. 135:9

65:9
j Deut. 11:12
k Ps. 104:13; 147:8

Praise for God's many blessings

To the Chief Musician. A Song. A Psalm.

66 MAKE a joyful shout to God, all the earth!
2 Sing out the honor of His name;
Make His praise glorious.
3 Say to God,
"How awesome are Your works!
[a]Through the greatness of Your power
Your enemies shall submit themselves to You.
4 [b]All the earth shall worship You
And sing praises to You;
They shall sing praises *to* Your name." Selah.

5 Come and see the works of God;
He is awesome *in His* doing toward the sons of men.
6 [c]He turned the sea into dry *land;*
[d]They went through the river on foot.
There we will rejoice in Him.
7 He rules by His power forever;
His eyes observe the nations;
Do not let the rebellious exalt themselves. Selah.

8 Oh, bless our God, you peoples!
And make the voice of His praise to be heard,
9 Who keeps our soul among the living,
And does not allow our feet to be moved.
10 For You, O God, have [e]tested us;
You have [f]refined us as silver is refined.
11 You brought us into the net;
You laid affliction on our backs.
12 You have caused men to ride over our [g]heads;
We went through fire and through water;
But You brought us out to rich *fulfillment.*

13 [h]I will go into Your house with burnt offerings;
I will pay You my vows,
14 Which my lips have uttered
And my mouth has spoken when I was in trouble.
15 I will offer You burnt sacrifices of fat animals,
With the sweet aroma of rams;
I will offer bulls with goats. Selah.

16 Come *and* hear, all you who [i]fear God,
And I will declare what He has done for my soul.
17 I cried to Him with my mouth,
And He was extolled with my tongue.
18 [j]If I regard iniquity in my heart,
The Lord will not hear.
19 *But* certainly God has heard *me;*
He has attended to the voice of my prayer.

20 Blessed *be* God,
Who has not turned away my prayer,
Nor His mercy from me!

God and the nations

To the Chief Musician. On stringed instruments.* A Psalm. A Song.

67 GOD be merciful to us and bless us,
And cause His [k]face to shine upon us, Selah.
2 That Your way may be known on earth,
Your salvation among [l]all nations.

3 Let the peoples praise You, O God;
Let all the peoples praise You.
4 Oh, let the nations be glad and sing for joy!
[m]For You shall judge the people righteously,
And govern the nations on earth. Selah.

5 Let the peoples praise You, O God;
Let all the peoples praise You.
6 [n]*Then* the earth shall yield her increase;
God, our own God, shall bless us.
7 God shall bless us,
And all the ends of the earth shall [o]fear Him.

***67:title** Hebrew *neginoth*

66:3
a Ps. 18:44

66:4
b Ps. 65:2; 67:7

66:6
c Ex. 14:21
d Josh. 3:14-16

66:10
e *Test/Tempt:* vv. 10-12; Ps. 78:18. (Gen. 3:1; James 1:14, *note*)
f Cp. Zech. 13:9; 1 Pet. 4:12

66:12
g Is. 51:23

66:13
h Ps. 100:4; 116:14,17-19

66:16
i See Ps. 19:9, *note*

66:18
j Job 27:9; Prov. 15:29; 28:9; Is. 1:15; John 9:31; James 4:3

67:1
k Num. 6:25

67:2
l Ps. 66:4

67:4
m Ps. 96:10,13; 98:9

67:6
n Lev. 26:4; Ps. 85:12; Ezek. 34:27

67:7
o See Ps. 19:9, *note*

66:9 keeps. Literally *puts.*

67:4 govern. Literally *lead.*

A song of triumph and glory

To the Chief Musician. A Psalm of David. A Song.

68 LET God arise,
Let His enemies be scattered;
Let those also who hate Him flee before Him.
2 As smoke is driven away,
So drive *them* away;
[a] As wax melts before the fire,
So let the wicked perish at the presence of God.
3 But [b] let the righteous be glad;
Let them rejoice before God;
Yes, let them rejoice exceedingly.

4 Sing to God, sing praises to His name;
[c] Extol Him who rides on the clouds,*
[d] By His name YAH,
And rejoice before Him.

5 A [e] father of the fatherless, a defender of widows,
Is God in His holy habitation.
6 [f] God sets the solitary in families;
[g] He brings out those who are bound into prosperity;
But the rebellious dwell in a dry *land.*

7 O God, when You went out before Your people,
When You marched through the wilderness, Selah.
8 The earth shook;
The heavens also dropped *rain* at the presence of God;
Sinai itself *was moved* at the presence of God, the God of Israel.
9 You, O God, sent a plentiful rain,
Whereby You confirmed Your inheritance,
When it was weary.
10 Your congregation dwelt in it;
[h] You, O God, provided from Your goodness for the poor.

11 The Lord gave the [i] word;
Great *was* the company of those who proclaimed *it:*
12 "Kings of armies flee, they flee,
And she who remains at home divides the spoil.
13 Though you lie down among the sheepfolds,
You will be like the wings of a dove covered with silver,
And her feathers with yellow gold."
14 When the Almighty scattered kings in it,
It was *white* as snow in Zalmon.

15 A mountain of God *is* the mountain of Bashan;
A mountain *of many* peaks *is* the mountain of Bashan.
16 Why do you fume with envy, you mountains of *many* peaks?
This is the mountain *which* God desires to dwell in;
Yes, the LORD will dwell *in it* forever.

17 The chariots of God *are* twenty thousand,
Even thousands of thousands;
The Lord is among them *as in* Sinai, in the Holy *Place.*
18 You have ascended on high,
You have led captivity [j] captive;
You have received [k] gifts among men,
Even *from* the rebellious,
That the LORD God might dwell *there.*

19 Blessed *be* the Lord,
Who daily loads us *with benefits,*
The God of our salvation! Selah.
20 Our God *is* the God of salvation;
And to GOD the Lord *belong* escapes from death.

21 But God will wound the head of His enemies,
The hairy scalp of the one who still goes on in his trespasses.
22 The Lord said, "I will bring [l] back from Bashan,

***68:4** Masoretic Text reads *deserts;* Targum reads *heavens* (compare verse 34 and Isaiah 19:1).

68:2
a Ps. 97:5; Mic. 1:4

68:3
b Ps. 32:11; 58:10; 64:10

68:4
c v. 33; Deut. 33:26
d Ex. 6:3

68:5
e Ps. 10:14,18; 146:9

68:6
f Ps. 113:9
g Ps. 107:10,14; 146:7; Acts 12:7

68:10
h Ps. 74:19; cp. Deut. 26:5-9

68:11
i *Inspiration:* v. 11; Is. 6:5. (Ex. 4:15; 2 Tim. 3:16, *note*)

68:18
j Eph. 4:8
k Acts 2:4,33; 10:44-46; 1 Cor. 12:4-11; Eph. 4:7-12

68:22
l Deut. 30:1-9

68:1 In this Psalm the joy of Israel in the kingdom is prominent. At v. 18 (quoted in Eph. 4:7–16 of Christ's ascension ministry) the Psalm sounds a prophetic note, perhaps looking forward to the regathering of Israel (vv. 21–23) and the Messianic kingdom. See Ps. 69, the next in order of the Messianic Psalms.

I will bring *them* back from the depths of the sea,
23 That your foot may crush *them** in blood,
And the tongues of your dogs *may have* their portion from *your* enemies."

24 They have seen Your procession, O God,
The procession of my God, my King, into the sanctuary.
25 The singers went before, the players on instruments *followed* after;
Among *them were* the maidens playing timbrels.
26 Bless God in the congregations,
The Lord, from the fountain of Israel.
27 There *is* [a]little Benjamin, their leader,
The princes of Judah *and* their company,
The princes of Zebulun *and* the princes of Naphtali.
28 Your God has commanded* your strength;
Strengthen, O God, what You have [b]done for us.
29 Because of Your temple at Jerusalem,
Kings will bring [c]presents to You.
30 Rebuke the beasts of the reeds,
The herd of bulls with the calves of the peoples,
Till everyone submits himself with pieces of silver.
Scatter the peoples *who* delight in war.
31 Envoys will come out of [d]Egypt;
Ethiopia will quickly stretch out her hands to God.
32 Sing to God, you [e]kingdoms of the earth;
Oh, sing praises to the Lord, Selah.
33 To Him who rides on the heaven of heavens, *which were* of old!
Indeed, He sends out His voice, a [f]mighty voice.
34 Ascribe strength to God;
His excellence *is* over Israel,
And His strength *is* in the clouds.
35 O God, *You are* more [g]awesome than Your holy places.
The God of Israel *is* He who gives strength and power to *His* people.

Blessed *be* God!

A lament of the reproached

To the Chief Musician. Set to "The Lilies."*
A Psalm of David.

69 SAVE me, O God!
For the waters have come up to *my* neck.
2 I sink in deep mire,
Where *there is* no standing;
I have come into deep waters,
Where the floods overflow me.
3 I am weary with my crying;
My throat is dry;
My eyes fail while I wait for my God.

4 [h]Those who hate me without a cause
Are more than the hairs of my head;
They are mighty who would destroy me,

68:27
a 1 Sam. 9:21

68:28
b Is. 26:12

68:29
c Ps. 45:12; 72:10

68:31
d Is. 19:19-23

68:32
e Ps. 67:3

68:33
f Ps. 46:6; Is. 30:30

68:35
g Ps. 65:5

69:4
h Ps. 35:19; John 15:25

***68:23** Septuagint, [Syriac], Targum, and Vulgate read *you may dip your foot.* ***68:28** Septuagint, [Syriac], Targum, and Vulgate read *Command, O God.* ***69:title** Hebrew *Shoshannim*

Sinai: (Mount Sinai) The mountain of God upon which God gave Moses the Ten Commandments.

Bashan: *soft, rich soil.* A fertile area of land east of the Sea of Galilee.

Benjamin: *son of the right hand.* The youngest son of Jacob and Rachel, who died giving birth to him. Jacob cherished Benjamin after he lost his son Joseph.

68:26 from the fountain of Israel. Or *you that are of the fountain of Israel.*

68:31 Ethiopia. Hebrew *Cush.* Zeph. 3:10.

69:1 The NT quotations from, and references to, this Psalm indicate in what way it foreshadows Christ. It is the Psalm of His humiliation and rejection (vv. 4,7–8,10–12). Verses 14–20 may well describe the exercises of His holy soul in Gethsemane (Matt. 26:36–45); whereas v. 21 is a direct reference to the cross (Matt. 27:34,48; John 19:28–30). The imprecatory section (vv. 22–28) is connected (Rom. 11:9–10) with the present judicial blindness of Israel, v. 25 having special reference to Judas (Acts 1:20), who is thus made typical of his generation, which shared his guilt. See Ps. 72, next in order of the Messianic Psalms.

Being my enemies wrongfully;
Though I have stolen nothing,
I *still* must restore *it.*

5 O God, You know my
foolishness;
And my sins are not hidden
from You.
6 Let not those who wait for You,
O Lord GOD of hosts, be
ashamed [a]because of me;
Let not those who seek You be
confounded because of me,
O God of Israel.
7 Because for Your sake I have
borne reproach;
Shame has covered my face.
8 [b]I have become a stranger to my
brothers,
And an alien to my mother's
children;
9 [c]Because zeal for Your house has
eaten me up,
And the [d]reproaches of those
who reproach You have
fallen on me.
10 When I wept *and chastened*
my soul with fasting,
That became my reproach.
11 I also made sackcloth my
garment;
I became a byword to them.
12 Those who sit in the gate speak
against me,
And I *am* the song of the
[e]drunkards.

13 But as for me, my prayer *is* to
You,
O LORD, *in* the [f]acceptable
time;
O God, in the multitude of Your
mercy,
Hear me in the truth of Your
salvation.
14 Deliver me out of the mire,
And let me not sink;
Let me be delivered from those
who hate me,
And out of the deep waters.
15 Let not the floodwater overflow
me,
Nor let the deep swallow me
up;
And let not the pit shut its
mouth on me.

16 Hear me, O LORD, for Your
lovingkindness *is* good;
Turn to me according to the
multitude of Your tender
mercies.
17 And do not hide Your face from
Your servant,
For I am in trouble;
Hear me speedily.
18 Draw near to my soul, *and*
[g]redeem it;
Deliver me because of my
enemies.

19 You know my reproach, my
shame, and my dishonor;
My adversaries *are* all before
You.
20 Reproach has broken my heart,
And I am full of heaviness;
I looked *for someone* to take
pity, but *there was* none;
And for comforters, but I found
none.
21 They also gave me gall for my
food,
And for my [h]thirst they gave
me vinegar to drink.

22 [i]Let their table become a snare
before them,
And their well-being a trap.
23 Let their eyes be darkened, so
that they do not see;
And make their loins shake
continually.
24 Pour out Your indignation upon
them,
And let Your wrathful anger
take hold of them.
25 Let their dwelling place be
[j]desolate;
Let no one live in their tents.
26 For they persecute the *ones*
You have [k]struck,
And talk of the grief of those
You have wounded.
27 Add [l]iniquity to their iniquity,
And let them not come into
Your righteousness.
28 Let them be blotted out of the
[m]book of the living,
And not be [n]written with the
righteous.

29 But I *am* poor and sorrowful;
Let Your salvation, O God, set
me up on high.
30 I will praise the name of God
with a song,

69:6
a Cp. 2 Sam. 12:14

69:8
b John 7:3-5

69:9
c John 2:17
d Rom. 15:3

69:12
e Job 30:9

69:13
f Is. 49:8; 2 Cor. 6:2

69:18
g *Redemption* (redeeming relative type): v. 18; Ps. 71:23. (Gen. 48:16; Is. 59:20, *note*)

69:21
h Matt. 27:34,48

69:22
i Rom. 11:9-10

69:25
j Acts 1:20; cp. Matt. 23:38

69:26
k Is. 53:4

69:27
l Neh. 4:5; Rom. 1:28

69:28
m Ex. 32:32; Phil. 4:3; Rev. 3:5; 13:8
n Luke 10:20; Heb. 12:23

And will magnify Him with
thanksgiving.
31 [a]*This* also shall please the LORD
better than an ox *or* bull,
Which has horns and hooves.
32 [b]The humble shall see *this and*
be glad;
And you who seek God, [c]your
hearts shall live.
33 For the LORD hears the poor,
And does not despise His
[d]prisoners.

34 Let heaven and earth praise
Him,
The seas and everything that
moves in them.
35 [e]For God will save Zion
And build the cities of Judah,
That they may dwell there and
possess it.
36 Also, the descendants of His
servants shall inherit it,
And those who love His name
shall dwell in it.

The poor and needy

To the Chief Musician. *A Psalm* of David.
To bring to remembrance.

70 [f]*MAKE haste,* O God, to
deliver me!
Make haste to help me,
O LORD!

2 Let them be ashamed and
confounded
Who seek my life;
Let them be turned back* and
confused
Who desire my hurt.
3 [g]Let them be turned back
because of their shame,
Who say, "Aha, aha!"

4 Let all those who seek You
rejoice and be glad in You;
And let those who love Your
salvation say continually,
"Let God be magnified!"

5 [h]But I *am* poor and needy;
[i]Make haste to me, O God!
You *are* my help and my
deliverer;
O LORD, do not delay.

A prayer for old age

71 [j]IN You, O LORD, I put my
[k]trust;
Let me never be put to shame.
2 Deliver me in Your
righteousness, and cause
me to escape;
Incline Your ear to me, and
save me.
3 Be my strong refuge,
To which I may resort
continually;
You have given the
commandment to save me,
For You *are* my rock and my
fortress.

4 Deliver me, O my God, out of
the hand of the wicked,
Out of the hand of the
unrighteous and cruel man.
5 For You are my hope, O Lord
GOD;
You are my [l]trust from my
youth.
6 By You I have been upheld
from birth;
You are He who [m]took me out
of my mother's womb.
My praise *shall be* continually
of You.

7 [n]I have become as a wonder to
many,
But You *are* my strong refuge.
8 Let my mouth be filled *with*
Your praise
And with Your glory all the day.

9 Do not cast me off in the time
of old age;
Do not forsake me when my
strength fails.
10 For my enemies speak against
me;
And those who lie in wait for my
life take counsel together,
11 Saying, "God has forsaken him;
Pursue and take him, for *there*
is none to deliver *him.*"

12 [o]O God, do not be far from me;
O my God, make haste to [p]help
me!

***70:2** Following Masoretic Text, Septuagint, Targum, and Vulgate; some Hebrew manuscripts and Syriac read *be appalled* (compare 40:15).

69:31
a Ps. 50:13-14,23

69:32
b Ps. 34:2
c Ps. 22:26

69:33
d Ps. 68:6

69:35
e Ps. 51:18; Is. 44:26

70:1
f vv. 1-5; cp. Ps. 40:13-17

70:3
g Ps. 40:15

70:5
h Ps. 40:17; 72:12-13
i Ps. 141:1

71:1
j vv. 1-3; cp. Ps. 31:1-3
k See Ps. 2:12, *note*

71:5
l See Ps. 2:12, *note*

71:6
m Ps. 22:9-10

71:7
n Is. 8:18; Zech. 3:8; 1 Cor. 4:9

71:12
o Ps. 22:11,19; 35:22; 38:21-22
p Ps. 70:1

69:34 moves. Literally *creeps.*
70:1 to help me. Literally *to my help.*

71:3 Be my strong refuge. Literally *Be to me a rock of habitation.*

13 Let them be confounded *and* consumed
Who are adversaries of my life;
Let them be covered *with* reproach and dishonor
Who seek my hurt.

14 But I will hope continually,
And will praise You yet more and more.
15 My mouth shall tell of Your righteousness
And Your salvation all the day,
For I do not know *their* limits.
16 I will go in the strength of the Lord GOD;
I will make mention of Your righteousness, of Yours only.

71:17
a Deut. 6:7

17 O God, You have taught me from my [a]youth;
And to this *day* I declare Your wondrous works.
18 Now also [b]when *I am* old and grayheaded,
O God, do not forsake me,
Until I declare Your strength to *this* generation,
Your power to everyone *who* is to come.

71:18
b Is. 46:4

19 [c]Also Your righteousness, O God, *is* very high,
You who have done great things;
O God, who *is* like You?
20 *You,* who have shown me great and severe troubles,
Shall revive me again,
And bring me up again from the depths of the earth.
21 You shall increase my greatness,
And comfort me on every side.

71:19
c Deut. 3:24; Ps. 36:6; cp. Luke 1:49

22 Also with the lute I will praise You—
And Your faithfulness, O my God!
To You I will sing with the harp,
O Holy One of Israel.
23 My lips shall greatly rejoice when I sing to You,
And my soul, which You have [d]redeemed.

71:23
d *Redemption* (redeeming relative type): v. 23; Ps. 72:14. (Gen. 48:16; Is. 59:20, *note*)

24 My tongue also shall talk of Your righteousness all the day long;
For they are confounded,
For they are brought to shame
Who seek my hurt.

Messiah's glorious kingdom

A Psalm of Solomon.

72 GIVE the [e]king Your judgments, O God,
And Your righteousness to the king's Son.
2 He will judge Your people with righteousness,
And Your poor with [f]justice.
3 The mountains will bring peace to the people,
And the little hills, by righteousness.
4 He will bring justice to the poor of the people;
He will save the children of the needy,
And will break in pieces the oppressor.

72:1
e *Kingdom* (OT): vv. 1-20; Ps. 89:4. (Gen. 1:26; Zech. 12:8, *note*)

72:2
f Ps. 25:9

5 They shall [g]fear You*
As long as the sun and moon [h]endure,
Throughout all generations.
6 He shall come down like rain upon the grass before mowing,
Like showers *that* water the earth.
7 In His days the righteous shall flourish,
And abundance of peace,
Until the moon is no more.

72:5
g See Ps. 19:9, *note*
h Ps. 89:36

8 He shall have dominion also from sea to sea,
And from the River to the ends of the earth.
9 Those who dwell in the wilderness will bow before Him,

***72:5** Following Masoretic Text and Targum; Septuagint and Vulgate read *They shall continue.*

72:1 The 72nd Psalm forms a complete vision of Messiah's kingdom insofar as the OT revelation extended. David's prayers will find their fruition in the kingdom (v. 20; 2 Sam. 23:1–4). Verse 1 refers to the investiture of the King's Son with the kingdom, the formal description of which is given in Dan. 7:13–14; Rev. 5:5–10. Verses 2–7,12–14 give the character of the kingdom (compare Is. 11:3–9). The emphatic word is "righteousness." Verses 8–19 speak of the universality of the kingdom. It is through restored Israel that the kingdom is to be extended over the earth (Zech. 8:13,20–23). See Ps. 89, the next in order of the Messianic Psalms.

72:8 River. That is, *the Euphrates*. Zech. 9:10.

And His enemies will [a]lick the dust.
10 The kings of Tarshish and of the isles
Will bring presents;
The kings of Sheba and Seba
Will offer gifts.
11 Yes, all kings shall fall down before Him;
All nations shall serve Him.

12 For He will deliver the needy when he cries,
The poor also, and *him* who has no helper.
13 He will spare the poor and needy,
And will save the souls of the needy.
14 He will [b]redeem their life from oppression and violence;
And precious shall be their blood in His sight.

15 And He shall live;
And the gold of [c]Sheba will be given to Him;
Prayer also will be made for Him continually,
And daily He shall be praised.

16 There will be an abundance of grain in the earth,
On the top of the mountains;
Its fruit shall wave like Lebanon;
[d]And *those* of the city shall flourish like grass of the earth.

17 His name shall [e]endure forever;
His name shall continue as long as the sun.
And *men* shall be blessed [f]in Him;
All nations shall call Him blessed.

18 Blessed *be* the LORD God, the God of Israel,
Who only does wondrous things!
19 And blessed *be* His glorious name forever!
And let the whole [g]earth be filled *with* His glory.
Amen and Amen.

20 The prayers of David the son of Jesse are [h]ended.

Book III, Psalms 73—89

Problem of the prosperity of the wicked

A Psalm of Asaph.

73 TRULY God *is* good to Israel,
To such as are pure in heart.
2 But as for me, my feet had almost stumbled;
My steps had nearly [i]slipped.
3 For I *was* envious of the boastful,
When I saw the [j]prosperity of the [k]wicked.

4 For *there are* no pangs in their death,
But their strength *is* firm.
5 They *are* not in trouble *as other* men,
Nor are they plagued like *other* men.
6 Therefore pride serves as their necklace;
Violence covers them *like* a garment.
7 Their eyes bulge* with abundance;
They have more than heart could wish.
8 They scoff and speak wickedly *concerning* oppression;
[l]They speak loftily.
9 They set their mouth [m]against the heavens,
And their tongue walks through the earth.

10 Therefore his people return here,
And waters of a full *cup* are drained by them.
11 And they say, [n]"How does God know?
And is there knowledge in the Most High?"

***73:7** Targum reads *face bulges;* Septuagint, Syriac, and Vulgate read *iniquity bulges.*

72:9
a Is. 49:23

72:14
b *Redemption* (redeeming relative type): v. 14; Ps. 74:2. (Gen. 48:16; Is. 59:20, *note*)

72:15
c Is. 60:6

72:16
d Cp. 1 Kin. 4:20

72:17
e Ps. 89:36
f Gen. 12:3

72:19
g Num. 14:21; Hab. 2:14

72:20
h Cp. 2 Sam. 23:1-4

73:2
i Job 12:5

73:3
j Ps. 37:7
k Job 21:5-16

73:8
l 2 Pet. 2:18; Jude 16

73:9
m Rev. 13:6

73:11
n Job 22:13; Ps. 10:11; 94:7

Tarshish: a city of a distant land, possibly Spain, that was rich in metals.

Lebanon: the area along the Mediterranean Sea known for its mountains and forests of cedar trees.

Israel: *soldier of God.* Jacob's name was changed to this after he wrestled with God at Peniel. He became the father of the great nation of Israel.

72:10 isles. That is, *coasts.*
72:17 shall endure. Literally *shall be.*

12 Behold, these *are* the ungodly,
Who are always at ease;
They increase *in* riches.
13 Surely I have cleansed my heart
in [a]vain,
And washed my hands in
innocence.
14 For all day long I have been
plagued,
And chastened every morning.
15 If I had said, "I will speak
thus,"
Behold, I would have been
untrue to the generation of
Your children.
16 When I thought *how* to
understand this,
It *was* too painful for me—
17 Until I went into the [b]sanctuary
of God;
Then I understood their [c]end.
18 Surely You set them in slippery
places;
You cast them down to
destruction.
19 Oh, how they are *brought* to
desolation, as in a [d]moment!
They are utterly consumed
with terrors.
20 As a dream when *one* awakes,
So, Lord, when You awake,
You shall despise their image.
21 Thus my heart was grieved,
And I was vexed in my mind.
22 I *was* so foolish and ignorant;
I was *like* a beast before You.
23 Nevertheless I *am* continually
with You;
You hold *me* by my right hand.
24 You will guide me with Your
counsel,
And afterward receive me *to*
[e]glory.
25 Whom have I in heaven *but*
[f]*You?*
And *there is* none upon earth
that I desire besides You.
26 My flesh and my heart fail;
But God *is* the strength of my
heart and my [g]portion
forever.
27 For indeed, those who are far
from You shall perish;
You have destroyed all those
who desert You for harlotry.
28 But *it is* good for me to [h]draw
near to God;
I have put my [i]trust in the Lord
GOD,
That I may [j]declare all Your
works.

God's people cry for help

A Contemplation* of Asaph.

74 O GOD, why have You cast
us off forever?
Why does Your anger smoke
against the sheep of Your
pasture?
2 Remember Your congregation,
which You have purchased
of old,
The tribe of Your inheritance,
which You have
[k]redeemed—
This Mount Zion where You
have dwelt.
3 Lift up Your feet to the
perpetual desolations.
The enemy has damaged
everything in the sanctuary.
4 [l]Your enemies roar in the midst
of Your meeting place;
They set up their banners *for*
signs.
5 They seem like men who lift up
Axes among the thick trees.
6 And now they break down its
carved work, all at once,
With axes and hammers.
7 They have set fire to Your
sanctuary;
They have defiled the dwelling
place of Your name to the
ground.
8 They said in their hearts,
"Let us destroy them altogether."
They have burned up all the
meeting places of God in
the land.
9 We do not see our signs;
There is no [m]longer any prophet;
Nor *is there* any among us who
knows how long.
10 O God, how long will the
adversary reproach?

***74:title** Hebrew *Maschil*

73:13
a Job 21:15; 35:3; Mal. 3:14

73:17
b Cp. Heb. 10:25
c Ps. 37:38; 55:23

73:19
d Cp. 2 Pet. 3:10

73:24
e Ps. 49:15

73:25
f Cp. John 6:67-68

73:26
g Ps. 16:5

73:28
h Heb. 10:22; James 4:8
i See Ps. 2:12, *note*
j Ps. 116:10; 2 Cor. 4:13

74:2
k *Redemption* (redeeming relative type): v. 2; Ps. 77:15. (Gen. 48:16; Is. 59:20, *note*)

74:4
l Lam. 2:7

74:9
m Cp. 1 Sam. 3:1; Amos 8:11

74:Title Contemplation. Or *Instruction.*

Will the enemy blaspheme Your
name forever?
11 Why do You withdraw Your
hand, even Your right
hand?
Take it out of Your bosom and
destroy *them.*
12 For [a]God *is* my King from of
old,
Working salvation in the midst
of the earth.
13 You divided the sea by Your
strength;
You broke the heads of the sea
serpents in the waters.
14 You broke the heads of
Leviathan in pieces,
And gave him *as* food to the
people inhabiting the
wilderness.
15 [b]You broke open the fountain
and the flood;
[c]You dried up mighty rivers.
16 The day *is* Yours, the night also
is [d]Yours;
[e]You have prepared the light and
the sun.
17 You have [f]set all the borders of
the earth;
[g]You have made summer and
winter.
18 Remember this, *that* the enemy
has reproached, O LORD,
And *that* a foolish people has
blasphemed Your name.
19 Oh, do not deliver the life [h]of
Your turtledove to the wild
beast!
Do not forget the life of Your
poor forever.
20 [i]Have respect to the covenant;
For the dark places of the earth
are full of the haunts of
cruelty.
21 Oh, do not let the oppressed
return ashamed!
Let the poor and needy praise
Your name.
22 Arise, O God, plead Your own
cause;
Remember how the foolish
man reproaches You daily.
23 Do not forget the voice of Your
enemies;
The tumult of those who rise
up against You increases
continually.

Ultimate triumph of the righteous

To the Chief Musician. Set to "Do Not Destroy."* A Psalm of Asaph. A Song.

75 WE give thanks to You,
O God, we give thanks!
For Your wondrous works
declare *that* Your name is
near.
2 "When I choose the proper time,
I will judge uprightly.
3 The earth and all its inhabitants
are dissolved;
I set up its pillars firmly. Selah.
4 "I said to the boastful, 'Do not
deal boastfully,'
And to the wicked, 'Do not [j]lift
up the horn.
5 Do not lift up your [k]horn on
high;
Do *not* speak with a stiff neck.' "
6 For exaltation *comes* neither
from the east
Nor from the west nor from the
south.
7 But God *is* the Judge:
He puts down one,
And [l]exalts another.
8 For [m]in the hand of the LORD
there is a cup,
And the wine is red;
It is fully mixed, and He pours
it out;
Surely its dregs shall all the
wicked of the earth
Drain *and* drink down.
9 But I will declare forever,
I will sing praises to the God of
Jacob.
10 "All [n]the [o]horns of the wicked I
will also cut off,
[p]*But* the horns of the righteous
shall be [q]exalted."

***75:title** Hebrew *Al Tashcheth*

74:12
a Ps. 44:4

74:15
b Ex. 17:5-6; Num. 20:11; Ps. 105:41; Is. 48:21
c Josh. 3:13

74:16
d Job 38:12
e Gen. 1:14

74:17
f Acts 17:26
g Gen. 8:22

74:19
h Cp. Song 2:14

74:20
i Gen. 17:7-8; Lev. 26:44-45

75:4
j 1 Sam. 2:3; Ps. 94:4

75:5
k See Deut. 33:17, *note*

75:7
l Ps. 147:6; Dan. 2:21

75:8
m Job 21:20; Ps. 60:3; Jer. 25:15; Rev. 14:10; 16:19

75:10
n Ps. 101:8; Jer. 48:25
o See Deut. 33:17, *note*
p Ps. 89:17; 148:14
q 1 Sam. 2:1

74:13 divided. Literally *broke.*
74:14 Leviathan. Perhaps the crocodile.
74:23 increases. Literally *ascends.*
75:4 horn. The words "horn" and "horns" (OT, *qeren;* NT *keras*) are used in Scripture both literally and figuratively. In the latter sense at least three meanings appear: (1) strength in general (Deut. 33:17); (2) arrogant pride (Ps. 75:4–5); and (3) political and military power (Dan. 8:20–21).

The victorious power of God

To the Chief Musician. On stringed instruments.* A Psalm of Asaph. A Song.

76 [a]IN Judah God *is* known;
His name *is* great in Israel.
2 In Salem* also is His tabernacle,
And His dwelling place in Zion.
3 There He broke the arrows of the bow,
The shield and sword of battle.
Selah.

4 You *are* more glorious and excellent
Than the mountains of prey.

5 The stouthearted were plundered;
They have sunk into their sleep;
And none of the mighty men have found the use of their hands.
6 [b]At Your rebuke, O God of Jacob,
Both the chariot and horse were cast into a dead sleep.

7 You, Yourself, *are* to be feared;
And who may [c]stand in Your presence
When once You are angry?
8 You caused judgment to be heard from heaven;
The earth feared and was still,
9 When God arose to judgment,
To deliver all the oppressed of the earth. Selah.

10 Surely the wrath of man shall praise [d]You;
With the remainder of wrath You shall gird Yourself.

11 Make vows to the LORD your God, and pay *them;*
Let all who are around Him bring presents to Him who ought to be [e]feared.
12 He shall cut off the spirit of princes;
He is [f]awesome to the kings of the earth.

Remembrance of God's mighty deeds

To the Chief Musician. To [g]Jeduthun. A Psalm of Asaph.

77 I CRIED out to God with my voice—
To God with my voice;
And He gave ear to me.
2 In the day of my trouble I sought the Lord;
My hand was stretched out in the night without ceasing;
My soul refused to be comforted.
3 I remembered God, and was troubled;
I complained, and my spirit was overwhelmed. Selah.

4 You hold my eyelids *open;*
I am so troubled that I cannot speak.

***76:title** Hebrew *neginoth* ***76:2** That is, Jerusalem

76:1
a Ps. 48:1

76:6
b Ex. 15:1-21; Ezek. 39:20; Nah. 2:13; Zech. 12:4

76:7
c Nah. 1:6; Rev. 6:17

76:10
d Cp. Gen. 50:20; Ex. 9:16; Rom. 9:17

76:11
e See Ps. 19:9, *note*

76:12
f Ps. 47:2

77:Title
g See Ps. 39 title, *note*

A CLASSIFICATION OF THE PSALMS

Instructional:
On the perfection of God's law: 19, 119.
On the blessing of righteousness, misery of wickedness: 1, 5, 7, 9—12, 14, 15, 17, 24, 25, 32, 36, 37, 50, 52, 53, 58, 73, 75, 84, 91, 92, 94, 112, 119, 121, 125, 127, 128, 133.
On vanity of human life: 39, 49, 90.
On duty of rulers: 82, 101.

Prayer:
Penitence: 6, 32, 38, 51, 102, 130, 143.
Resignation: 3, 16, 27, 31, 54, 56, 57, 61, 62, 71, 86.
Contrition: 13, 22, 69, 77, 88, 143.
In severe trouble: 4, 5, 11, 28, 41, 55, 59, 64, 70, 109, 120, 140, 141, 143.
In affliction: 44, 60, 74, 79, 80, 83, 89, 94, 102, 129, 137.
When deprived of public worship: 42, 43, 63, 84.
Intercession: 20, 67, 122, 132, 144.

Praise:
For God's providential care: 23, 34, 35, 91, 100, 103, 107, 117, 121, 145, 146.
Of God's attributes: 8, 19, 24, 29, 33, 47, 50, 65, 66, 76, 77, 93, 95—97, 99, 104, 111, 113—115, 134, 139, 147, 148, 150.

Thanksgiving:
For individual mercies: 9, 18, 22, 30, 34, 40, 75, 103, 108, 116, 118, 138, 144.
For general or national mercies: 46, 48, 65, 66, 68, 76, 81, 85, 98, 105, 124, 126, 129, 135, 136, 149.

Messianic:
2, 8, 16, 22, 23, 24, 40, 41, 45, 68, 69, 72, 89, 102, 110, 118.

Historical:
78, 105, 106.

5 I have considered the days of old,
The years of ancient times.
6 I call to remembrance my song in the night;
I meditate within my heart,
And my spirit makes diligent search.
7 Will the Lord [a]cast off forever?
And will He be favorable no more?
8 Has His mercy ceased forever?
Has *His* [b]promise failed forevermore?
9 Has God [c]forgotten to be gracious?
Has He in anger shut up His tender mercies? Selah.
10 And I said, "This *is* my anguish;
But I will remember the years of the right hand of the Most High."
11 I will remember the works of the LORD;
Surely I will remember Your wonders of old.
12 I will also meditate on all Your work,
And talk of Your deeds.
13 Your way, O God, *is* in the [d]sanctuary;
Who *is* so great a God as *our* God?
14 You *are* the God who does wonders;
You have declared Your strength among the peoples.
15 You have with *Your* arm [e]redeemed Your people,
The sons of Jacob and Joseph. Selah.
16 The waters saw You, O God;
The waters saw You, they were [f]afraid;
The depths also trembled.
17 The clouds poured out water;
The skies sent out a sound;
Your arrows also flashed about.
18 The voice of Your thunder *was* in the whirlwind;
The lightnings lit up the world;
The earth trembled and shook.
19 Your way *was* in the sea,
Your path in the great waters,
And Your footsteps were not known.
20 You led Your people like a flock
By the hand of Moses and Aaron.

God at work in Israel's history

A Contemplation* of Asaph.

78 GIVE ear, O my people, *to* my law;
Incline your ears to the words of my [g]mouth.
2 I will open my mouth in a [h]parable;
I will utter dark sayings of old,
3 Which we have heard and known,
And our fathers have told us.
4 [i]We will not hide *them* from their children,
[j]Telling to the generation to come the praises of the LORD,
And His strength and His wonderful works that He has done.
5 [k]For He established a testimony in Jacob,
And appointed a law in Israel,
Which He commanded our fathers,
[l]That they should make them known to their children;
6 That the generation to come might know *them,*
The children *who* would be born,
That they may arise and declare *them* to their children,
7 That they may set their hope in God,

*78:title Hebrew *Maschil*

77:7
a Ps. 44:9; see Rom. 11:1, *note*

77:8
b 2 Pet. 3:9

77:9
c Cp. Is. 49:15

77:13
d Ps. 73:17

77:15
e *Redemption* (redeeming relative type): v. 15; Ps. 103:4. (Gen. 48:16; Is. 59:20, *note*)

77:16
f Ex. 14:21

78:1
g *Israel* (history): vv. 1-72; Ps. 106:4. (Gen. 12:2; Rom. 11:26, *note*)

78:2
h Matt. 13:34-35

78:4
i Deut. 4:9; 6:7; Joel 1:3
j Ex. 12:26-27; Ps. 145:4

78:5
k Ps. 147:19
l Deut. 11:19

Jacob: *supplanter.* The younger son of Isaac and Rebekah who tricked his brother Esau into selling him his birthright. He deceived his father in order to receive the family blessing. Married Leah and Rachel. Had twelve sons by his wives and concubines. Also referred to as Israel.

Joseph: *he shall add.* Favorite son of Jacob who was hated by his brothers and sold into slavery in Egypt. God rewarded Joseph for his obedience by making him a great ruler in Egypt thus enabling him to save his family from starvation during a great famine.

78:Title Contemplation. Or *Instruction.*

And not forget the works of God,
But keep His commandments;
8 And may not be like their fathers,
A stubborn and rebellious generation,
A generation *that* did not set its heart aright,
And whose spirit was not faithful to God.

9 The children of Ephraim, *being* armed *and* carrying bows,
Turned back in the day of battle.
10 [a]They did not keep the covenant of God;
They refused to walk in His [b]law,
11 And forgot His works
And His wonders that He had shown them.

12 Marvelous things He did in the sight of their fathers,
In the land of Egypt, *in* the field of Zoan.
13 He divided the sea and caused them to pass through;
And He made the waters stand up like a heap.
14 In the daytime also He led them with the cloud,
And all the night with a light of fire.
15 He split the rocks in the wilderness,
And gave *them* drink in abundance like the depths.
16 He also brought streams out of the rock,
And caused waters to run down like rivers.

17 But they sinned even more against Him
By rebelling against the Most High in the wilderness.
18 And they [c]tested God in their heart
By asking for the food of their fancy.
19 Yes, they spoke against God:
They said, "Can God prepare a table in the wilderness?
20 Behold, He struck the rock,
So that the waters gushed out,
And the streams overflowed.
Can He give bread also?
Can He provide meat for His people?"

21 Therefore the LORD heard *this* and was furious;
So a fire was kindled against Jacob,
And anger also came up against Israel,
22 Because they did not believe in God,
And did not [d]trust in His salvation.
23 Yet He had commanded the clouds above,
And opened the doors of heaven,
24 Had [e]rained down manna on them to eat,
And given them of the bread of [f]heaven.
25 Men ate [g]angels' food;
He sent them food to the full.

26 [h]He caused an east wind to blow in the heavens;
And by His power He brought in the south wind.
27 He also rained meat on them like the dust,
Feathered fowl like the sand of the seas;
28 And He let *them* fall in the midst of their camp,
All around their dwellings.
29 [i]So they ate and were well filled,
For He gave them their own desire.
30 They were not deprived of their craving;
[j]But while their food *was* still in their mouths,
31 The wrath of God came against them,
And slew the stoutest of them,
And struck down the choice *men* of Israel.

32 In spite of this they still sinned,
And did [k]not believe in His wondrous works.
33 Therefore their days He consumed in futility,
And their years in fear.

78:10
a 2 Kin. 17:15
b *Law* (of Moses): vv. 9-10; Ps. 119:1. (Ex. 19:1; Gal. 3:24, *note*)

78:18
c *Test/tempt:* v. 18; Ps. 78:41. (Gen. 3:1; James 1;14, *note*)

78:22
d See Ps. 2:12, *note*

78:24
e Ex. 16:4
f John 6:31

78:25
g See Heb. 1:4, *note*

78:26
h Num. 11:31

78:29
i Num. 11:20

78:30
j Num. 11:33

78:32
k Num. 14:11

78:8 that did not set its heart. Literally *that did not prepare its heart.*

34 [a]When He slew them, then they sought Him;
And they returned and sought earnestly for God.
35 Then they remembered that God *was* their rock,
And the Most High God their [b]Redeemer.
36 Nevertheless they [c]flattered Him with their mouth,
And they lied to Him with their tongue;
37 For their heart was not steadfast with Him,
Nor were they faithful in His covenant.
38 [d]But He, *being* full of [e]compassion, forgave *their* iniquity,
And did not destroy *them.*
Yes, many a time He turned His anger away,
And did not stir up all His wrath;
39 [f]For He remembered that they *were but* flesh,
A [g]breath that passes away and does not come again.
40 How often they provoked Him in the wilderness,
And [h]grieved Him in the desert!
41 Yes, again and again they [i]tempted God,
And limited the Holy One of Israel.
42 They did not remember His power:
The day when He redeemed them from the enemy,
43 When He worked His signs in Egypt,
And His wonders in the field of Zoan;
44 Turned their rivers into blood,
And their streams, that they could not drink.
45 He sent swarms of [j]flies among them, which devoured them,
And [k]frogs, which destroyed them.
46 He also gave their crops to the caterpillar,
And their labor to the [l]locust.
47 He destroyed their vines with [m]hail,
And their sycamore trees with frost.
48 He also gave up their [n]cattle to the hail,
And their flocks to fiery lightning.
49 He cast on them the fierceness of His anger,
Wrath, indignation, and trouble,
By sending angels of destruction *among them.*
50 He made a path for His anger;
He did not spare their soul from death,
But gave their life over to the plague,
51 And destroyed all the [o]firstborn in Egypt,
The first of *their* strength in the tents of Ham.
52 But He made His own people go forth like sheep,
And guided them in the wilderness like a flock;
53 And He led them on safely, so that they did not fear;

78:34
a Cp. Hos. 5:15

78:35
b Ex. 15:13; Deut. 7:8; Is. 41:14; 44:6; 63:9

78:36
c Ex. 24:7-8; Ezek. 33:31

78:38
d Num. 14:18-20
e Ex. 34:6

78:39
f Ps. 103:14-16
g Job 7:7,16; James 4:14

78:40
h Eph. 4:30

78:41
i *Test/Tempt:* v.41; Ps. 78:56. (Gen. 3:1; James 1:14, *note*); Deut. 6:16

78:45
j Ex. 8:24
k Ex. 8:6

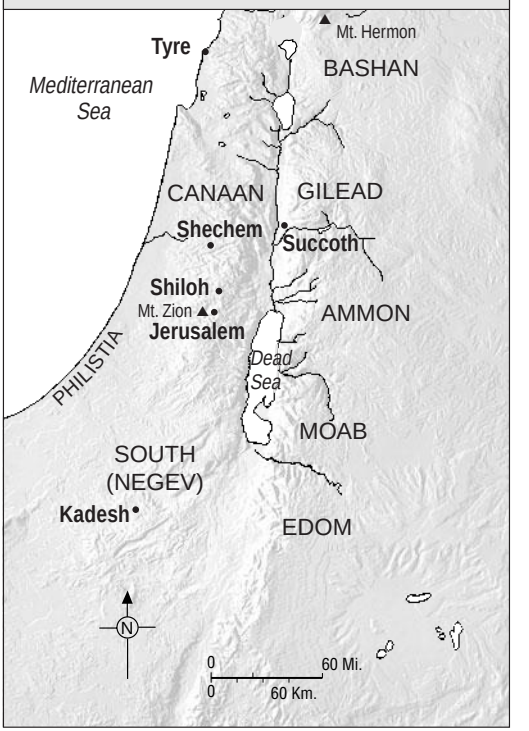
78:46
l Ex. 10:14

78:47
m Ex. 9:23

78:48
n Ex. 9:19

78:51
o Ex. 12:29-30

Places Named in the Psalms



But the sea [a]overwhelmed their enemies.
54 And He brought them to His holy border,
This mountain *which* His right hand had acquired.
55 He also drove out the nations before them,
[b]Allotted them an inheritance by survey,
And made the tribes of Israel dwell in their tents.
56 Yet they [c]tested and provoked the Most High God,
And did not keep His testimonies,
57 But [d]turned back and acted unfaithfully like their fathers;
They were turned aside like a deceitful bow.
58 For they provoked Him to anger with their [e]high places,
And moved Him to jealousy with their carved images.
59 When God heard *this,* He was furious,
And greatly abhorred Israel,
60 [f]So that He forsook the tabernacle of Shiloh,
The tent He had placed among men,
61 And delivered His strength into captivity,
And His glory into the enemy's hand.
62 [g]He also gave His people over to the sword,
And was furious with His inheritance.
63 The fire consumed their young men,
And [h]their maidens were not given in marriage.
64 Their [i]priests fell by the sword,
And their widows made no lamentation.
65 Then the Lord awoke as *from* sleep,
Like a mighty man who shouts because of wine.
66 And He beat back His enemies;
He put them to a perpetual reproach.
67 Moreover He rejected the tent of Joseph,
And did not choose the tribe of Ephraim,
68 But chose the tribe of Judah,
Mount Zion [j]which He loved.
69 And He built His [k]sanctuary like the heights,
Like the earth which He has established forever.
70 [l]He also chose David His servant,
And took him from the sheepfolds;
71 From following the ewes that had young He brought him,
To [m]shepherd Jacob His people,
And Israel His inheritance.
72 So he shepherded them according to the [n]integrity of his heart,
And guided them by the skillfulness of his hands.

A prayer for God's judgment

A Psalm of Asaph.

79 O GOD, the nations have come into Your inheritance;
Your holy temple they have defiled;
[o]They have laid Jerusalem in heaps.
2 The dead bodies of Your servants
They have given *as* food for the birds of the heavens,
The flesh of Your saints to the beasts of the earth.
3 Their blood they have shed like water all around Jerusalem,
And *there was* no one to bury *them.*
4 We have become a reproach to our [p]neighbors,
A scorn and derision to those who are around us.
5 How long, LORD?
Will You be angry forever?
Will Your jealousy burn like fire?
6 Pour out Your wrath on the nations that do [q]not know You,
And on the kingdoms that do not call on Your name.
7 For they have devoured Jacob,
And laid waste his dwelling place.

78:53
a Ex. 14:27-28

78:55
b Josh. 13:7; 19:51

78:56
c *Test/Tempt:* v. 56; Ps. 81:7. (Gen. 3:1; James 1:14, *note*)

78:57
d v. 41; Ezek. 20:27-28; Hos. 7:16

78:58
e See Judg. 3:7 and 1 Kin. 3:2, *notes*

78:60
f 1 Sam. 4:11; Jer. 7:12-14; 26:6-9

78:62
g 1 Sam. 4:10

78:63
h Jer. 7:34; 16:9; 25:10

78:64
i 1 Sam. 4:17

78:68
j Ps. 87:2

78:69
k 1 Kin. 6:1-38

78:70
l 1 Sam. 16:11-12; 2 Sam. 7:8

78:71
m 2 Sam. 5:2; 1 Chr. 11:2

78:72
n 1 Kin. 9:4

79:1
o 2 Kin. 25:9-10; 2 Chr. 36:19; Mic. 3:12

79:4
p Ps. 44:13

79:6
q Is. 45:4-5; 2 Thess. 1:8

8 Oh, do not remember former iniquities against us!
Let Your tender mercies come speedily to meet us,
For we have been brought very low.
9 Help us, O God of our salvation,
For the glory of Your name;
And deliver us, and provide atonement for our sins,
[a]For Your name's sake!
10 Why should the nations say,
"Where *is* their God?"
Let there be known among the nations in our sight
The avenging of the blood of Your servants *which has been* shed.
11 Let the groaning of the prisoner come before You;
According to the greatness of Your power
Preserve those who are appointed to die;
12 And return to our neighbors sevenfold into their bosom
Their reproach with which they have reproached You, O Lord.
13 So [b]we, Your people and sheep of Your pasture,
Will give You thanks forever;
We will show forth Your praise to all generations.

79:9
a Jer. 14:7,21

79:13
b Ps. 74:1; 95:7; 100:3

80:1 SHEPHERDS IN THE BIBLE

Sheep were fundamental to human existence in Biblical times, providing meat, wool, hide and milk. It was a sign of wealth to own many sheep. Many Bible characters made their living as shepherds.

Abel	Genesis 4:2
Abraham	Genesis 13:7
Isaac	Genesis 26:20
Rachel	Genesis 29:9
Jacob	Genesis 30:36
Jacob's 12 sons	Genesis 37:22
Israelites in Egypt	Genesis 46:32–34; Exodus 9:5;12:38
Zipporah	Exodus 2:16
Moses	Exodus 3:1
David	1 Samuel 16:11
Job	Job 42:12
Amos	Amos 1:1
Shepherds at Jesus' birth	Luke 2:8

A plea for the return of God's favor

To the Chief Musician. Set to "The Lilies."* A Testimony* of Asaph. A Psalm.

80 GIVE ear, O Shepherd of Israel,
You who lead Joseph like a flock;
[c]You who dwell *between* the cherubim, shine forth!
2 Before [d]Ephraim, Benjamin, and Manasseh,
Stir up Your strength,
And come *and* save us!
3 Restore us, O God;
[e]Cause Your face to shine,
And we shall be saved!
4 O LORD God of hosts,
[f]How long will You be angry
Against the prayer of Your people?
5 [g]You have fed them with the bread of tears,
And given them tears to drink in great measure.
6 You have made us a strife to our [h]neighbors,
And our enemies laugh among themselves.
7 Restore us, O God of hosts;
Cause Your face to shine,
And we shall be saved!
8 You have brought a [i]vine out of Egypt;
You have cast out the nations, and planted it.
9 You prepared *room* for it,
And caused it to take deep root,
And it filled the land.
10 The hills were covered with its shadow,
And the mighty cedars with its [j]boughs.
11 She sent out her boughs to the Sea,*
And her branches to the River.
12 Why have You [k]broken down her hedges,
So that all who pass by the way pluck her *fruit?*
13 The boar out of the woods uproots it,

80:title** Hebrew *Shoshannim* ** Hebrew *Eduth*
***80:11** That is, the Mediterranean

80:1
c Ex. 25:20-22; 1 Sam. 4:4; 2 Sam. 6:2; Ps. 99:1

80:2
d Ps. 78:9,67

80:3
e Num. 6:25; Ps. 4:6; 67:1

80:4
f Ps. 79:5

80:5
g Ps. 42:3; 102:9; Is. 30:20

80:6
h Ps. 44:13

80:8
i Is. 5:1,7; Jer. 2:21; Ezek. 17:6; 19:10; cp. Ezek. 15:1-8

80:10
j Lev. 23:40

80:12
k Is. 5:5

80:11 River. That is, *the Euphrates*. Ps. 72:8.

And the wild beast of the field
devours it.
14 Return, we beseech You, O God of hosts;
[a]Look down from heaven and see,
And visit this vine
15 And the vineyard which Your right hand has planted,
And the branch *that* You made strong [b]for Yourself.
16 *It is* burned with fire, *it is* cut down;
They perish at the rebuke of Your countenance.
17 Let Your [c]hand be upon the man of Your right hand,
Upon the son of man *whom* You made strong for Yourself.
18 Then we will not turn back from You;
[d]Revive us, and we will call upon Your name.
19 Restore us, O LORD God of hosts;
Cause Your face to shine,
And we shall be saved!

A call to proper worship

To the Chief Musician. On an instrument of Gath.* *A Psalm* of Asaph.

81 SING aloud to God our strength;
Make a joyful shout to the God of Jacob.
2 Raise a song and strike the timbrel,
The pleasant harp with the lute.
3 Blow the trumpet at the time of the New Moon,
At the full moon, on our solemn feast day.
4 For [e]this *is* a statute for Israel,
A law of the God of Jacob.
5 This He established in Joseph *as* a testimony,
When He went throughout the land of Egypt,
Where I heard a language I did [f]not understand.
6 "I removed his shoulder from the burden;
His hands were freed from the baskets.
7 [g]You called in trouble, and I delivered you;
[h]I answered you in the secret place of thunder;
I [i]tested you at the waters of Meribah. Selah.
8 "Hear, O My people, and I will admonish you!
O Israel, if you will listen to Me!
9 There shall be no foreign [j]god among you;
Nor shall you worship any foreign god.
10 [k]I *am* the LORD your God,
Who brought you out of the land of Egypt;
Open your mouth wide, and I will fill it.
11 "But My people would not heed My voice,
And Israel would *have* none of Me.
12 [l]So I gave them over to their own stubborn heart,
To walk in their own counsels.
13 "Oh,[m] that My people would listen to Me,
That Israel would walk in My ways!
14 I would soon subdue their enemies,
And turn My hand against their adversaries.
15 The haters of the LORD would pretend submission to Him,
But their fate would endure forever.
16 He would have fed them also with the finest of wheat;
And with honey from the rock I would have satisfied you."

God and the judges

A Psalm of Asaph.

82 GOD [n]stands in the congregation of the mighty;
He judges among the gods.*
2 How long will you judge unjustly,
And [o]show partiality to the wicked? Selah.
3 Defend the poor and fatherless;
Do justice to the afflicted and [p]needy.

80:14
a Is. 63:15

80:15
b Is. 49:5

80:17
c Ps. 89:21

80:18
d Ps. 71:20

81:4
e Lev. 23:24; Num. 10:10

81:5
f Cp. Deut. 28:49; Ps. 114:1

81:7
g Ex. 2:23; 14:10; Ps. 50:15

h Ex. 19:19

i *Test/Tempt:* v. 7; Ps. 95:9. (Gen. 3:1; James 1:14, *note*); Ex. 17:6-7; Num. 20:13

81:9
j See Ps. 16:4, *note*

81:10
k Ex. 20:2

81:12
l Acts 7:42; 14:16; Rom. 1:24-26

81:13
m Deut. 5:29; 10:12-13; 32:29; Is. 48:18

82:1
n 2 Chr. 19:6; Eccl. 5:8

82:2
o Deut. 1:17

82:3
p Deut. 24:17

***81:title** Hebrew *Al Gittith* ***82:1** Hebrew *elohim, mighty ones;* that is, the judges

4 Deliver the poor and needy;
Free *them* from the hand of the wicked.

5 They do not know, nor do they understand;
They walk about in darkness;
All the [a]foundations of the earth are unstable.

6 I said, [b]"You *are* gods,*
And all of you *are* children of the Most High.
7 But you shall die like men,
And fall like one of the princes."

8 [c]Arise, O God, judge the earth;
[d]For You shall inherit all nations.

A prayer against enemies

A Song. A Psalm of Asaph.

83 DO not keep silent, O God!
Do not hold Your peace,
And do not be still, O God!
2 For behold, [e]Your enemies make a tumult;
And those who hate You have lifted up their head.
3 They have taken crafty counsel against Your people,
And consulted together against Your sheltered ones.
4 They have said, "Come, and [f]let us cut them off from *being* a nation,
That the name of Israel may be remembered no more."

5 For they have consulted together with one consent;
They form a confederacy against You:
6 The tents of Edom and the Ishmaelites;
Moab and the [g]Hagrites;
7 Gebal, Ammon, and Amalek;
Philistia with the inhabitants of Tyre;
8 Assyria also has joined with them;
They have helped the children of Lot. Selah.

9 Deal with them as *with* [h]Midian,
As *with* [i]Sisera,
As *with* Jabin at the Brook Kishon,
10 Who perished at En Dor,
Who became *as* refuse on the earth.
11 Make their nobles like [j]Oreb and like Zeeb,
Yes, all their princes like [k]Zebah and Zalmunna,
12 Who said, "Let us take for ourselves
The pastures of God for a possession."

13 O my God, [l]make them like the whirling dust,
Like the chaff before the wind!
14 As the fire burns the woods,
And as the flame sets the mountains on fire,
15 So pursue them with Your tempest,
And frighten them with Your storm.
16 Fill their faces with shame,
That they may seek Your name, O LORD.
17 Let them be confounded and dismayed forever;
Yes, let them be put to shame and perish,
18 That they may know that You, whose [m]name alone *is* the LORD,
Are the Most High over all the earth.

Delight in the house of God

To the Chief Musician. On an instrument of Gath.* A Psalm of the sons of Korah.

84 HOW [n]lovely *is* Your tabernacle,
O LORD of hosts!
2 [o]My soul longs, yes, even faints
For the courts of the LORD;
My heart and my flesh cry out for the living God.

3 Even the sparrow has found a home,
And the swallow a nest for herself,

***82:6** Hebrew *elohim, mighty ones;* that is, the judges ***84:title** Hebrew *Al Gittith*

82:5
a Ps. 11:3

82:6
b John 10:34

82:8
c Cp. Gen. 18:25
d Ps. 2:8; Rev. 11:15

83:2
e Ps. 2:1; Acts 4:25

83:4
f Esth. 3:6,9; Jer. 11:19; 31:36

83:6
g 1 Chr. 5:10

83:9
h Num. 31:7; Judg. 7:22
i Judg. 4:15-24; 5:20-21

83:11
j Judg. 7:25
k Judg. 8:12-21

83:13
l Ps. 35:5; cp. Is. 17:13

83:18
m Ex. 6:3

84:1
n Ps. 27:4; 46:4-5

84:2
o Ps. 42:1-2; 63:1; 73:26; 119:20

83:5 consent. Literally *heart.*
83:8 helped the children of Lot. Literally *they have been an arm to the children of Lot.*

Sisera: *binding in chains.* Commander of the army that opposed Israel. Defeated by Deborah and Barak, and killed by Jael while he slept.

Where she may lay her young—
Even Your altars, O LORD of hosts,
My King and my God.
4 Blessed *are* those who dwell in Your [a]house;
They will still be praising You.
Selah.

5 Blessed *is* the man whose strength *is* in You,
Whose heart *is* set on pilgrimage.
6 *As they* pass through the Valley of Baca,
They make it a spring;
The rain also covers it with pools.
7 They go from strength to strength;
Each one appears before God in Zion.*

8 O LORD God of hosts, hear my prayer;
Give ear, O God of Jacob! Selah.
9 [b]O God, behold our shield,
And look upon the face of Your anointed.

10 For a day in Your courts *is* better than a thousand.
I would rather be a doorkeeper in the house of my God
Than dwell in the tents of wickedness.
11 For the LORD God *is* a sun and shield;
The LORD will give grace and glory;
[c]No good *thing* will He withhold
From those who walk uprightly.

12 O LORD of hosts,
Blessed *is* the man who [d]trusts in You!

A prayer of the returned exiles

To the Chief Musician. A Psalm of the sons of Korah.

85 LORD, You have been favorable to Your land;
You have [e]brought back the captivity of Jacob.
2 You have forgiven the iniquity of Your people;
You have covered all their sin.
Selah.
3 You have taken away all Your wrath;
You have turned from the fierceness of Your anger.

4 Restore us, O God of our salvation,
And cause Your anger toward us to cease.
5 Will You be angry with us forever?
Will You prolong Your anger to all generations?
6 Will You not revive us again,
That Your people may rejoice in You?
7 Show us Your mercy, LORD,
And grant us Your salvation.

8 I will hear what God the LORD will speak,
For He will speak peace
To His people and to His saints;
But let them [f]not turn back to folly.
9 Surely His salvation *is* near to those who [g]fear Him,
That glory may dwell in our land.

10 Mercy and truth have met together;
[h]Righteousness and peace have kissed.
11 Truth shall spring out of the earth,
And righteousness shall look down from heaven.
12 Yes, the LORD will give *what is* [i]good;
And our land will yield its increase.
13 Righteousness will go before Him,
And shall make His footsteps *our* pathway.

Supplication to the compassionate God

A Prayer of David.

86 BOW down Your ear, O LORD, hear me;
For I *am* poor and needy.

84:4
a Ps. 65:4

84:9
b Gen. 15:1

84:11
c Ps. 34:9-10

84:12
d *Faith:* v. 12; Ps. 125:1. (Gen. 3:20; Heb. 11:39, *note*)

85:1
e Ezra 1:11-2:1; Ps. 14:7; Jer. 30:18; 31:23; Ezek. 39:25; Joel 3:1

85:8
f Cp. 2 Pet. 2:21

85:9
g See Ps. 19:9, *note*

85:10
h Is. 32:17; cp. Luke 2:14

85:12
i James 1:17

***84:7** Septuagint, Syriac, and Vulgate read *The God of gods shall be seen.*

84:6 Baca. Literally *Weeping.* Not a literal valley, but any place of tears. Compare Ps. 23:4.

84:10 I would rather be a doorkeeper. Literally *I would choose rather to sit at the threshold.*

2 Preserve my life, for I *am* holy;
You are my God;
Save Your servant who [a]trusts in You!
3 Be merciful to me, O Lord,
For I cry to You all day long.
4 Rejoice the soul of Your servant,
For [b]to You, O Lord, I lift up my soul.
5 For [c]You, Lord, *are* good, and ready to forgive,
And abundant in mercy to all those who call upon You.
6 Give ear, O LORD, to my prayer;
And attend to the voice of my supplications.
7 In the day of my [d]trouble I will call upon You,
For You will answer me.
8 [e]Among the gods *there is* none like You, O Lord;
Nor *are there any works* like Your works.
9 All nations whom You have made
Shall come and worship before You, O Lord,
And shall glorify Your name.
10 For You *are* great, and do wondrous things;
You [f]alone *are* God.
11 [g]Teach me Your way, O LORD;
I will walk in Your truth;
Unite my heart to [h]fear Your name.
12 I will praise You, O Lord my God, with all my heart,
And I will glorify Your name forevermore.
13 For great *is* Your mercy toward me,
And You have delivered my soul from the depths of [i]Sheol.
14 O God, the proud have risen against me,
And a mob of violent *men* have sought my life,
And have not set You before them.
15 But [j]You, O Lord, *are* a God full of compassion, and gracious,
Longsuffering and abundant in mercy and truth.
16 Oh, turn to me, and have mercy on me!
Give Your strength to Your servant,
And save the son of Your maidservant.
17 Show me a [k]sign for good,
That those who hate me may see *it* and be ashamed,
Because You, LORD, have helped me and comforted me.

86:2
a See Ps. 2:12, *note*

86:4
b Ps. 25:1; 143:8

86:5
c v. 15; Ps. 130:7; 145:9; Joel 2:13

86:7
d Cp. Ps. 50:15

86:8
e Ex. 15:11; Ps. 89:6; cp. 1 Cor. 8:5-6; see Ps. 16:4, *note*

86:10
f Deut. 6:4

86:11
g Ps. 27:11; 143:8
h See Ps. 19:9, *note*

86:13
i See Hab. 2:5, *note;* cp. Luke 16:23, *note*

86:15
j v. 5; Ex. 34:6; Ps. 103:8; 111:4; 130:7

86:17
k Ex. 3:12

Zion, the city of God

A Psalm of the sons of Korah. A Song.

87 HIS foundation *is* in the holy mountains.
2 The LORD loves the gates of Zion
More than all the dwellings of Jacob.
3 Glorious things are spoken of you,
O city of God! Selah.
4 "I will make mention of Rahab and Babylon to those who know Me;
Behold, O Philistia and Tyre, with Ethiopia:
'This *one* was born there.' "
5 And of Zion it will be said,
"This *one* and that *one* were born in her;
And the Most High Himself shall establish her."
6 The LORD will record,
When He [l]registers the peoples:
"This *one* was born there."
Selah.
7 Both the singers and the players on instruments *say,*
"All my springs *are* in you."

87:6
l Cp. Ezek. 13:9

Lament over affliction

A Song. A Psalm of the sons of Korah. To the Chief Musician. Set to "Mahalath Leannoth." A Contemplation* of Heman the Ezrahite.

88 O LORD, God of my salvation,
I have [m]cried out day and night before You.
2 Let my prayer come before You;
Incline Your ear to my cry.

88:1
m Luke 18:7

***88:title** Hebrew *Maschil*

87:4 Rahab. Or *Egypt.* Ps. 89:10; Is. 51:9. **Ethiopia.** Hebrew *Cush.* Is. 11:11.

88:Title Contemplation. Or *Instruction.*

3 For my soul is full of troubles,
And my life draws near to the
[a]grave.
4 I am counted with those who
[b]go down to the pit;
[c]I am like a man *who has* no
strength,
5 Adrift among the dead,
Like the slain who lie in the
grave,
Whom You remember no more,
And who are cut off from Your
hand.
6 You have laid me in the lowest
pit,
In darkness, in the depths.
7 Your wrath lies heavy upon me,
And You have afflicted *me* with
all [d]Your waves. Selah.
8 [e]You have put away my
acquaintances far from me;
You have made me an
abomination to them;
[f]*I am* shut up, and I cannot get
out;
9 My eye wastes away because of
affliction.
[g]LORD, I have called daily upon
You;
I have stretched out my hands
to You.

10 Will You work wonders for the
dead?
Shall the [h]dead arise *and* praise
You? Selah.
11 Shall Your lovingkindness be
declared in the grave?
Or Your faithfulness in the
place of destruction?
12 Shall Your wonders be known
in the dark?
And Your righteousness in the
land of forgetfulness?
13 But to You I have cried out,
O LORD,
And in the morning my prayer
comes before You.
14 LORD, why do You cast off my
soul?
[i]*Why* do You hide Your face
from me?
15 I *have been* afflicted and ready
to die from *my* youth;
I suffer Your terrors;
I am distraught.
16 Your fierce wrath has gone over
me;
Your terrors have cut me off.
17 They came around me all day
long like water;
They engulfed me altogether.
18 [j]Loved one and friend You have
put far from me,
And my acquaintances into
darkness.

Psalm of the Davidic Covenant

A Contemplation* of Ethan the Ezrahite.

89 I WILL sing of the mercies
of the LORD forever;
With my mouth will I make
known Your faithfulness to
all generations.
2 For I have said, "Mercy shall be
built up forever;
Your faithfulness You shall
establish in the very
heavens."
3 "I have made a covenant with
My chosen,
I have [k]sworn to My servant
David:
4 'Your seed I will establish
forever,

***89:title** Hebrew *Maschil*

88:3
a See Hab. 2:5, *note;* cp. Luke 16:23, *note*

88:4
b Ps. 28:1
c Ps. 31:12

88:7
d Ps. 42:7

88:8
e Job 19:13,19; Ps. 31:11; 142:4
f Lam. 3:7

88:9
g Ps. 86:3

88:10
h See Eccl. 9:10, *note*

88:14
i Cp. Matt. 27:46; Mark 15:34

88:18
j Ps. 31:11; 38:11; cp. Job 19:13

89:3
k 2 Sam. 7:11; 1 Chr. 17:10; cp. Jer. 30:9; Ezek. 34:23; Hos. 3:5

89:3 THE DAVIDIC COVENANT

The 89th Psalm is both the confirmation and exposition of the Davidic Covenant (2 Sam. 7:8–16). That the covenant itself looks far beyond David and Solomon is sure from v. 27. "The highest of the kings of the earth" can only refer to Immanuel (Is. 7:13–15; 9:6–7; Mic. 5:2). The Psalm is in four parts: (1) The covenant, though springing from the lovingkindness of the LORD, yet rests upon His oath (vv. 1–4). (2) The LORD is glorified for His power and goodness in connection with the covenant (vv. 5–18). (3) The LORD responds (vv. 19–37). This is in two parts: (a) it confirms the covenant (vv. 19–29) but (b) warns that disobedience in the royal posterity of David will be punished with chastening (vv. 30–32). This chastening began in the division of the Davidic kingdom (1 Kin. 11:26–40; 12:16–20) and culminated in the captivities. The subsequent history of dispersed Israel bears witness to the continuance of the chastening. See Times of the Gentiles, Luke 21:24 and Rev. 16:19, *notes.* And (4) there is the plea of the remnant (Is. 1:9; Rom. 11:5), who urge the severity and long continuance of the chastening (vv. 38–52). See Ps. 102, next in order of the Messianic Psalms.

89:Title Contemplation. Or *Instruction.*

And build up your [a]throne [b]to all generations.' " Selah.

5 And the heavens will praise Your wonders, O LORD;
Your faithfulness also in the assembly of the saints.
6 [c]For who in the heavens can be compared to the LORD?
Who among the sons of the mighty can be likened to the LORD?
7 God is greatly to be feared in the assembly of the saints,
And to be held in reverence by all *those* around Him.
8 O LORD God of hosts,
Who *is* mighty [d]like You, O LORD?
Your faithfulness also surrounds You.
9 You [e]rule the raging of the sea;
When its waves rise, You still them.
10 You have [f]broken Rahab in pieces, as one who is slain;
You have scattered Your enemies with Your mighty arm.
11 The heavens *are* Yours, the earth also *is* Yours;
The world and all its fullness, You have founded them.
12 The north and the south, You have created them;
[g]Tabor and [h]Hermon rejoice in Your name.
13 You have a mighty arm;
Strong is Your hand, *and* high is Your right hand.
14 Righteousness and justice *are* the foundation of Your throne;
Mercy and truth go before Your face.
15 Blessed *are* the people who know the joyful sound!
They walk, O LORD, in the light of Your countenance.
16 In Your name they rejoice all day long,
And in Your righteousness they are exalted.
17 For You *are* the glory of their strength,
And in Your favor our [i]horn is [j]exalted.
18 For our shield *belongs* to the LORD,
And our king to the Holy One of Israel.

19 Then You spoke in a vision to Your holy one,*
And said: "I have given help to *one who is* mighty;
I have exalted one [k]chosen from the people.
20 [l]I have found My servant David;
With My holy [m]oil I have anointed him,
21 With whom My hand shall be established;
Also My arm shall strengthen him.
22 The enemy shall not outwit him,
Nor the son of wickedness afflict him.
23 I will beat down his foes before his face,
And plague those who hate him.
24 "But My faithfulness and My mercy *shall be* with him,
And in My name his [n]horn shall be exalted.
25 Also I will [o]set his hand over the sea,
And his right hand over the rivers.
26 He shall cry to Me, 'You *are* my [p]Father,
My God, and the rock of my salvation.'
27 Also I will make him *My* [q]firstborn,
The [r]highest of the kings of the earth.
28 My mercy I will keep for him forever,
And My covenant shall stand firm with him.
29 His seed also I will make *to endure* forever,
And his throne as the days of heaven.

***89:19** Following many Hebrew manuscripts; Masoretic Text, Septuagint, Targum, and Vulgate read *holy ones.*

89:4
a *Kingdom* (OT): vv. 3-4,19-21,27-29,34-36; Is. 1:25. (Gen. 1:26; Zech. 12:8, *note*)
b v. 1; Luke 1:32-33

89:6
c Ps. 40:5; 86:8; 113:5

89:8
d Ex. 15:11; 1 Sam. 2:2; Ps. 35:10; 71:19

89:9
e Ps. 65:7; 93:3-4; 107:29

89:10
f Ex. 14:26-28

89:12
g Josh. 19:22
h Josh. 12:1

89:17
i See Deut. 33:17, *note*
j v. 24; Ps. 75:10; 92:10; 132:17

89:19
k v. 3; cp. 1 Kin. 11:34

89:20
l Acts 13:22
m *Sanctification* (OT): v. 20; Jer. 1:5. (Gen. 2:3; Zech. 8:3, *note*)

89:24
n See Deut. 33:17, *note*

89:25
o Ps. 72:8; cp. 1 Cor. 15:27

89:26
p 2 Sam. 7:14; cp. Heb. 1:5

89:27
q Col. 1:15; cp. Ex. 4:22
r Num. 24:7; Ps. 72:11; Rev. 19:16

89:10 Rahab. Or *Egypt.* Ps. 87:4.
89:13 a mighty arm. Literally *an arm with might.*
89:22 outwit. Or *do violence to.*

30 "If his sons forsake My law
And do not walk in My
[a]judgments,
31 If they break My statutes
And do not keep My
commandments,
32 Then I will punish their
transgression with the rod,
And their iniquity with stripes.
33 [b]Nevertheless My
lovingkindness I will not
utterly take from him,
Nor allow My faithfulness to fail.
34 My covenant I will not break,
Nor [c]alter the word that has
gone out of My lips.
35 Once I have sworn by My
holiness;
I will not [d]lie to David:
36 His seed shall endure forever,
And his throne as the sun
before Me;
37 It shall be established forever
like the moon,
Even *like* the faithful witness in
the sky." Selah.

38 But You have [e]cast off and
abhorred,
You have been furious with
Your anointed.
39 You have renounced the
covenant of Your servant;
You have [f]profaned his [g]crown
by casting it to the ground.
40 You have broken down all his
hedges;
You have brought his
strongholds to ruin.
41 All who pass by the way
[h]plunder him;
He is a reproach to his
neighbors.
42 You have exalted the right hand
of his adversaries;
You have made all his enemies
rejoice.
43 You have also turned back the
edge of his sword,
And have not sustained him in
the battle.
44 You have made his glory cease,
And cast his throne down to
the ground.
45 The days of his youth You have
shortened;
You have covered him with
shame. Selah.

46 How long, LORD?
Will You hide Yourself forever?
Will Your wrath burn like fire?
47 Remember how short my time
[i]is;
For what [j]futility have You
created all the children of
men?
48 What man can live and not see
[k]death?
Can he deliver his life from the
[l]power of the grave? Selah.

49 Lord, where *are* Your former
lovingkindnesses,
Which You swore to David in
Your truth?
50 Remember, Lord, the reproach
of Your servants—
How I bear in my bosom *the
reproach of* all the many
peoples,
51 With which Your enemies have
reproached, O LORD,
With which they have
reproached the footsteps of
Your anointed.

52 [m]Blessed *be* the LORD
forevermore!
Amen and Amen.

Book IV, Psalms 90—106

The eternal God and mortal men

A Prayer of Moses the man of God.

90 LORD, [n]You have been our
dwelling place* in all
generations.
2 [o]Before the mountains were
brought forth,
Or ever You had formed the
earth and the world,
Even from everlasting to
everlasting, You *are* God.

3 You turn man to destruction,
And say, "Return, O children of
men."
4 For a [p]thousand years in Your
sight
Are like yesterday when it is
past,
And *like* a watch in the night.
5 You carry them away *like* a
flood;

*90:1 Septuagint, Targum, and Vulgate read *refuge*.

89:30
a Ezek. 20:16

89:33
b 2 Sam. 7:14-15

89:34
c Num. 23:19; Jer. 33:20-22

89:35
d 1 Sam. 15:29; Titus 1:2

89:38
e Ps. 44:9; cp. 77:7

89:39
f Ps. 74:7
g Cp. Lam. 5:16

89:41
h Ps. 80:12

89:47
i Ps. 90:9
j Ps. 62:9

89:48
k Eccl. 3:19; see Eccl. 9:10 and Heb. 9:27, *notes*
l See Hab. 2:5, *note;* cp. Luke 16:23, *note*

89:52
m Ps. 41:13; 72:19; 106:48

90:1
n Deut. 33:27; Ezek. 11:16

90:2
o Prov. 8:25-26

90:4
p 2 Pet. 3:8

They are like a sleep.
In the morning [a]they are like
grass *which* grows up:
6 In the morning it flourishes and
grows up;
In the evening it is cut down
and withers.

7 For we have been consumed by
Your anger,
And by Your wrath we are
terrified.
8 [b]You have set our iniquities
before You,
Our [c]secret *sins* in the light of
Your countenance.
9 For all our days have passed
away in Your wrath;
We finish our years like a sigh.
10 The days of our lives *are*
seventy years;
And if by reason of strength
they are eighty years,
Yet their boast *is* only labor and
sorrow;
For it is soon cut off, and we fly
away.
11 Who knows the power of Your
anger?
For as the fear of You, *so is*
Your wrath.
12 So [d]teach *us* to number our
days,
That we may gain a heart of
wisdom.

13 Return, O LORD!
How long?
And [e]have compassion on Your
servants.
14 Oh, satisfy us early with Your
mercy,
That we may rejoice and be
glad all our days!
15 Make us glad according to the
days *in which* You have
afflicted us,
The years *in which* we have
seen evil.
16 Let Your work appear to Your
servants,
And Your glory to their children.
17 And let the [f]beauty of the LORD
our God be upon us,
And [g]establish the work of our
hands for us;
Yes, establish the work of our
hands.

The secret place of security

91 [h]HE who dwells in the secret
place of the Most High
Shall abide under the [i]shadow
of the Almighty.
2 I will say of the LORD, "*He is*
my refuge and my fortress;
My God, in Him I will [j]trust."

3 Surely He shall [k]deliver you
from the snare of the
fowler*
And from the perilous
pestilence.
4 [l]He shall cover you with His
feathers,
And under His wings you shall
take refuge;
His truth *shall be your* shield
and buckler.
5 [m]You shall not be afraid of the
terror by night,
Nor of the arrow *that* flies by
day,
6 *Nor* of the pestilence *that* walks
in darkness,
Nor of the destruction *that* lays
waste at noonday.

7 A thousand may fall at your side,
And ten thousand at your right
hand;
But it shall not come near you.
8 Only [n]with your eyes shall you
look,
And see the reward of the
wicked.

9 Because you have made the
LORD, *who is* my refuge,
Even the Most High, your
[o]dwelling place,
10 [p]No evil shall befall you,
Nor shall any plague come near
your dwelling;
11 [q]For He shall give His [r]angels
charge over you,
To keep you in all your ways.
12 In *their* hands they shall bear
you up,
[s]Lest you dash your foot against
a stone.
13 You shall treat upon the lion
and the cobra,

***91:3** That is, one who catches birds in a trap or snare

90:5
a Ps. 103:15; Is. 40:6

90:8
b Ps. 50:21; Jer. 16:17
c Ps. 19:12

90:12
d Ps. 39:4

90:13
e See Zech. 8:14, *note*

90:17
f Ps. 27:4
g Is. 26:12

91:1
h Ps. 27:5; 31:20; 32:7
i *Assurance/security:* v. 1; Is. 32:17. (Ps. 23:1; Jude 1, *note*)

91:2
j See Ps. 2:12, *note*

91:3
k Ps. 124:7

91:4
l Ps. 17:8; 57:1; 61:4

91:5
m Job 5:19; Ps. 112:7; 121:7; Prov. 3:23-24; Is. 43:2

91:8
n Ps. 37:34; cp. Mal. 1:5

91:9
o Ps. 71:3; 90:1

91:10
p Prov. 12:21

91:11
q Ps. 34:7; Heb. 1:14; cp. Luke 4:10-11
r See Heb. 1:4, *note*

91:12
s Matt. 4:6

90:5 sleep. That is, *a dream.*

The young lion and the serpent
you shall trample underfoot.

14 "Because he has set his love
upon Me, therefore I will
deliver him;
I will set him on high, because
he has [a]known My name.
15 He shall [b]call upon Me, and I
will answer him;
I *will be* [c]with him in trouble;
I will deliver him and honor
him.
16 With long life I will satisfy him,
And show him My salvation."

The propriety of praise

A Psalm. A Song for the Sabbath day.

92 *IT is* [d]good to give thanks to
the LORD,
And to sing praises to Your
name, O Most High;
2 [e]To declare Your lovingkindness
in the morning,
And Your faithfulness every
night,
3 On an instrument of ten strings,
On the lute,
And on the harp,
With harmonious sound.
4 For You, LORD, have made me
glad through Your work;
I will triumph in the works of
Your hands.

5 O LORD, how great are Your
works!
Your [f]thoughts are very deep.
6 A senseless man does not know,
Nor does a fool understand this.
7 [g]When the wicked spring up
like grass,
And when all the workers of
iniquity flourish,
It is that they may be
[h]destroyed forever.

8 But You, LORD, *are* on high
forevermore.
9 For behold, Your enemies,
O LORD,
For behold, Your enemies shall
perish;
All the workers of iniquity shall
be scattered.

10 But my [i]horn You have exalted
like a wild ox;
I have been [j]anointed with
fresh oil.
11 [k]My eye also has seen *my desire*
on my enemies;
My ears hear *my desire* on the
wicked
Who rise up against me.

12 The [l]righteous shall flourish
like a palm tree,
He shall grow like a cedar in
Lebanon.
13 Those who are planted in the
house of the LORD
Shall flourish in the courts of
our God.
14 They shall still bear [m]fruit in
old age;
They shall be fresh and
flourishing,
15 To declare that the LORD is
upright;
He is my rock, and [n]*there is* no
unrighteousness in Him.

The majesty of God

93 THE LORD reigns, He is
clothed with majesty;
The LORD is clothed,
He has girded Himself with
strength.
Surely the [o]world is established,
so that it cannot be moved.
2 Your throne *is* established from
of old;
You *are* from everlasting.

3 The floods have lifted up,
O LORD,
The floods have lifted up their
voice;
The floods lift up their waves.
4 The LORD on high *is* mightier
Than the noise of many waters,
Than the mighty waves of the
sea.

5 Your testimonies are very sure;
Holiness adorns Your house,
O LORD, forever.

Vengeance belongs to God

94 O LORD God, to whom
[p]vengeance belongs—

91:14
a Ps. 9:10

91:15
b Ps. 50:15
c Is. 43:2

92:1
d Ps. 147:1

92:2
e Ps. 89:1

92:5
f Ps. 139:17-18; Is. 28:29; Rom. 11:33-34

92:7
g Job 12:6; Ps. 37:1-2; Jer. 12:1-2; Mal. 3:15
h Ps. 37:38; 73:17

92:10
i See Deut. 33:17, *note*
j Ps. 23:5

92:11
k Ps. 54:7; 59:10; 112:8

92:12
l vv. 13,14; Ps. 1:3; 52:8

92:14
m Cp. John 15:2

92:15
n Cp. Rom. 9:14

93:1
o Ps. 96:10

94:1
p Deut. 32:35; Rom. 12:19

92:14 flourishing. Literally *green.*

O God, to whom vengeance belongs, shine forth!
2 Rise up, O Judge of the earth;
Render punishment to the proud.
3 LORD, how long will the wicked,
How long will the wicked triumph?
4 They [a]utter speech, *and* speak insolent things;
All the workers of iniquity boast in themselves.
5 They break in pieces Your people, O LORD,
And afflict Your heritage.
6 They slay the widow and the stranger,
And murder the fatherless.
7 Yet they say, "The LORD does not see,
Nor does the God of Jacob understand."
8 Understand, you [b]senseless among the people;
And *you* fools, when will you be wise?
9 [c]He who planted the ear, shall He not hear?
He who formed the eye, shall He not see?
10 He who instructs the nations, shall He not correct,
He who teaches man knowledge?
11 The LORD [d]knows the thoughts of man,
That they *are* futile.
12 Blessed *is* the man whom You [e]instruct, O LORD,
And teach out of Your law,
13 That You may give him rest from the days of adversity,
Until the pit is dug for the wicked.
14 For the LORD will not cast off His people,
Nor will He forsake His inheritance.
15 But judgment will return to righteousness,
And all the upright in heart will follow it.
16 Who will rise up for me against the evildoers?
Who will stand up for me against the workers of iniquity?
17 Unless the LORD *had been* my help,
My soul would soon have settled in silence.
18 If I say, "My foot slips,"
Your mercy, O LORD, will hold me up.
19 In the multitude of my anxieties within me,
Your comforts delight my soul.
20 Shall the throne of iniquity, which devises evil by [f]law,
Have fellowship with You?
21 They gather together against the life of the righteous,
And condemn [g]innocent blood.
22 But the LORD has been my defense,
And my God the rock of my refuge.
23 He has brought on them their own iniquity,
And shall cut them off in their own wickedness;
The LORD our God shall cut them off.

Exhortation to worship

95 OH come, let us sing to the LORD!
Let us shout joyfully to the Rock of our salvation.
2 Let us come before His presence with thanksgiving;
Let us shout joyfully to Him with [h]psalms.
3 For the LORD *is* the great God,
And the great King above all [i]gods.
4 In His hand *are* the deep places of the earth;
The heights of the hills *are* His also.
5 The sea *is* His, for He made it;
And His hands formed the dry *land.*
6 Oh come, let us worship and bow down;
Let us kneel before the LORD our Maker.
7 For He *is* our God,
And we *are* the people of His pasture,
And the sheep of His hand.

[j]Today, if you will hear His voice:

94:4
a Ps. 31:18; Jude 15

94:8
b Ps. 92:6

94:9
c Ex. 4:11; Prov. 20:12

94:11
d 1 Cor. 3:20

94:12
e Heb. 12:5-7

94:20
f Cp. Is. 10:1

94:21
g Ex. 23:7; cp. Matt. 27:4

95:2
h Eph. 5:19; James 5:13

95:3
i 1 Cor. 8:5-6; see Ps. 16:4, *note*

95:7
j vv. 7-11; Heb. 3:7-11

8 "Do not harden your hearts, as
in the rebellion,*
As *in* the day of trial* in the
wilderness,
9 When your fathers [a]tested Me;
They tried Me, though they
saw My [b]work.
10 For [c]forty years I was grieved
with *that* generation,
And said, 'It *is* a people who go
astray in their hearts,
And they do not know My
ways.'
11 So I [d]swore in My wrath,
'They shall not enter My rest.' "

Praise of God's greatness and glory

96 [e]OH, sing to the LORD a new
song!
Sing to the LORD, all the earth.
2 Sing to the LORD, bless His
name;
Proclaim the good news of His
salvation from day to day.
3 Declare His glory among the
nations,
His wonders among all peoples.
4 For the LORD *is* great and
greatly to be praised;
He *is* to be [f]feared above all
[g]gods.
5 For all the [h]gods of the peoples
are idols,
But the [i]LORD made the
heavens.
6 Honor and majesty *are* before
Him;
Strength and beauty *are* in His
sanctuary.
7 Give to the LORD, O families of
the peoples,
Give to the LORD glory and
strength.
8 Give to the LORD the glory *due*
His name;
Bring an offering, and come
into His courts.
9 Oh, worship the LORD in the
beauty of holiness!
Tremble before Him, all the
earth.
10 Say among the nations, "The
[j]LORD reigns;
The world also is firmly
established,
It shall not be moved;
He shall judge the peoples
righteously."
11 Let the heavens rejoice, and let
the earth be glad;
Let the sea roar, and all its
fullness;
12 Let the field be joyful, and all
that *is* in it.
Then all the trees of the woods
will rejoice 13before the
LORD.
For He is [k]coming, for He is
coming to judge the earth.
He shall judge the world with
righteousness,
And the peoples with His truth.

The power of the righteous LORD

97 THE LORD [l]reigns;
Let the earth rejoice;
Let the multitude of isles be
glad!
2 Clouds and darkness surround
Him;
Righteousness and justice *are*
the foundation of His
throne.
3 A fire goes before Him,
And burns up His enemies
round about.
4 His lightnings light the world;
The earth sees and trembles.
5 The mountains melt like wax at
the presence of the LORD,
At the presence of the Lord of
the whole earth.
6 The heavens declare His
righteousness,
And all the peoples see His glory.
7 Let all be put to shame who
serve carved images,
Who boast of idols.
[m]Worship Him, all *you* gods.
8 Zion hears and is glad,
And the daughters of Judah
rejoice
Because of Your judgments,
O LORD.
9 For You, LORD, *are* most high
above all the earth;

95:9
a *Test/Tempt:* v. 9; Ps. 106:14. (Gen. 3:1; James 1:14, *note*)
b Cp. Num. 14:22

95:10
c Acts 7:36; 13:18; Heb. 3:17

95:11
d Heb. 4:3

96:1
e vv. 1-13; cp. 1 Chr. 16:23-33

96:4
f See Ps. 19:9, *note*
g Ps. 115:3-7; cp. 1 Cor. 8:5-6; see Ps. 16:4, *note*

96:5
h Ps. 115:3-7; cp. 1 Cor. 8:5-6; see Ps. 16:4, *note*
i Is. 42:5; Jer. 10:12

96:10
j Ps. 93:1; 97:1; Rev. 11:15; 19:6

96:13
k *Christ* (second advent): vv. 10-13; Ps. 110:1. (Deut. 30:3; Acts 1:11, *note*)

97:1
l Ps. 96:10

97:7
m Cp. Heb. 1:6

***95:8** Hebrew *Meribah* * Hebrew *Massah*

97:1 isles. That is, *coasts.*

[a]You are exalted far above all
[b]gods.

10 You who love the LORD, [c]hate evil!
He [d]preserves the souls of His saints;
He delivers them out of the hand of the wicked.
11 Light is sown for the righteous,
And gladness for the upright in heart.
12 Rejoice in the LORD, you righteous,
And give thanks at the remembrance of His holy name.*

Praise to the LORD

A Psalm.

98 OH, [e]sing to the LORD a new song!
For He has [f]done marvelous things;
His right hand and His holy arm have gained Him the victory.
2 The LORD has made [g]known His salvation;
His righteousness He has revealed in the sight of the nations.
3 He has remembered His mercy and His faithfulness to the house of Israel;
[h]All the ends of the earth have seen the salvation of our God.

4 Shout joyfully to the LORD, all the earth;
Break forth in song, rejoice, and sing praises.
5 Sing to the LORD with the harp,
With the harp and the sound of a psalm,
6 With trumpets and the sound of a horn;
Shout joyfully before the LORD, the King.

7 Let the sea roar, and all its fullness,
The world and those who dwell in it;
8 Let the rivers clap *their* hands;
Let the hills be joyful together
9 before the LORD,
For He is [i]coming to judge the earth.
With righteousness He shall judge the world,
And the peoples with equity.

Reverence for God's greatness and holiness

99 THE LORD reigns;
Let the peoples tremble!
[j]He dwells *between* the cherubim;
Let the earth be moved!
2 The LORD *is* great in Zion,
And He *is* high above all the peoples.
3 Let them praise Your great and [k]awesome name—
He *is* [l]holy.

4 The King's strength also loves justice;
You have established equity;
You have executed justice and righteousness in Jacob.
5 Exalt the LORD our God,
And worship at His footstool—
He *is* holy.

6 Moses and Aaron were among His priests,
And [m]Samuel was among those who [n]called upon His name;
They called upon the LORD, and He answered them.
7 He spoke to them in the cloudy pillar;
They kept His testimonies and the ordinance He gave them.

8 You answered them, O LORD our God;
You were to them [o]God-Who-Forgives,
Though You took vengeance on their deeds.
9 Exalt the LORD our God,

*97:12 Or *His holiness*

97:9
a Ex. 18:11; Ps. 95:3; 96:4
b Ps. 115:3-7; cp. 1 Cor. 8:5-6; see Ps. 16:4, *note*

97:10
c Prov. 8:13; Rom. 12:9
d Ps. 31:23; 37:28; 145:20; Prov. 2:8

98:1
e Ps. 33:3; 96:1; Is. 42:10
f Ex. 15:11; Ps. 77:14; 86:10; 105:5; 136:4; 139:14

98:2
g Is. 52:10; Luke 1:77; 2:30-31

98:3
h Is. 49:6; Luke 3:6; Acts 13:47; 28:28

98:9
i Ps. 96:10,13

99:1
j Ex. 25:22; Ps. 80:1

99:3
k Deut. 28:58; cp. Rev. 15:4
l Is. 6:3; cp. Rev. 4:8

99:6
m Cp. Jer. 15:1
n 1 Sam. 7:9

99:8
o *Forgiveness:* v. 8; Ps. 103:12. (Lev. 4:20; Matt. 26:28, *note*)

98:4 sing praises. Music is a vital factor in the worship in both the OT and NT. The new song of praise and joy which God puts in the mouths of His people (Ps. 40:3) is Spirit-born (Eph. 5:18–19). Music also expresses confession (e.g. Ps. 32; 51) and comfort in sorrow (e.g. Ps. 27). For the music of public praise, Scripture stresses a high standard of skill (1 Chr.15:22; compare 15:16—16:43; 25:1–7).

And worship at His holy hill;
For the LORD our God *is* holy.

Gladness and thanksgiving

A Psalm of Thanksgiving.

100 MAKE a joyful shout to the LORD, all you lands!
2 Serve the LORD with gladness;
Come before His presence with singing.
3 Know that the LORD, He *is* God;
It is He *who* has [a]made us, and not we ourselves;*
[b]*We are* His people and the sheep of His pasture.

4 [c]Enter into His gates with thanksgiving,
And into His courts with praise.
Be thankful to Him, *and* bless His name.
5 For the LORD *is* good;
His mercy *is* everlasting,
And His truth *endures* to all generations.

A vow for a holy life

A Psalm of David.

101 I WILL sing of mercy and [d]justice;
To You, O LORD, I will sing praises.
2 I will behave wisely in a [e]perfect way.
Oh, when will You come to me?
I will walk within my house with a perfect heart.
3 I will set nothing wicked before my eyes;
I hate the work of those who fall away;
It shall not cling to me.
4 A perverse heart shall depart from me;
I will not know wickedness.
5 Whoever secretly slanders his neighbor,
Him I will destroy;
The one who has a haughty look and a proud heart,
Him I will not endure.
6 My eyes *shall be* on the faithful of the land,
That they may dwell with me;
He who walks in a perfect way,
He shall serve me.
7 He who works deceit shall not dwell within my house;
He who tells lies shall not continue in my presence.
8 Early I will [f]destroy all the wicked of the land,
That I may cut off all the evildoers from the [g]city of the LORD.

A plea to the unchanging God

A Prayer of the afflicted, when he is overwhelmed and pours out his complaint before the LORD.

102 HEAR my prayer, O LORD,
And let my cry come to You.
2 Do not [h]hide Your face from me in the day of my trouble;
Incline Your ear to me;
In the day that I call, answer me speedily.
3 For my days are [i]consumed like smoke,
And my bones are burned like a hearth.
4 My heart is stricken and withered like grass,
So that I forget to eat my bread.
5 Because of the sound of my groaning
My bones cling to my skin.
6 I am like a pelican of the wilderness;
I am like an owl of the desert.
7 I lie awake,
And am like a sparrow alone on the housetop.
8 My enemies reproach me all day long;
Those who deride me swear an oath against me.
9 For I have eaten ashes like bread,

100:3
a Ps. 119:73; 139:13-14; 149:2
b Ps. 95:7; Ezek. 34:30-31
100:4
c Ps. 66:13; 116:17-19
101:1
d Ps. 94:15
101:2
e v. 6
101:8
f Ps. 75:10; cp. Jer. 21:12
g Ps. 48:2,8
102:2
h Ps. 27:9; 69:17
102:3
i James 4:14

***100:3** Following Kethib, Septuagint, and Vulgate; Qere, many Hebrew manuscripts, and Targum read *we are His*.

102:1 The reference of vv. 25–27 to Christ (Heb. 1:10–12) is assurance that, in the preceding verses of this Psalm, there is shown, prophetically, the affliction of His holy soul in the days of His humiliation and rejection. See Ps. 110, next in order of the Messianic Psalms.

And mingled my drink with weeping,
10 Because of Your indignation and Your wrath;
For You have lifted me up and cast me away.
11 My days *are* like a shadow that lengthens,
And I wither away like grass.

12 But You, O LORD, shall endure forever,
And the remembrance of Your name to all generations.
13 You will arise *and* have mercy on Zion;
For the time to favor her,
Yes, the [a]set time, has come.
14 For Your servants take pleasure in her stones,
And show favor to her dust.
15 So the nations shall [b]fear the name of the LORD,
And all the kings of the earth Your glory.
16 For the LORD shall build up Zion;
He shall appear in His glory.
17 He shall [c]regard the prayer of the destitute,
And shall not despise their prayer.

18 This will be written for the generation to come,
That a people yet to be created may praise the LORD.
19 For He [d]looked down from the height of His sanctuary;
From heaven the LORD viewed the earth,
20 To [e]hear the groaning of the prisoner,
To release those appointed to death,
21 To declare the name of the LORD in Zion,
And His praise in Jerusalem,
22 [f]When the peoples are gathered together,
And the kingdoms, to serve the LORD.

23 He weakened my strength in the way;
He shortened my days.
24 I said, "O my God,
Do not take me away in the midst of my days;
Your years *are* throughout all generations.
25 Of old You laid the [g]foundation of the earth,
And the heavens *are* the work of Your hands.
26 They will [h]perish, but You will endure;
Yes, they will all grow old like a garment;
Like a cloak You will change them,
And they will be changed.
27 But You *are* the [i]same,
And Your years will have no end.
28 The children of Your servants will continue,
And their descendants will be established before You."

A psalm of unmixed praise

A Psalm of David.

103 BLESS the LORD, O my soul;
And all that is within me, *bless* His holy name!
2 Bless the LORD, O my soul,
And [j]forget not all His benefits:
3 Who [k]forgives all your iniquities,
Who [l]heals all your diseases,
4 Who [m]redeems your life from destruction,
Who crowns you with lovingkindness and tender mercies,
5 Who satisfies your mouth with good *things,*
So that your youth is [n]renewed like the eagle's.

6 The LORD executes righteousness
And justice for all who are oppressed.
7 He made known His [o]ways to Moses,
His acts to the children of Israel.
8 [p]The LORD *is* merciful and gracious,
Slow to anger, and abounding in mercy.

102:13
a Cp. Dan. 8:19

102:15
b See Ps. 19:9, *note*

102:17
c Cp. Neh. 1:6,11; 2:8

102:19
d Cp. Ex. 3:7

102:20
e Ps. 79:11

102:22
f Is. 2:2-3; 60:3

102:25
g vv. 25-27; Heb. 1:10-12

102:26
h Is. 34:4; 51:6; Matt. 24:35; 2 Pet. 3:7,10-12; Rev. 20:11

102:27
i Mal. 3:6; Heb. 13:8; James 1:17

103:2
j Cp. Deut. 6:11-12

103:3
k Ps. 130:8; Is. 33:24; cp. Matt. 9:2,6; Mark 2:5,10-11; Luke 7:47

l Ex. 15:26; Is. 53:5; Ps. 147:3; Jer. 17:14

103:4
m *Redemption* (redeeming relative type): v. 4; Ps. 106:10. (Gen. 48:16; Is. 59:20, *note*)

103:5
n Is. 40:31

103:7
o Ex. 33:12-17

103:8
p Ex. 34:6-7; Num. 14:18; Deut. 5:10; Neh. 9:17; Ps. 86:15; Jer. 32:18

102:20 those appointed to death. Literally *the children of death.*

9 [a]He will not always strive *with us,*
Nor will He keep *His anger* forever.
10 He has not dealt with us according to our sins,
Nor punished us according to our iniquities.

11 For as the heavens are high above the earth,
So great is His mercy toward those who [b]fear Him;
12 As far as the east is from the west,
So far has He [c]removed our transgressions [d]from us.
13 As a father pities *his* children,
[e]*So* the LORD pities those who fear Him.
14 For He knows our frame;
He remembers that we *are* dust.

15 *As for* man, his days *are* like [f]grass;
As a flower of the field, so he flourishes.
16 For the wind passes over it, and it is gone,
And its place remembers it no more.*
17 But the mercy of the LORD *is* from everlasting to everlasting
On those who fear Him,
And His righteousness to children's children,
18 To such as keep His covenant,
And to those who remember His commandments to do them.

19 The LORD has established His throne in heaven,
And His kingdom rules over [g]all.

20 Bless the LORD, you His [h]angels,
Who excel in strength, who do His word,
Heeding the voice of His word.
21 Bless the LORD, all *you* His hosts,
You ministers of His, who do His pleasure.
22 Bless the LORD, all His works,
In all places of His dominion.

Bless the LORD, O my soul!

Praise to the God of creation

104 [i]BLESS the LORD, O my soul!

O LORD my God, You are very great:
You are clothed with honor and majesty,
2 Who cover *Yourself* with light as *with* a garment,
Who stretch out the heavens like a curtain.

3 He lays the beams of His upper chambers in the waters,
Who makes the clouds His chariot,
Who walks on the wings of the wind,
4 Who makes His [j]angels spirits,
His ministers a flame of fire.

5 *You who* laid the foundations of the earth,
So *that* it should not be moved forever,
6 You [k]covered it with the deep as *with* a garment;
The waters stood above the mountains.
7 At Your rebuke they fled;
At the voice of Your thunder they hastened away.
8 They went up over the mountains;
They went down into the valleys,
To the place which You founded for them.
9 You have [l]set a boundary that they may not pass over,
[m]That they may not return to cover the earth.

10 He sends the springs into the valleys;
They flow among the hills.
11 They give drink to every beast of the field;
The wild donkeys quench their thirst.
12 By them the birds of the heavens have their [n]home;
They sing among the branches.
13 He [o]waters the hills from His upper chambers;
The earth is satisfied with the fruit of Your works.

*103:16 Compare Job 7:10

103:9
a Ps. 30:5; Is. 57:16; Jer. 3:5; Mic. 7:18

103:11
b v. 13; see Ps. 19:9, *note*

103:12
c See Ex. 29:33, *note*
d *Forgiveness:* v. 12; Is. 38:17. (Lev. 4:20; Matt. 26:28, *note*)

103:13
e Cp. Luke 11:11-13

103:15
f Is. 40:6-8; James 1:10-11; 1 Pet. 1:24

103:19
g Ps. 83:18; Dan. 4:17

103:20
h See Heb. 1:4, *note*

104:1
i Ps. 103:1

104:4
j See Heb. 1:4, *note*

104:6
k Gen. 1:6

104:9
l Job 26:10; Ps. 33:7; Jer. 5:22
m Gen. 9:11-15

104:12
n Cp. Matt. 8:20

104:13
o Ps. 147:8

14 He causes the grass to grow for the cattle,
And vegetation for the service of man,
That he may bring forth food from the earth,
15 And [a]wine *that* makes glad the heart of man,
Oil to make *his* face shine,
And bread *which* strengthens man's heart.
16 The trees of the LORD are full *of sap,*
The cedars of Lebanon which He planted,
17 Where the birds make their nests;
The stork has her home in the fir trees.
18 The high hills *are* for the wild goats;
The cliffs are a refuge for the rock badgers.*
19 He [b]appointed the moon for seasons;
The [c]sun knows its going down.
20 You make [d]darkness, and it is night,
In which all the beasts of the forest creep about.
21 The young [e]lions roar after their prey,
And seek their food from God.
22 *When* the sun rises, they gather together
And lie down in their dens.
23 Man goes out to [f]his work
And to his labor until the evening.

24 O LORD, how [g]manifold are Your works!
In wisdom You have made them all.
The earth is full of Your [h]possessions—
25 This great and wide sea,
In which *are* innumerable teeming things,
Living things both small and great.
26 There the ships sail about;
There is that Leviathan
Which You have made to play there.
27 [i]These all wait for You,
That You may give *them* their food in due season.
28 *What* You give them they gather in;
You open Your hand, they are filled with good.
29 You hide Your face, they are troubled;
You take away their breath, they die and [j]return to their dust.
30 [k]You send forth Your [l]Spirit, they are created;
And You renew the face of the earth.

31 May the glory of the LORD endure forever;
May the LORD [m]rejoice in His works.
32 He looks on the earth, and it [n]trembles;
He touches the hills, and they smoke.

33 I will sing to the LORD as long as I live;
I will sing praise to my God while I have my being.
34 May my [o]meditation be sweet to Him;
I will be glad in the LORD.
35 May sinners be consumed from the earth,
And the wicked be no more.

Bless the LORD, O my soul!
Praise the LORD!

God's faithfulness to Israel

105 OH, [p]give thanks to the LORD!
Call upon His name;
[q]Make known His deeds among the peoples!
2 Sing to Him, sing psalms to Him;
Talk of all His wondrous works!
3 Glory in His holy name;
Let the hearts of those rejoice who seek the LORD!
4 Seek the LORD and His strength;
[r]Seek His face evermore!
5 [s]Remember His marvelous works which He has done,

*104:18 Or *rock hyrax* (compare Leviticus 11:5)

104:15
a Judg. 9:13; Ps. 23:5; Prov. 31:6

104:19
b Gen. 1:14
c Job 38:12; Ps. 19:6

104:20
d Is. 45:7

104:21
e Cp. Job 38:39; Joel 1:20

104:23
f Gen. 3:19

104:24
g Ps. 40:5
h Ps. 65:9

104:27
i Ps. 136:25; 145:15; 147:9; cp. Matt. 6:26-30

104:29
j Eccl. 12:7

104:30
k Is. 32:15; cp. Ezek. 37:9-10
l *Holy Spirit* (OT): v. 30; Ps. 139:7. (Gen. 1:2; Zech. 12:10, *note*)

104:31
m Gen. 1:31; Prov. 8:31

104:32
n Hab. 3:10

104:34
o Ps. 19:14

105:1
p vv. 1-45; cp. 1 Chr. 16:7-36; Is. 12:4
q Cp. Ps. 78:3-72; 106:1-48

105:4
r Ps. 27:8

105:5
s Ps. 77:11

104:26 Leviathan. Perhaps the crocodile; Job 41:1.

His wonders, and the judgments of His mouth,
6 O seed of Abraham His servant,
You children of Jacob, His chosen ones!

7 He *is* the LORD our God;
His [a]judgments *are* in all the earth.
8 He [b]remembers His covenant forever,
The word *which* He commanded, for a thousand generations,
9 *The* [c]*covenant* which He made with Abraham,
And His oath to Isaac,
10 And confirmed it to Jacob for a statute,
To Israel *as* an everlasting covenant,
11 Saying, [d]"To you I will give the land of Canaan
As the allotment of your inheritance,"
12 When they were [e]few in number,
Indeed very few, and [f]strangers in it.

13 When they went from one nation to another,
From *one* kingdom to another people,
14 He [g]permitted no one to do them wrong;
Yes, He rebuked kings for their sakes,
15 *Saying,* "Do not touch My anointed ones,
And do My [h]prophets no harm."

16 Moreover He called for a famine in the land;
He destroyed all the provision of bread.
17 He sent a man before them—
Joseph—*who* was [i]sold as a slave.
18 They hurt his feet with fetters,
He was laid in irons.
19 Until the time that his word [j]came to pass,
The word of the LORD tested him.
20 The king sent and released him,
The ruler of the people let him go free.
21 He made him lord of his house,
And ruler of all his possessions,
22 To bind his princes at his pleasure,
And teach his elders wisdom.

23 Israel also came into Egypt,
And Jacob dwelt in the land of Ham.
24 He [k]increased His people greatly,
And made them stronger than their enemies.
25 [l]He turned their heart to hate His people,
To deal craftily with His servants.

26 [m]He sent Moses His servant,
And Aaron whom He had chosen.
27 They [n]performed His signs among them,
And wonders in the land of Ham.
28 He sent darkness, and made *it* dark;
And they did not rebel against His word.
29 He turned their waters into [o]blood,
And killed their fish.
30 Their land abounded with frogs,
Even in the chambers of their kings.
31 He spoke, and there came swarms of flies,
And lice in all their territory.
32 He gave them hail for rain,
And flaming fire in their land.
33 He struck their vines also, and their fig trees,
And splintered the trees of their territory.
34 He spoke, and locusts came,
Young locusts without number,
35 And ate up all the vegetation in their land,
And devoured the fruit of their ground.
36 He also destroyed all the firstborn in their land,
The first of all their strength.

105:7
a Is. 26:9

105:8
b Luke 1:72

105:9
c Gen. 17:2; 22:16-18; 26:3; 28:13; 35:11; Luke 1:73; Heb. 6:17

105:11
d Gen. 13:15; 15:18

105:12
e Gen. 34:30; Deut. 7:7; 26:5
f Heb. 11:9

105:14
g Gen. 35:5

105:15
h Cp. Gen. 20:7

105:17
i Acts 7:9

105:19
j Gen. 40:20-21,23

105:24
k Ex. 1:7,12

105:25
l Ex. 1:8-10

105:26
m Ex. 3:10; 4:12-15; Num. 16:5; 17:5

105:27
n Ex. 7-12; Ps. 78:43

105:29
o Ex. 7:20; Ps. 78:44

105:11 allotment. Literally *the cord.*

37 [a]He also brought them out with
silver and gold,
And *there was* none feeble
among His tribes.
38 Egypt was glad when they
departed,
For the fear of them had fallen
upon them.
39 [b]He spread a cloud for a covering,
And fire to give light in the
night.
40 *The people* asked, and He
brought quail,
And satisfied them with the
[c]bread of heaven.
41 He opened the rock, and water
gushed out;
It ran in the dry places *like* a
river.
42 For He remembered His holy
promise,
And Abraham His servant.
43 He brought out His people with
joy,
His [d]chosen ones with gladness.
44 He gave them the lands of the
Gentiles,
And they inherited the labor of
the nations,
45 That they might observe His
statutes
And keep His laws.

Praise the LORD!

Confession of Israel's unfaithfulness

106 PRAISE the LORD!
Oh, give thanks to the LORD, for
He is good!
For His mercy *endures* forever.
2 Who can utter the mighty acts
of the LORD?
Who can declare all His praise?
3 Blessed *are* those who [e]keep
justice,
And he who does*
righteousness at all times!
4 Remember me, O LORD, with
the favor *You have toward*
Your [f]people.
Oh, visit me with Your salvation,
5 That I may see the benefit of
Your [g]chosen ones,
That I may rejoice in the
gladness of Your nation,
That I may glory with Your
inheritance.
6 [h]We have sinned with our
fathers,
We have committed iniquity,
We have done wickedly.
7 Our fathers in Egypt did not
understand Your wonders;
They did not remember the
multitude of Your mercies,
But [i]rebelled by the sea—the
Red Sea.
8 Nevertheless He saved them
[j]for His name's sake,
[k]That He might make His
mighty power known.
9 [l]He rebuked the Red Sea also,
and it dried up;
So He [m]led them through the
depths,
As through the wilderness.
10 He [n]saved them from the hand
of him who hated *them,*
And [o]redeemed them from the
hand of the enemy.
11 The waters covered their
enemies;
There was not one of them left.
12 Then they believed His words;
They sang His praise.
13 They soon forgot His works;
They did not wait for His
counsel,
14 But lusted exceedingly in the
wilderness,
And [p]tested God in the desert.
15 And He gave them their
request,
But sent leanness into their
soul.
16 When they [q]envied Moses in
the camp,
And Aaron the saint of the
LORD,
17 The [r]earth opened up and
swallowed Dathan,
And covered the faction of
Abiram.
18 A fire was kindled in their
company;
The flame burned up the
wicked.

Dathan and Abriam: Men from the tribe of Reuben who led a rebellion against Moses and Aaron.

***106:3** Septuagint, Syriac, Targum, and Vulgate read *those who do.*

105:37
a Ex. 12:35

105:39
b Ex. 13:21; Neh. 9:12

105:40
c Ps. 78:24

105:43
d *Election* (corporate): v. 43; Ps. 106:5. (Deut. 7:6; 1 Pet. 5:13, *note*)

106:3
e Lev. 19:15,35

106:4
f *Israel* (history): vv. 1-45; Is. 1:25. (Gen. 12:2; Rom. 11:26, *note*)

106:5
g *Election* (corporate): v. 5; Ps. 135:4. (Deut. 7:6; 1 Pet. 5:13, *note*)

106:6
h Dan. 9:5; cp. Lev. 26:40; 1 Kin. 8:47

106:7
i Ex. 14:11-12

106:8
j Cp. Ezek. 20:14

k Ex. 9:16

106:9
l Ex. 14:21; cp. Ps. 18:15; Nah. 1:4

m Is. 63:11-14

106:10
n Ex. 14:30

o *Redemption* (redeeming relative type): v. 10; Ps. 107:2. (Gen. 48:16; Is. 59:20, *note*)

106:14
p *Test/Tempt:* v. 14; Ps. 139:23. (Gen. 3:1; James 1:14, *note*)

106:16
q Num. 16:2-3

106:17
r Num. 16:31-33; Deut. 11:6

19 They [a]made a calf in Horeb,
And worshiped the molded image.
20 Thus they [b]changed their glory
Into the image of an ox that eats grass.
21 They forgot God their Savior,
Who had done great things in Egypt,
22 Wondrous works in the land of Ham,
Awesome things by the Red Sea.
23 Therefore He said that He would destroy them,
Had not Moses His chosen one stood before Him in the breach,
To turn away His wrath, lest He destroy *them.*

24 Then they despised the pleasant land;
They did not [c]believe His word,
25 But [d]complained in their tents,
And did not heed the voice of the LORD.
26 [e]Therefore He raised up His hand *in an oath* against them,
To overthrow them in the wilderness,
27 To overthrow their descendants among the nations,
And to [f]scatter them in the lands.

28 They joined themselves also to Baal of Peor,
And ate sacrifices made to the dead.
29 Thus they provoked *Him* to anger with their deeds,
And the plague broke out among them.
30 [g]Then Phinehas stood up and intervened,
And the plague was stopped.
31 And that was [h]accounted to him for righteousness
To all generations forevermore.

32 [i]They angered *Him* also at the waters of strife,*
[j]So that it went ill with Moses on account of them;

33 Because they rebelled against His Spirit,
So that he [k]spoke rashly with his lips.

34 They did not [l]destroy the peoples,
Concerning whom the LORD had commanded them,
35 But they mingled with the Gentiles
And learned their works;
36 They served their idols,
Which became a snare to them.
37 They even sacrificed their sons
And their daughters to demons,
38 And shed innocent blood,
The blood of their sons and daughters,
Whom they sacrificed to the idols of Canaan;
And the land was polluted with blood.
39 Thus they were defiled by their own works,
And played the harlot by their own deeds.

40 Therefore the wrath of the LORD was kindled against His people,
So that He abhorred His own inheritance.
41 And He gave them into the hand of the Gentiles,
And those who hated them ruled over them.
42 Their enemies also oppressed them,
And they were brought into subjection under their hand.
43 [m]Many times He delivered them;
But they rebelled in their counsel,
And were brought low for their iniquity.

44 Nevertheless He regarded their affliction,
When He heard their cry;
45 And for their sake He remembered His covenant,
And [n]relented according to the multitude of His mercies.
46 He also made them to be [o]pitied
By all those who carried them away captive.

106:19
a Ex. 32:1-4

106:20
b Jer. 2:11; Rom. 1:23

106:24
c Heb. 3:18

106:25
d Num. 14:2,27

106:26
e Num. 14:28-30; Ps. 95:11; Ezek. 20:15-16; Heb. 3:11,18

106:27
f Lev. 26:33; Ps. 44:11; Ezek. 20:23

106:30
g Num. 25:7-8

106:31
h Num. 25:11-13

106:32
i Num. 20:3-13; Ps. 81:7
j Deut. 1:37; 3:26

106:33
k Cp. Matt. 26:69-75

106:34
l Deut. 7:2,16; Judg. 2:2

106:43
m Judg. 2:16; Neh. 9:27

106:45
n See Zech. 8:14, *note*

106:46
o Ezra 9:9; Jer. 42:10-12

Phinehas: *serpent's mouth.* The grandson of Aaron the priest. He killed an Israelite and the Moabite woman he was with in order to stop a plague.

***106:32** Or *Meribah*

47 [a]Save us, O LORD our God,
And gather us from among the Gentiles,
To give thanks to Your holy name,
To triumph in Your praise.

48 [b]Blessed *be* the LORD God of Israel
From everlasting to everlasting!
And let all the people say, "Amen!"

Praise the LORD!

Book V, Psalms 107—150

God's provision for the redeemed

107 OH, [c]give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.
2 Let the [d]redeemed of the LORD say *so,*
Whom He has redeemed from the hand of the enemy,
3 And [e]gathered out of the lands,
From the east and from the west,
From the north and from the south.

4 They [f]wandered in the wilderness in a desolate way;
They found no city to dwell in.
5 Hungry and thirsty,
Their soul fainted in them.
6 [g]Then they cried out to the LORD in their trouble,
And He delivered them out of their distresses.
7 And He led them forth by the [h]right way,
That they might go to a city for a dwelling place.
8 Oh, that *men* would give thanks to the LORD *for* His goodness,
And *for* His wonderful works to the children of men!
9 [i]For He satisfies the longing soul,
And fills the hungry soul with goodness.

10 Those who sat in [j]darkness and in the shadow of death,
Bound in affliction and irons—
11 Because they [k]rebelled against the words of God,
And despised the counsel of the Most High,
12 Therefore He brought down their heart with labor;
They fell down, and *there was* none to help.
13 Then they cried out to the LORD in their trouble,
And He saved them out of their distresses.
14 He brought them out of darkness and the shadow of death,
And [l]broke their chains in pieces.
15 Oh, that *men* would give thanks to the LORD *for* His goodness,
And *for* His wonderful works to the children of men!
16 For He has broken the gates of bronze,
And cut the bars of iron in two.

17 Fools, because of their transgression,
And because of their iniquities, were afflicted.
18 Their soul abhorred all manner of food,
And they drew near to the gates of death.
19 Then they cried out to the LORD in their trouble,
And He saved them out of their distresses.
20 [m]He sent His word and healed them,
And delivered *them* from their destructions.
21 Oh, that *men* would give thanks to the LORD *for* His goodness,
And *for* His wonderful works to the children of men!
22 Let them [n]sacrifice the sacrifices of thanksgiving,
And declare His works with [o]rejoicing.

23 Those who [p]go down to the sea in ships,
Who do business on great waters,
24 They see the works of the LORD,
And His wonders in the deep.
25 For He commands and raises the stormy wind,

106:47
a 1 Chr. 16:35-36

106:48
b Ps. 41:13; 72:19; 89:52

107:1
c Ps. 106:1

107:2
d *Redemption* (redeeming relative type): v. 2; Ps. 119:154. (Gen. 48:16; Is. 59:20, *note*)

107:3
e Ps. 106:47; Is. 43:5-6; Jer. 29:14; 31:8-10; Ezek. 39:27-28

107:4
f v. 40; cp. Deut. 32:10

107:6
g vv. 13,19,28; Ps. 50:15; Hos. 5:15

107:7
h Ezra 8:21

107:9
i Ps. 34:10; Luke 1:53

107:10
j Luke 1:79

107:11
k Lam. 3:42

107:14
l Ps. 68:6; 146:7; cp. Acts 12:7; 16:26

107:20
m Ps. 147:15; cp. 2 Kin. 20:1-7; Matt. 8:8

107:22
n Lev. 7:12; Ps. 50:14; 116:17; Heb. 13:15

o Ps. 9:11

107:23
p Is. 42:10; cp. Jon. 1:3-16; Acts 27:9-44

107:25 raises. Literally *makes to stand.* Compare Jon. 1:4.

Which lifts up the waves of the sea.
26 They mount up to the heavens,
They go down again to the depths;
Their soul melts because of trouble.
27 They reel to and fro, and stagger like a drunken man,
And are at their wits' end.
28 Then they cry out to the LORD in their trouble,
And He brings them out of their distresses.
29 [a]He calms the storm,
So that its waves are still.
30 Then they are glad because they are quiet;
So He guides them to their desired haven.
31 Oh, that *men* would give thanks to the LORD *for* His goodness,
And *for* His wonderful works to the children of men!
32 Let them exalt Him also in the assembly of the people,
And praise Him in the company of the elders.

33 [b]He turns rivers into a wilderness,
And the watersprings into dry ground;
34 A fruitful land into [c]barrenness,
For the wickedness of those who dwell in it.
35 He [d]turns a wilderness into pools of water,
And dry land into watersprings.
36 There He makes the hungry dwell,
That they may establish a city for a dwelling place,
37 And sow fields and plant vineyards,
That they may yield a fruitful harvest.
38 He also blesses them, and they [e]multiply greatly;
And He does not let their cattle [f]decrease.

39 When they are diminished and brought low
Through oppression, affliction, and sorrow,
40 [g]He pours contempt on princes,
And causes them to wander in the wilderness *where there is* no way;
41 [h]Yet He sets the poor on high, far from affliction,
And makes *their* families like a flock.
42 The righteous see *it* and rejoice,
And all iniquity stops its mouth.

43 [i]Whoever *is* wise will observe these *things,*
And they will understand the lovingkindness of the LORD.

Steadfast praise

A Song. A Psalm of David.

108 O GOD, my heart is steadfast;
I will sing and give praise, even with my glory.
2 Awake, lute and harp!
I will awaken the dawn.
3 I will praise You, O LORD, among the peoples,
And I will sing praises to You among the nations.
4 For Your mercy *is* great above the heavens,
And Your truth *reaches* to the clouds.

5 Be exalted, O God, above the heavens,
And Your glory above all the earth;
6 That Your beloved may be delivered,
Save *with* Your right hand, and hear me.

7 God has spoken in His holiness:
"I will rejoice;
I will divide Shechem
And measure out the Valley of Succoth.
8 Gilead *is* Mine; Manasseh *is* Mine;
Ephraim also *is* the helmet for My head;
[j]Judah *is* My lawgiver.
9 Moab *is* My washpot;

107:29
a Ps. 89:9; cp. Matt. 8:26

107:33
b Is. 50:2; cp. 1 Kin. 17:1,7

107:34
c Cp. Gen. 13:10; 14:3; 19:25

107:35
d Ps. 114:8; Is. 41:18

107:38
e Gen. 12:2; 17:16,20
f Deut. 7:14

107:40
g Job 12:21,24

107:41
h 1 Sam. 2:8; Ps. 113:7-8

107:43
i Ps. 64:9; Jer. 9:12; Hos. 14:9

108:8
j Gen. 49:10

107:27 at their wits' end. Literally *all their wisdom is swallowed up.*

108:6 Verses 6–13 are almost identical with Ps. 60:5–12.

Over Edom I will cast My shoe;
Over Philistia I will triumph."

10 Who will bring me *into* the strong city?
Who will lead me to Edom?
11 *Is it* not *You,* O God, *who* cast us off?
And *You,* O God, *who* did not go out with our armies?
12 Give us help from trouble,
For the help of man is useless.
13 [a]Through God we will do valiantly,
For *it is* He *who* shall tread down our enemies.

A cry for vengeance and judgment

To the Chief Musician. A Psalm of David.

109 DO not keep silent,
O God of my praise!
2 For the mouth of the wicked
and the mouth of the deceitful
Have opened against me;
They have spoken against me with a [b]lying tongue.
3 They have also surrounded me with words of hatred,
And fought against me [c]without a cause.
4 In return for my love they are my accusers,
But I *give myself to* prayer.
5 Thus they have rewarded me evil for good,
And hatred for my [d]love.

6 [e]Set a [f]wicked man over him,
And let an [g]accuser* stand at his right hand.
7 When he is judged, let him be found guilty,
And let his prayer become [h]sin.
8 Let his days be [i]few,
And [j]let another take his office.
9 Let his children be fatherless,
And his wife a widow.
10 Let his children continually be [k]vagabonds, and beg;
Let them seek *their bread** also from their desolate places.
11 Let the creditor seize all that he has,
And let strangers plunder his labor.
12 Let there be none to extend mercy to him,
Nor let there be any to favor his fatherless children.
13 Let his posterity be cut off,
And in the generation following let their name be [l]blotted out.
14 Let the iniquity of his fathers be remembered before the LORD,
And let not the sin of his mother be blotted out.
15 Let them be continually before the LORD,
That He may cut off the memory of them from the earth;
16 Because he did not remember to show mercy,
But persecuted the poor and needy man,
That he might even slay the broken in heart.
17 As he loved cursing, so let it come to him;
As he did not delight in blessing, so let it be far from him.
18 As he clothed himself with cursing as with his garment,
So let it enter his body like [m]water,
And like oil into his bones.

***109:6** Hebrew *satan* ***109:10** Following Masoretic Text and Targum; Septuagint and Vulgate read *be cast out.*

108:13
a Cp. Phil. 4:13

109:2
b Ps. 27:12; cp. Matt. 26:59-62; Luke 23:1-5

109:3
c Ps. 35:7; 69:4; John 15:25

109:5
d Prov. 17:13; cp. John 10:32

109:6
e vv. 6-15; cp. Ps. 69:22-28
f Cp. John 17:12; 2 Thess. 2:3
g *Satan:* v. 6; Is. 14:12. (Gen. 3:1; Rev. 20:10, *note*)

109:7
h Prov. 28:9

109:8
i Ps. 55:23; cp. Matt. 27:3-5
j Ps. 69:25; Acts 1:20

109:10
k Cp. Gen. 4:12

109:13
l Ps. 69:28

109:18
m Num. 5:22

THE IMPRECATORY PSALMS

The Imprecatory Psalms (Ps. 35; 52; 55; 58; 59; 79; 109; 137) are cries to God to avenge. Believers in the Word of God explain such invocations of God's vengeance either (1) on the basis of the progressiveness of revelation (in which such prayers were part of Israel's life prior to the giving of God's full and final revelation), or (2) by calling attention to such matters as (a) vengeance is placed in God's hands, not the psalmist's (compare Deut. 32:35); (b) it is true that unrepentant and unbelieving sinners must face the terrifying punishment of God; (c) ultimately, it is the honor of God which is at stake, the righteousness of God which must be vindicated (compare Ps. 139:21–22); and (d) the righteous indignation of those who love God is justifiable against injustice, malevolence, lawlessness, and especially against apathy toward or rebellion against Him. God's servants await the day when righteousness will be rewarded and unrighteousness will be punished—in short, the day of the vindication of the moral nature of God (Ps. 72:1–9; Hab. 2:14; Luke 18:7–8; 1 Cor. 15:25–28; 2 Thess. 1:7–10; Rev. 11:17–18; 15:3–4; 19:5–7).

19 Let it be to him like the garment which covers him,
And for a belt with which he girds himself continually.
20 *Let* this *be* the LORD'S [a]reward to my accusers,
And to those who speak evil against my person.

21 But You, O GOD the Lord,
Deal with me for Your name's sake;
Because Your mercy *is* good, deliver me.
22 For I *am* poor and needy,
And my heart is wounded within me.
23 I am gone like a shadow when it lengthens;
I am shaken off like a locust.
24 My knees are weak through fasting,
And my flesh is feeble from lack of fatness.
25 I also have become a reproach to them;
When they look at me, they [b]shake their heads.

26 Help me, O LORD my God!
Oh, save me according to Your mercy,
27 That they may know that this *is* Your hand—
That You, LORD, have done it!
28 Let them curse, but You bless;
When they arise, let them be ashamed,
But let Your servant rejoice.
29 Let my accusers be clothed with shame,
And let them cover themselves with their own disgrace as with a mantle.
30 I will greatly praise the LORD with my mouth;
Yes, I will praise Him among the [c]multitude.
31 For He shall stand at the right hand of the poor,
To save *him* from those who condemn him.

The psalm of the King-Priest

A Psalm of David.

110 THE [d]LORD said to my [d]Lord,
"Sit at My right hand,
[e]Till I make Your enemies Your [f]footstool."
2 The LORD shall send the rod of Your strength [g]out of Zion.
[h]Rule in the midst of Your enemies!

3 Your people *shall be* volunteers
In the day of Your power;
In the beauties of holiness, from the womb of the morning,
You have the dew of Your youth.
4 The LORD has sworn
And will not [i]relent,
"You *are* a [j]priest forever
According to the order of [k]Melchizedek."

5 The Lord *is* at Your right hand;
He shall execute kings in the day of His wrath.
6 He shall judge among the nations,
He shall fill *the places* with dead bodies,
He shall execute the heads of many countries.
7 He shall drink of the brook by the wayside;
Therefore He shall lift up the head.

109:20
a Cp. 2 Tim. 4:14

109:25
b Ps. 22:7; Matt. 27:39

109:30
c Ps. 22:25

110:1
d *Deity* (names of): v. 1; Mal. 2:16. (Gen. 1:1; Mal. 3:18, *note*)
e *Christ* (second advent): vv. 1-7; Is. 9:7. (Deut. 30:3; Acts 1:11, *note*)
f 1 Cor. 15:25

110:2
g Rom. 11:26-27
h Ps. 2:9; Dan. 7:13-14

110:4
i See Zech. 8:14, *note*
j Zech. 6:13
k Heb. 5:6; 6:20; 7:21

110:1 The importance of the 110th Psalm is attested by the remarkable prominence given to it in the NT.

(1) It affirms the Deity of Jesus, thus answering those who deny the full divine meaning of His NT title of Lord (v. 1; Matt. 22:41–45; Mark 12:35–37; Luke 20:41–44; Acts 2:34–35; Heb. 1:13; 10:12–13).

(2) It announces the eternal priesthood of Messiah—one of the most important statements of Scripture (v. 4; Gen. 14:18, *note*; John 14:6; 1 Tim. 2:5–6; Heb. 5:6, *note;* 7:1–28).

(3) Historically, Ps. 110 begins with the ascension of Christ (v. 1; John 20:17; Acts 7:56; Rev. 3:21). And

(4) prophetically, it looks forward (a) to the time when Christ will appear as the Rod of the LORD's strength, the Deliverer out of Zion (Rom. 11:25–27), and to the conversion of Israel (v. 3; Joel 2:27; Zech. 13:9; see Deut. 30:1–9, and *note* at v. 3); and (b) to the judgment upon the Gentile powers which precedes the setting up of the kingdom (vv. 5–6; Joel 3:9–17; Zech. 14:1–4; Rev. 19:11–21). See Armageddon (Rev. 16:16; 19:17, *note*); Israel (Gen. 12:2–3; Rom. 11:26, *note*); Kingdom (Zech. 12:8, and 1 Cor. 15:24, *notes*). See Ps. 118, last Messianic Psalm.

Melchizedek: *king of righteousness.* The priest-king of Salem (Jerusalem) who blessed Abraham. The writer of the book of Hebrews stated that Melchizedek was a type of Christ.

Praise for God's wonderful works

111 PRAISE the LORD!
I will praise the LORD with *my* whole heart,
In the assembly of the upright and *in* the congregation.
2 The works of the LORD *are* great,
Studied by all who have pleasure in them.
3 His work *is* honorable and glorious,
And His righteousness endures forever.
4 He has made His wonderful works to be remembered;
The LORD *is* gracious and full of compassion.
5 He has given food to those who [a]fear Him;
He will ever be mindful of His covenant.
6 He has declared to His people the power of His works,
In giving them the heritage of the nations.
7 The works of His hands *are* verity and justice;
All His precepts *are* sure.
8 They stand fast forever and ever,
And are done in truth and uprightness.
9 He has sent [b]redemption to His people;
He has commanded His covenant forever:
Holy and awesome *is* His name.
10 The [c]fear of the LORD *is* the [d]beginning of wisdom;
A good understanding have all those who do *His commandments.*
His praise endures forever.

Blessings of the God-fearing man

112 PRAISE the LORD!
[e]Blessed *is* the man *who* fears the LORD,
Who delights greatly in His commandments.
2 His [f]descendants will be mighty on earth;
The generation of the upright will be blessed.
3 Wealth and riches *will be* in his house,
And his righteousness endures forever.
4 [g]Unto the upright there arises light in the darkness;
He is gracious, and full of compassion, and righteous.
5 A good man deals graciously and [h]lends;
He will guide his affairs [i]with discretion.
6 Surely he will never be shaken;
The [j]righteous will be in everlasting remembrance.
7 [k]He will not be afraid of evil tidings;
His heart is steadfast, [l]trusting in the LORD.
8 His [m]heart *is* established;
He will not be afraid,
Until he sees *his desire* upon his enemies.
9 He has [n]dispersed abroad,
He has given to the poor;
His righteousness endures forever;
His horn will be exalted with honor.
10 The wicked will see *it* and be grieved;
He will gnash his teeth and melt away;
The desire of the wicked shall perish.

God's continual praise

113 PRAISE the LORD!
Praise, O servants of the LORD,
Praise the name of the LORD!
2 [o]Blessed be the name of the LORD
From this time forth and forevermore!
3 [p]From the rising of the sun to its going down
The LORD's name *is* to be praised.

111:5
a See Ps. 19:9, *note*

111:9
b See Ex. 6:6, *note*

111:10
c See Ps. 19:9, *note*
d Prov. 1:7

112:1
e Ps. 128:1

112:2
f Ps. 25:13; 37:26; 102:28

112:4
g Job 11:17; Ps. 97:11

112:5
h Ps. 37:26; Luke 6:35
i Eph. 5:15; Col. 4:5

112:6
j Prov. 10:7

112:7
k Prov. 1:33
l See Ps. 2:12, *note*

112:8
m Heb. 13:9

112:9
n 2 Cor. 9:9

113:2
o Dan. 2:20

113:3
p Is. 59:19; Mal. 1:11

112:9 horn. The words "horn" and "horns" (OT, *qeren;* NT *keras*) are used in Scripture both literally and figuratively. In the latter sense at least three meanings appear: (1) strength in general (Deut. 33:17); (2) arrogant pride (Ps. 75:4–5); and (3) political and military power (Dan. 8:20–21).

4 The LORD *is* high above all nations,
His [a]glory above the heavens.
5 Who *is* like the LORD our God,
Who dwells on [b]high,
6 Who humbles Himself to behold
The things that are in the heavens and in the earth?
7 He [c]raises the poor out of the dust,
And lifts the [d]needy out of the ash heap,
8 That He may [e]seat *him* with princes—
With the princes of His people.
9 He grants the barren woman a home,
Like a joyful mother of children.

Praise the LORD!

In praise of the Exodus

114 WHEN Israel went out of Egypt,
The house of Jacob from a people of [f]strange language,
2 [g]Judah became His sanctuary,
And Israel His dominion.
3 The sea [h]saw *it* and fled;
[i]Jordan turned back.
4 The mountains skipped like rams,
The little hills like lambs.
5 [j]What ails you, O sea, that you fled?
O Jordan, *that* you turned back?
6 O mountains, *that* you skipped like rams?
O little hills, like lambs?
7 Tremble, O earth, at the presence of the Lord,
At the presence of the God of Jacob,
8 [k]Who turned the rock *into* a pool of water,
The flint into a fountain of waters.

To God alone be the glory

115 [l]NOT unto us, O LORD, not unto us,
But to Your name give glory,
Because of Your mercy,
Because of Your truth.
2 Why should the Gentiles say,
"So where *is* their God?"
3 But our [m]God *is* in heaven;
He does whatever He pleases.
4 [n]Their idols *are* silver and gold,
The work of men's hands.
5 They have mouths, but they do not speak;
Eyes they have, but they do not see;
6 They have ears, but they do not hear;
Noses they have, but they do not smell;
7 They have hands, but they do not handle;
Feet they have, but they do not walk;
Nor do they mutter through their throat.
8 Those who make them are like them;
So is everyone who trusts in them.
9 O Israel, trust in the LORD;
He *is* their help and their shield.
10 O house of Aaron, trust in the LORD;
He *is* their help and their shield.
11 You who [o]fear the LORD, [p]trust in the LORD;
He *is* their help and their shield.
12 The LORD has been mindful of *us;*
He will bless us;

113:4
a Ps. 8:1

113:5
b Ps. 11:4; 138:6; Is. 57:15

113:7
c 1 Sam. 2:8; Ps. 107:41
d Ps. 72:12

113:8
e Job 36:7

114:1
f Ps. 81:5

114:2
g Ex. 6:7; 19:6; 25:8; 29:45-46; Deut. 27:9

114:3
h Ex. 14:21; Ps. 77:16
i v. 5; Josh. 3:13-16

114:5
j Hab. 3:8

114:8
k Ex. 17:6; Num. 20:11; Ps. 107:35

115:1
l Is. 48:11; Ezek. 36:32

115:3
m Ps. 103:19; 135:6; Dan. 4:35

115:4
n vv. 4-8; cp. Ps. 135:15-18

115:11
o See Ps. 19:9, *note*
p See Ps. 2:12, *note*

THE HALLELUJAH PSALMS

The Hallelujah Psalms are the following: Ps. 104—106; 111—113; 115—117; 135; 146—150. Of these, Ps. 135—136 and 146—150 were used in daily synagogue worship. Psalms 113—118 were called the Egyptian Hallel and were used in connection with the feasts of Passover, Pentecost, Tabernacles, and Dedication. At the Passover celebration the earlier portion of these Psalms was sung before the feast; Ps. 115—118 (the Great Hallel) were sung after the last cup (compare Matt. 26:30). *Alleluia,* the Greek form of the Hebrew Hallelujah, is directly transferred to the English text in Rev. 19:1,3,4,6.

115:9 trust. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

Aaron: *light.* Moses' brother who helped Moses speak in the presence of Pharaoh. He became the first high priest of Israel.

He will bless the house of Israel;
He will bless the house of Aaron.
13 He will [a]bless those who [b]fear the LORD,
Both small and great.
14 May the LORD give you increase more and more,
You and your children.
15 *May* you *be* blessed by the LORD,
Who made heaven and earth.
16 The heaven, *even* the heavens, *are* the LORD'S;
But the earth He has given to the children of men.
17 The [c]dead do not praise the LORD,
Nor any who go down into silence.
18 But we will bless the LORD
From this time forth and forevermore.

Praise the LORD!

The gratitude of the redeemed

116 I LOVE the LORD, because He has heard
My voice *and* my supplications.
2 Because He has inclined His ear to me,
Therefore I will call *upon Him* as long as I live.
3 The [d]pains of death surrounded me,
And the pangs of [e]Sheol laid hold of me;
I found trouble and sorrow.
4 Then I called upon the name of the LORD:
"O LORD, I implore You, deliver my soul!"
5 Gracious *is* the LORD, and [f]righteous;
Yes, our God *is* merciful.
6 The LORD preserves the simple;
I was brought low, and He saved me.
7 [g]Return to your rest, O my soul,
For the LORD has [h]dealt bountifully with you.
8 [i]For You have delivered my soul from death,
My eyes from tears,
And my feet from falling.
9 I will walk before the LORD
In the land of the living.
10 [j]I believed, therefore I spoke,
"I am greatly afflicted."
11 I said in my haste,
"All men *are* liars."
12 What shall I render to the LORD
For all His benefits toward me?
13 I will take up the cup of salvation,
And call upon the name of the LORD.
14 I will pay my vows to the LORD
Now in the presence of all His people.
15 [k]Precious in the sight of the LORD
Is the death of His saints.
16 O LORD, truly I *am* Your servant;
I *am* Your servant, the son of Your maidservant;
You have loosed my bonds.
17 I will offer to You the [l]sacrifice of thanksgiving,
And will call upon the name of the LORD.
18 I will pay my vows to the LORD
Now in the presence of all His people,
19 In the courts of the LORD'S house,
In the midst of you,
O Jerusalem.

Praise the LORD!

The universal praise of God

117 [m]PRAISE the LORD, all you Gentiles!
Laud Him, all you peoples!
2 For His merciful kindness is great toward us,
And the truth of the LORD *endures* forever.

Praise the LORD!

The lovingkindness of the LORD

118 OH, give thanks to the LORD, for *He is* good!
[n]For His mercy *endures* forever.
2 Let Israel now say,
"His mercy *endures* forever."

115:13
a Ps. 128:1,4
b See Ps. 19:9, *note*

115:17
c See Eccl. 9:10, *note*

116:3
d Ps. 18:4-6
e See Hab. 2:5, *note;* cp. Luke 16:23, *note*

116:5
f Ezra 9:15; Neh. 9:8; Ps. 119:137; 145:17

116:7
g Cp. Jer. 6:16; Matt. 11:29
h Ps. 13:6; 119:17

116:8
i Ps. 56:13

116:10
j 2 Cor. 4:13

116:15
k Rev. 14:13; cp. Ps. 72:14

116:17
l Lev. 7:12; Ps. 50:14; 107:22

117:1
m Rom. 15:11

118:1
n Ps. 136:1-26

116:3 laid hold of me. Literally *found me.*

3 Let the house of Aaron now say,
"His mercy *endures* forever."
4 Let those who [a]fear the LORD now say,
"His mercy *endures* forever."

5 I called on the LORD in distress;
The LORD answered me *and set me* in a broad place.
6 The [b]LORD *is* on my side;
I will not fear.
What can man do to me?
7 The LORD is for me among those who help me;
Therefore I shall see *my desire* on those who hate me.
8 *It is* better to trust in the LORD
Than to put confidence in [c]man.
9 *It is* better to [d]trust in the LORD
Than to put confidence in princes.

10 All nations surrounded me,
But in the name of the LORD I will destroy them.
11 [e]They surrounded me,
Yes, they surrounded me;
But in the name of the LORD I will destroy them.
12 They surrounded me like [f]bees;
They were quenched [g]like a fire of thorns;
For in the name of the LORD I will destroy them.
13 You pushed me violently, that I might fall,
But the LORD helped me.
14 The [h]LORD *is* my strength and song,
And He has become my salvation.

15 The voice of rejoicing and salvation
Is in the tents of the righteous;
The right hand of the LORD does valiantly.
16 The right hand of the LORD is exalted;
The right hand of the LORD does valiantly.
17 I shall [i]not die, but live,
And declare the works of the LORD.
18 The LORD [j]has chastened me severely,
But He has not given me over to death.

19 [k]Open to me the gates of righteousness;
I will go through them,
And I will praise the LORD.
20 This is the gate of the LORD,
[l]Through which the righteous shall enter.

21 I will praise You,
For You have answered me,
And have become my salvation.

22 The [m]stone *which* the builders rejected
Has become the chief cornerstone.
23 This was the LORD's doing;
It *is* marvelous in our eyes.

118:4
a See Ps. 19:9, *note*

118:6
b Ps. 56:9; Rom. 8:31; Heb. 13:6

118:8
c Cp. 2 Chr. 32:7-8; Is. 31:1-3

118:9
d See Ps. 2:12, *note*

118:11
e Ps. 88:17

118:12
f Cp. Deut. 1:44
g Cp. Nah. 1:10

118:14
h Ex. 15:2; Is. 12:2

118:17
i Ps. 116:8-9; cp. Ps. 6:5; Hab. 1:12

118:18
j 2 Cor. 6:9

118:19
k Is. 26:2; cp. Ps. 24:7

118:20
l Is. 35:8; Rev. 21:27; 22:14-15

118:22
m *Christ* (Stone): v. 22; Is. 8:14. (Gen. 49:24; 1 Pet. 2:8, *note*)

118:22 stone which the builders rejected. See Christ (as Stone or Rock), Gen. 49:24; Ex. 17:6, *note;* 1 Pet. 2:8, *note*. Ps. 118 looks beyond the rejection of the Stone (Christ) to His final exaltation in the kingdom (v. 22).

118:23 This was the LORD's doing. Lit. *This is from the LORD*.

118:29 THE MESSIANIC PSALMS, SUMMARY

That the Psalms contain a testimony to Christ, our Lord Himself affirmed (Luke 24:44, etc.), and the NT quotations from the Psalter point unerringly to those Psalms which have the Messianic character. A similar spiritual and prophetic character identifies others. See Ps. 2:1, *note*.

(1) Christ is seen in the Psalms in two general attitudes: as suffering (e.g. Ps. 22), and as entering into His kingdom glory (e.g. Ps. 2 and 24. Compare Luke 24:25–27).

(2) Christ is seen in His Person as (a) Son of God (Ps. 2:7), and very God (Ps. 45:6–7; 102:25; 110:1); (b) Son of man (Ps. 8:4–6); and (c) Son of David (Ps. 89:3–4,27,29).

(3) Christ is seen in His offices as (a) Prophet (Ps. 22:22,25; 40:9–10); (b) Priest (Ps. 110:4); and (c) King (e.g. Ps. 2 and 24).

(4) Christ is seen in His varied work. As Priest He offers Himself in sacrifice (Ps. 22; 40:6–8, with Heb. 10:5–12), and, in resurrection, as the Priest-Shepherd, ever living to make intercession (Ps. 23, with Heb. 7:21–25; 13:20). As Prophet He proclaims the name of the LORD as Father (Ps. 22:22, with John 20:17). As King He fulfills the Davidic Covenant (Ps. 89) and restores alike the dominion of man over creation (Ps. 8:4–8; Rom. 8:17–21) and of the Father over all (1 Cor. 15:25–28).

(5) The Messianic Psalms give also the inner thoughts, the exercises of soul, of Christ in His earthly experiences (e.g. Ps. 16:8–11; 22:1–21; 40:1–17).

24 This *is* the day the LORD has made;
We will rejoice and be glad in it.
25 Save now, I pray, O LORD;
O LORD, I pray, send now prosperity.
26 [a]Blessed *is* he who comes in the name of the LORD!
We have blessed you from the house of the LORD.
27 God *is* the LORD,
And He has given us light;
Bind the sacrifice with cords to the horns of the altar.
28 You *are* my God, and I will praise You;
You are my God, I will exalt You.
29 Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.

In praise of God's Word

א ALEPH

119 BLESSED *are* the undefiled in the way,
Who walk in the [b]law of the LORD!
2 Blessed *are* those who keep His testimonies,
Who seek Him with the [c]whole heart!
3 [d]They also do no iniquity;
They walk in His ways.
4 You have commanded *us*
To keep Your precepts diligently.
5 Oh, that my ways were directed
To keep Your statutes!
6 Then I would not be ashamed,
When I look into all Your commandments.
7 I will praise You with uprightness of heart,
When I learn Your righteous judgments.
8 I will keep Your statutes;
Oh, do not forsake me utterly!

ב BETH

9 How can a young man cleanse his way?
By taking heed according to Your word.
10 [e]With my whole heart I have sought You;
Oh, let me not wander from Your commandments!
11 Your word I have hidden in my heart,
That I might not sin against You.
12 Blessed *are* You, O LORD!
Teach me Your statutes.
13 With my lips I have declared
All the judgments of Your mouth.
14 I have rejoiced in the way of Your testimonies,
As *much as* in all riches.
15 I will meditate on Your precepts,
And contemplate Your ways.
16 I will delight myself in Your statutes;
I will not forget Your word.

118:26
a Matt. 21:9; 23:39; Mark 11:9; Luke 13:35; 19:38; John 12:13

119:1
b *Law* (of Moses): vv. 1-176; Is. 1:10. (Ex. 19:1; Gal. 3:24, *note*)

119:2
c Deut. 6:5; 10:12; 11:13; 13:3

119:3
d 1 John 3:9; 5:18

119:10
e Cp. 2 Chr. 15:15

119:1 ALEPH. Psalm 119 is an acrostic poem and is the most elaborate of the alphabetical Psalms (Ps. 9; 10; 25; 34; 37; 111; 112; 119; 145). It is divided into twenty-two sections corresponding to the twenty-two letters of the Hebrew alphabet. The eight verses of each section begin with the same letter, in the proper sequence of the alphabet as designated at the head of each section. For example, each of the first eight verses begins with ALEPH; each of the next eight with BETH; etc. Similar acrostics are found in Prov. 31:10–31; Lam. 1—4.

119:1 PSALM 119: LOVE FOR GOD'S LAW

This Psalm, born of love for the law of God, extols the beauties and excellences of the written Word of God in a way found nowhere else in the Bible. God's Word is treated under these designations: (1) law, v. 1; (2) testimonies, v. 2; (3) precepts, v. 4; (4) statutes, v. 5; (5) commandments, v. 6; and (6) judgments, v. 7; (7) word(s), v. 9; (8) ordinances, v. 43. "Judgments" and "ordinances" are translations of the same Hebrew word. Only vv. 90,121,122, and 132 do not give a synonym for the law.

The shades of meaning in the words employed are as follows: "Law" is primarily instruction or teaching, legal pronouncements, rules of divine administration, then all of God's revelation for life. "Word" is speech or utterance, a general word for the disclosure of God's will. "Ordinances" (also "judgments") refer to legal pronouncements, rules of divine administration. "Commandments" are authoritative orders used as religious principles. "Precepts" relate to man's moral obligations as enjoined by God. "Testimonies" indicate God's own declarations concerning His nature and purpose. "Statutes" refer elsewhere to civil and religious appointments of the Mosaic law. The word "way" is used as a synonym for all of these terms.

ג GIMEL

17 [a]Deal bountifully with Your servant,
That I may live and keep Your word.
18 Open my eyes, that I may see
Wondrous things from Your law.
19 I *am* a [b]stranger in the earth;
Do not hide Your commandments from me.
20 My soul breaks with longing
For Your judgments at all times.
21 You rebuke the proud—the cursed,
Who stray from Your commandments.
22 [c]Remove from me reproach and contempt,
For I have kept Your testimonies.
23 Princes also sit *and* speak against me,
But Your servant meditates on Your statutes.
24 Your testimonies also *are* my delight
And my counselors.

ד DALETH

25 My soul [d]clings to the dust;
[e]Revive me according to Your word.
26 I have declared my ways, and You answered me;
Teach me Your statutes.
27 Make me understand the way of Your precepts;
[f]So shall I meditate on Your wonderful works.
28 My soul melts from heaviness;
[g]Strengthen me according to Your word.
29 Remove from me the way of lying,
And grant me Your law graciously.
30 I have chosen the way of truth;
Your judgments I have laid *before me.*
31 I cling to Your testimonies;
O LORD, do not put me to shame!
32 I will run the course of Your commandments,
For You shall [h]enlarge my heart.

ה HE

33 Teach me, O LORD, the way of Your statutes,
And I shall keep it *to* the end.
34 [i]Give me understanding, and I shall keep Your law;
Indeed, I shall observe it with *my* whole heart.
35 Make me walk in the path of Your commandments,
For I delight in it.
36 Incline my heart to Your testimonies,
And not to [j]covetousness.
37 Turn away my eyes from looking at worthless things,
And [k]revive me in Your way.*
38 [l]Establish Your word to Your servant,
Who *is devoted* to [m]fearing You.
39 Turn away my reproach which I dread,
For Your judgments *are* good.
40 Behold, I long for Your precepts;
Revive me in Your righteousness.

ו WAW

41 Let Your mercies come also to me, O LORD—
Your salvation according to Your word.
42 So shall I have an answer for him who reproaches me,
For I [n]trust in Your word.
43 And take not the word of truth utterly out of my mouth,
For I have hoped in Your ordinances.
44 So shall I keep Your law continually,
Forever and ever.
45 And I will walk at [o]liberty,
For I seek Your precepts.
46 [p]I will speak of Your testimonies also before kings,
And will not be ashamed.
47 And I will delight myself in Your commandments,
Which I love.
48 My hands also I will lift up to Your commandments,
Which I love,

***119:37** Following Masoretic Text, Septuagint, and Vulgate; Targum reads *Your words.*

119:17
a Ps. 116:7

119:19
b 1 Chr. 29:15; Ps. 39:12; Heb. 11:13; cp. 2 Cor. 5:6

119:22
c Ps. 39:8

119:25
d Ps. 44:25
e Ps. 143:11

119:27
f Ps. 145:5-6

119:28
g Cp. 1 Pet. 5:10

119:32
h Cp. 1 Kin. 4:29; Is. 60:5; 2 Cor. 6:11

119:34
i v. 73; Prov. 2:6; James 1:5

119:36
j Ezek. 33:31; Mark 7:21-22; 1 Tim. 6:10; Heb. 13:5

119:37
k Ps. 143:11

119:38
l Cp. 2 Sam. 7:25
m See Ps. 19:9, *note*

119:42
n See Ps. 2:12, *note*

119:45
o Prov. 4:12

119:46
p Ps. 138:1; cp. Matt. 10:18-19; Acts 26:1-29

119:28 melts. Literally *drops.*

And I will meditate on Your
statutes.

ז ZAYIN

49 Remember the word to Your
servant,
Upon which You have caused
me to hope.
50 This *is* my comfort in my
affliction,
For Your word has [a]given me
life.
51 The proud have me in great
derision,
Yet I do not turn aside from
Your law.
52 I remembered Your [b]judgments
of old, O LORD,
And have comforted myself.
53 [c]Indignation has taken hold of
me
Because of the wicked, who
forsake Your law.
54 Your statutes have been my
songs
In the house of my pilgrimage.
55 I remember Your name in the
night, O LORD,
And I keep Your law.
56 This has become mine,
Because I kept Your precepts.

ח HETH

57 [d]*You are* my portion, O LORD;
I have said that I would keep
Your words.
58 I entreated Your favor with *my*
whole heart;
Be merciful to me according to
Your word.
59 I [e]thought about my ways,
And turned my feet to Your
testimonies.
60 I made haste, and did not delay
To keep Your commandments.
61 The cords of the wicked have
bound me,
But I have not forgotten Your
law.
62 At midnight I will rise to give
thanks to You,
Because of Your righteous
[f]judgments.
63 I *am* a companion of all who
[g]fear You,
And of those who keep Your
precepts.
64 The earth, O LORD, is full of
Your mercy;
Teach me Your statutes.

ט TETH

65 You have dealt well with Your
servant,
O LORD, according to Your word.
66 Teach me good judgment and
[h]knowledge,
For I believe Your
commandments.
67 Before I was [i]afflicted I went
astray,
But now I keep Your word.
68 You *are* good, and do good;
Teach me Your statutes.
69 The proud have forged a lie
against me,
But I will keep Your precepts
with *my* whole heart.
70 Their heart is as fat as grease,
But I delight in Your law.
71 *It is* good for me that I have
been afflicted,
That I may learn Your statutes.
72 The law of Your mouth *is* better
to me
Than thousands of *coins of* gold
and silver.

י YOD

73 Your hands have made me and
[j]fashioned me;
Give me understanding, that I
may learn Your
commandments.
74 Those who [k]fear You will be
[l]glad when they see me,
Because I have hoped in Your
word.
75 I know, O LORD, that Your
judgments *are* right,
And [m]*that* in faithfulness You
have afflicted me.
76 Let, I pray, Your merciful
kindness be for my comfort,
According to Your word to Your
servant.
77 Let Your tender mercies come
to me, that I may live;
For Your law *is* my [n]delight.
78 Let the proud be ashamed,
For they treated me wrongfully
with falsehood;
But I will meditate on Your
precepts.

119:50
a v. 40

119:52
b v. 106

119:53
c Cp. Ex. 32:19; Ezra 9:1-4; Neh. 13:25

119:57
d Num. 18:20; Ps. 16:5; Lam. 3:24

119:59
e Cp. Luke 15:17-18

119:62
f v. 106

119:63
g See Ps. 19:9, *note*

119:66
h Phil. 1:9

119:67
i Prov. 3:11; Heb. 12:5-11

119:73
j Job 10:8; 31:15; Ps. 138:8; 139:15-16

119:74
k See Ps. 19:9, *note*
l Ps. 107:42; cp. 1 Cor. 13:6

119:75
m Heb. 12:10

119:77
n vv. 24,47,174

119:58 favor. Literally *face.*

79 Let those who fear You turn to me,
Those who know Your testimonies.
80 Let my heart be blameless regarding Your statutes,
That I may not be ashamed.

כ KAPH

81 [a]My soul faints for Your salvation,
But I hope in Your word.
82 My eyes fail *from searching* Your word,
Saying, "When will You comfort me?"
83 For I have become like a [b]wineskin in smoke,
Yet I do not forget Your statutes.
84 How many *are* the days of Your servant?
[c]When will You execute judgment on those who persecute me?
85 The proud have dug pits for me,
Which *is* not according to Your law.
86 All Your commandments *are* faithful;
They [d]persecute me wrongfully; Help me!
87 They almost made an end of me on earth,
But I did not forsake Your precepts.
88 Revive me according to Your lovingkindness,
So that I may keep the testimony of Your mouth.

ל LAMED

89 [e]Forever, O LORD,
Your word is settled in heaven.
90 Your faithfulness *endures* to all generations;
You established the earth, and it abides.
91 They continue this day according to Your ordinances,
For all *are* Your servants.
92 Unless Your law *had been* my delight,
I would then have perished in my affliction.
93 I will never forget Your precepts,
For by them You have [f]given me life.
94 I *am* Yours, save me;
For I have sought Your precepts.
95 The wicked wait for me to destroy me,
But I will consider Your testimonies.
96 I have seen the consummation of all perfection,
But Your commandment *is* exceedingly broad.

מ MEM

97 Oh, how I love Your law!
[g]It *is* my meditation all the day.
98 You, through Your commandments, make me [h]wiser than my enemies;
For they *are* ever with me.
99 I have more understanding than all my teachers,
For Your [i]testimonies *are* my meditation.
100 I understand more than the [j]ancients,
Because I keep Your precepts.
101 I have [k]restrained my feet from every evil way,
That I may keep Your word.
102 I have not departed from Your [l]judgments,
For You Yourself have taught me.
103 How sweet are Your words to my taste,
Sweeter than honey to my mouth!
104 Through Your precepts I get understanding;
Therefore I hate every false way.

נ NUN

105 Your word *is* a [m]lamp to my feet
And a light to my path.
106 I have [n]sworn and confirmed
That I will keep Your righteous [o]judgments.
107 I am afflicted very much;
Revive me, O LORD, according to Your word.
108 Accept, I pray, the [p]freewill offerings of my mouth, O LORD,
And teach me Your [q]judgments.
109 My life *is* continually in my hand,
Yet I do not forget Your law.
110 The wicked have laid a snare for me,

119:81
a Ps. 73:26; 84:2

119:83
b Cp. Job 30:30

119:84
c Cp. Rev. 6:10

119:86
d Ps. 38:19; cp. Matt. 5:10

119:89
e Ps. 89:2; Matt. 24:34-35; 1 Pet. 1:25

119:93
f v. 40

119:97
g Ps. 1:2

119:98
h Deut. 4:6

119:99
i Cp. 2 Tim. 3:14-15

119:100
j Job 32:7-9

119:101
k Cp. 1 Kin. 3:14; 8:25; 9:4; 11:38; 2 Chr. 7:17-18

119:102
l vv. 52,56

119:105
m Prov. 6:23

119:106
n Cp. Neh. 10:29
o vv. 52,56

119:108
p Hos. 14:2; Heb. 13:15
q vv. 52,56

Yet I have not strayed from
Your precepts.
111 [a]Your testimonies I have taken
as a heritage forever,
For they *are* the rejoicing of
my heart.
112 I have inclined my heart to
perform Your statutes
Forever, to the very end.

SAMEK

113 I hate the double-minded,
But I love Your law.
114 You *are* my [b]hiding place and
my shield;
I hope in Your word.
115 [c]Depart from me, you evildoers,
For I will keep the
commandments of my God!
116 Uphold me according to Your
word, that I may live;
And do not let me be
[d]ashamed of my hope.
117 Hold me up, and I shall be safe,
And I shall observe Your
statutes continually.
118 You reject all those who stray
from Your statutes,
For their deceit *is* falsehood.
119 You put away all the wicked of
the earth [e]*like* dross;
Therefore I love Your
testimonies.
120 [f]My flesh trembles for fear of
You,
And I am afraid of Your
judgments.

AYIN

121 I have done justice and
righteousness;
Do not leave me to my
oppressors.
122 Be surety for Your servant for
good;
Do not let the proud oppress
me.
123 My eyes fail *from seeking* Your
salvation
And Your righteous word.
124 Deal with Your servant
according to Your mercy,
And [g]teach me Your statutes.
125 I *am* Your servant;
Give me understanding,
That I may know Your
testimonies.
126 *It is* time for *You* to act, O LORD,
For they have regarded Your
law as void.
127 Therefore I love Your
commandments
More than gold, yes, than fine
gold!
128 Therefore all *Your* precepts
concerning all *things*
I consider *to be* right;
I hate every false way.

PE

129 Your testimonies are wonderful;
Therefore my soul keeps them.
130 The entrance of Your words
gives [h]light;
It gives understanding to the
[i]simple.
131 I opened my mouth and
[j]panted,
For I longed for Your
commandments.
132 [k]Look upon me and be [l]merciful
to me,
As Your custom *is* toward those
who love Your name.
133 Direct my steps by Your word,
And let no iniquity have
[m]dominion over me.
134 [n]Redeem me from the
oppression of man,
That I may keep Your precepts.
135 [o]Make Your face shine upon
Your servant,
And teach me Your statutes.
136 Rivers of water run down from
[p]my eyes,
Because *men* do not keep Your
law.

TSADDE

137 Righteous *are* You, O LORD,
And upright *are* Your
judgments.
138 Your testimonies, *which* You
have commanded,
Are righteous and very faithful.
139 My zeal has consumed me,
Because my enemies have
forgotten Your words.
140 Your word *is* very pure;
Therefore Your servant loves it.
141 I *am* small and despised,
Yet I do not forget Your
precepts.

119:111
a Deut. 33:4

119:114
b Ps. 32:7; 91:1

119:115
c Ps. 6:8; 139:19; Matt. 7:23

119:116
d Ps. 25:2; Rom. 5:5; 9:33; 10:11

119:119
e Cp. Ezek. 22:18

119:120
f Hab. 3:16

119:124
g v. 12

119:130
h Prov. 6:23

i Ps. 19:7; Prov. 1:4

119:131
j Ps. 42:1

119:132
k Ps. 106:4

l Ps. 51:1

119:133
m Ps. 19:13; Rom. 6:12,14

119:134
n Luke 1:74

119:135
o Ps. 4:6

119:136
p Jer. 9:1; 14:17; cp. Ezek. 9:4

119:140 pure. Literally *tried* or *refined.*

142 Your righteousness *is* an everlasting righteousness,
And Your law *is* [a]truth.
143 Trouble and anguish have overtaken me,
Yet Your commandments *are* my delights.
144 The righteousness of Your testimonies *is* everlasting;
Give me understanding, and I shall live.

ק QOPH

145 I cry out with *my* whole heart;
Hear me, O LORD!
I will keep Your statutes.
146 I cry out to You;
Save me, and I will keep Your testimonies.
147 I rise before the dawning of the [b]morning,
And cry for help;
I hope in Your word.
148 My eyes are awake through the *night* watches,
That I may meditate on Your word.
149 Hear my voice according to Your lovingkindness;
O LORD, [c]revive me according to Your justice.
150 They draw [d]near who follow after wickedness;
They are far from Your law.
151 You *are* near, O LORD,
And all Your commandments *are* truth.
152 Concerning Your testimonies,
I have known of old that You have founded them forever.

ר RESH

153 [e]Consider my affliction and deliver me,
For I do not forget Your law.
154 [f]Plead my cause and [g]redeem me;
[h]Revive me according to Your word.
155 Salvation *is* far from the wicked,
For they do not seek Your statutes.
156 Great *are* Your tender mercies, O LORD;
[i]Revive me according to Your judgments.
157 Many *are* my persecutors and my enemies,
Yet I do not [j]turn from Your testimonies.
158 I see the treacherous, and am disgusted,
Because they do not keep Your word.
159 Consider how I love Your precepts;
[k]Revive me, O LORD, according to Your lovingkindness.
160 The entirety of Your word *is* truth,
And every one of Your righteous judgments *endures* forever.

ש SHIN

161 [l]Princes persecute me without a cause,
But my heart stands in awe of Your word.
162 I rejoice at Your word
As one who finds great treasure.
163 I hate and abhor lying,
But I love Your law.
164 Seven times a day I praise You,
Because of Your righteous judgments.
165 [m]Great peace have those who love Your law,
And nothing causes them to stumble.
166 LORD, I hope for Your [n]salvation,
And I do Your commandments.
167 My soul keeps Your testimonies,
And I love them exceedingly.
168 I keep Your precepts and Your testimonies,
For all my ways *are* before You.

ת TAU

169 Let my cry come before You, O LORD;
[o]Give me understanding according to Your word.
170 Let my supplication come before You;
Deliver me according to Your word.
171 My lips shall utter praise,
For You teach me Your statutes.
172 My tongue shall speak of Your word,
For all Your commandments *are* righteousness.

119:142
a v. 151; Ps. 19:9; John 17:17

119:147
b Ps. 5:3; 88:13; 130:6

119:149
c vv. 25,107

119:150
d Cp. Ps. 145:18

119:153
e Lam. 5:1

119:154
f Cp. 1 Sam. 24:15
g *Redemption* (redeeming relative type): v. 154; Ps. 130:7. (Gen. 48:16; Is. 59:20, *note*)
h vv. 25,107

119:156
i vv. 25,107

119:157
j v. 51; Ps. 44:18

119:159
k vv. 25,107

119:161
l v. 23; cp. 1 Sam. 24:11,14; 26:18

119:165
m Prov. 3:2; Is. 32:17

119:166
n v. 174; Gen. 49:18

119:169
o v. 144

173 Let Your hand become my help,
For I have chosen Your precepts.
174 I long for Your salvation, O LORD,
And Your law *is* my delight.
175 Let my soul live, and it shall praise You;
And let Your [a]judgments help me.
176 I have [b]gone astray like a lost sheep;
Seek Your servant,
For I do not forget Your commandments.

A cry of distress

A Song of Ascents.

120 IN my distress I cried to the LORD,
And He heard me.
2 Deliver my soul, O LORD, from lying lips
And from a deceitful tongue.
3 What shall be given to you,
Or what shall be done to you,
You false tongue?
4 Sharp arrows of the warrior,
With coals of the broom tree!
5 Woe is me, that I dwell in [c]Meshech,
That I dwell among the tents of [d]Kedar!
6 My soul has dwelt too long
With one who hates peace.
7 I *am for* peace;
But when I speak, they *are* for war.

The traveler's psalm

A Song of [e]Ascents.

121 I WILL lift up my eyes to the hills—
From whence comes my help?
2 My help [f]*comes* from the LORD,
Who made heaven and earth.
3 He will not allow your [g]foot to be moved;
He who [h]keeps you will not slumber.
4 Behold, He who keeps Israel
Shall neither slumber nor sleep.
5 The LORD *is* your keeper;
The LORD *is* your [i]shade at your [j]right hand.
6 [k]The sun shall not strike you by day,
Nor the moon by night.
7 The LORD shall preserve you from all evil;
He shall [l]preserve your soul.
8 The LORD shall [m]preserve your going out and your coming in
From this time forth, and even forevermore.

Joyful anticipation of Jerusalem

A Song of [n]Ascents. Of David.

122 I WAS glad when they said to me,
"Let[o] us go into the house of the LORD."
2 Our feet have been standing
Within your gates, O Jerusalem!
3 Jerusalem is built
As a city that is [p]compact together,
4 [q]Where the tribes go up,
The tribes of the LORD,
To the Testimony of Israel,
To give thanks to the name of the LORD.
5 For thrones are [r]set there for judgment,
The thrones of the house of David.
6 Pray for the peace of Jerusalem:
"May they prosper who love you.
7 Peace be within your walls,
Prosperity within your palaces."
8 For the sake of my brethren and companions,
I will now say, "Peace *be* within you."

119:175
a Ps. 18:22

119:176
b Is. 53:6; 1 Pet. 2:25; cp. Luke 15:4

120:5
c Gen. 10:2; Ezek. 27:13
d Gen. 25:13; Jer. 49:28-29

121:Title
e See Ps. 120 title, *note*

121:2
f Jer. 3:23

121:3
g 1 Sam. 2:9; Prov. 3:23,26
h Ps. 34:19-20; Prov. 24:12

121:5
i Is. 25:4
j Ps. 16:8; 109:31

121:6
k Ps. 91:5; Is. 49:10; Rev. 7:16

121:7
l Ps. 41:2; 97:10; 145:20

121:8
m Deut. 28:6; Prov. 2:8; 3:6

122:Title
n See Ps. 120 title, *note*

122:1
o Cp. Is. 2:3; Zech. 8:21

122:3
p Cp. 2 Sam. 5:9

122:4
q Ex. 23:17; Deut. 16:16

122:5
r Deut. 17:8; 2 Chr. 19:8

120:Title Fifteen Psalms (Ps. 120—134) are called "Songs of Ascents." The view most generally accepted is that these Psalms were either sung by pilgrims on the ascending march from the Babylonian captivity to Jerusalem, or that they were sung by worshipers from all parts of Palestine as they went up to Jerusalem for the great festivals (Deut. 16:16). An alternate view is that the headings, "A Song of Ascents," refer to the fifteen steps leading to the Court of Israel in the temple, and that these Psalms were sung on these steps.

9 Because of the house of the LORD our God
I will seek your good.

Looking for God's mercy

A Song of [a]Ascents.

123 UNTO You I [b]lift up my eyes,
O You who dwell in the heavens.
2 Behold, as the eyes of servants *look* to the hand of their masters,
As the eyes of a maid to the hand of her mistress,
[c]So our eyes *look* to the LORD our God,
Until He has mercy on us.
3 Have mercy on us, O LORD, have mercy on us!
For we are exceedingly filled with contempt.
4 Our soul is exceedingly filled
With the [d]scorn of those who are at ease,
With the contempt of the proud.

God on the side of His people

A Song of [e]Ascents. Of David.

124 "IF it had not been the LORD who was on our [f]side,"
Let Israel now say—
2 "If it had not been the LORD who was on our side,
When men rose up against us,
3 [g]Then they would have swallowed us alive,
When their wrath was kindled against us;
4 Then the waters would have overwhelmed us,
The stream would have gone over our soul;
5 Then the swollen waters
Would have gone over our soul."
6 Blessed *be* the LORD,
Who has not given us *as* prey to their teeth.
7 [h]Our soul has escaped [i]as a bird from the snare of the fowlers;*
The snare is broken, and we have escaped.
8 Our [j]help *is* in the name of the LORD,
Who made heaven and earth.

The LORD's encompassing protection

A Song of [k]Ascents.

125 THOSE who [l]trust in the LORD
Are like Mount Zion,
Which cannot be moved, *but* abides forever.
2 As the mountains surround Jerusalem,
So the LORD surrounds His people
From this time forth and forever.
3 For the [m]scepter of wickedness shall not rest
On the land allotted to the righteous,
Lest the righteous reach out their hands to iniquity.
4 Do good, O LORD, to *those who are* good,
And to *those who are* upright in their hearts.
5 As for such as turn aside to their crooked ways,
The LORD shall lead them away
With the workers of iniquity.

Peace *be* upon Israel!

Remembrance of past blessing

A Song of [n]Ascents.

126 [o]WHEN the LORD brought back the captivity of Zion,
[p]We were like those who dream.
2 Then our mouth was filled with laughter,
And our tongue with singing.
Then they said among the nations,
"The LORD has done great things for them."
3 The LORD has done great things for us,
And we are glad.

123:Title
a See Ps. 120 title, *note*

123:1
b Ps. 121:1-2; 141:8

123:2
c Ps. 25:15

123:4
d Cp. Neh. 2:19; 4:1-5

124:Title
e See Ps. 120 title, *note*

124:1
f Ps. 118:6; Rom. 8:31

124:3
g Ps. 56:1-2; 57:3; Prov. 1:12

124:7
h Ps. 91:3
i Prov. 6:5

124:8
j Ps. 121:2

125:Title
k See Ps. 120 title, *note*

125:1
l *Faith:* v. 1; Jon. 3:5. (Gen. 3:20; Heb. 11:39, *note*)

125:3
m Is. 14:5

126:Title
n See Ps. 120 title, *note*

126:1
o Ps. 53:6; 85:1; Hos. 6:11; Joel 3:1
p Cp. Acts 12:9

Mount Zion: the hill on which Jerusalem stood.

***124:7** That is, persons who catch birds in a trap or snare

4 Bring back our captivity,
O LORD,
As the streams in the [a]South.

5 Those who sow in tears
Shall [b]reap in joy.
6 He who continually goes forth
weeping,
Bearing seed for sowing,
Shall doubtless come again with
[c]rejoicing,
Bringing his sheaves *with him.*

Children are God's heritage

A Song of [d]Ascents. Of Solomon.

127 UNLESS the LORD builds
the house,
They labor in [e]vain who build it;
[f]Unless the LORD guards the city,
The watchman stays awake in
vain.
2 *It is* vain for you to rise up early,
To sit up late,
To [g]eat the bread of sorrows;
For so He gives His beloved
sleep.

3 Behold, [h]children *are* a heritage
from the LORD,
The [i]fruit of the womb *is* a
[j]reward.
4 Like arrows in the hand of a
warrior,
So *are* the children of one's
youth.
5 [k]Happy *is* the man who has his
quiver full of them;
They shall not be ashamed,
But shall speak with their
enemies in the gate.

Blessings on the home of the God-fearing

A Song of [l]Ascents.

128 BLESSED *is* every one
who [m]fears the LORD,
Who walks in His ways.

2 When you eat the labor of your
hands,
You *shall be* happy, and *it shall be* [n]well with you.
3 Your wife *shall be* [o]like a
fruitful vine
In the very heart of your house,
Your [p]children [q]like olive plants
All around your table.
4 Behold, thus shall the man be
blessed
Who fears the LORD.

5 The LORD bless you out of Zion,
And may you see the good of
Jerusalem
All the days of your life.
6 Yes, [r]may you see your
children's children.

Peace *be* upon Israel!

A plea from the persecuted

A Song of [s]Ascents.

129 "MANY a time they have
afflicted me [t]from my
youth,"
Let Israel now say—
2 "Many a time they have afflicted
me from my youth;
Yet they have [u]not prevailed
against me.
3 The plowers plowed on my
back;
They made their furrows long."
4 The LORD *is* righteous;
He has cut in pieces the cords
of the wicked.

5 Let all those who hate Zion
Be put to shame and turned
back.
6 Let them be [v]as the grass *on*
the housetops,
Which withers before it grows
up,
7 With which the reaper does not
fill his hand,
Nor he who binds sheaves, his
arms.
8 Neither let those who pass by
them say,
"The blessing of the LORD *be*
upon you;
We [w]bless you in the name of
the LORD!"

Waiting for the morning

A Song of [x]Ascents.

130 OUT of the depths I have
cried to You, O LORD;
2 Lord, hear my voice!
Let Your ears be attentive
To the voice of my supplications.

126:4
a See Gen. 12:9, *note*

126:5
b Gal. 6:9

126:6
c Is. 61:3

127:Title
d See Ps. 120 title, *note*

127:1
e Cp. Lev. 26:20
f Ps. 121:1-5

127:2
g Cp. Gen. 3:17-19

127:3
h Gen. 33:5; 48:4; Josh. 24:3-4
i Deut. 28:4
j Ps. 113:9

127:5
k Ps. 128:2-3

128:Title
l See Ps. 120 title, *note*

128:1
m See Ps. 19:9, *note*

128:2
n Deut. 4:40; Is. 3:10

128:3
o Ezek. 19:10
p Ps. 127:3-5
q Ps. 52:8; 144:12

128:6
r Cp. Gen. 50:23; Job 42:16

129:Title
s See Ps. 120 title, *note*

129:1
t Jer. 1:19; 15:20; Matt. 16:18; 2 Cor. 4:8-9

129:2
u Jer. 1:19; 15:20; Matt. 16:18; 2 Cor. 4:8-9

129:6
v Ps. 37:2

129:8
w Cp. Ruth 2:4

130:Title
x See Ps. 120 title, *note*

126:5 joy. Or *singing.* Compare Neh. 12:43.

3 If You, LORD, should mark iniquities,
O Lord, who could [a]stand?
4 But *there is* forgiveness with You,
That You may be [b]feared.

5 I wait for the LORD, my soul waits,
And in His word I do hope.
6 [c]My soul *waits* for the Lord
More than those who watch for the morning—
Yes, more than those who watch for the morning.

7 O Israel, [d]hope in the LORD;
For with the LORD [e]*there is* mercy,
And with Him *is* abundant [f]redemption.
8 And He shall redeem Israel
From all his iniquities.

Growing in grace

A Song of [g]Ascents. Of David.

131 LORD, my heart is not haughty,
Nor my eyes lofty.
Neither do I concern myself with great matters,
Nor with things too profound for me.

2 Surely I have calmed and quieted my soul,
Like a weaned child with his mother;
Like a weaned child *is* my soul within me.

3 O Israel, hope in the LORD
From this time forth and forever.

Trust in the God of David

A Song of [h]Ascents.

132 LORD, remember David
And all his afflictions;
2 How he swore to the LORD,
And vowed to the Mighty One of Jacob:
3 "Surely I will not go into the chamber of my house,
Or go up to the comfort of my bed;
4 I will not give sleep to my eyes
Or slumber to my eyelids,
5 [i]Until I find a place for the LORD,
A dwelling place for the Mighty One of Jacob."

6 Behold, we heard of it in [j]Ephrathah;
We found it in the fields of [k]the woods.*
7 [l]Let us go into His tabernacle;
Let us worship at His footstool.
8 Arise, O LORD, to Your resting place,
You and the ark of Your strength.
9 Let Your priests be clothed with [m]righteousness,
And let Your saints shout for joy.

10 For Your servant David's sake,
Do not turn away the face of Your Anointed.

11 [n]The LORD has sworn *in* truth to David;
He will not turn from it:
"I will set upon your throne [o]the fruit of your body.
12 If your sons will keep My covenant
And My testimony which I shall teach them,

***132:6** Hebrew *Jaar*

130:3
a Nah. 1:6

130:4
b 1 Kin. 8:39-40; see Ps. 19:9, *note*

130:6
c Ps. 33:20; 40:1; Is. 8:17

130:7
d Ps. 131:3
e Ps. 86:5,15; Is. 55:7
f *Redemption* (redeeming relative type): vv. 7-8; Prov. 23:11. (Gen. 48:16; Is. 59:20, *note*)

131:Title
g See Ps. 120 title, *note*

132:Title
h See Ps. 120 title, *note*

132:5
i Acts 7:46

132:6
j Or *Ephraim*
k 1 Chr. 13:5

132:7
l Ps. 122:1-2

132:9
m *Righteousness* (garment): v. 9; Is. 11:5. (Gen. 3:21; Rev. 19:8, *note*)

132:11
n Ps. 89:3-4,33; 110:4
o 2 Sam. 7:12; 1 Kin. 8:25; 2 Chr. 6:16; Luke 1:69; Acts 2:30

SOME OF THE MOST POPULAR PSALMS

Psalm 1	Two men, two ways, two destinies
Psalm 8	God's glory and man's dominion
Psalm 19	The works and Word of God
Psalm 22	The suffering Savior
Psalm 23	The divine Shepherd
Psalm 24	The ascension of the King of glory
Psalm 27	Triumphant faith
Psalm 28	Testimony to answered prayer
Psalm 42:1–11	Longing for God
Psalm 46:1–11	God our refuge and strength
Psalm 51	A psalm of penitence
Psalm 84	Delight in the house of God
Psalm 88	Lament over affliction
Psalm 96	Praise of God's greatness and glory
Psalm 100	Gladness and thanksgiving
Psalm 117	The universal praise of God
Psalm 119:1–16	In praise of God's Word
Psalm 119:97–112	In praise of God's Law
Psalm 121	Our source of help
Psalm 136:1–26	The Lord's enduring mercy
Psalm 139	God's all-seeing eye and inescapable presence
Psalm 145	Praise to the gracious God
Psalm 148:1–14	God praised by all creation
Psalm 150	The summation of God's praise

Their sons also shall sit upon
your throne forevermore."

13 [a]For the LORD has chosen Zion;
He has desired *it* for His
dwelling place:
14 "This[b] *is* My resting place
forever;
Here I will dwell, for I have
desired it.
15 I will abundantly bless her
provision;
I will satisfy her poor with
bread.
16 [c]I will also clothe her priests
with salvation,
And her saints shall [d]shout
aloud for joy.
17 [e]There I will make the [f]horn of
David grow;
I will prepare a [g]lamp for My
Anointed.
18 His enemies I will [h]clothe with
shame,
But upon Himself His crown
shall flourish."

The blessedness of brotherly love

A Song of [i]Ascents. Of David.

133 BEHOLD, how good and
how pleasant *it is*
For [j]brethren to dwell together
in unity!

2 *It is* like the precious oil upon
the head,
Running down on the beard,
The beard of Aaron,
Running down on the edge of
his garments.
3 *It is* like the dew of [k]Hermon,
Descending upon the
mountains of Zion;
For [l]there the LORD
commanded the blessing—
Life forevermore.

Praise by night

A Song of [m]Ascents.

134 BEHOLD, bless the LORD,
All *you* servants of the
LORD,
Who by night stand in the
house of the LORD!
2 Lift up your hands *in* the
sanctuary,
And bless the LORD.

3 The LORD who made heaven
and earth
Bless you from Zion!

The true God contrasted with idols

135 PRAISE the LORD!
Praise the name of the LORD;
Praise *Him,* O you servants of
the LORD!
2 You who stand in the house of
the LORD,
[n]In the courts of the house of
our God,
3 Praise the LORD, [o]for the LORD
is good;
Sing praises to His name, for *it*
is pleasant.
4 For the LORD has chosen Jacob
for Himself,
Israel for His [p]special treasure.

5 For I know that the LORD *is*
great,
And our Lord *is* above all [q]gods.
6 [r]Whatever the LORD pleases He
does,
In heaven and in earth,
In the seas and in all deep
places.
7 He causes the vapors to ascend
from the ends of the earth;
[s]He makes lightning for the rain;
He brings the wind out of [t]His
treasuries.

8 [u]He destroyed the firstborn of
Egypt,
Both of man and beast.
9 [v]He sent signs and wonders into
the midst of you, O Egypt,
Upon Pharaoh and all his
servants.
10 He defeated many nations
And slew [w]mighty kings—
11 Sihon king of the Amorites,
Og king of Bashan,
And all the kingdoms of
[x]Canaan—
12 [y]And gave their land *as* a
heritage,

Hermon: a range of mountains whose snowmelt supplies the water for the Jordan River. In the OT it was used as a high place for Baal worship; in the NT it was the probable sight of Christ's transfiguration.

135:4 special treasure. Literally *own possession.*

132:13
a Ps. 48:1-2

132:14
b Ps. 68:16

132:16
c 2 Chr. 6:41; Ps. 132:9; 149:4
d 1 Sam. 4:5

132:17
e Ezek. 29:21; Luke 1:69
f See Deut. 33:17, *note*
g 1 Kin. 11:36; 15:4; 2 Chr. 21:7

132:18
h Ps. 35:26; 109:29

133:Title
i See Ps. 120 title, *note*

133:1
j Heb. 13:1; cp. Gen. 13:8

133:3
k Deut. 4:48
l Lev. 25:21; Deut. 28:8; Ps. 42:8

134:Title
m See Ps. 120 title, *note*

135:2
n Ps. 92:13; 96:8; 116:19

135:3
o Ps. 119:68

135:4
p *Election* (corporate): v. 4; Is. 43:20. (Deut. 7:6; 1 Pet. 5:13, *note*)

135:5
q 135:15-18; 1 Cor. 8:5-6; see Ps. 16:4, *note*

135:6
r Ps. 115:3

135:7
s Job 28:25-26; 38:24-28; Zech. 10:1
t Jer. 51:16

135:8
u Ex. 12:12,29; Ps. 78:51; 136:10

135:9
v Ex. 7-14

135:10
w Ps. 136:17-22

135:11
x Josh. 12:7

135:12
y Ps. 78:55; 136:21-22

A heritage to Israel His people.

13 [a]Your name, O LORD, *endures* forever,
Your fame, O LORD, throughout all generations.
14 For the LORD will judge His people,
And He will [b]have compassion on His servants.

15 [c]The idols of the nations *are* silver and gold,
The work of men's hands.
16 They have mouths, but they do not speak;
Eyes they have, but they do not see;
17 They have ears, but they do not hear;
Nor is there *any* breath in their mouths.
18 Those who make them are like them;
So is everyone who trusts in them.

19 Bless the LORD, O house of Israel!
Bless the LORD, O house of Aaron!
20 Bless the LORD, O house of Levi!
You who [d]fear the LORD, bless the LORD!
21 Blessed be the LORD out of Zion,
Who dwells in Jerusalem!

Praise the LORD!

The LORD's enduring mercy

136 OH, give thanks to the LORD, for *He is* good!
[e]For His mercy *endures* forever.
2 Oh, give thanks to [f]the God of gods!
For His mercy *endures* forever.
3 Oh, give thanks to the Lord of lords!
For His mercy *endures* forever:

4 To Him who alone does great wonders,
For His mercy *endures* forever;
5 [g]To Him who by wisdom made the heavens,
For His mercy *endures* forever;
6 [h]To Him who laid out the earth above the waters,
For His mercy *endures* forever;
7 [i]To Him who made great lights,
For His mercy *endures* forever—
8 [j]The sun to rule by day,
For His mercy *endures* forever;
9 The moon and stars to rule by night,
For His mercy *endures* forever.

10 [k]To Him who struck Egypt in their firstborn,
For His mercy *endures* forever;
11 [l]And brought out Israel from among them,
For His mercy *endures* forever;
12 With a strong hand, and with an outstretched arm,
For His mercy *endures* forever;
13 [m]To Him who divided the Red Sea in two,
For His mercy *endures* forever;
14 And made Israel pass through the midst of it,
For His mercy *endures* forever;
15 [n]But overthrew Pharaoh and his army in the Red Sea,
For His mercy *endures* forever;
16 To Him who led His people through the wilderness,
For His mercy *endures* forever;
17 [o]To Him who struck down great kings,
For His mercy *endures* forever;
18 [p]And slew famous kings,
For His mercy *endures* forever—
19 [q]Sihon king of the Amorites,
For His mercy *endures* forever;
20 And [r]Og king of Bashan,
For His mercy *endures* forever—
21 [s]And gave their land as a heritage,
For His mercy *endures* forever;
22 A heritage to Israel His servant,
For His mercy *endures* forever.

23 [t]Who remembered us in our lowly state,
For His mercy *endures* forever;
24 And [u]rescued us from our enemies,
For His mercy *endures* forever;
25 Who gives food to all flesh,
For His mercy *endures* forever.

135:13
a Ex. 3:15; Ps. 102:12

135:14
b See Zech. 8:14, *note*

135:15
c vv. 15-18; cp. Ps. 115:4-8

135:20
d See Ps. 19:9, *note*

136:1
e 1 Chr. 16:34,41; 2 Chr. 20:21

136:2
f Cp. Deut. 4:35,39; Is. 44:8; 45:5; 46:9; 1 Cor. 8:5-6; see Ps. 16:4, *note*

136:5
g Gen. 1:1,6-8; Prov. 3:19; Jer. 51:15

136:6
h Gen. 1:9; Ps. 24:2; Jer. 10:12

136:7
i Gen. 1:14

136:8
j Gen. 1:16

136:10
k Ex. 12:29; Ps. 135:8

136:11
l Ex. 12:51; 13:3,16

136:13
m Ex. 14:21-22; Ps. 78:13

136:15
n Ex. 14:27; Ps. 135:9

136:17
o Ps. 135:10-11

136:18
p Deut. 29:7

136:19
q Num. 21:21

136:20
r Num. 21:33

136:21
s Josh. 12:1; Ps. 135:12

136:23
t Gen. 8:1; Deut. 32:36; Ps. 113:7

136:24
u Ps. 44:7

Red Sea: The body of water that was miraculously divided into two walls of water, thus allowing the Israelites to cross the sea on dry ground after fleeing from Egypt.

26 Oh, give thanks to the God of heaven!
For His mercy *endures* forever.

The captive's cry for vengeance

137 BY the rivers of Babylon,
There we sat down, yea, we wept
When we remembered Zion.
2 We hung our harps
Upon the willows in the midst of it.
3 For there those who carried us away captive asked of us a song,
And those who plundered us *requested* mirth,
Saying, "Sing us *one* of the songs of Zion!"

4 How shall we sing the LORD's song
In a foreign land?
5 If I forget you, O Jerusalem,
Let my right hand forget *its skill!*
6 If I do not remember you,
Let my [a]tongue cling to the roof of my mouth—
If I do not exalt Jerusalem
Above my chief joy.

7 Remember, O LORD, against the sons of [b]Edom
The day of Jerusalem,
Who said, "Raze *it,* raze *it,*
To its very foundation!"

8 O daughter of Babylon, [c]who are to be destroyed,
Happy the one who repays you as you have served us!
9 Happy the one who takes and dashes
Your little ones against the rock!

Praise for answered prayer

A Psalm of David.

138 I WILL praise You with my whole heart;
Before the [d]gods I will sing praises to You.
2 I will worship toward Your holy temple,
And praise Your name
For Your lovingkindness and Your truth;
For You have magnified Your word above all Your name.
3 In the day when I cried out, You answered me,
And made me bold *with* strength in my soul.

4 All the kings of the earth shall praise You, O LORD,
When they hear the words of Your mouth.
5 Yes, they shall sing of the ways of the LORD,
For great *is* the glory of the LORD.
6 Though the LORD *is* on high,
Yet [e]He regards the lowly;
But the proud He knows from afar.

7 [f]Though I walk in the midst of trouble, You will revive me;
You will stretch out Your hand
Against the wrath of my enemies,
And Your right hand will save me.
8 [g]The LORD will perfect *that which* concerns me;
Your mercy, O LORD, *endures* forever;
Do not forsake the works of Your hands.

God's all-seeing eye and inescapable presence

For the Chief Musician. A Psalm of David.

139 O LORD, You have [h]searched me and known *me.*
2 [i]You know my sitting down and my rising up;
You [j]understand my thought afar off.
3 You comprehend my path and my lying down,
And are acquainted with all my ways.
4 For *there is* not a word on my tongue,
But behold, O LORD, [k]You know it altogether.
5 You have hedged me behind and before,
And laid Your hand upon me.

137:6
a Ezek. 3:26

137:7
b Jer. 49:7; Lam. 4:22; Ezek. 25:12; Obad. 10; see Gen. 36:1, *note*

137:8
c Is. 13:1-6; 47:1; Jer. 25:12; 50:2; 51:24,56

138:1
d See Ps. 16:4, *note*

138:6
e Prov. 3:34; James 4:6

138:7
f Ps. 23:3-4

138:8
g Ps. 57:2; Phil. 1:6

139:1
h Cp. Ps. 139:23

139:2
i Cp. 2 Kin. 19:27
j Cp. Matt. 9:4; John 2:24-25

139:4
k Heb. 4:13

137:3 song. Literally *the words of a song.*

6 [a]*Such* knowledge *is* [b]too
wonderful for me;
It is high, I cannot *attain* it.

7 [c]Where can I go from Your
[d]Spirit?
Or where can I flee from Your
presence?
8 If I ascend into heaven, You *are*
there;
If I make my bed in [e]hell,
behold, You *are* [f]*there.*
9 *If* I take the wings of the
morning,
And dwell in the uttermost
parts of the sea,
10 Even there Your hand shall lead
me,
And Your right hand shall hold
me.
11 If I say, "Surely the darkness
shall fall* on me,"
Even the night shall be light
about me;
12 Indeed, the [g]darkness shall not
hide from You,
But the night shines as the day;
The darkness and the light *are*
both alike *to You.*

13 For You formed my inward
parts;
You covered me in my mother's
womb.
14 I will praise You, for I am
fearfully *and* wonderfully
made;*
Marvelous are Your works,
And *that* my soul knows very
well.
15 [h]My frame was not hidden from
You,
When I was made in secret,
And skillfully wrought in the
lowest parts of the earth.
16 Your eyes saw my substance,
being yet unformed.
And in Your book they all were
written,
The days fashioned for me,
When *as yet there were* none of
them.

17 [i]How precious also are Your
thoughts to me, O God!
How great is the sum of them!
18 *If* I should count them, they
would be more in number
than the sand;
When I awake, I am still with
You.

19 [j]Oh, that You would slay the
wicked, O God!
Depart from me, therefore, you
bloodthirsty men.
20 For they [k]speak against You
wickedly;
Your enemies take *Your name*
in vain.*
21 Do I not hate them, O LORD,
who hate You?
And do I not loathe those who
rise up against You?
22 I hate them with perfect
hatred;
I count them my enemies.

23 [l]Search me, O God, and know
my heart;
[m]Try me, and know my
anxieties;
24 And see if *there is any* wicked
way in me,
And [n]lead me in the way
everlasting.

A prayer for protection against persecutors

To the Chief Musician. A Psalm of David.

140 DELIVER me, O LORD,
from evil men;
Preserve me from violent men,
2 Who plan evil things in *their*
hearts;
They continually gather
together *for* war.
3 They sharpen their tongues like
a serpent;
The [o]poison of asps *is* under
their lips. Selah.

4 Keep me, O LORD, from the
hands of the wicked;
Preserve me from violent men,
Who have purposed to make
my steps stumble.
5 The proud have hidden a
[p]snare for me, and cords;
They have spread a net by the
wayside;
They have set traps for me.
Selah.

*139:11 Vulgate and Symmachus read *cover.*
*139:14 Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *You are fearfully wonderful.* *139:20 Septuagint and Vulgate read *They take your cities in vain.*

139:6
a Job 42:3; Ps. 40:5
b Cp. Rom. 11:33

139:7
c Jer. 23:24; Amos 9:2-4; cp. Jon. 1:3
d *Holy Spirit* (OT): v. 7; Ps. 143:10. (Gen. 1:2; Zech. 12:10, *note*)

139:8
e See Hab. 2:5, *note;* cp. Luke 16:23, *note*
f Amos 9:2-4

139:12
g Job 26:6; 34:22; Dan. 2:22; Heb. 4:13

139:15
h Job 10:8-9; Eccl. 11:5

139:17
i Rom. 11:33

139:19
j Is. 11:4

139:20
k Jude 15

139:23
l Job 31:6; Ps. 26:2
m *Test/Tempt:* vv. 23-24; Prov. 1:10. (Gen. 3:1; James 1:14, *note*)

139:24
n Ps. 5:8; 143:10

140:3
o Ps. 58:4; Rom. 3:13

140:5
p Ps. 35:7; 57:6; 119:110; 141:9; Jer. 18:22

6 I said to the LORD: "You *are* my God;
Hear the voice of my supplications, O LORD.
7 O GOD the Lord, the strength of my salvation,
You have covered my head in the day of battle.
8 Do not grant, O LORD, the desires of the wicked;
Do not further his *wicked* scheme,
[a]*Lest* they be exalted. Selah.

9 "*As for* the head of those who surround me,
Let the evil of their lips cover them;
10 Let burning coals fall upon them;
Let them be cast into the fire,
Into deep pits, that they rise not up again.
11 Let not a slanderer be established in the earth;
Let evil hunt the violent man to overthrow *him.*"

12 I know that the LORD will [b]maintain
The cause of the afflicted,
And justice for the poor.
13 Surely the righteous shall give thanks to Your name;
The upright shall dwell in Your presence.

A prayer for godliness and for deliverance from sinners

A Psalm of David.

141 LORD, I cry out to You;
Make haste to me!
Give ear to my voice when I cry out to You.
2 Let my prayer be set before You [c]*as* incense,
The [d]lifting up of my hands *as* the evening sacrifice.

3 Set a guard, O LORD, over my [e]mouth;
Keep watch over the door of my lips.
4 Do not incline my heart to any evil thing,
To practice wicked works
With men who work iniquity;
And do not let me eat of their [f]delicacies.

5 [g]Let the righteous strike me;
It shall be a kindness.
And let him rebuke me;
It shall be as excellent oil;
Let my head not refuse it.

For still my prayer *is* against the deeds of the wicked.
6 Their judges are overthrown by the sides of the cliff,
And they hear my words, for they are sweet.
7 Our [h]bones are scattered at the [i]mouth of the grave,
As when one plows and breaks up the earth.

8 But my [j]eyes *are* upon You, O GOD the Lord;
In You I take [k]refuge;
Do not leave my soul destitute.
9 Keep me from the snares they have laid for me,
And from the traps of the workers of iniquity.
10 Let the wicked fall into their own nets,
While I escape safely.

An experience of deliverance

A Contemplation* of David. A Prayer when he was in the [l]cave.

142 I CRY out to the LORD with my voice;
With my voice to the LORD I make my supplication.
2 I pour out my complaint before Him;
I declare before Him my trouble.

3 When my spirit was [m]overwhelmed within me,
Then You knew my path.
In the way in which I walk
They have secretly [n]set a snare for me.
4 Look on *my* right hand and see,
For *there is* no one who acknowledges me;
Refuge has failed me;

*142:title Hebrew *Maschil*

140:8
a Deut. 32:27

140:12
b 1 Kin. 8:45; Ps. 9:4

141:2
c Rev. 8:3
d Ps. 134:2; 1 Tim. 2:8

141:3
e Prov. 21:23

141:4
f Prov. 23:6

141:5
g Prov. 9:8; 19:25; 25:12; Gal. 6:1

141:7
h Cp. 2 Cor. 1:9
i See Hab. 2:5, *note;* cp. Luke 16:23, *note*

141:8
j 2 Chr. 20:12; Ps. 25:15; 123:1-2
k See Ps. 2:12, *note*

142:Title
l 1 Sam. 22:1; 24:3; Ps. 57, title

142:3
m Ps. 77:3
n Ps. 141:9

141:8 Do not leave my soul destitute. Literally *make not my soul bare.*

141:10 escape. Literally *pass over.*

142:Title Contemplation. Or *Instruction.*

No one cares for my soul.

5 I cried out to You, O LORD:
I said, "You *are* my refuge,
My portion in the land of the living.
6 Attend to my cry,
For I am brought very low;
Deliver me from my persecutors,
For they are stronger than I.
7 Bring my soul out of prison,
That I may [a]praise Your name;
The righteous shall surround me,
For You shall deal bountifully with me."

An urgent appeal for help

A Psalm of David.

143 HEAR my prayer, O LORD,
Give ear to my supplications!
In Your faithfulness answer me,
And in Your righteousness.
2 Do not enter into judgment with Your servant,
[b]For in Your sight no one living is righteous.

3 For the enemy has persecuted my soul;
He has crushed my life to the ground;
He has made me dwell in darkness,
Like those who have long been dead.
4 Therefore my spirit is [c]overwhelmed within me;
My heart within me is distressed.

5 [d]I remember the days of old;
I meditate on all Your works;
I muse on the work of Your hands.
6 I spread out my hands to You;
My soul *longs* for You like a thirsty land. Selah.

7 Answer me speedily, O LORD;
My spirit fails!
Do not hide Your face from me,
Lest I be like those who go down into the pit.
8 Cause me to hear Your lovingkindness in the morning,
For in You do I trust;
[e]Cause me to know the way in which I should walk,
For I lift up my soul to You.

9 Deliver me, O LORD, from my enemies;
In You I take shelter.*
10 Teach me to do Your will,
For You *are* my God;
Your [f]Spirit *is* good.
Lead me in the land of uprightness.

11 [g]Revive me, O LORD, for Your name's sake!
For Your righteousness' sake bring my soul out of trouble.
12 In Your mercy cut off my enemies,
And destroy all those who afflict my soul;
For I *am* Your servant.

A psalm of trust

A Psalm of David.

144 BLESSED *be* the LORD my Rock,
Who trains my hands for war,
And my fingers for battle—
2 My lovingkindness and my fortress,
My high tower and my deliverer,
My shield and *the One* in whom I take refuge,
Who subdues my people* under me.

3 LORD, [h]what *is* man, that You take knowledge of him?
Or the son of man, that You are mindful of him?
4 Man is like a breath;
[i]His days *are* like a passing shadow.

5 [j]Bow down Your heavens, O LORD, and come down;
Touch the mountains, and they shall smoke.

***143:9** Septuagint and Vulgate read *To You I flee.*
***144:2** Following Masoretic Text, Septuagint, and Vulgate; Syriac and Targum read *the peoples* (compare 18:47).

142:7
a Ps. 34:2

143:2
b Ex. 34:7; Job 4:17; 9:2; 15:14; 25:4; Ps. 130:3; Eccl. 7:20; Rom. 3:20; Gal. 2:16

143:4
c Ps. 77:3

143:5
d Ps. 77:5,10-11

143:8
e Ps. 5:8

143:10
f *Holy Spirit* (OT): v. 10; Is. 11:2. (Gen. 1:2; Zech. 12:10, *note*)

143:11
g Ps. 138:7

144:3
h Job 7:17; Ps. 8:4; Heb. 2:6

144:4
i Job 8:9; 14:2; Ps. 102:11

144:5
j Ps. 18:9; Is. 64:1

142:4 No one cares for my soul. Literally *no man sought after my soul.*

6 Flash forth lightning and scatter them;
Shoot out Your arrows and destroy them.
7 Stretch out Your hand from above;
Rescue me and deliver me out of great waters,
From the hand of [a]foreigners,
8 Whose mouth speaks lying words,
And whose right hand *is* a right hand of falsehood.

9 I will sing a [b]new song to You, O God;
On a harp of ten strings I will sing praises to You,
10 *The One* who gives salvation to kings,
Who delivers David His servant From the deadly sword.

11 Rescue me and deliver me from the hand of [c]foreigners,
Whose mouth speaks lying words,
And whose right hand *is* a right hand of falsehood—
12 That our sons *may be* as plants grown up in their youth;
That our daughters *may be* as pillars,
Sculptured in palace style;
13 *That* our barns *may be* full,
Supplying all kinds of produce;
That our sheep may bring forth thousands
And ten thousands in our fields;
14 *That* our oxen *may be* well-laden;
That there be no breaking in or going out;
That there be no outcry in our streets.
15 [d]Happy *are* the people who are in such a state;
Happy *are* the people whose God *is* the LORD!

Praise to the gracious God

A Praise of David.

145 I WILL extol You, my God, O King;
And I will bless Your name forever and ever.
2 Every day I will bless You,
And I will praise Your name forever and ever.
3 [e]Great *is* the LORD, and greatly to be praised;
And His [f]greatness *is* unsearchable.

4 One generation shall praise Your works to another,
And shall declare Your mighty acts.
5 I* will meditate on the glorious splendor of Your majesty,
And on Your wondrous works.*
6 *Men* shall speak of the might of Your awesome acts,
And I will declare Your greatness.
7 They shall utter the memory of Your great goodness,
And shall sing of Your righteousness.

8 The LORD *is* [g]gracious and full of compassion,
Slow to anger and great in mercy.
9 The LORD *is* [h]good to all,
And His tender mercies *are* over all His works.

10 All Your works shall praise You, O LORD,
And Your saints shall bless You.
11 They shall speak of the glory of Your kingdom,
And talk of Your power,
12 To make known to the sons of men His mighty acts,
And the glorious majesty of His kingdom.
13 Your [i]kingdom *is* an everlasting kingdom,
And Your dominion *endures* throughout all generations.*

14 The LORD upholds all who fall,
And raises up all *who are* bowed down.
15 The eyes of all look expectantly to You,
And You give them their food in due season.

145:5** Following Masoretic Text and Targum; Dead Sea Scrolls, Septuagint, Syriac, and Vulgate read *They.* ** Literally *on the words of Your wondrous works* ***145:13** Following Masoretic Text and Targum; Dead Sea Scrolls, Septuagint, Syriac, and Vulgate add *The LORD is faithful in all His words, and holy in all His works.*

144:7
a Hos. 5:7

144:9
b Ps. 33:2-3; 40:3

144:11
c Hos. 5:7

144:15
d Deut. 33:29; Ps. 33:12; 65:4; 146:5; Jer. 17:7

145:3
e Ps. 96:4
f Job 5:9; 9:10; Rom. 11:33

145:8
g Ex. 34:6-7; Num. 14:18; Ps. 86:5,15; 103:8

145:9
h Ps. 100:5; Nah. 1:7

145:13
i Dan. 2:44; 4:3; 1 Tim. 1:17

16 You [a]open Your hand
And satisfy the desire of every living thing.

17 The LORD *is* righteous in all His ways,
Gracious in all His works.
18 The LORD *is* [b]near to all who call upon Him,
To all who call upon Him in [c]truth.
19 He will fulfill the desire of those who [d]fear Him;
He also will hear their cry and save them.
20 The LORD [e]preserves all who love Him,
But all the wicked He will destroy.
21 My mouth shall speak the praise of the LORD,
And all flesh shall bless His holy name
Forever and ever.

God praised for His help

146 [f]PRAISE the LORD!
Praise the LORD, O my soul!
2 While I live I will praise the LORD;
I will sing praises to my God while I have my being.

3 Do not put your [g]trust in princes,
Nor in a son of man, in whom *there is* no help.
4 His spirit departs, he returns to his earth;
In that very day his [h]plans perish.

5 [i]Happy *is he* who *has* the God of Jacob for his help,
Whose hope *is* in the LORD his God,
6 [j]Who made heaven and earth,
The sea, and all that *is* in them;
Who keeps truth forever,
7 Who executes [k]justice for the oppressed,
Who gives food to the hungry.
The [l]LORD gives freedom to the prisoners.

8[m]The LORD opens *the eyes of* the blind;
The LORD raises those who are bowed down;
The LORD loves the righteous.
9 The LORD [n]watches over the strangers;
He relieves the fatherless and widow;
But the way of the wicked He turns upside down.

10 The LORD [o]shall reign forever—
Your God, O Zion, to all generations.

Praise the LORD!

God praised for regathering Israel

147 PRAISE the LORD!
For *it is* good to sing praises to our God;
For *it is* pleasant, *and* praise is beautiful.

2 The LORD builds up Jerusalem;
He [p]gathers together the outcasts of Israel.
3 He [q]heals the brokenhearted
And binds up their wounds.
4 He [r]counts the number of the stars;
He calls them all by name.
5 [s]Great *is* our Lord, and mighty in power;
His [t]understanding *is* infinite.
6 The LORD lifts up the humble;
He casts the wicked down to the ground.

7 Sing to the LORD with thanksgiving;
Sing praises on the harp to our God,
8 [u]Who covers the heavens with clouds,
Who prepares rain for the earth,
Who makes grass to grow on the mountains.
9 He gives to the beast its food,
And to the young ravens that cry.

10 He does not delight in the strength of the horse;
He takes no pleasure in the legs of a man.
11 The LORD takes pleasure in those who [v]fear Him,
In those who hope in His mercy.

145:16
a Ps. 104:28

145:18
b Deut. 4:7
c John 4:24

145:19
d See Ps. 19:9, *note*

145:20
e Ps. 31:23; 97:10

146:1
f Ps. 103:1

146:3
g See Ps. 2:12, *note*

146:4
h Ps. 33:10; cp. 1 Cor. 2:6

146:5
i Deut. 33:29; Ps. 33:12; 65:4; 146:5; Jer. 17:7

146:6
j Gen. 1:1; Ex. 20:11; Acts 4:24; Rev. 14:7

146:7
k Ps. 72:2
l Ps. 68:6; 107:10,14

146:8
m Matt. 9:30; John 9:7,32

146:9
n Deut. 10:18; Ps. 68:5

146:10
o Ex. 15:18; Ps. 10:16; Rev. 11:15

147:2
p Deut. 30:3

147:3
q Ps. 51:17; Is. 61:1; Luke 4:18

147:4
r Gen. 15:5; Is. 40:26

147:5
s Ps. 96:4
t Is. 40:28

147:8
u Job 38:26-27; Ps. 104:13

147:11
v See Ps. 19:9, *note*

147:3 wounds. Literally *griefs.*

12 Praise the LORD, O Jerusalem!
Praise your God, O Zion!
13 For He has strengthened the bars of your gates;
He has blessed your children within you.
14 He makes peace *in* your borders,
And fills you with the finest wheat.

15 He sends out His command *to the* earth;
His word runs very swiftly.
16 He gives snow like wool;
He scatters the frost like ashes;
17 He casts out His hail like morsels;
Who can stand before His cold?
18 He sends out His word and melts them;
He causes His wind to blow, *and* the waters flow.

19 He [a]declares His word to Jacob,
His statutes and His [b]judgments to Israel.
20 He has not [c]dealt thus with any nation;
And *as for His* judgments, they have not known them.

Praise the LORD!

God praised by all creation

148 PRAISE the LORD!
Praise the LORD from the heavens;
Praise Him in the heights!
2 Praise Him, all His [d]angels;
Praise Him, all His hosts!
3 Praise Him, sun and moon;
Praise Him, all you stars of light!
4 Praise Him, you heavens of heavens,
And you waters above the heavens!

5 Let them praise the name of the LORD,
For He commanded and they were created.
6 He also established them forever and ever;
He made a decree which shall not pass away.
7 Praise the LORD from the earth,
You [e]great sea creatures and all the depths;
8 Fire and hail, snow and clouds;
Stormy wind, fulfilling His word;
9 Mountains and all hills;
Fruitful trees and all cedars;
10 Beasts and all cattle;
Creeping things and flying fowl;
11 Kings of the earth and all peoples;
Princes and all judges of the earth;
12 Both young men and maidens;
Old men and children.

13 Let them praise the name of the LORD,
For His [f]name alone is exalted;
His glory *is* above the earth and heaven.
14 And He has [g]exalted the [h]horn of His people,
The praise of [i]all His saints—
Of the children of Israel,
A [j]people near to Him.

Praise the LORD!

God praised by the children of Zion

149 PRAISE the LORD!
Sing to the LORD a new song,
And His praise in the assembly of saints.

2 Let Israel rejoice in their Maker;
Let the children of Zion be joyful in their [k]King.
3 Let them praise His name with the dance;
Let them sing praises to Him with the timbrel and harp.
4 For the LORD takes pleasure in His people;
He will beautify the humble with salvation.

5 Let the saints be joyful in glory;
Let them [l]sing aloud on their beds.
6 *Let* the high praises of God *be* in their mouth,

147:19
a Deut. 33:2-4; Ps. 76:1; 78:5; 103:7
b Ps. 97:8

147:20
c Deut. 4:32-34; Rom. 3:1-2

148:2
d See Heb. 1:4, *note*

148:7
e Is. 43:20

148:13
f Ps. 8:1

148:14
g Ps. 75:10
h See Deut. 33:17, *note*
i Ps. 149:9
j Cp. Eph. 2:17

149:2
k Zech. 9:9; Matt. 21:5

149:5
l Job 35:10

149:3 timbrel. Probably a tambourine. **harp.** Probably a zither or lyre.

149:6 in their mouth. Literally *in their throat.*

And a [a]two-edged sword in their hand,
7 To execute vengeance on the nations,
And punishments on the peoples;
8 To bind their kings with chains,
And their nobles with fetters of iron;
9 To [b]execute on them the written judgment—
[c]This honor have all His saints.

Praise the LORD!

The summation of God's praise

150 [d]PRAISE the LORD!
Praise God in His sanctuary;
Praise Him in His mighty firmament!
2 Praise Him for His mighty acts;
Praise Him according to His excellent [e]greatness!
3 Praise Him with the sound of the trumpet;
Praise Him with the lute and harp!
4 Praise Him with the timbrel and dance;
Praise Him with stringed instruments and flutes!
5 Praise Him with loud cymbals;
Praise Him with clashing cymbals!
6 Let everything that has breath praise the LORD.

Praise the LORD!

149:6
a Heb. 4:12; Rev. 1:16

149:9
b Deut. 7:1-2
c 1 Cor. 6:2

150:1
d Ps. 145:5-6

150:2
e Deut. 3:24

150:3 See *note* on Musical Instruments at Psalm 33:2. **trumpet.** Hebrew *shofar,* the horn of a cow or ram. **harp.** Probably a zither or lyre.
150:4 timbrel. Probably a tambourine.

THE BOOK OF

PROVERBS

Author:	*Theme:*	*Date of compilation:*
Solomon and others	Wisdom	10th Cent. B.C.

Background

Proverbs is a collection of pithy sayings in which, by comparison or contrast, some important truth is set forth. Proverbs were common to all nations of the ancient world. This particular collection was made for the most part by Solomon who, in 1 Kings 4:32, is said to have uttered three thousand proverbs.

Among the virtues commended in this book are the pursuit of wisdom, filial piety, liberality, domestic faithfulness, and honesty in business relationships. Among the vices condemned are intemperance in eating and drinking, licentiousness, falsehood, sloth, contentiousness, and the keeping of bad company.

Outline

The proverbs collected by Solomon are difficult to classify; the following divisions may be helpful:

I. Fatherly Exhortations Addressed Mainly to the Young 1:1—9:18
  A. The Purpose of the Book 1:1–6
  B. Wisdom's Foundation: the Fear of the Lord 1:7–19
  C. Wisdom's Warning 1:20–33
  D. Wisdom's Ability to Deliver from Evil 2:1–22
  E. The Rewards of Wisdom 3:1–35
  F. Fatherly Advice 4:1–27
  G. Immorality Rebuked 5:1–23
  H. Parental Warnings 6:1–35
  I. The Snare of Unchastity 7:1–27
  J. Praise of Wisdom 8:1—9:18
II. Wisdom and the Fear of God Contrasted with Folly and Sin 10:1—24:34
III. Proverbs of Solomon Selected by the Men of Hezekiah 25:1—29:27
IV. Supplemental Proverbs by Agur and Lemuel 30:1—31:31
  A. The Words of Agur 30:1–33
  B. The Words of Lemuel 31:1–31
    1. The Curse of Intemperance 31:1–9
    2. Portrait of the Virtuous Woman 31:10–31

I. Fatherly Exhortations Addressed Mainly to the Young, 1—9

The purpose of the book, vv. 1–6

1 THE proverbs of Solomon the
son of David, king of Israel:

2 To know wisdom and
instruction,
To perceive the words of
understanding,
3 To receive the instruction of
wisdom,
Justice, judgment, and equity;
4 To give prudence to the
[a]simple,
To the young man knowledge
and discretion—
5 A [b]wise *man* will hear and
increase learning,
And a man of understanding
will attain wise counsel,
6 To understand a proverb and an
enigma,
The words of the wise and
their [c]riddles.

Wisdom's foundation: the fear of the LORD

7 The fear of the LORD *is* the
beginning of knowledge,
But fools despise wisdom and
instruction.

8 My son, hear the instruction of
your father,
And do not forsake the law of
your mother;
9 For they *will be* a [d]graceful
ornament on your head,
And chains about your neck.

10 My son, if sinners [e]entice you,
Do not [f]consent.
11 If they say, "Come with us,
Let us lie in wait to *shed* blood;
Let us lurk secretly for the
innocent without cause;
12 Let us swallow them alive like
[g]Sheol,*
And whole, like those who [h]go
down to the Pit;
13 We shall find all *kinds* of
precious possessions,
We shall fill our houses with
spoil;
14 Cast in your lot among us,
Let us all have one purse"—
15 My son, do not walk in the way
with them,
Keep your foot from their path;
16 For their [i]feet run to evil,
And they make haste to shed
blood.
17 Surely, in vain the net is spread
In the sight of any bird;
18 But they lie in wait for their
own blood,
They lurk secretly for their *own*
lives.
19 [j]So *are* the ways of everyone
who is greedy for gain;
It takes away the life of its
owners.

Wisdom's warning

20 [k]Wisdom calls aloud outside;
She raises her voice in the
open squares.
21 She cries out in the chief
concourses,*
At the openings of the gates in
the city
She speaks her words:
22 "How long, you simple ones,
will you love simplicity?
For scorners delight in their
scorning,
And fools hate knowledge.
23 Turn at my rebuke;
Surely I will pour out my spirit
on you;
I will make my words known to
you.
24 [l]Because I have called and you
refused,

***1:12** Or *the grave* ***1:21** Septuagint, Syriac, and Targum read *top of the walls;* Vulgate reads *the head of multitudes.*

1:4
a Prov. 9:4

1:5
b Prov. 9:9

1:6
c Ps. 78:2

1:9
d Prov. 3:22

1:10
e *Test/Tempt:* v. 10; Prov. 17:3. (Gen. 3:1; James 1:14, *note*)
f Cp. Gen. 39:7-8; Ps. 1:1; Eph. 5:11

1:12
g See Hab. 2:5, *note;* cp. Luke 16:23, *note*
h Ps. 28:1; 143:7

1:16
i Is. 59:7; Rom. 3:15

1:19
j Prov. 15:27; 1 Tim. 6:10

1:20
k Prov. 8:1; 9:3; cp. John 7:37

1:24
l Is. 65:12; 66:4; Jer. 7:13; Zech. 7:11

1:1 Most of the proverbs come from Solomon in the 10th century B.C., though some of them were copied from his other writings later (25:1; compare 1 Kin. 4:32); others were by Agur (ch. 30) and King Lemuel (ch. 31).

1:7 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil. **fools.** "Fool" in Scripture refers to one who is arrogant and self-sufficient, one who orders his life as if there were no God. See e.g. Luke 12:16–21. The rich man was not mentally deficient, but he was a "fool" because he supposed that his soul could live on the things in the barn, giving no thought to his eternal well-being.

1:9 chains. That is, *as an adornment.*

I have stretched out my hand
and no one regarded,
25 Because you disdained all my
counsel,
And would have none of my
rebuke,
26 I also will laugh at your
calamity;
I will mock when your terror
comes,
27 When your terror comes like a
storm,
And your destruction comes
like a whirlwind,
When distress and anguish
come upon you.

28 "Then[a] they will call on me, but
I will not answer;
They will seek me diligently,
but they will not find me.
29 Because they hated knowledge
And did not choose the fear of
the LORD,
30 They would have none of my
counsel
And despised my every rebuke.
31 Therefore they shall eat the
fruit of their own way,
And be filled to the full with
their own fancies.
32 For the turning away of the
simple will slay them,
And the complacency of fools
will destroy them;
33 But whoever listens to me will
dwell [b]safely,
And [c]will be secure, without
fear of evil."

Wisdom delivers from evil

2 MY son, if you receive my
words,
And [d]treasure my commands
within you,
2 So that you incline your ear to
wisdom,
And apply your heart to
understanding;
3 Yes, if you cry out for
discernment,
And lift up your voice for
understanding,
4 If you seek her as silver,
And search for her as *for*
hidden treasures;
5 [e]Then you will understand the
[f]fear of the LORD,
And find the knowledge of God.
6 For the [g]LORD gives wisdom;
From His mouth *come*
knowledge and
understanding;
7 He stores up sound wisdom for
the upright;
He is a [h]shield to those who
walk uprightly;
8 He guards the paths of justice,
And preserves the way of His
saints.
9 Then you will understand
righteousness and justice,
Equity *and* every good path.

10 When wisdom enters your
heart,
And knowledge is pleasant to
your soul,
11 Discretion will preserve you;
Understanding will keep you,
12 To deliver you from the way of
evil,
From the man who speaks
perverse things,
13 From those who leave the paths
of uprightness
To walk in the ways of darkness;
14 [i]Who rejoice in doing evil,
And delight in the perversity of
the wicked;
15 Whose ways *are* crooked,
And *who are* devious in their
paths;
16 To deliver you from the
[j]immoral woman,
From the seductress *who*
flatters with her words,
17 Who forsakes the companion of
her youth,
And forgets the covenant of her
God.
18 For her house leads down to
death,
And her paths to the dead;
19 None who go to her return,
Nor do they regain the paths of
life—
20 So you may walk in the way of
goodness,
And keep *to* the paths of
righteousness.

1:28
a Job 27:9; 35:12; Is. 1:15; Jer. 11:11; 14:12; Ezek. 8:18; Mic. 3:4; Zech. 7:13; James 4:3

1:33
b Prov. 3:24-26
c Ps. 112:7

2:1
d Prov. 4:21; 7:1

2:5
e James 1:5
f See Prov. 1:29, *note*

2:6
g 1 Kin. 3:12; Job 32:8

2:7
h Ps. 84:11; Prov. 30:5

2:14
i Prov. 10:23; Jer. 11:15; Rom. 1:32

2:16
j Prov. 6:24; 7:5

1:29 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

21 For the upright will dwell in
the [a]land,
And the [b]blameless will remain
in it;
22 But the wicked will be cut off
from the earth,
And the unfaithful will be
uprooted from it.

The rewards of wisdom

3 MY son, do not forget my law,
But let your heart keep my
commands;
2 For length of days and [c]long life
And peace they will add to you.
3 Let not mercy and truth forsake
you;
[d]Bind them around your neck,
[e]Write them on the tablet of
your heart,
4 *And* so find favor and high
esteem
In the sight of God and [f]man.
5 [g]Trust in the LORD with all your
heart,
And [h]lean not on your own
understanding;
6 [i]In all your ways acknowledge
Him,
And He shall direct* your paths.
7 Do not be wise in your own
[j]eyes;
[k]Fear the LORD and depart from
evil.
8 It will be health to your flesh,*
And strength* to your bones.
9 [l]Honor the LORD with your
possessions,
And with the firstfruits of all
your increase;
10 [m]So your barns will be filled with
plenty,
And your vats will overflow
with new wine.
11 [n]My son, do not despise the
chastening of the LORD,
Nor detest His correction;
12 For whom the LORD loves He
corrects,
Just as a father the son *in
whom* he delights.
13 Happy *is* the man *who* finds
wisdom,
And the man *who* gains
understanding;
14 For her proceeds *are* better
than the profits of silver,
And her gain than fine gold.
15 [o]She *is* more precious than
rubies,
And all the things you may
desire cannot compare
with her.
16 Length of days *is* in her right
hand,
[p]In her left hand riches and
honor.
17 Her ways *are* ways of
pleasantness,
And all her paths *are* peace.
18 She *is* a [q]tree of life to those
who take hold of her,
And happy *are all* who retain
her.
19 The LORD by [r]wisdom founded
the earth;
By understanding He
established the heavens;
20 By His knowledge the depths
were [s]broken up,
And clouds drop down the dew.
21 My son, let them not depart
from your eyes—
Keep sound wisdom and
discretion;
22 So they will be life to your soul
And grace to your neck.
23 [t]Then you will walk safely in
your way,
And your foot will not stumble.
24 When you lie down, you will
not be [u]afraid;
Yes, you will lie down and your
sleep will be sweet.
25 Do not be afraid of sudden
terror,
Nor of trouble from the wicked
when it comes;
26 For the LORD will be your
confidence,
And will keep your foot from
being caught.

2:21
a Ps. 37:3
b See Phil. 3:12, *note*

3:2
c Prov. 4:10

3:3
d Prov. 6:21; cp. Ex. 13:9; Deut. 6:8; Prov. 7:3
e Cp. Jer. 17:1; 2 Cor. 3:3

3:4
f 1 Sam. 2:26; Luke 2:52

3:5
g Ps. 37:3,5
h Jer. 9:23

3:6
i 1 Chr. 28:9

3:7
j Rom. 12:16
k See Prov. 1:29, *note*

3:9
l Ex. 22:29; 23:19; 34:26; Deut. 26:2; Mal. 3:10

3:10
m Deut. 28:8

3:11
n Job 5:17; Ps. 94:12; Heb. 12:5-6; Rev. 3:19

3:15
o Job 28:18

3:16
p Prov. 8:18; cp. 1 Tim. 4:8

3:18
q Prov. 11:30; 13:12; 15:4; cp. Gen. 2:9; 3:22,24; Rev. 22:2

3:19
r Ps. 136:5; Prov. 8:27

3:20
s Gen. 7:11

3:23
t Ps. 37:24; 91:11-12; Prov. 10:9

3:24
u Cp. Prov. 1:33

***3:6** Or *make smooth* or *straight* ***3:8** Literally *navel,* figurative of the body * Literally *drink* or *refreshment*

3:5 Trust. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

3:8 health. Literally *medicine.*

27 [a]Do not withhold good from
those to whom it is due,
When it is in the power of your
hand to do *so.*
28 [b]Do not say to your neighbor,
"Go, and come back,
And tomorrow I will give *it,*"
When you have it with you.
29 Do not devise evil against your
neighbor,
For he dwells by you for safety's
sake.
30 [c]Do not strive with a man
without cause,
If he has done you no harm.
31 [d]Do not envy the oppressor,
And choose none of his ways;
32 For the perverse *person is* an
abomination to the LORD,
[e]But His secret counsel *is* with
the upright.
33 The curse of the LORD *is* on the
house of the wicked,
But He blesses the home of the
just.
34 Surely He scorns the scornful,
But gives [f]grace to the humble.
35 The wise shall inherit [g]glory,
But shame shall be the legacy
of fools.

Fatherly advice

4 HEAR, [h]*my* children, the
instruction of a father,
And give attention to know
understanding;
2 For I give you good doctrine:
Do not forsake my law.
3 When I was my father's son,
[i]Tender and the only one in the
sight of my mother,
4 [j]He also taught me, and said to
me:
"Let your heart retain my words;
Keep my commands, and live.
5 Get wisdom! Get
understanding!
Do not forget, nor turn away
from the words of my
mouth.
6 Do not forsake her, and she will
preserve you;
[k]Love her, and she will keep you.
7 [l]Wisdom *is* the principal thing;
Therefore get wisdom.
And in all your getting, get
understanding.
8 [m]Exalt her, and she will promote
you;
She will bring you honor, when
you embrace her.
9 She will place on your head an
ornament of grace;
A crown of glory she will
deliver to you."

10 Hear, my son, and receive my
sayings,
And the years of your life will
be many.
11 I have [n]taught you in the way
of wisdom;
I have led you in right paths.
12 When you walk, your steps will
not be hindered,
And when you run, you will
not stumble.
13 Take firm hold of instruction,
do not let go;
Keep her, for she *is* your [o]life.
14 Do not enter the path of the
wicked,
And do not walk in the way of
evil.
15 Avoid it, do not travel on it;
Turn away from it and pass on.
16 For they do not sleep unless
they have done evil;
And their sleep is taken away
unless they make *someone*
fall.
17 For they eat the bread of
wickedness,
And drink the wine of violence.
18 [p]But the path of the just [q]*is* like
the shining sun,*
That shines ever brighter unto
the perfect day.
19 The [r]way of the wicked *is* like
darkness;
They do not know what makes
them stumble.
20 My son, give attention to my
words;
Incline your ear to my sayings.
21 Do not let them depart from
your eyes;
Keep them in the midst of your
heart;
22 For they *are* life to those who
find them,

*4:18 Literally *light*

3:27
a Rom. 13:7; Gal. 6:10

3:28
b Lev. 19:13; Deut. 24:15

3:30
c Rom. 12:18

3:31
d Ps. 37:1; 73:3; Prov. 24:1

3:32
e Ps. 25:14; cp. Gen. 18:17; Dan. 2:19

3:34
f James 4:6; 1 Pet. 5:5

3:35
g Cp. Dan. 12:3

4:1
h Ps. 34:11; Prov. 1:8

4:3
i 1 Chr. 29:1

4:4
j 1 Chr. 28:9; Eph. 6:4

4:6
k 2 Thess. 2:10

4:7
l Prov. 3:13-14

4:8
m 1 Sam. 2:30

4:11
n 1 Sam. 12:23

4:13
o Cp. John 6:63

4:18
p Matt. 5:14; Phil. 2:15

q 2 Sam. 23:4

4:19
r 1 Sam. 2:9; Job 18:5-6; Is. 59:9-10; Jer. 23:12; John 12:35

3:31 oppressor. Literally *a man of violence.*

And health to all their flesh.
23 Keep your heart with all diligence,
For out of it *spring* the issues of [a]life.
24 Put away from you a deceitful mouth,
And put perverse lips far from you.
25 Let your eyes look straight ahead,
And your eyelids look right before you.
26 Ponder the path of your [b]feet,
And let all your ways be established.
27 Do not turn to the right or the left;
Remove your foot from evil.

Immorality rebuked

5 MY son, pay attention to my wisdom;
Lend your ear to my understanding,
2 That you may preserve discretion,
And your lips [c]may keep knowledge.
3 For the lips of an [d]immoral woman drip honey,
And her mouth *is* [e]smoother than oil;
4 But in the end she is [f]bitter as wormwood,
Sharp as a two-edged sword.
5 Her feet go down to death,
[g]Her steps lay hold of [h]hell.*
6 Lest you ponder *her* path of life—
Her ways are unstable;
You do not know *them.*
7 Therefore hear me now, *my* children,
And do not depart from the words of my mouth.
8 Remove your way far from her,
And do not go near the door of her house,
9 Lest you give your honor to others,
And your years to the cruel *one;*
10 Lest aliens be filled with your wealth,
And your labors *go* to the house of a foreigner;
11 And you mourn at last,
When your flesh and your body are consumed,
12 And say:
"How I have hated instruction,
And my heart despised correction!
13 I have not obeyed the voice of my teachers,
Nor inclined my ear to those who instructed me!
14 I was on the verge of total ruin,
In the midst of the assembly and congregation."
15 Drink water from your own cistern,
And running water from your own well.
16 Should your fountains be dispersed abroad,
Streams of water in the streets?
17 Let them be only your own,
And not for strangers with you.
18 Let your fountain be blessed,
And rejoice [i]with the wife of your youth.
19 [j]*As a* loving deer and a graceful doe,
Let her breasts satisfy you at all times;
And always be enraptured with her love.
20 For why should you, my son, be enraptured by an immoral woman,
And be embraced in the arms of a seductress?
21 [k]For the ways of man *are* before the eyes of the LORD,
And He ponders all his paths.
22 His own iniquities entrap the wicked *man,*
And he is [l]caught in the cords of his [m]sin.
23 He shall die for lack of instruction,
And in the greatness of his folly he shall go astray.

Parental warnings

6 MY son, if you become [n]surety for your friend,

4:23
a Matt. 12:35; 15:18-19

4:26
b Heb. 12:13

5:2
c Mal. 2:7

5:3
d Prov. 2:16
e Ps. 55:21

5:4
f Cp. Eccl. 7:26

5:5
g Prov. 7:27
h See Hab. 2:5, *note;* cp. Luke 16:23, *note*

5:18
i Deut. 24:5; Eccl. 9:9; Mal. 2:14

5:19
j Song 2:9; 4:5; 7:3

5:21
k 2 Chr. 16:9; Job 31:4; 34:21; Prov. 15:3; Jer. 16:17; 32:19; Hos. 7:2; Heb. 4:13

5:22
l Cp. John 8:34; Rom. 6:16; 2 Pet. 2:19
m Num. 32:23; Prov. 1:31; Is. 3:11

6:1
n Prov. 11:15

***5:5** Or *Sheol*

5:10 wealth. Literally *strength.*

5:19 enraptured. Literally *be filled.*

If you have shaken hands in
pledge for a stranger,
2 You are snared by the words of
your mouth;
You are taken by the words of
your mouth.
3 So do this, my son, and deliver
yourself;
For you have come into the
hand of your friend:
Go and humble yourself;
Plead with your friend.
4 Give no sleep to your eyes,
Nor slumber to your eyelids.
5 Deliver yourself like a gazelle
from the hand *of the*
hunter,
And like a bird from the hand
of the fowler.*

6 [a]Go to the ant, you sluggard!
Consider her ways and be wise,
7 Which, having no captain,
Overseer or ruler,
8 Provides her supplies in the
summer,
And gathers her food in the
harvest.
9 [b]How long will you slumber,
O sluggard?
When will you rise from your
sleep?
10 A little sleep, a little slumber,
A little folding of the hands to
sleep—
11 [c]So shall your poverty come on
you like a prowler,
And your need like an armed
man.

12 A worthless person, a wicked
man,
Walks with a perverse mouth;
13 He winks with his eyes,
He shuffles his feet,
He points with his fingers;
14 Perversity *is* in his heart,
He devises evil continually,
He sows discord.
15 Therefore his calamity shall
come [d]suddenly;
Suddenly he shall be broken
without [e]remedy.

16 These six *things* the LORD hates,
Yes, seven *are* an abomination
to Him:
17 A [f]proud look,
A [g]lying tongue,
[h]Hands that shed innocent blood,
18 A [i]heart that devises wicked
plans,
[j]Feet that are swift in running to
evil,
19 A [k]false witness *who* speaks lies,
And one who [l]sows discord
among brethren.

20 My son, keep your father's
command,
And do not forsake the law of
your mother.
21 Bind them continually upon
your heart;
Tie them around your neck.
22 When you roam, they* will lead
you;
When you sleep, they will keep
you;
And *when* you awake, they will
speak with you.
23 [m]For the commandment *is* a
lamp,
And the law a light;
Reproofs of instruction *are* the
way of life,
24 To keep you from the [n]evil
woman,
From the flattering tongue of a
seductress.
25 [o]Do not lust after her beauty in
your heart,
Nor let her allure you with her
[p]eyelids.
26 For by means of a harlot
A man is reduced to a crust of
bread;
And an adulteress* will [q]prey
upon his precious life.
27 Can a man take fire to his
bosom,
And his clothes not be burned?
28 Can one walk on hot coals,
And his feet not be seared?
29 So *is* he who goes in to his
neighbor's wife;
Whoever touches her shall not
be innocent.

30 *People* do not despise a thief
If he steals to satisfy himself
when he is starving.
31 Yet *when* he is found, he must
[r]restore sevenfold;

***6:5** That is, one who catches birds in a trap or snare ***6:22** Literally *it* ***6:26** Literally *a man's wife,* that is, of another

6:6
a Job 12:7

6:9
b Prov. 24:33-34

6:11
c Prov. 10:4; 13:4; 20:4

6:15
d Prov. 24:22; Is. 30:13; 1 Thess. 5:3
e 2 Chr. 36:16

6:17
f Ps. 101:5; Prov. 21:4; cp. Ezek. 28:1-19
g Ps. 120:2-3; cp. Acts 5:1-10
h Is. 1:15; cp. 2 Kin. 21:10-16

6:18
i Ps. 36:4; cp. Jer. 18:18; Mark 14:1,43-46
j Is. 59:7; cp. 2 Kin. 5:20-27

6:19
k Ps. 27:12; Prov. 19:5,9; Matt. 26:59-66
l Prov. 6:14; cp. 1 Cor. 1:11-13; Jude 3-4,16-19

6:23
m Ps. 19:8; 119:105; 2 Pet. 1:19

6:24
n Prov. 2:16

6:25
o Matt. 5:28
p Cp. 2 Kin. 9:30

6:26
q Ezek. 13:18

6:31
r Ex. 22:1,4

He may have to give up all the
substance of his house.
32 Whoever commits adultery
with a woman lacks
understanding;
He *who* does so destroys his
own soul.
33 Wounds and dishonor he will
get,
And his reproach will not be
wiped away.
34 For [a]jealousy *is* a husband's
fury;
Therefore he will not spare in
the day of vengeance.
35 He will accept no recompense,
Nor will he be appeased though
you give many gifts.

The snare of unchastity

7 MY son, keep my words,
And treasure my commands
within you.
2 [b]Keep my commands and live,
And my law as the apple of
your eye.
3 [c]Bind them on your fingers;
Write them on the tablet of
your heart.
4 Say to wisdom, "You *are* my
sister,"
And call understanding *your*
nearest kin,
5 That they may keep you from
the immoral woman,
From the [d]seductress *who*
flatters with her words.

6 For at the window of my house
I looked through my lattice,
7 And saw among the simple,
I perceived among the youths,
A young man devoid of
understanding,
8 Passing along the street near
her corner;
And he took the path to her
house
9 [e]In the twilight, in the evening,
In the black and dark night.

10 And there a woman met him,
With the [f]attire of a harlot, and
a crafty heart.
11 She *was* [g]loud and rebellious,
Her feet would not stay at
home.
12 At times *she was* outside, at
times in the open square,
Lurking at every corner.
13 So she caught him and kissed
him;
With an impudent face she said
to him:
14 "*I have* peace offerings with me;
Today I have paid my vows.
15 So I came out to meet you,
Diligently to seek your face,
And I have found you.
16 I have spread my bed with
tapestry,
Colored coverings of Egyptian
linen.
17 I have perfumed my bed
With myrrh, aloes, and
cinnamon.
18 Come, let us take our fill of
love until morning;
Let us delight ourselves with
love.
19 For my husband *is* not at home;
He has gone on a long journey;
20 He has taken a bag of money
with him,
And will come home on the
appointed day."

21 With her enticing speech she
caused him to yield,
[h]With her flattering lips she
seduced him.
22 Immediately he went after her,
as an ox goes to the
slaughter,
Or as a fool to the correction of
the stocks,*
23 Till an arrow struck his liver.
As a bird hastens to the snare,
He did not know it *would cost*
his life.

24 Now therefore, listen to me,
my children;
Pay attention to the words of
my mouth:
25 Do not let your heart turn aside
to her ways,
Do not stray into her paths;
26 For she has cast down many
wounded,

6:34
a Song 8:6

7:2
b Lev. 18:5; Prov. 4:4; Is. 55:3

7:3
c Deut. 6:8

7:5
d Prov. 2:16; 6:24

7:9
e Job 24:15

7:10
f Cp. Gen. 38:14-15

7:11
g Prov. 9:13

7:21
h Ps. 12:2

***7:22** Septuagint, Syriac, and Targum read *as a dog to bonds;* Vulgate reads *as a lamb . . . to bonds.*

7:22 Immediately. Literally *suddenly.*

And all who were slain by her
were [a]strong *men.*
27 Her house *is* the way to [b]hell,*
Descending to the chambers of
[c]death.

In praise of wisdom

8 DOES not wisdom cry out,
And understanding lift up her
voice?
2 She takes her stand on the top
of the high hill,
Beside the way, where the
paths meet.
3 She cries out by the gates, at
the entry of the city,
At the entrance of the doors:
4 "To you, O men, I call,
And my voice *is* to the sons of
men.
5 O you simple ones, understand
prudence,
And you fools, be of an
understanding heart.
6 Listen, for I will speak of
excellent things,
And from the opening of my
lips *will come* right things;
7 For my mouth will speak truth;
Wickedness *is* an abomination
to my lips.
8 All the words of my mouth *are*
with righteousness;
Nothing crooked or perverse *is*
in them.
9 They *are* all plain to him who
understands,
And right to those who find
knowledge.
10 Receive my instruction, and not
silver,
And knowledge rather than
choice gold;
11 [d]For wisdom *is* better than
rubies,
And all the things one may
desire cannot be compared
with her.

12 "I, wisdom, dwell with prudence,
And find out knowledge *and*
discretion.
13 The [e]fear of the LORD *is* to hate
evil;
[f]Pride and arrogance and the
evil way
And the perverse mouth I hate.
14 Counsel *is* mine, and sound
wisdom;
I *am* understanding, I have
strength.
15 [g]By me kings reign,
And rulers decree justice.
16 By me princes rule, and nobles,
All the judges of the earth.*
17 I [h]love those who love me,
And [i]those who seek me
diligently will find me.
18 Riches and honor *are* with me,
Enduring riches and
righteousness.
19 My fruit *is* better than gold,
yes, than fine gold,
And my revenue than choice
silver.
20 I traverse the way of
righteousness,
In the midst of the paths of
justice,
21 That I may cause those who
love me to inherit wealth,
That I may fill their treasuries.

22 "The [j]LORD possessed me at the
beginning of His way,
Before His works of old.

***7:27** Or *Sheol* ***8:16** Masoretic Text, Syriac, Targum, and Vulgate read *righteousness;* Bomberg, Septuagint, and some manuscripts and editions read *earth.*

7:26
a Neh. 13:26; cp. Judg. 16:19-20

7:27
b See Hab. 2:5, *note;* cp. Luke 16:23, *note*
c Prov. 9:18

8:11
d Job 28:18; Ps. 19:10; 119:127; Prov. 3:15

8:13
e See Ps. 19:9, *note*
f Prov. 6:17; 16:5

8:15
g Dan. 2:21; Rom. 13:1

8:17
h 1 Sam. 2:30; Ps. 91:14; John 14:21
i James 1:5

8:22
j Prov. 3:19; John 1:1

8:1 **WISE PEOPLE**

Wisdom, a major theme of the book of Proverbs, is a highly regarded and cherished attribute in the Bible. Many Bible characters were credited as being wise.

Joseph	Genesis 41:39; 47:13
Temple craftsmen	Exodus 31:6
The Israelites	Deuteronomy 4:5–6
Joshua	Deuteronomy 34:9
David	1 Samuel 18:14; 2 Samuel 14:20
Wise woman of Tekoa	2 Samuel 14:2
Wise woman of Sheba	2 Samuel 20:16
Bathsheba	1 Kings 1:17
Solomon	1 Kings 4:29
Hananiah, Mishael, Azariah	Daniel 1:17
Daniel	Daniel 2:14; 5:14
Wise men of Babylon	Daniel 2:14
Wise men from the East	Matthew 2:1
Jesus	Luke 2:52
Stephen	Acts 6:8–10
Moses	Acts 7:22
Paul	2 Peter 3:15

8:22 Many have seen in portions of vv. 22–36 distinct descriptions of Christ. Thus wisdom is more than the per-

23 [a]I have been established from everlasting,
From the beginning, before there was ever an earth.
24 When *there were* no depths I was brought forth,
When *there were* no fountains abounding with water.
25 [b]Before the mountains were settled,
Before the hills, I was brought forth;
26 While as yet He had not made the earth or the fields,
Or the primal dust of the world.
27 When He prepared the heavens, I *was* there,
When He drew a circle on the face of the deep,
28 When He established the clouds above,
When He strengthened the fountains of the deep,
29 [c]When He assigned to the sea its limit,
So that the waters would not transgress His command,
[d]When He marked out the foundations of the earth,
30 [e]Then I was beside Him *as* a master craftsman;*
[f]And I was daily *His* delight,
Rejoicing always before Him,
31 Rejoicing in His inhabited world,
And [g]my delight *was* with the sons of men.

32 "Now therefore, listen to me, *my* children,
For [h]blessed *are those who* keep my ways.
33 Hear instruction and be wise,
And do not disdain *it.*
34 Blessed is the man who listens to me,
Watching daily at my gates,
Waiting at the posts of my doors.
35 For whoever finds me finds [i]life,
And obtains favor from the LORD;
36 But he who sins against me wrongs his own soul;
All those who hate me love death."

Eternal wisdom praised

9 WISDOM has [j]built her house,
She has hewn out her seven pillars;
2 She has slaughtered her meat,
She has mixed her wine,
She has also furnished her table.
3 She has sent out her maidens,
She cries out from the highest places of the city,
4 "Whoever *is* simple, let him turn in here!"
As for him who lacks understanding, she says to him,
5 "Come, eat of my bread
And drink of the wine I have mixed.
6 Forsake foolishness and live,
And go in the way of understanding.

7 "He who corrects a scoffer gets shame for himself,
And he who rebukes a wicked *man only* harms himself.
8 [k]Do not correct a scoffer, lest he hate you;
[l]Rebuke a wise *man,* and he will love you.
9 Give *instruction* to a wise *man,* and he will be still wiser;
Teach a just *man,* and he will [m]increase in learning.

10 "The [n]fear of the LORD *is* the beginning of wisdom,
And the knowledge of the Holy One *is* understanding.
11 For by me your days will be multiplied,
And years of life will be added to you.
12 If you are wise, you are wise for yourself,
And *if* you scoff, you will bear *it* alone."

13 A foolish woman is [o]clamorous;
She is simple, and knows nothing.
14 For she sits at the door of her house,

*8:30 A Jewish tradition reads *one brought up.*

8:23
a Cp. Ps. 2:6; John 17:5

8:25
b Job 15:7-8

8:29
c Gen. 1:9-10; Job 38:8-11; Ps. 33:7; 104:9; Jer. 5:22
d Job 38:4

8:30
e John 1:1,2,18
f Cp. Matt. 3:17; John 8:29

8:31
g Ps. 16:3

8:32
h Ps. 119:1-2; 128:1-2; Luke 11:28

8:35
i John 17:3

9:1
j Matt. 16:18; Eph. 2:20-22; 1 Pet. 2:5

9:8
k Matt. 7:6
l Ps. 141:5

9:9
m Cp. Matt. 25:29

9:10
n See Ps. 19:9, *note*

9:13
o Prov. 7:11

sonification of an attribute of God, or of the will of God as best for man. Of course, in no sense could it be said of Christ that he was "brought forth" (vv. 24 and 25). Yet the ascription of eternality (v. 23) and presence at and participation in creation are certainly true of Him. Such statements, when read along with John 1:1–3; 1 Cor. 1:23; Col. 2:3, can refer to no one less than the eternal Son of God. See Ps. 110:1, *note;* John 20:28, *note.*

On a seat *by* the highest places
of the city,
15 To call to those who pass by,
Who go straight on their way:
16 "Whoever *is* simple, let him
turn in here";
And *as for* him who lacks
understanding, she says to
him,
17 "Stolen[a] water is sweet,
And bread *eaten* in secret is
pleasant."
18 But he does not know that the
[b]dead *are* there,
That her guests *are* in the
depths of [c]hell.*

II. Wisdom and the Fear of God as Contrasted with Folly and Sin, 10—24

10 THE proverbs of [d]Solomon:
A [e]wise son makes a glad father,
But a [f]foolish son *is* the grief of
his mother.
2 Treasures of wickedness profit
nothing,
But righteousness delivers from
death.
3 The [g]LORD will not allow the
righteous soul to famish,
But He casts away the desire of
the wicked.
4 He who has a slack hand
becomes poor,
[h]But the hand of the diligent
makes rich.
5 He who gathers in [i]summer *is* a
wise son;
He who sleeps in harvest *is* a
son who causes shame.
6 Blessings *are* on the head of the
righteous,
[j]But violence covers the mouth
of the wicked.
7 The [k]memory of the righteous
is blessed,
But the name of the wicked
will rot.
8 The wise in heart will receive
commands,
But a prating fool will fall.
9 He who walks with integrity
walks securely,
But he who perverts his ways
will become known.
10 He who winks with the eye
causes trouble,
But a prating fool will fall.
11 The mouth of the righteous *is* a
well of life,
But violence covers the mouth
of the wicked.
12 Hatred stirs up strife,
But [l]love covers all sins.
13 Wisdom is found on the lips of
him who has understanding,
But a rod *is* for the back of him
who is devoid of
understanding.
14 Wise *people* store up
knowledge,
But the mouth of the foolish *is*
near destruction.
15 The [m]rich man's wealth *is* his
strong city;
The destruction of the poor *is*
their poverty.
16 The labor of the righteous *leads*
to [n]life,
The wages of the wicked to sin.
17 He who keeps instruction *is in*
the way of life,
But he who refuses correction
goes astray.
18 Whoever [o]hides hatred *has*
lying lips,
And whoever spreads [p]slander
is a fool.
19 In the multitude of words sin is
not lacking,
But he who restrains his lips *is*
wise.
20 The tongue of the righteous *is*
choice silver;
The heart of the wicked *is*
worth little.
21 The lips of the righteous feed
many,
But fools die for lack of
wisdom.*

9:17
a Prov. 20:17

9:18
b Prov. 2:18; 7:27
c See Hab. 2:5, *note;* cp. Luke 16:23, *note*

10:1
d Prov. 1:1; 25:1
e Prov. 15:20; 17:21,25; 19:13; 29:3,15
f See Prov. 1:7, *note*

10:3
g Ps. 10:14; 34:9-10; 37:25

10:4
h Prov. 12:24; 13:4; 21:5

10:5
i Prov. 6:8

10:6
j v. 11; cp. Esth. 7:8

10:7
k Ps. 112:6; Eccl. 8:10

10:12
l 1 Pet. 4:8

10:15
m Job 31:24; Ps. 52:7; Prov. 18:11; 1 Tim. 6:17

10:16
n Prov. 6:23

10:18
o Prov. 26:24
p Ps. 101:5

*9:18 Or *Sheol* *10:21 Literally *heart*

Solomon: *peaceable.* The son of David and Bathsheba who became king after his father's death. He was known for his wealth and his wisdom.

10:1 Chapters 1—9; 22:17—24:34 contain connected poems; 10:1—22:16; 25—29, unrelated verses.

22 The [a]blessing of the LORD
makes *one* rich,
And He adds no sorrow with it.

23 To do evil *is* like [b]sport to a fool,
But a man of understanding has
wisdom.

24 The fear of the wicked will
come upon him,
[c]And the desire of the righteous
will be granted.

25 When the whirlwind passes by,
the wicked *is* no *more,*
[d]But the righteous *has* an
everlasting foundation.

26 As vinegar to the teeth and
smoke to the eyes,
So *is* the lazy *man* to those who
send him.

27 The fear of the LORD prolongs
days,
But the years of the wicked will
be shortened.

28 The hope of the righteous *will
be* gladness,
But the expectation of the
wicked will perish.

29 The way of the LORD *is* strength
for the upright,
But destruction *will come* to
the workers of iniquity.

30 The [e]righteous will never be
removed,
But the wicked will not inhabit
the earth.

31 The mouth of the righteous
brings forth [f]wisdom,
But the perverse tongue will be
cut out.

32 The lips of the righteous know
what is acceptable,
But the mouth of the wicked
what is perverse.

Contrast: righteousness and wickedness

11 [g]DISHONEST scales *are* an
abomination to the LORD,
But a just weight *is* His delight.

2 When pride comes, then comes
[h]shame;
But with the humble *is* wisdom.

3 The integrity of the upright will
guide [i]them,
But the perversity of the
unfaithful will destroy them.

4 [j]Riches do not profit in the day
of wrath,
But righteousness delivers from
death.

5 The righteousness of the
[k]blameless will direct* his
way aright,
But the wicked will fall by his
own [l]wickedness.

6 The righteousness of the
upright will deliver them,
But the unfaithful will be
caught by *their* lust.

7 When a wicked man dies, *his*
expectation will [m]perish,
And the hope of the unjust
perishes.

8 The righteous is delivered from
trouble,
And it comes to the wicked
instead.

9 The hypocrite with *his* mouth
destroys his neighbor,
But through knowledge the
righteous will be delivered.

10 When it goes well with the
righteous, the city [n]rejoices;
And when the wicked perish,
there is jubilation.

11 By the blessing of the upright
the city is [o]exalted,
But it is overthrown by the
mouth of the wicked.

12 He who is devoid of wisdom
despises his neighbor,
But a man of understanding
holds his peace.

13 A talebearer reveals secrets,
But he who is of a faithful spirit
[p]conceals a matter.

14 Where *there is* no counsel, the
people fall;
But in the multitude of
counselors *there is* safety.

15 He who is [q]surety for a stranger
will suffer,
But one who hates being surety
is secure.

16 A gracious woman retains honor,
But ruthless *men* retain riches.

*11:5 Or *make smooth* or *straight*

10:22
a Ps. 37:22; cp. Gen. 24:35; 26:12; 2 Chr. 9:13-28

10:23
b Prov. 2:14

10:24
c Ps. 145:19; Matt. 5:6; 1 John 5:14-15

10:25
d v. 30; Ps. 15:5; Prov. 12:3; Matt. 7:24-25

10:30
e Ps. 37:22,29; 125:1

10:31
f Ps. 37:30

11:1
g Lev. 19:35-36; Deut. 25:13-16; Prov. 16:11; 20:10,23

11:2
h Prov. 16:18; 18:12; 29:23

11:3
i Prov. 13:6

11:4
j Prov. 10:2; Ezek. 7:19; Zeph. 1:18

11:5
k See Phil. 3:12, *note*
l Prov. 5:22

11:7
m Prov. 10:28

11:10
n Prov. 28:12

11:11
o Prov. 14:34

11:13
p Prov. 19:11

11:15
q Prov. 6:1-2

10:27 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

17 The merciful man does good for his own soul,
But *he who is* cruel troubles his own flesh.
18 The wicked *man* does deceptive work,
But he [a]who sows righteousness *will have* a sure reward.
19 As righteousness *leads* to [b]life,
So he who pursues evil *pursues it* to his own [c]death.
20 Those who are of a perverse heart *are* an abomination to the LORD,
But *the* blameless in their ways *are* His delight.
21 *Though they join* forces,* the wicked will not go unpunished;
But the [d]posterity of the righteous will be delivered.
22 *As* a ring of gold in a swine's snout,
So is a lovely woman who lacks discretion.
23 The desire of the righteous *is* only good,
But the expectation of the wicked *is* [e]wrath.
24 There is *one* who scatters, yet [f]increases more;
And there is *one* who withholds more than is right,
But it *leads* to poverty.
25 The [g]generous soul will be made rich,
And he who waters will also be watered himself.
26 The people will curse [h]him who withholds grain,
But blessing *will be* on the head of him who sells *it.*
27 He who earnestly seeks good finds favor,
But trouble will come to him who seeks *evil.*
28 He who trusts in his riches will [i]fall,
But the [j]righteous will flourish like foliage.
29 He who troubles his own house will inherit the wind,
And the fool *will be* [k]servant to the wise of heart.
30 The fruit of the righteous *is a* tree of life,
And he who [l]wins souls *is* wise.
31 If the righteous will be recompensed on the earth,
[m]How much more the ungodly and the sinner.

Contrast: righteousness and wickedness

12 WHOEVER loves instruction loves knowledge,
But he who hates correction *is* stupid.
2 A good *man* obtains favor from the LORD,
But a man of wicked intentions He will condemn.
3 A man is not established by wickedness,
But the root of the righteous cannot be [n]moved.
4 An [o]excellent* wife *is* the crown of her husband,
But she who causes shame *is* like rottenness in his bones.
5 The thoughts of the righteous *are* right,
But the counsels of the wicked *are* deceitful.
6 The words of the wicked *are,* "Lie in wait for blood,"
But the mouth of the upright will deliver them.
7 The [p]wicked are overthrown and *are* no more,
But the house of the righteous will stand.
8 A man will be commended according to his wisdom,
But he who is of a perverse heart will be [q]despised.
9 Better *is the one* who is slighted but has a servant,

*11:21 Literally *hand in hand*
*12:4 Literally *A wife of valor*

11:18
a Hos. 10:12; Gal. 6:8-9; James 3:18

11:19
b Prov. 10:16; 12:28
c Rom. 6:23

11:21
d Ps. 112:2; Prov. 14:26

11:23
e Rom. 2:8-9

11:24
f Prov. 13:7; 19:17

11:25
g 2 Cor. 9:6-10

11:26
h Cp. Amos 8:5-6

11:28
i 1 Tim. 6:17
j Ps. 1:3; 52:8; 92:12; Jer. 17:8

11:29
k Prov. 14:19

11:30
l Dan. 12:3; 1 Cor. 9:19; James 5:20

11:31
m Cp. 1 Pet. 4:18

12:3
n Prov. 10:25

12:4
o Prov. 31:23; 1 Cor. 11:7

12:7
p Ps. 37:35-37; Prov. 11:21; Matt. 7:24-27

12:8
q Prov. 18:3

11:28 trusts. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

Than he who honors himself
but lacks bread.

10 A [a]righteous *man* regards the life of his animal,
But the tender mercies of the wicked *are* cruel.

11 He who [b]tills his land will be satisfied with [c]bread,
But he who follows frivolity *is* devoid of understanding.*

12 The wicked covet the catch of evil *men,*
But the root of the righteous yields *fruit.*

13 The wicked is ensnared by the transgression of *his* lips,
But the righteous will come through [d]trouble.

14 A man will be satisfied with good by the fruit of *his* mouth,
And the recompense of a man's hands will be [e]rendered to him.

15 The [f]way of a fool *is* right in his own eyes,
But he who heeds counsel *is* wise.

16 A fool's wrath is known at once,
But a prudent *man* [g]covers shame.

17 He *who* speaks truth declares righteousness,
But a false witness, deceit.

18 There is one who speaks like the piercings of a sword,
But the tongue of the wise *promotes* [h]health.

19 The truthful lip shall be established forever,
But a [i]lying tongue *is* but for a moment.

20 Deceit is in the heart of those who devise evil,
But counselors of peace have joy.

21 No [j]grave trouble will overtake the righteous,
But the wicked shall be filled with evil.

22 [k]Lying lips *are* an abomination to the LORD,
But those who deal truthfully *are* His delight.

23 A prudent man conceals knowledge,
But the heart of fools proclaims [l]foolishness.

24 The [m]hand of the diligent will rule,
But the lazy *man* will be put to forced labor.

25 [n]Anxiety in the heart of man causes depression,
But a good [o]word makes it glad.

26 The righteous should choose his friends carefully,
For the way of the wicked leads them astray.

27 The lazy *man* does not roast what he took in hunting,
But diligence *is* man's precious possession.

28 In the way of righteousness *is* life,
And in *its* pathway *there is* no death.

Contrast: righteousness and wickedness

13 A WISE son *heeds* his father's instruction,
But a [p]scoffer does not listen to rebuke.

2 A man shall eat well by the fruit of *his* [q]mouth,
But the soul of the unfaithful feeds on violence.

3 He who guards his mouth preserves his life,
But he who opens wide his lips shall have [r]destruction.

4 The [s]soul of a lazy *man* desires, and *has* nothing;
But the soul of the diligent shall be made rich.

5 A righteous *man* hates lying,
But a wicked *man* is loathsome and comes to shame.

6 [t]Righteousness guards *him whose* way is blameless,
But wickedness overthrows the sinner.

7 [u]There is one who makes himself rich, yet *has* nothing;
And one who makes himself poor, yet *has* great riches.

*12:11 Literally *heart*

12:10
a Deut. 25:4

12:11
b Gen. 3:19
c Prov. 28:19

12:13
d 2 Pet. 2:9

12:14
e Is. 3:10-11

12:15
f Prov. 3:7; cp. Luke 18:11

12:16
g Prov. 11:13

12:18
h Prov. 15:4

12:19
i Ps. 52:4-5; Prov. 19:9

12:21
j Ps. 91:10; 1 Pet. 3:13

12:22
k Prov. 6:17; 11:20; Rev. 22:15

12:23
l Prov. 13:16

12:24
m Prov. 10:4

12:25
n Prov. 15:13
o Is. 50:4

13:1
p Cp. 1 Sam. 2:25

13:2
q Prov. 12:14

13:3
r Ps. 39:1; Prov. 21:23

13:4
s Prov. 10:4

13:6
t Prov. 11:3-6

13:7
u Prov. 11:24; 12:9

8 The ransom of a man's life *is*
his riches,
But the poor does not hear
rebuke.

9 The light of the righteous
rejoices,
[a]But the lamp of the wicked will
be put out.

10 By pride comes nothing but
[b]strife,
But with the well-advised *is*
wisdom.

11 Wealth *gained by* dishonesty
will be [c]diminished,
But he who gathers by labor
will increase.

12 Hope deferred makes the heart
sick,
But *when* the desire comes, *it*
is a tree of life.

13 He who despises the word will
be [d]destroyed,
But he who fears the
commandment will be
rewarded.

14 The law of the wise *is* a
fountain of life,
To turn *one* away from the
snares of [e]death.

15 Good understanding gains
[f]favor,
But the way of the unfaithful *is*
hard.

16 Every prudent *man* acts with
knowledge,
But a fool lays open *his* [g]folly.

17 A wicked messenger falls into
trouble,
But a faithful ambassador *brings*
[h]health.

18 Poverty and shame *will come* to
him who disdains
correction,
But he who regards a rebuke
will be honored.

19 A desire accomplished is sweet
to the soul,
But *it is* an abomination to fools
to depart from evil.

20 He who walks with wise *men*
will be wise,
But the companion of fools will
be destroyed.

21 Evil pursues sinners,
But to the righteous, good shall
be repaid.

22 A good *man* leaves an
inheritance to his
children's children,
But the [i]wealth of the sinner is
stored up for the righteous.

23 Much food *is in* the fallow
ground of the poor,
And for lack of justice there is
waste.*

24 He who [j]spares his rod hates
his son,
But he who loves him
disciplines him promptly.

25 The righteous eats to the
satisfying of his soul,
But the stomach of the wicked
shall be in want.

Contrast: righteousness and wickedness

14 THE wise woman builds her
house,
But the foolish pulls it down
with her hands.

2 He who walks in his
uprightness fears the LORD,
But *he who is* perverse in his
ways despises Him.

3 In the mouth of a fool *is* a rod
of pride,
But the lips of the wise will
preserve them.

4 Where no oxen *are,* the trough
is clean;
But much increase *comes* by
the strength of an ox.

5 A [k]faithful witness does not lie,
But a false witness will utter
[l]lies.

6 A scoffer seeks wisdom and
does not *find it,*
But knowledge *is* [m]easy to him
who understands.

7 Go from the presence of a
foolish man,

*13:23 Literally *what is swept away*

13:9
a Job 18:5-6; 21:17; Prov. 24:20

13:10
b Prov. 10:12

13:11
c Prov. 21:6

13:13
d Num. 15:31; Is. 5:24

13:14
e Prov. 14:27

13:15
f Prov. 3:4

13:16
g Prov. 12:23; 14:33

13:17
h Prov. 25:13

13:22
i Job 27:16-17; Prov. 28:8; Eccl. 2:26

13:24
j Prov. 19:18; 22:15; 23:13; 29:15,17

14:5
k Rev. 1:5; 3:14
l Prov. 12:17

14:6
m Prov. 8:9

13:11 by labor. Literally *with the hand.*

13:16 lays open. Literally *spreads.*

When you do not perceive *in him* the lips of [a]knowledge.

8 The wisdom of the prudent *is*
to understand his way,
But the folly of fools *is* deceit.

9 [b]Fools mock at sin,
But among the upright *there is* favor.

10 The heart knows its own bitterness,
And a stranger does not share its joy.

11 The house of the wicked will be overthrown,
But the tent of the upright will [c]flourish.

12 There is a way *that seems* right to a man,
But its [d]end *is* the way of [e]death.

13 Even in laughter the heart may sorrow,
And the end of mirth *may be* [f]grief.

14 The backslider in heart will be [g]filled with his own ways,
But a good man *will be satisfied* from [h]above.*

15 The simple believes every word,
But the prudent considers well his steps.

16 A wise *man* fears and departs from evil,
But a fool rages and is self-confident.

17 A quick-tempered *man* acts foolishly,
And a man of wicked intentions is hated.

18 The simple inherit folly,
But the prudent are crowned with knowledge.

19 The evil will [i]bow before the good,
And the wicked at the gates of the righteous.

20 The poor *man* is [j]hated even by his own neighbor,
But the rich *has* many [k]friends.

21 He who despises his neighbor sins;
But he who has mercy on the [l]poor, happy *is* he.

22 Do they not go astray who devise evil?
But mercy and truth *belong* to those who devise good.

23 In all labor there is profit,
But idle chatter* *leads* only to poverty.

24 The crown of the wise is their riches,
But the foolishness of fools *is* folly.

25 A true witness delivers [m]souls,
But a deceitful *witness* speaks lies.

26 In the fear of the LORD *there is* strong confidence,
And His children will have a place of refuge.

27 The [n]fear of the LORD *is* a [o]fountain of life,
To turn *one* away from the snares of death.

28 In a multitude of people *is* a king's honor,
But in the lack of people *is* the downfall of a prince.

29 [p]*He who is* slow to wrath has great understanding,
But *he who is* impulsive* exalts folly.

30 A sound heart *is* life to the body,
But envy *is* rottenness to the bones.

31 [q]He who oppresses the poor reproaches his Maker,
But he who honors Him has mercy on the needy.

32 The wicked is banished in his wickedness,
But the righteous has a [r]refuge in his death.

33 Wisdom rests in the heart of him who has understanding,

*14:14 Literally *from above himself*
*14:23 Literally *talk of the lips* *14:29 Literally *short of spirit*

14:7
a Prov. 23:9

14:9
b Prov. 10:23

14:11
c Prov. 3:33; 12:7; 15:25

14:12
d Rom. 6:21
e Prov. 12:15; 16:25

14:13
f Eccl. 2:1-2

14:14
g Prov. 1:31; 12:14
h Prov. 13:2; 18:20

14:19
i Cp. 1 Sam. 2:36

14:20
j Prov. 19:7
k Prov. 19:4

14:21
l Ps. 112:9; Prov. 19:17

14:25
m Ezek. 3:18-21

14:27
n See Prov. 14:26, *note*
o Prov. 13:14

14:29
p Prov. 16:32; James 1:19

14:31
q Prov. 17:5; Matt. 25:40-45

14:32
r Ps. 16:11; 73:24; 2 Tim. 4:18

14:9 sin. Or *a sin offering.*
14:20 But the rich has many friends. Literally *many are the lovers of the rich.*
14:26 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

But *what is* in the heart of fools
is made known.

34 Righteousness exalts a [a]nation,
But sin *is* a reproach to *any*
people.

35 The [b]king's favor *is* toward a
wise servant,
But his wrath *is against* him
who causes shame.

Contrast: righteousness and wickedness

15 A [c]SOFT answer turns away
wrath,
[d]But a harsh word stirs up anger.
2 The tongue of the wise uses
knowledge rightly,
But the mouth of fools pours
forth foolishness.

3 The [e]eyes of the LORD *are* in
every place,
Keeping watch on the evil and
the good.

4 A wholesome tongue *is* a tree
of life,
But perverseness in it breaks
the spirit.

5 A fool despises his father's
instruction,
But he who receives correction
is prudent.

6 *In* the house of the righteous
there is much treasure,
But in the revenue of the
wicked is trouble.

7 The lips of the wise disperse
knowledge,
But the heart of the fool *does*
not *do* so.

8 The [f]sacrifice of the wicked *is*
an abomination to the
LORD,
But the prayer of the upright *is*
His delight.

9 The way of the wicked *is* an
abomination to the LORD,
But He loves him who follows
righteousness.

10 Harsh discipline *is* for him who
forsakes the way,
And he who hates correction
will die.

11 [g]Hell* and Destruction *are*
before the LORD;
So how much more the hearts
of the sons of men.

12 A scoffer does not love one
who corrects him,
Nor will he go to the wise.

13 A [h]merry heart makes a
cheerful countenance,
But by sorrow of the heart the
spirit is broken.

14 The heart of him who has
understanding seeks
knowledge,
But the mouth of fools feeds on
foolishness.

15 All the days of the afflicted *are*
evil,
But he who is of a merry heart
has a continual feast.

16 [i]Better *is* a little with the [j]fear
of the LORD,
Than great treasure with
trouble.

17 [k]Better *is* a dinner of herbs*
where love is,
Than a fatted calf with hatred.

18 A wrathful man stirs up strife,
But *he who is* slow to anger
allays contention.

19 The way of the lazy *man is* like
a hedge of thorns,
But the way of the upright *is* a
highway.

20 A wise son makes a father glad,
But a foolish man despises his
mother.

21 Folly *is* [l]joy *to him who is*
destitute of discernment,
[m]But a man of understanding
walks uprightly.

22 Without counsel, plans go
[n]awry,
But in the multitude of
counselors they are
established.

23 A man has joy by the answer of
his mouth,

*15:11 Or *Sheol* *15:17 Or *vegetables*

14:34
a Prov. 11:11

14:35
b Matt. 24:45-47

15:1
c Prov. 25:15; cp. Judg. 8:1-3
d Cp. 1 Sam. 25:10; 1 Kin. 12:13-16

15:3
e Job 34:21; Prov. 5:21; Jer. 16:17; 32:19; Heb. 4:13

15:8
f Prov. 21:27; 28:9; Is. 1:11; 61:8; 66:3; Jer. 6:20; 7:22; Amos 5:22

15:11
g Job 26:6; Ps. 139:8. see Hab. 2:5, *note;* cp. Luke 16:23, *note*

15:13
h Prov. 17:22

15:16
i Ps. 37:16; Prov. 16:8; 1 Tim. 6:6
j See Prov. 14:26, *note*

15:17
k Prov. 17:1

15:21
l Prov. 10:23
m Eph. 5:15

15:22
n Prov. 11:14

15:11 Destruction. Hebrew *Abaddon.*

And a [a]word *spoken* in due
season, how good *it is!*

24 The [b]way of life *winds* upward
for the wise,
That he may [c]turn away from
[d]hell* below.

25 The LORD will destroy the
house of the [e]proud,
But He will establish the
boundary of the widow.

26 The thoughts of the wicked *are*
an abomination to the LORD,
But the words of the pure *are*
pleasant.

27 [f]He who is greedy for gain
troubles his own house,
But he who hates bribes will
live.

28 The heart of the righteous
[g]studies how to answer,
But the mouth of the wicked
pours forth evil.

29 The LORD *is* far from the wicked,
But He hears the prayer of the
[h]righteous.

30 The light of the eyes rejoices
the heart,
And a good report makes the
bones healthy.*

31 The ear that hears the rebukes
of life
Will abide among the wise.

32 He who disdains instruction
despises his own soul,
But he who heeds rebuke gets
understanding.

33 The [i]fear of the LORD *is* the
instruction of wisdom,
And before honor *is* [j]humility.

Contrast: righteousness and wickedness

16 THE preparations of the
heart *belong* to man,
But the answer of the tongue *is*
from the LORD.

2 All the ways of a man *are* pure
in his own [k]eyes,
But the LORD [l]weighs the spirits.

3 Commit your works to the LORD,
And your thoughts will be
established.

4 The [m]LORD has made all for
Himself,
[n]Yes, even the wicked for the
day of doom.

5 [o]Everyone proud in heart *is* an
abomination to the LORD;
Though they join forces,* none
will go unpunished.

6 In mercy and truth
Atonement is provided for
iniquity;
And by the fear of the LORD *one*
departs from evil.

7 When a man's ways please the
LORD,
He makes even his enemies to
be at peace with him.

8 [p]Better *is* a little with
righteousness,
Than vast revenues without
justice.

9 A man's heart plans his way,
[q]But the LORD directs his steps.

10 Divination *is* on the lips of the
king;
His mouth must not transgress
in judgment.

11 Honest weights and scales *are*
the LORD's;
All the weights in the bag *are*
His work.

12 *It is* an abomination for kings to
commit wickedness,
For a throne is established by
righteousness.

13 Righteous lips *are* the delight of
kings,
And they love him who speaks
what is right.

14 As messengers of death *is* the
king's wrath,
But a wise man will [r]appease it.

15 In the light of the king's face *is*
life,
And his favor *is* like a [s]cloud of
the latter rain.

16 [t]How much better to get
wisdom than gold!
And to get understanding is to
be chosen rather than silver.

*15:24 Or *Sheol* *15:30 Literally *fat*
*16:5 Literally *hand in hand*

15:23
a Prov. 25:11; cp. Is. 50:4

15:24
b Phil. 3:20; Col. 3:1-2
c Prov. 14:16
d See Hab. 2:5, *note;* cp. Luke 16:23, *note*

15:25
e Is. 2:11

15:27
f Is. 5:8; Jer. 17:11

15:28
g 1 Pet. 3:15

15:29
h James 5:16

15:33
i See Ps. 19:9, *note*
j Prov. 18:12

16:2
k Prov. 21:2
l Cp. 1 Sam. 16:7

16:4
m Is. 43:7; Rom. 11:36
n Job 21:30; Rom. 9:22

16:5
o Prov. 6:17; 8:13

16:8
p Ps. 37:16; Prov. 15:16

16:9
q Ps. 37:23; Prov. 20:24; Jer. 10:23

16:14
r Prov. 25:15

16:15
s Zech. 10:1

16:16
t Prov. 8:11,19

16:3 Commit. Literally *Roll.*

17 The highway of the upright *is*
to depart from evil;
He who keeps his way
preserves his soul.

18 Pride *goes* before destruction,
And a haughty spirit before a
fall.

19 Better *to be* of a humble spirit
with the lowly,
Than to divide the spoil with
the proud.

20 He who heeds the word wisely
will find good,
And whoever trusts in the
LORD, happy *is* he.

21 The wise in heart will be called
prudent,
And sweetness of the lips
increases learning.

22 Understanding *is* a wellspring
of life to him who has it.
But the correction of fools *is*
folly.

23 The heart of the wise teaches
his mouth,
And adds learning to his lips.

24 Pleasant words *are like* a
honeycomb,
Sweetness to the soul and
health to the bones.

25 There is a way *that seems* right
to a man,
But its end *is* the way of [a]death.

26 The person who labors, labors
for himself,
For his *hungry* mouth drives
[b]him *on.*

27 An ungodly man digs up evil,
And *it is* on his lips like a
burning [c]fire.

28 A perverse man sows strife,
And a [d]whisperer separates the
best of friends.

29 A violent man entices his
neighbor,
And leads him in a way *that is*
not good.

30 He winks his eye to devise
perverse things;
He purses his lips *and* brings
about evil.

31 The [e]silver-haired head *is* a
crown of glory,
If it is found in the way of
righteousness.

32 *He who is* [f]slow to anger *is*
better than the mighty,
And he who rules his spirit
than he who takes a city.

33 The lot is cast into the lap,
But its every decision *is* from
the LORD.

Contrast: righteousness and wickedness

17 BETTER *is* a dry morsel with
quietness,
Than a house full of feasting*
with strife.

2 A wise servant will rule over a
son who causes shame,
And will share an inheritance
among the brothers.

3 The [g]refining pot *is* for silver
and the furnace for gold,
But the LORD [h]tests the hearts.

4 An evildoer gives heed to false
lips;
A liar listens eagerly to a
spiteful tongue.

5 [i]He who mocks the poor
reproaches his Maker;
[j]He who is glad at calamity will
not go unpunished.

6 [k]Children's children *are* the
crown of old men,
And the glory of children *is*
their father.

7 Excellent speech is not
becoming to a fool,
Much less lying lips to a prince.

8 A present *is* a precious stone in
the eyes of its possessor;
Wherever he turns, he
prospers.

9 He who covers a transgression
seeks [l]love,

*17:1 Or *sacrificial meals*

16:25
a Prov. 14:12

16:26
b Eccl. 6:7

16:27
c James 3:6

16:28
d Prov. 17:9

16:31
e Prov. 20:29

16:32
f Prov. 14:29; 19:11

17:3
g Ps. 26:2; Prov. 27:21; Jer. 17:10; Mal. 3:3

h *Test/Tempt:* v. 3; Is. 7:12. (Gen. 3:1; James 1:14, *note*)

17:5
i Prov. 14:31

j Job 31:29; 1 Cor. 13:6; cp. Obad. 12

17:6
k Ps. 127:3; 128:3

17:9
l Prov. 10:12; 1 Cor. 13:5-7

16:20 trusts. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

17:5 unpunished. Literally *be held innocent.*

But he who repeats a matter
separates friends.

10 [a]Rebuke is more effective for a
wise *man*
Than a hundred blows on a
fool.

11 An evil *man* seeks only
rebellion;
Therefore a cruel messenger
will be sent against him.

12 Let a man meet a [b]bear robbed
of her cubs,
Rather than a fool in his folly.

13 [c]Whoever rewards evil for good,
Evil will not depart from his
house.

14 The beginning of strife *is like*
releasing water;
Therefore stop contention
before a quarrel starts.

15 [d]He who justifies the wicked, and
he who condemns the just,
Both of them alike *are* an
abomination to the LORD.

16 Why *is there* in the hand of a
fool the purchase price of
wisdom,
Since *he has* no heart *for it?*

17 A friend loves at all times,
And a brother is born for
adversity.

18 A man devoid of understanding
shakes hands in a pledge,
And becomes surety for his
friend.

19 He who loves transgression
loves strife,
And he who exalts his gate
seeks destruction.

20 He who has a deceitful heart
finds no good,
And he who has a perverse
[e]tongue falls into evil.

21 He who begets a scoffer *does
so* to his sorrow,
And the father of a fool has no
joy.

22 A [f]merry heart does good, *like*
medicine,*
But a broken spirit dries the
bones.

23 A wicked *man* accepts a bribe
behind the back*
To pervert the ways of [g]justice.

24 Wisdom *is* in the sight of him
who has understanding,
But the eyes of a fool *are* on the
ends of the earth.

25 A [h]foolish son *is* a grief to his
father,
And bitterness to her who bore
him.

26 Also, to punish the righteous *is*
not good,
Nor to strike princes for *their*
uprightness.

27 He who has knowledge [i]spares
his words,
And a man of understanding is
of a calm spirit.

28 Even a fool is counted wise
when he holds his peace;
When he shuts his lips, *he is
considered* perceptive.

Contrast: righteousness and wickedness

18 A MAN who isolates himself
seeks his own desire;
He rages against all wise
judgment.

2 A fool has no delight in
understanding,
But in [j]expressing his own
heart.

3 When the wicked comes,
contempt comes also;
And with dishonor *comes*
reproach.

4 The words of a man's mouth
are deep waters;
The wellspring of wisdom *is* a
flowing brook.

5 *It is* not good to show partiality
to the wicked,
Or to overthrow the righteous
in [k]judgment.

6 A fool's lips enter into
contention,
And his mouth calls for blows.

7 A fool's mouth *is* his
destruction,

17:10
a Prov. 10:17; Mic. 7:9

17:12
b Cp. Hos. 13:8

17:13
c Ps. 109:4-5; Jer. 18:20; Rom. 12:17; 1 Thess. 5:15; 1 Pet. 3:9

17:15
d Ex. 23:7; Prov. 24:24; Is. 5:23

17:20
e James 3:8

17:22
f Prov. 12:25; 15:13,15

17:23
g Ex. 23:8

17:25
h v. 21; Prov. 10:1; 15:20; 19:13

17:27
i Prov. 10:19; cp. James 1:19

18:2
j Eccl. 5:3

18:5
k Prov. 17:15

***17:22** Or *makes medicine even better*
***17:23** Literally *from the bosom*

And his lips *are* the snare of his [a]soul.

8 The words of a talebearer *are*
like tasty trifles,*
And they go down into the
inmost body.

9 He who is slothful in his work
Is a brother to him who is a
great destroyer.

10 The name of the LORD *is* a
strong [b]tower;
The righteous run to it and are
safe.

11 The rich man's wealth *is* his
[c]strong city,
And like a high wall in his own
esteem.

12 Before destruction the heart of
a man is haughty,
And before honor *is* [d]humility.

13 He who answers a matter
before he hears *it,*
It *is* folly and shame to him.

14 The spirit of a man will sustain
him in sickness,
But who can bear a broken
spirit?

15 The heart of the prudent
acquires knowledge,
And the ear of the wise seeks
knowledge.

16 A man's [e]gift makes room for
him,
And brings him before great
men.

17 The first *one* to plead his cause
seems right,
Until his neighbor comes and
examines him.

18 Casting [f]lots causes contentions
to cease,
And keeps the mighty apart.

19 A brother offended *is harder to
win* than a strong city,
And contentions *are* like the
bars of a castle.

20 A man's stomach shall be
satisfied from the fruit of
his mouth;
From the produce of his lips he
shall be [g]filled.

21 Death and life *are* in the
[h]power of the tongue,
And those who love it will eat
its fruit.

22 [i]*He who* finds a wife finds a
good *thing,*
And obtains favor from the LORD.

23 The poor *man* uses entreaties,
But the rich answers [j]roughly.

24 A man *who has* friends must
himself be friendly,*
But there is a [k]friend *who*
sticks closer than a brother.

Contrast: righteousness and wickedness

19 BETTER *is* the poor who
walks in his integrity
Than *one who is* perverse in
his lips, and is a fool.

2 Also it is not good *for* a soul *to
be* without knowledge,
And he sins who hastens with
his feet.

3 The foolishness of a man twists
his way,
And his heart frets against the
LORD.

4 [l]Wealth makes many friends,
But the poor is separated from
his friend.

5 A [m]false witness will not go
unpunished,
And *he who* speaks lies will not
escape.

6 Many entreat the favor of the
nobility,
And every man *is* a friend to
one who gives gifts.

7 All the brothers of the poor
hate him;
How much more do his friends
go far from him!
He may pursue *them with*
words, *yet* they abandon
him.

***18:8** A Jewish tradition reads *wounds.*
***18:24** Following Greek manuscripts, Targum, Syriac, and Vulgate; Masoretic Text reads *may come to ruin*

18:7
a Eccl. 10:12

18:10
b 2 Sam. 22:3,51; Ps. 18:2; 61:3-4; 91:2; 144:2

18:11
c Cp. Prov. 11:28

18:12
d Prov. 15:33

18:16
e Prov. 17:8; 21:14; cp. Gen. 32:20-21; 1 Sam. 25:27

18:18
f Prov. 16:33

18:20
g Prov. 14:14

18:21
h Matt. 12:37

18:22
i Prov. 19:14; 31:10-28

18:23
j Cp. James 2:3

18:24
k Prov. 17:17

19:4
l Prov. 14:20

19:5
m v. 9; Ex. 23:1; Deut. 19:16-19; Prov. 6:19; 21:28

18:8 talebearer. Literally *whisperer.* Prov. 26:22.

8 He who gets wisdom loves his own soul;
He who keeps understanding will find [a]good.

9 A false witness will not go unpunished,
And *he who* speaks lies shall perish.

10 Luxury is not fitting for a fool,
Much less for a [b]servant to rule over princes.

11 The discretion of a man makes him slow to anger,
And his glory *is* to [c]overlook a transgression.

12 The king's wrath *is* like the roaring of a lion,
But his favor *is* [d]like dew on the grass.

13 A foolish son *is* the ruin of his father,
And the [e]contentions of a wife *are* a continual dripping.

14 Houses and riches *are* an inheritance from fathers,
But a [f]prudent wife *is* from the LORD.

15 Laziness casts *one* into a deep sleep,
And an idle person will suffer hunger.

16 [g]He who keeps the commandment keeps his soul,
But he who is careless* of his ways will die.

17 [h]He who has pity on the poor lends to the LORD,
And He will pay back what he has given.

18 [i]Chasten your son while there is hope,
And do not set your heart on his destruction.*

19 *A man of* great wrath will suffer punishment;
For if you rescue *him,* you will have to do it again.

20 Listen to counsel and receive instruction,
That you may be wise in your latter days.

21 There are many plans in a man's heart,
Nevertheless the LORD'S [j]counsel—that will stand.

22 What is desired in a man is kindness,
And a poor man is better than a liar.

23 The fear of the LORD *leads* to life,
And *he who has it* will abide in satisfaction;
He will not be visited with evil.

24 A lazy *man* buries his hand in the [k]bowl,*
And will not so much as bring it to his mouth again.

25 Strike a scoffer, and the simple will become wary;
Rebuke one who has understanding, *and* he will discern knowledge.

26 He who mistreats *his* father *and* chases away *his* mother
Is a son who causes shame and brings reproach.

27 Cease listening to instruction, my son,
And you will stray from the words of knowledge.

28 A disreputable witness scorns justice,
And the mouth of the wicked devours iniquity.

29 Judgments are prepared for scoffers,
And beatings for the backs of fools.

***19:16** Literally *despises,* figurative of recklessness or carelessness ***19:18** Literally *to put him to death;* a Jewish tradition reads *his crying.* ***19:24** Septuagint and Syriac read *bosom;* Targum and Vulgate read *armpit.*

19:8
a Prov. 16:20

19:10
b Prov. 30:21-22

19:11
c Eph. 4:32

19:12
d Hos. 14:5

19:13
e Prov. 21:9; 27:15

19:14
f Prov. 18:22

19:16
g Luke 10:28; 11:28

19:17
h Prov. 28:27; Eccl. 11:1; Matt. 10:42; 25:40; 2 Cor. 9:6-8; Heb. 6:10; cp. Job 23:12-13

19:18
i Prov. 13:24

19:21
j Ps. 33:10-11; Prov. 16:9; Is. 46:10; Heb. 6:17

19:24
k Prov. 26:15

19:23 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

19:25 will become wary. Literally *will be cunning.*

Contrast: righteousness and wickedness

20 [a]WINE *is* a mocker,
Strong drink *is* a brawler,
And whoever is led astray by it
is not wise.

2 The wrath* of a king *is* like the
roaring of a lion;
Whoever provokes him to anger
sins *against* his own life.

3 *It is* honorable for a man to
stop striving,
Since any fool can start a
quarrel.

4 The lazy *man* will not plow
because of winter;
He will beg during harvest and
have nothing.

5 Counsel in the heart of man *is*
like deep water,
But a man of understanding
will draw it out.

6 Most men will [b]proclaim each
his own goodness,
But who can find a faithful
man?

7 The righteous *man* walks in his
integrity;
His children *are* blessed after
him.

8 A king who sits on the throne
of judgment
Scatters all evil with his eyes.

9 [c]Who can say, "I have made my
heart clean,
I am pure from my sin"?

10 [d]Diverse weights *and* diverse
measures,
They *are* both alike, an
abomination to the LORD.

11 Even a child is known by his
deeds,
Whether what he does *is* pure
and right.

12 The hearing ear and the seeing
eye,
The LORD has made them both.

13 Do not love sleep, lest you
come to poverty;
Open your eyes, *and* you will
be satisfied with bread.

14 "*It is* good for nothing,"* cries
the buyer;
But when he has gone his way,
then he boasts.

15 There is gold and a multitude of
rubies,
But the lips of [e]knowledge *are* a
precious jewel.

16 Take the garment of one who is
surety *for* a stranger,
And hold it as a pledge *when it*
is for a seductress.

17 Bread gained by deceit *is* sweet
to a man,
But afterward his mouth will be
filled with gravel.

18 Plans are established by
counsel;
By wise counsel wage war.

19 He who goes about *as* a
talebearer reveals secrets;
Therefore do not associate with
one who flatters with his
lips.

20 [f]Whoever curses his father or
his mother,
His [g]lamp will be put out in
deep darkness.

21 An [h]inheritance gained hastily
at the beginning
Will not be blessed at the end.

22 [i]Do not say, "I will recompense
evil";
[j]Wait for the LORD, and He will
save you.

23 [k]Diverse weights *are* an
abomination to the LORD,
And dishonest scales *are* not
good.

24 A man's steps *are* of the LORD;
How then can a man
understand his own way?

25 *It is* a snare for a man to devote
rashly *something as* holy,
And afterward to reconsider *his*
vows.

26 A wise king sifts out the
wicked,
And brings the threshing wheel
over them.

***20:2** Literally *fear* or *terror* which is produced by the king's wrath ***20:14** Literally *evil, evil*

20:1

a Prov. 23:29-35; Hos. 4:11; cp. Gen. 9:21; Is. 28:7

20:6

b Cp. Prov. 25:14; Matt. 6:2; Luke 18:11

20:9

c 1 Kin. 8:46; 2 Chr. 6:36; Job 9:30-31; 14:4; Ps. 51:5; Eccl. 7:20; 1 John 1:8

20:10

d Deut. 25:13; Prov. 11:1; 16:11; Mic. 6:10-12

20:15

e Job 28:12-19; Prov. 3:13-15; 8:11

20:20

f Ex. 21:17; Lev. 20:9; Matt. 15:4

g Job 18:5-6; Prov. 24:20

20:21

h Prov. 28:20; cp. Hab. 2:6

20:22

i Deut. 32:35; Prov. 17:13; 24:29; Rom. 12:17-19; 1 Thess. 5:15; 1 Pet. 3:9

j Cp. 2 Sam. 16:12

20:23

k Deut. 25:13; Prov. 11:1; 16:11; Mic. 6:10-12

27 The [a]spirit of a man *is* the lamp of the LORD,
Searching all the inner depths of his heart.*

28 Mercy and truth preserve the king,
And by lovingkindness he upholds his throne.

29 The glory of young men *is* their strength,
And the splendor of old men *is* their [b]gray head.

30 Blows that hurt cleanse away evil,
As *do* stripes the inner depths of the heart.*

Contrast: righteousness and wickedness

21 THE king's heart *is* in the hand of the LORD,
Like the rivers of water;
He [c]turns it wherever He wishes.

2 Every way of a man *is* right in his own eyes,
But the LORD [d]weighs the hearts.

3 To do [e]righteousness and justice
Is more acceptable to the LORD than sacrifice.

4 A [f]haughty look, a proud heart,
And the plowing of the wicked *are* sin.

5 The plans of the diligent *lead* surely to plenty,
But *those of* everyone *who is* hasty, surely to poverty.

6 Getting treasures by a lying tongue
Is the fleeting fantasy of those who seek death.*

7 The violence of the wicked will destroy them,*
Because they refuse to do justice.

8 The way of a guilty man *is* perverse;*
But *as for* the pure, his work *is* right.

9 Better to dwell in a corner of a housetop,
Than in a house shared with a [g]contentious woman.

10 The soul of the wicked desires evil;
His neighbor [h]finds no favor in his eyes.

11 When the scoffer is punished, the simple is made [i]wise;
But when the wise is instructed, he receives knowledge.

12 The righteous *God* wisely considers the house of the wicked,
Overthrowing the wicked for *their* wickedness.

13 [j]Whoever shuts his ears to the cry of the poor
Will also cry himself and not be heard.

14 A gift in secret pacifies anger,
And a bribe behind the back,* strong wrath.

15 *It is* a joy for the [k]just to do justice,
But destruction *will come* to the workers of iniquity.

16 A man who wanders from the way of understanding
Will rest in the assembly of the [l]dead.

17 He who loves pleasure *will be* a poor man;
He who loves wine and oil will not be rich.

18 The wicked *shall be* a ransom for the righteous,
And the unfaithful for the upright.

19 Better to dwell in the wilderness,
Than with a contentious and angry woman.

***20:27** Literally *the rooms of the belly*
***20:30** Literally *the rooms of the belly*
***21:6** Septuagint reads *Pursue vanity on the snares of death;* Vulgate reads *Is vain and foolish, and shall stumble on the snares of death;* Targum reads *They shall be destroyed, and they shall fall who seek death.* ***21:7** Literally *drag them away*
***21:8** Or *The way of a man is perverse and strange*
***21:14** Literally *in the bosom*

20:27
a 1 Cor. 2:11

20:29
b Prov. 16:31

21:1
c Cp. Ezra 6:22

21:2
d Prov. 24:12; Luke 16:15

21:3
e Cp. 1 Sam. 15:22; Prov. 15:8; Is. 1:11; Hos. 6:6; Mic. 6:7-8

21:4
f Prov. 6:17

21:9
g Prov. 19:13

21:10
h Cp. James 2:16

21:11
i Prov. 19:25

21:13
j Matt. 18:29-34; James 2:13

21:15
k *Righteousness* (OT): vv. 15,21; Eccl. 7:20. (Gen. 6:9; Luke 2:25, *note*)

21:16
l Ps. 49:14

21:4 plowing of the wicked. Literally *the light of the wicked.*

20 *There is* desirable treasure,
And oil in the dwelling of the wise,
But a foolish man squanders it.

21 He who [a]follows righteousness and mercy
Finds life, righteousness, and honor.

22 A [b]wise *man* scales the city of the mighty,
And brings down the trusted stronghold.

23 [c]Whoever guards his mouth and tongue
Keeps his soul from troubles.

24 A proud *and* haughty *man*—
"Scoffer" *is* his name;
He acts with arrogant pride.

25 The [d]desire of the lazy *man* kills him,
For his hands refuse to labor.
26 He covets greedily all day long,
But the righteous [e]gives and does not spare.

27 The [f]sacrifice of the wicked *is* an abomination;
How much more *when* he brings it with wicked intent!

28 A false witness shall perish,
But the man who hears *him* will speak endlessly.

29 A wicked man hardens his face,
But *as for* the upright, he establishes* his way.

30 *There is* no wisdom or understanding
Or counsel against the LORD.

31 The horse *is* prepared for the day of battle,
But deliverance *is* of the [g]LORD.

Contrast: righteousness and wickedness

22 A [h]*GOOD* name is to be chosen rather than great riches,
Loving favor rather than silver and gold.

2 The [i]rich and the poor have this in common,
The [j]LORD *is* the maker of them all.

3 A prudent *man* foresees evil and hides himself,
But the simple pass on and are [k]punished.

4 By humility *and* the [l]fear of the LORD
Are riches and honor and life.

5 Thorns *and* snares *are* in the way of the perverse;
He who guards his soul will be far from them.

6[m]Train up a child in the way he should go,
And when he is old he will not depart from it.

7 The [n]rich rules over the poor,
And the borrower *is* servant to the lender.

8 He who sows iniquity will reap [o]sorrow,
And the rod of his anger will fail.

9 He who has a [p]generous eye will be [q]blessed,
For he gives of his bread to the poor.

10 Cast out the scoffer, and contention will leave;
Yes, strife and reproach will [r]cease.

11 He who loves purity of heart
And has grace on his lips,
The king *will be* his friend.

12 The eyes of the LORD preserve knowledge,
But He overthrows the words of the faithless.

13 The lazy *man* says, "*There is* a lion outside!
I shall be slain in the [s]streets!"

14 The mouth of an immoral woman *is* a deep pit;
He who is abhorred by the LORD will fall [t]there.

15 Foolishness *is* bound up in the heart of a child;
The [u]rod of correction will drive it far from him.

16 He who oppresses the poor to increase his *riches,*

*21:29 Qere and Septuagint read *understands.*

21:21
a Prov. 15:9; Matt. 5:6; Rom. 2:7

21:22
b Prov. 24:5

21:23
c Prov. 12:13; 13:3; 18:21; James 3:2

21:25
d Prov. 13:4

21:26
e Prov. 22:9; Eph. 4:28; cp. 2 Cor. 9:6-15

21:27
f Cp. 1 Sam. 15:22; Prov. 28:9

21:31
g Ps. 3:8; 37:39; Jer. 3:23

22:1
h Eccl. 7:1

22:2
i Prov. 29:13; cp. 1 Cor. 12:21

j Job 31:15; Prov. 14:31

22:3
k Prov. 27:12

22:4
l See Ps. 19:9, *note*

22:6
m Eph. 6:4; 2 Tim. 3:15

22:7
n James 2:6

22:8
o Job 4:8

22:9
p 2 Cor. 9:6

q Prov. 19:17

22:10
r Prov. 26:20

22:13
s Prov. 26:13

22:14
t Eccl. 7:26

22:15
u Prov. 23:13-14

And he who gives to the rich,
will surely *come* to poverty.

17 Incline your ear and hear the words of the wise,
And apply your heart to my knowledge;
18 For *it is* a pleasant thing if you keep them within you;
Let them all be fixed upon your lips,
19 So that your [a]trust may be in the LORD;
I have instructed you today, even you.
20 Have I not written to you excellent things
Of counsels and knowledge,
21 That I may make you [b]know the certainty of the words of truth,
That you may [c]answer words of truth
To those who send to you?

22 Do not rob the [d]poor because he *is* poor,
Nor oppress the afflicted at the gate;
23 For the LORD will [e]plead their cause,
And plunder the soul of those who plunder them.

24 Make no friendship with an angry man,
And with a [f]furious man do not go,
25 Lest you learn his ways
And set a snare for your soul.

26 Do not be one of those who shakes hands in a pledge,
One of those who is surety for debts;
27 If you have nothing *with which* to pay,
Why should he take away your bed from under you?

28 [g]Do not remove the ancient landmark
Which your fathers have set.

29 Do you see a man *who* excels in his work?
He will stand before [h]kings;
He will not stand before unknown *men.*

Contrast: righteousness and wickedness

23 WHEN you sit down to eat with a ruler,
Consider carefully what *is* before you;
2 And put a knife to your throat
If you *are* a man given to appetite.
3 Do not desire his delicacies,
For they *are* deceptive food.

4 [i]Do not overwork to be rich;
Because of your own understanding, cease!
5 Will you set your eyes on that which is not?
For *riches* certainly make themselves [j]wings;
They fly away like an eagle *toward* heaven.

6 Do not eat the bread of a [k]miser,*
Nor desire his delicacies;
7 For as he thinks in his heart, so *is* he.
"Eat and drink!" he says to you,
But his heart is not with you.
8 The morsel you have eaten, you will vomit up,
And waste your pleasant words.

9 [l]Do not speak in the hearing of a fool,
For he will despise the wisdom of your words.

10 [m]Do not remove the ancient landmark,
Nor enter the fields of the fatherless;
11 For their [n]Redeemer *is* mighty;
He will [o]plead their cause against you.

12 Apply your heart to instruction,
And your ears to words of knowledge.

13 Do not withhold [p]correction from a child,
For *if* you beat him with a rod, he will not die.
14 You shall beat him with a rod,
And deliver his soul from [q]hell.*

15 My son, if your heart is wise,
My heart will rejoice—indeed, I myself;

*23:6 Literally *one who has an evil eye*
*23:14 Or *Sheol*

22:19
a See Ps. 2:12, *note*

22:21
b Cp. Luke 1:3-4
c 1 Pet. 3:15

22:22
d Ex. 23:6; Job 31:16-21; Zech. 7:10

22:23
e Ps. 140:12

22:24
f Prov. 29:22

22:28
g Deut. 19:14; 27:17

22:29
h Cp. 1 Kin. 11:28

23:4
i Prov. 28:20; Matt. 6:19; 1 Tim. 6:9-10; Heb. 13:5

23:5
j 1 Tim. 6:17

23:6
k Deut. 15:9

23:9
l Prov. 9:8; Matt. 7:6

23:10
m Deut. 19:14; 27:17

23:11
n *Redemption* (redeeming relative type): v. 11; Is. 41:14. (Gen. 48:16; Is. 59:20, *note*)
o Ps. 140:12

23:13
p Prov. 22:6,15

23:14
q See Hab. 2:5, *note;* cp. Luke 16:23, *note*

16 Yes, my inmost being will rejoice
When your lips speak right things.

17 Do not let your heart envy sinners,
But *be zealous* for the [a]fear of the LORD all the day;
18 For surely there is a hereafter,
And your [b]hope will not be cut off.

19 Hear, my son, and be wise;
And guide your heart in the way.
20 [c]Do not mix with winebibbers,
Or with gluttonous eaters of meat;
21 For the drunkard and the glutton will come to poverty,
And drowsiness will clothe *a man* with rags.

22 Listen to your father who begot you,
And do not despise your mother when she is old.

23 Buy the truth, and do not sell *it,*
Also wisdom and instruction and understanding.

24 The father of the righteous will greatly rejoice,
And he who begets a wise *child* will delight in him.
25 Let your father and your mother be glad,
And let her who bore you rejoice.

26 My son, give me your heart,
And let your eyes observe my ways.
27 For a harlot *is* a deep [d]pit,
And a [e]seductress *is* a narrow well.
28 She also lies in wait as *for* a victim,
And increases the unfaithful among men.

29 Who has woe?
Who has sorrow?
Who has contentions?
Who has complaints?
Who has wounds without cause?
Who has redness of eyes?
30 [f]Those who linger long at the wine,
Those who go in search of mixed wine.
31 Do not look on the wine when it is red,
When it sparkles in the cup,
When it swirls around smoothly;
32 At the last it bites like a serpent,
And stings like a viper.
33 Your eyes will see strange things,
And your heart will utter perverse things.
34 Yes, you will be like one who lies down in the midst of the sea,
Or like one who lies at the top of the mast, *saying:*
35 "They have struck me, *but* I was not hurt;
They have beaten me, but I did not feel *it.*
When shall I awake, that I may seek [g]another *drink?*"

Contrast: righteousness and wickedness

24 [h]DO not be envious of evil men,
Nor desire to be with them;
2 For their heart devises violence,
And their lips talk of troublemaking.

3 Through wisdom a house is built,
And by understanding it is established;
4 By knowledge the rooms are filled
With all precious and pleasant riches.

5 A [i]wise man *is* strong,
Yes, a man of knowledge increases strength;
6 For by wise counsel you will wage your own war,
And in a multitude of counselors *there is* safety.

7 [j]Wisdom *is* too lofty for a fool;
He does not open his mouth in the gate.

8 He who [k]plots to do evil
Will be called a schemer.

23:17
a See Ps. 19:9, *note*

23:18
b Ps. 58:11; Prov. 24:14

23:20
c Is. 5:22; Matt. 24:49; Luke 21:34; Rom. 13:13; Eph. 5:18

23:27
d Prov. 22:14
e Prov. 5:20

23:30
f Prov. 20:1; 21:17; Eph. 5:18

23:35
g Is. 56:12

24:1
h Ps. 37:1; Prov. 23:17

24:5
i Prov. 21:22; Eccl. 9:16

24:7
j Ps. 10:5; Prov. 14:6

24:8
k Rom. 1:30

23:31 swirls around smoothly. Or *goes down smoothly.*

9 The devising of foolishness *is* sin,
And the scoffer *is* an abomination to men.

10 *If* you [a]faint in the day of adversity,
Your strength *is* small.

11 [b]Deliver *those who* are drawn toward death,
And hold back *those* stumbling to the slaughter.

12 If you say, "Surely we did not know this,"
Does not He who [c]weighs the hearts consider *it?*
He who keeps your soul, does He *not* know *it?*
And will He *not* render to *each* man [d]according to his deeds?

13 My son, eat honey because *it is* good,
And the honeycomb *which is* sweet to your taste;

14 So *shall* the knowledge of wisdom *be* to your soul;
If you have found *it,* there is a prospect,
And your [e]hope will not be cut off.

15 Do not lie in wait, O wicked *man,* against the dwelling of the righteous;
Do not plunder his resting place;

16 [f]For a righteous *man* may fall seven times
And rise again,
But the wicked shall fall by calamity.

17 [g]Do not rejoice when your enemy falls,
And do not let your heart be glad when he stumbles;

18 Lest the LORD see *it,* and it displease Him,
And He turn away His wrath from him.

19 Do not fret because of evildoers,
Nor be envious of the wicked;

20 For there will be no prospect for the evil *man;*
The [h]lamp of the wicked will be put out.

21 My son, fear the LORD and the king;
Do not associate with those given to change;

22 For their calamity will rise suddenly,
And who knows the ruin those two can bring?

23 These *things* also *belong* to the wise:

[i]*It is* not good to show partiality in judgment.

24 He who says to the wicked, "You *are* righteous,"
Him the people will curse;
Nations will abhor him.

25 But those who rebuke *the wicked* will have [j]delight,
And a good blessing will come upon them.

26 He who gives a right answer kisses the lips.

27 Prepare your outside work,
Make it fit for yourself in the [k]field;
And afterward build your house.

28 Do not be a witness against your neighbor without cause,
For would you [l]deceive* with your lips?

29 [m]Do not say, "I will do to him just as he has done to me;
I will render to the man according to his work."

30 I went by the field of the lazy *man*,
And by the vineyard of the man devoid of understanding;

31 And there it was, all overgrown with thorns;
Its surface was covered with nettles;
Its stone wall was broken down.

32 When I saw *it,* I considered *it* well;
I looked on *it and* received instruction:

***24:28** Septuagint and Vulgate read *Do not deceive.*

24:10
a Heb. 12:3

24:11
b Ps. 82:4; Is. 58:6-7; 1 John 3:16

24:12
c Ps. 62:12; Jer. 32:19; Rom. 2:6
d Job 34:11; Rev. 2:23; 22:12

24:14
e Ps. 58:11; Prov. 23:18

24:16
f Job 5:19; Ps. 34:19; 37:24; Mic. 7:8

24:17
g Job 31:29; Ps. 35:15,19; Obad. 12

24:20
h Ps. 37:1-2

24:23
i Lev. 19:15; Deut. 1:17; 16:19; John 7:24

24:25
j Prov. 28:23

24:27
k Prov. 27:23-27

24:28
l Eph. 4:25

24:29
m Prov. 20:22; Matt. 5:39-44; Rom. 12:17-19

24:21 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

33 A little sleep, a little slumber,
A little folding of the hands to rest;
34 [a]So shall your poverty come *like* a prowler,
And your need like an armed man.

III. Proverbs of Solomon Selected by Men of Hezekiah, 25—29

Warnings and instructions

25 [b]THESE also *are* proverbs of Solomon which the men of Hezekiah king of Judah copied:

2 [c]*It is* the glory of God to conceal a matter,
But the glory of kings *is* to [d]search out a matter.

3 *As* the heavens for height and the earth for depth,
So the heart of kings *is* unsearchable.

4 [e]Take away the dross from silver,
And it will go to the silversmith *for* jewelry.

5 Take away the wicked from before the king,
And his throne will be established in [f]righteousness.

6 Do not exalt yourself in the presence of the king,
And do not stand in the place of the great;
7 For *it is* better that he say to you,
"Come[g] up here,"
Than that you should be put lower in the presence of the prince,
Whom your eyes have seen.

8 [h]Do not go hastily to court;
For what will you do in the end,
When your neighbor has put you to shame?
9 [i]Debate your case with your neighbor,
And do not disclose the secret to another;
10 Lest he who hears *it* expose your shame,
And your reputation be ruined.

11 A word fitly [j]spoken *is like* apples of gold
In settings of silver.
12 *Like* an earring of gold and an ornament of fine gold
Is a wise rebuker to an obedient ear.

13 Like the cold of snow in time of harvest
Is a faithful messenger to those who send him,

24:34
a Prov. 6:9-11

25:1
b 1 Kin. 4:32

25:2
c Deut. 29:29; Rom. 11:33
d Cp. Esth. 6:1

25:4
e Cp. 2 Tim. 2:20-21

25:5
f Prov. 16:12; 20:8

25:7
g Luke 14:8-10

25:8
h Prov. 17:14; Matt. 5:25

25:9
i Matt. 18:15

25:11
j Prov. 15:23; Is. 50:4

25:1 copied. Approximately 700 B.C.

25:9 the secret to another. Or *the secret of another.*

TOPICS IN PROVERBS

Anger:	14:17,29; 15:18; 16:32; 19:11.
Drink:	20:1; 23:20,21,29–35; 31:4–7.
Family:	13:24; 19:18; 22:6,15; 23:13–14.
Fear of God:	1:7; 3:7; 9:10; 10:27; 14:26–27; 15:16,33; 16:6; 19:23; 23:17; 24:21.
Fools:	10:18; 10:21,23; 12:15,16; 14:9; 15:2; 17:10,12,24; 20:3; 23:9; 27:22; 28:26; 29:11.
Friendship:	17:17; 18:24; 19:4; 27:10,17.
Goodness:	3:27,28; 11:27; 12:2; 14:19,22; 20:22; 22:1; 25:21,22.
Jealousy:	3:31,32; 6:34,35; 14:30; 23:17; 24:1,2,19,20; 27:4.
Knowledge:	15:11; 21:2; 24:12.
Laziness:	6:6–11; 10:4–5; 12:27; 13:4; 15:19; 18:9; 19:15,24; 20:4,13; 22:13; 24:30–34; 26:13–16.
Love:	10:12; 15:17; 16:6; 17:9,17; 19:22; 20:6.
Lying:	6:16–17; 10:18; 12:17–19,22; 14:5,24; 17:4,20; 19:22; 24:28,29; 25:9,10,18; 26:24–28; 30:8.
Prayer:	15:29; 28:9.
Pride:	6:17; 11:2; 13:10; 15:25; 16:18–19; 18:12; 21:4,24; 29:23; 30:13.
Riches:	10:2,15; 11:4; 13:7,11; 15:6; 16:8; 18:11; 19:4; 27:24; 28:6,22.
Wife:	12:4; 18:22; 19:14; 25:24; 31:10–31.
Wisdom:	1:2–7; 2:1–22; 3:1–4, 13–18; 4:7–9; 8:1–36; 9:10–12; 12:8; 16:16; 24:5, 14; 28:26.
Work:	12:11,14,24,27; 14:23; 16:26; 18:9; 22:29; 27:18,23–27.

For he refreshes the soul of his masters.

14 Whoever falsely boasts of giving
Is [a]*like* clouds and wind without rain.

15 [b]By long forbearance a ruler is persuaded,
And a gentle tongue breaks a bone.

16 Have you found honey?
Eat only as much as you need,
Lest you be filled with it and vomit.

17 Seldom set foot in your neighbor's house,
Lest he become weary of you and hate you.

18 A man who bears false witness against his neighbor
Is like a club, a sword, and a sharp arrow.

19 Confidence in an unfaithful *man* in time of trouble
Is like a bad tooth and a foot out of joint.

20 *Like* one who takes away a garment in cold weather,
And like vinegar on soda,
[c]*Is* one who sings songs to a heavy heart.

21 [d]If your enemy is hungry, give him bread to eat;
And if he is thirsty, give him water to drink;
22 For *so* you will heap coals of fire on his head,
And the [e]LORD will reward you.

23 The north wind brings forth rain,
And a backbiting tongue an angry countenance.

24 *It is* better to dwell in a corner of a housetop,
Than in a house shared with a [f]contentious woman.

25 *As* cold water to a weary soul,
So *is* [g]good news from a far country.

26 A righteous *man* who falters before the wicked
Is like a murky spring and a polluted well.

27 *It is* not good to eat much honey;
[h]So to seek one's own glory *is not* glory.

28 [i]Whoever *has* no rule over his own spirit
Is like a city broken down, without walls.

Warnings and instructions (contd.)

26 AS snow in summer and [j]rain in harvest,
So honor is not fitting for a fool.

2 Like a flitting sparrow, like a flying swallow,
[k]So a curse without cause shall not alight.

3 A whip for the horse,
A bridle for the donkey,
And a rod for the fool's [l]back.
4[m]Do not answer a fool according to his folly,
Lest you also be like him.
5 Answer a fool according to his folly,
Lest he be wise in his own [n]eyes.

6 He who sends a message by the hand of a fool
Cuts off *his own* feet *and* drinks violence.

7 *Like* the legs of the lame that hang limp
Is a proverb in the mouth of fools.

8 Like one who binds a stone in a sling
Is he who gives honor to a fool.
9 *Like* a thorn *that* goes into the hand of a drunkard
Is a proverb in the mouth of fools.

10 The great *God* who formed everything
Gives the fool *his* hire and the transgressor *his* wages.*

***26:10** The Hebrew is difficult; ancient and modern translators differ greatly.

25:14
a Jude 12

25:15
b Prov. 15:1; 16:14; cp. Gen. 32:4; 1 Sam. 25:24

25:20
c Cp. Dan. 6:18; Rom. 12:15

25:21
d vv. 21-22; Matt. 5:44; Rom. 12:20

25:22
e Cp. 2 Sam. 16:12

25:24
f Prov. 19:13

25:25
g Prov. 15:30

25:27
h Prov. 27:2

25:28
i Prov. 16:32

26:1
j Cp. 1 Sam. 12:17

26:2
k Cp. Num. 23:8

26:3
l Prov. 19:29

26:4
m Cp. Matt. 16:1-4; 21:24-27

26:5
n Rom. 12:16

26:5 Verses 4–5 illustrate Eccl. 3:7. The apparent contradiction between these verses is best resolved by remembering two things: (1) There is nothing to be gained in answering a fool in his own manner. And (2) there may be occasions when to permit a fool to go unrefuted would confirm him in his conceit. Examples: (1) see 2 Kin. 18:36; (2) see Neh. 6:8; Job 2:9–10.

11 As a [a]dog returns to his own
vomit,
So a fool repeats his folly.
12 [b]Do you see a man wise in his
own eyes?
There is more hope for a fool
than for him.

13 The lazy *man* says, "*There is* a
lion in the road!
A fierce lion *is* in the streets!"
14 *As* a door turns on its hinges,
So *does* the lazy *man* on his bed.
15 The [c]lazy *man* buries his hand
in the bowl;
It wearies him to bring it back
to his mouth.
16 The lazy *man is* wiser in his
own eyes
Than seven men who can
answer sensibly.

17 He who passes by *and* meddles
in a quarrel not his own
Is like one who takes a dog by
the ears.

18 Like a madman who throws
firebrands, arrows, and
death,
19 [d]Is the man *who* deceives his
neighbor,
And says, "I was only joking!"

20 Where *there is* no wood, the
fire goes out;
And where *there is* no
talebearer, strife ceases.
21 [e]*As* charcoal *is* to burning coals,
and wood to fire,
So *is* a contentious man to
kindle strife.
22 The words of a talebearer *are*
like tasty trifles,
And they go down into the
inmost body.

23 Fervent lips with a wicked heart
Are like earthenware covered
with silver dross.

24 He who hates, disguises *it* with
his lips,
And lays up deceit within
himself;
25 When he speaks kindly, do not
believe him,
For *there are* seven
abominations in his heart;
26 *Though his* hatred is covered
by deceit,
His wickedness will be revealed
before the assembly.

27 [f]Whoever digs a pit will fall into
it,
And he who rolls a stone will
have it roll back on him.

28 A lying tongue hates *those who
are* crushed by it,
And a flattering mouth works
[g]ruin.

Warnings and instructions (contd.)

27 [h]DO not boast about
tomorrow,
For you do not know what a
day may bring forth.

2 [i]Let another man praise you,
and not your own mouth;
A stranger, and not your own
lips.

3 A stone *is* heavy and sand *is*
weighty,
But a fool's wrath *is* heavier
than both of them.

4 Wrath *is* cruel and anger a
torrent,
But [j]who *is* able to stand before
jealousy?

5 [k]Open rebuke *is* better
Than love carefully
concealed.

6 Faithful *are* the wounds of a
friend,
But the kisses of an enemy *are*
[l]deceitful.

7 A satisfied soul loathes the
honeycomb,
But to a hungry soul every
bitter thing *is* sweet.

8 Like a bird that wanders from
its nest
Is a man who wanders from his
place.

9 Ointment and perfume delight
the heart,
And the sweetness of a man's
friend *gives delight* by
hearty counsel.

26:11

a 2 Pet. 2:22; cp. Ex. 8:15

26:12

b Prov. 29:20; cp. Luke 18:11-12; Rev. 3:17

26:15

c Prov. 19:24

26:19

d Eph. 5:4

26:21

e Prov. 15:18; 29:22

26:27

f Ps. 7:15-16; 9:15; 10:2; 57:6; Prov. 28:10; Eccl. 10:8

26:28

g Prov. 29:5

27:1

h James 4:13-14; cp. Luke 12:19-21

27:2

i Prov. 25:27

27:4

j 1 John 3:12

27:5

k Prov. 28:23; cp. Gal. 2:14

27:6

l Matt. 26:49

26:22 talebearer. Literally *whisperer.* Prov. 18:8.

10 Do not forsake your own friend
or your father's friend,
Nor go to your brother's house
in the day of your calamity;
Better *is* a [a]neighbor nearby
than a brother far away.

11 [b]My son, be wise, and make my
heart glad,
That I may answer him who
reproaches me.

12 A prudent *man* foresees evil
and hides himself;
The simple pass on *and* are
[c]punished.

13 Take the garment of him who is
surety for a stranger,
And hold it in pledge *when* he
is surety for a seductress.

14 He who blesses his friend with
a loud voice, rising early in
the morning,
It will be counted a curse to him.

15 A [d]continual dripping on a very
rainy day
And a contentious woman are
alike;

16 Whoever restrains her restrains
the wind,
And grasps oil with his right
hand.

17 *As* iron sharpens iron,
So a man sharpens the
countenance of his friend.

18 [e]Whoever keeps the fig tree will
eat its fruit;
So he who waits on his master
will be honored.

19 As in water face *reflects* face,
So a man's heart *reveals* the
man.

20 [f]Hell* and Destruction are never
full;
So the eyes of man are never
[g]satisfied.

21 The refining pot *is* for silver
and the furnace for gold,
And a man *is valued* by [h]what
others say of him.

22 Though you grind a fool in a
mortar with a pestle along
with crushed grain,
Yet his foolishness will not
depart from him.

23 Be diligent to know the state of
your flocks,
And attend to your [i]herds;

24 For riches *are* not forever,
Nor does a crown *endure* to all
generations.

25 *When* the hay is removed, and
the tender grass shows
itself,
And the herbs of the mountains
are gathered in,

26 The lambs *will provide* your
clothing,
And the goats the price of a
field;

27 *You shall have* enough goats'
milk for your food,
For the food of your household,
And the nourishment of your
maidservants.

Warnings and instructions (contd.)

28 THE wicked [j]flee when no
one pursues,
But the righteous are bold as a
lion.

2 Because of the transgression of
a land, many *are* its
princes;
But by a man of understanding
and knowledge
Right will be prolonged.

3 A [k]poor man who oppresses
the poor
Is like a driving rain which
leaves no food.

4 Those who forsake the law
praise the wicked,
But [l]such as keep the law
contend with them.

5 Evil men do not understand
justice,
But [m]those who seek the LORD
understand all.

***27:20** Or *Sheol*

27:10
a Prov. 17:17; 18:24

27:11
b Prov. 10:1; 23:15-26

27:12
c Prov. 22:3

27:15
d Prov. 19:13

27:18
e 1 Cor. 9:7-13

27:20
f See Hab. 2:5, *note;* cp. Luke 16:23, *note*
g Cp. Eccl. 1:8

27:21
h Cp. Luke 6:26

27:23
i Prov. 24:27

28:1
j Lev. 26:17,36; Ps. 53:5

28:3
k Cp. Matt. 18:28

28:4
l 1 Kin. 18:18,21; Matt. 3:7; 14:4; cp. Eph. 5:11

28:5
m John 7:17; 1 Cor 2:15; 1 John 2:20,27

27:9 by hearty counsel. Literally *from the counsel of the soul.*

27:20 Destruction. Hebrew *Abaddon.* **never.** Literally *not.*

27:22 pestle. An instrument for crushing.

6 Better *is* the poor who walks in his integrity
Than one perverse *in his* ways, though he *be* rich.

7 Whoever keeps the law *is* a discerning son,
But a companion of gluttons shames his father.

8 One who increases his possessions by usury and extortion
Gathers it for him who will pity the poor.

9 One who turns away his ear from hearing the law,
[a]Even his prayer *is* an abomination.

10 Whoever causes the upright to go astray in an evil way,
He himself will fall into his [b]own pit;
But the blameless will inherit good.

11 The rich man *is* wise in his own eyes,
But the poor who has understanding searches him out.

12 When the righteous rejoice, *there is* great [c]glory;
But when the wicked arise, men hide themselves.

13 [d]He who covers his sins will not prosper,
But whoever confesses and forsakes *them* will have mercy.

14 Happy *is* the man who is always reverent,
But he who hardens his heart will fall into calamity.

15 [e]*Like* a roaring lion and a charging bear
Is a wicked ruler over poor people.

16 A ruler who lacks understanding *is* a great [f]oppressor,
But he who hates covetousness will prolong *his* days.

17 A man burdened with [g]bloodshed will flee into a pit;
Let no one help him.

18 Whoever walks blamelessly will be saved,
But *he who is* perverse *in his* ways will suddenly fall.

19 He who tills his land will have plenty of [h]bread,
But he who follows frivolity will have poverty enough!

20 A faithful man will abound with blessings,
But [i]he who hastens to be rich will not go unpunished.

21 To show partiality *is* not good,
Because for a [j]piece of bread a man will transgress.

22 A man with an evil eye [k]hastens after riches,
And does not consider that [l]poverty will come upon him.

23 He who rebukes a man will find more [m]favor afterward
Than he who flatters with the tongue.

24 Whoever robs his father or his mother,
And says, "*It is* no transgression,"
The same *is* companion to a destroyer.

25 He who is of a proud heart stirs up strife,
But he who trusts in the LORD will be prospered.

26 He who [n]trusts in his own heart is a fool,
But whoever walks wisely will be delivered.

27 [o]He who gives to the poor will not lack,
But he who hides his eyes will have many curses.

28 When the wicked arise, men hide themselves;

28:9
a Ps. 66:18; 109:7; Prov. 15:8

28:10
b Ps. 7:15; Prov. 26:27

28:12
c Prov. 11:10; 29:2

28:13
d Ps. 32:3-5; 1 John 1:8-10

28:15
e Cp. 1 Pet. 5:8

28:16
f Eccl. 10:16

28:17
g Cp. Gen. 9:6

28:19
h Prov. 20:13

28:20
i Prov. 13:11; 20:21; 23:4; 1 Tim. 6:9

28:21
j Cp. Ezek. 13:19

28:22
k Prov. 13:11; 20:21; 23:4; 1 Tim. 6:9

l Prov. 21:5

28:23
m Prov. 27:5-6

28:26
n Prov. 3:5

28:27
o Deut. 15:7; Prov. 19:17; 22:9

28:25 trusts. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8). Also in 30:5.

But when they perish, the
righteous increase.

Warnings and instructions (contd.)

29 HE who is [a]often rebuked,
and hardens *his* neck,
Will [b]suddenly be destroyed,
and that without remedy.

2 When the righteous are in
authority, the people
[c]rejoice;
But when a wicked *man* rules,
the people groan.

3 Whoever loves wisdom makes
his father rejoice,
But a companion of harlots
wastes *his* wealth.

4 The king establishes the land
by justice,
But he who receives bribes
overthrows it.

5 A man who [d]flatters his
neighbor
Spreads a net for his feet.

6 By transgression an evil man is
snared,
But the righteous sings and
rejoices.

7 The righteous [e]considers the
cause of the poor,
But the wicked does not
understand *such*
knowledge.

8 Scoffers set a city [f]aflame,
But wise *men* turn away wrath.

9 *If* a wise man contends with a
foolish man,
Whether *the fool* rages or
laughs, *there is* no peace.

10 The [g]bloodthirsty hate the
blameless,
But the upright seek his well-
being.*

11 A fool vents all his [h]feelings,*
But a wise *man* holds them
back.

12 If a ruler pays attention to lies,
All his servants *become*
wicked.

13 The poor *man* and the oppressor
have this in common:
The LORD gives light to the eyes
of both.

14 The king who judges the [i]poor
with truth,
His throne will be established
forever.

15 The rod and rebuke give
[j]wisdom,
But a child left *to himself* brings
shame to his mother.

16 When the wicked are
multiplied, transgression
increases;
But the righteous will see their
[k]fall.

17 Correct your son, and he will
give you rest;
Yes, he will give delight to your
soul.

18 [l]Where *there is* no revelation,
the people cast off
restraint;
But happy *is* he who keeps the
law.

19 A servant will not be corrected
by mere words;
For though he understands, he
will not respond.

20 Do you see a man hasty in his
words?
[m]*There is* more hope for a fool
than for him.

21 He who pampers his servant
from childhood
Will have him as a son in the
end.

22 An angry man stirs up strife,
And a furious man abounds in
transgression.

23 [n]A man's pride will bring him
low,
But the humble in spirit will
retain honor.

24 Whoever is a partner with a
thief hates his own life;

*29:10 Literally *soul* *29:11 Literally *spirit*

29:1
a Cp. 1 Sam. 2:25; 2 Chr. 36:16
b Prov. 6:15

29:2
c Prov. 28:12

29:5
d Prov. 26:28

29:7
e Job 29:16; Ps. 41:1

29:8
f Prov. 11:11

29:10
g Cp. Gen. 4:5-8; 1 John 3:12

29:11
h Prov. 14:33

29:14
i Ps. 72:4; Is. 11:4

29:15
j Prov. 22:15

29:16
k Ps. 37:35-36; 58:10; 91:8; 92:11

29:18
l Cp. 1 Sam. 3:1; Amos 8:11-12

29:20
m Prov. 26:12

29:23
n Prov. 15:33; 18:12; Is. 66:2; Matt. 23:12; Luke 14:11; 18:14; James 4:6-10; 1 Pet. 5:5-6; cp. Dan. 4:30-32; Acts 12:23

29:18 revelation. The Hebrew word rendered "revelation" indicates a revelation or vision from God, such as the visions that the prophets saw. Observe, in the latter part of this verse, the parallel to God's law.

He swears to tell the truth,* but
reveals [a]nothing.

25 The fear of man brings a [b]snare,
But whoever trusts in the LORD
shall be safe.

26 Many seek the ruler's favor,
But justice for man *comes* from
the LORD.

27 An unjust man *is* an
abomination to the
righteous,
And *he who is* upright in the
way *is* an abomination to
the wicked.

IV. Supplemental Proverbs by Agur and Lemuel, 30—31

The words of Agur

30 THE [c]words of Agur the son
of Jakeh, *his* utterance. This
man declared to Ithiel—to Ithiel
and Ucal:

2 Surely I *am* more stupid than
any man,
And do not have the
understanding of a man.
3 I neither learned wisdom
Nor have [d]knowledge of the
Holy One.

4 [e]Who has ascended into heaven,
or descended?
Who has gathered the wind in
His fists?
Who has bound the waters in a
garment?
Who has established all the
ends of the earth?
What *is* His [f]name, and what *is*
His Son's name,
If you know?

5 [g]Every word of God *is* pure;
He *is* a [h]shield to those who
put their [i]trust in Him.
6 [j]Do not add to His words,
Lest He rebuke you, and you be
found a liar.

7 Two *things* I request of You
(Deprive me not before I die):
8 Remove falsehood and lies far
from me;
Give me neither poverty nor
riches—
Feed me with the food [k]allotted
to me;
9 [l]Lest I be full and deny *You,*
And say, "Who *is* the LORD?"
Or lest I be poor and steal,
And profane the name of my
God.

10 Do not malign a servant to his
master,
Lest he curse you, and you be
found guilty.

11 *There is* a generation *that*
curses its [m]father,
And does not bless its mother.
12 *There is* a generation *that is*
pure in its own [n]eyes,
Yet is not washed from its
filthiness.
13 *There is* a generation—oh, how
[o]lofty are their eyes!
And their eyelids are lifted up.
14 *There is* a generation whose
teeth *are like* swords,
And whose fangs *are like*
knives,
To devour the poor from off the
earth,
And the needy from *among*
men.

15 The leech has two daughters—
Give *and* Give!

There are three *things that* are
never satisfied,
Four never say, "Enough!":
16 The [p]grave,*
The barren womb,
The earth *that* is not satisfied
with water—
And the fire never says,
"Enough!"

17 The eye *that* [q]mocks *his* father,
And scorns obedience to *his*
mother,
The ravens of the valley will
pick it out,
And the young eagles will eat it.

18 There are three *things which*
are too wonderful for me,

29:24
a Lev. 5:1

29:25
b Cp. Gen. 12:12; 20:2; John 12:42-43

30:1
c Cp. Prov. 31:1

30:3
d Prov. 9:10

30:4
e John 3:13
f Cp. Rev. 19:12

30:5
g Ps. 12:6; 19:8
h Ps. 18:30; 84:11; 115:9-11
i See Ps. 2:12, *note*

30:6
j Deut. 12:32

30:8
k Matt. 6:11; Phil. 4:19

30:9
l Deut. 8:12-14,17; 31:20; 32:15; cp. Neh. 9:25-26; Hos. 13:6

30:11
m Ex. 21:17

30:12
n Prov. 16:2; cp. Luke 18:11

30:13
o Prov. 21:4

30:16
p See Hab. 2:5, *note;* cp. Luke 16:23, *note*

30:17
q Lev. 20:9; Prov. 20:20; cp. Gen. 9:22

***29:24** Literally *hears the adjuration*
***30:16** Or *Sheol*

30:1 utterance. Or *oracle.*
30:5 pure. Literally *purified.*

Agur: *an assembler.* Author of Proverbs 30.

Yes, four *which* I do not
understand:
19 The way of an eagle in the air,
The way of a serpent on a rock,
The way of a ship in the midst
of the sea,
And the way of a man with a
virgin.

20 This *is* the way of an adulterous
woman:
She eats and wipes her mouth,
And says, "I have done no
wickedness."

21 For three *things* the earth is
perturbed,
Yes, for four it cannot bear up:
22 For a servant when he [a]reigns,
A fool when he is filled with
food,
23 A hateful *woman* when she is
married,
And a maidservant who
succeeds her mistress.

24 There are four *things which* are
little on the earth,
But they *are* exceedingly wise:
25 The [b]ants *are* a people not
strong,
Yet they prepare their food in
the summer;
26 The [c]rock badgers* are a feeble
folk,
Yet they make their homes in
the crags;
27 The locusts have [d]no king,
Yet they all advance in ranks;
28 The spider* skillfully grasps
with its hands,
And it is in kings' palaces.

29 There are three *things which*
are majestic in pace,
Yes, four *which* are stately in
walk:
30 A lion, *which is* mighty among
beasts
And does not turn away from
any;
31 A greyhound,*
A male goat also,
And a king *whose* troops *are*
with him.*

32 If you have been foolish in
exalting yourself,
Or if you have devised evil,
[e]*put your* hand on *your*
mouth.
33 For *as* the churning of milk
produces butter,
And wringing the nose
produces blood,
So the forcing of wrath
produces strife.

The words of Lemuel:
the curse of intemperance

31 THE words of King Lemuel,
the utterance which his
mother taught him:

2 What, my son?
And what, son of my womb?
And what, son of my vows?
3 Do not give your strength to
women,
Nor your ways to that which
destroys kings.

4 *It is* not for kings, O Lemuel,
It is not for kings to drink
wine,
Nor for princes intoxicating
drink;
5 Lest they drink and forget the
law,
And pervert the justice of all
the afflicted.
6 Give strong drink to him who
is perishing,
And wine to those who are
[f]bitter of heart.
7 Let him drink and forget his
poverty,
And remember his misery no
more.

8 [g]Open your mouth for the
speechless,
[h]In the cause of all *who are*
appointed to die.*
9 Open your mouth, [i]judge
righteously,
And [j]plead the cause of the
poor and needy.

30:26** Or *hyraxes* ***30:28** Or *lizard* ***30:31** Exact identity unknown ** A Jewish tradition reads *a king against whom there is no uprising.* ***31:8** Literally *sons of passing away*

King Lemuel: *devoted to God.* An unknown king credited with writing Proverbs 31; possibly King Solomon or Hezekiah.

31:1 utterance. Or *oracle.*

30:22
a Prov. 19:10

30:25
b Prov. 6:6

30:26
c Ps. 104:18

30:27
d Cp. Prov. 6:7

30:32
e Job 21:5; 40:4

31:6
f Cp. 1 Sam. 1:10

31:8
g Job 29:15-16
h Cp. 1 Sam. 19:4; Esth. 4:16

31:9
i Lev. 19:15; Deut. 1:16
j Job 29:12; Is. 1:17; Jer. 22:16

Portrait of the virtuous wife

10 Who* can find a [a]virtuous* wife?
For her worth *is* far above rubies.
11 The heart of her husband safely trusts her;
So he will have no lack of gain.
12 She does him good and not evil
All the days of her life.
13 She seeks wool and flax,
And willingly works with her hands.
14 She is like the merchant ships,
She brings her food from afar.
15 [b]She also rises while it is yet night,
And [c]provides food for her household,
And a portion for her maidservants.
16 She considers a field and buys it;
From her profits she plants a vineyard.
17 She girds herself with strength,
And strengthens her arms.
18 She perceives that her merchandise *is* good,
And her lamp does not go out by night.
19 She stretches out her hands to the distaff,
And her hand holds the spindle.
20 She [d]extends her hand to the poor,
Yes, she reaches out her hands to the needy.
21 She is not afraid of snow for her household,
For all her household *is* clothed with scarlet.
22 She makes tapestry for herself;
Her clothing *is* fine linen and purple.
23 [e]Her husband is known in the gates,
When he sits among the elders of the land.
24 She makes linen garments and sells *them,*
And supplies sashes for the merchants.
25 Strength and honor *are* her clothing;
She shall rejoice in time to come.
26 She opens her mouth with wisdom,
And on her tongue *is* the law of kindness.
27 She watches over the ways of her household,
And does not eat the bread of idleness.
28 Her children rise up and call her blessed;
Her husband *also,* and he praises her:
29 "Many daughters have done well,
But you excel them all."
30 Charm *is* deceitful and beauty *is* passing,
But a woman *who* fears the LORD, she shall be praised.
31 Give her of the fruit of her hands,
And let her own works praise her in the gates.

***31:10** Verses 10 through 31 are an alphabetic acrostic in Hebrew (compare Psalm 119).
***** Literally *a wife of valor,* in the sense of all forms of excellence

31:10
a Prov. 12:4; 19:14

31:15
b Rom. 12:11
c Cp. Luke 12:42

31:20
d Eph. 4:28; Heb. 13:16

31:23
e Prov. 12:4

31:11 trusts. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

31:30 fears. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

THE BOOK OF

ECCLESIASTES

Author:	*Theme:*	*Date of writing:*
Solomon	Man's Reasoning	10th Cent. B.C.

Background

Ecclesiastes, the title, is taken from the Septuagint translation of the Old Testament It is a rendition of the Hebrew word *koheleth* and implies that the author is a teacher or preacher. In good part autobiographical, Ecclesiastes reflects those experiences of Solomon, "the Preacher . . . king in Jerusalem" (1:1), which corroborate his theme, "Vanity of vanities! All is vanity." (1:2); by "vanity" Solomon means *that which is empty, without permanent value, that which leads to frustration*.

Ecclesiastes is the book of man "under the sun" reasoning about life. The philosophy it sets forth, which makes no claim to revelation but which inspiration records for our instruction, represents the world-view of one of the wisest of men, who knew that there is a holy God and that He will bring everything into judgment. Key expressions are "under the sun," "I perceived," "I said in my heart." The mood of the book is generally one of sadness: words like "labor," "toil," or "work" occur often, as do "evil" and "misfortune." The expression "grasping for the wind" occurs fully nine times; and such words as "oppression," "sorrow," and "mourning" are prominent. The concluding chapter rises to the level of the fear of the LORD and obedience to His commandments.

Outline

Ecclesiastes may be divided as follows:

I. The Preacher's Experience of the Meaninglessness of Earthly Things	1:1—4:16
A. His Theme: Everything is Meaningless	1:1–2
B. Proof of the Theme	1:3—3:22
1. The Ceaseless Cycle of Created Things	1:3–11
2. Failure of Wisdom to Satisfy	1:12–18
3. Failure of Pleasure and Riches to Satisfy	2:1–11
4. Failure of Both Wisdom and Folly	2:12–26
5. The Weary Round of Life	3:1–22
C. Life's Oppressions and Inequalities	4: 1–16
II. Exhortations in the Light of This Experience	5:1—10:20
A. Failure of Mere Religious Practices to Satisfy	5:1–8
B. The Futility of Riches	5:9–20
C. The Futility of Life	6:1–12
D. Human Wisdom's Better Findings	7:1–29
E. Importance of Obeying Rulers	8:1–17
F. Certainty of Death Despite Wisdom	9:1–18
G. Danger of Folly	10:1–20
III. The Conclusion of the Matter	11:1—12:14
A. The Best Thing Possible to the Natural Man	11:1–10
B. Necessity of Fearing God	12:1–14

I. The Preacher's Experience of the Vanity of Earthly Things, 1—4

His theme: all is vanity (cp. 12:8)

1 THE words of the Preacher, the
son of David, [a]king in Jerusalem.

2 "Vanity of vanities," says the
Preacher;
"Vanity of vanities, [b]all *is* vanity."

Theme proved: (1) the ceaseless cycle of created things

3 [c]What profit has a man from all
his labor
In which he toils under the sun?
4 *One* generation passes away,
and *another* generation
comes;
But the earth abides forever.
5 The sun also rises, and the sun
goes down,
And hastens to the place where
it [d]arose.
6 The [e]wind goes toward the
south,
And turns around to the north;
The wind whirls about
continually,
And comes again on its circuit.
7 All the rivers run into the sea,
Yet the sea *is* not full;
To the place from which the
rivers come,
There they return again.
8 All things *are* full of labor;
Man cannot express *it.*
The [f]eye is not satisfied with
seeing,
Nor the ear filled with hearing.

9 [g]That which has been *is* what
will be,
That which *is* done is what will
be done,
And *there is* nothing new
under the sun.
10 Is there anything of which it
may be said,
"See, this *is* new"?
It has already been in ancient
times before us.
11 *There is* [h]no remembrance of
former *things,*
Nor will there be any
remembrance of *things*
that are to come
By *those* who will come after.

(2) Wisdom cannot satisfy

12 I, the Preacher, was king over
Israel in Jerusalem.
13 And I set my heart to seek and
[i]search out by wisdom concerning
all that is done under heaven; [j]this
burdensome task God has given to
the sons of man, by which they may
be exercised.
14 I have seen all the works that
are done under the sun; and indeed,
all *is* vanity and grasping for the
wind.

15 *What is* crooked cannot be
made [k]straight,
And what is lacking cannot be
numbered.

16 I communed with my heart,
saying, "Look, I have attained great-
ness, and have gained more wisdom
[l]than all who were before me in
Jerusalem. My heart has understood
great wisdom and knowledge."
17 And I [m]set my heart to know
wisdom and to know madness and
folly. I perceived that this also is
grasping for the wind.

18 For in much wisdom *is* much
grief,
And he who increases
knowledge increases
sorrow.

Proof continued: (3) pleasure and riches cannot satisfy

2 I [n]SAID in my heart, "Come
now, I will test you with [o]mirth;
therefore enjoy pleasure"; but sure-
ly, this also *was* vanity.
2 I said of laughter—"Madness!";

1:1
a Prov. 1:1

1:2
b Ps. 39:5-6; 62:9; 144:4; Rom. 8:20

1:3
c Eccl. 2:22; 3:9

1:5
d Ps. 19:4-6

1:6
e John 3:8

1:8
f Prov. 27:20

1:9
g Eccl. 3:15

1:11
h Eccl. 2:16

1:13
i Eccl. 7:25; 8:16-17
j Gen. 3:19; Eccl. 3:10

1:15
k Eccl. 7:13

1:16
l 1 Kin. 3:12

1:17
m Eccl. 2:3,12; 7:23,25; 1 Thess. 5:21

2:1
n Luke 12:19
o Prov. 14:13; Eccl. 7:4; 8:15

1:2 Vanity of vanities. "Vanity," in Ecclesiastes, and usually in Scripture, refers not to foolish pride but to the emptiness which is the final result of all life apart from God (see Introduction). Vanity is futility. It is to be born, to toil, to suffer, to experience some transitory joy which is as nothing in view of eternity, to leave it all, and to die. See Rom. 8:20–22. "All is vanity" is the thesis developed throughout the book, stated here at the beginning and reaching its climax in 12:8.

1:4 earth. Contrast Matt. 24:35. Man "under the sun" might from his own experience mistakenly think that the earth would continue indefinitely as it now is.

1:5 hastens. Literally *pants.*

and of mirth, "What does it accomplish?"

3 I searched in my heart *how* to gratify my flesh with wine, while guiding my heart with wisdom, and how to lay hold on [a]folly, till I might see what *was* [b]good for the sons of men to do under heaven all the days of their lives.

4 I made my works great, I built myself [c]houses, and planted myself vineyards.

5 I made myself gardens and orchards, and I planted all *kinds* of fruit trees in them.

6 I made myself water pools from which to water the growing trees of the grove.

7 I acquired male and female servants, and had servants born in my house. Yes, I had greater possessions of [d]herds and flocks than all who were in Jerusalem before me.

8 I also [e]gathered for myself silver and gold and the special treasures of kings and of the provinces. I acquired male and female singers, the delights of the sons of men, *and* musical instruments* of all kinds.

9 [f]So I became great and excelled [g]more than all who were before me in Jerusalem. Also my wisdom remained with me.

10 Whatever my eyes desired I did not keep from them.
I did not withhold my heart from any pleasure,
For my heart rejoiced in all my labor;
And this was my [h]reward from all my labor.
11 Then I looked on all the works that my hands had done
And on the labor in which I had toiled;
And indeed all *was* [i]vanity and grasping for the wind.
There was no profit under the sun.

2:1 PARADOXES OF LIFE

Ecclesiastes 2:23	vs.	Ecclesiastes 2:24
Ecclesiastes 4:2	vs.	Ecclesiastes 9:4
Ecclesiastes 7:3	vs.	Ecclesiastes 8:15

(4) Wisdom is better than folly, but both have an end

12 Then I turned myself to consider wisdom and [j]madness and folly;
For what *can* the man *do* who succeeds the king?—
Only what he has already [k]done.
13 Then I saw that wisdom [l]excels folly
As light excels darkness.
14 The [m]wise man's eyes *are* in his head,
But the fool walks in darkness.
Yet I myself perceived
That the [n]same event happens to them all.

15 So I said in my heart,
"As it happens to the fool,
It also happens to me,
And why was I then more wise?"
Then I said in my heart,
"This also *is* vanity."
16 For *there is* [o]no more remembrance of the wise than of the fool forever,
Since all that now *is* will be forgotten in the days to come.
And how does a wise *man* die?
As the fool!

17 Therefore I hated life because the work that was done under the sun *was* distressing to me, for all *is* vanity and grasping for the wind.

18 Then I hated all my labor in which I had toiled under the sun, because I must [p]leave it to the man who will come after me.

19 And who knows whether he will be wise or a fool? Yet he will rule over all my labor in which I toiled and in which I have shown myself wise under the sun. This also *is* vanity.

20 Therefore I turned my heart and despaired of all the labor in which I had toiled under the sun.

21 For there is a man whose labor *is* with wisdom, knowledge, and skill; yet he must leave his heritage

*2:8 Exact meaning unknown

2:3 to gratify. Literally *to draw.*

2:3
a Eccl. 1:17
b v. 24; Eccl. 3:12-13; 5:18; 6:12; 8:15; 12:13

2:4
c 1 Kin. 7:1-12

2:7
d 1 Kin. 4:23

2:8
e 1 Kin. 9:28; 10:10,14,21,27

2:9
f Eccl. 1:16
g 2 Chr. 9:22

2:10
h Eccl. 3:22; 5:18; 9:9

2:11
i Eccl. 1:2,14

2:12
j Eccl. 1:17; 7:25
k Eccl. 1:9

2:13
l Eccl. 7:11-12,19; 9:18; 10:10

2:14
m Prov. 17:24; Eccl. 8:1
n Eccl. 9:2-3; Ps. 49:10

2:16
o Eccl. 1:11; 4:16

2:18
p Ps. 49:10

to a man who has not labored for it. This also *is* vanity and a great evil.

22 [a]For what has man for all his labor, and for the striving of his heart with which he has toiled under the sun?

23 For all his days *are* [b]sorrowful, and his work burdensome; even in the night his heart takes no rest. This also is vanity.

24 Nothing *is* [c]better for a man *than* that he should eat and drink, and *that* his soul should enjoy good in his labor. This also, I saw, was from the hand of God.

25 For who can eat, or who can have enjoyment, more than I?*

26 For *God* gives [d]wisdom and knowledge and joy to a man who *is* good in His sight; but to the sinner He gives the work of [e]gathering and collecting, that he may give to *him who is* good before God. This also *is* vanity and grasping for the wind.

Proof continued: (5) the weary round of life

3 TO everything *there is* a season,
A time for every purpose under heaven:

2 A time to be born,
And a time to [f]die;
A time to plant,
And a time to pluck *what is* planted;
3 A time to kill,
And a time to heal;
A time to break down,
And a time to build up;
4 A time to [g]weep,
And a time to laugh;
A time to mourn,
And a time to dance;
5 A time to cast away stones,
And a time to gather stones;
A time to embrace,
And a time to [h]refrain from embracing;
6 A time to gain,
And a time to lose;
A time to keep,
And a time to throw away;
7 A time to tear,
And a time to sew;
A time to keep [i]silence,
And a time to [j]speak;
8 A time to love,
And a time to [k]hate;
A time of war,
And a time of peace.

9 What profit has the worker from that in which he labors?

10 I have seen the God-given [l]task with which the sons of men are to be occupied.

11 He has made everything beautiful in its time. Also He has put eternity in their hearts, except that no one can [m]find out the work that God does from beginning to end.

12 I know that nothing *is* [n]better for them than to rejoice, and to do good in their lives,

13 and also that every man should eat and drink and enjoy the good of all his labor—it *is* the [o]gift of God.

14 I know that whatever God does,
It shall be forever.
[p]Nothing can be added to it,
And nothing taken from it.
God does *it,* that men should [q]fear before Him.
15 That which is has already been,
And what is to be has already been;

*2:25 Following Masoretic Text, Targum, and Vulgate; some Hebrew manuscripts, Septuagint, and Syriac read *without Him.*

2:22
a Eccl. 1:3; 3:9

2:23
b Job 5:7; 14:1

2:24
c Eccl. 5:18; cp. 1 Tim. 6:7

2:26
d Prov. 2:6; James 1:5
e Job 27:16-17; Prov. 28:8

3:2
f See Heb. 9:27, *note*

3:4
g Rom. 12:15

3:5
h Joel 2:16; 1 Cor. 7:5

3:7
i Amos 5:13
j Prov. 25:11

3:8
k Prov. 13:5; Luke 14:26

3:10
l Eccl. 2:23

3:11
m Eccl. 8:17

3:12
n Eccl. 2:3,24

3:13
o 1 Cor. 7:7; James 1:17; cp. John 4:10; Rom. 6:23; 2 Cor. 9:15; Eph. 2:8

3:14
p James 1:17
q See Ps. 19:9, *note*

2:26 in His sight. Literally *before him.* Gen. 7:1; Luke 1:6.

3:1 A time for every purpose. God's sure purpose must not be confused with fatalism, a theory proved false by God's appeals to men to repent and obey.

3:1 POSITIVE AND NEGATIVE ACTIVITIES

Positive: a time to . . .	Negative: a time to . . .
be born	die
plant	pluck
heal	kill
build up	break down
laugh	weep
dance	mourn
gather stones	cast away stones
embrace	refrain from embracing
gain	lose
keep	throw away
sew	tear
speak	keep silence
love	hate
peace	war

And God requires an account of
what is past.

16 Moreover I saw under the sun:

In the place of [a]judgment,
Wickedness *was* there;
And *in* the place of
righteousness,
Iniquity *was* there.

17 I said in my heart,

"God[b] shall judge the righteous
and the wicked,
For *there is* a time there for
every purpose and for
every work."

18 I said in my heart, "Concerning the condition of the sons of men, God tests them, that they may see that they themselves are *like* animals."

19 [c]For what happens to the sons of men also happens to animals; one thing befalls them: as one dies, so dies the other. Surely, they all have one breath; man has no advantage over animals, for all *is* vanity.

20 All go to one place: [d]all are from the dust, and all return to dust.

21 Who knows the spirit of the sons of men, which goes [e]upward, and the spirit of the animal, which goes down to the earth?*

22 So I perceived that nothing *is* [f]better than that a man should rejoice in his own works, for that *is* his heritage. For who can bring him to see what will happen after him?

Life's oppressions and inequalities

4 THEN I returned and considered all the [g]oppression that is done under the sun:

And look! The tears of the
oppressed,
But they have no comforter—
On the side of their oppressors
there is power,
But they have no comforter.
2 [h]Therefore I praised the dead
who were already dead,
More than the living who are
still alive.
3 Yet, better than both *is he* who
has never existed,
Who has not seen the evil work
that is done under the sun.

4 Again, I saw that for all toil and every skillful work a man is envied by his neighbor. This also *is* vanity and grasping for the wind.

5 The fool folds his hands
And consumes his own flesh.
6 [i]Better a handful *with* quietness
Than both hands full, *together with* toil and grasping for
the wind.

7 Then I returned, and I saw vanity under the sun:

8 There is one alone, without
companion:
He has neither son nor brother.
Yet *there is* no end to all his
labors,
Nor is his [j]eye satisfied with
riches.
[k]*But he never asks,*
"For whom do I toil and deprive
myself of [l]good?"
This also *is* vanity and a grave
misfortune.

9 Two *are* better than one,
Because they have a good
reward for their labor.
10 For if they fall, one will lift up
his companion.
But woe to him *who is* alone
when he falls,
For *he has* no one to help him
up.
11 Again, if two lie down together,
they will keep warm;
But how can one be warm
alone?
12 Though one may be
overpowered by another,
two can withstand him.
And a threefold cord is not
quickly broken.

13 Better a poor and wise youth
Than an old and foolish king
who will be admonished
no more.

*3:21 Septuagint, Syriac, Targum, and Vulgate read *Who knows whether the spirit . . . goes upward, and whether . . . goes downward to the earth?*

3:16
a Eccl. 5:8

3:17
b Eccl. 11:9; Rom. 2:6-8; 2 Cor. 5:10; 2 Thess. 1:6-7

3:19
c Ps. 49:12,20; 73:22; Eccl. 2:16

3:20
d Gen. 3:19

3:21
e Eccl. 12:7

3:22
f Eccl. 2:24

4:1
g Eccl. 3:16; 5:8

4:2
h Job 10:18

4:6
i Prov. 15:16-17; 16:8

4:8
j Prov. 27:20; Eccl. 5:10; 1 John 2:16

k Ps. 39:6

l Eccl. 2:18-21

3:16 The theory known as deism, that God is unconcerned about His world, is disproved by the Scripture's emphasis on God's intervention in human affairs (Dan. 4:23–27; John 3:16; 2 Pet. 3:9).

4:1 side. Literally *hand.*

14 For he comes out of prison to be king,
Although he was born poor in his kingdom.
15 I saw all the living who walk under the sun;
They were with the second youth who stands in his place.
16 *There was* no end of all the people over whom he was made king;
Yet those who come afterward will not rejoice in him.
Surely this also *is* vanity and grasping for the wind.

II. Exhortations in the Light of This Experience, 5—10

Mere religious practices cannot satisfy, vv. 1–8

5 [a]WALK prudently when you go to the house of God; and draw near to hear [b]rather than to give the sacrifice of fools, for they do not know that they do evil.

2 Do not be [c]rash with your mouth,
And let not your heart utter anything hastily before God.
For God *is* in heaven, and you on earth;
Therefore let your words be [d]few.
3 For a dream comes through much activity,
And a fool's voice *is known* by *his* many words.

4 [e]When you make a vow to God, do not delay to [f]pay it;
For *He has* no pleasure in fools.
Pay what you have vowed—
5 [g]Better not to vow than to vow and not pay.

6 Do not let your [h]mouth cause your flesh to sin, nor say before the [i]messenger *of God* that it *was* an error. Why should God be angry at your excuse* and destroy the work of your hands?
7 For in the multitude of dreams and many words *there is* also vanity. But [j]fear God.

8 If you see the oppression of the poor, and the violent perversion of [k]justice and righteousness in a province, do not marvel at the matter; for high official [l]watches over high official, and higher officials are over them.

The futility of riches

9 Moreover the profit of the land is for all; *even* the king is served from the field.

10 He who loves silver will not be satisfied with silver;
Nor he who loves abundance, with increase.
This also *is* vanity.

11 When goods increase,
They increase who eat them;
So what profit have the owners
Except to see *them* with their eyes?

12 The sleep of a laboring man *is* sweet,
Whether he eats little or much;
But the abundance of the rich will not permit him to sleep.

13 There is a severe evil *which* I have seen under the sun:
Riches kept for their owner to his hurt.
14 But those riches perish through misfortune;
When he begets a son, *there is* nothing in his hand.
15 [m]As he came from his mother's womb, naked shall he return,
To go as he came;
And he shall take nothing from his labor
Which he may carry away in his hand.

16 And this also *is* a severe evil—
Just exactly as he came, so shall he go.
And what profit has he [n]who has labored for the wind?
17 All his days he also eats in darkness,

*5:6 Literally *voice*

5:1
a Cp. Is. 1:12
b 1 Sam. 15:22; Ps. 50:8; Prov. 15:8; 21:27; Hos. 6:6

5:2
c Prov. 20:25
d Prov. 10:19; Matt. 6:7

5:4
e Num. 30:2; Deut. 23:21-23; Ps. 50:14; 76:11
f Ps. 66:13-14

5:5
g Prov. 20:25; cp. Acts 5:1-11

5:6
h Prov. 6:2
i See Heb. 1:4, *note*

5:7
j Eccl. 12:13

5:8
k Eccl. 3:16
l Ex. 2:25; Ps. 94:3-10

5:15
m Job 1:21; Ps. 49:17; 1 Tim. 6:7

5:16
n Prov. 11:29; cp. Luke 12:16-21

5:7 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

And *he has* much sorrow and
sickness and anger.

18 Here is what I have seen: [a]*It is* good and fitting *for one* to eat and drink, and to enjoy the good of all his labor in which he toils under the sun all the days of his life which God gives him; for it *is* his heritage.
19 [b]As for every man to whom God has given riches and wealth, and given him power to eat of it, to receive his heritage and rejoice in his labor—this *is* the [c]gift of God.
20 For he will not dwell unduly on the days of his life, because God keeps *him* busy with the joy of his heart.

The futility of life

6 THERE is an evil which I have seen under the sun, and it *is* common among men:
2 A man to whom God has given riches and wealth and honor, [d]so that he lacks nothing for himself of all he desires; [e]yet God does not give him power to eat of it, but a foreigner consumes it. This *is* vanity, and it *is* an evil [f]affliction.
3 If a man begets a hundred *children* and lives many years, so that the days of his years are many, but his soul is not satisfied with goodness, or [g]indeed he has no burial, I say *that* a stillborn child *is* better than he—
4 for it comes in vanity and departs in darkness, and its name is covered with darkness.
5 Though it has not seen the sun or known *anything,* this has more rest than that man,
6 even if he lives a thousand years twice—but has not seen goodness. Do not all go to one [h]place?

7 [i]All the labor of man *is* for his mouth,
And yet the [j]soul is not satisfied.
8 For what more has the wise *man* than the fool?
What does the poor man have,
Who knows *how* to walk before the living?
9 Better *is* the [k]sight of the eyes than the wandering of desire.
This also *is* vanity and grasping for the wind.

10 Whatever one is, he has been named [l]already,
For it is known that he *is* man;
[m]And he cannot contend with Him who is mightier than he.
11 Since there are many things that increase vanity,
How *is* man the better?

12 For who knows what *is* good for man in life, all the days of his vain life which he passes [n]like a shadow? Who can tell a man [o]what will happen after him under the sun?

Human wisdom's better findings

7 A [p]GOOD name *is* better than precious ointment,
And the day of death than the day of one's [q]birth;
2 Better to go to the house of mourning
Than to go to the house of feasting,
For that *is* the end of all men;
And the living will take *it* to [r]heart.
3 [s]Sorrow *is* better than laughter,
For by a sad countenance the heart is made better.
4 The heart of the wise *is* in the house of mourning,

5:18
a Eccl. 2:24; 3:12-13; 9:7; 11:9; 1 Tim. 6:17

5:19
b Eccl. 6:2
c Eccl. 3:13

6:2
d 1 Kin. 3:13; Ps. 17:13-14; 73:7
e Luke 12:20; cp. Eccl. 5:13
f Cp. Eccl. 5:19

6:3
g 2 Kin. 9:35; Is. 14:19-20; Jer. 22:19

6:6
h Eccl. 2:14-15

6:7
i Prov. 16:26
j Eccl. 4:8

6:9
k Eccl. 11:9

6:10
l Eccl. 1:9; 3:15
m Job 9:32; Is. 45:9; Jer. 49:19

6:12
n Ps. 102:11; 109:23; 144:4; James 4:14
o Eccl. 3:22

7:1
p Prov. 15:30; 22:1
q Eccl. 4:2

7:2
r Ps. 90:12

7:3
s 2 Cor. 7:10

7:1 WELL-KNOWN PASSAGES FROM ECCLESIASTES

Ecclesiastes 2:24–26	Gifts from God
Ecclesiastes 3	A Time for Everything
Ecclesiastes 7:13–14	God's Work
Ecclesiastes 9:10	Do Everything Mightily
Ecclesiastes 9:11	Chance Plays a Part
Ecclesiastes 11:1	Bread on Water
Ecclesiastes 11:5	Mysteries of Life
Ecclesiastes 11:9	All Will Be Judged
Ecclesiastes 12:1–7	Remember Your Creator
Ecclesiastes 12:13–14	Conclusion

6:11 How is man the better? Compare 5:18–20. In view of the futility to which his searching into the meaning of life has led, the Preacher declares that there is little satisfaction for man beyond the pleasure of eating and drinking, and the enjoyment of the fruit of man's labor. By way of contrast, consider the spiritual tone of the Preacher's final exhortation (12:13–14).

But the heart of fools *is* in the
house of mirth.

5 [a]*It is* better to hear the rebuke
of the wise
Than for a man to hear the
song of fools.
6 For like the crackling of thorns
under a pot,
So *is* the laughter of the fool.
This also is vanity.
7 Surely oppression destroys a
wise *man's* reason,
And a [b]bribe debases the heart.

8 The end of a thing *is* better
than its beginning;
The [c]patient in spirit *is* better
than the proud in spirit.
9 [d]Do not hasten in your spirit to
be angry,
For anger rests in the bosom of
fools.
10 Do not say,
"Why were the former days
better than these?"
For you do not inquire wisely
concerning this.

11 Wisdom *is* good with an
inheritance,
And profitable to those who see
the sun.
12 For wisdom *is* a [e]defense *as*
money *is* a defense,
But the excellence of
knowledge *is that* wisdom
gives [f]life to those who
have it.

13 Consider the work of God;
For who can make straight what
He has made crooked?
14 In the day of prosperity be
joyful,
But in the day of adversity
consider:
Surely God has appointed the
one as well as the other,
So that man can find out
nothing *that will come*
after him.

15 I have seen everything in my days of vanity:

There is a just *man* who perishes
in his righteousness,
And there is a wicked *man* who
prolongs *life* in his
[g]wickedness.

16 Do not be overly righteous,
Nor be overly wise:
Why should you destroy
yourself?
17 Do not be overly wicked,
Nor be foolish:
Why should you die before
your time?
18 *It is* good that you grasp this,
And also not remove your hand
from the other;
For he who [h]fears God will
escape them all.

19 Wisdom strengthens the wise
More than ten rulers of the
[i]city.

20 For *there is* not a [j]just [k]man on
earth who does good
And does not sin.

21 Also do not take to heart
everything people say,
Lest you hear your servant
cursing you.
22 For many times, also, your own
heart has known
That even you have cursed
others.

23 All this I have proved by
wisdom.
I said, "I will be wise";
But it *was* far from me.
24 As for [l]that which is far off and
[m]exceedingly deep,
Who can find it out?
25 I applied my heart to know,
To search and seek out wisdom
and the reason *of things,*
To know the wickedness of
folly,
Even of foolishness *and*
madness.
26 And I find more [n]bitter than
death
The woman whose heart *is*
snares and nets,
Whose hands *are* fetters.
He who pleases God shall
escape from her,

7:5
a Ps. 141:5; Prov. 13:18; 15:31-32

7:7
b Ex. 23:8; Deut. 16:19

7:8
c Prov. 14:29

7:9
d Prov. 14:17; 16:32; James 1:19

7:12
e Eccl. 9:18
f Prov. 3:18

7:15
g Eccl. 8:12-14

7:18
h Eccl. 3:14; 5:7; 8:12-13

7:19
i Eccl. 9:13-18; cp. 2 Sam. 20:15-22

7:20
j *Righteousness* (OT): v. 20; Is. 26:7. (Gen. 6:9; Luke 2:25, *note*)
k 1 Kin. 8:46; 2 Chr. 6:36; Prov. 20:9; Rom. 3:23; 1 John 1:8

7:24
l Job 28:12,20; 1 Tim. 6:16
m Rom. 11:33

7:26
n Prov. 5:4

7:16 Natural wisdom would suggest, as do vv. 16–17, that one might well be both moderately religious and moderately wicked.

But the sinner shall be trapped
by her.

27 "Here is what I have found,"
says the Preacher,
"*Adding* one thing to the other
to find out the reason,
28 Which my soul still seeks but I
cannot find:
One man among a thousand I
have found,
But a [a]woman among all these I
have not found.
29 Truly, this only I have found:
That God made man [b]upright,
But they have sought out many
[c]schemes."

Importance of obeying rulers

8 WHO *is* like a wise *man?*
And who knows the
interpretation of a thing?
A man's [d]wisdom makes his
face shine,
And the sternness of his face is
changed.

2 I *say,* "Keep the king's commandment [e]for the sake of your oath to God.
3 "Do not be hasty to go from his [f]presence. Do not take your stand for an evil thing, for he does whatever pleases [g]him."

4 Where the word of a king *is,*
there is power;
And [h]who may say to him,
"What are you doing?"
5 He who keeps his command
will experience nothing
harmful;
And a wise man's heart discerns
both time and judgment,
6 Because for every matter there
is a time and [i]judgment,
Though the misery of man
increases greatly.
7 [j]For he does not know what will
happen;
So who can tell him when it
will occur?
8 No one has power [k]over the
spirit to retain the spirit,
And no one has power in the
day of [l]death.
There is [m]no release from that
war,
And wickedness will not deliver
those who are given to it.

9 All this I have seen, and applied my heart to every work that is done under the sun: *There is* a time in which one man rules over another to his own hurt.
10 Then I saw the wicked buried, who had come and gone from the place of holiness, and they were [n]forgotten* in the city where they had so done. This also *is* vanity.
11 Because the sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do [o]evil.
12 [p]Though a sinner does evil a hundred *times,* and his *days* are prolonged, yet I surely know that [q]it will be well with those who fear God, who fear before Him.
13 But it will not be well with the wicked; nor will he prolong *his* days, *which are* as a shadow, because he does not fear before God.
14 There is a vanity which occurs on earth, that there are just *men* to whom it happens according to the work of the wicked; again, there are wicked *men* to whom it happens according to the work of the [r]righteous. I said that this also *is* vanity.
15 So I commended enjoyment, because a man has nothing better under the sun than to eat, drink, and be [s]merry; for this will remain with him in his labor *all* the days of his life which God gives him under the sun.
16 When I applied my heart to know wisdom and to see the business that is done on earth, even though one sees no sleep day or night,
17 then I saw all the work of God, that a [t]man cannot find out the work that is done under the sun. For though a man labors to discover *it,* yet he will not find *it;* moreover, though a wise *man* attempts to know *it,* [u]he will not be able to find *it.*

***8:10** Some Hebrew manuscripts, Septuagint, and Vulgate read *praised.*

7:28
a Cp. 1 Kin. 11:1-8

7:29
b Gen. 1:27
c Gen. 3:6-7

8:1
d Prov. 4:8-9; 17:24

8:2
e 1 Chr. 29:24; Ezek. 17:18; Rom. 13:5

8:3
f Eccl. 10:4
g Cp. 1 Kin. 2:36-46

8:4
h Job 34:18

8:6
i Eccl. 3:17

8:7
j Prov. 24:22; Eccl. 6:12; 9:12; 10:14

8:8
k Job 14:5
l Cp. John 10:18
m Deut. 20:5-8

8:10
n Eccl. 2:16; 9:5

8:11
o Cp. Ex. 8:15

8:12
p Is. 65:20; Rom. 2:5
q Ps. 37:11,18-19; Prov. 1:32-33; Is. 3:10; Matt. 25:34

8:14
r Eccl. 7:15

8:15
s Eccl. 2:24

8:17
t Job 5:9; Eccl. 3:11; Rom. 11:33
u Job 9:1,10; Ps. 73:16-17

8:1 sternness. Or *strength.*
8:5 will experience. Literally *will know.*

8:12 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

Despite wisdom, death is certain

9 FOR I considered all this in my heart, so that I could declare it all: that the righteous and the wise and their works *are* in the [a]hand of God. People know neither love nor hatred *by* anything *they see* before them.

2 All things *come* alike to all:

[b]One event *happens* to the righteous and the wicked;
To the good,* the clean, and the unclean;
To him who sacrifices and him who does not sacrifice.
As is the good, so *is* the sinner;
He who takes an oath as *he* who fears an oath.

3 This *is* an [c]evil in all that is done under the sun: that one thing *happens* to all. Truly the hearts of the sons of men are full of evil; madness *is* in their hearts while they live, and after that *they go* to the dead.

4 But for him who is joined to all the living there is hope, for a living dog is better than a dead lion.

5 For the living know that they will die;
But the dead know nothing,
And they have no more reward,
For the memory of them is [d]forgotten.
6 Also their love, their hatred, and their envy have now perished;
Nevermore will they have a share
In anything done under the sun.

7 Go, [e]eat your bread with joy,
And drink your wine with a merry heart;
For God has already accepted your works.
8 Let your garments always be white,
And let your head lack no oil.

9 Live joyfully with the wife whom you love all the days of your vain life which He has given you under the sun, all your days of vanity; [f]for that *is* your portion in life, and in the labor which you perform under the sun.

10 [g]Whatever your hand finds to do, do *it* with your [h]might; for *there is* no work or device or knowledge or wisdom in the [i]grave where you are going.

11 I returned and saw under the sun that—

The [j]race *is* not to the swift,
Nor the battle to the strong,
Nor bread to the wise,
Nor riches to men of understanding,
Nor favor to men of skill;
But time and [k]chance happen to them all.
12 For man also does not know his time:
Like fish taken in a cruel net,
Like birds caught in a snare,
So the sons of men *are* [l]snared in an evil time,
When it falls suddenly upon them.

13 This wisdom I have also seen under the sun, and it *seemed* great to me:

14 [m]*There was* a little city with few men in it; and a great king came against it, besieged it, and built great snares* around it.

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city. Yet no one remembered that same poor man.

16 Then I said:

"Wisdom *is* better than [n]strength.
Nevertheless the [o]poor man's wisdom *is* despised,
And his words are not heard.

*9:2 Septuagint, Syriac, and Vulgate read *good and bad.* *9:14 Septuagint, Syriac, and Vulgate read *bulwarks.*

9:1
a Deut. 33:3; Job 12:10

9:2
b Gen. 3:17-19; see Heb. 9:27, *note*

9:3
c Eccl. 7:20

9:5
d Eccl. 8:10

9:7
e Eccl. 8:15

9:9
f Eccl. 2:10,24; 3:13,22; 5:18

9:10
g Col. 3:17
h Rom. 12:11; Col. 3:23
i See Hab. 2:5, *note;* cp. Luke 16:23, *note*

9:11
j Jer. 9:23; Amos 2:14-15
k 1 Sam. 6:9; cp. Rom. 9:16

9:12
l Prov. 29:6; Luke 12:20,39,46; 17:26; 21:35; 1 Thess. 5:3

9:14
m Cp. 2 Sam. 20:15-22

9:16
n Eccl. 7:12,19
o Cp. Mark 6:2-3

9:9 Live. Literally *See* or *Enjoy life.*

9:10 This statement is no more a divine revelation concerning the state of the dead than any other conclusion of "the Preacher" (1:1). No one would quote 9:2 as a divine revelation. These reasonings of man apart from divine revelation are set down by inspiration just as the words of Satan (Gen. 3:4; Job 2:4–5; etc.) are so recorded. But that life and consciousness continue between death and resurrection is directly affirmed in Scripture (Is. 14:9–11; Matt. 22:32; Mark 9:43–48; Luke 16:19–31; 2 Cor. 5:6–8; Phil. 1:21–23; Rev. 6:9–11).

17 Words of the wise, *spoken*
quietly, *should be* heard
Rather than the shout of a ruler
of fools.
18 Wisdom *is* better than weapons
of war;
But [a]one sinner destroys much
good."

Beware a little folly

10 DEAD flies putrefy* the
perfumer's ointment,
And cause it to give off a foul
odor;
So does a little folly to one
respected for wisdom *and*
honor.
2 A wise man's heart *is* at his
right hand,
But a fool's heart at his left.
3 Even when a fool walks along
the way,
He lacks wisdom,
And he shows everyone *that*
[b]he *is* a fool.
4 If the spirit of the ruler rises
against you,
Do not leave your [c]post;
For [d]conciliation pacifies great
offenses.

5 There is an evil I have seen
under the sun,
As an error proceeding from
the ruler:
6 Folly is set in great [e]dignity,
While the rich sit in a lowly
place.
7 [f]I have seen servants on horses,
While princes walk on the
ground like servants.

8 [g]He who digs a pit will fall into it,
And whoever breaks through a
wall will be bitten by a
serpent.
9 He who quarries stones may be
hurt by them,
And he who splits wood may
be endangered by it.
10 If the ax is dull,
And one does not sharpen the
edge,
Then he must use more
strength;
But wisdom brings success.

11 A serpent may bite [h]when *it is*
not charmed;
The babbler is no different.
12 The words of a wise man's
mouth *are* [i]gracious,
But the lips of a fool shall
swallow him up;
13 The words of his mouth begin
with foolishness,
And the end of his talk *is*
raving madness.
14 A fool also multiplies words.
No man knows what is to be;
Who can tell him what will be
after him?
15 The labor of fools wearies them,
For they do not even know
how to go to the city!

16 [j]Woe to you, O land, when your
king *is* a child,
And your princes feast in the
morning!
17 Blessed *are* you, O land, when
your king *is* the son of
nobles,
And your [k]princes feast at the
proper time—
For strength and not for
drunkenness!
18 Because of laziness the building
decays,
And [l]through idleness of hands
the house leaks.
19 A feast is made for laughter,
And [m]wine makes merry;
But money answers everything.

20 [n]Do not curse the king, even in
your thought;
Do not curse the rich, even in
your bedroom;
For a bird of the air may carry
your voice,
And a bird in flight may tell the
matter.

III. The Conclusion of the Matter, 11—12

The best thing possible to the natural man

11 CAST your bread [o]upon the
waters,
[p]For you will find it after many
days.
2 [q]Give a serving to seven, and
also to eight,
For you do not know what evil
will be on the earth.

*10:1 Targum and Vulgate omit *putrefy*.

9:18
a Cp. Josh. 7

10:3
b Prov. 13:16; 18:2

10:4
c Eccl. 8:3
d Prov. 25:15; cp. 1 Sam. 25:23-25

10:6
e Cp. Esth. 3:1

10:7
f Prov. 19:10; cp. Heb. 11:36-38

10:8
g Ps. 7:15; Prov. 26:27; cp. Esth. 7:9-10

10:11
h Ps. 58:4-5; Jer. 8:17

10:12
i Prov. 10:32; Luke 4:22

10:16
j Is. 3:4-5,12; 5:11

10:17
k Prov. 31:4

10:18
l Prov. 24:30-34

10:19
m Ps. 104:15

10:20
n Ex. 22:28; Acts 23:5

11:1
o Is. 32:20
p Deut. 15:10; Prov. 19:17; Matt. 10:42; 2 Cor. 9:8; Gal. 6:9-10; Heb. 6:10

11:2
q Ps. 112:9; Luke 6:30; 1 Tim. 6:18-19

3 If the clouds are full of rain,
They empty *themselves* upon the earth;
And if a tree falls to the south or the north,
In the place where the tree falls, there it shall lie.
4 He who observes the wind will not sow,
And he who regards the clouds will not reap.

5 [a]As you do not know what *is* the way of the wind,*
[b]*Or* how the bones *grow* in the womb of her who is with child,
So you do not know the works of God who makes everything.
6 In the morning sow your seed,
And in the evening do not withhold your hand;
For you do not know which will prosper,
Either this or that,
Or whether both alike *will be* good.

7 Truly the light is [c]sweet,
And *it is* pleasant for the eyes to [d]behold the sun;
8 But if a man lives many years
And [e]rejoices in them all,
Yet let him [f]remember the days of darkness,
For they will be many.
All that is coming *is* vanity.

9 Rejoice, O young man, in your youth,
And let your heart cheer you in the days of your youth;
[g]Walk in the ways of your heart,
And in the sight of your eyes;
But know that for all these
[h]God will bring you into judgment.
10 Therefore remove sorrow from your heart,
And [i]put away evil from your flesh,
For childhood and youth *are* vanity.

Fear God; keep His commandments

12 REMEMBER now your Creator in the [j]days of your youth,
Before the difficult days come,
And the years draw near [k]when you say,
"I have no pleasure in them":
2 While the sun and the light,
The moon and the stars,
Are not darkened,
And the clouds do not return after the rain;
3 In the day when the keepers of the house tremble,
And the strong men bow down;
When the grinders cease because they are few,
And those that look through the windows grow dim;
4 When the doors are shut in the streets,
And the sound of grinding is low;
When one rises up at the sound of a bird,
And all the daughters of music are brought low.
5 Also they are afraid of height,
And of terrors in the way;
When the almond tree blossoms,
The grasshopper is a burden,

*11:5 Or *spirit*

11:5
a John 3:8
b Ps. 139:14-15
11:7
c Prov. 15:30
d Eccl. 7:11
11:8
e Eccl. 9:7
f Eccl. 12:1
11:9
g Cp. John 12:35-36
h Eccl. 12:14; Rom. 2:6-11
11:10
i 2 Cor. 7:1; 2 Tim. 2:22
12:1
j 2 Chr. 34:3; Prov. 22:6; Lam. 3:27
k Cp. 2 Sam. 19:35

12:1 **GROWING OLD**

Verses 1–7, which describe the process of growing old, comprise poetry of supreme beauty and universal appeal. "The keepers of the house" may be likened to the hands; "the strong men," the legs; "the grinders," the teeth; "those that look through the windows," the eyes; "the doors," the ears; "the sound of grinding," the hum of conversation in the household.

Several vivid phrases follow: rising up "at the sound of a bird" may refer either to the early rising or to the thin, high voice of the aged; being "afraid of height" may be said to picture the tottering caution of the very old. Other figures complete the description: "the almond tree," with its white blossoms, may be the white hair of old age; the "grasshopper" dragging himself along possibly portrays extreme weakness; "desire" suggests the waning of vital force; the "eternal home," the grave.

Some see in "the silver cord," "the golden bowl," "the pitcher," and "the wheel" metaphors for the spinal cord, skull, and the circulatory system; but it is better to take them simply as picturing the dissolution of soul and body.

And desire fails.
For man goes to his [a]eternal home,
And the [b]mourners go about the streets.

6 *Remember your Creator* before the silver cord is loosed,*
Or the golden bowl is broken,
Or the pitcher shattered at the fountain,
Or the wheel broken at the well.
7 [c]Then the dust will return to the earth as it was,
And the [d]spirit will return to God [e]who gave it.

8 "Vanity of vanities," says the Preacher,
"All *is* vanity."

9 And moreover, because the Preacher was wise, he still taught the people knowledge; yes, he pondered and sought out *and* [f]set in order many proverbs.

10 The Preacher sought to find acceptable words; and *what was* written *was* upright—words of truth.

11 The words of the wise are like goads, and the words of scholars* are like well-driven nails, given by one Shepherd.

12 And further, my son, be admonished by these. Of making many books *there is* no end, and much study *is* wearisome to the flesh.

13 Let us hear the conclusion of the whole matter:

[g]Fear God and keep His commandments,
For this is man's all.
14 For [h]God will bring every work into judgment,
Including every secret thing,
Whether good or evil.

12:5
a Job 17:13
b Jer. 9:17

12:7
c Gen. 3:19; Job 34:15; Ps. 90:3
d Eccl. 3:21
e Num. 16:22; 27:16; Job 34:14; Is. 57:16; Zech. 12:1

12:9
f 1 Kin. 4:32

12:13
g Deut. 6:2; 10:12; see Ps. 19:9, *note*

12:14
h Eccl. 11:9; Matt. 12:36; Acts 17:30-31; Rom. 2:16; 14:10-12; 1 Cor. 4:5; 2 Cor. 5:10

***12:6** Following Qere and Targum; Kethib reads *removed;* Septuagint and Vulgate read *broken.*
***12:11** Literally *masters of assemblies*

12:13 "**Keep His commandments**" implies a definite revelation, for the commandments are God-given, not man-made. So Solomon, after showing throughout this book the vanity of worldly things, ends by pointing his people to the commandments. This conclusion accords with both the OT and the NT in presenting (1) faith ("Fear God") and (2) works ("keep His commandments"). Compare Eph. 2:8–10. Only the life of faith issuing in works prepares man, when judged, to stand before God.

THE

SONG OF SOLOMON

Author:	*Theme:*	*Date of writing:*
Solomon	The Beloved	10th Cent. B.C.

Background

Nowhere in Scripture does the unspiritual mind tread upon ground so mysterious and incomprehensible as in this book, whereas saintly men and women throughout the ages have found it a source of pure and exquisite delight. That the love of the divine Bridegroom, symbolized here by Solomon's love for the Shulamite maiden, should follow the analogy of the marriage relationship seems evil only to minds that are so ascetic that marital desire itself appears to them to be unholy.

The book is the expression of pure marital love as ordained by God in creation, and the vindication of that love as against both asceticism and lust—the two profanations of the holiness of marriage. Its interpretation is threefold: (1) as a vivid unfolding of Solomon's love for a Shulamite girl; (2) as a figurative revelation of God's love for His covenant people, Israel, the wife of the LORD (Isaiah 54:5–6; Jeremiah 2:2; Ezekiel 16:8–14,20–21,32,38; Hosea 2:16,18–20); and (3) as an allegory of Christ's love for His heavenly bride, the Church (2 Corinthians 11:1–2, refs., Ephesians 5:25–32).

The Song of Solomon is also known as Canticles, inasmuch as it contains a number of lyrics (canticles). These songs do not tell a connected story; the narrative may be discovered by piecing together details from the various conversations and incidents in the book.

In this short writing, which contains at least fifteen geographical references, there are many exquisite expressions that describe the loveliness of womanhood and the beauty of nature.

Outline

The eight chapters of this book, which is not easy to outline, are composed of the title and thirteen canticles:

Title:	1:1
Canticle I: A Young Bride, a Shulamite Girl	1:2–6
Canticle II: The Perplexed Bride	1:7–8
Canticle III: Mutual Admiration	1:9–17
Canticle IV: The Shulamite Is Comforted	2:1–7
Canticle V: The Shulamite Describes a Happy Visit	2:8–17
Canticle VI: The Shulamite Tells of Her Troubled Dream	3:1–5
Canticle VII: Solomon Has His Bride Brought to Jerusalem	3:6–11
Canticle VIII: Solomon, the Bridegroom, Expresses His Message of Love	4:1–7
Canticle IX: Solomon's Proposal and the Shulamite's Acceptance	4:8—5:1
Canticle X: The Bride Tells of Another Distressing Dream	5:2—6:3
Canticle XI: The Bridegroom Praises His Bride	6:4—7:10
Canticle XII: The Bride Expresses Her Longing to Visit Her Home	7:11—8:4
Canticle XIII: The Past Is Recalled When Baal Hamon Is Revisited	8:5–14

Title

1 THE [a]song of songs, which *is* Solomon's.

Cant. I. A Young Bride, a Shulamite Girl, 1:2–6

(The Shulamite speaks)*

2 Let him kiss me with the kisses of his mouth—

(The daughters of Jerusalem speak)

For your* [b]love *is* better than wine.

3 Because of the [c]fragrance of your good ointments,
Your [d]name *is* ointment poured forth;
Therefore the virgins love you.

(The Shulamite speaks)

4 [e]Draw me away!

(The daughters of Jerusalem speak)

We will [f]run after you.*

(The Shulamite speaks)

The king [g]has brought me into his chambers.

(The daughters of Jerusalem speak)

We will be glad and rejoice in you.*

We will remember your* love more than wine.

Rightly do they love you.*

(The Shulamite speaks)

5 I *am* dark, but lovely,
O daughters of Jerusalem,
Like the tents of Kedar,
Like the curtains of Solomon.

6 Do not look upon me, because I *am* dark,
Because the sun has tanned me.
My mother's sons were angry with me;
They made me the keeper of the [h]vineyards,
But my own vineyard I have not kept.

Cant. II. The Perplexed Bride, 1:7–8

(The Shulamite continues)

7 Tell me, O you whom I love,
Where you feed *your flock,*
Where you make *it* rest at noon.
For why should I be as one who veils herself*
By the flocks of your companions?

(Solomon, the shepherd-lover, replies)

8 If you do not know, O fairest among women,
Follow in the footsteps of the flock,
And feed your little goats
Beside the shepherds' tents.

Cant. III. Mutual Admiration, 1:9–17

(Solomon speaks)

9 I have compared you, [i]my love,
To my filly among Pharaoh's chariots.

10 [j]Your cheeks are lovely with ornaments,
Your neck with chains *of gold.*

(The daughters of Jerusalem speak)

11 We will make you* ornaments of gold
With studs of silver.

(The Shulamite speaks)

12 While the king *is* at his table,
My spikenard sends forth its fragrance.

13 A bundle of myrrh *is* my beloved to me,
That lies all night between my breasts.

14 My beloved *is* to me a cluster of [k]henna *blooms*
In the vineyards of En Gedi.

***1:2** A Palestinian young woman (compare 6:13). The speaker and audience are identified according to the number, gender, and person of the Hebrew words. Occasionally the identity is not certain.
* Masculine singular, that is, the Beloved
***1:4** Masculine singular, that is, the Beloved
* Feminine singular, that is, the Shulamite
* Masculine singular, that is, the Beloved
* Masculine singular, that is, the Beloved
***1:7** Septuagint, Syriac, and Vulgate read *wanders.*
***1:11** Feminine singular, that is, the Shulamite

1:1
a 1 Kin. 4:32

1:2
b Song 4:10

1:3
c Cp. John 12:3
d Cp. Eccl. 7:1

1:4
e Cp. Hos. 11:4; John 6:44; 12:32
f Cp. Phil. 3:12-14
g Ps. 45:14-15; cp. John 14:2; Eph. 2:6

1:6
h Song 8:11-12

1:9
i Song 2:2,10,13; 4:1,7; 5:2; 6:4; cp. John 15:14-15

1:10
j Cp. Ezek. 16:11-13

1:14
k Song 4:13

Pharaoh: *the sun.* The title for the rulers of Egypt.

(Solomon responds)

15 Behold, you *are* fair, my love!
Behold, you *are* fair!
You *have* dove's eyes.

(The Shulamite speaks)

16 Behold, you *are* [a]handsome, my beloved!
Yes, pleasant!
Also our bed *is* green.
17 The beams of our houses *are* cedar,
And our rafters of fir.

1:16
a Song 5:10-16

Cant. IV. The Shulamite Is Comforted, 2:1–7

(She speaks)

2 I *AM* the rose of Sharon,
And the lily of the valleys.

(Solomon speaks)

2 Like a lily among thorns,
So is my love among the daughters.

(The Shulamite speaks)

3 Like an apple tree among the trees of the woods,
So *is* my beloved among the sons.
I sat down in his shade with great delight,
And his [b]fruit *was* sweet to my taste.

2:3
b Song 4:16; cp. Rev. 22:1-2

4 He brought me to the banqueting house,
And his banner over me *was* love.
5 Sustain me with [c]cakes of raisins,
Refresh me with apples,
For I *am* lovesick.

2:5
c 2 Sam. 6:19

6 [d]His left hand *is* under my head,
And his right hand embraces me.
7 [e]I charge you, O daughters of Jerusalem,
By the gazelles or by the does of the field,
Do not stir up nor awaken love
Until it pleases.

2:6
d Song 8:3

2:7
e Song 3:5; 5:8; 8:4

1:15 you are fair. It is comforting to know that the tender thoughts of Christ for His bride, the Church, in her unperfected state are like these expressions of Solomon to the Shulamite maiden. The varied exercises of the bride's heart are part of that inner discipline suggested in the NT (Eph. 5:25–27).

2:1 **FLOWERS AND PLANTS IN THE SONG OF SOLOMON**

Due to limited information about the botany of ancient Palestine, the exact identification of plant names in the Bible is uncertain.

Apple tree	Song 2:3,5; 7:8	The western apple was not grown in the east. This fruit is probably the apricot which also has beautiful spring blossoms.
Calamus	Song 4:14	A fragrant grass from India. Its leaves taste like ginger and, when they are crushed, give off a spicy scent.
Cinnamon	Song 4:14	A sweet, light brown spice that is very fragrant. It comes from the branches of a bushy evergreen tree.
Fig tree	Song 2:13	A bush-like tree very common throughout the Mediterranean that produces a pear-shaped fruit that is sweet to eat.
Flowers	Song 2:12	Probably refers to the wild field flowers that bloom after the early spring rains.
Grape blossoms	Song 8:12	Fragrant flowers of the grape vine.
Henna blooms	Song 1:14	A small, thorny shrub that had fragrant white flowers in spring. The plant's leaves were used for dye.
Lily	Song 6:2	Probably the Madonna lily.
Lily	Song 5:13	Probably the red lily that grows wild in the woods of Palestine.
Lily of the Valley	Song 2:1,2; 4:5; 5:13; 6:2,3	Probably the deep blue hyacinth that grows in the wild.
Myrrh	Song 1:13; 3:6; 4:6,14; 5:1,13	A small thorny tree that produced a gum resin used as a spice.
Pomegranate	Song 4:3,13; 6:7,11; 7:12; 8:2	A round, leathery skinned fruit containing many juicy seeds. It was very refreshing to eat.
Rose of Sharon	Song 2:1	Not the autumn blooming bush called by the same name, nor the traditional rose. It is probably the red mountain tulip that grows wild in the plains of Sharon along the Mediterranean coast.
Saffron	Song 4:14	Probably the autumn crocus.

Cant. V. The Shulamite Describes a Happy Visit, 2:8–17

8 The voice of my beloved!
Behold, he comes
Leaping upon the mountains,
Skipping upon the hills.
9 My beloved is like a gazelle or a young stag.
Behold, he stands behind our wall;
He is looking through the windows,
Gazing through the lattice.

(The Shulamite reports Solomon's words)

10 My beloved spoke, and said to me:
"Rise up, my love, my fair one,
And come away.
11 For lo, the winter is past,
The rain is over *and* gone.
12 The flowers appear on the earth;
The time of singing has come,
And the voice of the turtledove
Is heard in our land.
13 The fig tree puts forth her green figs,
And the vines *with* the tender grapes
Give a *good* smell.
[a]Rise up, my love, my fair one,
And come away!

14 "O my [b]dove, in the clefts of the [c]rock,
In the secret *places* of the cliff,
Let me see your face,
Let me hear your [d]voice;
For your voice *is* sweet,
And your face *is* lovely."

15 Catch us the [e]foxes,
The little foxes that spoil the vines,
For our vines *have* tender grapes.

(The Shulamite speaks)

16 My beloved *is* mine, and [f]I *am* his.
He feeds *his flock* among the lilies.

17 [g]Until the day breaks
And the shadows flee away,
Turn, my beloved,
And be [h]like a gazelle
Or a young stag
Upon the mountains of Bether.*

Cant. VI. The Shulamite Tells of Her Troubled Dream, 3:1–5

3 BY [i]night on my bed I sought the one I love;
I sought him, but I did not find him.
2 "I will rise now," *I said,*
"And go about the city;
In the streets and in the squares
I will seek the one I love."
I sought him, but I did not find him.
3 The [j]watchmen who go about the city found me;
I said,
"Have you seen the one I love?"

4 Scarcely had I passed by them,
When I found the one I love.
I held him and would not let him go,
Until I had brought him to the house of my [k]mother,
And into the chamber of her who conceived me.

(Solomon speaks)

5 [l]I charge you, O daughters of Jerusalem,
By the gazelles or by the does of the field,
Do not stir up nor awaken love
Until it pleases.

*2:17 Literally *Separation*

2:13
a v. 10

2:14
b Song 5:2
c Cp. Jer. 48:28
d Song 8:13

2:15
e Cp. Ps. 80:13; Ezek. 13:4; Luke 13:32

2:16
f Song 6:3; 7:10

2:17
g Song 4:6
h v. 9; Song 8:14

3:1
i Cp. Is. 26:9

3:3
j Song 5:7

3:4
k Song 8:2

3:5
l Song 2:7; 8:4

2:9 our wall. The bride is in her own home; the bridegroom visits her there.

2:14 There is a beautiful order here.

(1) It is revealed what the bride is as seen in Christ, "My dove." In herself she is most faulty; in Him, "blameless and harmless" (Phil. 2:15), which is the very character of the dove.

(2) She is sought after (Luke 19:10); hiding among the rocks, the Beloved is called to by her Lover.

(3) The order of approach is given: she is to come near before she speaks, "Let me see your face," then "Let me hear your voice."

(4) Now that she is near and has spoken, together they will remove every hindrance to their love: "Catch us . . . the little foxes that spoil the vines."

2:17 breaks. Literally *breathes, is cool.*

Cant. VII. Solomon Has His Bride Brought to Jerusalem, 3:6–11

(The bride speaks)

6 [a]Who *is* this coming out of the wilderness
Like pillars of smoke,
Perfumed with myrrh and [b]frankincense,
With all the merchant's fragrant powders?

(An officer of King Solomon's guard replies)

7 Behold, it *is* Solomon's couch,
With sixty valiant men around it,
Of the valiant of Israel.
8 They all hold swords,
Being expert in war.
Every man *has* his [c]sword on his thigh
Because of fear in the night.

9 Of the wood of Lebanon
Solomon the King
Made himself a palanquin:*
10 He made its pillars *of* silver,
Its support *of* gold,
Its seat *of* purple,
Its interior paved *with* love
By the daughters of Jerusalem.

(The daughters of Jerusalem sing)

11 Go forth, O daughters of Zion,
And see King Solomon with the crown
With which his mother crowned him
On the day of his wedding,
The day of the gladness of his heart.

Cant. VIII. Solomon, the Bridegroom, Expresses His Message of Love, 4:1–7

4 BEHOLD, you *are* [d]fair, my love!
Behold, you *are* fair!
You *have* dove's eyes behind your veil.
Your hair *is* like a [e]flock of goats,
Going down from Mount Gilead.
2 Your [f]teeth *are* like a flock of shorn *sheep*
Which have come up from the washing,
Every one of which bears twins,
And none *is* barren among them.
3 Your lips *are* like a strand of scarlet,
And your mouth is lovely.
Your [g]temples behind your veil
Are like a piece of pomegranate.
4 Your [h]neck *is* like the tower of David,
Built for an [i]armory,
On which hang a thousand bucklers,
All shields of mighty men.
5 Your two [j]breasts *are* like two fawns,
Twins of a gazelle,
Which feed among the lilies.

6 [k]Until the day breaks
And the shadows flee away,
I will go my way to the mountain of myrrh
And to the hill of frankincense.

7 You *are* all fair, my love,
And *there is* no [l]spot in you.

Cant. IX. Solomon's Proposal and the Shulamite's Acceptance, 4:8—5:1

(The bridegroom speaks)

8 Come with me from Lebanon, *my* spouse,
With me from Lebanon.
Look from the top of Amana,
From the top of Senir and [m]Hermon,
From the lions' dens,
From the mountains of the leopards.

9 You have ravished my heart,
My [n]sister, *my* [o]spouse;
You have ravished my heart
With one *look* of your eyes,
With one link of your necklace.

*3:9 A portable enclosed chair

3:6
a Song 8:5
b Cp. Matt. 2:11
3:8
c Cp. Ps. 45:3
4:1
d Song 1:15
e Song 6:5
4:2
f Song 6:6
4:3
g Song 6:7
4:4
h Song 7:4
i Cp. Neh. 3:19
4:5
j Song 7:3; cp. Prov. 5:19
4:6
k Song 2:17
4:7
l Cp. Eph. 5:27
4:8
m Deut. 3:9
4:9
n Cp. 1 Tim. 5:2
o Cp. Is. 62:5

3:10 interior. Probably the lining. **paved.** Or *inlaid.*
4:6 breaks. Literally *breathes, is cool.*
4:9 sister. The word "sister" (vv. 9,10,12; 5:1,2) is a term of delicate significance, intimating complete purity in the midst of an ardor aglow but holy.

Hermon: a range of mountains whose snowmelt supplies the water for the Jordan River. In the OT it was used as a high place for Baal worship; in the NT it was the probable sight of Christ's transfiguration.

10 How fair is your love,
My sister, *my* spouse!
How much better than [a]wine is your love,
And the scent of your perfumes
Than all spices!
11 Your lips, O *my* spouse,
Drip as the honeycomb;
Honey and milk *are* under your tongue;
And the fragrance of your garments
Is [b]like the fragrance of Lebanon.

12 A garden enclosed
Is my sister, *my* spouse,
A spring shut up,
A fountain sealed.
13 Your plants *are* an orchard of pomegranates
With pleasant fruits,
Fragrant henna with spikenard,
14 Spikenard and saffron,
Calamus and cinnamon,
With all trees of frankincense,
Myrrh and [c]aloes,
With all the chief spices—
15 A fountain of gardens,
A well of [d]living waters,
And streams from Lebanon.

16 Awake, O north *wind,*
And come, O south!
Blow upon my garden,
That its spices may flow out.

(The bride speaks)

[e]Let my beloved come to his garden
And eat its pleasant [f]fruits.

(The bridegroom replies)

5 I HAVE [g]come to my garden,
my [h]sister, *my* spouse;
I have gathered my myrrh with my spice;
I have eaten my [i]honeycomb with my honey;
I have drunk my wine with my milk.

Eat, O friends!
Drink, yes, drink deeply,
O beloved ones!

Cant. X. The Bride Tells of Another Distressing Dream, 5:2—6:3

2 I sleep, but my heart is awake;
It is the voice of my beloved!
He knocks, *saying,*

(The bride tells what the bridegroom said)

"Open for me, my sister, my love,
My dove, my perfect one;
For my head is covered with dew,
My locks with the drops of the night."

(The bride continues for herself)

3 I have taken off my robe;
How can I put it on *again?*
I have washed my feet;
How can I defile them?
4 My beloved put his hand
By the latch *of the door,*
And my heart yearned for him.
5 I arose to open for my beloved,
And my hands dripped *with* myrrh,
My fingers with liquid myrrh,
On the handles of the lock.

6 I opened for my beloved,
But my beloved had turned away *and* was gone.
My heart leaped up when he spoke.
I sought him, but I could not [j]find him;
I called him, but he gave me no answer.
7 The [k]watchmen who went about the city found me.
They struck me, they wounded me;
The keepers of the walls
Took my veil away from me.
8 I charge you, O daughters of Jerusalem,
If you find my beloved,
That you tell him I *am* lovesick!

(The daughters of Jerusalem speak)

9 What *is* your beloved
More than *another* beloved,

4:10
a Song 1:2,4

4:11
b Hos. 14:6-7

4:14
c Cp. John 19:39

4:15
d Cp. John 4:10; 7:38

4:16
e Song 5:1
f Song 7:13

5:1
g Song 4:16
h Song 4:9
i Song 4:11

5:6
j Song 3:1

5:7
k Song 3:3

4:12 enclosed. Literally *barred.*

5:2 The bride is satisfied with her washed feet while the bridegroom, his "head . . . covered with dew" and his "locks with the drops of the night," is toiling for others. Compare Matt. 9:35–36; Mark 6:32–34; Luke 6:12; 14:21–23. The state of the bride is not one of sin but neglect of service.

5:6 sought him. It is now the bridegroom himself who occupies her heart, not desire for personal ease.

[a]O fairest among women?
What *is* your beloved
More than *another* beloved,
That you so charge us?

(A full-length portrait of the bridegroom. The bride speaks)

10 My beloved *is* white and ruddy,
Chief among ten thousand.
11 His head *is like* the finest gold;
His locks *are* wavy,
And black as a raven.
12 His eyes *are* like doves
By the rivers of waters,
Washed with milk,
And fitly set.
13 His cheeks *are* like a bed of spices,
Banks of scented herbs.
His lips *are* lilies,
Dripping liquid myrrh.
14 His hands *are* rods of gold
Set with beryl.
His body *is* carved ivory
Inlaid *with* sapphires.
15 His legs *are* pillars of marble
Set on bases of fine gold.
His countenance *is* like Lebanon,
Excellent as the cedars.
16 His mouth *is* most sweet,
Yes, he *is* altogether lovely.
This *is* my beloved,
And this *is* my friend,
O daughters of Jerusalem!

(The daughters of Jerusalem say that they, too, would seek him)

6 WHERE has your beloved gone,
[b]O fairest among women?
Where has your beloved turned aside,
That we may seek him with you?

(The bride concludes)

2 My beloved has gone to his garden,
To the beds of spices,
To feed *his flock* in the [c]gardens,
And to gather lilies.
3 [d]I *am* my beloved's,
And my beloved *is* mine.
He feeds *his flock* among the lilies.

Cant. XI. The Bridegroom Praises His Bride, 6:4—7:10

4 O my love, you *are as* beautiful as Tirzah,
Lovely as [e]Jerusalem,
Awesome as *an army* with banners!
5 Turn your eyes away from me,
For they have overcome me.
Your hair *is* like a [f]flock of goats
Going down from Gilead.
6 Your [g]teeth *are* like a flock of sheep
Which have come up from the washing;
Every one bears twins,
And none *is* barren among them.
7 Like a piece of [h]pomegranate
Are your temples behind your veil.
8 There are sixty queens
And eighty concubines,
And [i]virgins without number.
9 My dove, my [j]perfect one,
Is the only one,
The only one of her mother,
The favorite of the one who bore her.
The daughters saw her
And called her blessed,
The queens and the concubines,
And they praised her.

(Solomon cites praise of his bride by the women of the court)

10 Who is she who looks forth as the morning,
Fair as the moon,
Clear as the sun,
[k]Awesome as *an army* with banners?

(The bride speaks)

11 I went down to the garden of nuts
To see the verdure of the valley,

5:9
a Song 1:8

6:1
b Song 1:8; 5:9

6:2
c Song 5:1

6:3
d Song 2:16; 7:10

6:4
e Cp. Ps. 48:2

6:5
f Song 4:1

6:6
g Song 4:2

6:7
h Song 4:3

6:8
i Song 1:3

6:9
j Song 5:2

6:10
k v. 4

5:10 Chief. Literally *distinguished, conspicuous*. Compare Ps. 45:2.

6:1 we may seek him. As soon as the bride witnesses to the bridegroom's own personal loveliness, a desire is awakened in the daughters of Jerusalem to find him.

[a] To see whether the vine had budded
And the pomegranates had bloomed.
12 Before I was even aware,
My soul had made me
As the chariots of my noble people.*

(The daughters of Jerusalem speak)

13 Return, return, O Shulamite;
Return, return, that we may look upon you!

(The bride asks)

What would you see in the Shulamite—

(The daughters of Jerusalem respond)

As it were, the dance of the two camps?

6:11

a Song 7:12

7:1

b Cp. Ps. 45:13

7:3

c Song 4:5

7:4

d Song 4:4

(The daughters of Jerusalem express their agreement about the bride's unique beauty)

7 HOW beautiful are your feet in sandals,
[b] O prince's daughter!
The curves of your thighs *are* like jewels,
The work of the hands of a skillful workman.
2 Your navel *is* a rounded goblet;
It lacks no blended beverage.
Your waist *is* a heap of wheat
Set about with lilies.
3 Your two [c] breasts *are* like two fawns,
Twins of a gazelle.
4 Your neck *is* like an ivory [d] tower,
Your eyes *like* the pools in Heshbon
By the gate of Bath Rabbim.
Your nose *is* like the tower of Lebanon
Which looks toward Damascus.
5 Your head *crowns* you like *Mount* Carmel,
And the hair of your head *is* like purple;
A king *is* held captive by *your* tresses.

(The bridegroom speaks)

6 How fair and how pleasant you are,
O love, with your delights!
7 This stature of yours is like a palm tree,
And your breasts *like* its clusters.
8 I said, "I will go up to the palm tree,
I will take hold of its branches."
Let now your breasts be like clusters of the vine,
The fragrance of your breath like apples,
9 And the roof of your mouth like the best wine.

(The bride interrupts, telling her beloved that her delights are for his enjoyment)

The wine goes *down* smoothly for my beloved,
Moving gently the lips of sleepers.*
10 I *am* my [e] beloved's,
And his [f] desire *is* toward me.

7:10

e Song 2:16; 6:3

f Cp. Ps. 45:11

7:13

g Gen. 30:14

h Cp. Matt. 13:52

Cant. XII. The Bride Expresses Her Longing to Visit Her Home, 7:11—8:4

11 Come, my beloved,
Let us go forth to the field;
Let us lodge in the villages.
12 Let us get up early to the vineyards;
Let us see if the vine has budded,
Whether the grape blossoms are open,
And the pomegranates are in bloom.
There I will give you my love.
13 The [g] mandrakes give off a fragrance,
And at our gates *are* pleasant *fruits,*
All [h] manner, new and old,
Which I have laid up for you, my beloved.

***6:12** Hebrew *Ammi Nadib* ***7:9** Septuagint, Syriac, and Vulgate read *lips and teeth.*

Damascus: a city in Syria that became a great commercial city during the time of the Roman Empire.

Mount Carmel: *park.* The mountain where Elijah confronted the prophets of Baal.

6:13 of the two camps. Hebrew *Mahanaim.* Gen. 32:2.

(Sensitive of the social gap between herself and the bridegroom, she implies that she is aware still that he loves her)

8 OH, that you were like my brother,
Who nursed at my mother's breasts!
If I should find you outside,
I would kiss you;
I would not be despised.
2 I would lead you *and* bring you
Into the [a]house of my mother,
She *who* used to instruct me.
I would cause you to drink of spiced wine,
Of the juice of my pomegranate.

3 [b]His left hand *is* under my head,
And his right hand embraces me.

(The bride quotes the bridegroom)

4 [c]I charge you, O daughters of Jerusalem,
Do not stir up nor awaken love
Until it pleases.

Cant. XIII. The Past Is Recalled When Baal Hamon Is Revisited, 8:5–14

(The bride's brothers speak)

5 Who *is* this coming up from the wilderness,
Leaning upon her beloved?

(Solomon speaks)

I awakened you under the apple tree.
There your mother brought you forth;
There she *who* bore you brought *you* forth.

6 [d]Set me as a seal upon your heart,
As a seal upon your arm;
For love *is as* strong as death,
[e]Jealousy *as* cruel as the [f]grave;*
Its flames *are* flames of fire,
A most vehement flame.*

(The bride speaks to Solomon)

7 Many waters cannot quench love,
Nor can the floods drown it.
If a man would give for love
All the wealth of his house,
It would be utterly despised.

(The bride recounts what her brothers once said)

8 We have a little sister,
And she has no breasts.
What shall we do for our sister
In the day when she is spoken for?
9 If she *is* a wall,
We will build upon her
A battlement of silver;
And if she *is* a door,
We will enclose her
With boards of cedar.

(The bride continues)

10 I *am* a wall,
And my breasts like towers;
Then I became in his eyes
As one who found peace.
11 Solomon had a vineyard at Baal Hamon;
He [g]leased the vineyard to keepers;
Everyone was to bring for its fruit
A thousand [h]silver *coins*.

12 [i]My own vineyard *is* before me.
You, O Solomon, *may have* a thousand,
And those who tend its fruit two hundred.

(The brothers speak again)

13 You who dwell in the gardens,
The companions listen for your voice—

(The bridegroom interrupts in pleasant repartee)

Let me hear it!

(The bride, in affectionate anticipation, responds)

14 [j]Make haste, my beloved,
And be like a gazelle
Or a young stag
On the mountains of spices.

***8:6** Or *Sheol* * Literally *A flame of YAH* (a poetic form of *YHWH, the LORD*)

8:2
a Song 3:4

8:3
b Song 2:6

8:4
c Song 2:7; 3:5

8:6
d Cp. Is. 49:16; Jer. 22:24; Hag. 2:23
e Prov. 6:34-35
f Hab. 2:5, *note;* cp. Luke 16:23, *note*

8:11
g Cp. Matt. 21:33
h Cp. Is. 7:23

8:12
i Cp. Song 1:6

8:14
j Cp. Rev. 22:17,20

8:12 The bride requests more generous pay to her brothers, showing that she has forgiven them (compare v. 8).

THE

PROPHETIC BOOKS

The Character of the Prophets

The Old Testament prophets were men raised up by God in times of declension and apostasy in Israel. They were primarily revivalists and patriots, speaking on behalf of God to the heart and conscience of the nation. The prophetic messages have a twofold character: (1) that which was local and for the prophet's time; and (2) that which was predictive of the divine purpose in the future. Often the prediction sprang immediately from the local circumstance (compare Isaiah 7:1–11 with verses 12–14).

It is necessary to keep the Israelite character of the prophet in mind. Usually his predictive ministry, as well as his local and immediate ministry, has in view the covenant people, their sin and failure, and their glorious future. The Gentile is mentioned as used for the chastisement of Israel, and as judged for this, but also as sharing the grace that is yet to be shown toward Israel. The Church, corporately, is not in the vision of the Old Testament prophet (Ephesians 3:1–6). The future blessing of Israel as a nation rests upon the Palestinian Covenant of restoration and conversion (see Deuteronomy 30:3, *note*) and the Davidic Covenant of the Kingship of the Messiah, David's Son (see 2 Samuel 7:16, *note*); and this gives to predictive prophecy its Messianic character. The final restoration of Israel is secured in the kingdom, and the source of blessing in the kingdom is the King, who is not only David's Son but also Immanuel.

A Great Mystery

But as the King is also Son of Abraham (Matthew 1:1), the promised Redeemer, and as redemption is only through the sacrifice of Christ, so Messianic prophecy of necessity presents Christ in a twofold character: (1) a suffering Messiah (for example, Isaiah 53); and (2) a reigning Messiah (for example, Isaiah 11). This duality—suffering and glory, weakness and power—involved a mystery which perplexed the prophets (Luke 24:26–27; 1 Peter 1:10–12).

The solution to that mystery lies, as the New Testament makes clear, in the two advents—the first advent to redemption through suffering; the second advent to the kingdom in glory, when the national promises to Israel will be fulfilled (compare Matthew 1:21–23; Luke 2:28–35; 24:46–48 with Matthew 2:2,6; 19:27–28; Luke 1:31–33,68–75; Acts 2:30–32; 15:14–16). The prophets describe the advent in two forms which could not be contemporaneous (for example, Zechariah 9:9; contrast 14:1–9); but to them it was not revealed that, between the advent to suffering and the advent to glory, there would be accomplished certain "mysteries of the kingdom" (Matthew 13:11–17,34–35), nor that, consequent upon Messiah's rejection, the New Testament Church would be called out. These were, to them, mysteries "hidden in God" (Ephesians 3:1–12).

Speaking broadly, then, predictive prophecy is occupied with the fulfillment of the Abrahamic, Palestinian, and Davidic Covenants. See *notes* at Genesis 12:2; Deuteronomy 30:3, 2 Samuel 7:16.

The Gentiles and Restoration of the Jews

Gentile powers are mentioned as connected with Israel. However, prophecy, except in Daniel, Obadiah, Jonah, and Nahum, is not primarily concerned with Gentile world history. Daniel, as will be seen, has a distinctive character.

The predictions of the restoration of the Jews from the Babylonian captivity at the end of seventy years must be distinguished from those of the restoration of the nation from the worldwide dispersion after their rejection of Christ at His first advent. The Abrahamic, Palestinian, and Davidic Covenants (Genesis 12:1–3; Deuteronomy 28:1—30:9; 2 Samuel 7:4–17) are the mold of predictive prophecy in its larger sense—national greatness, national disobedience, worldwide dispersion, worldwide blessing through Israel's Messiah, repentance, the second coming of Christ, the regathering of Israel and establishment of the kingdom, the conversion and blessing of Israel, and the judgment of Israel's oppressors.

Divisions of the Books

The prophetic books may be divided into three groups:

1. *Pre-exilic:* Isaiah, Jeremiah, Hosea, Joel, Amos, Jonah, Micah, Nahum, Habakkuk, and Zephaniah.
2. *Exilic:* Ezekiel, Daniel, and Obadiah.
3. *Post-exilic:* Haggai, Zechariah, and Malachi.

The division into major and minor prophetic writings, based upon the mere bulk of the books, is unhistoric and non-chronological.

Understanding the Meaning of Prophecy

The keys which unlock the meaning of prophecy are: the two advents of Messiah (Luke 24:26)—the advent to suffer (Genesis 3:15; Matthew 16:21; Luke 24:46; Acts 2:23), and the advent to reign (Deuteronomy 30:3; Acts 1:9–11); the doctrine of the remnant (Isaiah 10:20–22; Romans 11:5, *note*); the doctrine of the day of the LORD (Isaiah 2:10–22; Revelation 19:19, *note*); and the doctrine of the kingdom (Old Testament, Genesis 1:26–28; Zechariah 12:8, *note;* New Testament, Luke 1:31–33; 1 Corinthians 15:24, *note;* Revelation 20:4 *note*). Pivotal passages are Genesis 3:15; Deuteronomy 28—30; Psalm 2; Isaiah 7:14; 9:6–7; 53; Daniel 2 and 7.

The whole scope of prophecy must be taken into account in determining the meaning of any particular passage (2 Peter 1:20). Hence the importance of first mastering the great themes indicated above, which in this edition of the Scriptures may be done by tracing through the body of the prophetic writings the subjects mentioned in the preceding paragraph.

CHRONOLOGICAL ORDER OF THE PROPHETS

I. THE PRE-EXILIC PROPHETS	
Joel	c. 850–c. 700 B.C.
Jonah	c. 800 B.C.
Amos	c. 780–755 B.C.
Hosea	c. 760–710 B.C.
Micah	c. 740 B.C.
Isaiah	c. 740–680 B.C.
Nahum	c. 666–615 B.C.
Zephaniah	c. 630–620 B.C.
Habakkuk	c. 627–586 B.C.
Jeremiah	c. 626–580 B.C.
II. THE EXILIC PROPHETS	
Daniel	c. 604–535 B.C.
Ezekiel	c. 593–570 B.C.
Obadiah	c. 585 B.C.
III. THE POST-EXILIC PROPHETS	
Haggai	520 B.C.
Zechariah	520–518 B.C.
Malachi	c. 450–400 B.C.

THE BOOK OF

ISAIAH

Author:	*Theme:*	*Date of writing:*
Isaiah	Israel's Messiah	8th Cent. B.C.

Background

Isaiah, whose name means *salvation of the* LORD, was the greatest of the writing prophets. He carried on his ministry in Judah during the reigns of four kings, possibly 740 to 680 B.C., a period of about sixty years during which Samaria was captured and Israel carried away, approximately 722–721 B.C., and Judah was invaded by Sennacherib, 701 B.C.

Themes in Isaiah

The themes of Isaiah's utterances reach back to the eternal counsels of God and the creation of the universe (for example, 42:5) and look forward to the time when God will create new heavens and a new earth (65:17; 66:22). No other prophet has written with such majestic eloquence about the glory of God (see chapter 40). All the nations of the earth come within the scope of Isaiah's predictions (for example, 2:4; 5:26; 14:6,26; 40:15,17,22; 66:18).

Whereas there are in Isaiah many important prophecies concerning Jerusalem (called by more than thirty different names), as well as prophecies about Israel, Judah, and the nations of the earth, the book sets forth the great Messianic predictions in which are foretold Christ's birth (7:14; 9:6), His Deity (9:6–7), His ministry (9:1–2; 42:1–7; 61:1–2), His death (52:1–53:12), His future millennial reign (for example, chapters 2; 11; 65), etc.

The Old Testament in the New

Of all the Old Testament prophets, Isaiah is the most comprehensive in range. No prophet is more fully occupied with the redemptive work of Christ. In no other place, in the Scriptures written under the law, is there so clear a view of grace.

Outline

The book may be divided as follows:

I.	Prophecies Concerning Judah	1:1—12:6
II.	Prophecies Concerning the Nations	13:1—27:13
III.	Prophetic Warnings Concerning Ephraim and Judah	28:1—35:10
IV.	Historical Parenthesis: Sennacherib's Invasions and Hezekiah's Illness	36:1—39:8
V.	The Greatness and Transcendence of God	40:1—48:22
VI.	The Suffering Servant of the LORD	49:1—57:21
VII.	Concluding Exhortations and Prophecies	58:1—66:24

I. Prophetic Messages concerning Judah, 1—12

God's case against Judah

1 THE [a]vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the [b]days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 [c]Hear, O heavens, and give ear, O earth!
For the LORD has spoken:
"I have nourished and brought up [d]children,
And they have rebelled against Me;
3 The ox knows its owner
And the donkey its master's crib;
But Israel [e]does not know,
My people do not consider."

4 Alas, sinful nation,
A people laden with iniquity,
A [f]brood of evildoers,
Children who are corrupters!
They have forsaken the LORD,
They have provoked to anger
The Holy One of Israel,
They have turned away backward.

5 [g]Why should you be stricken again?
You will revolt more and more.
The whole head is sick,
And the whole heart faints.
6 From the sole of the foot even to the head,
There is no soundness in it,
But wounds and bruises and putrefying sores;
They have not been closed or bound up,
Or soothed with ointment.

7 [h]Your country *is* desolate,
Your cities *are* burned with fire;
Strangers devour your land in your presence;
And *it is* desolate, as overthrown by strangers.
8 So the daughter of Zion is left as a booth in a vineyard,
As a hut in a garden of cucumbers,
As a besieged city.
9 Unless the LORD of hosts
Had left to us a very small [i]remnant,
We would have become like [j]Sodom,
We would have been made like Gomorrah.

Mere outward religion condemned

10 Hear the word of the LORD,
You rulers of Sodom;
Give ear to the [k]law of our God,
You people of Gomorrah:
11 "To what purpose *is* the multitude of your sacrifices to Me?"
Says the LORD.
"I have had enough of burnt offerings of rams
And the fat of fed cattle.
I do not delight in the blood of bulls,
Or of lambs or goats.

12 "When you come to [l]appear before Me,
Who has required this from your hand,
To trample My courts?
13 [m]Bring no more futile sacrifices;
Incense is an [n]abomination to Me.
The New Moons, the Sabbaths, and the calling of assemblies—
I cannot endure iniquity and the sacred meeting.
14 Your New Moons and your appointed feasts
My soul hates;

1:1
a Num. 12:6
b 2 Chr. 26-32

1:2
c Cp. Deut. 32:1; Jer. 6:19; Mic. 1:2; 6:2
d Cp. Gal. 4:1-4

1:3
e Cp. Jer. 9:3,6

1:4
f Is. 57:3-4; cp. Matt. 3:7

1:5
g Is. 9:13; Jer. 2:30; 5:3

1:7
h Deut. 28:51-52

1:9
i *Remnant:* v. 9; Is. 10:20. (Is. 1:9; Rom. 11:5, *note*)
j Rom. 9:29

1:10
k *Law* (of Moses): vv. 10-18; Is. 5:24. (Ex. 19:1; Gal. 3:24, *note*)

1:12
l Ex. 23:17

1:13
m vv. 11-17
n Cp. Is. 66:3

1:1 Approximately 740 to 680 B.C.

Isaiah: *salvation of Jehovah.* A major prophet whose writings are known for information about the coming Messiah.

1:2 The chapter, to v. 23, states the case of the LORD against Judah. Chastening, according to Deut. 28—29, has been visited upon Israel in the land (vv. 5–8), and now the time of expulsion from the land is near. But just here the LORD renews the promise of the Palestinian Covenant (see Deut. 30:3, *note*) of future restoration and exaltation (Is. 1:26–27; 2:1–4).

1:10 Sodom. That is, *Jerusalem,* Rev. 11:8.

Sodom and Gomorrah: *burning.* Cities located in the Valley of Siddim known for their extreme wickedness and destroyed by God with fire and brimstone. Only Lot and his family survived the destruction.

They are a trouble to Me,
I am weary of bearing *them.*
15 When you spread out your hands,
I will hide My eyes from you;
Even though you make many prayers,
I will not [a]hear.
Your hands are full of blood.
16 "Wash yourselves, make yourselves clean;
Put away the evil of your doings
from before My eyes.
Cease to do evil,
17 Learn to do good;
Seek justice,
Rebuke the oppressor;*
Defend the fatherless,
Plead for the widow.

Entreaty and warning

18 "Come now, and let us [b]reason together,"
Says the LORD,
"Though your sins are like scarlet,
They shall be as white as [c]snow;
Though they are red like crimson,
They shall be as wool.
19 If you are willing and obedient,
You shall eat the good of the land;
20 But if you refuse and rebel,
You shall be devoured by the sword";
For the mouth of the LORD has spoken.

21 How the faithful city has become a [d]harlot!
It was full of justice;
Righteousness lodged in it,
But now [e]murderers.
22 Your silver has become dross,
Your wine mixed with water.
23 Your princes *are* rebellious,
And companions of thieves;
Everyone loves [f]bribes,
And follows after rewards.
They do not defend the fatherless,
Nor does the cause of the [g]widow come before them.
24 Therefore the Lord says,
The LORD of hosts, the Mighty One of Israel,
"Ah, I will rid Myself of My adversaries,
And take vengeance on My enemies.
25 I will turn My hand against [h]you,
And thoroughly [i]purge away your [j]dross,
And take away all your alloy.
26 I will restore your judges as at the [k]first,
And your counselors as at the beginning.
Afterward you shall be called the [l]city of righteousness, the faithful city."
27 Zion shall be redeemed with justice,
And her penitents with righteousness.
28 The [m]destruction of transgressors and of sinners *shall be* together,
And those who forsake the LORD shall be consumed.
29 For they* shall be ashamed of the terebinth trees
Which you have desired;
And you shall be embarrassed because of the gardens
Which you have chosen.
30 For you shall be as a terebinth whose leaf fades,
And as a garden that has no water.
31 The strong shall be as tinder,
And the work of it as a spark;
Both will burn together,
And no one shall [n]quench *them.*

A vision of the coming kingdom

2 THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

*1:17 Some ancient versions read *the oppressed.*
*1:29 Following Masoretic Text, Septuagint, and Vulgate; some Hebrew manuscripts and Targum read *you.*

1:15
a Is. 59:1-3; Mic. 3:4

1:18
b Is. 43:26
c Ps. 51:7

1:21
d Cp. Jer. 2:20
e Mic. 3:1-3

1:23
f Ex. 23:8; Eccl. 7:7
g Cp. James 1:27

1:25
h *Israel* (prophecies): vv. 24-26; Is. 2:2. (Gen. 12:2; Rom. 11:26, *note*)
i *Kingdom* (OT): vv. 25-26; Is. 2:3. (Gen. 1:26; Zech. 12:8, *note*)
j Is. 48:10; Ezek. 22:19-22

1:26
k Jer. 33:7,11
l Cp. Zech. 8:3

1:28
m 2 Thess. 1:8-9

1:31
n Mark 9:43

1:25 thoroughly. Literally *as with eye.*

1:26 judges. Under the future kingdom the ancient method of administering the theocratic government over Israel is to be restored. See *notes* at Judg. 2:18; Matt. 19:28.

1:29 terebinth trees. The allusion is to the worship of idols. See *notes* at Deut. 16:21; Judg. 2:13; 3:7.

2 [a]Now it shall come to [b]pass [c]in the latter days
That the mountain of the LORD'S house
Shall be established on the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow to it.
3 [d]Many people shall come and say,
"Come, and let us go up to the mountain of the LORD,
To the house of the God of Jacob;
He will teach us His ways,
And we shall walk in His paths."
For out of [e]Zion shall go forth the law,
And the word of the LORD from Jerusalem.
4 He shall judge between the nations,
And rebuke many people;
They shall beat their swords into plowshares,
And their spears into pruning hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war anymore.

5 O house of Jacob, come and let us walk
In the [f]light of the LORD.

Necessity of humility in the day of the LORD

6 For You have forsaken Your people, the house of Jacob,
Because they are filled with eastern ways;
They *are* [g]soothsayers like the Philistines,
And they are pleased with the children of [h]foreigners.
7 Their land is also full of silver and gold,
And there is no end to their treasures;
Their land is also full of [i]horses,
And there is no end to their [j]chariots.
8 Their land is also full of idols;
They worship the work of their own hands,
That which their own fingers have [k]made.
9 People bow down,
And each man humbles himself;
Therefore do not forgive them.

10 Enter into the rock, and hide in the dust,
From the terror of the LORD
And the glory of His majesty.
11 The lofty looks of man shall be [l]humbled,
The haughtiness of men shall be bowed down,
And the LORD alone shall be [m]exalted in that day.

12 For the [n]day of the LORD of hosts
Shall come upon everything proud and lofty,
Upon everything lifted up—
And it shall be brought low—
13 Upon all the [o]cedars of Lebanon *that are* high and lifted up,
And upon all the oaks of Bashan;
14 Upon all the high mountains,
And upon all the hills *that are* lifted up;
15 Upon every high tower,
And upon every fortified wall;
16 Upon all the [p]ships of Tarshish,
And upon all the beautiful sloops.
17 The loftiness of man shall be bowed down,

2:2
a vv. 2-4; cp. Mic. 4:1-3
b *Israel* (prophecies): vv. 1-4; Is. 9:7. (Gen. 12:2; Rom. 11:26, *note*)
c Cp. Gen. 49:1; see Acts 2:17, *note*

2:3
d Jer. 50:5; Zech. 8:21-23; 14:16-21
e *Kingdom* (OT): vv. 1-4; Is. 4:5. (Gen. 1:26; Zech. 12:8, *note*)

2:5
f Cp. 1 John 1:5-7

2:6
g Cp. Mic. 5:12
h Cp. 2 Kin. 16:7-8

2:7
i Cp. Deut. 17:16
j Cp. Is. 22:18; Mic. 5:10

2:8
k Is. 40:19-20

2:11
l Prov. 16:5
m Is. 5:15

2:12
n *Day* (of the LORD): vv. 10-21; Is. 10:20. (Ps. 2:9; Rev. 19:19, *note*)

2:13
o Zech. 11:1-2; cp. Ezek. 31:3-18

2:16
p Cp. 1 Kin. 10:22

Judah: *praised.* The southern kingdom.

Jerusalem: *founded in peace.* The capital of David's kingdom and the religious center of Israel. Solomon built a magnificent temple here. The city and temple were destroyed and restored throughout Israel's history.

2:2 come to pass. Verses 2–5 are so similar to Mic. 4:1–3,5 that it has been suggested that one of these writers copied from the other. God gave both men the same vision. Micah includes an extra verse (v. 4), thus describing the vision somewhat more fully than Isaiah does. Although both prophets employ the same words, in 2:1 Isaiah stresses the fact that the vision was one that he had personally seen. **mountain.** A mountain, in Scripture symbolism, means a *kingdom, authority,* or *rule* (Dan. 2:35,44–45; Rev. 17:9–11; see Rev. 13:1, *note*).

2:16 beautiful sloops. Literally *watchtowers* or *ships of pleasure.*

And the haughtiness of men
shall be brought low;
The LORD alone will be exalted
in that day,
18 But the idols He shall utterly
abolish.

19 They shall go into the [a]holes of
the rocks,
And into the [b]caves of the earth,
From the terror of the LORD
And the glory of His majesty,
When He arises to [c]shake the
earth mightily.

20 In that day a man will [d]cast
away his idols of silver
And his idols of gold,
Which they made, *each* for
himself to worship,
To the moles and [e]bats,
21 To [f]go into the clefts of the
rocks,
And into the crags of the
rugged rocks,
From the terror of the LORD
And the glory of His majesty,
When He arises to shake the
earth mightily.

22 [g]Sever yourselves from such a
man,
Whose breath *is* in his nostrils;
For of what account is he?

National disintegration of Jerusalem and Judah through sin

3 FOR behold, the Lord, the LORD
of hosts,
[h]Takes away from Jerusalem and
from Judah
The stock and the store,
The whole supply of bread and
the whole supply of water;
2 The [i]mighty man and the man
of war,
The judge and the prophet,
And the diviner and the elder;
3 The captain of fifty and the
honorable man,
The counselor and the skillful
artisan,
And the expert enchanter.

4 "I will give [j]children *to be* their
princes,
And babes shall rule over them.
5 The people will be oppressed,
Every one by another and every
one by his neighbor;
The child will be insolent
toward the elder,
And the base toward the
honorable."

6 When a man takes hold of his
brother
In the house of his father,
saying,
"You have clothing;
You be our ruler,
And *let* these ruins *be* under
your power,"*
7 In that day he will protest,
saying,
"I cannot cure *your* ills,
For in my house *is* neither food
nor clothing;
Do not make me a ruler of the
people."

8 For [k]Jerusalem stumbled,
And Judah is fallen,
Because their tongue and their
doings
Are against the LORD,
To provoke the eyes of His glory.
9 The look on their countenance
witnesses against them,
And they declare their sin as
[l]Sodom;
They do not hide *it.*
Woe to their soul!
For they have brought evil
upon themselves.

10 "Say to the righteous [m]that *it
shall be* well *with them,*
For they shall eat the fruit of
their doings.
11 Woe to the wicked! [n]*It shall be*
ill *with him,*
For the reward of his hands
shall be given him.
12 *As for* My people, children *are*
their oppressors,
And women rule over them.
O My people! Those who lead
you cause *you* to err,
And destroy the way of your
paths."

13 The LORD stands up to plead,
And stands to judge the people.

2:19
a v. 10; cp. Luke 23:30; Rev. 6:16; 9:6
b v. 21
c Cp. Hag. 2:6,21; Heb. 12:26

2:20
d Cp. Is. 30:22
e Cp. Lev. 11:19
f vv. 10,19
g Ps. 146:3; Jer. 17:5

3:1
h Lev. 26:26; Is. 5:13

3:2
i 2 Kin. 24:14

3:4
j Eccl. 10:16

3:8
k Mic. 3:12

3:9
l Gen. 19:4-9

3:10
m Eccl. 8:12

3:11
n Ps. 11:6; Eccl. 8:13

***3:6** Literally *hand*

3:7 cure. Hebrew *bind up.*

14 The LORD will enter into judgment
With the elders of His people
And His princes:
"For you have eaten up the vineyard;
The plunder of the poor *is* in your houses.
15 What do you mean by crushing My people
And grinding the faces of the poor?"
Says the Lord GOD of hosts.

Zion's haughty women condemned

16 Moreover the LORD says:

"Because the daughters of Zion are haughty,
And walk with outstretched necks
And wanton eyes,
Walking and mincing *as* they go,
Making a jingling with their feet,
17 Therefore the Lord will strike with a scab
The crown of the head of the daughters of Zion,
And the LORD will uncover their secret parts."

18 In that day the Lord will take away the finery:
The jingling anklets, the scarves, and the crescents;
19 The pendants, the bracelets, and the veils;
20 The headdresses, the leg ornaments, and the headbands;
The perfume boxes, the charms,
21 and the rings;
The nose jewels,
22 the festal apparel, and the mantles;
The outer garments, the purses,
23 and the mirrors;
The fine linen, the turbans, and the robes.

24 And so it shall be:

Instead of a sweet smell there will be a stench;
Instead of a sash, a rope;
Instead of well-set hair, baldness;
Instead of a rich robe, a girding of sackcloth;
And branding instead of beauty.
25 Your men shall fall by the sword,
And your mighty in the war.

26 Her gates shall lament and mourn,
And she *being* desolate shall sit on the ground.

A vision of the coming kingdom (cp. Is. 11:1–16)

4 AND in that day seven women shall take hold of one man, saying, **4:2** *a* Is. 12:1-6
"We will eat our own food and wear our own apparel;
Only let us be called by your name,
To take away our reproach."

2 In that [a]day the Branch of the LORD shall be beautiful and glorious;
And the fruit of the earth *shall be* excellent and appealing
For those of Israel who have escaped.

3 And it shall come to pass that *he who is* left in Zion and remains in Jerusalem will be called holy—

4:1 This verse concludes the thought of 3:25–26.

Mount Zion: the hill on which Jerusalem stood.

4:2 THE "BRANCH" OF THE LORD

A name of Christ, used in a fourfold way:
(1) "the Branch of the LORD" (v. 2), that is, the Immanuel character of Christ (Is. 7:14) to be fully manifested to restored and converted Israel after His return in divine glory (Matt. 25:31);
(2) the "Branch" of David (Is. 11:1; Jer. 23:5; 33:15), that is, the Messiah, "who was born of the seed of David according to the flesh" (Rom. 1:3), revealed in His earthly glory as King of kings, and Lord of lords;
(3) the LORD's "Servant, the BRANCH" (Zech. 3:8), Messiah's humiliation and obedience to death according to Is. 52:13–15; 53:1–12; Phil. 2:5–8; and
(4) the "Man whose name is BRANCH" (Zech. 6:12), that is, His character as Son of man, the "last Adam," the "second Man" (1 Cor. 15:45–47), reigning as Priest-King over the earth in the dominion given to and lost by the first Adam. Matthew is the Gospel of the Branch of David; Mark, of the LORD's Servant, the Branch; Luke, of the Man whose name is the Branch; and John, of the Branch of the LORD.

everyone who is recorded among
the living in Jerusalem.
4 When the Lord has washed away
the filth of the daughters of Zion,
and purged the blood of Jerusalem
from her midst, by the spirit of judg-
ment and by the spirit of burning,
5 then the LORD will create above
every dwelling place of [a]Mount
Zion, and above her assemblies, a
cloud and smoke by day and the
shining of a flaming fire by night.
For over all the glory there *will be* a
covering.
6 And there will be a tabernacle
for shade in the daytime from the
heat, for a place of refuge, and for a
shelter from storm and rain.

Israel, the LORD's vineyard

5 NOW let me sing to my Well-
beloved
A song of my Beloved regarding
His [b]vineyard:

My Well-beloved has a vineyard
On a very fruitful hill.
2 He dug it up and cleared out its
stones,
And planted it with the
choicest vine.
He built a tower in its midst,
And also made a winepress in it;
So He expected *it* to bring forth
good grapes,
But it brought forth wild grapes.

3 "And now, O inhabitants of
Jerusalem and men of
Judah,
Judge, please, between Me and
My vineyard.
4 What more could have been
done to My vineyard
That I have not done in [c]it?
Why then, when I expected *it*
to bring forth *good* grapes,
Did it bring forth wild grapes?
5 And now, please let Me tell you
what I will do to My
vineyard:
I will take away its hedge, and
it shall be burned;
And break [d]down its wall, and
it shall be trampled down.
6 I will lay it [e]waste;
It shall not be pruned or dug,
But there shall come up briers
and [f]thorns.
I will also command the clouds
That they rain no rain on it."

7 For the vineyard of the LORD of
hosts *is* the house of Israel,
And the men of Judah are His
pleasant plant.
He looked for justice, but
behold, oppression;
For righteousness, but behold,
a cry *for help.*

Six woes on unfaithful Israel

8 Woe to those who join house to
house;
They add field to field,
Till *there is* no place
Where they may dwell alone in
the midst of the [g]land!
9 In my hearing the LORD of hosts
said,
"Truly, many houses shall be
desolate,
Great and beautiful ones,
without inhabitant.
10 For ten acres of vineyard shall
yield one [h]bath,
And a [h]homer of seed shall
yield one [h]ephah."

11 Woe to those who rise early in
the morning,
That they may follow
intoxicating drink;
Who continue until night, *till*
wine inflames them!
12 The harp and the strings,
The tambourine and flute,
And wine are in their feasts;
But they do not regard the
work of the LORD,
Nor consider the operation of
His hands.

13 Therefore [i]my people have
gone into captivity,
Because *they have* no
[j]knowledge;
Their honorable men *are*
famished,
And their multitude dried up
with thirst.
14 Therefore [k]Sheol has enlarged
itself

4:5
a *Kingdom* (OT): vv. 2-6; Is. 7:14. (Gen. 1:26; Zech. 12:8, *note*)

5:1
b *Parables* (OT): vv. 1-7; Jer. 13:1. (Judg. 9:8; Zech. 11:7, *note*)

5:4
c 2 Chr. 36:15

5:5
d Ps. 89:40-41

5:6
e 2 Chr. 36:19-21
f Is. 7:23-25

5:8
g Mic. 2:2

5:10
h See Weights and Measures (OT), 2 Chr. 2:10, *note*

5:13
i 2 Kin. 24:14-16
j Hos. 4:6

5:14
k See Hab. 2:5, *note;* cp. Luke 16:23, *note*

4:6 a tabernacle. That is, *a canopy.*

And opened its mouth beyond
measure;
Their glory and their multitude
and their pomp,
And he who is jubilant, shall
descend into it.
15 People shall be brought down,
Each man shall be humbled,
And the eyes of the lofty shall
be humbled.
16 But the LORD of hosts shall be
[a]exalted in judgment,
And God who is holy shall be
hallowed in righteousness.
17 Then the lambs shall feed in
their pasture,
And in the waste places of the
[b]fat ones strangers shall eat.

18 Woe to those who draw iniquity
with cords of vanity,
And sin as if with a cart rope;
19 That [c]say, "Let Him make
speed *and* hasten His work,
That we may see *it;*
And let the counsel of the Holy
One of Israel draw near
and come,
That we may know *it.*"

20 Woe to those who call evil
good, and good evil;
Who put darkness for light, and
light for darkness;
Who put bitter for sweet, and
sweet for bitter!

21 Woe to *those who are* [d]wise in
their own eyes,
And prudent in their own sight!

22 Woe to men mighty at drinking
[e]wine,
Woe to men valiant for mixing
intoxicating drink,
23 Who [f]justify the wicked for a
bribe,
And take away justice from the
[g]righteous man!

24 Therefore, as the fire devours
the stubble,
And the flame consumes the
chaff,
So their [h]root will be as
rottenness,
And their blossom will ascend
like dust;
Because they have rejected the
[i]law of the LORD of hosts,
And despised the word of the
Holy One of Israel.
25 Therefore the anger of the LORD
is aroused against His
people;
He has stretched out His hand
against them
And stricken them,
And the hills trembled.
Their carcasses *were* as refuse
in the midst of the streets.

[j]For all this His anger is not
turned away,
But His hand *is* stretched out
still.

26 He will lift up a [k]banner to the
nations from afar,
And will [l]whistle to them from
the end of the earth;
Surely [m]they shall come with
speed, swiftly.
27 No one will be weary or
stumble among them,
No one will slumber or sleep;
Nor will the belt on their loins
be [n]loosed,
Nor the strap of their sandals
be broken;
28 Whose arrows *are* sharp,
And all their bows bent;
Their horses' hooves will seem
like flint,
And their wheels like a
whirlwind.
29 Their roaring *will be* like a lion,
They will roar like young lions;
Yes, they will roar
And lay hold of the prey;
They will carry *it* away safely,
And no one will deliver.
30 In that day they will roar
against them
Like the roaring of the sea.
And if *one* [o]looks to the land,
Behold, darkness *and* sorrow;
And the light is darkened by
the clouds.

Isaiah's vision

6 IN the year that [p]King Uzziah
died, I [q]saw the Lord [r]sitting on
a throne, high and lifted up, and the
train of His *robe* filled the temple.

Uzziah: *might of Jehovah.* A powerful and righteous king of Judah whose pride led him to disobey God and be struck with leprosy.

5:16
a Is. 2:11

5:17
b Is. 10:16

5:19
c Cp. Jer. 17:15; 2 Pet. 3:3-4

5:21
d Prov. 3:7; Rom. 1:22; 12:16

5:22
e Cp. Is. 56:12

5:23
f Prov. 17:15; Is. 1:23
g Cp. James 5:6

5:24
h Job 18:16; cp. Hos. 9:16
i *Law* (of Moses): vv. 24-25; Jer. 9:13. (Ex. 19:1; Gal. 3:24, *note*)

5:25
j Cp. Isa 9:12,17,21; 10:4

5:26
k Is. 11:10,12
l Zech. 10:8
m Cp. Deut. 28:49; Joel 2:7

5:27
n Cp. Job 12:18

5:30
o Is. 8:22; Jer. 4:23

6:1
p 2 Kin. 15:7
q Cp. 1 Kin. 22:19; John 12:41; Rev. 4:2
r Cp. Ezek. 40:3, a theophany. See Gen. 12:7, *note*

2 Above it stood seraphim; each
one had six wings: with two he cov-
ered his face, with two he [a]covered
his feet, and with two he flew.
3 And one cried to another and
said:

"Holy,[b] holy, holy *is* the LORD of
hosts;
The whole earth *is* full of His
[c]glory!"

4 And the posts of the door were
shaken by the voice of him who
cried out, and the [d]house was filled
with smoke.
5 So I said:

"Woe *is* me, for I am undone!
Because I *am* a man of [e]unclean
lips,
And I dwell in the midst of a
people of unclean lips;
For [f]my eyes have seen the
King,
The LORD of hosts."

6 Then one of the seraphim flew
to me, having in his hand a live coal
which he had taken with the tongs
from the altar.
7 And he touched my [g]mouth *with
it,* and said:

"Behold, this has touched your
lips;
Your iniquity is taken away,
And your sin purged."

8 Also I heard the voice of the
Lord, saying:

"Whom shall I send,
And who will go for Us?"

Then I said, "Here *am* I! Send [h]me."

Isaiah's new commission

9 And He said, "Go, and [i]tell this
people:

'Keep on hearing, but do not
understand;
Keep on seeing, but do not
perceive.'

10 "Make the heart of this people
dull,
And their ears heavy,
And shut their eyes;
Lest they see with their eyes,
And hear with their ears,
And understand with their
heart,
And return and be healed."

11 Then I said, "Lord, how [j]long?"
And He answered:

"Until the cities are laid waste
and without inhabitant,
The houses are without a man,
The land is utterly desolate,
12 The LORD has [k]removed men
far away,
And the forsaken places *are*
many in the midst of the
land.
13 But yet a [l]tenth *will be* in it,
And will [m]return and be for
consuming,
As a terebinth tree or as an oak,
Whose stump *remains* when it
is cut down.
So the holy seed *shall be* its
stump."

The confederacy of Rezin and Pekah

7 NOW it came to pass in the days
of [n]Ahaz the son of Jotham, the
son of Uzziah, king of Judah, *that*
Rezin king of Syria and Pekah the
son of Remaliah, king of Israel,
went up to Jerusalem to *make* war
against [o]it, but could not prevail
against it.
2 And it was told to the house of
David, saying, "Syria's forces are de-
ployed in Ephraim." So his heart
and the heart of his people were
moved as the trees of the woods are
moved with the wind.
3 Then the LORD said to Isaiah,
"Go out now to meet Ahaz, you and
Shear-Jashub your son, at the end of
the aqueduct from the upper pool,
on the highway to the Fuller's Field,
4 "and say to him: 'Take heed, and

6:2
a Ezek. 1:11

6:3
b Rev. 4:8
c Num. 14:21

6:4
d Cp. Ex. 40:34; 1 Kin. 8:10

6:5
e Ex. 6:12,30
f *Inspiration:* vv. 5-9; Is. 8:1. (Ex. 4:15; 2 Tim. 3:16, *note*)

6:7
g Cp. Jer. 1:9; Dan. 10:16

6:8
h Cp. Acts 26:19-20

6:9
i vv. 9-10; Matt. 13:14-15; John 12:39-41; Acts 28:25-27; cp. 2 Cor. 3:14-15

6:11
j Cp. Ps. 79:5; 94:3; Hab. 1:2

6:12
k Is. 5:9

6:13
l See Rom. 11:5, *note*
m See Is. 8:18, *note*

7:1
n 2 Chr. 28
o 2 Kin. 16:5,9

6:2 seraphim. The seraphim, which are mentioned only here, appear to be angelic beings.

7:2 Ephraim. In the prophetic books Ephraim and Israel are the collective names of the ten tribes, who under Jeroboam established the northern kingdom, subsequently called Samaria (1 Kin. 21:1), and were (c. 722–721 B.C.) sent into an exile which still continues (2 Kin. 17:1–6).

7:3 Shear-Jashub. Literally *a remnant shall return*. Compare Is. 8:3.

be [a]quiet; do not fear or be faint-hearted for these two stubs of smoking firebrands, for the fierce anger of Rezin and Syria, and the son of Remaliah.

5 'Because Syria, Ephraim, and the son of Remaliah have plotted evil against you, saying,

6 "Let us go up against Judah and trouble it, and let us make a gap in its wall for ourselves, and set a king over them, the son of Tabel"—

7 'thus says the Lord GOD:

"It shall not stand,
[b]Nor shall it come to pass.
8 For the head of Syria *is*
Damascus,
And the head of Damascus *is*
Rezin.
Within sixty-five years Ephraim
will be broken,
So that it will not *be* a people.
9 The head of Ephraim *is* Samaria,
And the head of Samaria *is*
Remaliah's son.
If you will not believe,
Surely you shall not be
[c]established." ' "

The great sign: Immanuel, the virgin's Son

10 Moreover the LORD spoke again to Ahaz, saying,

11 "Ask a sign for yourself from the LORD your God; ask it either in the depth or in the height above."

12 But Ahaz said, "I will not ask, nor will I [d]test the LORD!"

13 Then he said, "Hear now, O house of David! *Is it* a small thing for you to weary men, but will you weary my God also?

14 "Therefore the Lord Himself will give you a sign: Behold, the virgin shall [e]conceive and bear a [f]Son, and shall [g]call His name Immanuel.

15 "Curds and [h]honey He shall eat, that He may know to refuse the evil and choose the good.

16 "For before the Child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings.

Prediction of an impending invasion of Judah (cp. 2 Chr. 28:1–20)

17 "The [i]LORD will bring the king of Assyria upon you and your people and your father's house—days that have not come since the day that [j]Ephraim departed from Judah."

18 And it shall come to pass in
that day
That the LORD will whistle for
the fly
That *is* in the farthest part of
the rivers of Egypt,
And for the bee that *is* in the
land of Assyria.
19 They will come, and all of them
will rest
In the desolate valleys and in
the [k]clefts of the rocks,
And on all thorns and in all
pastures.

20 In the same day the Lord will
shave with a [l]hired [m]razor,
With those from beyond the
River, with the king of
Assyria,
The head and the hair of the
legs,
And will also remove the beard.

21 It shall be in that day
That a man will keep alive a
young cow and two sheep;
22 So it shall be, from the
abundance of milk they
give,
That he will eat curds;
For curds and honey everyone
will eat who is left in the
land.

23 It shall happen in that day,
That wherever there could be a
thousand vines

7:4
a Ex. 14:13; Is. 30:15; Lam. 3:26

7:7
b 2 Kin. 16:5

7:9
c Cp. 2 Chr. 20:20

7:12
d *Test/Tempt:* v. 12; Jer. 9:7. (Gen. 3:1; James 1:14, *note*)

7:14
e Matt. 1:23
f *Christ* (first advent): v. 14; Is. 9:6. (Gen. 3:15; Acts 1:11, *note*)
g *Kingdom* (OT): v. 14; Is. 9:7. (Gen. 1:26; Zech. 12:8, *note*)

7:15
h Cp. v. 22

7:17
i 2 Chr. 28:19
j 1 Kin. 12:16

7:19
k Is. 2:19

7:20
l Is. 10:5,15
m 2 Chr. 28:20-21

7:14 give you a sign. This prediction of the virgin birth of the Lord Jesus Christ is not addressed only to the faithless Ahaz, but to the whole "house of David" (v. 13). The objection that such a far-off event as the birth of Christ could be no "sign" to Ahaz is, therefore, not valid. It was a continuing prophecy addressed to the Davidic family. **Immanuel.** Literally *God with us*.

7:15 that He may know. Or *when He knows*.

7:20 razor. This is a reference to the fact that Ahaz sent gifts to Tiglath-Pileser, king of Assyria, to hire him to come and deliver him from Aram (Syria) and Israel (2 Kin. 16:5–9). **River.** That is, *the Euphrates*.

7:22 in the land. Verses 20–25 describe the situation that would result from the invasion, when there would be large grazing areas but insufficient men to cultivate the fields.

NAMES, TITLES AND OFFICES OF CHRIST

Adam, the last	1 Corinthians 15:45
Advocate, an	1 John 2:1
Alpha and Omega	Revelation 1:8; 22:13
Amen	Revelation 3:14
Author of eternal salvation	Hebrews 5:9
Beginning and the End	Revelation 1:8; 22:13
Beginning of the creation of God	Revelation 3:14
Blessed and only Potentate	1 Timothy 6:15
Branch	Zechariah 3:8; 6:12
Bread of God	John 6:33
Bread of Life	John 6:35
Captain of Salvation	Hebrews 2:10
Child, little	Isaiah 11:6
Christ, the	Matthew 16:16; Mark 8:29; Luke 9:20; John 6:69
Companion, my	Zechariah 13:7
Cornerstone	Ephesians 2:20; 1 Peter 2:6
Counselor	Isaiah 9:6
David	Jeremiah 30:9; Ezekiel 34:23; 37:24; Hosea 3:5
David, Son of	Matthew 9:27; 21:9
Dayspring	Luke 1:78
Deliverer	Romans 11:26
Desire of All Nations	Haggai 2:7
Everlasting Father	Isaiah 9:6
Faithful witness	Revelation 1:5; 3:14
First and the Last	Revelation 1:17; 22:13
Firstborn	Hebrews 1:6; Revelation 1:5
God	Isaiah 40:9; John 20:28; 1 John 5:20
God, eternal blessed	Romans 9:5
Head over all things	Ephesians 1:22
Heir of all things	Hebrews 1:2
High Priest	Hebrews 4:14; 5:10
Holy, the most	Daniel 9:24
Holy One	Luke 4:34; Acts 3:14; Revelation 3:7
Horn of Salvation	Luke 1:69
Image of God	2 Corinthians 4:4
Immanuel	Isaiah 7:14; Matthew 1:23
Jesus	Matthew 1:21; 1 Thessalonians 1:10
Just (One), the	Acts 3:14; 7:52; 22:14
King of Israel	John 1:49
King of the Jews	Matthew 2:2
King of kings	1 Timothy 6:15; Revelation 17:14; 19:16
Lamb of God	John 1:29,36
Life, the	John 14:6
Life, Bread of	John 6:35
Light of the World	John 8:12; 9:5
Light, True	John 1:9; 12:35
Lion of the tribe of Judah	Revelation 5:5
Living stone	1 Peter 2:4
Lord	Zechariah 14:3; Matthew 3:3; Mark 11:3
Lord God, Almighty	Revelation 15:3
Lord of all	Acts 10:36
Lord of Glory	1 Corinthian 2:8

NAMES, TITLES AND OFFICES OF CHRIST, continued

Lord of lords	1 Timothy 6:15; Revelation 17:14; 19:16
Lord our Righteousness	Jeremiah 23:6
Maker and Preserver of all things	John 1:3,10; 1 Corinthians 8:6; Colossians 1:16; Hebrews 1:2,10; Revelation 4:11
Man, the	1 Timothy 2:5
Man, the second	1 Corinthians 15:47
Mediator	1 Timothy 2:5; Hebrews 12:24
Messiah	Daniel 9:25; John 1:41
Mighty God	Isaiah 9:6
Morning star	2 Peter 1:19; Revelation 22:16
Nazarene	Matthew 2:23
Passover, our	1 Corinthians 5:7
Priest forever	Hebrews 5:6
Prince	Acts 5:31
Prince of Life	Acts 3:15
Prince of Peace	Isaiah 9:6
Prophet	Deuteronomy 18:15; Luke 24:19
Propitiation	Romans 3:25; 1 John 2:2
Redeemer	Job 19:25; Isaiah 59:20
Righteous, the	1 John 2:1
Root and offspring of David	Revelation 5:5; 22:16
Ruler	Matthew 2:6
Ruler in Israel	Micah 5:2
Ruler of the kings of the earth	Revelation 1:5
Same yesterday, today and forever	Hebrews 13:8
Savior	Luke 2:11; Acts 5:31
Servant, Holy	Acts 4:27
Servant, my	Isaiah 52:13
Shepherd and Overseer of souls	1 Peter 2:25
Shepherd in the land	Zechariah 11:16; 13:7
Shepherd of the sheep, Great	Hebrews 13:20
Shepherd, the Chief	1 Peter 5:4
Shepherd, the good	John 10:11
Shiloh	Genesis 49:10
Son, a	Hebrews 3:6
Son, the	Psalm 2:12
Son, my beloved	Matthew 3:17; 17:5; Luke 9:35
Son, only begotten	John 1:14,18; 3:16,18
Son of David	Matthew 9:27; 21:9
Son of God	Matthew 8:29; Luke 1:35
Son of Man	Matthew 8:20; John 1:51; Acts 7:56
Son of the Highest	Luke 1:32
Star	Numbers 24:17
Star, the bright and morning	Revelation 22:16
Sun of Righteousness	Malachi 4:2
Truth, the	John 14:6
Vine, the	John 15:1,5
Way	John 14:6
Witness, faithful and true	Revelation 3:14
Wonderful	Isaiah 96
Word	John 1:1
Word of God	Revelation 19:13

Worth a thousand *shekels* of silver,
It will be for briers and thorns.
24 With arrows and bows *men* will come there,
Because all the land will become briers and thorns.
25 And to any hill which could be dug with the hoe,
You will not go there for fear of briers and thorns;
But it will become a range for oxen
And a place for sheep to roam.

Overthrow of Damascus and Samaria

8 MOREOVER the LORD said to me, "Take a large scroll, and [a]write on it with a man's pen concerning Maher-Shalal-Hash-Baz.
2 "And I will take for Myself faithful witnesses to record, Uriah the priest and Zechariah the son of Jeberechiah."
3 Then I went to the prophetess, and she conceived and bore a son. Then the LORD said to me, "Call his name Maher-Shalal-Hash-Baz;
4 "for before the child shall have knowledge to cry 'My father' and 'My mother,' the riches of Damascus and the spoil of Samaria will be taken away before the king of Assyria."
5 The LORD also spoke to me again, saying:

6 "Inasmuch as these people refused
The waters of Shiloah that flow softly,
And rejoice in [b]Rezin and in Remaliah's son;
7 Now therefore, behold, the Lord brings up over them
The waters of the River, strong and mighty—
The king of Assyria and all his glory;
He will go up over all his channels
And go over all his banks.
8 He will pass through Judah,
He will overflow and pass over,
[c]He will reach up to the neck;
And the stretching out of his wings
Will fill the breadth of Your land, O [d]Immanuel.*

The believing remnant

9 "Be shattered, O you peoples, and be broken in pieces!
Give ear, all you from far countries.
Gird yourselves, but be broken in pieces;
Gird yourselves, but be broken in pieces.
10 [e]Take counsel together, but it will come to nothing;
Speak the word, but it will not stand,
[f]For God *is* with us."*

11 For the LORD spoke thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying:

12 "Do not say, 'A conspiracy,'
Concerning all that this people call a conspiracy,
Nor be afraid of their threats, nor be troubled.
13 The LORD of hosts, Him you shall hallow;
Let Him *be* your fear,
And *let* Him *be* your dread.

8:1
a *Inspiration:* v. 1; Is. 30:8. (Ex. 4:15; 2 Tim. 3:16, *note*)

8:6
b Cp. Is. 7:1-9

8:8
c Is. 30:28
d Is. 7:14; Matt. 1:23

8:10
e Is. 7:7; Acts 5:38
f Cp. Rom. 8:31

***8:8** Literally *God-With-Us Immanuel* ***8:10** Hebrew

8:1,3 Maher-Shalal-Hash-Baz. Usually rendered, literally *hasten the booty, hasten the spoil.* Compare Is. 7:3.

Zechariah: *whom Jehovah remembers.* A witness to the prophecy of Isaiah.

Uriah: *light of Jehovah.* The priest who served as a witness to a prophecy of Isaiah.

Shiloah: *outlet of water.* A channel that carried water along the southeast slopes of Jerusalem from the spring of Gihon to the lower pool of Siloam.

8:6 Shiloah. Or *Shelah,* Neh. 3:15; or *Siloam,* John 9:7.
8:7 River. That is, *the Euphrates.*
8:9 Be shattered. Or *Make an uproar.*
8:10 God is with us. Judah is Immanuel's land and, therefore, cannot be conquered except as Immanuel permits. Compare the end of v. 8 where the same Hebrew words are used, but rendered in our version "Immanuel." This child is the "stone of stumbling and a rock of offense" (v. 14).
8:12 a conspiracy. The reference is to the attempt to terrify Judah by the conspiracy between Syria and Samaria (Is. 7:1–2).

14 He will be as a sanctuary,
But a [a]stone of stumbling and a rock of offense
To both the houses of Israel,
As a trap and a snare to the inhabitants of Jerusalem.
15 And many among them shall stumble;
They shall fall and be broken,
Be snared and taken."

16 Bind up the testimony,
Seal the law among my disciples.
17 And I will wait on the LORD,
Who hides His face from the house of Jacob;
And I will hope in Him.
18 Here am I and the children whom the LORD has given me!
We are for signs and wonders in Israel
From the LORD of hosts,
Who dwells in Mount Zion.

19 And when they say to you, "Seek those who are mediums and wizards, who whisper and mutter," should not a people seek their God? *Should they seek* the dead on behalf of the living?
20 To the law and to the testimony! If they do not speak according to this word, *it is* because *there is* no light in them.
21 They will pass through it hard pressed and hungry; and it shall happen, when they are hungry, that they will be enraged and curse their king and their God, and look upward.
22 Then they will look to the earth, and see trouble and darkness, gloom of anguish; and *they will be* driven into darkness.

Christ's birth and glorious reign

9 NEVERTHELESS the gloom *will* not *be* upon her who *is* distressed,
As when at first He lightly esteemed
The land of Zebulun and the land of Naphtali,
And afterward more heavily oppressed *her,*
By the way of the sea, beyond the Jordan,
In Galilee of the Gentiles.
2 The people who walked in darkness
Have seen a great light;
Those who dwelt in the land of the shadow of death,
Upon them a light has shined.

3 You have multiplied the nation
And increased its joy;*
They rejoice before You
According to the joy of harvest,
As *men* rejoice when they divide the spoil.
4 For You have broken the yoke of his burden
And the staff of his shoulder,
The rod of his oppressor,
As in the day of Midian.
5 For every warrior's sandal from the noisy battle,
And garments rolled in blood,
Will be used for burning *and* fuel of fire.

6 For unto us a [b]Child is [c]born,
Unto us a Son is given;
And the government will be upon His shoulder.
And His name will be called
Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace.
7 Of the increase of *His* government and peace

***9:3** Following Qere and Targum; Kethib and Vulgate read *not increased joy;* Septuagint reads *Most of the people You brought down in Your joy.*

8:14
a *Christ* (Stone): vv. 14-15; Is. 28:16. (Gen. 49:24; 1 Pet. 2:8, *note*)

9:6
b Luke 2:7; John 3:16; 1 John 4:9
c *Christ* (first advent): v. 6; Is. 28:16. (Gen. 3:15; Acts 1:11, *note*)

8:17 Him. Cited in Heb. 2:13 from Septuagint Version.
8:18 signs and wonders. The primary application here is to the two sons of Isaiah, Maher-Shalal-Hash-Baz (8:1) = "Speed the Spoil, Hasten the Booty," a sign of the coming judgment of the captivity of Judah; Shear-Jashub (7:3) = "A Remnant Shall Return," a sign of the return of a remnant of Judah at the end of the seventy years of captivity (Jer. 25:11–12; Dan. 9:2). The larger and final reference is to our Lord (Heb. 2:13–14).
9:1 at first. Or *in former times*. **afterward.** Or *in the latter time He will make it glorious by the way of the sea.*
9:2 Isaiah points out that the very region where Assyrian armies brought darkness and death would be the first to rejoice in the light brought by the preaching of Christ (Matt. 4:15–16).

There will be [a]no end,
Upon the [b]throne of David and over His [c]kingdom,
[d]To order it and establish it with judgment and justice
From that time forward, even forever.
The zeal of the LORD of hosts will perform this.

God's continuing judgment on the northern kingdom of Israel (to 10:4)

8 The Lord sent a word against [e]Jacob,
And it has fallen on Israel.
9 All the people will know—
Ephraim and the inhabitant of Samaria—
Who say in pride and arrogance of heart:
10 "The bricks have fallen down,
But we will rebuild with hewn stones;
The sycamores are cut down,
But we will replace *them* with cedars."
11 Therefore the LORD shall set up
The adversaries of Rezin against him,
And spur his enemies on,
12 The Syrians before and the Philistines behind;
And they shall devour Israel with an open mouth.

For all this His anger is not turned away,
But His hand *is* stretched out still.

13 For the people do not turn to Him who strikes them,
Nor do they seek the LORD of hosts.
14 Therefore the LORD will cut off head and tail from Israel,
Palm branch and bulrush [f]in one day.
15 The elder and honorable, he *is* the head;
The prophet who teaches lies, he *is* the tail.
16 For the [g]leaders of this people cause *them* to err,
And *those who are* led by them are destroyed.
17 Therefore the Lord will have no joy in their young men,
Nor have mercy on their fatherless and widows;
For everyone *is* a hypocrite and an evildoer,
And every mouth speaks folly.

For all this His anger is not turned away,
But His hand *is* stretched out still.

18 For wickedness [h]burns as the fire;
It shall devour the briers and thorns,
And kindle in the thickets of the forest;
They shall mount up *like* rising smoke.
19 Through the wrath of the LORD of hosts
The land is burned up,
And the people shall be as fuel for the fire;
[i]No man shall spare his brother.
20 And he shall snatch on the right hand
And be hungry;
He shall devour on the left hand
And not be satisfied;
Every man shall eat the flesh of his own arm.
21 Manasseh *shall devour* Ephraim, and Ephraim Manasseh,
Together they *shall be* [j]against Judah.

For all this His anger is not turned away,
But His hand *is* stretched out still.

10 "WOE to those who decree unrighteous decrees,
Who write misfortune,
Which they have prescribed
2 To rob the needy of justice,

9:7
a Dan. 2:44; Luke 1:32-33
b *Israel* (prophecies): vv. 6-7; Is. 11:1. (Gen. 12:2; Rom. 11:26, *note*)
c *Kingdom* (OT): vv. 6-7; Is. 11:1. (Gen. 1:26; Zech. 12:8, *note*)
d *Christ* (second advent): vv. 6-7; Is. 11:11. (Deut. 30:3; Acts 1:11, *note*)

9:8
e Gen. 32:28

9:14
f Cp. Rev. 18:8

9:16
g Mic. 3:1,5,9

9:18
h Is. 10:17; Mal. 4:1

9:19
i Mic. 7:2,6

9:21
j 2 Chr. 28:6,8

9:7 throne of David. "The throne of David" is an expression as definite, historically, as "the throne of the Caesars," and does not admit of spiritualizing (Luke 1:32–33). See Kingdom (OT), Zech. 12:8, *note;* Davidic Covenant, 2 Sam. 7:16, *note;* Acts 15:14–16.

9:12 For all this. Compare the closing words of vv. 17,21 with Is. 5:25; 10:4. The context makes it clear that, because no repentance was forthcoming from the northern kingdom of Israel, the LORD's hand of judgment will continue to be outstretched unrelentingly and will result in their captivity.

9:16 destroyed. Literally *swallowed up.*

And to take what is right from
the poor of My people,
That widows may be their prey,
And *that* they may rob the
fatherless.
3 What will you do in the [a]day of
punishment,
And in the desolation *which*
will come from [b]afar?
To whom will you flee for
[c]help?
And where will you leave your
glory?
4 Without Me they shall bow
down among the
[d]prisoners,
And they shall fall among the
slain."

[e]For all this His anger is not
turned away,
But His hand *is* stretched out
still.

Predicted judgment on Assyria

5 "Woe to Assyria, the rod of My
anger
And the staff in whose hand is
My indignation.
6 I will send him against an
[f]ungodly nation,
And against the people of My
wrath
I will [g]give him charge,
To seize the spoil, to take the
prey,
And to tread them down like
the mire of the streets.
7 [h]Yet he does not mean so,
Nor does his heart think so;
But *it is* in his heart to destroy,
And cut off not a few nations.
8 [i]For he says,
'*Are* not my princes altogether
kings?
9 *Is* not Calno like Carchemish?
Is not Hamath like Arpad?
Is not Samaria like Damascus?
10 As my hand has found the
kingdoms of the idols,
Whose carved images excelled
those of Jerusalem and
Samaria,
11 As I have done to Samaria and
her idols,
Shall I not do also to Jerusalem
and her idols?' "

12 Therefore it shall come to pass,
when the Lord has performed all
His work [j]on Mount Zion and on
Jerusalem, *that He will say,* [k]"I will
punish the fruit of the arrogant
heart of the king of Assyria, and the
glory of his haughty looks."
13 [l]For he says:

"By the strength of my hand I
have done *it,*
And by my wisdom, for I am
prudent;
Also I have removed the
boundaries of the people,
And have robbed their
treasuries;
So I have put down the
inhabitants like a valiant
man.
14 My hand has found like a nest
the riches of the people,
And as one gathers eggs *that*
are left,
I have gathered all the earth;
And there was no one who
moved *his* wing,
Nor opened *his* mouth with
even a peep."

15 Shall the ax boast itself against
him who chops with it?
Or shall the saw exalt itself
against him who saws with
it?
As if a rod could wield *itself*
against those who lift it up,
Or as if a staff could lift up, *as if*
it were not wood!
16 Therefore the Lord, the Lord*
of hosts,
Will send leanness among his
fat ones;
And under his glory
He will kindle a burning
Like the burning of a fire.

***10:16** Following Bomberg; Masoretic Text and Dead Sea Scrolls read *YHWH (the LORD)*

10:3
a Hos. 9:7; cp. Luke 19:41-44
b Is. 5:26
c Cp. Is. 30:1-5; 31:3

10:4
d Is. 24:22
e Is. 5:25; 9:12,17,21

10:6
f Is. 9:17
g Jer. 34:22

10:7
h Cp. Gen. 50:20; Mic. 4:12; Acts 2:23-24; 1 Cor. 2:8

10:8
i vv. 9-11; cp. 2 Kin. 18:19-25; 19:10-13

10:12
j 2 Kin. 19:31
k Jer. 50:18; cp. 2 Kin. 19:35-37; Is. 14:25

10:13
l Cp. Is. 37:24; Ezek. 28:4; Dan. 4:30

10:5 Assyria. Hebrew *Asshur.*

10:9 Calno. Or *Calneh,* Amos 6:2.

10:12 when the Lord has performed. A permanent method in the divine government of the earth is illustrated here. Israel is always the center of the divine counsels earthward (Deut. 32:8). The nations are permitted to afflict Israel in chastisement for her national sins, but invariably and inevitably retribution falls upon them. Compare Gen. 15:13–14; Deut. 30:5–7; Is. 14:1–2; Joel 3:1–8; Mic. 5:7–9; Matt. 25:31–40.

17 So the Light of Israel will be for a fire,
And his Holy One for a flame;
It will burn and devour
His thorns and his briers in one day.
18 And it will consume the glory of his forest and of his fruitful field,
Both soul and body;
And they will be as when a sick man wastes away.
19 Then the rest of the trees of his forest
Will be so few in number
That a child may write them.

A remnant will return

20 And it shall come to pass in that [a]day
That the [b]remnant of Israel,
And such as have escaped of the house of Jacob,
Will never again depend on [c]him who defeated them,
But will depend on the LORD, the Holy One of Israel, in truth.
21 The remnant will return, the remnant of Jacob,
To the [d]Mighty God.
22 For [e]though your people, O Israel, be as the sand of the sea,
A remnant of them will return;
The destruction decreed shall overflow with righteousness.
23 For the Lord GOD of hosts
Will make a determined end
In the midst of all the land.

24 Therefore thus says the Lord GOD of hosts: "O My people, who dwell in Zion, do not be [f]afraid of the Assyrian. He shall strike you with a rod and lift up his staff against you, in the manner of Egypt.
25 "For yet a very little while and the indignation will cease, as will My anger in their destruction."
26 And the LORD of hosts will stir up a scourge for him like the slaughter of Midian at the rock of Oreb; *as* His rod was on the [g]sea, so will He lift it up in the manner of Egypt.

27 It shall come to pass in that [h]day
That his burden will be taken away from your shoulder,
And his yoke from your neck,
And the yoke will be destroyed because of the [i]anointing oil.

The Assyrians' advance and defeat (37:7,35–36)

28 [j]He has come to Aiath,
He has passed Migron;
At Michmash he has attended to his equipment.
29 They have gone along the ridge,
They have taken up lodging at Geba.
Ramah is afraid,
Gibeah of Saul has fled.
30 Lift up your voice,
O daughter of Gallim!
Cause it to be heard as far as Laish—
O poor Anathoth!*
31 Madmenah has fled,
The inhabitants of Gebim seek refuge.
32 As yet he will remain at Nob that day;
He will shake his fist at the mount of the daughter of Zion,
The hill of Jerusalem.

33 Behold, the Lord,
The LORD of hosts,
Will lop off the bough with terror;
Those of high stature *will be* hewn down,
And the haughty will be humbled.
34 He will cut down the thickets of the forest with iron,
And Lebanon will fall by the Mighty One.

***10:30** Following Masoretic Text, Targum, and Vulgate; Septuagint and Syriac read *Listen to her, O Anathoth.*

10:20
a *Day* (of the LORD): vv. 20-23; Is. 13:6. (Ps. 2:9; Rev. 19:19, *note*)
b *Remnant:* vv. 20-22; Is. 11:11. (Is. 1:9; Rom. 11:5, *note*)
c 2 Kin. 16:7

10:21
d Is. 9:6

10:22
e vv. 22-23; Rom. 9:27-28

10:24
f Is. 7:4; 8:12; 12:2

10:26
g Ex. 14:27

10:27
h *Armageddon* (battle of): vv. 24-34; Is. 24:21. (Is. 10:27; Rev. 19:17, *note*)
i Ps. 45:7; 89:20-22

10:28
j vv. 28-32; cp. Mic. 1:10-16

10:20 That day is often the equivalent of "the day of the LORD" (Is. 2:10–22; Rev. 19:11–21). The prophecy here passes from the general to the particular, from historic and fulfilled judgments upon Assyria to the final destruction of all Gentile world power at the return of the Lord in glory. See Armageddon, Rev. 16:13–16; 19:17–21; Times of the Gentiles, Luke 21:24 and Rev. 16:19, *notes;* The Tribulation, Ps. 2:5; Rev. 7:14, *note*.

Davidic kingdom to be restored by Christ: its character and extent

11 THERE shall come forth a [a]Rod from the stem of [b]Jesse,
And a [c]Branch shall grow out of his roots.
2 The [d]Spirit of the LORD shall rest upon Him,
The [e]Spirit of wisdom and understanding,
The Spirit of counsel and might,
The Spirit of knowledge and of the fear of the LORD.
3 His delight *is* in the fear of the LORD,
And He shall not judge by the sight of His eyes,
Nor decide by the hearing of His ears;
4 But with righteousness He shall judge the poor,
And decide with equity for the meek of the earth;
He shall strike the earth with the rod of His mouth,
And with the breath of His lips He shall slay the wicked.
5 Righteousness shall be the [f]belt of His loins,
And faithfulness the belt of His waist.
6 "The wolf also shall dwell with the lamb,
The leopard shall lie down with the young goat,
The calf and the young lion and the fatling together;
And a little child shall lead them.
7 The cow and the bear shall graze;
Their young ones shall lie down together;
And the lion shall eat straw like the ox.
8 The nursing child shall play by the cobra's hole,
And the weaned child shall put his hand in the viper's den.
9 They shall not hurt nor destroy in all My holy mountain,
[g]For the earth shall be full of the knowledge of the LORD
As the waters cover the sea.
10 "And in that day there shall be a [h]Root of Jesse,
Who shall stand as [i]a banner to the people;
For the [j]Gentiles shall seek Him,
And His resting place shall be glorious."

How Christ will set up the kingdom

11 It shall come to pass in that day
That the Lord shall set His hand again the second time
To [k]recover the [l]remnant of His people who are left,
From Assyria and Egypt,
From Pathros and Cush,
From Elam and Shinar,
From Hamath and the islands of the sea.

11:1

a *Kingdom* (OT): vv. 1-12; 12:1-6; Is. 14:1. (Gen. 1:26; Zech. 12:8, *note*)

b *Israel* (prophecies): vv. 1-13; Is. 60:1. (Gen. 12:2; Rom. 11:26, *note*)

c See Is. 4:2, *note*

11:2

d *Holy Spirit* (OT): v. 2; Is. 30:1. (Gen. 1:2; Zech. 12:10, *note*)

e Rev. 1:4; 4:5; 5:6; cp. 1 Cor. 12:4-11

11:5

f *Righteousness* (garment): v. 5; Is. 59:17. (Gen. 3:21; Rev. 19:8, *note*)

11:9

g See Hab. 2:14, *note*

11:10

h Rom. 15:12

i Is. 27:12-13

j Is. 2:2

11:11

k *Christ* (second advent): vv. 10-12; Jer. 23:6. (Deut. 30:3; Acts 1:11, *note*)

l *Remnant:* vv. 11-13,16; Is. 24:13. (Is. 1:9; Rom. 11:5, *note*)

11:1 This chapter is a prophetic picture of the glory of the future kingdom, which will be set up when David's Son returns in glory (Luke 1:31–32; Acts 15:15–16).

11:2,3 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

11:2 THE SPIRIT OF GOD

Many people in the Bible were filled with the Spirit to do great things.

Joseph	Genesis 41:38–39
Bezalel (craftsman)	Exodus 35:31
Elad and Medad (prophesy)	Numbers 11:26–30
Balaam	Numbers 24:2
Othniel	Judges 3:10
Gideon	Judges 6:34
Jephthah	Judges 11:29
Samson	Judges 13:25; 14:6,19; 15:14
Saul	1 Samuel 10:5–6,10; 11:6
David	1 Samuel 16:13
Saul's messengers	1 Samuel 19:20
Elisha	2 Kings 3:15
Amasai (chief captain)	1 Chronicles 12:18
Azariah (prophet)	2 Chronicles 15:1
Jahaziel	2 Chronicles 20:14
Zechariah	2 Chronicles 24:20
Christ	Isaiah 11:2
Ezekiel	Ezekiel 2:2
Daniel	Daniel 4:8
Mary	Luke 1:35
Elizabeth	Luke 1:41
Zacharias	Luke 1:67
New Christians	Acts 2:4; 10:44
Stephen	Acts 7:55
Philip	Acts 8:39
Peter	Acts 10:19
Ephesian Christians	Acts 19:6

12 He will set up a banner for the nations,
And will assemble the outcasts of Israel,
And gather together the dispersed of Judah
From the four corners of the earth.
13 Also the envy of Ephraim shall depart,
And the adversaries of Judah shall be cut off;
Ephraim shall not envy Judah,
And Judah shall not harass Ephraim.
14 But they shall fly down upon the shoulder of the Philistines toward the west;
Together they shall plunder the people of the East;
They shall lay their hand on Edom and Moab;
And the people of Ammon shall obey them.
15 The LORD [a]will utterly destroy* the tongue of the Sea of Egypt;
With His mighty wind He will shake His fist over the River,
And strike it in the seven streams,
And make *men* cross over dry-shod.
16 There will be a [b]highway for the remnant of His people
Who will be left from Assyria,
As it was for Israel
In the day that he came up from the land of Egypt.

Thanksgiving in the kingdom

12 AND in that day you will say:
"O LORD, I will praise You;
Though You were angry with me,
Your anger is turned away, and You comfort me.
2 Behold, God *is* my salvation,
I will trust and not be afraid;
'For YAH, the LORD, *is* my strength and song;
He also has become my salvation.' "*
3 Therefore with joy you will draw [c]water
From the wells of salvation.
4 And in that day you will say:
"Praise the LORD, call upon His name;
Declare His deeds among the peoples,
Make mention that His name is exalted.
5 Sing to the LORD,
For He has done excellent things;
This *is* known in all the earth.
6 Cry out and shout, O inhabitant of Zion,
For great *is* the Holy One of Israel in your [d]midst!"

II. Prophecies concerning the Nations, 13—27

The LORD summons an attacking army

13 THE [e]burden against Babylon which Isaiah the son of Amoz saw.

2 "Lift up a banner on the high mountain,
Raise your voice to them;
Wave your hand, that they may enter the gates of the nobles.
3 I have commanded My sanctified ones;
I have also called My mighty ones for My anger—
Those who rejoice in My exaltation."

*11:15 Following Masoretic Text and Vulgate; Septuagint, Syriac, and Targum read *dry up*.
*12:2 Exodus 15:2

11:15
a Is. 50:2; 51:10-11; Zech. 10:10-11

11:16
b Is. 19:23

12:3
c John 4:10,14; 7:37-38

12:6
d Zeph. 3:14-15

13:1
e vv. 1-22; 14:18-23; 47:1-15; Jer. 25:12; 50:1-51:64

11:15 River. That is, *the Euphrates.*

12:2 trust. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

13:1 Burden, which also means "oracle," is a word sometimes used in the prophetical writings to indicate a divine message of judgment. **Babylon.** This prophecy concerning Babylon (chs. 13—14) announces the doom of the nation and city at the hands of the Medes (13:17–22), but applies the word "Babylon" to the totality of Gentile world power beginning with Nebuchadnezzar (Dan. 2:31–32, 37–38) and culminating in the fourth world empire (Dan. 2:34–35,40–45) at the return of Jesus Christ to the earth as the Striking Stone. See Times of the Gentiles, Luke 21:24 and Rev. 16:19, *notes.*

4 The [a]noise of a multitude in the mountains,
Like that of many people!
A tumultuous noise of the kingdoms of nations gathered together!
The LORD of hosts musters
The army for battle.
5 They come from a far country,
From the end of heaven—
The [b]LORD and His weapons of indignation,
To destroy the whole [c]land.

The day of the LORD's judgment on Babylon, picturing God's future judgment on Gentile nations

6 Wail, for the [d]day of the LORD *is* at hand!
It will come as destruction from the Almighty.
7 Therefore all hands will be limp,
Every man's heart will [e]melt,
8 And they will be afraid.
Pangs and sorrows will take hold of *them;*
They will be in pain as a woman in childbirth;
They will be amazed at one another;
Their faces *will be like* flames.

9 Behold, the [f]day of the LORD comes,
Cruel, with both wrath and fierce anger,
To lay the land desolate;
And He will destroy its sinners from it.
10 For the stars of heaven and their constellations
Will not give their light;
The [g]sun will be darkened in its going forth,
And the moon will not cause its light to shine.

11 "I will [h]punish the world for *its* evil,
And the wicked for their iniquity;
I will halt the arrogance of the proud,
And will lay low the haughtiness of the terrible.
12 I will make a mortal more rare than fine gold,
A man more than the golden wedge of Ophir.
13 [i]Therefore I will shake the heavens,
And the earth will move out of her place,
In the wrath of the LORD of hosts
And in the day of His fierce anger.
14 It shall be as the hunted gazelle,
And as a sheep that no man takes up;
[j]Every man will turn to his own people,
And everyone will flee to his own land.
15 Everyone who is found will be thrust through,
And everyone who is captured will fall by the sword.
16 Their [k]children also will be dashed to pieces before their eyes;
Their houses will be plundered
And their wives [l]ravished.

The Medes to defeat Babylon

17 "Behold, I will stir up the [m]Medes against them,
Who will not regard silver;
And *as for* gold, they will not delight in it.
18 Also *their* bows will dash the young men to pieces,
And they will have no pity on the fruit of the womb;
Their eye will not spare children.
19 And [n]Babylon, the glory of kingdoms,
The [o]beauty of the Chaldeans' pride,
Will be as when God overthrew Sodom and Gomorrah.

13:4
a Is. 17:12

13:5
b Is. 42:13
c Is. 24:1; 34:2

13:6
d *Day* (of the LORD): vv. 6-16; Is. 14:3. (Ps. 2:9; Rev. 19:19, *note*)

13:7
e Cp. Is. 19:1

13:9
f Mal. 4:1

13:10
g Is. 24:21-23; Ezek. 32:7; Joel 2:31; 3:15; Matt. 24:29; Mark 13:24; Luke 21:25

13:11
h Is. 26:21

13:13
i Is. 34:4; 51:6; Hag. 2:6

13:14
j Jer. 50:16; 51:9

13:16
k Ps. 137:9; Nah. 3:10
l Zech. 14:2

13:17
m Is. 21:2; Jer. 51:11,28; Dan. 5:28,31

13:19
n See Is. 13:1, *note*
o Is. 47:5; Dan. 4:30; cp. Rev. 18:11-16,19

13:19 Verses 12–16 look forward to the apocalyptic judgments (Rev. 6—13). Verses 17–22 have a near and a far view. They predict the destruction of the literal Babylon then existing. The verses also look forward to the destruction of both political Babylon and ecclesiastical Babylon in the time of the beast. See Rev. 18:2, *note.*

Chaldeans: The people of the region of Chaldea, located near the Persian Gulf.

Sodom and Gomorrah: *burning.* Cities located in the Valley of Siddim known for their extreme wickedness and destroyed by God with fire and brimstone. Only Lot and his family survived the destruction.

20 It will [a]never be inhabited,
Nor will it be settled from
generation to generation;
Nor will the Arabian pitch tents
there,
Nor will the shepherds make
their sheepfolds there.
21 But wild beasts of the desert
will lie there,
And their houses will be full of
owls;
Ostriches will dwell there,
And wild goats will caper there.
22 The hyenas will howl in their
citadels,
And jackals in their pleasant
palaces.
Her [b]time *is* near to come,
And her days will not be
prolonged."

Israel's joy at Babylon's defeat

14 FOR the LORD will [c]have
mercy on Jacob, and will
[d]still choose Israel, and settle them
in their own [e f]land. The [g]strangers
will be joined with them, and they
will cling to the house of Jacob.
2 Then people will take them and
bring them to their [h]place, and the
house of Israel will possess them for
servants and maids in the land of
the LORD; they will take them cap-
tive whose captives they were, and
[i]rule over their oppressors.
3 It shall come to pass in the [j]day
the LORD gives you rest from your
sorrow, and from your fear and the
hard bondage in which you were
made to serve,
4 that you will [k]take up this prov-
erb against the king of Babylon, and
say:

"How the oppressor has ceased,
The golden* city ceased!
5 The LORD has broken the staff
of the wicked,
The scepter of the rulers;
6 He who struck the people in
wrath with a continual
stroke,
He who ruled the nations in
anger,
Is persecuted *and* no one
hinders.
7 The whole earth is at rest *and*
quiet;
They break forth into singing.
8 Indeed the cypress trees
[l]rejoice over you,
And the cedars of Lebanon,
Saying, 'Since you were cut
down,
No woodsman has come up
against us.'

Israel taunts Babylon's fallen king

9 "Hell from beneath is excited
about you,
To meet *you* at your coming;
It stirs up the dead for you,
All the chief ones of the earth;
It has raised up from their
thrones
All the kings of the nations.
10 They all shall [m]speak and say to
you:
'Have you also become as weak
as we?
Have you become like us?
11 Your pomp is brought down to
[n]Sheol,
And the sound of your stringed
instruments;
The maggot is spread under you,
And worms cover you.'

The overthrow of Lucifer because of pride and rebellion

12 "How you are fallen from heaven,
O [o]Lucifer, [p]son of the morning!
How you are cut down to the
ground,
You who weakened the nations!
13 For you have said in your heart:

*14:4 Or *insolent*

13:20
a Jer. 50:3,39; 51:29,62

13:22
b Jer. 51:33

14:1
c Is. 49:13,15; 54:7-8
d Zech. 1:17; 2:12
e *Kingdom* (OT): vv. 1-2; Is. 24:23. (Gen. 1:26; Zech. 12:8, *note*).
f See 1 Cor. 15:24, *note*
g Is. 45:14

14:2
h Is. 49:22
i Is. 49:23; 54:3; 60:10; 61:5

14:3
j *Day* (of the LORD): vv. 1-8; Is. 24:1. (Ps. 2:9; Rev. 19:19, *note*)

14:4
k Is. 13:19; cp. Hab. 2:6

14:8
l Is. 55:12

14:10
m Ezek. 32:21

14:11
n See Hab. 2:5, *note;* cp. Luke 16:23, *note*

14:12
o Luke 10:18; Rev. 12:7-9
p *Satan:* vv. 12-14; Ezek. 28:12. (Gen. 3:1; Rev. 20:10, *note*)

Jacob: *supplanter.* The younger son of Isaac and Rebekah who tricked his brother Esau into selling him his birthright. He deceived his father in order to receive the family blessing. Married Leah and Rachel. Had twelve sons by his wives and concubines. Also referred to as Israel.

13:22 hyenas. Literally *howling creatures.*

14:12 Verses 12–14 evidently refer to Satan who, as prince of this world system (John 12:31; 14:30; 16:11; see Rev. 13:8, *note*), is the real though unseen ruler of the successive world powers, Tyre, Babylon, Medo-Persia, Greece, Rome, etc. (compare Ezek. 28:12–14). **Lucifer,** "Day Star," can be none other than Satan. This significant passage points back to the beginning of sin in the universe. When Satan said, "I will," sin began. See Rev. 20:10, *note.* For other instances of addressing Satan through another, compare Gen. 3:15; Matt. 16:22–23.

'I will ascend into [a]heaven,
I will exalt my throne above the stars of God;
I will also sit on the [b]mount of the congregation
On the farthest [c]sides of the north;
14 I will ascend above the heights of the clouds,
I will be like the Most High.'
15 Yet you shall be [d]brought down to Sheol,
To the lowest depths of the [e]Pit.
16 "Those who see you will gaze at you,
And consider you, *saying:*
'*Is* this the man who made the earth tremble,
Who shook kingdoms,
17 Who made the world as a wilderness
And destroyed its cities,
Who did not open the house of his prisoners?'

Destruction of Babylon

18 "All the kings of the nations,
All of them, sleep in glory,
Everyone in his own house;
19 But you are cast out of your grave
Like an abominable branch,
Like the garment of those who are slain,
Thrust through with a sword,
Who go down to the stones of the pit,
Like a corpse trodden underfoot.
20 You will not be joined with them in burial,
Because you have destroyed your land
And slain your people.
The brood of evildoers shall [f]never be named.
21 Prepare slaughter for his children
Because of the iniquity of their fathers,
Lest they rise up and possess the land,
And fill the face of the world with cities."

22 "For I will rise up against them," says the LORD of hosts,
"And [g]cut off from [h]Babylon the name and remnant,
And offspring and posterity," says the LORD.
23 "I will also make it a possession for the [i]porcupine,
And marshes of muddy water;
I will sweep it with the broom of destruction," says the LORD of hosts.

Judgment on Assyria

24 The LORD of hosts has sworn, saying,
"Surely, as I have thought, so it shall come to pass,
And as I have purposed, *so* it shall [j]stand:
25 That I will break the [k]Assyrian in My land,
And on My mountains tread him underfoot.
Then his yoke shall be removed from them,
And his burden removed from their shoulders.
26 This *is* the [l]purpose that is purposed against the whole earth,
And this *is* the hand that is stretched out over all the nations.
27 For the LORD of hosts has purposed,
And who will annul *it?*
His hand *is* stretched out,
And who will turn it back?"

Judgment on Philistia

28 This is the [m]burden which came in the year that King Ahaz died.

29 "Do not rejoice, all you of [n]Philistia,
Because the rod that struck you is broken;
For out of the serpent's roots will come forth a viper,
And its offspring *will be* a fiery flying serpent.
30 The firstborn of the poor will feed,

14:13
a Ezek. 28:2
b Ezek. 28:14
c Ps. 48:2

14:15
d Cp. Matt. 11:23
e Ezek. 28:8

14:20
f Ps. 109:13

14:22
g Prov. 10:7; Is. 26:14
h See Is. 13:1, *note*

14:23
i Is. 34:11; Zeph. 2:14

14:24
j Is. 43:13

14:25
k vv. 24-27; Is. 10:5-27; Mic. 5:5-6; Zeph. 2:13

14:26
l Is. 23:9

14:28
m See Is. 13:1, *note*

14:29
n vv. 29-31; Jer. 47:1-4; Ezek. 25:15-17; Zeph. 2:5; Zech. 9:6

Lebanon: the area along the Mediterranean Sea known for its mountains and forests of cedar trees.

Ahaz: *possessor.* Son of Jothan. The eleventh king of Judah who worshipped idols and sacrificed his son to one of them.

And the needy will lie down in
safety;
I will kill your roots with
famine,
And it will slay your remnant.
31 Wail, O gate! Cry, O city!
All you of [a]Philistia *are*
dissolved;
For smoke will come from the
north,
And no one *will be* alone in his
appointed times."

32 What will they answer the
messengers of the nation?
That the LORD has founded Zion,
And the poor of His people
shall take refuge in it.

Judgment on Moab

15 THE [b]burden against Moab.
Because in the night [c]Ar of
[d]Moab is laid waste
And destroyed,
Because in the night Kir of
Moab is laid waste
And destroyed,
2 He has gone up to the temple*
and Dibon,
To the [e]high places to weep.
Moab will wail over Nebo and
over Medeba;
On all their heads *will be*
baldness,
And every beard cut off.
3 In their streets they will clothe
themselves with sackcloth;
On the tops of their houses
And in their streets
Everyone will wail, [f]weeping
bitterly.
4 Heshbon and Elealeh will cry
out,
Their voice shall be heard as far
as [g]Jahaz;
Therefore the armed soldiers*
of Moab will cry out;
His life will be burdensome to
him.

5 "My[h] heart will cry out for Moab;
His fugitives *shall flee* to Zoar,
Like a three-year-old heifer.*
For by the Ascent of Luhith
They will go up with weeping;
For in the way of Horonaim
They will raise up a cry of
destruction,
6 For the waters of Nimrim will
be desolate,
For the green grass has
withered away;
The grass fails, there is nothing
green.
7 Therefore the abundance they
have gained,
And what they have laid up,
They will carry away to the
Brook of the Willows.
8 For the cry has gone all around
the borders of Moab,
Its wailing to Eglaim
And its wailing to Beer Elim.
9 For the waters of Dimon* will
be full of blood;
Because I will bring more upon
Dimon,*
Lions upon him who escapes
from Moab,
And on the remnant of the
land."

Moab refuses sanctuary to Israel's fugitives; her judgment soon to come

16 SEND the lamb to the ruler
of the land,
From Sela to the wilderness,
To the mount of the daughter of
Zion.
2 For it shall be as a [i]wandering
bird thrown out of the nest;
So shall be the daughters of
Moab at the fords of the
[j]Arnon.

3 "Take counsel, execute judgment;
Make your shadow like the night
in the middle of the day;
Hide the outcasts,

14:31
a vv. 29-31; Jer. 47:1-4; Ezek. 25:15-17; Zeph. 2:5; Zech. 9:6

15:1
b See Is. 13:1, *note*
c Deut. 2:9
d Is. 15:1-16:14; 25:10; Jer. 25:21; 48:1-47; Amos 2:1-3; Zeph. 2:8-11

15:2
e See Judg. 3:7 and 1 Kin. 3:2, *notes*

15:3
f Jer. 48:38

15:4
g Jer. 48:34

15:5
h Is. 16:11; Jer. 48:31

16:2
i Prov. 27:8
j Num. 21:13

***15:2** Hebrew *bayith (house)* ***15:4** Following Masoretic Text, Targum, and Vulgate; Septuagint and Syriac read *loins.* ***15:5** Or *The Third Eglath,* an unknown city (compare Jeremiah 48:34) ***15:9** Following Masoretic Text and Targum; Dead Sea Scrolls and Vulgate read *Dibon;* Septuagint reads *Rimon.* * Following Masoretic Text and Targum; Dead Sea Scrolls and Vulgate read *Dibon;* Septuagint reads *Rimon.*

14:32 take refuge. The Hebrew for "take refuge" can also be rendered "trust." Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

15:1 Moab. See Map 4 at the back of the Bible.

15:6 Nimrim. Or *Nimrah,* Num. 32:3.

16:1 Sela. Or *Petra.* Literally *a rock.* 2 Kin. 14:7; Is. 42:11.

Do not betray him who escapes.
4 Let My outcasts dwell with you, O Moab;
Be a shelter to them from the face of the spoiler.
For the extortioner is at an end,
Devastation ceases,
The oppressors are consumed out of the land.
5 In mercy the [a]throne will be established;
And One will sit on it in truth, in the [b]tabernacle of David,
Judging and seeking justice and hastening [c]righteousness."

6 We have heard of the pride of Moab—
He is very proud—
Of his haughtiness and his pride and his wrath;
But his lies *shall* not *be* so.
7 Therefore Moab shall wail for Moab;
Everyone shall wail.
For the foundations of Kir Hareseth you shall mourn;
Surely *they are* stricken.

8 For the fields of Heshbon languish,
And the vine of Sibmah;
The lords of the nations have broken down its choice plants,
Which have reached to Jazer
And wandered through the wilderness.
Her branches are stretched out,
They are gone over the [d]sea.
9 Therefore I will bewail the vine of Sibmah,
With the weeping of Jazer;
I will drench you with my tears,
O Heshbon and Elealeh;
For battle cries have fallen
Over your summer fruits and your harvest.

10 [e]Gladness is taken away,
And joy from the plentiful field;
In the vineyards there will be no singing,
Nor will there be shouting;
No treaders will tread out wine in the presses;
I have made their shouting cease.
11 Therefore my [f]heart shall resound like a harp for Moab,
And my inner being for Kir Heres.

12 And it shall come to pass,
When it is seen that Moab is [g]weary on the [h]high place,
That he will come to his sanctuary to pray;
But he will not prevail.

13 This *is* the word which the LORD has spoken concerning Moab since that time.
14 But now the LORD has spoken, saying, "Within three years, as the years of a hired man, the glory of Moab will be despised with all that great multitude, and the remnant *will be* very small *and* feeble."

Damascus (Syria) and her ally (10 tribes) will fall

17 THE burden against Damascus.

"Behold, [i]Damascus will cease from *being* a city,
And it will be a ruinous heap.
2 The cities of [j]Aroer *are* forsaken;*
They will be for flocks
Which lie down, and [k]no one will make *them* afraid.
3 The fortress also will cease from Ephraim,
The kingdom from Damascus,
And the remnant of Syria;
They will be as the [l]glory of the children of Israel,"
Says the LORD of hosts.

4 "In that day it shall come to pass
That the glory of Jacob will wane,

16:5
a Dan. 7:14; Luke 1:33; Rev. 11:15
b See Acts 15:13-17, *notes*
c Is. 9:7; 11:4; 32:1

16:8
d Jer. 48:32

16:10
e Is. 24:8; Jer. 48:33

16:11
f Is. 15:5; 63:15; Jer. 48:36

16:12
g Cp. 1 Kin. 18:29
h Is. 15:2. See Judg. 3:7 and 1 Kin. 3:2, *notes*

17:1
i vv. 1-3; Jer. 49:23-27; Amos 1:3-5; Zech. 9:1

17:2
j Num. 32:34
k Jer. 7:33

17:3
l Cp. 1 Sam. 4:21; Hos. 9:11

***17:2** Following Masoretic Text and Vulgate; Septuagint reads *It shall be forsaken forever;* Targum reads *Its cities shall be forsaken and desolate.*

17:1 There was a near fulfillment in Sennacherib's approaching invasion, but vv. 12–14 look forward also to the final invasion and battle. See Armageddon, Rev. 16:16 and 19:17, *notes*.

Damascus: a city in Syria that became a great commercial city during the time of the Roman Empire.

And the fatness of his flesh
grow [a]lean.
5 It shall be [b]as when the
harvester gathers the grain,
And reaps the heads with his
arm;
It shall be as he who gathers
heads of grain
In the Valley of Rephaim.
6 Yet [c]gleaning grapes will be left
in it,
Like the shaking of an olive
tree,
Two *or* three olives at the top
of the uppermost bough,
Four *or* five in its most fruitful
branches,"
Says the LORD God of Israel.
7 In that day a man will [d]look to
his Maker,
And his eyes will have respect
for the Holy One of Israel.
8 He will not look to the altars,
The work of his hands;
He will not respect what his
[e]fingers have made,
Nor the [f]wooden images nor
the incense altars.
9 In that day his strong cities will
be as a forsaken bough*
And an uppermost branch,*
Which they left because of the
children of Israel;
And there will be desolation.
10 Because you have [g]forgotten
the God of your salvation,
And have not been mindful of
the Rock of your stronghold,
Therefore you will plant
pleasant plants
And set out foreign seedlings;
11 In the day you will make your
plant to grow,
And in the morning you will
make your seed to flourish;
But the harvest *will be* a heap
of ruins
In the day of grief and
desperate sorrow.
12 Woe to the multitude of many
people
Who make a [h]noise like the
roar of the seas,
And to the rushing of nations
That make a rushing like the
rushing of mighty waters!
13 The nations will [i]rush like the
rushing of many waters;
[j]But *God* will rebuke them and
they will flee far away,
And be [k]chased like the chaff of
the mountains before the
wind,
Like a rolling thing before the
whirlwind.
14 Then behold, at eventide,
trouble!
And before the morning, he *is*
[l]no more.
This *is* the portion of those
who plunder us,
And the lot of those who rob us.

Woe to Ethiopia

18 WOE to the [m]land shadowed
with buzzing wings,
Which *is* beyond the rivers of
Ethiopia,
2 Which sends ambassadors by
sea,
Even in vessels of reed on the
waters, *saying,*
"Go, swift messengers, to a
nation tall and smooth *of
skin,*
To a people terrible from their
beginning onward,
A nation powerful and treading
down,
Whose land the rivers divide."
3 All inhabitants of the world and
dwellers on the earth:
When he [n]lifts up a banner on
the mountains, you see *it;*
And when he blows a trumpet,
you hear *it.*
4 For so the LORD said to me,

17:4
a Is. 10:16

17:5
b Jer. 51:33

17:6
c Is. 24:13

17:7
d Is. 10:20; Hos. 3:5; Mic. 7:7

17:8
e Is. 2:8; 31:7
f See Deut. 16:21, *note*

17:10
g Is. 51:13

17:12
h Is. 13:4

17:13
i Cp. Is. 33:3
j Is. 37:29-38
k Ps. 83:13; Hos. 13:3

17:14
l Cp. 2 Kin. 19:35

18:1
m Is. 20:4-5; Ezek. 30:4-5,9; Zeph. 2:12; 3:10

18:3
n Cp. Is. 5:26; 11:10-12

*17:9 Septuagint reads *Hivites;* Targum reads *laid waste;* Vulgate reads *as the ploughs.*
* Septuagint reads *Amorites;* Targum reads *in ruins;* Vulgate reads *corn.*

Valley of Rephaim: a fertile valley southwest of Jerusalem where David defeated the Philistines.

Ethiopia: *burnt face.* The land along the middle Nile River, south of Egypt; also known as Cush. Not modern-day Ethiopia.

18:1 Ethiopia. Hebrew *Cush.* vv. 1-7; Ezek. 30:4-5; Zeph. 2:12.

18:2 The reference is evidently to an embassy from Egypt, resulting in the alliance denounced in chs. 30—31 and Jer. 37:7–11.

"I will take My rest,
And I will look from My dwelling place
Like clear heat in sunshine,
Like a cloud of dew in the heat of harvest."
5 For before the harvest, when the bud is perfect
And the sour grape is ripening in the flower,
He will both cut off the sprigs with pruning hooks
And take away *and* cut down the branches.
6 They will be left together for the mountain birds of prey
And for the beasts of the earth;
The birds of prey will summer on them,
And all the beasts of the earth will winter on them.

7 In that [a]time a present will be brought to the LORD of hosts
From* a people tall and smooth *of skin,*
And from a people terrible from their beginning onward,
A nation powerful and treading down,
Whose land the rivers divide—
To the place of the name of the LORD of hosts,
To Mount Zion.

Egypt's decline and collapse

19 THE [b]burden against Egypt.
Behold, the LORD rides on a swift cloud,
And will come into [c]Egypt;
The [d]idols of Egypt will totter at His presence,
And the heart of Egypt will [e]melt in its midst.

2 "I will [f]set Egyptians against Egyptians;
Everyone will fight against his brother,
And everyone against his neighbor,
City against city, kingdom against kingdom.
3 The spirit of Egypt will fail in its midst;
I will destroy their counsel,
And they will consult the idols and the charmers,
The mediums and the [g]sorcerers.
4 And the Egyptians I will [h]give
Into the hand of a cruel master,
And a fierce king will rule over them,"
Says the Lord, the LORD of hosts.

5 [i]The waters will fail from the sea,
And the river will be wasted and dried up.
6 The rivers will turn foul;
The brooks of defense will be emptied and dried up;
The reeds and rushes will wither.
7 The papyrus reeds by the River, by the mouth of the River,
And everything sown by the River,
Will wither, be driven away, and be no more.
8 The fishermen also will mourn;
All those will lament who cast hooks into the River,
And they will languish who spread nets on the waters.
9 Moreover those who work in fine flax
And those who weave fine fabric will be ashamed;
10 And its foundations will be broken.
All who make wages *will be* troubled of soul.

11 Surely the princes of Zoan *are* fools;
Pharaoh's wise counselors give foolish counsel.
[j]How do you say to Pharaoh, "I *am* the son of the wise,
The son of ancient kings?"
12 Where *are* they?
Where are your wise men?
Let them tell you now,
And let them know what the LORD of hosts has [k]purposed against Egypt.

*18:7 Following Dead Sea Scrolls, Septuagint, and Vulgate; Masoretic Text omits *From;* Targum reads *To.*

18:7
a Is. 14:1-3; 66:20; Mic. 4:1-8; cp. Ps. 68:31

19:1
b See Is. 13:1, *note*
c vv. 1-22; Jer. 9:25-26; Ezek. 29:1-30:19; Joel 3:19
d Ex. 12:12; Jer. 43:12
e Cp. Josh. 2:11; Is. 13:7

19:2
f Cp. Judg. 7:22; 1 Sam. 14:16,20; 2 Chr. 20:23

19:3
g Is. 8:19

19:4
h Is. 20:4; Jer. 46:26; Ezek. 29:19

19:5
i Jer. 51:36; Ezek. 30:12

19:11
j 1 Kin. 4:29-34; cp. Acts 7:22

19:12
k Ps. 33:11

19:6 rivers. That is, *Egypt's irrigation canals.* **brooks.** Or *streams* or *canals of Egypt.*

19:7,8 River. Or *Nile.*

13 The princes of Zoan have
become fools;
The princes of [a]Noph* are
deceived;
They have also deluded Egypt,
Those who are the mainstay of
its tribes.
14 The LORD has mingled a
[b]perverse spirit in her
midst;
And they have caused Egypt to
err in all her work,
As a drunken man staggers in
his vomit.
15 Neither will there be *any* work
for Egypt,
Which the head or tail,
Palm branch or bulrush, may
do.*

Future restoration of Egypt and Assyria as subject to Israel in Christ's kingdom

16 In that day Egypt will [c]be like women, and will be afraid and fear because of the waving of the hand of the LORD of hosts, which He waves over it.

17 And the land of Judah will be a terror to Egypt; everyone who makes mention of it will be afraid in himself, because of the counsel of the LORD of hosts which He has [d]determined against it.

18 In that day five cities in the land of Egypt will [e]speak the language of Canaan and [f]swear by the LORD of hosts; one will be called the City of Destruction.*

19 In that day there will be an [g]altar to the LORD in the midst of the land of Egypt, and a pillar to the [h]LORD at its border.

20 And it will be for a sign and for a witness to the LORD of hosts in the land of Egypt; for they will cry to the LORD because of the oppressors, and He will send them a [i]Savior and a Mighty One, and He will deliver them.

21 Then the LORD will be known to Egypt, and the Egyptians will [j]know the LORD in that day, and will make sacrifice and [k]offering; yes, they will make a vow to the LORD and perform *it.*

22 And the LORD will strike Egypt,
He will strike and [l]heal *it;* they will
return to the LORD, and He will be
entreated by them and heal them.

23 In that day there will be a
[m]highway from Egypt to Assyria,
and the Assyrian will come into
Egypt and the Egyptian into Assyria,
and the Egyptians will [n]serve with
the Assyrians.

24 In that day Israel will be one of
three with Egypt and Assyria—a
blessing in the midst of the land,

25 whom the LORD of hosts shall
bless, saying, "Blessed *is* Egypt My
people, and Assyria the work of My
hands, and [o]Israel My inheritance."

Impending conquest of Egypt and Ethiopia

20 IN the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it,

2 at the same time the LORD spoke by Isaiah the son of Amoz, saying, "Go, and remove the [p]sackcloth from your body, and take your sandals off your feet." And he did so, [q]walking naked and barefoot.

3 Then the LORD said, "Just as My servant Isaiah has walked naked and barefoot three years *for* a sign and a wonder against Egypt and Ethiopia,

4 "so shall the [r]king of Assyria lead away the Egyptians as prisoners and the Ethiopians as captives, young and old, naked and barefoot, [s]with their buttocks uncovered, to the shame of Egypt.

5 [t]"Then they shall be afraid and ashamed of Ethiopia their expectation and Egypt their glory.

6 "And the inhabitant of this territory will say in that day, 'Surely such *is* our expectation, wherever we flee for [u]help to be delivered from the king of Assyria; and how shall we escape?' "

***19:13** That is, ancient Memphis
***19:15** Compare Isaiah 9:14—16 ***19:18** Some Hebrew manuscripts, Arabic, Dead Sea Scrolls, Targum, and Vulgate read *Sun;* Septuagint reads *Asedek* (literally *Righteousness*).

19:13
a Jer. 2:16

19:14
b Cp. 1 Kin. 22:22

19:16
c Cp. Jer. 51:30; Nah. 3:13

19:17
d Is. 14:24; Dan. 4:35

19:18
e Zeph. 3:9
f Is. 45:23

19:19
g Is. 56:7; 60:7
h Ps. 68:31

19:20
i Is. 43:11

19:21
j Is. 2:3-4; 11:9
k Zech. 14:16-18; cp. Mal. 1:11

19:22
l Deut. 32:39

19:23
m Is. 11:16; 35:8; 40:3; 62:10
n Is. 27:13

19:25
o Deut. 14:2

20:2
p Cp. Zech. 13:4
q Cp. 1 Sam. 19:24; Mic. 1:8,11

20:4
r Is. 19:4
s Cp. 2 Sam. 10:4; Is. 3:17; Jer. 13:22,26

20:5
t 2 Kin. 18:21; Is. 30:3-7; 36:6

20:6
u Is. 30:5,7; cp. 31:3

20:1 Tartan. The title of the commander-in-chief of the Assyrian army. 2 Kin. 18:17.

20:3,5 Ethiopia. Hebrew *Cush.* Gen. 10:6.

God commands Medes to take Babylon

21 THE [a]burden against the Wilderness of the Sea.

As whirlwinds in the [b]South pass through,
So it comes from the desert, from a terrible land.
2 A distressing vision is declared to me;
The treacherous dealer deals treacherously,
And the plunderer plunders.
[c]Go up, O Elam!
Besiege, O Media!
All its sighing I have made to cease.
3 Therefore my loins are filled with pain;
Pangs have taken hold of me, like the pangs of a woman in labor.
I was distressed when *I* heard *it;*
I was dismayed when *I* saw *it.*
4 My heart wavered, fearfulness frightened me;
The [d]night for which I longed He turned into fear for me.
5 Prepare the table,
Set a watchman in the tower,
Eat and drink.
Arise, you princes,
Anoint the shield!
6 For thus has the Lord said to me:
"Go, set a watchman,
Let him declare what he sees."
7 And he saw a chariot *with* a pair of horsemen,
A chariot of donkeys, *and* a chariot of camels,
And he listened earnestly with great care.
8 Then he cried, "A lion,* my Lord!
I stand continually on the watchtower in the daytime;
I have sat at my post every night.
9 And look, here comes a chariot of men *with* a pair of horsemen!"
Then he answered and said,
"Babylon[e] is fallen, is fallen!
And all the carved images of her gods
He has [f]broken to the ground."
10 Oh, my threshing and the grain of my floor!
That which I have heard from the LORD of hosts,
The God of Israel,
I have declared to you.

Woe to Edom

11 The [g]burden against [h]Dumah.

He calls to me out of [i]Seir,
"Watchman, what of the night?
Watchman, what of the night?"
12 The watchman said,
"The morning comes, and also the night.
If you will inquire, inquire;
Return! Come back!"

Woe to Arabia

13 The [j]burden against [k]Arabia.

In the forest in Arabia you will lodge,
O you traveling companies of [l]Dedanites.
14 O inhabitants of the land of Tema,
Bring water to him who is thirsty;
With their bread they met him who fled.
15 For they fled from the swords, from the drawn sword,
From the bent bow, and from the distress of war.

16 For thus the LORD has said to me: "Within a year, according to the year of a hired man, all the glory of Kedar will fail;
17 "and the remainder of the number of archers, the mighty men of the people of Kedar, will be diminished; for the LORD God of Israel has spoken *it.*"

The Valley of Vision: woe to Jerusalem

22 THE [m]burden against the [n]Valley of Vision.

*21:8 Dead Sea Scrolls read *Then the observer cried.*

21:1
a See Is. 13:1, *note*
b See Gen. 12:9, *note*

21:2
c Is. 13:17; 22:6

21:4
d Deut. 28:67

21:9
e Jer. 51:8; Rev. 14:8; 18:2
f Cp. Jer. 50:2; 51:44

21:11
g See Is. 13:1, *note*
h Gen. 25:14; 1 Chr. 1:30; Josh. 15:52
i Gen. 32:3; Jer. 49:7; Ezek. 35:2; Obad. 1

21:13
j See Is. 13:1, *note*
k Jer. 25:24
l Gen. 10:7; 1 Chr. 1:9,32; Jer. 25:23; Ezek. 27:15

22:1
m See Is. 13:1, *note*
n v. 5; cp. Jer. 7:32; 19:6

21:13 traveling companies. That is, *caravans.*

What ails you now, that you
have all gone up to the
housetops,
2 You who are full of noise,
A tumultuous city, a [a]joyous
city?
Your slain *men are* [b]not slain
with the sword,
Nor dead in battle.
3 All your rulers have fled
together;
They are captured by the
archers.
All who are found in you are
bound together;
They have fled from afar.
4 Therefore I said, "Look away
from me,
[c]I will weep bitterly;
Do not labor to comfort me
Because of the plundering of the
daughter of my people."

5 For *it is* a day of trouble and
treading down and
perplexity
[d]By the Lord GOD of hosts
In the Valley of Vision—
Breaking down the walls
And of crying to the mountain.
6 [e]Elam bore the quiver
With chariots of men *and*
horsemen,
And [f]Kir uncovered the shield.
7 It shall come to pass *that* your
choicest valleys
Shall be full of chariots,
And the horsemen shall set
themselves in array at the
[g]gate.

8 [h]He [i]removed the protection of
Judah.
You looked in that day to the
armor of the [j]House of the
Forest;
9 You also saw the [k]damage to
the city of David,
That it was great;
And you gathered together the
[l]waters of the lower pool.
10 You numbered the houses of
Jerusalem,
And the houses you broke
down
To fortify the wall.
11 You also [m]made a reservoir
between the two walls
For the water of the old [n]pool.
But you did [o]not look to its
Maker,
Nor did you have respect for
Him who fashioned it long
ago.

12 And in that day the Lord GOD
of hosts
[p]Called for weeping and for
mourning,
For [q]baldness and for girding
with sackcloth.
13 But instead, joy and gladness,
Slaying oxen and killing sheep,
Eating meat and [r]drinking
wine:
"Let[s] us eat and drink, for
tomorrow we die!"

14 Then it was revealed in my
hearing by the LORD of
hosts,
"Surely for this iniquity there
[t]will be no atonement for
you,
Even to your death," says the
Lord GOD of hosts.

Shebna replaced by Eliakim

15 Thus says the Lord GOD of hosts:

"Go, proceed to this steward,
To Shebna, who *is* over the
house, *and say:*
16 'What have you here, and
whom have you here,
That you have hewn a
sepulcher here,
As he who hews himself a
sepulcher on high,
Who carves a tomb for himself
in a rock?
17 Indeed, the LORD will throw
you away violently,
O mighty man,
And will surely seize you.
18 He will surely turn violently
and toss you like a ball
Into a large country;
There you shall die, and there
your glorious [u]chariots
Shall be the shame of your
master's house.

22:2
a Is. 32:13
b Cp. Jer. 14:18

22:4
c Cp. Jer. 4:19; 9:1; Luke 19:41

22:5
d Lam. 1:5; 2:2

22:6
e Is. 21:2
f 2 Kin. 16:9; Is. 15:1

22:7
g Cp. 2 Chr. 32:1

22:8
h 2 Kin. 18:15-16
i Cp. 2 Kin. 16:18
j 1 Kin. 7:2; 10:17

22:9
k Cp. 2 Chr. 32:5
l 2 Kin. 20:20; 2 Chr. 32:30

22:11
m Neh. 3:16
n 2 Chr. 32:3-4
o Cp. Is. 5:12

22:12
p Joel 1:13
q Cp. Ezra 9:3

22:13
r Is. 5:11,22; cp. Luke 17:26-29
s Is. 56:12; 1 Cor. 15:32

22:14
t Cp. 1 Sam. 3:14; Ezek. 24:13

22:18
u Is. 2:7

22:15 Shebna was a foreigner and a man of considerable influence who was displaced by Eliakim (vv. 20–25). Later he evidently became Hezekiah's scribe (36:3; 37:2).
22:17 seize. Or *cover.* Compare Esth. 7:8.

19 So I will drive you out of your
office,
And from your position he will
pull you down.*

20 'Then it shall be in that day,
That I will call My servant
[a]Eliakim the son of Hilkiah;
21 I will clothe him with your robe
And strengthen him with your
belt;
I will commit your responsibility
into his hand.
He shall be a father to the
inhabitants of Jerusalem
And to the house of Judah.
22 The key of the house of David
I will lay on his [b]shoulder;
So he shall open, and no one
shall shut;
And he shall shut, and no one
shall open.
23 I will fasten him *as* a [c]peg in a
secure place,
And he will become a glorious
throne to his father's house.

24 'They will hang on him all the glory of his father's house, the offspring and the posterity, all vessels of small quantity, from the cups to all the pitchers.

25 'In that day,' says the LORD of hosts, 'the peg that is fastened in the secure place will be removed and be cut down and fall, and the burden that *was* on it will be cut off; for the LORD has spoken.' "

The fall of Tyre

23 THE [d]burden against [e]Tyre.
Wail, you ships of Tarshish!
For it is laid waste,
So that there is no house, no
harbor;
From the land of Cyprus* it is
revealed to them.

2 Be still, you inhabitants of the
coastland,
You merchants of Sidon,
Whom those who cross the sea
have filled.*
3 And on great waters the grain
of Shihor,
The harvest of the River,* *is* her
revenue;
And she is a [f]marketplace for
the nations.

4 Be ashamed, O Sidon;
For the sea has spoken,
The strength of the sea, saying,
"I do not labor, nor bring forth
children;
Neither do I rear young men,
Nor bring up virgins."
5 When the report *reaches* Egypt,
They also will be in agony at
the report of Tyre.

6 Cross over to Tarshish;
Wail, you inhabitants of the
coastland!
7 *Is* this your [g]joyous *city,*
Whose antiquity *is* from
ancient days,
Whose feet carried her far off to
dwell?

22:20
a 2 Kin. 18:18

22:22
b Is. 9:6

22:23
c vv. 23-25; cp. Zech. 10:4-6; Is. 33:20-24; 54:1-8

23:1
d See Is. 13:1, *note*

e vv. 1-18; Jer. 25:22; 47:4; Ezek. 26:1-21; 28:20-24; Amos 1:9-10; Zech. 9:2-4

23:3
f Ezek. 27:3-23

23:7
g Is. 22:2

***22:19** Septuagint omits *he will pull you down;* Syriac, Targum, and Vulgate read *I will pull you down.* ***23:1** Hebrew *Kittim,* western lands, especially Cyprus ***23:2** Following Masoretic Text and Vulgate; Septuagint and Targum read *passing over the water;* Dead Sea Scrolls read *your messengers passing over the sea.* ***23:3** That is, the Nile

22:22 open. Here the prophecy looks forward to Christ. Rev. 3:7.

Tyre: An ancient Phoenician seaport on the Mediterranean Sea, located northwest of Palestine.

Tarshish: a city of a distant land, possibly Spain, that was rich in metals.

OLD TESTAMENT PROPHETS AND THEIR MESSAGES

Prophet	Message
Obadiah	Judgment on the nation of Edom
Joel	Plague of locusts
Jonah	Nineveh must repent
Amos	Judgment on Israel
Hosea	God's love is unceasing
Isaiah	The Messiah will come and save
Micah	Doom, destruction, deliverance
Nahum	Nineveh will be destroyed
Zephaniah	Judgment on Judah
Habakkuk	The Babylonian captivity
Jeremiah	Judgment for forgetting God
Ezekiel	God keeps His covenant promise
Daniel	God has a plan for the future
Haggai	The temple must be rebuilt
Zechariah	Hope in Christ's return
Malachi	God's complaint against Israel

8 Who has taken this counsel
against Tyre, the [a]crowning
city,
Whose merchants *are* princes,
Whose traders *are* the
honorable of the earth?
9 The LORD of hosts has
[b]purposed it,
To bring to dishonor the [c]pride
of all glory,
To bring into contempt all the
honorable of the earth.

10 Overflow through your land
like the River,*
O daughter of Tarshish;
There is no more strength.
11 He stretched out His hand over
the sea,
He shook the kingdoms;
The LORD has given a
commandment [d]against
Canaan
To destroy its strongholds.
12 And He said, [e]"You will rejoice
no more,
O you oppressed virgin
daughter of Sidon.
Arise, cross over to Cyprus;
There also you will have no
rest."

13 Behold, the land of the
[f]Chaldeans,
This people *which* was not;
Assyria founded it for wild
beasts of the desert.
They set up its towers,
They raised up its palaces,
And brought it to ruin.

14 [g]Wail, you ships of Tarshish!
For your strength is laid waste.

15 Now it shall come to pass in that day that Tyre will be forgotten [h]seventy years, according to the days of one king. At the end of seventy years it will happen to Tyre as *in* the song of the harlot:

16 "Take a harp, go about the city,
You forgotten harlot;
Make sweet melody, sing many
songs,
That you may be remembered."

17 And it shall be, at the end of seventy years, that the LORD will deal with Tyre. She will return to her hire, and commit fornication with all the kingdoms of the world on the face of the earth.

18 Her gain and her pay will be [i]set apart for the LORD; it will not be treasured nor laid up, for her gain will be for those who dwell before the LORD, to eat sufficiently, and for fine clothing.

Isaiah's "little apocalypse" (24—27): desolate Palestine after Babylonian invasion pictures distress in the tribulation

24 BEHOLD, the LORD [j]makes
the earth empty and makes
it waste,
Distorts its surface
And scatters abroad its
inhabitants.
2 And it shall be:
As with the people, so with the
priest;
As with the servant, so with his
master;
As with the maid, so with her
mistress;
As with the buyer, so with the
seller;
As with the lender, so with the
borrower;
As with the creditor, so with
the debtor.
3 The land shall be entirely
emptied and utterly
plundered,
For the LORD has spoken this
word.

4 The earth mourns *and* fades
away,
The world languishes *and* fades
away;
The [k]haughty people of the
earth languish.
5 The earth is also [l]defiled under
its inhabitants,
Because they have
[m]transgressed the laws,
Changed the ordinance,
Broken the [n]everlasting
covenant.
6 Therefore the [o]curse has
devoured the earth,

*23:10 That is, the Nile

23:8
a Cp. Rev. 18:9-19

23:9
b Is. 14:26
c Is. 13:11; 24:4; Dan. 4:37

23:11
d Zech. 9:2-4

23:12
e Cp. Rev. 18:22

23:13
f Is. 47:1

23:14
g Ezek. 27:25-30

23:15
h Cp. Jer. 25:11-12

23:18
i Cp. Zech. 14:20-21

24:1
j *Day* (of the LORD): vv. 1-20; Is. 24:21. (Ps. 2:9; Rev. 19:19, *note*)

24:4
k Is. 25:11

24:5
l Num. 35:33
m Is. 59:12
n 1 Chr. 16:14-19; Ps. 105:7-12; cp. Is. 55:3

24:6
o Cp. Mal. 4:6

24:1 Distorts. Or *turns it upside down.* Compare 2 Kin. 21:13.

And those who dwell in it are
desolate.
Therefore the inhabitants of the
earth are [a]burned,
And few men *are* left.

7 [b]The new wine fails, the vine
languishes,
All the merry-hearted sigh.
8 The mirth of the tambourine
ceases,
The noise of the jubilant ends,
The joy of the harp ceases.
9 They shall not drink wine with
a song;
Strong drink is bitter to those
who drink it.
10 The city of confusion is broken
down;
Every house is shut up, so that
none may go in.
11 *There is* a cry for wine in the
streets,
All joy is darkened,
The mirth of the land is gone.
12 In the city desolation is left,
And the gate is stricken with
destruction.
13 When it shall be thus in the
midst of the land [c]among
the people,
It shall be like the shaking of an
olive tree,
Like the [d]gleaning of grapes
when the vintage is done.

A spared remnant rejoices

14 They shall lift up their voice,
they shall sing;
For the majesty of the LORD
They shall cry aloud from the
sea.
15 Therefore [e]glorify the LORD in
the dawning light,
The [f]name of the LORD God of
Israel in the [g]coastlands of
the sea.
16 From the ends of the earth we
have heard songs:
"Glory to the righteous!"
But I said, "I am ruined,
ruined!
Woe to me!
The treacherous dealers have
dealt treacherously,
Indeed, the treacherous dealers
have dealt very
treacherously."

Distress of nations climaxed by God's judgments during the tribulation

17 [h]Fear and the pit and the snare
Are upon you, O inhabitant of
the earth.
18 And it shall be
That he who flees from the
noise of the fear
Shall fall into the pit,
And he who comes up from the
midst of the pit
Shall be caught in the snare;
For the [i]windows from on high
are open,
And the foundations of the
earth are shaken.

19 The earth is violently broken,
The earth is split open,
The earth is shaken exceedingly.
20 The earth shall [j]reel to and fro
like a drunkard,
And shall totter like a hut;
Its transgression shall be heavy
upon it,
And it will fall, and not rise
again.

21 [k]It shall come to pass in that day
That the LORD will [l]punish on
high the host of exalted
ones,
And on the earth the [m]kings of
the earth.
22 They will be gathered together,
As prisoners are gathered in
the pit,
And will be shut up in the
prison;
After many days they will be
punished.
23 Then the [n]moon will be
disgraced
And the sun ashamed;
For the [o]LORD of hosts will
[p]reign
On Mount Zion and in
Jerusalem
And before His elders,
gloriously.

Triumphs of the Kingdom Age

25 O LORD, You *are* my God.
I will exalt You,
I will praise Your name,
For You have done wonderful
things;
Your counsels of old *are*
faithfulness *and* truth.

24:6

a Is. 9:19

24:7

b Joel 1:10-12

24:13

c *Remnant:* v. 13; Is. 37:32. (Is. 1:9; Rom. 11:5, *note*)

d Is. 17:6

24:15

e Is. 25:3

f Mal. 1:11

g Is. 42:4

24:17

h Jer. 48:43

24:18

i Cp. Gen. 7:11

24:20

j *Tribulation* (the great): v. 20; Jer. 30:7. (Ps. 2:5; Rev. 7:14, *note*)

24:21

k *Day* (of the LORD): vv. 1-23; Is. 26:20. (Ps. 2:9; Rev. 19:19, *note*)

l *Armageddon* (battle of): v. 21; Is. 26:21. (Is. 10:27; Rev. 19:17, *note*)

m Ps. 76:12

24:23

n Is. 13:10

o Is. 60:19-20; Joel 3:16-17

p *Kingdom* (OT): v. 23; Is. 32:1. (Gen. 1:26; Zech. 12:8, *note*)

2 For You have made a city a ruin,
A fortified city a ruin,
A palace of foreigners to be a city no more;
It will never be rebuilt.
3 Therefore the strong people will [a]glorify You;
The city of the terrible nations will fear You.
4 For You have been a strength to the poor,
A strength to the needy in his distress,
A refuge from the storm,
A shade from the heat;
For the blast of the terrible ones *is* as a storm *against* the wall.
5 You will reduce the noise of aliens,
As heat in a dry place;
As heat in the shadow of a cloud,
The song of the terrible ones will be diminished.

6 And in this mountain
The LORD of hosts will make for all people
A feast of choice pieces,
A feast of wines on the lees,
Of fat things full of marrow,
Of well-refined wines on the lees.
7 And He will destroy on this mountain
The surface of the [b]covering cast over all people,
And the veil that is spread over all nations.
8 He will [c]swallow up death forever,
And the Lord GOD will [d]wipe away tears from all faces;
The rebuke of His people
He will take away from all the earth;
For the LORD has spoken.

9 And it will be said in that day:
"Behold, this *is* our God;
We have waited for Him, and He will save us.
This *is* the LORD;
[e]We have waited for Him;
We will be glad and rejoice in His salvation."

10 For on this mountain the hand of the LORD will rest,
And [f]Moab shall be trampled down under Him,
As straw is trampled down for the refuse heap.
11 And He will spread out His hands in their midst
As a swimmer reaches out to swim,
And He will bring down their [g]pride
Together with the trickery of their hands.
12 The fortress of the high fort of your walls
He will bring down, lay low,
And bring to the ground, down to the dust.

The worship and testimony of restored and converted Israel

26 [h]IN that day this song will be [i]sung in the land of Judah:

"We have a strong city;
God will appoint salvation *for* walls and bulwarks.
2 Open the gates,
That the righteous nation which keeps the truth may enter in.
3 You will keep *him* in perfect [j]peace,
Whose mind *is* stayed *on You,*
Because he [k]trusts in You.
4 [l]Trust in the LORD forever,
For in YAH, the LORD, *is* everlasting strength.
5 For He [m]brings down those who dwell on high,
The lofty city;
He lays it low,
He lays it low to the ground,
He brings it down to the dust.
6 The foot shall tread it down—
The feet of the poor
And the steps of the needy."

7 The way of the just *is* [n]uprightness;

25:3
a Is. 24:15

25:7
b Cp. 2 Cor. 3:15-16

25:8
c Hos. 13:14; 1 Cor. 15:54; Rev. 20:14
d Rev. 7:17; 21:4

25:9
e Gen. 49:18; Is. 8:17; 26:8; Titus 2:13

25:10
f Is. 15:1-16:14; Jer. 25:21; 48:1-47; Ezek. 25:8-11; Amos 2:1-3; Zeph. 2:8-11

25:11
g Is. 24:4; 26:5

26:1
h Is. 12:1
i Cp. Rev. 5:9; 14:3

26:3
j Is. 57:19; Phil. 4:6-7
k See Ps. 2:12, *note*

26:4
l Is. 12:2; 50:10; 51:5

26:5
m Is. 25:11

26:7
n *Righteousness* (OT): v. 7; Ezek. 18:5. (Gen. 6:9; Luke 2:25, *note*)

25:6 on the lees. That is, *fermenting and aging.* See Jer. 48:11, *note.*

26:4 everlasting. Literally *the rock of ages.* Deut. 32:4.

Moab: *progeny of a father.* The region outside of Israel, located south of the Arnon River and east of the Dead Sea.

O Most Upright,
You weigh the path of the just.
8 Yes, in the way of Your judgments,
O LORD, we have [a]waited for You;
The desire of *our* soul *is* for Your name
And for the remembrance of You.
9 With my soul I have desired You in the night,
Yes, by my spirit within me I will seek You early;
For when Your judgments *are* in the earth,
The inhabitants of the world will learn righteousness.
10 Let grace be shown to the wicked,
Yet he will not learn righteousness;
In the land of uprightness he will deal unjustly,
And will not behold the majesty of the LORD.
11 LORD, *when* Your hand is lifted up, they will not see.
But they will see and be ashamed
For *their* envy of people;
Yes, the fire of Your enemies shall devour them.
12 LORD, You will establish peace for us,
For You have also done all our works in us.
13 O LORD our God, masters besides You
Have had dominion over us;
But by You only we make mention of Your name.
14 *They are* dead, they will not live;
They are deceased, they will not rise.
Therefore You have punished and destroyed them,
And made all their memory to [b]perish.
15 You have [c]increased the nation, O LORD,
You have increased the nation;
You are glorified;
You have expanded all the borders of the land.

In the day of God's wrath, some are sheltered (v. 20), and others are raised from the dead (v. 19)

16 LORD, [d]in trouble they have visited You,
They poured out a prayer *when* Your chastening *was* upon them.
17 As a woman with child
Is in pain and cries out in her pangs,
When she draws near the time of her delivery,
So have we been in Your sight, O LORD.
18 We have been with child, we have been in pain;
We have, as it were, brought forth wind;
We have not accomplished any deliverance in the earth,
Nor have the inhabitants of the world fallen.
19 [e][f]Your dead shall live;
Together with my dead body* they shall arise.
Awake and sing, you who dwell in dust;
For your dew *is like* the dew of herbs,
And the earth shall cast out the dead.
20 [g]Come, my people, [h]enter your chambers,
And shut your doors behind you;
Hide yourself, as it were, [i]for a little moment,
Until the [j]indignation is past.
21 For behold, the LORD comes out of His [k]place
To [l]punish the inhabitants of the earth for their iniquity;
The earth will also disclose her blood,
And will no more cover her slain.

***26:19** Following Masoretic Text and Vulgate; Syriac and Targum read *their dead bodies;* Septuagint reads *those in the tombs.*

26:8
a Is. 25:9; 33:2

26:14
b Eccl. 9:5; Is. 14:22

26:15
c Is. 9:3

26:16
d Hos. 5:15

26:19
e *Resurrection:* v. 19; Dan. 12:2. (2 Kin. 4:35; 1 Cor. 15:52, *note*). Is. 25:8; Hos. 13:14
f Is. 25:8; Hos. 13:14

26:20
g Cp. Matt. 11:28-30
h Cp. Ex. 12:22
i Ps. 30:5; Is. 54:7-8
j *Day* (of the LORD): vv. 20-21; Is. 34:8. (Ps. 2:9; Rev. 19:19, *note*)

26:21
k Mic. 1:3
l *Armageddon* (battle of): vv. 20,21; Is. 34:2. (Is. 10:27; Rev. 19:17, *note*)

26:19 shall live. Eliminate the supplied words "together with." In the Hebrew "body" is in the plural—"bodies." Verses 19–21, with ch. 27, constitute the LORD's answer to the plaint of Israel in vv. 11–18. "My dead bodies shall rise," that is, the bodies of the LORD's people will rise.

Restored Israel to blossom and bud

27 IN that day the LORD with
His severe sword, great and
strong,
Will punish Leviathan the
fleeing serpent,
Leviathan that [a]twisted
serpent;
And He will slay the [b]reptile
that *is* in the sea.

2 In that day sing to her,
"A [c]vineyard of red wine!*
3 I, the LORD, [d]keep it,
I water it every moment;
Lest any hurt it,
I keep it night and day.
4 Fury *is* not in Me.
Who would set briers *and*
thorns
Against Me in battle?
I would go through them,
I would burn them together.
5 Or let him take hold of My
[e]strength,
That he may make peace with
Me;
And he shall make peace with
Me."

6 Those who come He shall cause
to take root in Jacob;
Israel shall blossom and bud,
And fill the face of the world
with fruit.

7 [f]Has He struck Israel as He struck
those who struck him?
Or has He been slain according
to the slaughter of those
who were slain by Him?
8 In measure, by sending it away,
You contended with it.
He removes *it* by His rough
wind
In the day of the east wind.
9 Therefore by this the iniquity of
Jacob will be covered;
And this *is* all the fruit of taking
away his sin:
When he makes all the stones
of the altar
Like chalkstones that are
beaten to dust,
[g]Wooden images and incense
altars shall not stand.
10 Yet the fortified city *will be*
[h]desolate,
The habitation forsaken and left
like a wilderness;
There the calf will feed, and
there it will lie down
And consume its branches.
11 When its boughs are withered,
they will be broken off;
The women come *and* set them
on fire.
For it *is* a people of [i]no
understanding;
Therefore He who made them
will [j]not have mercy on
them,
And He who formed them will
show them no favor.

12 And it shall come to pass in
that day
That the LORD will thresh,
From the channel of the River
to the Brook of Egypt;
And you will be [k]gathered one
by one,
O you children of Israel.

13 So it shall be in that day:
The great trumpet will be
blown;
They will come, who are about
to perish in the land of
Assyria,
And they who are outcasts in
the land of [l]Egypt,
And shall [m]worship the LORD in
the holy mount at
Jerusalem.

III. Prophetic Warnings concerning Ephraim and Judah, 28—35

Woe to Ephraim: their Assyrian captivity predicted

28 WOE to the crown of pride,
to the drunkards of
[n]Ephraim,
Whose glorious beauty *is* a
fading flower

***27:2** Following Masoretic Text (Kittel's *Biblia Hebraica*), Bomberg, and Vulgate; Masoretic Text (*Biblia Hebraica Stuttgartensia*), some Hebrew manuscripts, and Septuagint read *delight;* Targum reads *choice vineyard.*

27:1
a Gen. 3:1; Rev. 12:9,15
b Cp. Is. 51:9; Ezek. 29:3

27:2
c Is. 5:7

27:3
d Is. 31:5

27:5
e Is. 12:2; 17:10; 25:4

27:7
f Is. 10:12,17; 30:30-33; 31:8-9; 37:36-38

27:9
g See Deut. 16:21, *note*

27:10
h Is. 5:6,17; 32:14; Jer. 26:18

27:11
i Deut. 32:28; Is. 1:3
j Is. 9:17

27:12
k Is. 11:11; 56:8

27:13
l Is. 19:22
m Is. 2:3; Zech. 14:16

28:1
n See Is. 7:2, *note*

Leviathan: a large sea creature, identity uncertain.

27:1 Leviathan. Perhaps the crocodile.
27:12 River. That is, *the Euphrates.*

Which *is* at the head of the
verdant valleys,
To those who are overcome
with wine!
2 Behold, the Lord has a mighty
and strong one,
[a]Like a tempest of hail and a
destroying storm,
Like a flood of mighty waters
overflowing,
Who will bring *them* down to
the earth with *His* hand.
3 The crown of pride, the
drunkards of Ephraim,
Will be trampled underfoot;
4 And the glorious beauty is a
fading flower
Which *is* at the head of the
verdant valley,
Like the first fruit before the
summer,
Which an observer sees;
He eats it up while it is still in
his hand.

5 In that day the LORD of hosts
will be
For a crown of glory and a
diadem of beauty
To the remnant of His people,
6 For a spirit of justice to him
who sits in judgment,
And for strength to those who
turn back the battle at the
gate.

7 But they also have [b]erred
through wine,
And through intoxicating drink
are out of the way;
The priest and the prophet
have erred through
intoxicating drink,
They are swallowed up by wine,
They are out of the way through
intoxicating [c]drink;
They err in vision, they
stumble *in* [d]judgment.
8 For all tables are full of vomit
and filth;
No place *is clean.*

9 "Whom will he teach
knowledge?
And whom will he make to
understand the message?
Those *just* weaned from milk?
Those *just* drawn from the
breasts?
10 [e]For precept *must be* upon
precept, precept upon
precept,
Line upon line, line upon line,
Here a little, there a little."

11 For with stammering lips and
another tongue
He will speak to this people,
12 To whom He said, "This *is* the
[f]rest *with which*
You may cause the weary to
rest,"
And, "This *is* the refreshing";
Yet they would not hear.
13 But the word of the LORD was
to them,
"Precept upon precept, precept
upon precept,
Line upon line, line upon line,
Here a little, there a little,"
That they might go and fall
backward, and be broken
And snared and caught.

Ephraim's fate a warning to Judah

14 Therefore hear the word of the
LORD, you scornful men,
Who rule this people who *are*
in Jerusalem,
15 Because you have said, "We
have made a covenant with
death,
And with [g]Sheol we are in
agreement.
When the overflowing scourge
passes through,
It will not come to us,
For we have made [h]lies our
refuge,
And under falsehood we have
hidden ourselves."

16 Therefore thus says the Lord
GOD:

"Behold, I lay in Zion a [i]stone
for a foundation,
A [j]tried stone, a precious
cornerstone, a sure
foundation;
Whoever believes will not act
hastily.
17 Also I will make justice the
measuring line,
And righteousness the
plummet;
The hail will sweep away the
refuge of lies,

28:2

a Is. 30:30; Ezek. 13:11

28:7

b Prov. 20:1

c Is. 5:11,22; 56:12

d Hos. 4:11

28:10

e v. 13; cp. 2 Chr. 36:15; Jer. 25:3-4; 35:15; 44:4

28:12

f Is. 30:15

28:15

g See Hab. 2:5, *note;* cp. Luke 16:23, *note*

h Is. 9:15

28:16

i *Christ* (as Stone): v. 16; Is. 32:2. (Gen. 49:24; 1 Pet. 2:8, *note*)

j *Christ* (first advent): v. 16; Is. 42:3. (Gen. 3:15; Acts 1:11, *note*)

And the waters will overflow
the hiding place.
18 Your covenant with death will
be annulled,
And your agreement with
[a]Sheol will not stand;
When the overflowing scourge
passes through,
Then you will be trampled
down by it.
19 As often as it goes out it will
take you;
For morning by morning it will
pass over,
And by day and by night;
It will be a terror just to
understand the report."

20 For the bed is too short to
stretch out *on,*
And the covering so narrow
that one cannot wrap
himself *in it.*
21 For the LORD will rise up as *at*
Mount [b]Perazim,
He will be angry as in the
Valley of [c]Gibeon—
That He may do His work, His
awesome work,
And bring to pass His act, His
unusual act.
22 Now therefore, do not be
mockers,
Lest your bonds be made
strong;
For I have heard from the Lord
GOD of hosts,
A [d]destruction determined
even upon the whole earth.

23 Give ear and hear my voice,
Listen and hear my speech.
24 Does the plowman keep
plowing all day to sow?
Does he keep turning his soil
and breaking the clods?
25 When he has leveled its
surface,
Does he not sow the black
cummin
And scatter the cummin,
Plant the wheat in rows,
The barley in the appointed
place,
And the spelt in its place?
26 For He instructs him in right
judgment,
His God teaches him.

27 For the black cummin is not
threshed with a threshing
sledge,
Nor is a cartwheel rolled over
the cummin;
But the black cummin is beaten
out with a stick,
And the cummin with a rod.
28 Bread *flour* must be ground;
Therefore he does not thresh it
forever,
Break *it with* his cartwheel,
Or crush it *with* his horsemen.
29 This also comes from the LORD
of hosts,
Who is [e]wonderful in counsel
and excellent in guidance.

Jerusalem (Ariel) and Judah warned of impending discipline

29 "WOE to Ariel, to Ariel, the
city *where* David dwelt!
Add year to year;
Let feasts come around.
2 Yet I will distress Ariel;
There shall be heaviness and
sorrow,
And it shall be to Me as Ariel.
3 I will encamp against you all
around,
I will lay siege against you with
a mound,
And I will raise siegeworks
against you.
4 You shall be brought down,
You shall speak out of the
ground;
Your speech shall be low, out of
the dust;
Your voice shall be like a
medium's, out of the
ground;
And your speech shall whisper
out of the dust.

5 "Moreover the multitude of your
foes
Shall be like fine dust,
And the multitude of the
terrible ones
[f]Like chaff that passes away;

28:18
a See Hab. 2:5, *note;* cp. Luke 16:23, *note*

28:21
b 2 Sam. 5:20; 1 Chr. 14:11
c Josh. 10:10,12; 1 Chr. 14:16

28:22
d Is. 10:22

28:29
e Ps. 92:5; Is. 9:6

29:5
f Job 21:18; Is. 17:13

28:25 spelt. That is, *a form of wheat.*
28:29 guidance. Or *wisdom.*
29:1 Ariel. Literally *Hearth of God* = Jerusalem; compare Is. 31:9.
29:5 Moreover. Or *Then.*

Yes, it shall be in an instant,
[a]suddenly.
6 You will be punished by the
LORD of hosts
With thunder and [b]earthquake
and great noise,
With storm and tempest
And the flame of devouring
fire.
7 The [c]multitude of all the nations
who fight against Ariel,
Even all who fight against her
and her fortress,
And distress her,
Shall be as a dream of a night
vision.
8 It shall even be as when a
hungry man dreams,
And look—he eats;
But he awakes, and his soul is
still empty;
Or as when a thirsty man
dreams,
And look—he drinks;
But he awakes, and indeed *he*
is faint,
And his soul still craves:
So the multitude of all the
nations shall be,
Who fight against Mount Zion."

God's reasons for the discipline

9 Pause and wonder!
Blind yourselves and be blind!
They are drunk, but not with
wine;
They stagger, but not with
intoxicating drink.
10 For the LORD has poured out on
you
The spirit of deep [d]sleep,
And has closed your eyes,
namely, the prophets;
And He has [e]covered your
heads, *namely,* the seers.

11 The whole vision has become to you like the words of a book that is sealed, which *men* deliver to one who is literate, saying, "Read this, please." And he says, "I cannot, for it *is* sealed."

12 Then the book is delivered to one who is illiterate, saying, "Read this, please." And he says, "I am not literate."

13 Therefore the Lord said:

"Inasmuch as these people draw
near with their mouths
And honor Me [f]with their lips,
But have removed their hearts
far from Me,
And their fear toward Me is
taught by the
commandment of men,
14 Therefore, behold, I will again
do a [g]marvelous work
Among this people,
A marvelous work and a
wonder;
For the [h]wisdom of their wise
men shall perish,
And the understanding of their
prudent *men* shall be
hidden."

15 Woe to those who seek deep to
hide their counsel far from
the LORD,
And their works are in the
dark;
They say, "Who [i]sees us?" and,
"Who knows us?"
16 Surely you have things turned
around!
Shall the potter be esteemed as
the clay;
For shall the thing made say of
him who made it,
"He did not make me"?
Or shall the thing formed say of
him who formed it,
"He has no [j]understanding"?

Blessing after discipline foreshadows kingdom blessing

17 *Is* it not yet a very [k]little while
Till Lebanon shall be turned
into a fruitful field,
And the fruitful field be
esteemed as a forest?
18 In that day the deaf [l]shall hear
the words of the book,
And the eyes of the blind shall
see out of obscurity and out
of darkness.
19 The [m]humble also shall increase
their joy in the LORD,
And the [n]poor among men shall
rejoice
In the Holy One of Israel.
20 For the terrible one is brought
to nothing,
The scornful one is consumed,

29:5
a Is. 47:11

29:6
b Zech. 14:4; Rev. 16:18-19

29:7
c Mic. 4:11-12; Zech. 12:9

29:10
d Is. 6:9-10; Rom. 11:8
e Is. 44:18; Mic. 3:6

29:13
f Ps. 78:36; Ezek. 33:31; Matt. 15:8-9; Mark 7:6-7

29:14
g Hab. 1:5
h Jer. 49:7; Obad. 8; 1 Cor. 1:19

29:15
i Ps. 10:11; 94:7; Is. 47:10; Ezek. 8:12

29:16
j Is. 45:9; cp. 64:8; Jer. 18:1-6; Rom. 9:19-21

29:17
k Is. 35:1-2

29:18
l Is. 35:5

29:19
m Is. 11:4; Matt. 5:5
n Is. 14:30,32

Mount Zion: the hill on which Jerusalem stood.

And all who watch for iniquity
are cut off—
21 Who make a man an offender
by a word,
And lay a snare for him who
reproves in the gate,
And turn aside the just by
empty words.

22 Therefore thus says the LORD,
who [a]redeemed Abraham, concerning the house of Jacob:

"Jacob shall not now be
[b]ashamed,
Nor shall his face now grow
pale;
23 But when he sees his [c]children,
The work of My hands, in his
midst,
They will hallow My name,
And hallow the Holy One of
Jacob,
And fear the God of Israel.
24 These also who erred in spirit
will come to
understanding,
And those who complained will
learn doctrine."

Judah warned not to make alliance with Egypt against Sennacherib

30 "WOE to the rebellious
children," says the LORD,
"Who take counsel, but not of
Me,
And who devise plans, but not
of My [d]Spirit,
[e]That they may add sin to sin;
2 Who walk to go down to Egypt,
And have not [f]asked My
advice,
To strengthen themselves in
the strength of Pharaoh,
And to trust in the shadow of
Egypt!
3 Therefore the strength of
Pharaoh
Shall be your shame,
And trust in the shadow of
Egypt
Shall be *your* [g]humiliation.
4 For his princes were at [h]Zoan,
And his ambassadors came to
Hanes.
5 They were all ashamed of a
people *who* could not
benefit them,
Or be help or benefit,
But a shame and also a
reproach."

6 The [i]burden against the beasts of the [j]South.

Through a land of trouble and
anguish,
From which *came* the lioness
and lion,
The viper and fiery flying
serpent,
They will carry their riches on
the backs of young donkeys,
And their treasures on the
humps of camels,
To a people *who* shall not profit;
7 For the Egyptians shall help in
[k]vain and to no purpose.
Therefore I have called her
Rahab-Hem-Shebeth.*

8 Now go, [l]write it before them
on a tablet,
And note it on a scroll,
That it may be for time to come,
Forever and ever:
9 That this *is* a [m]rebellious people,
Lying children,
Children *who* will not hear the
law of the LORD;
10 Who say to the seers, "Do not
see,"
And to the prophets, "Do not
prophesy to us right things;
Speak to us smooth things,
prophesy [n]deceits.
11 Get out of the way,
Turn aside from the path,
Cause the Holy One of Israel
To cease from before us."

12 Therefore thus says the Holy One of Israel:

"Because you [o]despise this word,
And trust in oppression and
perversity,
And rely on them,
13 Therefore this iniquity shall be
to you

***30:7** Literally *Rahab Sits Idle*

29:22
a See Ex. 14:30 and Is. 59:20, *notes*
b Is. 45:17

29:23
c Is. 49:20-26

30:1
d *Holy Spirit* (OT): v. 1; Is. 32:15. (Gen. 1:2; Zech. 12:10, *note*)
e Cp. Deut. 29:19

30:2
f Cp. Num. 27:21; Josh. 9:14; 1 Kin. 22:7; Jer. 21:2; 42:2-3,20

30:3
g Cp. Is. 20:5

30:4
h Is. 19:11

30:6
i See Is. 13:1, *note*
j See Gen. 12:9, *note*

30:7
k Cp. Jer. 37:7

30:8
l *Inspiration:* v. 8; Is. 59:21. (Ex. 4:15; 2 Tim. 3:16, *note*)

30:9
m Is. 1:2; 65:2

30:10
n Mic. 2:11; cp. 1 Kin. 22:8; 2 Tim. 4:3-4

30:12
o v. 9; Lev. 26:43; Num. 15:31; Prov. 1:30; 13:13; Is. 5:24; Ezek. 20:13,16, 24; Amos 2:4; cp. 2 Sam. 12:19; Rom. 10:17; Heb. 10:28

30:3,12 trust. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

30:4 Hanes. Or *Tahpanes,* Jer. 43:7.

Like a breach ready to fall,
A bulge in a high wall,
Whose breaking comes
[a]suddenly, in an instant.
14 And He shall break it like the
breaking of the potter's
vessel,
Which is broken in pieces;
He shall not spare.
So there shall not be found
among its fragments
A shard to take fire from the
hearth,
Or to take water from the
cistern."

Judah exhorted to trust the LORD

30:13

a Is. 29:5

30:15

b Is. 28:12

c Cp. Matt. 23:37

30:17

d Cp. Lev. 26:8; Deut. 28:25; 32:30; Josh. 23:10

30:18

e Is. 33:2

f Ps. 2:12; 34:8; Prov. 16:20; Jer. 17:7

g Is. 26:8

30:19

h Is. 25:8

i Is. 65:24

15 For thus says the Lord GOD, the
Holy One of Israel:

"In returning and [b]rest [c]you
shall be saved;
In quietness and confidence
shall be your strength."
But you would not,
16 And you said, "No, for we will
flee on horses"—
Therefore you shall flee!
And, "We will ride on swift
horses"—
Therefore those who pursue
you shall be swift!

17 [d]One thousand *shall flee* at the
threat of one,
At the threat of five you shall
flee,
Till you are left as a pole on top
of a mountain
And as a banner on a hill.

18 Therefore the LORD will wait,
that He may be [e]gracious to
you;
And therefore He will be
exalted, that He may have
mercy on you.
For the LORD *is* a God of justice;
[f]Blessed *are* all those who [g]wait
for Him.

19 For the people shall dwell in
Zion at Jerusalem;
You shall [h]weep no more.
He will be very gracious to you
at the sound of your cry;
When He hears it, He will
[i]answer you.
20 And *though* the Lord gives you
The bread of adversity and the
water of affliction,
Yet your teachers will not be
moved into a corner
anymore,
But your eyes shall see your
teachers.
21 Your ears shall hear a word
behind you, saying,
"This *is* the way, walk in it,"
Whenever you turn to the right
hand
Or whenever you turn to the
left.
22 You will also defile the covering
of your images of silver,
And the ornament of your
molded images of gold.
You will [j]throw them away as
an unclean thing;
You will say to them, "Get
away!"

23 [k]Then He will give the rain for
your seed
With which you sow the
ground,
And bread of the increase of
the earth;
It will be fat and plentiful.
In that day your cattle will feed
In large pastures.
24 Likewise the oxen and the
young donkeys that work
the ground
Will eat cured fodder,
Which has been winnowed
with the shovel and fan.
25 There will be on every high
mountain
And on every high hill
Rivers *and* streams of waters,
In the day of the [l]great
slaughter,
When the towers fall.
26 Moreover the light of the moon
will be as the light of the
sun,
And the light of the sun will be
sevenfold,
As the light of seven days,
In the day that the LORD binds
up the bruise of His people
And heals the stroke of their
wound.

30:22

j Is. 2:20; 31:7

30:23

k Cp. Matt. 6:33; 1 Tim. 4:8

30:25

l Is. 2:10-21; 34:2

The LORD's judgment on Assyria

27 Behold, the name of the LORD
comes from afar,
Burning *with* His anger,
And *His* burden *is* heavy;
His lips are full of indignation,
And His tongue like a
devouring fire.
28 His [a]breath is like an
overflowing stream,
Which reaches up to the neck,
To sift the nations with the
sieve of futility;
And *there shall be* a bridle in
the jaws of the people,
Causing *them* to err.
29 You shall have a song
As in the night *when* a holy
festival is kept,
And gladness of heart as when
one goes with a flute,
To come into the mountain of
the LORD,
To the Mighty One of Israel.
30 The LORD will cause His
glorious voice to be heard,
And show the descent of His
arm,
With the indignation of *His*
anger
And the flame of a devouring
fire,
With scattering, tempest, and
hailstones.
31 For through the voice of the
LORD
[b]Assyria will be beaten down,
As He strikes with the rod.
32 And *in* every place where the
staff of punishment passes,
Which the LORD lays on him,
It will be with tambourines and
harps;
And in battles of brandishing
He will fight with it.
33 For [c]Tophet *was* established of
old,
Yes, for the king it is prepared.
He has made *it* deep and large;
Its pyre *is* fire with much
wood;
The breath of the LORD, like a
stream of brimstone,
Kindles it.

Egypt's help vain: the LORD will defend Jerusalem

31 WOE to those who go down
to [d]Egypt for help,
And rely on horses,
Who [e]trust in chariots because
they are many,
And in horsemen because they
are very strong,
But who do not look to the
Holy One of Israel,
[f]Nor seek the LORD!
2 Yet He also *is* wise and will
bring disaster,
And will not call back His
words,
But will arise against the house
of evildoers,
And against the help of those
who work iniquity.
3 Now the Egyptians *are* men,
and not God;
And their horses are flesh, and
not spirit.
When the LORD stretches out
His hand,
Both he who helps will fall,
And he who is helped will fall
down;
They all will perish [g]together.

4 For thus the LORD has spoken to
me:

"As[h] a lion roars,
And a young lion over his prey
(When a multitude of
shepherds is summoned
against him,
He will not be afraid of their
voice
Nor be disturbed by their noise),
So the LORD of hosts will come
down
To fight for Mount Zion and for
its hill.
5 [i]Like birds flying about,
So will the LORD of hosts defend
Jerusalem.
Defending, He will also deliver
it;
Passing over, He will preserve
it."

6 Return *to Him* against whom the
children of Israel have [j]deeply re-
volted.

30:28
a Is. 11:4; 2 Thess. 2:8

30:31
b Is. 14:25

30:33
c See Jer. 7:31, *note*

31:1
d Is. 30:1-2
e See Ps. 2:12, *note*
f Dan. 9:13; cp. Hos. 7:7

31:3
g Is. 20:6; cp. Ps. 37:38; Is. 1:28

31:4
h Hos. 11:10; Amos 3:8

31:5
i Deut. 32:11; Ps. 91:4

31:6
j Hos. 9:9

30:29 Mighty One. Literally *Rock.* Deut. 32:4.

7 For in that day every man shall [a]throw away his idols of silver and
his idols of gold—sin, which your
own hands have made for your-
selves.

8 "Then Assyria shall [b]fall by a
sword not of man,
And a sword not of mankind
shall [c]devour him.
But he shall flee from the
sword,
And his young men shall
become forced labor.
9 He shall cross over to his
stronghold for fear,
And his princes shall be afraid
of the banner,"
Says the LORD,
Whose fire *is* in Zion
And whose furnace *is* in
Jerusalem.

Christ the coming righteous king

32 BEHOLD, a king will [d]reign
in righteousness,
And princes will rule with
justice.
2 A man will be as a hiding place
from the wind,
And a cover from the tempest,
As rivers of water in a dry
place,
As the shadow of a great [e]rock
in a weary land.
3 [f]The eyes of those who see will
not be dim,
And the ears of those who hear
will listen.
4 Also the heart of the rash will
[g]understand knowledge,
And the tongue of the
stammerers will be ready
to speak [h]plainly.

5 The foolish person will no
longer be called generous,
Nor the miser said *to be*
bountiful;
6 For the foolish person will
speak foolishness,
And his heart will work
[i]iniquity:
To practice ungodliness,
To utter error against the LORD,
To keep the hungry unsatisfied,
And he will cause the drink of
the thirsty to fail.
7 Also the schemes of the
schemer *are* evil;
He devises wicked plans
To destroy the poor with [j]lying
words,
Even when the needy speaks
justice.
8 But a generous man devises
generous things,
And by generosity he shall
stand.

9 Rise up, you women who are at
ease,
Hear my voice;
You complacent daughters,
Give ear to my speech.
10 In a year and *some* days
You will be troubled, you
complacent women;
For the vintage will fail,
The gathering will not come.
11 Tremble, you *women* who are
at ease;
Be troubled, you complacent
ones;
Strip yourselves, make
yourselves bare,
And gird *sackcloth* on *your*
waists.

12 People shall mourn upon their
breasts
For the pleasant fields, for the
fruitful vine.
13 On the land of my people will
come up thorns *and*
[k]briers,
Yes, on all the happy homes *in*
the joyous city;
14 Because the palaces will be
forsaken,
The bustling city will be
deserted.
The forts and towers will
become lairs forever,
A joy of wild donkeys, a pasture
of [l]flocks—
15 Until the [m]Spirit is poured
upon us from on high,
And the wilderness becomes a
fruitful field,
And the fruitful field is counted
as a forest.

31:7
a Is. 30:22

31:8
b 2 Kin. 19:35-36
c Is. 37:36

32:1
d *Kingdom* (OT): vv. 1-2,14-18; Is. 33:17. (Gen. 1:26; Zech. 12:8, *note*)

32:2
e *Christ* (as Rock): v. 2; Dan. 2:34. (Gen. 49:24; 1 Pet. 2:8, *note*)

32:3
f Is. 35:5

32:4
g Is. 29:24
h Cp. Is. 35:5-6

32:6
i Prov. 24:7-9

32:7
j Jer. 5:26-28

32:13
k Is. 7:23-25

32:14
l Is. 27:10

32:15
m *Holy Spirit* (OT): v. 15; Is. 34:16. (Gen. 1:2; Zech. 12:10, *note*)

32:1 In chs. 32—35 the day of the LORD (Is. 2:10–22; Rev. 19:11–21) and the kingdom age are in view.

16 Then justice will dwell in the wilderness,
And righteousness remain in the fruitful field.
17 The work of righteousness will be [a]peace,
And the effect of righteousness, quietness and [b]assurance forever.
18 My people will dwell in a peaceful habitation,
In secure dwellings, and in quiet [c]resting places,
19 Though hail comes down on the forest,
And the city is brought low in humiliation.
20 Blessed *are* you who sow beside all waters,
Who send out freely the [d]feet of the ox and the donkey.

32:17
a Ps. 119:165; Rom. 14:17; James 3:18
b *Assurance/security:* vv. 17-18; Is. 43:1. (Ps. 23:1; Jude 1, *note*)

32:18
c Hos. 2:18-23; Zech. 3:10

32:20
d Is. 30:23-24

Distressed Jerusalem delivered

33 WOE to you who [e]plunder, though you *have* not *been* plundered;
And you who deal treacherously, though they have not dealt treacherously with you!
When you cease plundering,
You will be [f]plundered;
When you make an end of dealing treacherously,
They will deal treacherously with you.

2 O LORD, be gracious to us;
We have [g]waited for You.
Be their* arm every morning,
Our [h]salvation also in the time of trouble.

***33:2** Septuagint omits *their;* Syriac, Targum, and Vulgate read *our.*

33:1
e Is. 21:2; Hab. 2:8
f Is. 10:12; 14:25; 31:8

33:2
g Is. 26:8
h Is. 12:2

32:1 PROPHECIES OF THE OLD TESTAMENT RELATING TO CHRIST

Christ's First Advent

The fact:	Genesis 3:15; Deuteronomy 18:15; Psalm 89:20; Isaiah 2:2; 28:16; 32:1; 35:4; 42:6; 49:1; 55:4; Ezekiel 34:24; Daniel 2:44; Micah 4:1; Zechariah 3:8
The time:	Genesis 49:10; Numbers 24:17; Daniel 9:24; Malachi 3:1
His divinity:	Psalm 2:7,11; 45:6,7,11; 72:8; 102:24–27; 89:26,27; 110:1; Isaiah 9:6; 25:9; 40:10; Jeremiah 23:6; Micah 5:2; Malachi 3:1
His humanness:	Genesis 12:3; 18:18; 21:12; 22:18; 26:4; 28:14; 49:10; 2 Samuel 7:14; Psalm 18:4–6,50; 22:22,23; 89:4,29,36; 132:11; Isaiah 11:1; Jeremiah 23:5; 33:15.

Christ's Forerunner: Isaiah 40:3; Malachi 3:1; 4:5

Christ's Nativity and Early Years

The fact:	Genesis 3:15; Isaiah 7:14; Jeremiah 31:22
The place:	Numbers 24:17,19; Micah 5:2
Adoration by Magi:	Psalm 72:10,15; Isaiah 60:3,6
Descent into Egypt:	Hosea 11:1
Massacre of innocents:	Jeremiah 31:15

Christ's Mission and Office

Mission:	Genesis 12:3; 49:10; Numbers 24:19; Deuteronomy 18:18; Psalm 21:1; Isaiah 59:20; Jeremiah 33:16.
Priest like Melchizedek:	Psalm 110:4
Prophet like Moses:	Deuteronomy 18; 15
Conversion of Gentiles:	Isaiah 11:10; Deuteronomy 32:43; Psalm 18:49; 19:4; 117:1; Isaiah 42:1; 45:23; 49:6; Hosea 1:10; 2:23; Joel 2:32
Galilee, ministry in:	Isaiah 9:1,2
Miracles:	Isaiah 35:5,6; 42:7; 53:4
Spiritual graces:	Psalm 45:7; Isaiah 11:2; 42:1; 53:9; 61:1,2
Preaching:	Psalm 2:7; 78:2; Isaiah 2:3; 61:1; Micah 4:2
Purification in the temple:	Psalm 69:9

3 At the noise of the tumult the
people shall [a]flee;
When You lift Yourself up, the
nations shall be scattered;
4 And Your plunder shall be
gathered
Like the gathering of the
caterpillar;
As the running to and fro of
locusts,
He shall run upon them.
5 The LORD is [b]exalted, for He
dwells on high;
He has filled Zion with justice
and righteousness.
6 Wisdom and knowledge will be
the stability of your times,
And the strength of salvation;
The fear of the LORD *is* His
treasure.
7 Surely their valiant ones shall
cry outside,
The [c]ambassadors of peace
shall weep bitterly.
8 The highways lie waste,
The traveling man ceases.
He has broken the covenant,
He has [d]despised the cities,*
He regards no man.
9 The earth mourns *and*
[e]languishes,
Lebanon is shamed *and*
shriveled;

33:3
a Is. 17:13

33:5
b Ps. 97:9

33:7
c 2 Kin. 18:18,37

33:8
d 2 Kin. 18:13-17

33:9
e Is. 24:4

***33:8** Following Masoretic Text and Vulgate; Dead Sea Scrolls read *witnesses*; Septuagint omits *cities*; Targum reads *They have been removed from their cities.*

33:6 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

Lebanon: the area along the Mediterranean Sea known for its mountains and forests of cedar trees.

PROPHECIES OF THE OLD TESTAMENT RELATING TO CHRIST

Christ's Passion	
Rejection by Jews and Gentiles:	Psalm 2:1; 22:12; 41:5; 56:5; 69:8; 118:22,23; Isaiah 6:9,10; 8:14; 29:13; 53:1; 65:2
Persecution:	Psalm 22:6; 35:7,12; 56:5; 71:10; 109:2; Isaiah 49:7; 53:3
Triumphal entry:	Psalm 8:2; 118:25,26; Zechariah 9:9
Betrayal by own friend:	Psalm 41:9; 55:13; Zechariah 13:6
Betrayal for thirty pieces:	Zechariah 11:12
Betrayer's death:	Psalm 55:15,23; 109:8,9
Purchase of potter's field:	Zechariah 11:13
Desertion by disciples:	Zechariah 13:7
False accusation:	Psalm 27:12; 35:11; 109:2; Psalm 2:1,2
Silence under accusation:	Psalm 38:13; Isaiah 53:7
Mocking:	Psalm 22:7–8,16; 109:25
Insult, buffeting, spitting, scourging:	Psalm 35:15,21; Isaiah 50:6
Patience under suffering:	Isaiah 53:7–9
Crucifixion:	Psalm 22:14,17
Gall and vinegar offered:	Psalm 69:21
Prayer for enemies:	Psalm 109:445; 102:24
Death with malefactors:	Isaiah 53:9,12
Death attested by convulsions of nature:	Amos 5:20; Zechariah 14:4,6
Casting lots for clothing:	Psalm 22:18
Bone not to be broken:	Psalm 34:20
Piercing:	Psalm 22:16; Zechariah 12:10; 13:6
Voluntary death:	Psalm 40:6–8
Vicarious suffering:	Isaiah 53:4–6,12; Daniel 9:26
Burial with the rich:	Isaiah 53:9
Christ's Resurrection:	Psalm 16:8–10; 30:3; 41:10; 118:12; Hosea 6:2
Christ's Ascension:	Psalm 16:11; 24:7; 68:18; 110:1; 118:19
Christ's Universal and everlasting reign:	1 Chronicles 17:11–14; Psalm 2:6–8; 8:6; 45:6–7; 72:8; 110:1–3; Isaiah 9:7; Daniel 7:14
Christ's Second Advent:	Psalm 50:3–6; Isaiah 9:6–7; 66:18; Daniel 7:13–14; Zechariah 12:10; 14:4–8

Sharon is like a [a]wilderness,
And Bashan and Carmel shake
off *their fruits.*

10 "Now I will rise," says the LORD;
"Now I will be exalted,
Now I will lift Myself up.
11 You shall conceive chaff,
You shall bring forth stubble;
Your breath, *as* fire, shall
devour you.
12 And the people shall be *like* the
burnings of lime;
Like thorns cut up they shall be
burned in the fire.
13 Hear, you *who are* afar off,
what I have done;
And you *who are* near,
acknowledge My might."

The glorious result of cleansing judgment

14 The sinners in Zion are afraid;
Fearfulness has seized the
hypocrites:
"Who among us shall dwell with
the devouring [b]fire?
Who among us shall dwell with
everlasting burnings?"
15 He who walks righteously and
speaks [c]uprightly,
He who despises the gain of
oppressions,
Who gestures with his hands,
refusing bribes,
Who stops his ears from
hearing of bloodshed,
And shuts his eyes from seeing
evil:
16 He will dwell on high;
His place of defense *will be* the
fortress of rocks;
Bread will be given him,
His water *will be* sure.

17 Your eyes will see the [d]King in
His [e]beauty;
They will see the land that is
very far off.
18 Your heart will meditate on
[f]terror:
"Where *is* the scribe?
Where *is* he who weighs?
Where *is* he who counts the
towers?"
19 You will not see a fierce people,
A people of obscure speech,
beyond perception,
Of a stammering tongue *that*
you cannot understand.

20 Look upon Zion, the city of our
appointed feasts;
Your eyes will see Jerusalem, a
quiet home,
A tabernacle *that* will not be
taken down;
Not one of its stakes will ever
be removed,
Nor will any of its cords be
broken.
21 But there the majestic LORD *will*
be for us
A place of broad rivers *and*
streams,
In which no galley with oars
will sail,
Nor majestic ships pass by
22 (For the LORD *is* our [g]Judge,
The LORD *is* our Lawgiver,
The LORD *is* our King;
He will [h]save us);
23 Your tackle is loosed,
They could not strengthen their
mast,
They could not spread the sail.

Then the prey of great plunder
is divided;
The lame take the prey.
24 And the inhabitant will not say,
"I am sick";
The people who dwell in it *will*
be forgiven *their* [i]iniquity.

Future judgment on enemies of Israel and kingdom blessing (34—35). Armageddon in the day of the LORD (Rev. 19:17–21)

34 COME near, you nations, to
hear;
And heed, you people!

33:9
a See Deut. 1:1, *note*

33:14
b Is. 30:27,30; Heb. 12:29

33:15
c Ps. 24:3-4

33:17
d *Kingdom* (OT): vv. 17-20; Is. 35:1. (Gen. 1:26; Zech. 12:8, *note*)
e Ps. 27:4

33:18
f Cp. Is. 54:14

33:22
g Acts 10:42
h Is. 25:9; 35:4

33:24
i Is. 40:2

Bashan: *soft, rich soil.* A fertile area of land east of the Sea of Galilee.

Carmel: *park.* A town in the hill country of Judah. Home of Nabal and Abigail.

33:17 the King. When God's own King reigns, terror and invasion will be forever at an end (vv. 17–20; compare 28:11).

33:22 Judge. All the functions of government—judicial, legislative, and executive—will be centered in the Messianic King. The most important prayers of the New Year's liturgy of the Jews stress these fundamental ideas, to which a section of the prayers is devoted. After each group of prayers the horn *(shofar)* is blown.

Let the earth hear, and all that is in it,
The world and all things that come forth from it.
2 For the [a]indignation of the LORD *is* against all nations,
And *His* fury against all their armies;
He has utterly [b]destroyed them,
He has given them over to the [c]slaughter.
3 Also their slain shall be thrown out;
Their stench shall rise from their corpses,
And the mountains shall be melted with their blood.
4 All the host of heaven shall be [d]dissolved,
And the heavens shall be rolled up like a scroll;
All their host shall fall down
As the leaf falls from the vine,
And as *fruit* falling from a fig tree.

5 "For My sword shall be bathed in heaven;
Indeed it shall come down on [e]Edom,
And on the people of My curse, for judgment.
6 The [f]sword of the LORD is filled with blood,
It is made overflowing with fatness,
With the blood of lambs and goats,
With the fat of the kidneys of rams.
For the LORD has a sacrifice in Bozrah,
And a great slaughter in the land of Edom.
7 The wild oxen shall come down with them,
And the young bulls with the mighty bulls;
Their land shall be soaked with blood,
And their dust saturated with fatness."

8 For *it is* the [g]day of the LORD'S [h]vengeance,
The year of recompense for the cause of Zion.
9 [i]Its streams shall be turned into pitch,
And its dust into brimstone;
Its land shall become burning pitch.
10 It shall not be quenched night or day;
Its [j]smoke shall ascend forever.
From generation to generation it shall lie waste;
No one shall pass through it forever and ever.
11 But the pelican and the porcupine shall [k]possess it,
Also the owl and the raven shall dwell in it.
And He shall stretch out over it
The line of confusion and the stones of emptiness.
12 They shall call its nobles to the kingdom,
But none *shall be* there, and all its princes shall be nothing.
13 And thorns shall come up in its palaces,
Nettles and brambles in its fortresses;
It shall be a habitation of jackals,
A courtyard for ostriches.
14 The wild beasts of the desert shall also meet with the jackals,
And the wild goat shall bleat to its companion;
Also the night creature shall rest there,
And find for herself a place of rest.
15 There the arrow snake shall make her nest and lay *eggs*
And hatch, and gather *them* under her shadow;
There also shall the hawks be gathered,
Every one with her mate.

16 "Search from the book of the LORD, and read:
Not one of these shall fail;
Not one shall lack her mate.
For My mouth has commanded it, and His [l]Spirit has gathered them.

34:2
a *Day* (of destruction): vv. 1-8; Is. 61:2. (Job 21:30; Rev. 20:11, *note*)
b *Armageddon* (battle of): vv. 1-8; Is. 63:3. (Is. 10:27; Rev. 19:17, *note*)
c Is. 13:5

34:4
d Is. 13:13; Matt. 24:29

34:5
e vv. 1-8; see Gen. 36:1, *note*

34:6
f Is. 66:16

34:8
g *Day* (of the LORD): vv. 1-8; Is. 63:1. (Ps. 2:9; Rev. 19:19, *note*)
h See Is. 61:2, *note*

34:9
i Deut. 29:23

34:10
j Rev. 14:11; 18:18; 19:3

34:11
k Is. 14:23; Zeph. 2:14; Rev. 18:2

34:16
l *Holy Spirit* (OT): v. 16; Is. 40:13. (Gen. 1:2; Zech. 12:10, *note*)

34:11 confusion . . . emptiness. The words "confusion . . . emptiness" are translated from the Hebrew *tohu . . . wabohu* rendered "without form and void" in Gen. 1:2.

17 He has cast the lot for them,
And His hand has divided it among them with a measuring line.
They shall possess it forever;
From generation to generation they shall dwell in it."

Kingdom blessings for regathered Israel

35 THE [a]wilderness and the wasteland shall be glad for [b]them,
And the [c]desert shall rejoice and blossom as the rose;
2 It shall blossom abundantly and rejoice,
Even with joy and singing.
The glory of Lebanon shall be given to it,
The excellence of Carmel and Sharon.
They shall see the [d]glory of the LORD,
The excellency of our God.

3 [e]Strengthen the weak hands,
And make firm the feeble knees.
4 Say to those *who are* fearful-hearted,
"Be strong, do not fear!
Behold, your God will come *with* [f]vengeance,
With the recompense of God;
He will come and [g]save you."

5 [h]Then the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped.
6 Then the lame shall leap like a deer,
And the tongue of the dumb sing.
For waters shall burst forth in the wilderness,
And streams in the desert.
7 The parched ground shall become a pool,
And the thirsty land springs of water;
In the habitation of jackals, where each lay,
There shall be grass with reeds and rushes.

8 A [i]highway shall be there, and a road,
And it shall be called the Highway of Holiness.
The [j]unclean shall not pass over it,
But it *shall be* for others.
Whoever walks the road, although a fool,
Shall not go astray.
9 No lion shall be there,
[k]Nor shall *any* ravenous beast go up on it;
It shall not be found there.
But the [l]redeemed shall walk *there,*
10 And the ransomed of the LORD shall return,
And come to Zion with singing,
With everlasting joy on their heads.
They shall obtain joy and gladness,
And sorrow and sighing shall [m]flee away.

IV. Historical Parenthesis: Sennacherib's Invasions and Hezekiah's Illness, 36—39

The first invasion (2 Kin. 18:9–16)

36 NOW it came to pass in the fourteenth year of King Hezekiah *that* Sennacherib king of Assyria came up against all the fortified cities of Judah and took them.

35:1
a Is. 32:15
b *Kingdom* (OT): vv. 1-10; Is. 40:9. (Gen. 1:26; Zech. 12:8, *note*)
c Is. 41:19; 51:3

35:2
d Is. 40:5

35:3
e Job 4:3-4; Heb. 12:12

35:4
f Is. 34:8
g Is. 33:22

35:5
h Is. 29:18

35:8
i Is. 19:23
j Is. 52:1; Joel 3:17; Rev. 21:27

35:9
k Lev. 26:6; Is. 11:9; Ezek. 34:25
l See Is. 59:20, *note;* cp. Ex. 14:30, *note*

35:10
m Is. 30:19; 65:19

Lebanon: the area along the Mediterranean Sea known for its mountains and forests of cedar trees.

35:8 others. That is, *the redeemed.*

36:1 This verse appears simply to introduce the two Assyrian invasions, referring to the first invasion described in 2 Kin. 18:13–16 (see 2 Kin. 18:7, *note*), when Sennacherib evidently accompanied his father, Sargon, as general, and perhaps as regent also. At that time Hezekiah paid tribute. Beginning in v. 2 Isaiah describes what occurred in the second invasion (36:2—37:38; compare 2 Kin. 18:17—19:36; 2 Chr. 32:1–4; 36:5–23), after Hezekiah turned back to God (36:5,21).

Hezekiah: *the might of Jehovah.* Son of Ahaz. The thirteenth king of Judah who introduced religious reform, restored the Temple and destroyed the idols.

Sennacherib: King of Assyria who besieged Jerusalem during King Hezekiah's reign. His army was miraculously destroyed.

Sennacherib's second invasion; his attempt to terrify Jerusalem through the Rabshakeh's threats (2 Kin. 18:17–37; 2 Chr. 32:1–19)

2 Then the king of Assyria sent *the* Rabshakeh with a great army from Lachish to King Hezekiah at Jerusalem. And he stood by the aqueduct from the upper pool, on the highway to the Fuller's Field.

3 And [a]Eliakim the son of Hilkiah, who was over the household, [b]Shebna the scribe, and Joah the son of Asaph, the recorder, came out to him.

4 Then *the* Rabshakeh said to them, "Say now to Hezekiah, 'Thus says the great king, the king of Assyria: "What confidence is this in which you trust?

5 "I say you speak of having plans and power for war; but *they are* mere words. Now in whom do you [c]trust, that you rebel against me?

6 "Look! You are trusting in the staff of this broken reed, Egypt, on which if a man leans, it will go into his hand and pierce it. So *is* Pharaoh king of Egypt to all who [d]trust in him.

7 "But if you say to me, 'We trust in the LORD our God,' *is it* not He whose [e]high places and whose altars Hezekiah has taken away, and said to Judah and Jerusalem, 'You shall worship before this altar'?" '

8 "Now therefore, I urge you, give a pledge to my master the king of Assyria, and I will give you two thousand horses—if you are able on your part to put riders on them!

9 "How then will you repel one captain of the least of my master's servants, and put your trust in Egypt for chariots and horsemen?

10 "Have I now come up without the LORD against this land to destroy it? The LORD [f]said to me, 'Go up against this land, and destroy it.' "

36:3
a Is. 22:20
b Is. 22:15

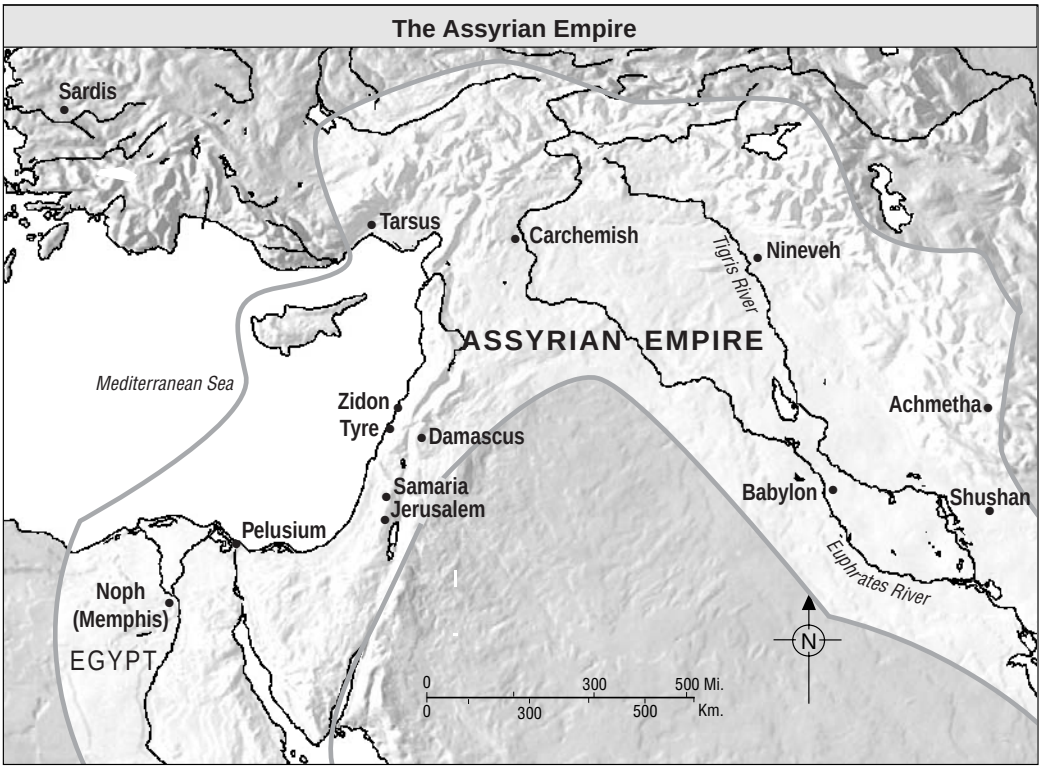
36:5
c See Ps. 2:12, *note*

36:6
d Ps. 146:3; Is. 30:2

36:7
e 2 Kin. 18:4; see *notes* at Judg. 3:7; 1 Kin. 3:2; 15:14

36:10
f Cp. Is. 10:5-6

36:2 Second Kings 18:17—20:19 is a parallel account to Is. 36:2—39:8. **Rabshakeh** here and in ch. 37 is not a personal name but the title of an Assyrian official, as are Tartan, Rabsaris, and Rabmag, 2 Kin. 18:17ff.; Jer. 39:3,13.



11 Then Eliakim, Shebna, and Joah
said to *the* Rabshakeh, "Please speak
to your servants in Aramaic, for we
understand *it;* and do not speak to
us in Hebrew* in the hearing of the
people who *are* on the wall."
12 But *the* Rabshakeh said, "Has
my master sent me to your master
and to you to speak these words,
and not to the men who sit on the
wall, who will eat and drink their
own waste with you?"
13 Then *the* Rabshakeh stood and
called out with a loud voice in He-
brew, and said, "Hear the words of
the great king, the king of Assyria!
14 "Thus says the king: 'Do not let
Hezekiah deceive you, for he will
not be able to deliver you;
15 'nor let Hezekiah make you
trust in the LORD, saying, "The LORD
will surely deliver us; this city will
not be given into the hand of the
king of Assyria." '
16 "Do not listen to Hezekiah; for
thus says the king of Assyria: 'Make
peace with me *by a* present and
come out to me; and every one of
you eat from his own vine [a]and
every one from his own fig tree, and
every one of you drink the waters of
his own cistern;
17 'until I come and take you away
to a land like your own land, a land
of grain and new wine, a land of
bread and vineyards.
18 '*Beware* lest Hezekiah persuade
you, saying, "The LORD will deliver
us." Has any one of the [b]gods of
the nations delivered its land from the
hand of the king of Assyria?
19 'Where *are* the gods of Hamath
and Arpad? Where *are* the gods of
Sepharvaim? Indeed, have they de-
livered [c]Samaria from my hand?
20 'Who among all the gods of
these lands have delivered their
countries from my hand, that the
LORD should deliver Jerusalem from
my hand?' "
21 But they held their peace and
answered him not a word; for the
king's commandment was, "Do not
answer him."

Hezekiah learns the Rabshakeh's words

22 Then Eliakim the son of Hilkiah,
who *was* over the household, Sheb-
na the scribe, and Joah the son of
Asaph, the recorder, came to Heze-
kiah with *their* clothes torn, and told
him the words of *the* Rabshakeh.

Hezekiah seeks Isaiah's help;
God's deliverance promised
(2 Kin. 19:1–7; 2 Chr. 32:20)

37 AND so it was, when King
Hezekiah heard *it,* that he
tore his clothes, covered himself
with sackcloth, and went into the
house of the LORD.
2 Then he sent Eliakim, who *was*
over the household, Shebna the
scribe, and the elders of the priests,
covered with sackcloth, to Isaiah
the prophet, the son of Amoz.
3 And they said to him, "Thus says
Hezekiah: 'This day *is* a day of
[d]trouble and rebuke and blasphe-
my; for the children have come to
birth, but *there is* no strength to
bring them forth.
4 'It may be that the LORD your
God will hear the words of *the* Rab-
shakeh, whom his master the king
of Assyria has sent to [e]reproach the
living God, and will rebuke the
words which the LORD your God has
[f]heard. Therefore lift up *your* prayer
for the remnant that is left.' "
5 So the servants of King Hezekiah
came to Isaiah.
6 And Isaiah said to them, "Thus
you shall say to your master, [g]'Thus
says the LORD: "Do not be afraid of
the words which you have heard,
with which the servants of the king
of Assyria have blasphemed Me.
7 "Surely I will send a spirit upon
him, and he shall hear a rumor and
return to his own land; and I will
cause him to fall by the sword in his
own land." ' "

Sennacherib's blasphemous letter
(2 Kin. 19:8–13; 2 Chr. 32:17–19)

8 Then *the* Rabshakeh returned,
and found the king of Assyria war-

36:16
a Cp. Zech. 3:10

36:18
b 2 Kin. 19:12; Is. 37:12

36:19
c 2 Kin. 17:6

37:3
d Is. 22:5; 26:16; 33:2

37:4
e Is. 36:15,18,20
f Cp. Ezek. 35:12-13

37:6
g Cp. Is. 7:3-8; 26:4; 30:15; 31:3

***36:11** Literally *Judean*

36:22 torn. That is, *by their own hands.*
37:1 Second Kings 19 is a parallel account with Is. 37.
37:3 blasphemy. Or *reproach for provocation.*
37:4 left. Literally *found.*

ring against Libnah, for he heard that he had departed from Lachish.

9 And the king heard concerning Tirhakah king of Ethiopia, "He has come out to make war with you." So when he heard *it,* he sent messengers to Hezekiah, saying,

10 "Thus you shall speak to Hezekiah king of Judah, saying: 'Do not let your God in whom you trust deceive you, saying, "Jerusalem shall not be given into the hand of the king of Assyria."

11 'Look! You have heard what the kings of Assyria have done to all lands by utterly destroying them; and shall you be delivered?

12 'Have the [a]gods of the nations delivered those whom my fathers have destroyed, Gozan and Haran and Rezeph, and the people of Eden who *were* in Telassar?

13 'Where *is* the king of Hamath, the king of Arpad, and the king of the city of Sepharvaim, Hena, and [b]Ivah?' "

Hezekiah's prayer in the temple (2 Kin. 19:14–19; 2 Chr. 32:20)

14 And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up to the house of the LORD, and spread it before the LORD.

15 Then Hezekiah [c]prayed to the LORD, saying:

16 "O LORD of hosts, God of Israel, *the One* who dwells *between* the cherubim, You *are* God, You [d]alone, of all the kingdoms of the earth. You have made heaven and earth.

17 [e]"Incline Your ear, O LORD, and hear; open Your eyes, O LORD, and see; and [f]hear all the words of Sennacherib, which he has sent to reproach the living God.

18 "Truly, LORD, the kings of Assyria have laid waste all the nations and their [g]lands,

19 "and have cast their gods into the fire; for they *were* [h]not gods, but the work of men's hands—wood and stone. Therefore they destroyed them.

20 "Now therefore, O LORD our God, [i]save us from his hand, that all the kingdoms of the earth may [j]know that You *are* the LORD, You alone."

God's second answer through Isaiah (2 Kin. 19:20–34)

21 Then Isaiah the son of Amoz sent to Hezekiah, saying, "Thus says the LORD God of Israel, 'Because you have prayed to Me against Sennacherib king of Assyria,

22 'this *is* the word which the LORD has spoken concerning him:

"The virgin, the daughter of Zion,
Has despised you, laughed you to scorn;
The daughter of Jerusalem
Has shaken *her* head behind your back!

23 "Whom have you reproached and blasphemed?
Against whom have you raised *your* voice,
And lifted up your eyes on high?
Against the Holy One of Israel.
24 By your servants you have reproached the Lord,
And said, 'By the multitude of my chariots
I have come up to the height of the mountains,
To the limits of Lebanon;
I will cut down its tall cedars
And its choice cypress trees;
I will enter its farthest height,
To its fruitful forest.
25 I have dug and drunk water,
And with the soles of my feet I have dried up
All the brooks of defense.'

26 "Did you not hear [k]long ago
How I made it,
From ancient times that I formed it?
Now I have brought it to pass,
That you should be
For crushing fortified cities *into* heaps of ruins.

37:12
a Is. 36:18-19; cp. Is. 10:9-11

37:13
b 2 Kin. 18:34; 19:13

37:15
c *Bible prayers* (OT): vv. 14-20; Is. 38:3. (Gen. 15:2; Hab. 3:1, *note*)

37:16
d Is. 43:10-11

37:17
e Dan. 9:18
f Ps. 74:22

37:18
g 2 Kin. 15:29; 16:9; 17:24

37:19
h Is. 40:19-20

37:20
i Is. 33:22
j Ps. 83:18

37:26
k Is. 25:1; 40:21; 45:21

37:10 trust. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

37:13 Ivah. Or *Avva,* 2 Kin. 17:24.

37:25 brooks. Probably the rivers of Egypt.

27 Therefore their inhabitants *had* little power;
They were dismayed and confounded;
They were *as* the grass of the field
And the green herb,
As the grass on the housetops
And *grain* blighted before it is grown.

28 "But I know your dwelling place,
Your going out and your coming in,
And your rage against Me.
29 Because your rage against Me and your tumult
Have come up to My ears,
[a]Therefore I will put My hook in your nose
And My bridle in your lips,
And I will [b]turn you back
By the way which you came." '

30 "This *shall be* a sign to you:

You shall eat this year such as grows of itself,
And the second year what springs from the same;
Also in the third year sow and reap,
Plant vineyards and eat the fruit of them.
31 And the remnant who have escaped of the house of Judah
Shall again take root downward,
And bear fruit upward.
32 For out of Jerusalem shall go a [c]remnant,
And those who escape from Mount Zion.
The [d]zeal of the LORD of hosts will do this.

33 "Therefore thus says the LORD concerning the king of Assyria:

'He shall not come into this city,
Nor shoot an arrow there,
Nor come before it with shield,
Nor build a siege mound against it.
34 By the way that he came,
By the same shall he return;
And he shall not come into this city,'
Says the LORD.
35 'For I will [e]defend this city, to save it
For My own sake and for My servant [f]David's sake.' "

185,000 Assyrians killed by God; Sennacherib murdered
(2 Kin. 19:35–37; 2 Chr. 32:21)

36 Then the [g]angel of the LORD went out, and [h]killed in the camp of the Assyrians one hundred and eighty-five thousand; and when *people* arose early in the morning, there were the corpses—all dead.

37 So Sennacherib king of Assyria departed and went away, returned *home,* and remained at Nineveh.

38 Now it came to pass, as he was worshiping in the house of Nisroch his god, that his sons Adrammelech and Sharezer struck him down with the sword; and they escaped into the land of [i]Ararat. Then [j]Esarhaddon his son reigned in his place.

Hezekiah's healing
(2 Kin. 20:1–11; 2 Chr. 32:24–30)

38 IN those days Hezekiah was sick and near death. And Isaiah the prophet, the son of Amoz, went to him and said to him, "Thus says the LORD: 'Set your house in order, for you shall die and not live.' "

2 Then Hezekiah turned his face toward the wall, and [k]prayed to the LORD,

3 and said, "Remember now, O LORD, I [l]pray, how I have walked before You in truth and with a [m]loyal heart, and have done *what is* good in Your [n]sight." And Hezekiah wept bitterly.

37:29
a Is. 30:28; Ezek. 38:4
b Ezek. 38:4; 39:2

37:32
c *Remnant:* v. 32; Is. 46:3. (Is. 1:9; Rom. 11:5, *note*)
d 2 Kin. 19:31; Is. 9:7

37:35
e Is. 31:5; 38:6
f 1 Kin. 11:13

37:36
g *Angel* (of the LORD): v. 36; Is. 63:9. (Gen. 16:7; Judg. 2:1, *note*)
h *Miracles* (OT): v. 36; 38:8; Dan. 3:26. (Gen. 5:24; Jon. 1:17, *note*)

37:38
i See Gen. 8:4
j Ezra 4:2

38:2
k Cp. Is. 37:15

38:3
l *Bible prayers* (OT): v. 3; Jer. 14:7. (Gen. 15:2; Hab. 3:1, *note*)
m See Phil. 3:12, *note*
n 2 Kin. 18:3

37:27 had little power. Literally *were short of hand.*
37:28 dwelling. Literally *sitting.*
37:37 Nineveh was one of the greatest cities of ancient times. So large was its metropolitan area that it would take three days to go through it. This statement in Jonah was much questioned before the rise of modern archaeology. Excavations in Mesopotamia have fully confirmed the statements in Jonah, Nahum, and other parts of the OT about the greatness of Nineveh. Yet in 612 B.C. Nineveh was so completely destroyed by its enemies that even its location was forgotten. See Jon. 3:4, *note.*
38:1 Second Kings 20:1-19 is a parallel account to Is. 38—39. **Hezekiah was sick.** Hezekiah's illness (chs. 38—39) took place prior to the events of chs. 36—37. See 2 Kin. 18:7, *note.*

4 And the word of the LORD came
to Isaiah, saying,
5 "Go and tell Hezekiah, 'Thus
says the LORD, the God of David
your father: "I have heard your
prayer, I have seen your tears; surely
I will add to your days [a]fifteen years.
6 "I will deliver you and this city
from the hand of the king of Assyr-
ia, and I will [b]defend this city." '
7 "And this *is* the sign to you from
the LORD, that the LORD will do this
thing which He has spoken:
8 "Behold, I will bring the shadow
on the sundial, which has gone
down with the sun on the [c]sundial
of Ahaz, [d]ten degrees backward."
So the sun returned ten degrees on
the dial by which it had gone down.
9 This is the writing of Hezekiah
king of Judah, when he had been
sick and had recovered from his
sickness:

10 I said,
"In the [e]prime of my life
I shall go to the gates of [f]Sheol;
I am deprived of the remainder
of my years."
11 I said,
"I shall not see YAH,
The LORD* in the land of the
living;
I shall observe man no more
among the inhabitants of
the world.*
12 My life span is gone,
Taken from me like a
shepherd's [g]tent;
I have cut off my life like a
weaver.
He cuts me off from the loom;
From day until night You make
an end of me.
13 I have considered until
morning—
Like a lion,
So He breaks all my bones;
From day until night You make
an end of me.
14 Like a crane *or* a swallow, so I
chattered;
I mourned like a dove;
My eyes fail *from looking*
upward.
O LORD,* I am oppressed;
Undertake for me!

15 "What shall I say?
He has both spoken to me,*
And He Himself has done *it.*
I shall walk [h]carefully all my
years
In the bitterness of my soul.
16 O Lord, by these *things men*
live;
And in all these *things is* the
life of my spirit;
So You will restore me and
make me live.
17 Indeed *it was* for *my own* peace
That I had great bitterness;
But You have lovingly *delivered*
my soul from the pit of
corruption,
For You have cast all my sins
behind Your [i]back.

***38:11** Hebrew *YAH, YAH* * Following some Hebrew manuscripts; Masoretic Text and Vulgate read *rest;* Septuagint omits *among the inhabitants of the world;* Targum reads *land.* ***38:14** Following Bomberg; Masoretic Text and Dead Sea Scrolls read *Lord.* ***38:15** Following Masoretic Text and Vulgate; Dead Sea Scrolls and Targum read *And shall I say to Him;* Septuagint omits first half of this verse.

38:5
a Cp. 2 Kin. 18:2,13

38:6
b Is. 37:35

38:8
c Cp. Josh. 10:12-14
d *Miracles* (OT): v. 8; Dan. 3:26. (Gen. 5:24; Jon. 1:17, *note*)

38:10
e Cp. Ps. 102:24
f See Hab. 2:5, *note;* cp. Luke 16:23, *note*

38:12
g Cp. 2 Cor. 5:1; 2 Pet. 1:13-14

38:15
h Cp. 1 Kin. 21:27

38:17
i *Forgiveness:* v. 17; Is. 44:22. (Lev. 4:20; Matt. 26:28, *note*)

David: *beloved.* The youngest son of Jesse. He was a man after God's own heart who was the greatest king of Israel.

38:8 ten degrees backward. Scoffers have suggested that it would be impossible for the earth to reverse its rotation and that, furthermore, such reversal would destroy the world. This was a miracle, of course. The Creator is not limited by the natural laws that He instituted.

38:9 writing of Hezekiah. Verses 10–20 contain the only extant narrative in the OT written by a king of Judah after the time of Solomon.

38:8 MIRACLES RECORDED BY THE PROPHETS

Miracle	Recorded by	Reference
Assyrian army defeated; 185,000 men killed by an angel	Isaiah	2 Kings 19:35; Isaiah 37:36
Hezekiah recovers from illness	Isaiah	2 Kings 20:9–11; Isaiah 38:7–9
Shadrach, Meshach and Abednego delivered from the fiery furnace	Daniel	Daniel 3:19–27
Daniel delivered from the lions' den	Daniel	Daniel 6:16–23
Jonah delivered from the belly of the great fish	Jonah	Jonah 2:1–10

18 For [a]Sheol cannot [b]thank You,
[c]Death cannot praise You;
Those who go down to the pit
cannot hope for Your truth.
19 The living, the living man, he
shall praise You,
As I *do* this day;
The father shall make known
Your truth to the children.

20 "The LORD *was ready* to save me;
Therefore we will sing my songs
with stringed instruments
All the days of our life, in the
house of the LORD."

21 Now [d]Isaiah had said, "Let them take a lump of figs, and apply *it* as a poultice on the boil, and he shall recover."

22 And [e]Hezekiah had said, "What *is* the sign that I shall go up to the house of the LORD?"

Hezekiah imprudently reveals defenses; Babylonian captivity foretold (2 Kin. 20:12–19; 2 Chr. 32:31)

39 AT that time Merodach-Baladan* the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he heard that he had been sick and had recovered.

2 And Hezekiah was pleased with them, and showed them the house of his treasures—the silver and gold, the spices and precious ointment, and all his armory—all that was found among his [f]treasures. There was nothing in his house or in all his dominion that Hezekiah did not show them.

3 Then Isaiah the prophet went to King Hezekiah, and said to him, "What did these men say, and from where did they come to you?" So Hezekiah said, "They came to me from a [g]far country, from Babylon."

4 And he said, "What have they seen in your house?" So Hezekiah answered, "They have seen all that *is* in my house; there is nothing among my treasures that I have not shown them."

5 Then Isaiah said to Hezekiah, "Hear the word of the LORD of hosts:

6 'Behold, the days are coming when all that *is* in your house, and what your fathers have accumulated until this day, shall be [h]carried to Babylon; nothing shall be left,' says the LORD.

7 'And they shall take away *some* of your [i]sons who will descend from you, whom you will beget; and they shall be eunuchs in the palace of the king of Babylon.' "

8 So Hezekiah said to Isaiah, "The word of the LORD which you have spoken *is* good!" For he said, "At least there will be peace and truth in my days."

V. The Greatness and Transcendence of God, 40—48

The prophet's new message

40 "COMFORT, yes, comfort
My people!"
Says your God.
2 "Speak comfort to Jerusalem,
and cry out to her,
That her warfare is ended,
That her iniquity is pardoned;
For she has received from the
LORD's hand
Double for all her sins."

The mission of John the Baptist (cp. Matt. 3:3)

3 The [j]voice of one crying in the
wilderness:
"Prepare the way of the LORD;
Make straight in the desert*

*39:1 Spelled *Berodach-Baladan* in 2 Kings 20:12
*40:3 Following Masoretic Text, Targum, and Vulgate; Septuagint omits *in the desert.*

38:18
a See Hab. 2:5, *note;* cp. Luke 16:23, *note*
b Ps. 115:17
c See Eccl. 9:10, *note*

38:21
d 2 Kin. 20:7

38:22
e 2 Kin. 20:8

39:2
f 2 Chr. 36:18

39:3
g Deut. 28:49; Jer. 5:15

39:6
h 2 Kin. 24:13; 25:13-15; Jer. 20:5

39:7
i Dan. 1:3-4

40:3
j vv. 3-5; Mark 1:3; Luke 3:4-6; John 1:23

39:1 Second Kings 20:1-19 is a parallel account to Is. 38—39.

40:1 The section of Isaiah which runs from 40:1 to 56:8 looks at Israel in exile and promises deliverance through Cyrus (e.g. 41:2,25; 44:28; 45:1–4; 46:11; 48:14–15). Mingled with the promise of deliverance is constantly increasing recognition of the fact that the exile is only the necessary result of Israel's sin (e.g. 42:19–25; 43:22–28; etc.). Therefore, unless this problem is satisfactorily dealt with, other captivities will inevitably follow. God promises that He will send His Servant to take away sin and to bring light to all the world (e.g. 42:1–7; 49:1–6; 52:13—53:12). The full view of the redemptive sufferings of Christ in Is. 52:13—53:12 leads to the evangelical strain so prominent in this part of Isaiah (e.g. 44:22–23; 55:1–3,6–7). Isaiah also predicts Israel's return in the end time (compare Is. 11:12; 43:1–7; 51:11,21–23; 52:1; 54:6–10; 60:15–22; 61:7–9; 65:18–25).

40:2 comfort. Literally *to the heart of.* **warfare.** That is, *hard* or *forced service.*

A highway for our God.
4 Every valley shall be exalted
And every mountain and hill
brought low;
The crooked places shall be
made straight
And the rough places smooth;
5 The [a]glory of the LORD shall be
revealed,
And all flesh shall see *it*
together;
For the mouth of the LORD has
spoken."

The greatness of God and man's insignificance

6 The voice said, "Cry out!"
And he* said, "What shall I cry?"
"All flesh *is* [b]grass,
And all its loveliness *is* like the
flower of the field.
7 The grass withers, the flower
fades,
Because the breath of the LORD
blows upon it;
Surely the people *are* grass.
8 The grass withers, the flower
fades,
But the word of our God stands
forever."

9 O Zion,
You who bring good tidings,
Get up into the high mountain;
O [c]Jerusalem,
You who bring good tidings,
Lift up your voice with strength,
Lift *it* up, be not afraid;
Say to the cities of Judah,
"Behold your God!"

10 Behold, the Lord GOD shall
come with a strong *hand,*
And His arm shall rule for Him;
Behold, His reward *is* with
Him,

40:5
a Is. 35:2

40:6
b vv. 6-8; James 1:10; 1 Pet. 1:24-25

40:9
c *Kingdom* (OT): vv. 9-11; Is. 62:10. (Gen. 1:26; Zech. 12:8, *note*)

***40:6** Following Masoretic Text and Targum; Dead Sea Scrolls, Septuagint, and Vulgate read *I.*

40:9 You who bring good tidings. In the Septuagint the clause, "who brings good tidings," is expressed by *euaggelizō* (also 41:27; 52:7; 60:6; 61:1), which in the NT is the verb often used for declaring good tidings, or preaching the Gospel (e.g. Luke 1:19; 7:22; 8:1; Acts 8:4; 10:36; 15:35; Rom. 1:15; 1 Cor. 15:2; etc.). Our words "evangelize" and "evangelism" are derived from this Greek verb.

AUTHORSHIP OF ISAIAH

Since the last part of the book never predicts exile, but speaks of it as if already present while promising deliverance, the theory has been advanced that it was not written by Isaiah but by a later unknown writer (sometimes referred to as Second Isaiah), writing shortly before the end of the exile. In support of this position it has been asserted that the literary style and theological viewpoint are different from those of the original Isaiah. Yet the similarities in style and vocabulary are far greater than the differences; in fact, Isaiah's style is distinctive. The alleged variations of theological viewpoint are never actual contradictions, but merely differences of emphasis. Such alterations of style and of theological emphasis as exist are only what would be expected, in view of the difference in the subjects discussed. There are really only two strong arguments for a difference of authorship: (1) the fact that the name of Cyrus is mentioned a century before his time; and (2) the fact that the exile is assumed rather than predicted.

The first of these is not a difficulty to one who believes in predictive prophecy. In fact, Josiah's name was predicted nearly three hundred years before his time (1 Kin. 13:2).

As to the second argument, assumption by a prophet of the standpoint of a future situation is not limited to these chapters, but is found also in other portions of the prophetic books (e.g. Is. 9:2–4; Mic. 4:9—5:1).

Before Isaiah died, the northern kingdom had already been in exile for some time, and the continuing sin of Judah made its eventual exile absolutely certain. Isaiah and his godly followers would feel almost as if they too were already in exile. Under these circumstances it is not at all strange that the Spirit of God should lead him to assume the standpoint of the exile and to give his followers a message of deliverance that was also ideally suited to revive the spirits and encourage the faith of the godly during the exile.

The unity of Isaiah is made certain by the fact that the NT ascribes to Isaiah quotations from each of the main portions of the book. Thus in John 12:37–41 citations from Is. 53 and Is. 6 are both ascribed to Isaiah.

Starting from the mistaken belief in different authorship of the first and last parts of Isaiah, those who have accepted this position have generally gone on to use similar arguments from vocabulary and viewpoint to divide the last part into two, which they call Second Isaiah and Third Isaiah, and then still further to subdivide each of these, as well as the first part of the book, separating the whole into a mosaic which is thought to be the work of a multiplicity of authors, writing over a period of several centuries. But there is no compelling evidence for rejecting the view of the NT writers, that the whole book is the work of Isaiah the son of Amoz (Is. 1:1).

And His work before Him.
11 He will feed His flock like a [a]shepherd;
He will gather the lambs with His arm,
And carry *them* in His [b]bosom,
And gently lead those who are with young.

12 Who has measured the waters* in the hollow of His hand,
Measured heaven with a span
And calculated the dust of the earth in a measure?
Weighed the mountains in scales
And the hills in a balance?
13 Who has [c]directed the [d]Spirit of the LORD,
Or *as* His counselor has taught Him?
14 With whom did He take counsel, and *who* instructed Him,
And taught Him in the path of justice?
Who [e]taught Him knowledge,
And showed Him the way of understanding?

15 Behold, the nations *are* as a drop in a bucket,
And are counted as the small dust on the scales;
Look, He lifts up the isles as a very little thing.
16 And Lebanon *is* not sufficient to burn,
Nor its beasts sufficient for a burnt offering.
17 All nations before Him *are* as [f]nothing,
And they are counted by Him less than nothing and worthless.

18 To whom then will you [g]liken God?
Or what likeness will you compare to Him?
19 The workman molds an image,
The goldsmith overspreads it with gold,
And the silversmith casts silver chains.
20 Whoever *is* too impoverished for *such* a contribution
Chooses a tree *that* will not rot;
He seeks for himself a skillful workman
To prepare a carved image *that* will not totter.

21 [h]Have you not known?
Have you not heard?
Has it not been told you from the beginning?
Have you not understood from the foundations of the earth?
22 *It is* He who sits above the circle of the earth,
And its inhabitants *are* like grasshoppers,
Who [i]stretches out the heavens like a curtain,
And spreads them out like a [j]tent to dwell in.
23 [k]He brings the princes to nothing;
He makes the judges of the earth useless.

24 Scarcely shall they be planted,
Scarcely shall they be sown,
Scarcely shall their stock take root in the earth,
When He will also blow on them,
And they will wither,
And the whirlwind will take them away like stubble.

25 "To[l] whom then will you liken Me,
Or *to whom* shall I be equal?"
says the Holy One.
26 Lift up your eyes on high,
And see who has created these *things,*
Who brings out their host by number;
He [m]calls them all by name,
By the greatness of His might
And the strength of *His* power;
Not one is missing.

27 [n]Why do you say, O Jacob,
And speak, O Israel:
"My way is hidden from the LORD,

*40:12 Following Masoretic Text, Septuagint, and Vulgate; Dead Sea Scrolls read *waters of the sea;* Targum reads *waters of the world.*

40:11
a Cp. John 10:11,14-16; Heb. 13:20; 1 Pet. 2:25; 5:4
b Cp. Num. 11:12

40:13
c Rom. 11:34; 1 Cor. 2:16
d *Holy Spirit* (OT): v. 13; Is. 42:1. (Gen. 1:2; Zech. 12:10, *note*)

40:14
e Job 36:22-23

40:17
f Dan. 4:35

40:18
g v. 25; Is. 46:5; Acts 17:29

40:21
h Ps. 19:1; Acts 14:17; Rom. 1:19-20

40:22
i Job 9:8; Ps. 104:2; Is. 42:5; 44:24; Jer. 10:12
j Ps. 19:4

40:23
k Ps. 107:40; cp. 1 Cor. 1:26-29

40:25
l v. 18; Deut. 4:15

40:26
m Ps. 147:4

40:27
n Is. 54:7-8

40:22 circle of the earth. Many hold that this verse alludes to the sphericity of the earth. Compare Job 9:8; Ps. 104:2; Is. 42:5; 44:24; Jer. 10:12.

And [a]my just claim is passed
over by my God"?
28 Have you not known?
Have you not heard?
The everlasting God, the LORD,
The Creator of the ends of the
earth,
Neither faints nor is weary.
His [b]understanding is
unsearchable.
29 He gives power to the weak,
And to *those who have* no might
He increases strength.
30 Even the youths shall faint and
be weary,
And the young men shall
utterly fall,
31 But those who [c]wait on the
LORD
Shall [d]renew *their* strength;
They shall mount up with
wings like eagles,
They shall run and not be
weary,
They shall walk and not faint.

The living God taunts lifeless idols

41 "KEEP silence before Me,
O coastlands,
And let the people renew *their*
strength!
Let them come near, then let
them speak;
Let us [e]come near together for
judgment.

2 "Who raised up [f]one from the
east?
Who in righteousness called
him to His [g]feet?
Who gave the nations before
him,
And made *him* rule over kings?
Who gave *them* as the dust *to*
his sword,
As driven stubble to his bow?
3 Who pursued them, *and* passed
safely
By the way *that* he had not
gone with his feet?
4 Who has performed and done *it,*
Calling the generations from
the beginning?
'I, the LORD, am the first;
And with the [h]last I *am* [i]He.' "

5 The coastlands saw *it* and feared,
The ends of the earth were
afraid;
They drew near and came.
6 Everyone helped his neighbor,
And said to his brother,
Be of good courage!"
7 So the [j]craftsman encouraged
the [k]goldsmith;
He who smooths *with* the
hammer *inspired* him who
strikes the anvil,
Saying, "It *is* ready for the
soldering";
Then he fastened it with pegs,
That it might not totter.

8 "But you, Israel, *are* My servant,
Jacob whom I have chosen,
The descendants of Abraham
My [l]friend.
9 *You* whom I have taken from
the ends of the earth,
And called from its farthest
regions,
And said to you,
'You *are* My servant,
I have chosen you and have not
cast you away:

40:27
a Job 34:5

40:28
b Eccl. 11:5; Rom. 11:33

40:31
c Is. 30:15; 49:23
d Ps. 103:5

41:1
e Is. 1:18

41:2
f Is. 45:1,13
g Cp. Judg. 4:10

41:4
h Rev. 1:8,17; 22:13
i Is. 43:10; 44:6

41:7
j Is. 44:13
k Is. 40:19

41:8
l 2 Chr. 20:7; James 2:23

41:2 one from the east. This verse predicts the coming of the Persian conqueror Cyrus, whose victories and rapid growth in power are ascribed to the providence of God. Cyrus came from the region to the northeast. Hence he is sometimes spoken of as coming from the east, sometimes from the north. Here he is called "one from the east," in v. 25, "one from the north." In 46:11 the emphasis is on God's work: "calling a bird of prey from the east." See also 41:25; 44:28; 45:1–4; 46:11; and 48:14–15.

41:8 My servant. Three servants of the LORD are mentioned in Isaiah: (1) David (Is. 37:35); (2) Israel the nation (Is. 41:8–16; 43:1–10; 44:1–8,21; 45:4; 48:20); and (3) Messiah (42:1–12; ch. 49 in full, but observe especially vv. 5–7, where the Servant Christ restores the servant nation; 50:4–6; 52:13–15; 53:1–12). Israel the nation was a faithless servant but, restored and converted, will yet "thresh the mountains." Against the Servant Christ no charge of unfaithfulness or failure is brought. See Is. 42:1, *note.*

Jacob: *supplanter.* The younger son of Isaac and Rebekah who tricked his brother Esau into selling him his birthright. He deceived his father in order to receive the family blessing. Married Leah and Rachel. Had twelve sons by his wives and concubines. Also referred to as Israel.

Abraham: *of a great multitude.* A man chosen by God to become the father of the great nation Israel. God promised Abraham that he would have descendants as numerous as the stars in the heavens. Abraham was revered throughout generations for his great faith.

10 [a]Fear not, for I *am* with you;
Be not dismayed, for I *am* your God.
I will strengthen you,
Yes, I will help you,
I will uphold you with My righteous right hand.'

11 "Behold, all those who were incensed against you
Shall be ashamed and disgraced;
They shall be as nothing,
And those who strive with you shall perish.
12 You shall seek them and not find them—
Those who contended with you.
Those who war against you
Shall be as nothing,
As a nonexistent thing.
13 For I, the LORD your God, will hold your right hand,
Saying to you, 'Fear not, I will help you.'

14 "Fear not, you [b]worm Jacob,
You men of Israel!
I will help you," says the LORD
And your [c]Redeemer, the Holy One of Israel.
15 "Behold, I will make you into a new threshing sledge with sharp teeth;
You shall [d]thresh the mountains and beat *them* small,
And make the hills like chaff.
16 You shall winnow them, the wind shall carry them away,
And the whirlwind shall scatter them;
You shall rejoice in the LORD,
And glory in the Holy One of Israel.

17 "The poor and needy seek water, but *there is* none,
Their tongues fail for thirst.
I, the LORD, will hear them;
I, the God of Israel, will not [e]forsake them.
18 I will open rivers in desolate heights,
And fountains in the midst of the valleys;
I will make the wilderness a pool of [f]water,
And the dry land springs of water.
19 I will plant in the wilderness the cedar and the acacia tree,
The myrtle and the oil tree;
I will set in the [g]desert the cypress tree *and* the pine
And the box tree together,
20 That they may see and know,
And consider and understand together,
That the hand of the LORD has done this,
And the Holy One of Israel has created it.

21 "Present your case," says the LORD.
"Bring forth your strong *reasons,*" says the [h]King of Jacob.
22 "Let them bring forth and show us what will happen;
Let them show the [i]former things, what they *were,*
That we may consider them,
And know the latter end of them;
Or declare to us things to come.
23 Show the things that are to come hereafter,
That we may know that you *are* gods;
Yes, do good or do evil,
That we may be dismayed and see *it* together.
24 Indeed you *are* [j]nothing,
And your work *is* nothing;
He who chooses you *is* an abomination.

25 "I have raised up one from the [k]north,
And he shall come;
From the rising of the sun he shall call on My name;
And he shall come against princes as *though* mortar,
As the potter treads clay.
26 Who has declared from the beginning, that we may know?
And former times, that we may say, '*He is* righteous'?
Surely *there is* no one who shows,
Surely *there is* no one who declares,

41:10
a Is. 43:1,5; 44:2

41:14
b Job 25:6
c *Redemption* (redeeming relative type): v. 14; Is. 43:1. (Gen. 48:16; Is. 59:20, *note*)

41:15
d Cp. Mic. 4:13

41:17
e Ps. 94:14; Rom. 11:2

41:18
f Is. 43:20; 49:10; 55:1

41:19
g Is. 35:1

41:21
h Is. 43:15

41:22
i Is. 43:9

41:24
j Rom. 3:10-20

41:25
k Cp. Is. 14:31; Jer. 1:13-14

41:19 oil tree. Perhaps the olive tree.

41:22 consider them. Literally *set our heart upon them.*

Surely *there is* no one who
hears your words.
27 The first time *I said* to Zion,
'Look, there they are!'
And I will give to Jerusalem one
who brings good [a]tidings.
28 For I looked, and *there was* no
man;
I looked among them, but *there
was* no counselor,
Who, when I asked of them,
could answer a word.
29 Indeed they *are* all worthless;*
Their works *are* nothing;
Their molded images *are* wind
and confusion.

Christ, the Servant of the LORD

42 "BEHOLD! My Servant
whom I uphold,
My Elect One *in whom* My soul
delights!
I have put My [b]Spirit upon
[c]Him;
He will bring forth justice to
the Gentiles.
2 He will not cry out, nor raise
His voice,
Nor cause His voice to be heard
in the street.
3 A [d]bruised reed He will not
break,
And smoking flax He will not
quench;
He will bring forth justice for
truth.
4 He will not fail nor be
discouraged,
Till He has established justice
in the earth;
And the coastlands shall wait
for His law."

5 Thus says God the LORD,
Who created the heavens and
stretched them out,
Who spread forth the earth and
that which comes from it,
Who gives breath to the people
on it,
And spirit to those who walk
on it:
6 "I, the LORD, have called You in
righteousness,
And will hold Your hand;
I will keep You and give You as
a covenant to the people,
As a light to the [e]Gentiles,
7 To open blind eyes,
To bring out prisoners from the
prison,
Those who sit in darkness from
the prison house.

Israel, chosen, sinning, and chastened

8 I *am* the LORD, that *is* My name;
And My glory I will not give to
another,
Nor My praise to carved images.
9 Behold, the former things have
come to pass,
And new things I declare;
Before they spring forth I tell
you of them."

10 Sing to the LORD a new song,
And His praise from the ends of
the earth,
You who go down to the sea,
and all that is in it,
You coastlands and you
inhabitants of them!
11 Let the wilderness and its cities
lift up *their voice,*
The villages *that* Kedar inhabits.
Let the inhabitants of [f]Sela sing,
Let them shout from the top of
the mountains.
12 Let them give glory to the LORD,
And declare His praise in the
coastlands.
13 The LORD shall go forth like a
mighty man;

*41:29 Following Masoretic Text and Vulgate; Dead Sea Scrolls, Syriac, and Targum read *nothing;* Septuagint omits the first line.

41:27

a *Gospel:* v. 27; Is. 52:7. (Gen. 12:3; Rev. 14:6, *note*)

42:1

b *Holy Spirit* (OT): v. 1; Is. 44:3. (Gen. 1:2; Zech. 12:10, *note*)

c Is. 11:2

42:3

d *Christ* (first advent): vv. 1-7; Is. 49:1. (Gen. 3:15; Acts 1:11, *note*)

42:6

e Is. 49:6; 60:3; Matt. 4:16; Luke 2:32; Acts 13:47-48; Rom. 9:24-30; 10:19-20; 11:11-12; 15:9-12

42:11

f Is. 16:1

42:1 Servant. There is a twofold account of the coming Servant: He is represented (1) as weak, despised, rejected, slain; and also (2) as a mighty conqueror, taking vengeance on the nations and restoring Israel (e.g. 40:10; 63:1–4). The former class of passages relate to the first advent and are fulfilled; the latter, to the second advent and are unfulfilled.

42:3 smoking flax. That is, *a dimly burning wick.* Matt. 12:18–21.

42:6 As a light to the Gentiles. The prophets connect the Gentiles with Christ in a threefold way: (1) As the Light He brings salvation to the Gentiles (Luke 2:32; Acts 13:47–48), a distinctive feature of the Church Age (Rom. 11:17–24; Eph. 2:11–12). (2) As the Root of Jesse He is to reign over the Gentiles in His kingdom (Is. 11:10; Rom. 15:12). See Kingdom (OT), Gen. 1:26–28; Zech. 12:8, *note.* And (3) believing Gentiles in the present age, together with believing Jews, constitute "the church which is His body" (Eph. 1:22–23). See Eph. 3:6, *note.*

He shall stir up *His* zeal like a man of war.
He shall cry out, yes, shout aloud;
He shall prevail against His enemies.

14 "I have held My peace a long time,
I have been still and restrained Myself.
Now I will cry like a woman in labor,
I will pant and gasp at once.
15 I will lay waste the mountains and hills,
And dry up all their vegetation;
I will make the rivers coastlands,
And I will dry up the pools.
16 I will bring the blind by a way they did not know;
I will lead them in paths they have not known.
I will make darkness light before them,
And crooked places straight.
These things I will do for them,
And not forsake them.
17 They shall be turned back,
They shall be greatly ashamed,
Who trust in carved images,
Who say to the molded images,
'You *are* our gods.'

18 "Hear, you deaf;
And look, you blind, that you may see.
19 Who *is* blind but My servant,
Or deaf as My messenger *whom* I send?
Who *is* blind as *he who is* perfect,
And blind as the LORD'S servant?
20 Seeing many things, but you do not observe;
Opening the ears, but he does not hear."

21 The LORD is well pleased for His righteousness' sake;
He will [a]exalt the law and make *it* honorable.
22 But this *is* a people robbed and plundered;
All of them are snared in holes,
And they are hidden in prison houses;
They are for prey, and no one delivers;
For plunder, and no one says, "Restore!"

23 Who among you will give ear to this?
Who will listen and hear for the time to come?
24 Who gave Jacob for plunder, and Israel to the robbers?
Was it not the LORD,
He against whom we have sinned?
[b]For they would not walk in His ways,
Nor were they obedient to His law.
25 Therefore He has poured on him the fury of His anger
And the strength of battle;
It has set him on fire all around,
Yet he [c]did not know;
And it burned him,
Yet he did not take *it* to [d]heart.

Israel to be redeemed and restored

43 BUT now, thus says the LORD, who created you, O Jacob,
And He who formed you, O Israel:
"Fear[e] not, for I have [f]redeemed you;
I have called *you* by your name;
You *are* [g]Mine.
2 When you pass through the waters, I *will be* [h]with you;
And through the rivers, they shall not overflow you.
[i]When you walk through the fire, you shall not be burned,
Nor shall the flame scorch you.
3 For I *am* the LORD your God,
The Holy One of Israel, your Savior;
I gave Egypt for your [j]ransom,
Ethiopia and Seba in your place.
4 Since you were precious in My sight,
You have been honored,
And I have [k]loved you;
Therefore I will give men for you,
And people for your life.
5 [l]Fear not, for I *am* with you;
I will bring your descendants from the east,

42:21
a Cp. Ps. 138:2

42:24
b Is. 65:2

42:25
c Is. 1:3; 5:13
d Is. 29:13

43:1
e v. 5
f *Redemption* (redeeming relative type): vv. 1-14; Is. 44:6. (Gen. 48:16; Is. 59:20, *note*)
g *Assurance/security:* v. 1; Is. 49:16. (Ps. 23:1; Jude 1, *note*)

43:2
h Jer. 30:11
i Ps. 66:12; cp. Dan. 3:25-27

43:3
j Prov. 11:8; 21:18; cp. Matt. 20:28; 1 Tim. 2:6

43:4
k Is. 63:9

43:5
l Is. 41:10,14; 44:2; Jer. 30:10-11; 46:27-28

And [a]gather you from the west;
6 I will say to the [b]north, 'Give them up!'
And to the south, 'Do not keep them back!'
Bring My sons from afar,
And My daughters from the ends of the earth—
7 Everyone who is [c]called by My name,
Whom I have [d]created for My glory;
I have formed him, yes, I have made him."

Israel to be God's witness

8 Bring out the blind people who have eyes,
And the [e]deaf who have ears.
9 Let all the nations be gathered together,
And let the people be assembled.
Who among them can declare this,
And show us [f]former things?
Let them bring out their witnesses, that they may be justified;
Or let them hear and say, "*It is* truth."
10 "You[g] *are* My witnesses," says the LORD,
"And My servant whom I have chosen,
That you may know and believe Me,
And understand that I *am* He.
[h]Before Me there was no God formed,
Nor shall there be after Me.
11 [i]I, *even* I, *am* the LORD,
And besides Me *there is* no savior.
12 I have declared and saved,
I have proclaimed,
And *there was* no foreign *god* among you;
Therefore you *are* My witnesses,"
Says the LORD, "that I *am* God.
13 Indeed before the day *was,* I *am* He;
And *there is* no one who can deliver out of My hand;
I work, and who will [j]reverse it?"

Babylon to be destroyed; Israel, forgiven

14 Thus says the LORD, your Redeemer,
The Holy One of Israel:
"For your sake I will send to Babylon,
And bring them all down as fugitives—
The Chaldeans, who rejoice in their ships.
15 I *am* the LORD, your Holy One,
The Creator of Israel, your [k]King."

16 Thus says the LORD, who makes a [l]way in the sea
And a path through the mighty waters,
17 Who brings forth the chariot and horse,
The army and the power
(they shall lie down together, they shall not rise;
They are extinguished, they are quenched like a wick):
18 "Do not remember the former things,
Nor consider the things of old.
19 Behold, I will do a new thing,
Now it shall spring forth;
Shall you not know it?
I will even make a road in the wilderness
And rivers in the desert.
20 The beast of the field will honor Me,
The jackals and the ostriches,
Because I give waters in the wilderness
And rivers in the desert,
To give drink to My people, My [m]chosen.
21 This people I have formed for Myself;
They shall declare My [n]praise.

22 "But you have not called upon Me, O Jacob;
And you have been [o]weary of Me, O Israel.
23 You have not brought Me the sheep for your burnt offerings,

43:5
a Is. 54:7

43:6
b Is. 49:12

43:7
c Is. 63:19; cp. James 2:7
d Ps. 100:3; Is. 29:23; cp. John 3:3-5; 2 Cor. 5:17; Eph. 2:10

43:8
e Is. 29:18

43:9
f Is. 41:22

43:10
g Is. 44:8
h Is. 41:4; 44:6

43:11
i Is. 45:21; Hos. 13:4

43:13
j Is. 14:27

43:15
k Is. 41:21

43:16
l Is. 51:10

43:20
m *Election* (corporate): vv. 20-21; Ezek. 20:5. (Deut. 7:6; 1 Pet. 5:13, *note*)

43:21
n Jer. 13:11; cp. 1 Pet. 2:9

43:22
o Mal. 1:13

Babylon: The capital of the Babylonian Empire located on the Euphrates River.

Chaldeans: The people of the region of Chaldea, located near the Persian Gulf.

Nor have you honored Me with your sacrifices.
I have not caused you to serve with grain offerings,
Nor wearied you with incense.
24 You have bought Me no sweet cane with money,
Nor have you satisfied Me with the fat of your sacrifices;
But you have burdened Me with your sins,
You have [a]wearied Me with your iniquities.

25 "I, *even* I, *am* He who [b]blots out your transgressions [c]for My own sake;
[d]And I will not remember your sins.
26 Put Me in remembrance;
Let us contend together;
State your *case,* that you may be acquitted.
27 Your first father sinned,
And your mediators have transgressed against Me.
28 Therefore I will profane the princes of the sanctuary;
[e]I will give Jacob to the curse,
And Israel to reproaches.

The promise of the Spirit; the folly of idolatry

44 "YET hear now, O Jacob My servant,
And Israel whom I have chosen.
2 Thus says the LORD who made you
And formed you from the womb, *who* will help you:
'Fear not, O Jacob My servant;
And you, Jeshurun, whom I have chosen.
3 For I will pour water on him who is thirsty,
And floods on the dry ground;
I will pour My [f]Spirit on your descendants,
And My blessing on your offspring;
4 They will spring up among the grass
Like willows by the watercourses.'
5 One will say, 'I *am* the LORD's';
Another will call *himself* by the name of Jacob;
Another will write *with* his hand, 'The LORD's,'
And name *himself* by the name of Israel.

6 "Thus says the LORD, the King of Israel,
And his [g]Redeemer, the LORD of hosts:
'I[h] *am* the First and I *am* the Last;
Besides Me *there is* no God.
7 And who can proclaim as I do?
Then let him declare it and set it in order for Me,
Since I appointed the ancient people.
And the things that are coming and shall come,
Let them show these to them.
8 Do not fear, nor be afraid;
Have I not told you from that time, and declared *it?*
[i]You *are* My witnesses.
Is there a God besides Me?
Indeed *there is* no other Rock;
I know not *one.*' "

9 Those who make an image, all of them *are* useless,
And their precious things shall not profit;
They *are* their own witnesses;
They neither see nor know,
that they may be ashamed.
10 Who would form a god or mold an image
That profits him [j]nothing?
11 Surely all his companions would be ashamed;
And the workmen, they *are* mere men.
Let them all be gathered together,
Let them stand up;
Yet they shall fear,
They shall be ashamed together.

12 The blacksmith with the tongs works one in the coals,
Fashions it with hammers,
And works it with the strength of his arms.

43:24
a Is. 7:13

43:25
b Is. 44:22; Jer. 50:20; Acts 3:19
c Ezek. 36:22
d Is. 1:18; Jer. 31:34

43:28
e Ps. 79:4; Jer. 24:9; Dan. 9:11; Zech. 8:13

44:3
f *Holy Spirit* (OT): v. 3; Is. 48:16. (Gen. 1:2; Zech. 12:10, *note*)

44:6
g *Redemption* (redeeming relative type): v. 6; Is. 44:22. (Gen. 48:16; Is. 59:20, *note*)
h Is. 41:4; 48:12; Rev. 1:8,17; 22:13

44:8
i Is. 43:10,12

44:10
j Is. 41:29; 45:20

43:27 mediators. Literally *interpreters.* Mal. 2:7–8.

44:2 Jeshurun. Literally *upright.* Poetical name of Israel. Deut. 32:15; 33:5,26.

Even so, he is hungry, and his
strength fails;
He drinks no water and is faint.

13 The [a]craftsman stretches out
his rule,
He marks one out with chalk;
He fashions it with a plane,
He marks it out with the
compass,
And makes it like the figure of
a man,
According to the beauty of a
man, that it may remain in
the house.
14 He cuts down cedars for
himself,
And takes the cypress and the
oak;
He secures *it* for himself among
the trees of the forest.
He plants a pine, and the rain
nourishes *it.*
15 Then it shall be for a man to
burn,
For he will take some of it and
warm himself;
Yes, he kindles *it* and bakes
bread;
Indeed he makes a god and
worships *it;*
He makes it a carved image,
and falls down to it.
16 He burns half of it in the fire;
With this half he eats meat;
He roasts a roast, and is
satisfied.
He even warms *himself* and
says,
"Ah! I am warm,
I have seen the fire."
17 And the rest of it he makes into
a god,
His carved image.
He falls down before it and
worships *it,*
Prays to it and says,
"Deliver me, for you *are* my
god!"

18 They do not know nor
understand;
For He has [b]shut their eyes, so
that they cannot see,
And their hearts, so that they
cannot [c]understand.
19 And no one considers in his
heart,
Nor *is there* knowledge nor
understanding to say,
"I have burned half of it in the
fire,
Yes, I have also baked bread on
its coals;
I have roasted meat and eaten *it;*
And shall I make the rest of it
an abomination?
Shall I fall down before a block
of wood?"
20 He feeds on ashes;
A [d]deceived heart has turned
him aside;
And he cannot deliver his soul,
Nor say, "*Is there* not a [e]lie in
my right hand?"

Forgiven Israel to return to their land

21 "Remember these, O Jacob,
And Israel, for you *are* My
[f]servant;
I have formed you, you *are* My
servant;
O Israel, you will not be
[g]forgotten by Me!
22 I have blotted out, like a thick
cloud, your transgressions,
And like a cloud, your sins.
[h]Return to Me, for I have
[i]redeemed you."

23 Sing, O heavens, for the LORD
has done *it!*
Shout, you lower parts of the
earth;
Break forth into singing, you
mountains,
O forest, and every tree in it!
For the LORD has [j]redeemed
Jacob,
And [k]glorified Himself in Israel.

24 Thus says the LORD, your
[l]Redeemer,
And He who formed you from
the womb:
"I *am* the LORD, who makes all
things,
Who stretches out the heavens
all alone,
Who spreads abroad the earth
by Myself;
25 Who [m]frustrates the signs of
the babblers,
And drives diviners mad;
Who turns wise men backward,
And makes their knowledge
[n]foolishness;

44:13

a Cp. Jer. 24:1

44:18

b Is. 6:9-10; 29:10; cp. Rom. 1:18-23

c Jer. 10:14

44:20

d 2 Thess. 2:11; 2 Tim. 3:13

e Rom. 1:25

44:21

f See Is. 41:8, *note*

g Is. 49:15

44:22

h *Forgiveness:* v. 22; Jer. 31:34. (Lev. 4:20; Matt. 26:28, *note*)

i *Redemption* (redeeming relative type): v. 22; Is. 44:23. (Gen. 48:16; Is. 59:20, *note*)

44:23

j *Redemption* (redeeming relative type): v. 23; Is. 44:24. (Gen. 48:16; Is. 59:20, *note*)

k Is. 49:3; 60:21

44:24

l *Redemption* (redeeming relative type): v. 24; Is. 47:4. (Gen. 48:16; Is. 59:20, *note*)

44:25

m Is. 47:13

44:25

n Is. 29:14; 1 Cor. 1:20

26 Who confirms the word of His servant,
And performs the counsel of His messengers;
Who says to Jerusalem, 'You shall be inhabited,'
To the cities of Judah, 'You shall be built,'
And I will raise up her waste places;
27 [a]Who says to the deep, 'Be dry!
And I will dry up your rivers';

The prophecy concerning Cyrus: the restoration under Ezra and Nehemiah

28 Who says of [b]Cyrus, '*He is* My shepherd,
And he shall perform all My pleasure,
Saying to Jerusalem, "You shall be built,"
And to the [c]temple, "Your foundation shall be laid." '

Cyrus will perform God's will

45 "THUS says the LORD to His anointed,
To [d]Cyrus, whose right hand I have held—
To subdue nations before him
And [e]loose the armor of kings,
To open before him the double doors,
So that the gates will not be shut:
2 'I will go before you
And [f]make the crooked places* straight;
[g]I will break in pieces the gates of bronze
And cut the bars of iron.
3 I will give you the treasures of darkness
And hidden riches of secret places,
That you may know [h]that I, the LORD,
Who call *you* by your name,
Am the God of Israel.
4 For Jacob My servant's sake,
And Israel My elect,
I have even called you by your name;
I have named you, though you have not [i]known Me.

Safety and salvation only in the LORD

5 [j]I *am* the LORD, and *there is* no other;
There is no God besides Me.
I will gird you, though you have not known Me,
6 [k]That they may [l]know from the rising of the sun to its setting
That *there is* none besides Me.
I *am* the LORD, and *there is* no other;
7 I form the light and create darkness,
I make peace and [m]create calamity;
I, the LORD, do all these *things.*'
8 "Rain down, you heavens, from above,
And let the skies pour down righteousness;
Let the earth open, let them bring forth salvation,
And let righteousness spring up together.
I, the LORD, have created it.
9 "Woe to him who [n]strives with his Maker!
Let the potsherd *strive* with the potsherds of the earth!
[o]Shall the clay say to him who forms it, 'What are you making?'
Or shall your handiwork *say,* 'He has no hands'?
10 Woe to him who says to *his* father, 'What are you begetting?'
Or to the woman, 'What have you brought forth?' "
11 Thus says the LORD,
The Holy One of Israel, and his Maker:

***45:2** Dead Sea Scrolls and Septuagint read *mountains;* Targum reads *I will trample down the walls;* Vulgate reads *I will humble the great ones of the earth.*

44:27
a Jer. 50:38; 51:36

44:28
b Ezra 1:1; Is. 45:1,13
c Ezra 6:7

45:1
d Is. 44:28
e Job 12:21

45:2
f Is. 40:4
g Ps. 107:16

45:3
h Cp. Is. 43:1

45:4
i Cp. Judg. 2:10; 1 Thess. 4:5

45:5
j Deut. 4:35,39; 32:39; Is. 44:8; cp. Is. 46:9

45:6
k Ps. 102:15; Is. 37:20; Mal. 1:11
l Is. 11:9; 52:10

45:7
m Amos 3:6

45:9
n Cp. Job 40:8-9; Prov. 21:30
o Is. 29:16; Jer. 18:6; Rom. 9:20

44:28 Cyrus. Compare 1 Kin. 13:2 where Josiah is mentioned by name, although 1 Kings was written two centuries before his birth.

45:1 double doors. That is, *the gates of Babylon.*

45:7 create calamity. God is not the author of sin (Hab. 1:13; 2 Tim. 2:13; Titus 1:2; James 1:13; 1 John 1:5). One of the meanings of the Hebrew word *ra* (often translated "evil") carries the idea of *adversity* or *calamity,* and it is evidently so employed here. God has made sorrow and wretchedness to be the sure fruits of sin.

"Ask[a] Me of things to come
concerning My [b]sons;
And concerning the [c]work of
My hands, you command
Me.
12 I have made the earth,
And created man on it.
I—My hands—stretched out
the heavens,
And all their host I have
commanded.
13 I have raised him up in
[d]righteousness,
And I will direct all his ways;
He shall build My [e]city
And let My exiles go free,
Not for price nor [f]reward,"
Says the LORD of hosts.

Israel's future restoration will influence other peoples

14 Thus says the LORD:

"The [g]labor of Egypt and
merchandise of Cush
And of the Sabeans, men of
stature,
Shall come over to you, and
they shall be yours;
They shall walk behind you,
They shall come over in chains;
And they shall bow down to
you.
They will make supplication to
you, *saying,* 'Surely God *is*
in you,
And *there is* no other;
There is no other God.' "

15 Truly You *are* God, who hide
Yourself,
O God of Israel, the Savior!
16 They shall be [h]ashamed
And also disgraced, all of them;
They shall go in confusion
together,
Who are makers of idols.
17 [i]*But* Israel shall be saved by the
LORD
With an [j]everlasting salvation;
You shall not be ashamed or
[k]disgraced
Forever and ever.

18 For thus says the LORD,
Who created the heavens,
Who is God,
Who formed the earth and
made it,
Who has established it,
Who did not create it in vain,
Who formed it to be [l]inhabited:
"I *am* the LORD, and *there is* no
other.
19 I have not spoken in secret,
In a dark place of the earth;
I did not say to the seed of Jacob,
'Seek Me in vain';
I, the LORD, speak righteousness,
I declare things that are right.

20 "Assemble yourselves and come;
Draw near together,
You *who have* escaped from the
nations.
They have no knowledge,
Who carry the wood of their
carved image,

45:11

a Is. 8:19

b Jer. 31:9

c Is. 60:21; 64:8

45:13

d Cp. Is. 41:2

e Is. 44:28

f Cp. Is. 52:3

45:14

g Ps. 68:31; 72:10-11; Is. 14:1; 49:23; 60:9-10,14,16; Zech. 8:22-23

45:16

h Is. 44:11

45:17

i v. 25; Rom. 11:26

j Is. 51:6

k Is. 29:22

45:18

l Ps. 115:16; Acts 17:26

45:18 **DIVINE JUDGMENT**

This is one of the Scripture passages that suggest the Divine Judgment interpretation of Gen. 1:1–2 (see Gen. 1:2, *note*). This interpretation views the earth as having been created perfect. After an indefinite period of time, possibly in connection with Satan's sin of rebellion against the Most High (see *notes* at Is. 14:12 and Ezek. 28:12), judgment fell upon the earth and it became "empty" or "waste" (as some translate *bohu*).

Another indefinite interval elapsed after which "the Spirit of God was hovering over the face of the waters" (Gen. 1:2) in a re-creation of the earth. Some of the arguments for this viewpoint are:

(1) Only the earth, not the universe, is said to have been "without form and void."

(2) The face of the earth bears the marks of a catastrophe.

(3) The word rendered "was" may also be translated "became," as indicated above—"*became* without form and void."

(4) The Hebrew expression for "without form and void" *(tohu wabohu)* is used to describe a condition produced by divine judgment in the only other two texts where the two words appear in conjunction (Is. 34:11, "emptiness"; Jer. 4:23, "without form and void").

(5) Such a prehistoric divine judgment would throw some light on Satan's fall and the peculiar relation he seems to sustain to the earth. And

(6) this interpretation leaves room for an undetermined period of time between the original creation and divine judgment. Adam, created after the events of Gen. 1:1–2, was the first man.

And pray to a god *that* cannot [a]save.
21 Tell and bring forth *your case;*
Yes, let them take counsel together.
Who has [b]declared this from ancient time?
Who has told it from that time?
Have not I, the LORD?
And *there is* no other God besides Me,
A just God and a Savior;
There is none besides Me.

22 "Look[c] to Me, and be saved,
All you ends of the earth!
For I *am* God, and *there is* no other.
23 I have [d]sworn by Myself;
The word has gone out of My mouth *in* righteousness,
And shall not return,
That to Me [e]every knee shall bow,
Every tongue shall [f]take an oath.
24 He shall say,
'Surely in the LORD I have [g]righteousness and strength.
To Him *men* shall come,
And all shall be ashamed
Who are incensed against Him.
25 In the LORD all the descendants of Israel
Shall be justified, and shall glory.' "

The power of God and the powerlessness of idols

46 BEL bows down, Nebo stoops;
Their idols were on the beasts and on the cattle.
Your carriages *were* heavily loaded,
A burden to the weary *beast.*
2 They stoop, they bow down together;
They could not deliver the burden,
But have themselves gone into [h]captivity.

3 "Listen to Me, O house of Jacob,
And all the [i]remnant of the house of Israel,
Who have been [j]upheld *by Me* from birth,
Who have been carried from the womb:
4 Even to *your* old age, I *am* He,
And *even* to gray hairs I will carry *you!*
I have made, and I will bear;
Even I will carry, and will deliver *you.*

5 "To whom will you [k]liken Me, and make *Me* equal
And compare Me, that we should be alike?
6 They [l]lavish gold out of the bag,
And weigh silver on the scales;
They hire a [m]goldsmith, and he makes it a god;
They prostrate themselves, yes, they worship.
7 They bear it on the shoulder, they carry it
And set it in its place, and it stands;
From its place it shall not move.
Though *one* cries out to it, yet it cannot answer
Nor save him out of his trouble.

8 "Remember this, and show yourselves men;
Recall to mind, O you transgressors.
9 [n]Remember the former things of old,
For I *am* God, and *there is* [o]no other;
I am God, and *there is* none like Me,
10 [p]Declaring the end from the beginning,
And from ancient times *things* that are not *yet* done,
Saying, 'My [q]counsel shall stand,
And I will do all My pleasure,'
11 Calling a bird of prey from the [r]east,
The man who [s]executes My counsel, from a far country.
Indeed I have spoken *it;*
I will also bring it to pass.
I have purposed *it;*
I will also do it.

12 "Listen to Me, you [t]stubborn-hearted,
Who *are* far from righteousness:
13 I bring My righteousness near, it shall not be far off;

45:20
a Is. 44:9

45:21
b Is. 44:7

45:22
c Ps. 22:27; 65:5; cp. Num. 21:8-9

45:23
d Gen. 22:16; Heb. 6:13
e Rom. 14:11; Phil. 2:10
f Is. 19:18

45:24
g Is. 54:17

46:2
h Jer. 48:7

46:3
i *Remnant:* v. 3; Jer. 15:21. (Is. 1:9; Rom. 11:5, *note*)
j Is. 63:9

46:5
k Is. 40:18

46:6
l Jer. 10:4
m Is. 44:12

46:9
n Deut. 32:7
o Is. 45:5

46:10
p Is. 45:21; 48:3
q Ps. 33:11; Prov. 19:21; 21:30; Is. 14:24; 25:1; Acts 5:39; Heb. 6:17

46:11
r See Is. 41:2, *note*
s Is. 44:28; 45:13

46:12
t Ps. 76:5

My salvation shall not linger.
And I will place salvation in Zion,
For Israel My glory.

Judgment on Babylon

47 "COME down and sit in the dust,
O virgin daughter of [a]Babylon;
Sit on the ground without a throne,
O daughter of the Chaldeans!
For you shall no more be called
Tender and delicate.
2 Take the millstones and grind meal.
Remove your veil,
Take off the skirt,
Uncover the thigh,
Pass through the rivers.
3 Your nakedness shall be uncovered,
Yes, your shame will be seen;
I will take vengeance,
And I will not arbitrate with a man."

4 *As for* our [b]Redeemer, the LORD of hosts *is* His name,
The Holy One of Israel.

5 "Sit in silence, and go into darkness,
O daughter of the Chaldeans;
For you shall no longer be called
The Lady of [c]Kingdoms.
6 I was [d]angry with My people;
I have profaned My inheritance,
And given them into your hand.
You showed them no mercy;
On the elderly you laid your [e]yoke very heavily.
7 And you said, 'I shall be a lady forever,'
So that you did not take these *things* to [f]heart,
Nor remember the latter end of them.

8 "Therefore hear this now, *you who are* given to pleasures,
Who dwell securely,
Who say in your heart,
'I *am,* and *there is* no one else besides me;
I shall not sit *as* a widow,
Nor shall I know the loss of children';
9 But these two *things* shall come to you
In a [g]moment, in one day:
The loss of children, and widowhood.
They shall come upon you in their fullness
Because of the multitude of your sorceries,
For the great abundance of your enchantments.

10 "For you have [h]trusted in your wickedness;
You have said, 'No one [i]sees me';
Your wisdom and your knowledge have warped you;
And you have said in your heart,
'I *am,* and *there is* no one else besides me.'
11 Therefore evil shall come upon you;
You shall not know from where it arises.
And trouble shall fall upon you;
You will not be able to put it off.
And [j]desolation shall come upon you [k]suddenly,
Which you shall not know.

12 "Stand now with your enchantments
And the multitude of your sorceries,
In which you have labored from your youth—
Perhaps you will be able to profit,
Perhaps you will prevail.
13 You are wearied in the multitude of your counsels;
[l]Let now the astrologers, the stargazers,
And the monthly prognosticators
Stand up and save you
From what shall come upon you.
14 Behold, they shall be as [m]stubble,
The fire shall [n]burn them;
They shall not deliver themselves
From the power of the flame;

47:1
a vv. 1-15; 13:1-22; 14:18-23; Jer. 25:12; 50:1-51:64

47:4
b *Redemption* (redeeming relative type): v. 4; Is. 48:17. (Gen. 48:16; Is. 59:20, *note*)

47:5
c Is. 13:19; Rev. 17:18

47:6
d 2 Sam. 24:1; 2 Chr. 28:9; Zech. 1:15
e Deut. 28:49-50

47:7
f Is. 42:25

47:9
g Rev. 18:8,10

47:10
h See Ps. 2:12, *note*
i Is. 29:15

47:11
j 1 Thess. 5:3
k Is. 29:5

47:13
l Cp. Is. 44:5; Dan. 2:2

47:14
m Nah. 1:10; Mal. 4:1
n Jer. 51:58

47:14 themselves. Literally *their souls.*

It shall not *be* a coal to be warmed by,
Nor a fire to sit before!
15 Thus shall they be to you
With whom you have labored,
Your merchants from your youth;
They shall wander each one to his quarter.
No one shall save you.

Israel reminded of God's promises

48 "HEAR this, O house of Jacob,
Who are called by the name of Israel,
And have come forth from the wellsprings of Judah;
Who swear by the name of the LORD,
And make mention of the God of Israel,
But [a]not in truth or in righteousness;
2 For they call themselves after the holy city,
And [b]lean on the God of Israel;
The LORD of hosts *is* His name:

3 "I have [c]declared the former things from the beginning;
They went forth from My mouth, and I caused them to hear it.
Suddenly I did *them,* and they came to pass.
4 Because I knew that you *were* obstinate,
And your neck *was* an iron sinew,
And your brow [d]bronze,
5 Even from the beginning I have declared *it* to you;
Before it came to pass I proclaimed *it* to you,
Lest you should say, 'My idol has done [e]them,
And my carved image and my molded image
Have commanded them.'

6 "You have heard;
See all this.
And will you not declare *it?*
I have made you hear new things from this time,
Even hidden things, and you did not know them.
7 They are created now and not from the beginning;
And before this day you have not heard them,
Lest you should say, 'Of course I knew them.'
8 Surely you did not hear,
Surely you did not know;
Surely from long ago your ear was not opened.
For I knew that you would deal very treacherously,
And were called a transgressor from the [f]womb.

9 "For My name's [g]sake I will defer My anger,
And *for* My praise I will restrain it from you,
So that I do not cut you off.
10 Behold, I have [h]refined you, but not as silver;
I have tested you in the [i]furnace of affliction.
11 For My own [j]sake, for My own sake, I will do *it;*
For how should *My name* be [k]profaned?
And I will not give My glory to another.

12 "Listen to Me, O Jacob,
And Israel, My called:
I *am* He, I *am* the [l]First,
I *am* also the Last.
13 Indeed My hand has laid the foundation of the earth,
And My right hand has stretched out the heavens;
When I call to them,
They stand up together.

14 "All of you, assemble yourselves, and hear!
Who among them has declared these *things?*
The LORD loves him;
He shall do His pleasure on [m]Babylon,
And His arm *shall be against* the Chaldeans.
15 I, *even* I, have spoken;
Yes, I have [n]called him,
I have brought him, and his way will prosper.

16 "Come near to Me, hear this:
I have not spoken in secret from the beginning;

48:1
a Jer. 5:2; cp. Jer. 4:2

48:2
b Mic. 3:11; Rom. 2:17

48:3
c Is. 44:7-8; 46:10

48:4
d Ex. 32:1-9; Deut. 32:5; Ps. 78:8; Ezek. 2:4; 3:7; Acts 7:51

48:5
e Cp. Jer. 44:15-18

48:8
f Deut. 9:24

48:9
g v. 11; Ps. 79:9; 106:8; Is. 43:25; Ezek. 20:9,14, 22,44

48:10
h Ps. 66:10; Jer. 9:7
i Deut. 4:20; Jer. 11:4

48:11
j Cp. 48:9
k Lev. 22:2,32

48:12
l Is. 41:4; 44:6; Rev. 1:17; 22:13

48:14
m Is. 47:1-15

48:15
n Cp. Is. 41:2

From the time that it was, I *was* there.
And now the [a]Lord GOD and His [b]Spirit
Have* sent Me."

17 Thus says the LORD, your [c]Redeemer,
The Holy One of Israel:
"I *am* the LORD your God,
Who [d]teaches you to profit,
Who [e]leads you by the way you should go.
18 [f]Oh, that you had heeded My commandments!
[g]Then your peace would have been like a river,
And your righteousness like the waves of the sea.
19 Your descendants also would have been like the sand,
And the offspring of your [h]body like the grains of sand;
His name would not have been cut off
Nor destroyed from before Me."

20 Go forth from Babylon!
[i]Flee from the Chaldeans!
With a voice of singing,
Declare, proclaim this,
Utter it to the end of the earth;
Say, "The LORD has [j]redeemed His servant Jacob!"
21 And they did not thirst
When He led them through the deserts;
He caused the waters to flow from the rock for them;
He also split the rock, and the waters gushed out.

22 "*There is* no peace," says the LORD, "for the [k]wicked."

VI. The Suffering Servant of the LORD, 49—57

The Holy One (Messiah), a light to Gentile nations (vv. 6,12) as well as to Israel (v. 7)

49 "LISTEN, O coastlands, to [l]Me,
And take heed, you peoples from afar!
The LORD has called Me from the womb;
From the [m]matrix of My mother He has made mention of My name.
2 And He has made My mouth like a sharp [n]sword;
In the shadow of His hand He has hidden Me,
And made Me a polished shaft;
In His quiver He has hidden Me."

3 "And He said to me,
'You *are* My [o]servant, O Israel,
In whom I will be [p]glorified.'
4 Then I said, 'I have labored in vain,
I have spent my strength for nothing and in vain;
Yet surely [q]my just reward *is* with the LORD,
And my work with my God.' "

5 "And now the LORD says,
Who formed Me from the womb *to be* His Servant,
To bring Jacob back to Him,
So that Israel is gathered to Him*
(For I shall be glorious in the eyes of the LORD,
And My God shall be My strength),
6 Indeed He says,
'It is too small a thing that You should be My Servant
To raise up the tribes of Jacob,
And to restore the preserved ones of Israel;
I will also give You as a light to the [r]Gentiles,
That You should be My salvation to the ends of the [s]earth.' "

7 Thus says the LORD,
The [t]Redeemer of Israel, their Holy One,
To Him whom man [u]despises,
To Him whom the nation abhors,
To the Servant of rulers:
"Kings[v] shall see and arise,
Princes also shall worship,

***48:16** The Hebrew verb is singular.
***49:5** Qere, Dead Sea Scrolls, and Septuagint read *is gathered to Him;* Kethib reads *not gathered.*

48:16
a Is. 61:1; Zech. 2:8-9,11
b *Holy Spirit* (OT): v. 16; Is. 59:19. (Gen. 1:2; Zech. 12:10, *note*)

48:17
c *Redeemer* (redeeming relative type): v. 17; Is. 48:20. (Gen. 48:16; Is. 59:20, *note*)
d Cp. 2 Tim. 3:16-17
e Is. 49:10

48:18
f Ps. 81:13
g Deut. 28:1-14

48:19
h Is. 7:14; 9:6

48:20
i Jer. 50:8; Zech. 2:6-7
j *Redeemer* (redeeming relative type): v. 20; Is. 49:7. (Gen. 48:16; Is. 59:20, *note*)

48:22
k Is. 57:21

49:1
l *Christ* (first advent): vv. 1-6; Is. 50:6. (Gen. 3:15; Acts 1:11, *note*)
m Is. 7:14; 9:6

49:2
n Cp. Hos. 6:5; Rev. 1:16; 2:16; 19:15

49:3
o Is. 41:8
p Is. 44:23; 60:21

49:4
q Is. 50:6-9

49:6
r See Is. 42:6, *note*
s Acts 13:47

49:7
t *Redeemer* (redeeming relative type): vv. 7; Is. 49:26. (Gen. 48:16; Is. 59:20, *note*)
u Ps. 22:6; Is. 53:3
v Is. 52:15

48:16 the Lord GOD and His Spirit. This is one of the clearest of the OT intimations of the Trinity. For the speaker here is not the prophet but the LORD Himself. Compare v. 12ff.

Because of the LORD who is faithful,
The Holy One of Israel;
And He has chosen You."

8 Thus says the LORD:

"In an [a]acceptable time I have heard You,
And in the day of salvation I have helped You;
I will preserve You and give You
As a [b]covenant to the people,
To restore the earth,
To cause them to inherit the desolate heritages;
9 [c]That You may say to the prisoners, 'Go forth,'
To those who *are* in darkness, 'Show yourselves.'

"They shall feed along the roads,
And their pastures *shall be* on all desolate heights.
10 They shall neither [d]hunger nor thirst,
Neither [e]heat nor sun shall strike them;
For He who has mercy on them will [f]lead them,
Even by the springs of water He will guide them.
11 I will make each of My [g]mountains a road,
And My highways shall be elevated.
12 Surely these shall come from [h]afar;
Look! Those from the north and the west,
And these from the land of Sinim."

13 Sing, O heavens!
Be joyful, O earth!
And break out in singing, O mountains!
For the LORD has comforted His people,
And will have mercy on His afflicted.

14 But Zion said, "The LORD has forsaken me,
And my Lord has forgotten me."

15 "Can [i]a woman forget her nursing child,
And not have compassion on the son of her womb?
Surely they may forget,
Yet I will not forget you.
16 See, I have [j,k]inscribed you on the palms *of My hands;*
Your walls *are* continually before Me.
17 Your sons* shall make haste;
Your destroyers and those who laid you waste
Shall go away from you.
18 Lift up your eyes, look around and see;
All these gather together *and* come to you.
As I live," says the LORD,
"You shall surely clothe yourselves with them all as an ornament,
And bind them *on you* as a bride *does.*

19 "For your waste and desolate places,
And the land of your destruction,
Will even now be too small for the inhabitants;
And those who swallowed you up will be far away.
20 The children you will have,
After you have lost the others,
Will say again in your ears,
'The place *is* too small for me;
Give me a place where I may dwell.'
21 Then you will say in your heart,
'Who has begotten these for me,
Since I have lost my children and am desolate,
A captive, and wandering to and fro?
And who has brought these up?
There I was, left alone;
But these, where *were* they?' "

Gentile nations to serve Israel

22 Thus says the Lord GOD:

"Behold, I will lift My hand in an oath to the nations,
And set up My standard for the peoples;

49:8
a 2 Cor. 6:2
b Is. 42:6
49:9
c Is. 61:1
49:10
d Rev. 7:16
e Ps. 121:6
f Ps. 23:2; Is. 48:17
49:11
g Is. 40:4
49:12
h Is. 43:5-6
49:15
i Mal. 3:17; cp. Matt. 7:11; Rom. 11:29
49:16
j *Assurance/security:* v. 16; Is. 54:17. (Ps. 23:1; Jude 1, *note*)
k Cp. Ex. 13:9; Song 8:6

***49:17** Dead Sea Scrolls, Septuagint, Targum, and Vulgate read *builders.*

49:12 Sinim. Some hold that the word *Sinim* refers to a people of the Far East, perhaps the Chinese.

They shall bring your sons in *their* arms,
And your daughters shall be carried on *their* shoulders;
23 Kings shall be your foster fathers,
And their queens your nursing mothers;
They shall bow down to you with *their* faces to the earth,
And lick up the dust of your feet.
Then you will know that I *am* the LORD,
For they shall not be [a]ashamed who wait for Me."

24 Shall the prey be taken from the mighty,
Or the captives of the righteous* be delivered?

25 But thus says the LORD:

"Even the captives of the mighty shall be taken away,
And the prey of the terrible be delivered;
For I will contend with him who contends with you,
And I will save your children.
26 I will feed those who oppress you with their own flesh,
And they shall be drunk with their own blood as with sweet wine.
All flesh shall [b]know
That I, the LORD, *am* your Savior,
And your [c]Redeemer, the Mighty One of Jacob."

The humiliation of the Holy One

50 THUS says the LORD:

"Where *is* the [d]certificate of your mother's divorce,
Whom I have put away?
Or which of My [e]creditors *is it* to whom I have sold you?
For your iniquities you have sold yourselves,
And for your transgressions your mother has been put away.
2 Why, when I came, *was there* no man?
Why, when I called, *was there* none to answer?
Is My hand shortened at all that it cannot [f]redeem?
Or have I no power to deliver?
Indeed with My [g]rebuke I dry up the sea,
I make the rivers a wilderness;
Their fish stink because *there is* no water,
And die of thirst.
3 I clothe the heavens with blackness,
And I make sackcloth their covering."

4 "The [h]Lord GOD has given Me
The tongue of the [i]learned,
That I should know how to speak
A word in season to *him who is* weary.
He awakens Me morning by morning,
He awakens My ear
To hear as the learned.
5 The Lord GOD has opened My ear;
And I was not rebellious,
[j]Nor did I turn away.
6 I gave My back to those who [k]struck *Me,*
And My cheeks to those who plucked out the beard;
I [l]did not hide My face from shame and [m]spitting.

7 "For the Lord GOD will help Me;
Therefore I will not be disgraced;
Therefore I have set My face like a [n]flint,
And I know that I will not be ashamed.
8 *He is* near who [o]justifies Me;
Who will contend with Me?
Let us stand together.
Who *is* My adversary?
Let him come near Me.
9 Surely the Lord GOD will help Me;
Who *is* he *who* will condemn Me?
Indeed they will all grow old like a [p]garment;
The moth will eat them up.

10 "Who among you [q]fears the LORD?

*49:24 Following Masoretic Text and Targum; Dead Sea Scrolls, Syriac, and Vulgate read *the mighty;* Septuagint reads *unjustly.*

49:23
a Rom. 5:5; 9:33; 10:11

49:26
b Ps. 9:16
c *Redemption* (redeeming relative type): v. 26; Is. 52:3. (Gen. 48:16; Is. 59:20, *note*)

50:1
d Deut. 24:1; Jer. 3:8; see Hos. 2:2, *note*
e Cp. 2 Kin. 4:1; Matt. 18:25

50:2
f See Ex. 14:30, and Is. 59:20, *notes*
g Ps. 106:9; Nah. 1:4

50:4
h Ex. 4:11
i Cp. John 8:28

50:5
j Matt. 26:39; John 14:31; Phil. 2:8; Heb. 10:5

50:6
k Matt. 27:26; John 18:22
l *Christ* (first advent): vv. 4-7; Is. 52:15. (Gen. 3:15; Acts 1:11, *note*)
m Matt. 26:67; 27:30; Mark 14:65; 15:19

50:7
n Ezek. 3:8-9

50:8
o Rom. 8:32-34

50:9
p Job 13:28; Ps. 102:26; Is. 51:6,8; Heb. 1:11

50:10
q See Ps. 19:9, *note*

Who obeys the voice of His Servant?
Who walks in darkness
And has no light?
Let him [a]trust in the name of the LORD
And rely upon his God.
11 Look, all you who kindle a fire,
Who encircle *yourselves* with sparks:
Walk in the light of your fire and in the sparks you have kindled—
This you shall have from My hand:
You shall lie down in torment.

God's remnant exhorted

51 "LISTEN to Me, you who follow after righteousness,
You who seek the LORD:
Look to the rock *from which* you were hewn,
And to the hole of the pit *from which* you were dug.
2 [b]Look to Abraham your father,
And to Sarah *who* bore you;
For I called him alone,
And blessed him and increased him."

3 For the LORD will [c]comfort Zion,
He will comfort all her waste places;
He will make her wilderness like Eden,
And her desert like the [d]garden of the LORD;
Joy and gladness will be found in it,
Thanksgiving and the voice of melody.

4 "Listen to Me, My people;
And give ear to Me, O My nation:
For law will proceed from Me,
And I will make My justice rest
As a light of the peoples.
5 My righteousness *is* near,
My salvation has gone forth,
And My arms will judge the peoples;
The coastlands will wait upon Me,
And on My arm they will trust.
6 Lift up your eyes to the heavens,
And look on the earth beneath.
For the heavens will [e]vanish away like smoke,
The [f]earth will grow old like a garment,
And those who dwell in it will die in like manner;
But My salvation will be [g]forever,
And My righteousness will not be abolished.

7 "Listen to Me, you who know righteousness,
You people in whose heart *is* My [h]law:
Do not fear the reproach of men,
Nor be afraid of their [i]insults.
8 For the moth will eat them up like a garment,
And the worm will eat them like wool;
But My righteousness will be forever,
And My salvation from generation to generation."

9 Awake, awake, put on strength,
O arm of the LORD!
Awake as in the ancient days,
In the generations of old.
Are You not *the arm* that cut Rahab apart,
And wounded the [j]serpent?
10 *Are* [k]You not *the One* who dried up the sea,
The waters of the great deep;
That made the depths of the sea a road
For the redeemed to [l]cross over?
11 So the ransomed of the LORD shall return,
And come to Zion with singing,

50:10
a Ps. 20:7; cp. 2 Chr. 20:20

51:2
b Rom. 4:1,16; Heb. 11:11

51:3
c Is. 40:1; 52:9; Ps. 102:13
d Gen. 13:10; Joel 2:3

51:6
e Is. 13:13; Matt. 24:35; 2 Pet. 3:10
f Is. 24:19-20; Heb. 1:10-12
g Is. 45:17

51:7
h Jer. 31:33; Heb. 10:16
i Matt. 5:11; cp. Acts 5:41

51:9
j Is. 27:1

51:10
k Cp. Ex. 15:1-10
l Is. 63:11-13

Abraham: *of a great multitude.* A man chosen by God to become the father of the great nation Israel. God promised Abraham that he would have descendants as numerous as the stars in the heavens. Abraham was revered throughout generations for his great faith.

Sarah: *princess.* The wife of Abraham who conceived and gave birth to Isaac in her old age. Her name was changed from Sarai.

Eden: the garden God created as a dwelling place for Adam and Eve.

With everlasting joy on their heads.
They shall obtain joy and gladness;
Sorrow and sighing shall flee away.

12 "I, *even* I, *am* He who [a]comforts you.
Who *are* you that you should be afraid
Of a man *who* will die,
And of the son of a man *who* will be made like [b]grass?
13 And you [c]forget the LORD your Maker,
Who stretched out the heavens
And laid the foundations of the earth;
You have feared continually every day
Because of the fury of the oppressor,
When *he has* prepared to destroy.
And where *is* the fury of the oppressor?
14 The captive exile hastens, that he may be loosed,
That he should not die in the pit,
And that his bread should not fail.
15 But I *am* the LORD your God,
Who divided the sea whose waves roared—
The LORD of hosts *is* His name.
16 And I have put My [d]words in your mouth;
I have covered you with the shadow of My hand,
That I may plant the heavens,
Lay the foundations of the earth,
And say to Zion, 'You *are* My people.' "

Zion's failures forgiven

17 Awake, awake!
Stand up, O Jerusalem,
You who have drunk at the hand of the LORD
The cup of His fury;
You have [e]drunk the dregs of the cup of trembling,
And drained *it* out.
18 *There is* no one to guide her
Among all the sons she has brought forth;
Nor *is there any* who takes her by the hand
Among all the sons she has brought up.
19 These two *things* have come to you;
Who will be sorry for you?—
Desolation and destruction, famine and sword—
By whom will I comfort you?
20 Your sons have fainted,
They lie at the head of all the streets,
Like an antelope in a net;
They are full of the fury of the LORD,
The rebuke of your God.

21 Therefore please hear this, you afflicted,
And drunk but not with wine.
22 Thus says your Lord,
The LORD and your God,
Who [f]pleads the cause of His people:
"See, I have taken out of your hand
The cup of trembling,
The dregs of the cup of My fury;
You shall no longer drink it.
23 [g]But I will put it into the hand of those who afflict you,
Who have said to you,*
'Lie down, that we may walk over you.'
And you have laid your body like the ground,
And as the street, for those who walk over."

Vision of Jerusalem in the Kingdom Age

52 AWAKE, awake!
Put on your strength, O Zion;
Put on your beautiful garments,
O Jerusalem, the holy city!
For the uncircumcised and the unclean
Shall no longer come to you.
2 Shake yourself from the dust, arise;
Sit down, O Jerusalem!
Loose yourself from the bonds of your neck,
O captive daughter of Zion!

51:12
a v. 3; 2 Cor. 1:3
b Is. 40:6-7; James 1:10

51:13
c Is. 17:10; Jer. 2:32; cp. Deut. 6:12; 8:11

51:16
d Deut. 18:18; Is. 59:21; John 3:34

51:17
e Is. 29:9; 63:6

51:22
f Jer. 50:34

51:23
g Is. 14:2; Jer. 25:17,26-28; Zech. 12:2

*51:23 Literally *your soul*

3 For thus says the LORD:

"You have sold yourselves for nothing,
And you shall be [a]redeemed [b]without money."

4 For thus says the Lord GOD:

"My people went down at first
Into [c]Egypt to dwell there;
Then the Assyrian oppressed them without cause.
5 Now therefore, what have I here," says the LORD,
"That My people are taken away for nothing?
Those who rule over them
Make them [d]wail,"* says the LORD,
"And My name *is* blasphemed continually every day.
6 Therefore My people shall know My name;
Therefore *they shall know* in that day
That I *am* He who speaks:
'Behold, *it is* I.' "

7 How beautiful upon the mountains
Are the [e]feet of him who brings good [f]news,
Who proclaims peace,
Who brings glad tidings of good *things,*
Who proclaims salvation,
Who says to Zion,
"Your God reigns!"
8 Your watchmen shall lift up *their* voices,
With their voices they shall sing together;
For they shall see eye to eye
When the LORD brings back Zion.
9 Break forth into joy, sing together,
You waste places of Jerusalem!
For the LORD has comforted His people,
He has redeemed Jerusalem.
10 The LORD has made bare His holy arm
In the eyes of all the nations;
And all the ends of the earth shall see
The salvation of our God.

11 Depart! Depart! Go out from there,
Touch no unclean *thing;*
Go out from the midst of her,
Be [g]clean,
You who bear the vessels of the LORD.
12 For you shall not go out with [h]haste,
Nor go by flight;
For the [i]LORD will go before you,
And the God of Israel *will be* your [j]rear guard.

Jehovah's Servant (Christ) marred and exalted

13 Behold, My Servant shall deal prudently;
He shall be exalted and extolled and be very high.
14 Just as many were astonished at you,
So His visage was [k]marred more than any man,
And His form more than the sons of men;
15 So shall [l]He sprinkle* many nations.

*52:5 Dead Sea Scrolls read *Mock;* Septuagint reads *Marvel and wail;* Targum reads *Boast themselves;* Vulgate reads *Treat them unjustly.* *52:15 Or *startle*

52:3
a *Redemption* (redeeming relative type): vv. 3,9; Is. 54:5. (Gen. 48:16; Is. 59:20, *note*)
b Is. 45:13

52:4
c Gen. 46:6

52:5
d Is. 65:14

52:7
e Nah. 1:15; Rom. 10:15
f *Gospel:* v. 7; Is. 61:1. (Gen. 12:3; Rev. 14:6, *note*)

52:11
g 2 Cor. 6:17

52:12
h Cp. Ex. 12:33,39
i Mic. 2:13
j Ex. 14:19

52:14
k *Sacrifice* (prophetic): 52:14-53:12; Dan. 9:26. (Gen. 3:15; Heb. 10:18, *note*)

52:15
l *Christ* (first advent): 52:13-53:12; Is. 61:1. (Gen. 3:15; Acts 1:11, *note*)

52:13 My Servant. Although Christ's birth is predicted earlier (7:14; 49:1–7), the passage on Christ as the Suffering Servant of the LORD begins at this point. His humiliation in general is foretold in ch. 50. Chapter 53 contains a statement of Christ's suffering (vv. 1–3), after which that suffering is set forth as vicarious (vv. 4–6, 7–9) and victorious (vv. 10–12). Because of this sacrifice, salvation can be offered, as in ch. 55.

The marginal references in Is. 53 indicate how frequently quotations from it were used by our Lord and the NT writers. Observe that in the Servant passages the Servant is sometimes spoken of, sometimes spoken to, and sometimes speaks Himself.

52:14 was marred. The literal rendering presents a shocking picture: "His visage was marred more than any man, / And His form more than the sons of men" that is, not human. This was the effect of the brutalities described in Matt. 26:67–68; 27:27–30.

52:15 So shall He sprinkle. Compare the literal fulfillment of this prediction in 1 Pet. 1:1–2, where people of many nations are described as having been sprinkled with the blood of Jesus Christ. The word here translated "sprinkle" is commonly used in the Pentateuch to describe the cleansing of the vessels in the temple when the priests sprinkled blood or water upon them. Compare Heb. 10:22.

Kings shall shut their mouths at Him;
For what had not been told them they shall [a]see,
And what they had not heard they shall consider.

The vicarious sacrifice of Christ, Jehovah's Servant (1 Pet. 2:24–25)

53 [b]WHO has believed our report?
And to whom has the arm of the LORD been revealed?
2 For He shall grow up before Him as a tender plant,
And as a root out of dry ground.
He has no form or comeliness;
And when we see Him,
There is no beauty that we should desire Him.
3 He is [c]despised and rejected by men,
A Man of sorrows and acquainted with grief.
And we hid, as it were, *our* faces from Him;
He was despised, and we did not esteem Him.
4 Surely He has borne our griefs
And [d]carried our sorrows;
Yet we esteemed Him stricken,
Smitten by God, and afflicted.
5 But He *was* wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our peace *was* upon Him,
And by His stripes we are healed.
6 All we like sheep have gone astray;
We have turned, every one, to his own way;
And the LORD has laid on Him the iniquity of us all.
7 He was oppressed and He was afflicted,
Yet He opened not His mouth;
He was led as a lamb to the slaughter,
And as a sheep before its shearers is silent,
[e]So He opened not His mouth.
8 He was [f]taken from prison and from judgment,
And who will declare His generation?
For He was cut off from the land of the living;
For the transgressions of My people He was stricken.
9 And they* made His grave with the wicked—
But with the [g]rich at His death,
Because He had done no violence,
[h]Nor *was any* deceit in His mouth.
10 Yet it pleased the LORD to bruise Him;
He has put *Him* to grief.
When You make His soul an offering for sin,
He shall see *His* seed, He shall prolong *His* days,
And the pleasure of the LORD shall prosper in His hand.
11 He shall see the labor of His soul,* *and* be satisfied.
By His knowledge My righteous Servant shall [i]justify many,
For He shall bear their iniquities.
12 Therefore I will divide Him a portion with the great,
And He shall divide the spoil with the strong,
Because He [j]poured out His soul unto death,

***53:9** Literally *he* or *He* ***53:11** Following Masoretic Text, Targum, and Vulgate; Dead Sea Scrolls and Septuagint read *From the labor of His soul He shall see light.*

52:15
a Rom. 15:21

53:1
b John 12:38; Rom. 10:16

53:3
c Matt. 27:30-31

53:4
d Matt. 8:17; 1 Pet. 2:24

53:7
e Matt. 26:62-63; Mark 15:3-5; John 19:9; Acts 8:32-33

53:8
f Matt. 27:11-26; Luke 23:1-25

53:9
g Matt. 27:57-60
h 1 Pet. 2:22

53:11
i Acts 13:38-39; Rom. 5:15-18

53:12
j Is. 50:6; Rom. 3:25

53:4 carried our sorrows. Because Matthew quotes this passage and applies it to physical disease (compare Matt. 8:17 with context) it has been conjectured by some that disease as well as sin was included in the atoning death of Christ. But Matthew asserts that the Lord fulfilled the first part of Is. 53:4 during the healing ministry of His service on earth. Matthew 8:17 makes no reference to Christ's atoning death for sin.

The Lord took away the diseases of men by healing them. He died for our sins, not for our diseases. For physical disease in itself is not sin; it is merely one of the results of sin. Thus Is. 53:5–6 prophesies that Christ would bear our sins on the cross (compare 1 Pet. 2:24–25). His death was substitutionary and atoning.

53:9 death. In the Hebrew the word rendered "death" is an intensive plural. It has been suggested that it speaks of the violence of Christ's death, the very pain of which made it like a repeated death.

And He was [a]numbered with the transgressors,
And He bore the sin of many,
And made intercession for the [b]transgressors.

Israel, the restored "wife" of the LORD (cp. Hos. 2:1—3:5)

54 "SING, O [c]barren,
You *who* have not borne!
Break forth into singing, and cry aloud,
You *who* have not [d]labored with child!
For more *are* the children of the desolate
Than the children of the married woman," says the LORD.
2 "Enlarge[e] the place of your tent,
And let them stretch out the curtains of your dwellings;
Do not spare;
Lengthen your cords,
And strengthen your stakes.
3 For you shall expand to the right and to the left,
And your descendants will [f]inherit the nations,
And make the desolate cities inhabited.

4 "Do[g] not fear, for you will not be ashamed;
Neither be disgraced, for you will not be put to shame;
For you will forget the shame of your youth,
And will not remember the reproach of your widowhood anymore.
5 For your Maker *is* your [h]husband,
The LORD of hosts *is* His name;
And your [i]Redeemer *is* the Holy One of Israel;
He is called the God of the whole earth.
6 For the LORD has called you
Like a woman forsaken and grieved in spirit,
Like a youthful wife when you were refused,"
Says your God.
7 "For a mere moment I have forsaken you,
But with great mercies I will [j]gather you.
8 With a little wrath I hid My face from you for a moment;
But with everlasting kindness I will have mercy on you,"
Says the LORD, your Redeemer.

9 "For this *is* like the waters of Noah to Me;
For as I have sworn
That the [k]waters of Noah would no longer cover the earth,
So have I sworn
That I would not be angry with [l]you, nor rebuke you.
10 For the mountains shall depart
And the hills be removed,
But My kindness shall not depart from you,
Nor shall My covenant of peace be removed,"
Says the LORD, who has mercy on you.

11 "O you afflicted one,
Tossed with tempest, *and* not comforted,
Behold, I will lay your stones with colorful gems,
And lay your foundations with sapphires.
12 I will make your pinnacles of rubies,
Your gates of crystal,
And all your walls of precious stones.
13 All your [m]children *shall be* taught by the LORD,
And great *shall be* the [n]peace of your children.
14 In righteousness you shall be established;
You shall be far from oppression, for you shall not fear;
And from terror, for it shall not come near you.
15 Indeed they shall surely assemble, *but* not because of Me.
Whoever assembles against you shall [o]fall for your sake.

16 "Behold, I have created the blacksmith
Who blows the coals in the fire,

Noah: *rest.* A righteous, God-fearing man who obeyed God's order to build an ark thus saving himself, his family and the living creatures on earth from a devastating flood.

53:12
a Matt. 27:38; Mark 15:28; Luke 22:37
b Luke 23:34

54:1
c Gal. 4:27
d See Mic. 4:11, *note*

54:2
e Is. 49:19

54:3
f Is. 14:2; 49:22-23; 60:9

54:4
g Is. 41:10

54:5
h *"Wife"* (of the LORD): vv. 1-7; Jer. 31:32. (Is. 54:5; Hos. 2:2, *note*); cp. Is. 62:4-5
i *Redemption* (redeeming relative type): vv. 5,8; Is. 59:20. (Gen. 48:16; Is. 59:20, *note*)

54:7
j Is. 43:5; 56:8

54:9
k Gen. 8:21; 9:11; cp. Jer. 31:35-36
l Ezek. 39:29

54:13
m John 6:45; cp. 1 Cor. 2:10; 1 Thess. 4:9; 1 John 2:20
n Cp. Is. 48:18

54:15
o Is. 41:11-16

Who brings forth an instrument
for his work;
And I have created the spoiler
to destroy.
17 No [a]weapon formed against you
shall [b]prosper,
And every tongue *which* rises
against you in judgment
You shall condemn.
This *is* the heritage of the
servants of the LORD,
And their [c]righteousness *is*
from Me,"
Says the LORD.

Salvation through God's grace

55 "HO! [d]Everyone who
thirsts,
Come to the waters;
And you who have no money,
Come, [e]buy and eat.
Yes, come, buy wine and milk
Without money and without
price.
2 Why do you spend money for
what is not bread,
And your wages for *what* does
not satisfy?
Listen carefully to Me, and eat
what is good,
And let your soul delight itself
in abundance.
3 Incline your ear, and come to
Me.
Hear, and your soul shall live;
And I will make an [f]everlasting
covenant with you—
The sure mercies of [g]David.
4 Indeed I have given [h]him *as* a
witness to the people,
A leader and commander for
the people.
5 Surely you shall call a [i]nation
you do not know,
And nations *who* do not know
you shall run to you,
Because of the LORD your God,
And the Holy One of Israel;
For He has glorified you."

6 [j]Seek the LORD while He may be
[k]found,
Call upon Him while He is
near.
7 Let the wicked forsake his way,
And the unrighteous man his
[l]thoughts;
Let him return to the LORD,
And He will have mercy on him;
And to our God,
For He will abundantly pardon.

8 "For My [m]thoughts *are* not your
thoughts,
Nor *are* your ways My ways,"
says the LORD.
9 "For *as* the heavens are higher
than the earth,
So are My ways higher than
your ways,
And My [n]thoughts than your
thoughts.

10 "For as the rain comes down,
and the snow from heaven,
And do not return there,
But water the earth,
And make it bring forth and
bud,
That it may give seed to the
sower
And bread to the eater,
11 So shall My word be that [o]goes
forth from My mouth;
It shall not return to Me void,
But it shall accomplish what I
please,
And it shall [p]prosper *in the
thing* for which I sent it.

12 "For you shall go out with joy,
And be led out with peace;
The mountains and the hills
Shall break forth into singing
before you,

54:17

a *Assurance/security:* v. 17; Hab. 3:19. (Ps. 23:1; Jude 1, *note*)

b Is. 29:8

c v. 14

55:1

d Matt. 5:6; John 4:14; 7:37; Rev. 21:6; 22:17

e Cp. Rev. 3:18

55:3

f Is. 61:8; Jer. 32:40; see 2 Sam. 7:16, *note*

g 2 Sam. 7:8-15; Ps. 89:28; Acts 13:34

55:4

h Cp. Jer. 30:9; Hos. 3:5

55:5

i Is. 52:15; Eph. 2:11-12

55:6

j Heb. 3:7-15; cp. Matt. 25:11-13; John 7:33-36

k Ps. 32:6; Is. 49:8; cp. 2 Cor. 6:2

55:7

l Is. 59:7; Zech. 8:17

55:8

m Cp. 1 Sam. 16:7

55:9

n Ps. 139:17-18

55:11

o Is. 45:23

p Is. 46:9-11

POPULAR READINGS FROM ISAIAH

Isaiah 3:1–15	The plight of Judah and Jerusalem
Isaiah 6:1–13	God calls Isaiah
Isaiah 9:2–7	To us a child is born
Isaiah 11:1–10	A branch from Jesse
Isaiah 25	Praise to the Lord
Isaiah 34:1–4	Judgment of the nations
Isaiah 35:1–10	The joy of the redeemed
Isaiah 38:9–20	Hezekiah's prayer
Isaiah 40:1–11	Comfort for God's people
Isaiah 40:21–31	The power of God
Isaiah 42:1–9	The Lord's servant
Isaiah 43:1–13	Israel's Savior
Isaiah 52:5–10	The salvation of God
Isaiah 53	The suffering servant
Isaiah 55	Water for the thirsty
Isaiah 60:1–9	The glory of Zion
Isaiah 65:17–25	A new heaven and new earth
Isaiah 66:12–16	Peace will come

And all the trees of the field
shall clap *their* hands.
13 Instead of the thorn shall come
up the cypress tree,
And instead of the brier shall
come up the myrtle tree;
And it shall be to the LORD for a
[a]name,
For an everlasting sign *that*
shall not be cut off."

Rewards for obedience to God

56 THUS says the LORD:
"Keep [b]justice, and do
righteousness,
For My [c]salvation *is* about to
come,
And My righteousness to be
revealed.
2 Blessed *is* the man *who* does
this,
And the son of man *who* lays
hold on it;
Who keeps from defiling the
Sabbath,
And keeps his hand from doing
any evil."

3 Do not let the son of the
foreigner
Who has [d]joined himself to the
LORD
Speak, saying,
"The LORD has utterly separated
me from His people";
Nor let the eunuch say,
"Here I am, a dry tree."
4 For thus says the LORD:
"To the eunuchs who keep My
Sabbaths,
And choose what pleases Me,
And hold fast My covenant,
5 Even to them I will give in My
house
And within My walls a place
and a name
Better than that of sons and
daughters;
I will give them* an everlasting
name
That shall not be cut off.

6 "Also the sons of the [e]foreigner
Who join themselves to the
LORD, to serve Him,
And to love the name of the
LORD, to be His [f]servants—
Everyone who keeps from
defiling the Sabbath,
And holds fast My covenant—
7 Even them I will bring to My
holy mountain,
And make them joyful in My
[g]house of prayer.
Their burnt offerings and their
[h]sacrifices
Will be [i]accepted on My altar;
For My house shall be called a
house of prayer for all
nations."
8 The Lord GOD, who [j]gathers
the outcasts of Israel, says,
"Yet I will gather to him
Others besides those who are
gathered to him."

9 All you beasts of the field, come
to devour,
All you beasts in the forest.
10 His watchmen *are* [k]blind,
They are all ignorant;
They *are* all dumb dogs,
They cannot bark;
Sleeping, lying down, loving to
slumber.
11 Yes, *they are* greedy dogs
Which never have enough.
And they *are* [l]shepherds
Who cannot understand;
They all look to their own way,
Every one for his own gain,
From his *own* territory.
12 "Come," *one says,* "I will bring
wine,
And we will fill ourselves with
intoxicating [m]drink;
[n]Tomorrow will be [o]as today,
And much more abundant."

False leaders rebuked

57 THE righteous perishes,
And no man takes *it* to heart;
Merciful men *are* taken away,
While no one considers
That the righteous is taken
away from evil.
2 He shall enter into peace;
They shall rest in their beds,
Each one walking *in* his
uprightness.

3 "But come here,
You sons of the sorceress,
You offspring of the adulterer
and the harlot!

*56:5 Literally *him*

55:13
a Is. 63:12,14

56:1
b Jer. 22:3
c Is. 46:13; Matt. 3:2; 4:17; Rom. 13:11,12

56:3
d Is. 14:1; 45:14

56:6
e Is. 60:10
f Cp. Ruth 1:16

56:7
g Matt. 21:13; Mark 11:17; Luke 19:46
h Rom. 12:1; Heb. 13:15; 1 Pet. 2:5
i Is. 60:7

56:8
j Ps. 147:2; Is. 11:12; 27:12; 54:7

56:10
k Cp. Jer. 14:13-14

56:11
l Ezek. 34:2-10

56:12
m Is. 28:7
n Is. 22:13; Luke 12:19; 1 Cor. 15:32; cp. Ps. 10:6; Prov. 23:35
o 2 Pet. 3:4

4 Whom do you ridicule?
Against whom do you make a wide mouth
And stick out the tongue?
Are you not children of transgression,
Offspring of falsehood,
5 Inflaming yourselves with gods under every green tree,
[a]Slaying the children in the valleys,
Under the clefts of the rocks?
6 Among the smooth [b]*stones* of the stream
Is your portion;
They, they, *are* your lot!
Even to them you have poured a drink offering,
You have offered a grain offering.
Should I receive comfort in [c]these?
7 "On a lofty and high mountain
You have set your bed;
Even there you went up
To offer sacrifice.
8 Also behind the doors and their posts
You have set up your remembrance;
For you have [d]uncovered yourself *to those other* than Me,
And have gone up to them;
You have enlarged your bed
And made *a covenant* with them;
You have loved their bed,
Where you saw *their* nudity.*
9 You went to the king with ointment,
And increased your perfumes;
You sent your [e]messengers far off,
And *even* descended to [f]Sheol.
10 You are wearied in the length of your way;
Yet you did not say, 'There is [g]no hope.'
You have found the life of your hand;
Therefore you were not grieved.
11 "And of whom have you been afraid, or [h]feared,
That you have lied
And not remembered Me,
Nor taken *it* to your heart?
[i]Is it not because I have held My peace from of old
That you do not fear Me?
12 I will declare your righteousness
And your works,
For they will not profit you.
13 When you cry out,
Let your collection *of idols* deliver you.
But the wind will carry them all away,
A breath will take *them.*
But he who puts his trust in Me shall possess the land,
And shall inherit My holy mountain."

14 And one shall say,
"Heap[j] it up! Heap it up!
Prepare the way,
Take the stumbling block out of the way of My people."

Blessings of the contrite

15 For thus says the High and Lofty One
Who inhabits eternity, whose name *is* [k]Holy:
"I dwell in the high and holy [l]*place,*
With him *who* has a [m]contrite and humble spirit,
To revive the spirit of the humble,
And to revive the heart of the contrite ones.
16 For I will not contend [n]forever,
Nor will I always be angry;
For the spirit would fail before Me,
And the souls *which* I have made.
17 For the iniquity of his [o]covetousness
I was angry and struck him;
I [p]hid and was angry,
And he went on backsliding in the way of his heart.
18 I have seen his ways, and will [q]heal him;
I will also lead him,

*57:8 Literally *hand*, a euphemism

57:5
a Jer. 7:31; cp. 2 Kin. 23:10

57:6
b Jer. 3:9
c Jer. 5:9

57:8
d Ezek. 16:15

57:9
e Ezek. 23:16,40
f See Hab. 2:5, *note;* cp. Luke 16:23, *note*

57:10
g Cp. Jer. 2:25

57:11
h Is. 51:12-13
i Ps. 50:21; Eccl. 8:11

57:14
j Is. 62:10

57:15
k Job 6:10; Luke 1:49
l Ps. 68:35; Zech. 2:13
m Ps. 34:18; 51:17; Is. 66:2

57:16
n Ps. 85:5; 103:9; Mic. 7:18

57:17
o Jer. 6:13
p Is. 59:2

57:18
q Jer. 3:22

57:13 trust. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

And restore comforts to him
And to his mourners.

19 "I create the [a]fruit of the lips:
Peace, peace to *him who is* [b]far off and to *him who is* near,"
Says the LORD,
"And I will heal him."
20 But the [c]wicked *are* like the troubled sea,
When it cannot rest,
Whose waters cast up mire and dirt.

21 "*There* [d]*is* no peace,"
Says my God, "for the wicked."

VII. Concluding Exhortations and Prophecies, 58—66

Right and wrong fasting

58 "CRY aloud, spare not;
Lift up your voice like a trumpet;
[e]Tell My people their transgression,
And the house of Jacob their sins.
2 Yet they seek Me daily,
And delight to know My ways,
As a nation that did righteousness,
And did not forsake the ordinance of their God.
They ask of Me the ordinances of justice;
They take delight in approaching God.
3 'Why have we fasted,' *[f]they say,*
'and You have not seen?
Why have we afflicted our souls,
and You take no notice?'

"In fact, in the day of your fast you find pleasure,
And exploit all your laborers.
4 [g]Indeed you fast for strife and debate,
And to strike with the fist of wickedness.
You will not fast as *you do* this day,
To make your voice heard on high.
5 Is it [h]a fast that I have chosen,
A day for a man to afflict his soul?
Is it to bow down his head like a bulrush,
And to spread out sackcloth and ashes?
Would you call this a fast,
And an acceptable day to the LORD?
6 "*Is* this not the fast that I have chosen:
To [i]loose the bonds of wickedness,
To [j]undo the heavy burdens,
To let the [k]oppressed go free,
And that you break every yoke?
7 *Is it* not to [l]share your bread with the hungry,

57:19
a Heb. 13:15
b Acts 2:39; Eph. 2:17

57:20
c Job 15:20; Prov. 4:16; Jude 13

57:21
d Is. 48:22

58:1
e Mic. 3:8

58:3
f Mal. 3:13-18

58:4
g Cp. 1 Kin. 21:9,12-13

58:5
h Zech. 7:5; cp. Esth. 4:3; Dan. 9:3

58:6
i Luke 4:18-19
j Cp. Neh. 5:1-13
k Jer. 34:9

58:7
l Ezek. 18:7,16; Matt. 25:35

58:6 **FASTING**

Throughout the Bible, people fasted for various reasons: to show regret for sin, to clear their mind, to keep spiritually alert, to prepare for something, or to show humility.

Reason for fasting	Reference
Israelites inquire of God before battle	Judges 20:26
Hannah prepares for worship and prayer	1 Samuel 1:3–7
Mourning the death of Saul	1 Samuel 31:13; 1 Chronicles 10:12
David tries to save his son	2 Samuel 12:16
Ahab humbles himself before God	1 Kings 21:27
Jehoshaphat inquires of God about the advancing enemy	2 Chronicles 20:3
People ask God for protection	Ezra 8:23
Nehemiah prepares to pray to God	Nehemiah 1:4
Israel repents	Nehemiah 9:1
On behalf of Esther	Esther 4:16
Darius' concern for Daniel	Daniel 6:18
The nation repents	Joel 1:14
People of Nineveh repent	Jonah 3:5–10
Church in Antioch sends off Saul and Barnabas	Acts 13:3

And that you bring to your
house the poor who are
cast out;
When you see the [a]naked, that
you cover him,
And not hide yourself from
your own [b]flesh?

Blessings on the charitable

8 Then your light shall break
forth like the morning,
Your healing shall spring forth
speedily,
And your righteousness shall go
before you;
The [c]glory of the LORD shall be
your rear guard.
9 Then you shall call, and the
LORD will answer;
You shall cry, and He will say,
'Here I *am.*'

"If you take away the yoke from
your midst,
The pointing of the [d]finger, and
speaking wickedness,
10 *If* you extend your soul to the
hungry
And satisfy the afflicted soul,
Then your light shall dawn in
the darkness,
And your darkness shall *be* as
the noonday.
11 The LORD will guide you
continually,
And satisfy your soul in
drought,
And strengthen your bones;
You shall be like a watered
garden,
And like a spring of water,
whose waters do not fail.
12 Those from among you
Shall build the old waste places;
You shall raise up the
foundations of many
generations;
And you shall be called the
Repairer of the Breach,
The Restorer of Streets to
Dwell In.

13 "If you turn away your foot from
the [e]Sabbath,
From doing your pleasure on
My holy day,
And call the Sabbath a delight,
The holy *day* of the LORD
honorable,
And shall honor Him, not doing
your own ways,
Nor finding your own pleasure,
Nor speaking *your own* words,
14 Then you shall delight yourself
in the LORD;
And I will cause you to ride on
the high hills of the earth,
And feed you with the heritage
of Jacob your father.
The mouth of the LORD has
spoken."

The tragic nature of sin

59 BEHOLD, the LORD's hand is
not [f]shortened,
That it cannot save;
Nor His ear heavy,
That it cannot hear.
2 But your iniquities have
separated you from your
God;
And your sins have hidden *His*
face from you,
So that He will [g]not hear.
3 For your hands are defiled with
blood,
And your fingers with iniquity;
Your lips have spoken lies,
Your tongue has muttered
perversity.

4 No one calls for justice,
Nor does *any* plead for truth.
They [h]trust in [i]empty words
and speak lies;
They conceive evil and bring
forth iniquity.
5 They hatch vipers' eggs and
weave the spider's web;
He who eats of their eggs dies,
And *from* that which is crushed
a viper breaks out.

6 Their webs will not become
garments,
Nor will they cover themselves
with their works;
Their works *are* works of
iniquity,
And the act of violence *is* in
their hands.
7 Their [j]feet run to evil,
And they make haste to shed
[k]innocent blood;
Their [l]thoughts *are* thoughts of
iniquity;
Wasting and [m]destruction *are*
in their paths.

58:7
a Job 31:19-22; James 2:14-17; cp. Matt. 25:34-36
b Gen. 29:14; Neh. 5:5

58:8
c Is. 52:12; cp. Ex. 14:19

58:9
d Cp. Prov. 6:13

58:13
e Is. 56:2; Jer. 17:21-27

59:1
f Num. 11:23; Is. 50:2

59:2
g Is. 1:15

59:4
h See Ps. 2:12, *note*
i Is. 30:12; Jer. 7:4,8

59:7
j Prov. 1:16; Rom. 3:15
k Prov. 6:17
l Is. 55:7
m vv. 7-8; Rom. 3:16-17

8 The way of [a]peace they have not known,
And *there is* no justice in their ways;
They have made themselves crooked paths;
Whoever takes that way shall not know peace.

9 Therefore justice is far from us,
Nor does righteousness overtake us;
We look for light, but there is darkness!
For brightness, *but* we walk in blackness!
10 We grope for the wall like the blind,
And we grope as if *we had* no eyes;
We stumble at noonday as at twilight;
We are as dead *men* in desolate places.
11 We all growl like bears,
And moan sadly like doves;
We look for justice, but *there is* none;
For salvation, *but* it is far from us.
12 For our [b]transgressions are multiplied before You,
And our sins testify against us;
For our transgressions *are* with us,
And *as for* our iniquities, we know them:
13 In transgressing and lying against the LORD,
And departing from our God,
Speaking oppression and revolt,
Conceiving and uttering from the heart words of falsehood.
14 Justice is turned back,
And righteousness stands afar off;
For truth is fallen in the street,
And equity cannot enter.
15 So truth fails,
And he *who* departs from evil makes himself a [c]prey.

Then the LORD saw *it,* and it displeased Him
That *there was* no justice.

God's search for a man; Christ the only Redeemer

16 He saw that *there was* no man,
And wondered that *there was* [d]no intercessor;
Therefore His own arm brought salvation for Him;
And His own righteousness, it sustained Him.
17 [e]For He put on [f]righteousness as a breastplate,
And a helmet of salvation on His head;
He put on the garments of vengeance for clothing,
And was clad with zeal as a cloak.
18 According to *their* [g]deeds, accordingly He will repay,
Fury to His adversaries,
Recompense to His enemies;
The coastlands He will fully repay.
19 So shall they fear
The name of the LORD from the west,
And His glory from the rising of the sun;
When the enemy comes in like a flood,
The [h]Spirit of the LORD will lift up a standard against him.

20 "The [i]Redeemer will come to Zion,

59:8
a Is. 57:20-21

59:12
b Is. 24:5; 58:1

59:15
c Is. 5:23; 10:2; 29:21; 32:7

59:16
d Is. 63:5; 64:7; Ezek. 22:30

59:17
e Cp. Eph. 6:13-17
f *Righteousness* (garment): v. 17; Is. 61:10. (Gen. 3:21; Rev. 19:8, *note*)

59:18
g Rom. 2:6

59:19
h *Holy Spirit* (OT): vv. 19; Is. 59:21. (Gen. 1:2; Zech. 12:10, *note*)

59:20
i *Redemption* (redeeming relative type): v. 20; Is. 60:16. (Gen. 48:16; Is. 59:20, *note*)

59:20 REDEMPTION (REDEEMING RELATIVE TYPE), SUMMARY

The *goel,* or redeeming relative, is a beautiful type of Christ:

(1) The redemption by a relative was of persons and an inheritance (Lev. 25:25,48; Gal. 4:5; Eph. 1:7,11,14).

(2) The redeemer must be a relative (Lev. 25:48–49; Ruth 3:12–13, see v. 9, *note;* Gal. 4:4; Heb. 2:14–15).

(3) The redeemer must be able to redeem (Ruth 4:4–6; Jer. 50:34; John 10:11,18).

(4) Redemption is effected by the *goel* paying the just demand in full (Lev. 25:27; Gal. 3:13; 1 Pet. 1:18–19). See *notes* at Ex. 6:6 and Rom. 3:24.

59:19 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

59:20 come to Zion. The time when the "Redeemer will come to Zion" is fixed, relatively, by Rom. 11:23–29, as following the completion of the Church. This is also the order of the great dispensational passage, Acts 15:14–17.

And to those who turn from
transgression in Jacob,"
Says the LORD.

21 "As for Me," says the LORD,
"this *is* My covenant with them: My
[a]Spirit who *is* upon you, and My
[b]words which I have put in your
mouth, shall not depart from your
mouth, nor from the mouth of your
descendants, nor from the mouth of
your descendants' descendants,"
says the LORD, "from this time and
forevermore."

Glorious Zion in the Kingdom Age

60 ARISE, shine;
For your light has come!
And the glory of the LORD is
[c]risen upon you.
2 For behold, the darkness shall
cover the earth,
And deep darkness the people;
But the LORD will arise over you,
And His [d]glory will be seen
upon you.
3 The Gentiles shall come to your
[e]light,
And kings to the brightness of
your rising.

4 "Lift up your eyes all around,
and see:
They all gather together, they
[f]come to you;
Your sons shall come from afar,
And your daughters shall be
nursed at *your* side.
5 Then you shall see and become
radiant,
And your heart shall swell with
joy;
Because the [g]abundance of the
sea shall be turned to you,
The wealth of the Gentiles shall
come to you.
6 The multitude of camels shall
cover your *land,*
The dromedaries of Midian and
[h]Ephah;
All those from Sheba shall come;
They shall bring gold and
incense,
And they shall proclaim the
praises of the LORD.
7 All the flocks of [i]Kedar shall be
gathered together to you,
The rams of Nebaioth shall
minister to you;
They shall ascend with
[j]acceptance on My altar,
And I will [k]glorify the house of
My glory.

8 "Who *are* these *who* fly like a
cloud,
And like doves to their roosts?
9 Surely the coastlands shall wait
for Me;
And the ships of Tarshish *will
come* first,
To [l]bring your sons from afar,
Their silver and their gold with
them,
To the name of the LORD your
God,
And to the Holy One of Israel,
Because He has glorified you.

10 "The sons of [m]foreigners shall
build up your walls,
And their kings shall minister
to you;
For in My wrath I struck you,
But in My favor I have had
mercy on you.
11 Therefore your gates shall be
open continually;
They shall not be shut day or
night,
That *men* may bring to you the
wealth of the Gentiles,
And their kings in procession.
12 For the nation and kingdom
which will not serve you
shall perish,
And *those* nations shall be
utterly ruined.

13 "The glory of Lebanon shall
come to you,
The cypress, the pine, and the
box tree together,
To beautify the place of My
sanctuary;

59:21

a *Holy Spirit* (OT): v. 21; Is. 61:1. (Gen. 1:2; Zech. 12:10, *note*)

b *Inspiration:* vv. 19,21; Jer. 1:9. (Ex. 4:15; 2 Tim. 3:16, *note*)

60:1

c *Israel* (prophecies): vv. 1-12; Jer. 23:3. (Gen. 12:2; Rom. 11:26, *note*)

60:2

d Is. 4:5; cp. Rev. 21:23-24

60:3

e See Is. 42:6, *note*

60:4

f Is. 49:18

60:5

g Rom. 11:25-27

60:6

h Gen. 25:4

60:7

i Gen. 25:13

j Is. 56:7

k Hag. 2:7,9

60:9

l Is. 49:22

60:10

m Is. 56:6; 61:5

In both, the return of the Lord to Zion follows the outcalling of the Church.

Midian: *strife.* An area in the desert of northwest Arabia where Moses lived for 40 years after he fled from Egypt.

Tarshish: a city of a distant land, possibly Spain, that was rich in metals.

Lebanon: the area along the Mediterranean Sea known for its mountains and forests of cedar trees.

And I will make the place of
My feet glorious.
14 Also the sons of those who
afflicted you
Shall come [a]bowing to you,
And all those who despised you
shall fall prostrate at the
soles of your feet;
And they shall call you The
City of the LORD,
Zion of the Holy One of Israel.

15 "Whereas you have been
forsaken and hated,
So that no one went through
you,
I will make you an eternal
excellence,
A joy of many generations.
16 You shall drink the milk of the
Gentiles,
And milk the breast of kings;
You shall know that I, the LORD,
am your Savior
And your [b]Redeemer, the
Mighty One of Jacob.

17 "Instead of bronze I will bring
gold,
Instead of iron I will bring silver,
Instead of wood, bronze,
And instead of stones, iron.
I will also make your officers
peace,
And your magistrates
righteousness.
18 Violence shall no longer be
heard in your land,
Neither wasting nor destruction
within your borders;
But you shall call your walls
Salvation,
And your gates Praise.

19 "The [c]sun shall no longer be
your light by day,
Nor for brightness shall the
moon give light to you;
But the LORD will be to you an
everlasting light,
And your God your [d]glory.
20 Your [e]sun shall no longer go
down,
Nor shall your moon withdraw
itself;
For the LORD will be your
everlasting light,
And the days of your mourning
shall be ended.
21 Also your [f]people *shall* all *be*
righteous;
They shall [g]inherit the land
forever,
The branch of My [h]planting,
The [i]work of My hands,
That I may be glorified.
22 A little one shall become a
thousand,
And a small one a strong nation.
I, the LORD, will hasten it in its
time."

Christ's two advents in one view

61 "THE [j]Spirit of the Lord GOD
is [k]upon [l]Me,
Because the LORD has
[m]anointed Me
To preach good [n]tidings to the
poor;
He has sent Me to heal the
brokenhearted,
To proclaim liberty to the
captives,
And the opening of the prison
to *those who are* bound;
2 To proclaim the acceptable year
of the LORD,
And the [o]day of vengeance of
our God;
To comfort all who mourn,
3 To console those who mourn in
Zion,
To give them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the
spirit of heaviness;
That they may be called trees of
righteousness,
The planting of the LORD, that
He may be glorified."

Israel's primacy in the kingdom

4 And they shall rebuild the old
ruins,

60:14
a Is. 45:14

60:16
b *Redemption* (redeeming relative type): v. 16; Is. 63:9. (Gen. 48:16; Is. 59:20, *note*)

60:19
c Rev. 21:23; 22:5
d Zech. 2:5

60:20
e Cp. Amos 8:9

60:21
f Is. 52:1; Rev. 21:27
g Ps. 37:11,22
h Is. 61:3
i Is. 29:23; 45:11; cp. Eph. 2:10

61:1
j *Holy Spirit* (OT): v. 1; Is. 63:10. (Gen. 1:2; Zech. 12:10, *note*)
k Luke 4:18-19
l *Christ* (first advent): vv. 1-2; Dan. 9:26. (Gen. 3:15; Acts 1:11, *note*)
m Luke 7:22; Acts 10:38
n *Gospel:* vv. 1-3; Matt. 3:1. (Gen. 12:3; Rev. 14:6, *note*)

61:2
o *Day* (of destruction): v. 2; Is. 63:4. (Job 21:30; Rev. 20:11, *note*)

60:13 the place of My feet. That is, *the temple.* 1 Chr. 28:2; compare Ps. 99:5; 132:7.

60:14 soles . . . feet. That is, *the temple.* 1 Chr. 28:2; compare Ps. 99:5; 132:7.

61:2 year of the LORD. Observe that the Lord Jesus suspended the reading of this passage in the synagogue at Nazareth (Luke 4:16–21) with the words "the acceptable year of the LORD." The first advent, therefore, opened the day of grace, "the acceptable year of the LORD," but does not fulfill the day of vengeance that will be accomplished when Messiah returns (2 Thess. 1:7–10). Compare Is. 34:8; 35:4.

They shall raise up the former desolations,
And they shall repair the ruined cities,
The desolations of many generations.
5 Strangers shall stand and feed your flocks,
And the sons of the foreigner *Shall be* your plowmen and your vinedressers.
6 But you shall be named the priests of the LORD,
They shall call you the servants of our God.
You shall eat the riches of the Gentiles,
And in their glory you shall boast.
7 Instead of your shame *you shall have* double *honor;*
And *instead of* confusion they shall rejoice in their portion.
Therefore in their land they shall possess double;
Everlasting joy shall be theirs.

8 "For I, the LORD, love justice;
I hate robbery for burnt offering;
I will direct their work in truth,
And will make with them an everlasting [a]covenant.
9 Their descendants shall be known among the Gentiles,
And their offspring among the people.
All who see them shall acknowledge them,
That they *are* the posterity *whom* the LORD has blessed."

10 I will greatly rejoice in the LORD,
My soul shall be joyful in my God;
For He has clothed me with the garments of salvation,
He has covered me with the [b]robe of righteousness,
As a bridegroom decks *himself* with ornaments,
And as a bride adorns *herself* with her jewels.
11 For as the earth brings forth its bud,
As the garden causes the things that are sown in it to spring forth,
So the Lord GOD will cause righteousness and praise to spring forth before all the nations.

Divine unrest until Israel restored

62 FOR Zion's sake I will not hold My peace,
And for Jerusalem's sake I will not rest,
Until her righteousness goes forth as brightness,
And her salvation as a lamp *that* burns.
2 The Gentiles shall see your righteousness,
And all [c]kings your glory.
You shall be called by a new [d]name,
Which the mouth of the LORD will name.
3 You shall also be a [e]crown of glory
In the hand of the LORD,
And a royal diadem
In the hand of your God.
4 [f]You shall no longer be termed Forsaken,
Nor shall your land any more be termed Desolate;
But you shall be called Hephzibah,* and your land Beulah;*
For the LORD delights in you,
And your land shall be married.
5 For *as* a young man marries a virgin,
So shall your sons marry you;
And *as* the bridegroom rejoices over the bride,
So shall your God rejoice over you.

6 I have set [g]watchmen on your walls, O Jerusalem;
They shall never hold their peace day or night.
You who make mention of the LORD, do not keep silent,
7 And give Him no rest till He establishes

61:8
a *Covenant* (New): v. 8; Jer. 31:31. (Is. 61:8; Heb. 8:8, *note*)

61:10
b *Righteousness* (garment): v. 10; Is. 64:6. (Gen. 3:21; Rev. 19:8, *note*)

62:2
c Ps. 102:15-16; 138:4-5; 148:11,13
d vv. 4,12; Is. 65:15; cp. Rev. 2:17

62:3
e Zech. 9:16

62:4
f Hos. 1:10; 1 Pet. 2:10

62:6
g Ezek. 3:17; 33:7

***62:4** Literally *My Delight Is in Her* * Literally *Married*

62:4 Hephzibah. Literally *My delight is in her.* **Beulah.** Literally *Married.* Compare Is. 54:5.

And till He makes Jerusalem a
praise in the earth.

8 The LORD has sworn by His
right hand
And by the arm of His strength:
"Surely I will no longer give
your grain
As food for your enemies;
And the sons of the foreigner
shall not drink your new
wine,
For which you have [a]labored.
9 But those who have gathered it
shall eat it,
And praise the LORD;
Those who have brought it
together shall drink it in
My holy courts."

10 Go through,
Go through the gates!
Prepare the way for the people;
Build up,
Build up the highway!
Take out the stones,
Lift up a [b]banner for the peoples!

11 Indeed the LORD has proclaimed
To the end of the [c]world:
"Say to the daughter of Zion,
'Surely your [d]salvation is coming;
Behold, His reward *is* with Him,
And His work before Him.' "
12 And they shall call them The
Holy People,
The Redeemed of the LORD;
And you shall be called Sought
Out,
A City Not Forsaken.

The day of Messiah's vengeance
(cp. Is. 2:10–22; Rev. 19:11–21)

63 [e]WHO *is* this who comes
from Edom,
With dyed garments from
Bozrah,
This *One who is* glorious in His
apparel,
Traveling in the greatness of
His strength?—

"I who speak in righteousness,
mighty to save."

2 Why *is* Your apparel red,
And Your garments like one who
treads in the winepress?

3 "I have trodden the winepress
alone,
And from the peoples no one
was with Me.
For I have [f]trodden them in My
anger,
And trampled them in My fury;
Their blood is sprinkled upon
My garments,
And I have stained all My
robes.
4 For the [g]day of vengeance *is* in
My heart,
And the year of My redeemed
has come.
5 I looked, but *there was* [h]no one
to help,
And I wondered
That *there was* no one to
uphold;
Therefore My own arm brought
salvation for Me;
And My own fury, it sustained
Me.
6 I have trodden down the
peoples in My anger,
Made them drunk in My fury,
And brought down their
strength to the earth."

Isaiah's concern and confession
for his people

7 I will mention the
lovingkindnesses of the
LORD
And the praises of the LORD,
According to all that the LORD
has bestowed on us,
And the great goodness toward
the house of Israel,
Which He has bestowed on
them according to His
mercies,
According to the multitude of
His lovingkindnesses.
8 For He said, "Surely they *are*
My people,
Children *who* will not lie."
So He became their Savior.
9 In all their affliction He was
[i]afflicted,
And the [j]Angel of His Presence
saved them;
In His love and in His pity He
[k]redeemed them;

62:8

a Cp. Lev. 26:16; Deut. 28:31; Is. 1:7; 65:21-22

62:10

b *Kingdom* (OT): vv. 10-12; Is. 65:25. (Gen. 1:26; Zech. 12:8, *note*)

62:11

c Ps. 22:27

d Is. 46:13; cp. Zech. 9:9; Matt. 21:5; John 12:15

63:1

e *Day* (of the LORD): vv. 1-6; Is. 66:15. (Ps. 2:9; Rev. 19:19, *note*)

63:3

f *Armageddon* (battle of): vv. 1-6; Is. 66:16. (Is. 10:27; Rev. 19:17); see Gen. 36:1, *note*

63:4

g *Day* (of destruction): vv. 1-4; Matt. 25:46. (Job 21:30; Rev. 20:11, *note*)

63:5

h Is. 59:16

63:9

i Cp. Judg. 10:16; Acts 9:5

j *Angel* (of the LORD): v. 9; Zech. 1:11. (Gen. 16:7; Judg. 2:1, *note*)

k *Redemption* (redeeming relative type): vv. 4,9,16; Jer. 31:11. (Gen. 48:16; Is. 59:20, *note*)

63:2 red. Compare v. 3; the blood of his enemies.

And He bore them and carried them
All the days of old.
10 But they [a]rebelled and grieved
His [b]Holy Spirit;
So He [c]turned Himself against them as an enemy,
And He fought against them.
11 Then he [d]remembered the days of old,
Moses *and* his people, *saying:*
"Where *is* He who brought them up out of the sea
With the shepherd of His flock?
Where *is* He who put His Holy Spirit within them,
12 Who led *them* by the right hand of Moses,
With His glorious arm,
[e]Dividing the water before them
To make for Himself an everlasting name,
13 Who led them through the deep,
As a horse in the wilderness,
That they might not stumble?"
14 As a beast goes down into the valley,
And the Spirit of the LORD causes him to [f]rest,
So You lead Your people,
To make Yourself a glorious name.
15 Look down from heaven,
And see from Your habitation, holy and glorious.
Where *are* Your zeal and Your strength,
The yearning of Your heart and Your mercies toward me?
Are they restrained?
16 Doubtless You *are* our Father,
Though Abraham was ignorant of us,
And Israel does not acknowledge us.
You, O LORD, *are* our Father;
Our Redeemer from Everlasting *is* Your name.
17 O LORD, why have You [g]made us stray from Your ways,
And hardened our heart from Your [h]fear?
Return for Your servants' sake,
The tribes of Your inheritance.
18 Your holy people have possessed *it* but a little while;
Our adversaries have trodden down Your sanctuary.
19 We have become *like* those of old, over whom You never ruled,
Those who were never called by Your name.

The remnant's prayer for deliverance at the return of Christ

64 OH, that You would rend the heavens!
That You would come down!
That the mountains might shake at Your [i]presence—
2 As fire burns brushwood,
As fire causes water to boil—
To make Your name known to Your adversaries,
That the nations may tremble at Your presence!
3 When You did awesome things *for which* we did not look,
You came down,
The mountains shook at Your presence.
4 For since the beginning of the world
Men have not heard nor perceived by the ear,
Nor has the eye seen any God besides You,
[j]Who acts for the one who waits for Him.
5 You meet him who rejoices and does righteousness,
Who remembers You in Your ways.
You are indeed angry, for we have sinned—
In these ways we continue;
And we need to be saved.

63:10
a Num. 14:11; Ps. 78:40; cp. Acts 7:51; 1 Cor. 10:1-11
b *Holy Spirit* (OT): v. 10; Ezek. 2:2. (Gen. 1:2; Zech. 12:10, *note*)
c Ps. 106:40
63:11
d Ps. 106:44
63:12
e Ex. 14:21-22
63:14
f Cp. Ex. 33:14
63:17
g Is. 6:9-10; John 12:40
h See Ps. 19:9, *note*
64:1
i Mic. 1:3-4
64:4
j Cp. Is. 65:17; John 14:2; 1 Cor. 2:9; Rev. 21:1

63:16 You are our Father. Compare Is. 1:2; 64:8. Israel collectively, the national Israel, recognizes God as the national Father (compare Ex. 4:22–23). Doubtless the believing Israelite was born anew (compare John 3:3,5 with Luke 13:28), but the OT Scriptures show no trace of the consciousness of personal sonship. The explanation is given in Gal. 4:1–7. The Israelite, though a child, "does not differ at all from a slave." The Spirit, as the "Spirit of His Son," could not be given to impart the consciousness of sonship until redemption had been accomplished (Gal. 4:4–6). See Adoption (Rom. 8:15; Eph. 1:5, *note*).

6 But we are all like an unclean *thing,*
And all [a]our righteousnesses *are* like filthy rags;
We all fade as a leaf,
And our iniquities, like the wind,
Have taken us away.
7 And *there is* no one who calls on Your name,
Who stirs himself up to take hold of You;
For You have hidden Your face from us,
And have consumed us because of our iniquities.

8 But now, O LORD,
You *are* our [b]Father;
We *are* the clay, and You our [c]potter;
And all we *are* the work of Your hand.
9 Do not be furious, O LORD,
Nor remember iniquity forever;
Indeed, please look—we all *are* Your people!
10 Your holy cities are a wilderness,
Zion is a wilderness,
Jerusalem a desolation.
11 Our holy and beautiful temple,
Where our fathers praised You,
Is burned up with fire;
And all our pleasant things are laid waste.
12 Will You restrain Yourself because of these *things,*
O LORD?
Will You hold Your peace, and afflict us very severely?

The LORD's answer:
no return until repentance

65 "I WAS sought by *those who* did not ask *for Me;*
I was found by *those who* [d]did not seek Me.
I said, 'Here I am, here I am,'
To a nation *that* was not called by My name.
2 I have [e]stretched out My hands all day long to a [f]rebellious people,
Who [g]walk in a way *that is* not good,
According to their own thoughts;
3 A people who [h]provoke Me to anger continually to My face;
Who sacrifice in gardens,
And burn incense on altars of brick;
4 Who sit among the graves,
And spend the night in the tombs;
Who eat [i]swine's flesh,
And the broth of abominable things is *in* their vessels;
5 Who say, 'Keep to yourself,
Do not come near me,
For I am [j]holier than you!'
These *are* smoke in My nostrils,
A fire that burns all the day.
6 "Behold, *it is* written before Me:
I will not keep silence, but will repay—
Even repay into their bosom—
7 Your iniquities and the [k]iniquities of your fathers together,"
Says the LORD,
"Who have burned incense on the [l]mountains
And [m]blasphemed Me on the hills;
Therefore I will measure their former work into their bosom."

8 Thus says the LORD:

"As the new wine is found in the cluster,
And *one* says, 'Do not destroy it,
For a blessing *is* in it,'
So will I do for My servants' sake,
That I may not destroy them [n]all.
9 I will bring forth descendants from Jacob,
And from Judah an heir of My mountains;
My [o]elect shall inherit it,
And My servants shall dwell there.
10 [p]Sharon shall be a fold of flocks,
And the [q]Valley of Achor a place for herds to lie down,
For My people who have [r]sought Me.

64:6
a *Righteousness* (garment): v. 6; Matt. 6:33. (Gen. 3:21; Rev. 19:8, *note*)

64:8
b See Is. 63:16, *note*
c Is. 29:16; 45:9; Jer. 18:6; Rom. 9:20-21

65:1
d Rom. 10:20

65:2
e Rom. 10:21
f Is. 1:2,23
g Is. 42:24

65:3
h Deut. 32:21

65:4
i Lev. 11:7; Is. 66:17

65:5
j Cp. Luke 18:9-12

65:7
k Ex. 20:5
l Ezek. 18:6
m Is. 57:7; Ezek. 20:27-28

65:8
n Is. 1:9; Amos 9:8-9

65:9
o vv. 15,22; cp. Matt. 24:22; Rom. 11:1-12

65:10
p Is. 33:9; 35:2
q Josh. 7:24,26; Hos. 2:15
r Is. 55:6

11 "But you *are* those who forsake the LORD,
Who forget My holy mountain,
Who prepare a table for Gad,*
And who furnish a drink offering for Meni.*
12 Therefore I will number you for the sword,
And you shall all bow down to the slaughter;
Because, when I called, you did [a]not answer;
When I spoke, you did not hear,
But did evil before My eyes,
And chose *that* in which I do not delight."

13 Therefore thus says the Lord GOD:

"Behold, My servants shall eat,
But you shall be hungry;
Behold, My servants shall drink,
But you shall be thirsty;
Behold, My servants shall rejoice,
But you shall be ashamed;
14 Behold, My servants shall sing for joy of heart,
But you shall cry for sorrow of heart,
And wail for grief of spirit.
15 You shall leave your name as a [b]curse to My chosen;
For the Lord GOD will slay you,
And [c]call His servants by another name;
16 So that he who blesses himself in the earth
Shall bless himself in the God of truth;
And he who swears in the earth
Shall swear by the God of truth;
Because the former troubles are [d]forgotten,
And because they are hidden from My eyes.

New heavens and new earth

17 "For behold, I [e]create new heavens and a new earth;
And the former shall not be remembered or come to mind.

Millennial conditions in the renewed earth with curse removed

18 But be glad and rejoice forever in what I create;
For behold, I create Jerusalem *as* a rejoicing,
And her people a joy.
19 I will [f]rejoice in Jerusalem,
And joy in My people;
The voice of [g]weeping shall no longer be heard in her,
Nor the voice of crying.

20 "No more shall an infant from there *live but a few* days,
Nor an old man who has not fulfilled his days;
For the child shall die one hundred years old,
But the sinner *being* one hundred years old shall be accursed.
21 [h]They shall build houses and inhabit *them;*
They shall plant vineyards and eat their fruit.
22 They shall not build and another inhabit;
They shall not plant and [i]another eat;
For as the days of a [j]tree, *so shall be* the days of My people,
And My elect shall long enjoy the work of their hands.
23 They shall not labor in vain,
Nor bring forth children for trouble;
For they *shall be* the descendants of the blessed of the LORD,
And their offspring with them.

24 "It shall come to pass
That before they call, I will [k]answer;
And while they are still speaking, I will [l]hear.

65:12
a 2 Chr. 36:15-16; Is. 50:2; 66:4

65:15
b Jer. 29:22; Zech. 8:13
c Is. 62:2; cp. Acts 11:26

65:16
d Cp. Rev. 21:4

65:17
e Is. 51:16; 66:22; 2 Pet. 3:13; Rev. 21:1

65:19
f Is. 62:4-5
g Is. 35:10; 51:11; Rev. 7:17; 21:4

65:21
h Ezek. 28:26; 45:4; Hos. 11:11; Amos 9:14

65:22
i Is. 62:8-9
j Cp. Ps. 92:12-14

65:24
k Is. 58:9
l Is. 30:19; Dan. 9:20-23

***65:11** Literally *Troop* or *Fortune*, a pagan deity
* Literally *Number* or *Destiny*, a pagan deity

65:17 behold I create. Verse 17 looks beyond the Kingdom Age to the new heavens and the new earth (see *marg.* at "create"), but vv. 18–25 describe the Kingdom Age itself. Longevity will be restored, but death, the "last enemy" (1 Cor. 15:26), will not be destroyed until after Satan's rebellion at the end of the thousand years (Rev. 20:7–14).

25 The wolf and the lamb shall
feed together,
The lion shall eat straw like the
ox,
And dust *shall be* the serpent's
food.
They shall not [a]hurt nor destroy
in all My holy [b]mountain,"
Says the LORD.

The LORD, whose throne is in heaven, rebukes hypocrisy

66 THUS says the LORD:
"Heaven[c] *is* My throne,
And earth *is* My footstool.
Where *is* the house that you
will build Me?
And where *is* the place of My
rest?
2 For all those *things* My hand
has made,
And all those *things* exist,"
Says the LORD.
"But on this *one* will I look:
[d]On *him who is* poor and of a
contrite spirit,
And who trembles at My word.
3 "He who kills a bull *is as if* he
slays a man;
He who [e]sacrifices a lamb, *as if*
he breaks a dog's neck;
He who offers a grain offering,
as if he offers swine's
blood;
He who burns incense, *as if* he
blesses an idol.
Just as they have chosen their
own ways,
And their soul delights in their
abominations,
4 So will I choose their delusions,
And bring their fears on them;
Because, when I called, [f]no one
answered,
When I spoke they did not
hear;
But they did evil before My
eyes,
And chose *that* in which I do
not delight."
5 Hear the word of the LORD,
You who tremble at His word:
"Your brethren who [g]hated you,
Who cast you out for My
name's sake, said,
'Let the LORD be [h]glorified,
That we may see your joy.'
But they shall be ashamed."
6 The sound of noise from the
city!
A voice from the temple!
The voice of the LORD,
Who fully repays His enemies!

Israel reborn in a day

7 "Before she [i]was in labor, she
gave birth;
Before her pain came,
She delivered a male child.
8 Who has heard such a thing?
Who has seen such things?
Shall the earth be made to give
birth in one day?
Or shall a nation be born at
once?
For as soon as Zion was in
labor,
She gave birth to her children.
9 Shall I bring to the time of
birth, and not cause
delivery?" says the LORD.
"Shall I who cause delivery shut
up *the womb?*" says your
God.

Joy in Jerusalem in the kingdom

10 "Rejoice with Jerusalem,
And be glad with her, all you
who love her;
Rejoice for joy with her, all you
who mourn for her;
11 That you may feed and be
satisfied
With the consolation of her
bosom,
That you may drink deeply and
be delighted
With the abundance of her
glory."
12 For thus says the LORD:
"Behold, I will extend [j]peace to
her like a river,

65:25
a Is. 11:6-9
b *Kingdom* (OT): vv. 18-25; Jer. 23:5. (Gen. 1:26; Zech. 12:8, *note*)

66:1
c vv. 1-2; Acts 7:49-50; 17:24

66:2
d Ps. 34:18; 51:17; Is. 57:15

66:3
e Is. 1:10-17; 58:1-5; Mic. 6:7-8

66:4
f Is. 65:12

66:5
g Is. 60:15; cp. Luke 6:22
h 2 Thess. 1:10; Titus 2:13

66:7
i vv. 7-8; see Mic. 4:11, *note*

66:12
j Is. 48:18

66:7 "Who has heard such a thing?" (v. 8). Here is something contrary to nature in that it is a supernatural plan of God. The time of Israel's labor is "the time of Jacob's trouble" (Jer. 30:7), the tribulation. Christ, a "male child," was born historically long before that time of pain (as prophesied in v. 7). But when Israel's time of labor arrives, a repentant remnant of Israel, "a nation," will be born "in one day" at the Lord's return to the earth.

And the glory of the [a]Gentiles
like a flowing stream.
Then you shall feed;
On *her* sides shall you be
carried,
And be dandled on *her* knees.
13 As one whom his mother
comforts,
So I will [b]comfort you;
And you shall be comforted in
Jerusalem."

14 When you see *this,* your heart
shall rejoice,
And your [c]bones shall flourish
like grass;
The hand of the LORD shall be
known to His servants,
And *His* indignation to His
enemies.
15 For behold, the LORD will come
with [d]fire
And with His chariots, like a
whirlwind,
To [e]render His anger with fury,
And His rebuke with flames of
fire.
16 For by fire and by His [f]sword
The LORD will judge all flesh;
And the slain of the LORD shall
be [g]many.

17 "Those who sanctify themselves
and purify themselves,
To go to the gardens
After an *idol* in the midst,
Eating swine's flesh and the
abomination and the
mouse,
Shall be [h]consumed together,"
says the LORD.

18 "For I *know* their works and
their [i]thoughts. It shall be that I will
[j]gather all nations and tongues; and
they shall come and see My glory.

19 "I will set a sign among them;
and those among them who escape
I will send to the nations: *to* Tarshish and Pul* and Lud, who draw
the bow, and Tubal and Javan, *to* the
coastlands afar off who have not
heard My fame nor seen My glory.
And they shall declare My [k]glory
among the Gentiles.
20 "Then they shall [l]bring all your
brethren for an [m]offering to the
LORD out of all nations, on horses
and in chariots and in litters, on
mules and on camels, to My holy
mountain Jerusalem," says the
LORD, "as the children of Israel
bring an offering in a clean vessel
into the house of the LORD.
21 "And I will also take some of
them for [n]priests *and* Levites," says
the LORD.

Forever in God's presence

22 "For as the [o]new heavens and
the new earth
Which I will make shall remain
before Me," says the LORD,
"So shall your descendants and
your name remain.
23 And it shall come to pass
That from one New Moon to
another,
And from one Sabbath to
another,
All [p]flesh shall come to worship
before Me," says the LORD.

24 "And they shall go forth and
look
Upon the corpses of the men
Who have transgressed against
Me.
For their [q]worm does not die,
And their fire is not quenched.
They shall be an abhorrence to
all flesh."

66:12
a Is. 61:6

66:13
b Is. 51:3

66:14
c See Ezek. 37:1, *note*

66:15
d Is. 9:5; 2 Thess. 1:8
e *Day* (of the LORD): vv. 15-24; Jer. 25:29. (Ps. 2:9; Rev. 19:19, *note*)

66:16
f *Armageddon* (battle of): vv. 15-16; Jer. 25:29. (Is. 10:27; Rev. 19:17, *note*)
g Is. 34:6

66:17
h Is. 65:3-8

66:18
i Is. 59:7
j Jer. 3:17

66:19
k Mal. 1:11

66:20
l Is. 49:22
m Is. 18:7

66:21
n Is. 61:6

66:22
o Is. 65:17; 2 Pet. 3:13; Rev. 21:1

66:23
p Zech. 14:17-21

66:24
q Mark 9:44

Tarshish: a city of a distant land, possibly Spain, that was rich in metals.

***66:19** Following Masoretic Text and Targum; Septuagint reads *Put* (compare Jeremiah 46:9).

THE BOOK OF

JEREMIAH

Author:	*Theme:*	*Date of writing:*
Jeremiah	Warning and Judgment	7th Cent. B.C.

Background

Jeremiah (the meaning of his name is uncertain) was a young priest of Anathoth when he began to prophesy. Because of the intensely personal nature of his book, his character and life are better known to us than those of any of the other writing prophets. Sometimes called "the weeping prophet," Jeremiah was a devoted patriot, wholly committed to God and to holiness. Persecuted by his own people for his bold proclamation of the unwelcome truth about the impending captivity (19:14—20:18; chapters 37—38), he never lost his compassion for them.

Jeremiah's call came in the thirteenth year of King Josiah, 626 B.C. Zephaniah and Habakkuk were contemporaries of his earlier ministry; Daniel, of his later. His earlier prophecies, uttered during the last years of Jerusalem, were chiefly warnings to the people that unless they repented of their sins their city would be destroyed. After the fall of Jerusalem in 586 B.C., Jeremiah was given the choice by Nebuchadnezzar of either going to Babylon or staying with the poor remnant (2 Kings 24:14) of his own people. He chose to stay and minister to the remnant. Following the murder of Gedaliah (41:7ff.), he advised his people to remain in the land, but they went to Egypt, taking Jeremiah and Baruch (43:6,7) with them. While there, Jeremiah still sought to turn the remnant back to the LORD (chapter 44). He also predicted Israel's return to the land in the end time (for example, 23:5–8). Jeremiah probably died in Egypt.

Outline

The book may be divided as follows:

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I. Prophecies of Judgment on Judah, 1—45

Jeremiah's call and commission

1 THE words of Jeremiah the son of Hilkiah, of the [a]priests who *were* in [b]Anathoth in the land of Benjamin,

2 to whom the word of the LORD came in the days of [c]Josiah the son of Amon, king of Judah, in the thirteenth year of his reign.

3 It came also in the days of [d]Jehoiakim the son of Josiah, king of Judah, until the end of the eleventh year of [e]Zedekiah the son of Josiah, king of Judah, until the carrying away of Jerusalem captive in the fifth month.

4 Then the word of the LORD came to me, saying:

5 "Before I formed you in the
[f]womb I knew you;
Before you were born I
[g]sanctified you;
I ordained you a prophet to the
nations."

6 Then said I:

"Ah, Lord GOD!
Behold, [h]I cannot speak, for I
am a youth."

7 But the LORD said to me:

"Do not say, 'I *am* a youth,'
For you shall go to all to whom
I send you,
And whatever I command you,
you shall speak.
8 Do not be afraid of their [i]faces,
[j]For I *am* with you to deliver
you," says the LORD.

9 Then the LORD put forth His [k]hand and touched my mouth, and the LORD said to me:

"Behold, I have put My [l]words
in your mouth.
10 See, I have this day set you
over the nations and over
the kingdoms,
To root out and to pull down,
To destroy and to throw down,
To build and to plant."

Signs confirming Jeremiah's call

11 Moreover the word of the LORD came to me, saying, "Jeremiah, what do you see?" And I said, "I see a branch of an almond tree."

12 Then the LORD said to me, "You have seen well, for I am ready to perform My word."

13 And the word of the LORD came to me the second time, saying, "What do you see?" And I said, "I see a [m]boiling pot, and it is facing away from the north."

14 Then the LORD said to me:

"Out of the north calamity shall
break forth
On all the inhabitants of the
land.
15 For behold, I am [n]calling
All the families of the kingdoms
of the north," says the
LORD;
"They shall come and each one
set his throne
At the entrance of the [o]gates of
Jerusalem,
Against all its walls all
around,
And against all the cities of
Judah.

1:1
a Cp. 1 Kin. 2:26
b Jer. 29:27

1:2
c 2 Kin. 21:24

1:3
d 2 Kin. 23:34
e 2 Kin. 24:17

1:5
f Cp. Is. 49:5; Gal. 1:15
g *Sanctification* (OT): v. 5; Dan. 4:13. (Gen. 2:3; Zech. 8:3, *note*)

1:6
h Cp. Ex. 4:10-12

1:8
i Ezek. 2:6
j Cp. Ex. 3:12; Deut. 31:6,8; Josh. 1:5

1:9
k Cp. Ezek. 40:3-4, a theophany. See Gen. 12:7, *note*
l *Inspiration:* v. 9; Jer. 30:2. (Ex. 4:15; 2 Tim. 3:16, *note*)

1:13
m Ezek. 11:3,7; 24:3-14

1:15
n Jer. 25:9
o Jer. 39:3

Jeremiah: *whom Jehovah has appointed.* A prophet of God who foretold the destruction and captivity of Judah by the Babylonians. Writer of the books of Jeremiah and Lamentations.

Jehoiakim: *Jehovah has set up.* Son of Josiah. He was made king of Judah by Pharaoh Necho after taking Jehoahaz into captivity.

Zedekiah: *justice of Jehovah.* Son of Josiah. The last king of Judah. Nebuchadnezzar made him king, changing his name from Mattaniah. Zedekiah rebelled against Nebuchadnezzar who then destroyed Jerusalem and took the Jews into captivity.

1:1 Approximately 626–580 B.C.

1:3 fifth month. This is the month of Ab in the Hebrew religious calendar. It correlates to the modern months of July–August. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

1:11 almond tree. Because it flowers earlier than other trees, the almond (sounds like Hebrew for *the watcher*) signifies the near fulfillment of God's purposed judgment (v. 10).

1:13 boiling pot. The boiling pot symbolizes a raging conflict which was to descend upon the land from the north, that is, the Babylonian invasion.

Benjamin: *son of the right hand.* The tribe of Israel named after the youngest son of Jacob and Rachel.

16 I will utter My judgments
Against them concerning all
their wickedness,
[a]Because they have forsaken Me,
Burned [b]incense to other gods,
And worshiped the works of
their own [c]hands.

17 "Therefore prepare yourself and
arise,
And speak to them all that I
command you.
Do not be dismayed before
their faces,
Lest I dismay you before them.
18 For behold, I have made you
this day
A [d]fortified city and an iron
pillar,
And bronze walls against the
whole land—
Against the kings of Judah,
Against its princes,
Against its priests,
And against the people of the
land.
19 They will fight against you,
But they shall not prevail
against you.
For I *am* with you," says the
LORD, "to deliver you."

First message to apostate Judah: entreaty and warning (2:1—3:5)

2 MOREOVER the word of the LORD came to me, saying,
2 "Go and cry in the hearing of Jerusalem, saying, 'Thus says the LORD:

"I remember you,
The kindness of your [e]youth,
The love of your betrothal,
When you [f]went after Me in
the wilderness,
In a land not sown.
3 [g]Israel *was* holiness to the LORD,
The firstfruits of His increase.
All that devour him will offend;
Disaster will [h]come upon
them," says the LORD.' "

4 Hear the word of the LORD, O house of Jacob and all the families of the house of Israel.
5 Thus says the LORD:

"What [i]injustice have your
fathers found in Me,
That they have gone far from
Me,
Have followed idols,
And have become idolaters?
6 Neither did they say, 'Where *is*
the LORD,
Who [j]brought us up out of the
land of Egypt,
Who led us through the
wilderness,
Through a land of deserts and
pits,
Through a land of drought and
the shadow of death,
Through a land that no one
crossed
And where no one dwelt?'
7 I brought you into a bountiful
country,
To eat its fruit and its goodness.
But when you entered, you
[k]defiled My land
And made My heritage an
abomination.
8 The priests did not say, 'Where
is the LORD?'
And those who handle the law
did [l]not know Me;
The rulers also transgressed
against Me;
The prophets prophesied by Baal,
And walked after *things that* do
not profit.

9 "Therefore I will yet [m]bring
charges against you," says
the LORD,
"And against your children's
children I will bring
charges.
10 For pass beyond the coasts of
Cyprus* and see,
Send to Kedar* and consider
diligently,

*2:10 Hebrew *Kittim,* western lands, especially Cyprus * In the northern Arabian desert, representative of the eastern cultures

1:16
a Deut. 28:20; Jer. 17:13
b Is. 65:3-4; Jer. 7:9
c Is. 37:19; Jer. 2:28

1:18
d Is. 50:7; Jer. 6:27; 15:20

2:2
e Ezek. 16:8; cp. Ezek. 16:22,43,60; 23:1-21
f Deut. 2:7

2:3
g Ex. 19:5-6
h Gen. 12:3; Is. 41:11; Jer. 30:15-16

2:5
i Is. 5:4; Mic. 6:3

2:6
j Is. 63:9,11-13; Hos. 13:4

2:7
k Is. 24:5; Jer. 3:1

2:8
l Cp. Mal. 2:1-9

2:9
m Ezek. 20:35-36; Mic. 6:2

2:1 word of the LORD. The general character of the first message to Judah is threefold: the LORD (1) reminds Israel of the days of blessing and deliverance, e.g. 2:1–7; (2) reproaches them with forsaking Him, e.g. 2:13; and (3) accuses them of choosing other, and impotent, gods, e.g. 2:10–12, 26–28.

2:7 a bountiful country. Literally *the land of Carmel.* Num. 13:27; 14:7–8; Deut. 8:7–9.

2:8 rulers. Literally *shepherds.*

And see if there has been such
a [a] *thing.*
11 Has a nation changed *its* gods,
Which *are* not gods?
But My people have changed
their Glory
For *what* does not profit.
12 Be astonished, O heavens, at
this,
And be horribly afraid;
Be very desolate," says the LORD.
13 "For My people have committed
two evils:
They have forsaken Me, the
[b] fountain of living waters,
And hewn themselves
cisterns—broken cisterns
that can hold no water.

14 "*Is* Israel a servant?
Is he a homeborn *slave?*
Why is he plundered?
15 The young lions roared at him,
and growled;
They made his land waste;
His cities are burned, without
inhabitant.
16 Also the people of Noph* and
[c] Tahpanhes
Have broken the crown of your
head.
17 Have you not brought this on
yourself,
In that you have forsaken the
LORD your God
When He [d] led you in the way?
18 And now why take the road to
[e] Egypt,
To drink the waters of [f] Sihor?
Or why take the road to
[g] Assyria,
To drink the waters of the
River?
19 Your own wickedness will
[h] correct you,
And your backslidings will
rebuke you.
Know therefore and see that *it*
is an evil and bitter *thing*
That you have forsaken the
LORD your God,
And the fear of Me *is* not in
you,"
Says the Lord GOD of hosts.

20 "For of old I have [i] broken your
yoke *and* burst your bonds;
And you [j] said, 'I will not
transgress,'
When [k] on every high hill and
under every green tree
You lay down, playing the
harlot.
21 Yet I had planted you a noble
[l] vine, a seed of highest
quality.
How then have you turned
before Me
Into the [m] degenerate plant of
an alien vine?
22 For though you wash yourself
with lye, and use much
soap,
Yet your iniquity is [n] marked
before Me," says the Lord
GOD.

23 "How can you say, 'I am [o] not
polluted,
I have not gone after the Baals'?
See your way in the valley;
Know what you have done:
You are a swift dromedary
breaking loose in her ways,
24 A wild donkey used to the
wilderness,
That sniffs at the wind in her
desire;
In her time of mating, who can
turn her away?
All those who seek her will not
weary themselves;
In her month they will find her.
25 Withhold your foot from being
unshod, and your throat
from thirst.
But you said, [p] 'There is no
hope.
No! For I have loved aliens, and
after them I will go.'

26 "As the thief is ashamed when
he is found out,
So is the house of Israel
ashamed;
They and their kings and their
princes, and their priests
and their [q] prophets,

2:10
a Jer. 18:13

2:13
b Ps. 36:9; Jer. 17:13; cp. John 4:14

2:16
c Jer. 43:7-9

2:17
d Deut. 32:10

2:18
e Is. 30:1-3
f Josh. 13:3
g Hos. 5:13

2:19
h Jer. 4:18

2:20
i Lev. 26:13
j Ex. 19:8; Josh. 24:18; Judg. 10:16; 1 Sam. 12:10
k Is. 57:5,7; Jer. 3:6; cp. Deut. 12:2

2:21
l Is. 5:2
m Deut. 32:32; Is. 5:4; cp. 1:21

2:22
n Job 14:16-17; Jer. 17:1-2; cp. Hos. 13:12

2:23
o Prov. 30:12

2:25
p Is. 57:10; Jer. 18:12

2:26
q Is. 28:7; Jer. 5:31

*2:16 That is, Memphis in ancient Egypt

2:18 River. That is, *the Euphrates.*
2:21 alien. That is, *foreign* or *wild.*

Baal: *lord.* A pagan god of the Moabites and Canaanites.

27 Saying to a tree, 'You *are* my father,'
And to a [a]stone, 'You gave birth to me.'
For they have turned *their* back to Me, and not *their* face.
But in the time of their [b]trouble
They will say, 'Arise and save us.'
28 But [c]where *are* your gods that you have made for yourselves?
Let them arise,
If they can [d]save you in the time of your trouble;
For *according to* the number of your cities
Are your gods, O Judah.

29 "Why will you plead with Me?
You all have transgressed against Me," says the LORD.
30 "In vain I have chastened your children;
They [e]received no correction.
Your sword has [f]devoured your prophets
Like a destroying lion.

31 "O generation, see the word of the LORD!
Have I been a wilderness to Israel,
Or a land of darkness?
Why do My people say, 'We are lords;
We will come no more to You'?
32 Can a virgin forget her ornaments,
Or a bride her attire?
Yet My people have [g]forgotten Me days without number.

33 "Why do you beautify your way to seek love?
Therefore you have also taught
The wicked women your ways.
34 Also on your skirts is found
The blood of the lives of the poor innocents.
I have not found it by secret search,
But plainly on all these things.
35 Yet you [h]say, 'Because I am innocent,
Surely His anger shall turn from me.'
Behold, I will plead My case against you,
Because you say, 'I have not sinned.'
36 Why do you [i]gad about so much to change your way?
Also you shall be ashamed of Egypt as you were ashamed of Assyria.
37 Indeed you will go forth from him
With your hands on your head;
For the LORD has rejected your trusted allies,
And you will [j]not prosper by them.

The polluted land

3 "THEY say, 'If a man divorces his wife,
And she goes from him
And becomes another man's,
May he return to her [k]again?'
Would not that land be greatly polluted?
But you have played the harlot with many lovers;
Yet return to Me," says the LORD.

2 "Lift up your eyes to the desolate [l]heights and see:
Where have you not [m]lain *with men?*
By the road you have sat for them
Like an Arabian in the wilderness;
And you have polluted the land
With your harlotries and your wickedness.
3 Therefore the [n]showers have been withheld,
And there has been no latter rain.
You have had a harlot's forehead;
You refuse to be ashamed.
4 Will you not from this time cry to Me,
'My Father, You *are* the guide [o]of my youth?
5 Will He remain angry forever?
Will He keep it to the end?'
Behold, you have spoken and done evil things,
As you were able."

2:27
a Jer. 3:9
b Is. 26:16; Hos. 5:15

2:28
c Deut. 32:37; Judg. 10:14
d Jer. 11:12

2:30
e Jer. 5:3
f Neh. 9:26; Acts 7:52; 1 Thess. 2:15

2:32
g Ps. 106:21; Jer. 13:25; Hos. 8:14

2:35
h Mal. 2:17; 3:8

2:36
i v. 18; Jer. 31:22; Hos. 5:13; 12:1

2:37
j Jer. 17:5; cp. 37:7-10

3:1
k Deut. 24:1-4

3:2
l See Judg. 3:7 and 1 Kin. 3:2, *notes*
m v. 20

3:3
n See Jer. 14:1, *note*

3:4
o Jer. 2:2; Hos. 2:15

Second message: future glory conditional upon repentance (3:6—6:30)

6 The LORD said also to me in the days of Josiah the king: "Have you seen what backsliding Israel has done? She has gone up on every high mountain and under every green tree, and there played the harlot.

7 "And I said, after she had done all these *things,* 'Return to Me.' But she did not return. And her treacherous [a]sister Judah saw it.

8 "Then I saw that for all the causes for which backsliding Israel had committed adultery, I had put her away and given her a certificate of [b]divorce; yet her treacherous sister Judah did not fear, but went and played the harlot also.

9 "So it came to pass, through her casual harlotry, that she defiled the land and committed adultery with [c]stones and trees.

10 "And yet for all this her treacherous sister Judah has not turned to Me [d]with her whole heart, but in pretense," says the LORD.

11 Then the LORD said to me, "Backsliding Israel has shown herself more righteous than treacherous Judah.

12 "Go and proclaim these words toward the north, and say:

'Return, backsliding Israel,' says the LORD;
'I will not cause My anger to fall on you.
[e]For I *am* merciful,' says the LORD;
'I will not remain angry forever.
13 Only [f]acknowledge your iniquity,
That you have transgressed against the LORD your God,
And have scattered your charms
To alien deities under every green tree,
And you have not obeyed My voice,' says the LORD.

14 "Return, O backsliding children," says the LORD; "for I am [g]married to you. I will take you, one from a city and two from a family, and I will bring you to [h]Zion.

15 "And I will give you [i]shepherds according to My heart, who will [j]feed you with knowledge and understanding.

16 "Then it shall come to pass, when you are multiplied and [k]increased in the land in those days," says the LORD, "that they will say no more, 'The ark of the covenant of the LORD.' It shall not come to mind, nor shall they remember it, nor shall they visit *it,* nor shall it be made anymore.

17 "At that time Jerusalem shall be called The Throne of the LORD, and all the [l]nations shall be gathered to it, to the name of the LORD, to Jerusalem. No more shall they follow the dictates of their evil hearts.

18 "In those days the [m]house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given as an inheritance to your fathers.

19 "But I said:

'How can I put you among the children
And give you a pleasant land,
A beautiful heritage of the hosts of nations?'

"And I said:

'You shall call Me, [n]"My Father,"
And not turn away from Me.'
20 Surely, *as* a wife treacherously departs from her husband,
So have you dealt treacherously with Me,
O house of Israel," says the LORD.

3:7
a Ezek. 16:46; 23:2-4

3:8
b Is. 50:1

3:9
c Is. 57:6; Jer. 2:27

3:10
d Hos. 7:14; cp. 2 Chr. 34:33

3:12
e Ps. 103:8-9; Jer. 31:20

3:13
f Lev. 26:40; Deut. 30:1-2; Prov. 28:13; cp. 1 John 1:9

3:14
g Jer. 31:32; Hos. 2:19-20

h Jer. 31:6

3:15
i Jer. 23:4; Ezek. 34:23; cp. Eph. 4:11

j Cp. Acts 20:28

3:16
k Is. 49:19; Jer. 23:3

3:17
l Jer. 4:2; 16:19

3:18
m Is. 11:13; Jer. 50:4; Ezek. 37:16-22; Hos. 1:11

3:19
n Is. 63:16

3:6 The general character of the second message to Judah is:

(1) reproach that the example of the LORD's chastening of the northern kingdom (2 Kin. 17:1–18) has produced no effect upon Judah, e.g. 3:6–10;

(2) warning of a like chastisement impending over Judah, e.g. vv. 15–17;

(3) touching appeals to return to the LORD, e.g. 3:12–14; and

(4) promises of final national restoration and blessing, e.g. 3:16–18.

3:6 Israel. Israel and Ephraim are the names by which the northern kingdom (the ten tribes) is usually called in the prophets. When the name Israel refers to the whole nation, the context makes it clear.

21 A voice was heard on the
desolate [a]heights,
Weeping *and* supplications of
the children of Israel.
For they have perverted their
way;
They have forgotten the LORD
their God.

22 "Return, you backsliding children,
And I will [b]heal your
backslidings."

"Indeed we do come to You,
For You are the LORD our God.
23 Truly, in vain *is salvation hoped
for* from the [c]hills,
And from the multitude of
mountains;
Truly, [d]in the LORD our God
Is the salvation of Israel.
24 For shame has devoured
The labor of our [e]fathers from
our youth—
Their flocks and their herds,
Their sons and their daughters.
25 We lie down in our shame,
And our reproach covers us.
[f]For we have sinned against the
LORD our God,
We and our fathers,
From our youth even to this
day,
And have not obeyed the voice
of the LORD our God."

Judgment of invasion predicted

4 "IF you will return, O Israel,"
says the LORD,
"Return[g] to Me;
And if you will put away your
abominations out of My
sight,
Then you shall not [h]be moved.
2 And you shall swear, 'The LORD
lives,'
In truth, in judgment, and in
righteousness;
The [i]nations shall bless
themselves in Him,
And in Him they shall [j]glory."

3 For thus says the LORD to the
men of Judah and Jerusalem:

"Break[k] up your fallow ground,
And do not sow among thorns.

4 [l]Circumcise yourselves to the
LORD,
And take away the foreskins of
your hearts,
You men of Judah and
inhabitants of Jerusalem,
Lest My fury come forth like
fire,
And burn so that no one can
quench *it,*
Because of the evil of your
doings."

5 Declare in Judah and proclaim in
Jerusalem, and say:

"Blow[m] the trumpet in the land;
Cry, 'Gather together,'
And say, [n]'Assemble yourselves,
And let us go into the fortified
cities.'
6 Set up the standard toward
Zion.
Take refuge! Do not delay!
For I will bring disaster from
the [o]north,
And great destruction."

7 The lion has come up from his
thicket,
And the [p]destroyer of nations is
on his way.
He has gone forth from his place
To make your land desolate.
Your cities will be laid waste,
Without inhabitant.
8 For this, [q]clothe yourself with
sackcloth,
Lament and wail.
For the fierce anger of the LORD
Has not turned back from us.

9 "And it shall come to pass in
that day," says the LORD,
"*That* the heart of the king shall
perish,
And the heart of the princes;
The priests shall be astonished,
And the prophets shall wonder."

10 Then I said, "Ah, Lord GOD!
Surely You have greatly
[r]deceived this people and
Jerusalem,
Saying, 'You shall have peace,'
Whereas the sword reaches to
the heart."

3:21
a See Judg. 3:7 and 1 Kin. 3:2, *notes*

3:22
b Hos. 6:1; 14:4

3:23
c Ps. 121:1-2
d Ps. 3:8; Prov. 21:31; Jon. 2:9

3:24
e Jer. 14:20

3:25
f Ezra 9:7

4:1
g Jer. 3:1,22; Joel 2:12
h Jer. 7:3,7; 15:19; 35:15

4:2
i Is. 65:16; Jer. 3:17
j Jer. 9:24; 1 Cor. 1:31; 2 Cor. 10:7

4:3
k Hos. 10:12

4:4
l Deut. 10:16; 30:6; Col. 2:11; cp. Jer. 9:26; Rom. 2:28-29

4:5
m Jer. 6:1
n Jer. 8:14

4:6
o Jer. 1:13-15; 6:1,22

4:7
p Jer. 25:9

4:8
q Is. 22:12; Jer. 6:26

4:10
r Ezek. 14:9; cp. 2 Thess. 2:11

4:7 lion. The word "lion" is a metaphorical allusion to Nebuchadnezzar, the king of Babylon (Dan. 7:4).

4:10 deceived. God never deceives His people. Jeremiah thought that God had deceived him (see Jer. 20:7, *note*),

11 At that time it will be said
To this people and to Jerusalem,
"A dry [a]wind of the desolate heights *blows* in the wilderness
Toward the daughter of My people—
Not to fan or to cleanse—
12 A wind too strong for these will come for Me;
Now I will also speak judgment against them."

13 "Behold, he shall come up like clouds,
And his [b]chariots like a whirlwind.
His [c]horses are swifter than eagles.
Woe to us, for we are plundered!"

14 O Jerusalem, [d]wash your heart from wickedness,
That you may be saved.
How long shall your evil thoughts lodge within you?
15 For a voice declares from Dan
And proclaims affliction from Mount Ephraim:
16 "Make mention to the nations,
Yes, proclaim against Jerusalem,
That watchers come from a [e]far country
And raise their voice against the cities of Judah.
17 Like keepers of a field they are [f]against her all around,
Because she has been rebellious against Me,"
says the LORD.
18 "Your ways and your doings
Have procured these *things* for you.
This *is* your wickedness,
Because it is bitter,
Because it reaches to your heart."

19 O my soul, my soul!
I am pained in my very heart!
My heart makes a noise in me;
I cannot hold my peace,
Because you have heard, O my soul,
The sound of the trumpet,
The alarm of war.
20 [g]Destruction upon destruction is cried,
For the whole land is plundered.
Suddenly my [h]tents are plundered,
And my curtains in a moment.
21 How long will I see the standard,
And hear the sound of the trumpet?

22 "For My people *are* foolish,
They have [i]not known Me.
They *are* silly children,
And they have [j]no understanding.
[k]They *are* wise to do [l]evil,
But to do good they have no knowledge."

23 I beheld the earth, and indeed
it was without form, and void;
And the heavens, they *had* no light.
24 I beheld the mountains, and indeed they trembled,
And all the [m]hills moved back and forth.
25 I beheld, and indeed *there was* no man,
And all the birds of the heavens had fled.
26 I beheld, and indeed the fruitful land *was* a [n]wilderness,
And all its cities were broken down
At the presence of the LORD,
By His fierce anger.

27 For thus says the LORD:

"The whole land shall be desolate;
Yet I will not make a [o]full end.
28 For this shall the earth mourn,
And the heavens above be black,
Because I have spoken.
I have [p]purposed and will not [q]relent,
Nor will I turn back from it.
29 The whole city shall flee from the noise of the horsemen and bowmen.

4:11
a Jer. 51:1; Ezek. 17:10; Hos. 13:15

4:13
b Is. 5:28
c Deut. 28:49; Lam. 4:19; Hos. 8:1; Hab. 1:8

4:14
d Is. 1:16; James 4:8

4:16
e Is. 39:3; Jer. 5:15

4:17
f 2 Kin. 25:4

4:20
g Ezek. 7:25-26
h Jer. 10:20

4:22
i Cp. Jer. 2:8
j Is. 27:11
k Reverse of Rom. 16:19
l Jer. 9:3

4:24
m Is. 5:25; Ezek. 38:20

4:26
n Jer. 9:10

4:27
o Jer. 5:10,18; 30:11; 46:28

4:28
p Is. 46:10-11; Dan. 4:35
q See Zech. 8:14, *note*

because he had failed to understand the full import of divine revelation concerning impending judgment. Actually God had plainly warned the people of Israel.

Dan: *judge*. The son of Jacob whose ancestors became known as the tribe of Dan.

They shall go into thickets and
climb up on the rocks.
Every city *shall be* forsaken,
And not a man shall dwell in it.

30 "And *when* you *are* plundered,
What will you do?
Though you clothe yourself
with crimson,
Though you adorn *yourself*
with ornaments of gold,
Though you [a]enlarge your eyes
with paint,
In vain you will make yourself
fair;
Your [b]lovers will despise you;
They will seek your life.

31 "For I have heard a voice as of a
woman in labor,
The anguish as of her who
brings forth her first child,
The voice of the daughter of
Zion bewailing herself;
She spreads her hands, *saying,*
'Woe *is* me now, for my soul is
weary
Because of murderers!'

Reasons for judgment

5 "RUN to and fro through the
streets of Jerusalem;
See now and know;
And seek in her open places
If you can find a [c]man,
If there is *anyone* who executes
judgment,
Who seeks the truth,
And I will pardon her.
2 [d]Though they say, '*As* the LORD
lives,'
Surely they swear falsely."

3 O LORD, *are* not [e]Your eyes on
the truth?
You have stricken them,
But they have not grieved;
You have consumed them,
But they have refused to
receive correction.
They have made their faces
harder than rock;
They have [f]refused to return.

4 Therefore I said, "Surely these
are poor.
They are foolish;
For they [g]do not know the way
of the LORD,
The judgment of their God.
5 I will go to the great men and
speak to them,
For [h]they have known the way
of the LORD,
The judgment of their God."

But these have altogether
broken the yoke
And burst the bonds.
6 Therefore a lion from the forest
shall slay them,
A wolf of the deserts shall
destroy them;
A leopard will watch over their
cities.
Everyone who goes out from
there shall be torn in
pieces,
Because their transgressions
are many;
Their backslidings have
increased.

7 "How shall I pardon you for this?
Your children have forsaken Me
And [i]sworn by *those that* [j]*are*
not gods.
When I had fed them to the full,
Then they committed adultery
And assembled themselves by
troops in the harlots'
houses.
8 They were *like* well-fed lusty
stallions;
Every one neighed after his
neighbor's wife.
9 Shall I not punish *them* for these
things?" says the LORD.
"And shall I not [k]avenge Myself
on such a nation as this?

10 "Go up on her walls and destroy,
But do not make a [l]complete
end.
Take away her branches,
For they *are* not the LORD's.
11 For the house of Israel and the
house of Judah
Have dealt very treacherously
with Me," says the LORD.

12 They have [m]lied about the
LORD,
And [n]said, "*It is* not [o]He.

4:30

a Ezek. 23:40

b Jer. 30:14; Ezek. 23:9-10,22

5:1

c Ezek. 22:30; cp. Gen. 18:23-32

5:2

d Is. 48:1; Titus 1:16

5:3

e 2 Chr. 16:9; Jer. 16:17

f Is. 9:13; Jer. 7:28

5:4

g Jer. 8:7

5:5

h Mic. 3:1

5:7

i Josh. 23:7; Zeph. 1:5

j Deut. 32:21; Gal. 4:8; cp. 1 Cor. 8:5-6

5:9

k Jer. 9:9

5:10

l Jer. 4:27

5:12

m 2 Chr. 36:16

n Is. 47:8; Jer. 23:17

o Cp. Jer. 43:1-4

Jerusalem: *founded in peace.* The capital of David's kingdom and the religious center of Israel. Solomon built a magnificent temple here. The city and temple were destroyed and restored throughout Israel's history.

Neither will evil come upon us,
Nor shall we see sword or famine.
13 And the prophets become wind,
For the word *is* not in them.
Thus shall it be done to them."

14 Therefore thus says the LORD God of hosts:

"Because you speak this word,
Behold, I will make My words in your mouth fire,
And this people wood,
And it shall devour them.
15 Behold, [a]I will bring a nation against you from afar,
O house of Israel," says the LORD.
"It *is* a mighty nation,
It *is* an ancient nation,
A nation whose language you do not know,
Nor can you understand what they say.
16 Their quiver *is* like an open tomb;
They *are* all mighty men.
17 [b]And they shall eat up your harvest and your bread,
Which your sons and daughters should eat.
They shall eat up your flocks and your herds;
They shall eat up your vines and your fig trees;
They shall destroy your fortified cities,
In which you [c]trust, with the sword.

18 "Nevertheless in those days," says the LORD, "I will not make a [d]complete end of you.
19 "And it will be when you say, [e]'Why does the LORD our God do all these *things* to us?' then you shall answer them, 'Just as you have [f]forsaken Me and served foreign gods in your land, so you shall serve aliens in a land *that is* not yours.'

20 "Declare this in the house of Jacob
And proclaim it in Judah, saying,
21 'Hear this now, O foolish people,
[g]Without understanding,
Who have eyes and see not,
And who have ears and hear not:
22 Do you not fear [h]Me?' says the LORD.
'Will you not tremble at My presence,
Who have placed the sand as the bound of the sea,
By a perpetual decree, that it cannot pass beyond it?
And though its waves toss to and fro,
Yet they cannot prevail;
Though they roar, yet they cannot pass over it.
23 But this people has a defiant and rebellious heart;
They have revolted and departed.
24 They do not say in their heart,
"Let us now fear the LORD our God,
[i]Who gives rain, both the [j]former and the latter, in its season.
He reserves for us the appointed weeks of the [k]harvest."
25 Your iniquities have turned these *things* away,
And your sins have withheld good from you.

26 'For among My people are found wicked *men;*
They lie in wait as one who sets snares;
They set a trap;
They catch men.
27 As a cage is full of birds,
So their houses *are* full of deceit.
Therefore they have become [l]great and grown rich.
28 They have grown fat, they are sleek;
Yes, they surpass the deeds of the wicked;
They do not plead the cause,
The cause of the fatherless;
Yet they prosper,
And the right of the needy they do not defend.

5:15
a Deut. 28:49; Is. 5:26; Jer. 1:15; 4:16; 6:22-23

5:17
b Lev. 26:16; Deut. 28:31-33
c Hos. 8:14

5:18
d Jer. 30:11

5:19
e Deut. 29:24; 1 Kin. 9:8-9; Jer. 13:22; 16:10
f Jer. 1:16

5:21
g Is. 6:9; 48:8; Jer. 6:10; Ezek. 12:2; Matt. 13:14; John 12:40; Acts 28:26

5:22
h Jer. 2:19; 44:10

5:24
i Ps. 147:8; Jer. 14:22; Matt. 5:45; Acts 14:17
j Deut. 11:14; Joel 2:23; James 5:7
k Gen. 8:22

5:27
l Jer. 12:1

5:17 trust. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

5:24 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

29 Shall I not [a]punish *them* for
these *things?*' says the
LORD.
'Shall I not avenge Myself on
such a nation as this?'

30 "An astonishing and [b]horrible
thing
Has been committed in the
land:
31 [c]The prophets prophesy falsely,
And the priests rule by their
own power;
And My people love *to have it*
[d]so.
But what will you do in the
end?

Jerusalem will fall amid suffering

6 "O YOU children of Benjamin,
Gather yourselves to flee from
the midst of Jerusalem!
Blow the trumpet in Tekoa,
And set up a signal-fire in [e]Beth
Haccerem;
For disaster appears out of the
[f]north,
And great destruction.
2 I have likened the daughter of
Zion
To a lovely and delicate
woman.
3 The [g]shepherds with their
flocks shall come to her.
They shall pitch *their* tents
against her all around.
Each one shall pasture in his
own place."

4 "Prepare [h]war against her;
Arise, and let us go up at noon.
Woe to us, for the day goes
away,
For the shadows of the evening
are lengthening.
5 Arise, and let us go by night,
And let us destroy her palaces."

6 For thus has the LORD of hosts
said:

"Cut down trees,
And build a [i]mound against
Jerusalem.
This *is* the city to be punished.
She *is* full of oppression in her
midst.
7 As a fountain wells up with
water,
So she wells up with her
wickedness.
Violence and plundering are
heard in her.
Before Me continually *are* grief
and wounds.
8 Be instructed, O Jerusalem,
[j]Lest My soul depart from you;
Lest I make you desolate,
A land not inhabited."

9 Thus says the LORD of hosts:

"They shall thoroughly glean as
a vine the remnant of
Israel;
As a grape-gatherer, put your
hand back into the
branches."

10 To whom shall I speak and give
warning,
That they may hear?
Indeed their ear *is*
[k]uncircumcised,
And they cannot give heed.
Behold, the word of the LORD is
a [l]reproach to them;
They have no delight in it.
11 Therefore I am full of the fury
of the LORD.
I am [m]weary of holding *it* in.
"I will pour it out on the
children outside,
And on the assembly of young
men together;
For even the husband shall be
taken with the wife,
The aged with *him who is* full
of days.
12 And their houses shall be
[n]turned over to others,
Fields and wives together;
For I will stretch out My hand
Against the inhabitants of the
land," says the LORD.
13 "Because from the least of them
even to the greatest of
them,
Everyone *is* given to
[o]covetousness;
And from the prophet even to
the [p]priest,
Everyone deals falsely.

Benjamin: *son of the right hand.* The youngest son of Jacob and Rachel, who died giving birth to him. Jacob cherished Benjamin after he lost his son Joseph.

5:29
a Jer. 5:9; Mal. 3:5

5:30
b Jer. 23:14; Hos. 6:10; 2 Tim. 4:3

5:31
c Jer. 6:13; 14:14; cp. Ezek. 13:1-23
d Mic. 2:11

6:1
e Neh. 3:14
f Jer. 4:6

6:3
g 2 Kin. 25:1-4; Jer. 4:17; 12:10

6:4
h Jer. 51:27; Joel 3:9

6:6
i Jer. 32:24

6:8
j Ezek. 23:18; Hos. 9:12

6:10
k Ex. 6:12; Jer. 5:21; 7:26; Acts 7:51
l Jer. 8:9

6:11
m Cp. Jer. 20:9

6:12
n Deut. 28:30; Jer. 8:10; 38:22

6:13
o Is. 56:11; Jer. 8:10; 22:17; 23:11; Mic. 3:5,11
p Jer. 5:31

14 They have also healed the hurt
of My people slightly,
Saying, 'Peace, peace!'
When *there is* no [a]peace.
15 Were they ashamed when they
had committed
abomination?
No! They were not at all
ashamed;
Nor did they know how to
blush.
Therefore they shall fall among
those who fall;
At the time I punish them,
They shall be cast down," says
the LORD.

16 Thus says the LORD:

"Stand in the ways and see,
And ask for the old [b]paths,
where the good way *is,*
And walk in it;
Then you will find rest for your
souls.
But they said, 'We will not walk
in it.'
17 Also, I set [c]watchmen over you,
saying,
'Listen[d] to the sound of the
trumpet!'
But they said, 'We will not
listen.'
18 Therefore hear, you nations,
And know, O congregation,
what *is* among them.
19 [e]Hear, O earth!
Behold, I will certainly bring
[f]calamity on this people—
The [g]fruit of their thoughts,
Because they have not heeded
My words
Nor My law, but rejected it.
20 [h]For what purpose to Me
Comes frankincense from
Sheba,
And [i]sweet cane from a far
country?
Your burnt offerings *are* not
acceptable,
Nor your sacrifices sweet to
Me."

21 Therefore thus says the LORD:

"Behold, I will lay stumbling
blocks before this people,
And the fathers and the sons
together shall fall on them.
The neighbor and his friend
shall perish."

22 Thus says the LORD:

"Behold, a people comes from
the [j]north country,
And a great nation will be
raised from the farthest
parts of the earth.
23 They will lay hold on bow and
spear;
They *are* cruel and have no
mercy;
Their voice roars like the sea;
And they ride on horses,
As men of war set in array
against you, O daughter of
Zion."

24 We have heard the report of it;
Our hands grow feeble.
Anguish has taken hold of us,
Pain as of a woman in labor.
25 Do not go out into the field,
Nor walk by the way.
Because of the sword of the
enemy,
Fear *is* on every side.
26 O daughter of my people,
Dress in sackcloth
And [k]roll about in ashes!
Make mourning *as for* an only
son, most bitter
lamentation;
For the plunderer will suddenly
come upon us.

27 "I have set you *as* an assayer *and*
a [l]fortress among My
people,
That you may know and test
their way.
28 They *are* all stubborn rebels,
walking as slanderers.
They are bronze and iron,
They *are* all corrupters;
29 The bellows blow fiercely,
The lead is consumed by the
fire;
The smelter refines in vain,
For the wicked are not drawn
off.
30 *People* will call them rejected
silver,

6:14
a Jer. 8:11-15

6:16
b Jer. 18:15

6:17
c Is. 62:6; Ezek. 3:17
d Deut. 4:1; Is. 58:1; Jer. 25:4; cp. Luke 16:29

6:19
e Is. 1:2
f Jer. 19:3,15
g Prov. 1:31

6:20
h Ps. 40:6; 50:7-9; Is. 1:11; 66:3; Jer. 7:21-23; Amos 5:21; Mic. 6:6-8
i Is. 43:24

6:22
j Jer. 1:15; 4:6; 5:15; 10:22; 50:41-43

6:26
k Jer. 25:34; Mic. 1:10

6:27
l Jer. 1:18

6:14 hurt. Literally *bruise* or *breach.*
6:16 ways. That is, *highways* or *roads.*
6:30 rejected. Literally *inferior.*

Because the LORD has [a]rejected
them."

Message at the temple gate (7—10)

7 THE word that came to Jeremiah from the LORD, saying,
2 "Stand in the [b]gate of the LORD'S house, and proclaim there this word, and say, 'Hear the word of the LORD, all *you of* Judah who enter in at these gates to worship the LORD!' "
3 Thus says the LORD of hosts, the God of Israel: [c]"Amend your ways and your doings, and I will cause you to dwell in this place.
4 [d]"Do not trust in these lying words, saying, 'The temple of the LORD, the temple of the LORD, the temple of the LORD *are* these.'
5 "For if you thoroughly amend your ways and your doings, if you thoroughly execute judgment between a man and his neighbor,
6 "*if* you do not oppress the [e]stranger, the fatherless, and the widow, and do not shed innocent blood in this place, or walk after other gods to your [f]hurt,
7 "then I will cause you to dwell in this place, in the land that I gave to your fathers forever and ever.
8 "Behold, you [g]trust in lying words that cannot profit.
9 [h]"Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and walk after other gods whom you do not know,
10 "and *then* come and stand before Me in this house which is called by My name, and say, 'We are delivered to do all these abominations'?
11 "Has this [i]house, which is called by My name, become a den of thieves in your eyes? Behold, I, even I, have seen *it,*" says the LORD.
12 "But go now to My place which *was* in [j]Shiloh, where I set My name at the first, and see what I did to it because of the wickedness of My people Israel.
13 "And now, because you have done all these works," says the LORD, "and I spoke to you, rising up early and speaking, but you did not hear, and I called you, but you did not answer,
14 "therefore I will do to the house which is called by My name, in which you trust, and to this place which I gave to you and your fathers, as I have done to [k]Shiloh.
15 "And I will cast you out of My sight, as I have cast out all your brethren—the whole posterity of Ephraim.
16 "Therefore [l]do not pray for this people, nor lift up a cry or prayer for them, nor make intercession to Me; for I will not hear you.
17 "Do you not see what they do in the cities of Judah and in the streets of Jerusalem?
18 "The children gather wood, the fathers kindle the fire, and the women knead dough, to make cakes for the queen of heaven; and *they* pour out drink offerings to other gods, that they may provoke Me to anger.
19 "Do they [m]provoke Me to anger?" says the LORD. "*Do they* not *provoke* themselves, to the shame of their own faces?"
20 Therefore thus says the Lord GOD: "Behold, My anger and My fury will be poured out on this place—on man and on beast, on the trees of the field and on the fruit of the ground. And it will burn and not be quenched."
21 Thus says the LORD of hosts, the God of Israel: "Add your [n]burnt offerings to your sacrifices and eat meat.
22 "For I did not speak to your fathers, or command them in the day

6:30
a Jer. 7:29

7:2
b Jer. 17:19

7:3
c Jer. 4:1; 26:13

7:4
d Cp. v. 8; Mic. 3:11

7:6
e Ex. 22:21-24; Jer. 22:3
f Deut. 6:14-15; 8:19; 11:28; 13:6-11

7:8
g See Jer. 5:17, *note*

7:9
h Ex. 20:3-17

7:11
i Matt. 21:13; Mark 11:17; Luke 19:46

7:12
j Josh. 18:1; Judg. 18:31

7:14
k 1 Sam. 4:10-11; Ps. 78:60; Jer. 26:6,9

7:16
l Jer. 11:14; 14:11; cp. Ex. 32:10; 1 John 5:16

7:19
m Deut. 32:16,21

7:21
n Is. 1:11; Jer. 6:20; Hos. 8:13; Amos 5:21-22

7:1 word that came. The general character of the message in the temple gate is, like the first and second messages, one of rebuke, warning, and exhortation, but this message is addressed more to such in Judah as still maintain outwardly the worship of the LORD; it is a message to religious Judah, e.g. 7:2,9–10; 8:10–11.

7:18 Queen of heaven is a term used for a vile heathen goddess, mentioned only in two passages in the Bible, here and in Jer. 44:15–30. The prophets declare God's wrath on all who worship her. She is probably the same as Ashtoreth, a heathen deity referred to in Judg. 2:13; 10:6; 1 Sam. 31:10; 1 Kin. 11:5,33; and in 2 Kin. 23:13 where she is called "the abomination of the Sidonians."

Shiloh: *rest/Messiah.* A city north of Jerusalem and west of the Jordan river that was a religious center of Israel during the time of the judges.

7:22 command. See Ex. 20:1, *note,* the threefold giving

that I brought them out of the land of Egypt, [a] concerning burnt offerings or sacrifices.

23 "But this is what I commanded them, saying, [b] 'Obey My voice, and I will be your God, and you shall [c] be My people. And walk in all the ways that I have commanded you, that it may be well with you.'

24 "Yet they [d] did not obey or incline their ear, but [e] followed the counsels *and* the dictates of their evil hearts, and went backward and not forward.

25 "Since the day that your fathers came out of the land of Egypt until this day, I have even sent to you all My [f] servants the prophets, daily rising up early and sending *them.*

26 "Yet they did not obey Me or incline their ear, but stiffened their neck. They did worse than their fathers.

27 "Therefore you shall [g] speak all these words to them, but they will not obey you. You shall also call to them, but they will not answer you.

28 "So you shall say to them, 'This *is* a nation that does not obey the voice of the LORD their God nor receive correction. Truth has perished and has been cut off from their mouth.

29 [h] 'Cut off your hair and cast *it* away, and take up a lamentation on the desolate heights; for the LORD has rejected and forsaken the generation of His wrath.'

30 "For the children of Judah have done evil in My sight," says the LORD. "They have [i] set their abominations in the house which is called by My name, to pollute it.

31 "And they have built the high places of Tophet, which *is* in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, nor did it come into My heart.

32 "Therefore behold, the days are coming," says the LORD, "when it will no more be called Tophet, or the Valley of the Son of Hinnom, but the Valley of Slaughter; for they will bury in Tophet until there is no room.

33 "The corpses of this people will be food for the birds of the heaven and for the beasts of the earth. And no one will [j] frighten *them away.*

34 [k] "Then I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride. For the land shall be [l] desolate.

Insensitivity toward sin

8 "AT that time," says the LORD, "they shall bring out the bones of the kings of Judah, and the bones of its princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves.

2 "They shall spread them before the sun and the moon and all the host of heaven, which they have loved and which they have served and after which they have walked, which they have sought and which they have worshiped. They shall not be gathered nor buried; they shall be like refuse on the face of the earth.

3 "Then death shall be [m] chosen rather than life by all the residue of those who remain of this evil family, who remain in all the places where I have driven them," says the LORD of hosts.

7:22

a 1 Sam. 15:22; Ps. 51:16-17; Hos. 6:6

7:23

b Ex. 15:26; Deut. 6:3; Jer. 11:4-7

c Ex. 19:5; Lev. 26:12

7:24

d Ps. 81:11; Jer. 11:8

e Deut. 29:19; Ps. 81:12

7:25

f 2 Chr. 36:15; Jer. 25:4; 29:19; Mark 12:1-10; Luke 11:47-49

7:27

g Jer. 1:7; cp. Ezek. 2:7

7:29

h Is. 15:2; Jer. 48:37; Mic. 1:16; cp. Job 1:20; Jer. 16:6

7:30

i 2 Kin. 21:4,7; 2 Chr. 33:4,7; Jer. 23:11; 32:34; Ezek. 7:20

7:33

j Deut. 28:26; cp. Jer. 12:9

7:34

k Jer. 16:9; 25:10

l Lev. 26:33; Is. 1:7; 3:26; Jer. 25:11

8:3

m Job 3:21-22; 7:15-16; Rev. 9:6

of the law. The command concerning burnt offerings and sacrifices was not given to the people until they had broken the Decalogue, the law of obedience.

7:33 corpses . . . will be food. Jer. 9:22; Ezek. 6:5. Fulfilled in part in all the destructions of Jerusalem, this prediction looks finally toward Rev. 19:17–21.

7:31 VALLEY OF HINNOM

Evidently Tophet was the name of certain high places built in the Valley of the Son of Hinnom, just south of Jerusalem, on which human sacrifices were offered. Josiah defiled the place (2 Kin. 23:10) and Jeremiah predicted that the valley would become known as "the Valley of Slaughter" (v. 32). From the horror of the fires of its idolatrous rites, and its pollution by Josiah, the valley became a symbol of great burning in connection with sin. The Greek term *Gehenna* (formed from the Hebrew for "Valley of Hinnom") means *place of fire* and is used twelve times in the NT as a designation for the place of eternal punishment (see Matt. 5:22, *note;* James 3:6), the lake of fire prepared for the devil and his angels (Matt. 25:41).

4 "Moreover you shall say to
them, 'Thus says the LORD:
"Will they fall and not rise?
Will one turn away and not
return?
5 Why has this people slidden
back,
Jerusalem, in a perpetual
backsliding?
They hold fast to deceit,
They [a]refuse to return.
6 [b]I listened and heard,
But they do not speak aright.
[c]No man [d]repented of his
wickedness,
Saying, 'What have I done?'
Everyone turned to his own
course,
As the horse rushes into the
battle.
7 "Even[e] the stork in the heavens
Knows her appointed times;
And the turtledove, the swift,
and the swallow
Observe the time of their
coming.
But My people [f]do not know
the judgment of the LORD.
8 "How can you say, [g]'We *are*
wise,
And the law of the LORD *is* with
us'?
Look, the false pen of the scribe
certainly works falsehood.
9 The wise men are ashamed,
They are dismayed and taken.
Behold, they have rejected the
word of the LORD;
So [h]what wisdom do they have?
10 Therefore I will [i]give their
wives to others,
And their fields to those who
will inherit *them;*
Because from the least even to
the greatest
Everyone is given to
covetousness;
From the prophet even to the
priest
Everyone deals falsely.
11 For they have healed the hurt
of the daughter of My
people slightly,
Saying, [j]'Peace, peace!'
When *there is* no peace.
12 Were they ashamed when they
had committed
abomination?
No! They were not at all
ashamed,
Nor did they know how to
blush.
Therefore they shall fall among
those who fall;
In the time of their [k]punishment
They shall be cast down," says
the LORD.
13 "I will surely consume them,"
says the LORD.
"No grapes *shall be* on the vine,
Nor figs on the fig tree,
And the leaf shall fade;
And *the things* I have given
them shall [l]pass away from
them." ' "
14 "Why do we sit still?
[m]Assemble yourselves,
And let us enter the fortified
cities,
And let us be silent there.
For the LORD our God has put
us to silence
And given us water of gall to
drink,
Because we have sinned against
the LORD.
15 "*We* [n]looked for peace, but no
good *came;*
And for a time of health, and
there was trouble!
16 The snorting of His horses was
heard from Dan.
The whole land trembled at the
sound of the neighing of
His strong ones;
For they have come and
devoured the land and all
that is in it,
The city and those who dwell
in it."
17 "For behold, I will send serpents
among you,
Vipers which cannot be
charmed,
And they shall bite you," says
the LORD.
18 I would comfort myself in
sorrow;

8:5
a Jer. 5:3; 9:3

8:6
b Ps. 14:2; cp. Is. 30:18; 2 Pet. 3:9
c Mic. 7:2
d See Zech. 8:14, *note*

8:7
e Prov. 6:6-8; Song 2:12; Is. 1:3; cp. Matt. 16:2-3
f Jer. 5:4; 9:3

8:8
g Rom. 2:17

8:9
h Is. 44:25; Jer. 4:22

8:10
i Deut. 28:30; Jer. 6:12; Amos 5:11; Zeph. 1:13

8:11
j Ezek. 13:10

8:12
k Jer. 6:12-15

8:13
l Deut. 28:39-40; Jer. 5:17

8:14
m Jer. 4:5

8:15
n Jer. 14:19

Dan: *judge*. The son of Jacob whose ancestors became known as the tribe of Dan.

My heart *is* faint in me.
19 Listen! The voice,
The cry of the daughter of my people
From a [a]far country:
"*Is* not the LORD in Zion?
Is not her King in her?"

"Why have they provoked Me to anger
With their carved images—
With foreign idols?"

20 "The harvest is past,
The summer is ended,
And we are not saved!"

21 For the hurt of the daughter of my people I am hurt.
I am mourning;
Astonishment has taken hold of me.
22 *Is there* no [b]balm in Gilead,
Is there no physician there?
Why then is there no recovery
For the health of the daughter of my people?

Jeremiah laments for his people

9 OH, that my head were waters,
And my eyes a fountain of tears,
That I might [c]weep day and night
For the slain of the daughter of my people!
2 Oh, that I had in the wilderness
A lodging place for travelers;
That I might leave my people,
And go from them!
For they *are* all [d]adulterers,
An assembly of treacherous men.

3 "And *like* their bow they have bent their tongues *for* [e]lies.
They are not valiant for the truth on the earth.
For they proceed from [f]evil to evil,
And they [g]do not know Me," says the LORD.
4 "Everyone take heed to his neighbor,
And do not trust any brother;
For every brother will utterly supplant,
And every neighbor will walk with [h]slanderers.
5 Everyone will [i]deceive his neighbor,
And will not speak the truth;
They have taught their tongue to speak lies;
They weary themselves to commit iniquity.
6 Your dwelling place *is* in the midst of deceit;
Through deceit they refuse to know Me," says the LORD.

7 Therefore thus says the LORD of hosts:

"Behold, [j]I will refine them and [k]try them;
For how shall I deal with the daughter of My people?
8 Their tongue *is* an arrow shot out;
It speaks deceit;
One speaks peaceably to his neighbor with his mouth,
But in his heart he [l]lies in wait.
9 Shall I not [m]punish them for these *things?*" says the LORD.
"Shall I not avenge Myself on such a nation as this?"

10 I will take up a weeping and wailing for the mountains,
And for the dwelling places of the wilderness a lamentation,
Because they are burned up,
So that no one can pass through;
Nor can *men* hear the voice of the cattle.
Both the birds of the heavens and the beasts have fled;
They are gone.

11 "I[n] will make Jerusalem a heap of ruins, a den of jackals.
I will make the cities of Judah desolate, without an inhabitant."

8:19
a Jer. 5:15

8:22
b Jer. 46:11; cp. Gen. 37:25; 43:11; Jer. 51:8

9:1
c Jer. 10:19

9:2
d Jer. 5:7-8; 23:10

9:3
e Hos. 4:1-2
f Jer. 4:22; 13:23
g Cp. 1 Sam. 2:12

9:4
h Jer. 6:28

9:5
i Ps. 36:3-4; Is. 59:4

9:7
j Is. 1:25; 48:10; Mal. 3:3
k *Test/Tempt:* v. 7; Jer. 11:20. (Gen. 3:1; James 1:14, *note*)

9:8
l Jer. 5:26

9:9
m Jer. 5:9,29

9:11
n Is. 25:2; Jer. 19:3,8; 26:9

8:18 In chs. 8:18—9:2 and similar sections, e.g. 10:19–25; 15:15–18; 20:7–18, the prophet talks things over with himself and sometimes with God. Though these passages temporarily break the continuity, they are valuable in revealing Jeremiah's inner feelings.

9:4 trust. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

12 Who *is* the wise man who may
understand this? And *who is he* to
whom the mouth of the LORD has
spoken, that he may declare it? Why
does the land perish *and* burn up
like a wilderness, so that no one can
pass through?
13 And the LORD said, "Because
they have forsaken My [a]law which I
set before them, and have [b]not
obeyed My voice, nor walked ac-
cording to it,
14 "but they have [c]walked accord-
ing to the dictates of their own
hearts and after the Baals, [d]which
their fathers taught them,"
15 therefore thus says the LORD of
hosts, the God of Israel: "Behold, I
will feed them, this people, with
wormwood, and give them water of
gall to drink.
16 "I will [e]scatter them also among
the Gentiles, whom neither they
nor their fathers have known. And I
will send a sword after them until I
have consumed them."
17 Thus says the LORD of hosts:

"Consider and call for the
mourning women,
That they may come;
And send for [f]skillful *wailing*
women,
That they may come.
18 Let them make haste
And take up a wailing for us,
That our eyes may run with
tears,
And our eyelids gush with water.
19 For a voice of wailing is heard
from Zion:
'How we are plundered!
We are greatly ashamed,
Because we have forsaken the
land,
Because we have been cast out
of our dwellings.' "

20 Yet hear the word of the LORD,
O women,
And let your ear receive the
word of His mouth;
Teach your daughters wailing,
And everyone her neighbor a
lamentation.
21 For death has come through
our windows,
Has entered our palaces,
To [g]kill off the children—*no*
longer to be outside!
And the young men—*no longer*
on the streets!

22 Speak, "Thus says the LORD:

'Even the carcasses of men shall
fall as refuse on the open
field,
Like cuttings after the harvester,
And no one shall [h]gather
them.' "

23 Thus says the LORD:

"Let not the wise *man* glory in
his wisdom,
Let not the mighty *man* glory in
his [i]might,
Nor let the rich *man* glory in
his riches;
24 But let him who [j]glories glory
in this,
That he understands and knows
Me,
That I *am* the LORD, exercising
lovingkindness, judgment,
and righteousness in the
earth.
[k]For in these I delight," says the
LORD.

25 "Behold, the days are coming,"
says the LORD, "that I will punish all
who are circumcised with the uncir-
cumcised—
26 "Egypt, Judah, Edom, the peo-
ple of Ammon, Moab, and all *who*
are in the farthest corners, who
dwell in the wilderness. For all
these nations *are* uncircumcised,
and all the house of Israel *are* [l]un-
circumcised in the heart."

A satire on idolatry

10 HEAR the word which the
LORD speaks to you, O house
of Israel.
2 Thus says the LORD:

"Do[m] not learn the way of the
Gentiles;
Do not be dismayed at the signs
of heaven,
For the Gentiles are dismayed
at them.

9:13
a *Law* (of Moses): vv. 13-16; Ezek. 22:26. (Ex. 19:1; Gal. 3:24, *note*)
b Jer. 3:25; 7:24

9:14
c Jer. 7:24; 11:8; cp. 3:17
d Cp. 1 Kin. 22:52-53

9:16
e Lev. 26:33; Deut. 28:64; Jer. 15:2-4

9:17
f Amos 5:16

9:21
g 2 Chr. 36:17; Jer. 18:21; Ezek. 9:5-6

9:22
h Jer. 8:1-2

9:23
i Ps. 33:16-18

9:24
j Jer. 4:2; 1 Cor. 1:31; 2 Cor. 10:17
k Mic. 6:8; 7:18

9:26
l Lev. 26:41; Jer. 6:10; Ezek. 44:7; cp. Jer. 4:4; Rom. 2:28-29

10:2
m Deut. 12:30; 18:9-14

9:26 For the locations of these nations, see Map 5 at the back of the Bible.

3 For the customs of the peoples *are* futile;
For *one* cuts a [a]tree from the forest,
The work of the hands of the workman, with the ax.
4 They decorate it with silver and gold;
They fasten it with nails and hammers
So that it will not topple.
5 They *are* upright, like a palm tree,
And they cannot speak;
They must be carried,
Because they cannot go *by themselves.*
Do not be afraid of them,
For they cannot do evil,
Nor can they do any [b]good."

6 Inasmuch as *there is* [c]none like You, O LORD
(You *are* great, and Your name *is* great in might),
7 Who would not [d]fear You, O King of the nations?
For this is Your rightful due.
For among all the wise *men* of the nations,
And in all their kingdoms,
There is none like You.
8 But they are altogether [e]dull-hearted and foolish;
A wooden idol *is* a worthless doctrine.
9 Silver is beaten into plates;
It is brought from Tarshish,
And [f]gold from Uphaz,
The work of the craftsman
And of the hands of the metalsmith;
Blue and purple *are* their clothing;
They *are* all the work of skillful *men.*
10 But the LORD *is* the true God;
He *is* the living God and the everlasting King.
At His wrath the earth will tremble,
And the nations will not be able to endure His indignation.

11 Thus you shall say to them: "The [g]gods that have not made the heavens and the earth shall perish from the earth and from under these heavens."

12 [h]He has made the earth by His power,
He has [i]established the world by His wisdom,
And has [j]stretched out the heavens at His discretion.
13 When He utters His voice,
There is a multitude of waters in the heavens:
"And [k]He causes the vapors to ascend from the ends of the earth.
He makes lightning for the rain,
He brings the wind out of His treasuries."

14 Everyone is [l]dull-hearted, without knowledge;
Every metalsmith is put to shame by an image;
For his molded image *is* falsehood,
And *there is* no breath in them.
15 They *are* futile, a work of errors;
In the time of their punishment they shall perish.
16 The Portion of Jacob *is* not like them,
For He *is* the Maker of all *things,*
And Israel *is* the tribe of His inheritance;
The LORD of hosts *is* His name.

17 [m]Gather up your wares from the land,
O inhabitant of the fortress!

18 For thus says the LORD:

"Behold, I will throw out at this time
The inhabitants of the land,
And will distress them,
That they may find *it so.*"

Prayer of the prophet

19 [n]Woe is me for my hurt!
My wound is severe.
But I say, "Truly this *is* an infirmity,

10:3
a Is. 44:9-20

10:5
b Is. 41:23

10:6
c Is. 46:5-9

10:7
d Jer. 5:22; Rev. 15:4; see Ps. 19:9, *note*

10:8
e Is. 44:18

10:9
f Dan. 10:5

10:11
g 1 Cor. 8:5-6; see Ps. 16:4, *note*

10:12
h vv. 12-15; Gen. 1:1, 6-7; Jer. 51:15
i Ps. 93:1
j Job 9:8; Ps. 104:2; Is. 40:22

10:13
k Ps. 135:7

10:14
l Is. 44:18

10:17
m Cp. Ezek. 12:3-12

10:19
n vv. 19-25; see Jer. 8:18 and 20:7, *notes*

10:11 Instead of being in the Hebrew language like the rest of Jeremiah, this verse is in Aramaic, the language of the people among whom the Israelites were to dwell as captives. Jeremiah was telling them how to present their belief in God in the language spoken by the nations around them. Compare Ps. 2:12.

And I must bear it."
20 My tent is plundered,
And all my cords are broken;
My children have gone from me,
And they *are* [a]no more.
There is no one to pitch my tent anymore,
Or set up my curtains.

21 For the [b]shepherds have become [c]dull-hearted,
And have not sought the LORD;
Therefore they shall not prosper,
And all their flocks shall be [d]scattered.

22 Behold, the noise of the report has come,
And a great commotion out of the north country,
To make the cities of Judah desolate, a den of jackals.

23 O LORD, I know the [e]way of man *is* not in himself;
It is not in man who walks to direct his own steps.

24 O LORD, [f]correct me, but with justice;
Not in Your anger, lest You bring me to nothing.

25 Pour out Your fury on the Gentiles, who do not know You,
And on the families who do not call on Your name;
For they have eaten up Jacob,
[g]Devoured him and consumed him,
And made his dwelling place desolate.

Message on the broken covenant (11—12)

11 THE word that came to Jeremiah from the LORD, saying,
2 "Hear the words of this covenant, and speak to the men of Judah and to the inhabitants of Jerusalem;
3 "and say to them, 'Thus says the LORD God of Israel: [h]"Cursed *is* the man who does not obey the words of this covenant
4 "which I commanded your fathers in the day I brought them out of the land of Egypt, from the [i]iron furnace, saying, [j]'Obey My voice, and do according to all that I command you; so shall you be My people, and I will be your God,'
5 "that I may establish the [k]oath which I have sworn to your fathers, to give them 'a land flowing with milk and honey,'* as *it is* this day." ' " And I answered and said, "So be it, LORD."
6 Then the LORD said to me, "Proclaim all these words in the cities of Judah and in the streets of Jerusalem, saying: 'Hear the words of this covenant and [l]do them.
7 'For I earnestly exhorted your fathers in the day I brought them up out of the land of Egypt, until this day, rising early and exhorting, saying, "Obey My voice."
8 'Yet they did not obey or incline their ear, but everyone followed the dictates of his evil heart; therefore I will bring upon them all the words of this covenant, which I commanded *them* to do, but *which* they have [m]not done.' "
9 And the LORD said to me, "A conspiracy has been found among the men of Judah and among the inhabitants of Jerusalem.
10 "They have turned back to the iniquities of their forefathers who refused to hear My words, and they have gone after other gods to serve them; the house of Israel and the house of Judah have broken My covenant which I made with their fathers."
11 Therefore thus says the LORD: "Behold, I will surely bring calamity on them which they will not be able to escape; and [n]though they cry out to Me, I will not listen to them.
12 "Then the cities of Judah and the inhabitants of Jerusalem will go and cry out to the gods to whom they offer incense, but they will not save them at all in the time of their trouble.
13 "For *according to* the number

*11:5 Exodus 3:8

10:20
a Jer. 31:15

10:21
b Is. 56:11
c Is. 44:18
d Jer. 23:2

10:23
e Prov. 20:24

10:24
f Ps. 6:1; 38:1; Jer. 30:11; 46:28; cp. Deut. 8:5; Job 5:17; Prov. 3:11-12; 22:15; 23:13; Hab. 1:12; John 15:2; Heb. 12:5-11

10:25
g Jer. 8:16

11:3
h Deut. 27:26; Gal. 3:10

11:4
i Deut. 4:20; 1 Kin. 8:51; cp. Is. 48:10
j Lev. 26:3-12; Jer. 7:23

11:5
k Deut. 7:12-13; Ps. 105:9-10

11:6
l Deut. 17:19; James 1:22; cp. Rom. 2:13

11:8
m Jer. 9:13; 13:10

11:11
n Ps. 18:41; Prov. 1:28; Is. 1:15; Jer. 14:12; Ezek. 8:18; Mic. 3:4; Zech. 7:13

11:1 word that came. This, like the other messages, is made up of rebuke, exhortation, and warning, but in this instance these are based upon the violation of the Palestinian Covenant (see Deut. 30:3, *note*). The Assyrian and Babylonian captivities of Israel and Judah were the execution of the warning, Deut. 28:63–68.

11:5 So be it, LORD. Hebrew *Amen*.

of your cities were your gods, O Judah; and *according to* the number of the streets of Jerusalem you have set up altars to *that* shameful thing, altars to burn incense to Baal.

14 "So do not [a]pray for this people, or lift up a cry or prayer for them; for I will not hear *them* in the time that they cry out to Me because of their trouble.

15 "What has My beloved to do in My house,
Having done lewd deeds with many?
And the holy flesh has passed from you.
When you do evil, then you rejoice.
16 The LORD called your name,
Green [b]Olive Tree, Lovely *and* of Good Fruit.
With the noise of a great tumult
He has kindled fire on it,
And its branches are broken.

17 "For the LORD of hosts, who planted you, has pronounced doom against you for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke Me to anger in offering incense to Baal."

Plot against Jeremiah; prophecy against men of Anathoth

18 Now the LORD gave me knowledge *of it,* and I know *it;* for You showed me their doings.

19 But I *was* like a docile lamb brought to the [c]slaughter; and I did not know that they had devised schemes against me, *saying,* "Let us [d]destroy the tree with its fruit, and let us cut him off from the land of the living, that his name may be remembered no more."

20 But, O LORD of hosts,
You who judge righteously,
[e]Testing [f]the mind and the heart,
Let me see Your [g]vengeance on them,
For to You I have revealed my cause.

21 "Therefore thus says the LORD concerning the men of [h]Anathoth who seek your life, saying, [i]'Do not prophesy in the name of the LORD, lest you die by our hand'—

22 "therefore thus says the LORD of hosts: 'Behold, I will punish them. The young men shall die by the sword, their sons and their daughters shall [j]die by famine;

23 'and there shall be no remnant of them, for I will bring catastrophe on the men of Anathoth, *even* the year of their [k]punishment.' "

Jeremiah's prayer and God's response to him

12 [l]RIGHTEOUS *are* You,
O LORD, when I plead with You;
Yet let me talk with You about *Your* judgments.
[m]Why does the way of the wicked prosper?
Why are those happy who deal so treacherously?
2 You have planted them, yes, they have taken root;
They grow, yes, they bear fruit.
[n]You *are* near in their mouth
But far from their mind.
3 But You, O LORD, know me;
You have seen me,
And You have [o]tested my heart toward You.
Pull them out like sheep for the slaughter,
And prepare them for the day of slaughter.
4 How long will the [p]land mourn,
And the herbs of every field wither?
The beasts and birds are consumed,
For the wickedness of those who dwell there,
Because they said, "He will not see our final end."

5 "If you have run with the footmen, and they have wearied you,
Then how can you contend with horses?
And *if* in the land of peace,

11:14
a Ex. 32:10; Jer. 7:16; 14:11; cp. 1 John 5:16

11:16
b Ps. 52:8; cp. Rom. 11:17

11:19
c Cp. Is. 53:7
d Jer. 18:18; 20:10; 26:8; 38:4

11:20
e *Test/Tempt:* v. 20; Jer. 12:3. (Gen. 3:1; James 1:14, *note*); Ps. 7:9, Rev. 2:23
f Cp. 1 Sam. 16:7; 1 Chr. 28:9
g Jer. 15:15

11:21
h Jer. 1:1
i Is. 30:10; Amos 2:12, 7:13,16; Mic. 2:6

11:22
j Jer. 9:21

11:23
k Jer. 23:12; 46:21; 48:44; 50:27; Luke 19:44

12:1
l Ezra 9:15
m Job 12:6; 21:7; Ps. 37:35; 73:3; Mal. 3:15

12:2
n Is. 29:13; Ezek. 33:31; Matt. 15:8; Mark 7:6

12:3
o *Test/Tempt:* v. 3; Jer. 17:10. (Gen. 3:1; James 1:14, *note*); Ps. 7:9, Rev. 2:23

12:4
p Jer. 23:10; Hos. 4:3

11:15 Here the LORD is asking: "To what purpose are your sacrifices? The efficacy of your sacrifices is cancelled by your sin." Compare v. 15; Is. 1:13–15; Hag. 2:12.

In which you trusted, *they wearied you,*
Then how will you do in the floodplain* of the Jordan?
6 For even your brothers, the house of your father,
Even they have dealt treacherously with you;
Yes, they have called a multitude after you.
Do not believe them,
Even though they speak smooth words to you.

7 "I have forsaken My house, I have left My heritage;
I have given the dearly beloved of My soul into the hand of her enemies.
8 My heritage is to Me like a lion in the forest;
It cries out against Me;
Therefore I have [a]hated it.
9 My heritage *is* to Me *like* a speckled vulture;
The vultures all around *are* against her.
Come, assemble all the beasts of the field,
Bring them to devour!

10 "Many rulers* have destroyed My [b]vineyard,
They have trodden My portion underfoot;
They have made My pleasant portion a desolate wilderness.
11 They have made it [c]desolate;
Desolate, it mourns to Me;
The whole land is made desolate,
Because no one takes *it* to heart.
12 The plunderers have come
On all the desolate heights in the wilderness,
For the sword of the LORD shall devour
From *one* end of the land to the *other* end of the land;
No flesh shall have peace.
13 [d]They have sown wheat but reaped thorns;
They have put themselves to pain *but* do not profit.
But be ashamed of your harvest
Because of the fierce anger of the LORD."

14 Thus says the LORD: "Against all My evil neighbors who [e]touch the inheritance which I have caused My people Israel to inherit—behold, I will pluck them out of their land and pluck out the house of Judah from among them.
15 "Then it shall be, after I have plucked them out, that I will return and have [f]compassion on them and bring them back, everyone to his heritage and everyone to his land.
16 "And it shall be, if they will learn carefully the ways of My people, to swear by My name, 'As the LORD lives,' as they taught My people to swear by Baal, then they shall be [g]established in the midst of My people.
17 "But if they do not [h]obey, I will utterly pluck up and destroy that nation," says the LORD.

Sign of the ruined sash

13 THUS the LORD said to me: [i]"Go and get yourself a linen [j]sash, and put it around your waist, but do not put it in water."
2 So I got a sash according to the word of the LORD, and put *it* around my waist.
3 And the word of the LORD came to me the second time, saying,
4 "Take the sash that you acquired, which *is* around your waist, and arise, go to the Euphrates,* and hide it there in a hole in the rock."
5 So I went and hid it by the Euphrates, as the LORD commanded me.
6 Now it came to pass after many days that the LORD said to me, "Arise, go to the Euphrates, and take from there the sash which I commanded you to hide there."
7 Then I went to the Euphrates and dug, and I took the sash from the place where I had hidden it; and

12:8
a Hos. 9:15

12:10
b Is. 5:1-7

12:11
c Jer. 10:22; 22:6

12:13
d Lev. 26:16; Deut. 28:38; Mic. 6:15; Hag. 1:6

12:14
e Cp. Zech. 2:8

12:15
f Jer. 31:20; Lam. 3:32

12:16
g Eph. 2:20-21; 1 Pet. 2:5

12:17
h Is. 60:12

13:1
i vv. 9-11

j *Parables* (OT): vv. 1-11; Jer. 18:1. (Judg. 9:8; Zech. 11:7, *note*)

***12:5** Or *thicket* ***12:10** Literally *shepherds* or *pastors* ***13:4** Hebrew *Perath*

12:5 in the floodplain. That is, *under such a test.* Jer. 49:19; 50:44; compare Josh. 3:15; 1 Chr. 12:15.

Jordan: *flowing down.* The river that runs from north of the Sea of Galilee to the Dead Sea and is central to the history of Israel.

there was the sash, ruined. It was profitable for nothing.

8 Then the word of the LORD came to me, saying,

9 "Thus says the LORD: 'In this manner I will [a]ruin the pride of Judah and the great [b]pride of Jerusalem.

10 'This evil people, who [c]refuse to hear My words, who [d]follow the dictates of their hearts, and walk after other gods to serve them and worship them, shall be just like this sash which is profitable for nothing.

11 'For as the sash clings to the waist of a man, so I have caused the whole house of Israel and the whole house of Judah to cling to Me,' says the LORD, 'that [e]they may become My people, for renown, for praise, and for [f]glory; but they would [g]not hear.'

12 "Therefore you shall speak to them this word: 'Thus says the LORD God of Israel: "Every bottle shall be filled with wine." ' And they will say to you, 'Do we not certainly know that every bottle will be filled with wine?'

13 "Then you shall say to them, 'Thus says the LORD: "Behold, I will fill all the inhabitants of this land—even the kings who sit on David's throne, the priests, the prophets, and all the inhabitants of Jerusalem—with [h]drunkenness!

14 "And I will [i]dash them one against another, even the fathers and the sons together," says the LORD. "I will not pity nor spare nor have mercy, but will destroy them." ' "

15 Hear and give ear:
Do not be proud,
For the LORD has spoken.
16 [j]Give glory to the LORD your God
Before He causes [k]darkness,
And before your feet stumble
On the dark mountains,
And while you are looking for light,
He turns it into the shadow of death
And makes *it* dense darkness.
17 But if you will not hear it,
My soul will [l]weep in secret for *your* pride;
My eyes will weep bitterly
And run down with tears,
Because the LORD's flock has been taken captive.

18 Say to the king and to the queen mother,
"Humble yourselves;
Sit down,
For your rule shall collapse, the crown of your glory."
19 The cities of the [m]South shall be shut up,
And no one shall open *them;*
Judah shall be carried away captive, all of it;
It shall be wholly carried away captive.

20 Lift up your eyes and see
Those who come from the [n]north.
Where *is* the flock *that* was given to you,
Your beautiful sheep?
21 What will you say when He punishes you?
For you have taught them
To be chieftains, to be head over you.
Will not pangs seize you,
Like a woman in labor?
22 And if you say in your heart,
"Why[o] have these things come upon me?"
For the greatness of your iniquity
Your skirts have been uncovered,

13:9
a Lev. 26:19
b Is. 2:10-17; 23:9; Zeph. 3:11

13:10
c Jer. 16:12
d Jer. 9:14; 11:8; 16:12

13:11
e Ex. 19:5
f Is. 43:21
g Jer. 7:24

13:13
h Is. 51:17,21; 63:6; Jer. 25:27; 51:7

13:14
i Jer. 19:9-11

13:16
j Josh. 7:19; Ps. 96:8; Mal. 2:2
k Is. 5:30; 8:22; Amos 8:9

13:17
l Jer. 9:1; 14:17

13:19
m Jer. 52:27

13:20
n Jer. 10:22; 46:20

13:22
o Jer. 5:19; 16:10

13:7 JEREMIAH'S SASH

Some have questioned the possibility of Jeremiah's having actually buried his sash at Perath (or by the Euphrates), in view of the distance and the war conditions. However, there were periods in Jeremiah's ministry when that whole area was at peace. It is not impossible that Jeremiah may have actually made a visit to Babylon, and if so, this event could easily have taken place at that time, as he might have buried the sash on his way there and might have dug it up on his way back. It is also possible to interpret the Hebrew word as meaning, not Perath but the Wadi Farah, a few miles north of Jerusalem. In this case he could have buried the sash at any time prior to the final Babylonian attack. Thus there is reason to assume that this passage describes an actual event—not a mere vision or imaginary story. Jeremiah's ruined sash served as a symbol indicating Israel's unsatisfactory life and service.

Your heels made bare.
23 Can the Ethiopian [a]change his skin or the leopard its spots?
Then may you also do good who are accustomed to do evil.

24 "Therefore I will [b]scatter them
[c]like stubble
That passes away by the wind of the wilderness.
25 This is your lot,
The portion of your measures from Me," says the LORD,
"Because you have forgotten Me
And trusted in falsehood.
26 Therefore I will uncover your skirts over your face,
That your shame may appear.
27 I have seen your adulteries
And your *lustful* [d]neighings,
The lewdness of your harlotry,
Your abominations on the hills in the fields.
Woe to you, O Jerusalem!
Will you still not be made clean?"

Message concerning the droughts (14—15)

14 THE word of the LORD that came to Jeremiah concerning the droughts.

2 "Judah mourns,
And her gates languish;
They mourn for the land,
And the cry of Jerusalem has gone up.
3 Their nobles have sent their lads for water;
They went to the cisterns *and* found no water.
They returned with their vessels empty;
They were ashamed and confounded
And covered their heads.
4 Because the ground is parched,
For there was [e]no rain in the land,
The plowmen were ashamed;
They covered their heads.
5 Yes, the deer also gave birth in the field,
But left because there was no grass.
6 And the wild donkeys stood in the desolate heights;
They sniffed at the wind like jackals;
Their eyes failed because *there was* no grass."

7 [f]O LORD, though our iniquities testify against us,
Do it for Your name's sake;
For our backslidings are many,
We have sinned against You.

13:23
a Cp. Prov. 27:22

13:24
b Jer. 9:16
c Ps. 1:4; Hos. 13:3

13:27
d Jer. 5:8

14:4
e Jer. 3:3; Ezek. 22:24

14:7
f *Bible prayers* (OT): vv. 7-9; Jer. 32:16. (Gen. 15:2; Hab. 3:1, *note*)

13:25 trusted. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

14:1 droughts. The significance of a drought at this time was very great. It was one of the signs predicted in the Palestinian Covenant (Deut. 28:23–24), and had already been fulfilled in part in the reign of Ahab (1 Kin. 17:1ff.). As that sign had been followed, even though after a long interval, by the Assyrian captivity of the northern kingdom, it should have been received by Judah as a most solemn warning.

14:16 **FAMINES IN THE BIBLE**

Famine played a major role in changing people's lives and forcing them to move to other lands.

Abram goes to Egypt to escape famine	Genesis 12:10
Famine forces Isaac to move to the land of the Philistines	Genesis 26
The seven-year, world-wide famine is managed by Joseph	Genesis 41:29–30,56
Jacob and his sons move to Egypt because of the famine	Genesis 45:9–11
Famine forces Naomi's family to move to Moab	Ruth 1:1
Three-year famine occurs during David's reign	2 Samuel 21:1
Famine strikes Samaria during Elijah's time	1 Kings 18:2
Famine occurs in Gilgal during Elisha's time	2 Kings 4:38
Famine in Samaria during Elisha's time	2 Kings 6:25
A seven-year famine occurs in Israel	2 Kings 8:1
Famine occurs in Jerusalem during siege	2 Kings 25:3; Jeremiah 52:6
Severe famine occurs throughout the Roman empire	Acts 11:28

8 O the Hope of Israel, his Savior
in time of trouble,
Why should You be like a
stranger in the land,
And like a traveler *who* turns
aside to tarry for a night?
9 Why should You be like a man
astonished,
Like a mighty one *who* [a]cannot
save?
Yet You, O LORD, [b]*are* in our
midst,
And we are called by Your name;
Do not leave us!

10 Thus says the LORD to this people:

"Thus[c] they have loved to
wander;
They have not restrained their
feet.
Therefore the LORD does not
accept them;
He will remember their
iniquity now,
And [d]punish their sins."

11 Then the LORD said to me, [e]"Do not pray for this people, for *their* good.
12 [f]"When they fast, I will not hear their cry; and when they offer burnt offering and grain offering, I will not accept them. But I will consume them by the sword, by the famine, and by the pestilence."
13 Then I said, "Ah, Lord GOD! Behold, the prophets say to them, 'You shall not see the sword, nor shall you have [g]famine, but I will give you assured [h]peace in this place.' "
14 And the LORD said to me, "The prophets prophesy [i]lies in My name. I have [j]not sent them, commanded them, nor spoken to them; they prophesy to you a false vision, divination, a worthless thing, and the [k]deceit of their heart.
15 "Therefore thus says the LORD concerning the prophets who prophesy in My name, whom I did not send, and who say, 'Sword and famine shall not be in this land'—'By sword and famine those prophets shall be [l]consumed!
16 'And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; they will have [m]no one to bury them—them nor their wives, their sons nor their daughters—for I will pour their wickedness on them.'
17 "Therefore you shall say this word to them:

'Let my eyes flow with [n]tears
night and day,
And let them not cease;
For the virgin daughter of my
people
Has been broken with a mighty
stroke, with a very severe
blow.
18 If I go out to the [o]field,
Then behold, those slain with
the sword!
And if I enter the city,
Then behold, those sick from
famine!
Yes, both prophet and [p]priest
go about in a land they do
not know.' "

19 Have You utterly rejected Judah?
Has Your soul loathed Zion?
Why have You stricken us so that
there is no healing for us?
We looked for peace, but *there
was* no good;
And for the time of healing,
and there was [q]trouble.
20 We acknowledge, O LORD, our
wickedness
And the iniquity of our [r]fathers,
For we have [s]sinned against
You.
21 Do not abhor *us,* for Your
name's sake;
Do not disgrace the throne of
Your glory.
Remember, do not break Your
covenant with us.
22 Are there any among the [t]idols
of the nations that can
cause [u]rain?
Or can the heavens give
showers?
Are You not He, O LORD our
God?
Therefore we will wait for You,
Since You have made all these.

Judgment is inevitable

15 THEN the LORD said to me, [v]"*Even* if [w]Moses and [x]Samuel stood before Me, My mind

14:9
a Cp. Is. 59:1
b Ex. 29:45-46; Lev. 26:11-12

14:10
c Jer. 2:23-25
d Jer. 44:21-23

14:11
e Jer. 7:16; 11:14; cp. Ex. 32:10

14:12
f Prov. 1:28; Is. 1:15; 58:3; Ezek. 8:18; Mic. 3:4; Zech. 7:13

14:13
g Cp. Jer. 15:2
h Jer. 8:11; 23:17; cp. 1 Thess. 5:2-3

14:14
i Jer. 20:6; 23:25
j Jer. 27:15
k Jer. 23:16

14:15
l Ezek. 14:10

14:16
m Ps. 79:3; Jer. 16:4; cp. 7:32-8:3

14:17
n Jer. 13:17

14:18
o Jer. 6:25; Ezek. 7:15
p Jer. 23:11

14:19
q Jer. 8:15

14:20
r Jer. 3:25
s Ps. 106:6; Dan. 9:8

14:22
t Deut. 32:21
u Jer. 5:24; cp. 1 Kin. 18:41-46

15:1
v Cp. Ezek. 14:14,20
w Ex. 32:11-12; Ps. 99:6
x 1 Sam. 7:9

would not *be* favorable toward this people. Cast *them* out of My sight, and let them go forth.

2 "And it shall be, if they say to you, 'Where should we go?' then you shall tell them, 'Thus says the LORD:

"Such[a] as *are* for death, to death;
And such as *are* for the sword, to the sword;
And such as *are* for the famine, to the famine;
And such as *are* for the [b]captivity, to the captivity." '

3 "And I will [c]appoint over them four forms *of destruction,*" says the LORD: "the sword to slay, the dogs to drag, the birds of the heavens and the beasts of the earth to devour and destroy.

4 [d]"I will hand them over to trouble, to all kingdoms of the earth, because of Manasseh the son of Hezekiah, king of Judah, for what he did in Jerusalem.

5 "For who will have [e]pity on you, O Jerusalem?
Or who will bemoan you?
Or who will turn aside to ask how you are doing?
6 You have forsaken Me," says the LORD,
"You have gone backward.
Therefore I will stretch out My hand against you and destroy you;
I am weary of [f]relenting!
7 And I will winnow them with a winnowing fan in the gates of the land;
I will [g]bereave *them* of children;
I will destroy My people,
Since they do not [h]return from their ways.
8 Their widows will be increased to Me more than the sand of the seas;
I will bring against them,
Against the mother of the young men,
A plunderer at noonday;
I will cause anguish and terror to fall on them [i]suddenly.

9 "She languishes who has [j]borne seven;
She has breathed her last;
Her sun has gone down
While *it was* yet day;
She has been ashamed and confounded.
And the remnant of them I will deliver to the sword
Before their enemies," says the LORD.

10 [k]Woe is me, my mother,
That you have borne me,
A man of strife and a man of contention to the whole earth!
I have neither lent for interest,
Nor have men lent to me for interest.
Every one of them curses me.

11 The LORD said:

"Surely it will be well with your remnant;
Surely I will cause the enemy to intercede with you
In the time of adversity and in the time of affliction.
12 Can anyone break iron,
The northern iron and the bronze?
13 Your wealth and your treasures
I will give as plunder without price,
Because of all your sins,
Throughout your territories.
14 And I will make *you* cross over with* your enemies
Into a [l]land *which* you do not know;
For a fire is kindled in My anger,
Which shall burn upon you."

*15:14 Following Masoretic Text and Vulgate; Septuagint, Syriac, and Targum read *cause you to serve* (compare 17:4).

15:2
a Jer. 43:11; Ezek. 5:2,12; cp. Zech. 11:9
b Jer. 9:16; 16:13

15:3
c Lev. 26:16,21,25; Ezek. 14:21

15:4
d Deut. 28:25; 2 Kin. 21:1-18; 23:26-27; 24:3-4

15:5
e Is. 51:19

15:6
f Jer. 20:16; see Zech. 8:14, *note*

15:7
g Jer. 9:21; 18:21
h Is. 9:13; Jer. 5:3; Amos 4:10-11

15:8
i Is. 29:5

15:9
j 1 Sam. 2:5

15:10
k Jer. 20:14

15:14
l Jer. 16:13; 17:4

15:11 remnant. The remnant, of whom Jeremiah is the representative, is carefully distinguished from the unbelieving mass of the people. They must share with the nation the coming captivity, for they too have sinned (v. 13). However, the LORD's judgment upon the nation will be but a purifying chastisement to them, and they receive a special promise (v. 11). Verses 15–18 give the answer of the remnant to vv. 11–14. Two things characterize the believing remnant always—loyalty to the Word of God, and separation from those who mock that Word (vv. 16–17. Compare Rev. 3:8–10). **intercede.** That is, *make supplication to.* Jer. 21:2; 37:3; 42:2.

Jeremiah communes with God

15 O LORD, You know;
Remember me and visit me,
And take [a]vengeance for me on my persecutors.
In Your enduring patience, do not take me away.
Know that for Your sake I have suffered rebuke.
16 Your words were found, and I [b]ate them,
And Your word was to me the joy and rejoicing of my heart;
For I am called by Your name,
O LORD God of hosts.
17 I did not sit in the assembly of the mockers,
Nor did I rejoice;
I sat alone because of Your hand,
For You have filled me with indignation.
18 [c]Why is my pain perpetual
And my wound incurable,
Which refuses to be healed?
Will You surely be to me like an unreliable stream,
As waters *that* fail?

19 Therefore thus says the LORD:

"If[d] you return,
Then I will bring you back;
You shall stand before Me;
If you [e]take out the precious from the vile,
You shall be as My mouth.
Let them return to you,
But you must not return to them.
20 And I will make you to this people a fortified bronze [f]wall;
And they will fight against you,
But they shall [g]not prevail against you;
For I *am* with you to save you
And deliver you," says the LORD.
21 "I will deliver [h]you from the hand of the wicked,
And I will [i]redeem you from the grip of the terrible."

Sign of the unmarried prophet (16:1—17:18)

16 THE word of the LORD also came to me, saying,
2 "You shall [j]not take a wife, nor shall you have sons or daughters in this place."
3 For thus says the LORD concerning the sons and daughters who are born in this place, and concerning their mothers who bore them and their fathers who begot them in this land:
4 "They shall die gruesome deaths; they shall not be lamented nor shall they be [k]buried, *but* they shall be like refuse on the face of the earth. They shall be consumed by the sword and by famine, and their [l]corpses shall be meat for the birds of heaven and for the beasts of the earth."
5 For thus says the LORD: "Do not enter the house of mourning, nor go to lament or bemoan them; for I have taken away My peace from this people," says the LORD, "lovingkindness and mercies.
6 "Both the great and the small shall die in this land. They shall not be buried; neither shall men lament for them, [m]cut themselves, nor make themselves [n]bald for them.
7 "Nor shall *men* break *bread* in mourning for them, to comfort them for the dead; nor shall *men* give them the cup of consolation to drink for their father or their mother.
8 "Also you shall not go into the house of feasting to sit with them, to eat and drink."
9 For thus says the LORD of hosts, the God of Israel: "Behold, I will cause to [o]cease from this place, before your eyes and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride.
10 "And it shall be, when you show this people all these words, and they say to you, [p]'Why has the LORD pronounced all this great disaster against us? Or what *is* our iniquity? Or what *is* our sin that we

15:15
a Jer. 11:20; 20:12

15:16
b Cp. Ezek. 3:1-3; Rev. 10:9-10

15:18
c Jer. 10:19; see Jer. 8:18 and 20:7, *notes*

15:19
d Cp. Zech. 3:7
e Ezek. 22:26; 44:23; cp. 2 Cor. 6:14-18

15:20
f Jer. 1:18; 6:27; Ezek. 3:9
g Jer. 20:11

15:21
h *Remnant:* vv. 11-21; Jer. 23:3. (Is. 1:9; Rom. 11:5, *note*)
i Cp. Ps. 71:1-5

16:2
j Cp. 1 Cor. 7:26-27

16:4
k Jer. 14:16; 19:11
l Ps. 79:2; Jer. 7:33; 34:20

16:6
m Lev. 19:28; Deut. 14:1; Jer. 41:5; 47:5
n Cp. Is. 15:2; 22:12; Mic. 1:16

16:9
o Is. 24:7-8; Jer. 7:34; 25:10; Ezek. 26:13; Hos. 2:11; Rev. 18:23

16:10
p Deut. 29:24; Jer. 5:19; 13:22; 22:8

15:17 mockers. That is, *merrymakers.*

16:1 saying. The sign of the unmarried prophet is interpreted by the context. The whole social life of Judah was about to be disrupted and cease from the land. But observe the promises of vv. 14–16 and Jer. 17:7–8.

have committed against the LORD our God?'

11 "then you shall say to them, [a]'Because your fathers have forsaken Me,' says the LORD; 'they have walked after other gods and have served them and worshiped them, and have forsaken Me and not kept My law.

12 'And you have done worse than your fathers, for behold, each one follows the dictates of his own evil heart, so that [b]no one listens to Me.

13 [c]'Therefore I will cast you out of this land into a land that you do not know, neither you nor your fathers; and there you shall serve other gods day and night, where I will not show you favor.'

14 "Therefore behold, the [d]days are coming," says the LORD, "that it shall no more be said, 'The LORD lives who brought up the children of Israel from the land of Egypt,'

15 "but, 'The LORD lives who brought up the children of Israel from the land of the [e]north and from all the lands where He had driven them.' For I will [f]bring them back into their land which I gave to their fathers.

16 "Behold, I will send for many [g]fishermen," says the LORD, "and they shall fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the holes of the rocks.

17 [h]"For My eyes *are* on all their ways; they are not hidden from My face, nor is their iniquity hidden from My eyes.

18 "And first I will repay [i]double for their iniquity and their sin, [j]because they have defiled My land; they have filled My inheritance with the carcasses of their detestable and abominable idols."

19 O LORD, my strength and my fortress,
My refuge in the day of affliction,
The Gentiles shall come to You
From the ends of the earth and say,
"Surely our fathers have inherited lies,
Worthlessness and unprofitable *things.*"
20 Will a man make gods for himself,
Which *are* not gods?

21 "Therefore behold, I will this once cause them to know,
I will cause them to know
My hand and My might;
And they shall know that My name *is* the LORD.

The deceitful heart (v. 9)

17 "THE sin of Judah *is*
[k]written with a [l]pen of iron;
With the point of a diamond *it is* [m]engraved
On the tablet of their heart,
And on the horns of your altars,
2 While their children remember
Their altars and their wooden images
By the green trees on the high hills.
3 O My mountain in the field,
I will give as plunder your wealth, all your treasures,
And your [n]high places of sin within all your borders.
4 And you, even yourself,
Shall let go of your heritage which I gave you;
And I will cause you to serve your enemies
In the land which you do not know;
For you have kindled a fire in My anger *which* shall burn forever."

5 Thus says the LORD:

"Cursed *is* the man who trusts in [o]man
And makes flesh his strength,
Whose heart departs from the LORD.
6 For he shall be like a shrub in the desert,

16:11
a Deut. 29:25; Jer. 22:9

16:12
b Jer. 13:10

16:13
c Deut. 4:26-28; 28:36,63-65; Jer. 15:2,14

16:14
d Is. 11:11-12; Jer. 23:7-8; Ezek. 37:21-25

16:15
e Jer. 3:18
f Jer. 24:6; 30:3; 32:37

16:16
g Amos 4:2; Hab. 1:15

16:17
h Job 34:21; Prov. 5:21; 15:3; Jer. 32:19; Heb. 4:13

16:18
i Is. 40:2; Jer. 17:18
j Ezek. 43:7-9

17:1
k Jer. 2:22
l Job 19:24
m Prov. 3:3, 2 Cor. 3:3

17:3
n See Judg. 3:7 and 1 Kin. 3:2, *notes*

17:5
o Ps. 146:3; Is. 31:3

16:21 My name is the LORD. Hebrew *Jehovah (YHWH).* Ps. 83:18.

17:2 wooden images. These were "groves" (Hebrew *asherim*) devoted to the worship of Asherah, who was the Babylonian goddess Ishtar, the Aphrodite of the Greeks, the Venus of the Romans. See Judg. 2:13, *note.*

And shall not see when good comes,
But shall inhabit the parched places in the wilderness,
In a salt land *which is* not inhabited.

7 "Blessed[a] *is* the man who trusts in the LORD,
And whose hope is the LORD.
8 For he shall be [b]like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear* when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.

9 "The [c]heart *is* deceitful above all *things,*
And desperately wicked;
Who can know it?
10 I, the LORD, [d]search the heart,
I [e]test the mind,
Even to give every man according to his ways,
According to the fruit of his doings.

11 "*As* a partridge that broods but does not hatch,
So is he who gets riches, but not by right;
It will leave him in the midst of his days,
And at his end he will be a fool."

12 A glorious high throne from the beginning
Is the place of our sanctuary.
13 O LORD, the [f]hope of Israel,
[g]All who forsake You shall be ashamed.

"Those who depart from Me
Shall be [h]written in the earth,
Because they have forsaken the LORD,
The fountain of living waters."

14 Heal me, O LORD, and I shall be healed;
Save me, and I shall be saved,
For You *are* my praise.
15 Indeed they say to me,
"Where[i] *is* the word of the LORD?
Let it come now!"

***17:8** Qere and Targum read *see.*

17:7
a Ps. 2:12; 34:8; 125:1; 146:5; Prov. 16:20; Is. 30:18; Jer. 39:18

17:8
b Job 8:16; Ps. 1:3

17:9
c Eccl. 9:3; Matt. 15:19

17:10
d 1 Sam. 16:7; 1 Chr. 28:9; Ps. 7:9; 139:23-24; Prov. 17:3; Jer. 11:20; 20:12; Rom. 8:27; Rev. 2:23
e *Test/Tempt:* v. 10; Jer. 20:12. (Gen. 3:1; James 1:14, *note*)

17:13
f Jer. 14:8
g Ps. 73:27; Is. 1:28
h Cp. Luke 10:20

17:15
i Is. 5:19; Ezek. 12:22, 2 Pet. 3:4

17:6 **THE SYMBOLISM OF SALT IN SCRIPTURE**

Salt has several symbolic meanings in the Bible.

Salt represents judgment and desolation:	
Lot's wife destroyed and turns into pillar of salt	Genesis 19:6
Conquered land sown with salt	Judges 9:45
Description of land if Israel disobeys God	Deuteronomy 29:23
Description of a man who departs from God	Jeremiah 17:6
Ezekiel's vision of land not healed	Ezekiel 47:11
Judgment on Moab and Ammon	Zephaniah 2:9
Salt represents purification:	
Used in making incense that is holy to the Lord	Exodus 30:35
Requirement to offer salt with sacrifices	Leviticus 2:13
Elisha uses salt to purify the water of Jericho	2 Kings 2:20–21
Newborns rubbed with salt	Ezekiel 16:4
Salt used on sacrifices	Ezekiel 43:24
Salt represents loyalty and covenant:	
Covenant with the priests	Numbers 18:19
Covenant with David	2 Chronicles 13:5
Salt represents the Christian's role in the world:	
"You are the salt of the earth"	Matthew 5:13
Salt is good	Mark 9:50
Speech should be seasoned with salt	Colossians 4:6

16 As for me, I have not hurried
away from *being* a
shepherd *who* follows You,
Nor have I desired the woeful
day;
You know what came out of my
lips;
It was right there before You.
17 Do not be a terror to me;
You *are* my hope in the day of
doom.
18 Let them be ashamed who
[a]persecute me,
But do not let me be put to
shame;
Let them be dismayed,
But do not let me be dismayed.
Bring on the day of doom,
And destroy them with double
destruction!

Message concerning the Sabbath

19 Thus the LORD said to me: "Go and stand in the gate of the children of the people, by which the kings of Judah come in and by which they go out, and in all the gates of Jerusalem;
20 "and say to them, 'Hear the word of the LORD, you kings of Judah, and all Judah, and all the inhabitants of Jerusalem, who enter by these gates.
21 'Thus says the LORD: [b]"Take heed to yourselves, and bear no burden on the Sabbath day, nor bring *it* in by the gates of Jerusalem;
22 "nor carry a burden out of your houses on the Sabbath day, nor do any work, but hallow the Sabbath day, as I commanded your fathers.
23[c] "But they did not obey nor incline their ear, but made their neck stiff, that they might not hear nor receive instruction.
24 "And it shall be, [d]if you heed Me carefully," says the LORD, "to bring no burden through the gates of this city on the [e]Sabbath day, but hallow the Sabbath day, to do no work in it,
25[f] "then shall enter the gates of this city kings and princes sitting on the throne of David, riding in chariots and on horses, they and their princes, accompanied by the men of Judah and the inhabitants of Jerusalem; and this city shall remain forever.
26 "And they shall come from the cities of Judah and from the places around Jerusalem, from the land of Benjamin and from the lowland, from the mountains and from the South, bringing burnt offerings and sacrifices, grain offerings and incense, bringing sacrifices of praise to the house of the LORD.
27 "But if you will not heed Me to hallow the Sabbath day, such as not carrying a burden when entering the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it shall [g]devour the palaces of Jerusalem, and it shall not be [h]quenched." ' "

Sign of the potter's house (18—19)

18 THE word which came to Jeremiah from the LORD, [i]saying:
2 "Arise and go down to the potter's house, and there I will cause you to hear My words."
3 Then I went down to the potter's house, and there he was, making something at the wheel.
4 And the vessel that he made of clay was [j]marred in the hand of the potter; so he made it again into another vessel, as it seemed good to the potter to make.
5 Then the word of the LORD came to me, saying:

17:18
a Jer. 15:10; 18:18

17:21
b Cp. Neh. 13:15-19; John 5:10

17:23
c Jer. 7:24-26; 11:10; 16:12; 19:15

17:24
d Jer. 11:4; 26:3

17:24
e Ex. 16:23-30; 20:8-10; Num. 15:32-36; Deut. 5:12-14; Neh. 13:15; Is. 58:13

17:25
f Jer. 22:4

17:27
g Jer. 7:20
h Jer. 39:8

18:1
i *Parables* (OT): vv. 1-6; Jer. 24:1. (Judg. 9:8; Zech. 11:7, *note*)

18:4
j Cp. Jer. 13:7

17:26 lowland. The "lowland" or *Shephelah* is a section of the Holy Land bounded on the north by the Valley of Aijalon, on the west by the Maritime Plain, on the east by the Central Plateau, and reaching to Beersheba in the south. It is characterized by low, rounded chalk hills divided by several broad valleys. **The South** translates the Hebrew word Negev, which is based on a word meaning "to be dry." It is a geographical term which refers to a specific section of Palestine (e.g. Gen. 13:1) located between Debir and the Arabian Desert. It is an arid region most of the year. Since this area was south of the larger part of Israel, the word also came to be used to denote that direction (compare Gen. 13:14; Dan. 8:4,9; 11:5, etc.).

18:2 potter's house. In ch. 18 God explains to Jeremiah that sovereign grace is able to take the marred pot (Israel) and remake it a useful vessel (v. 4). But to the elders, in ch. 19, the prophet declares that their generation will be irreparably destroyed like a smashed fragile jar, and the fragments taken to Babylon. That generation of the nation was not restored to the land (19:10–13).

6 "O house of Israel, [a]can I not do
with you as this potter?" says the
LORD. "Look, as the [b]clay *is* in the
potter's hand, so *are* you in My
hand, O house of Israel!
7 "The instant I speak concerning
a nation and concerning a kingdom,
to pluck up, to pull down, and to de-
stroy *it,*
8 "if that nation against whom I
have spoken turns from its evil, I
will [c]relent of the disaster that
I thought to bring upon [d]it.
9 "And the instant I speak con-
cerning a nation and concerning a
kingdom, to build and to plant *it,*
10 "if it does evil in My sight so
that it does not obey My voice, then
I will relent concerning the good
with which I said I would benefit [e]it.
11 "Now therefore, speak to the
men of Judah and to the inhabitants
of Jerusalem, saying, 'Thus says the
LORD: "Behold, I am fashioning a di-
saster and devising a plan against
you. Return now every one from his
evil way, and make your ways and
your doings [f]good." ' "
12 And they said, "That is [g]hope-
less! So we will walk according to our
own plans, and we will every one
obey the dictates of his evil heart."
13 Therefore thus says the LORD:

"Ask now among the Gentiles,
Who has heard such [h]things?
The virgin of Israel has done a
very horrible thing.
14 Will *a man* leave the snow-
water of Lebanon,
Which comes from the rock of
the field?
Will the cold flowing waters be
forsaken for strange waters?

15 "Because My people have
[i]forgotten Me,
They have burned incense to
worthless idols.
And they have caused
themselves to stumble in
their ways,
From the [j]ancient paths,
To walk in pathways and not on
a highway,
16 To make their land [k]desolate
and a perpetual [l]hissing;
Everyone who passes by it will
be astonished
And shake his head.
17 I will [m]scatter them as with an
east wind before the
enemy;
I will show them* the back and
not the face
In the day of their calamity."

18 Then they said, "Come and let
us devise plans [n]against Jeremiah;
[o]for the law shall not perish from
the [p]priest, nor counsel from the
[q]wise, nor the word from the
[r]prophet. Come and let us attack
him with the tongue, and let us not
give heed to any of his words."

19 Give heed to me, O LORD,
And listen to the voice of those
who contend with me!
20 Shall evil be repaid for good?
For they have [s]dug a pit for my
life.
Remember that I [t]stood before
You
To speak good for them,
To turn away Your wrath from
them.
21 Therefore deliver up their
children to the famine,
And pour out their *blood*
By the force of the sword;
Let their wives *become* widows
And [u]bereaved of their
children.
Let their men be put to death,
Their young men *be* slain
By the sword in battle.
22 Let a cry be heard from their
houses,
When You bring a troop
suddenly upon them;
For they have dug a pit to take
me,
And hidden snares for my feet.
23 Yet, LORD, You know all their
counsel
Which is against me, to slay
me.
Provide [v]no atonement for their
iniquity,
Nor blot out their sin from Your
sight;

*18:17 Following Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *look them in.*

18:6
a Is. 45:9; Rom. 9:20-21
b Is. 64:8

18:8
c See Zech. 8:14, *note*
d Ezek. 18:21; cp. Jon. 3:10

18:10
e Cp. 1 Sam. 2:30; 13:13

18:11
f Jer. 7:3-7

18:12
g Jer. 2:25

18:13
h Jer. 2:10-11

18:15
i Jer. 2:13,32; 3:21; 13:25; 17:13
j Jer. 6:16

18:16
k Jer. 19:8; 25:9; 49:13; 50:13
l 1 Kin. 9:8; Lam. 2:15; Mic. 6:16

18:17
m Jer. 13:24; 20:4-5

18:18
n Jer. 11:19; 17:18; 20:11
o Cp. Mal. 2:7
p Cp. Jer. 2:8
q Cp. Jer. 8:8
r Cp. Jer. 5:13

18:20
s Jer. 5:26
t Jer. 14:17-15:1

18:21
u Jer. 15:7

18:23
v Ps. 109:14

18:11 disaster. That is, *punishment.*

But let them be overthrown
before You.
Deal *thus* with them
In the time of Your [a]anger.

Judah, the broken flask

19 THUS says the LORD: "Go and get a potter's earthen flask, and *take* some of the elders of the people and some of the elders of the priests.

2 "And go out to the [b]Valley of the Son of Hinnom, which *is* by the entry of the Potsherd Gate; and proclaim there the words that I will tell you,

3 "and say, 'Hear the word of the LORD, O kings of Judah and inhabitants of Jerusalem. Thus says the LORD of hosts, the God of Israel: "Behold, I will bring such a catastrophe on this place, that whoever hears of it, his ears will [c]tingle.

4 [d]"Because they have forsaken Me and made this an alien place, because they have burned incense in it to other gods whom neither they, their fathers, nor the kings of Judah have known, and have filled this place with the blood of the innocents

5 "(they have also built the high places of Baal, to [e]burn their sons with fire *for* burnt offerings to Baal, which I did not command or speak, nor did it come into My mind),

6 "therefore behold, the days are coming," says the LORD, "that this place shall no more be called [f]Tophet [g]or the Valley of the Son of Hinnom, but the Valley of Slaughter.

7 "And I will make void the counsel of Judah and Jerusalem in this place, and I will cause them to [h]fall by the sword before their enemies and by the hands of those who seek their lives; their [i]corpses I will give as meat for the birds of the heaven and for the beasts of the earth.

8 "I will make this city desolate and a hissing; everyone who passes by it will be [j]astonished and hiss because of all its plagues.

9 "And I will cause them to eat the [k]flesh of their sons and the flesh of their daughters, and everyone shall eat the flesh of his friend in the siege and in the desperation with which their enemies and those who seek their lives shall drive them to despair." '

10 "Then you shall break the flask in the sight of the men who go with you,

11 "and say to them, 'Thus says the LORD of hosts: "Even so I will [l]break this people and this city, as *one* breaks a potter's vessel, which cannot be made whole again; and they shall bury *them* in Tophet till *there is* no place to bury.

12 "Thus I will do to this place," says the LORD, "and to its inhabitants, and make this city like Tophet.

13 "And the [m]houses of Jerusalem and the houses of the kings of Judah shall be defiled like the place of Tophet, because of all the houses on whose [n]roofs they have burned incense to all the host of heaven, and poured out drink offerings to other gods." ' "

14 Then Jeremiah came from Tophet, where the LORD had sent him to prophesy; and he stood in the [o]court of the Lord's house and said to all the people,

15 "Thus says the LORD of hosts, the God of Israel: 'Behold, I will bring on this city and on all her towns all the doom that I have pronounced against it, because they have stiffened their necks that they might not hear My words.' "

Jeremiah persecuted by Pashhur (19:14—20:6)

20 NOW [p]Pashhur the son of [q]Immer, the priest who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashhur struck Jeremiah the prophet, and put him in the stocks that *were* in the high [r]gate of Benjamin, which *was* by the house of the LORD.

3 And it happened on the next day that Pashhur brought Jeremiah out of the stocks. Then Jeremiah said to

18:23
a Jer. 7:20

19:2
b Josh. 15:8; 2 Kin. 23:10; Jer. 7:31; 32:35

19:3
c 1 Sam. 3:11; 2 Kin. 21:12

19:4
d Deut. 28:20; Is. 65:11; Jer. 2:13,17,19; 15:6; 17:13

19:5
e Lev. 18:21; 2 Kin. 17:17

19:6
f See Jer. 7:31, *note*
g Jer. 7:32

19:7
h Lev. 26:17; Deut. 28:25
i Jer. 7:32-8:3; 16:4; 25:33

19:8
j Jer. 18:16; 25:9

19:9
k Lev. 26:29; Deut. 28:53; cp. 2 Kin. 6:28-29; Lam. 4:10

19:11
l Ps. 2:9; Is. 30:14; Jer. 13:14

19:13
m Jer. 52:13
n 2 Kin. 23:12; Jer. 32:29; Zeph. 1:5

19:14
o Jer. 26:2-8

20:1
p Ezra 2:37-38
q 1 Chr. 24:14

20:2
r Jer. 37:13

20:2 put him in the stocks. To be placed in the stocks was a painful experience, during which the victim's head, hands, and feet were held securely in holes cut in a single piece of timber.

him, "The LORD has not called your name Pashhur, but Magor-Missabib.

4 "For thus says the LORD: 'Behold, I will make you a terror to yourself and to all your friends; and they shall fall by the sword of their enemies, and your eyes shall see *it.* I will [a]give all Judah into the hand of the king of Babylon, and he shall carry them captive to Babylon and slay them with the sword.

5 'Moreover I will [b]deliver all the wealth of this city, all its produce, and all its precious things; all the treasures of the kings of Judah I will give into the hand of their enemies, who will plunder them, seize them, and [c]carry them to Babylon.

6 'And you, Pashhur, and all who dwell in your house, shall go into captivity. You shall go to Babylon, and there you shall die, and be buried there, you and all your friends, to whom you have prophesied [d]lies.' "

Jeremiah complains to God

7 [e]O LORD, You induced me, and I was persuaded;
You are stronger than I, and have prevailed.
I am in [f]derision daily;
Everyone mocks me.
8 For when I spoke, I cried out;
I shouted, "Violence and plunder!"
Because the word of the LORD was made to me
A reproach and a [g]derision daily.
9 Then I said, "I will [h]not make mention of Him,
Nor speak anymore in His name."
But *His word* was in my heart
[i]like a burning fire
Shut up in my bones;
I was [j]weary of holding *it* back,
And [k]I could not.
10 For I heard many mocking:
"Fear on every side!"
"Report," *they say,* "and we will report it!"
All my acquaintances watched for my stumbling, *saying,*
"Perhaps he can be induced;
Then we will prevail against him,
And we will take our revenge on him."

11 But the LORD *is* [l]with me as a mighty, awesome One.
Therefore my [m]persecutors will stumble, and will not prevail.
They will be greatly ashamed, for they will not prosper.
Their everlasting confusion will never be forgotten.
12 But, O LORD of hosts,
You who [n]test the righteous,
And see the mind and heart,
Let me see Your [o]vengeance on them;
For I have pleaded my cause before You.

13 Sing to the LORD! Praise the LORD!
For He has [p]delivered the life of the poor
From the hand of evildoers.

14 Cursed *be* the day in which I was [q]born!
Let the day not be blessed in which my mother bore me!
15 Let the man *be* cursed
Who brought news to my father, saying,
"A male child has been born to you!"
Making him very glad.
16 And let that man be like the cities
Which the LORD overthrew, and did not [r]relent;
Let him hear the cry in the morning
And the shouting at noon,
17 Because he did not kill me from the womb,

20:4
a Jer. 21:4-10

20:5
b 2 Kin. 20:17; 24:12-16; 25:13
c Is. 39:6

20:6
d Jer. 14:14; 23:32

20:7
e vv. 7-18; see Jer. 8:18, *note*
f Lam. 3:14

20:8
g Cp. 2 Chr. 36:16

20:9
h Cp. 1 Kin. 19:3-4; Jon. 1:1-3
i Job 32:18-19; Ps. 39:3
j Jer. 6:11; cp. Acts 4:20
k Cp. Acts 18:5

20:11
l Jer. 1:18-19
m Jer. 17:18

20:12
n *Test/Tempt:* v. 12; Mal. 3:10. (Gen. 3:1; James 1:14, *note*); Jer. 11:20
o Jer. 15:15

20:13
p Ps. 35:9-10; 109:30-31

20:14
q Job 3:3-6; Jer. 15:10

20:16
r See Zech. 8:14, *note*

20:3 Magor-Missabib. Literally *Terror on every side.*

20:7 induced me. Jeremiah is not accusing the LORD of misrepresentation but is giving vent to his great sorrow at the terrible situation in which he finds himself. God has called him to stand alone amid constant opposition, and has gradually led him into the position where He wants him to be—one that involves great misery for Jeremiah. In vv. 14–18 Jeremiah expresses his anguish in extreme language. Such passages in the prophetic books are not to be taken as merely the expression of sinful or erroneous human thoughts. The terrible sorrow of Jeremiah echoes the sorrow of God Himself as He sees His own people going on in sin and unbelief, ignoring His goodness toward them, and making it necessary for Him to chasten them. See Jer. 4:10, *note.*

That my mother might have
been my grave,
And her womb always enlarged
with me.
18 Why did I come forth from the
womb to see labor and
sorrow,
That my days should be
consumed with shame?

Messages concerning Judah's last four kings: (1) Zedekiah (21:1—22:9)

21 THE word which came to Jeremiah from the LORD when [a]King Zedekiah sent to him Pashhur the son of Melchiah, and [b]Zephaniah the son of Maaseiah, the priest, saying,

2 "Please [c]inquire of the LORD for us, for Nebuchadnezzar* king of Babylon makes war against us. Perhaps the LORD will deal with us according to all His wonderful works, that *the king* may go away from us."

3 Then Jeremiah said to them, "Thus you shall say to Zedekiah,

4 'Thus says the LORD God of Israel: "Behold, I will turn back the weapons of war that *are* in your hands, with which you fight against the king of Babylon and the Chaldeans* who besiege you outside the walls; and I will assemble them in the midst of this city.

5 "I [d]Myself will fight against you with an [e]outstretched hand and with a strong arm, even in anger and fury and great wrath.

6 "I will strike the inhabitants of this city, both man and beast; they shall die of a great pestilence.

7 "And afterward," says the LORD, "I will [f]deliver Zedekiah king of Judah, his servants and the people, and such as are left in this city from the pestilence and the sword and the famine, into the hand of Nebuchadnezzar king of Babylon, into the hand of their enemies, and into the hand of those who seek their life; and he shall strike them with the edge of the sword. He shall not [g]spare them, or have pity or mercy." '

8 "Now you shall say to this people, 'Thus says the LORD: "Behold, I [h]set before you the way of life and the way of death.

9 "He who remains in this city shall die by the sword, by famine, and by pestilence; but he who goes out and defects to the Chaldeans who besiege you, he shall [i]live, and his [j]life shall be as a prize to him.

10 "For I have set My face against this city for [k]adversity and not for good," says the LORD. "It shall be [l]given into the hand of the king of Babylon, and he shall burn it with [m]fire." '

11 "And concerning the house of the king of Judah, *say,* 'Hear the word of the LORD,

12 'O house of David! Thus says the LORD:

"Execute judgment in the
morning;
And deliver *him who is*
plundered
Out of the hand of the oppressor,
Lest My fury go forth like fire
And burn so that no one can
quench *it,*
Because of the evil of your
doings.

13 "Behold, [n]I *am* against you,
O inhabitant of the valley,
And rock of the plain," says the
LORD,
"Who [o]say, 'Who shall come
down against us?
Or who shall enter our
dwellings?'
14 But I will punish you according
to the [p]fruit of your
doings," says the LORD;
"I will kindle a fire in its forest,
And it shall devour all things
around it." ' "

Zedekiah warned of Jerusalem's fall

22 THUS says the LORD: "Go down to the house of the

21:1
a 2 Kin. 24:17
b 2 Kin. 25:18; Jer. 29:25; 37:3

21:2
c 1 Sam. 9:9

21:5
d Jer. 33:5; Is. 63:10
e Cp. Ex. 6:6

21:7
f Jer. 32:1-5; 39:4-10
g 2 Chr. 36:17; Is. 47:6

21:8
h Deut. 30:19

21:9
i Jer. 38:2
j Jer. 39:18

21:10
k Jer. 19:15
l Jer. 20:4
m 2 Chr. 36:19

21:13
n Ezek. 13:8
o Jer. 49:4

21:14
p Prov. 1:31; Is. 3:10-11

Zedekiah: *justice of Jehovah.* Son of Josiah. The last king of Judah. Nebuchadnezzar made him king, changing his name from Mattaniah. Zedekiah rebelled against Nebuchadnezzar who then destroyed Jerusalem and took the Jews into captivity.

Nebuchadnezzar: *Nebo protect the landmark.* The king of Babylon who captured Jerusalem and took the people of Judah into captivity.

***21:2** Hebrew *Nebuchadrezzar,* and so elsewhere
***21:4** Or *Babylonians*

king of Judah, and there speak this word,

2 "and say, [a]'Hear the word of the LORD, O king of Judah, you who sit on the throne of David, you and your servants and your people who enter these gates!

3 'Thus says the LORD: [b]"Execute judgment and righteousness, and deliver the plundered out of the hand of the oppressor. Do no wrong and do no violence to the stranger, the [c]fatherless, or the widow, nor shed innocent blood in this place.

4 "For if you indeed do this thing, [d]then shall enter the gates of this house, riding on horses and in chariots, accompanied by servants and people, kings who sit on the throne of David.

5 "But if you will not hear these words, I [e]swear by Myself," says the LORD, "that this house shall become a desolation." ' "

6 For thus says the LORD to the house of the king of Judah:

"You *are* [f]Gilead to Me,
The head of Lebanon;
Yet I surely will make you a wilderness,
Cities *which* are not inhabited.
7 I will prepare destroyers against you,
Everyone with his weapons;
They shall cut down your choice cedars
And cast *them* into the fire.

8 "And many nations will pass by this city; and everyone will say to his neighbor, [g]'Why has the LORD done so to this great city?'

9 "Then they will answer, [h]'Because they have forsaken the covenant of the LORD their God, and worshiped other gods and served them.' "

(2) Message concerning Jehoahaz (Shallum)

10 Weep not for the [i]dead, nor bemoan him;
[j]Weep bitterly for him who goes away,
For he shall return no more,
Nor see his native country.

11 For thus says the LORD concerning [k]Shallum the son of Josiah, king of Judah, who reigned instead of Josiah his father, who went from this place: "He shall not return here [l]anymore,

12 "but he shall die in the place where they have led him captive, and shall see this land no more.

(3) Message concerning Jehoiakim

13 "Woe [m] to him [n]who builds his house by unrighteousness
And his chambers by injustice,
Who uses his neighbor's service without wages
And gives him nothing for his work,
14 Who says, 'I will build myself a wide house with spacious chambers,
And cut out windows for it,
Paneling *it* with cedar
And painting *it* with vermilion.'

15 "Shall you reign because you enclose *yourself* in cedar?
Did not your father eat and drink,
And do justice and righteousness?
Then *it was* [o]well with him.
16 He judged the cause of the poor and needy;
Then *it was* well.
Was not this knowing Me?" says the LORD.
17 "Yet your eyes and your heart *are* for nothing but your [p]covetousness,
For shedding innocent blood,
And practicing oppression and violence."

18 Therefore thus says the LORD concerning Jehoiakim the son of Josiah, king of Judah:

"They shall not [q]lament for him,
Saying, 'Alas, my brother!' or 'Alas, my sister!'

22:2
a Jer. 17:20

22:3
b Jer. 21:12
c Jer. 7:6; Zech. 7:10

22:4
d Jer. 17:25

22:5
e Cp. Gen. 22:16; Heb. 6:13-20

22:6
f Song 4:1

22:8
g Deut. 29:24-25; 1 Kin. 9:8-9

22:9
h 2 Kin. 22:17; 2 Chr. 34:25

22:10
i 2 Kin. 22:20
j Jer. 14:17; Lam. 3:48

22:11
k 1 Chr. 3:15; or *Jehoahaz,* 2 Kin. 23:30
l 2 Kin. 23:34; 2 Chr. 36:4; Ezek. 19:4

22:13
m Jer. 17:11; Ezek. 22:13
n Lev. 19:13; Deut. 24:14-15; James 5:4

22:15
o 2 Kin. 23:25; cp. Jer. 7:23; 42:6

22:17
p Jer. 6:13; 8:10; Luke 12:15-20

22:18
q Jer. 16:4; 25:33; cp. 2 Chr. 35:24-25

Lebanon: the area along the Mediterranean Sea known for its mountains and forests of cedar trees.

Jehoiakim: *Jehovah has set up.* Son of Josiah. He was made king of Judah by Pharaoh Necho after taking Jehoahaz into captivity.

They shall not lament for him,
Saying, 'Alas, master!' or 'Alas, his glory!'
19 He shall be buried with the [a]burial of a donkey,
Dragged and cast out beyond the gates of Jerusalem.

(4) Message concerning Coniah (Jeconiah, Jehoiachin)

20 "Go up to Lebanon, and cry out,
And lift up your voice in Bashan;
Cry from Abarim,
For all your lovers are destroyed.
21 I spoke to you in your prosperity,
But you said, 'I will not hear.'
This *has been* your manner from your [b]youth,
That you did not obey My voice.
22 The wind shall eat up all your [c]rulers,
And your lovers shall go into captivity;
Surely then you will be ashamed and humiliated
For all your wickedness.
23 O inhabitant of Lebanon,
Making your nest in the cedars,
How gracious will you be when pangs come upon you,
Like the pain of a woman in labor?

24 "*As* I live," says the LORD, "though Coniah the son of Jehoiakim, king of Judah, were the signet on My right hand, yet I would pluck you off;
25 "and I will give you into the hand of those who seek your life, and into the hand *of those* whose face you fear—the hand of Nebuchadnezzar king of Babylon and the hand of the Chaldeans.
26 "So I will cast you out, and your [d]mother who bore you, into another country where you were not born; and there you shall die.
27 "But to the land to which they desire to return, there they shall not return.

28 "Is this man Coniah a despised, broken idol—
A vessel in which *is* no pleasure?
Why are they cast out, he and his descendants,
And cast into a land which they do not know?
29 O earth, earth, earth,
Hear the word of the LORD!
30 Thus says the LORD:
'Write this man down as childless,
A man *who* shall not prosper in his days;
For [e]none of his descendants shall prosper,
Sitting on the throne of David,
And ruling anymore in Judah.' "

God's true king: Messiah, the righteous Branch. Israel to be regathered

23 "WOE to the [f]shepherds who destroy and scatter the sheep of My pasture!" says the LORD.
2 Therefore thus says the LORD God of Israel against the [g]shepherds who feed My people: "You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings," says the LORD.

22:19
a Jer. 8:2; 36:30

22:21
b Jer. 32:30; cp. 2 Kin. 24:8-9

22:22
c Jer. 10:21; 23:1-2

22:26
d 2 Kin. 24:8,12, 15

22:30
e vv. 24-30; Jer. 36:30; see Matt. 1:11, *note;* cp. Acts 15:13, *note*

23:1
f Jer. 22:22; Ezek. 34:1-10; Zech. 11:15-17; cp. Ezek. 34:11-31; 37:24; Zech. 11:4-14; John 10:1-16

23:2
g Jer. 22:22; Ezek. 34:1-10; Zech. 11:15-17; cp. Ezek. 34:11-31; 37:24; Zech. 11:4-14; John 10:1-16

Bashan: *soft, rich soil.* A fertile area of land east of the Sea of Galilee.

22:19 It has been claimed that the silence of the historical books about Jehoiakim's fate proves that Jeremiah prophesied wrongly. On the contrary, this prediction gives further historical information. If Jeremiah had made so precise a prediction about a contemporary and the prediction had not been fulfilled, it is unthinkable that the people would have continued to regard Jeremiah as a true prophet and to treasure his writings. Compare Deut. 18:20–22.

22:24 Coniah. Contracted from *Jeconiah,* 1 Chr. 3:16.

22:30 childless. This declaration does not mean that Coniah (or Jeconiah or Jehoiachin) would have no children, for in 1 Chr. 3:17–18 some are named (compare Matt. 1:12). By divine judgment this king was to be written down childless, that is, no physical descendant would occupy a place in the list of Israel's kings. Consequently, if our Lord Jesus, who is to occupy David's throne (Luke 1:32–33), had been begotten by Mary's husband, Joseph, who was of the line of Jeconiah (Matt. 1:12,16), it would have contradicted this divine prediction. Christ's dynastic right to the throne came, through his foster father Joseph, from Jeconiah, but the physical descent of Jesus from David came through Mary, whose genealogy is traced to David through Nathan rather than through Solomon (compare Luke 3:31 with Matt. 1:17).

3 "But I will gather the [a]remnant
of My [b]flock out of all countries
where I have driven them, and
bring them back to their folds; and
they shall be fruitful and increase.
4 "I will set up [c]shepherds over
them who will feed them; and they
shall fear no more, nor be dis-
mayed, nor shall they be lacking,"
says the LORD.

5 "Behold, *the* days are coming,"
says the LORD,
"That I will raise to David a
[d]Branch of righteousness;
A [e]King shall reign and prosper,
And execute judgment and
righteousness in the earth.
6 [f]In His days Judah will be saved,
And Israel will dwell safely;
Now this *is* His name by which
He will be called:

THE LORD OUR RIGHTEOUSNESS.

7 "Therefore, behold, *the* days are
coming," says the LORD, "that they
shall no longer say, 'As the LORD
lives who brought up the children
of Israel from the land of Egypt,'
8 "but, 'As the LORD lives who
brought up and led the descendants
of the house of Israel from the north
country and [g]from all the countries
where I had driven them.' And they
shall dwell in their own [h]land."

False prophets denounced

9 My heart within me is broken
Because of the prophets;
All my bones shake.
I am like a drunken man,
And like a man whom wine has
overcome,
Because of the LORD,
And because of His holy words.
10 For the land is full of
adulterers;
For because of a curse the land
mourns.
The pleasant places of the
wilderness are dried up.
Their course of life is evil,
And their might *is* not right.

11 "For both prophet and priest are
[i]profane;
Yes, in My [j]house I have found
their wickedness," says the
LORD.
12 "Therefore their way shall be to
them
Like slippery *ways;*
In the darkness they shall be
driven on
And fall in them;
For I will bring disaster on them,
The year of their punishment,"
says the LORD.
13 "And I have seen folly in the
prophets of Samaria:
They prophesied by Baal
And caused My people Israel to
err.
14 Also I have seen a horrible
thing in the prophets of
Jerusalem:
They commit adultery and walk
in lies;
They also strengthen the hands
of evildoers,
So that no one turns back from
his wickedness.
All of them are like [k]Sodom to
Me,
And her inhabitants like
Gomorrah.

15 "Therefore thus says the LORD
of hosts concerning the prophets:

'Behold, I will feed them with
wormwood,
And make them drink the
water of gall;
For from the prophets of
Jerusalem
Profaneness has gone out into
all the land.' "

23:3

a *Remnant:* vv. 3-8; Jer. 31:7. (Is. 1:9; Rom. 11:5, *note*)

b *Israel* (prophecies): vv. 3-8; Jer. 30:3. (Gen. 12:2; Rom. 11:26, *note*)

23:4

c Jer. 3:15; Ezek. 34:23

23:5

d See Is. 4:2, *note*

e *Kingdom* (OT): vv. 5-8; Jer. 30:9. (Gen. 1:26; Zech. 12:8, *note*)

23:6

f *Christ* (second advent): vv. 5-6; Ezek. 37:22. (Deut. 30:3; Acts 1:11, *note*)

23:8

g v. 3; Is. 43:5-6

h Gen. 12:7; Jer. 16:14-15; 31:8

23:11

i Jer. 6:13; 8:10

23:11

j Jer. 7:30; 32:34

23:14

k Deut. 32:32; Is. 1:9-10

23:6 THE LORD OUR RIGHTEOUSNESS. Hebrew *Jehovah-tsidkenu.* See Ex. 34:6, *note.*

23:3 THE FINAL RESTORATION

This final restoration will be accomplished after a period of unexampled tribulation (Jer. 30:3–10), and in connection with the manifestation of David's righteous Branch (v. 5), *Jehovah-tsidkenu* (v. 6). This restoration is not to be confused with the return of a remnant of Judah under Ezra, Nehemiah, and Zerubbabel at the end of the seventy years' captivity (Jer. 29:10). At His first advent Christ, David's righteous Branch (Luke 1:31–33), did not establish an *earthly* kingdom, but was crowned with thorns and crucified. Neither was Israel the nation restored, nor did the Jewish people say, "THE LORD OUR RIGHTEOUSNESS." Compare Rom. 10:3. The prophecy is yet to be fulfilled (Acts 15:14–17).

16 Thus says the LORD of hosts:

"Do [a]not listen to the words of the prophets who prophesy to you.
They make you worthless;
They [b]speak a vision of their own heart,
Not from the mouth of the LORD.
17 They continually say to those who despise Me,
'The LORD has said, "You shall have peace" ';
And *to* everyone who walks according to the dictates of his own heart, they say,
'No evil shall come upon you.' "

18 For [c]who has stood in the counsel of the LORD,
And has perceived and heard His word?
Who has marked His word and heard *it?*
19 Behold, a whirlwind of the LORD has gone forth in fury—
A violent whirlwind!
It will fall violently on the head of the wicked.
20 The [d]anger of the LORD will not turn back
Until He has executed and performed the thoughts of His heart.
In the [e]latter days you will understand it perfectly.

21 "I[f] have not sent these prophets, yet they ran.
I have not spoken to them, yet they prophesied.
22 But if they had stood in My counsel,
And had caused My people to hear My words,
Then they would have turned them from their evil way
And from the evil of their doings.

23 "*Am* I a God near at hand," says the LORD,
"And not a God afar off?
24 Can anyone [g]hide himself in secret places,
So I shall not see him?" says the LORD;
"Do[h] I not fill heaven and earth?" says the LORD.

25 "I have heard what the prophets have said who prophesy lies in My name, saying, 'I have dreamed, I have dreamed!'
26 "How long will *this* be in the heart of the prophets who prophesy lies? Indeed *they are* prophets of the deceit of their own heart,
27 "who try to make My people forget My name by their dreams which everyone tells his neighbor, as their fathers forgot My name for Baal.

28 "The prophet who has a dream, let him tell a dream;
And he who has My word, let him speak My word faithfully.
What *is* the chaff to the wheat?" says the LORD.
29 "*Is* not My word like a [i]fire?" says the LORD,
"And like a [j]hammer *that* breaks the rock in pieces?

30 "Therefore behold, [k]I *am* against the prophets," says the LORD, "who steal My words every one from his neighbor.
31 "Behold, I *am* [l]against the prophets," says the LORD, "who use their tongues and say, 'He says.'
32 "Behold, I *am* against those who prophesy false dreams," says the LORD, "and tell them, and cause My people to err by their [m]lies and by their [n]recklessness. Yet I did not send them or command them; therefore they shall not [o]profit this people at all," says the LORD.
33 "So when these people or the prophet or the priest ask you, saying, 'What is the [p]oracle of the LORD?' you shall then say to them, 'What oracle?'* I will even forsake you," says the LORD.
34 "And *as for* the prophet and the priest and the people who say, 'The oracle of the LORD!' I will even punish that man and his house.
35 "Thus every one of you shall say to his neighbor, and every one to his brother, 'What has the LORD answered?' and, 'What has the LORD spoken?'
36 "And the oracle of the LORD you shall mention no more. For every

*23:33 Septuagint, Targum, and Vulgate read *'You are the burden.'*

23:16
a Cp. Jer. 27:16; Matt. 7:15; 2 Cor. 11:13-15; 1 John 4:1
b v. 21; Jer. 14:14

23:18
c v. 22; Ps. 25:14; cp. Ps. 1:1-2

23:20
d Jer. 30:24
e Gen. 49:1; Jer. 30:24; see Acts 2:17, *note*

23:21
f Jer. 14:14; 27:15; 29:9

23:24
g Ps. 139:7-12; Amos 9:2-4
h 1 Kin. 8:27; Ps. 139:8

23:29
i Jer. 5:14
j Cp. 2 Cor. 10:4-5; Heb. 4:12

23:30
k Deut. 18:20; Jer. 14:14-15

23:31
l Ezek. 13:9

23:32
m Jer. 20:6; 27:10; Lam. 2:14; 3:37
n Zeph. 3:4
o Jer. 7:8

23:33
p Cp. vv. 30-32; see Is. 13:1, *note*

man's word will be his oracle, for you have [a]perverted the words of the living God, the LORD of hosts, our God.

37 "Thus you shall say to the prophet, 'What has the LORD answered you?' and, 'What has the LORD spoken?'

38 "But since you say, 'The oracle of the LORD!' therefore thus says the LORD: 'Because you say this word, "The oracle of the LORD!" and I have sent to you, saying, "Do not say, 'The oracle of the LORD!' "

39 'therefore behold, I, even I, will utterly forget you and [b]forsake you, and the city that I gave you and your fathers, and *will cast you* out of My presence.

40 'And I will bring an everlasting reproach upon you, and a perpetual [c]shame, which shall not be [d]forgotten.' "

Sign of the figs: some recent deportees will be returned from Babylon, but not all

24 THE LORD showed me, and there were [e]two baskets of figs set before the temple of the LORD, after Nebuchadnezzar [f]king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the princes of Judah with the craftsmen and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, like the figs *that are* first ripe; and the other basket *had* very bad figs which could not be eaten, they were so [g]bad.

3 Then the LORD said to me, "What do you see, Jeremiah?" And I said, "Figs, the good figs, very good; and the bad, very bad, which cannot be eaten, they are so bad."

4 Again the word of the LORD came to me, saying,

5 "Thus says the LORD, the God of Israel: 'Like these good figs, so will I acknowledge those who are carried away captive from Judah, whom I have sent out of this place for *their own* [h]good, into the land of the Chaldeans.

6 'For I will set My eyes on them for good, and I will [i]bring them back to this land; I will build them and not pull *them* down, and I will plant them and not pluck *them* up.

7 'Then I will give them a [j]heart to know Me, that I *am* the LORD; and they shall be [k]My people, and I will be their God, for they shall return to Me with their whole heart.

8 'And as the bad figs which cannot be eaten, they are so bad'—surely thus says the LORD—'so will I give up Zedekiah the king of Judah, his princes, the [l]residue of Jerusalem who remain in this land, and those who dwell in the land of [m]Egypt.

9 'I will [n]deliver them to trouble into all the kingdoms of the earth, for *their* harm, *to be* a reproach and a byword, a taunt and a curse, in all places where I shall drive them.

10 'And I will send the sword, the famine, and the pestilence among them, till they are consumed from the land that I gave to them and their fathers.' "

Prophecy of the seventy years' Babylonian captivity (v. 11; cp. Dan. 9:2)

25 THE word that came to Jeremiah concerning all the people of Judah, in the [o]fourth year of [p]Jehoiakim the son of Josiah, king of Judah (which *was* the first year of Nebuchadnezzar king of Babylon),

2 which Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying:

23:36
a Deut. 4:2; cp. Jer. 6:10; 8:9; 17:15; 2 Pet. 3:16

23:39
b v. 33; Hos. 4:6

23:40
c Mic. 3:5-7
d Jer. 20:11

24:1
e *Parables* (OT): vv. 1-10; Jer. 27:1. (Judg. 9:8; Zech. 11:7, *note*)
f 2 Kin. 24:12; 2 Chr. 36:10

24:2
g Jer. 29:17

24:5
h Cp. Zech. 13:9

24:6
i Jer. 12:15; 23:3; 29:10

24:7
j Deut. 30:6; Jer. 31:31-34; Ezek. 11:19; 36:26-27
k Jer. 30:22; 31:33; 32:38

24:8
l Jer. 39:9
m Jer. 44:26-30

24:9
n Deut. 28:25,37; 1 Kin. 9:7; 2 Chr. 7:20; Jer. 15:4; 29:18; 34:17

25:1
o Jer. 36:1
p 2 Kin. 24:1-2; 2 Chr. 36:4-6

25:1 EVENTS IN JEREMIAH'S LIFE

Called by God	1:6–8
Rejected by his neighbors	11:19–21
Rejected by his family	12:6
Rejected by false prophets and priests	20:1–2
Rejected by friends	20:10
Rejected by his audience	26:8
Rejected by kings	36:28
Confined to the courtyard of the palace	32:2
Bought a field	32:9
His scrolls were taken and burned	36:27
He rewrote the scrolls	36:32
The Babylonians captured Jerusalem	39
He was taken captive	40:1
He was released	40:5–6
He was taken captive and sent to Egypt	43:4

3 "From the thirteenth year of Josiah the son of Amon, king of Judah,
even to this day, this *is* the twenty-
third year in which the word of the
LORD has come to me; and I have
spoken to you, rising early and
speaking, but you have not listened.
4 "And the LORD has sent to you
all His [a]servants the prophets, rising
early and sending *them,* but you
have not listened nor inclined your
ear to hear.
5 "They said, [b]'Repent now every-
one of his evil way and his evil do-
ings, and dwell in the land that the
LORD has given to you and your fa-
thers forever and ever.
6 'Do not go after other gods to
serve them and worship them, and
do not provoke Me to anger with
the works of your hands; and I will
not harm you.'
7 "Yet you have not listened to
Me," says the LORD, "that you might
[c]provoke Me to anger with the
works of your hands to your own
hurt.
8 "Therefore thus says the LORD of
hosts: 'Because you have not heard
My words,
9 'behold, I will send and take [d]all
the families of the north,' says the
LORD, 'and Nebuchadnezzar the
king of Babylon, [e]My servant, and
will bring them against this land,
against its inhabitants, and against
these nations all around, and will
utterly destroy them, and make
them an astonishment, a [f]hissing,
and perpetual desolations.
10 'Moreover I will take from
them the voice of mirth and the
voice of gladness, the voice of the
bridegroom and the voice of the
bride, the sound of the millstones
and the light of the lamp.
11 'And this whole land shall be a
desolation *and* an astonishment,
and these nations shall serve the
king of Babylon seventy [g]years.

Babylon and other nations to be judged

12 'Then it will come to pass,
when seventy years are completed,
that I will punish the king of Bab-
ylon and that nation, the [h]land of
the Chaldeans, for their iniquity,'
says the LORD; 'and I will make it a
perpetual desolation.
13 'So I will bring on that land all
My words which I have pronounced
against it, all that is written in this
book, which Jeremiah has prophe-
sied concerning all the nations.
14 '(For many nations and great
kings shall be served by them also;
and I will repay them according to
their deeds and according to the
works of their own hands.)' "
15 For thus says the LORD God of
Israel to me: "Take this [i]wine cup of
fury from My hand, and cause all
the nations, to whom I send you, to
drink it.
16 "And they will [j]drink and stag-
ger and go mad because of the
sword that I will send among
them."
17 Then I took the cup from the
LORD's hand, and made all the na-
tions drink, to whom the LORD had
sent me:
18 Jerusalem and the cities of Ju-
dah, its kings and its princes, to
make them a desolation, an [k]aston-
ishment, a hissing, and a curse, as *it
is* this day;
19 Pharaoh king of [l]Egypt, his ser-
vants, his princes, and all his peo-
ple;
20 all the [m]mixed multitude, all
the kings of the land of Uz, all the
kings of the land of the [n]Philistines
(namely, Ashkelon, Gaza, Ekron,
and the remnant of Ashdod);
21 [o]Edom, [p]Moab, and the people
of [q]Ammon;
22 all the kings of [r]Tyre, all the
kings of Sidon, and the kings of the
coastlands which *are* across the sea;

25:4
a Jer. 7:25; 26:5

25:5
b 2 Kin. 17:13; Jer. 18:11; 35:15; cp. Jon. 3:10

25:7
c Deut. 32:21; Jer. 7:19; 32:30

25:9
d Jer. 34:1
e Is. 44:28-45:1; Jer. 27:6; 43:10
f Jer. 19:8; 29:18

25:11
g Jer. 29:10

25:12
h Is. 13:1-22; 14:18-23; 47:1-15; Jer. 50:1-51:64

25:15
i Job 21:20; Ps. 75:8; Is. 51:17; Rev. 14:10

25:16
j Jer. 51:7; Ezek. 23:34; Nah. 3:11

25:18
k Jer. 29:18; 44:12

25:19
l Jer. 46:2-26; Ezek. 29:2-32:32; cp. Is. 19:1-25

25:20
m Ezek. 30:5
n Jer. 47:1-7; Ezek. 25:16-17

25:21
o Jer. 49:7-22; Ezek. 25:12-14; 35:1-15; Joel 3:19; Amos 1:11-12; Obad. 1-9, 15-16
p Is. 15:1-16:14; 25:10; Jer. 48:1-47; Amos 2:1-3; Zeph. 2:8-11
q Jer. 49:1-6; Ezek 21:28-32; 25:1-7; Amos 1:13; Zeph. 2:8-11

25:22
r Is. 23:1-18; Jer. 47:4; Ezek. 26:1-21; 28:20-24; Amos 1:9-10; Zech. 9:2-4

25:11 seventy years. Compare Lev. 26:33–35; 2 Chr. 36:21; Dan. 9:2. The seventy years are considered by some to be a round number. Others find the number to be exact, counting from about 604 B.C. (the first deportation being in Jehoiakim's reign, whereas the second was in 597 B.C. in Jehoiachin's reign, and the last in Zedekiah's reign in 586 B.C.) to about 535 B.C. when the exiles returned to the land after the decree of Cyrus (Ezra 1:1–3).

25:18–25 See Map 5 at the back of the Bible.

Uz: *fertile.* The land of Job. Its location is uncertain.

23 [a]Dedan, Tema, Buz, and all *who are* in the farthest corners;
24 all the kings of Arabia and all the kings of the [b]mixed multitude who dwell in the desert;
25 all the kings of Zimri, all the kings of [c]Elam, and all the kings of the [d]Medes;
26 all the kings of the north, far and near, one with another; and all the kingdoms of the world which *are* on the face of the earth. Also the king of Sheshach shall drink after them.
27 "Therefore you shall say to them, 'Thus says the LORD of hosts, the God of Israel: "Drink, be drunk, and vomit! Fall and rise no more, because of the sword which I will send among you." '
28 "And it shall be, if they refuse to take the cup from your hand to drink, then you shall say to them, 'Thus says the LORD of hosts: "You shall certainly drink!
29 "For behold, I begin to bring calamity on the city which is called by My name, and should you be utterly unpunished? You shall not be unpunished, for [e]I will call for a [f]sword on all the inhabitants of the earth," says the LORD of hosts.'
30 "Therefore prophesy against them all these words, and say to them:

'The LORD will roar from on high,
And utter His voice from His holy habitation;
He will [g]roar mightily against His fold.
He will give a shout, as those who tread *the grapes,*
Against all the inhabitants of the earth.
31 A noise will come to the ends of the earth—
For the LORD has a [h]controversy with the nations;
He will [i]plead His case with all flesh.
He will give those *who are* wicked to the sword,' says the LORD."

32 Thus says the LORD of hosts:

"Behold, disaster shall go forth
From nation to nation,
And a great whirlwind shall be raised up
From the [j]farthest parts of the earth.

33 "And at that day the slain of the LORD shall be from *one* end of the earth even to the *other* end of the earth. They shall not be lamented, or gathered, or buried; they shall become refuse on the ground.

34 "Wail, [k]shepherds, and cry!
Roll about *in the ashes,*
You leaders of the flock!
For the days of your slaughter and your dispersions are fulfilled;
You shall fall like a precious vessel.
35 And the shepherds will have no way to flee,
Nor the leaders of the flock to escape.
36 A voice of the cry of the shepherds,
And a wailing of the leaders to the flock *will be heard.*
For the LORD has plundered their pasture,
37 And the peaceful dwellings are cut down
Because of the fierce anger of the LORD.
38 He has left His lair like the lion;
For their land is desolate
Because of the fierceness of the Oppressor,
And because of His fierce anger."

Message in the temple court

26 IN the beginning of the reign of Jehoiakim the son of Josi-

25:23
a Is. 21:13

25:24
b Ezek. 30:5

25:25
c Jer. 49:34
d Jer. 51:11

25:29
e *Day* (of the LORD): vv. 29-38; Jer. 46:10. (Ps. 2:9; Rev. 19:19, *note*)
f *Armageddon* (battle of): vv. 29-33; Ezek. 38:21. (Is. 10:27; Rev. 19:17, *note*)

25:30
g Is. 42:13; Joel 3:16; Amos 1:2

25:31
h Hos. 4:1; Mic. 6:2
i Is. 66:16; Joel 3:2

25:32
j Jer. 31:8

25:34
k Jer. 23:1-2; 50:6

25:26 Sheshach. Another name for *Babylon.* Jer. 51:41.

25:29 all the inhabitants of the earth. The scope of this prophecy cannot be limited to the invasion of Nebuchadnezzar. If the LORD does not spare His own city, should the nations imagine that there is no judgment for them? The prophecy leaps to the very end of the Church Age. (See *notes* on Day of the LORD, Joel 1:15; Rev. 19:19; and Armageddon, Rev. 19:17. Compare Is. 2:10–22).

Jehoiakim: *Jehovah has set up.* Son of Josiah. He was made king of Judah by Pharaoh Necho after taking Jehoahaz into captivity.

ah, king of Judah, this word came from the LORD, saying,

2 "Thus says the LORD: 'Stand in the court of the LORD'S house, and speak to all the cities of Judah, which come to worship *in* the LORD'S house, [a]all the words that I command you to speak to them. Do not diminish a word.

3 'Perhaps everyone will [b]listen and turn from his evil way, that I may [c]relent concerning the calamity which I purpose to bring on them because of the evil of their doings.'

4 "And you shall say to them, 'Thus says the LORD: "If you will not listen to Me, to walk in My law which I have set before you,

5 "to heed the words of My [d]servants the prophets whom I sent to you, both rising up early and sending *them* (but you have not heeded),

6 "then I will make this house like [e]Shiloh, and will make this city a curse to all the nations of the earth." ' "

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

Priests and prophets seek Jeremiah's death

8 Now it happened, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak to all the people, that the priests and the prophets and all the people [f]seized him, saying, "You will surely die!

9 "Why have you prophesied in the name of the LORD, saying, 'This house shall be like Shiloh, and this city shall be [g]desolate, without an inhabitant'?" And all the people were gathered against Jeremiah in the house of the LORD.

Princes spare Jeremiah

10 When the princes of Judah heard these things, they [h]came up from the king's house to the house of the LORD and sat down in the entry of the New Gate of the LORD'S *house.*

11 And the priests and the prophets spoke to the princes and all the people, saying, "This man deserves to [i]die! For he has prophesied against this city, as you have heard with your ears."

12 Then Jeremiah spoke to all the princes and all the people, saying: "The LORD sent me to prophesy against this house and against this city with all the words that you have heard.

13 "Now therefore, [j]amend your ways and your doings, and obey the voice of the LORD your God; then the LORD will [k]relent concerning the doom that He has pronounced against you.

14 "As for me, here I am, in your hand; do with me as seems good and proper to you.

15 "But know for certain that if you put me to death, you will surely bring innocent blood on yourselves, on this city, and on its inhabitants; for truly the LORD has sent me to you to speak all these words in your hearing."

16 So the princes and all the [l]people said to the priests and the prophets, "This man does [m]not deserve to die. For he has spoken to us in the name of the LORD our God."

17 Then certain of the elders of the land rose up and spoke to all the assembly of the people, saying:

18 [n]"Micah of Moresheth prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah, saying, 'Thus says the LORD of hosts:

"Zion[o] shall be plowed *like* a field,
Jerusalem shall become heaps of ruins,
And the mountain of the temple*
Like the bare hills of the forest." '

19 "Did Hezekiah king of Judah and all Judah ever put him to death? Did he not fear the LORD and [p]seek the LORD'S favor? And the LORD [q]relented concerning the doom which He had pronounced against them. But we are doing great evil against ourselves."

***26:18** Literally *house*

26:2
a v. 8; Deut. 4:2; Jer. 43:1; Ezek. 3:10; Matt. 28:20; Rev. 22:19

26:3
b Jer. 36:3-7
c See Zech. 8:14, *note*

26:5
d Jer. 25:4; 29:19

26:6
e 1 Sam. 4:10-11; Ps. 78:60; Jer. 7:12-14

26:8
f Cp. Jer. 20:1-2

26:9
g Jer. 9:11

26:10
h Cp. Acts 21:31-32

26:11
i Jer. 38:4; cp. Matt. 26:66

26:13
j Jer. 7:3
k See Zech. 8:14, *note*

26:16
l Cp. 1 Sam. 14:45
m Cp. Matt. 27:11-26; Acts 23:29; 25:25; 26:31

26:18
n Mic. 1:1
o Mic. 3:12

26:19
p 2 Kin. 20:1-19; 2 Chr. 32:1-31; Is. 36:1-39:8
q Jer. 18:8

26:19 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

20 Now there was also a man who prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath Jearim, who prophesied against this city and against this land according to all the words of Jeremiah.
21 And when Jehoiakim the king, with all his mighty men and all the princes, heard his words, the king sought to put him to death; but when Urijah heard *it,* he was afraid and [a]fled, and went to Egypt.
22 Then Jehoiakim the king sent men to Egypt: [b]Elnathan the son of Achbor, and *other* men *who went* with him to [c]Egypt.
23 And they brought Urijah from Egypt and brought him to Jehoiakim the king, who killed him with the sword and cast his dead body into the graves of the common people.
24 Nevertheless the hand of [d]Ahikam the son of Shaphan was with Jeremiah, so that they should not give him into the hand of the people to put him to death.

Sign of the yokes: surrounding nations commanded to submit to Nebuchadnezzar

27 IN the beginning of the reign of Jehoiakim* the son of Josiah, king of Judah, this word came to Jeremiah from the LORD, [e]saying,*
2 "Thus says the LORD to me:
'Make for yourselves bonds and [f]yokes, and put them on your neck,
3 'and send them [g]to the king of Edom, the king of Moab, the king of the Ammonites, the king of Tyre, and the king of Sidon, by the hand of the messengers who come to Jerusalem to Zedekiah king of Judah.
4 'And command them to say to their masters, "Thus says the LORD of hosts, the God of Israel—thus you shall say to your masters:
5 'I have made the earth, the man and the beast that *are* on the ground, by My great power and by My outstretched arm, and have [h]given it to whom it seemed proper to Me.
6 'And now I have [i]given all these lands into the hand of Nebuchadnezzar the king of Babylon, [j]My servant; and the [k]beasts of the field I have also given him to serve him.
7 'So all [l]nations shall serve him and his son and his son's son, [m]until the time of his land comes; and then many nations and great kings shall make him serve them.
8 'And it shall be, *that* the nation and kingdom which will not serve Nebuchadnezzar the king of Babylon, and which will not [n]put its neck under the yoke of the king of Babylon, that nation I will punish,' says the LORD, 'with the sword, the famine, and the pestilence, until I have consumed them by his hand.
9 'Therefore do not listen to your prophets, your diviners, your dreamers, your soothsayers, or your sorcerers, who speak to you, saying, "You shall not serve the king of Babylon."
10 'For they prophesy a [o]lie to you, to remove you far from your land; and I will drive you out, and you will perish.
11 'But the nations that bring their necks under the yoke of the king of Babylon and serve him, I will let them remain in their own land,' says the LORD, 'and they shall till it and dwell in it.' " ' "
12 I also spoke to Zedekiah king of Judah according to all these words, saying, "Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live!
13 "Why will you die, you and your people, by the sword, by the famine, and by the pestilence, as the LORD has spoken against the nation that will not serve the king of Babylon?
14 "Therefore do not [p]listen to the words of the prophets who speak to you, saying, 'You shall not serve the king of Babylon,' for they prophesy a lie to you;
15 "for I have [q]not sent them," says the LORD, "yet they prophesy a lie in My name, that I may drive you out, and that you may perish,

***27:1** Following Masoretic Text, Targum, and Vulgate; some Hebrew manuscripts, Arabic, and Syriac read *Zedekiah* (compare 27:3,12; 28:1).
* Septuagint omits verse 1.

26:21
a Cp. Neh. 6:10-11

26:22
b Jer. 36:12,25
c Jer. 43:6-7

26:24
d 2 Kin. 22:12-14; Jer. 39:14; 40:5-7

27:1
e *Parables* (OT): vv. 1-7; Ezek. 17:1. (Judg. 9:8; Zech. 11:7, *note*)

27:2
f Jer. 28:14

27:3
g Cp. Jer. 25:20-26

27:5
h Ezek. 29:18-20; Dan. 4:35

27:6
i Jer. 28:14
j Jer. 25:9; 43:10; Ezek. 29:18-20
k Dan. 2:38

27:7
l Jer. 25:14; cp. 50:9
m Jer. 25:12; 50:27; Dan. 5:26

27:8
n v. 11; cp. Jer. 38:17-23

27:10
o Jer. 23:16,32; 28:15

27:14
p Jer. 23:16

27:15
q Jer. 23:21; 29:9

27:1 Jehoiakim. Here is possibly a scribal error. Hebrew reads *Jehoiakim,* but context requires *Zedekiah.* See NKJV textual note.

you and the prophets who prophesy to you."

16 Also I spoke to the priests and to all this people, saying, "Thus says the LORD: 'Do not listen to the words of your prophets who prophesy to you, saying, [a] "Behold, the vessels of the LORD's house will now shortly be brought back from Babylon"; for they prophesy a lie to you.

17 'Do not listen to them; serve the king of Babylon, and live! Why should this city be laid waste?

18 'But if they *are* prophets, and if the word of the LORD is with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, *in* the house of the king of Judah, and at Jerusalem, do not go to Babylon.'

19 "For thus says the LORD of hosts [b] concerning the pillars, concerning the Sea, concerning the carts, and concerning the remainder of the vessels that remain in this city,

20 "which Nebuchadnezzar king of Babylon did not take, when he carried away [c] captive Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem—

21 "yes, thus says the LORD of hosts, the God of Israel, concerning the [d] vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem:

22 'They shall be [e] carried to Babylon, and there they shall be until the day that I [f] visit them,' says the LORD. 'Then I will [g] bring them up and restore them to this place.' "

Hananiah's false prophecy and death

28 AND it happened in the same year, at the beginning of the reign of Zedekiah king of Judah, in the [h] fourth year *and* in the fifth month, *that* Hananiah the son of [i] Azur the prophet, who *was* from Gibeon, spoke to me in the house of the LORD in the presence of the priests and of all the people, saying,

2 "Thus speaks the LORD of hosts, the God of Israel, saying: 'I have broken the [j] yoke of the king of Babylon.

3 'Within two full years I will [k] bring back to this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon [l] took away from this place and carried to Babylon.

4 'And I will bring back to this place Jeconiah the son of Jehoiakim, king of Judah, with all the [m] captives of Judah who went to Babylon,' says the LORD, 'for I will break the yoke of the king of Babylon.' "

5 Then the prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and in the presence of all the people who stood in the house of the LORD,

6 and the prophet Jeremiah said, [n] "Amen! The LORD do so; the LORD perform your words which you have prophesied, to bring back the vessels of the LORD's house and all who were carried away captive, from Babylon to this place.

7 "Nevertheless hear now this word that I speak in your hearing and in the hearing of all the people:

8 "The prophets who have been before me and before you of old prophesied against many countries and great kingdoms—of war and disaster and pestilence.

9 "As for the [o] prophet who prophesies of [p] peace, when the word of the prophet comes to pass, the prophet will be known *as* one whom the LORD has truly [q] sent."

10 Then Hananiah the prophet took the yoke off the prophet Jeremiah's neck and broke it.

11 And Hananiah spoke in the presence of all the people, saying, "Thus says the LORD: 'Even so I will break the yoke of Nebuchadnezzar king of Babylon [r] from the neck of all

27:16
a 2 Chr. 36:7,10; Jer. 28:3; Dan. 1:2

27:19
b 2 Kin. 25:13; Jer. 52:17-21

27:20
c 2 Kin. 24:14-15; Jer. 24:1

27:21
d Jer. 20:5

27:22
e 2 Kin. 25:13; 2 Chr. 36:18
f 2 Chr. 36:21; Jer. 29:10; 32:5
g Ezra 1:7-11; 7:19

28:1
h Jer. 51:59
i Ezek. 11:1

28:2
j Jer. 27:12

28:3
k Jer. 27:16
l 2 Kin. 24:13; Dan. 1:2

28:4
m Cp. Jer. 20:4

28:6
n 1 Kin. 1:36

28:9
o Deut. 18:22
p Jer. 23:17; Ezek. 13:10,16
q Cp. 1 Kin. 22:28

28:11
r Jer. 27:7

28:1 fifth month. This is the month of Ab in the Hebrew religious calendar. It correlates to the modern months of July–August. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

28:4 Jeconiah. Jer. 24:1; or *Jehoiachin,* 2 Kin. 24:12; or *Coniah,* Jer. 22:24.

28:17 seventh month. This is the month of Tishri (or Ethanim) in the Hebrew religious calendar. It correlates to the modern months of September–October. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

nations within the space of two full years.' " And the prophet Jeremiah went his way.

12 Now the word of the LORD came to Jeremiah, after Hananiah the prophet had broken the [a]yoke from the neck of the prophet Jeremiah, saying,

13 "Go and tell Hananiah, saying, 'Thus says the LORD: "You have broken the yokes of wood, but you have made in their place yokes of iron."

14 'For thus says the LORD of hosts, the God of Israel: "I have put a [b]yoke of iron on the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him. I have given him the [c]beasts of the field also." ' "

15 Then the prophet Jeremiah said to Hananiah the prophet, "Hear now, Hananiah, the LORD has not sent you, [d]but you make this people [e]trust in a [f]lie.

16 "Therefore thus says the LORD: 'Behold, I will cast you from the face of the earth. This year you shall [g]die, because you have taught [h]rebellion against the LORD.' "

17 So Hananiah the prophet died the same year in the seventh month.

Message to the Jews of the first captivity

29 NOW these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem to the remainder of the elders who were [i]carried away captive—to the priests, the prophets, and all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon.

2 (This happened after [j]Jeconiah the king, the [k]queen mother, the eunuchs, the princes of Judah and Jerusalem, the [l]craftsmen, and the smiths had departed from Jerusalem.)

3 *The letter was sent* by the hand of Elasah the son of [m]Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent to Babylon, to Nebuchadnezzar king of Babylon, [n]saying,

4 Thus says the LORD of hosts, the God of Israel, to all who were carried away captive, whom I have caused to be carried away from Jerusalem to Babylon:

5 Build houses and dwell *in them;* plant gardens and eat their fruit.

6 Take wives and beget sons and daughters; and take wives for your sons and give your daughters to husbands, so that they may bear sons and daughters—that you may be increased there, and not diminished.

7 And seek the peace of the city where I have caused you to be carried away captive, and [o]pray to the LORD for it; for in its peace you will have peace.

8 For thus says the LORD of hosts, the God of Israel: Do not let your prophets and your diviners who are in your midst [p]deceive you, nor listen to your dreams which you cause to be dreamed.

9 For they prophesy [q]falsely to you in My name; I have not sent them, says the LORD.

10 For thus says the LORD: [r]After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to [s]return to this place.

11 For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope.

12 [t]Then you will call upon Me and go and pray to Me, and I will [u]listen to you.

13 And you will [v]seek Me and find *Me,* when you search for Me with all your heart.

14 I will be [w]found by you, says the LORD, and I will bring you back from your captivity; I will [x]gather you from all the nations and from all the places where I have driven you, says the LORD, and I will bring you

28:12
a Jer. 27:2

28:14
b Deut. 28:48
c Jer. 27:6

28:15
d Jer. 29:31; Ezek. 13:22
e See Ps. 2:12, *note*
f Jer. 27:10; 29:9

28:16
g Jer. 20:6
h Deut. 13:5; Jer. 29:32

29:1
i Jer. 27:20

29:2
j 2 Kin. 24:12; Jer. 22:26
k Jer. 13:18
l Jer. 24:1

29:3
m 2 Chr. 34:8
n vv. 4-7,28

29:7
o Ezra 6:10; Neh. 1:4-11; Dan. 9:16; 1 Tim. 2:2

29:8
p Jer. 14:14, 23:21; 27:14-15; Eph. 5:6

29:9
q Jer. 28:15; 37:19

29:10
r 2 Chr. 36:21-23; Ezra 1:1-4, Jer. 25:12; 27:22; Dan. 9:2
s Jer. 24:6; 30:3

29:12
t Ps. 50:14-15; Dan. 9:3-19
u Ps. 145:19

29:13
v Lev. 26:39-42; Deut. 30:1-3

29:14
w Deut. 4:7; Ps. 32:6; 46:1; Is. 55:6-7; Jer. 24:7
x Jer. 23:3,8; 30:3; 32:37

29:1 carried away. Compare 2 Kin. 24:10–16. The complete captivity of Judah came eleven years later (2 Kin. 25:1–7).

to the place from which I
cause you to be carried away
captive.
15 Because you have said, "The
LORD has raised up prophets for
us in Babylon"—
16 [a]therefore thus says the LORD
concerning the king who sits
on the throne of David,
concerning all the people who
dwell in this city, and
concerning your brethren who
have not gone out with you
into captivity—
17 thus says the LORD of hosts:
Behold, I will send on them
the sword, the famine, and the
pestilence, and will make them
like rotten [b]figs that cannot be
eaten, they are so bad.
18 And I will pursue them with
the sword, with famine, and
with pestilence; and I will
[c]deliver them to trouble
among all the kingdoms of the
earth—to be a curse, an
[d]astonishment, a hissing, and
a reproach among all the
nations where I have driven
them,
19 because they have not heeded
My words, says the LORD,
which I sent to them by My
servants the prophets, rising
up early and sending *them;*
neither would you heed, says
the LORD.
20 Therefore hear the word of the
LORD, all you of the captivity,
whom I have sent from
Jerusalem to Babylon.
21 Thus says the LORD of hosts,
the God of Israel, concerning
Ahab the son of Kolaiah, and
Zedekiah the son of Maaseiah,
who prophesy a [e]lie to you in
My name: Behold, I will
deliver them into the hand of
Nebuchadnezzar king of
Babylon, and he shall slay
them before your eyes.
22 And because of them a [f]curse
shall be taken up by all the
captivity of Judah who *are* in
Babylon, saying, "The LORD
make you like Zedekiah and
[g]Ahab, whom the king of
Babylon roasted in the fire";
23 because they have done
disgraceful things in Israel,
have committed adultery with
their neighbors' wives, and
have spoken lying words in My
name, which I have not
commanded them. Indeed I
[h]know, and *am* a witness, says
the LORD.
24 You shall also speak to
Shemaiah the Nehelamite,
saying,
25 Thus speaks the LORD of hosts,
the God of Israel, saying: You
have sent letters in your name
to all the people who *are* at
Jerusalem, to [i]Zephaniah the
son of Maaseiah the priest, and
to all the priests, saying,
26 "The LORD has made you priest
instead of Jehoiada the priest,
so that there should be officers
in the house of the LORD over
every man *who* is [j]demented
and considers himself a
prophet, that you should put
him in prison and in the
[k]stocks.
27 Now therefore, why have you
not rebuked Jeremiah of
Anathoth who makes himself a
prophet to you?
28 For he has sent to us *in*
Babylon, saying, 'This *captivity*
is long; build houses and dwell
in them, and plant gardens and
eat their fruit.' "
29 Now Zephaniah the priest read
this letter in the hearing of
Jeremiah the prophet.
30 Then the word of the LORD
came to Jeremiah, saying:
31 Send to all those in captivity,
saying,
Thus says the LORD
concerning Shemaiah the
Nehelamite: Because
Shemaiah has prophesied to

29:16

a Jer. 38:2-3,17-23

29:17

b Jer. 24

29:18

c Deut. 28:25; 2 Chr. 29:8; Jer. 15:4; 24:9; 34:17

d Jer. 25:9,18

29:21

e Jer. 14:14-15; Lam. 2:14

29:22

f Is. 65:15

29:22

g Cp. Dan. 3:6

29:23

h Prov. 5:21; Jer. 16:17

29:25

i 2 Kin. 25:18; Jer. 21:1

29:26

j 2 Kin. 9:11; John 10:20; Acts 26:24; 2 Cor. 5:13

k Jer. 20:2

Ahab: *uncle.* A false prophet among the Jews in captivity in Babylon. Because of his lies and adultery he was burned to death by the king of Babylon.

Zephaniah: *whom Jehovah hid.* A priest in Jerusalem during the reign of Zedekiah and the captivity.

you, and I have [a]not sent him,
and he has caused you to trust
in a [b]lie—
32 therefore thus says the LORD:
Behold, I will punish Shemaiah
the Nehelamite and his family:
he shall not have anyone to
dwell among this people, nor
shall he see the good that I will
do for My people, says the
LORD, because he has taught
[c]rebellion against the LORD.

The day of the LORD: "the time of Jacob's trouble" (v. 7), the tribulation

30 THE word that came to Jeremiah from the LORD, saying,
2 "Thus speaks the LORD God of Israel, saying: [d]'Write in a book for yourself all the [e]words that I have spoken to you.
3 'For behold, the days are coming,' says the LORD, 'that [f]I will bring back from captivity My people Israel and Judah,' says the LORD. 'And I will cause them to return to the land that I gave to their fathers, and they shall possess it.' "
4 Now these *are* the words that the LORD spoke concerning Israel and Judah.
5 "For thus says the LORD:

'We have heard a voice of
trembling,
Of fear, and not of peace.
6 Ask now, and see,
Whether a man is ever in labor
with child?
So why do I see every man *with*
his hands on his loins
Like a woman in [g]labor,
And all faces turned pale?
7 Alas! For [h]that day *is* great,
So that none *is* like it;
And it *is* the time of Jacob's
trouble,
But he shall be saved out of it.
8 'For it shall come to pass in that
day,'
Says the LORD of hosts,
'*That* I will break his yoke from
your neck,
And will burst your bonds;
Foreigners shall no more
enslave them.
9 But they shall serve the LORD
their God,
And [i]David their [j]king,
Whom I will raise up for them.
10 'Therefore do not fear, O My
servant Jacob,' says the
LORD,
'Nor be dismayed, O Israel;
For behold, I will save you from
afar,
And your seed from the [k]land
of their captivity.
Jacob shall return, have rest
and be quiet,
And no one shall make *him*
afraid.
11 For I *am* with [l]you,' says the
LORD, 'to save you;
[m]Though I make a full end of all
nations where I have
scattered you,
Yet I will not make a complete
end of [n]you.
But I will correct you in justice,
And will not let you go
altogether unpunished.'

12 "For thus says the LORD:

'Your[o] affliction *is* incurable,
Your wound *is* severe.
13 *There is* no one to plead your
cause,
That you may be bound up;
You have no healing medicines.
14 All your lovers have forgotten
you;
They do not seek you;
For I have wounded you with
the wound of an enemy,

29:31
a Jer. 27:15
b Ezek. 13:8-16,22-23

29:32
c Jer. 28:16

30:2
d See Jer. 36:32, *note*
e *Inspiration:* v. 2; Jer. 36:1. (Ex. 4:15; 2 Tim. 3:16, *note*)

30:3
f *Israel* (prophecies): vv. 1-9; Jer. 31:7. (Gen. 12:2; Rom. 11:26, *note*)

30:6
g See Mic. 4:11, *note*

30:7
h *Tribulation* (the great): vv. 4-7; Dan. 12:1. (Ps. 2:5; Rev. 7:14, *note*)

30:9
i Is. 55:3-4; Ezek. 34:23; 37:24; Hos. 3:5
j *Kingdom* (OT): vv. 7-9; Jer. 33:17. (Gen. 1:26; Zech. 12:8, *note*)

30:10
k Jer. 3:18

30:11
l Is. 43:2-5
m Amos 9:8
n Jer. 46:27-28

30:12
o 2 Chr. 36:16; Jer. 15:18

30:1 Since the book is so largely occupied with the message of judgment (1:10), these chapters are all the more significant in predicting such glorious features as: (1) the indestructibility of Israel (30:11; 31:35–37); (2) the return from exile (30:10; 31:23; 33:7); (3) the coming of the Messianic King (33:15–16); (4) the conversion of Israel (33:8,16); and (5) the realization of the New Covenant (31:31ff.; 32:39–40).

30:7 time of Jacob's trouble. The time of trouble for Jacob is identical to the tribulation. See Rev. 7:14, *note*.

30:11 complete end of you. No OT prophet is more positive of the destruction of Israel's political economy and the consequent exile of the nation than is Jeremiah, but he is also insistent that the disaster of the hour does not mean the nation's dissolution. Repeatedly the prophet assures the nation that God will not make a "complete end" of Israel (compare 4:27; 5:10,18; 30:11; 46:28). The perpetuity of Israel as a nation is thus assured.

With the chastisement of a cruel one,
For the multitude of your iniquities,
Because your sins have increased.
15 Why do you cry about your affliction?
Your sorrow *is* incurable.
Because of the multitude of your iniquities,
Because your sins have increased,
I have done these things to you.
16 'Therefore all those who devour you shall be [a]devoured;
And all your adversaries, every one of them, shall go into [b]captivity;
Those who [c]plunder you shall become plunder,
And all who [d]prey upon you I will make a prey.
17 For I will [e]restore health to you
And heal you of your wounds,'
says the LORD,
'Because they called you an outcast *saying:*
"This *is* Zion;
No one seeks her." '

Israel to be delivered in last days

18 "Thus says the LORD:
'Behold, I will bring back the captivity of Jacob's tents,
And have mercy on his dwelling places;
The city shall be built upon its own mound,
And the palace shall remain according to its own plan.
19 Then out of them shall proceed thanksgiving
And the voice of those who make merry;
I will [f]multiply them, and they shall not diminish;
I will also glorify them, and they shall not be small.
20 Their children also shall be as before,
And their congregation shall be established before Me;
And I will punish all who oppress them.
21 Their nobles shall be from among them,
And their governor shall come from their midst;
Then I will cause him to draw near,
And he shall [g]approach Me;
For who *is* this who pledged his heart to approach Me?'
says the LORD.
22 'You shall be [h]My people,
And I will be your God.' "

23 [i]Behold, the whirlwind of the LORD
Goes forth with fury,
A continuing whirlwind;
It will fall violently on the head of the wicked.
24 The fierce anger of the LORD will not return until He has done it,
And until He has performed the intents of His heart.
In the [j]latter days you will consider it.

Joy will replace sorrow

31 "AT the same time," says the LORD, "I will be the God of all the families of Israel, and they shall be My [k]people."
2 Thus says the LORD:
"The people who survived the sword
Found grace in the wilderness—
Israel, when I went to give him rest."
3 The LORD has appeared of old to me, *saying:*
"Yes, I have loved you with an everlasting [l]love;
Therefore with lovingkindness I have drawn you.
4 Again I will build you, and you shall be rebuilt,
O virgin of Israel!
You shall again be adorned with your tambourines,
And shall go forth in the dances of those who rejoice.
5 You shall yet plant vines on the mountains of Samaria;
The planters shall plant and eat *them* as ordinary food.

30:16
a Ex. 23:22; Is. 41:11; Jer. 10:25
b Is. 14:2; Joel 3:8
c Is. 33:1; Ezek. 39:10
d Jer. 2:3

30:17
e Jer. 33:6

30:19
f Is. 49:19-21; Jer. 23:3; 33:22

30:21
g Num. 16:5; Ps. 65:4

30:22
h Jer. 24:7; 31:1,33; 32:38; Ezek. 11:20; 36:28; 37:27

30:23
i Jer. 23:19-20

30:24
j See Acts 2:17, *note*

31:1
k Jer. 30:22

31:3
l Is. 43:4

30:18 bring back. That is, *cause to cease.*

6 For there shall be a day
When the watchmen will cry
on Mount Ephraim,
'Arise, and let us go up *to* Zion,
To the LORD our God.' "

7 For thus says the LORD:

"Sing with gladness for Jacob,
And shout among the chief of
the nations;
Proclaim, give praise, and say,
'O LORD, save Your people,
The [a]remnant of [b]Israel!'
8 Behold, I will bring them from
the north country,
And gather them from the
[c]ends of the earth,
Among them the blind and the
lame,
The woman with child
And the one who labors with
child, together;
A great throng shall return
there.
9 They shall come with [d]weeping,
And with supplications I will
lead them.
I will cause them to walk by
the [e]rivers of waters,
In a straight way in which they
shall not stumble;
For I am a [f]Father to Israel,
And Ephraim *is* My firstborn.

10 "Hear the word of the LORD,
O nations,
And declare *it* in the isles afar
off, and say,
'He who scattered Israel will
gather him,
And keep him as a [g]shepherd
does his flock.'
11 For the LORD has [h]redeemed
Jacob,
And ransomed him from the
hand of one stronger than
he.
12 Therefore they shall come and
sing in the height of Zion,
Streaming to the goodness of
the LORD—
For wheat and new wine and
oil,
For the young of the flock and
the herd;
Their souls shall be like a well-
watered garden,
And they shall sorrow no more
at all.

13 "Then shall the virgin rejoice in
the dance,
And the young men and the
old, together;
For I will turn their mourning
to joy,
Will comfort them,
And make them rejoice rather
than [i]sorrow.
14 I will satiate the soul of the
priests with abundance,
And My people shall be
satisfied with My goodness,
says the LORD."

15 Thus says the LORD:

"A voice was heard in Ramah,
Lamentation *and* bitter
weeping,
Rachel [j]weeping for her
children,
Refusing to be comforted for
her children,
Because they *are* [k]no more."

16 Thus says the LORD:

"Refrain your voice from
[l]weeping,
And your eyes from tears;
For your work shall be
rewarded, says the LORD,
And they shall come back from
the land of the enemy.
17 There is [m]hope in your future,
says the LORD,
That *your* children shall come
back to their own border.

18 "I have surely heard Ephraim
bemoaning himself:
'You have [n]chastised me, and I
was chastised,
Like an untrained bull;
Restore me, and I will return,
For You *are* the LORD my God.
19 Surely, after my turning, I
[o]repented;
And after I was instructed, I
struck myself on the thigh;
I was [p]ashamed, yes, even
humiliated,
Because I bore the reproach of
my youth.'
20 *Is* Ephraim My dear son?

Rachel: *ewe*. The wife of Jacob whom he loved. Mother of Joseph and Benjamin, Jacob's favorite sons.

31:7

a *Remnant:* vv. 7-14; Ezek. 6:8. (Is. 1:9; Rom. 11:5, *note*)

b *Israel* (prophecies): vv. 7-14,31-40; Ezek. 36:22. (Gen. 12:2; Rom. 11:26, *note*)

31:8

c Jer. 30:3; 32:37

31:9

d Jer. 50:4

e Isa 49:10

f Is. 64:8

31:10

g Is. 40:11; Ezek. 34:11-12

31:11

h *Redemption* (redeeming relative type): v. 11; Jer. 32:7. (Gen. 48:16; Is. 59:20, *note*)

31:13

i Cp. John 16:20

31:15

j Matt. 2:18

k Jer. 10:20

31:16

l Is. 25:8; 30:19

31:17

m Jer. 29:11

31:18

n Ps. 94:12; cp. Heb. 12:5-11

31:19

o See Zech. 8:14, *note*

p Ezek. 36:31

Is he a pleasant child?
For though I spoke against him,
I earnestly remember him still;
Therefore My heart yearns for him;
I will surely have [a]mercy on him, says the LORD.

21 "Set up signposts,
Make landmarks;
Set your heart toward the highway,
The way in *which* you went.
Turn back, O virgin of Israel,
Turn back to these your cities.
22 How long will you gad about,
O you backsliding daughter?
For the LORD has created a new thing in the earth—
A woman shall encompass a man."

23 Thus says the LORD of hosts, the God of Israel: "They shall again use this speech in the land of Judah and in its cities, when I bring back their captivity: 'The LORD bless you, O home of justice, *and* mountain of holiness!'

24 "And there shall dwell in Judah itself, and in all its cities together, farmers and those going out with flocks.

25 "For I have satiated the weary soul, and I have replenished every sorrowful soul."

26 After this I [b]awoke and looked around, and my sleep was [c]sweet to me.

A new covenant to be made with Israel

27 "Behold, the days are coming, says the LORD, that I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast.

28 "And it shall come to pass, *that* as I have watched over them to pluck up, to break down, to throw down, to destroy, and to afflict, so I will watch over them to build and to plant, says the LORD.

29 "In those days they shall say no more:

'The [d]fathers have eaten sour grapes,
And the children's teeth are set on edge.'

30 "But every one shall die for his [e]own iniquity; every man who eats the sour grapes, his teeth shall be set on edge.

31 [f]"Behold, the days are coming, says the LORD, when I will make a new [g h]covenant with the house of Israel and with the house of Judah—

32 "not according to the covenant that I made with their fathers in the day *that* I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a [i]husband to them,* says the LORD.

33 "But this *is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put My [j]law in their minds, and

*31:32 Following Masoretic Text, Targum, and Vulgate; Septuagint and Syriac read *and I turned away from them.*

31:20
a Jer. 3:12; 12:15

31:26
b Cp. Zech. 4:1
c Prov. 3:24

31:29
d Ezek. 18:2-3

31:30
e Deut. 24:16; 2 Chr. 25:4; Ezek. 18:4,20

31:31
f vv. 31-34; Heb. 8:8-12; 10:16-17
g *Eight covenants:* vv. 31-40; Heb. 8:8. (Gen. 2:16; Heb. 8:8, *note*)
h *Covenant* (New): vv. 31-34; Jer. 32:40. (Is. 61:8; Heb. 8:8, *note*)

31:32
i *"Wife"* (of the LORD): v. 32; Hos. 2:2. (Is. 54:5; Hos. 2:2, *note*)

31:33
j vv. 33-34; Heb. 10:16-17

31:22 new thing in the earth. Most contemporary Bible teachers understand the passage to mean that Israel, contrary to the practice of women, will woo the LORD, her divine husband. Older expositors almost unanimously took the verse to predict the virgin birth of the Messiah. Their arguments are: (1) The "new thing in the earth" would require an event of unprecedented character. (2) The word "created" implies an act of divine power. (3) The term "woman" demands an individual rather than the entire nation. And (4) the word "man" is properly used of God (Is. 9:6).

31:23 bring back. That is, *cause to cease.*

31:28 The second or constructive phase of Jeremiah's ministry begins here. Compare Jer. 1:10.

31:31 THE NEW COVENANT

The New Covenant of 31:31–40 and 32:40ff. is one of the significant covenants of Scripture, and is remarkably full, stating:
(1) the time of the covenant (vv. 31,33);
(2) the parties to the covenant (v. 31);
(3) the contrast in covenants—Mosaic and New (v. 32);
(4) the terms of the covenant (v. 33);
(5) the comprehensiveness of the covenant (v. 34);
(6) the basic features of the covenant (v. 34): (a) knowledge of God and (b) forgiveness of sin;
(7) the perpetuity of the people of the covenant (vv. 35–37); and
(8) the guarantee of the covenant (the rebuilt city) (vv. 38–40). See Hebrew 8:8, *note.* Although certain features of this covenant have been fulfilled for believers in the present Church Age, e.g. (6) above, the covenant remains to be realized for Israel according to the explicit statement of v. 31.

write it on their [a]hearts; and I will be their God, and they shall be My people.

34 "No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall [b]know Me, from the least of them to the greatest of them, says the LORD. For I will [c]forgive their iniquity, and their sin I will remember no more."

35 Thus says the LORD,
Who gives the sun for a light by day,
The ordinances of the moon and the stars for a light by night,
Who disturbs the sea,
And its waves roar
(The LORD of hosts *is* His name):

36 "If[d] those ordinances depart
From before Me, says the LORD,
Then the seed of Israel shall also cease
From being a nation before Me forever."

37 Thus says the LORD:

"If[e] heaven above can be measured,
And the foundations of the earth searched out beneath,
I will also [f]cast off all the seed of Israel
For all that they have done, says the LORD.

38 "Behold, the days are coming, says the LORD, that the city shall be built for the LORD [g]from the Tower of Hananel to the Corner Gate.

39 "The [h]surveyor's line shall again extend straight forward over the hill Gareb; then it shall turn toward Goath.

40 "And the whole valley of the [i]dead bodies and of the ashes, and all the fields as far as the Brook Kidron, to the corner of the [j]Horse Gate toward the east, *shall be* [k]holy to the LORD. It shall not be plucked up or thrown down anymore forever."

Jeremiah imprisoned: the sign of Hanamel's field

32 THE word that came to Jeremiah from the LORD [l]in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.

2 For then the king of Babylon's army besieged Jerusalem, and Jeremiah the prophet was shut up in the court of the [m]prison, which *was in* the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, "Why do you [n]prophesy and say, 'Thus says the LORD: "Behold, I will give this city into the hand of the king of Babylon, and he shall take [o]it;

4 "and Zedekiah king of Judah shall not escape from the hand of the Chaldeans, but shall surely be [p]delivered into the hand of the king of Babylon, and shall speak with him face to face,* and see him eye to [q]eye;

5 "then he shall [r]lead Zedekiah to Babylon, and there he shall be until I visit him," says the LORD; "though you fight with the Chaldeans, you shall [s]not succeed" '?"

6 And Jeremiah said, "The word of the LORD came to me, saying,

7 'Behold, Hanamel the son of Shallum your uncle will come to you, saying, "Buy my field which *is* in Anathoth, for the [t]right of redemption *is* yours to buy *it.*" '

8 "Then Hanamel my uncle's son came to me in the court of the prison according to the word of the LORD, and said to me, 'Please buy my field that *is* in Anathoth, which *is* in the country of Benjamin; for the right of inheritance *is* yours, and the redemption yours; buy *it* for yourself.' Then I knew that this was the word of the LORD.

9 "So I bought the field from Hanamel, the son of my uncle who *was* in Anathoth, and weighed *out to* him the money—seventeen [u]shekels of silver.

10 "And I signed the deed and

***32:4** Literally *mouth to mouth*

31:33
a Cp. 2 Cor. 3:3

31:34
b Jer. 24:7
c *Forgiveness:* v. 34; Matt. 6:12. (Lev. 4:20; Matt. 26:28, *note*)

31:36
d Ps. 148:3-6

31:37
e Jer. 33:22
f Jer. 33:24-26; Rom. 11:2-5, 26-27

31:38
g Neh. 3:1; 12:39; Zech. 14:10

31:39
h Ezek. 40:3,5; Zech. 2:1-2

31:40
i Cp. Jer. 7:31-32
j 2 Chr. 23:15; Neh. 3:28
k Joel 3:17

32:1
l 2 Kin. 25:1-2; Jer. 39:1, see 1 Chr. 11:11, *note*

32:2
m Jer. 20:2-3; 37:15; 39:13-15

32:3
n Jer. 26:8-9
o Jer. 21:3-7

32:4
p 2 Kin. 25:6; Jer. 21:7; 34:3
q Jer. 39:5-6

32:5
r Jer. 39:7; Ezek. 12:13
s Jer. 27:12-18

32:7
t *Redemption* (redeeming relative type): vv. 7-15; Jer. 50:34. (Gen. 48:16; Is. 59:20, *note*)

32:9
u See Coinage (OT), Ex. 30:13, *note*

32:9 bought the field. Here is a sign (1) of Jeremiah's faith in his own predictions of the restoration of Judah (v. 15), for the field was then occupied by the Babylonian army; and (2) to Judah of that coming restoration. Observe that Jeremiah was acting upon the principle of Hebrew 11:1.

sealed *it,* took witnesses, and weighed the money on the scales.

11 "So I took the purchase deed, *both* that which was sealed *according* to the law and custom, and that which was open;

12 "and I gave the purchase deed to [a]Baruch the son of Neriah, son of Mahseiah, in the presence of Hanamel my uncle's *son,* and in the presence of the [b]witnesses who signed the purchase deed, before all the Jews who sat in the court of the prison.

13 "Then I charged [c]Baruch before them, saying,

14 'Thus says the LORD of hosts, the God of Israel: "Take these deeds, both this purchase deed which is sealed and this deed which is open, and put them in an earthen vessel, that they may last many days."

15 'For thus says the LORD of hosts, the God of Israel: "Houses and fields and vineyards shall be [d]possessed again in this land." '

Jeremiah's prayer and the LORD's response

16 "Now when I had delivered the purchase deed to Baruch the son of Neriah, I [e]prayed to the LORD, saying:

17 'Ah, Lord GOD! Behold, [f]You have made the heavens and the earth by Your great power and outstretched arm. [g]There is nothing too hard for You.

18 '*You* show [h]lovingkindness to thousands, and repay the iniquity of the fathers into the bosom of their children after them—the Great, the Mighty God, whose name *is* the LORD of hosts.

19 '*You are* great in counsel and mighty in work, for [i]Your eyes *are* open to all the ways of the sons of men, to give everyone according to his ways and according to the fruit of his doings.

20 'You have set signs and wonders in the land of Egypt, to this day, and in Israel and among *other* men; and You have made Yourself a [j]name, as it is this day.

21 'You [k]have brought Your people Israel out of the land of Egypt with signs and wonders, with a strong hand and an outstretched arm, and with great terror;

22 'You have given them this land, of which You swore to their fathers to give them—"a [l]land flowing with milk and honey."

23 'And they came in and took possession of it, but they have not obeyed Your voice or walked in Your law. They have done nothing of all that You commanded them to do; therefore You have caused all this calamity to come upon them.

24 'Look, the [m]siege mounds! They have come to the city to take it; and the city has been given into the hand of the Chaldeans who fight against it, because of the sword and famine and pestilence. What You have spoken has happened; there You see *it!*

25 'And You have said to me, O Lord GOD, "Buy the field for money, and take witnesses"!—yet the city has been given into the hand of the Chaldeans.' "

26 Then the word of the LORD came to Jeremiah, saying,

27 "Behold, I *am* the LORD, the [n]God of all flesh. Is there anything [o]too hard for Me?

28 "Therefore thus says the LORD: 'Behold, I will give this city into the hand of the Chaldeans, into the hand of Nebuchadnezzar king of Babylon, and he shall take it.

29 'And the Chaldeans who fight against this city shall come and set fire to this city and burn it, with the houses on whose roofs they have offered incense to Baal and poured out drink offerings to other gods, to provoke Me to anger;

30 'because the children of Israel and the children of Judah have done only evil before Me from their youth. For the children of Israel have provoked Me only to anger with the work of their hands,' says the LORD.

31 'For this city has been to Me *a provocation of* My anger and My fury from the day that they built it, even to this day; [p]so I will remove it from before My face

32 'because of all the evil of the children of Israel and the children of Judah, which they have done to

32:12
a Jer. 36:4
b Is. 8:2

32:13
c Jer. 36:4

32:15
d Jer. 31:5,12,14

32:16
e *Bible prayers* (OT): vv. 16-25; Ezek. 9:8. (Gen. 15:2; Hab. 3:1, *note*)

32:17
f 2 Kin. 19:15
g Gen. 18:14; Luke 1:37

32:18
h Ex. 20:6, 34:7; Deut. 5:9-10

32:19
i Job 34:21; Ps. 33:13; Prov. 5:21; Jer. 16:17

32:20
j Ex. 9:16; 1 Chr. 17:21; Is. 63:12; Jer. 13:11; Dan. 9:15

32:21
k Ex. 6:6; 2 Sam. 7:23; Ps. 136:11-12

32:22
l Ex. 3:8,17; Jer. 11:5

32:24
m Jer. 33:4

32:27
n Num. 16:22
o v. 17; Matt. 19:26; cp. Num. 11:23; Is. 59:1

32:31
p 2 Kin. 23:27

provoke Me to anger—[a]they, their kings, their princes, their priests, their [b]prophets, the men of Judah, and the inhabitants of Jerusalem.

33 'And they have turned to Me the [c]back, and not the face; though I taught them, rising up early and teaching *them,* yet they have not listened to receive instruction.

34 'But they set their abominations in the [d]house which is called by My name, to defile it.

35 'And they built the [e]high places of Baal which *are* in the Valley of the Son of Hinnom, to cause their sons and their daughters to pass through *the fire* to [f]Molech, which I did not command them, nor did it come into My mind that they should do this abomination, to cause Judah to sin.'

36 "Now therefore, thus says the LORD, the God of Israel, concerning this city of which you say, 'It shall be delivered into the hand of the king of Babylon by the sword, by the famine, and by the pestilence':

37 'Behold, I will [g]gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will bring them back to this place, and I will cause them to dwell safely.

38 'They shall be [h]My people, and I will be their God;

39 'then I will [i]give them one heart and one way, that they may fear Me forever, for the good of them and their children after them.

40 'And I will make an [j]everlasting covenant with them, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me.

41 'Yes, I will [k]rejoice over them to do them good, and I will assuredly [l]plant them in this land, with all My heart and with all My soul.'

42 "For thus says the LORD: [m]'Just as I have brought all this great calamity on this people, so I will bring on them all the good that I have promised them.

43 'And fields will be bought in this land of which you say, "*It is* desolate, without man or beast; it has been given into the hand of the Chaldeans."

44 'Men will buy fields for money, sign deeds and seal *them,* and take witnesses, in the land of [n]Benjamin, in the places around Jerusalem, in the cities of Judah, in the cities of the mountains, in the cities of the lowland, and in the cities of the South; for I will cause their captives to return,' says the LORD."

The prophecy of the Davidic kingdom (see 2 Sam. 7:8–16, and note)

33 MOREOVER the word of the LORD came to Jeremiah a second time, [o]while he was still shut up in the court of the prison, saying,

2 "Thus says the LORD who made it, the LORD who formed it to establish it (the LORD *is* His name):

3 [p]'Call to Me, and I will answer you, and show you great and mighty things, which you do not know.'

4 "For thus says the LORD, the God of Israel, concerning the houses of this city and the houses of the kings of Judah, which have been pulled down *to fortify** against the [q]siege mounds and the sword:

5 'They come to fight with the [r]Chaldeans, but *only* to fill their places* with the dead bodies of men whom I will slay in My anger and My fury, all for whose wickedness I have hidden My face from this city.

6 'Behold, I will bring it health and [s]healing; I will heal them and

***33:4** Compare Isaiah 22:10 ***33:5** Compare 2 Kings 23:14

32:32
a Is. 1:4-6; Dan. 9:8
b Jer. 23:14

32:33
c Cp. Ezek. 8:16

32:34
d Jer. 7:10-12,30; 23:11

32:35
e See Judg. 3:7 and 1 Kin. 3:2, *notes*
f Lev. 18:21; 1 Kin. 11:33

32:37
g Deut. 30:3; Jer. 23:3; 29:14; 31:10; 50:19; Ezek. 37:21

32:38
h Jer. 24:7; 30:22; 31:33

32:39
i Ezek. 11:19-20

32:40
j *Covenant* (New): vv. 37-40; Jer. 50:5. (Is. 61:8; Heb. 8:8, *note*)

32:41
k Deut. 3:9; Zeph. 3:17
l Jer. 24:6; 31:28; Amos 9:15

32:42
m Jer. 31:28

32:44
n Jer. 17:26

33:1
o See Jer. 37:11, *note*

33:3
p Ps. 91:15; Is. 55:6-7; Jer. 29:12

33:4
q Jer. 32:24

33:5
r Jer. 21:4-7; 32:5; 37:9-10

33:6
s Jer. 30:17

Baal: *lord.* A pagan god of the Moabites and Canaanites.

32:40 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

32:44 lowland. The "lowland" or *Shephelah* is a section of the Holy Land bounded on the north by the Valley of Aijalon, on the west by the Maritime Plain, on the east by the Central Plateau, and reaching to Beersheba in the south. It is characterized by low, rounded chalk hills divided by several broad valleys. **The South** translates the Hebrew word Negev, which is based on a word meaning "to be dry." It is a geographical term which refers to a specific section of Palestine (e.g. Gen. 13:1) located between Debir and the Arabian Desert. It is an arid region most of the year. Since this area was south of the larger part of Israel, the word also came to be used to denote that direction (compare Gen. 13:14; Dan. 8:4,9; 11:5, etc.).

33:2 it. That is, *the earth.*

reveal to them the abundance of peace and truth.

7 'And I will cause the captives of Judah and the captives of Israel to return, and will rebuild those places as at the first.

8 'I will [a]cleanse them from all their iniquity by which they have sinned against Me, and I will pardon all their iniquities by which they have sinned and by which they have transgressed against Me.

9 'Then it shall be to Me a [b]name of joy, a praise, and an honor before all nations of the earth, who shall hear all the good that I do to them; they shall fear and tremble for all the goodness and all the prosperity that I provide for it.'

10 "Thus says the LORD: 'Again there shall be heard in this place—of which you say, "It *is* desolate, without man and without beast"—in the cities of Judah, in the streets of Jerusalem that are desolate, without man and without inhabitant and without beast,

11 'the [c]voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who will say:

"Praise the LORD of hosts,
For the LORD *is* good,
For His mercy *endures*
forever"—

and of those *who will* bring the [d]sacrifice of praise into the house of the LORD. For I will cause the captives of the land to return as at the first,' says the LORD.

12 "Thus says the LORD of hosts: [e]'In this place which is desolate, without man and without beast, and in all its cities, there shall again be a dwelling place of shepherds causing *their* flocks to lie down.

13 'In the cities of the mountains, in the cities of the lowland, in the cities of the South, in the land of Benjamin, in the places around Jerusalem, and in the cities of Judah, the flocks shall again pass under the hands of him who counts *them,*' says the LORD.

14 'Behold, the days are coming,' says the LORD, 'that I will perform that [f]good thing which I have promised to the house of Israel and to the house of Judah:

15 'In those days and at that time
I will cause to grow up to David
A [g]Branch of righteousness;
He shall execute judgment and
righteousness in the earth.
16 In those days Judah will be
saved,
And Jerusalem will dwell safely.
And this *is the name* by which
she will be called:

THE LORD OUR
RIGHTEOUSNESS.'*

17 "For thus says the LORD: 'David shall never [h]lack a man to sit on the [i]throne of the house of Israel;

18 'nor shall the [j]priests, the Levites, lack a man to offer burnt offerings before Me, to kindle grain offerings, and to sacrifice continually.' "

19 And the word of the LORD came to Jeremiah, saying,

20 "Thus says the LORD: 'If you can break My covenant with the day and My covenant with the night, so that there will not be day and night in their season,

21 'then My [k]covenant may also be broken with David My servant, so that he shall not have a son to reign on his throne, and with the Levites, the priests, My ministers.

22 [l]'As the host of heaven cannot be numbered, nor the sand of the

*33:16 Compare 23:5,6

33:8
a Ezek. 36:25; Zech. 13:1; Heb. 9:13-14

33:9
b Is. 55:13; 62:2-4; Jer. 13:11

33:11
c Cp. Jer. 7:34; 16:9; 25:10
d Heb. 13:15

33:12
e Is. 65:10; Jer. 31:24; 50:19

33:14
f Jer. 29:10; 32:42

33:15
g See Is. 4:2, *note*

33:17
h 2 Sam. 7:16; 1 Kin. 2:4; Ps. 89:29,36; Luke 1:32,33
i *Kingdom* (OT): vv. 14-17; Ezek. 11:15. (Gen. 1:26; Zech. 12:8, *note*)

33:18
j Ezek. 44:15

33:21
k 2 Sam 23:5

33:22
l Gen. 15:5; 22:17

33:13 lowland. The "lowland" or *Shephelah* is a section of the Holy Land bounded on the north by the Valley of Aijalon, on the west by the Maritime Plain, on the east by the Central Plateau, and reaching to Beersheba in the south. It is characterized by low, rounded chalk hills divided by several broad valleys. **The South** translates the Hebrew word Negev, which is based on a word meaning "to be dry." It is a geographical term which refers to a specific section of Palestine (e.g. Gen. 13:1) located between Debir and the Arabian Desert. It is an arid region most of the year. Since this area was south of the larger part of Israel, the word also came to be used to denote that direction (compare Gen. 13:14; Dan. 8:4,9; 11:5, etc.).

33:15 See *notes* on Davidic Covenant (2 Sam. 7:16); Kingdom (OT), (Gen. 1:26; Zech. 12:8); and Kingdom (NT), (1 Cor. 15:24).

33:16 THE LORD OUR RIGHTEOUSNESS. Hebrew *Jehovah-tsidkenu.* See Ex. 34:6, *note.*

sea measured, so will I [a]multiply the descendants of David My servant and the [b]Levites who minister to Me.' "

23 Moreover the word of the LORD came to Jeremiah, saying,

24 "Have you not considered what these people have spoken, saying, 'The two families which the LORD has chosen, He has also cast them off'? Thus they have [c]despised My people, as if they should no more be a nation before them.

25 "Thus says the LORD: [d]'If My covenant *is* not with day and night, *and if* I have not appointed the ordinances of heaven and earth,

26 [e]'then I will [f]cast away the descendants of Jacob and David My servant, *so* that I will not take *any* of his descendants *to be* rulers over the descendants of Abraham, Isaac, and Jacob. For I will cause their captives to return, and will have mercy on them.' "

Message to Zedekiah concerning his coming captivity

34 THE word which came to Jeremiah from the LORD, [g]when Nebuchadnezzar king of Babylon and all his army, all the [h]kingdoms of the earth under his dominion, and all the people, fought against Jerusalem and all its cities, saying,

2 "Thus says the LORD, the God of Israel: 'Go and [i]speak to Zedekiah king of Judah and tell him, "Thus says the LORD: 'Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire.

3 'And you shall [j]not escape from his hand, but shall surely be taken and delivered into his hand; your eyes shall see the eyes of the king of Babylon, he shall speak with you [k]face to face,* and you shall go to Babylon.' " '

4 "Yet hear the word of the LORD, O Zedekiah king of Judah! Thus says the LORD concerning you: 'You shall not die by the sword.

5 'You shall die in peace; as in the ceremonies of your fathers, the former kings who were before you, so they shall burn *incense* for you and lament for you, *saying,* "Alas, lord!" For I have pronounced the word, says the LORD.' "

6 Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem,

7 when the king of Babylon's army fought against Jerusalem and all the cities of Judah that were left, against Lachish and Azekah; for *only* these [l]fortified cities remained of the cities of Judah.

Princes and people rebuked: Jerusalem to be a desolation

8 *This is* the word that came to Jeremiah from the LORD, after King Zedekiah had made a covenant with all the people who *were* at Jerusalem to proclaim liberty to them:

9 that every man should set [m]free his male and female slave—a Hebrew man or woman—that no one should keep a Jewish brother in bondage.

10 Now when all the princes and all the people, who had entered into the covenant, heard that everyone should set free his male and female slaves, that no one should keep them in bondage anymore, they obeyed and let *them* go.

11 But afterward they changed their minds and made the male and female slaves return, whom they had set free, and brought them into subjection as male and female slaves.

12 Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 "Thus says the LORD, the God of Israel: 'I made a [n]covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying,

14 "At the end of [o]seven years let every man set free his Hebrew brother, who has been sold to him; and when he has served you six

*34:3 Literally *mouth to mouth*

33:22
a Jer. 30:19; Ezek. 36:10-11
b Is. 66:21

33:24
c Neh. 4:2-4; Esth. 3:6-8; Ps. 44:13-14; 83:4; Ezek. 36:2

33:25
d v. 20; Gen. 8:22

33:26
e Jer. 31:37
f Rom. 11:1-2

34:1
g 2 Kin. 25:1; Jer. 32:1-2; 39:1; 52:4
h Jer. 25:9; Dan. 2:37-38

34:2
i 2 Chr. 36:11-12

34:3
j 2 Kin. 25:4-5; Jer. 21:7
k Jer. 32:4; 39:5-6

34:7
l 2 Kin. 18:13; 19:8; 2 Chr. 11:5,9

34:9
m Lev. 25:39-46

34:13
n Ex. 24:3,7-8

34:14
o Ex. 21:2; Deut. 15:12

34:5 ceremonies. Or *burnings.* 2 Chr. 16:14; 21:19.
34:16 at their pleasure. It was according to the law that Hebrew slaves, when they were set at liberty, could accept freedom or remain with their masters forever (Ex. 21:5–6).

years, you shall let him go free from you." But your fathers did not obey Me nor incline their ear.

15 'Then you recently turned and did what was right in My sight—every man proclaiming liberty to his neighbor; and you made a covenant before Me in the house which is called by My name.

16 'Then you turned around and profaned My name, and every one of you brought back his male and female slaves, whom you had set at liberty, at their pleasure, and brought them back into subjection, to be your male and female slaves.'

17 "Therefore thus says the LORD: 'You have not obeyed Me in proclaiming liberty, every one to his brother and every one to his neighbor. Behold, I [a]proclaim liberty to you,' says the LORD—'to the sword, to pestilence, and to famine! And I will [b]deliver you to trouble among all the kingdoms of the earth.

18 'And I will give the men who have transgressed My covenant, who have not performed the words of the covenant which they made before Me, [c]when they cut the calf in two and passed between the parts of it—

19 'the princes of Judah, the princes of Jerusalem, the eunuchs, the priests, and all the people of the land who passed between the parts of the calf—

20 'I will [d]give them into the hand of their enemies and into the hand of those who seek their life. Their dead bodies shall be for [e]meat [f]for the birds of the heaven and the beasts of the earth.

21 'And I will give Zedekiah king of Judah and his princes into the hand of their enemies, into the hand of those who seek their life, and into the hand of the king of Babylon's army which has gone back from you.

22 'Behold, I will command,' says the LORD, 'and cause them to [g]return to this city. They will fight against it and take it and burn it with fire; and I will [h]make the cities of Judah a desolation without inhabitant.' "

The Rechabites' obedience contrasted with Judah's disobedience

35 THE word which came to Jeremiah from the LORD in the days of Jehoiakim the son of Josiah, king of Judah, saying,

2 "Go to the house of the [i]Rechabites, speak to them, and bring them into the house of the LORD, into one of the [j]chambers, and give them wine to drink."

3 Then I took Jaazaniah the son of Jeremiah, the son of Habazziniah, his brothers and all his sons, and the whole house of the Rechabites,

4 and I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaliah, a man of God, which *was* by the chamber of the princes, above the chamber of Maaseiah the son of Shallum, the [k]keeper of the door.

5 Then I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said to them, [l]"Drink wine."

6 But they said, "We will drink no wine, for [m]Jonadab the son of Rechab, our father, commanded us, saying, 'You shall drink [n]no wine, you nor your sons, forever.

7 'You shall not build a house, sow seed, plant a vineyard, nor have *any of these;* but all your days you shall dwell in tents, that you may [o]live many days in the land where you are sojourners.'

8 "Thus we have [p]obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters,

9 "nor to build ourselves houses to dwell in; nor do we have vineyard, field, or seed.

10 "But we have dwelt in tents, and have obeyed and done according to all that Jonadab our father commanded us.

11 "But it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, 'Come, let us [q]go to Jerusalem for fear of the army of the Chaldeans and for fear of the army of the Syrians.' So we dwell at Jerusalem."

34:17
a Matt. 7:2; Gal. 6:7; James 2:13
b Deut. 28:25,64; Jer. 29:18

34:18
c Gen. 15:10,17

34:20
d Jer. 22:25
e Jer. 16:4
f Jer. 7:32-33; 19:7; 25:33

34:22
g Jer. 37:6-10
h Jer. 9:11; 44:2,6

35:2
i 2 Sam. 4:2; 1 Chr. 2:55
j 1 Kin. 6:5-6,8

35:4
k 2 Kin. 12:9; 25:18; 1 Chr. 9:19

35:5
l vv. 5-10; cp. Amos 2:12

35:6
m vv. 8,14,16,19; or *Jehonadab,* 2 Kin. 10:15,23
n Lev. 10:9; Num. 6:2-4; Judg. 13:7,14; Prov. 31:4; Ezek. 44:21; Luke 1:15

35:7
o Ex. 20:12; Eph. 6:2-3

35:8
p Eph. 6:1; Col. 3:20

35:11
q Jer. 4:5-7; 8:14

12 Then came the word of the LORD to Jeremiah, saying,
13 "Thus says the LORD of hosts, the God of Israel: 'Go and tell the men of Judah and the inhabitants of Jerusalem, [a] "Will you not receive instruction to obey My words?" says the LORD.
14 "The words of Jonadab the son of Rechab, which he commanded his sons, not to drink wine, are performed; for to this day they drink none, and obey their father's commandment. [b] But although I have spoken to you, [c] rising early and speaking, you did not obey Me.
15 "I have also sent to you all My [d] servants the prophets, rising up early and sending *them,* saying, 'Turn now everyone from his evil way, amend your doings, and do not go after other gods to serve them; then you will [e] dwell in the land which I have given you and your fathers.' But you have not inclined your ear, nor obeyed Me.
16 "Surely the sons of Jonadab the son of Rechab have performed the commandment of their [f] father, which he commanded them, but this people has not obeyed Me." '
17 "Therefore thus says the LORD God of hosts, the God of Israel: 'Behold, I will bring on Judah and on all the inhabitants of Jerusalem all the doom that I have pronounced against them; [g] because I have spoken to them but they have not heard, and I have called to them but they have not answered.' "
18 And Jeremiah said to the house of the Rechabites, "Thus says the LORD of hosts, the God of Israel: 'Because you have obeyed the commandment of Jonadab your father, and kept all his precepts and done according to all that he commanded you,
19 'therefore thus says the LORD of hosts, the God of Israel: "Jonadab the son of Rechab shall not lack a man to stand before Me [h] forever." ' "

Jehoiakim burns Jeremiah's scroll

36 NOW it came to pass in the [i] fourth year of Jehoiakim the son of Josiah, king of Judah, *that* this [j] word came to Jeremiah from the LORD, saying:
2 "Take a [k] scroll of a book and [l] write on it all the words that I have spoken to you against Israel, against Judah, and against all the nations, from the day I spoke to you, [m] from the days of Josiah even to this day.
3 "It [n] may be that the house of Judah will hear all the adversities which I purpose to bring upon them, that everyone may [o] turn from his evil way, that I may forgive their iniquity and their sin."
4 Then Jeremiah called [p] Baruch the son of Neriah; and Baruch wrote on a scroll of a book, at the instruction of Jeremiah,* all the words of the LORD which He had spoken to him.
5 And Jeremiah commanded Baruch, saying, "I *am* [q] confined, I cannot go into the house of the LORD.
6 "You go, therefore, and read from the scroll which you have written at my instruction,* the words of the LORD, in the hearing of the people in the LORD's house on the [r] day of fasting. And you shall also read them in the hearing of all Judah who come from their cities.
7 "It may be that they will present their supplication before the LORD, and everyone will turn from his evil way. For great *is* the anger and the fury that the LORD has pronounced against this people."
8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading from the book the words of the LORD in the LORD's house.
9 Now it came to pass in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jeru-

*36:4 Literally *from Jeremiah's mouth*
*36:6 Literally *from my mouth*

35:13
a Jer. 6:10; 17:23; 32:33

35:14
b 2 Chr. 36:15
c Jer. 7:13; 25:3

35:15
d Jer. 26:4-5; 29:19
e Jer. 7:7; 22:4; 25:5-6

35:16
f Heb. 12:9

35:17
g Prov. 1:24; Is. 65:12; 66:4; Jer. 7:13

35:19
h Ex. 20:12; Eph. 6:2-3

36:1
i Jer. 25:1; 45:1
j *Inspiration:* vv. 1-32; Jer. 45:2. (Ex. 4:15; 2 Tim. 3:16, *note*)

36:2
k Is. 8:1; Ezek. 2:9; Zech. 5:1
l See v. 32, *note*
m Jer. 25:3

36:3
n Jer. 26:3; Ezek. 12:3
o Jer. 18:8; cp. Jon. 3:8

36:4
p Jer. 32:12; 45:1

36:5
q Jer. 32:2; 33:1

36:6
r Lev. 16:29; 23:27-32; Acts 27:9

36:1 Jehoiakim. Or *Eliakim,* 2 Kin. 23:34–37.

Baruch: *blessed.* Jeremiah's companion and scribe who recorded Jeremiah's prophecies twice.

36:9 ninth month. This is the month of Chislev in the Hebrew religious calendar. It correlates to the modern months of November–December. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

salem, and to all the people who came from the cities of Judah to Jerusalem.

10 Then Baruch read from the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the upper court at the entry of the New Gate of the LORD's house, in the hearing of all the people.

11 When Michaiah the son of Gemariah, the son of Shaphan, heard all the words of the LORD from the book,

12 he then went down to the king's house, into the scribe's chamber; and there all the princes were sitting—[a]Elishama the scribe, Delaiah the son of Shemaiah, [b]Elnathan the son of Achbor, Gemariah the son of Shaphan, Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared to them all the words that he had heard when Baruch read the book in the hearing of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch, saying, "Take in your hand the scroll from which you have read in the hearing of the people, and come." So Baruch the son of Neriah took the scroll in his hand and came to them.

15 And they said to him, "Sit down now, and read it in our hearing." So Baruch read *it* in their hearing.

16 Now it happened, when they had heard all the words, that they looked in fear from one to another, and said to Baruch, "We will surely [c]tell the king of all these words."

17 And they asked Baruch, saying, "Tell us now, how did you write all these words—at his instruction?"*

18 So Baruch answered them, "He proclaimed with his mouth all these words to me, and I wrote *them* with ink in the book."

19 Then the princes said to Baruch, "Go and [d]hide, you and Jeremiah; and let no one know where you are."

20 And they went to the king, into the court; but they stored the scroll in the chamber of Elishama the scribe, and told all the words in the hearing of the king.

21 So the king sent Jehudi to bring the scroll, and he took it from Elishama the scribe's chamber. And Jehudi [e]read it in the hearing of the king and in the hearing of all the princes who stood beside the king.

22 Now the king was sitting in the [f]winter house in the ninth month, with *a fire* burning on the hearth before him.

23 And it happened, when Jehudi had read three or four columns, *that the king* cut it with the scribe's knife and [g]cast *it* into the fire that *was* on the hearth, until all the scroll was consumed in the fire that *was* on the hearth.

24 Yet they were [h]not afraid, nor did they [i]tear their garments, the king nor any of his servants who heard all these words.

25 Nevertheless Elnathan, Delaiah, and Gemariah implored the king not to burn the scroll; but he would not listen to them.

26 And the king commanded Jerahmeel the king's* son, Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to [j]seize Baruch the scribe and Jeremiah the prophet, but the LORD hid them.

Destroyed scroll replaced

27 Now after the king had burned the scroll with the words which Baruch had written at the instruction of Jeremiah,* the word of the LORD came to Jeremiah, saying:

28 "Take yet another scroll, and write on it all the former words that were in the first scroll which Jehoiakim the king of Judah has burned.

29 "And you shall say to Jehoiakim king of Judah, 'Thus says the LORD: "You have burned this scroll, saying, [k]'Why have you written in it

36:12
a Jer. 41:1
b Jer. 26:22

36:16
c Cp. Amos 7:10-11

36:19
d Cp. 1 Kin. 17:3; 18:4,10; Jer. 26:20-24

36:21
e Cp. 2 Kin. 22:10

36:22
f Amos 3:15

36:23
g Cp. Jer. 20:8; Zech. 7:12

36:24
h Ps. 36:1; cp. 64:5
i Cp. 1 Kin. 21:27; 2 Kin. 19:1-2; 22:11; Is. 36:22; 37:1

36:26
j Cp. 1 Kin. 19:1-3,10,14

36:29
k Jer. 32:3

***36:17** Literally *with his mouth*
***36:26** Hebrew *Hammelech* ***36:27** Literally *from Jeremiah's mouth*

36:22 ninth month. This is the month of Chislev in the Hebrew religious calendar. It correlates to the modern months of November–December. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

36:23 it. That is, *the scroll* (v. 21).

that the king of Babylon will certainly come and destroy this land, and cause man and beast to [a]cease from here?' "

30 'Therefore thus says the LORD concerning Jehoiakim king of Judah: "He shall have [b]no one to sit on the throne of David, and his dead body shall be [c]cast out to the heat of the day and the frost of the night.

31 "I will punish him, his family, and his servants for their iniquity; and I will bring on them, on the inhabitants of Jerusalem, and on the men of Judah all the doom that I have pronounced against them; but they did not heed." ' "

32 Then Jeremiah took another scroll and gave it to Baruch the scribe, the son of Neriah, who wrote on it at the instruction of Jeremiah* all the words of the book which Jehoiakim king of Judah had burned in the fire. And besides, there were added to them many similar words.

Jeremiah's interview with Zedekiah

37 NOW King [d]Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah.

2 [e]But neither he nor his servants nor the people of the land gave heed to the words of the LORD which He spoke by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah, the priest, to the prophet Jeremiah, saying, [f]"Pray now to the LORD our God for us."

4 Now Jeremiah was coming and going among the people, for they had not *yet* put him in prison.

5 Then [g]Pharaoh's army came up from Egypt; and when the Chaldeans who were besieging Jerusalem heard news of them, they departed from Jerusalem.

6 Then the word of the LORD came to the prophet Jeremiah, saying,

7 "Thus says the LORD, the God of Israel, 'Thus you shall say to the king of Judah, who sent you to Me to inquire of Me: [h]"Behold, Pharaoh's army which has come up to help you will return to Egypt, to their own land.

8 "And the Chaldeans shall come back and [i]fight against this city, and take it and burn it with fire." '

9 "Thus says the LORD: 'Do not deceive yourselves, saying, "The Chaldeans will surely depart from us," for they will not depart.

10 'For though you had defeated the whole army of the Chaldeans who fight against you, and there remained *only* wounded men among them, they would rise up, every man in his tent, and burn the city with fire.' "

Jeremiah falsely accused and imprisoned

11 And it happened, when the army of the Chaldeans left *the siege* of Jerusalem for fear of Pharaoh's army,

36:29
a Jer. 25:9-11; 26:9

36:30
b See Jer. 22:30 and Matt. 1:11, *notes;* cp. Acts 15:16, *note*
c Jer. 22:19

37:1
d 2 Kin. 24:17; 2 Chr. 36:10

37:2
e 2 Chr. 36:12-14

37:3
f Jer. 42:2

37:5
g Cp. 2 Kin. 24:7; Ezek. 17:15

37:7
h Is. 36:6; Ezek. 17:17

37:8
i Jer. 34:22; 39:2-3

*36:32 Literally *from Jeremiah's mouth*

37:1 Coniah. Or *Jeconiah,* 1 Chr. 3:16.

36:32

THE ARRANGEMENT OF JEREMIAH'S PROPHECY

This verse explains the arrangement of Jeremiah's prophecy. As the exile came nearer, God commanded Jeremiah to write down the messages that He had already given orally (30:2) and to add to them new divine promises of return from exile and of other blessings in the more distant future (30:3,10–11).

Jehoiakim destroyed Jeremiah's scroll (36:23). God commanded Jeremiah to dictate a new scroll. Jeremiah did so, reproducing the contents of the previous scroll, which probably had been arranged in the order in which God had originally given them. But he added at the proper places certain other inspired discussions of the same subjects (36:32). Later on Jeremiah inserted messages received at later times but logically related to messages previously given, putting them at the appropriate places within the scroll already written, as for instance, chs. 21; 24; 27—29; 32—34.

Other messages given after the new scroll was written were added in the order in which they were received, and these were followed by certain special sections (chs. 45—52). Thus the arrangement of the book is partly according to the time the messages were given, and partly according to the nature of the subject matter.

12 that Jeremiah went out of Jerusalem to go into the land of Benjamin to claim his property there among the people.

13 And when he was in the Gate of Benjamin, a captain of the guard *was* there whose name *was* Irijah the son of Shelemiah, the son of Hananiah; and he seized Jeremiah the prophet, saying, "You are [a]defecting to the Chaldeans!"

14 Then Jeremiah said, "False! I am not defecting to the Chaldeans." But he did not listen to him. So Irijah seized Jeremiah and brought him to the princes.

15 Therefore the princes were angry with Jeremiah, and they [b]struck him and put him in prison in the [c]house of Jonathan the scribe. For they had made that the prison.

16 When Jeremiah entered the dungeon and the cells, and Jeremiah had remained there many days,

17 then Zedekiah the king sent and took him *out.* The king asked him secretly in his house, and [d]said, "Is there *any* word from the LORD?" And Jeremiah said, "There is." Then he said, "You shall be [e]delivered into the hand of the king of Babylon!"

18 Moreover Jeremiah said to King Zedekiah, "What [f]offense have I committed against you, against your servants, or against this people, that you have put me in prison?

19 "Where now *are* your prophets who prophesied to you, saying, 'The king of Babylon will not come against you or against this land?'

20 "Therefore please hear now, O my lord the king. Please, let my petition be accepted before you, and do not make me return to the house of Jonathan the scribe, lest I die there."

21 Then Zedekiah the king commanded that they should commit Jeremiah to the [g]court of the prison, and that they should give him daily a piece of bread from the bakers' street, [h]until all the bread in the city was gone. Thus Jeremiah remained in the court of the prison.

Jeremiah, released from the dungeon, gives Zedekiah final opportunity to repent

38 NOW Shephatiah the son of Mattan, Gedaliah the son of Pashhur, Jucal* the son of Shelemiah, and [i]Pashhur the son of Malchiah heard the words that Jeremiah had spoken to all the people, saying,

2 "Thus says the LORD: 'He who remains in this city shall die by the sword, by famine, and by pestilence; but he who goes over to the Chaldeans shall [j]live; his life shall be as a [k]prize to him, and he shall live.'

3 "Thus says the LORD: [l]'This city shall surely be [m]given into the hand of the king of Babylon's army, which shall take it.' "

4 Therefore the princes said to the king, "Please, let this man be put to death, for thus he weakens the hands of the men of war who remain in this city, and the hands of all the people, by speaking such words to them. For this man does not seek the welfare of this people, but their [n]harm."

5 Then Zedekiah the king said, "Look, he *is* in your hand. [o]For the king can *do* nothing against you."

6 [p]So they took Jeremiah and cast him into the dungeon of Malchiah the king's* son, which *was* in the court of the prison, and they let Jeremiah down with ropes. And in the dungeon *there was* no water, but mire. So Jeremiah sank in the mire.

***38:1** Same as *Jehucal* (compare 37:3)
***38:6** Hebrew *Hammelech*

37:13
a Cp. Jer. 18:18; 20:10; Amos 7:10; Acts 6:11; 24:5-9

37:15
b Jer. 20:2
c Jer. 38:26

37:17
d Cp. Jer. 38:14-16, 24-27
e Jer. 21:7; Ezek. 12:12-13; 17:19-21

37:18
f Cp. 1 Sam. 24:9, 26:18; Dan. 6:22; John 10:32; Acts 25:8,11,25

37:21
g Jer. 32:2; 38:13,28
h Jer. 38:9; 52:6

38:1
i Jer. 21:1

38:2
j Jer. 21:8-9; 27:12-13
k Jer. 21:9; 45:5

38:3
l Jer. 21:10; 32:3
m Jer. 34:2

38:4
n Cp. Jer. 29:7

38:5
o vv. 24-27; cp. Matt. 27:24; John 12:43

38:6
p Lam. 3:55; see Jer. 37:11, *note*

37:11 Five steps in Jeremiah's prison experiences are recorded:

(1) He is arrested in the gate and committed to prison on the false charge of treason (37:11–15).

(2) He is released from prison, but restricted to the courtyard of the prison (37:17–21).

(3) He is imprisoned in the miry dungeon of Malchiah (38:6).

(4) He is again released from the dungeon and kept in the prison courtyard until the capture of the city (38:17–28). And

(5) he is carried in chains from the city by Nebuzaradan, captain of the guard, being finally released at Ramah (40:1–4).

38:4 Here is the fundamental reason why the prophetic warnings of the OT and NT are unwelcome to an unreasoning optimism. Compare 26:11.

7 Now [a]Ebed-Melech the Ethiopian, one of the eunuchs, who was in the king's house, heard that they had put Jeremiah in the dungeon. When the king was sitting at the Gate of Benjamin,

8 Ebed-Melech went out of the king's house and spoke to the king, saying:

9 "My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon, and he is likely to die from hunger in the place where he is. For *there is* [b]no more bread in the city."

10 Then the king commanded Ebed-Melech the Ethiopian, saying, "Take from here thirty men with you, and lift Jeremiah the prophet out of the dungeon before he dies."

11 So Ebed-Melech took the men with him and went into the house of the king under the treasury, and took from there old clothes and old rags, and let them down by ropes into the dungeon to Jeremiah.

12 Then Ebed-Melech the Ethiopian said to Jeremiah, "Please put these old clothes and rags under your armpits, under the ropes." And Jeremiah did so.

13 So they pulled Jeremiah up with ropes and lifted him out of the dungeon. And Jeremiah remained in the court of the prison.

14 Then Zedekiah the king sent and had Jeremiah the prophet brought to him at the third entrance of the house of the LORD. And the king said to Jeremiah, "I will [c]ask you something. Hide nothing from me."

15 Jeremiah said to Zedekiah, "If I declare *it* to you, will you not surely put me to death? [d]And if I give you advice, you will not listen to me."

16 So Zedekiah the king swore secretly to Jeremiah, saying, "*As* the LORD lives, [e]who made our very souls, I will not put you to death, nor will I give you into the hand of these men who seek your life."

17 Then Jeremiah said to Zedekiah, "Thus says the LORD, the God of hosts, the God of Israel: 'If you surely [f]surrender to the king of Babylon's princes, then your soul shall live; this city shall not be burned with fire, and you and your house shall live.

18 'But if you do not surrender to the king of Babylon's princes, then this city shall be given into the hand of the Chaldeans; they shall burn it with fire, and you shall not escape from their hand.' "

19 And Zedekiah the king said to Jeremiah, "I am [g]afraid of the Jews who have [h]defected to the Chaldeans, lest they deliver me into their hand, and they abuse me."

20 But Jeremiah said, "They shall not deliver *you.* Please, obey the voice of the LORD which I speak to you. So it shall be [i]well with you, and your soul shall live.

21 "But if you refuse to surrender, this *is* the word that the LORD has shown me:

22 'Now behold, all the [j]women who are left in the king of Judah's house *shall be* surrendered to the king of Babylon's princes, and those *women* shall say:

"Your close friends have set
upon you
And prevailed against you;
Your feet have sunk in the mire,
And they have turned away
again."

23 'So they shall surrender all your wives and [k]children to the Chaldeans. [l]You shall not escape from their hand, but shall be taken by the hand of the king of Babylon. And you shall cause this city to be burned with fire.' "

24 Then Zedekiah said to Jeremi-

38:7
a vv. 7-13; Jer. 39:15-18

38:9
b Jer. 37:21

38:14
c Jer. 21:1-2; 37:17

38:15
d Cp. Luke 22:67-68

38:16
e Is. 57:16

38:17
f Jer. 38:2; 2 Kin. 24:12,14-16

38:19
g Cp. Is. 51:12-13
h Jer. 39:9

38:20
i Jer. 40:9

38:22
j Jer. 8:10

38:23
k Jer. 39:6; 41:10
l v. 18; Jer. 39:5

38:10 king commanded. King Zedekiah did everything he could to make Jeremiah's imprisonment comfortable. He seems genuinely to have desired to help the prophet and to follow the messages that Jeremiah gave him from the LORD. However, Zedekiah was afraid of the nobles who had been brought into power by his wicked brother, Jehoiakim. Although Zedekiah wished to be a good king, his weakness and fear not only made him ineffective but also caused him to be actually a bad king. Jehoiakim, who preceded Zedekiah, had been hampered in some of his evil ways by the good nobles whom his father, Josiah, had put into power (compare Jer. 26), but by the end of his reign Jehoiakim had succeeded in replacing most of them with the wicked men who now controlled Zedekiah.

ah, "Let no one know of these words, and you shall not die.

25 "But if the princes hear that I have talked with you, and they come to you and say to you, 'Declare to us now what you have said to the king, and also what the king said to you; do not hide *it* from us, and we will not put you to death,'

26 "then you shall say to them, 'I [a]presented my request before the king, that he would not make me return to [b]Jonathan's house to die there.' "

27 Then all the princes came to Jeremiah and asked him. And he told them according to all these words that the king had commanded. So they stopped speaking with him, for the conversation had not been heard.

28 Now Jeremiah [c]remained in the court of the prison until the day that Jerusalem was taken. And he was *there* when Jerusalem was taken.

Jerusalem falls: Zedekiah taken to Babylon (cp. 2 Kin. 25:1–7; 2 Chr. 36:17–21; Jer. 52:4–17)

39 IN the [d]ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon and all his army came against Jerusalem, and besieged it.

2 In the [e]eleventh year of Zedekiah, in the fourth month, on the ninth *day* of the month, the city was penetrated.

3 Then all the princes of the king of Babylon came in and [f]sat in the Middle Gate: Nergal-Sharezer, Samgar-Nebo, Sarsechim, [g]Rabsaris,* Nergal-Sarezer, [g]Rabmag,* with the rest of the princes of the king of Babylon.

4 So it was, when Zedekiah the king of Judah and all the men of war saw them, that they [h]fled and went out of the city by night, by way of the king's garden, by the gate between the two walls. And he went out by way of the plain.

5 But the Chaldean army pursued them and [i]overtook Zedekiah in the plains of Jericho. And when they had captured him, they brought him up to Nebuchadnezzar king of Babylon, to [j]Riblah in the land of Hamath, where he pronounced judgment on him.

6 Then the king of Babylon killed the sons of Zedekiah before his [k]eyes in Riblah; the king of Babylon also killed all the [l]nobles of Judah.

7 Moreover he put out Zedekiah's [m]eyes, and bound him with bronze fetters to carry him off to [n]Babylon.

8 And the [o]Chaldeans burned the king's house and the houses of the people with [p]fire, and broke down the [q]walls of Jerusalem.

9 Then [r]Nebuzaradan the captain of the guard carried away captive to Babylon the remnant of the people who remained in the city and those who [s]defected to him, with the rest of the people who remained.

10 But Nebuzaradan the captain of the guard left in the land of Judah the [t]poor people, who had nothing, and gave them vineyards and fields at the same time.

Jeremiah released from prison

11 Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying,

12 "Take him and look after him, and do him no [u]harm; but do to him just as he says to you."

13 So Nebuzaradan the captain of the guard sent Nebushasban, [v]Rabsaris, Nergal-Sharezer, [v]Rabmag,

***39:3** A title, probably *Chief Officer;* also verse 13
***** A title, probably *Troop Commander;* also verse 13

38:26
a Jer. 37:20
b Jer. 37:15

38:28
c Jer. 37:21; cp. 39:14

39:1
d Ezek. 24:1-2

39:2
e Jer. 1:3

39:3
f Jer. 1:15
g See Is. 36:2, *note*

39:4
h Cp. Is. 30:15-16

39:5
i Jer. 21:7; 32:4; 38:18,23
j 2 Kin. 23:33

39:6
k Deut. 28:34
l Jer. 34:19-21

39:7
m Ezek. 12:13
n *Times of the Gentiles:* v. 7; Dan. 2:29. (Deut. 28:49; Rev. 16:19, *note*)

39:8
o 2 Kin. 25:9; Jer. 38:18; 52:13
p Jer. 21:10
q Neh. 1:3

39:9
r 2 Kin. 25:8
s Jer. 38:19

39:10
t Jer. 40:7

39:12
u Jer. 1:18-19; 15:20-21; cp. Acts 24:23

39:13
v See Is. 36:2, *note*

39:1 tenth month. This is the month of Tebeth in the Hebrew religious calendar. It correlates to the modern months of December–January. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

39:2 fourth month. This is the month of Tammuz in the Hebrew religious calendar. It correlates to the modern months of June–July. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

39:4 plain. Arabah in Hebrew. When used with the definite article only, it refers to the valley which runs from the Sea of Galilee to the Gulf of Aqabah. South of the Dead Sea the name is still retained (Wady el-Arabah).

39:8 broke down the walls. Here began "the times of the Gentiles," a mark of which is that Jerusalem is "trampled by Gentiles," that is, under Gentile political control. This has been true from the time of King Nebuchadnezzar to this day. See *notes* on the Times of the Gentiles (Luke 21:24; Rev. 16:19).

and all the king of Babylon's chief officers;

14 then they sent *someone* to [a]take Jeremiah from the court of the prison, and committed him to Gedaliah the son of [b]Ahikam, the son of Shaphan, that he should take him home. So he dwelt among the people.

Ebed-Melech rewarded

15 Meanwhile the word of the LORD had come to Jeremiah while he was shut up in the court of the prison, saying,

16 "Go and speak to [c]Ebed-Melech the Ethiopian, saying, 'Thus says the LORD of hosts, the God of Israel: "Behold, I will bring My words upon this city for [d]adversity and not for good, and they shall be *performed* in that day before you.

17 "But I will deliver you in that day," says the LORD, "and you shall not be given into the hand of the men of whom you *are* afraid.

18 "For I will surely deliver you, and you shall not fall by the sword; but your life shall be as a [e]prize to you, [f]because you have put your trust in Me," says the LORD.' "

Jeremiah remains in Judah. Gedaliah made ruler

40 THE word that came to Jeremiah from the LORD [g]after Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him bound in chains among all who were carried away captive from Jerusalem and Judah, who were carried away captive to Babylon.

2 And the captain of the guard took Jeremiah and said to him: "The LORD your God has pronounced this doom on this place.

3 "Now the LORD has brought *it,* and has done just as He said. [h]Because you *people* have sinned against the LORD, and not obeyed His voice, therefore this thing has come upon you.

4 "And now look, I free you this day from the chains that *were* on your hand. If it seems good to you to come with me to Babylon, come, and I will look after you. But if it seems wrong for you to come with me to Babylon, remain here. See, all the [i]land *is* before you; wherever it seems good and convenient for you to go, go there."

5 Now while Jeremiah had not yet gone back, *Nebuzaradan said,* "Go back to [j]Gedaliah the son of Ahikam, the son of Shaphan, [k]whom the king of Babylon has made governor over the cities of Judah, and dwell with him among the people. Or go wherever it seems convenient for you to go." So the captain of the guard gave him [l]rations and a gift and let him go.

6 Then Jeremiah went to Gedaliah the son of Ahikam, to [m]Mizpah, and dwelt with him among the people who were left in the land.

7 And when all the [n]captains of the armies who *were* in the fields, they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed to him men, women, children, and the [o]poorest of the land who had not been carried away captive to Babylon,

8 then they came to Gedaliah at Mizpah—[p]Ishmael the son of Nethaniah, [q]Johanan and Jonathan the sons of Kareah, Seraiah the son of Tanhumeth, the sons of Ephai the Netophathite, and [r]Jezaniah* the son of a [s]Maachathite, they and their men.

9 And Gedaliah the son of Ahikam, the son of Shaphan, took an oath before them and their men, saying, "Do not be afraid to serve the Chaldeans. Dwell in the land and serve the king of Babylon, and it shall be [t]well with you.

10 "As for me, I will indeed dwell at Mizpah and serve the Chaldeans who come to us. But you, [u]gather wine and summer fruit and oil, put *them* in your vessels, and dwell in your cities that you have taken."

11 Likewise, when all the Jews

39:14
a Jer. 38:6,13,28
b Jer. 26:24

39:16
c Jer. 38:7-13
d Dan. 9:12

39:18
e Jer. 21:9; 38:2; 45:5
f 1 Chr. 5:20; Ps. 37:40

40:1
g Jer. 39:11-14

40:3
h Deut. 29:24-25; Jer. 50:7; Dan. 9:11

40:4
i Cp. Gen. 20:15

40:5
j Jer. 39:14
k 2 Kin. 25:22
l Cp. Jer. 52:34

40:6
m Judg. 20:1

40:7
n 2 Kin. 25:23
o Jer. 39:10

40:8
p Jer. 41:1-10
q Jer. 41:11; 43:2
r Jer. 42:1
s Deut. 3:14; Josh. 12:5; cp. 2 Sam. 10:6

40:9
t Jer. 27:11; 38:17-20

40:10
u Jer. 39:10

***40:8** Spelled *Jaazaniah* in 2 Kings 25:23

39:18 trust. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

who *were* in Moab, among the Ammonites, in Edom, and who *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan,

12 then all the Jews [a] returned out of all places where they had been driven, and came to the land of Judah, to Gedaliah at Mizpah, and gathered wine and summer fruit in abundance.

13 Moreover Johanan the son of Kareah and all the captains of the forces that *were* in the fields came to Gedaliah at Mizpah,

14 and said to him, "Do you certainly know that Baalis the king of the Ammonites has sent [b] Ishmael the son of Nethaniah to murder you?" But Gedaliah the son of Ahikam did not believe them.

15 Then Johanan the son of Kareah spoke secretly to Gedaliah in Mizpah, saying, "Let me go, please, and I will kill Ishmael the son of Nethaniah, and no one will know *it.* Why should he [c] murder you, so that all the Jews who are gathered to you would be scattered, and the [d] remnant in Judah perish?"

16 But Gedaliah the son of Ahikam said to Johanan the son of Kareah, "You shall not do this thing, for you speak [e] falsely concerning Ishmael."

Ishmael murders Gedaliah, treacherously kills others and casts their bodies into pit

41 NOW it came to pass in the seventh month [f] *that* Ishmael the son of Nethaniah, the son of Elishama, of the royal family and of the officers of the king, came with ten men to Gedaliah the son of Ahikam, at [g] Mizpah. And there they ate bread together in Mizpah.

2 Then Ishmael the son of Nethaniah, and the ten men who were with him, arose and [h] struck Gedaliah the son of [i] Ahikam, the son of Shaphan, with the sword, and killed him whom the king of Babylon had made [j] governor over the land.

3 Ishmael also struck down all the Jews who were with him, *that is,* with Gedaliah at Mizpah, and the Chaldeans who were found there, the men of war.

4 And it happened, on the second day after he had killed Gedaliah, when as yet no one knew *it,*

5 that certain men came from Shechem, from Shiloh, and from Samaria, eighty men with their beards shaved and their clothes torn, having [k] cut themselves, with offerings and incense in their hand, to [l] bring *them* to the house of the LORD.

6 Now Ishmael the son of Nethaniah went out from Mizpah to meet them, weeping as he went along; and it happened as he met them that he said to them, "Come to Gedaliah the son of Ahikam!"

7 So it was, when they came into the midst of the city, that Ishmael the son of Nethaniah [m] killed them *and cast them* into the midst of a pit, he and the men who were with him.

8 But ten men were found among them who said to Ishmael, "Do not kill us, for we have treasures of wheat, barley, oil, and honey in the field." So he desisted and did not kill them among their brethren.

9 Now the pit into which Ishmael had cast all the dead bodies of the men whom he had slain, because of Gedaliah, *was* [n] the same one Asa the king had made for fear of Baasha king of Israel. Ishmael the son of Nethaniah filled it with *the* slain.

10 Then Ishmael carried away captive all the [o] rest of the people who *were* in Mizpah, the king's [p] daughters and all the people who remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam. And Ishmael the son of

40:12
a Jer. 43:5

40:14
b Jer. 41:1-10

40:15
c Cp. 1 Sam. 26:8
d Jer. 42:2

40:16
e Cp. Jer. 41:2

41:1
f 2 Kin. 25:25
g Jer. 40:6,10

41:2
h 2 Kin. 25:25
i Jer. 26:24
j Jer. 40:5

41:5
k Cp. Deut. 14:1
l Neh. 10:34-35

41:7
m Ps. 55:23; Ezek. 22:27; cp. 33:24-26

41:9
n 1 Kin. 15:22; 2 Chr. 16:6

41:10
o Jer. 40:11-15
p Jer. 43:6

41:1 seventh month. This is the month of Tishri (or Ethanim) in the Hebrew religious calendar. It correlates to the modern months of September–October. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

Ishmael: *whom God hears.* A member of the royal family of Babylon who murdered the governor of Judah; he slaughtered many Jews and took the rest into captivity.

Nethaniah carried them away captive and departed to go over to the [a]Ammonites.

11 But when [b]Johanan the son of Kareah and all the captains of the forces that *were* with him heard of all the evil that Ishmael the son of Nethaniah had done,

12 they took all the men and went to fight with Ishmael the son of Nethaniah; and they found him by the [c]great pool that *is* in Gibeon.

13 So it was, when all the people who *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces who *were* with him, that they were glad.

14 Then all the people whom Ishmael had carried away captive from Mizpah turned around and came back, and went to Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men and went to the Ammonites.

Johanan rescues people

16 Then Johanan the son of Kareah, and all the captains of the forces that were with him, took from Mizpah all the [d]rest of the people whom he had recovered from Ishmael the son of Nethaniah after he had murdered Gedaliah the son of Ahikam—the mighty men of war and the women and the children and the eunuchs, whom he had brought back from Gibeon.

17 And they departed and dwelt in the habitation of [e]Chimham, which is near Bethlehem, as they went on their way to [f]Egypt,

18 because of the Chaldeans; for they were [g]afraid of them, because Ishmael the son of Nethaniah had murdered Gedaliah the son of Ahikam, whom the king of Babylon had made governor in the land.

Jeremiah warns remnant: divine judgment pronounced

42 NOW all the captains of the forces, [h]Johanan the son of Kareah, Jezaniah the son of Hoshaiah, and all the people, from the least to the greatest, came near

2 and said to Jeremiah the prophet, [i]"Please, let our petition be acceptable to you, and [j]pray for us to the LORD your God, for all this remnant (since we are [k]left *but* a few of many, as you can see),

3 "that the LORD your God may show us the [l]way in which we should walk and the thing we should do."

4 Then Jeremiah the prophet said to them, "I have heard. Indeed, I will pray to the LORD your God according to your words, and it shall be, *that* whatever the LORD answers you, I will [m]declare *it* to you. I will keep [n]nothing back from you."

5 So they said to Jeremiah, "Let the LORD be a true and faithful [o]witness between us, if we do not do according to everything which the LORD your God sends us by you.

6 "Whether *it is* pleasing or displeasing, we will [p]obey the voice of the LORD our God to whom we send you, that it may be [q]well with us when we obey the voice of the LORD our God."

7 And it happened after ten days that the word of the LORD came to Jeremiah.

8 Then he called Johanan the son of Kareah, all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 and said to them, "Thus says the LORD, the God of Israel, to whom you sent me to present your petition before Him:

10 'If you will still remain in this land, then I will build you and not pull *you* down, and I will plant you and not pluck *you* up. For I [r]relent concerning the disaster that I have brought upon you.

11 'Do not be [s]afraid of the king of Babylon, of whom you are afraid; do not be afraid of him,' says the LORD, 'for I *am* with you, to save you and deliver you from his hand.

12 'And I will show you mercy, that he may have mercy on you and cause you to return to your own land.'

13 "But if you say, 'We will not dwell in this land,' disobeying the voice of the LORD your God,

14 "saying, 'No, but we will go to the land of [t]Egypt where we shall see no war, nor hear the sound of

41:10
a Jer. 40:14

41:11
b Jer. 40:8,13

41:12
c 2 Sam. 2:13

41:16
d Jer. 40:11-12; 43:4-7

41:17
e 2 Sam. 19:37,38
f Jer. 43:7

41:18
g Cp. Is. 51:12-13; 57:11; Jer. 42:11; Luke 12:4-5

42:1
h Jer. 40:8,13

42:2
i Jer. 15:11
j Ex. 8:28; 1 Sam. 7:8; 12:19; 1 Kin. 13:6; Is. 37:4; Jer. 37:3; Acts 8:24; cp. James 5:16
k Deut. 4:27

42:3
l Ezra 8:21

42:4
m 1 Kin. 22:14
n 1 Sam. 3:18; Acts 20:20

42:5
o Judg. 11:10

42:6
p Ex. 24:7; Josh. 24:24; cp. Jer. 44:16
q Deut. 6:3; Jer. 7:23

42:10
r Jer. 18:7-8; see Zech. 8:14, *note*

42:11
s Cp. Jer. 41:18

42:14
t Jer. 41:17; 43:7

the trumpet, nor be hungry for bread, and there we will dwell'—

15 "Then hear now the word of the LORD, O remnant of Judah! Thus says the LORD of hosts, the God of Israel: 'If you wholly [a]set your faces to enter Egypt, and go to dwell there,

16 'then it shall be *that* the [b]sword which you feared shall overtake you there in the land of Egypt; the famine of which you were afraid shall follow close after you there *in* Egypt; and there you shall die.

17 'So shall it be with all the men who set their faces to go to Egypt to dwell there. They shall die by the sword, by famine, and by pestilence. And [c]none of them shall remain or escape from the disaster that I will bring upon them.'

18 "For thus says the LORD of hosts, the God of Israel: 'As My anger and My fury have been poured out on the inhabitants of Jerusalem, so will My fury be poured out on you when you enter Egypt. And you shall be an oath, an [d]astonishment, a curse, and a reproach; and you shall see this place no more.'

19 "The LORD has said concerning you, O remnant of Judah, [e]'Do not go to Egypt!' Know certainly that I have admonished you this day.

20 "For you were hypocrites in your hearts when you sent me to the LORD your God, saying, 'Pray for us to the LORD our God, and according to all that the LORD your God says, so declare to us and we will do *it.*'

21 "And I have this day declared *it* to you, but you have [f]not obeyed the voice of the LORD your God, or anything which He has sent you by me.

22 "Now therefore, know certainly that you shall [g]die by the sword, by famine, and by pestilence in the place where you desire to go to dwell."

Jeremiah in Egypt, warns of judgment

43 NOW it happened, when Jeremiah had stopped speaking to all the people all the [h]words of the LORD their God, for which the LORD their God had sent him to them, all these words,

2 that Azariah the son of Hoshaiah, Johanan the son of Kareah, and all the proud men spoke, saying to Jeremiah, "You speak [i]falsely! The LORD our God has not sent you to say, 'Do not go to Egypt to dwell there.'

3 "But [j]Baruch the son of Neriah has set you against us, to deliver us into the hand of the Chaldeans, that they may put us to death or carry us away captive to [k]Babylon."

4 So Johanan the son of Kareah, all the captains of the forces, and all the people would [l]not obey the voice of the LORD, to remain in the land of Judah.

5 But Johanan the son of Kareah and all the captains of the forces took all the [m]remnant of Judah who had returned to dwell in the land of Judah, from all nations where they had been driven—

6 men, women, children, the [n]king's daughters, and [o]every person whom Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the prophet and Baruch the son of Neriah.

7 [p]So they went to the land of Egypt, for they did not obey the voice of the LORD. And they went as far as Tahpanhes.

8 Then the [q]word of the LORD came to Jeremiah in Tahpanhes, saying,

9 "Take large stones in your hand, and hide them in the sight of the men of Judah, in the clay in the brick courtyard which *is* at the entrance to Pharaoh's house in Tahpanhes;

10 "and say to them, 'Thus says the LORD of hosts, the God of Israel: "Behold, I will send and bring Nebuchadnezzar the king of Babylon, [r]My servant, and will set his throne above these stones that I have hidden. And he will spread his royal pavilion over them.

11 "When he comes, he shall strike the land of [s]Egypt *and deliver* to death *those appointed* for death, and to captivity [t]*those appointed* for

42:15
a Jer. 44:12-14; cp. Deut. 17:16; Luke 9:51

42:16
b Ezek. 11:8

42:17
c Cp. Jer. 44:14,28

42:18
d Jer. 18:16; 24:9; 26:6; 29:18; 44:12; cp. Zech. 8:13

42:19
e Deut. 17:16

42:21
f Is. 30:1-7

42:22
g v. 17; Ezek. 6:11

43:1
h Jer. 42:9-18

43:2
i Cp. 2 Chr. 36:12-13; cp. Jer. 42:5

43:3
j Jer. 36:4; 45:1

k Cp. Jer. 38:4

43:4
l 2 Kin. 25:26; cp. Jer. 42:4

43:5
m Jer. 40:11-12

43:6
n Jer. 41:10

o Jer. 39:10; 40:7

43:7
p Jer. 42:19

43:8
q vv. 8-13; Jer. 41:1-30

43:10
r Jer. 25:9; 27:6; cp. Ezek. 29:18-20

43:11
s Is. 19:1-25; Jer. 25:19

t Jer. 15:2; cp. Zech. 11:9

43:2 Azariah. Or *Jezaniah,* Jer. 42:1.

43:7 Tahpanhes. An Egyptian city (called *Hanes,* Is. 30:4) in the delta of the Nile, Jer. 2:16; 44:1; 46:14.

captivity, and to the sword *those appointed* for the sword.

12 "I* will kindle a fire in the houses of the [a]gods of Egypt, and he shall burn them and carry them away captive. And he shall array himself with the land of Egypt, as a shepherd puts on his garment, and he shall go out from there in peace.

13 "He shall also break the *sacred* pillars of Beth Shemesh* that *are* in the land of Egypt; and the houses of the gods of the Egyptians he shall burn with fire." ' "

Message to the Jews in Egypt
(cp. Jer. 43:8–13)

44 THE word that came to Jeremiah concerning all the Jews who dwell in the land of Egypt, who dwell at [b]Migdol, at Tahpanhes, at [c]Noph,* and in the country of [d]Pathros, saying,

2 "Thus says the LORD of hosts, the God of Israel: 'You have seen all the calamity that I have brought on Jerusalem and on all the cities of Judah; and behold, this day they *are* a [e]desolation, and no one dwells in them,

3 'because of their wickedness which they have committed to provoke Me to anger, in that they went to burn incense *and* to [f]serve other gods whom they did not know, they nor you nor your fathers.

4 'However I have sent to you all My servants the prophets, [g]rising early and sending *them,* saying, "Oh, do not do this abominable thing that I hate!"

5 'But they did not listen or incline their ear to turn from their wickedness, to burn no incense to other gods.

6 'So My fury and My anger were

43:12
a Jer. 46:25

44:1
b Jer. 46:13-14
c Jer. 2:16
d v. 15; Ezek. 29:14; 30:14

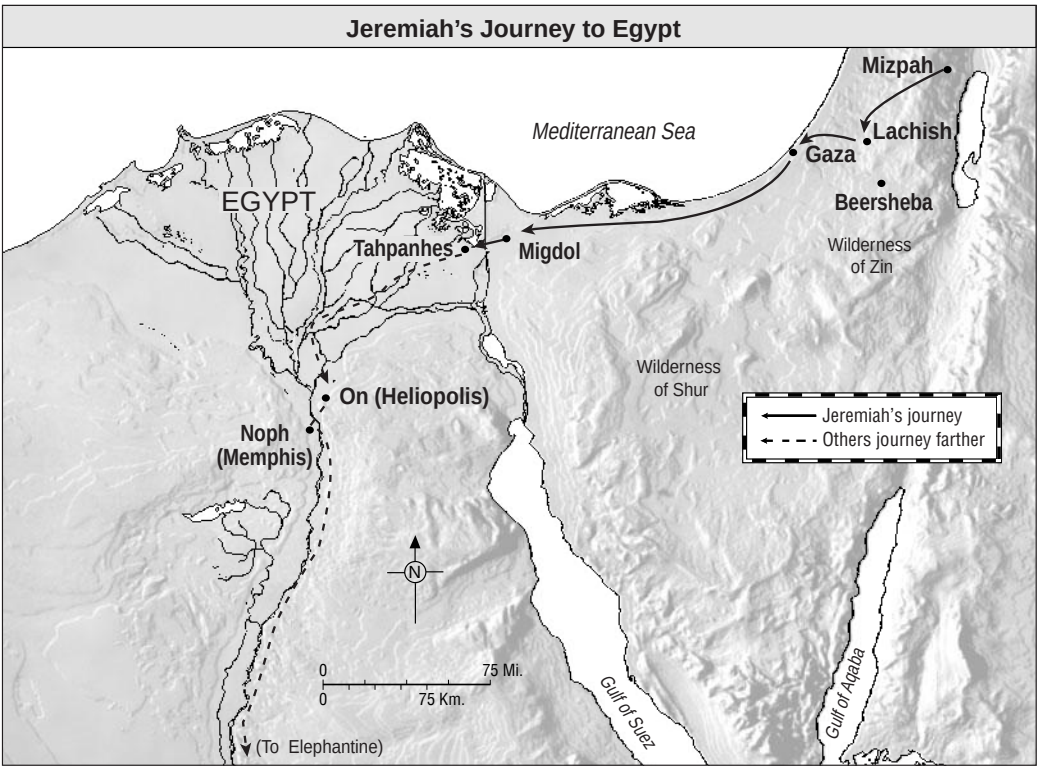
44:2
e Jer. 9:11; 34:22

44:3
f Deut. 13:6; 32:17; Jer. 19:4

44:4
g 2 Chr. 36:15; Jer. 7:25; 25:4; 26:5; 29:19

***43:12** Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *He.*
***43:13** Literally *House Of The Sun,* ancient On; later called *Heliopolis* ***44:1** That is, ancient Memphis

43:13 Beth Shemesh. Heliopolis, compare *On,* Gen. 41:50.



poured out and kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as it is this day.'

7 "Now therefore, thus says the LORD, the God of hosts, the God of Israel: 'Why do you commit *this* great evil [a]against yourselves, to cut off from you man and woman, child and infant, out of Judah, leaving none to remain,

8 'in that you provoke Me to wrath with the works of your hands, burning incense to other gods in the land of Egypt where you have gone to dwell, that you may cut yourselves off and be a curse and a reproach among all the nations of the earth?

9 'Have you forgotten the wickedness of your fathers, the wickedness of the kings of Judah, the wickedness of their wives, your own wickedness, and the wickedness of your wives, which they committed in the land of Judah and in the streets of Jerusalem?

10 'They have not been [b]humbled, to this day, nor have they [c]feared; they have not walked in My law or in My statutes that I set before you and your fathers.'

11 "Therefore thus says the LORD of hosts, the God of Israel: 'Behold, I will [d]set My face against you for catastrophe and for cutting off all Judah.

12 'And I will take the remnant of Judah who have set their faces to go into the land of Egypt to dwell there, and they shall all be consumed *and* fall in the land of Egypt. They shall be [e]consumed by the sword *and* by famine. They shall die, from the least to the greatest, by the sword and by famine; and they shall be an oath, an [f]astonishment, a curse and a reproach!

13 'For I will [g]punish those who dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by famine, and by pestilence,

14 'so that none of the remnant of Judah who have gone into the land of Egypt to dwell there shall escape or survive, lest they return to the land of Judah, to which they [h]desire to return and dwell. For none shall return except those who escape.' "

15 Then [i]all the men who knew that their wives had burned incense to other gods, with all the women who stood by, a great multitude, and all the people who dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying:

16 "*As for* the word that you have spoken to us in the name of the LORD, we will [j]not listen to you!

17 "But we will certainly do [k]whatever has gone out of our own mouth, to burn incense to the [l]queen of heaven and pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem. For *then* we had plenty of [m]food, were well-off, and saw no trouble.

18 "But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have [n]lacked everything and have been consumed by the sword and by famine."

19 *The women also said,* "And when we burned incense to the queen of heaven and poured out drink offerings to her, did we make cakes for her, to worship her, and pour out drink offerings to her without our [o]husbands' *permission?*"

20 Then Jeremiah spoke to all the people—the men, the women, and all the people who had given him *that* answer—saying:

21 "The incense that you burned in the cities of Judah and in the streets of Jerusalem, you and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and did it *not* come into His mind?

22 "So the LORD could no longer bear *it,* because of the evil of your doings *and* because of the abominations which you committed. Therefore your land is a desolation, an [p]astonishment, a curse, and without an inhabitant, as *it is* this day.

23 "Because you have burned incense and because you have sinned against the LORD, and have not

44:7
a Num. 16:38; Jer. 7:19

44:10
b Jer. 6:15; 8:12; 2 Chr. 36:12; Dan. 5:22
c Jer. 5:22-24

44:11
d Lev. 17:10; 20:5-6; 26:17; Jer. 21:10; Amos 9:4

44:12
e Jer. 42:15-17,22
f Jer. 42:18

44:13
g Jer. 43:11

44:14
h Jer. 22:27

44:15
i Cp. Prov. 11:21

44:16
j Cp. Jer. 42:6

44:17
k v. 25; cp. Num. 30:12-14; Deut. 23:23; Judg. 11:36
l See Jer. 7:18, *note*
m Cp. Ex. 16:3; Hos. 2:5-9

44:18
n Cp. Num. 11:5-6; Mal. 3:13-15

44:19
o Cp. Num. 30:6-7

44:22
p Jer. 25:11,38; cp. Deut. 31:29

44:10 feared. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

obeyed the voice of the LORD or walked in His law, in His statutes or in His testimonies, therefore this calamity has happened to you, as *at* this day."

24 Moreover Jeremiah said to all the people and to all the women, "Hear the word of the LORD, all Judah who *are* in the land of Egypt!

25 "Thus says the LORD of hosts, the God of Israel, saying: 'You and your wives have spoken with your mouths and fulfilled with your hands, saying, "We will surely keep our vows that we have made, to burn incense to the queen of heaven and pour out drink offerings to her." You will surely keep your vows and perform your vows!'

26 "Therefore hear the word of the LORD, all Judah who dwell in the land of Egypt: 'Behold, I have [a]sworn by My [b]great [c]name,' says the LORD, 'that My name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, "The Lord GOD lives."

27 'Behold, I will [d]watch over them for adversity and not for good. And all the men of Judah who *are* in the land of Egypt shall be consumed by the sword and by famine, until there is an end to them.

28 'Yet a small number who [e]escape the sword shall return from the land of Egypt to the land of Judah; and all the remnant of Judah, who have gone to the land of Egypt to dwell there, shall know whose words will stand, Mine or theirs.

29 'And this *shall be* a sign to you,' says the LORD, 'that I will punish you in this place, that you may know that My words will surely [f]stand against you for adversity.'

30 "Thus says the LORD: 'Behold, I will give [g]Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy who sought his life.' "

Baruch warned of self-seeking

45 THE word that Jeremiah the prophet spoke to [h]Baruch the son of Neriah, when he had [i]written these words in a book at the instruction of Jeremiah,* in the [j]fourth year of Jehoiakim the son of Josiah, king of Judah, saying,

2 [k]"Thus says the LORD, the God of Israel, to you, O Baruch:

3 'You said, "Woe is me now! For the LORD has added grief to my sorrow. I [l]fainted in my sighing, and I find no rest." '

4 "Thus you shall say to him, 'Thus says the LORD: "Behold, what I have built I will break down, and what I have planted I will pluck up, that is, this whole land.

5 "And do you seek great things for [m]yourself? Do not seek *them;* for behold, I will bring adversity on all flesh," says the LORD. "But I will give your [n]life to you as a [o]prize in all places, wherever you go." ' "

II. Prophecies concerning Foreign Nations, 46—51

Prophecy against Egypt

46 THE word of the LORD which came to Jeremiah the prophet against the [p]nations.

2 Against [q]Egypt.

Concerning the army of [r]Pharaoh Necho, king of Egypt, which was by the River Euphrates in Carchemish, and which Nebuchadnezzar king of Babylon [s]defeated in the [t]fourth year of Jehoiakim the son of Josiah, king of Judah:

3 "Order the buckler and shield,
And draw near to battle!
4 Harness the horses,
And mount up, you horsemen!
Stand forth with *your* helmets,
Polish the spears,
Put on the armor!
5 Why have I seen them
dismayed *and* turned back?
Their mighty ones are beaten
down;
They have speedily fled,
And did not look back,
For fear *was* all around," says
the LORD.
6 "Do not let the swift flee away,
Nor the mighty man escape;
They will [u]stumble and fall

*45:1 Literally *from Jeremiah's mouth*

44:26
a Gen. 22:16; Heb. 6:13
b Jer. 10:6
c Neh. 9:5; Ezek. 20:39

44:27
d Cp. Jer. 31:28

44:28
e v. 14; cp. Is. 27:13

44:29
f Ps. 33:11

44:30
g Jer. 46:25-26; Ezek. 29:3; 30:21

45:1
h Jer. 32:12,16; 43:3
i Jer. 25:1; 36:1; 46:2
j Cp. Jer. 36:4-32

45:2
k *Inspiration:* vv. 1-2; Ezek. 2:2. (Ex. 4:15; 2 Tim. 3:16, *note*)

45:3
l Ps. 6:6; 69:3; cp. 2 Cor. 4:16; Gal. 6:9

45:5
m Cp. 1 Kin. 3:11-12; Rom. 12:16
n Jer. 21:9; 38:2
o Jer. 39:18

46:1
p Jer. 1:10; 25:15-31

46:2
q vv. 2-26; Jer. 25:17-19; Ezek. 29:2-32:32; cp. Is. 19:1-25
r 2 Kin. 23:33-35
s 2 Kin. 23:29; 24:7; 2 Chr. 35:20
t Jer. 45:1

46:6
u Dan. 11:19

Toward the north, by the River Euphrates.

7 "Who *is* this coming up [a]like a flood,
Whose waters move like the rivers?
8 Egypt rises up like a flood,
And *its* waters move like the rivers;
And he says, 'I will go up *and* cover the earth,
I will destroy the city and its inhabitants.'
9 Come up, O horses, and rage, O chariots!
And let the mighty men come forth:
The [b]Ethiopians and the Libyans who handle the shield,
And the [c]Lydians who handle *and* bend the bow.
10 For this *is* the [d]day of the Lord GOD of hosts,
A day of vengeance,
That He may avenge Himself on His adversaries.
The sword shall devour;
It shall be [e]satiated and made drunk with their blood;
For the Lord GOD of hosts has a sacrifice
In the north country by the River Euphrates.
11 "Go up to Gilead and take balm,
O virgin, the daughter of Egypt;
In vain you will use many medicines;
You shall not be cured.
12 The nations have heard of your [f]shame,
And your cry has filled the land;
For the mighty man has stumbled against the mighty;
They both have fallen together."

13 The word that the LORD spoke to Jeremiah the prophet, how Nebuchadnezzar king of Babylon would come *and* [g]strike the land of Egypt.

14 "Declare in Egypt, and proclaim in [h]Migdol;
Proclaim in [i]Noph* and in [j]Tahpanhes;
Say, 'Stand fast and prepare yourselves,
For the sword devours all around you.'
15 Why are your valiant *men* swept away?
They did not stand
Because the LORD drove them away.
16 He made many fall;
Yes, one fell upon another.
And they said, 'Arise!
[k]Let us go back to our own people
And to the land of our nativity
From the oppressing sword.'
17 They cried there,
'Pharaoh, king of Egypt, *is but* a noise.
He has passed by the appointed time!'

18 "*As* I live," says the King,
Whose [l]name *is* the LORD of hosts,
"Surely as Tabor *is* among the mountains
And as Carmel by the sea, *so* he shall come.
19 O you daughter dwelling in Egypt,
Prepare yourself to go into captivity!
For [m]Noph* shall be waste and desolate, without inhabitant.

20 "Egypt *is* a very pretty heifer,
But destruction comes, it comes [n]from the north.
21 Also her mercenaries are in her midst like fat bulls,
For they also are turned back,
They have fled away together.
They did not stand,
For the day of their calamity had come upon them,
The time of their [o]punishment.
22 Her noise shall go like a serpent,
For they shall march with an army
And come against her with axes,
Like those who chop wood.

***46:14** That is, ancient Memphis ***46:19** That is, ancient Memphis

46:7
a Is. 8:7-8; Jer. 47:2; Dan. 11:22

46:9
b 1 Chr. 1:8
c Gen. 10:13

46:10
d *Day* (of the LORD): v. 10; Ezek. 30:3. (Ps. 2:9; Rev. 19:19, *note*)
e Is. 34:6; Zeph. 1:7

46:12
f Jer. 2:36

46:13
g Is. 19:1; Jer. 43:10-11; Ezek. 29:1-21

46:14
h Jer. 44:1
i Ezek. 30:13
j Ezek. 30:18

46:16
k Jer. 51:9

46:18
l Is. 47:4; 48:2

46:19
m Ezek. 30:13

46:20
n vv. 6,10; Jer. 1:14; 47:2

46:21
o Jer. 50:27

46:7,8 flood. Or *the Nile.*

23 "They shall cut down her
forest," says the LORD,
"Though it cannot be searched,
Because they *are* [a]innumerable,
And more numerous than
grasshoppers.
24 The daughter of Egypt shall be
ashamed;
She shall be delivered into the
hand
Of the people of the north."

25 The LORD of hosts, the God of Israel, says: "Behold, I will bring punishment on [b]Amon* of No,* and Pharaoh and Egypt, with their [c]gods and their kings—Pharaoh and those who [d]trust in him.
26 "And I will deliver them into the [e]hand of those who seek their lives, into the hand of Nebuchadnezzar king of Babylon and the hand of his servants. [f]Afterward it shall be inhabited as in the days of old," says the LORD.

27 "But do not [g]fear, O My servant
Jacob,
And do not be dismayed,
O Israel!
For behold, I will [h]save you
from afar,
And your offspring from the
land of their captivity;
Jacob shall return, have rest
and be at ease;
No one shall make *him* afraid.
28 Do not fear, O Jacob My
servant," says the LORD,
"For I *am* with you;
For I will make a complete end
of all the nations
To which I have driven you,
But I will [i]not make a complete
end of you.
I will rightly [j]correct you,
For I will not leave you wholly
unpunished."

Prophecy against Philistia and Phoenicia

47 THE word of the LORD that came to Jeremiah the prophet against the [k]Philistines, before Pharaoh attacked Gaza.

2 Thus says the LORD:

"Behold, [l]waters rise out of the
north,
And shall be an overflowing
flood;
They shall overflow the land
and all that is in it,
The city and those who dwell
within;
Then the men shall cry,
And all the inhabitants of the
land shall wail.
3 At the noise of the stamping
hooves of his strong horses,
At the rushing of his chariots,
At the rumbling of his wheels,
The fathers will not look back
for *their* children,
Lacking courage,
4 Because of the day that comes
to plunder all the
[m]Philistines,
To cut off from [n]Tyre and Sidon
every helper who remains;
For the LORD shall plunder the
Philistines,
The [o]remnant of the country of
[p]Caphtor.
5 [q]Baldness has come upon Gaza,
Ashkelon is cut off
With the remnant of their
valley.
How long will you cut yourself?

6 "O you [r]sword of the LORD,
How long until you are quiet?
Put yourself up into your
scabbard,
Rest and be still!
7 How can it be quiet,
Seeing the LORD has given it a
[s]charge
Against Ashkelon and against
the seashore?
There He has appointed it."

Prophecy against Moab

48 AGAINST [t]Moab.
Thus says the LORD of hosts, the God of Israel:

"Woe to [u]Nebo!
For it is plundered,

46:23
a Cp. Joel 1:4

46:25
b Ezek. 30:14-16; Nah. 3:8
c Jer. 43:12
d Is. 30:1-5; 31:1-3; see Ps. 2:12, *note*

46:26
e Jer. 44:30; Ezek. 32:11
f Ezek. 29:11-14

46:27
g Is. 41:13-14; 43:5; 44:2; Jer. 30:10-11
h Is. 11:11; Jer. 23:3-4

46:28
i Jer. 4:27; Amos 9:8-9
j Jer. 30:11

47:1
k vv. 1-4; Is. 14:29-31; Ezek. 25:15-17; Zeph. 2:5; Zech. 9:6

47:2
l Is. 8:7; Jer. 46:7-8

47:4
m Is. 14:29-31
n Is. 23:1-18; Jer. 25:22; Ezek. 26:1-21; 28:20-24; Amos 1:9-10; Zech. 9:2-4
o Ezek. 25:16; Amos 1:8
p Deut. 2:23

47:5
q Zeph. 2:4

47:6
r Deut. 32:41; Ezek. 21:3-5

47:7
s Ezek. 14:17

48:1
t vv.1-47; 25:21; Is. 15:1-16:14; 25:10; Ezek. 28:8-11; Amos 2:1-3; Zeph. 2:8-11
u Is. 15:2

***46:25** A sun god * That is, ancient Thebes

46:27 I will save you. Here is one of the many prophecies having a double view—a near and far fulfillment.

46:28 I will rightly correct you. Here is one of the many answers to the question: "Did God reject his people?" (Rom. 11:1).

[a] Kirjathaim is shamed *and* taken;
The high stronghold* is shamed and dismayed—
2 No more praise of Moab.
In [b] Heshbon they have devised evil against her:
'Come, and let us cut her off as a nation.'
You also shall be cut down, O [c] Madmen!*
The sword shall pursue you;
3 A voice of crying *shall be* from [d] Horonaim:
'Plundering and great destruction!'

4 "Moab is destroyed;
Her little ones have caused a cry to be heard;*
5 For in the Ascent of Luhith they ascend with continual weeping;
For in the descent of Horonaim the enemies have heard a cry of destruction.

6 "Flee, save your lives!
And be like the juniper* in the wilderness.
7 For because you have trusted in your works and your [e] treasures,
You also shall be taken.
And [f] Chemosh shall go forth into captivity,
His priests and his princes together.
8 And the [g] plunderer shall come against every city;
No one shall escape.
The valley also shall perish,
And the plain shall be destroyed,
As the LORD has spoken.

9 "Give wings to Moab,
That she may flee and get away;
For her cities shall be desolate,
Without any to dwell in them.
10 Cursed *is* he who does the work of the LORD deceitfully,
And cursed *is* he who keeps back his sword from blood.

11 "Moab has been at ease from his* youth;
He has [h] settled on his dregs,
And has not been emptied from vessel to vessel,
Nor has he gone into captivity.
Therefore his taste remained in him,
And his scent has not changed.

12 "Therefore behold, the days are coming," says the LORD,
"That I shall send him wine-workers
Who will tip him over
And empty his vessels
And break the bottles.
13 Moab shall be ashamed of [i] Chemosh,
[j] As the house of Israel was ashamed of [k] Bethel, their confidence.

14 "How can you say, 'We *are* mighty
And strong men for the war'?
15 Moab is plundered and gone up *from* her cities;
Her chosen young men have gone down to the slaughter," says the King,
Whose name *is* the LORD of hosts.

16 "The calamity of Moab *is* near at hand,
And his affliction comes quickly.
17 Bemoan him, all you who are around him;
And all you who know his name,
Say, 'How the strong staff is broken,
The beautiful rod!'

18 "O daughter inhabiting Dibon,
Come down from *your* glory,
And sit in thirst;
For the plunderer of Moab has come against you,
He has destroyed your strongholds.
19 O inhabitant of [l] Aroer,
Stand by the way and watch;
Ask him who flees
And her who escapes;

48:1
a Num. 32:37

48:2
b Jer. 49:3
c Is. 10:31

48:3
d Is. 15:5

48:7
e Jer. 9:23; 1 Tim. 6:17
f Is. 46:1-2; cp. 1 Kin. 11:7

48:8
g v. 18

48:11
h Zeph. 1:12

48:13
i Is. 46:1-2; cp. 1 Kin. 11:7
j Cp. 1 Kin. 12:25-29
k 1 Kin. 13:32-34

48:19
l Deut. 2:36; Is. 17:2

***48:1** Hebrew *Misgab* ***48:2** A city of Moab ***48:4** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *Proclaim it in Zoar.* ***48:6** Or *Aroer,* a city of Moab ***48:11** The Hebrew uses masculine and feminine pronouns interchangeably in this chapter.

48:11 He has settled. That is, *he is contented.* **Dregs** (or "lees," Is. 25:6) are the sediment at the bottom of a container of wine.

Say, 'What has happened?'
20 Moab is shamed, for he is
broken down.
Wail and cry!
Tell it in Arnon, that Moab is
plundered.

21 "And judgment has come on the
plain country:
On Holon and Jahzah and
Mephaath,
22 On Dibon and Nebo and Beth
Diblathaim,
23 On Kirjathaim and Beth Gamul
and Beth Meon,
24 On [a]Kerioth and Bozrah,
On all the cities of the land of
Moab,
Far or near.
25 The horn of Moab is cut off,
And his arm is broken," says
the LORD.

26 "Make him drunk,
Because he exalted *himself*
against the LORD.
Moab shall wallow in his vomit,
And he shall also be in derision.
27 For was not Israel a [b]derision to
you?
Was he found among thieves?
For whenever you speak of him,
You [c]shake *your head in scorn.*
28 You who dwell in Moab,
Leave the cities and dwell in
the rock,
And be like the [d]dove *which*
makes her nest
In the sides of the cave's mouth.

29 "We have heard the [e]pride of
Moab
(He *is* exceedingly proud),
Of his loftiness and arrogance
and [f]pride,
And of the haughtiness of his
heart."

30 "I know his wrath," says the
LORD,
"But it *is* not right;
His lies have made nothing
right.
31 Therefore I will wail for Moab,
And I will cry out for all Moab;
I* will [g]mourn for the men of
[h]Kir Heres.
32 O vine of Sibmah! I will weep
for you with the weeping
of [i]Jazer.
Your plants have gone over the
sea,
They reach to the sea of Jazer.
The plunderer has fallen on
your summer fruit and your
vintage.
33 Joy and [j]gladness are taken
From the plentiful field
And from the land of Moab;
I have caused wine to fail from
the winepresses;
No one will tread with joyous
shouting—
Not joyous shouting!

34 "From[k] the cry of Heshbon to
[l]Elealeh and to Jahaz
They have uttered their voice,
From Zoar to Horonaim,
Like a three-year-old heifer;*
For the waters of Nimrim also
shall be desolate.

35 "Moreover," says the LORD,
"I will cause to cease in Moab
The one who offers *sacrifices*
in the high places
And burns incense to his gods.
36 Therefore My heart shall wail
like flutes for Moab,
And like flutes My heart shall
wail
For the men of Kir Heres.
Therefore the riches they have
acquired have perished.

37 "For every head *shall be* bald,
and every beard clipped;
On all the hands *shall be* cuts,
and on the loins
sackcloth—
38 A general lamentation
On all the [m]housetops of Moab,
And in its streets;
For I have [n]broken Moab like a
vessel in which *is* no
pleasure," says the LORD.

48:24
a Amos 2:2

48:27
b Zeph. 2:8
c Lam. 2:15; cp. Mic. 7:8-10

48:28
d Song 2:14

48:29
e Is. 16:6; Zeph. 2:10
f Jer. 49:16

48:31
g Cp. Ps. 102:1-14
h Is. 16:7,11

48:32
i Num. 21:32; Is. 16:8-9

48:33
j Is. 16:10

48:34
k Is. 15:4-6
l Num. 32:3,37

48:38
m Is. 15:3
n Jer. 22:28

***48:31** Following Dead Sea Scrolls, Septuagint, and Vulgate; Masoretic Text reads *He.* ***48:34** Or *The Third Eglath,* an unknown city (compare Isaiah 15:5)

48:25 horn. The words "horn" and "horns" (OT, *qeren;* NT *keras*) are used in Scripture both literally and figuratively. In the latter sense at least three meanings appear: (1) strength in general (Deut. 33:17); (2) arrogant pride (Ps. 75:4–5); and (3) political and military power (Dan. 8:20–21).

39 "They shall wail:
'How she is broken down!
How Moab has turned her back with shame!'
So Moab shall be a derision
And a dismay to all those about her."

40 For thus says the LORD:

"Behold, one shall [a]fly like an eagle,
And spread his wings over Moab.
41 [b]Kerioth is taken,
And the strongholds are surprised;
The mighty men's hearts in Moab on that day shall be
Like the heart of a woman in birth pangs.
42 And Moab shall be destroyed as a people,
Because he exalted *himself* against the LORD.
43 Fear and the pit and the snare *shall be* upon you,
O inhabitant of Moab," says the LORD.
44 "He who flees from the fear shall fall into the pit,
And he who gets out of the pit shall be caught in the [c]snare.
For upon Moab, upon it I will bring
The year of their [d]punishment," says the LORD.

45 "Those who fled stood under the shadow of Heshbon
Because of exhaustion.
But a fire shall come out of Heshbon,
A flame from the midst of [e]Sihon,
And shall [f]devour the brow of Moab,
The crown of the head of the sons of tumult.
46 Woe to you, O Moab!
The people of Chemosh perish;
For your sons have been taken captive,
And your daughters captive.
47 "Yet I will [g]bring back the captives of Moab
In the [h]latter days," says the LORD.

Thus far *is* the judgment of Moab.

Prophecy against Ammon

49 AGAINST the [i]Ammonites. Thus says the LORD:

"Has Israel no sons?
Has he no heir?
Why *then* does Milcom* inherit Gad,
And his people dwell in its cities?
2 [j]Therefore behold, the days are coming," says the LORD,
"That I will cause to be heard an alarm of war
In [k]Rabbah of the Ammonites;
It shall be a desolate mound,
And her villages shall be burned with fire.
Then Israel shall take possession of his inheritance," says the LORD.

3 "Wail, O [l]Heshbon, for Ai is plundered!
Cry, you daughters of Rabbah,
Gird yourselves with sackcloth!
Lament and run to and fro by the walls;
For Milcom shall go into captivity
With his priests and his princes together.
4 Why do you [m]boast in the valleys,
Your flowing valley,
O backsliding daughter?
Who trusted in her [n]treasures, *saying,*
'Who will come against me?'
5 Behold, I will bring fear upon you,"
Says the Lord GOD of hosts,
"From all those who are around you;
You shall be driven out, everyone headlong,
And no one will gather those who wander off.
6 But [o]afterward I will bring back

Ammonites: The people of the country of Ammon, located east of the Jordan River.

***49:1** Hebrew *Malcam*, literally *their king*, a god of the Ammonites; also called *Molech* (compare verse 3)

48:40
a Deut. 28:49; Jer. 49:22; Hab. 1:8; cp. Dan. 7:4; Hos. 8:1

48:41
b Amos 2:2

48:44
c Is. 24:17-18; Amos 5:19
d Jer. 46:21

48:45
e Ps. 135:11
f Num. 24:17

48:47
g Jer. 49:6
h Jer. 49:39

49:1
i vv. 1-6; Jer. 25:21; Ezek. 21:28-32; 25:1-7; Amos 1:13; Zeph. 2:8-11

49:2
j Amos 1:13-15
k Ezek. 21:20; 25:5

49:3
l Jer. 48:2

49:4
m Jer. 9:23
n Jer. 48:7

49:6
o v. 39; Jer. 48:47

The captives of the people of
Ammon," says the LORD.

Prophecy against Edom

7 [a]Against Edom.
Thus says the LORD of hosts:
"*Is* wisdom no more in [b]Teman?
Has counsel perished from the prudent?
Has their wisdom [c]vanished?
8 Flee, turn back, dwell in the depths, O inhabitants of Dedan!
For I will bring the calamity of Esau upon him,
The time *that* I will [d]punish him.
9 If grape-gatherers came to you,
Would they not leave *some* gleaning [e]grapes?
If thieves by night,
Would they not destroy until they have enough?
10 But I have made Esau [f]bare;
I have uncovered his secret places,
And he shall not be able to hide himself.
His descendants are plundered,
His brethren and his neighbors,
And he *is* no more.
11 Leave your fatherless children,
I will preserve *them* alive;
And let your widows trust in Me."

12 For thus says the LORD: "Behold, those whose judgment *was* not to drink of the cup have assuredly drunk. And *are* you the one who will altogether go unpunished? You shall not go unpunished, but you shall surely drink *of it.*

13 "For I have sworn by Myself," says the LORD, "that [g]Bozrah shall become a desolation, a reproach, a waste, and a curse. And all its cities shall be perpetual wastes."

14 [h]I have heard a message from the LORD,
And an ambassador has been sent to the nations:
"Gather together, come against her,
And rise up to battle!

15 "For indeed, I will make you small among nations,
Despised among men.
16 Your fierceness has deceived you,
The [i]pride of your heart,
O you who dwell in the clefts of the rock,
Who hold the height of the hill!
Though you make your nest as high as the eagle,
I will bring you down from there," says the LORD.

17 "Edom also shall be an astonishment;
Everyone who goes by it will be [j]astonished
And will hiss at all its plagues.
18 [k]As in the overthrow of Sodom and Gomorrah
And their neighbors," says the LORD,
"No one shall remain there,
Nor shall a son of man dwell in it.

19 "Behold, he shall come up like a lion from the floodplain* of the Jordan
Against the dwelling place of the strong;
But I will suddenly make him run away from her.
And who *is* a chosen *man that* I may appoint over her?
For who *is* like Me?
Who will arraign Me?
And who *is* that shepherd
Who will withstand Me?"

*49:19 Or *thicket*

49:7
a vv. 7-22; Jer. 25:21; Ezek. 25:12-14; 35:1-15; Joel 3:19; Amos 1:11-12; Obad. 1-9,15-16
b Gen. 36:11; Job 2:11
c Jer. 8:9

49:8
d Jer. 9:9

49:9
e Obad. 5-6

49:10
f Mal. 1:3

49:13
g Is. 34:6; 63:1; Amos 1:12

49:14
h vv. 14-16

49:16
i Jer. 48:29

49:17
j vv. 17-22; see Gen. 36:1, *note*

49:18
k Gen. 19:24-25; Deut. 29:23; Jer. 50:40; Amos 4:11

49:7 Observe that this passage (vv. 7–17) is strikingly similar to Obadiah, e.g. Obad. 8–9.

49:11 trust. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

49:17 Edom (called "Seir," Gen. 32:3; 36:8) is the name of the country lying south of the ancient kingdom of Judah and extending from the Dead Sea to the Gulf of Aqaba. It includes the ruins of Petra, and is bounded on the north by Moab. Peopled by descendants of Esau (Gen. 36:1–19), Edom has a remarkable prominence in the prophetic Word as (together with Moab) the scene of the final destruction of Gentile world-power in the Day of the LORD. See Armageddon (Rev. 16:13–16; 19:17–21) and Times of the Gentiles (Luke 21:24; Rev. 16:19). Compare Ps. 137:7; Is. 34:1–8; 63:1–6; Jer. 49:17–22; Ezek. 25:12–14; Obad. 1–21.

20 Therefore hear the counsel of the LORD that He has taken against Edom,
And His purposes that He has proposed against the inhabitants of Teman:
[a]Surely the least of the flock shall draw them out;
Surely He shall make their dwelling places desolate with them.
21 The earth shakes at the noise of their fall;
At the cry its noise is heard at the Red Sea.
22 Behold, He shall come up and fly like the eagle,
And spread His wings over Bozrah;
The heart of the mighty men of Edom in that day shall be
Like the heart of a woman in birth pangs.

Prophecy against Damascus (Syria)

23 [b]Against Damascus.

"Hamath[c] and [d]Arpad are shamed,
For they have heard bad news.
They are fainthearted;
There is trouble on the sea;
It cannot be quiet.
24 Damascus has grown feeble;
She turns to flee,
And fear has seized *her.*
Anguish and sorrows have taken her like a woman in labor.
25 Why is the city of praise not deserted, the city of My joy?
26 Therefore her [e]young men shall fall in her streets,
And all the men of war shall be cut off in that day," says the LORD of hosts.
27 "I will kindle a fire in the wall of Damascus,
And it shall consume the palaces of [f]Ben-Hadad."

Prophecy against Kedar (Arabians) and Hazor

28 Against [g]Kedar and against the kingdoms of Hazor, which Nebuchadnezzar king of Babylon shall strike.

Thus says the LORD:

"Arise, go up to Kedar,
And devastate the men of the East!
29 Their tents and their flocks they shall take away.
They shall take for themselves their curtains,
All their vessels and their camels;
And they shall cry out to them,
'Fear *is* on every side!'

30 "Flee, get far away! Dwell in the depths,
O inhabitants of Hazor!" says the LORD.
"For Nebuchadnezzar king of Babylon has taken counsel against you,
And has conceived a plan against you.

31 "Arise, go up to the wealthy nation that [h]dwells securely," says the LORD,
"Which has neither gates nor bars,
Dwelling [i]alone.
32 Their camels shall be for booty,
And the multitude of their cattle for plunder.
I will [j]scatter to all winds those in the farthest corners,
And I will bring their calamity from all its sides," says the LORD.
33 "Hazor shall be a dwelling for [k]jackals, a desolation forever;
No one shall reside there,
Nor son of man dwell in it."

Prophecy against Elam

34 The word of the LORD that came to Jeremiah the prophet against [l]Elam, in the [m]beginning of the reign of Zedekiah king of Judah, saying,

35 "Thus says the LORD of hosts:

'Behold, I will break the bow of Elam,
The foremost of their might.

49:20
a Jer. 50:45

49:23
b vv. 23-27; Is. 17:1-3; Amos 1:3,5; Zech. 9:1
c Jer. 39:5; Zech. 9:2
d Is. 37:13

49:26
e Jer. 50:30; 51:4

49:27
f Amos 1:4

49:28
g Is. 21:16-17; Ezek. 27:21

49:31
h Ezek. 38:11
i Num. 23:9; cp. Deut. 33:28; Mic. 7:14

49:32
j v. 36; Ezek. 5:10

49:33
k Jer. 9:11; 10:22; Mal. 1:3

49:34
l Gen. 10:22; Jer. 25:25; Ezek. 32:24
m 2 Kin. 24:17-18

Ben-Hadad: *of Hadad.* The name refers to several kings of Syria who went to war with and against Israel during the reigns of various kings.

49:21 Red Sea. Literally *sea of reeds.*

36 Against Elam I will bring the four winds
From the four quarters of heaven,
And scatter them toward all those winds;
There shall be no nations where the outcasts of Elam will not go.
37 For I will cause Elam to be dismayed before their enemies
And before those who seek their life.
I will bring disaster upon them,
My fierce anger,' says the LORD;
'And I will send the sword after them
Until I have consumed them.
38 I will set My throne in Elam,
And will destroy from there the king and the princes,' says the LORD.

39 'But it shall come to pass in the latter days:
I will [a]bring back the captives of Elam,' says the LORD."

Prophecy against Babylon

50 THE word that the LORD spoke against [b]Babylon *and* against the land of the Chaldeans by Jeremiah the prophet.

2 "Declare among the nations,
Proclaim, and set up a standard;
Proclaim—do not conceal *it*—
Say, 'Babylon is [c]taken, [d]Bel is shamed.
Merodach* is broken in pieces;
Her idols are humiliated,
Her images are broken in pieces.'
3 For out of the north a nation comes up against her,
Which shall make her land desolate,
And [e]no one shall dwell therein.
They shall move, they shall depart,
Both man and beast.

4 "In those days and in that time," says the LORD,
"The children of Israel shall come,
They and the children of Judah together;
With continual weeping they shall come,
And seek the LORD their God.
5 They shall ask the way to Zion,
With their faces toward it, *saying,*
'Come and let us join ourselves to the LORD
In a perpetual [f]covenant
That will not be forgotten.'

6 "My people have been lost [g]sheep.
Their shepherds have led them [h]astray;
They have turned them away *on* the mountains.
They have gone from mountain to hill;
They have forgotten their resting place.
7 All who found them have devoured them;
And their adversaries said, 'We have [i]not offended,
Because they have sinned against the LORD, the habitation of justice,
The LORD, the hope of their fathers.'

8 "Move from the midst of Babylon,
[j]Go out of the land of the Chaldeans;
And be like the rams before the flocks.
9 For behold, [k]I will raise and cause to come up against Babylon

49:39
a v. 49:6; see Acts 2:17, *note*

50:1
b chs. 50:1-51:64; Jer. 25:12; Is. 13:1-22; 14:18-22; 47:1-15

50:2
c Is. 21:9; cp. Rev. 14:8; 18:2
d Is. 46:1

50:3
e vv. 39-40; Is. 13:17-20

50:5
f *Covenant* (New): vv. 4-5; Matt. 26:28. (Is. 61:8; Heb. 8:8, *note*)

50:6
g v. 17; Is. 53:6; cp. Ezek. 34:11-31; 1 Pet. 2:25
h Jer. 23:1; Ezek. 34:2

50:7
i Jer. 40:2-3; Zech. 11:5

50:8
j Is. 48:20; Jer. 51:6,45

50:9
k vv. 3,41; Jer. 51:27

Chaldeans: The people of the region of Chaldea, located near the Persian Gulf.

*50:2 A Babylonian god; sometimes spelled *Marduk*

50:2 GODS OF THE ASSYRIANS AND BABYLONIANS

Name	Empire	Reference
Bel	Babylonia	Jeremiah 51:44
Merodach	Babylonia	Jeremiah 50:2
Nebo	Babylonia	Isaiah 46:1
Succoth Benoth	Babylonia	2 Kings 17:30
Tammuz	Babylonia	Ezekiel 8:14
Nisroch	Assyria	Isaiah 37:38
Rimmon	Assyria	2 Kings 5:18

An assembly of great nations
from the north country,
And they shall [a]array
themselves against her;
From there she shall be
captured.
Their arrows *shall be* like *those*
of an expert warrior;*
[b]None shall return in vain.
10 And Chaldea shall become
plunder;
All who plunder her shall be
satisfied," says the LORD.

11 "Because you were glad, because
you [c]rejoiced,
You destroyers of My heritage,
Because you have grown fat like
a heifer threshing grain,
And you bellow like bulls,
12 Your mother shall be deeply
ashamed;
She who bore you shall be
ashamed.
Behold, the least of the nations
shall be a [d]wilderness,
A dry land and a desert.
13 Because of the wrath of the
LORD
She shall not be inhabited,
But she shall be wholly
desolate.
Everyone who goes by Babylon
shall be [e]horrified
And hiss at all her plagues.

14 "Put yourselves in array against
Babylon all around,
All you who bend the bow;
Shoot at her, spare no arrows,
For she has sinned against the
LORD.
15 Shout against her all around;
She has given her hand,
Her foundations have fallen,
Her walls are [f]thrown down;
For it *is* the [g]vengeance of the
LORD.
Take vengeance on her.
As she has done, so do to her.
16 Cut off the sower from Babylon,
And him who handles the
sickle at harvest time.
For fear of the oppressing sword
Everyone shall turn to his own
people,
And everyone shall flee to his
[h]own land.

17 "Israel *is* like [i]scattered sheep;
The lions have driven *him*
away.
First the king of [j]Assyria
devoured him;
Now at last this Nebuchadnezzar
king of Babylon has broken
his bones."

18 Therefore thus says the LORD of
hosts, the God of Israel:

"Behold, I will punish the king
of Babylon and his land,
As I have punished the king of
[k]Assyria.
19 But I will [l]bring back Israel to
his home,
And he shall feed on Carmel
and Bashan;
His soul shall be satisfied on
Mount Ephraim and
Gilead.
20 In those days and in that time,"
says the LORD,
"The [m]iniquity of Israel shall be
sought, but *there shall be*
none;
And the sins of Judah, but they
shall not be found;
For I will pardon those [n]whom
I preserve.

21 "Go up against the land of
Merathaim, against it,
And against the inhabitants of
[o]Pekod.
Waste and utterly destroy
them," says the LORD,
"And do according to all that I
have commanded you.
22 A sound of battle *is* in the land,
And of great destruction.
23 How the [p]hammer of the whole
earth has been cut apart
and broken!
How Babylon has become a
desolation among the
nations!
24 I have laid a snare for you;

50:9
a vv. 14,29
b Cp. 2 Sam. 1:22

50:11
c Cp. Ps. 35:19

50:12
d Jer. 51:43

50:13
e Jer. 49:17

50:15
f Jer. 51:58
g Jer. 51:6,11

50:16
h Is. 13:14; Jer. 51:9

50:17
i v. 6; 2 Kin. 24:10,14; Jer. 2:15
j 2 Kin. 15:29; 17:6; 18:9-13

50:18
k Ezek. 31:3,11-12

50:19
l Jer. 32:37; 33:12; Ezek. 11:17

50:20
m Num. 23:21; Jer. 31:34
n Is. 1:9

50:21
o Ezek. 23:23

50:23
p Jer. 51:20-24

***50:9** Following some Hebrew manuscripts, Septuagint, and Syriac; Masoretic Text, Targum, and Vulgate read *a warrior who makes childless.*

Carmel: *park.* A town in the hill country of Judah. Home of Nabal and Abigail.

Bashan: *soft, rich soil.* A fertile area of land east of the Sea of Galilee.

You have indeed been [a]trapped, O Babylon,
And you were not aware;
You have been found and also caught,
Because you have [b]contended against the LORD.
25 The LORD has opened His armory,
And has brought out the weapons of His indignation;
For this *is* the work of the Lord GOD of hosts
In the land of the Chaldeans.
26 Come against her from the farthest border;
Open her storehouses;
Cast her up as heaps of ruins,
And destroy her utterly;
Let nothing of her be left.
27 Slay all her bulls,
Let them go down to the slaughter.
Woe to them!
For their day has come, the time of their punishment.
28 The voice of those who flee and escape from the land of Babylon
Declares in Zion the vengeance of the LORD our God,
The vengeance of His temple.

29 "Call together the archers against Babylon.
All you who bend the bow, encamp against it all around;
Let none of them escape.*
Repay her according to her work;
According to all she has done, do to her;
For she has been [c]proud against the LORD,
Against the Holy One of Israel.
30 Therefore her young men shall fall in the streets,
And all her men of war shall be cut off in that day," says the LORD.
31 "Behold, I *am* against you,
O most haughty one!" says the Lord GOD of hosts;
"For your day has come,
The time *that* I will [d]punish you.*
32 The most [e]proud shall stumble and fall,
And no one will raise him up;
I will kindle a fire in his cities,
And it will devour all around him."

33 Thus says the LORD of hosts:

"The children of Israel *were* oppressed,
Along with the children of Judah;
All who took them captive have held them fast;
They have refused to let them go.
34 Their [f]Redeemer *is* strong;
The LORD of hosts *is* His name.
He will thoroughly plead their [g]case,
That He may give rest to the land,
And disquiet the inhabitants of Babylon.

35 "A sword *is* against the Chaldeans," says the LORD,
"Against the inhabitants of Babylon,
And against her princes and her [h]wise men.
36 A sword *is* against the soothsayers, and they will be fools.
A sword *is* against her mighty men, and they will be dismayed.
37 A sword *is* against their horses,
Against their chariots,
And against all the [i]mixed peoples who *are* in her midst;
And they will become like [j]women.
A sword *is* against her [k]treasures, and they will be robbed.
38 A drought* *is* against her waters, and they will be dried up.
For it *is* the land of carved images,

50:24
a Dan. 5:30-31
b Is. 45:9

50:29
c Is. 47:10; cp. Dan. 4:37

50:31
d Jer. 6:15

50:32
e Is. 26:5; Mal. 4:1

50:34
f *Redemption* (redeeming relative type): v. 34; Lam. 3:58. (Gen. 48:16; Is. 59:20, *note*)
g Is. 51:22

50:35
h Jer. 51:57

50:37
i Jer. 25:20,24
j Jer. 51:30
k Prov. 11:4; Jer. 49:4

***50:29** Qere, some Hebrew manuscripts, Septuagint, and Targum add *to her.*
***50:31** Following Masoretic Text and Targum; Septuagint and Vulgate read *The time of your punishment.* ***50:38** Following Masoretic Text, Targum, and Vulgate; Syriac reads *sword;* Septuagint omits *A drought is.*

And they are insane with *their* idols.

39 "Therefore the wild desert beasts shall dwell *there* with the jackals,
And the ostriches shall dwell in it.
It shall be inhabited no more forever,
Nor shall it be dwelt in from generation to generation.
40 [a]As God overthrew Sodom and Gomorrah
And their neighbors," says the LORD,
"*So* no one shall reside there,
Nor son of man [b]dwell in it.

41 "Behold, a people shall come from the north,
And a great nation and many kings
Shall be raised up from the ends of the earth.
42 They shall hold the bow and the lance;
They *are* [c]cruel and shall not show mercy.
Their voice shall roar like the sea;
They shall ride on horses,
Set in array, like a man for the battle,
Against you, O daughter of Babylon.

43 "The king of Babylon has [d]heard the report about them,
And his hands grow feeble;
Anguish has taken hold of him,
Pangs as of a woman in [e]childbirth.

44 "Behold, he shall come up like a lion from the floodplain* of the Jordan
Against the dwelling place of the strong;
But I will make them suddenly run away from her.
And who *is* a chosen *man that* I may appoint over her?
For who *is* like Me?
Who will arraign Me?
And who *is* that shepherd
Who will [f]withstand Me?"

45 Therefore hear the counsel of the LORD that He has taken against Babylon,
And His [g]purposes that He has proposed against the land of the Chaldeans:
[h]Surely the least of the flock shall draw them out;
Surely He will make their dwelling place desolate with them.
46 At the noise of the taking of Babylon
The earth trembles,
And the cry is heard among the nations.

Babylon judged by the LORD for sins against Israel

51 THUS says the LORD:
"Behold, I will raise up against [i]Babylon,
Against those who dwell in Leb Kamai,*
A destroying wind.
2 And I will send winnowers to Babylon,
Who shall winnow her and empty her land.
For in the day of doom
They shall be [j]against her all around.
3 Against *her* let the archer bend his bow,
And lift himself up against *her* in his armor.
Do not spare her young men;
Utterly destroy all her army.
4 Thus the slain shall fall in the land of the Chaldeans,
And *those* thrust through in her streets.
5 For Israel is [k]not forsaken, nor Judah,
By his God, the LORD of hosts,
Though their land was filled with sin against the Holy One of Israel."

6 [l]Flee from the midst of Babylon,

50:40
a Gen. 19:24-25; Is. 13:19; Jer. 49:18
b Is. 13:20

50:42
c Is. 13:17-18

50:43
d Jer. 51:31
e Jer. 6:24

50:44
f Job 41:10; Jer. 49:19

50:45
g Jer. 51:29
h Jer. 49:19-20

51:1
i Is. 47:1; Jer. 50:1

51:2
j Jer. 50:14

51:5
k Jer. 33:24-26; 46:28

51:6
l Jer. 50:8; cp. Rev. 18:4

***50:44** Or *thicket* ***51:1** A code word for *Chaldea* (Babylonia); may be translated *The Midst of Those Who Rise Up Against Me*

Sodom and Gomorrah: *burning.* Cities located in the Valley of Siddim known for their extreme wickedness and destroyed by God with fire and brimstone. Only Lot and his family survived the destruction.

50:39 jackals. Literally *howling creatures.* Jer. 51:37.

And every one save his life!
Do not be cut off in her iniquity,
For this *is* the time of the LORD's vengeance;
He shall recompense her.
7 [a]Babylon *was* a golden cup in the LORD's hand,
That made all the earth drunk.
The [b]nations drank her wine;
Therefore the nations are [c]deranged.
8 [d]Babylon has suddenly fallen and been destroyed.
[e]Wail for her!
Take balm for her pain;
Perhaps she may be healed.

9 We would have healed Babylon,
But she is not healed.
Forsake her, and let us go everyone to his own country;
For her judgment reaches to heaven and is lifted up to the skies.
10 The LORD has [f]revealed our righteousness.
Come and let us declare in Zion the work of the LORD our God.

11 Make the arrows bright!
Gather the shields!
The [g]LORD has raised up the spirit of the kings of the Medes.
For His [h]plan *is* against Babylon to destroy it,
Because it *is* the [i]vengeance of the LORD,
The vengeance for His temple.
12 [j]Set up the standard on the walls of Babylon;
Make the guard strong,
Set up the watchmen,
Prepare the ambushes.
For the LORD has both [k]devised and done
What He spoke against the inhabitants of Babylon.
13 O you who dwell by many waters,
Abundant in treasures,
Your end has come,
The measure of your covetousness.
14 The LORD of hosts has sworn by Himself:
"Surely I will fill you with men, as with locusts,
And they shall lift up a shout against you."

15 [l]He has made the earth by His power;
He has established the world by His wisdom,
And [m]stretched out the heaven by His understanding.
16 When He utters *His* voice—
There is a multitude of waters in the heavens:
"He causes the vapors to ascend from the ends of the earth;
He makes lightnings for the rain;
He brings the wind out of His treasuries."*

17 Everyone is dull-hearted, without knowledge;
Every [n]metalsmith is put to shame by the carved image;
For his molded image *is* falsehood,
And *there is* no breath in them.
18 They *are* futile, a work of errors;
In the time of their [o]punishment they shall perish.
19 The Portion of Jacob *is* not like them,
For He *is* the Maker of all things;
And *Israel is* the tribe of His inheritance.
The LORD of hosts *is* His name.

20 "You *are* My [p]battle-ax *and* weapons of war:
For with you I will break the nation in pieces;
With you I will destroy kingdoms;
21 With you I will break in pieces the horse and its rider;
With you I will break in pieces the chariot and its rider;
22 With you also I will break in pieces man and woman;
With you I will break in pieces old and young;

*51:16 Psalm 135:7

51:7
a Cp. Rev. 17:4
b Cp. Rev. 18:3
c Jer. 25:15-16

51:8
d Is. 21:9; Jer. 50:2; cp. Rev. 14:8; 18:2
e Cp. Rev. 18:9

51:10
f Ps. 37:6

51:11
g Is. 13:17
h Jer. 50:45
i Jer. 50:28

51:12
j v. 27; Nah. 2:1; 3:14
k vv. 1-4

51:15
l vv. 15-19; Jer. 10:12-16
m Job 9:8; Ps. 104:2; Is. 40:22

51:17
n Jer. 10:14

51:18
o Jer. 48:44

51:20
p Cp. Is. 10:5,15; Jer. 50:23

With you I will break in pieces
the young man and the
maiden;
23 With you also I will break in
pieces the shepherd and
his flock;
With you I will break in pieces
the [a]farmer and his yoke of
oxen;
And with you I will break in
pieces governors and
rulers.

24 "And I will repay Babylon
And all the inhabitants of
Chaldea
For all the evil they have done
In Zion in your sight," says the
LORD.

25 "Behold, I *am* against you,
[b]O destroying mountain,
Who destroys all the earth,"
says the LORD.
"And I will stretch out My hand
against you,
Roll you down from the rocks,
And make you a burnt
mountain.
26 They shall not take from you a
stone for a corner
Nor a stone for a foundation,
But you shall be [c]desolate
forever," says the LORD.

27 Set up a banner in the land,
Blow the trumpet among the
nations!
Prepare the [d]nations against
her,
Call the kingdoms together
against her:
Ararat, Minni, and Ashkenaz.
Appoint a general against her;
Cause the horses to come up
like the bristling locusts.
28 Prepare against her the nations,
With the kings of the Medes,
Its governors and all its rulers,
All the land of his dominion.
29 And the land will tremble and
sorrow;
For every [e]purpose of the LORD
shall be performed against
Babylon,
To make the land of Babylon a
desolation without
[f]inhabitant.
30 The mighty men of Babylon
have ceased fighting,
They have remained in their
strongholds;
Their might has failed,
They became *like* women;
They have burned her dwelling
places,
The bars of her *gate* are broken.
31 One runner will run to meet
another,
And one messenger to meet
another,
To show the king of Babylon
that his city is taken on *all*
sides;
32 The passages are blocked,
The reeds they have burned
with fire,
And the men of war are
terrified.

33 For thus says the LORD of hosts,
the God of Israel:

"The daughter of Babylon *is* like
a [g]threshing floor
When it is time to thresh her;
Yet a little while
And the time of her harvest
will come."

34 "Nebuchadnezzar the king of
Babylon
Has devoured me, he has
crushed me;
He has made me an [h]empty
vessel,
He has swallowed me up like a
monster;
He has filled his stomach with
my delicacies,
He has spit me out.
35 Let the violence *done* to me and
my flesh *be* upon Babylon,"
The inhabitant of Zion will say;
"And my blood be upon the
inhabitants of Chaldea!"
Jerusalem will say.

36 Therefore thus says the LORD:

"Behold, I will [i]plead your case
and take vengeance for you.
I will dry up her sea and make
her springs dry.
37 Babylon shall become a heap,
A [j]dwelling place for [k]jackals,
An [l]astonishment and a hissing,
Without an inhabitant.

51:23
a Amos 5:16

51:25
b Zech. 4:7; see Is. 13:1, *note*

51:26
c Jer. 50:26,40

51:27
d Jer. 50:9

51:29
e Jer. 50:45
f Is. 13:20

51:33
g Is. 21:10; Dan. 2:35

51:34
h Is. 24:1

51:36
i Ps. 140:12; Jer. 50:34

51:37
j Is. 13:22; Jer. 50:39; cp. Rev. 18:2
k Jer. 49:33
l Jer. 44:22

38 They shall roar together like
lions,
They shall growl like lions'
whelps.
39 In their excitement I will
prepare their feasts;
I will make them drunk,
That they may rejoice,
And sleep a perpetual sleep
And not awake," says the LORD.
40 "I will bring them down
Like lambs to the slaughter,
Like rams with male goats.

41 "Oh, how [a]Sheshach* is taken!
Oh, how the [b]praise of the
whole earth is seized!
How Babylon has become
desolate among the
nations!
42 The [c]sea has come up over
Babylon;
She is covered with the
multitude of its waves.
43 Her [d]cities are a desolation,
A dry land and a wilderness,
A land where [e]no one dwells,
Through which no son of man
passes.
44 I will punish [f]Bel in Babylon,
And I will bring out of his
mouth what he has
swallowed;
And the nations shall not
stream to him anymore.
Yes, the wall of Babylon shall
fall.

45 "My people, [g]go out of the midst
of her!
And let everyone [h]deliver
himself from the fierce
anger of the LORD.
46 And lest your heart faint,
And you fear for the [i]rumor
that *will be* heard in the
land
(a rumor will come *one* year,
And after that, in *another* year
A rumor *will come,*
And violence in the land,
Ruler against ruler),
47 Therefore behold, the days are
coming
That I will bring judgment on
the [j]carved images of
Babylon;
Her whole land shall be
ashamed,
And all her slain shall fall in
her midst.
48 [k]Then the heavens and the earth
and all that *is* in them
Shall sing joyously over
Babylon;
For the plunderers shall come
to her from the north,"
says the LORD.

49 As Babylon *has caused* the slain
of Israel to fall,
So at Babylon the slain of all
the earth shall fall.
50 You who have escaped the
sword,
Get away! Do not stand still!
[l]Remember the LORD afar off,
And let Jerusalem come to your
mind.

51 We are ashamed because we
have heard reproach.
Shame has covered our faces,
For strangers [m]have come into
the sanctuaries of the
LORD's house.

52 "Therefore behold, the days are
coming," says the LORD,
"That I will bring judgment on
her [n]carved images,
And throughout all her land the
wounded shall groan.
53 [o]Though Babylon were to mount
up to heaven,
And though she were to fortify
the height of her strength,
Yet from Me plunderers would
come to her," says the
LORD.

54 The sound of a cry *comes* from
Babylon,
And great destruction from the
land of the Chaldeans,
55 Because the LORD is plundering
Babylon
And silencing her loud voice,
Though her waves roar like
great waters,
And the noise of their voice is
uttered,
56 Because the plunderer comes
against her, against
Babylon,
And her mighty men are taken.

***51:41** A code word for *Babylon* (compare Jeremiah 25:26)

51:41
a Jer. 25:26
b Is. 13:19; Jer. 49:25; Dan. 4:30

51:42
c Cp. Is. 8:7-8

51:43
d Jer. 50:39-40
e Is. 13:20

51:44
f Jer. 50:2

51:45
g Jer. 51:6; 50:8; cp. Rev. 18:4
h Cp. Gen. 19:12-16; Acts 2:40

51:46
i Cp. Matt. 24:6-7

51:47
j Is. 21:9; Jer. 50:2

51:48
k Is. 44:23; 48:20; 49:13; cp. Rev. 18:20

51:50
l Deut. 4:29-31; Ezek. 6:9

51:51
m Ps. 74:3-8; Jer. 52:13; Lam. 1:10

51:52
n Is. 21:9; Jer. 50:2

51:53
o Jer. 49:16; Amos 9:2; Obad. 4

Every one of their bows is broken;
For the LORD *is* the God of recompense,
He will surely [a]repay.

57 "And I will make drunk
Her princes and [b]wise men,
Her governors, her deputies,
and her mighty men.
And they shall sleep a perpetual sleep
And not awake," says the [c]King,
Whose name *is* the LORD of hosts.

58 Thus says the LORD of hosts:

"The broad walls of Babylon
shall be utterly [d]broken,
And her high gates shall be burned with fire;
The people will labor in vain,
And the nations, because of the fire;
And they shall be [e]weary."

59 The word which Jeremiah the prophet commanded Seraiah the son of [f]Neriah, the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. And Seraiah *was* the quartermaster.

60 So Jeremiah [g]wrote in a book all the evil that would come upon Babylon, all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, "When you arrive in Babylon and see it, and read all these words,

62 "then you shall say, 'O LORD, You have spoken against this place to cut it off, so that none shall remain in it, neither man nor beast, but it shall be desolate [h]forever.'

63 "Now it shall be, when you have finished reading this book, [i]*that* you shall tie a stone to it and throw it out into the Euphrates.

64 "Then you shall say, 'Thus Babylon shall sink and not rise from the catastrophe that I will bring upon her. And they shall be weary.' " [j]Thus far *are* the words of Jeremiah.

III. Historical Supplement, 52

An appendix: second account of overthrow of Judah (cp. 2 Kin. 25:1–26; Jer. 39:1–10)

52 ZEDEKIAH [k]*was* twenty-one years old when he became king, and he reigned eleven years in Jerusalem. His mother's name *was* Hamutal the daughter of Jeremiah of [l]Libnah.

2 He also did evil in the sight of the LORD, according to all that Jehoiakim had done.

3 For because of the anger of the LORD *this* happened in Jerusalem and Judah, till He finally cast them out from His presence. Then Zedekiah [m]rebelled against the king of Babylon.

4 Now it came to pass in the [n]ninth year of his reign, in the tenth month, on the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon and all his army came against Jerusalem and encamped against it; and *they* built a siege wall against it all around.

5 So the city was besieged until the eleventh year of King Zedekiah.

6 By the fourth month, on the ninth day of the month, the famine had become so severe in the city that there was no food for the people of the land.

7 Then the city *wall* was broken through, and all the men of war fled and went out of the city at night by way of the gate between the two walls, which *was* by the king's garden, even though the Chaldeans *were* near the city all around. And they went by way of the plain.

8 But the army of the Chaldeans pursued the king, and they [o]overtook Zedekiah in the plains of Jericho. All his army was scattered from him.

51:56
a Jer. 51:24; Ps. 94:1; Jer. 50:29

51:57
b Jer. 50:35
c Jer. 46:18; 48:15

51:58
d Jer. 50:15
e Hab. 2:13

51:59
f Jer. 32:12

51:60
g Jer. 36:2

51:62
h Is. 13:20; 14:22-23; Jer. 50:3

51:63
i Cp. Rev. 18:21

51:64
j Cp. Job 31:40; Ps. 72:20

52:1
k 2 Kin. 24:18; 2 Chr. 36:11
l Josh. 10:29

52:3
m 2 Chr. 36:13

52:4
n Cp. Ezek. 24:1-2

52:8
o Jer. 21:7, 32:4; 37:17; cp. 38:17

52:4 tenth month. This is the month of Tebeth in the Hebrew religious calendar. It correlates to the modern months of December–January. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

52:6 fourth month. This is the month of Tammuz in the Hebrew religious calendar. It correlates to the modern months of June–July. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

52:7 plain. Arabah in Hebrew. When used with the definite article only, it refers to the valley which runs from the Sea of Galilee to the Gulf of Aqabah. South of the Dead Sea the name is still retained (Wady el-Arabah).

9 So they took the king and
brought him up to the king of Babylon at Riblah in the land of Hamath, and he pronounced judgment on him.
10 Then the king of Babylon killed the sons of Zedekiah before his eyes. And he killed all the princes of Judah in Riblah.
11 He also [a]put out the eyes of Zedekiah; and the king of Babylon bound him in bronze fetters, took him to Babylon, and put him in prison till the day of his death.
12 [b]Now in the fifth month, on the tenth *day* of the month (which *was* the nineteenth year of King Nebuchadnezzar king of Babylon), Nebuzaradan, the captain of the guard, *who* served the king of Babylon, came to Jerusalem.
13 He [c]burned the house of the LORD and the king's house; all the houses of Jerusalem, that is, all the houses of the great, he burned with fire.
14 And all the army of the Chaldeans who *were* with the captain of the guard broke down all the walls of Jerusalem all around.
15 Then Nebuzaradan the captain of the guard carried away captive *some* of the poor people, the rest of the people who remained in the city, the defectors who had deserted to the king of Babylon, and the rest of the craftsmen.
16 But Nebuzaradan the captain of the guard left *some* of the poor of the land as vinedressers and [d]farmers.
17 [e]The bronze pillars that *were* in the house of the LORD, and the carts and the bronze Sea that *were* in the house of the LORD, the Chaldeans broke in pieces, and carried all their bronze to Babylon.
18 They also took away the pots, the shovels, the trimmers, the bowls, the spoons, and all the bronze utensils with which the *priests* ministered.
19 The basins, the firepans, the bowls, the pots, the lampstands, the spoons, and the cups, whatever *was* solid gold and whatever *was* solid silver, the captain of the guard took away.
20 The two pillars, one Sea, the twelve bronze bulls which *were* under *it, and* the carts, which King Solomon had made for the house of the LORD—the bronze of all these articles was beyond [f]measure.
21 Now *concerning* the [g]pillars: the height of one pillar *was* eighteen cubits, a measuring line of twelve [h]cubits could measure its circumference, and its thickness *was* four fingers; *it was* hollow.

52:11
a Ezek. 12:13

52:12
b vv. 12-21; 2 Kin. 25:8-21

52:13
c 2 Chr. 36:19; Is. 64:11

52:16
d Jer. 31:24

52:17
e vv. 17-20; Jer. 27:19-22; cp. 1 Kin. 7:15-20

52:20
f 1 Kin. 7:47

52:21
g 1 Kin. 7:15; 2 Kin. 25:17; 2 Chr. 3:15
h See Weights and Measures (OT), 2 Chr. 2:10, *note*

52:12 fifth month. This is the month of Ab in the Hebrew religious calendar. It correlates to the modern months of July–August. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

52:17

TEMPLE PLUNDERERS

Name	Reference	What was done or taken
King Shishak of Egypt	1 Kings 14:25–27; 2 Chronicles 12:9	Took temple treasures and gold shields.
King Asa of Judah	1 Kings 15:16–19	Took silver and gold of the temple treasuries to bribe the King of Syria into an alliance.
Sons of Queen Athaliah of Judah	2 Chronicles 24:7	Broke into the temple, took the sacred objects and presented them to the Baals.
King Joash of Judah	2 Kings 12:18	Took sacred objects and gold from the treasuries to bribe Hazael, king of Syria.
King Jehoash of Israel	2 Kings 14:14	Took all the gold and silver and all the sacred temple articles.
King Ahaz of Judah	2 Kings 16:8	Took all the silver and gold to pay tribute to the King of Assyria.
King Hezekiah of Judah	2 Kings 18:15–16	Took all the silver and stripped the gold from the temple doors and pillars to pay tribute to the King of Assyria.
Nebuchadnezzar of Babylon	2 Kings 24:13	Took all the temple treasurers and all the gold articles.
Nebuzaradan, captain of the guard of Nebuchadnezzar	Jeremiah 52:12–23; 2 Kings 25:9	Took all the bronze pillars and furnishings, all the utensils and articles made of solid gold or silver. Burned the temple.

22 A capital of bronze *was* on it;
and the height of one capital *was*
five cubits, with a network and
pomegranates all around the capital,
all of bronze. The second pillar,
with pomegranates was the same.
23 There were ninety-six pomegranates on the sides; all the [a] pomegranates, all around on the network,
were one hundred.
24 The captain of the guard took [b] Seraiah the chief priest, [c] Zephaniah the second priest, and the three
doorkeepers.
25 He also took out of the city an
officer who had charge of the men
of war, seven men of the king's
close associates who were found in
the city, the principal scribe of the
army who mustered the people of
the land, and sixty men of the people of the land who were found in
the midst of the city.
26 And Nebuzaradan the captain
of the guard took these and brought
them to the king of Babylon at Riblah.
27 Then the king of Babylon struck
them and put them to death at Riblah in the land of Hamath. Thus Judah was carried away captive from
its own land.
28 [d] These *are* the people whom
Nebuchadnezzar carried away captive: in the seventh year, three
thousand and twenty-three Jews;
29 in the eighteenth year of Nebuchadnezzar he carried away captive
from Jerusalem eight hundred and
thirty-two persons;
30 in the twenty-third year of Nebuchadnezzar, Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred and
forty-five persons. All the persons
were four thousand six hundred.
31 [e] Now it came to pass in the
thirty-seventh year of the captivity
of Jehoiachin king of Judah, in the
twelfth month, on the twenty-fifth
day of the month, *that* Evil-Merodach* king of Babylon, in the *first*
year of his reign, [f] lifted up the head
of Jehoiachin king of Judah and
brought him out of prison.
32 And he spoke kindly to him and
gave him a more prominent seat
than those of the kings who *were*
with him in Babylon.
33 So Jehoiachin changed from his
prison garments, and he ate bread
regularly before the *king* all the days
of his life.
34 And as for his provisions, there
was a regular ration given him by
the king of Babylon, a portion for
each day until the day of his death,
all the days of his life.

52:23
a 1 Kin. 7:20

52:24
b 2 Kin. 25:18
c Jer. 21:1; 29:25

52:28
d 2 Kin. 24:12,14-16; cp. Ezra 2:1-65; Neh. 7:6-67; Dan. 1:1-7

52:31
e vv. 31-34; 2 Kin. 25:27-30
f Cp. Gen. 40:13-20

***52:31** Or *Awil-Marduk*

52:31 twelfth month. This is the month of Adar in the Hebrew religious calendar. It correlates to the modern months of February–March. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

52:33 ate bread. That is, *he dined at the king's table,* compare 2 Sam. 9:13.

THE BOOK OF

LAMENTATIONS

Author:	*Theme:*	*Date of writing:*
Jeremiah	Mourning for Jerusalem	6th Cent. B.C.

Literary Background

Lamentations, composed of five elegies lamenting the destruction of Jerusalem, is undoubtedly the work of Jeremiah. In literary form chapters 1—4 are alphabetic, somewhat on the order of Psalm 119. Thus in chapters 1 and 2 a new letter of the Hebrew alphabet begins each of the twenty-two verses. In chapter 3 there are sixty-six verses, arranged in twenty-two groups of three verses. Each group of three verses uses a successive letter of the alphabet, each verse in the group beginning with that one letter. The fifth chapter, although not alphabetical, contains twenty-two verses in a plaintive meter which—the second half of each verse being shorter than the first—conveys a somber effect of diminuendo.

The Old Testament in the New

The deeper significance of Lamentations lies in the fact that Jeremiah's intense burden of sympathy for Jerusalem discloses the love and sorrow of the LORD for the very people whom He is chastening, a burden similar to that which the Lord Jesus Christ expressed in His lament over Jerusalem (Matthew 23:37–39).

Outline

The book may be divided as follows:

I.	The Desolation of Jerusalem	1:1–22
II.	The Day of the Lord's Anger	2:1–22
III.	Jeremiah's Sharing of His Nation's Affliction	3:1–66
	A. His Distress	3:1–21
	B. Recounting of God's Faithfulness	3:22–39
	C. A Call to Self-Judgment and Confession	3:40–51
	D. Jeremiah's Prison Experience	3:52–66
IV.	The Horrors of the Siege of Jerusalem	4:1–22
V.	A Plaintive Prayer to the Lord	5:1–22

I. The Desolation of Jerusalem

1 HOW [a]lonely sits the city
That was full of people!
[b]*How* like a widow is she,
Who *was* great among the nations!
The [c]princess among the provinces
Has become a slave!

2 She weeps bitterly in the night,
Her tears *are* on her cheeks;
Among all her lovers
She has none to comfort *her.*
All her friends have dealt treacherously with her;
They have become her enemies.

3 [d]Judah has gone into captivity,
Under affliction and hard servitude;
She dwells among the nations,
She finds no [e]rest;
All her persecutors overtake her in dire straits.

4 The roads to Zion mourn
Because no one comes to the set feasts.
All her gates are [f]desolate;
Her priests sigh,
Her virgins are afflicted,
And she *is* in bitterness.

5 Her adversaries have become the [g]master,
Her enemies prosper;
For the LORD has afflicted her
[h]Because of the multitude of her transgressions.
Her children have gone into captivity before the enemy.

6 And from the daughter of Zion
All her splendor has departed.
Her princes have become like deer
That find no [i]pasture,
That flee without strength
Before the pursuer.

7 In the days of her affliction and roaming,
Jerusalem [j]remembers all her pleasant things
That she had in the days of old.
When her people fell into the hand of the enemy,
With no one to help her,
The adversaries saw her
And mocked at her downfall.*

8 [k]Jerusalem has sinned gravely,
Therefore she has become vile.*
All who honored her despise her
Because they have seen her nakedness;
Yes, she sighs and turns away.

9 Her uncleanness *is* in her skirts;
She did not consider her [l]destiny;
Therefore her collapse was awesome;
She had no comforter.
"O LORD, behold my affliction,
For *the* enemy is exalted!"

10 The adversary has spread his hand
Over all her pleasant things;
For she has seen the nations [m]enter her sanctuary,
Those whom You commanded
[n]Not to enter Your assembly.

11 All her people sigh,
They seek bread;
They have given their valuables for food to restore life.
"See, O LORD, and consider,
For I am scorned."

12 "*Is it* nothing to you, all you who pass by?
Behold and see
[o]If there is any sorrow like my sorrow,
Which has been brought on me,
Which the LORD has inflicted
In the day of His fierce anger.

13 "From above He has sent fire into my bones,
And it overpowered them;
He has [p]spread a net for my feet
And turned me back;
He has made me desolate
And faint all the day.

*1:7 Vulgate reads *her Sabbaths.*
*1:8 Septuagint and Vulgate read *moved* or *removed.*

1:1
a Is. 3:26
b Is. 47:7-9
c Ezra 4:20

1:3
d Jer. 52:27
e Deut. 28:65; cp. Matt. 11:28-30

1:4
f Is. 27:10

1:5
g Deut. 28:44
h Jer. 30:14-15; 52:28; Dan. 9:7,16

1:6
i Cp. John 10:9

1:7
j Ps. 137:1

1:8
k 1 Kin. 8:46

1:9
l Deut. 32:29; Is. 47:7; Jer. 5:31

1:10
m Jer. 51:51
n Deut. 23:3

1:12
o Dan. 9:12

1:13
p Ezek. 12:13; 17:20

Judah: *praised.* The southern kingdom.

Jerusalem: *founded in peace.* The capital of David's kingdom and the religious center of Israel. Solomon built a magnificent temple here. The city and temple were destroyed and restored throughout Israel's history.

14 "The [a]yoke of my transgressions was bound;*
They were woven together by His hands,
And thrust upon my neck.
He made my strength fail;
The Lord delivered me into the hands of *those whom* I am not able to withstand.

15 "The Lord has trampled underfoot all my mighty *men* in my midst;
He has called an assembly against me
To crush my young men;
The Lord trampled *as* in a winepress
The virgin daughter of Judah.

16 "For these *things* I weep;
My eye, my eye overflows with water;
Because the [b]comforter, who should restore my life,
Is far from me.
My children are desolate
Because the enemy prevailed."

17 Zion spreads out her hands,
But no one comforts [c]her;
The LORD has commanded concerning Jacob
That those [d]around him *become* his adversaries;
Jerusalem has become an unclean thing among them.

18 "The LORD is [e]righteous,
For I rebelled against His commandment.
Hear now, all peoples,
And behold my sorrow;
My virgins and my young men
Have gone into captivity.

19 "I called for my lovers,
But they deceived me;
My priests and my elders
Breathed their last in the city,
While they sought food
To restore their life.

20 "See, O LORD, that I *am* in distress;
My soul is troubled;
My heart is overturned within me,
For I have been very rebellious.
Outside the [f]sword bereaves,
At home *it is* like death.

21 "They have heard that I sigh,
But no one comforts me.
All my enemies have heard of my trouble;
They are [g]glad that You have done *it.*
Bring on the [h]day You have announced,
That they may become like me.

22 "Let all their wickedness come before You,
And [i]do to them as You have done to me
For all my transgressions;
For my sighs *are* many,
And my heart *is* faint."

II. The Day of the LORD's Anger

2 HOW the Lord has covered the daughter of Zion
With a [j]cloud in His anger!
He [k]cast down from heaven to the earth
The beauty of Israel,
And did not remember His [l]footstool
In the day of His anger.

2 The Lord has swallowed up and has [m]not pitied
All the dwelling places of Jacob.
He has thrown down in His wrath
The strongholds of the daughter of Judah;
He has brought *them* down to the ground;
He has profaned the kingdom and its princes.

3 He has cut off in fierce anger
Every horn of Israel;

*1:14 Following Masoretic Text and Targum; Septuagint, Syriac, and Vulgate read *watched over.*

1:14
a Deut. 28:48

1:16
b Eccl. 4:1

1:17
c Jer. 4:31
d 2 Kin. 24:2-4

1:18
e Ps. 119:75; Dan. 9:14

1:20
f Deut. 32:25; Ezek. 7:15

1:21
g Ps. 35:15; Jer. 48:27; 50:11; Obad. 12
h Is. 13; Jer. 46

1:22
i Ps. 137:7-8; Jer. 30:16

2:1
j Lam. 3:44
k Cp. Matt. 11:23
l Ezek. 43:7

2:2
m vv. 17,21; Lam. 3:43

1:15 winepress. A winepress is at times used to picture divine judgment (Is. 63:3; Rev. 14:19–20; 19:15).

2:3 horn. The words "horn" and "horns" (OT, *qeren;* NT *keras*) are used in Scripture both literally and figuratively. In the latter sense at least three meanings appear: (1) strength in general (Deut. 33:17); (2) arrogant pride (Ps. 75:4–5); and (3) political and military power (Dan. 8:20–21).

Jacob: *supplanter.* The younger son of Isaac and Rebekah who tricked his brother Esau into selling him his birthright. He deceived his father in order to receive the family blessing.

He has drawn back His [a]right hand
From before the enemy.
He has blazed against Jacob like a flaming fire
Devouring all around.

4 [b]Standing like an enemy, He has bent His bow;
With His right hand, like an adversary,
He has slain all *who were* pleasing to His eye;
On the tent of the daughter of Zion,
He has poured out His fury like fire.

5 The Lord was like an enemy.
He has swallowed up Israel,
[c]He has swallowed up all her palaces;
He has destroyed her strongholds,
And has increased mourning and lamentation
In the daughter of Judah.

6 He has [d]done violence to His tabernacle,
As if it were a garden;
He has destroyed His place of [e]assembly;
The LORD has caused
The appointed feasts and Sabbaths to be forgotten in Zion.
In His burning indignation He has [f]spurned the king and the priest.

7 The Lord has spurned His altar,
He has [g]abandoned His sanctuary;
He has given up the walls of her palaces
Into the hand of the enemy.
They have made a [h]noise in the house of the LORD
As on the day of a set feast.

8 The LORD has purposed to destroy
The [i]wall of the daughter of Zion.
He has [j]stretched out a line;
He has not withdrawn His hand from destroying;
Therefore He has caused the rampart and wall to lament;
They languished together.

9 Her gates have sunk into the ground;
He has destroyed and broken her bars.
Her [k]king and her princes *are* among the nations;
The Law *is* no *more,*
And her prophets find [l]no vision from the LORD.

10 The elders of the daughter of Zion
Sit on the ground *and* keep silence;
They throw dust on their heads
And gird themselves with sackcloth.
The virgins of Jerusalem
Bow their heads to the ground.

11 [m]My eyes fail with tears,
My heart is troubled;
My bile is poured on the ground
Because of the destruction of the daughter of my people,
Because the children and the infants
Faint in the streets of the city.

12 They say to their mothers,
"Where *is* grain and wine?"
As they swoon like the wounded
In the streets of the city,
As their life is poured out
In their mothers' bosom.

13 [n]How shall I console you?
To what shall I liken you,
O daughter of Jerusalem?
What shall I compare with you, that I may comfort you,
O virgin daughter of Zion?
For your ruin *is* spread wide as the sea;
Who can heal you?

14 Your prophets have seen for you
False and [o]deceptive visions;
They have not [p]uncovered your iniquity,
To bring back your captives,
But have envisioned for you false [q]prophecies and delusions.

2:3
a Ps. 74:11

2:4
b Is. 63:10

2:5
c 2 Kin. 25:9; Jer. 52:13

2:6
d Ps. 80:12; 89:40; Is. 5:5; Jer. 7:14
e Jer. 52:13
f Is. 43:28

2:7
g Ezek. 24:21
h Ps. 74:3-8

2:8
i Jer. 52:14
j 2 Kin. 21:13; Is. 34:11

2:9
k Deut. 28:36; 2 Kin. 24:15; 25:7; Lam. 1:3; 4:20
l Mic. 3:6

2:11
m Ps. 6:7; Lam. 3:48

2:13
n Lam. 1:12; Dan. 9:12

2:14
o Jer. 23:25-29; 29:8-9; 37:19
p Cp. Is. 58:1
q Jer. 23:33-36

2:6 tabernacle. Or *booth,* or *hedge.*

15 [a]All who pass by clap *their* hands at you;
They hiss and shake their heads
At the daughter of Jerusalem:
"*Is* this the city that is called
'The [b]perfection of beauty,
The joy of the whole earth'?"

16 All your enemies have opened their mouth against you;
They hiss and gnash *their* teeth.
They say, "We have swallowed *her* up!
Surely this *is* the [c]day we have waited for;
We have found *it,* we have seen *it!*"

17 The LORD has done what He [d]purposed;
He has fulfilled His word
Which He commanded in days of old.
He has thrown down and has not pitied,
And He has caused an enemy to rejoice over you;
He has exalted the horn of your adversaries.

18 Their heart cried out to the Lord,
"O wall of the daughter of Zion,
[e]Let tears run down like a river day and night;
Give yourself no relief;
Give your eyes no rest.

19 "Arise, cry out in the night,
At the beginning of the watches;
[f]Pour out your heart like water before the face of the Lord.
Lift your hands toward Him
For the life of your young children,
Who faint from hunger at the head of every street."

20 "See, O LORD, and consider!
To whom have You done this?
[g]Should the women eat their offspring,
The children they have cuddled?*
Should the priest and prophet be slain
In the sanctuary of the Lord?

21 "Young and old lie
On the ground in the streets;
My virgins and my young men
Have fallen by the [h]sword;
You have slain *them* in the day of Your anger,
You have slaughtered *and* not pitied.

22 "You have invited as to a feast day
The terrors that surround me.
In the day of the LORD's anger
There was no refugee or survivor.
Those whom I have borne and brought up
My enemies have [i]destroyed."

III. The Nation's Affliction and God's Faithfulness

Jeremiah shares his nation's affliction

3 I *AM* the man *who* has seen
[j]affliction by the rod of His wrath.
2 He has led me and made *me* walk
In darkness and not *in* light.
3 Surely He has turned His hand against me
Time and time again throughout the day.

4 [k]He has aged my flesh and my skin,
And broken my bones.
5 He has besieged me
And surrounded *me* with bitterness and woe.
6 [l]He has set me in dark places
Like the dead of long ago.

7[m]He has hedged me in so that I cannot get out;
He has made my chain heavy.
8 [n]Even when I cry and shout,
He shuts out my prayer.
9 He has blocked my ways with hewn stone;
He has made my paths crooked.

*2:20 Vulgate reads *a span long.*

2:15
a 1 Kin. 9:8; Jer. 18:16; Nah. 3:19
b Ps. 48:2; 50:2; Ezek. 16:14

2:16
c Lam. 1:21; Obad. 12-15

2:17
d Ps. 89:42; Ezek. 5:11; cp. Deut. 32:4; Ps. 33:11

2:18
e Jer. 14:17; Lam. 1:16

2:19
f Ps. 62:8

2:20
g Lev. 26:29; Deut. 28:53; Jer. 19:9; Lam. 4:10; Ezek. 5:10

2:21
h Jer. 18:21

2:22
i Jer. 16:2-4; 44:7

3:1
j Cp. Jer. 15:15-18

3:4
k Job 16:8

3:6
l Ps. 88:5-6; 143:3

3:7
m Job 3:23; 19:8; Hos. 2:6

3:8
n Job 30:20; Ps. 22:2

2:17 word. Sometimes God must act in sovereign judgment in order to fulfill His Word. Compare Lev. 26:16; Deut. 28:15. **horn.** The words "horn" and "horns" (OT, *qeren;* NT *keras*) are used in Scripture both literally and figuratively. In the latter sense at least three meanings appear: (1) strength in general (Deut. 33:17); (2) arrogant pride (Ps. 75:4–5); and (3) political and military power (Dan. 8:20–21).

10 He *has been* to me a bear lying in wait,
Like a lion in ambush.
11 He has turned aside my ways and torn me in pieces;
He has made me desolate.
12 [a]He has bent His bow
And set me up as a target for the arrow.
13 He has caused the arrows of His quiver
To pierce my loins.*
14 I have become the [b]ridicule of all my people—
Their taunting [c]song all the day.
15 [d]He has filled me with bitterness,
He has made me drink wormwood.
16 He has also broken my teeth with gravel,
And covered me with ashes.
17 You have moved my soul far from peace;
I have forgotten prosperity.
18 And I said, "My strength and my hope
Have perished from the LORD."
19 Remember my affliction and roaming,
The wormwood and the gall.
20 My soul still remembers
And sinks within me.
21 This I recall to my mind,
Therefore I have [e]hope.

Jeremiah speaks of God's faithfulness

22 [f]*Through* the LORD's mercies we are not consumed,
Because His compassions fail [g]not.
23 [h]*They are* new every morning;
Great *is* Your faithfulness.
24 "The LORD *is* [i]my portion," says my soul,
"Therefore I [j]hope in Him!"
25 The LORD *is* good to those who [k]wait for Him,
To the soul *who* seeks Him.
26 *It is* good that *one* should [l]hope and [m]wait quietly
For the salvation of the LORD.
27 *It is* good for a man to bear
The yoke in his youth.
28 Let him sit alone and keep silent,
Because *God* has laid *it* on him;
29 Let him put his mouth in the dust—
There may yet be hope.
30 Let him give *his* cheek to the one who [n]strikes him,
And be full of reproach.
31 [o]For the Lord will not cast off forever.
32 Though He causes grief,
Yet He will show compassion
According to the multitude of His mercies.
33 [p]For He does not afflict willingly,
Nor grieve the children of men.
34 To crush under one's feet
All the prisoners of the earth,
35 To turn aside the justice *due* a man
Before the face of the Most High,
36 Or subvert a man in his cause—
[q]The Lord does not approve.
37 Who *is* he *who* speaks and it comes to pass,
When the Lord has not commanded *it?*
38 *Is it* [r]not from the mouth of the Most High
That woe and well-being proceed?

*3:13 Literally *kidneys*

3:12
a Job 7:20; 16:12; Ps. 38:2

3:14
b Jer. 20:7
c Ps. 69:12

3:15
d Jer. 9:15

3:21
e Ps. 130:7

3:22
f Mal. 3:6
g Ps. 78:38; Jer. 3:12; 30:11

3:23
h Is. 33:2

3:24
i Ps. 16:5; 73:26; 119:57; Jer. 10:16
j Jer. 17:17; Mic. 7:7

3:25
k Ps. 130:6; Is. 30:18

3:26
l Rom. 4:16-18; cp. 1 Pet. 1:13
m Ex. 14:13; Is. 7:4

3:30
n Cp. Matt. 27:30; Mark 15:19; Luke 22:63; John 18:22

3:31
o Ps. 77:7; 94:14; Is. 54:7-10

3:33
p Is. 28:21; Ezek. 33:11; Heb. 12:10

3:36
q Hab. 1:13

3:38
r Contra. James 3:10-11

3:20 THINGS MOURNED FOR IN LAMENTATIONS

For the city of Jerusalem:	1:1–9; 2:1–2,8–9, 15–16; 4:1
For the destruction of the temple:	1:10; 2:2–9
For lack of any comfort:	1:16–17,21
For personal loss	3:1–21
For the people of Judah	1:15–16,18; 2:9b–12, 20–21; 4:14–19; 5:3–6,14–16
For victims of rape and torture:	5:11–12
For those taken into slavery:	5:8,13
For severe famine:	1:11,19; 2:19–20; 4:3–5,7–10

3:22 This beautiful passage (vv. 22–27) sounds a note of hope and trust amid the gloom of the book. Even his grief cannot blind the prophet to the abiding faithfulness of the LORD (compare also vv. 31–33,40–41,55–58).

39 Why should a living man complain,
A man for the punishment of his sins?

A call to self-judgment and confession

40 Let us search out and examine our ways,
And turn back to the LORD;
41 Let us lift our hearts and hands
To God in heaven.
42 We have transgressed and rebelled;
You have not pardoned.

43 You have covered *Yourself* with anger
And pursued us;
You have slain *and* not pitied.
44 You have covered Yourself with a cloud,
That prayer should not pass through.
45 [a]You have made us an offscouring and refuse
In the midst of the peoples.

46 All our enemies
Have [b]opened their mouths against us.
47 Fear and a snare have come upon us,
Desolation and destruction.
48 My eyes overflow with rivers of [c]water
For the destruction of the daughter of my people.

49 My eyes flow and do not cease,
Without interruption,
50 [d]Till the LORD from heaven
Looks down and sees.
51 My eyes bring suffering to my soul
Because of all the daughters of my city.

Jeremiah's prison experience

52 My enemies without cause
Hunted me down like a bird.
53 They silenced* my life in the pit
And threw stones at me.
54 The waters flowed over my head;
I said, "I am cut off!"

55 [e]I called on Your name, O LORD,
From the lowest [f]pit.
56 You have heard my voice:
"Do not hide Your ear
From my sighing, from my cry for help."
57 [g]You drew near on the day I called on You,
And said, [h]"Do not fear!"

58 O Lord, You have pleaded the case for my soul;
You have [i]redeemed my life.
59 O LORD, You have seen *how* I am wronged;
Judge my case.
60 You have seen all their vengeance,
All their schemes against me.

61 You have heard their reproach, O LORD,
All their schemes against me,
62 The lips of my enemies
And their [j]whispering against me all the day.
63 Look at their sitting down and their rising up;
I *am* their taunting song.

64 [k]Repay them, O LORD,
According to the work of their hands.
65 Give them a veiled* heart;
Your curse *be* upon them!
66 In Your anger,
Pursue and destroy them
From under the heavens of the LORD.

IV. Horrors of the Siege of Jerusalem

4 HOW the gold has become [l]dim!
How changed the fine gold!
The stones of the sanctuary are scattered
At the head of every street.

2 The precious sons of Zion,
Valuable as fine gold,
How they are regarded as [m]clay pots,
The work of the hands of the potter!

3 Even the jackals present their breasts
To nurse their young;
But the daughter of my people *is* cruel,
Like ostriches in the wilderness.

***3:53** Septuagint reads *put to death.* ***3:65** A Jewish tradition reads *sorrow of.*

3:45
a 1 Cor. 4:13

3:46
b Lam. 2:16

3:48
c Jer. 14:17; Lam. 2:11

3:50
d Is. 63:15

3:55
e Ps. 130:1; Jon. 2:2
f Jer. 38:6-13

3:57
g James 4:8
h Is. 41:10,14; Dan. 10:12

3:58
i *Redemption* (redeeming relative type): v. 58; Hos. 13:4. (Gen. 48:16; Is. 59:20, *note*)

3:62
j v. 14

3:64
k Ps. 28:4; Jer. 11:20; 2 Tim. 4:14

4:1
l Cp. Ezek. 7:19-22

4:2
m Is. 30:14; Jer. 19:11; 2 Cor. 4:7

4 The tongue of the infant clings
To the roof of its mouth for thirst;
The young children ask for bread,
But no one breaks *it* for them.

5 Those who ate delicacies
Are desolate in the streets;
Those who were brought up in scarlet
Embrace ash heaps.

6 The punishment of the iniquity of the daughter of my people
Is greater than the punishment of the [a]sin of Sodom,
[b]Which was overthrown in a moment,
With no hand to help her!

7 Her Nazirites* were brighter than snow
And whiter than milk;
They were more ruddy in body than rubies,
Like sapphire in their appearance.

8 *Now* their appearance is blacker than soot;
They go unrecognized in the streets;
Their skin clings to their bones,
It has become as dry as wood.

9 *Those* slain by the sword are better off
Than *those* who die of hunger;
For these [c]pine away,
Stricken *for lack* of the fruits of the [d]field.

10 The hands of the compassionate [e]women
Have cooked their own [f]children;
They became food for them
In the destruction of the daughter of my people.

11 The LORD has fulfilled His fury,
[g]He has poured out His fierce anger.
He [h]kindled a fire in Zion,
And it has devoured its foundations.

12 The kings of the earth,
And all inhabitants of the world,
Would not have believed
That the adversary and the enemy
Could [i]enter the gates of Jerusalem—

13 [j]Because of the sins of her prophets
And the iniquities of her priests,
Who shed in her midst
The blood of the just.

14 They wandered blind in the streets;
They have defiled themselves with blood,
So that no one would touch their garments.

15 They cried out to them,
"Go away, [k]unclean!
Go away, go away,
Do not touch us!"
When they fled and wandered,
Those among the nations said,
"They shall no longer dwell *here.*"

16 The face* of the LORD scattered them;
He no longer regards them.
The people do not respect the priests
Nor show favor to the elders.

17 Still our eyes failed us,
Watching vainly for our help;
In our watching we watched
For a nation *that* could not save *us.*

18 They tracked our steps
So that we could not walk in our streets.
[l]Our end was near;
Our days were over,
For our end had come.

*4:7 Or *nobles* *4:16 Targum reads *anger.*

4:6
a Ezek. 16:48
b Gen. 19:24-25

4:9
c Lev. 26:39
d Jer. 16:4

4:10
e Deut. 28:56-57
f Deut. 28:53-55; 2 Kin. 6:29; Jer. 19:9; Lam. 2:20

4:11
g Jer. 7:20
h Deut. 32:22; Jer. 21:14

4:12
i Jer. 21:13

4:13
j Jer. 5:31; 6:13; 14:14; 23:11,21; 32:32; Ezek. 22:26,28; Zeph. 3:4

4:15
k Cp. Lev. 13:45-46

4:18
l Ezek. 7:2-3,6; Amos 8:2

Sodom: *burning.* A city located in the Valley of Siddim known for its extreme wickedness and destroyed by God with fire and brimstone. Only Lot and his family survived the destruction.

Nazirites: A person or persons under a special vow to dedicate themselves to the Lord. They did not cut their hair, touch a dead body, drink wine or beer, or eat any product of the grapevine.

4:13 Verses 13–14 are a drastic example of the far-reaching consequences of corrupt spiritual leadership.

19 Our pursuers were swifter
Than the eagles of the heavens.
They pursued us on the mountains
And lay in wait for us in the wilderness.

20 The breath of our nostrils, the anointed of the LORD,
Was caught in their pits,
Of whom we said, "Under his shadow
We shall live among the nations."

21 [a]Rejoice and be glad, O daughter of [b]Edom,
You who dwell in the land of Uz!
The cup shall also pass over to you
And you shall become drunk and make yourself naked.

22 *The punishment of* your iniquity is [c]accomplished,
O daughter of Zion;
He will no longer send you into captivity.
He will [d]punish your iniquity,
O daughter of Edom;
He will uncover your sins!

V. A Plaintive Prayer to the LORD

5 REMEMBER, O LORD, what has come upon us;
Look, and behold our reproach!
2 [e]Our inheritance has been turned over to aliens,
And our houses to foreigners.
3 We have become orphans and waifs,
Our mothers *are* like [f]widows.

4 We pay for the water we drink,
And our wood comes at a price.
5 *They* pursue at our [g]heels;*
We labor *and* have no rest.
6 We have given our hand *to* the Egyptians
And the [h]Assyrians, to be satisfied with bread.

7 Our fathers sinned *and are* no more,
But we bear their iniquities.
8 Servants rule over us;
There is none to deliver *us* from their hand.
9 We get our bread *at the risk* of our lives,
Because of the sword in the wilderness.

10 Our skin is hot as an oven,
Because of the fever of famine.
11 They [i]ravished the women in Zion,
The maidens in the cities of Judah.
12 Princes were hung up by their hands,
And elders were not respected.
13 Young men [j]ground at the millstones;
Boys staggered under *loads of* wood.
14 The elders have ceased *gathering at* the gate,
And the young men from their [k]music.

15 The joy of our heart has ceased;
Our dance has turned into [l]mourning.
16 The crown has fallen *from* our head.
Woe to us, for we have sinned!
17 Because of this our heart is faint;
Because of these *things* our eyes grow dim;
18 Because of Mount Zion which is [m]desolate,
With foxes walking about on it.

19 [n]You, O LORD, remain forever;
Your throne from generation to generation.
20 Why do You forget us forever,
And forsake us for so long a time?
21 [o]Turn us back to You, O LORD, and we will be restored;
Renew our days as of old,
22 Unless You have utterly rejected us,
And are very angry with us!

*5:5 Literally *necks*

4:21
a Cp. Eccl. 11:9
b Ps. 83:3-6; Jer. 25:21,27; 49:7-22

4:22
c Is. 40:2
d Ps. 137:7

5:2
e Ps. 79:1

5:3
f Jer. 15:8; 18:21

5:5
g Deut. 28:48; Jer. 28:14

5:6
h Jer. 2:18; Hos. 5:13

5:11
i Is. 13:16; Zech. 14:2

5:13
j Judg. 16:21

5:14
k Jer. 7:34

5:15
l Amos 8:10

5:18
m Is. 27:10

5:19
n Ps. 9:7; 10:16; 29:10; 90:2; 102:12; 145:13; Hab. 1:12

5:21
o Ps. 80:3,7,19; Jer. 31:18

Assyrians: the people of Assyria who were a dreaded enemy due to their ruthlessness in war.

4:21 Uz. The name "Uz" is connected with Edom (Lam. 4:21). The residence of Eliphaz was Teman, generally agreed as the place of that name in Edom. Uz was the object of raids from Chaldea and Sabea (Job 1:15,17). It is probable, therefore, that Uz included eastern Edom and northern Arabia.

THE BOOK OF

EZEKIEL

Author:	*Theme:*	*Date of writing:*
Ezekiel	Judgment and Glory	6th Cent. B.C.

Background

Ezekiel, a priest whose name means *God will strengthen*, was among the Jewish exiles carried away to Babylon between the first and final deportations of Judah (2 Kings 24:11–16). His book shows him as a man of stern integrity and strong purpose, completely devoted to the practices of his priestly religion. Like Daniel and the Apostle John, he prophesied outside the land of Judah; and his prophecy, like theirs, follows the method of symbol and vision. Unlike the pre-exilic prophets, whose ministry was primarily either to Judah or to the ten-tribe kingdom, or to both, Ezekiel was the voice of the LORD to "the whole house of Israel." In marked contrast with Jeremiah, all of the material in Ezekiel's prophecy is arranged in chronological order as God revealed it to him.

Speaking broadly, the purpose of Ezekiel's ministry was to keep before the generation born in exile the national sins which had brought Israel so low (for example, Ezekiel 14:23); to sustain the faith of the exiles by predictions of national restoration, of the execution of justice upon their oppressors, and of national glory under the Davidic monarchy.

God's Relationship with Man

Observe that the glory of the LORD departed from the city just before the destruction of Jerusalem (11:23); this glory will return to Jerusalem in the millennial period (43:2). No Temple in Jerusalem has known the presence of the glory of God in this manner since 586 B.C.

Outline

The book may be divided as follows:

I.	The Call of Ezekiel	1:1—3:27
	A. Ezekiel's First Vision: The Glory of the Lord	1:1–28
	B. Ezekiel Commissioned	2:1—3:27
II.	Warnings of Judgment upon Jerusalem	4:1—24:27
	A. Signs of Coming Judgment on Jerusalem Enacted by the Prophet	4:1—5:17
	B. Predictions of Judgment and Departure of God's Glory	6:1—24:27
III.	Judgments upon the Gentile Nations	25:1—32:32
IV.	Ezekiel's Responsibility as Watchman	33:1–33
V.	Predictions of Events to Take Place at the End of the Age, When Israel is Again in Her Own Land	34:1—39:29
	A. Restoration of God's Flock Israel	34:1–31
	B. Prophecy Against Edom	35:1–15
	C. Restoration of Israel to the Land	36:1–38
	D. Vision of Valley of Dry Bones: Israel's Restoration	37:1–28
	E. Prophecy Against Gog: Future Invasion of Palestine by Northern Confederacy	38:1—39:29
VI.	The Millennial Temple and Its Worship	40:1—47:12
VII.	The Division of the Land during the Millennial Age	47:13—48:35

I. The Call of Ezekiel, 1—3

Occasion of Ezekiel's first vision: the glory of the LORD

1 NOW it came to pass in the thirtieth year, in the fourth *month,* on the fifth *day* of the month, as I *was* among the captives [a]by the River Chebar, *that* the heavens were [b]opened and I saw visions* of God.

2 On the fifth *day* of the month, which *was* in the fifth year of King Jehoiachin's captivity,

3 the word of the LORD came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans* by the River Chebar; and the [c]hand of the LORD was upon him there.

4 Then I looked, and behold, a whirlwind was coming out of the north, a great cloud with raging fire engulfing itself; and brightness *was* all around it and radiating out of its midst like the color of amber, out of the midst of the fire.

5 Also from within it *came* the likeness of four living creatures. And this *was* their appearance: they had the likeness of a man.

6 Each one had four faces, and each one had four wings.

7 Their legs *were* straight, and the soles of their feet *were* like the soles of calves' feet. They sparkled like the color of burnished bronze.

8 The hands of a man *were* under their wings on their four sides; and each of the four had faces and wings.

9 Their wings touched one another. *The creatures* did not turn when they went, but each one went straight [d]forward.

10 As for the [e]likeness of their [f]faces, [g]*each* had the face of a man; each of the four had the face of a lion on the right side, each of the four had the face of an ox on the left side, and each of the four had the face of an eagle.

11 Thus *were* their faces. [h]Their wings stretched upward; two *wings* of each one touched one another, and two covered their bodies.

12 And each one [i]went straight forward; they went [j]wherever the spirit wanted to go, and they did not turn when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, like the appearance of torches going back and forth among the living creatures. The fire was bright, and out of the fire went lightning.

14 And the living creatures ran back and forth, in [k]appearance like a flash of lightning.

15 Now as I looked at the living creatures, behold, a wheel *was* on

1:1
a v. 3; Ezek. 3:15,23; 10:15
b Matt. 3:16; Acts 7:56; Rev. 4:1

1:3
c 1 Kin. 18:46; 2 Kin. 3:15; Ezek. 3:14,22; 8:1; 33:22; 37:1; 40:1

1:9
d Ezek. 10:20-22

1:10
e Cp. Rev. 4:7
f Ezek. 10:14
g Cp. Num. 2:3,10,18,25

1:11
h Cp. Is. 6:2

1:12
i Ezek. 10:11
j v. 20

1:14
k Zech. 4:10

***1:1** Following Masoretic Text, Septuagint, and Vulgate; Syriac and Targum read *a vision.*
***1:3** Or *Babylonians,* and so elsewhere in this book

1:1 fourth month. This is the month of Tammuz in the Hebrew religious calendar. It correlates to the modern months of June–July. For more information on the Hebrew religious calendar, see the note at Lev. 23:2. **River Chebar.** A large canal between the Euphrates and Tigris Rivers.

Ezekiel: *whom God will strengthen.* A major prophet who prophesied the fall of Jerusalem to the Jews in exile in Babylonia. His book of Ezekiel records many of his visions as well as the hope of the coming Messiah.

1:2 fifth year. Approximately 593 B.C.

1:3 priest. Since Ezekiel was a priest, it is possible to trace priestly indications throughout his prophecy. His visions of the divine glory (chs. 1 and 10) are reminiscent of the Shekinah in the Mosaic system. The stages of the departure of the glory (chs. 8—11) are described by one familiar with the priestly order. Chapters 40—48 are admittedly couched in terms understandable only in the framework of the Levitical appointments. Even details of the priesthood, such as the prohibition against defilement of the priest (4:13ff.), and the profanation of the Sabbath (20:12ff.; 22:8) are found.

1:4 EZEKIEL'S VISION

In exile, far from the sight of the glory of God's earthly temple, surrounded by the pomp of idolatry, Ezekiel received a vision of the majesty and wonder of God's glory, showing that his God was more magnificent than anything to be found in heathenism, and impressing on his mind the greatness of the unseen God of Israel. The vision indicated that the affairs of the world are not directed by impersonal laws of nature, but by a living Spirit (vv. 20–21). Above the babel of man's plans, the authoritative voice of God speaks (v. 24). The four faces in the vision (v. 10) prefigure the four aspects in which God would reveal Himself when He incarnated Himself in human flesh as Messiah. On the right is the lion, symbol of kingship (Matthew). On the left is the ox, symbol of the Servant (Mark). The face of a man represents His perfect humanity (Luke). The eagle, soaring overhead, symbolizes His Deity (John). Compare also Rev. 4:7.

the earth beside each living creature with its four faces.

16 The appearance of the wheels and their workings *was* [a]like the color of beryl, and all four had the same likeness. The appearance of their workings *was,* as it were, a wheel in the middle of a wheel.

17 When they moved, they went toward any one of four directions; they did not turn aside when they went.

18 As for their rims, they were so high they were awesome; and their rims *were* [b]full of eyes, all around the four of them.

19 When the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Wherever the spirit wanted to go, they went, *because* there the spirit went; and the wheels were lifted together with them, for the spirit of the living creatures* *was* in the wheels.

21 When those went, *these* went; when those [c]stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up together with them, for the spirit of the living creatures* *was* in the wheels.

22 The likeness of the firmament above the heads of the living creatures* *was* like the color of an awesome [d]crystal, stretched out [e]over their heads.

23 And under the firmament their wings *spread out* straight, one toward another. Each one had two which covered one side, and each one had two which covered the other side of the body.

24 When they went, I heard the noise of their [f]wings, like the [g]noise of many waters, [h]like the voice of the Almighty, a tumult like the noise of an army; and when they stood still, they let down their wings.

25 A voice came from above the firmament that *was* over their heads; whenever they stood, they let down their wings.

26 And above the firmament over their heads *was* the likeness of a throne, in appearance [i]like a sapphire stone; on the likeness of the throne *was* a likeness with the appearance of a man high above [j]it.

27 Also from the appearance of His waist and upward I saw, as it were, the color of amber with the appearance of fire all around within it; and from the appearance of His waist and downward I saw, as it were, the appearance of fire with brightness all around.

28 [k]Like the appearance of a rainbow in a cloud on a rainy day, so *was* the appearance of the brightness all around it. This *was* the appearance of the likeness of the [l]glory of the LORD.

So when I saw *it,* [m]I fell on my face, and I heard a voice of One speaking.

Ezekiel commissioned

2 AND He said to me, "Son of man, [n]stand on your feet, and I will speak to you."

1:16
a Dan. 10:6

1:18
b Ezek. 10:12; Rev. 4:6,8

1:21
c Cp. Num. 9:15-23

1:22
d Rev. 4:6
e Ezek. 10:1

1:24
f Ezek. 3:13
g Ezek. 43:2; Rev. 1:15
h Job 37:4-5; Ps. 29:3-4; 68:33

1:26
i Ex. 24:10
j Ezek. 8:2

1:28
k Rev. 4:3; 10:1
l Ezek. 3:12,23
m Ezek. 3:23; Dan. 8:17; Acts 9:4; Rev. 1:17

2:1
n Dan. 10:11

*1:20 Literally *living creature;* Septuagint and Vulgate read *spirit of life;* Targum reads *creatures.*
*1:21 Literally *living creature;* Septuagint and Vulgate read *spirit of life;* Targum reads *creatures.*
*1:22 Following Septuagint, Targum, and Vulgate; Masoretic Text reads *living creature.*

1:22 CHERUBIM

The living creatures are identified as the cherubim in 10:20. The cherubim are symbolic of God's holy presence and unapproachability. They are celestial beings who guard and vindicate the righteousness of God (compare Gen. 3:24; Ex. 26:1,31; 36:8,35), the mercy of God (compare Ex. 25:22; 37:9), and the government of God (compare 1 Sam. 4:4; Ps. 80:1; 99:1; Ezek. 1:22,26). In the holy of holies God's glory dwelt between the cherubim (Ps. 80:1; compare Ex. 25:10–22). Some think that the living creatures of Rev. 4 are cherubim (besides points of similarity, observe dissimilarity to the cherubim in number of wings: Ezek. 1:6; 10:21; Rev. 4:8; compare Is. 6:2). This dissimilarity may indicate that these beings have power to appear in different forms for purposes of symbolic revelation.

1:26 man. Evidently a Christophany. Compare Is. 6:1; John 12:41.

2:1 Son of man. The expression "son of man" is a common Semitic way of indicating an individual man (Ps. 4:2; 57:4; 58:1; 144:3; Jer. 49:18,33; 50:40; 51:43). God addresses Ezekiel about ninety times by this title. In Dan. 7:13 the term is used to show that an actual man will come in the clouds of heaven to receive a worldwide kingdom. From this use in Daniel it came to refer to the

2 Then the [a]Spirit [b]entered me
when He [c]spoke to me, and set me
on my feet; and I heard Him who
spoke to me.
3 And He said to me: "Son of man,
I am sending you to the children of
Israel, to a rebellious nation that has
[d]rebelled against Me; they and their
fathers have transgressed against
Me to this very day.
4 "For *they are* impudent and
[e]stubborn children. I am sending
you to them, and you shall say to
them, 'Thus says the Lord GOD.'
5 "As for them, whether they hear
or whether they [f]refuse—for they
are a [g]rebellious house—yet they
will know that a prophet has been
among them.
6 "And you, son of man, do [h]not be
afraid of them nor be afraid of their
words, though briers and thorns *are*
with you and you dwell among scor-
pions; do not be afraid of their words
or dismayed by their looks, though
they *are* a rebellious house.
7 "You shall speak My words to
them, whether they hear or whether
they refuse, for they *are* rebellious.
8 "But [i]you, son of man, hear what
I say to you. Do not be rebellious
like that rebellious house; open your
mouth and [j]eat what I give you."
9 Now when I looked, there was a
hand stretched out to me; and be-
hold, a scroll of a book *was* in it.
10 Then He spread it before me;
and *there was* writing on the inside
and on the outside, and written on
it *were* lamentations and mourning
and woe.

Ezekiel, God's watchman

3 MOREOVER He said to me,
"Son of man, eat what you find;
eat this scroll, and go, speak to the
house of Israel."
2 So I opened my mouth, and He
caused me to eat that scroll.
3 And He said to me, "Son of man,
feed your belly, and fill your stom-
ach with this scroll that I give you."
So I ate, and it was in my mouth
like honey in sweetness.
4 Then He said to me: "Son of
man, go to the house of Israel and
speak with My words to them.
5 "For you *are* not sent to a people
of unfamiliar speech and of hard
language, *but* to the house of Israel,
6 "not to many people of unfami-
liar speech and of hard language,
whose words you cannot under-
stand. Surely, had I sent you to
them, they would have [k]listened to
you.
7 "But the house of Israel will not
listen to you, because they will [l]not
listen to Me; for all the house of Is-
rael *are* impudent and hard-hearted.
8 "Behold, I have made your face
strong against their faces, and your
forehead strong against their fore-
heads.
9 [m]"Like adamant stone, harder
than flint, I have made your fore-
head; do not be afraid of them, nor
be dismayed at their looks, though
they *are* a rebellious house."
10 Moreover He said to me: "Son
of man, receive into your heart all
My words that I speak to you, and
hear with your ears.
11 "And go, get to the captives, to
the children of your people, and
speak to them and tell them, 'Thus
says the Lord GOD,' whether they
hear, or whether they [n]refuse."
12 Then the [o]Spirit lifted me up,
and I heard behind me a great thun-
derous voice: "Blessed *is* the [p]glory
of the LORD from His place!"
13 *I* also *heard* the [q]noise of the
wings of the living creatures that
touched one another, and the noise
of the wheels beside them, and a
great thunderous noise.
14 So the [r]Spirit lifted me up and
took me away, and I went in [s]bitter-
ness, in the heat of my spirit; but
the [t]hand of the LORD was strong
upon me.
15 Then I came to the captives at
Tel Abib, who dwelt by the River
Chebar; and I sat where they sat,
and remained there astonished
among them [u]seven days.
16 Now it [v]came to pass at the end

2:2
a *Holy Spirit* (OT): v. 2; Ezek. 3:12. (Gen. 1:2; Zech. 12:10, *note*)
b Ezek. 3:24
c *Inspiration:* v. 2; Amos 3:7. (Ex. 4:15; 2 Tim. 3:16, *note*)

2:3
d Ezek. 5:6; 20:8,13,18

2:4
e Is. 48:4; Jer. 5:3; 6:15

2:5
f Is. 6:9-10; Ezek. 3:11; cp. Matt. 10:12-15
g Ezek. 3:26

2:6
h Is. 51:12; Jer. 1:8; Ezek. 3:9

2:8
i Cp. Num. 20:10-13
j Ezek. 3:1-3

3:6
k Jon. 3:5-10

3:7
l John 15:20,23

3:9
m Is. 50:7; Jer. 1:18; 15:20; Mic. 3:8

3:11
n Ezek. 2:5

3:12
o *Holy Spirit* (OT): v. 12; Ezek. 3:14. (Gen. 1:2; Zech. 12:10, *note*)
p Ezek. 1:28; 8:4

3:13
q Ezek. 1:24; 10:5

3:14
r *Holy Spirit* (OT): v. 14; Ezek. 3:24. (Gen. 1:2; Zech. 12:10, *note*)
s Cp. Jer. 20:9
t 2 Kin. 3:15; Ezek. 1:3; 8:1; 37:1

3:15
u Job 2:13

3:16
v Jer. 42:7

glorious Messiah, and in such a sense Jesus utilized it, calling Himself "the Son of Man" nearly eighty times in the Gospels.

3:3 So I ate. Compare Ezek. 2:10; Rev. 10:9. Whatever its message, the Word of God is sweet to faith because it is the Word of God.

of seven days that the word of the LORD came to me, saying,

17 "Son of man, I have made you a [a]watchman for the house of Israel; therefore hear a word from My mouth, and give them [b]warning from Me:

18 "When I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life, that same wicked *man* [c]shall die in his iniquity; but his blood I will require at your hand.

19 "Yet, if you warn the wicked, and he does not turn from his wickedness, nor from his wicked way, he shall die in his iniquity; [d]but you have delivered your soul.

20 "Again, when a righteous *man* turns from his righteousness and commits [e]iniquity, and I lay a stumbling block before him, he shall die; because you did not give him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand.

21 "Nevertheless if you warn the righteous *man* that the righteous should not sin, and he does not sin, he shall surely live because he took warning; also you will have delivered your [f]soul."

22 Then the hand of the LORD was upon me there, and He said to me, "Arise, go out into the plain, and there I shall talk with you."

23 So I arose and went out into the plain, and behold, the glory of the LORD stood there, like the glory which I saw by the River Chebar; and I fell on my face.

24 Then the [g]Spirit entered me and set me on my feet, and spoke with me and said to me: "Go, shut yourself inside your house.

25 "And you, O son of man, surely they will put [h]ropes on you and bind you with them, so that you cannot go out among them.

26 "I will make your tongue cling to the roof of your mouth, so that you shall be [i]mute and [j]not be one to rebuke them, for they *are* a [k]rebellious house.

27 [l]"But when I speak with you, I will open your mouth, and you shall say to them, 'Thus says the Lord GOD.' He who hears, let him hear; and he who refuses, let him refuse; for they *are* a rebellious house.

II. Warnings of Judgment on Jerusalem, 4—24

Signs of coming judgment of Jerusalem: (1) the clay tablet

4 "YOU also, son of man, take a clay tablet and lay it before you, and portray on it a city, Jerusalem.

2 [m]"Lay siege against it, build a [n]siege wall against it, and heap up a mound against it; set camps against it also, and place battering rams against it all around.

3 "Moreover take for yourself an iron plate, and set it *as* an iron wall between you and the city. Set your face against it, and it shall be [o]besieged, and you shall lay siege against it. This *will be* a [p]sign to the house of Israel.

4 "Lie also on your left side, and lay the iniquity of the house of Israel upon it. *According* to the number of the days that you lie on it, you shall bear their iniquity.

5 "For I have laid on you the years of their iniquity, according to the number of the days, three hundred

3:17
- *a* Is. 52:8; 62:6; Jer. 6:17; Ezek. 33:7-9; cp. Is. 56:10
- *b* Lev. 19:17; Prov. 14:25; Is. 58:1

3:18
- *c* Ezek. 33:6; John 8:21,24

3:19
- *d* v. 21; Is. 49:4-5; Acts 18:6; 20:26

3:20
- *e* Ezek. 18:24

3:21
- *f* Cp. James 5:19-20

3:24
- *g* *Holy Spirit* (OT): v. 24; Ezek. 8:3. (Gen. 1:2; Zech. 12:10, *note*)

3:25
- *h* Ezek. 4:8

3:26
- *i* Cp. Ezek. 24:27; 29:21
- *j* Hos. 4:17; Amos 8:11
- *k* Ezek. 2:5

3:27
- *l* Ex. 4:11-12; Ezek. 33:22

4:2
- *m* Jer. 6:6
- *n* 2 Kin. 25:1

4:3
- *o* Jer. 39:1-2
- *p* Ezek. 12:6,11; 24:24,27; cp. Is. 20:2-4; Jer. 13:1-11

3:22 Arise, go out. Evidently this command to arise and go to the plain where the LORD appeared to him, as at the River Chebar, was given to Ezekiel after he had carried out the commission of vv. 17–21 and the people had turned against him. Then the LORD struck Ezekiel mute (v. 26), so that he was obliged to communicate by symbolic actions. Only when God had a special message to give through him could he speak (v. 27). This condition continued until the prophecy of judgment upon Jerusalem was fulfilled (24:25–27; 33:21–22).

3:22,23 plain. Or *valley*. Ezek. 8:4.

4:1 take a clay tablet. The symbolic actions during the prophet's inability to speak were testimonies to the past wickedness and chastisement of the house of Israel (the whole nation), and prophetic of a coming seige. They are therefore intermediate between the siege of 2 Kin. 24:10–16, at which time Ezekiel was carried to Babylon, and the siege of 2 Kin. 25:1–11, eleven years later.

Jerusalem: *founded in peace.* The capital of David's kingdom and the religious center of Israel. Solomon built a magnificent temple here. The city and temple were destroyed and restored throughout Israel's history.

and ninety days; so you shall bear the iniquity of the house of Israel.

6 "And when you have completed them, lie again on your right side; then you shall bear the iniquity of the house of Judah forty days. I have laid on you a day for each year.

7 "Therefore you shall set your face toward the siege of Jerusalem; your arm *shall be* uncovered, and you shall prophesy against it.

8 "And surely I will [a]restrain you so that you cannot turn from one side to another till you have ended the days of your siege.

(2) Defiled bread

9 "Also take for yourself wheat, barley, beans, lentils, millet, and spelt; put them into one vessel, and make bread of them for yourself. *During* the number of days that you lie on your side, three hundred and ninety days, you shall eat it.

10 "And your food which you eat *shall be* by weight, twenty shekels a day; from time to time you shall eat it.

11 "You shall also drink water by measure, one-sixth of a [b]hin; from time to time you shall drink.

12 "And you shall eat it *as* barley cakes; and bake it using fuel of human waste in their sight."

13 Then the LORD said, "So [c]shall the children of Israel eat their defiled bread among the Gentiles, where I will drive them."

14 So I said, [d]"Ah, Lord GOD! Indeed I have never defiled myself from my youth till now; I have never eaten what died of [e]itself or was torn by beasts, nor has [f]abominable flesh ever come into my mouth."

15 Then He said to me, "See, I am giving you cow dung instead of human waste, and you shall prepare your bread over it."

16 Moreover He said to me, "Son of man, surely I will cut off the [g]supply of bread in Jerusalem; they shall eat bread by weight and with anxiety, and shall drink water by measure and with [h]dread,

17 "that they may lack bread and water, and be dismayed with one another, and [i]waste away because of their iniquity.

(3) The razor and the hair

5 "AND you, son of man, take a sharp sword, take it as a barber's razor, and [j]pass *it* over your head and your beard; then take scales to weigh and divide the *hair*.

2 "You shall burn with fire one-third in the midst of the [k]city, when the days of the siege are finished; then you shall take one-third and strike around *it* with the sword, and one-third you shall scatter in the wind: I will draw out a sword after [l]them.

3 [m]"You shall also take a small number of them and bind them in the edge of your *garment.*

4 "Then take some of them again and throw them into the midst of the fire, and burn them in the fire. From there a fire will go out into all the house of Israel.

5 "Thus says the Lord GOD: 'This *is* Jerusalem; I have set her in the midst of the nations and the countries all around her.

6 'She has rebelled against My judgments by doing wickedness more than the nations, and against My statutes more than the countries that *are* all around her; for they have refused My judgments, and they have not walked in My statutes.'

7 "Therefore thus says the Lord GOD: 'Because you have multiplied *disobedience* more than the nations that *are* all around you, have not walked in My statutes nor kept My judgments, nor even done* according to the judgments of the nations that *are* all around you'—

8 "therefore thus says the Lord GOD: 'Indeed I, even I, *am* against you and will execute judgments in your midst in the sight of the nations.

9 [n]'And I will do among you what I have never done, and the like of which I will never do again, because of all your abominations.

***5:7** Following Masoretic Text, Septuagint, Targum, and Vulgate; many Hebrew manuscripts and Syriac read *but have done* (compare 11:12).

4:8
a Ezek. 3:25

4:11
b See Weights and Measures (OT), 2 Chr. 2:10, *note*

4:13
c Hos. 9:3; cp. Dan. 1:8

4:14
d Acts 10:14
e Lev. 17:15; 22:8; Ezek. 44:31
f Deut. 14:3; Is. 65:4; 66:17

4:16
g Lev. 26:26; Ps. 105:16; Is. 3:1; Ezek. 5:16; 14:13
h Lam. 5:4

4:17
i Lam. 4:9; Ezek. 24:23

5:1
j Cp. Lev. 21:5; Ezek. 44:20

5:2
k Cp. Ezek. 4:1-2
l Lev. 26:25; Lam. 1:20

5:3
m Jer. 40:6; 52:16

5:9
n Lam. 4:6; Dan. 9:12; cp. Matt. 24:21

4:5 days. Each day Ezekiel carried out this symbolism for a few hours.

10 'Therefore fathers shall eat *their* sons in your midst, and sons shall eat their fathers; and I will execute judgments among you, and all of you who remain I will [a]scatter to all the winds.

11 'Therefore, *as* I live,' says the Lord GOD, 'surely, because you have [b]defiled My sanctuary with all your detestable things and with all your abominations, therefore I will also diminish *you;* [c]My eye will not spare, nor will I have any pity.

12 'One-third of you shall die of the pestilence, and be consumed with famine in your midst; and one-third shall fall by the sword all around you; and I will [d]scatter another third to all the winds, and I will draw out a sword after [e]them.

13 'Thus shall My anger be spent, and I will cause My fury to rest upon them, and I will be [f]avenged; and they shall know that I, the LORD, have [g]spoken *it* in My zeal, when I have spent My fury upon them.

14 'Moreover I will make you a [h]waste and a reproach among the nations that *are* all around you, in the sight of all who pass by.

15 'So it* shall be a [i]reproach, a taunt, a [j]lesson, and an [k]astonishment to the nations that *are* all around you, when I execute judgments among you in anger and in fury and in furious rebukes. I, the LORD, have spoken.

16 'When I send against them the terrible arrows of famine which shall be for destruction, which I will send to destroy you, I will increase the famine upon you and cut off your supply of bread.

17 'So I will send against you famine and wild [l]beasts, and they will bereave you. Pestilence and blood shall pass through you, and I will bring the sword against you. I, the LORD, have spoken.' "

Idolaters to be punished; a remnant to be spared (v. 8)

6 NOW the word of the LORD came to me, saying:

2 "Son of man, set your face toward the [m]mountains of Israel, and prophesy against them,

3 "and say, 'O mountains of Israel, hear the word of the Lord GOD! Thus says the Lord GOD to the mountains, to the hills, to the ravines, and to the valleys: "Indeed I, *even* I, will bring a sword against you, and I will [n]destroy your high places.

4 "Then your altars shall be desolate, your incense altars shall be broken, and I will [o]cast down your slain *men* before your idols.

5 "And I will lay the corpses of the children of Israel before their idols, and I will scatter your [p]bones all around your altars.

6 "In all your dwelling places the cities shall be laid waste, and the high places shall be desolate, so that your altars may be laid waste and made desolate, your idols may be broken and made to cease, your incense altars may be cut down, and your works may be abolished.

7 "The slain shall fall in your midst, and you shall know that I *am* the LORD.

8 "Yet I will leave a [q]remnant, so that you may have *some* who escape the sword among the nations, when you are [r]scattered through the countries.

9 "Then those of you who escape will [s]remember Me among the nations where they are carried captive, because I was crushed by their adulterous heart which has departed from Me, and by their eyes which play the harlot after their idols; they will [t]loathe themselves for the evils which they committed in all their abominations.

10 "And they shall know that I *am* the LORD; I have not said in vain that I would bring this calamity upon them."

Idolaters to be slain

11 'Thus says the Lord GOD: [u]"Pound your fists and stamp your feet, and say, 'Alas, for all the evil abominations of the house of Israel! For they shall [v]fall by the sword, by famine, and by pestilence.

12 'He who is far off shall die by the pestilence, he who is near shall fall by the sword, and he who re-

***5:15** Septuagint, Syriac, Targum, and Vulgate read *you.*

5:10
a v. 12; Lev. 26:33; Deut. 28:64; Ezek. 12:14; Zech. 2:6

5:11
b Jer. 7:9-11; Ezek. 8:5-6,16
c Ezek. 7:4,9; 8:18; 9:10

5:12
d vv. 2,10; Jer. 9:16; Ezek. 6:8
e Jer. 43:10-11; 44:27

5:13
f Is. 1:24
g Ezek. 36:6; 38:19

5:14
h Lev. 26:31-32; Neh. 2:17

5:15
i Deut. 28:37; 1 Kin. 9:7; Ps. 79:4; Jer. 24:9; Lam. 2:15
j Is. 26:9; cp. 1 Cor. 10:11
k Jer. 25:11

5:17
l Deut. 32:24; Ezek. 14:15

6:2
m Ezek. 36:1

6:3
n Lev. 26:30; see Judg. 3:7 and 1 Kin. 3:2, *notes*

6:4
o Lev. 26:30; see Judg. 3:7 and 1 Kin. 3:2, *notes*

6:5
p Cp. 2 Kin. 23:14,16,20; Jer. 8:1-2

6:8
q *Remnant:* vv. 8,11-14; Ezek. 9:4. (Is. 1:9; Rom. 11:5, *note*)
r Ezek. 5:12

6:9
s Deut. 4:29; Jer. 51:50
t Ezek. 20:43

6:11
u Ezek. 21:14
v Ezek. 5:12

mains and is besieged shall die by the famine. [a]Thus will I spend My fury upon them.

13 'Then you shall know that I *am* the LORD, when their slain are among their idols all around their altars, [b]on every high hill, on all the [c]mountaintops, [d]under every green tree, and under every thick oak, wherever they offered sweet incense to all their idols.

14 'So I will stretch out My hand against them and make the land desolate, yes, more desolate than the wilderness toward Diblah, in all their dwelling places. Then they shall know that I *am* the LORD.' " ' "

Babylonian invasion near

7 MOREOVER the word of the LORD came to me, saying,

2 "And you, son of man, thus says the Lord GOD to the land of Israel:

'An [e]end! The end has come
upon the four corners of
the land.
3 Now the end *has come* upon
you,
And I will send My anger
against you;
I will judge you [f]according to
your ways,
And I will repay you for all your
abominations.
4 [g]My eye will not spare you,
Nor will I have pity;
But I will repay your ways,
And your abominations will be
in your midst;
Then you shall [h]know that I *am*
the LORD!'

5 "Thus says the Lord GOD:

'A disaster, a singular [i]disaster;
Behold, it has come!
6 An end has come,
The end has come;
It has dawned for you;
Behold, it has come!
7 Doom has come to you, you
who dwell in the land;
The [j]time has come,
A day of trouble *is* near,
And not of rejoicing in the
mountains.
8 Now upon you I will soon pour
out My fury,
And spend My anger upon you;
I will judge you according to
your ways,
And I will repay you for all your
abominations.

9 'My eye will not spare,
Nor will I have pity;
I will repay you according to
your ways,
And your abominations will be
in your midst.
Then you shall know that I *am*
the LORD who strikes.

10 'Behold, the day!
Behold, it has come!
Doom has gone out;
The rod has blossomed,
Pride has budded.
11 Violence has risen up into a rod
of wickedness;
None of them *shall remain,*
None of their multitude,
None of them;
Nor *shall there be* wailing for
them.
12 The [k]time has come,
The day draws [l]near.

'Let not the buyer [m]rejoice,
Nor the seller [n]mourn,
For wrath *is* on their whole
multitude.
13 For the seller shall not return to
what has been sold,
Though he may still be alive;
For the vision concerns the
whole multitude,
And it shall not turn back;
No one will strengthen himself
Who lives in iniquity.

14 'They have blown the trumpet
and made everyone ready,
But no one goes to battle;
For My wrath *is* on all their
multitude.
15 The [o]sword *is* outside,
And the pestilence and famine
within.
Whoever *is* in the field
Will die by the sword;
And whoever *is* in the city,
Famine and pestilence will
devour him.

16 'Those who [p]survive will escape
and be on the mountains
Like doves of the valleys,

6:12
a Ezek. 5:13

6:13
b vv. 4-5; Jer. 3:6
c Hos. 4:13
d Is. 57:5

7:2
e vv. 3,6; Amos 8:2; cp. Matt. 24:6,13-14

7:3
f Rom. 2:6

7:4
g v. 9; Ezek. 5:11; 8:18; 9:10
h v. 27; Ezek. 6:7; 12:20

7:5
i 2 Kin. 21:12-13

7:7
j v. 12; Zeph. 1:14-15

7:12
k v. 7
l Cp. 1 Cor. 7:29-31; James 5:8-9
m Prov. 20:14
n Is. 24:2

7:15
o Jer. 14:18; Lam. 1:20; Ezek. 5:12

7:16
p Ezek. 6:8; 14:22

All of them mourning,
Each for his iniquity.
17 [a]Every hand will be feeble,
And every knee will be *as* weak *as* water.
18 They will also be [b]girded with sackcloth;
Horror will cover them;
Shame *will be* on every face,
Baldness on all their heads.
19 'They will throw their silver into the streets,
And their gold will be like refuse;
[c]Their silver and their gold will not be able to deliver them
In the day of the wrath of the LORD;
They will not satisfy their souls,
Nor fill their stomachs,
Because it became their stumbling block of iniquity.

The temple to be profaned by Babylonians

20 'As for the beauty of his ornaments,
He set it in majesty;
But they made from it
The images of their abominations—
Their detestable things;
Therefore I have made it
Like refuse to them.
21 I will give it as [d]plunder
Into the hands of strangers,
And to the wicked of the earth as spoil;
And they shall [e]defile it.
22 I will turn My face from them,
And they will defile My secret place;
For robbers shall enter it and defile it.
23 'Make a [f]chain,
For the land is filled with crimes of blood,
And the city is full of violence.
24 Therefore I will bring the [g]worst of the Gentiles,
And they will possess their houses;
I will cause the pomp of the strong to cease,
And their holy places shall be [h]defiled.
25 Destruction comes;
They will seek peace, but *there shall be* none.
26 Disaster will come upon disaster,
And rumor will be upon rumor.
[i]Then they will seek a vision from a prophet;
But the law will perish from the priest,
And counsel from the elders.
27 'The king will mourn,
The prince will be clothed with desolation,
And the hands of the common people will tremble.
I will do to them according to their way,
And according to what they deserve I will judge them;
Then they shall know that I *am* the LORD!' "

Another vision of glory

8 [j]AND it came to pass in the sixth year, in the sixth *month,* on the fifth *day* of the month, as I sat in my house with the [k]elders of Judah sitting before me, that the hand of the Lord GOD fell upon me there.
2 Then I looked, and there was a likeness, like the appearance of fire—from the appearance of His waist and downward, fire; and from His waist and upward, like the appearance of brightness, like the color of [l]amber.
3 He stretched out the form of a hand, and took me by a lock of my hair; and the [m]Spirit [n]lifted me up

7:17
a Is. 13:7; Jer. 6:24; Ezek. 21:7

7:18
b Is. 3:24; 15:2-3; Jer. 48:37; Amos 8:10

7:19
c Prov. 11:4; Jer. 15:13; Zeph. 1:18

7:21
d 2 Kin. 24:13; Jer. 20:5
e Ps. 74:2-8

7:23
f Cp. Jer. 27:2

7:24
g Ezek. 21:31; 28:7
h Ezek. 24:21

7:26
i Ps. 74:9; Lam. 2:9; Ezek. 20:1,3

8:1
j Cp. Ezek. 1:1-2
k Ezek. 14:1; 20:1; 33:31

8:2
l Ezek. 1:27

8:3
m *Holy Spirit* (OT): v. 3; Ezek. 11:1. (Gen. 1:2; Zech. 12:10, *note*)
n Acts 8:39; cp. 2 Cor. 12:2-4

7:27 know that I am the LORD. Divine justice is one of the evidences of the living God. Just as the LORD announces through Ezekiel that retribution upon the wicked leaders of Israel will convince them that He is the LORD ("they shall know that I am the LORD"), so in the final judgment of the wicked the ultimate justice of God will leave no doubt of His reality.

8:1 sixth year. Approximately 592 B.C. **sixth month.** This is the month of Elul in the Hebrew religious calendar. It correlates to the modern months of August–September. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

8:3 lock of my hair. It had been a year or more since Ezekiel was required to shave off the hair of his head and his beard, so that his hair had had ample time to grow in. Compare Ezek. 1:1; 5:1.

between earth and heaven, and brought me in visions of God to Jerusalem, to the door of the north gate of the inner *court,* [a]where the seat of the image of jealousy *was,* [b]which provokes to jealousy.

4 And behold, the [c]glory of the God of Israel *was* there, like the vision that I saw in the plain.

The temple defiled

5 Then He said to me, "Son of man, lift your eyes now toward the north." So I lifted my eyes toward the north, and there, north of the altar gate, was this image of jealousy in the entrance.

6 Furthermore He said to me, "Son of man, do you see what they are doing, the great [d]abominations that the house of Israel commits here, to make Me go far away from My sanctuary? Now turn again, you will see greater abominations."

7 So He brought me to the door of the court; and when I looked, there was a hole in the wall.

8 Then He said to me, "Son of man, dig into the wall"; and when I dug into the wall, there was a door.

9 And He said to me, "Go in, and see the wicked abominations which they are doing there."

10 So I went in and saw, and there—every [e]sort of [f]creeping thing, abominable beasts, and all the idols of the house of Israel, portrayed all around on the walls.

11 And there stood before them [g]seventy men of the elders of the house of Israel, and in their midst stood Jaazaniah the son of Shaphan. Each man had a censer in his hand, and a thick cloud of incense went up.

12 Then He said to me, "Son of man, have you seen what the elders of the house of Israel do in the dark, every man in the room of his idols? For they say, 'The LORD does [h]not see us, the LORD has forsaken the land.' "

13 And He said to me, "Turn again, *and* you will see greater abominations that they are doing."

14 So He brought me to the door of the north gate of the LORD's house; and to my dismay, women were sitting there weeping for Tammuz.

15 Then He said to me, "Have you seen *this,* O son of man? Turn again, you will see greater abominations than these."

16 So He brought me into the inner court of the LORD's house; and there, at the door of the temple of the LORD, [i]between the porch and the altar, *were* about [j]twenty-five men with their backs toward the temple of the LORD and their faces toward the east, and they were worshiping the [k]sun toward the east.

17 And He said to me, "Have you seen *this,* O son of man? Is it a trivial thing to the house of Judah to commit the abominations which they commit here? For they have filled the land with violence; then they have returned to provoke Me to anger. Indeed they put the branch to their nose.

18 "Therefore I also will act in fury. My eye will not [l]spare nor will I have pity; and though they [m]cry in My ears with a loud voice, I will not hear them."

8:3
a Jer. 7:30; 32:34; Ezek. 5:11
b Deut. 32:16,21

8:4
c Ezek. 3:12; 9:3

8:6
d 2 Kin. 23:4-5

8:10
e Ex. 20:4; Deut. 4:16-18
f Rom. 1:23

8:11
g Num. 11:16,25

8:12
h Is. 29:15; Ezek. 9:9

8:16
i Joel 2:17
j Ezek. 11:1
k Deut. 4:19; 2 Kin. 23:5,11; Jer. 8:6

8:18
l Ezek. 5:11
m Prov. 1:28; Is. 1:15; Jer. 11:11; 14:12; Mic. 3:4; Zech. 7:13

8:4 plain. Or *valley.* Ezek. 1:28; 3:22–23.
8:14 Tammuz. That is, *the Greek Adonis.*
8:17 put the branch to their nose. That is, *an insulting gesture.*

8:3 EZEKIEL'S FOUR VISIONS

The four visions of ch. 8 emphasize the profanation of God in the very temple set aside to His worship. Idolatry was present and unchecked (vv. 5,10–11); women were participating in the immoral cult of Tammuz; and sun worshipers brazenly turned their backs to the temple (v. 16).

Although Ezekiel was actually by the River Chebar (1:1,3; 3:23; 10:15,20,22; 43:3), in a vision he was transported back to Jerusalem. These profanations going on in the temple area were shown to the prophet so that he might justify to the new generation, born and growing up in Assyria and Babylon, the righteousness of God in the present chastening. Because of sins like these, past and present, the captivities were necessitated. This strain continues through the book to 33:21.

Interspersed with the various visions are promises of restoration and blessing to be brought about by Israel's repentance. See Israel (Gen. 12:2–3; Rom. 11:26, *note*); also Kingdom (OT) (Gen. 1:26–28; Zech. 12:6–8 and *note* at v. 8).

Vision of the slaying in Jerusalem

9 THEN He called out in my hearing with a loud voice, saying, "Let those who have charge over the city draw near, each *with* a deadly weapon in his hand."

2 And suddenly six men came from the direction of the upper gate, which faces north, each with his battle-ax in his hand. One man among them *was* clothed with [a]linen and had a writer's inkhorn at his side. They went in and stood beside the bronze altar.

3 Now the [b]glory of the God of Israel had gone up from the cherub, where it had been, to the threshold of the temple.* And He called to the man clothed with linen, who *had* the writer's inkhorn at his side;

4 and the LORD said to him, "Go through the midst of the city, through the midst of Jerusalem, and put a mark on the [c]foreheads of the [d]men who sigh and cry over all the abominations that are done within it."

5 To the others He said in my hearing, "Go after him through the city and [e]kill; do not let your eye spare, nor have any pity.

6 [f]"Utterly slay old *and* young men, maidens and little children and women; but do not come near anyone on whom *is* the mark; and [g]begin at My sanctuary." So they began with the [h]elders who *were* before the temple.

7 Then He said to them, "Defile the temple, and fill the courts with the slain. Go out!" And they went out and killed in the city.

8 So it was, that while they were killing them, I was left *alone;* and I fell on my face and cried out, and [i]said, "Ah, Lord GOD! Will You destroy all the remnant of Israel in pouring out Your fury on Jerusalem?"

9 Then He said to me, "The iniquity of the house of Israel and Judah *is* exceedingly great, and the [j]land is full of bloodshed, and the city full of perversity; for they say, 'The LORD has forsaken the land, and the LORD does [k]not see!'

10 "And as for Me also, My eye will [l]neither spare, nor will I have pity, *but* I will recompense their deeds on their own head."

11 Just then, the man clothed with linen, who *had* the inkhorn at his side, reported back and said, "I have done as You commanded me."

Vision of God's glory departing from the temple at Jerusalem (v. 18)

10 AND I looked, and there in the [m]firmament that was above the head of the cherubim, there appeared something like a sapphire stone, having the appearance of the likeness of a throne.

2 Then He spoke to the man [n]clothed with linen, and said, "Go in among the wheels, under the cherub, fill your hands with [o]coals of fire from among the cherubim, and [p]scatter *them* over the city." And he went in as I watched.

3 Now the cherubim were standing on the south side of the temple* when the man went in, and the [q]cloud filled the inner court.

4 Then the glory of the LORD went up from the cherub, *and paused* over the threshold of the temple; and the [r]house was filled with the cloud, and the court was full of the brightness of the LORD's [s]glory.

5 And the [t]sound of the wings of the cherubim was heard *even* in the outer court, like the [u]voice of Almighty God when He speaks.

6 Then it happened, when He commanded the man clothed in linen, saying, "Take fire from among the wheels, from among the cherubim," that he went in and stood beside the wheels.

7 And the cherub stretched out his hand from among the cherubim to the fire that *was* among the cherubim, and took *some of it* and put *it*

***9:3** Literally *house* ***10:3** Literally *house,* also in verses 4 and 18

9:2
a Ezek. 10:2

9:3
b Ezek. 3:23; 8:4; 10:4,18; 11:22,23

9:4
c Rev. 7:3; 9:4; 20:4; cp. Ex. 12:7,23; Rev. 13:16-17
d *Remnant:* v. 4; Ezek. 11:16. (Is. 1:9; Rom. 11:5, *note*)

9:5
e Ezek. 7:9

9:6
f 2 Chr. 36:17
g 1 Pet. 4:17
h Ezek. 8:11-12

9:8
i *Bible prayers* (OT): v. 8; Dan. 9:3. (Gen. 15:2; Hab. 3:1, *note*)

9:9
j Ezek. 8:17; cp. 2 Kin. 21:16
k Ezek. 8:12

9:10
l Ezek. 5:11; 8:18; 11:21

10:1
m Ezek. 1:22,23,25,26

10:2
n Ezek. 9:2,3; Dan. 10:5
o Cp. Is. 6:6
p Cp. Rev. 8:5

10:3
q 1 Kin. 8:10-11

10:4
r Ezek. 43:5
s Ezek. 11:22-23

10:5
t Ezek. 1:24; 3:13
u Ps. 29:3-5,7-9

9:3 gone up from the cherub. It is noteworthy that to Ezekiel the priest was given the vision of the glory of the LORD departing (1) from the cherubim to the threshold of the temple (v. 3; 10:4); (2) from the threshold (10:18); (3) from temple and city to the mountain on the east of Jerusalem, Olivet (11:23); and (4) returning to the millennial temple to abide (43:2–5).

10:2 your hands. Literally *the hollow of your hands.*

into the hands of the *man* clothed with linen, who took *it* and went out.

8 The cherubim appeared to have the form of a man's hand under their [a]wings.

9 And when I looked, there were [b]four wheels by the cherubim, one wheel by one cherub and another wheel by each other cherub; the wheels appeared *to have* the color of a beryl stone.

10 *As for* their appearance, all four looked alike—as it were, a wheel in the middle of a wheel.

11 [c]When they went, they went toward *any of* their four directions; they did not turn aside when they went, but followed in the direction the head was facing. They did not turn aside when they went.

12 And their whole body, with their back, their hands, their wings, and the wheels that the four had, *were* [d]full of eyes all around.

13 As for the wheels, they were called in my hearing, "Wheel."

14 Each one had [e]four [f]faces: the first face *was* the face of a cherub, the second face the face of a man, the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubim were lifted up. [g]This *was* the living creature I saw by the River Chebar.

16 When the cherubim went, the wheels went beside them; and when the cherubim lifted their wings to mount up from the earth, the same wheels also did not turn from beside them.

17 When *the cherubim** stood still, *the wheels* stood still, and when *one** was lifted up, *the other** lifted itself up, for the [h]spirit of the living creature *was* in [h]them.

18 Then the glory of the LORD [i]departed from the threshold of the temple and stood over the cherubim.

19 And the cherubim lifted their wings and mounted up from the earth in my sight. When they went out, the wheels *were* beside them; and they stood at the door of the [j]east gate of the LORD's house, and the glory of the God of Israel *was* above them.

20 [k]This *is* the living creature I saw under the God of Israel by the River Chebar, and I knew they *were* cherubim.

21 Each one had four faces and each one four wings, and the likeness of the hands of a man *was* under their wings.

22 And the likeness of their faces *was* the same *as* the faces which I had seen by the River Chebar, their appearance and their persons. They each went straight [l]forward.

Wicked leaders to be judged

11 THEN the [m]Spirit lifted me up and brought me to the [n]East Gate of the LORD's house, which faces eastward; and there at the door of the gate were [o]twenty-five men, among whom I saw Jaazaniah the son of [p]Azzur, and Pelatiah the son of Benaiah, princes of the people.

2 And He said to me: "Son of man, these *are* the men who [q]devise iniquity and give wicked counsel in this city,

3 "who say, '*The time is* not near to build houses; this *city is* the caldron, and we *are* the meat.'

4 "Therefore prophesy against them, prophesy, O son of man!"

5 Then the [r]Spirit of the LORD fell upon me, and said to me, "Speak! 'Thus says the LORD: "Thus you have said, O house of Israel; for I [s]know the things that come into your mind.

6 "You have [t]multiplied your slain in this city, and you have filled its streets with the slain."

7 'Therefore thus says the Lord GOD: "Your slain whom you have laid in its midst, they *are* the meat, and this *city is* the [u]caldron; but I shall [v]bring you out of the midst of it.

8 "You have [w]feared the sword; and I will bring a sword upon you," says the Lord GOD.

9 "And I will bring you out of its

*10:17 Literally *they* * Literally *they* * Literally *they*

10:8
a Ezek. 1:8

10:9
b Ezek. 1:15

10:11
c Ezek. 1:17

10:12
d Rev. 4:6,8

10:14
e Ezek. 1:6,10-11; Rev. 4:7
f vv. 21-22

10:15
g See Ezek. 1:5, *note*

10:17
h Ezek. 1:21

10:18
i v. 4

10:19
j Ezek. 11:1

10:20
k Ezek. 10:15; 1:22

10:22
l Ezek. 1:9,12

11:1
m *Holy Spirit* (OT): v. 1; Ezek. 11:5. (Gen. 1:2; Zech. 12:10, *note*)
n Ezek. 10:19
o Ezek. 8:16
p Cp. Jer. 28:1

11:2
q Mic. 2:1

11:5
r *Holy Spirit* (OT): v. 5; Ezek. 11:24. (Gen. 1:2; Zech. 12:10, *note*)
s Jer. 16:17; 17:10; cp. 1 Chr. 28:9

11:6
t Ezek. 22:2-3

11:7
u v. 3; cp. Ezek. 24:3-11; Mic. 3:3
v Cp. 2 Kin. 25:18-21

11:8
w Jer. 42:16

10:12 body. Literally *flesh.*

midst, and deliver you into the hands of [a]strangers, and execute judgments on you.

10 [b]"You shall fall by the sword. I will judge you at the border of Israel. Then you shall know that I *am* the LORD.

11 "This *city* shall not be your caldron, nor shall you be the meat in its midst. I will judge you at the border of Israel.

12 "And you shall know that I *am* the LORD; for you have not walked in My statutes nor executed [c]My judgments, but have done according to the customs of the Gentiles which *are* all around you." ' "

13 Now it happened, while I was prophesying, that Pelatiah the son of Benaiah died. Then I fell on my face and cried with a loud voice, and said, "Ah, Lord GOD! Will You make a complete end of the remnant of Israel?"

Promise of restoration of remnant of Israel to the land

14 Again the word of the LORD came to me, saying,

15 "Son of man, your brethren, your relatives, your countrymen, and [d]all the house of Israel in its entirety, *are* those about whom the inhabitants of Jerusalem have said, 'Get far away from the LORD; this land has been given to us as a possession.'

16 "Therefore say, 'Thus says the Lord GOD: "Although I have cast them far off among the Gentiles, and although I have [e]scattered them among the countries, yet I shall be a little [f]sanctuary for them in the countries where they have gone." '

17 "Therefore say, 'Thus says the Lord GOD: "I will [g]gather you from the peoples, assemble you from the countries where you have been scattered, and I will give you the land of Israel." '

18 "And they will go there, and they will take away all its [h]detestable things and all its abominations from there.

19 "Then I will [i]give them one heart, and I will [j]put a new spirit within them,* and take the stony heart out of their flesh, and give them a heart of flesh,

20 "that they may walk in My statutes and keep My judgments and do them; and [k]they shall be My people, and I will be their God.

21 "But *as for those* whose hearts follow the desire for their detestable things and their abominations, I will recompense their deeds on their own heads," says the Lord GOD.

Vision of glory departing from Mount of Olives (cp. Ezek. 43:1–4)

22 So the cherubim lifted up their wings, with the wheels beside them, and the glory of the God of Israel *was* high above them.

23 And the [l]glory of the LORD [m]went up from the midst of the city and stood on the mountain, which *is* on the east side of the city.

24 Then the [n]Spirit took me up and brought me in a vision by the Spirit of God into Chaldea,* to those in captivity. And the vision that I had seen went up from me.

25 So I spoke to those in captivity of all the things the LORD had shown me.

Sign of Ezekiel's preparation for moving; the prince to be taken captive

12 NOW the word of the LORD came to me, saying:

2 "Son of man, you dwell in the midst of a rebellious house, which has eyes to see but does [o]not see, and ears to hear but does [o]not hear; for they *are* a rebellious house.

11:9
a Deut. 28:36

11:10
b Jer. 39:6; 52:10

11:12
c Ezek. 20:24

11:15
d *Kingdom* (OT): vv. 14-20; Ezek. 16:13. (Gen. 1:26; Zech. 12:8, *note*)

11:16
e *Remnant:* vv. 16-21; Joel 2:32. (Is. 1:9; Rom. 11:5, *note*)

f Is. 8:14

11:17
g Is. 11:11-16; Jer. 24:6; Ezek. 28:25; 34:13; 36:24

11:18
h Ezek. 37:23

11:19
i Jer. 32:39; Ezek. 36:26

j Jer. 31:33; cp. Ps. 51:10; Ezek. 18:31

11:20
k Jer. 24:7; Ezek. 14:11; 36:28; 37:27

11:23
l Ezek. 8:4; 9:3; 10:4,18; 43:4

m Cp. 1 Kin. 8:5-11; Ezra 3:12; Ezek. 43:2-5

11:24
n *Holy Spirit* (OT): v. 24; Ezek. 36:27. (Gen. 1:2; Zech. 12:10, *note*)

12:2
o Jer. 5:21; Matt. 13:13-14; cp. John 9:39-41

***11:19** Literally *you*

***11:24** Or *Babylon,* and so elsewhere in this book

11:16 sanctuary. Even in drastic judgment, as in the case of the dispersion of Israel, God provides for His people a place of refuge. This refuge, called here "a little sanctuary," is the LORD Himself (compare Ps. 90:1; 91:9; Is. 4:6). So with all of God's own, Gentile as well as Jew, in the midst of deserved judgment there is still a sanctuary of refuge and peace in Him.

11:23 city. The departure of the divine glory (the visible symbol of God's presence) from the temple, marks the end of the theocratic kingdom in OT history. On the mount of transfiguration the glory of God was manifested to our Lord's disciples (Matt. 17:1–5; compare also John 1:14; 2 Cor. 4:6; James 2:1; 2 Pet. 1:16–18). The visible glory will return when the kingdom is restored to Israel (Ezek. 43:1–7; Rev. 21:22–24).

3 "Therefore, son of man, prepare your belongings for [a]captivity, and go into captivity by day in their sight. You shall go from your place into captivity to another place in their sight. [b]It may be that they will consider, though they *are* a rebellious house.

4 "By day you shall bring out your belongings in their sight, as though going into [c]captivity; and at evening you shall go in their sight, like those who go into captivity.

5 "Dig through the wall in their sight, and carry *your belongings* out through it.

6 "In their sight you shall bear *them* on *your* shoulders *and* carry *them* out at twilight; you shall cover your face, so that you cannot see the ground, for I have made you a [d]sign to the house of Israel."

7 So I did as I was commanded. I brought out my belongings by day, as though going into captivity, and at evening I dug through the wall with my hand. I brought *them* out at twilight, *and* I bore *them* on *my* shoulder in their sight.

8 And in the morning the word of the LORD came to me, saying,

9 "Son of man, has not the house of Israel, the rebellious house, said to you, [e]'What are you doing?'

10 "Say to them, 'Thus says the Lord GOD: "This [f]burden *concerns* the prince in Jerusalem and all the house of Israel who are among them." '

11 "Say, 'I *am* a sign to you. As I have done, so shall it be done to them; they shall be carried away into captivity.'

12 "And the [g]prince who *is* among them shall bear *his belongings* on *his* shoulder at twilight and go out. They shall dig through the wall to carry *them* out through it. He shall cover his face, so that he cannot see the ground with *his* eyes.

13 "I will also spread My net over him, and [h]he shall be caught in My snare. I will bring him to Babylon, *to* the land of the Chaldeans; yet he shall [i]not see it, though he shall die there.

14 "I will [j]scatter to every wind all who *are* around him to help him, and all his troops; and I will draw out the sword after them.

15 "Then they shall [k]know that I *am* the LORD, when I scatter them among the nations and disperse them throughout the countries.

16 "But I will spare a few of their men from the sword, from famine, and from pestilence, that they may declare all their abominations among the Gentiles wherever they go. Then they shall know that I *am* the LORD."

Full captivity near at hand
(cp. 2 Kin. 25:1–10)

17 Moreover the word of the LORD came to me, saying,

18 "Son of man, eat your bread with quaking, and drink your water with trembling and [l]anxiety.

19 "And say to the people of the land, 'Thus says the Lord GOD to the inhabitants of Jerusalem *and* to the land of Israel: "They shall eat their bread with [m]anxiety, and drink their water with dread, so that her land may be emptied of all who are in it, because of the violence of all those who dwell in it.

20 "Then the cities that are inhabited shall be laid waste, and the land shall become desolate; and you shall know that I *am* the LORD." ' "

21 And the word of the LORD came to me, saying,

22 "Son of man, what *is* this proverb *that* you *people* have about the land of Israel, which says, 'The [n]days are prolonged, and every vision fails'?

23 "Tell them therefore, 'Thus says the Lord GOD: "I will lay this proverb to rest, and they shall no more use it as a proverb in Israel." But say to them, "The [o]days are at hand, and the fulfillment of every vision.

24 "For no more shall there be any [p]false vision or flattering divination within the house of Israel.

25 "For I *am* the LORD. I speak, and the word which I speak will come to pass; it will no more be post-

12:3
a Jer. 10:17-18
b Cp. Jer. 36:3; Luke 20:13; 2 Tim. 2:25

12:4
c Jer. 10:17-18

12:6
d v. 11; Ezek. 4:3; 24:24; see Is. 8:18, *note*

12:9
e Ezek. 24:19; cp. 17:12; 20:49

12:10
f See Is. 13:1, *note*

12:12
g Jer. 39:4; 52:7

12:13
h Jer. 32:4-5; 39:5; 52:8-9
i Jer. 52:11

12:14
j 2 Kin. 25:4-5; Ezek. 5:10

12:15
k vv. 16,20; Ps. 9:16; Ezek. 6:7,14; 11:10

12:18
l Ezek. 4:16

12:19
m Ezek. 4:16

12:22
n v. 27; Jer. 5:12; 17:15; Ezek. 11:3; cp. 2 Pet. 3:4

12:23
o Joel 2:1; Zeph. 1:14

12:24
p Jer. 14:13-16; Ezek. 13:6; cp. Zech. 13:2-4

Babylon: The capital of the Babylonian Empire located on the Euphrates River.

Chaldeans: The people of the region of Chaldea, located near the Persian Gulf.

poned; for in your days, O rebellious house, I will say the [a]word and [b]perform it," says the Lord GOD.' "

26 Again the word of the LORD came to me, saying,

27 "Son of man, look, the house of Israel is saying, 'The vision that he sees *is* [c]for many days *from now,* and he prophesies of times far off.'

28 "Therefore say to them, 'Thus says the Lord GOD: "None of My words will be postponed any more, but the word which I speak [d]will be done," says the Lord GOD.' "

Lying prophets condemned

13 AND the word of the LORD came to me, saying,

2 "Son of man, prophesy [e]against the prophets of Israel who prophesy, and say to those who prophesy out of their own [f]heart, 'Hear the word of the LORD!' "

3 Thus says the Lord GOD: "Woe to the foolish prophets, who follow their own spirit and have seen nothing!

4 "O Israel, your prophets are like foxes in the deserts.

5 [g]"You have not gone up into the gaps to build a wall for the house of Israel to stand in battle on the day of the LORD.

6 "They have envisioned [h]futility and false divination, saying, 'Thus says the LORD!' But the LORD has [i]not sent them; yet they hope that the word may be confirmed.

7 "Have you not seen a futile vision, and have you not spoken false divination? You say, 'The LORD says,' but I have not spoken."

8 Therefore thus says the Lord GOD: "Because you have spoken nonsense and envisioned lies, therefore I *am* indeed against you," says the Lord GOD.

9 "My hand will be [j]against the prophets who envision futility and who [k]divine lies; they shall not be in the assembly of My people, [l]nor be written in the record of the house of Israel, nor shall they enter into the land of Israel. Then you shall know that I *am* the Lord GOD.

10 "Because, indeed, because they have seduced My people, saying, [m]'Peace!' when *there is* no [n]peace—and one builds a wall, and they [o]plaster it with untempered *mortar*—

11 "say to those who plaster *it* with untempered *mortar,* that it will fall. There will be [p]flooding rain, and you, O great hailstones, shall fall; and a stormy wind shall tear *it* down.

12 "Surely, when the wall has fallen, will it not be said to you, 'Where *is* the mortar with which you plastered *it?*' "

13 Therefore thus says the Lord GOD: "I will cause a stormy wind to break forth in My fury; and there shall be a flooding rain in My anger, and great hailstones in fury to consume *it.*

14 "So I will break down the wall you have plastered with untempered *mortar,* and bring it down to the ground, so that its foundation will be uncovered; it will fall, and you shall be consumed in the midst of it. Then you shall [q]know that I *am* the LORD.

15 "Thus will I accomplish My wrath on the wall and on those who have plastered it with untempered *mortar;* and I will say to you, 'The wall *is* no *more,* nor those who plastered it,

16 '*that is,* the prophets of Israel who prophesy concerning Jerusalem, and who [r]see visions of peace for her when *there is* no peace,' " says the Lord GOD.

17 "Likewise, son of man, set your face against the daughters of your people, who prophesy out of their own heart; prophesy against them,

18 "and say, 'Thus says the Lord GOD: "Woe to the *women* who sew *magic* charms on their sleeves* and make veils for the heads of people of every height to hunt souls! [s]Will

***13:18** Literally *over all the joints of My hands;* Vulgate reads *under every elbow;* Septuagint and Targum read *on all elbows of the hands.*

12:25
a v. 28; Is. 55:11; Dan. 9:12; Luke 21:33
b Num. 23:19; Is. 14:24

12:27
c v. 22; Dan. 10:14

12:28
d v. 25; Jer. 4:7; cp. Matt. 24:48-50

13:2
e Is. 28:7; Jer. 23:1-40; Lam. 2:14; Ezek. 22:25-28
f Jer. 14:14

13:5
g Ezek. 22:30; cp. Ps. 106:23,30

13:6
h Jer. 29:8-9
i Jer. 27:8-15

13:9
j Jer. 23:30
k Jer. 20:3-6
l Ezra 2:59,62; cp. Neh. 7:5

13:10
m Jer. 14:13; cp. Jer. 28:9
n Cp. Jer. 37:19
o Ezek. 22:28

13:11
p Ezek. 38:22

13:14
q vv. 9,21,23; Ezek. 14:8

13:16
r Jer. 6:14

13:18
s Cp. 2 Pet. 2:14

12:25 for in your days. It must be borne in mind that, although the prophet was in Babylon, he prophesied as though he were in the land. This was during the eleven years' interval between the first and the final deportation. See Ezek. 8:3, *note.*

13:10,11,14,15 untempered mortar. That is, *whitewash.*

you hunt the souls of My people, and keep yourselves alive?

19 "And will you profane Me among My people for handfuls of barley and [a]for pieces of bread, killing people who should not die, and keeping people alive who should not live, by your lying to My people who listen to lies?"

20 'Therefore thus says the Lord GOD: "Behold, I *am* against your *magic* charms by which you hunt souls there like birds. I will tear them from your arms, and let the souls go, the souls you hunt like birds.

21 "I will also tear off your veils and deliver My people out of your hand, and they shall no longer be as prey in your hand. Then you shall know that I *am* the LORD.

22 "Because with [b]lies you have made the heart of the righteous sad, whom I have not made sad; and you have [c]strengthened the hands of the wicked, so that he does not turn from his wicked way to save his life.

23 "Therefore you shall no longer envision [d]futility nor practice divination; for I will deliver My people out of your hand, and you shall know that I *am* the LORD." ' "

Idolatrous elders of Israel condemned

14 NOW some of the elders of Israel [e]came to me and sat before me.

2 And the word of the LORD came to me, saying,

3 "Son of man, these men have set up their idols in their hearts, and put before them [f]that which causes them to stumble into iniquity. Should I let Myself be [g]inquired of at all by them?

4 "Therefore speak to them, and say to them, 'Thus says the Lord GOD: "Everyone of the house of Israel who sets up his idols in his heart, and puts before him what causes him to stumble into iniquity, and then comes to the prophet, I the LORD will answer him who comes, according to the multitude of his idols,

5 "that I may seize the house of Israel by their heart, because they are all estranged from Me by their idols." '

6 "Therefore say to the house of Israel, 'Thus says the Lord GOD: "Repent, turn away from your idols, and [h]turn your faces away from all your abominations.

7 "For anyone of the house of Israel, or of the strangers who dwell in Israel, who separates himself from Me and sets up his idols in his heart and puts before him what causes him to stumble into iniquity, then comes to a prophet to [i]inquire of him concerning Me, I the LORD will answer him by Myself.

8 "I will [j]set My face against that man and [k]make him a sign and a proverb, and I will cut him off from the midst of My people. Then you shall [l]know that I *am* the LORD.

9 "And if the prophet is induced to speak anything, I the LORD have [m]induced that prophet, and I will stretch out My hand against him and destroy him from among My people Israel.

10 "And they shall bear their iniquity; the punishment of the prophet shall be the same as the punishment of the one who inquired,

11 [n]"that the house of Israel may no longer stray from Me, nor be profaned anymore with all their transgressions, but that they may be My people and I [o]may be their God," says the Lord GOD.' "

Jerusalem on no account to be spared

12 The word of the LORD came again to me, saying:

13 "Son of man, when a land sins against Me by persistent unfaithfulness, I will stretch out My hand against it; I will cut off its supply of bread, send famine on it, and cut off man and beast from it.

14 "Even *if* these three men, Noah, Daniel, and Job, were in it, they would [p]deliver *only* them-

13:19

a 1 Sam. 2:15-17; Prov. 28:21; Mic. 3:5; Rom. 16:18; 1 Pet. 5:2

13:22

b Jer. 28:15

c Jer. 23:14

13:23

d v. 6; Ezek. 12:24; Mic. 3:5-6

14:1

e Ezek. 8:1; 20:1; cp. 33:31

14:3

f Ezek. 7:19

g Ezek. 20:31; cp. 2 Kin. 3:13

14:6

h Is. 55:6-7; Ezek. 18:30-32

14:7

i Cp. Jer. 37:17-21

14:8

j Lev. 17:10; 20:3,5,6; Jer. 44:11; Ezek. 15:7

k Num. 26:10; Deut. 28:37; Ezek. 5:15

l Ezek. 13:14

14:9

m 1 Kin. 22:23; Job 12:16; Is. 66:4; Jer. 4:10; 2 Thess. 2:11; cp. Ps. 81:11-12; Is. 63:17

14:11

n Ps. 119:67,71; Jer. 31:18-19; Heb. 12:11

o Ezek. 11:20; 34:30

14:14

p vv. 16,18,20; cp. Gen. 19:15-25

14:14 Noah, Daniel, and Job. Many see here important contemporaneous testimony to the historicity and character of Daniel, who was still living when Ezekiel wrote. Compare vv. 16,18,20; also Jer. 15:1. It is a tribute to Daniel's character that he, though still a young man, is linked with Noah and Job.

selves by their righteousness," says the Lord GOD.

15 "If I cause wild [a]beasts to pass through the land, and they empty it, and make it so desolate that no man may pass through because of the beasts,

16 "*even though* these three men *were* in it, *as* I live," says the Lord GOD, "they would deliver neither sons nor daughters; only they would be delivered, and the land would be [b]desolate.

17 "Or *if* I bring a sword on that land, and say, 'Sword, go through the land,' and I [c]cut off man and beast from it,

18 "even *though* these three men *were* in it, *as* I live," says the Lord GOD, "they would deliver neither sons nor daughters, but only they themselves would be delivered.

19 "Or *if* I send a [d]pestilence into that land and pour out My fury on it in blood, and cut off from it man and beast,

20 "even *though* Noah, Daniel, and Job *were* in it, *as* I live," says the Lord GOD, "they would deliver neither son nor daughter; they would deliver *only* themselves by their righteousness."

21 For thus says the Lord GOD: "How much more it shall be when I send My [e]four severe judgments on Jerusalem—the sword and famine and wild beasts and pestilence—to cut off man and beast from it?

22 "Yet behold, there shall be left in it a [f]remnant who will be [g]brought out, *both* sons and daughters; surely they will come out to you, and you will see their ways and their doings. Then you will be comforted concerning the disaster that I have brought upon Jerusalem, all that I have brought upon it.

23 "And they will [h]comfort you, when you see their ways and their doings; and you shall know that I have done nothing [i]without cause that I have done in it," says the Lord GOD.

Parable of the useless vine
(cp. Is. 5:1–24)

15 THEN the word of the LORD came to me, saying:

2 "Son of man, how is the wood of the [j]vine *better* than any other wood, the vine branch which is among the trees of the forest?

3 "Is wood taken from it to make any object? Or can *men* make a peg from it to hang any vessel on?

4 "Instead, it is thrown into the [k]fire for fuel; the fire devours both ends of it, and its middle is burned. Is it useful for *any* work?

5 "Indeed, when it was whole, no object could be made from it. How much less will it be useful for *any* work when the fire has devoured it, and it is burned?

6 "Therefore thus says the Lord GOD: 'Like the wood of the [l]vine among the trees of the forest, which I have given to the fire for fuel, so I will give up the inhabitants of Jerusalem;

7 'and I will [m]set My face against them. They will go out from *one* fire, but *another* fire shall devour them. Then you shall know that I

14:15
a Ezek. 5:17

14:16
b Ezek. 15:8; 33:28-29

14:17
c Ezek. 25:13; Zeph. 1:3

14:19
d 2 Sam. 24:15; Ezek. 38:22

14:21
e Jer. 15:2-3

14:22
f Ezek. 12:16
g Ezek. 6:8

14:23
h Cp. Ezek. 16:54
i Jer. 22:8-9

15:2
j Cp. Ps. 80:8-16; Is. 5:1-7; Jer. 2:21; Ezek. 19:10-14; Hos. 10:1; John 15:6

15:4
k Cp. Is. 27:11

15:6
l Cp. Ezek. 17:3-10

15:7
m Lev. 17:10; Ezek. 14:8

Noah: *rest.* A righteous, God-fearing man who obeyed God's order to build an ark thus saving himself, his family and the living creatures on earth from a devastating flood.

Daniel: *God's judge.* A wise man and possibly a prophet who lived at the same time as Ezekiel.

Job: *one persecuted.* A righteous man who probably lived during the time of Abraham. He was tested by Satan but remained faithful to God in spite of his afflictions and loss.

15:2 **THE VINE**

The vine, as described by Ezekiel, symbolizes unregenerate man in general and sinful Israel in particular. Just as the vine wood is tough, twisted, unworkable, and fit only for fuel, so Israel, recalcitrant in sin, is fit only for judgment.

Whereas in ch. 15 (and in Is. 5 also) the vine pictures only judgment, in John 15 Christ uses it to portray the living union between Himself and the believer. Here the intrinsic worthlessness of the wood is wholly subordinated to the single, positive function of the vine—that of bearing fruit. Thus our Lord takes the figure of the vine wood, representative in Ezekiel of humanity ruined in sin, and transforms it into the parable of Himself as the Vine and Christians as His branches, bearing fruit for Him.

am the LORD, when I set My face against them.

8 'Thus I will make the land desolate, because they have persisted in unfaithfulness,' says the Lord GOD."

The LORD's grace to unfaithful Jerusalem

16 AGAIN the word of the LORD came to me, saying,

2 "Son of man, cause Jerusalem to know her [a]abominations,

3 "and say, 'Thus says the Lord GOD to Jerusalem: "Your birth and your nativity *are* from the land of Canaan; your father *was* an [b]Amorite and your mother a Hittite.

4 "*As for* your nativity, [c]on the day you were born your navel cord was not cut, nor were you washed in water to cleanse *you;* you were not rubbed with salt nor wrapped in swaddling cloths.

5 "No eye pitied you, to do any of these things for you, to have compassion on you; but you were thrown out into the open field, when you yourself were loathed on the day you were born.

6 "And when I passed by you and saw you struggling in your own blood, I said to you in your blood, 'Live!' Yes, I said to you in your blood, 'Live!'

7 "I made you thrive like a plant in the field; and you grew, matured, and became very beautiful. *Your* breasts were formed, your hair grew, but you *were* naked and bare.

8 "When I passed by you again and looked upon you, indeed your time *was* the time of [d]love; so I spread My wing over you and covered your nakedness. Yes, I [e]swore an oath to you and entered into a [f]covenant with you, and [g]you became Mine," says the Lord GOD.

9 "Then I washed you in water; yes, I thoroughly washed off your blood, and I anointed you with oil.

10 "I clothed you in embroidered cloth and gave you sandals of badger skin; I clothed you with fine linen and covered you with silk.

11 "I adorned you with ornaments, put bracelets on your wrists, and a chain on your neck.

12 "And I put a jewel [h]in your nose, earrings in your ears, and a beautiful crown on your head.

13 "Thus you were adorned with gold and silver, and your clothing *was of* fine linen, silk, and embroidered cloth. You ate *pastry of* fine flour, honey, and oil. You were exceedingly beautiful, and succeeded to [i]royalty.

14 "Your fame went out among the nations because of your [j]beauty, for it *was* perfect through My splendor which I had bestowed on you," says the Lord GOD.

She becomes a harlot

15 "But you trusted [k]in your own beauty, [l]played the harlot because of your fame, and poured out your harlotry on everyone passing by who *would have* it.

16 "You took some of your garments and adorned multicolored [m]high places for yourself, and played the harlot on them. *Such* things should not happen, nor be.

17 "You have also taken your beautiful jewelry from My gold and My silver, which I had given you, and made for yourself male images and played the harlot with them.

18 "You took your embroidered garments and covered them, and you set My oil and My incense before them.

19 "Also My food which I gave you—the pastry of fine flour, oil, and honey *which* I fed you—you set

16:2

a vv. 15-34; Ezek. 8:9-17

16:3

b Gen. 15:16; Deut. 7:1; Josh. 24:15

16:4

c Cp. Hos. 2:3

16:8

d Cp. Jer. 2:2

e Gen. 22:16-18

f Ex. 24:6-8

g Ex. 19:5

16:12

h Cp. Gen. 24:47; Is. 3:21

16:13

i *Kingdom* (OT): vv. 13-14; Ezek. 20:33. (Gen. 1:26; Zech. 12:8, *note*)

16:14

j Ps. 50:2; cp. Lam. 2:15

16:15

k Cp. Deut. 32:15; Jer. 7:4; Mic. 3:11

l Is. 1:21; 57:8; Jer. 2:20; 3:2,6,20; Ezek. 23:11-20; Hos. 1:2

16:16

m vv. 16,24,25, 31,39; see Judg. 3:7 and 1 Kin. 3:2, *notes*

16:3 Hittite. Until the twentieth century the Hittites were unknown apart from the Bible. This once puzzling reference to them has, however, been illuminated by the findings of archaeology. From Egyptian monuments (Tell el-Amarna Tablets) and the Assyrian texts, it has been shown that these were the Kheta or Hatti. Expeditions in the first dozen years of this century have revealed that Boghaz-koi in Asia Minor (east of Ankara, Turkey) was the capital of the Hittite Empire. Periods of Hittite prominence: about 2000–1800 B.C. and about 1400–1200 B.C.

16:11 chain. That is, *a necklace.*

16:15 trusted. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8). **played the harlot.** An expression that, in the spiritual realm, denotes worship of the gods of the nations.

it before them as sweet incense; and *so* it was," says the Lord GOD.

20 "Moreover you took your sons and your daughters, whom you bore to Me, and these you [a]sacrificed to them to be devoured. *Were* your *acts* of harlotry a small matter,

21 "that you have slain My children and offered them up to them by causing them to pass through *the* [b]*fire?*

22 "And in all your abominations and acts of harlotry you did not remember the days of your [c]youth, when you were naked and bare, struggling in your blood.

23 "Then it was so, after all your wickedness—'Woe, woe to you!' says the Lord GOD—

24 "*that* you also built for yourself a shrine, and [d]made a high place for yourself in every street.

25 "You built your high places at the head of every road, and made your beauty to be abhorred. You offered yourself to everyone who passed by, and multiplied your acts of harlotry.

26 "You also committed harlotry with the [e]Egyptians, your very fleshly neighbors, and increased your acts of harlotry to [f]provoke Me to anger.

27 "Behold, therefore, I stretched out My hand against you, diminished your allotment, and gave you up to the will of those who hate you, the daughters of the [g]Philistines, who were [h]ashamed of your lewd behavior.

28 "You also played the harlot with the [i]Assyrians, because you were insatiable; indeed you played the harlot with them and still were not satisfied.

29 "Moreover you multiplied your acts of harlotry as far as the land of the trader, [j]Chaldea; and even then you were not satisfied.

30 "How degenerate is your heart!" says the Lord GOD, "seeing you do all these *things,* the deeds of a [k]brazen harlot.

31 "You erected your shrine at the head of every road, and built your high place in every street. Yet you were not like a harlot, because you scorned [l]payment.

32 "*You are* an adulterous wife, *who* takes strangers instead of her husband.

33 "Men make payment to all harlots, but you made your [m]payments to all your lovers, and hired them to come to you from all around for your harlotry.

34 "You are the opposite of *other* women in your harlotry, because no one solicited you to be a harlot. In that you gave payment but no payment was given you, therefore you are the opposite."

Her judgment prophesied

35 'Now then, O harlot, hear the word of the LORD!

36 'Thus says the Lord GOD: "Because your filthiness was poured out and your nakedness uncovered in your harlotry with your lovers, and with all your abominable idols, and because of the blood of your children which you gave to them,

37 "surely, therefore, I will gather all your [n]lovers with whom you took pleasure, all those you loved, *and* all those you hated; I will gather them from all around against you and will uncover your nakedness to them, that they may see all your nakedness.

38 "And I will judge you [o]as women who break wedlock or shed blood are judged; I will bring blood upon you in fury and jealousy.

39 "I will also give you into their hand, and they shall throw down your shrines and break down your high places. They shall also strip you of your clothes, take your beautiful jewelry, and leave you naked and bare.

40 "They shall also bring up an [p]assembly against you, and they shall stone you with stones and thrust you through with their swords.

41 "They shall [q]burn your houses with fire, and execute judgments on you in the sight of many women; and I will make you cease playing the harlot, and you shall no longer hire lovers.

42 "So I will lay to [r]rest My fury

16:20

a Ps. 106:37-38; Is. 57:5; Jer. 7:31

16:21

b 2 Kin. 17:17; Jer. 19:5; Ezek. 20:31; 23:37

16:22

c vv. 43,60; Jer. 2:2; Hos. 11:1

16:24

d Ps. 78:58; Is. 57:7; Jer. 2:20; 3:2

16:26

e Ezek. 20:7-8

f Deut. 31:20

16:27

g Is. 9:12; Ezek. 25:15

h Cp. Rom. 2:24

16:28

i 2 Kin. 16:7-10; 2 Chr. 28:20-21; Jer. 2:18,36; Ezek. 23:12

16:29

j Ezek. 23:14-17

16:30

k Cp. Jer. 3:3

16:31

l Is. 52:3

16:33

m Is. 57:8-9; cp. Hos. 8:9-10

16:37

n Lam. 1:2,19; Ezek. 23:22; Hos. 2:10

16:38

o Lev. 20:10; Deut. 22:22

16:40

p Ezek. 23:45-47

16:41

q Deut. 13:16; 2 Kin. 25:9; Jer. 39:8; 52:13

16:42

r Ezek. 5:13; 21:17

Assyrians: the people of Assyria who were a dreaded enemy due to their ruthlessness in war.

toward you, and My jealousy shall depart from you. I will be quiet, and be angry no more.

43 "Because you did not remember the days of your youth, but agitated Me* with all these *things,* surely I will also [a]recompense your deeds on *your own* head," says the Lord GOD. "And you shall not commit lewdness in addition to all your abominations.

44 "Indeed everyone who quotes proverbs will use *this* proverb against you: 'Like mother, like daughter!'

45 "You *are* your mother's daughter, loathing husband and children; and you *are* the [b]sister of your sisters, who [c]loathed their husbands and children; your mother *was* a Hittite and your father an Amorite.

46 "Your elder sister *is* [d]Samaria, who dwells with her daughters to the north of you; and your younger sister, who dwells to the south of you, *is* Sodom and her daughters.

47 "You did not walk in their ways nor act according to their abominations; but, as *if that were* too little, you became [e]more corrupt than they in all your ways.

48 "*As* I live," says the Lord GOD, "neither your sister [f]Sodom nor her daughters have done as you and your daughters have done.

49 "Look, this was the iniquity of your sister Sodom: She and her daughter had [g]pride, [h]fullness of food, and abundance of [i]idleness; neither did she strengthen the hand of the poor and [j]needy.

50 "And they were haughty and [k]committed abomination before Me; therefore I took them away as I saw *fit.**

51 "Samaria did not commit [l]half of your sins; but you have multiplied your abominations more than they, and have justified your sisters by all the abominations which you have done.

52 "You who [m]judged your sisters, bear your own shame also, because the sins which you committed were more abominable than theirs; they are more righteous than you. Yes, be disgraced also, and bear your own shame, because you justified your sisters.

53 [n]"When I bring back their captives, the captives of Sodom and her daughters, and the captives of Samaria and her daughters, then *I will also bring back* the captives of your captivity among them,

54 "that you may bear your own shame and be disgraced by all that you did when you comforted them.

55 "When your sisters, Sodom and her daughters, return to their former state, and Samaria and her daughters return to their former state, then you and your daughters will return to your former state.

56 "For your sister Sodom was not a byword in your mouth in the days of your pride,

57 "before your wickedness was uncovered. It was like the time of the [o]reproach of the daughters of Syria* and all *those* around her, and of the daughters of the Philistines, who despise you everywhere.

58 "You have paid for your lewdness and your abominations," says the LORD.

59 'For thus says the Lord GOD: "I will deal with you as you have done,

16:43
a Ezek. 9:10; 11:21; 22:31

16:45
b Ezek. 23:2-4
c Cp. Zech. 11:8

16:46
d Cp. Jer. 3:8-11

16:47
e 2 Kin. 21:9; Ezek. 5:6; cp. Matt. 12:41-42

16:48
f Is. 3:9; Lam. 4:6; Matt. 10:15; 11:24; Rev. 11:8

16:49
g Cp. Ps. 138:6
h Cp. Is. 22:13
i Cp. Amos 6:4-6
j Jer. 5:28; cp. Ezek. 18:7-8

16:50
k Cp. Gen. 13:13; 18:20; 19:5

16:51
l Ezek. 23:11

16:52
m Cp. Rom. 2:1

16:53
n vv. 60-61; cp. Is. 1:9

16:57
o 2 Kin. 16:5; 2 Chr. 28:18

***16:43** Following Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *were agitated with Me.* ***16:50** Vulgate reads *you saw;* Septuagint reads *he saw;* Targum reads *as was revealed to Me.* ***16:57** Following Masoretic Text, Septuagint, Targum, and Vulgate; many Hebrew manuscripts and Syriac read *Edom.*

16:45 Hittite. Until the twentieth century the Hittites were unknown apart from the Bible. This once puzzling reference to them has, however, been illuminated by the findings of archaeology. From Egyptian monuments (Tell el-Amarna Tablets) and the Assyrian texts, it has been shown that these were the Kheta or Hatti. Expeditions in the first dozen years of this century have revealed that Boghaz-koi in Asia Minor (east of Ankara, Turkey) was the capital of the Hittite Empire. Periods of Hittite prominence: about 2000–1800 B.C. and about 1400–1200 B.C.

Samaria: *guard.* The capital of the northern kingdom of Israel.

Sodom: *burning.* A city located in the Valley of Siddim known for its extreme wickedness and destroyed by God with fire and brimstone. Only Lot and his family survived the destruction.

16:51,52 justified. That is, *made them appear righteous.*

who despised the oath by breaking the covenant.

Yet God will fulfill His covenants

60 "Nevertheless I will [a]remember
My covenant with you in the days
of your youth, and I will establish
an [b]everlasting covenant with you.
61 "Then you will remember your
ways and be [c]ashamed, when you
receive your older and your younger
sisters; for I will give them to you
for daughters, but not because of
My covenant with you.
62 "And I will [d]establish My cov-
enant with you. Then you shall
know that I *am* the LORD,
63 "that you may [e]remember and
be ashamed, and [f]never open your
mouth anymore because of your
shame, when I provide you an
atonement for all you have done,"
says the Lord GOD.' "

Parable of the two eagles (vv. 3,7)

17 AND the word of the LORD
came to me, [g]saying,
2 "Son of man, pose a riddle, and
speak a [h]parable to the house of Is-
rael,
3 "and say, 'Thus says the Lord
GOD:

"A great eagle with large wings
and long pinions,
Full of feathers of various colors,
Came to Lebanon
And took from the cedar the
highest branch.
4 He cropped off its topmost
young twig
And carried it to a land of trade;
He set it in a city of merchants.
5 Then he took some of the seed
of the land
And planted it in a fertile field;
He placed *it* by abundant waters
And set it like a willow tree.
6 And it grew and became a
spreading vine of low
stature;
Its branches turned toward him,
But its roots were under it.
So it became a vine,
Brought forth branches,
And put forth shoots.

7 "But there was another* great
eagle with large wings and
many feathers;
And behold, this vine bent its
roots toward him,
And stretched its branches
toward him,
From the garden terrace where
it had been planted,
That he might water it.
8 It was planted in good soil by
many waters,
To bring forth branches, bear
fruit,
And become a majestic vine." '

9 "Say, 'Thus says the Lord GOD:

"Will it thrive?
[i]Will he not pull up its roots,
Cut off its fruit,
And leave it to wither?
All of its spring leaves will
wither,
And no great power or many
people
Will be needed to pluck it up
by its roots.
10 Behold, *it is* planted,
Will it thrive?
Will it not utterly wither when
the [j]east wind touches it?
It will wither in the garden
terrace where it grew." ' "

Zedekiah's rebellion against Nebuchadnezzar and its result (2 Kin. 24:17–20; 25:1–10)

11 Moreover the word of the LORD
came to me, saying,
12 "Say now to the [k]rebellious
house: 'Do you not know what these
things mean?' Tell *them,* 'Indeed the
[l]king of Babylon went to Jerusalem
and took its king and princes, and
led them with him to Babylon.
13 'And he took the king's [m]off-
spring, made a covenant with him,
and put him under oath. He also
took away the mighty of the land,

*17:7 Following Septuagint, Syriac, and Vulgate; Masoretic Text and Targum read *one.*

16:60
a Lev. 26:42-45; Ps. 106:45
b Is. 55:3; Jer. 32:40; 50:5; Ezek. 37:26

16:61
c Jer. 50:4-5; Ezek. 6:9; 20:43

16:62
d Hos. 2:19-20

16:63
e Ezek. 36:31-32
f Ps. 39:9; Rom. 3:19

17:1
g *Parables* (OT): vv. 1-14; Ezek. 19:1. (Judg. 9:8; Zech. 11:7, *note*)

17:2
h Ezek. 20:49; 24:3

17:9
i Cp. 2 Kin. 25:7

17:10
j Ezek. 19:12; Hos. 13:15

17:12
k Ezek. 2:3-5
l v. 3; 2 Kin. 24:11-16

17:13
m Jer. 37:1

16:60 remember. It must ever be a source of encouragement to God's people to have the assurance from His Word that He remains faithful even when they themselves are unfaithful (2 Tim. 2:13). There could be no hope of salvation were this not true. **covenant.** In its first use in this verse, the word "covenant" alludes to the Palestinian Covenant (see Deut. 30:3, *note*); in its second usage, to the New Covenant (see Heb. 8:8, *note*).

14 'that the kingdom might be
brought low and not lift itself up,
but that by keeping his covenant it
might stand.
15 'But he [a]rebelled against him by
sending his ambassadors to Egypt,
that they might give him horses and
many people. Will he prosper? Will
he who does such *things* escape?
Can he break a covenant and still be
delivered?
16 '*As* I live,' says the Lord GOD,
'surely in the place *where* the king
dwells who made him king, whose
oath he despised and whose cov-
enant he broke—with him in the
midst of Babylon he shall [b]die.
17 [c]'Nor will Pharaoh with *his*
mighty army and great company do
anything in the war, [d]when they
heap up a siege mound and build a
wall to cut off many persons.
18 'Since he despised the oath by
breaking the covenant, and in fact
[e]gave his hand and still did all these
things, he shall not escape.' "
19 Therefore thus says the Lord
GOD: "*As* I live, surely My oath
which he despised, and My cov-
enant which he broke, I will recom-
pense on his own head.
20 "I will spread My net over him,
and he shall be taken in My snare. I
will bring him to Babylon and try
him there for the treason which he
committed against Me.
21 "All his fugitives* with all his
troops shall fall by the sword, and
those who remain shall be [f]scattered
to every wind; and you shall know
that I, the LORD, have spoken."
22 Thus says the Lord GOD: "I will
take also *one* of the highest
[g]branches of the high cedar and set
it out. I will crop off from the top-
most of its young twigs a [h]tender
one, and will [i]plant *it* on a high and
prominent mountain.
23 "On the [j]mountain height of Is-
rael I will [k]plant it; and it will bring
forth boughs, and bear fruit, and be
a majestic cedar. [l]Under it will dwell
birds of every sort; in the shadow of
its branches they will dwell.
24 "And all the trees of the field
shall know that I, the LORD, have
brought down the high tree and ex-
alted the low tree, dried up the
green tree and made the dry tree
[m]flourish; I, the LORD, have spoken
and have done *it.*"

God's justice defended; personal judgment for personal sin

18 THE word of the LORD came
to me again, saying,
2 "What do you mean when you
use this proverb concerning the
land of Israel, saying:

'The fathers have eaten sour
grapes,
And the children's teeth are set
on [n]edge'?

3 "*As* I live," says the Lord GOD,
"you shall no longer use this prov-
erb in Israel.

4 "Behold, all souls are [o]Mine;
The soul of the father
As well as the soul of the son is
Mine;
The [p]soul who sins shall die.
5 But if a man is [q]just
And does what is lawful and
right;
6 If he has not eaten on the
[r]mountains,
Nor lifted up his eyes to the
idols of the house of Israel,
Nor defiled his neighbor's wife,
Nor approached a woman
[s]during her impurity;
7 If he has not oppressed anyone,
But has restored to the debtor
his [t]pledge;
Has robbed no one by violence,
But has given his bread to the
[u]hungry
And covered the naked with
[v]clothing;
8 If he has not exacted [w]usury
Nor taken any increase,
But has withdrawn his hand
from iniquity
And executed true judgment
between man and man;
9 *If* he has walked in My statutes

*17:21 Following Masoretic Text and Vulgate; many Hebrew manuscripts and Syriac read *choice men;* Targum reads *mighty men;* Septuagint omits *All his fugitives.*

17:15
a 2 Kin. 24:20; 2 Chr. 36:13; Jer. 52:3

17:16
b Jer. 52:11; Ezek. 12:13

17:17
c Jer. 37:7; Ezek. 29:6
d Jer. 52:4; Ezek. 4:2

17:18
e Cp. 1 Chr. 29:24; Lam. 5:6

17:21
f Ezek. 12:15; 22:15

17:22
g Is. 4:2; 11:1; Jer. 23:5-6; 33:15; Zech. 3:8; 6:12
h Is. 53:2
i Ps. 2:6

17:23
j Is. 2:2-3; Ezek. 20:40; Mic. 4:1
k Cp. Is. 62:1-7
l Cp. Ezek. 31:6; Dan. 4:12

17:24
m Ezek. 37:3; Amos 9:11; Rom. 11:23-24

18:2
n Jer. 31:29; Lam. 5:7

18:4
o Num. 16:22
p v. 20; Rom. 6:23

18:5
q *Righteousness* (OT): vv. 5-9; Hab. 2:4. (Gen. 6:9; Luke 2:25, *note*)

18:6
r vv. 11,15; Ezek. 22:9
s Lev. 18:19; 20:18

18:7
t Ex. 22:26; Deut. 24:12-13
u Deut. 15:11
v Is. 58:7

18:8
w Ex. 22:25; Lev. 25:36-37; Deut. 23:19

17:16 in the place where the king dwells. Nebuchadnezzar, who made Zedekiah king, reigned in Babylon.

And kept My judgments
faithfully—
He *is* just;
He shall surely [a]live!"
Says the Lord GOD.

10 "If he begets a son *who is* a
robber
Or a [b]shedder of blood,
Who does any of these *things*
11 And does none of those *duties,*
But has eaten on the mountains
Or defiled his neighbor's wife;
12 If he has oppressed the poor
and needy,
Robbed by violence,
Not restored the pledge,
Lifted his eyes to the idols,
Or committed abomination;
13 If he has exacted usury
Or taken increase—
Shall he then live?
He shall not live!
If he has done any of these
abominations,
He shall surely die;
His [c]blood shall be upon him.

14 "*If,* however, he begets a son
Who sees all the sins which his
father has done,
And considers but does not do
[d]likewise;
15 *Who* has not eaten on the
mountains,
Nor lifted his eyes to the idols
of the house of Israel,
Nor defiled his neighbor's wife;
16 Has not oppressed anyone,
Nor withheld a pledge,
Nor robbed by violence,
But has given his bread to the
hungry
And covered the naked with
clothing;
17 *Who* has withdrawn his hand
from the poor*
And not received usury or
increase,
But has executed My judgments
And walked in My statutes—
He shall not die for the iniquity
of his father;
He shall surely live!

18 "*As for* his father,
Because he cruelly oppressed,
Robbed his brother by violence,
And did what *is* not good
among his people,
Behold, he shall die for his
iniquity.

19 "Yet you say, 'Why should the son not bear the [e]guilt of the father?' Because the son has done what is lawful and right, and has kept all My statutes and observed them, he shall surely live.

20 "The [f]soul who sins shall die. The [g]son shall not bear the guilt of the father, nor the father bear the guilt of the son. The [h]righteousness of the righteous shall be upon himself, and the [i]wickedness of the wicked shall be upon himself.

21 "But if a wicked man [j]turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die.

22 "None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall [k]live.

23 [l]"Do I have any pleasure at all that the wicked should die?" says the Lord GOD, "*and* not that he should turn from his ways and [m]live?

24 "But when a righteous man turns away from his righteousness and commits [n]iniquity, and does according to all the abominations that the wicked *man* does, shall he live? All the righteousness which he has

18:9
a Ezek. 20:11; Amos 5:4

18:10
b Gen. 9:6; Ex. 21:12; Num. 35:31

18:13
c Lev. 20:9,11-13,16,27

18:14
d Prov. 23:24

18:19
e Ex. 20:5; Deut. 5:9; 2 Kin. 23:26; 24:3-4

18:20
f Ezek. 18:4
g Deut. 24:16; 2 Kin. 14:6; 2 Chr. 25:4; Jer. 31:29-30
h Is. 3:10-11
i Rom. 2:9

18:21
j v. 27; Ezek. 33:12,19

18:22
k Ps. 18:20-24

18:23
l Lam. 3:33; Ezek. 18:32; 33:11; 1 Tim. 2:4; 2 Pet. 3:9
m Cp. 2 Cor. 2:5-11

18:24
n Ezek. 33:18

***18:17** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *iniquity* (compare verse 8).

18:24 ETERNAL SECURITY

This and similar passages in Ezekiel (e.g. 3:17–21; 33:10–20) have been understood by some to teach that a Christian may lose his righteous standing before God. But in support of the security of the believer it should be observed that these passages in Ezekiel do not necessarily teach the eternal loss of a saved person, because the word "righteous" may refer to ceremonial religion (compare Matt. 5:20) and not to "the righteousness which is from God by faith" (compare Phil. 3:7–9).

Moreover, the punishment threatened may refer only to physical death rather than to eternal death. In any case, these texts in Ezekiel must be considered in the light of such NT affirmations as John 10:28; Rom. 5:8–9; 8:38–39; Phil. 1:6; etc. that so clearly teach the security of the believer.

done shall [a]not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall [b]die.

25 "Yet you say, 'The [c]way of the Lord is not fair.' Hear now, O house of Israel, is it not My way which is fair, and your ways which are not fair?

26 "When a righteous *man* turns away from his righteousness, commits iniquity, and dies in it, it is because of the iniquity which he has done that he dies.

27 "Again, when a wicked *man* turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive.

28 "Because he considers and turns away from all the transgressions which he committed, he shall surely live; he shall not die.

29 "Yet the house of Israel says, 'The way of the Lord is not fair.' O house of Israel, is it not My ways which are fair, and your ways which are not fair?

30 "Therefore I will judge you, O house of Israel, every one according to his ways," says the Lord GOD. [d]"Repent, and turn from all your transgressions, so that iniquity will not be your ruin.

31 [e]"Cast away from you all the transgressions which you have committed, and get yourselves a [f]new heart and a new spirit. For why should you die, O house of Israel?

32 [g]"For I have no pleasure in the death of one who dies," says the Lord GOD. "Therefore turn and [h]live!"

Lament for the princes of Israel

19 "MOREOVER take up a [i]lamentation for the princes of Israel,

2 "and say:

'What *is* your mother? A lioness:
She lay down among the lions;
Among the young lions she nourished her cubs.
3 She brought up one of her cubs,
And he became a young lion;
He learned to catch prey,
And he devoured men.
4 The nations also heard of him;
He was trapped in their pit,
And they brought him with chains to the land of [j]Egypt.

5 'When she saw that she waited,
that her hope was lost,
She took another of her cubs
and made him a young lion.
6 He roved among the lions,
And became a young lion;
He learned to catch prey;
He devoured men.
7 He knew their desolate places,*
And laid waste their cities;
The land with its fullness was desolated
By the noise of his roaring.
8 [k]Then the nations set against him from the provinces on every side,
And spread their net over him;
He was trapped in their pit.
9 They put him in a cage with chains,
And brought him to the king of Babylon;
They brought him in nets,
That his voice should no longer be heard on the mountains of Israel.

10 'Your mother *was* like a vine in your bloodline,*
Planted by the waters,
Fruitful and full of branches
Because of many waters.
11 She had strong branches for scepters of rulers.
She towered in stature above the thick branches,

*19:7 Septuagint reads *He stood in insolence;* Targum reads *He destroyed its palaces;* Vulgate reads *He learned to make widows.*
*19:10 Literally *blood.* Following Masoretic Text, Syriac, and Vulgate; Septuagint reads *like a flower on a pomegranate tree;* Targum reads *in your likeness.*

18:24
a Cp. Gal. 3:3-4
b Cp. Prov. 21:16; Jer. 18:1-10

18:25
c v. 29; Ezek. 33:17,20

18:30
d Matt. 3:2; Rev. 2:5; see Zech. 8:14 and Acts 17:30, *notes*

18:31
e Is. 1:16; 55:7; Eph. 4:22-23
f Ps. 51:10; Jer. 32:39; Ezek. 11:19; 36:26

18:32
g v. 23; Lam. 3:33; Ezek. 33:11; 2 Pet. 3:9
h Prov. 4:2

19:1
i *Parables* (OT): vv. 1-14; Ezek. 23:1. (Judg. 9:8; Zech. 11:7, *note*)

19:4
j 2 Kin. 23:33-34

19:8
k 2 Kin. 24:2

19:2 lioness. Symbol of Judah, Gen. 49:9; 1 Kin. 10:18–20.
19:3 young lion. *Jehoahaz (Shallum),* vv. 3-4; 2 Kin. 23:31–32; 2 Chr. 36:1–2; Jer. 22:10–12.
19:5 another of her cubs. *Jehoiachin (Jeconiah, Coniah),* vv. 5–9; 2 Kin. 24:8–16; Jer. 22:24–30.
19:9 with chains. Literally *with hooks.*
19:10 vine. Symbol of Judah, Is. 5:1–7; Jer. 2:21; Ezek. 15:1–15.

And was seen in her height
amid the dense foliage.
12 But she was [a]plucked up in fury,
She was cast down to the
ground,
And the east wind dried her
fruit.
Her strong branches were
broken and withered;
The fire consumed them.
13 And now she *is* planted in the
wilderness,
In a dry and thirsty land.
14 Fire has come out from a rod of
her branches
And devoured her fruit,
So that she has no strong
[b]branch—a scepter for
ruling.' "

This *is* a lamentation, and has become a lamentation.

God's dealing with Israel vindicated

20 IT came to pass in the [c]seventh year, in the fifth *month,* on the tenth *day* of the month, *that* certain of the elders of Israel came to inquire of the LORD, and [d]sat before me.

2 Then the word of the LORD came to me, saying,

3 "Son of man, speak to the elders of Israel, and say to them, 'Thus says the Lord GOD: "Have you come to inquire of Me? *As* I live," says the Lord GOD, "I will [e]not be inquired of by you." '

4 "Will you judge them, son of man, will you judge *them?* Then make known to them the abominations of their fathers.

5 "Say to them, 'Thus says the Lord GOD: "On the day when I [f]chose Israel and raised My hand in an oath to the descendants of the house of Jacob, and made Myself known to them in the land of Egypt, I raised My hand in an oath to them, saying, 'I *am* the LORD your God.'

6 "On that day I raised My hand in an oath to them, to [g]bring them out of the land of Egypt into a land that I had searched out for them, [h]'flowing with milk and honey,' the glory of all lands.

7 "Then I said to them, 'Each of you, throw away the abominations which are before his eyes, and do not [i]defile yourselves with the idols of Egypt. I *am* the LORD your God.'

8 "But they rebelled against Me and would not obey Me. They did not all cast away the abominations which were before their eyes, [j]nor did they forsake the idols of Egypt. Then I said, 'I will pour out My fury on them and fulfill My anger against them in the midst of the land of Egypt.'

9 "But I [k]acted for My name's sake, that it should not be profaned before the Gentiles among whom they *were,* in whose sight I had made Myself [l]known to them, to bring them out of the land of Egypt.

10 "Therefore I made them go out of the land of Egypt and brought them into the wilderness.

11 "And [m]I gave them My statutes and showed them My judgments, 'which, *if* a man does, he shall [n]live by them.'

12 "Moreover I also gave them My [o]Sabbaths, to be a sign between them and Me, that they might know that I *am* the LORD who sanctifies them.

13 "Yet the house of Israel rebelled against Me in the wilderness; they did not walk in My statutes; they despised My judgments, 'which, *if* a man does, he shall live by them'; and they greatly defiled My Sabbaths. Then I said I would pour out My fury on them in the wilderness, to consume them.

14 "But I acted for My name's sake, that it should not be profaned before the Gentiles, in whose sight I had brought them out.

19:12
a Jer. 31:27-28

19:14
b Cp. Ps. 110:2

20:1
c Cp. Ezek. 1:1; 8:1; 24:1
d Ezek. 8:1; 14:1

20:3
e Ezek. 7:26; 14:3

20:5
f *Election* (corporate): v. 5; Hos. 11:1. (Deut. 7:6; 1 Pet. 5:13, *note*)

20:6
g Ex. 3:8,17; Deut. 8:7-9; Jer. 32:22
h v. 15; Ex. 3:8,17; 13:5; 33:3; Jer. 11:5; 32:22

20:7
i Lev. 17:7; 18:3; Deut. 29:16-18; Josh. 24:14

20:8
j Cp. Ex. 32:1-9

20:9
k vv. 14,22; cp. Ex. 32:9-14; Num. 12:11-24; Deut. 9:1-29; Ezek. 36:16-38
l Josh. 2:10; 9:9-10

20:11
m Ex. 20:1; Deut. 4:8; Neh. 9:13-14; Ps. 147:19-20
n Lev. 18:5

20:12
o Ex. 20:8; 31:13; 35:2; Deut. 5:12

19:14 Fire. *Zedekiah,* vv. 10–14; 2 Kin. 24:17–20.

20:1 seventh year. Approximately 591 B.C. **fifth month.** This is the month of Ab in the Hebrew religious calendar. It correlates to the modern months of July–August. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

20:14 For My name's sake expresses one of God's motives in dealing with humanity. Although it means so little to most men, the name of the LORD is infinitely precious to Him. See 36:20, where the LORD says of unfaithful Israel, "they profaned My holy name," and the following verse, where He says of Himself, "I had concern for My holy name." Consistent with His holiness, God is concerned to vindicate the honor of His name.

15 [a]"So I also raised My hand in an
oath to them in the wilderness, that
I would not bring them into the
land which I had given *them,* 'flow-
ing with milk and honey,' the glory
of all lands,
16 "because they despised My judg-
ments and did not walk in My stat-
utes, but profaned My Sabbaths; [b]for
their heart went after their idols.
17 "Nevertheless My eye spared
them from destruction. I did not
make an end of them in the wilder-
ness.
18 "But I said to their children in
the wilderness, 'Do not walk in the
statutes of your fathers, nor observe
their judgments, nor defile your-
selves with their idols.
19 'I *am* the LORD your God: Walk
in My statutes, keep My judgments,
and do them;
20 [c]'hallow My Sabbaths, and they
will be a sign between Me and you,
that you may know that I *am* the
LORD your God.'
21 "Notwithstanding, the [d]chil-
dren rebelled against Me; they did
not walk in My statutes, and were
not careful to observe My judg-
ments, 'which, *if* a man does, he
shall live by them'; but they pro-
faned My Sabbaths. Then I said I
would pour out My fury on them
and fulfill My anger against them in
the wilderness.
22 "Nevertheless I withdrew My
hand and acted for My name's sake,
that it should not be profaned in the
sight of the Gentiles, in whose sight
I had brought them out.
23 "Also I raised My hand in an
oath to those in the wilderness, that
I would [e]scatter them among the
Gentiles and disperse them through-
out the countries,
24 "because they had not execut-
ed My judgments, but had despised
My statutes, profaned My Sabbaths,
and their eyes were fixed on their
fathers' idols.
25 "Therefore I also [f]gave them up
to statutes *that were* not good, and
judgments by which they could not
live;
26 "and I pronounced them un-
clean because of their ritual gifts, in
that they caused all [g]their firstborn
to pass through *the fire,* that I might
make them desolate and that they
might know that I am the LORD." '
27 "Therefore, son of man, speak to
the house of Israel, and say to them,
'Thus says the Lord GOD: "In this too
your fathers have [h]blasphemed Me,
by being unfaithful to Me.
28 "When I brought them into the
land *concerning* which I had raised
My hand in an oath to give them,
and they saw all the high hills and
all the thick trees, there they of-
fered their sacrifices and provoked
Me with their offerings. There they
also sent up their sweet aroma and
poured out their drink offerings.
29 "Then I said to them, 'What *is*
this high place to which you go?' So
its name is called Bamah to this
day." '
30 "Therefore say to the house of
Israel, 'Thus says the Lord GOD:
"Are you defiling yourselves in the
manner of your [i]fathers, and com-
mitting harlotry according to their
[j]abominations?
31 "For when you offer your gifts
and make your sons pass through
the fire, you defile yourselves with
all your idols, even to this day. So
shall I be inquired of by you, O
house of Israel? *As* I live," says the
Lord GOD, "I will [k]not be inquired
of by you.
32 "What you have in your mind
shall never be, when you say, 'We
will be like the Gentiles, like the
families in other countries, serving
wood and stone.'

God will establish Israel in her land

33 "*As* I live," says the Lord GOD,
"surely with a mighty hand, with an
outstretched arm, and with fury
poured out, I [l]will [m]rule over you.
34 "I will bring you out from the
peoples and gather you out of the
countries where you are scattered,
with a mighty hand, with an out-
stretched arm, and with fury poured
out.
35 "And I will bring you into the
wilderness of the peoples, and there

20:15

a Num. 14:28-30; Ps. 95:11; 106:26

20:16

b Num. 15:39; Ps. 78:37; Amos 5:25-26; Acts 7:42-43

20:20

c v. 12; Is. 58:13-14; Jer. 17:22

20:21

d Num. 25:1-2; Deut. 9:23-24; 31:27

20:23

e Lev. 26:33; Deut. 28:64; Ps. 106:27; Jer. 15:4

20:25

f v. 39; Ps. 81:12; Rom. 1:24; 2 Thess. 2:11

20:26

g Cp. Ex. 13:1-16

20:27

h Is. 65:7; Rom. 2:24

20:30

i Judg. 2:19

j Jer. 7:26; 16:12

20:31

k Ezek. 20:3

20:33

l *Judgments* (the seven): vv. 33-34; Dan. 7:22. (2 Sam. 7:14; Rev. 20:12, *note*)

m *Kingdom* (OT): vv. 33-44; Ezek. 34:13. (Gen. 1:26; Zech. 12:8, *note*)

20:29 Bamah. That is, *High place.* vv. 28-29; see Judg. 3:7 and 1 Kin. 3:2, *notes.*

I will plead My case with you face to face.

36 [a]"Just as I pleaded My case with your fathers in the wilderness of the land of Egypt, so I will plead My case with you," says the Lord GOD.

37 "I will make you [b]pass under the rod, and I will bring you into the bond of the [c]covenant;

38 "I will [d]purge the rebels from among you, and those who transgress against Me; I will bring them out of the country where they dwell, but they shall not enter the land of Israel. Then you will know that I *am* the LORD.

39 "As for you, O house of Israel," thus says the Lord GOD: [e]"Go, serve every one of you his idols—and hereafter—if you will not obey Me; but profane My holy name no more with your gifts and your idols.

40 "For on My holy mountain, on the mountain height of Israel," says the Lord GOD, "there [f]all the house of Israel, all of them in the land, shall serve Me; there I will [g]accept them, and there I will require your offerings and the firstfruits of your sacrifices, together with all your holy things.

41 "I will accept you as a sweet aroma when I bring you out from the peoples and gather you out of the countries where you have been scattered; and I will be hallowed in you before the Gentiles.

42 "Then you shall know that I *am* the LORD, [h]when I bring you into the land of Israel, into the country *for* which I raised My hand in an oath to give to your fathers.

43 "And there you shall remember your ways and all your doings with which you were defiled; and you shall [i]loathe yourselves in your own sight because of all the evils that you have committed.

44 "Then you shall know that I *am* the LORD, when I have dealt with you for My name's sake, not according to your wicked ways nor according to your corrupt doings, O house of Israel," says the Lord GOD.' "

45 Furthermore the word of the LORD came to me, saying,

46 "Son of man, set your face toward the south; preach against the south and prophesy against the forest land, the South,*

47 "and say to the forest of the South, 'Hear the word of the LORD! Thus says the Lord GOD: "Behold, I will kindle a fire in you, and it shall devour every green tree and every dry tree in you; the blazing flame shall not be quenched, and all faces [j]from the south to the north shall be scorched by it.

48 "All flesh shall see that I, the LORD, have kindled it; it shall not be quenched." ' "

49 Then I said, "Ah, Lord GOD! They say of me, 'Does he not speak [k]parables?' "

Signs of the sighing prophet: parable of the sword of the LORD

21 AND the word of the LORD came to me, saying,

2 "Son of man, set your face toward Jerusalem, [l]preach against the holy places, and prophesy against the land of Israel;

3 "and say to the land of Israel, 'Thus says the LORD: "Behold, I *am* [m]against you, and I will draw My sword out of its sheath and cut off both [n]righteous and wicked from you.

4 "Because I will cut off both righteous and wicked from you, therefore My sword shall go out of its sheath against [o]all flesh from south *to* north,

5 "that all flesh may know that I, the LORD, have drawn My sword out of its sheath; it shall not return anymore." '

6 [p]"Sigh therefore, son of man, with a breaking heart, and sigh with bitterness before their eyes.

7 "And it shall be when they say to you, 'Why are you sighing?' that

*20:46 Hebrew *Negev*

20:36
a Num. 14:21-23,28-29

20:37
b Lev. 27:32; Jer. 33:13
c Ps. 89:30-34; Ezek. 16:60,62

20:38
d Amos 9:9-10; Zech. 13:8-9; Mal. 3:3; 4:1-3

20:39
e Judg. 10:14; Ps. 81:12; Amos 4:4

20:40
f Ezek. 37:22,24
g Is. 60:7; Ezek. 43:27; Zech. 8:20-22; Mal. 3:4; cp. Rom. 12:1

20:42
h Ezek. 11:17; 34:13; 36:24

20:43
i Lev. 26:39; Ezek. 6:9; 36:31; cp. Hos. 5:15

20:47
j Ezek. 21:4

20:49
k Ezek. 12:9; 17:2; cp. Matt. 13:10-13

21:2
l Cp. Amos 7:16

21:3
m Ezek. 5:8
n Job 9:22; cp. Ezek. 14:14

21:4
o Ezek. 20:47

21:6
p Is. 22:4; Jer. 4:19; Luke 19:41

20:37 pass under the rod. The passage is a prophecy of future judgment upon Israel, regathered from all nations (Gen. 12:3; see *notes* at Is. 1:26 and Rom. 11:26). The issue of this judgment determines who of Israel in that day will enter kingdom blessing (Ps. 50:1–7; Ezek. 20:33–44; Mal. 3:2–5; 4:1–2). Regarding other judgments, see *notes* at Matt. 25:32; John 12:31; 1 Cor. 11:31; 2 Cor. 5:10; Jude 6; Rev. 20:12.

you shall answer, 'Because of the news; when it comes, every heart will melt, all hands will be [a]feeble, every spirit will faint, and all knees will be weak *as* water. Behold, it is coming and shall be brought to pass,' says the Lord GOD."

8 Again the word of the LORD came to me, saying,

9 "Son of man, prophesy and say, 'Thus says the LORD!' Say:

'A [b]sword, a sword is sharpened
And also polished!
10 Sharpened to make a dreadful slaughter,
Polished to flash like lightning!
Should we then make mirth?
It despises the scepter of My son,
As it does all wood.
11 And He has given it to be polished,
That it may be handled;
This sword is sharpened, and it is polished
To be given into the hand of the slayer.'

12 "Cry and wail, son of man;
For it will be against My people,
Against all the [c]princes of Israel.
Terrors including the sword will be against My people;
Therefore strike *your* thigh.

13 "Because *it is* a testing,
And what if *the sword* despises even the scepter?
The scepter shall be no *more,*"

says the Lord GOD.

14 "You therefore, son of man, prophesy,
And [d]strike *your* hands together.
The third time let the sword do double *damage.*
It *is* the sword *that* slays,
The sword that slays the great *men,*
That enters their private chambers.
15 I have set the point of the sword against all their gates,
That the heart may melt and many may stumble.
Ah! *It is* made bright;
It is grasped for slaughter:

16 "Swords at the ready!
Thrust right!
Set your blade!
Thrust left—
Wherever your edge is ordered!

17 "I also will beat [e]My fists together,
And I will cause My [f]fury to rest;
I, the LORD, have spoken."

Jerusalem's doom inevitable

18 The word of the LORD came to me again, saying:

19 "And son of man, appoint for yourself two ways for the sword of the king of Babylon to go; both of them shall go from the same land. Make a sign; put *it* at the head of the road to the city.

20 "Appoint a road for the sword to go to [g]Rabbah of the Ammonites, and to Judah, into [h]fortified Jerusalem.

21 "For the king of Babylon stands at the parting of the road, at the fork of the two roads, to use divination: he shakes the arrows, he consults the images, he looks at the [i]liver.

22 "In his right hand is the divination for Jerusalem: to set up battering rams, to call for a slaughter, to lift the voice with shouting, to set battering rams against the gates, to heap up a *siege* mound, and to build a wall.

23 "And it will be to them like a false divination in the eyes of those who have sworn [j]oaths with them; but he will bring their iniquity to remembrance, that they may be taken.

24 "Therefore thus says the Lord GOD: 'Because you have made your iniquity to be remembered, in that your transgressions are uncovered, so that in all your doings your sins appear—because you have come to remembrance, you shall be taken in hand.

No Davidic king till Messiah comes to reign (vv. 26–27; Rev. 19:11—20:6)

25 'Now to you, O [k]profane, wicked prince of Israel, whose day has come, whose iniquity *shall* end,

26 'thus says the Lord GOD:

21:7
a Ezek. 7:17

21:9
b vv. 15,28; Deut. 32:41; Ezek. 5:1

21:12
c Cp. Ezek. 22:6

21:14
d Ezek. 6:11

21:17
e v. 15; Ezek. 22:13
f Ezek. 16:42; 24:13

21:20
g Jer. 49:2; Ezek. 25:5; Amos 1:14
h Ps. 48:12-13

21:21
i Cp. Prov. 16:33; 21:1

21:23
j Ezek. 17:16,18

21:25
k 2 Chr. 36:13; Jer. 52:2; Ezek. 12:10; 17:19

"Remove the turban, and take
off the crown;
Nothing *shall remain* the same.
Exalt the humble, and humble
the exalted.
27 [a]Overthrown, overthrown,
I will make it overthrown!
[b]It shall be no *longer,*
Until He comes whose right it
is,
And I will give it *to* [c]*Him.*" '

28 "And you, son of man, prophesy and say, 'Thus says the Lord GOD [d]concerning the Ammonites and concerning their reproach,' and say:

'A sword, a sword *is* drawn,
Polished for slaughter,
For consuming, for flashing—
29 While they see [e]false visions for
you,
While they divine a lie to you,
To bring you on the necks of
the wicked, the slain
[f]Whose day has come,
Whose iniquity *shall* end.
30 'Return *it* to its sheath.
I will [g]judge you
In the place where you were
created,
In the [h]land of your nativity.
31 I will pour out My indignation
on you;
I will blow against you with the
fire of My wrath,
And deliver you into the hands
of brutal men *who are*
skillful to [i]destroy.
32 You shall be fuel for the fire;
Your blood shall be in the midst
of the land.
You shall not be remembered,
For I the LORD have spoken.' "

Sins of Israel enumerated

22 MOREOVER the word of the LORD came to me, saying,
2 "Now, son of man, will you judge, will you judge the bloody city? Yes, show her all her abominations!
3 "Then say, 'Thus says the Lord GOD: "The city sheds [j]blood in her own midst, that her time may come; and she makes idols within herself to defile herself.
4 "You have become guilty by the blood which you have [k]shed, and have defiled yourself with the idols which you have made. You have caused your days to draw near, and have come to *the end of* your years; [l]therefore I have made you a reproach to the nations, and a mockery to all countries.
5 "*Those* near and *those* far from you will mock you as infamous *and* full of tumult.
6 "Look, the [m]princes of Israel: each one has used his power to shed blood in you.
7 "In you they have [n]made light of father and mother; in your midst they have oppressed the stranger; in you they have mistreated the [o]fatherless and the widow.
8 "You have despised My holy things and profaned My Sabbaths.
9 "In you are men who [p]slander to cause bloodshed; in you are those who eat on the mountains; in your midst they commit lewdness.
10 "In you men uncover their fathers' nakedness; in you they violate women who are [q]set apart during their impurity.
11 "One commits abomination with his [r]neighbor's wife; another lewdly defiles his [s]daughter-in-law; and another in you violates his sister, his father's [t]daughter.
12 "In you they take [u]bribes to shed blood; you take usury and increase; you have made profit from your neighbors by extortion, and have [v]forgotten Me," says the Lord GOD.
13 "Behold, therefore, I beat My fists at the dishonest profit which you have made, and at the bloodshed which has been in your midst.
14 "Can your heart endure, or can your hands remain strong, in the days when I shall deal with you? I, the LORD, have spoken, and will do *it.*
15 "I will scatter you among the nations, disperse you throughout

21:27
a Cp. Hag. 2:7,22
b v. 13; Gen. 49:10; Luke 1:32-33; John 1:49
c Ps. 2:6; 72:6-7; Jer. 23:5-6

21:28
d vv. 28,32; Jer. 25:21; 49:1-6; Ezek. 25:1-7; Amos 1:13; Zeph. 2:8-11

21:29
e Ezek. 13:6-9; 22:28
f v. 25; Job 18:20; Ps. 37:13; Is. 10:3; Ezek. 7:2,3,7

21:30
g Gen. 15:14
h Ezek. 16:3

21:31
i Jer. 6:22-23; 51:20-21; Hab. 1:6-10

22:3
j Ezek. 24:6-7

22:4
k Cp. 2 Kin. 21:16
l Deut. 28:37; 1 Kin. 9:7; Ezek.5:14; Dan. 9:16

22:6
m Is. 1:23; Mic. 3:1-3; Zeph. 3:3

22:7
n Lev. 20:9; Deut. 27:16
o Ex. 22:22; Jer. 5:28

22:9
p Jer. 9:4

22:10
q Lev. 18:19; 20:18; Ezek. 18:6

22:11
r Jer. 5:8; Ezek. 18:11
s Lev. 18:15
t Lev. 18:9

22:12
u Ex. 23:8; Deut. 16:19; 27:25
v Deut. 32:18; Jer. 3:21; Ezek. 23:35

21:27 whose right it is. The Lord Jesus is the only one "whose right it is." When He finishes overturning men's affairs and thrones, He will take His own throne and rule over the world from Jerusalem (Gen. 49:10; Is. 2:1–4).

the countries, and remove your filthiness completely from you.
16 "You shall defile yourself in the sight of the nations; then you shall know that I *am* the LORD." ' "

Parable of the dross in the furnace

17 The word of the LORD came to me, saying,
18 "Son of man, the house of Israel has become [a]dross to Me; they *are* all bronze, tin, iron, and lead, in the midst of a [b]furnace; they have become dross from silver.
19 "Therefore thus says the Lord GOD: 'Because you have all become dross, therefore behold, I will gather you into the midst of Jerusalem.
20 'As *men* gather silver, bronze, iron, lead, and tin into the midst of a furnace, to blow fire on it, to [c]melt *it;* so I will gather *you* in My anger and in My fury, and I will leave *you there* and melt you.
21 'Yes, I will gather you and [d]blow on you with the fire of My wrath, and you shall be melted in its midst.
22 'As silver is melted in the midst of a furnace, so shall you be melted in its midst; then you shall know that I, the LORD, have [e]poured out My fury on you.' "

Sins of the leaders and people

23 And the word of the LORD came to me, saying,
24 "Son of man, say to her: 'You *are* a land that is [f]not cleansed* or rained on in the day of indignation.'
25 "The [g]conspiracy of her prophets* in her midst is like a roaring lion tearing the prey; they have devoured people; they have taken [h]treasure and precious things; they have made many widows in her midst.
26 "Her [i]priests have violated My [j]law and [k]profaned My holy things; they have [l]not distinguished between the holy and unholy, nor have they made known *the difference* between the unclean and the clean; and they have hidden their eyes from My Sabbaths, so that I am profaned among them.
27 "Her [m]princes in her midst *are* like wolves tearing the prey, to shed blood, to destroy people, and to get dishonest gain.
28 "Her prophets plastered them with untempered *mortar,* seeing false visions, and divining [n]lies for them, saying, 'Thus says the Lord GOD,' when the LORD had not spoken.
29 "The people of the land have used oppressions, committed robbery, and mistreated the poor and needy; and they wrongfully [o]oppress the stranger.
30 "So I sought for a man among them who would make a wall, and [p]stand in the gap before Me on behalf of the land, that I should not destroy it; but I found [q]no one.
31 "Therefore I have poured out My indignation on them; I have consumed them with the fire of My wrath; and I have recompensed their deeds on their own heads," says the Lord GOD.

Parable of Oholah (Israel) and Oholibah (Judah)

23 THE word of the LORD came again to me, [r]saying:

2 "Son of man, there were two
women,
The [s]daughters of one mother.
3 They committed harlotry in
Egypt,
They committed harlotry in
their youth;
Their breasts were there
embraced,
Their virgin bosom was there
pressed.

***22:24** Following Masoretic Text, Syriac, and Vulgate; Septuagint reads *showered upon.*
***22:25** Following Masoretic Text and Vulgate; Septuagint reads *princes;* Targum reads *scribes.*

22:18
a Ps. 119:119; Is. 1:22; Jer. 6:28
b Prov. 17:3; Is. 48:10

22:20
c Is. 1:25; Jer. 9:7

22:21
d vv. 20-22

22:22
e v. 31; Ezek. 20:8,33

22:24
f Jer. 2:30; Ezek. 24:13

22:25
g Jer. 11:9; Hos. 6:9
h Mic. 3:11; Zeph. 3:3-4

22:26
i Jer. 32:32; Lam. 4:13
j *Law* (of Moses): v. 26; Dan. 9:11. (Ex. 19:1; Gal. 3:24, *note*)
k Lev. 22:2; 1 Sam. 2:29
l Lev. 10:10

22:27
m v. 6; Is. 1:23; Mic. 3:1-3,9-11; Zeph. 3:3

22:28
n Jer. 23:25-32; Ezek. 21:29

22:29
o Ex. 23:9

22:30
p Ps. 106:23
q Is. 59:16; Jer. 5:1

23:1
r *Parables* (OT): vv. 1-17; Ezek. 24:3. (Judg. 9:8; Zech. 11:7, *note*)

23:2
s Ezek. 16:44-46

22:28 untempered mortar. That is, *whitewash.*
22:30 Jeremiah was in Jerusalem at that time, but of what value were his prayers for a people who would not repent (Jer. 11:14; compare Ps. 66:18)?
23:3 harlotry. This dark parable of Oholah and Oholibah unmasks the loathsome nature of unfaithfulness to God and provides a corrective for any light view of apostasy. The picture, revolting though it is, shows the awfulness of spiritual adultery whereby the LORD's people, who are one with Him as bride with bridegroom, repudiate their union with Him and give themselves to the service of the world, the flesh, and the devil. Compare James 4:4.

4 Their names: Oholah the elder
and Oholibah her [a]sister;
[b]They were Mine,
And they bore sons and
daughters.
As for their names,
Samaria *is* Oholah, and
Jerusalem *is* Oholibah.

5 "Oholah played the harlot even
though she was Mine;
And she lusted for her lovers,
the neighboring Assyrians,
6 *Who were* clothed in purple,
Captains and rulers,
All of them desirable young
men,
Horsemen riding on horses.
7 Thus she committed her
harlotry with them,
All of them choice men of
Assyria;
And with all for whom she
lusted,
With all their idols, she defiled
herself.
8 She has never given up her
harlotry *brought* from
Egypt,
For in her youth they had lain
with her,
Pressed her virgin bosom,
And poured out their
immorality upon her.

9 "Therefore I have delivered her
Into the hand of her lovers,
Into the hand of the Assyrians,
For whom she lusted.
10 They [c]uncovered her
nakedness,
Took away her sons and
daughters,
And slew her with the sword;
She became a byword among
women,
For they had executed
judgment on her.

11 "Now although her sister Oholibah saw *this,* she became [d]more corrupt in her lust than she, and in her harlotry more corrupt than her sister's harlotry.

12 "She lusted for the neighboring
[e]Assyrians,
Captains and rulers,
Clothed most gorgeously,
Horsemen riding on horses,
All of them desirable young
men.
13 Then I saw that she was defiled;
Both *took* the same way.
14 But she increased her harlotry;
She looked at men portrayed on
the wall,
Images of [f]Chaldeans portrayed
in vermilion,
15 Girded with belts around their
waists,
Flowing turbans on their heads,
All of them looking like captains,
In the manner of the
Babylonians of Chaldea,
The land of their nativity.
16 As [g]soon as her eyes saw them,
She lusted for them
And sent [h]messengers to them
in Chaldea.

17 "Then the Babylonians came to
her, into the bed of love,
And they defiled her with their
immorality;
So she was defiled by them,
and alienated herself from
them.
18 She revealed her harlotry and
uncovered her nakedness.
Then [i]I [j]alienated Myself from
her,
As I had alienated Myself from
her sister.

19 "Yet she multiplied her harlotry
In calling to remembrance the
days of her youth,
When she had played the harlot
in the land of [k]Egypt.
20 For she lusted for her
paramours,
Whose flesh *is like* the flesh of
donkeys,
And whose issue *is like* the
issue of horses.
21 Thus you called to
remembrance the lewdness
of your youth,
When the [l]Egyptians pressed
your bosom
Because of your youthful
breasts.

23:4
a Jer. 3:6-7
b Ezek. 16:8,20; see Hos. 2:2, *note*
23:10
c Ezek. 16:37
23:11
d Ezek. 16:51-52
23:12
e Ezek. 16:28; cp. 2 Kin. 16:8,17-18; 2 Chr. 28:19-25
23:14
f Jer. 50:2; Ezek. 8:10; 16:29
23:16
g Cp. v. 23; Is. 57:8
h Is. 57:9
23:18
i Jer. 6:8
j Ps. 78:59; 106:40; Jer. 12:8
23:19
k v. 3; Lev. 18:3
23:21
l Ezek. 16:26

23:4 Oholah. Meaning *(She has) her own tent.* See 2 Chr. 10:16 and Hos. 1:10, *notes.* **Oholibah.** Meaning *My tent (is) in her.* See 2 Kin. 17:23, *note.*

The Babylonian invasion

22 "Therefore, Oholibah, thus says
the Lord GOD:

'Behold,[a] I will stir up your
lovers against you,
From whom you have alienated
yourself,
And I will bring them against
you from every side:
23 The Babylonians,
All the Chaldeans,
[b]Pekod, Shoa, Koa,
All the Assyrians with them,
All of them desirable young
men,
Governors and rulers,
Captains and men of renown,
All of them riding on horses.
24 And they shall come against
you
With chariots, wagons, and
war-horses,
With a horde of people.
They shall array against you
Buckler, shield, and helmet all
around.

'I will delegate judgment to
them,
And they shall judge you
according to their
judgments.
25 I will set My [c]jealousy against
you,
And they shall deal furiously
with you;
They shall remove your nose
and your ears,
And your remnant shall fall by
the sword;
They shall take your sons and
your daughters,
And your remnant shall be
devoured by fire.
26 They shall also [d]strip you of
your clothes
And take away your beautiful
jewelry.

27 'Thus I will make you cease your
lewdness and your harlotry
Brought from the land of Egypt,
So that you will not lift your
eyes to them,
Nor remember Egypt anymore.'

28 "For thus says the Lord GOD:
'Surely I will deliver you [e]into the
hand of those you hate, into the
hand *of those* from whom [f]you
alienated yourself.
29[g] 'They will deal hatefully with
you, take away all you have worked
for, and leave you naked and bare.
The nakedness of your harlotry shall
be uncovered, both your lewdness
and your harlotry.
30 'I will do these *things* to you be-
cause you have gone as a harlot af-
ter the Gentiles, because you have
become defiled by their idols.
31 'You have walked in the way of
your sister; therefore I will put her
[h]cup in your hand.'
32 "Thus says the Lord GOD:

'You shall drink of your sister's
cup,
The deep and wide one;
[i]You shall be laughed to scorn
And held in derision;
It contains much.
33 You will be filled with
drunkenness and sorrow,
The cup of horror and
desolation,
The cup of your sister Samaria.
34 You shall [j]drink and drain it,
You shall break its shards,
And tear at your own breasts;
For I have spoken,'
Says the Lord GOD.

35 "Therefore thus says the Lord
GOD:

'Because you have [k]forgotten
Me and cast Me behind
your back,
Therefore you shall bear the
penalty
Of your lewdness and your
harlotry.' "

Judgment of Oholah and Oholibah

36 The LORD also said to me: "Son
of man, will you judge Oholah and
Oholibah? Then [l]declare to them
their abominations.
37 "For they have committed adul-
tery, and [m]blood *is* on their hands.
They have committed adultery with

23:22
a v. 28; Ezek. 16:37-41

23:23
b Jer. 50:21

23:25
c Ex. 34:14; Ezek. 36:5-6; Zeph. 1:18; cp. James 4:4-5

23:26
d Is. 3:18-23; Ezek. 16:39

23:28
e Jer. 21:7-10; Ezek. 16:37-41
f v. 17

23:29
g Deut. 28:48

23:31
h vv. 31-34; Jer. 7:14-15; 25:15-18

23:32
i Ezek. 22:4-5

23:34
j Ps. 75:8; Is. 51:17

23:35
k Jer. 2:32; 3:21; 13:25; Ezek. 22:12

23:36
l Cp. Lam. 2:14

23:37
m Ezek. 22:3

23:35 Because you have forgotten Me. Whereas God is faithful in remembering His covenant with His people (see Ezek. 16:60, *note*), when they forget Him they must expect chastening from Him (Heb. 12:6).

their idols, and even *sacrificed* their [a]sons whom they bore to Me, passing them through *the fire,* to devour *them.*

38 "Moreover they have done this to Me: They have [b]defiled My sanctuary on the same day and profaned My Sabbaths.

39 "For after they had slain their children for their idols, on the same day they came into My sanctuary to profane it; and indeed [c]thus they have done in the midst of My house.

40 "Furthermore you sent for men to come from afar, to whom a [d]messenger *was* sent; and there they came. And you washed yourself for them, [e]painted your eyes, and adorned yourself with ornaments.

41 "You sat on a stately couch, with a table prepared before it, on which you had [f]set My incense and My oil.

42 "The sound of a carefree multitude *was* with her, and Sabeans *were* brought from the wilderness with men of the common sort, who put bracelets on their wrists and beautiful crowns on their heads.

43 "Then I said concerning *her who had grown* old in adulteries, 'Will they commit harlotry with her now, and she *with them?*'

44 "Yet they went in to her, as men go in to a woman who plays the harlot; thus they went in to Oholah and Oholibah, the lewd women.

45 "But righteous men will [g]judge them after the manner of adulteresses, and after the manner of women who shed blood, because they *are* adulteresses, and blood *is* on their hands.

46 "For thus says the Lord GOD: 'Bring up an assembly against them, give them up to trouble and plunder.

47 'The assembly shall stone them with [h]stones and execute them with their swords; they shall [i]slay their sons and their daughters, and burn their houses with fire.

48 'Thus I will cause lewdness to cease from the land, that all women may be [j]taught not to practice your lewdness.

49 'They shall repay you for your lewdness, and you shall pay for your idolatrous sins. Then you shall know that I *am* the Lord GOD.' "

Parable of the boiling pot

24 AGAIN, in the [k]ninth year, in the tenth month, on the tenth *day* of the month, the word of the LORD came to me, saying,

2 "Son of man, write down the name of the [l]day, this very day—the king of Babylon started his siege against Jerusalem this very day.

3 "And utter a [m]parable to the rebellious house, and say to them, 'Thus says the Lord GOD:

"Put on a pot, set *it* on,
And also pour water into it.
4 Gather pieces *of meat* in it,
Every good piece,
The thigh and the shoulder.
Fill *it* with choice cuts;
5 Take the choice of the flock.
Also pile *fuel* bones under it,
Make it boil well,
And let the cuts simmer in it."

6 'Therefore thus says the Lord GOD:

"Woe[n] to the bloody city,
To the pot whose scum *is* in it,
And whose scum is not gone from it!
Bring it out piece by piece,
On which no [o]lot has fallen.
7 For her blood is in her midst;
She set it on top of a rock;
She did not [p]pour it on the ground,
To cover it with dust.
8 That it may raise up fury and take vengeance,
I have set her blood on top of a rock,
That it may not be covered."

9 'Therefore thus says the Lord GOD:

"Woe[q] to the bloody city!
I too will make the pyre great.

23:37
a Ezek. 16:20-21,36,45; 20:26,31

23:38
b Ezek. 5:11

23:39
c 2 Kin. 21:2-7

23:40
d Is. 57:9
e 2 Kin. 9:30; Jer. 4:30

23:41
f Prov. 7:17; Ezek. 16:18-19; Hos. 2:8

23:45
g Ezek. 16:38

23:47
h Lev. 20:10; cp. John 8:1-11
i 2 Chr. 36:17,19; Ezek. 24:21

23:48
j Deut. 13:11; Ezek. 22:15; cp. 2 Pet. 2:6

24:1
k Cp. Ezek. 1:1; 20:1; 26:1

24:2
l 2 Kin. 25:1

24:3
m *Parables* (OT): vv. 3-6; Ezek. 31:3. (Judg. 9:8; Zech. 11:7, *note*)

24:6
n v. 9; Ezek. 22:2-4
o Joel 3:3; Obad. 11; Nah. 3:10

24:7
p Lev. 17:13; Deut. 12:16,24

24:9
q Nah. 3:1; Hab. 2:12

23:39 slain. That is, *sacrificed.*
23:42 Sabeans. Or *drunkards.* Hebrew uncertain.
24:1 ninth year. Approximately 589 B.C. **tenth month.** This is the month of Tebeth in the Hebrew religious calendar. It correlates to the modern months of December–January. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

10 Heap on the wood,
Kindle the fire;
Cook the meat well,
Mix in the spices,
And let the cuts be burned up.

11 "Then set the pot empty on the coals,
That it may become hot and its bronze may burn,
That its filthiness may be [a]melted in it,
That its scum may be consumed.

12 She has grown weary with lies,
And her great scum has not gone from her.
Let her scum *be* in the fire!

13 In your [b]filthiness *is* lewdness.
Because I have cleansed you, and you were not cleansed,
You will [c]not be cleansed of your filthiness anymore,
[d]Till I have caused My fury to rest upon you.

14 [e]I, the LORD, have spoken *it;*
[f]It shall come to pass, and I will do *it;*
I will not hold back,
Nor will I spare,
Nor will I [g]relent;
According to your ways
And according to your deeds
They* will judge you,"
Says the Lord GOD.' "

Death of Ezekiel's wife: a sign

15 Also the word of the LORD came to me, saying,

16 "Son of man, behold, I take away from you the desire of your eyes with one stroke; yet you shall [h]neither mourn nor weep, nor shall your tears run down.

17 "Sigh in silence, make no mourning for the dead; bind your turban on your head, and [i]put your sandals on your feet; do not cover *your* lips, and do not eat man's bread *of sorrow.*"

18 So I spoke to the people in the morning, and at evening my wife died; and the next morning I did as I was commanded.

19 And the people said to me, [j]"Will you not tell us what these *things signify* to us, that you [k]behave so?"

20 Then I answered them, "The word of the LORD came to me, saying,

21 'Speak to the house of Israel, "Thus says the Lord GOD: 'Behold, I will [l]profane My sanctuary, your arrogant boast, the desire of your eyes, the delight of your soul; and your [m]sons and daughters whom you left behind shall fall by the sword.

22 'And you shall do as I have done; you shall not cover *your* lips nor eat man's bread *of sorrow.*

23 'Your turbans shall be on your heads and your sandals on your feet; you shall neither mourn nor weep, but you shall [n]pine away in your iniquities and mourn with one another.

24 'Thus [o]Ezekiel is a sign to you; according to all that he has done you shall do; and when this comes, you shall know that I *am* the Lord GOD.' "

25 'And you, son of man—*will it* not *be* in the day when I take from them their stronghold, their joy and their glory, the desire of their eyes, and that on which they set their minds, their sons and their daughters:

26 '*that* on that day one who [p]escapes will come to you to let *you* hear *it* with *your* ears?

27 'On that day your mouth will be [q]opened to him who has escaped; you shall speak and no longer be [r]mute. Thus you will be a [s]sign to them, and they shall know that I *am* the LORD.' "

III. Judgments on the Gentile Nations, 25—32

Prophecy against Ammon

25 THE word of the LORD came to me, saying,

2 "Son of man, set your face against the [t]Ammonites, and prophesy against them.

24:11
a Ezek. 22:15-22

24:13
b Ezek. 23:36-48
c Jer. 6:28-30; Ezek. 22:24
d Ezek. 5:13; 8:18; 16:42

24:14
e 1 Sam. 15:29
f Num. 23:19; Is. 55:11
g See Zech. 8:14, *note*

24:16
h Jer. 16:5

24:17
i Cp. 2 Sam. 15:30

24:19
j Ezek. 12:9; 37:18
k vv. 16-17

24:21
l Lam. 2:7; Ezek. 7:24
m Jer. 16:3-4

24:23
n Lev. 26:39; Ezek. 33:10

24:24
o v. 27; Ezek. 4:3; 12:6,11; cp. Is. 20:3

24:26
p Ezek. 33:21

24:27
q Ezek. 33:22
r Cp. Ezek. 3:26
s v. 24

25:2
t Jer. 25:21; 49:1-6; Ezek. 21:28-32; Amos 1:13; Zeph. 2:8-11

***24:14** Septuagint, Syriac, Targum, and Vulgate read *I.*

25:2 Ammonites. During the course of the seige of Jerusalem, Ezekiel turned his attention entirely to prophecies concerning foreign nations (25:1—32:32).

3 "Say to the Ammonites, 'Hear the word of the Lord GOD! Thus says the Lord GOD: [a]"Because you said, 'Aha!' against My sanctuary when it was profaned, and against the land of Israel when it was desolate, and against the house of Judah when they went into captivity,

4 "indeed, therefore, I will deliver you as a possession to the [b]men of the East, and they shall set their encampments among you and make their dwellings among you; they shall eat your fruit, and they shall drink your milk.

5 "And I will make Rabbah a stable for camels and Ammon a resting place for flocks. Then you shall know that I *am* the LORD."

6 'For thus says the Lord GOD: [c]"Because you clapped *your* hands, stamped your feet, and rejoiced in heart with all your disdain for the land of Israel,

7 "indeed, therefore, I will stretch out My hand against you, and give you as plunder to the [d]nations; I will cut you off from the peoples, and I will cause you to perish from the countries; I will destroy you, and you shall know that I *am* the LORD."

Prophecy against Moab

8 'Thus says the Lord GOD: "Because [e]Moab and Seir say, 'Look! The house of Judah *is* like all the nations,'

9 "therefore, behold, I will clear the territory of Moab of cities, of the cities on its frontier, the glory of the country, Beth Jeshimoth, Baal Meon, and [f]Kirjathaim.

10 "To the men of the East I will give it as a possession, together with the Ammonites, that the Ammonites may not be remembered among the nations.

11 "And I will execute judgments upon Moab, and they shall know that I *am* the LORD."

Prophecy against Edom

12 'Thus says the Lord GOD: [g]"Because of what [h]Edom did against the house of Judah by taking vengeance, and has greatly offended by avenging itself on them,"

13 'therefore thus says the Lord GOD: "I will also stretch out My hand against Edom, cut off man and beast from it, and make it desolate from Teman; Dedan shall fall by the sword.

14 "I will lay My vengeance on Edom by the hand of My people Israel, that they may do in Edom according to My anger and according to My fury; and they shall know My vengeance," says the Lord GOD.

Prophecy against Philistia

15 'Thus says the Lord GOD: "Because the [i]Philistines dealt vengefully and took vengeance with a spiteful heart, to destroy because of the old hatred,"

16 'therefore thus says the Lord GOD: "I will stretch out My hand against the Philistines, and I will cut off the Cherethites and destroy the remnant of the seacoast.

17 "I will execute great vengeance on them with furious rebukes; and they shall [j]know that I *am* the LORD, when I lay My vengeance upon them." ' "

Judgment on Tyre

26 AND it came to pass in the [k]eleventh year, on the first *day* of the month, *that* the word of the LORD came to me, saying,

25:3

a Prov. 17:5; cp. Jer. 33:24; Ezek. 26:2; 36:2

25:4

b Cp. Jer. 49:2; Ezek. 21:20

25:6

c Lam. 2:15

25:7

d Cp. Is. 36:18-20

25:8

e Is. 15:1-16:14; 25:10; Jer. 25:21; 48:1-47; Amos 2:1-3; Zeph. 2:8-11

25:9

f Jer. 48:23

25:12

g 2 Chr. 28:17; Ps. 137:7; Obad. 10-14

h Jer. 25:21; 49:7-22; Ezek. 35:1-15; Joel 3:19; Amos 1:11-12; Obad. 1-9,15-16

25:15

i Is. 14:29-31; Jer. 47:1-4; Zeph. 2:5; Zech. 9:6

25:17

j Cp. vv. 5,7,11,14

26:1

k Cp. Ezek. 24:1; 29:1,17

Ammonites: The people of the country of Ammon, located east of the Jordan River.

Moab: *progeny of a father.* The region outside of Israel, located south of the Arnon River and east of the Dead Sea.

25:8 Thus says the Lord GOD. The prophecies upon Gentile powers (see v. 2, *note*) have doubtless had partial fulfillments of which history and the present condition of those cities and countries bear witness, but the mention of the day of the LORD (30:3) makes it evident that a fulfillment in the final sense is still future. See Day of the LORD (Is. 2:10–22; Joel 1:15 and Rev. 19:19, *notes*); also Armageddon (Rev. 16:13–16; 19:17, *note*). Those countries are once more to be the battleground of the nations.

25:15 The Philistines' sustained animosity toward Israel, remembered chiefly from Goliath's challenge to David, required God's judgment upon them.

26:1 eleventh year. Approximately 587 B.C.

2 "Son of man, [a]because Tyre has said against Jerusalem, [b]'Aha! She is broken who *was* the gateway of the peoples; now she is turned over to me; I shall be filled; she is laid waste.'

3 "Therefore thus says the Lord GOD: 'Behold, I *am* against you, O Tyre, and will cause many nations to come up against you, as the sea causes its waves to come up.

4 'And they shall destroy the walls of Tyre and break down her towers; I will also scrape her dust from her, and make her like the top of a rock.

5 'It shall be *a place for* spreading nets in the midst of the sea, for I have spoken,' says the Lord GOD; 'it shall become plunder for the nations.

6 'Also her daughter *villages* which *are* in the fields shall be slain by the sword. Then they shall know that I am the LORD.'

7 "For thus says the Lord GOD: 'Behold, I will bring against Tyre from the north [c]Nebuchadnezzar* king of Babylon, [d]king of kings, with horses, with chariots, and with horsemen, and an army with many people.

8 'He will slay with the sword your daughter *villages* in the fields; he will heap up a siege mound against you, build a wall against you, and raise a defense against you.

9 'He will direct his battering rams against your walls, and with his axes he will break down your towers.

10 'Because of the abundance of his horses, their dust will cover you; your walls will shake at the noise of the horsemen, the wagons, and the chariots, when he enters your gates, as men enter a city that has been breached.

11 'With the hooves of his [e]horses he will trample all your streets; he will slay your people by the sword, and your strong pillars will fall to the ground.

12 'They will plunder your riches and pillage your merchandise; they will break down your walls and destroy your pleasant houses; they will lay your stones, your timber, and your soil in the [f]midst of the water.

13 'I will put an end to the [g]sound of your songs, and the sound of your harps shall be heard no more.

14 'I will make you like the top of a rock; you shall be *a place for* spreading nets, and you shall never be rebuilt, for I the LORD have spoken,' says the Lord GOD.

15 "Thus says the Lord GOD to Tyre: 'Will the [h]coastlands not shake at the sound of your fall, when the wounded cry, when slaughter is made in the midst of you?

16 'Then all the [i]princes of the sea will come down from their thrones, lay aside their robes, and take off their embroidered garments; they will clothe themselves with trembling; they will sit on the ground, [j]tremble *every* moment, and be [k]astonished at you.

17 'And they will take up a [l]lamentation for you, and say to you:

"How you have perished,
O one inhabited by seafaring men,
O renowned city,
Who was [m]strong at sea,
She and her inhabitants,
Who caused their terror *to be* on all her inhabitants!
18 Now the [n]coastlands tremble on the day of your fall;
Yes, the coastlands by the sea are troubled at your [o]departure." '

*26:7 Hebrew *Nebuchadrezzar*, and so elsewhere in this book

26:2
a Is. 23; Jer. 25:22; 47:4; Amos 1:9; Zech. 9:2
b Cp. Ezek. 25:3; 36:2

26:7
c Jer. 27:3-6; Ezek. 29:18
d Ezra 7:12; Dan. 2:37

26:11
e Hab. 1:8

26:12
f Ezek. 27:27,32

26:13
g Is. 14:11; 24:8; Jer. 7:34; 16:9; 25:10

26:15
h Is. 41:5

26:16
i Is. 23:8
j Ezek. 32:10
k Ezek. 27:35

26:17
l Ezek. 27:2-36
m Josh. 19:29

26:18
n Is. 41:5
o Cp. Is. 23:5

26:14 THE FATE OF TYRE

The fate predicted for Tyre is unique and has been remarkably fulfilled. At the time of Ezekiel, Tyre was on the coast of Phoenicia at the shore of the Mediterranean Sea. As Ezekiel predicted, Nebuchadnezzar conquered and destroyed the city. He had no reason, however, to fulfill v. 12 by casting its ruins into the sea. Some of the people from Tyre escaped to an island and built a new city there.

Three hundred years later Alexander the Great, desiring to conquer this island city, built a causeway to it and threw all the remains of ancient Tyre (called *Palaeotyrus* by the Greeks) into the sea, fulfilling Ezek. 26:12. The old city of Tyre has never been rebuilt, but has remained like the top of a rock. Remains of ancient Sidon (28:20–24) have been excavated, and a flourishing town now stands on its old site, but the remains of ancient Tyre are in the sea under Alexander's causeway.

19 "For thus says the Lord GOD:
'When I make you a desolate city,
like cities that are not inhabited,
when I bring the deep upon you,
and great waters cover you,
20 'then I will bring you down
[a]with those who descend into the Pit, to the people of old, and I will make you dwell in the lowest part of the earth, in places desolate from antiquity, with those who go down to the Pit, so that you may never be inhabited; and I shall establish glory in the land of the living.
21 'I will make you a [b]terror, and you *shall be* no *more;* [c]though you are sought for, you will never be found [d]again,' says the Lord GOD."

Lament over Tyre
(cp. Rev. 18:1–24)

27 THE word of the LORD came again to me, saying,
2 "Now, son of man, take up a [e]lamentation for Tyre,
3 "and say to Tyre, [f]'You who are situated at the entrance of the sea, merchant of the peoples on many coastlands, thus says the Lord GOD:

"O Tyre, you have said,
'I *am* perfect in [g]beauty.'
4 Your borders *are* in the midst of the seas.
Your builders have perfected your beauty.
5 They made all *your* planks of fir trees from Senir;
They took a cedar from Lebanon to make you a mast.
6 *Of* [h]oaks from Bashan they made your oars;
The company of Ashurites have inlaid your planks
With ivory from the coasts of Cyprus.*
7 Fine embroidered linen from Egypt was what you spread for your sail;
Blue and purple from the coasts of Elishah was what covered you.

8 "Inhabitants of Sidon and Arvad were your oarsmen;
Your [i]wise men, O Tyre, were in you;
They became your pilots.
9 Elders of [j]Gebal and its wise men
Were in you to caulk your seams;
All the ships of the sea
And their oarsmen were in you
To market your merchandise.

10 "Those from Persia, Lydia,* and Libya*
Were in your army as men of war;
They hung shield and helmet in you;
They gave splendor to you.
11 Men of Arvad with your army *were* on your walls *all* around,
And the men of Gammad were in your towers;
They hung their shields on your walls *all* around;
They made your beauty perfect.

12 [k]"Tarshish *was* your merchant because of your many luxury goods. They gave you silver, iron, tin, and lead for your goods.
13 "Javan, Tubal, and Meshech *were* your traders. They bartered human [l]lives and vessels of bronze for your merchandise.
14 "Those from the house of [m]Togarmah traded for your wares with horses, steeds, and mules.
15 "The men of [n]Dedan *were* your traders; many isles *were* the market of your hand. They brought you ivory tusks and ebony as payment.
16 "Syria *was* your merchant because of the abundance of goods you made. They gave you for your wares emeralds, purple, embroidery, fine linen, corals, and rubies.
17 "Judah and the land of Israel *were* your traders. They traded for your merchandise [o]wheat of Minnith, millet, honey, oil, and balm.
18 "Damascus *was* your merchant because of the abundance of goods

27:6** Hebrew *Kittim,* western lands, especially Cyprus ***27:10** Hebrew *Lud* ** Hebrew *Put*

26:20
a Ezek. 32:18,24; cp. Is. 14:9-10

26:21
b Ezek. 27:36
c Ps. 37:10,36; Ezek. 28:19
d Cp. Jer. 51:64

27:2
e vv. 2-36; cp. Ezek. 28:11-19

27:3
f Ezek. 26:17
g Cp. Is. 13:19; Ezek. 28:12

27:6
h Is. 2:12-13

27:8
i 1 Kin. 9:27

27:9
j Ps. 83:7

27:12
k Gen. 10:4; 2 Chr. 20:36; Ezek. 38:13

27:13
l Joel 3:4-6; cp. Rev. 18:13

27:14
m Gen. 10:3; Ezek. 38:6

27:15
n Gen. 10:7; Is. 21:13

27:17
o 1 Kin. 5:9,11; Ezra 3:7; Acts 12:20

Tyre: An ancient Phoenician seaport on the Mediterranean Sea, located northwest of Palestine.

27:6 planks. Or *deck.*
27:7 covered. That is, *as an awning.*
27:15–24 See Map 5 at the back of the Bible.

you made, because of your many luxury items, with the wine of Helbon and with white wool.
19 "Dan and Javan paid for your wares, traversing back and forth. Wrought iron, cassia, and cane were among your merchandise.
20 "Dedan *was* your merchant in saddlecloths for riding.
21 "Arabia and all the princes of [a]Kedar *were* your regular merchants. They traded with you in lambs, rams, and goats.
22 "The merchants of Sheba and Raamah *were* your merchants. They traded for your wares the choicest spices, all kinds of precious stones, and gold.
23 [b]"Haran, Canneh, Eden, the merchants of [c]Sheba, Assyria, *and* Chilmad *were* your merchants.
24 "These *were* your merchants in choice items—in purple clothes, in embroidered garments, in chests of multicolored apparel, in sturdy woven cords, which were in your marketplace.

25 "The ships of Tarshish were
carriers of your
merchandise.
You were filled and very
glorious in the midst of the
seas.
26 Your oarsmen brought you into
many waters,
But the [d]east wind broke you in
the midst of the seas.

27 "Your riches, wares, and
merchandise,
Your mariners and pilots,
Your caulkers and
merchandisers,
All your men of war who *are* in
you,
And the entire company which
is in your midst,
Will fall into the midst of the
seas on the day of your
ruin.
28 The common-land will shake at
the sound of the cry of your
pilots.

29 "All who handle the oar,
The [e]mariners,
All the pilots of the sea
Will come down from their
ships *and* stand on the
shore.
30 They will make their voice
heard because of you;
They will cry bitterly and cast
dust on their [f]heads;
They will roll about in ashes;
31 They will shave themselves
completely [g]bald because
of you,
Gird themselves with sackcloth,
And weep for you
With bitterness of heart *and*
bitter wailing.
32 In their wailing for you
They will take up a
[h]lamentation,
And lament for you:
'What[i] *city is* like Tyre,
[j]Destroyed in the midst of the
sea?

33 'When your wares went out by
sea,
You satisfied many people;
You enriched the kings of the
earth
With your many luxury goods
and your merchandise.
34 But you are broken by the seas
in the depths of the waters;
Your merchandise and the
entire company will fall in
your midst.
35 All the inhabitants of the isles
will be [k]astonished at you;
Their kings will be greatly
afraid,
And *their* countenance will be
troubled.
36 The merchants among the
peoples will hiss at you;
You will become a [l]horror, and
be [m]no more forever.' " ' "

Tyre's proud ruler rebuked

28 THE word of the LORD came to me again, saying,
2 "Son of man, say to the prince of Tyre, 'Thus says the Lord GOD:

"Because[n] your heart *is* [o]lifted
up,
And you say, 'I *am* a [p]god,
I sit *in* the seat of gods,
In the midst of the [q]seas,'

27:21
a Jer. 49:28

27:23
b Gen. 11:31; 2 Kin. 19:12
c Gen. 25:3

27:26
d Ps. 48:7; Jer. 18:17; Acts 27:14

27:29
e Cp. Rev. 18:17-19

27:30
f Cp. Rev. 18:19

27:31
g Ezek. 29:18

27:32
h Ezek. 26:17
i Cp. Rev. 18:18
j Ezek. 26:4-5

27:35
k Ezek. 26:16

27:36
l Ezek. 26:21
m Ps. 37:10,36; Ezek. 28:19

28:2
n Cp. Matt. 24:15; see v. 12, *note*
o Jer. 49:16; Ezek. 31:10
p Is. 14:13-14
q Ezek. 27:27

Tarshish: a city of a distant land, possibly Spain, that was rich in metals.

Yet you *are* a man, and not a
god,
Though you set your heart as
the heart of a god
3 (Behold, you *are* wiser than
[a]Daniel!
There is no secret that can be
hidden from you!
4 With your wisdom and your
understanding
You have gained [b]riches for
yourself,
And gathered gold and silver
into your treasuries;
5 By your great wisdom in [c]trade
you have increased your
riches,
And your heart is lifted up
because of your [d]riches),"

6 'Therefore thus says the Lord GOD:

"Because you have set your
heart as the heart of a god,
7 Behold, therefore, I will bring
[e]strangers against you,
The most [f]terrible of the
nations;
And they shall draw their
swords against the beauty
of your wisdom,
And defile your splendor.
8 They shall throw you down
into the [g]Pit,
And you shall die the death of
the slain
In the midst of the seas.

9 "Will you still say before him
who slays you,
'I *am* a [h]god'?
But you *shall be* a man, and not
a god,
In the hand of him who slays
you.
10 You shall die the death of the
uncircumcised
By the hand of aliens;
For I have spoken," says the
Lord GOD.' "

Satan, the real king of Tyre, who instigated the earthly ruler (cp. Is. 14:12–17)

11 Moreover the word of the LORD
came to me, saying,
12 "Son of man, take up a [i]lamentation for the king of Tyre, and say
to him, 'Thus says the Lord GOD:

"You *were* the [j]seal of
perfection,
Full of wisdom and [k]perfect in
beauty.
13 You were in Eden, the garden
of God;
Every precious stone *was* your
covering:
The sardius, topaz, and
diamond,
Beryl, onyx, and jasper,
Sapphire, turquoise, and
emerald with gold.
The workmanship of your
timbrels and pipes
Was prepared for you on the
day you were created.

14 "You *were* the anointed [l]cherub
who covers;
I established you;
You were on the holy
[m]mountain of God;
You walked back and forth in
the midst of fiery stones.
15 You *were* perfect in your ways
from the day you were
created,
Till [n]iniquity was found in you.

16 "By the abundance of your
trading
You became filled with violence
within,
And you sinned;
Therefore I cast you as a
profane thing
Out of the mountain of God;
And I destroyed you,
O covering cherub,
From the midst of the fiery
stones.

17 "Your heart was lifted up
because of your beauty;

28:3
a Ezek. 14:14; Dan. 1:20

28:4
b Zech. 9:1-3

28:5
c Ezek. 27:12-25
d Cp. Ps. 52:7; Hos. 13:6

28:7
e Ezek. 26:7
f Ezek. 7:24; 21:31; 30:11

28:8
g Is. 14:15

28:9
h Is. 14:13-14

28:12
i Ezek. 27:2
j Ezek. 27:3
k *Satan:* vv. 12-15; Zech. 3:1. (Gen. 3:1; Rev. 20:10, *note*)

28:14
l v. 16; Ex. 25:20
m Is. 14:13

28:15
n Is. 14:12

28:12 You were . . . Here in vv. 11–17, as in Is. 14:12–17, the language goes beyond the king of Tyre to Satan, inspirer and unseen ruler of all such pomp and pride as that of Tyre. Gen. 3:14–15 and Matt. 16:23 are other instances of thus indirectly addressing Satan. The unfallen state of Satan is here described; his fall is written in Is. 14. See Rev. 20:10, *note*. Moreover, the vision is not of Satan in his own person, but of Satan fulfilling himself through an earthly king who arrogates to himself divine honors, so that the prince of Tyre foreshadows the beast (Dan. 7:8; Rev. 19:20).

You corrupted your wisdom for
the sake of your splendor;
I cast you to the ground,
I laid you before kings,
That they might gaze at you.

18 "You defiled your sanctuaries
By the multitude of your
iniquities,
By the iniquity of your trading;
Therefore I brought fire from
your midst;
It devoured you,
And I turned you to ashes upon
the earth
In the sight of all who saw you.
19 All who knew you among the
peoples are astonished at
you;
[a]You have become a horror,
And *shall be* no [b]more
forever." ' "

Prophecy against Sidon

20 Then the word of the LORD came to me, saying,

21 "Son of man, set your face toward Sidon, and prophesy against her,

22 "and say, 'Thus says the Lord GOD:

"Behold, I *am* against you,
O [c]Sidon;
I will be [d]glorified in your midst;
And they shall know that I *am*
the LORD,
When I execute judgments in
her and am hallowed in her.
23 [e]For I will send pestilence upon
her,
And blood in her streets;
The wounded shall be judged
in her midst
By the sword against her on
every side;
Then they shall know that I *am*
the LORD.

24 "And there shall no longer be a [f]pricking brier or a painful thorn for the house of Israel from among all *who are* around them, who [g]despise them. Then they shall know that I *am* the Lord GOD."

Future regathering of Israel

25 'Thus says the Lord GOD: "When I have [h]gathered the house of Israel from the peoples among whom they are scattered, and am hallowed in them in the sight of the Gentiles, then they will dwell in their own land which I gave to My servant Jacob.

26 "And they will [i]dwell safely there, build houses, and plant [j]vineyards; yes, they will dwell securely, when I execute judgments on all those around them who despise them. Then they shall know that I *am* the LORD their God." ' "

Prophecy against Egypt

29 IN the [k]tenth year, in the tenth *month,* on the twelfth *day* of the month, the word of the LORD came to me, saying,

2 "Son of man, set your face against Pharaoh king of Egypt, and prophesy against him, and against all [l]Egypt.

3 "Speak, and say, 'Thus says the Lord GOD:

"Behold, [m]I *am* against you,
O Pharaoh king of Egypt,
O great [n]monster who lies in
the midst of his rivers,
Who has said, 'My River* *is* my
own;
I have made *it* for myself.'
4 But I will put [o]hooks in your
jaws,
And cause the fish of your
rivers to stick to your
scales;
I will bring you up out of the
midst of your rivers,
And all the fish in your rivers
will stick to your scales.
5 I will leave you in the
wilderness,

*29:3 That is, the Nile

28:19
a Ezek. 26:21
b Ezek. 27:36

28:22
c vv. 20-24; Is. 23:1-18; Jer. 25:22; 47:4; Ezek. 26:1-21; Amos 1:9-10; Zech. 9:2-4
d Ex. 14:4,17; Ezek. 39:13

28:23
e Jer. 47:4

28:24
f Num. 33:55; Josh. 23:13
g v. 26; Ezek. 16:57; 25:6-7

28:25
h Is. 11:12; Ezek. 11:17; 20:41; 34:13; 37:21

28:26
i Jer. 23:6; Ezek. 36:28
j Jer. 31:5; Amos 9:14

29:1
k Cp. Ezek. 26:1; 29:17

29:2
l 29:1-30:19; Is. 19:1-22; Joel 3:19

29:3
m v. 10; Jer. 44:30; Ezek. 28:22
n Is. 51:9; Ezek. 32:2

29:4
o Is. 37:29; Ezek. 38:4

28:19 Verses 1–19 contain references to the ruler and the king of Tyre (vv. 1,12); to Satan (v. 12, see *note*); and evidently to the city of Tyre (vv. 7–8,18–19). Other Scriptures make clear that neither the destiny of unsaved men nor of Satan involves cessation of being (Matt. 18:8; 25:41,46; Mark 3:29; 2 Thess. 1:9; Heb. 6:2; Jude 6,13; Rev. 14:11; 20:10). Existence on earth is what is involved here.

29:1 tenth year. Approximately 588 B.C. **tenth month.** This is the month of Tebeth in the Hebrew religious calendar. It correlates to the modern months of December–January. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

You and all the fish of your rivers;
You shall fall on the open [a]field;
You shall not be picked up [b]or gathered.*
I have given you as food
To the beasts of the field
And to the birds of the heavens.

6 "Then all the inhabitants of Egypt
Shall know that I *am* the LORD,
Because they have been a [c]staff of reed to the house of Israel.
7 When they took hold of you with the hand,
You [d]broke and tore all their shoulders;*
When they leaned on you,
You broke and made all their backs quiver."

8 'Therefore thus says the Lord GOD: "Surely I will bring a sword upon you and cut off from you man and beast.
9 "And the land of Egypt shall become [e]desolate and waste; then they will know that I *am* the LORD, because he said, 'The River *is* mine, and I have made *it.*'
10 "Indeed, therefore, I *am* against you and against your rivers, and I will make the land of Egypt utterly waste and desolate, [f]from Migdol* *to* Syene, as far as the border of Ethiopia.
11 "Neither foot of man shall pass through it nor foot of beast pass through it, and it shall be uninhabited forty years.
12 "I will make the land of Egypt desolate in the midst of the countries *that are* desolate; and among the cities *that are* laid waste, her cities shall be desolate forty years; and I will [g]scatter the Egyptians among the nations and disperse them throughout the countries."

13 'Yet, thus says the Lord GOD: "At the end of forty years I will [h]gather the Egyptians from the peoples among whom they were scattered.
14 "I will bring back the captives of Egypt and cause them to return to the land of Pathros, to the land of their origin, and there they shall be a lowly kingdom.
15 "It shall be the lowliest of kingdoms; it shall never again exalt itself above the nations, for I will diminish them so that they will not rule over the nations anymore.
16 "No longer shall it be the [i]confidence of the house of Israel, but will remind them of *their* iniquity when they turned to follow them. Then they shall know that I *am* the Lord GOD." ' "
17 And it came to pass in the [j]twenty-seventh year, in the first *month,* on the first *day* of the month, that the word of the LORD came to me, saying,
18 "Son of man, [k]Nebuchadnezzar king of Babylon caused his army to labor strenuously against Tyre; every head *was* made [l]bald, and every shoulder rubbed raw; yet neither he nor his army received wages from Tyre, for the labor which they expended on it.
19 "Therefore thus says the Lord GOD: 'Surely I will give the land of Egypt to [m]Nebuchadnezzar king of Babylon; he shall take away her wealth, carry off her spoil, and remove her pillage; and that will be the wages for his army.
20 'I have given him the land of Egypt *for* his labor, because they worked for Me,' says the Lord GOD.
21 'In that day I will cause the

***29:5** Following Masoretic Text, Septuagint, and Vulgate; some Hebrew manuscripts and Targum read *buried.* ***29:7** Following Masoretic Text and Vulgate; Septuagint and Syriac read *hand.*
***29:10** Or *tower*

29:5
a Ezek. 32:4-6
b Jer. 8:2; 16:4; 25:33

29:6
c 2 Kin. 18:21; Is. 36:6; Ezek. 17:15

29:7
d Jer. 37:5-8

29:9
e Ezek. 30:7-8

29:10
f Ex. 14:2; Jer. 44:1

29:12
g Ezek. 30:23

29:13
h Jer. 46:26

29:16
i Is. 20:5; 30:1-3; 36:4-6; Lam. 4:17

29:17
j Cp. v. 1; Ezek. 30:20

29:18
k Jer. 27:6; Ezek. 26:7-8
l Ezek. 27:31

29:19
m Jer. 43:10-13; Ezek. 30:10

29:17 Although Ezekiel did not receive this particular message during the siege of Jerusalem, but seventeen years later, he inserted it here in connection with his previous messages concerning Egypt. **year.** Approximately 571 B.C. **first month.** This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

29:21 horn. The words "horn" and "horns" (OT, *qeren;* NT *keras*) are used in Scripture both literally and figuratively. In the latter sense at least three meanings appear: (1) strength in general (Deut. 33:17); (2) arrogant pride (Ps. 75:4–5); and (3) political and military power (Dan. 8:20–21).

Nebuchadnezzar: *Nebo protect the landmark.* The king of Babylon who captured Jerusalem and took the people of Judah into captivity.

[a]horn of the house of Israel to spring forth, and I will open your mouth to speak in their midst. Then they shall know that I *am* the LORD.' "

Lament over Egypt's fall

30 THE word of the LORD came to me again, saying,
2 "Son of man, prophesy and say, 'Thus says the Lord GOD:

"Wail, 'Woe to the day!'
3 For the [b]day *is* near,
Even the [c]day of the LORD *is* near;
It will be a day of clouds, the time of the Gentiles.
4 The sword shall come upon Egypt,
And great anguish shall be in Ethiopia,
When the slain fall in Egypt,
And they take away her wealth,
And her foundations are broken down.

5 "Ethiopia, Libya,* Lydia,* all the [d]mingled people, Chub, and the men of the lands who are allied, shall fall with them by the sword."
6 'Thus says the LORD:

"Those who uphold Egypt shall fall,
And the pride of her power shall come down.
From Migdol *to* Syene
Those within her shall fall by the sword,"
Says the Lord GOD.

7 "They shall be [e]desolate in the midst of the desolate countries,
And her cities shall be in the midst of the cities *that are* laid waste.
8 Then they will know that I *am* the LORD,
When I have set a fire in Egypt
And all her helpers are destroyed.
9 On that day [f]messengers shall go forth from Me in ships
To make the careless Ethiopians afraid,
And great anguish shall come upon them,
As on the day of Egypt;
For indeed it is coming!"

10 'Thus says the Lord GOD:

"I will also make a multitude of Egypt to cease
By the hand of [g]Nebuchadnezzar king of Babylon.
11 He and his people with him,
the most [h]terrible of the nations,
Shall be brought to destroy the land;
They shall draw their swords against Egypt,
And fill the land with the slain.
12 I will make the [i]rivers dry,
And sell the land into the hand of the wicked;
I will make the land waste, and all that is in it,
By the hand of aliens.
I, the LORD, have spoken."

13 'Thus says the Lord GOD:

"I will also [j]destroy the idols,
And cause the images to cease from Noph;*
There shall [k]no longer be princes from the land of Egypt;
I will put fear in the land of Egypt.
14 I will make [l]Pathros desolate,
Set fire to Zoan,
And execute judgments in No.
15 I will pour My fury on Sin,* the strength of Egypt;
I will cut off the multitude of No,
16 And set a fire in Egypt;
Sin shall have great pain,
No shall be split open,
And Noph *shall be in* distress daily.
17 The young men of Aven* and Pi Beseth shall fall by the sword,
And these *cities* shall go into captivity.

***30:5** Hebrew *Put* * Hebrew *Lud*
***30:13** That is, ancient Memphis ***30:15** That is, ancient Pelusium ***30:17** That is, ancient On (Heliopolis)

29:21
a Ps. 132:17

30:3
b Ezek. 7:7,12; Joel 2:1; Zeph. 1:7
c *Day* (of the LORD): v. 3; Ezek. 38:14. (Ps. 2:9; Rev. 19:19, *note*)

30:5
d Jer. 25:20,24

30:7
e Ezek. 29:12

30:9
f Cp. Is. 18:1-2

30:10
g Jer. 27:6; Ezek. 26:7-8

30:11
h Ezek. 28:7; 31:12

30:12
i Is. 19:5-6; cp. Ezek. 29:3,9

30:13
j Is. 19:1; Jer. 43:12; 46:25; Zech. 13:2
k Zech. 10:11

30:14
l Jer. 44:1; Ezek. 29:14

30:4,5 Ethiopia. Hebrew *Cush.* Is. 18:1–7; Zeph. 2:12.
30:9 careless. That is, *unsuspecting.* Compare Is. 47:8–11; Ezek. 38:10–12.
30:14,15 No. That is, *Thebes.*

18 At Tehaphnehes* the day shall
also be darkened,*
When I break the yokes of
Egypt there.
And her arrogant strength shall
cease in her;
As for her, a cloud shall cover
her,
And her daughters shall go into
captivity.
19 Thus I will [a]execute judgments
on Egypt,
Then they shall know that I *am*
the LORD." ' "

God promises Babylon victory over Egypt

30:19
a Ps. 9:16; Ezek. 5:8; 25:11

30:20
b vv. 21-26; cp. Ezek. 32:1-16

30:21
c Jer. 46:11

30:22
d Jer. 46:25
e Cp. Ps. 37:17

30:23
f v. 26; Ezek. 29:12

30:25
g Ps. 9:16

20 And it came to pass in the eleventh year, in the first *month,* on the seventh *day* of the month, *that* the word of the LORD came to me, [b]saying,
21 "Son of man, I have broken the arm of Pharaoh king of Egypt; and see, it has not been bandaged for [c]healing, nor a splint put on to bind it, to make it strong enough to hold a sword.
22 "Therefore thus says the Lord GOD: 'Surely I *am* [d]against Pharaoh king of Egypt, and will break his [e]arms, both the strong one and the one that was broken; and I will make the sword fall out of his hand.
23 'I will [f]scatter the Egyptians among the nations, and disperse them throughout the countries.
24 'I will strengthen the arms of the king of Babylon and put My sword in his hand; but I will break Pharaoh's arms, and he will groan before him with the groanings of a mortally wounded *man.*
25 'Thus I will strengthen the arms of the king of Babylon, but the arms of Pharaoh shall fall down; they shall [g]know that I *am* the LORD, when I put My sword into the hand of the king of Babylon and he stretches it out against the land of Egypt.
26 'I will scatter the Egyptians among the nations and disperse them throughout the countries. Then they shall know that I *am* the LORD.' "

Parable of the cedar of Lebanon: Pharaoh's pride rebuked

31 NOW it came to pass in the [h]eleventh year, in the third [i]*month,* on the first *day* of the month, *that* the word of the LORD came to me, saying,
2 "Son of man, say to Pharaoh king of Egypt and to his multitude:

'Whom are you like in your
greatness?
3 [j]Indeed [k]Assyria *was* a [l]cedar in
Lebanon,
With fine branches that shaded
the forest,
And of high stature;
And its top was among the
thick boughs.
4 The [m]waters made it grow;
Underground waters gave it
height,
With their rivers running
around the place where it
was planted,
And sent out rivulets to all the
trees of the field.
5 'Therefore its height was
exalted above all the trees
of the field;
Its boughs were multiplied,
And its branches became long
because of the abundance
of water,
As it sent them out.
6 All the [n]birds of the heavens
made their nests in its
boughs;
Under its branches all the
beasts of the field brought
forth their young;
And in its shadow all great
nations made their home.

31:1
h Ezek. 30:20; 32:1
i Cp. Jer. 52:5-6

31:3
j *Parables* (OT): vv. 3-14; Ezek. 37:1. (Judg. 9:8; Zech. 11:7, *note*)
k vv. 3-18; cp. Book of Nahum
l Cp. Dan. 4:10; Amos 2:9

31:4
m Ezek. 29:3-9

31:6
n Ezek. 17:23; Dan. 4:12

***30:18** Spelled *Tahpanhes* in Jeremiah 43:7 and elsewhere * Following many Hebrew manuscripts, Bomberg, Septuagint, Syriac, Targum, and Vulgate; Masoretic Text reads *refrained.*

30:20 eleventh year. Approximately 587 B.C. **first month.** This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

31:1 third month. This is the month of Sivan in the Hebrew religious calendar. It correlates to the modern months of May–June. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

31:3 thick boughs. Or *clouds.*

7 'Thus it was beautiful in
greatness and in the length
of its branches,
Because its roots reached to
abundant waters.
8 The cedars in the [a]garden of
God could not hide it;
The fir trees were not like its
boughs,
And the chestnut* trees were
not like its branches;
No tree in the garden of God
was like it in beauty.
9 I made it beautiful with a
multitude of branches,
So that all the trees of Eden
envied it,
That *were* in the garden of
God.'

10 "Therefore thus says the Lord GOD: 'Because you have increased in height, and it set its top among the thick boughs, and its heart was [b]lifted up in its height,
11 'therefore I will deliver it into the hand of the [c]mighty one of the nations, and he shall surely deal with it; I have driven it out for its wickedness.
12 'And aliens, the most [d]terrible of the nations, have cut it down and left it; its branches have fallen on the [e]mountains and in all the valleys; its boughs lie [f]broken by all the rivers of the land; and all the peoples of the earth have gone from under its shadow and left it.

13 'On[g] its ruin will remain all the
birds of the heavens,
And all the beasts of the field
will come to its branches—

14 'So that no trees by the waters may ever again exalt themselves for their height, nor set their tops among the thick boughs, that no tree which drinks water may ever be high enough to reach up to them.

'For they have all been
delivered to death,
To the [h]depths of the earth,
Among the children of men
who go down to the Pit.'

15 "Thus says the Lord GOD: 'In the day when it [i]went down to [j]hell, I caused mourning. I covered the deep because of it. I restrained its rivers, and the great waters were held back. I caused Lebanon to mourn for it, and all the trees of the field wilted because of it.
16 'I made the nations shake at the sound of its fall, when I [k]cast it down to [l]hell together with those who descend into the Pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, were [m]comforted in the [n]depths of the earth.
17 'They also went down to [o]hell with it, with those slain by the sword; and *those who were* its *strong* arm dwelt in its shadows among the nations.
18 'To which of the trees in Eden will you then be likened in glory and greatness? Yet you shall be brought down with the trees of Eden to the [p]depths of the earth; you shall [q]lie in the midst of the uncircumcised, with *those* slain by the sword. This *is* Pharaoh and all his multitude,' says the Lord GOD."

Further lament over Pharaoh and Egypt

32 AND it came to pass in the [r]twelfth year, in the twelfth *month,* on the first *day* of the month, *that* the word of the LORD came to me, saying,
2 "Son of man, take up a lamentation for Pharaoh king of Egypt, and say to him:

'You are like a young lion among
the nations,
And you *are* like a [s]monster in
the seas,
[t]Bursting forth in your rivers,
Troubling the waters with your
feet,
And fouling their rivers.'

3 "Thus says the Lord GOD:

'I will therefore spread My net
over you with a company
of many people,

*31:8 Hebrew *armon*

31:8
a Gen. 2:8; 13:10; Ezek. 28:13

31:10
b Cp. 2 Chr. 32:25; Is. 10:12; Ezek. 28:17; Dan. 5:20

31:11
c Ezek. 30:10

31:12
d Ezek. 30:11; 32:12
e Ezek. 32:5
f Ezek. 30:24-25

31:13
g Is. 18:6; Ezek. 32:4

31:14
h Ezek. 32:18

31:15
i Ezek. 32:22-23
j See Hab. 2:5, *note*

31:16
k Is. 14:15
l See Luke 16:23, *note*
m Ezek. 32:31; cp. Is. 14:9-11; contrast Luke 16:19-31
n Ezek. 32:18

31:17
o See Luke 16:23, *note*

31:18
p Ezek. 32:18
q Ezek. 28:10; 32:19,21,24

32:1
r Ezek. 31:1; 33:21

32:2
s Ezek. 29:3
t Jer. 46:7-8

31:10,14 thick boughs. Or *clouds.*

32:1 twelfth year. Approximately 586 B.C. **twelfth month.** This is the month of Adar in the Hebrew religious calendar. It correlates to the modern months of February–March. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

And they will draw you up in
My net.
4 Then I will [a]leave you on the
land;
I will cast you out on the open
fields,
And cause to settle on you all
the [b]birds of the heavens.
And with you I will fill the
beasts of the whole earth.
5 I will lay your flesh on the
[c]mountains,
And fill the valleys with your
carcass.
6 'I will also water the land with
the flow of your blood,
Even to the mountains;
And the riverbeds will be full of
you.
7 When *I* put out your light,
I will [d]cover the heavens, and
make its stars dark;
I will cover the sun with a
cloud,
And the moon shall not give
her light.
8 All the bright lights of the
heavens I will make dark
over you,
And bring darkness upon your
land,'
Says the Lord GOD.

9 'I will also trouble the hearts of many peoples, when I bring your destruction among the nations, into the countries which you have not known.
10 'Yes, I will make many peoples [e]astonished at you, and their kings shall be horribly afraid of you when I brandish My sword before them; and they shall tremble *every* moment, every man for his own life, in the day of your fall.'
11 "For [f]thus says the Lord GOD: 'The sword of the king of Babylon shall come upon you.
12 'By the swords of the mighty warriors, all of them the most [g]terrible of the nations, I will cause your multitude to fall.

'They shall plunder the pomp of
Egypt,
And all its multitude shall be
destroyed.
13 Also I will destroy all its animals
From beside its great waters;
The foot of man shall muddy
them no more,
Nor shall the hooves of animals
muddy them.
14 Then I will make their waters
clear,
And make their rivers run like
oil,'
Says the Lord GOD.

15 'When I make the land of Egypt
desolate,
And the country is destitute of
all that once filled it,
When I strike all who dwell in
it,
Then they shall know that I *am*
the LORD.

16 'This *is* the [h]lamentation
With which they shall lament
her;
The daughters of the nations
shall lament her;
They shall lament for her, for
Egypt,
And for all her multitude,'
Says the Lord GOD."

17 It came to pass also in the twelfth year, on the fifteenth *day* of the month, [i]that the word of the LORD came to me, saying:

18 "Son of man, [j]wail over the
multitude of Egypt,
And cast them down to the
[k]depths of the earth,
Her and the daughters of the
famous nations,
With those who go down to the
Pit:
19 'Whom [l]do you surpass in
beauty?
Go down, be placed with the
uncircumcised.'

20 "They shall fall in the midst of
those slain by the sword;
She is delivered to the sword,
[m]Drawing her and all her
multitudes.
21 The [n]strong among the mighty

32:4
a Ezek. 29:5
b Is. 18:6; Ezek. 31:13

32:5
c Ezek. 31:12

32:7
d Is. 13:10; Joel 2:31; 3:15 Amos 8:9; Matt. 24:29; Rev. 6:12-13

32:10
e Cp. Ezek. 28:19

32:11
f Jer. 46:26; Ezek. 30:4

32:12
g Ezek. 30:11; 31:12

32:16
h v. 2; Ezek. 2:10; 19:1,14; 26:17; 27:2,32; 28:12

32:17
i 32:1; 33:21

32:18
j Cp. Mic. 1:8
k Ezek. 31:14

32:19
l Ezek. 31:2,18

32:20
m Ps. 28:3

32:21
n v. 27; Is. 1:31; 14:9-10

32:17 twelfth year. Approximately 586 B.C.

Shall speak to him out of the
midst of [a]hell
With those who help him:
'They have gone down,
They lie with the
uncircumcised, slain by the
sword.'

22 "Assyria[b] *is* there, and all her
company,
With their graves all around her,
All of them slain, fallen by the
sword.
23 Her [c]graves are set in the
recesses of the Pit,
And her company is all around
her grave,
All of them slain, fallen by the
sword,
Who caused terror in the land
of the living.

24 "There *is* [d]Elam and all her
multitude,
All around her grave,
All of them slain, fallen by the
sword,
Who have gone down
uncircumcised to the
[e]lower parts of the earth,
Who caused their terror in the
land of the living;
Now they bear their shame
with those who go down to
the Pit.
25 They have set her [f]bed in the
midst of the slain,
With all her multitude,
With her graves all around it,
All of them uncircumcised,
slain by the sword;
Though their terror was caused
In the land of the living,
Yet they bear their shame
With those who go down to the
Pit;
It was put in the midst of the
slain.

26 "There *are* [g]Meshech and Tubal
and all their multitudes,
With all their graves around it,
All of them uncircumcised,
slain by the sword,
Though they caused their terror
in the land of the living.
27 They do [h]not lie with the
mighty
Who are fallen of the
uncircumcised,
Who have gone down to [i]hell
with their weapons of war;
They have laid their swords
under their heads,
But their iniquities will be on
their bones,
Because of the terror of the
mighty in the land of the
living.
28 Yes, you shall be broken in
the midst of the
uncircumcised,
And lie with *those* slain by the
sword.

29 "There *is* [j]Edom,
Her kings and all her princes,
Who despite their might
Are laid beside *those* slain by
the sword;
They shall lie with the
uncircumcised,
And with those who go down
to the Pit.
30 There *are* the princes of the
[k]north,
All of them, and all the
Sidonians,
Who have gone down with the
slain
In shame at the terror which
they caused by their might;
They lie uncircumcised with
those slain by the sword,
And bear their shame with
those who go down to the
Pit.

31 "Pharaoh will see them
And be [l]comforted over all his
multitude,
Pharaoh and all his army,
Slain by the sword,"
Says the Lord GOD.

32 "For I have caused My terror in
the land of the living;
And he shall be placed in the
midst of the uncircumcised
With *those* slain by the sword,
Pharaoh and all his multitude,"
Says the Lord GOD.

Edom: *red.* The nation descended from Esau. Located in the rough mountainous area south of Moab and east of Arabah at the base of the Dead Sea. The Edomites had frequent conflicts with the Israelites.

32:21

a See Hab. 2:5, *note;* cp. Luke 16:23, *note*

32:22

b Ezek. 31:3,16

32:23

c Is. 14:15

32:24

d Jer. 49:34

e Ezek. 31:14

32:25

f Ps. 139:8

32:26

g Gen. 10:2; Ezek. 27:13; 38:2

32:27

h Is. 14:18-19

i See Hab. 2:5, *note;* cp. Luke 16:23, *note*

32:29

j Is. 9:25-26; 34:5-6; Ezek. 25:12-14

32:30

k Jer. 25:26; Ezek. 38:6,15; 39:2

32:31

l Ezek. 31:16; cp. Is. 14:9-11; contrast Luke 16:19-31

IV. Ezekiel's Responsibility as Watchman, 33

His solemn duty to sound warning

33 AGAIN the word of the LORD came to me, saying,
2 "Son of man, speak to the children of your people, and say to them: 'When I bring the sword upon a land, and the people of the land take a man from their territory and make him their [a]watchman,
3 'when he sees the sword coming upon the land, if he blows the trumpet and warns the people,
4 'then whoever hears the sound of the trumpet and does [b]not take warning, if the sword comes and takes him away, his blood shall be on his *own* [c]head.
5 'He heard the sound of the trumpet, but did not take warning; his blood shall be upon himself. But he who takes warning will save his life.
6 'But if the watchman sees the sword coming and does not blow the trumpet, and the people are not warned, and the sword comes and takes *any* person from among them, he is taken away in his iniquity; but his blood I will require at the watchman's hand.'
7 "So you, son of man: I have made you a [d]watchman for the house of Israel; therefore you shall hear a word from My mouth and warn them for Me.
8 "When I say to the wicked, 'O wicked *man,* you shall surely die!' and you do not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood I will require at your hand.
9 "Nevertheless if you warn the wicked to turn from his way, and he does not turn from his way, he shall die in his iniquity; but you have delivered your soul.
10 "Therefore you, O son of man, say to the house of Israel: 'Thus you say, "If our transgressions and our sins *lie* upon us, and we [e]pine away in them, how can we then [f]live?" '
11 "Say to them: '*As* I live,' says the Lord GOD, [g]'I have no pleasure in the death of the wicked, but that the wicked [h]turn from his way and live. Turn, turn from your evil ways! For [i]why should you die, O house of Israel?'
12 "Therefore you, O son of man, say to the children of your people: 'The [j]righteousness of the righteous man shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall because of it in the day that he turns from his wickedness; nor shall the righteous be able to live because of *his righteousness* in the day that he sins.'
13 "When I say to the righteous *that* he shall surely live, [k]but he trusts in his own righteousness and commits iniquity, none of his righteous works shall be remembered; but because of the iniquity that he has [l]committed, he shall die.
14 "Again, when I say to the wicked, 'You shall surely die,' if he turns from his sin and does what is lawful and right,
15 "*if* the wicked [m]restores the pledge, [n]gives back what he has stolen, and walks in the statutes of life without committing iniquity, he shall surely live; he shall not die.
16 [o]"None of his sins which he has committed shall be remembered against him; he has done what is lawful and right; he shall surely live.
17 "Yet the children of your people say, 'The way of the Lord is not fair.' But it is their way which is not fair!
18 "When the righteous turns from his righteousness and commits iniquity, he shall [p]die because of it.
19 "But when the wicked turns from his wickedness and does what is lawful and right, he shall [q]live because of it.
20 "Yet you say, 'The [r]way of the Lord is not fair.' O house of Israel, I will judge every one of you according to his own ways."

Word comes of Jerusalem's capture; Ezekiel's speech returns

21 [s]And it came to pass in the twelfth year of our captivity, in the

33:2
a v. 7; cp. 2 Sam. 18:24-25; 2 Kin. 9:17; Hos. 9:8

33:4
b Jer. 6:17; Zech. 1:4
c Acts 18:6

33:7
d Is. 62:6; Ezek. 3:17-21

33:10
e Ezek. 24:23
f Cp. Ezek. 37:11

33:11
g 2 Sam. 14:14; Lam. 3:33; Ezek. 18:23,32; Hos. 11:8; 2 Pet. 3:9
h Ezek. 18:21,30; Hos. 14:1,4; Acts 3:19
i Ezek. 18:31

33:12
j Ezek. 3:20; 18:24-26,27

33:13
k Cp. Rom. 10:1-13
l Ezek. 3:20; 18:1-4,24

33:15
m Ezek. 18:7
n Ex. 22:1-4; Lev. 6:2,4-5; Num. 5:6-7; Luke 19:8

33:16
o Is. 1:18

33:18
p Cp. Gal. 3:3-4

33:19
q Cp. Jer. 18:1-10

33:20
r v. 17; Ezek. 18:25,29

33:21
s Cp. Jer. 39:1-2; Ezek. 24:26

33:21 twelfth year. Approximately 586 B.C.

tenth *month,* on the fifth *day* of the month, *that* one who had escaped from Jerusalem came to me and said, "The city has been captured!"

22 Now the hand of the LORD had been upon me the evening before the man came who had escaped. And He had [a]opened my mouth; so when he came to me in the morning, my mouth was opened, and I was no longer mute.

Hearers but not doers of the Word

23 Then the word of the LORD came to me, saying:

24 "Son of man, they who inhabit those ruins in the land of Israel are saying, [b]'Abraham was only one, and he inherited the land. But we *are* many; the land has been given to us as a [c]possession.'

25 "Therefore say to them, 'Thus says the Lord GOD: "You eat *meat* with [d]blood, you lift up your eyes toward your idols, and shed blood. Should you then possess the [e]land?

26 "You rely on your sword, you commit abominations, and you defile one another's [f]wives. Should you then possess the land?" '

27 "Say thus to them, 'Thus says the Lord GOD: "*As* I live, surely those who *are* in the ruins shall fall by the sword, and the one who *is* in the open field I will give to the beasts to be devoured, and those who *are* in the strongholds and caves shall die of the pestilence.

28 "For I will make the land most [g]desolate, her arrogant strength shall cease, and the mountains of Israel shall be so desolate that no one will pass through.

29 "Then they shall know that I *am* the LORD, when I have made the land most desolate because of all their abominations which they have committed." '

30 "As for you, son of man, the children of your people are talking about you beside the walls and in the doors of the houses; and they speak to one another, everyone saying to his brother, 'Please come and hear what the word is that comes from the LORD.'

31 "So they come to you as people do, they [h]sit before you *as* My people, and they [i]hear your words, but they do not do them; for with their [j]mouth they show much love, *but* their hearts pursue their *own* gain.

32 "Indeed you *are* to them as a very lovely song of one who has a pleasant voice and can play well on an instrument; for they hear your words, but they do [k]not do them.

33 "And when this comes to pass—surely it will come—then they will [l]know that a prophet has been among them."

V. Prediction of Events to Take Place at the End of the Age, When Israel Is Again in Her Own Land, 34—39

Message to the faithless shepherds of Israel

34 AND the word of the LORD came to me, saying,

2 "Son of man, prophesy against the shepherds of Israel, prophesy and say to them, 'Thus says the Lord GOD to the shepherds: [m]"Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks?

3 "You [n]eat the fat and clothe yourselves with the wool; you [o]slaughter the fatlings, *but* you do not feed the flock.

4 "The [p]weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor [q]sought what was lost; but with [r]force and cruelty you have ruled them.

5 "So they were [s]scattered because *there was* no shepherd; and they [t]became food for all the beasts of the field when they were scattered.

6 "My sheep [u]wandered through all the mountains, and on every high hill; yes, My flock was scattered over the whole face of the earth, and no one was seeking or searching *for them.*"

7 'Therefore, you shepherds, hear the word of the LORD:

8 "*as* I live," says the Lord GOD,

33:22
a Ezek. 3:26-27; 24:27

33:24
b Is. 51:2; Matt. 3:9; John 8:39; Acts 7:5
c Ezek. 11:15

33:25
d Lev. 17:10-14
e Deut. 29:28

33:26
f Ezek. 22:11

33:28
g Jer. 44:2,6,22; Ezek. 36:34-35

33:31
h Ezek. 8:1; 14:1; 20:1
i Is. 58:2; Ezek. 14:1; 20:1
j Ps. 78:36-37; Is. 29:13; Jer. 12:2; 1 John 3:18

33:32
k Matt. 7:21-28; James 1:22-25

33:33
l 1 Sam. 3:20; Ezek. 2:5

34:2
m vv. 2-10; Jer. 23:1; Ezek. 22:25; Zech. 11:17

34:3
n Is. 56:11
o Ezek. 33:25-26; Mic. 3:1-3; Zech. 11:5

34:4
p v. 8; cp. v. 16; Zech. 11:15-17
q Luke 15:4
r Cp. 1 Pet. 5:2-4

34:5
s Jer. 10:21
t v. 8; Is. 56:9; Jer. 12:9

34:6
u Jer. 50:6; 1 Pet. 2:25

33:21 tenth month. This is the month of Tebeth in the Hebrew religious calendar. It correlates to the modern months of December–January. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

"surely because My flock became a prey, and My flock became food for every beast of the field, because *there was* no shepherd, nor did My shepherds search for My flock, but the shepherds fed themselves and did not feed My flock"—

9 'therefore, O shepherds, hear the word of the LORD!

10 'Thus says the Lord GOD: "Behold, I *am* [a]against the shepherds, and I will [b]require My flock at their hand; I will cause them to cease feeding the sheep, and the shepherds shall feed themselves no more; for I will [c]deliver My flock from their mouths, that they may no longer be food for them."

Israel to be restored: the Davidic kingdom to be set up

11 'For thus says the Lord GOD: "Indeed I Myself will search for My sheep and seek them out.

12 "As a [d]shepherd seeks out his flock on the day he is among his scattered sheep, so will I seek out My sheep and deliver them from all the places where they were scattered on a cloudy and dark day.

13 "And I will [e]bring them out from the peoples and gather them from the countries, and will bring them to their own [f]land; I will feed them on the mountains of Israel, in the valleys and in all the inhabited places of the country.

14 "I will [g]feed them in good pasture, and their fold shall be on the high mountains of Israel. There they shall lie down in a good fold and feed in rich pasture on the mountains of Israel.

15 "I will feed My flock, and I will make them lie down," says the Lord GOD.

16 "I will [h]seek what was lost and bring back what was driven away, bind up the broken and strengthen what was sick; but I will destroy the fat and the strong, and feed them in judgment."

17 'And *as for* you, O My flock, thus says the Lord GOD: "Behold, I shall judge between sheep and sheep, between rams and goats.

18 "*Is it* too little for you to have eaten up the good pasture, that you must tread down with your feet the residue of your pasture—and to have drunk of the clear waters, that you must foul the residue with your feet?

19 "And *as for* My flock, they eat what you have [i]trampled with your feet, and they drink what you have fouled with your feet."

20 'Therefore thus says the Lord GOD to them: "Behold, I Myself will judge between the fat and the lean sheep.

21 "Because you have pushed with side and shoulder, butted all the [j]weak ones with your horns, and scattered them abroad,

22 "therefore I will save My flock, and they shall no longer be a prey; and I will judge between sheep and sheep.

23 "I will establish [k]one shepherd over them, and he shall feed them—My servant David. He shall feed them and be their shepherd.

24 "And [l]I, the LORD, will be their God, and My servant [m]David a prince among them; I, the LORD, have spoken.

25 "I will make a [n]covenant of peace with them, and cause [o]wild beasts to cease from the land; and they will dwell safely in the wilderness and sleep in the woods.

26 "I will make them and the places all around My hill a [p]blessing; and I will cause showers to come down in their season; there shall be showers of blessing.

27 "Then the trees of the field shall yield their fruit, and the earth shall yield her increase. They shall be safe in their land; and they shall

34:10

a Ezek. 13:8

b Ezek. 3:18; Heb. 13:17

c Ezek. 13:23

34:12

d Jer. 31:10

34:13

e Is. 65:9-10; Jer. 23:3; Ezek. 11:17; 20:41; 28:25; 36:24; 37:21-22

f *Kingdom* (OT): vv. 11-15,22-25; Ezek. 37:21. (Gen. 1:26; Zech. 12:8, *note*)

34:14

g Jer. 3:15

34:16

h v. 4; Is. 40:11; Mic. 4:6; Matt. 18:11; Mark 2:17; Luke 5:32

34:19

i Jer. 12:10

34:21

j Cp. Luke 13:14-16

34:23

k Is. 11:1-5,10; 40:11; Jer. 23:4-5; Hos. 1:11; John 10:11; Heb. 13:20; 1 Pet. 2:25; 5:4

34:24

l v. 30; Ex. 29:45; Ezek. 37:27

m Ezek. 37:24-26

34:25

n Ezek. 37:26; see Heb. 8:8, *notes*

o Lev. 26:6; Is. 11:6-9; 35:9; Hos. 2:18

34:26

p Gen. 12:2; Is. 19:24; Zech. 8:13

34:12 As a shepherd. In its Messianic and evangelical import, this passage (vv. 11–31) is like a window letting the light of dawn into a hall of judgment. Verses 12,14–16,22 look forward to the LORD of Ps. 23 and the Good Shepherd of John 10; but the primary reference is to Israel—"there shall be showers of blessing" (v. 26), the people "shall be safe in their land" (v. 27), "they shall no longer be a prey for the nations" (v. 28). Verses 23–30 speak of a restoration yet future, for the remnant which returned to Palestine after the captivity was continually under the Gentile yoke until they were driven from the land in A.D. 70.

know that I *am* the LORD, when I have [a]broken the bands of their yoke and delivered them from the hand of those who enslaved them.

28 "And they shall no longer be a prey for the nations, nor shall beasts of the land devour them; but they shall [b]dwell safely, and no one shall make *them* afraid.

29 "I will raise up for them a garden of renown, and they shall [c]no longer be consumed with hunger in the land, nor [d]bear the shame of the Gentiles anymore.

30 "Thus they shall know that I, the LORD their God, *am* with them, and they, the house of Israel, *are* [e]My people," says the Lord GOD.' "

31 "You are My flock, the flock of My pasture; you *are* men, *and* I *am* your God," says the Lord GOD.

Prophecy against Mount Seir (Edom)

35 MOREOVER the word of the LORD came to me, saying,

2 "Son of man, set your face against [f]Mount Seir and prophesy against it,

3 "and say to it, 'Thus says the Lord GOD:

"Behold, O Mount Seir, I *am*
against you;
I will stretch out My hand
against you,
And make you most desolate;
4 I shall lay your cities waste,
And you shall be desolate.
Then you shall know that I *am*
the LORD.

5[g] "Because you have had an ancient hatred, and have shed *the blood of* the children of Israel by the power of the sword at the time of their calamity, when their iniquity *came to an* end,

6 "therefore, *as* I live," says the Lord GOD, "I will prepare you for [h]blood, and blood shall pursue you; since you have not hated blood, therefore blood shall pursue you.

7 "Thus I will make Mount Seir most desolate, and cut off from it the one who leaves and the one who returns.

8 "And I will fill its mountains with the slain; on your hills and in your valleys and in all your ravines those who are slain by the sword shall fall.

9 "I will make you perpetually [i]desolate, and your cities shall be uninhabited; then you shall know that I *am* the LORD.

10 "Because you have said, 'These [j]two nations and these two countries shall be mine, and we will [k]possess them,' although the LORD was [l]there,

11 "therefore, *as* I live," says the Lord GOD, "I will do according to your anger and according to the envy which you showed in your hatred against them; and I will make Myself known among them when I judge you.

12 "Then you shall know that I *am* the LORD. I have [m]heard all your [n]blasphemies which you have spoken against the mountains of Israel, saying, 'They are desolate; they are given to us to consume.'

13 "Thus with your mouth you have boasted against Me and multiplied your [o]words against Me; I have heard *them.*"

14 'Thus says the Lord GOD: [p]"The whole earth will rejoice when I make you desolate.

15 "As you [q]rejoiced because the inheritance of the house of Israel was desolate, [r]so I will do to you; you shall be desolate, O Mount Seir, as well as all of Edom—all of it! Then they shall know that I *am* the LORD." '

Restoration of Israel to the land

36 "AND you, son of man, prophesy to the mountains of Israel, and say, 'O mountains of Israel, hear the word of the LORD!

2 'Thus says the Lord GOD: "Because the enemy has said of you, [s]'Aha! The ancient [t]heights have become our possession,' " '

3 "therefore prophesy, and say,

34:27
a Lev. 26:13; Jer. 2:20

34:28
b v. 25; Jer. 30:10; 46:27

34:29
c Ezek. 36:29
d Ezek. 36:6,15

34:30
e Ezek. 14:11; 36:28

35:2
f vv. 1-15; Jer. 25:21; 49:7-22; Ezek. 25:12-14; Joel 3:19; Amos 1:11-12; Obad. 1-9,15-16

35:5
g Ps. 137:7

35:6
h Is. 63:1-6

35:9
i v. 4

35:10
j Cp. Ezek. 37:22
k Ps. 83:4-12
l Ezek. 48:35

35:12
m Zeph. 2:8
n Is. 52:5

35:13
o Ezek. 36:3

35:14
p Is. 65:13-14

35:15
q 35:12; 36:4-7; Obad. 12,15
r Lam. 4:21

36:2
s Jer. 33:24; Ezek. 25:3; 26:2
t See Judg. 3:7 and 1 Kin. 3:2, *notes*

36:1 The order in this and succeeding prophecies is (1) restoration of the land (36:1–15); (2) restoration of the people (36:16—37:28); (3) judgment on Israel's enemies (38:1—39:24); and (4) that which concerns the worship of the LORD that He may dwell among His people (40:1—47:12).

'Thus says the Lord GOD: "Because they made *you* desolate and swallowed you up on every side, so that you became the possession of the rest of the nations, and [a]you are taken up by the lips of [b]talkers and slandered by the people"—

4 'therefore, O mountains of Israel, hear the word of the Lord GOD! Thus says the Lord GOD to the mountains, the hills, the rivers, the valleys, the desolate wastes, and the cities that have been forsaken, which became plunder and [c]mockery to the rest of the nations all around—

5 'therefore thus says the Lord GOD: "Surely I have spoken in My burning jealousy against the rest of the nations and against all [d]Edom, who gave My land to themselves as a [e]possession, with wholehearted joy *and* spiteful minds, in order to plunder its open country." '

6 "Therefore prophesy concerning the land of Israel, and say to the mountains, the hills, the rivers, and the valleys, 'Thus says the Lord GOD: "Behold, I have spoken in My jealousy and My fury, because you have [f]borne the shame of the nations."

7 'Therefore thus says the Lord GOD: "I have raised My hand in an oath that surely the nations that *are* around you shall [g]bear their own shame.

8 "But you, O mountains of Israel, you shall shoot forth your branches and yield your fruit to My people Israel, for they are about to come.

9 "For indeed I *am* for you, and I will turn to you, and you shall be tilled and sown.

10 "I will [h]multiply men upon you, all the house of Israel, all of it; and the cities shall be inhabited and the ruins rebuilt.

11 "I will multiply upon you man and beast; and they shall increase and bear young; I will make you inhabited as in former times, and do [i]better *for you* than at your beginnings. Then you shall know that I *am* the LORD.

12 "Yes, I will cause men to walk on you, My people Israel; they shall take [j]possession of you, and you shall be their inheritance; no more shall you [k]bereave them *of children.*"

13 'Thus says the Lord GOD: "Because they say to you, 'You devour men and bereave your nation *of children,*'

14 "therefore you shall devour men no more, nor bereave your nation anymore," says the Lord GOD.

15 "Nor will I let you hear the taunts of the nations anymore, nor [l]bear the reproach of the peoples anymore, nor shall you cause your nation to stumble anymore," says the Lord GOD.' "

16 Moreover the word of the LORD came to me, saying:

17 "Son of man, when the house of Israel dwelt in their own land, they [m]defiled it by their own ways and deeds; to Me their way was like the uncleanness of a woman in her customary impurity.

18 "Therefore I poured out My fury on them for the blood they had shed on the land, and for their idols *with which* they had defiled it.

19 "So I [n]scattered them among the nations, and they were dispersed throughout the countries; I judged them according to their ways and their deeds.

20 "When they came to the nations, wherever they went, they [o]profaned My holy name—when they said of them, 'These *are* the people of the LORD, *and* yet they have gone out of His land.'

21 "But I had concern for My holy name, which the house of Israel had profaned among the nations wherever they went.

22 "Therefore say to the house of Israel, 'Thus says the Lord GOD: "I do not do *this* for your sake, [p]O house of Israel, but for [q]My holy name's sake, which you have profaned among the nations wherever you went.

23 "And I will sanctify My great name, which has been profaned among the nations, which you have

36:3
a Deut. 28:37; 1 Kin. 9:7; Lam. 2:15; Dan. 9:16
b 35:13

36:4
c Ps. 79:4; Jer. 48:27

36:5
d Ezek. 25:12-14; 35:1-2
e 35:10

36:6
f v. 15; Ps. 74:10; 123:3-4; Ezek. 34:29

36:7
g Jer. 25:9,15,29

36:10
h Is. 49:19-21; Jer. 33:12,22

36:11
i Is. 51:3; cp. Job 42:12; Rev. 21:1-4,23-27; 22:1-5

36:12
j Obad. 17
k Cp. Lam. 1:20

36:15
l Ezek. 34:29

36:17
m Lev. 18:25,27-28; Jer. 2:7

36:19
n Deut. 28:64

36:20
o Is. 52:5; Rom. 2:24

36:22
p *Israel* (prophecies): vv. 22-38; Ezek. 37:21. (Gen. 12:2; Rom. 11:26, *note*)
q Ezek. 20:44

36:20 These are the people . . . This is an expression of scorn. The world has only contempt for those who profess to be God's people but whose lives are inconsistent with their profession.

profaned in their midst; and the nations shall know that I *am* the LORD," says the Lord GOD, "when I am [a]hallowed in you before their eyes.

24 "For I will [b]take you from among the nations, gather you out of all countries, and bring you into your own land.

25 "Then I will [c]sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols.

Ezekiel's statement of the new covenant

26 "I will give you a [d]new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.

27 "I will put My [e]Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do *them.*

28 "Then you shall [f]dwell in the land that I gave to your fathers; you shall be [g]My people, and I will be your God.

29 "I will deliver you from all your [h]uncleannesses. I will call for the grain and multiply it, and bring no famine upon you.

30 "And I will multiply the fruit of your trees and the increase of your fields, so that you need never again bear the reproach of famine among the nations.

31 "Then you will [i]remember your evil ways and your deeds that *were* not good; and you will [j]loathe yourselves in your own sight, for your iniquities and your abominations.

32 [k]"Not for your sake do I do *this,*" says the Lord GOD, "let it be known to you. Be ashamed and confounded for your own ways, O house of Israel!"

33 'Thus says the Lord GOD: "On the day that I cleanse you from all your iniquities, I will also enable *you* to dwell in the cities, and the ruins shall be rebuilt.

34 "The desolate land shall be tilled instead of lying desolate in the sight of all who pass by.

35 "So they will say, 'This land that was desolate has become like the [l]garden of Eden; and the wasted, desolate, and ruined cities *are now* fortified *and* inhabited.'

36 "Then the nations which are left all around you shall know that I, the LORD, have rebuilt the ruined places *and* planted what was desolate. I, the LORD, have spoken *it,* and I will do *it.*"

37 'Thus says the Lord GOD: "I will also let the house of Israel [m]inquire of Me to do this for them: I will increase their men like a flock.

38 "Like a flock *offered as* holy *sacrifices,* like the flock at Jerusalem on its feast days, so shall the ruined cities be filled with flocks of men. Then they shall know that I *am* the LORD." ' "

Vision of valley of dry bones: Israel's restoration

37 THE hand of the LORD came upon me and brought me out in the [n]Spirit of the LORD, and [o]set me down in the midst of the valley; and it *was* full of bones.

2 Then He caused me to pass by them all around, and behold, *there were* very many in the open valley; and indeed *they were* very dry.

3 And He said to me, "Son of man, can these bones live?" So I answered, "O Lord GOD, You know."

4 Again He said to me, "Prophesy to these bones, and say to them, 'O dry bones, hear the word of the LORD!

5 'Thus says the Lord GOD to these bones: "Surely I will cause breath to enter into you, and you shall live.

6 "I will put sinews on you and bring flesh upon you, cover you with skin and put breath in you; and you shall live. Then you shall know that I *am* the LORD." ' "

7 So I prophesied as I was com-

36:23

a Ezek. 20:41; 28:22; 38:23; 39:7,25

36:24

b Ezek. 34:13

36:25

c Is. 52:15; Heb. 10:22

36:26

d Jer. 32:39; Ezek. 11:19

36:27

e *Holy Spirit* (OT): vv. 26-27; Ezek. 37:1. (Gen. 1:2; Zech. 12:10, *note*)

36:28

f Ezek. 28:25; 37:25

g Jer. 30:22; Ezek. 11:20; 37:27

36:29

h Zech. 13:1

36:31

i Ezek. 16:63

j Ezek. 6:9; 20:43

36:32

k v. 22; Deut. 9:5

36:35

l Is. 51:3; Ezek. 28:13; Joel 2:3

36:37

m Ezek. 14:3; 20:3,31

37:1

n *Holy Spirit* (OT): vv. 1; Ezek. 37:14. (Gen. 1:2; Zech. 12:10, *note*)

o *Parables* (OT): vv. 1-14; Ezek. 37:15. (Judg. 9:8; Zech. 11:7, *note*)

37:1 full of bones. Having announced the restoration of the nation (36:24–38), the LORD now gives in vision and symbol the method of its accomplishment. Verse 11 gives the clue. The bones represent the whole house of Israel living at the time of restoration. The graves (v. 12) are the nations where they dwell. The order is: (1) bringing the people out (v. 12); (2) bringing them in (v. 12); (3) their conversion (v. 13); and (4) their being filled with the Spirit (v. 14). The symbol follows. The two sticks are Judah and the ten tribes; united, they are one nation (vv. 19–28).

manded; and as I prophesied, there was a noise, and suddenly a rattling; and the bones came together, bone to bone.

8 Indeed, as I looked, the sinews and the flesh came upon them, and the skin covered them over; but *there was* no breath in them.

9 Also He said to me, "Prophesy to the breath, prophesy, son of man, and say to the breath, 'Thus says the Lord GOD: "Come from the four

37:1

VISIONS AND DREAMS IN THE BIBLE

Who	What	Reference
	VISIONS	
Abram	Abram will be the father of a great nation	Genesis 15:1
Jacob	Jacob should take his family to Egypt	Genesis 46:2
Micaiah	The Lord sitting on his throne in heaven	1 Kings 22:19
Isaiah	Judgment on Judah and Jerusalem	Isaiah 1:1
Ezekiel	The glory of the Lord	Ezekiel 1; 8; 10
	The valley of dry bones	Ezekiel 37
	The man with the measuring rod	Ezekiel 40:1–4
	The millennial temple	Ezekiel 40:5–42
	God's glory fills the temple	Ezekiel 43
Nebuchadnezzar	The great tree	Daniel 4:4–27
Daniel	The four beasts	Daniel 7:1
Amos	The swarm of locusts	Amos 7:1–3
	The conflict by fire	Amos 7:4–6
	The plumb line	Amos 7:7–9
	The basket of summer fruit	Amos 8
Obadiah	Judgment of Edom	Obadiah 1
Nahum	Judgment on Nineveh	Nahum 1
Zechariah	The rider on the red horse	Zechariah 1:7–17
	The four horns and four craftsmen	Zechariah 1:18–21
	The man with the measuring line	Zechariah 2:1–13
	Joshua the high priest	Zechariah 3
	The golden lampstand and two olive trees	Zechariah 4
	The flying scroll	Zechariah 5:1–4
	The basket and the women	Zechariah 5:5–11
	The four chariots	Zechariah 6
Cornelius	Send for Peter	Acts 10:3–6
Peter	A sheet full of creatures	Acts 10:9–17
Paul	The man from Macedonia	Acts 16:9
Paul	Do not be afraid	Acts 18:9
John	Patmos vision	Revelation 1; 4—22
	DREAMS	
Abimelech	Sarah is Abraham's wife	Genesis 20:3
Jacob	The ladder to heaven	Genesis 28:12
	Streaked, speckled and spotted rams	Genesis 31:10
Laban	How to talk to Jacob	Genesis 31:24
Joseph	Sheaves and stars bow down	Genesis 37:5,9
Pharaoh's butler	The three branches	Genesis 40:9–11
Pharaoh's baker	The three baskets	Genesis 40:16–17
Pharaoh	Seven cows and seven heads of grain	Genesis 41
Midianite	A loaf of barley bread	Judges 7:13
Solomon	Request for wisdom	1 Kings 3:5
Nebuchadnezzar	The great image	Daniel 2:24–47
Joseph	Take Mary as your wife	Matthew 1:20
	Go to Egypt	Matthew 2:13
Wise men	Return home by an alternate route	Matthew 2:12
Pilate's wife	Concerning Jesus	Matthew 27:19

winds, O breath, and breathe on these slain, that they may [a]live." ' "

10 So I prophesied as He commanded me, and breath came into them, and they lived, and stood upon their feet, an [b]exceedingly great army.

Vision explained

11 Then He said to me, "Son of man, these bones are the [c]whole house of Israel. They indeed say, 'Our bones are dry, our hope is [d]lost, and we ourselves are cut off!'

12 "Therefore prophesy and say to them, 'Thus says the Lord GOD: "Behold, O My people, I will [e]open your graves and cause you to come up from your [f]graves, and bring you into the land of Israel.

13 "Then you shall know that I *am* the LORD, when I have opened your graves, O My people, and brought you up from your graves.

14 "I will put My [g]Spirit in you, and you shall live, and I will place you in your own land. Then you shall know that I, the LORD, have spoken *it* and performed *it,*" says the LORD.' "

Sign of the two sticks

15 Again the word of the LORD came to me, [h]saying,

16 "As for you, son of man, take a stick for yourself and write on it: 'For Judah and for the children of Israel, his companions.' Then take another stick and write on it, 'For Joseph, the stick of Ephraim, and *for* all the house of Israel, his companions.'

17 "Then join them one to another for yourself into one stick, and they will become [i]one in your hand.

18 "And when the children of your people speak to you, saying, 'Will you not show us what you *mean* by these?'—

19 "say to them, 'Thus says the Lord GOD: "Surely I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel, his companions; and I will join them with it, with the stick of Judah, and make them one stick, and they will be one in My hand." '

20 "And the sticks on which you write will be in your hand before their eyes.

21 "Then say to them, 'Thus says the Lord GOD: "Surely I will take the [j]children of Israel from among the nations, wherever they have gone, and will [k]gather them from every side and [l]bring them into their own land;

22 "and I will make them one nation in the land, on the mountains of Israel; and one [m]king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again.

23 "They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will [n]cleanse them. Then they shall be My people, and I will be their God.

24 [o]"David My servant *shall be* king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them.

25 "Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, [p]forever; and [q]My servant David *shall be* their prince forever.

26 "Moreover I will make a [r]covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore.

27 "My tabernacle also shall be with them; indeed I will be their God, and they shall be My people.

28 "The nations also will know that I, the LORD, sanctify Israel, when My sanctuary is in their midst forevermore." ' "

Prophecy against Gog: future invasion of Palestine by northern confederacy

38 NOW the word of the LORD came to me, saying,

2 "Son of man, set your face against [s]Gog, of the land of [t]Magog,

37:9

a v. 5; Ps. 104:30

37:10

b Jer. 33:22

37:11

c Ezek. 36:10

d Cp. Ezek. 33:10

37:12

e Cp. Deut. 32:39

f Is. 26:19; 66:14; Dan. 12:2; Hos. 13:14

37:14

g *Holy Spirit* (OT): v. 14; Ezek. 39:29. (Gen. 1:2; Zech. 12:10, *note*)

37:15

h *Parables* (OT): vv. 15-28; Zech. 6:9. (Judg. 9:8; Zech. 11:7, *note*)

37:17

i Jer. 50:4; Hos. 1:11

37:21

j *Israel* (prophecies): vv. 21-28; Ezek. 39:25. (Gen. 12:2; Rom. 11:26, *note*)

k Jer. 32:37; Ezek. 36:24

l *Kingdom* (OT): vv. 21-28; Dan. 2:35. (Gen. 1:26; Zech. 12:8, *note*)

37:22

m *Christ* (second advent): vv. 21-22; Dan. 7:14. (Deut. 30:3; Acts 1:11, *note*)

37:23

n Ezek. 36:25-29

37:24

o Is. 40:11; Jer. 23:5; 30:9; Ezek. 34:23-24; Hos. 3:5; Luke 1:32

37:25

p Is. 60:21; Joel 3:20; Amos 9:15

q Ps. 89:3-4

37:26

r Is. 55:3; Jer. 32:40; Ezek. 34:24-25; see Heb. 8:8, *notes*

38:2

s 38:1-39:24; Rev. 20:8

t Gen. 10:2

the prince of Rosh,* [a]Meshech, and Tubal, and prophesy against him,

3 "and say, 'Thus says the Lord GOD: "Behold, I *am* against you, O [b]Gog, the prince of Rosh, Meshech, and Tubal.

4 "I will [c]turn you around, put hooks into your jaws, and [d]lead you out, with all your army, horses, and horsemen, all splendidly clothed, a great company *with* bucklers and shields, all of them handling swords.

5 "Persia, Ethiopia,* and Libya* are with them, all of them *with* shield and helmet;

6 [e]"Gomer and all its troops; the house of [f]Togarmah *from* the far north and all its troops—many people *are* with you.

7 "Prepare yourself and be ready, you and all your companies that are gathered about you; and be a guard for them.

8 [g]"After many days you will be visited. In the latter years you will come into the land of those brought back from the sword *and* gathered from many people on the mountains of Israel, which had long been desolate; they were brought out of the nations, and now all of them dwell [h]safely.

9 "You will ascend, coming like a storm, covering the land like a cloud, you and all your troops and many peoples with you."

10 'Thus says the Lord GOD: "On that day it shall come to pass *that* thoughts will arise in your mind, and you will make an evil plan:

11 "You will say, 'I will go up against a land of [i]unwalled villages; I will go to a peaceful people, who dwell safely, all of them dwelling without walls, and having neither bars nor gates'—

12 "to take plunder and to take booty, to stretch out your hand against the waste places *that are again* inhabited, and against a people gathered from the nations, who have acquired livestock and goods, who dwell in the midst of the land.

13 [j]"Sheba, [k]Dedan, the merchants of [l]Tarshish, and all their young lions will say to you, 'Have you come to take plunder? Have you gathered your army to take booty, to carry away silver and gold, to take away livestock and goods, to take great plunder?' " '

14 "Therefore, son of man, prophesy and say to [m]Gog, 'Thus says the Lord GOD: "On that [n]day when My people Israel dwell safely, will you not know *it?*

15 "Then you will come from your place out of the far north, you and many peoples with you, all of them riding on horses, a great company and a mighty army.

16 "You will come up against My people Israel like a cloud, to cover the land. It will be in the [o]latter days that I will bring you against My land, so that the nations may [p]know Me, when I am [q]hallowed in you, O [r]Gog, before their eyes."

17 'Thus says the Lord GOD: [s]"Are *you* he of whom I have spoken in former days by My servants the prophets of Israel, who prophesied for years in those days that I would bring you against them?

18 "And it will come to pass at the same time, when [t]Gog comes against the land of Israel," says the Lord GOD, "*that* My fury will show in My face.

19 "For in My jealousy *and* in the fire of My wrath I have spoken: [u]'Surely in that day there shall be a great earthquake in the land of Israel,

20 'so that the fish of the sea, the birds of the heavens, the beasts of the field, all creeping things that creep on the earth, and all men who *are* on the face of the earth shall

38:2
a Ezek. 32:26

38:3
b See v. 2, *note*

38:4
c 2 Kin. 19:28
d Is. 43:17

38:6
e Gen. 10:2-3
f Ezek. 27:14

38:8
g Is. 24:22
h Ezek. 34:25; 39:26

38:11
i Jer. 49:31; Zech. 2:4

38:13
j Ezek. 27:22
k Ezek. 27:20
l Ezek. 27:12

38:14
m See v. 2, *note*
n *Day* (of the LORD): 38:14-39:29; Joel 1:15. (Ps. 2:9; Rev. 19:19, *note*)

38:16
o v. 8; cp. Dan. 2:28; 10:14; see Acts 2:17, *note*
p Ezek. 35:11
q Ezek. 28:22
r See v. 2, *note*

38:17
s Cp. 1 Pet. 1:10-11

38:18
t See v. 2, *note*

38:19
u Joel 3:16; Hag. 2:6-7; Rev. 16:18

***38:2** Targum, Vulgate, and Aquila read *chief prince of* (also verse 3). ***38:5** Hebrew *Cush*
* Hebrew *Put*

38:2 Gog . . . Magog . . . Rosh. The reference is to the powers in the north of Europe, headed by Russia. The whole passage should be read in connection with Zech. 12:1–4; 14:1–9; Matt. 24:14–30; Rev. 14:14–20; 19:17–21. Gog is probably the prince; Magog, his land. Russia and the northern powers have long been the persecutors of dispersed Israel, and it is congruous both with divine justice and with the covenants of God that destruction should fall in connection with the attempt to exterminate the remnant of Israel in Jerusalem. The entire prophecy belongs to the yet future day of the LORD (see *notes* at Joel 1:15; Rev. 19:19).

shake at My presence. The [a]mountains shall be thrown down, the steep places shall fall, and every wall shall fall to the ground.'

21 "I will call for a [b]sword against Gog throughout all My mountains," says the Lord GOD. [c]"Every man's sword will be against his brother.

22 "And I will bring him to judgment with pestilence and bloodshed; I will rain down on him, on his troops, and on the many peoples who *are* with him, [d]flooding rain, great hailstones, fire, and brimstone.

23 "Thus I will magnify Myself and sanctify Myself, and I will be [e]known in the eyes of many nations. Then they shall know that I *am* the LORD." '

Prophecy against Gog (continued): destruction of invaders

39 "AND you, son of man, prophesy against [f]Gog, and say, 'Thus says the Lord GOD: "Behold, I *am* against you, O Gog, the prince of [f]Rosh,* Meshech, and Tubal;

2 "and I will [g]turn you around and lead you on, bringing you up from the far north, and bring you against the mountains of Israel.

3 "Then I will knock the bow out of your left hand, and cause the arrows to fall out of your right hand.

4 "You shall fall upon the [h]mountains of Israel, you and all your troops and the peoples who *are* with you; I will give you to birds of prey of every sort and *to* the beasts of the field to be [i]devoured.

5 "You shall fall on the open field; for I have spoken," says the Lord GOD.

6 "And I will send [j]fire on Magog and on those who live in security in the coastlands. Then they shall know that I *am* the LORD.

7 "So I will make My holy name known in the midst of My people Israel, and I will not *let them* [k]profane My holy name anymore. Then the nations shall [l]know that *I am* the LORD, the Holy One in Israel.

8 "Surely it is coming, and [m]it shall be done," says the Lord GOD. "This *is* the day of which I have spoken.

9 "Then those who dwell in the cities of Israel will go out and set on fire and burn the weapons, both the shields and bucklers, the bows and arrows, the javelins and spears; and they will make fires with them for seven years.

10 "They will not take wood from the field nor cut down *any* from the forests, because they will make fires with the weapons; and they will [n]plunder those who plundered them, and pillage those who pillaged them," says the Lord GOD.

11 "It will come to pass in that day *that* I will give [o]Gog a burial place there in Israel, the valley of those who pass by east of the sea; and it will obstruct travelers, because there they will bury Gog and all his multitude. Therefore they will call *it* the Valley of Hamon Gog.

12 "For seven months the house of Israel will be burying them, in order to [p]cleanse the land.

13 "Indeed all the people of the land will be burying, and they will gain [q]renown for it on the day that I am glorified," says the Lord GOD.

14 "They will set apart men regularly employed, with the help of a search party,* to pass through the land and bury those bodies remaining on the ground, in order to cleanse it. At the end of seven months they will make a search.

15 "The search party will pass through the land; and *when anyone* sees a man's bone, he shall set up a marker by it, till the buriers have buried it in the Valley of Hamon Gog.

16 "*The* name of *the* city *will* also *be* Hamonah. Thus they shall cleanse the land." '

17 "And as for you, son of man, thus says the Lord GOD, 'Speak to every sort of bird and to every beast of the field:

"Assemble yourselves and come;
Gather together from all sides
to My [r]sacrificial meal

*39:1 Targum, Vulgate, and Aquila read *chief prince of.* *39:14 Literally *those who pass through*

38:20
a Jer. 4:24; Nah. 1:5-6

38:21
b *Armageddon* (battle of): 38:1-39:24; Joel 3:9. (Is. 10:27; Rev. 19:17, *note*)
c 1 Sam. 14:20

38:22
d Ezek. 13:11

38:23
e v. 16; Ps. 9:16; Ezek. 37:28; 39:7

39:1
f See 38:2, *note*

39:2
g Ezek. 38:8

39:4
h Ezek. 38:4
i Ezek. 33:27

39:6
j Ezek. 38:22

39:7
k Ezek. 36:23
l Ezek. 38:16

39:8
m Rev. 16:17; 21:6

39:10
n Is. 14:2

39:11
o See 38:2, *note*

39:12
p Cp. Deut. 21:23

39:13
q Jer. 33:9; Zeph. 3:19-20

39:17
r Zeph. 1:7

39:11,15 Hamon Gog. That is, *multitude of Gog.*

Which I am sacrificing for you,
A great sacrificial meal on the mountains of Israel,
That you may eat flesh and drink blood.
18 You shall eat the flesh of the mighty,
Drink the blood of the princes of the earth,
Of rams and lambs,
Of goats and bulls,
All of them [a]fatlings of Bashan.
19 You shall eat fat till you are full,
And drink blood till you are drunk,
At My sacrificial meal
Which I am sacrificing for you.
20 You shall be filled at My table
With horses and riders,
With mighty men
And with all the men of war,"
says the Lord GOD.

21 "I will [b]set My glory among the nations; all the nations shall see My judgment which I have executed, and My hand which I have laid on them.

22 "So the house of Israel shall know that I *am* the LORD their God from that day forward.

23 "The Gentiles shall [c]know that the house of Israel went into captivity for their iniquity; because they were unfaithful to Me, therefore I [d]hid My face from them. I gave them into the hand of their enemies, and they all fell by the sword.

24 "According to their uncleanness and according to their transgressions I have dealt with them, and hidden My face from them." '

Israel restored and converted

25 "Therefore thus says the Lord GOD: [e]'Now I will bring back the captives of Jacob, and have mercy on the [f]whole house of Israel; and I will be jealous for My holy name—

26 'after they have borne their shame, and all their unfaithfulness in which they were unfaithful to Me, when they dwelt safely in their *own* land and no one made *them* afraid.

27 [g]'When I have brought them back from the peoples and gathered them out of their enemies' lands, and I am hallowed in them in the sight of many nations,

28 [h]'then they shall know that I *am* the LORD their God, who sent them into captivity among the nations, but also brought them back to their land, and left none of them captive any longer.

29 [i]'And I will not hide My face from them anymore; for I shall have poured out My [j]Spirit on the house of Israel,' says the Lord GOD."

VI. The Millennial Temple and Its Worship, 40:1—47:12

Vision of the man with the measuring rod

40 IN the twenty-fifth year of our captivity, at the beginning of the year, on the tenth *day* of the month, in the fourteenth year after the city was [k]captured, on the very same day the hand of the LORD

40:1 twenty-fifth year. Approximately 573 B.C.

39:18
a Deut. 32:14

39:21
b Ezek. 38:23

39:23
c Ezek. 36:18-20,23
d Is. 59:2

39:25
e *Israel* (prophecies): vv. 25-29; Hos. 3:5. (Gen. 12:2; Rom. 11:26, *note*)
f Ezek. 20:40; Hos. 1:11

39:27
g Ezek. 28:25-26

39:28
h v. 22; Ezek. 34:30

39:29
i Is. 54:8-9
j *Holy Spirit* (OT): v. 29; Ezek. 43:5. (Gen. 1:2; Zech. 12:10, *note*)

40:1
k 2 Kin. 25:1-4; Jer. 39:2-3; 52:4-7

40:5

DIFFICULTIES OF EXPOSITION

The last nine chapters of Ezekiel have posed numerous problems for expositors. Five explanations have been offered:

(1) Some feel these chapters describe the Solomonic temple before its destruction in 586 B.C. This is not possible because of disagreement in detail with the accounts in the books of Kings and Chronicles.

(2) Some hold it is a description of the restoration temple completed in the sixth century B.C. This view is also untenable, because the descriptions do not tally.

(3) Others maintain that the chapters portray an ideal temple never realized. This position does not explain why the portrayal is presented, nor why there is so much detail.

(4) Still another view is the claim that the picture is one of the Church and its blessings in this age. This view does not explain the symbolism, nor why large areas of Christian doctrine are omitted. And

(5) the preferable interpretation is that Ezekiel gives a picture of the millennial temple. Judging from the broad context of the prophecy (the time subsequent to Israel's regathering and conversion) and the testimony of other Scripture (Is. 66; Ezek. 6; 14), this interpretation is in keeping with God's prophetic program for the millennium.

The Church is not in view here, but rather it is a prophecy for the consummation of Israel's history on earth.

was upon me; and He took me there.

2 In the visions of God He [a]took me into the land of Israel and set me on a very high mountain; on it toward the south *was* something like the structure of a city.

3 He took me there, and behold, *there was* a [b]man whose appearance *was* like the appearance of bronze. He had a line of flax and a measuring [c]rod in his hand, and he stood in the gateway.

4 And the man said to me, "Son of man, [d]look with your eyes and hear with your ears, and fix your mind on everything I show you; for you *were* brought here so that I might show *them* to you. [e]Declare to the house of Israel everything you see."

Vision of the millennial temple

5 Now there was a wall all around the outside of the temple.* In the man's hand was a measuring rod six [f]cubits *long, each being a* cubit and a handbreadth; and he measured the width of the wall structure, one [f]rod; and the height, one rod.

6 Then he went to the gateway which faced [g]east; and he went up its stairs and measured the threshold of the gateway, *which was* one rod wide, and the other threshold *was* one rod wide.

7 Each gate chamber *was* one rod long and one rod wide; between the gate chambers *was a space of* five cubits; and the threshold of the gateway by the vestibule of the inside gate *was* one rod.

8 He also measured the vestibule of the inside gate, one rod.

9 Then he measured the vestibule of the gateway, eight cubits; and the gateposts, two cubits. The vestibule of the gate *was* on the inside.

10 In the eastern gateway *were* three gate chambers on one side and three on the other; the three *were* all the same size; also the gateposts were of the same size on this side and that side.

11 He measured the width of the entrance to the gateway, ten cubits; *and* the length of the gate, thirteen cubits.

12 *There was* a space in front of the gate chambers, one cubit *on this side* and one cubit on that side; the gate chambers *were* six cubits on this side and six cubits on that side.

13 Then he measured the gateway from the roof of *one* gate chamber to the roof of the other; the width *was* twenty-five cubits, as door faces door.

14 He measured the gateposts, sixty cubits high, and the court all around the gateway *extended* to the gatepost.

15 *From* the front of the entrance gate to the front of the vestibule of the inner gate *was* fifty cubits.

16 *There were* [h]beveled window *frames* in the gate chambers and in their intervening archways on the inside of the gateway all around, and likewise in the vestibules. *There were* windows all around on the inside. And on each gatepost *were* [i]palm trees.

17 Then he brought me into the [j]outer court; and *there were* [k]chambers and a pavement made all around the court; [l]thirty chambers faced the pavement.

18 The pavement was by the side of the gateways, corresponding to the length of the gateways; *this was* the lower pavement.

19 Then he measured the width from the front of the lower gateway to the front of the inner court exterior, one hundred cubits toward the east and the north.

20 On the [m]outer court was also a gateway facing north, and he measured its length and its width.

21 Its gate chambers, three on this side and three on that side, its gateposts and its archways, had the same measurements as the first gate; its length *was* fifty cubits and its width twenty-five cubits.

22 Its windows and those of its archways, and also its palm trees, *had* the same measurements as the gateway facing east; it was ascended

40:2
a Ezek. 3:14; 37:1

40:3
b *Theophanies:* vv. 3-4; Dan. 8:15. (Gen. 12:7, *note;* Dan. 10:5); Ezek. 43:6
c See Weights and Measures (OT), 2 Chr. 2:10, *note*

40:4
d Ezek. 44:5
e Ezek. 43:10

40:5
f See Weights and Measures (OT), 2 Chr. 2:10, *note*

40:6
g Ezek. 43:1

40:16
h 1 Kin. 6:4
i 1 Kin. 6:29,32,35

40:17
j Ezek. 42:1; cp. Rev. 11:2
k 1 Kin. 6:5; 2 Chr. 31:11
l Cp. Ezek. 45:5

40:20
m Ezek. 42:1; cp. Rev. 11:2

***40:5** Literally *house,* and so elsewhere in this book

40:7 gate chamber. Perhaps a guard room.

by seven steps, and its archway *was* in front of it.

23 A gate of the inner court was opposite the northern gateway, just as the eastern *gateway;* and he measured from gateway to gateway, one hundred cubits.

24 After that he brought me toward the south, and there a gateway was facing south; and he measured its gateposts and archways according to these same measurements.

25 *There were* windows in it and in its archways all around like those windows; its length *was* fifty cubits and its width twenty-five cubits.

26 Seven steps led up to it, and its archway *was* in front of them; and it had palm trees on its gateposts, one on this side and one on that side.

27 *There was* also a gateway on the inner court, facing south; and he measured from gateway to gateway toward the south, one hundred cubits.

40:29

a vv. 21,25,33,36

b See Weights and Measures (OT), 2 Chr. 2:10, *note*

28 Then he brought me to the inner court through the southern gateway; he measured the southern gateway according to these same measurements.

29 Also its gate chambers, its gateposts, and its archways *were* according to these same measurements; *there were* windows in it and in its archways all around; *it was* fifty cubits long and [a] twenty-five [b] cubits wide.

30 *There were* archways all around, twenty-five cubits long and five cubits wide.

31 Its archways faced the outer court, palm trees *were* on its gateposts, and going up to it *were* eight steps.

32 And he brought me into the inner court facing east; he measured the gateway according to these same measurements.

33 Also its gate chambers, its gateposts, and its archways *were* according to these same measurements; and *there were* windows in it and in its archways all around; *it was* fifty cubits long and twenty-five cubits wide.

34 Its archways faced the outer court, and palm trees *were* on its gateposts on this side and on that side; and going up to it *were* eight steps.

35 Then he brought me to the north gateway and measured *it* according to these same measurements—

36 also its gate chambers, its gateposts, and its archways. It had windows all around; its length *was* fifty cubits and its width twenty-five cubits.

37 Its gateposts faced the outer court, palm trees *were* on its gateposts on this side and on that side, and going up to it *were* eight steps.

38 *There was* a chamber and its entrance by the gateposts of the gateway, where they [c] washed the burnt offering.

40:38

c 2 Chr. 4:6

39 In the vestibule of the gateway *were* two tables on this side and two tables on that side, on which to slay the burnt offering, the [d] sin offering, and the [e] trespass offering.

40:39

d Lev. 4:2-3

e Lev. 5:6; 6:6; 7:1

40 At the outer side of the *vestibule*, as one goes up to the entrance of the northern gateway, *were* two tables; and on the other side of the vestibule of the gateway *were* two tables.

40:42

f Cp. Ex. 20:25

41 Four tables *were* on this side and four tables on that side, by the side of the gateway, eight tables on which they slaughtered *the sacrifices.*

40:43

g See Weights and Measures (OT), 2 Chr. 2:10, *note*

42 *There were* also four tables of [f] hewn stone for the burnt offering, one cubit and a half long, one cubit and a half wide, and one cubit high; on these they laid the instruments with which they slaughtered the burnt offering and the sacrifice.

43 Inside *were* hooks, a [g] handbreadth wide, fastened all around; and the flesh of the sacrifices *was* on the tables.

40:44

h 1 Chr. 6:31-32; 16:41-43; 25:1-7

Chambers of the singers and priests

44 Outside the inner gate *were* the chambers for the [h] singers in the inner court, one facing south at the side of the northern gateway, and the other facing north at the side of the southern gateway.

45 Then he said to me, "This

40:40 as one goes up. That is, *at the step.*

chamber which faces south *is* for the priests who [a]have charge of the temple.

46 "The chamber which faces north *is* for the priests who [b]have charge of the altar; these *are* the sons of [c]Zadok, from the sons of Levi, who come near the LORD to minister to Him."

47 And he measured the court, one hundred cubits long and one hundred cubits wide, foursquare. The altar *was* in front of the temple.

48 Then he brought me to the [d]vestibule of the temple and measured the doorposts of the vestibule, five cubits on this side and five cubits on that side; and the width of the gateway was three cubits on this side and three cubits on that side.

49 The length of the vestibule *was* twenty cubits, and the width eleven cubits; and by the steps which led up to it *there were* [e]pillars by the doorposts, one on this side and another on that side.

The holy and most holy place, side chambers, the rear buildings and interior

41 THEN he [f]brought me into the sanctuary* and measured the doorposts, six cubits wide on one side and six cubits wide on the other side—the width of the tabernacle.

2 The width of the entryway *was* ten cubits, and the side walls of the entrance *were* five cubits on this side and five cubits on the other side; and he measured its length, forty cubits, and its width, twenty cubits.

3 Also he went inside and measured the doorposts, two cubits; and the entrance, six cubits *high;* and the width of the entrance, seven cubits.

4 He measured the length, twenty cubits; and the width, twenty cubits, beyond the sanctuary; and he said to me, [g]"This *is* the [h]Most Holy *Place.*"

5 Next, he measured the wall of the temple, six [i]cubits. The width of each side chamber all around the temple *was* four cubits on every side.

6 The side [j]chambers *were* in three stories, one above the other, thirty chambers in each story; they rested on ledges which *were* for the side chambers all around, that they might be supported, but [k]not fastened to the wall of the temple.

7 [l]As one went up from story to story, the side chambers became wider all around, because their supporting ledges in the wall of the temple ascended like steps; therefore the width of the structure increased as one went up *from* the lowest *story* to the highest by way of the middle one.

8 I also saw an elevation all around the temple; it was the foundation of the side chambers, a full [m]rod, *that is,* six cubits *high.*

9 The thickness of the outer wall of the side chambers *was* five cubits, and so also the remaining terrace by the place of the side chambers of the temple.

10 And between *it and* the *wall* chambers was a width of twenty cubits all around the temple on every side.

11 The doors of the side chambers opened on the terrace, one door toward the north and another toward the south; and the width of the terrace *was* five cubits all around.

12 The building that faced the separating courtyard at its western end *was* seventy cubits wide; the wall of the building *was* five cubits thick all around, and its length ninety cubits.

13 So he measured the temple, one [n]hundred cubits long; and the separating courtyard with the building and its walls *was* one hundred cubits long;

14 also the width of the eastern face of the temple, including the separating courtyard, *was* one hundred cubits.

15 He measured the length of the building behind it, facing the separating courtyard, with its [o]galleries on the one side and on the other side, one hundred cubits, as well as

*41:1 Hebrew *heykal,* here the main room of the temple, sometimes called the *holy place* (compare Exodus 26:33)

40:45
a Lev. 8:35; Num. 3:27-28,32,38; 18:5; 1 Chr. 9:23; 2 Chr. 13:11; Ps. 134:1

40:46
b Lev. 6:12-13
c 1 Kin. 2:35; Ezek. 43:19; 44:15-16

40:48
d 1 Kin. 6:3; 2 Chr. 3:4

40:49
e 1 Kin. 7:15-21; 2 Chr. 3:17; cp. Rev. 3:12

41:1
f Ezek. 40:2-3

41:4
g 1 Kin. 6:20; 2 Chr. 3:8
h Ex. 26:33-34; Heb. 9:3-8

41:5
i See Weights and Measures (OT), 2 Chr. 2:10, *note*

41:6
j 1 Kin. 6:5
k 1 Kin. 6:6,10

41:7
l Cp. 1 Kin. 6:8

41:8
m See Weights and Measures (OT), 2 Chr. 2:10, *note*

41:13
n Ezek. 40:47

41:15
o Ezek. 42:3,5

41:3 inside. That is, *to the inner room.*

the inner temple and the porches of the court,

16 their doorposts and the [a]beveled window frames. And the galleries all around their three stories opposite the threshold were paneled with [b]wood from the ground to the windows—the windows were covered—

17 from the space above the door, even to the inner room,* as well as outside, and on every wall all around, inside and outside, by measure.

18 And *it was* made with [c]cherubim and [d]palm trees, a palm tree between cherub and cherub. *Each* cherub had two faces,

19 so that the face of a [e]man *was* toward a palm tree on one side, and the face of a young lion toward a palm tree on the other side; thus *it was* made throughout the temple all around.

20 From the floor to the space above the door, and on the wall of the sanctuary, cherubim and palm trees *were* carved.

21 The [f]doorposts of the temple *were* square, *as was* the front of the sanctuary; their appearance was similar.

22 The [g]altar *was* of wood, three cubits high, and its length two cubits. Its corners, its length, and its sides *were* of wood; and he said to me, "This *is* the [h]table that *is* before the LORD."

23 [i]The temple and the sanctuary had two doors.

24 The doors had two [j]panels *apiece,* two folding panels: two *panels* for one door and two panels for the other *door.*

25 Cherubim and palm trees *were* carved on the doors of the temple just as they *were* carved on the walls. A wooden canopy *was* on the front of the vestibule outside.

26 *There were* beveled window *frames* and palm trees on one side and on the other, on the sides of the vestibule—also on the side chambers of the temple and on the canopies.

The priests' chambers and final measurements of the temple

42 THEN he [k]brought me out into the [l]outer court, by the way toward the [m]north; and he brought me into the [n]chamber which *was* opposite the [o]separating courtyard, and which *was* opposite the building toward the north.

2 Facing the length, *which was* one hundred [p]cubits (the width was fifty cubits), was the north door.

3 Opposite the inner court of twenty *cubits,* and opposite the [q]pavement of the outer court, *was* [r]gallery against gallery in three *stories.*

4 In front of the chambers, toward the inside, *was* a walk ten cubits wide, at a distance of one cubit; and their doors faced north.

5 Now the upper chambers *were* shorter, because the galleries took away *space* from them more than from the lower and middle stories of the building.

6 For they *were* in three *stories* and did not have pillars like the pillars of the courts; therefore *the upper level* was shortened more than the lower and middle levels from the ground up.

7 And a wall which *was* outside ran parallel to the chambers, at the front of the chambers, toward the outer court; its length *was* fifty cubits.

8 The length of the chambers toward the outer court *was* fifty cubits, whereas that facing the temple *was* one [s]hundred cubits.

9 At the lower chambers *was* the entrance on the east side, as one goes into them from the outer court.

10 Also *there were* chambers in the thickness of the wall of the court toward the east, opposite the separating courtyard and opposite the building.

11 *There was* a walk in front of them also, and their appearance *was* like the chambers which *were* toward the north; they *were* as long and as wide as the others, and all their exits and entrances *were* according to plan.

*41:17 Literally *house,* here *the Most Holy Place*

41:16
a 1 Kin. 6:4; Ezek. 40:16,25
b 1 Kin. 6:15

41:18
c 1 Kin. 6:29; 2 Chr. 3:7
d 2 Chr. 3:5; Ezek. 40:16

41:19
e Ezek. 1:10; 10:14

41:21
f 1 Kin. 6:33

41:22
g Ex. 30:1; 1 Kin. 6:20
h Ex. 25:23-30; Lev. 24:6

41:23
i 1 Kin. 6:31-35

41:24
j 1 Kin. 6:34

42:1
k Ezek. 41:4
l Ezek. 40:17
m Ezek. 40:20
n Ezek. 41:12,15
o vv. 10,13

42:2
p See Weights and Measures (OT), 2 Chr. 2:10, *note*

42:3
q Ezek. 40:17
r Ezek. 41:15

42:8
s Ezek. 41:13-14

41:17 by measure. Every detail, however small it may seem, is important in the work of the LORD.

12 And corresponding to the doors
of the chambers that *were* facing
south, as one enters them, *there*
was a door in front of the walk, the
way directly in front of the wall to-
ward the east.

13 Then he said to me, "The north
chambers *and* the south chambers,
which *are* opposite the separating
courtyard, *are* the holy chambers
where the priests who [a]approach
the LORD [b]shall eat the most holy of-
ferings. There they shall lay the
most holy offerings—the [c]grain of-
fering, the sin offering, and the tres-
pass offering—for the place *is* holy.

14 "When the priests enter them,
they shall not go out of the holy
chamber into the outer court; but
there they shall [d]leave their [e]gar-
ments in which they minister, for
they *are* holy. They shall put on oth-
er garments; then they may ap-
proach *that* which *is* for the people."

15 Now when he had finished
measuring the inner temple, he
brought me out through the gate-
way that faces toward the [f]east, and
measured it all around.

16 He measured the east side with
the measuring rod,* five hundred
[g]rods by the measuring rod all
around.

17 He measured the north side,
five hundred rods by the measuring
rod all around.

18 He measured the south side, five
hundred rods by the measuring rod.

19 He came around to the west
side *and* measured five hundred
rods by the measuring rod.

20 He measured it on the four
sides; it had a [h]wall all around, [i]five
hundred *cubits* long and five hun-
dred wide, to separate the holy ar-
eas from the [j]common.

Vision of glory of the LORD filling the temple (cp. Ezek. 11:22–24)

43 AFTERWARD he brought me
to the gate, the gate that
faces toward the [k]east.

2 And behold, the [l]glory of the
God of Israel came from the way of
the east. His [m]voice *was* like the
sound of many waters; and the
earth shone with His [n]glory.

3 *It was* like the appearance of the
vision which I saw—like the vision
which I saw when I came to destroy
the city. The visions *were* like the
vision which I saw by the River
Chebar; and I fell on my face.

4 And the [o]glory of the LORD came
into the temple by way of the gate
which faces toward the east.

5 The [p]Spirit lifted me up and
brought me into the inner court;
and behold, the glory of the LORD
[q]filled the temple.

The place of the throne in the coming kingdom

6 Then I heard *Him* speaking to
me from the temple, while a [r]man
stood beside me.

7 And He said to me, "Son of man,
this is the [s]place of My throne and
the place of the soles of My feet,
where I will [t]dwell in the midst of
the children of Israel forever. No
more shall the house of Israel defile
My holy name, they nor their kings,
by their harlotry or with the car-
casses of their kings on their [u]high
places.

8 "When they set their threshold
by My threshold, and their doorpost
by My doorpost, with a wall be-
tween them and Me, they [v]defiled
My holy name by the abominations
which they committed; therefore I
have consumed them in My anger.

9 "Now let them put their harlotry
and the carcasses of their kings far
away from Me, and I will dwell in
their midst forever.

10 "Son of man, describe the tem-
ple to the house of Israel, that they
may be ashamed of their iniquities;
and let them measure the pattern.

11 "And if they are ashamed of all
that they have done, make known

*42:16 Compare 40:5

42:13
a Ezek. 43:19
b Lev. 6:16,26
c Lev. 2:3,10; 6:14,17,25,29; 7:1; 10:13-14; Num. 18:9-10

42:14
d Ezek. 44:19
e Cp. Ex. 29:5-9; Lev. 8:7,13

42:15
f Ezek. 40:6

42:16
g See Weights and Measures (OT), 2 Chr. 2:10, *note*

42:20
h Ezek. 40:5
i Ezek. 45:2
j Ezek. 44:23

43:1
k Ezek. 42:15

43:2
l Ezek. 9:3; 10:18,19
m Ezek. 1:24; Rev. 1:15; 14:2; 19:6
n Ezek. 10:4; Rev. 18:1

43:4
o Ezek. 11:23

43:5
p *Holy Spirit* (OT): v. 5; Joel 2:28. (Gen. 1:2; Zech. 12:10, *note*)
q Ex. 40:34; 1 Kin. 8:10-11; Ezek. 44:4

43:6
r Ezek. 1:26

43:7
s Ps. 99:1; Is. 60:13
t Ezek. 37:26-28
u Ezek. 6:5,13

43:8
v Ezek. 44:7

43:3 when I came. Obviously it was not Ezekiel who came to destroy the city of Jerusalem for her sins, but the LORD Himself. On the basis of the requirements of the context, the reading in some six manuscripts, the version of Theodotion and that of the Vulgate, the best reading is "when He came to destroy the city." A possible rendering, and perhaps preferable, would be to read the final letter of the disputed word as a well-known abbreviation for "LORD," thus giving us the reading "when the LORD came to destroy the city."

to them the design of the temple and its arrangement, its exits and its entrances, its entire design and all its [a]ordinances, all its forms and all its laws. Write *it* down in their sight, so that they may keep its whole design and all its ordinances, and [b]perform them.

12 "This *is* the law of the temple: The whole area surrounding the [c]mountaintop *is* most holy. Behold, this *is* the law of the temple.

Measure of the altar of sacrifice

13 "These are the measurements of the [d]altar in cubits (the [e]cubit *is* one cubit and a [e]handbreadth): the base one cubit high and one cubit wide, with a rim all around its edge of one [e]span. This *is* the height of the altar:

14 "from the base on the ground to the lower [f]ledge, two cubits; the width of the ledge, one cubit; from the smaller ledge to the larger ledge, four cubits; and the width of the ledge, *one* cubit.

15 "The altar hearth *is* four cubits high, with four [g]horns extending upward from the hearth.

16 "The altar hearth *is* twelve *cubits* long, twelve wide, [h]square at its four corners;

17 "the ledge, fourteen *cubits* long and fourteen wide on its four sides, with a rim of half a cubit around it; its base, one cubit all around; and its [i]steps face toward the east."

18 And He said to me, "Son of man, thus says the Lord GOD: 'These *are* the ordinances for the altar on the day when it is made, for sacrificing [j]burnt offerings on it, and for [k]sprinkling blood on it.

The offerings

19 'You shall give a young [l]bull for a sin offering to the [m]priests, the Levites, who are of the seed of [n]Zadok, who [o]approach Me to minister to Me,' says the Lord GOD.

20 'You shall take some of its blood and put *it* on the four horns of the altar, on the four corners of the ledge, and on the rim around it; thus you shall cleanse it and make atonement for it.

21 'Then you shall also take the bull of the sin offering, and [p]burn it in the appointed place of the temple, [q]outside the sanctuary.

22 'On the second day you shall offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they cleansed *it* with the bull.

23 'When you have finished cleansing *it,* you shall offer a young bull without blemish, and a ram from the flock without blemish.

24 'When you offer them before the LORD, the priests shall throw [r]salt on them, and they will offer them up *as* a burnt offering to the LORD.

25 'Every day for [s]seven days you shall prepare a goat *for* a sin offering; they shall also prepare a young bull and a ram from the flock, both without blemish.

26 'Seven days they shall make atonement for the altar and purify it, and so consecrate *it.*

27 'When these days are over it shall be, on the [t]eighth day and thereafter, that the priests shall offer your burnt offerings and your peace offerings on the altar; and I will accept you,' says the Lord GOD."

Gate for the prince to eat bread before the LORD

44 THEN He brought me back to the outer gate of the sanc-

43:11
a Ezek. 44:5
b Ezek. 11:20

43:12
c Ezek. 40:2

43:13
d Ex. 27:1-8
e See Weights and Measures (OT), 2 Chr. 2:10, *note*

43:14
f Ezek. 45:19

43:15
g Ex. 27:2

43:16
h Ex. 27:1

43:17
i Cp. Ex. 20:26

43:18
j Ex. 40:29
k Lev. 1:5

43:19
l Ex. 29:10-12; Lev. 8:14-15; Ezek. 45:18-19
m Ezek. 44:15
n Ezek. 40:46
o Cp. Num. 16:5-40

43:21
p Ex. 29:14
q Heb. 13:11; cp. Lev. 4:12, *note*

43:24
r Lev. 2:13

43:25
s Ex. 29:35-37; Lev. 8:33

43:27
t Lev. 9:1-4

43:19 THE PROBLEM WITH SACRIFICES

A problem is posed by this paragraph (vv. 19–27). Since the NT clearly teaches that animal sacrifices do not in themselves cleanse away sin (Heb. 10:4) and that the one sacrifice of the Lord Jesus Christ that was made at Calvary completely provides for such expiation (compare Heb. 9:12,26,28; 10:10,14), how can there be a fulfillment of such a prophecy? Two answers have been suggested: (1) Such sacrifices, if actually offered, will be memorial in character. They will, according to this view, look back to our Lord's work on the cross, as the offerings of the old covenant anticipated His sacrifice. They would, of course, have no expiatory value. And (2) the reference to sacrifices is not to be taken literally, in view of the putting away of such offerings, but is rather to be regarded as a presentation of the worship of redeemed Israel, in her own land and in the millennial temple, using the terms with which the Jews were familiar in Ezekiel's day.

tuary which faces toward the east, but it *was* shut.

2 And the LORD said to me, "This gate shall be shut; it shall not be opened, and no man shall enter by it, because the LORD God of Israel has [a]entered by it; therefore it shall be shut.

3 "*As for* the [b]prince, *because* he *is* the prince, he may sit in it to [c]eat bread before the LORD; [d]he shall enter by way of the vestibule of the gateway, and go out the same way."

The glory fills the house

4 Also He brought me by way of the north gate to the front of the temple; so I looked, and behold, the [e]glory of the LORD filled the house of the LORD; and I fell on my face.

5 And the LORD said to me, "Son of man, [f]mark well, see with your eyes and hear with your ears, all that I say to you concerning all the [g]ordinances of the house of the LORD and all its laws. Mark well who may enter the house and all who go out from the sanctuary.

6 "Now say to the rebellious, to the house of Israel, 'Thus says the Lord GOD: "O house of Israel, let Us [h]have no more of all your abominations.

7 "When you brought in [i]foreigners, [j]uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary to defile it—My house—and when you offered My food, the fat and the blood, then they broke My covenant because of all your abominations.

8 "And you have not kept charge of My holy things, but you have set *others* to keep charge of My sanctuary for you."

The priests of the future temple

9 'Thus says the Lord GOD: "No [k]foreigner, uncircumcised in heart or uncircumcised in flesh, shall enter My sanctuary, including any foreigner who *is* among the children of Israel.

10 "And the [l]Levites who went far from Me, when Israel went astray, who strayed away from Me after their idols, they shall bear their iniquity.

11 "Yet they shall be ministers in My sanctuary, *as* gatekeepers of the house and ministers of the house; they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them.

12 "Because they ministered to them before their idols and caused the house of Israel to fall into iniquity, therefore I have [m]raised My hand in an oath against them," says the Lord GOD, "that they shall bear their iniquity.

13 "And they shall [n]not come near Me to minister to Me as priest, nor come near any of My holy things, nor into the Most Holy *Place;* but they shall bear their shame and their abominations which they have committed.

14 "Nevertheless I will make them [o]keep charge of the temple, for all its work, and for all that has to be done in it.

15 "But the priests, the Levites, the [p]sons of Zadok, who kept charge of My sanctuary when the children of Israel went astray from Me, they shall come near Me to minister to Me; and they [q]shall stand before Me to offer to Me the fat and the blood," says the Lord GOD.

16 "They shall [r]enter My sanctuary, and they shall come near My table to minister to Me, and they shall keep My charge.

17 "And it shall be, whenever they enter the gates of the inner court, that [s]they shall put on linen garments; no wool shall come upon them while they minister within the gates of the inner court or within the house.

18 "They shall have linen turbans on their heads and linen trousers on their bodies; they shall not clothe themselves with *anything that causes* sweat.

19 "When they go out to the outer court, to the outer court to the people, they shall take off their garments in which they have minis-

44:2
a Ezek. 43:2-4

44:3
b Ezek. 37:25; 45:7
c Cp. Gen. 31:54; 1 Cor. 10:18
d Ezek. 46:2,8

44:4
e Ezek. 3:23; 43:5

44:5
f Ezek. 40:4
g Ezek. 43:11

44:6
h Ezek. 45:9; 1 Pet. 4:3

44:7
i Num. 18:4; Zech. 14:21; cp. Acts 21:28
j Jer. 9:26

44:9
k Num. 18:4; Zech. 14:21; cp. Acts 21:28

44:10
l 2 Kin. 23:8; cp. 2 Chr. 29:4-5

44:12
m Is. 9:16

44:13
n 2 Kin. 23:9

44:14
o Num. 18:4; 1 Chr. 23:28,32

44:15
p 1 Sam. 2:35; 2 Sam. 15:27; Ezek. 43:19; 48:11
q Deut. 10:8

44:16
r Num. 18:7-8

44:17
s Ex. 28:39-43; 39:27-29

44:3 prince. This prince is not the Messiah, as shown by his actions in chs. 44—46.

tered, [a]leave them in the holy chambers, and put on other garments; and in their holy garments they shall [b]not sanctify the people.

20 "They shall neither [c]shave their heads nor let their hair grow [d]long, but they shall keep their hair well trimmed.

21 "No priest shall [e]drink wine when he enters the inner court.

22 "They shall not take as wife a [f]widow or a divorced woman, but take virgins of the descendants of the house of Israel, or widows of priests.

23 "And they shall [g]teach My people *the difference* between the holy and the unholy, and cause them to [h]discern between the unclean and the clean.

24 "In [i]controversy they shall stand as judges, *and* judge it according to My judgments. They shall keep My laws and My statutes in all My appointed meetings, and they shall hallow My Sabbaths.

25 "They shall not defile *themselves* by coming near a dead person. Only for father or mother, for son or daughter, for brother or unmarried sister may they defile themselves.

26 "After he is cleansed, they shall count [j]seven days for him.

27 "And on the day that he goes to the sanctuary to minister in the sanctuary, he must offer his [k]sin offering in the inner court," says the Lord GOD.

28 "It shall be, in regard to their inheritance, *that* [l]I *am* their inheritance. You shall give them no [m]possession in Israel, for I *am* their possession.

29 "They shall eat the grain offering, the sin offering, and the trespass offering; every [n]dedicated thing in Israel shall be theirs.

30 "The [o]best of all firstfruits of any kind, and every sacrifice of any kind from all your sacrifices, shall be the priest's; also you shall give to the priest the first of your ground meal, to cause a blessing to rest on your house.

31 "The priests [p]shall not eat anything, bird or beast, that died naturally or was torn *by wild beasts.*

The LORD's district of land

45 "MOREOVER, when you [q]divide the land by lot into inheritance, you shall set apart a [r]district for the LORD, a holy section of the land; its length *shall be* twenty-five thousand *cubits,* and the width ten thousand. It *shall be* holy throughout its territory all around.

2 "Of this there shall be a square plot for the sanctuary, [s]five hundred by five hundred *rods,* with fifty [t]cubits around it for an open space.

3 "So this is the district you shall measure: twenty-five thousand *cubits* long and ten thousand wide; in it shall be the [u]sanctuary, the Most Holy *Place.*

4 "It shall be a holy *section* of the land, belonging to the priests, the ministers of the sanctuary, who come near to minister to the LORD; it shall be a place for their houses and a holy place for the sanctuary.

5 "*An area* twenty-five thousand *cubits* long and ten thousand wide shall belong to the Levites, the ministers of the temple; they shall have twenty chambers as a possession.*

6 "You shall appoint as the property of the city *an area* [v]five thousand *cubits* wide and twenty-five thousand long, adjacent to the district of the holy *section;* it shall belong to the whole house of Israel.

Section for the prince

7 "The [w]prince shall have *a section* on one side and the other of the holy district and the city's property; and bordering on the holy district and the city's property, extending westward on the west side and eastward on the east side, the length *shall be* side by side with one of the *tribal* portions, from the west border to the east border.

8 "The land shall be his possession in Israel; and My princes shall no more oppress My people, but they shall [x]give *the rest of* the land to the house of Israel, according to their tribes."

9 'Thus says the Lord GOD: [y]"Enough, O princes of Israel! Re-

***45:5** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *a possession, cities of dwelling.*

44:19
a Ezek. 42:14
b Lev. 6:27; cp. Ezek. 46:20; Matt. 23:17-19

44:20
c Lev. 21:5
d Num. 6:5

44:21
e Lev. 10:9

44:22
f Lev. 21:7,13-14

44:23
g Lev. 10:10-11; Ezek. 22:26; Mal. 2:7
h Lev. 20:25

44:24
i Deut. 17:8; 2 Chr. 19:8-10

44:26
j Num. 19:13-19

44:27
k Lev. 5:3,6

44:28
l Num. 18:20; Deut. 10:9; 18:1-2; Josh. 13:14,33
m Ezek. 45:4

44:29
n Lev. 27:28

44:30
o Cp. Ex. 13:2; Num. 3:13

44:31
p Lev. 22:8; Deut. 14:21

45:1
q Num. 26:52-56
r Ezek. 48:8-9

45:2
s Ezek. 42:20
t See Weights and Measures (OT), 2 Chr. 2:10, *note*

45:3
u Ezek. 48:10

45:6
v Ezek. 48:15

45:7
w Ezek. 44:3; 48:21

45:8
x Ezek. 48:1-7,23-29; cp. Josh. 11:23

45:9
y Ezek. 44:6

move violence and plundering, execute justice and righteousness, and stop dispossessing My people," says the Lord GOD.

10 "You shall have [a]honest scales, an honest [b]ephah, and an honest [b]bath.

11 "The ephah and the bath shall be of the same measure, so that the bath contains one-tenth of a [c]homer, and the ephah one-tenth of a homer; their measure shall be according to the homer.

12 "The [d]shekel *shall be* twenty [d]gerahs; twenty shekels, twenty-five shekels, *and* fifteen shekels shall be your [d]mina.

13 "This *is* the offering which you shall offer: you shall give one-sixth of an ephah from a homer of wheat, and one-sixth of an ephah from a homer of barley.

14 "The ordinance concerning oil, the bath of oil, *is* one-tenth of a bath from a [e]kor. *A kor is* a homer or ten baths, for ten baths *are* a homer.

15 "And one lamb shall be given from a flock of two hundred, from the rich pastures of Israel. These shall be for grain offerings, burnt offerings, and peace offerings, to make atonement for them," says the Lord GOD.

16 "All the people of the land shall [f]give this offering for the prince in Israel.

17 "Then it shall be the [g]prince's part *to give* burnt offerings, grain offerings, and drink offerings, at the feasts, the New Moons, the Sabbaths, and at all the appointed seasons of the house of Israel. He shall prepare the sin offering, the grain offering, the burnt offering, and the peace offerings to make atonement for the house of Israel."

18 'Thus says the Lord GOD: "In the first *month,* on the first *day* of the month, you shall take a young bull without blemish and cleanse the sanctuary.

19 "The priest shall take some of the blood of the sin offering and put *it* on the doorposts of the temple, on the four corners of the ledge of the altar, and on the gateposts of the gate of the inner court.

20 "And so you shall do on the seventh *day* of the month for everyone who has [h]sinned unintentionally or in ignorance. Thus you shall make atonement for the temple.

21 [i]"In the first *month,* on the fourteenth day of the month, you shall observe the Passover, a feast of seven days; unleavened bread shall be eaten.

22 "And on that day the prince shall prepare for himself and for all the people of the land a [j]bull *for* a sin offering.

23 "On the seven days of the feast he shall prepare a burnt offering to the LORD, seven bulls and seven rams without blemish, daily for seven days, and a kid of the goats daily *for* a sin offering.

24 "And he shall prepare a grain offering of one [k]ephah for each bull and one ephah for each ram, together with a [k]hin of oil for each ephah.

25 "In the seventh *month,* on the [l]fifteenth day of the month, at the feast, he shall do likewise for seven days, according to the sin offering, the burnt offering, the grain offering, and the oil."

The prince to worship first; then he is to lead the people in worship

46 'THUS says the Lord GOD: "The gateway of the inner court that faces toward the east shall be shut the six [m]working days; but on the Sabbath it shall be opened, and on the day of the New Moon it shall be opened.

2 "The prince shall [n]enter by way of the vestibule of the gateway from the outside, and stand by the gatepost. The priests shall prepare his burnt offering and his peace offerings. He shall worship at the threshold of the gate. Then he shall

45:10
a Lev. 19:36; Prov. 16:11
b See Weights and Measures (OT), 2 Chr. 2:10, *note*

45:11
c See Weights and Measures (OT), 2 Chr. 2:10, *note*

45:12
d See Coinage (OT), Ex. 30:13, *note;* cp. 2 Chr. 2:10, *note*

45:14
e See Weights and Measures (OT), 2 Chr. 2:10, *note*

45:16
f Cp. Ex. 30:14-15

45:17
g Ezek. 46:4-12

45:20
h Lev. 4:27

45:21
i Ex. 12:1-24; Lev. 23:5-8; Num. 9:2-3; 28:16-17; Deut. 16:1

45:22
j Lev. 4:14

45:24
k See Weights and Measures (OT), 2 Chr. 2:10, *note*

45:25
l Lev. 23:33-43; Num. 29:12-38

46:1
m Ex. 20:9

46:2
n Ezek. 44:3

45:18 first month. This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

45:25 seventh month. This is the month of Tishri (or Ethanim) in the Hebrew religious calendar. It correlates to the modern months of September–October. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

go out, but the gate shall not be shut until evening.

3 "Likewise the [a]people of the land shall worship at the entrance to this gateway before the LORD on the Sabbaths and the New Moons.

4 "The burnt offering that the prince [b]offers to the LORD on the [c]Sabbath day *shall be* six lambs without blemish, and a ram without blemish;

5 "and the grain offering *shall be one* [d]ephah for a ram, and the grain offering for the lambs, as much as he wants to give, as well as a [d]hin of oil with every ephah.

6 "On the day of the New Moon *it shall be* a young bull without blemish, six lambs, and a ram; they shall be without blemish.

7 "He shall prepare a grain offering of an [e]ephah for a bull, an ephah for a ram, as much as he wants to give for the lambs, and a [e]hin of oil with every ephah.

8 "When the prince enters, he shall go in by way of the vestibule of the gateway, and go out the same way.

9 "But when the people of the land come [f]before the LORD on the appointed feast days, whoever enters by way of the north [g]gate to worship shall go out by way of the south gate; and whoever enters by way of the south gate shall go out by way of the north gate. He shall not return by way of the gate through which he came, but shall go out through the opposite gate.

10 "The prince shall then be [h]in their midst. When they go in, he shall go in; and when they go out, he shall go out.

11 "At the festivals and the appointed feast days the grain offering shall be an [i]ephah for a bull, an ephah for a ram, as much as he wants to give for the lambs, and a [i]hin of oil with every ephah.

12 "Now when the prince makes a voluntary burnt offering or voluntary peace offering to the LORD, the gate that faces toward the east shall then be opened for him; and he shall prepare his burnt offering and his peace offerings as he did on the Sabbath day. Then he shall go out, and after he goes out the gate shall be shut.

13 "You shall daily make a burnt offering to the LORD *of* a lamb of the first year without blemish; you shall prepare it every [j]morning.

14 "And you shall prepare a grain offering with it every morning, a sixth of an [k]ephah, and a third of a [k]hin of oil to moisten the fine flour. This grain offering is a perpetual ordinance, to be made regularly to the LORD.

15 "Thus they shall prepare the lamb, the grain offering, and the oil, *as* a [l]regular burnt offering every morning."

16 'Thus says the Lord GOD: "If the prince gives a [m]gift *of some* of his inheritance to any of his sons, it shall belong to his sons; it is their possession by inheritance.

17 "But if he gives a gift of some of his inheritance to one of his servants, it shall be his until the [n]year of liberty, after which it shall return to the prince. But his inheritance shall belong to his sons; it shall become theirs.

18 "Moreover the [o]prince shall not take any of the people's inheritance by [p]evicting them from their property; he shall provide an inheritance for his sons from his own property, so that none of My people may be [q]scattered from his property." ' "

Place for boiling and baking

19 Now he brought me through the [r]entrance, which *was* at the side of the gate, into the holy [s]chambers of the priests which face toward the north; and there a place *was* situated at their extreme western end.

20 And he said to me, "This *is* the place where the priests shall [t]boil the trespass offering and the sin offering, *and* where they shall [u]bake the grain offering, so that they do not bring *them* out into the outer court to [v]sanctify the people."

21 Then he brought me out into the outer court and caused me to pass by the four corners of the court; and in fact, in every corner of the court *there was another* court.

22 In the four corners of the court

46:3
a Cp. Luke 1:10

46:4
b Ezek. 45:17
c Num. 28:9-10

46:5
d See Weights and Measures (OT), 2 Chr. 2:10, *note*

46:7
e See Weights and Measures (OT), 2 Chr. 2:10, *note*

46:9
f Ex. 34:23; Deut. 16:16-17; Ps. 84:7
g Ezek. 48:31,33

46:10
h Cp. 2 Sam. 6:14-15; 1 Chr. 29:20

46:11
i See Weights and Measures (OT), 2 Chr. 2:10, *note*

46:13
j Cp. Num. 28:3-5

46:14
k See Weights and Measures (OT), 2 Chr. 2:10, *note*

46:15
l Ex. 29:42; Num. 28:6

46:16
m Cp. 2 Chr. 21:3

46:17
n Lev. 25:10

46:18
o Ezek. 45:8; cp. Is. 11:3-4
p Cp. 1 Kin. 21:19; Mic. 2:1-2
q Cp. Ezek. 34:3-6

46:19
r Ezek. 42:9
s Ezek. 42:13

46:20
t 2 Chr. 35:13
u Lev. 2:4-5,7
v Ezek. 44:19

were enclosed courts, forty [a]*cubits* long and thirty wide; all four corners *were* the same size.

23 *There was* a row *of building stones* all around in them, all around the four of them; and cooking hearths were made under the rows of stones all around.

24 And he said to me, "These *are* the kitchens where the ministers of the temple shall boil the sacrifices of the people."

The river of the sanctuary
(cp. Zech. 14:8–9; Rev. 22:1–2)

47 THEN he brought me back to the door of the temple; and there was [b]water, flowing from under the threshold of the temple toward the east, for the front of the temple faced east; the water was flowing from under the right side of the temple, south of the altar.

2 He brought me out by way of the north gate, and led me around on the outside to the outer gateway that faces [c]east; and there was water, running out on the right side.

3 And when the [d]man went out to the east with the line in his hand, he measured one thousand [e]cubits, and he brought me through the waters; the water *came up to my* ankles.

4 Again he measured one thousand and brought me through the waters; the water *came up to my* knees. Again he measured one thousand and brought me through; the water *came up to my* waist.

5 Again he measured one thousand, *and it was* a river that I could not cross; for the water was too deep, water in which one must swim, a river that could not be crossed.

6 He said to me, "Son of man, have you seen *this?*" Then he brought me and returned me to the bank of the river.

7 When I returned, there, along the bank of the river, *were* very many [f]trees on one side and the other.

8 Then he said to me: "This water flows toward the eastern region, goes down into the valley, and enters the sea. *When it* reaches the sea, *its* waters are healed.

9 "And it shall be *that* every living thing that moves, wherever the rivers go, will live. There will be a very great multitude of fish, because these waters go there; for they will be healed, and everything will live wherever the river goes.

10 "It shall be *that* fishermen will stand by it from En Gedi to En Eglaim; they will be *places* for spreading their nets. Their fish will be of the same kinds as the fish of the [g]Great Sea, exceedingly many.

11 "But its swamps and marshes will not be healed; they will be given over to salt.

12 "Along the bank of the river, on this side and that, will grow all *kinds of* trees used for food; their [h]leaves will not wither, and their fruit will not fail. They will bear fruit every month, because their water flows from the sanctuary. Their fruit will be for food, and their [h]leaves for [i]medicine."

VII. The Division of the Land during the Millennial Age, 47:13—48:35

Borders of the land (cp. Gen. 15:18–21)

13 Thus says the Lord GOD: "These *are* the [j]borders by which you shall divide the land as an inheritance among the twelve tribes of Israel. [k]Joseph *shall have two* portions.

14 "You shall inherit it equally with one another; for I [l]raised My hand in an oath to give it to your fathers, and this land shall fall to you as your inheritance.

15 "This *shall be* the border of the land on the north: from the [m]Great Sea, *by* the [n]road to Hethlon, as one goes to [o]Zedad,

16 [p]"Hamath, [q]Berothah, Sibraim (which *is* between the border of Damascus and the border of Hamath),

46:22
a See Weights and Measures (OT), 2 Chr. 2:10, *note*

47:1
b vv. 1-12; Ps. 46:4; Joel 3:18; Zech. 13:1; 14:8; Rev. 22:1

47:2
c Ezek. 44:1-2

47:3
d Ezek. 40:3
e See Weights and Measures (OT), 2 Chr. 2:10, *note*

47:7
f v. 12; Is. 60:13; Rev. 22:2

47:10
g Num. 34:6; Josh. 23:4; Ezek. 48:28

47:12
h Ps. 1:3; Jer. 17:8; cp. Job 8:16
i Rev. 22:2

47:13
j Num. 34:1-29
k Cp. Gen. 48:5; 1 Chr. 5:1

47:14
l Gen. 12:7; 13:15; 15:7; 17:8; 26:3; 28:13; Ezek. 20:5-6,28,42

47:15
m Num. 34:6; Josh. 23:4; Ezek. 48:28
n Ezek. 48:1
o Num. 34:8

47:16
p Num. 34:8
q 2 Sam. 8:8

47:8 valley. Arabah in Hebrew. When used with the definite article only, it refers to the valley which runs from the Sea of Galilee to the Gulf of Aqabah. South of the Dead Sea the name is still retained (Wady el-Arabah).

47:9 rivers. Literally *two rivers.*

to Hazar Hatticon (which *is* on the border of Hauran).

17 "Thus the boundary shall be from the Sea to [a]Hazar Enan, the border of Damascus; and as for the north, northward, it is the border of Hamath. *This is* the north side.

18 "On the east side you shall mark out the border from between Hauran and Damascus, and between Gilead and the land of Israel, along the Jordan, and along the eastern side of the sea. *This is* the east side.

19 "The south side, toward the South,* *shall be* from Tamar to the [b]waters of [c]Meribah by Kadesh, along the brook to the [d]Great Sea. *This is* the south side, toward the South.

20 "The west side *shall be* the [e]Great Sea, from the *southern* boundary until one comes to a point opposite Hamath. This *is* the west side.

21 "Thus you shall [f]divide this land among yourselves according to the tribes of Israel.

22 "It shall be that you will divide it by [g]lot as an inheritance for yourselves, and for the [h]strangers who dwell among you and who bear children among you. [i]They shall be to you as native-born among the children of Israel; they shall have an inheritance with you among the tribes of Israel.

23 "And it shall be *that* in whatever tribe the stranger dwells, there you shall give *him* his inheritance," says the Lord GOD.

Division of the land among seven of the tribes (cp. Josh. 13:1—19:51)

48 "NOW these *are* the names of the tribes: From the [j]northern border along the road to Hethlon at the entrance of Hamath, to Hazar Enan, the border of Damascus northward, in the direction of Hamath, *there shall be* one *section for* [k]Dan from its east to its west side;

2 "by the border of Dan, from the east side to the west, one *section for* [l]Asher;

3 "by the border of Asher, from the east side to the west, one *section for* [m]Naphtali;

4 "by the border of Naphtali, from the east side to the west, one *section for* [n]Manasseh;

5 "by the border of Manasseh, from the east side to the west, one *section for* [o]Ephraim;

6 "by the border of Ephraim, from the east side to the west, one *section for* [p]Reuben;

7 "by the border of Reuben, from the east side to the west, one *section for* [q]Judah;

District of land for the sanctuary

8 "by the border of Judah, from the east side to the west, shall be the [r]district which you shall set apart, twenty-five thousand *cubits* in width, and *in* length the same as one of the *other* portions, from the east side to the west, with the [s]sanctuary in the center.

9 "The district that you shall set apart for the LORD *shall be* twenty-five thousand *cubits* in length and ten thousand in width.

District of the land for the priests and Levites

10 "To these—to the priests—the holy district shall belong: on the north twenty-five thousand *cubits in length,* on the west ten thousand in width, on the east ten thousand in width, and on the south twenty-five thousand in length. The sanctuary of the LORD shall be in the center.

11 [t]"*It shall be* for the priests of the sons of Zadok, who are sanctified, who have kept My charge, who did not go astray when the children of Israel went astray, [u]as the Levites went astray.

*47:19 Hebrew *Negev*

47:17
a Num. 34:9

47:19
b Num. 20:13; Deut. 32:51; Ps. 81:7
c Ezek. 48:28
d Num. 34:6; Josh. 23:4; Ezek. 48:28

47:20
e Num. 34:6; Josh. 23:4; Ezek. 48:28

47:21
f Ezek. 45:1

47:22
g Num. 26:55-56
h Is. 14:1; 56:6-7; cp. Eph. 3:6; Rev. 7:9-10
i Cp. Rom. 10:12; Gal. 3:28; Col. 3:11

48:1
j Ezek. 47:15
k Josh. 19:40-48

48:2
l Josh. 19:24-31

48:3
m Josh. 19:32-39

48:4
n Josh. 13:29-31; 17:1-11,17-18

48:5
o Josh. 16:5-10; 17:8-10,14-18

48:6
p Josh. 13:15-23

48:7
q Josh. 15:1-63

48:8
r Ezek. 45:1-6
s vv. 10,21; Ezek. 45:3-4; cp. Is. 12:6

48:11
t Ezek. 40:46; 44:15
u Ezek. 44:10

48:1 northern border. The portion of land provided for each of the twelve tribes runs in parallel strips, east from the Mediterranean Sea, starting with Dan in the north and ending with Gad at the south.

48:8 district. The word (Hebrew *terûmâh*) translated here, in v. 9, and in 45:1 as "district" denotes something *lifted up* and describes a presentation to the LORD alone. Here the offering consists of land. In other passages (Ex. 29:27; Num. 15:19, etc.) it is an animal or grain offering.

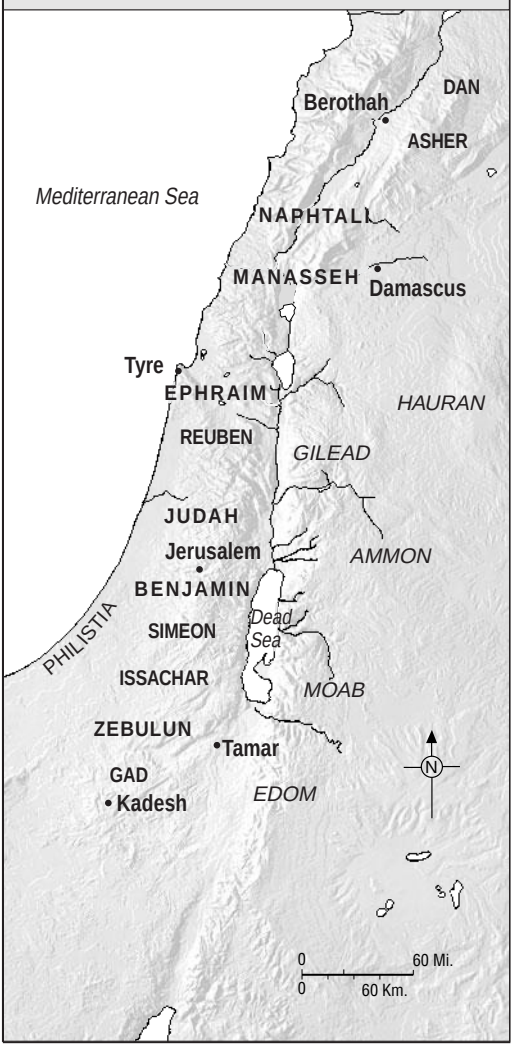
12 "And *this* district of land that is
set apart shall be to them a thing
most [a]holy by the border of the Le-
vites.
13 "Opposite the border of the
priests, the [b]Levites *shall have an*
area twenty-five thousand *cubits* in
length and ten thousand in width;
its entire length *shall be* twenty-five
thousand and its width ten thou-
sand.
14 [c]"And they shall not sell or ex-
change any of it; they may not alien-
ate this [d]best *part* of the land, for *it*
is holy to the LORD.
15 "The five thousand *cubits* in
width that remain, along the edge
of the twenty-five thousand, shall be
for [e]general use by the city, for
dwellings and [f]common-land; and
the city shall be in the center.
16 "These *shall be* its measure-
ments: the north side four thousand
five hundred *cubits,* the south side
four thousand five hundred, the east
side four thousand five hundred,
and the west side four thousand five
hundred.
17 "The common-land of the city
shall be: to the north two hundred
and fifty *cubits,* to the south two
hundred and fifty, to the east two
hundred and fifty, and to the west
two hundred and fifty.
18 "The rest of the length, along-
side the district of the holy *section,*
shall be ten thousand *cubits* to the
east and ten thousand to the west.
It shall be adjacent to the district of
the holy *section,* and its produce
shall be food for the workers of the
city.
19 "The workers of the city, from
all the tribes of Israel, shall cultivate
it.
20 "The entire district *shall be*
twenty-five thousand *cubits* by
twenty-five thousand *cubits,* four-
square. You shall set apart the holy
district with the property of the city.

District for the prince

21 "The [g]rest *shall belong* to the
prince, on one side and on the oth-
er of the holy district and of the
city's property, next to the twenty-
five thousand *cubits* of the *holy* dis-
trict as far as the eastern border,
and westward next to the twenty-
five thousand as far as the western
border, adjacent to the *tribal* por-
tions; *it shall belong* to the prince.
It shall be the holy district, and the
[h]sanctuary of the temple *shall be* in
the center.
22 "Moreover, apart from the pos-
session of the Levites and the pos-
session of the city *which are* in the
midst of what *belongs* to the prince,
the area between the border of Ju-
dah and the border of [i]Benjamin
shall belong to the prince.

48:12
a Ezek. 45:4
48:13
b Ezek. 45:5
48:14
c Cp. Lev. 25:32-34; 27:10,28,33
d Ezek. 44:30
48:15
e Ezek. 42:20
f Ezek. 45:2
48:21
g Ezek. 45:7
h vv. 8,10
48:22
i Josh. 18:21-28

Ezekiel's Vision of the Land



Portion of land for the other tribes

23 "As for the rest of the tribes, from the east side to the west, Benjamin *shall have* one *section;*

24 "by the border of Benjamin, from the east side to the west, [a]Simeon *shall have* one *section;*

25 "by the border of Simeon, from the east side to the west, [b]Issachar *shall have* one *section;*

26 "by the border of Issachar, from the east side to the west, [c]Zebulun *shall have* one *section;*

27 "by the border of Zebulun, from the east side to the west, [d]Gad *shall have* one *section;*

28 "by the border of Gad, on the south side, toward the South,* the border shall be from Tamar *to* the [e]waters of Meribah *by* Kadesh, along the brook to the [f]Great Sea.

29 "This *is* the land which you shall [g]divide by lot as an inheritance among the tribes of Israel, and these *are* their portions," says the Lord GOD.

The city and its gates

30 "These *are* the exits of the city. On the north side, measuring four thousand five hundred *cubits*

31 "(the [h]gates of the city *shall be* named after the tribes of Israel), the three gates northward: one gate for Reuben, one gate for Judah, and one gate for Levi;

32 "on the east side, four thousand five hundred *cubits,* three gates: one gate for Joseph, one gate for Benjamin, and one gate for Dan;

33 "on the south side, measuring four thousand five hundred *cubits,* three gates: one gate for Simeon, one gate for Issachar, and one gate for Zebulun;

34 "on the west side, four thousand five hundred *cubits* with their three gates: one gate for Gad, one gate for Asher, and one gate for Naphtali.

35 "All the way around *shall be* eighteen thousand *cubits;* and the name of the city from *that* day *shall be:* THE LORD *IS* [i]THERE."

48:24
a Josh. 19:1-9

48:25
b Josh. 19:17-23

48:26
c Josh. 19:10-16

48:27
d Josh. 13:24-28

48:28
e Ezek. 47:19
f Ezek. 47:10

48:29
g Ezek. 47:14,21-22

48:31
h vv. 31-34; Rev. 21:10-14

48:35
i Joel 3:21; Zech. 2:10; Rev. 21:3; 22:3

***48:28** Hebrew *Negev*

48:35 THE LORD IS THERE. Hebrew *Jehovah-shammah.* See Ex. 34:6, *note.* Ezekiel begins and ends with God. Between the great vision of God in ch. 1 and these closing words, "THE LORD IS THERE," is the unsparing record of man's failure and sin, judged by God. But His judgment works to His glory, and the book ends with the one thing that makes heaven what it is, the Presence of the LORD.

THE BOOK OF

DANIEL

Author:	*Theme:*	*Date of writing:*
Daniel	Rise and Fall of Kingdoms	6th Cent. B.C.

Background

The book of Daniel, like Revelation in the New Testament, is called an apocalypse, as are also Isaiah 24—27 (the Isaiah Apocalypse), and the visions in Zechariah. "Apocalypse" means *unveiling*. When wickedness seemed supreme in the world, and evil powers were dominant, an apocalypse was given to show the real situation behind that which was apparent, and to indicate the eventual victory of righteousness upon the earth. Apocalyptic writing uses many figures and symbols. God used this literary form to convey His truth to His people.

The author of this book, Daniel, whose name means *God is my judge*, was taken in his youth to Babylon in the first deportation under Nebuchadnezzar. He soon excelled in wisdom in this land famous for its wise men, and ultimately rose to become first among the three highest officers of the Medo-Persian Empire (5:29; 6:1–3). His life in Babylon extended to at least 530 B.C.

Daniel is a book of kings and kingdoms, of thrones and dominions. While including a number of historical records, it embodies prophecies of the sequence of kingdoms in "the times of the Gentiles" (Luke 21:24; see Revelation 16:19, *note*) and portrays the end of this period. It voices the only prophecy in the Old Testament (9:24–27) that sets the time of Christ's first advent.

Historical Events in Daniel

The historical events in Daniel, occurring at the beginning of the times of the Gentiles, illustrate events prophetically set forth in the book as taking place at the end of this period and culminating catastrophically in the termination of Gentile world rule at the return of Christ, the Messiah. Thus, the persecution of the children of God in chapters 3 and 6 foreshadows the more severe and universal persecution of God's people to take place at the end of this age (7:25; 8:24; 12:1); likewise, the blasphemous repudiation of the God of Israel, as in 5:1–4; 6:5–12, will appear in a more universal form and even greater intensity at the end of the age (7:25; 9:26; 11:37,38).

The Old Testament in the New

This book is referred to or quoted many times in the New Testament (compare especially our Lord's reference to Daniel in Matthew 24:15; Mark 13:14) and is the key to Revelation. It exercised a great influence upon the early church; its scheme of four successive empires dominated European historiography until the middle of the eighteenth century.

Outline

The book may be divided as follows:

I.	Daniel's Early Life in the Babylonian Court	1:1–21
II.	Nebuchadnezzar's Vision of the Statue	2:1–49
III.	The Deliverance of the Three Hebrew Youths from the Fiery Furnace	3:1–30
IV.	The Vision and Humbling of Nebuchadnezzar	4:1–37
V.	Daniel's Experiences under Belshazzar and Darius	5:1—6:28
	A. The Handwriting on the Wall	5:1–9
	B. Daniel's Interpretation	5:10–31
	C. Daniel Under Darius	6:1–28
VI.	Daniel's Vision of the Four Beasts	7:1–28
	A. The Four Beasts	7:1–8
	B. The Ancient of Days	7:9–12
	C. The Son of Man	7:13–14
	D. Interpretation of Beast Vision	7:15–28
VII.	The Prophecy of the Defeat of the Persians by the Greeks, and the Desecration of the Temple	8:1–27
VIII.	Daniel's Prayer and the Prophecy of the Seventy Weeks	9:1–27
IX.	Daniel's Final Vision	10:1—12:13
	A. Divine and Angelic Strengthening	10:1—11:1
	B. From Darius to the Man of Sin	11:2–45
	C. The Great Tribulation	12:1
	D. The Two Resurrections	12:2–3
	E. Last Message to Daniel	12:4–13

I. Daniel's Early Life in the Babylonian Court, 1

Daniel in the palace of Nebuchadnezzar

1 IN the third year of the reign of [a]Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with [b]some of the articles of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the articles into the treasure house of his god.

3 Then the king instructed Ashpenaz, the master of his eunuchs, to bring some of the children of Israel and some of the [c]king's descendants and some of the nobles,

4 young men in whom *there was* no blemish, but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who *had* ability to serve in the king's palace, and whom they might teach the language and literature of the Chaldeans.

5 And the king appointed for them a daily provision of the king's delicacies and of the wine which he drank, and three years of training for them, so that at the end of *that time* they might serve before the king.

6 Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah.

7 To them the chief of the eunuchs gave names: he gave Daniel *the name* [d]Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abed-Nego.

Daniel's purpose of heart

8 But Daniel purposed in his heart that he would not [e]defile himself with the portion of the king's delicacies, nor with the [f]wine which he drank; therefore he requested of the chief of the eunuchs that he might not defile himself.

9 Now [g]God had brought Daniel into the favor and goodwill of the chief of the eunuchs.

10 And the chief of the eunuchs said to Daniel, "I fear my lord the king, who has appointed your food and drink. For why should he see your faces looking worse than the young men who *are* your age? Then you would endanger my head before the king."

11 So Daniel said to the steward* whom the chief of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 "Please test your servants for ten days, and let them give us vegetables to eat and water to drink.

13 "Then let our appearance be examined before you, and the appearance of the young men who eat the portion of the king's delicacies; and as you see fit, *so* deal with your servants."

14 So he consented with them in this matter, and tested them ten days.

15 And at the end of ten days their features appeared [h]better and fatter in flesh than all the young men who ate the portion of the king's delicacies.

16 Thus the steward took away their portion of delicacies and the wine that they were to drink, and gave them vegetables.

17 As for these four young men, God [i]gave them [j]knowledge and skill in all literature and wisdom; and Daniel had [k]understanding in all visions and dreams.

18 Now at the end of the days,

1:1
a 2 Kin. 24:1-2; 2 Chr. 36:5-7; Jer. 25:1; 52:12-30.

1:2
b Jer. 27:19-20; Dan. 5:1-3

1:3
c 2 Kin. 20:18; Is. 39:7

1:7
d Dan. 2:26; 4:8,9,18,19; 5:12.

1:8
e Cp. Lev. 11:1-47

1:8
f Cp. 1 Cor. 10:21; see Num. 6:2, *note*

1:9
g Gen. 39:21; Ps. 106:46; Prov. 16:7; Acts 7:10; 27:3

1:15
h Cp. Ex. 23:25

1:17
i v. 20; 1 Kin. 3:12,28; 2 Chr. 1:10-12; Luke 21:15; James 1:5-7
j Cp. Acts 7:22
k 2 Chr. 26:5; cp. Ezek. 28:3-4

*1:11 Hebrew *Melzar*, also in verse 16

1:1 third year. This is Jehoiakim's third year, Babylonian reckoning (fourth year, Hebrew reckoning, Jer. 25:1). Babylonians called the first year "the year of accession." Daniel was in the first of three deportations (see Jer. 25:11, *note*). The year was about 605 B.C. **Jehoiakim.** Daniel was deported about 8 years before Ezekiel.

1:7 Belteshazzar. Identical in meaning with *Belshazzar*.

Nebuchadnezzar: *Nebo protect the landmark.* The king of Babylon who captured Jerusalem and took the people of Judah into captivity.

Jehoiakim: *Jehovah has set up.* Son of Josiah. He was made king of Judah by Pharaoh Necho after taking Jehoahaz into captivity.

Daniel: *God's judge.* A young man from Judah who was taken to Babylon as a captive. He served the king but remained faithful to God and was His prophet.

when the king had said that they should be brought in, the chief of the eunuchs brought them in before Nebuchadnezzar.

19 Then the king interviewed* them, and among them all none was found like Daniel, Hananiah, Mishael, and Azariah; therefore they [a]served before the king.

20 And in all matters of wisdom *and* understanding about which the king examined them, he found them ten times better than all the magicians *and* astrologers who *were* in all his realm.

21 Thus Daniel continued until the first year of King Cyrus.

II. Nebuchadnezzar's Vision of the Image, 2

The forgotten dream

1:19

a Gen. 41:46; Prov. 22:29

2:2

b Gen. 41:8; Is. 47:12-13

2 NOW in the second year of Nebuchadnezzar's reign, Nebuchadnezzar had dreams; and his spirit was *so* troubled that his sleep left him.

2 Then the king gave the command to [b]call the magicians, the astrologers, the sorcerers, and the Chaldeans to tell the king his dreams. So they came and stood before the king.

3 And the king said to them, "I have had a dream, and my spirit is anxious to know the dream."

4 Then the Chaldeans spoke to the king in Aramaic, "O king, live forever! Tell your servants the dream, and we will give the interpretation."

5 The king answered and said to the Chaldeans, "My decision is firm: if you do not make known the dream to me, and its interpretation, you shall be cut in pieces, and your houses shall be made an ash heap.

6 "However, if you tell the dream and its interpretation, you shall receive from me gifts, rewards, and great honor. Therefore tell me the dream and its interpretation."

7 They answered again and said, "Let the king tell his servants the dream, and we will give its interpretation."

8 The king answered and said, "I know for certain that you would gain time, because you see that my decision is firm:

9 "if you do not make known the dream to me, *there is only* one decree for you! For you have agreed to speak lying and corrupt words before me till the time has changed. Therefore tell me the dream, and I shall know that you can give me its interpretation."

10 The Chaldeans answered the king, and said, "There is not a man on earth who can tell the king's matter; therefore no king, lord, or ruler has *ever* asked such things of any magician, astrologer, or Chaldean.

2:11

c Dan. 5:11; cp. 1 Cor. 8:5-6

11 "*It is* a difficult thing that the king requests, and there is no other who can tell it to the king except the [c]gods, whose dwelling is not with flesh."

12 For this reason the king was angry and very furious, and gave the command to destroy all the wise *men* of Babylon.

13 So the decree went out, and they began killing the wise *men;* and they sought [d]Daniel and his companions, to kill *them.*

2:13

d Dan. 1:19-20

Daniel requests time; prays for wisdom

14 Then with counsel and wisdom Daniel answered Arioch, the captain of the king's guard, who had gone out to kill the wise *men* of Babylon;

15 he answered and said to Arioch the king's captain, "Why is the decree from the king so urgent?" Then Arioch made the decision known to Daniel.

***1:19** Literally *talked with them*

1:20 wisdom and understanding. Literally *wisdom of understanding.*

1:21 Daniel was to see the return of the remnant of Judah at the end of the 70 years, Jer. 25:11–12; 29:10. He actually lived beyond the first year of Cyrus, Dan. 10:1.

2:1 second year. Approximately 602 B.C. See Dan. 1:1, *note.*

2:2 Chaldeans. Reputedly the wisest men of ancient times; compare v. 13, *wise.*

2:4 Aramaic, the language spoken at the court of Nebuchadnezzar, was later used as the official language of the whole western section of the Persian Empire.

2:14 captain. Literally *executioner,* v. 24.

16 So Daniel went in and asked the
king to give him time, that he might
tell the king the interpretation.
17 Then Daniel went to his house,
and made the decision known to
Hananiah, Mishael, and Azariah, his
companions,
18 that they might [a]seek [b]mercies
from the God of heaven concerning
this secret, so that Daniel and his
companions might not perish with
the rest of the wise *men* of Babylon.

The secret revealed to Daniel

19 Then the [c]secret was revealed
to Daniel in a night vision. So Dan-
iel blessed the God of heaven.
20 Daniel answered and said:

"Blessed be the name of God
forever and ever,
[d]For wisdom and might are His.
21 And He [e]changes the [f]times
and the seasons;
[g]He removes kings and raises up
kings;
He gives wisdom to the wise
And knowledge to those who
have understanding.
22 He [h]reveals deep and secret
things;
He knows what *is* in the
[i]darkness,
And [j]light dwells with Him.
23 "I thank You and praise You,
O God of my fathers;
You have given me wisdom and
might,
And have now made known to
me what we [k]asked of You,
For You have made known to
us the king's demand."

24 Therefore Daniel went to [l]Ari-
och, whom the king had appointed
to destroy the wise *men* of Babylon.
He went and said thus to him: "Do
not destroy the wise *men* of Bab-
ylon; [m]take me before the king, and
I will tell the king the interpreta-
tion."
25 Then Arioch quickly brought
Daniel before the king, and said
thus to him, "I have found a man of

2:18

a Cp. Esth. 4:15-17; Is. 37:4; Jer. 33:3; Matt. 18:19; Acts 12:5

b Dan. 9:9

2:19

c Prov. 3:32; Amos 3:7

2:20

d v. 23; 1 Chr. 29:11-12; Job 12:13; Ps. 147:5; Jer. 32:19; Matt. 6:13; Rom. 11:33; cp. Dan. 1:17

2:21

e Cp. Dan. 7:25

f Ps. 31:15

g Job 12:18; Ps. 75:6-7; Dan. 4:35

2:22

h vv. 28,47; Job 15:8; Ps. 25:14; Prov. 3:32; cp. Dan. 4:9; Matt. 6:6

i Ps. 139:12; Is. 45:7; Jer. 23:24

j 1 Tim. 6:16

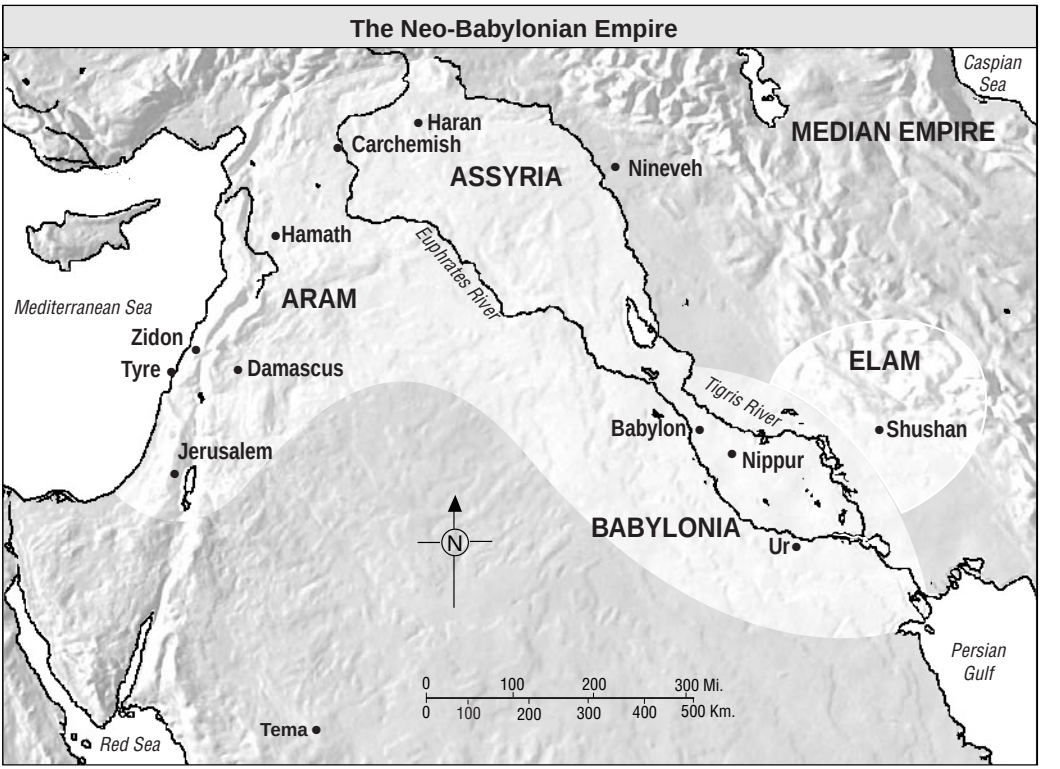
2:23

k Ps. 21:2

2:24

l v. 14

m Cp. Acts 27:24



the captives* of Judah, who will make known to the king the interpretation."

26 The king answered and said to Daniel, whose name *was* Belteshazzar, "Are you able to make known to me the dream which I have seen, and its interpretation?"

27 Daniel answered in the presence of the king, and said, "The secret which the king has demanded, the wise *men,* the astrologers, the magicians, and the soothsayers cannot declare to the king.

28 "But there is a [a]God in heaven who reveals secrets, and He has made known to King Nebuchadnezzar what will be in the [b]latter days. Your dream, and the visions of your head upon your bed, were these:

29 "As for you, O king, thoughts came *to* your *mind while* on your bed, *about* what would come to pass after this; and He who reveals secrets has made known to you [c]what will be.

30 "But as for me, this secret has not been revealed to me because I have more wisdom than anyone living, but for *our* sakes who make known the interpretation to the king, and that you may know the thoughts of your heart.

The dream; the great image

31 "You, O king, were watching; and behold, a great image! This great image, whose splendor *was* excellent, stood before you; and its form *was* awesome.

32 "This image's head *was* of fine gold, its chest and arms of silver, its belly and thighs of bronze,

33 "its legs of iron, its feet partly of iron and partly of clay.*

34 "You watched while a [d]stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces.

35 [e]"Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like [f]chaff from the summer threshing floors; the wind carried them away so that no trace of them was

2:28
a Gen. 40:8; 41:16
b See Gen. 49:1 and Acts 2:17, *notes*

2:29
c *Times of the Gentiles:* vv. 27-45; Dan. 4:17. (Deut. 28:49; Rev. 16:19, *note*)

2:34
d *Christ* (Stone): vv. 34-35; Dan. 2:45. (Gen. 49:24; 1 Pet. 2:8, *note*)

2:35
e Dan. 7:23-27; Rev. 16:14; see Rev. 19:17, *note*
f Ps. 1:4; Matt. 3:12

***2:25** Literally *of the sons of the captivity*
***2:33** Or *baked clay,* and so in verses 34,35, and 42

2:32 thighs. Literally *sides.*

2:31 THE VISION OF THE WORLD EMPIRES

The vision prophetically portrays the course of world empire and its destruction by Christ, who called this period "the times of the Gentiles" (Luke 21:24; see Rev. 16:19, *note*). The four metals composing the statue are explained as symbolizing four empires (vv. 38–40), not necessarily possessing the inhabited earth but divinely authorized to do so (v. 38), and fulfilled in Babylon, Medo-Persia, Greece (under Alexander), and Rome. The latter power is seen divided, first into two (the legs), fulfilled in the eastern and western Roman Empires, and then into ten (the toes) (see Dan. 7:26, *note*). As a whole, the statue gives the imposing outward greatness and splendor of the Gentile world power.

The Striking Stone (2:34–35) destroys the Gentile world system (in its final form) by a sudden and irremediable blow, not by the gradual processes of conversion and assimilation; and then and not before, does the Stone become a mountain which fills "the whole earth" (compare Dan. 7:26–27). Such a destruction of the Gentile monarchy system did not occur at the first advent of Christ. On the contrary, He was put to death by the sentence of an officer of the fourth empire, which was then at the zenith of its power.

After Christ's death the western part of the Roman Empire fell in A.D. 476 and the eastern part in 1453, but no other world empire has superseded Rome because only four empires will precede Christ's return and rule. The interposition of the Church Age between the first and second advents of Christ, as revealed in the NT, is not a part of this vision. The deadly wound suffered by the fourth empire will not be healed by the restoration of the empire until the Church Age has been completed by the rapture of the Church (Rev. 13:3). Thus Gentile world power still continues, and the crushing blow is still suspended.

The detail of the end-time is given in Dan. 7 and Rev. 13—19. It is important to observe that (1) Gentile world power is to end in a sudden catastrophic judgment (see Armageddon, Rev. 16:13–16; 19:17, *note*); and (2) it is immediately to be followed by the kingdom of heaven. The God of the heavens will not set up His kingdom until after the destruction of the Gentile world system. It is noteworthy that Gentile world dominion begins and ends with a great statue, or image (Dan. 2:31; Rev. 13:14–15).

This Stone must not be identified with the Church, as some hold, for the task of the Church is never said to be the destruction of the nations of the earth.

found. And the stone that struck the image [a]became a great mountain and filled the whole earth.

The interpretation: first world empire. Babylon under Nebuchadnezzar (cp. 7:4)

36 "This *is* the dream. Now we will tell the interpretation of it before the king.

37 "You, O king, *are* a king of kings. For the God of heaven has given you a kingdom, power, strength, and glory;

38 "and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, He has given *them* into your hand, and has made you ruler over them all—you *are* this head of gold.

Second and third world empires: Medo-Persia (cp. 7:5; 8:20) and Greece (cp. 7:6; 8:21)

39 "But after you shall arise another kingdom inferior to yours; then another, a third kingdom of bronze, which shall rule over all the earth.

Fourth world empire: Rome (cp. 7:7; 9:26)

40 "And the [b]fourth kingdom shall be as strong as iron, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, *that kingdom* will break in pieces and crush all the others.

41 "Whereas you saw the feet and toes, partly of potter's clay and partly of iron, the kingdom shall be divided; yet the strength of the iron shall be in it, just as you saw the iron mixed with ceramic clay.

42 "And *as* the toes of the feet *were* partly of iron and partly of clay, [c]*so* the kingdom shall be partly strong and partly fragile.

43 "As you saw iron mixed with ceramic clay, they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay.

Christ's kingdom to be established on earth (see Matt. 3:2, note)

44 "And in the days of these kings the God of heaven will set up a [d]kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall [e]break in pieces and consume all these kingdoms, and it shall stand forever.

45 "Inasmuch as you saw that the [f]stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold—the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure."

Daniel promoted

46 [g]Then King Nebuchadnezzar fell on his face, prostrate before Daniel, and commanded that they should present an offering and incense to him.

47 The king answered Daniel, and said, "Truly [h]your God *is* the God of [i]gods, the Lord of kings, and a [j]revealer of secrets, since you could reveal this secret."

2:35

a *Kingdom* (OT): vv. 34-45; Dan. 7:14. (Gen. 1:26; Zech. 12:8, *note*)

2:40

b Dan. 7:7,23

2:42

c Dan. 7:24

2:44

d Is. 9:6-7; Dan. 7:14,27; Luke 1:32-33

e Ps. 2:9; Is. 60:12

2:45

f *Christ* (Stone): vv. 44-46; Zech. 4:7. (Gen. 49:24; 1 Pet. 2:8, *note*)

2:46

g Cp. vv. 27-30; Acts 10:25

2:47

h Dan. 3:28-29; 4:34-37

i Deut. 10:17; cp. 1 Cor. 8:5-6

j vv. 22,28

2:35 mountain. A mountain is one of the biblical symbols of a kingdom. See Is. 2:2, *note.*

2:38 wherever the children of men dwell. Universal dominion is indicated. It was never fully realized, but divine authority was given for it. See v. 31, *note.*

2:41 strength of the iron. From the head of gold (v. 38) to the iron of the fourth kingdom (Rome) there is deterioration in fineness, but increase in strength (v. 40). Then comes the deterioration of the fourth kingdom in that very quality—strength. (1) Deterioration by division: the kingdom is divided into two, the legs (eastern and western empires), and these are again divided into kingdoms, the number of which, when the Stone strikes the image, will be ten (toes, v. 42; compare 7:23–24). And (2) deterioration by admixture: the iron mixed with the clay.

2:44 This passage fixes, in relation to other predicted events, the time when the millennial kingdom will be established. It will be "in the days of these kings," that is, the days of the ten kings (compare 7:24–27) symbolized by the toes of the image. The ten kings did not exist at the advent of Messiah, nor was the federation even possible until the dissolution of the Roman Empire and the rise of the present nationalistic world system. See Kingdom (OT) (Gen. 1:26; Zech. 12:8, *note*); Kingdom (NT) (Luke 1:31–33; Rev. 20:4); also *notes* at Matt. 3:2; 6:33; and 1 Cor. 5:24. In vv. 44–45 the method by which the millennial kindgom will be established is repeated from vv. 34–35, that is, the Striking Stone will crush the statue that represents the world powers that are inimical to God. (See v. 31, *note;* compare Ps. 2:5 with 2:6; Zech. 14:1–8 with 14:9.)

48 [a]Then the king [b]promoted Daniel and gave him many great gifts; and he made him ruler over the whole province of Babylon, and chief administrator over all the wise *men* of Babylon.

49 Also Daniel petitioned the king, and he set [c]Shadrach, Meshach, and Abed-Nego over the affairs of the province of Babylon; but Daniel *sat* in the gate* of the king.

III. The Deliverance of the Three Hebrew Youths from the Fiery Furnace, 3

Nebuchadnezzar's pride: the image of gold

3 NEBUCHADNEZZAR the king made an [d]image of gold, whose height *was* sixty cubits *and* its width six [e]cubits. He set it up in the plain of Dura, in the province of Babylon.

2 And King Nebuchadnezzar sent *word* to gather together the satraps, the administrators, the governors, the counselors, the treasurers, the judges, the magistrates, and all the officials of the provinces, to come to the dedication of the image which King Nebuchadnezzar had set up.

3 So the satraps, the administrators, the governors, the counselors, the treasurers, the judges, the magistrates, and all the officials of the provinces gathered together for the dedication of the image that King Nebuchadnezzar had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then a herald cried aloud: "To you it is commanded, O peoples, nations, and languages,

5 "*that* at the time you hear the sound of the horn, flute, harp, lyre, *and* psaltery, in symphony with all kinds of music, you shall fall down and [f]worship the gold image that King Nebuchadnezzar has set up;

6 "and whoever does not fall down and worship shall be cast immediately into the midst of a burning fiery furnace."

7 So at that time, when all the people heard the sound of the horn, flute, harp, *and* lyre, in symphony with all kinds of music, all the people, nations, and languages fell down *and* worshiped the gold image which King Nebuchadnezzar had set up.

Daniel's three companions refuse to worship the image

8 Therefore at that time certain [g]Chaldeans came forward and [h]accused the Jews.

9 They spoke and said to King Nebuchadnezzar, "O king, live forever!

10 "You, O king, have made a decree that everyone who hears the sound of the horn, flute, harp, lyre, *and* psaltery, in symphony with all kinds of music, shall fall down and worship the gold image;

11 "and whoever does not fall down and worship shall be cast into the midst of a burning fiery furnace.

12 "There are certain Jews [i]whom you have set over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-Nego; these men, O king, have [j]not paid due regard to you. They do not serve your gods or worship the gold image which you have set up."

13 Then Nebuchadnezzar, in [k]rage and fury, gave the command to bring Shadrach, Meshach, and Abed-Nego. So they brought these men before the king.

14 Nebuchadnezzar spoke, saying to them, "*Is it* true, Shadrach, Meshach, and Abed-Nego, *that* you do

*2:49 That is, the king's court

2:48

a Prov. 14:35; 21:1

b Dan. 5:11; cp. Gen. 41:39-43

2:49

c Dan. 1:7

3:1

d Cp. Rev. 13:14-15

e See Weights and Measures (OT), 2 Chr. 2:10, *note*

3:5

f vv. 7,10,15; cp. Dan. 9:27; Matt. 24:15; 2 Thess. 2:4

3:8

g vv. 8-12; cp. v. 29

h Ezra 4:6,12; Esth. 3:8-9

3:12

i Dan. 2:49

j Dan. 1:8; 6:12-13

3:13

k Dan. 2:12

2:49 Daniel petitioned the king. Contrast Gen. 19:1, Lot, the compromiser with Daniel, the resolute. To sit in the gate of the king was to be in the place of authority.

3:6 fall down and worship. Here is a case of enforced state religion, involving the worship of a man-made image. This phenomenon, appearing at the beginning of the times of the Gentiles and continuing from time to time through history (e.g. Roman emperor worship, Japanese Shinto shrines, and Soviet veneration of Lenin), will reappear at the end of the age when, not only the dragon, but the beast and the image of the beast also will be worshiped under compulsion (Rev. 13:4–15; 14:9–11; 19:20; 20:4; compare 2 Thess. 2:4). There will be increasing stress upon worship at the end of the age, but it will be satanically directed.

Shadrach, Meshach and Abed-Nego: The three friends of Daniel, who chose to disobey the king, were thrown into a fiery furnace and were miraculously saved.

not serve my [a]gods or worship the gold image which I have set up?

15 "Now if you are ready at the time you hear the sound of the horn, flute, harp, lyre, *and* psaltery, in symphony with all kinds of music, and you fall down and worship the image which I have made, *good!* But if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace. And [b]who *is* the god who will deliver you from my hands?"

16 Shadrach, Meshach, and Abed-Nego answered and said to the king, "O Nebuchadnezzar, we have no need to answer you in this matter.

17 "If that *is the case,* our [c]God whom we serve is able to [d]deliver us from the burning fiery furnace, and He will deliver *us* from your hand, O king.

18 [e]"But if not, let it be known to you, O king, that we do not serve your gods, nor will we [f]worship the gold image which you have set up."

Daniel's companions protected in tribulation

19 Then Nebuchadnezzar was full of fury, and the expression on his face changed toward Shadrach, Meshach, and Abed-Nego. He spoke and commanded that they heat the furnace seven times more than it was usually heated.

20 And he commanded certain mighty men of valor who *were* in his army to bind Shadrach, Meshach, and Abed-Nego, *and* cast *them* into the burning fiery furnace.

21 Then these men were bound in their coats, their trousers, their turbans, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore, because the king's command was urgent, and the furnace exceedingly hot, the flame of the fire killed those men who took up Shadrach, Meshach, and Abed-Nego.

23 And these three men, Shadrach, Meshach, and Abed-Nego, fell down bound into the midst of the burning fiery furnace.

24 Then King Nebuchadnezzar was [g]astonished; and he rose in haste *and* spoke, saying to his counselors, "Did we not cast three men bound into the midst of the fire?" They answered and said to the king, "True, O king."

25 "Look!" he answered, "I see four men loose, [h]walking in the midst of the fire; and they are [i]not hurt, and the [j]form of the fourth is like [k]the Son of God."*

Nebuchadnezzar recognizes the deliverance to be of God

26 Then Nebuchadnezzar [l]went near the mouth of the burning fiery furnace *and* spoke, saying, "Shadrach, Meshach, and Abed-Nego, servants of the [m]Most High God, come out, and come *here.*" Then Shadrach, Meshach, and Abed-Nego [n]came from the midst of the fire.

27 And the satraps, administrators, governors, and the king's counselors gathered together, and they saw these men on whose bodies the [o]fire had no power; the hair of their head was not singed nor were their garments affected, and the smell of fire was not on them.

28 Nebuchadnezzar spoke, saying, "Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent His [p]Angel* and delivered His servants who trusted in Him, and they have frustrated the king's word, and yielded their bodies, that they should not serve nor worship any god except their own God!

Nebuchadnezzar's decree and the promotion of the three Hebrew young men

29 "Therefore I make a [q]decree that any people, nation, or language which speaks anything amiss against the [r]God of Shadrach, Meshach, and Abed-Nego shall be cut in pieces, and their houses shall be made an ash heap; because there is

3:14
a Cp. Jer. 50:2

3:15
b Ex. 5:2; cp. Is. 36:18-20

3:17
c Jer. 1:8; 15:20-21; 42:11; Dan. 6:19-22; cp. Ps. 27:1; Is. 26:3; 51:12-13; Jer. 30:7-9
d 1 Sam. 17:37; Jer. 1:8; 15:20-21; 42:11; Dan. 6:16,19-22

3:18
e Job 13:15; cp. Acts 4:19
f Ex. 20:3-5; Lev. 19:4

3:24
g Dan. 4:19

3:25
h Cp. Ps. 91:3-9
i Is. 43:2
j Cp. Phil. 2:6-8
k Cp. 1 Cor. 8:5-6

3:26
l *Miracles* (OT): vv. 19-27; Dan. 6:22. (Gen. 5:24; Jon. 1:17, *note*)
m Dan. 4:2-3,17,34-35
n Cp. Deut. 4:20; 1 Kin. 8:51; Jer. 11:4

3:27
o Heb. 11:34

3:28
p Ps. 34:7-8; Is. 37:36; Dan. 6:22; Acts 5:19; 12:7; see Heb. 1:4, *note*

3:29
q Dan. 6:26
r Dan. 2:46-47; 4:34-37; cp. Deut. 4:35,39; Is. 44:8; 45:5; 46:9; 1 Cor. 8:5-6

***3:25** Or *a son of the gods* ***3:28** Or *angel*

3:17 He will deliver us. These three Jews were faithful to God, although they were far from their homeland. They are a fitting illustration of the Jewish remnant in the last days (Is. 1:9; Rom. 11:5), who will be faithful in the furnace of the great tribulation (Ps. 2:5; Rev. 7:14).

no other God who can deliver like this."

30 Then the king promoted Shadrach, Meshach, and Abed-Nego in the province of Babylon.

IV. The Vision and Humbling of Nebuchadnezzar, 4

The king's proclamation to all nations

4 NEBUCHADNEZZAR the king,

[a] To all peoples, nations, and languages that dwell in all the earth:

Peace be multiplied to you.

2 I thought it good to declare the signs and wonders that the Most High God has worked for me.

3 How great *are* His signs,
And how mighty His wonders!
His kingdom *is* an [b] everlasting kingdom,
And His dominion *is* from generation to generation.

Nebuchadnezzar's vision of a great tree

4 I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace.

5 I saw a dream which made me afraid, and the thoughts on my bed and the visions of my head troubled me.

6 Therefore I issued a decree to bring in all the wise *men* of Babylon before me, that they might make known to me the interpretation of the dream.

7 Then the magicians, the astrologers, the Chaldeans, and the soothsayers came in, and I told them the dream; but they did not make known to me its interpretation.

8 But at last Daniel came before me (his name *is* Belteshazzar, according to the name of my god; in him *is* the Spirit of the Holy [c] God), and I told the dream before him, *saying:*

9 "Belteshazzar, chief of the magicians, because I know that the Spirit of the Holy [d] God *is* in you, and no secret troubles you, explain to me the visions of my dream that I have seen, and its interpretation.

10 "These *were* the visions of my head *while* on my bed:

I was looking, and behold,
A tree in the midst of the earth,
And its height was great.

11 The tree grew and became strong;
Its height reached to the heavens,
And it could be seen to the ends of all the earth.

12 Its leaves *were* lovely,
Its fruit abundant,
And in it *was* food for all.
The [e] beasts of the field found shade under it,
The birds of the heavens dwelt in its branches,
And all flesh was fed from it.

13 "I saw in the visions of my head *while* on my bed, and there was a [f] watcher, a [g] holy one, coming down from heaven.

14 He cried aloud and said thus:

'Chop [h] down the tree and cut off its branches,
Strip off its leaves and scatter its fruit.
Let the beasts get out from under it,
And the birds from its branches.

15 Nevertheless leave the stump and roots in the earth,
Bound with a band of iron and bronze,
In the tender grass of the field.
Let it be wet with the dew of heaven,
And *let* him graze with the beasts
On the grass of the earth.

16 Let his heart be changed from *that of* a man,
Let him be given the heart of a beast,

4:1
a Dan. 2:37-38; 3:29

4:3
b 2 Sam. 7:16; Ps. 89:35-37; Dan. 7:13-14; Luke 1:31-33

4:8
c Dan. 5:11,14; cp. 1 Cor. 8:5-6

4:9
d Dan. 5:11,14; cp. 1 Cor. 8:5-6

4:12
e Jer. 27:6

4:13
f vv. 17,23

g *Sanctification* (OT): v. 13; Joel 1:14. (Gen. 2:3; Zech. 8:3, *note*)

4:14
h Cp. Matt. 3:10; 7:19; Luke 13:6-9

4:10 tree. Verse 22. Symbol of a great king; compare Ezek. 31:1–14.

And let seven times* pass over him.

17 'This decision *is* by the decree of the watchers,
And the sentence by the word of the holy ones,
In order [a]that the living may know
[b]That the Most High rules in the [c]kingdom of men,
[d]Gives it to whomever He will,
And sets over it the [e]lowest of men.'

18 "This dream I, King Nebuchadnezzar, have seen. Now you, Belteshazzar, declare its interpretation, since all the wise *men* of my kingdom are not able to make known to me the interpretation; but you *are* able, for the Spirit of the Holy [f]God *is* in you."

Daniel interprets the vision

19 Then Daniel, whose name *was* Belteshazzar, was astonished for a time, and his thoughts [g]troubled him. *So* the king spoke, and said, "Belteshazzar, do not let the dream or its interpretation trouble you." Belteshazzar answered and said, "My lord, *may* the [h]dream concern those who hate you, and its interpretation concern your enemies!

20 The tree that you saw, which grew and became strong, whose height reached to the heavens and which *could be* seen by all the earth,

21 whose leaves *were* lovely and its fruit abundant, in which *was* food for all, under which the beasts of the field dwelt, and in whose branches the birds of the heaven had their home—

22 it *is* [i]you, O king, who have grown and become strong; for your greatness has grown and reaches to the heavens, and your dominion to the end of the earth.

23 And inasmuch as the king saw a watcher, a holy one, coming down from heaven and saying, 'Chop down the tree and destroy it, but leave its stump and roots in the earth, *bound* with a band of iron and bronze in the tender grass of the field; let it be wet with the dew of heaven, and let him graze with the beasts of the field, till seven times pass over him';

24 this is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king:

25 They shall drive you from men, your dwelling shall be with the beasts of the field, and they shall make you eat grass like oxen. They shall wet you with the dew of heaven, and seven times shall pass over you, till you know that the Most High rules in the kingdom of men, and gives it to whomever He [j]chooses.

26 And inasmuch as they gave the command to leave the stump *and* roots of the tree, your kingdom shall be assured to you, after you come to know that Heaven rules.

27 Therefore, O king, let my advice be acceptable to you; [k]break off your sins by *being* righteous, and your iniquities by showing mercy to *the* poor. Perhaps there may be a [l]lengthening of your prosperity."

***4:16** Possibly *seven years,* and so in verses 23,25, and 32

4:17

a Ps. 9:16; 83:18

b vv. 25,32; Dan. 2:21; 5:21

c *Times of the Gentiles:* vv. 17,25,32; Dan. 7:2. (Deut. 28:49; Rev. 16:19, *note*)

d Jer. 27:5-7; Ezek. 29:18-20; Dan. 2:37; 5:18

e 1 Sam. 2:8; Dan. 11:21

4:18

f vv. 8,9; Dan. 5:11,14; cp. 1 Cor. 8:5-6

4:19

g Dan. 7:15,28; 8:27

h Cp. 2 Sam. 18:32

4:22

i Dan. 2:37-38

4:25

j Cp. Prov. 21:1

4:27

k Prov. 28:13; Is. 55:7; Ezek. 18:21-22; Rom. 2:9-11

l 1 Kin. 21:29; cp. Jon. 3:4-10

4:16 seven times. The number of completeness.

4:17 rules. This divine rule refers to the universal kingdom of God, which (1) includes all things; (2) always exists without interruption; (3) never fails in its purposes; and (4) is generally administered providentially (see vv. 25,32, 34–35; compare Ps. 103:19; 148:8). This kingdom should be distinguished from the mediatorial kingdom of Christ, though the latter issues from it (compare Dan. 7:9–14) and will finally be merged with it (1 Cor. 15:24).

4:25 till you know. This discipline was effective. Compare v. 30 with v. 37.

The vision fulfilled;
the king's restoration

28 All *this* came upon King Nebuchadnezzar.
29 At the end of the [a]twelve months he was walking about the royal palace of Babylon.
30 The king spoke, saying, "Is not this [b]great Babylon, that [c]I have built for a royal dwelling by my mighty power and for the honor of my majesty?"
31 [d]While the word *was still* in the king's mouth, a voice fell from heaven: [e]"King Nebuchadnezzar, to you it is spoken: the kingdom has departed from you!
32 And they shall drive you from men, and your dwelling *shall be* with the beasts of the field. They shall make you eat grass like oxen; and seven times shall pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses."
33 That very hour the word was fulfilled concerning Nebuchadnezzar; he was driven from men and ate grass like oxen; his body was wet with the dew of heaven till his hair had grown like eagles' *feathers* and his nails like birds' *claws.*
34 And at the end of the time* I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and praised and honored Him who lives forever:

For His dominion *is* an [f]everlasting dominion,
And His kingdom *is* from generation to generation.

35 All the inhabitants of the earth *are* reputed as [g]nothing;
He does [h]according to His will in the army of heaven
And *among* the inhabitants of the earth.
No one can [i]restrain His hand
Or [j]say to Him, "What have You done?"

36 At the same time my reason returned to me, and for the glory of my kingdom, my honor and splendor returned to me. My counselors and nobles resorted to me, I was [k]restored to my kingdom, and excellent majesty was added to me.
37 Now I, Nebuchadnezzar, [l]praise and extol and honor the King of heaven, all of whose works *are* [m]truth, and His ways justice. And those who walk in pride He is able to [n]put down.

V. Daniel's Experiences under Belshazzar and Darius, 5—6

Belshazzar defiles the temple vessels

5 BELSHAZZAR the king made a great feast for a thousand of his lords, and drank wine in the presence of the thousand.
2 While he tasted the wine, Belshazzar gave the command to bring the gold and silver vessels which his father Nebuchadnezzar had taken from the temple which *had been* in Jerusalem, that the king and his lords, his wives, and his concubines might drink from them.
3 Then they brought the gold [o]vessels that had been taken from the temple of the house of God which *had been* in Jerusalem; and the king

*4:34 Literally *days*

4:29
a Cp. 2 Pet. 3:9

4:30
b Is. 13:19
c Cp. v. 37; Ezek. 29:3

4:31
d Cp. Dan. 5:5; Acts 12:20-23; 1 Thess. 5:3
e vv. 31-37; cp. Luke 12:16-20

4:34
f Ps. 10:16; Dan. 2:44; 7:14; Mic. 4:7; Luke 1:33

4:35
g Is. 40:17
h Ps. 135:6
i Is. 43:13
j Is. 45:9; Jer. 18:6; Rom. 9:20; 1 Cor. 2:16

4:36
k 2 Chr. 20:20; Prov. 22:4

4:37
l Dan. 2:46-47; 3:28-29
m Ps. 33:4
n Ex. 18:11; Dan. 5:20

5:3
o 2 Chr. 36:10

4:34 I blessed the Most High. Progress may be traced in Nebuchadnezzar's apprehension of the true God: (1) "God is the God of gods [one among the national or tribal gods, but greater than they], the Lord [*Adonai,* meaning *Master*] of kings, and a revealer of secrets" (2:47). (2) He is still a Hebrew Deity, but Master of angels and a God who responds to faith (3:28). And (3) here (vv. 34–35) the king rises into a true apprehension of God. Compare Darius, 6:25–27.

Belshazzar: *Bel protect the king.* A king of Babylon. At one of his banquets a hand appeared and wrote a message on the wall.

5:2 father. The word "father" is used here, as it is frequently employed in the Scriptures, to indicate an ancestor; e.g. David is spoken of as the father of Jesus (Luke 1:31–32). Probably Belshazzar was the grandson of Nebuchadnezzar through his mother.

and his lords, his wives, and his concubines drank from them.

4 They drank wine, and praised the gods of gold and silver, bronze and iron, wood and stone.

The handwriting on the wall

5 [a]In the same hour the fingers of a man's hand appeared and wrote opposite the lampstand on the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote.

6 Then the king's countenance changed, and his thoughts [b]troubled him, so that the joints of his hips were loosened and his knees knocked against each other.

7 The king cried aloud to bring in the [c]astrologers, the Chaldeans, and the soothsayers. The king spoke, saying to the wise *men* of Babylon, "Whoever reads this writing, and tells me its interpretation, shall be clothed with purple and *have* a chain of gold around his neck; and he shall be the third ruler in the kingdom."

8 Now all the king's wise *men* came, but they could not read the writing, or make known to the king its interpretation.

9 Then King Belshazzar was greatly troubled, his countenance was changed, and his lords were astonished.

Daniel interprets the writing

10 The queen, because of the words of the king and his lords, came to the banquet hall. The queen spoke, saying, "O king, live forever! Do not let your thoughts trouble you, nor let your countenance change.

11 "There is a man in your kingdom in whom *is* the Spirit of the Holy [d]God. And in the days of your father, light and understanding and wisdom, like the wisdom of the gods, were found in him; and King Nebuchadnezzar your [e]father—your father the king—made him chief of the magicians, astrologers, Chaldeans, *and* soothsayers.

12 "Inasmuch as an excellent spirit, knowledge, understanding, interpreting dreams, solving riddles, and explaining enigmas* were found in this Daniel, whom the king named Belteshazzar, now let Daniel be called, and he will give the interpretation."

13 Then Daniel was brought in before the king. The king spoke, and said to Daniel, "*Are* you that Daniel who is one of the captives* from Judah, whom my [f]father the king brought from Judah?

14 "I have heard of you, that the Spirit of [g]God *is* in you, and *that* light and understanding and excellent wisdom are found in you.

15 "Now the wise *men,* the astrologers, have been brought in before me, that they should read this writing and make known to me its interpretation, but they could not give the interpretation of the thing.

16 "And I have heard of you, that you can give interpretations and explain enigmas. Now if you can read the writing and make known to me its interpretation, you shall be clothed with purple and *have* a chain of gold around your neck, and shall be the third ruler in the kingdom."

17 Then Daniel answered, and said before the king, "Let your [h]gifts be for yourself, and give your rewards to another; yet I will read the writing to the king, and make known to him the interpretation.

18 "O king, the Most High God [i]gave Nebuchadnezzar your father a kingdom and majesty, glory and honor.

19 "And because of the majesty that He gave him, all peoples, nations, and languages trembled and feared before him. Whomever he wished, he [j]executed; whomever he wished, he kept alive; whomever he wished, he set up; and whomever he wished, he put down.

20 "But when his heart was lifted up, and his spirit was [k]hardened in

*5:12 Literally *untying knots,* and so in verse 16
*5:13 Literally *of the sons of the captivity*

5:5
a Cp. Dan. 4:31; Luke 12:19-20; 1 Thess. 5:2-3

5:6
b Cp. Is. 21:1-4

5:7
c Is. 47:13

5:11
d v. 14; Dan. 4:8,9,18; cp. 1 Cor. 8:5-6
e See v. 2, *note*

5:13
f See v. 2, *note*

5:14
g v. 11; Dan. 4:8,9,18; cp. 1 Cor. 8:5-6

5:17
h Cp. Gen. 14:22-23; 2 Kin. 5:16

5:18
i Jer. 27:5-7; Dan. 2:37-38; 4:17

5:19
j Dan. 2:12-13; 3:6

5:20
k Dan. 4:30; cp. 4:37

5:6 joints of his hips were loosened. That is, *the strength of his legs gave way.*

5:9 countenance. Literally (Aramaic) *brightnesses,* v. 6.

5:16 third ruler. Belshazzar was co-ruler with his father (see v. 18, *note*); so Daniel was next to the kings in power.

pride, he was deposed from his kingly throne, and they took his glory from him.

21 "Then he was [a]driven from the sons of men, his heart was made like the beasts, and his dwelling *was* with the wild donkeys. They fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the Most High God [b]rules in the kingdom of men, and appoints over it whomever He chooses.

22 "But you his son, Belshazzar, have not humbled your heart, although you knew all this.

23 "And you have [c]lifted yourself up against the Lord of heaven. They have brought the [d]vessels of His house before you, and you and your lords, your wives and your concubines, have drunk wine from them. And you have praised the gods of silver and gold, bronze and iron, wood and stone, which do not see or hear or know; and the [e]God who *holds* your breath in His hand and owns all your [f]ways, you have not glorified.

24 "Then the fingers* of the hand were sent from Him, and this writing was written.

25 "And this is the inscription that was written:

MENE, MENE, TEKEL, UPHARSIN.

26 "This *is* the interpretation of *each* word. Mene: God has numbered your kingdom, and finished it;

27 "Tekel: You have been weighed in the balances, and found wanting;

28 "Peres: Your kingdom has been divided, and [g]given to the Medes and Persians."*

29 Then Belshazzar gave the command, and they clothed Daniel with purple and *put* a chain of gold around his neck, and made a proclamation concerning him that he should be the third ruler in the kingdom.

30 That very night Belshazzar, king of the Chaldeans, was [h]slain.

31 And Darius the Mede received the [i]kingdom, *being* about sixty-two years old.

Daniel under Darius

6 IT pleased Darius to set [j]over the kingdom one hundred and twenty satraps, to be over the whole kingdom;

2 and over these, three governors, of whom Daniel *was* one, that the satraps might give account to them,

5:21
a Dan. 4:30-33
b Ex. 9:14-16; Ezek. 17:24; Dan. 2:21; 4:25,32,34-35

5:23
c Cp. Num. 14:41; Job 9:4; Is. 37:23; Jer. 50:29
d vv. 2-4; Ex. 40:9; Num. 18:3; Is. 52:11; Heb. 9:21
e Acts 17:24-26; Rom. 1:21; 3:23
f Prov. 20:24; Jer. 10:23

5:28
g v. 31; Dan. 9:1; cp. Is. 13:17; 21:2; Jer. 51:11-28

5:30
h Cp. Jer. 51:1-5

5:31
i Dan. 2:39

6:1
j Cp. Esth. 1:1

***5:24** Literally *palm* consonant with *Peres*

***5:28** Aramaic *Paras,*

5:18 THE BIBLICAL ORDER OF THE MONARCHS OF DANIEL'S TIME

(1) Nebuchadnezzar (c. 604–562 B.C.) with whom the captivity of Judah and "the times of the Gentiles" (see Luke 21:24 and Rev. 16:19, *notes*) began, and who established the first of the four world monarchies (2:37–38; 7:4).

(2) Belshazzar (c. 553–539 B.C.), the Bel-sharusur of the inscriptions, eldest son of Nabonidus and co-regent with his father.

(3) Darius, the Mede (c. 539 B.C.–?), 5:31; 6:1–27; 9:1. Concerning this Darius, secular history awaits further discoveries. It is conjectured that he was Gobryas (Gubaru), a Median official whom Cyrus made ruler of Babylon after the conquest.

(4) Cyrus (c. 539–530 B.C.), with whose rise to power the Medo-Persian world empire came fully into existence (2:39; 7:5). In verses 1–4 of ch. 8 the Median power is seen as the lesser of the two horns of the ram; the Persian power of Cyrus, as the higher horn which appeared last. Under Cyrus, who was named more than a century before his birth (Is. 44:28—45:4), the return of the Jewish remnant to Palestine began (Ezra 1:1–4). See Dan. 11:2, *notes*.

5:25 MENE . . . UPHARSIN. Each of the three Aramaic words has a double sense. "MENE" (from *mena, to number*) is repeated for emphasis. God has numbered the days of the Babylonian kingdom. "TEKEL" (from *tekal, to weigh*) indicates that the kingdom has been morally evaluated by God, and found lacking. "PERES" (from *peres, to divide;* "Persians" comes from *paras*) is a prediction that the kingdom is to be divided and given to the Persians. "UPHARSIN" (*u* is Aramaic for *and,* as in Hebrew) is the plural of PERES.

5:29 third ruler. Daniel was made third ruler (see vv. 7 and 16) because Nabonidus, the last king of Babylon, had elevated his son Belshazzar to be co-regent over the kingdom in Babylon while he himself resided in Tema in Arabia.

5:31 received the kingdom. Darius was probably made king under Cyrus, the Persian "king of kings" (compare 9:1).

Darius: A Persian king who reluctantly threw Daniel into the lions' den.

so that the king would suffer no loss.

3 Then this Daniel [a]distinguished himself above the governors and satraps, because an excellent spirit *was* in him; and the king gave thought to [b]setting him over the whole realm.

The governors and satraps plot against Daniel

4 So the governors and satraps sought to find *some* [c]charge against Daniel concerning the kingdom; but they could find no charge or fault, because he *was* faithful; nor was there any error or fault found in him.

5 Then these men said, "We shall not find any charge against this Daniel unless we find *it* against him [d]concerning the law of his God."

6 So these governors and satraps thronged before the king, and said thus to him: "King Darius, live forever!

7 "All the governors of the kingdom, the administrators and satraps, the counselors and advisors, have [e]consulted together to establish a royal statute and to make a firm decree, that whoever petitions any [f]god or man for thirty days, [g]except you, O king, shall be cast into the den of lions.

8 "Now, O king, establish the decree and sign the writing, so that it cannot be changed, [h]according to the law of the Medes and Persians, which does not alter."

9 Therefore King Darius signed the written decree.

Daniel's steadfastness in prayer

10 Now when Daniel [i]knew that the writing was signed, he went home. And in his upper room, with his windows open [j]toward Jerusalem, he knelt down on his knees [k]three times that day, and [l]prayed and gave thanks before his God, as was his custom since early days.

11 Then these men assembled and found Daniel praying and making supplication before his God.

12 And they went before the king, and spoke concerning the king's decree: "Have you not signed a decree that every man who petitions any [m]god or man within thirty days, [n]except you, O king, shall be cast into the den of lions?" The king answered and said, "The thing *is* true, according to the law of the Medes and Persians, which does not alter."

13 So they answered and said before the king, "That Daniel, who is one of the [o]captives* from Judah, does not show due [p]regard for you, O king, or for the decree that you have signed, but makes his petition three times a day."

14 And the king, when he heard *these* words, was greatly [q]displeased with himself, and set *his* heart on Daniel to deliver him; and he [r]labored till the going down of the sun to deliver him.

15 Then these men approached the king, and said to the king, "Know, O king, that *it is* the law of the Medes and Persians that no decree or statute which the king establishes may be changed."

Daniel in the lions' den

16 So the king gave the command, and they brought Daniel and cast *him* into the den of lions. *But* the king spoke, saying to Daniel, "Your God, whom you serve continually, He will [s]deliver you."

17 Then a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet ring and with the signets of his lords, that the purpose concerning Daniel might not be changed.

18 Now the king went to his palace and spent the night fasting; and no musicians* were brought before him. Also his sleep went from him.

19 Then the [t]king arose very early in the morning and went in haste to the den of lions.

20 And when he came to the den, he cried out with a lamenting voice to Daniel. The king spoke, saying to Daniel, "Daniel, servant of the living God, has your God, whom you serve continually, been [u]able to deliver you from the lions?"

21 Then Daniel said to the king, "O king, live forever!

***6:13** Literally *of the sons of the captivity*
***6:18** Exact meaning unknown

6:3
a Dan. 1:17; 2:48; 5:11
b Cp. Gen. 42:6; Esth. 10:3

6:4
c Cp. Dan. 3:8; Matt. 27:18

6:5
d Cp. Acts 24:13-21; 1 Pet. 4:12-16

6:7
e Ps. 59:3; 62:4; 64:2-6
f Cp. 1 Cor. 8:5-6
g Cp. Rev. 13:15

6:8
h vv. 12,15; Esth. 1:19

6:10
i Cp. Acts 20:22-24
j 1 Kin. 8:29-30,46-48; Ps. 5:7; Jon. 2:4
k Cp. Ps. 55:17
l Phil. 4:6; 1 Thess. 5:17-18

6:12
m Cp. 1 Cor. 8:5-6
n Cp. Rev. 13:15

6:13
o Dan. 5:13
p Dan. 3:12; cp. Esth. 3:8; Acts 5:29

6:14
q Cp. Mark 6:26
r Cp. Ps. 49:7

6:16
s Ps. 34:7,19; 37:39-40; 50:15; Matt. 27:43; Col. 1:13; 1 Thess. 1:10; 2 Pet. 2:9

6:19
t Dan. 3:24

6:20
u Gen. 18:14; Jer. 32:17; Luke 1:37; cp. John 11:38-44

22 "My God [a]sent His [b]angel and [c]shut the lions' mouths, so that they have not hurt me, because I was found innocent before Him; and also, O king, I have done no wrong before you."

23 Now the king was exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no injury whatever was found on him, because he believed in his God.

24 And the king gave the command, and they [d]brought those men who had accused Daniel, and they cast *them* into the den of lions—them, their children, and their wives; and the lions overpowered them, and broke all their bones in pieces before they ever came to the bottom of the den.

The decree of Darius

25 Then King Darius wrote:

[e]To all peoples, nations, and languages that dwell in all the earth:

Peace be multiplied to you.

26 I make a decree that in every dominion of my kingdom *men must* tremble and fear before the God of Daniel.

[f]For He *is* the living God,
And steadfast forever;
His kingdom *is the one* which shall not be destroyed,
And His dominion *shall endure* to the end.

27 He delivers and rescues,
And He works signs and wonders
In heaven and on earth,
Who has delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian.

VI. Daniel's Vision of the Four Beasts, 7

The dream (cp. 2:31–43)

7 IN the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head *while* on his bed. Then he [g]wrote down the dream, telling the main facts.*

2 Daniel spoke, saying, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the Great [h]Sea.

3 "And [i]four great beasts came up from the sea, each different from the other.

First world empire: Babylon (cp. 2:37–38)

4 "The first *was* like a [j]lion, and had [k]eagle's wings. I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a [l]man's heart was given to it.

Second world empire: Medo-Persia (cp. 2:39; 8:20)

5 "And suddenly another beast, a second, like a bear. It was raised up on one side, and *had* three ribs in its mouth between its teeth. And they said thus to it: 'Arise, devour much flesh!'

Third world empire: Greece (cp. 2:39; 8:21–22; 10:20; 11:2–4)

6 "After this I looked, and there was another, like a leopard, which had on its back [m]four wings of a

6:22
a *Miracles* (OT): vv. 16-23; Jon. 1:17. (Gen. 5:24; Jon. 1:17); Acts 12:11
b Dan. 3:28; see Heb. 1:4, *note*
c Cp. Heb. 11:33

6:24
d Cp. Esth. 7:1-10; 9:5-16; Dan. 3:22

6:25
e Dan. 4:1

6:26
f Cp. Dan. 2:47; 3:28-29; 4:3,34-35

7:1
g Cp. Rev. 1:19

7:2
h *Times of the Gentiles:* vv. 2-27; Joel 3:12. (Deut. 28:49; Rev. 16:19, *note*)

7:3
i Cp. v. 17

7:4
j Cp. Jer. 4:7 with Jer. 25:9
k Cp. Ezek. 17:3 with Ezek. 17:12
l Dan. 4:16,34

7:6
m Cp. Dan. 8:22

***7:1** Literally *the head* (or *chief*) *of the words*

7:1 first year. Approximately 553 B.C.

7:2 Sea in Scripture imagery stands for the populace, the unorganized mass of mankind (Is. 60:5; Matt. 13:47; Luke 21:25; Rev. 13:1).

7:5 three ribs. This is a possible reference to the threefold dominion of the second empire, Media, Persia, Babylonia. **devour much flesh.** That is, Lydia, Babylonia, Egypt, etc.

7:6 like a leopard. An allusion to the swiftness of Alexander's conquests.

7:3 NEBUCHADNEZZAR'S VISION

The monarchy vision of Nebuchadnezzar (ch. 2) covers the same order of fulfillment as Daniel's beast vision, but with this difference: Nebuchadnezzar saw the imposing outward power and splendor of "the times of the Gentiles" (Luke 21:24; compare Rev. 16:19, *note*), whereas Daniel saw the true character of Gentile world government as rapacious and warlike, established and maintained by force. It is remarkable that the heraldic insignia of the Gentile nations are all beasts or birds of prey.

bird. The beast also had four heads, and dominion was given to it.

Fourth world empire: Rome
(cp. vv. 23–24; 2:40–43; 9:26)

7 "After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It *was* different from all the beasts that *were* before it, and it had ten horns.

Rome: final form of fourth world empire; the ten kings and the little horn (vv. 24–27; see v. 14, note)

8 "I was considering the [a]horns, and there was another horn, a [b]little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, *were* eyes like the eyes of a man, and a mouth speaking pompous words.

The coming of the Son of Man
(vv. 9–14; cp. Matt. 24:27–30; 25:31–34; Rev. 19:11–21)

9 "I watched till thrones were put in place,
And the Ancient of Days was seated;
His garment *was* [c]white as snow,
And the hair of His head *was* like pure [d]wool.
His throne *was* a fiery flame,
Its wheels a burning [e]fire;
10 A fiery stream issued
And came forth from before Him.
A thousand thousands ministered to Him;
[f]Ten thousand times ten thousand stood before Him.
The court* was seated,
And the books were opened.

11 "I watched then because of the sound of the pompous words which the [g]horn was speaking; I watched till the [h]beast was slain, and its body destroyed and given to the [i]burning flame.

12 "As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.

Scene in heaven before coming of Son of Man (cp. Rev. 5:1–14)

13 "I was [j]watching in the night visions,
And behold, *One* like the Son of Man,
Coming with the [k]clouds of heaven!
He came to the Ancient of Days,
And they brought Him near before Him.

7:8
a See v. 7, *note*
b *The Beast:* v. 8; Dan. 7:11. (Dan. 7:8; Rev. 19:20, *note*)

7:9
c Cp. Mark 9:3
d Cp. Rev. 1:14
e Cp. Ezek. 10:2,6

7:10
f Rev. 5:11

7:11
g See Deut. 33:17, *note*
h *The Beast:* v. 11; Dan. 7:20. (Dan. 7:8; Rev. 19:20, *note*)
i Rev. 19:20; 20:10

7:13
j Cp. Rev. 5:6-10
k Matt. 26:64

*7:10 Or *judgment*

7:7 horns. The words "horn" and "horns" (OT, *qeren;* NT *keras*) are used in Scripture both literally and figuratively. In the latter sense at least three meanings appear: (1) strength in general (Deut. 33:17); (2) arrogant pride (Ps. 75:4–5); and (3) political and military power (Dan. 8:20–21).

7:9 Ancient of Days. This title, while referring here and in v. 13 to God the Father, has equal application to Christ, e.g. v. 22; Rev. 1:8,13–18. Compare Ps. 45:6; 93:2; Mic. 5:2; Hab. 1:12.

7:13 the Son. Literally *a son.* **And they brought Him near before Him.** This scene is identical with that of Rev. 5:6–10. There the ascription of praise concerning those who are "kings and priests" (see Dan. 7:18, *note*) ends with the words, "and we shall reign on the earth." Revelation 6 opens the "distress" of Ps. 2:5, introductory to setting the king on Zion (Ps. 2:6; Rev. 20:4). The vision (7:9–14) reverses the order of events as they will be fulfilled. Verse 13 describes the scene in heaven (compare Rev. 5:6–10) which, in fulfillment, precedes the events which Daniel

7:8 THE VISION OF THE END OF THE GENTILE WORLD

The vision is of the end of Gentile world dominion. The former Roman Empire (the iron kingdom of 2:33–35, 40–44; 7:7) will have ten horns (that is, kings, Rev. 17:12), corresponding to the ten toes of the image. As Daniel considers this vision of the ten kings, there rises up among them a "little horn" (king), who subdues three of the ten kings so completely that the separate identity of their kingdoms is destroyed. Seven kings of the ten are left, and the "little horn," who is "the prince who is to come" of 9:26, the "abomination" of 12:11 and Matt. 24:15, and the "beast rising up out of the sea" of Rev. 13:1–10. He will be the head of the restored fourth world empire (Beast, see Rev. 19:20, *note*). Some expositors also equate with him the "willful king" of 11:36–45, and the "man of sin" of 2 Thess. 2:3–8.

14 Then to Him was given
dominion and glory and a
[a]kingdom,
That all peoples, nations, and
languages should serve
Him.
His dominion *is* an everlasting
[b]dominion,
Which shall not pass away,
And His kingdom *the one*
Which shall not be destroyed.

The interpretation of beast vision

15 "I, Daniel, was grieved in my
spirit within *my* body, and the vi-
sions of my head troubled me.
16 "I came near to one of those
who stood by, and asked him the
truth of all this. So he told me and
made known to me the interpreta-
tion of these things:
17 'Those great beasts, which are
four, *are* four kings* *which* arise out
of the earth.
18 'But the saints of the Most High
shall receive the kingdom, and pos-
sess the kingdom forever, even for-
ever and ever.'
19 "Then I wished to [c]know the
truth about the fourth beast, which
was different from all the others, ex-
ceedingly dreadful, *with* its teeth of
iron and its nails of bronze, *which*
devoured, broke in pieces, and
trampled the residue with its feet;
20 "and the ten horns that *were* on
its head, and the other *horn* which
came up, before which three fell,
namely, that [d]horn which had eyes
and a mouth which spoke pompous
words, whose appearance *was*
greater than his fellows.
21 "I was watching; and the same
[e]horn was making war against the
[f]saints, and prevailing against them,
22 "until the Ancient of Days
came, and a [g]judgment was made *in*
favor of the [h]saints of the Most High,
and the time came for the saints to
possess the kingdom.
23 "Thus he said:

'The fourth beast shall be
A fourth kingdom on earth,
Which shall be different from
all *other* kingdoms,
And shall devour the whole
earth,
Trample it and break it in pieces.

Satan's blasphemous leader

24 The [i]ten horns *are* ten kings
Who shall arise from this
kingdom.
And [j]another shall rise after
them;
He shall be different from the
first *ones,*
And shall subdue three kings.
25 He shall [k]speak *pompous* words
against the Most High,
Shall persecute* the saints of
the Most High,
And shall intend to change
times and law.
Then *the saints* shall be given
into his hand
For a time and times and half a
time.

***7:17** Representing their kingdoms (compare verse 23) ***7:25** Literally *wear out*

7:14
a *Kingdom* (OT): vv. 9,13-14; Hos. 3:4. (Gen. 1:26; Zech. 12:8, *note*); Is. 16:5
b *Christ* (second advent): vv. 13-14; Hos. 3:5. (Deut. 30:3; Acts 1:11, *note*)

7:19
c See v. 18, *note*

7:20
d See v. 7, *note*

7:21
e See v. 7, *note*
f Rev. 13:7

7:22
g *Judgments* (the seven): vv. 21-27; Joel 3:1. (2 Sam. 7:14; Rev. 20:12, *note*)
h Cp. 1 Cor. 6:2-3

7:24
i Rev. 13:1
j *The Beast:* vv. 20-26; Dan. 8:25. (Dan. 7:8; Rev. 19:20, *note*)

7:25
k Rev. 13:1-6

sees in vision in vv. 9–12. The order of fulfillment will be: (1) the investiture of the Son of Man with the kingdom (Dan. 7:13,14; Rev. 5:6–10); (2) the "distress" of Ps. 2:5, fully described in Matt. 24:21–22; Rev. 6—18; (3) the return of the Son of Man in glory to deliver the blow of 2:45 (Dan. 7:9–11; Rev. 19:11–21); and (4) God's judgment of individuals among the nations and the setting up of the kingdom (Dan. 7:10,26–27; Matt. 25:31–46; Rev. 20:1–6).

7:14 Verses 13–14 are identical with Rev. 5:1–7, and precede the fulfillment of Dan. 2:34–35. Verses 13–14 and Rev. 5:1–7 describe the investiture of the Son of Man and Son of David with the kingdom authority, while Dan. 2:34–35 describes the crushing blow (see Armageddon, Rev. 16:13–16; 19:17, *note*) which destroys Gentile world power, thus clearing the way for the actual setting up of the kingdom of heaven. Verses 34–35 and Rev. 19:19–21 describe the same event.

7:18 saints of the Most High. See "saints" in vv. 22,25, and 27 also. That the Church saints, that is, believers of the Church Age, will also share this rule seems evident in that the Church, having part in the first resurrection, will "reign with Him [Christ] a thousand years" (Rev. 20:6). Compare Rom. 8:17; 2 Tim. 2:10–12; 1 Pet. 2:9; Rev. 1:6; 3:21; 5:10.

7:25 time and times and half a time. The terms found in the OT and NT referring to specific lengths of time in future events require careful consideration, so as to avoid fantastic speculations. The first occurrence of a reference to a period of three and one-half years in the prophetic future is the expression "time and times and half a time" found here. It is also in Dan. 12:7 and Rev. 12:14. This is the same length of time as one-half of the final seven-year period (9:27), and is likewise the period of time expressed in the term "forty-two months" (Rev. 11:2; 13:5), or "one

26 'But the [a]court shall be seated,
And they shall [b]take away his dominion,
To consume and destroy *it* forever.
27 Then the kingdom and dominion,
And the greatness of the kingdoms under the whole heaven,
Shall be given to the people, the saints of the Most High.
His kingdom *is* an [c]everlasting kingdom,
And all dominions shall serve and obey Him.'

28 "This *is* the end of the account.* As for me, Daniel, my thoughts greatly troubled me, and my countenance changed; but I kept the matter in my heart."

VII. The Prophecy of the Defeat of the Persians by the Greeks, and the Desecration of the Temple, 8

The vision of the ram and male goat

8 IN the third year of the reign of King Belshazzar a vision appeared *to* me—to me, Daniel—after the one that appeared to me the first time.

2 I saw in the vision, and it so happened while I was looking, that I *was* in Shushan, the citadel, which *is* in the province of Elam; and I saw in the vision that I was by the River Ulai.

3 Then I lifted my eyes and saw, and there, standing beside the river, was a [d]ram which had two horns, and the two horns *were* high; but one *was* [e]higher than the other, and the higher *one* came up last.

4 I saw the ram pushing westward, northward, and southward, so that no animal could withstand him; nor *was there any* that could deliver from his hand, but he did according to his will and became great.

5 And as I was considering, suddenly a [f]male goat came from the west, across the surface of the whole earth, without touching the ground; and the goat *had* a notable [g]horn between his eyes.

6 Then he came to the ram that had two horns, which I had seen standing beside the river, and ran at him with furious power.

7 And I saw him confronting the ram; he was moved with rage against him, attacked the ram, and broke his two horns. There was no power in the ram to withstand him, but he cast

*7:28 Literally *the word*

7:26
a v. 10; Dan. 2:35; cp. Rev. 16:14; 19:17-19,21
b Rev. 19:20
7:27
c vv. 13-14; 2 Sam. 7:16; Ps. 89:35-37; Dan. 4:3; Luke 1:31-33

8:3
d v. 20
e Dan. 7:5
8:5
f v. 21
g Dan. 11:3

7:26 THE END OF GENTILE WORLD POWER

In the beast vision of ch. 7, the fourth beast (v. 7) is declared to be "the fourth kingdom," that is, the Roman Empire, the "iron" kingdom of ch. 2. The "ten horns" upon the fourth beast (Roman Empire), v. 7, are declared to be "ten kings who shall arise from this kingdom" (v. 24), answering to the ten toes of the image vision of ch. 2. The ten kingdoms, including the regions formerly ruled by Rome, will constitute, therefore, the form in which the fourth or Roman Empire will exist when the whole fabric of Gentile world domination is struck by the stone "cut out of the mountain without hands," that is, Christ (2:44–45; 7:9).

But Daniel sees a "little horn" rise and subdue three of the ten kings (vv. 24–26). His distinguishing mark is hatred of God and believers. He is not to be confused with the little horn of ch. 8, a prophecy fulfilled in Antiochus Epiphanes (see 8:9, *note*). In Rev. 13 additional particulars of the little horn of Dan. 7 are given (see Rev. 13:1, *note*).

thousand two hundred and sixty days" (Rev. 12:6).

The three-and-one-half-year period seems to be a reference to the last half of Daniel's seventieth week, also known as the great tribulation.

8:1 The remarkably precise predictions in chs. 8 and 11 about the reign, character, and antecedents of Antiochus Epiphanes, the Hellenistic king who cruelly persecuted the Jews 400 years after the time of Nebuchadnezzar, were advanced by Porphyry, an anti-Christian philosopher of the third century A.D., as proof that the Book of Daniel could not have been written before that time. This view has been followed by many modern critics but should not keep any believer in predictive prophecy from accepting the traditional date. **third year.** Approximately 551 B.C. **vision.** This chapter gives details concerning the second and third world kingdoms: the silver and bronze kingdoms of ch. 2; and the bear and leopard kingdoms of ch. 7, that is, the Medo-Persian and Grecian (Macedonian) kingdoms of history. At the time of this vision (8:1), the first world empire was nearing its end. Belshazzar was the last ruler of that monarchy in the city of Babylon. See *notes* at 5:2,18,29.

8:5 horn. The words "horn" and "horns" (OT, *qeren;* NT *keras*) are used in Scripture both literally and figuratively. In the latter sense at least three meanings appear: (1) strength in general (Deut. 33:17); (2) arrogant pride (Ps. 75:4–5); and (3) political and military power (Dan. 8:20–21).

him down to the ground and trampled him; and there was no one that could deliver the ram from his hand.

8 Therefore the male goat grew very great; but when he became strong, the large [a]horn was broken, and in place of it [b]four notable ones came up toward the four winds of heaven.

The little horn

9 And out of one of them came a little [c]horn which grew exceedingly great toward the south, toward the east, and toward the Glorious *Land.*

10 And it grew up to the host of heaven; and it cast down *some* of the host and *some* of the stars to the ground, and trampled them.

11 He even [d]exalted *himself* as high as the Prince of the host; and by him the daily *sacrifices* were taken away, and the place of His sanctuary was cast down.

12 Because of transgression, an army was given over *to the horn* to oppose the daily *sacrifices;* and he cast truth down to the ground. He did *all this* and [e]prospered.

13 Then I heard a [f]holy one speaking; and *another* holy one said to that certain *one* who was speaking, "How long *will* the vision *be, concerning* the daily *sacrifices* and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?"

14 And he said to me, "For two

8:8
a Dan. 11:3; see v. 5, *note*
b v. 22; Dan. 7:6; 11:4

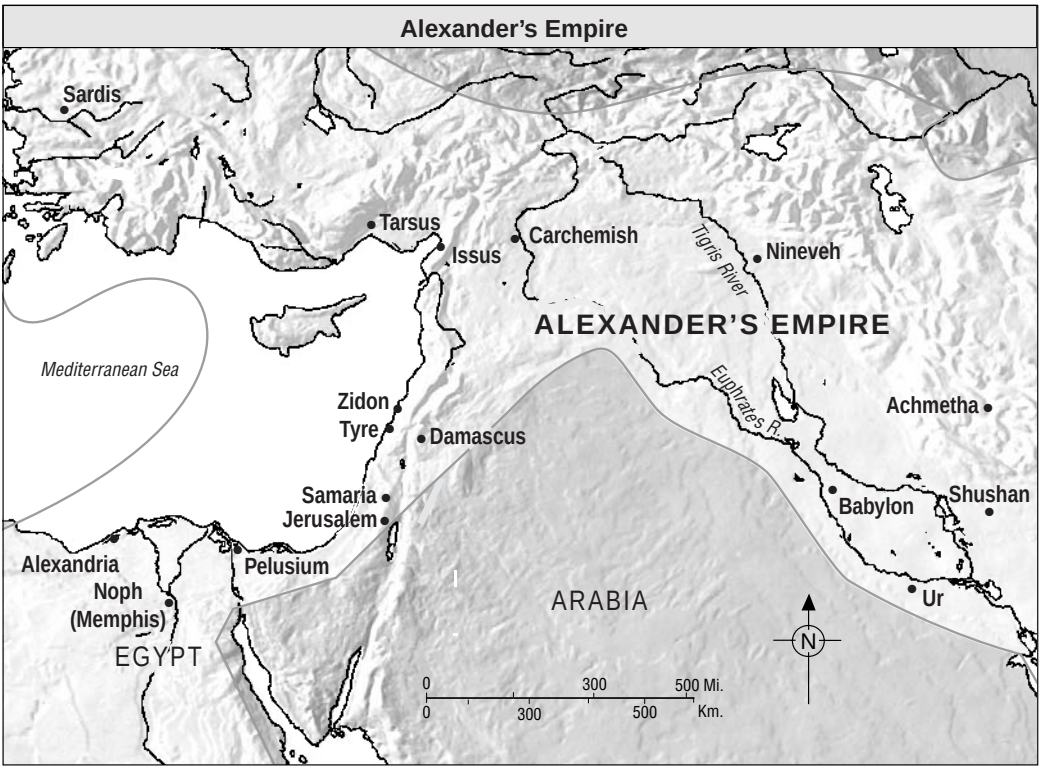
8:9
c Dan. 11:3; see v. 5, *note*

8:11
d Cp. Is. 14:13

8:12
e Dan. 11:36

8:13
f Dan. 4:13,17

8:9 little horn. The little horn of this verse (compare v. 23) was fulfilled (171–164 B.C.) in the historical Antiochus Epiphanes, who came out of Syria (one of the four prominent kingdoms of vv. 8,22), and persecuted the Jews and profaned the temple at Jerusalem. He is not to be confused with the little horn of 7:8, who is yet to come in the tribulation period (see vv. 9–13,23). The little horn of 7:8 will rise from the ten horns into which the fourth empire (Roman) will be divided, whereas the little horn of ch. 8 comes out of one of the four horns (vv. 9,22) into which the third empire (Grecian) is divided after Alexander's death (vv. 21–22) in the latter time of the four kingdoms of Alexander's generals (v. 23). Both little horns are violent in their hatred of the Jews and of God, and in their profaning of the temple at Jerusalem (compare 7:25 and 8:10–12).



thousand three hundred days;* then the sanctuary shall be cleansed."

The interpretation of the vision

15 Then it happened, when I, Daniel, had seen the vision and was seeking the meaning, that suddenly there stood before me one having the appearance of a [a]man.

16 And I heard a man's voice between *the banks of* the Ulai, who called, and said, [b]"Gabriel, make this *man* understand the vision."

17 So he came near where I stood, and when he came I was afraid and fell on my face; but he said to me, "Understand, son of man, that the vision *refers* to the time of the end."

18 Now, as he was speaking with me, I was in a [c]deep sleep with my face to the ground; but he touched me, and stood me upright.

19 And he [d]said, "Look, I am making known to you what shall happen in the latter time of the indignation; for at the appointed time the end *shall be.*

The identity of the ram

20 "The ram which you saw, having the two horns—*they are* the kings of Media and Persia.

The male goat and his successors

21 "And the male goat *is* the kingdom* of Greece. The large [e]horn that *is* between its eyes *is* the first king.

22 "As for the broken *horn* and the four that stood up in its place, four kingdoms shall arise out of that nation, but not with its power.

The king with fierce features

23 "And in the latter time of their kingdom,
When the transgressors have reached their fullness,
A king shall arise,
Having fierce features,
Who understands sinister schemes.

24 His power shall be mighty, but not by his [f]own power;
He shall destroy fearfully,
And shall prosper and thrive;
He shall destroy the mighty, and *also* the holy people.

25 "Through [g]his cunning
He shall cause deceit to prosper under his rule;*
And he shall exalt *himself* in his heart.

***8:14** Literally *evening-mornings*
***8:21** Literally *king,* representing his kingdom (compare 7:17,23) ***8:25** Literally *hand*

8:15
a *Theophanies:* v. 15; Dan. 10:5. (Gen. 12:7, *note;* Dan. 10:5)

8:16
b Dan. 9:21; Luke 1:19,26

8:18
c Dan. 10:9

8:19
d v. 20

8:21
e See v. 20, *note*

8:24
f Cp. 2 Thess. 2:9

8:25
g *The Beast:* vv. 24-25; Dan. 9:26. (Dan. 7:8; Rev. 19:20, *note*)

Gabriel: *man of God.* An angel who appeared to Daniel, Zacharias and Mary to tell of the coming Messiah.

8:14 For two thousand three hundred days. This prediction was fulfilled during the bitter persecution under Antiochus Epiphanes and in the cleansing of the sanctuary in Jerusalem.

8:13 THE SEVEN DESOLATIONS

Seven times in Daniel desolation is spoken of:
(1) of the sanctuary (8:13), fulfilled by Antiochus Epiphanes, 171–164 B.C.;
(2) of the sanctuary (9:17), alluding to its condition in Daniel's time, when the Jews were in exile;
(3) generally, of the land (9:18), also referring to Daniel's time;
(4) of the sanctuary (9:26), fulfilled in A.D. 70 in the destruction of city and temple after the cutting off of Messiah (Luke 21:20); and
(5), (6), and (7) of the sanctuary, by the beast, 9:27; 11:31; 12:11. Compare Matt. 24:15; Mark 13:14; 2 Thess. 2:3,8–12; Rev. 13:14–15.

8:17 time of the end. Two "ends" seems to be in view here: (1) historically, the end of the third empire (Grecian) of Alexander, out of one of the divisions of which (Syria) the little horn of v. 9 (Antiochus Epiphanes) arose; and (2) prophetically, the end of "the times of the Gentiles" (see Luke 21:24 and Rev. 16:19, *notes*)—Daniel's final time of the end (see Dan. 12:4, *note*).

8:20 ram. Compare vv. 3–4. The higher horn, which came up last, was Persia. The other was Media, which was dominant at first. Compare 6:12. **horns.** The words "horn" and "horns" (OT, *qeren;* NT *keras*) are used in Scripture both literally and figuratively. In the latter sense at least three meanings appear: (1) strength in general (Deut. 33:17); (2) arrogant pride (Ps. 75:4–5); and (3) political and military power (Dan. 8:20–21).

8:21 first king. That is, *Alexander the Great.*

8:22 four. The four kingdoms into which Alexander's empire was divided (4th Cent. B.C.): Macedonia, Syria, Egypt, and Asia Minor. See Dan. 11:4, *note.*

8:23 king shall arise. Concerning this sinister figure there are three views: (1) Some think he is the "king of the North" referred to in 11:40. (2) Others regard him as a type of the Roman beast of the end time (7:23–27). And (3) some see in this king a direct prophecy of the final Roman beast, thus identifying his geographical origin.

He shall destroy many in *their* prosperity.
He shall [a]even rise against the Prince of princes;
But he shall be broken without *human* means.*

26 "And the vision of the evenings and mornings
Which was told is true;
Therefore [b]seal up the vision,
For *it refers* to many days *in the future.*"

27 And I, Daniel, fainted and was sick for days; afterward I arose and went about the king's business. I was astonished by the vision, but no one understood it.

VIII. Daniel's Prayer, and the Prophecy of the Seventy Weeks, 9

The vision of the seventy weeks (vv. 1–27)

9 IN the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans—

2 in the first year of his reign I, Daniel, understood by the books the number of the years *specified* by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.

Daniel's confession and prayer

3 Then I [c]set my face toward the Lord God to make request by [d]prayer and supplications, with fasting, sackcloth, and ashes.

4 And I prayed to the LORD my God, and made confession, and said, "O Lord, great and awesome God, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments,

5 "we have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments.

6 "Neither have we heeded Your servants the prophets, who spoke in Your name to our kings and our princes, to our fathers and all the people of the land.

7 "O Lord, righteousness *belongs* to You, but to us shame of face, as *it is* this day—to the men of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which You have driven them, because of the unfaithfulness which they have committed against You.

8 "O Lord, to us *belongs* shame of face, to our kings, our princes, and our fathers, because we have sinned against You.

9 "To the Lord our God *belong* mercy and forgiveness, though we have rebelled against Him.

10 "We have not obeyed the voice of the LORD our God, to walk in His laws, which He set before us by His servants the prophets.

11 "Yes, all Israel has transgressed Your [e]law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because [f]we have sinned against Him.

12 "And He has [g]confirmed His words, which He spoke against us and against our judges who judged us, by bringing upon us a great disaster; for under the whole heaven such has [h]never been done as what has been done to Jerusalem.

13 "As *it is* written in the [i]Law of Moses, all this disaster has come upon us; yet we have not made our prayer before the LORD our God, that we might turn from our iniquities and understand Your truth.

14 "Therefore the LORD has [j]kept the disaster in mind, and brought it upon us; for the LORD our God *is* righteous in all the works which He does, though we have not obeyed His voice.

***8:25** Literally *hand*

8:25
a Rev. 19:19-20

8:26
b Dan. 12:4,9

9:3
c Dan. 10:15
d *Bible prayers* (OT): vv. 3-21; Jon. 2:1. (Gen. 15:2; Hab. 3:1, *note*)

9:11
e *Law* (of Moses): vv. 8-13; Mal. 4:4. (Ex. 19:1; Gal. 3:24, *note*)
f Neh. 1:6; Ps. 106:6; cp. Is. 6:5

9:12
g Jer. 44:2-6; Lam. 2:17
h Lam. 1:12; 2:13

9:13
i Lev. 26:14-45; Deut. 28:15-68

9:14
j Jer. 31:28; 44:27

9:1 first year. Approximately 539 B.C.

9:2 books. The "books" were Jeremiah's writings (Jer. 25:11, where see *note;* 29:10).

9:3 prayer. In vv. 4–19 is recorded Daniel's prayer, which arose from the study of the prophetic Scriptures (v. 2; compare Jer. 25) and was a fulfillment of the prophetic portion of Solomon's prayer (1 Kin. 8:33–36). Here there are adoration (v. 4), confession (vv. 5–15), and petition (vv. 16–19). Prophetic study is intended to lead to a deeper spiritual life.

15 "And now, O Lord our God,
who brought Your people out of the
land of Egypt with a mighty hand,
and made Yourself a [a]name, as *it is*
this day—we have sinned, we have
done wickedly!
16 "O Lord, according to all Your
righteousness, I pray, let Your anger
and Your fury be turned away from
Your city [b]Jerusalem, Your holy
mountain; because for our sins, and
for the iniquities of our fathers,
Jerusalem and Your people *are* a re-
proach to all *those* around us.
17 "Now therefore, our God, hear
the prayer of Your servant, and his
supplications, and for the Lord's
sake cause Your face to shine on
Your sanctuary, which is desolate.
18 "O my God, incline Your ear
and hear; open Your eyes and see
our desolations, and the city which
is called by Your name; for we do
not present our supplications before
You because of our righteous deeds,
but because of Your great mercies.
19 "O Lord, hear! O Lord, forgive!
O Lord, listen and act! Do not delay
for Your own sake, my God, for Your
city and Your people are called by
Your name."

The seventy weeks of years

20 Now while I *was* speaking,
[c]praying, and confessing my sin and
the sin of my people Israel, and pre-
senting my supplication before the
LORD my God for the holy mountain
of my God,
21 yes, while I *was* speaking in
prayer, the man [d]Gabriel, whom I
had seen in the vision at the begin-
ning, being caused to fly swiftly,
reached me about the time of the
evening offering.
22 And he informed *me,* and
talked with me, and said, "O Dan-
iel, I have now come forth to give
you skill to understand.
23 "At the beginning of your sup-
plications the command went out,
and I have come to tell *you,* for you
are greatly [e]beloved; therefore con-
sider the matter, and understand
the vision:

24 "Seventy weeks are determined
For your people and for your
holy city,
To finish the transgression,
To make an end of* sins,
To make reconciliation for
iniquity,
To bring in everlasting
righteousness,
To seal up vision and prophecy,
And to anoint the Most Holy.

25 "Know therefore and understand,
That from the going forth of the
command
To restore and build Jerusalem
Until Messiah the Prince,
There shall be seven weeks and
sixty-two weeks;
The street* shall be built again,
and the wall,*
Even in troublesome times.

26 "And after the sixty-two weeks
[f]Messiah shall be [g]cut off, but
not for Himself;
And the people of the [h]prince
who is to come
Shall destroy the city and the
sanctuary.
The end of it *shall be* with a
flood,
And till the end of the war
desolations are determined.
27 Then he shall confirm a
covenant with many for
one week;
But in the middle of the week
He shall bring an end to
sacrifice and offering.
And on the wing of
abominations shall be one
who makes desolate,
Even until the consummation,
which is determined,
Is poured out on the desolate."

***9:24** Following Qere, Septuagint, Syriac, and Vulgate; Kethib and Theodotion read *To seal up.*
***9:25** Or *open square* * Or *moat*

9:15
a Jer. 32:20

9:16
b v. 20; Ps. 122:6; Jer. 29:7; cp. Zech. 8:1-8

9:20
c Cp. Ps. 145:18-19; Is. 65:24

9:21
d Dan. 8:16; Luke 1:19,26

9:23
e Dan. 10:11,19

9:26
f *Christ* (first advent): vv. 24-26; Hos. 11:1. (Gen. 3:15; Acts. 1:11, *note*)

g *Sacrifice* (prophetic): v. 26; Zech. 12:10. (Gen. 3:15; Heb. 10:18, *note*)

h *The Beast:* vv. 26-27; Dan. 11:36. (Dan. 7:8; Rev. 19:20, *note*)

9:24 your people. That is, *Daniel's people.* **make an end.** Hebrew *kaphar, atone for.* See Ex. 29:33, *note.* **Most Holy.** Literally *a most holy place.*

9:26 but not for Himself. Or *and shall have nothing.* That is, nothing of the *regal* glory which was rightly His. **end of the war.** Literally *till the end shall be war; desolations are determined.* Compare Matt. 24:6–14.

9:27 confirm. Or *make a firm covenant.* **desolate.** Literally *desolator.*

IX. Daniel's Final Vision, 10—12

The vision of the glory of God

10:1
a Dan. 1:7

10 IN the third year of Cyrus king of Persia a message was revealed to Daniel, whose [a]name was called Belteshazzar. The message *was* true, but the appointed time *was* long;* and he understood the message, and had understanding of the vision.

2 In those days I, Daniel, was mourning three full weeks.

3 I ate no pleasant food, no meat or wine came into my mouth, nor did I anoint myself at all, till three whole weeks were fulfilled.

***10:1** Or *and of great conflict*

10:1 third year. Approximately 536 B.C.

10:2 full weeks. Here and in v. 3 the Hebrew text reads "weeks of days" so as to distinguish these weeks from the weeks of years in ch. 9:24–27.

9:24

PROPHECY OF THE SEVENTY WEEKS

Daniel's prophecy of the seventy "weeks" ('sevens') (vv. 24–27) provides the chronological frame for Messianic prediction from Daniel to the establishment of the kingdom on earth and also a key to its interpretation. Its main features are as follows:

(1) The entire prophecy is concerned primarily with Daniel's "people" and their "holy city"—that is, Israel and Jerusalem.

(2) Two princes are mentioned; the first is named the "Messiah the Prince" (v. 25); the second is described as "the prince who is to come" (v. 26), a reference to the little horn of ch. 7:8, whose "people" would destroy the rebuilt Jerusalem after the cutting off of the Messianic Prince (v. 26).

(3) The "seventy weeks" of the prophecy are weeks of years, an important sabbatical time-measure in the Jewish calendar. Violation of the command to observe the sabbatical year brought the judgment of the Babylonian captivity and determined its length of seventy years. Compare Lev. 25:1–22; 26:33–35; 2 Chr. 36:19–21; Dan. 9:2. Compare also Gen. 29:26–28 for use of "week" to indicate seven years.

(4) These 490 prophetic years are each 360 days long. This is proved by the biblical references to the seventieth week of seven years, which is divided into two halves (v. 27), the latter half being variously designated as "a time and times, and half a time" (Dan. 7:25; compare Rev. 12:14); forty-two months (Rev. 11:2; 13:5); or 1260 days (Rev. 11:3; 12:6). In this connection it should be remembered that, in the grand sweep of prophecy, prophetic time is invariably so near as to give full warning, so indeterminate as to give no satisfaction to mere curiosity (compare Matt. 24:36; Acts 1:7).

(5) The beginning of the seventy weeks is fixed as "the going forth of the command to restore and build Jerusalem" and its wall (v. 25). The only decree in Scripture authorizing the rebuilding of the city and its wall is recorded in Neh. 2; dated in "the month of Nisan, in the twentieth year of King Artaxerxes" (that is, 445 B.C.), it is well attested in ancient history. From this date as a beginning, the first sixty-nine weeks reach to "the Messiah, the Prince."

(6) At a later time, after the "sixty-two weeks" which follow the first "seven weeks" (that is, after sixty-nine weeks), two important events will take place: (1) Messiah will be "cut off" and will have none of His regal rights ("but not for Himself"). And (2) the rebuilt city and sanctuary will again be destroyed, this time by "the people" of another "prince" who is yet to come. It is generally agreed that these two events were fulfilled in the death of Christ (A.D. 29) and the destruction of Jerusalem by Rome in A.D. 70. Both events are placed before the seventieth week of v. 27. Hence a period of at least forty-one years between the death of Christ and the destruction of Jerusalem must intervene between the sixty-ninth and seventieth weeks.

(7) The main events of the final "one week" (v. 27) are as follows: (1) There is a seven-year "covenant" made by the future Roman prince (the "little horn" of 7:8) with the Jews. (2) In the middle of the week there is a forcible interruption of the Jewish ritual of worship by the Roman prince who introduces "abomination" that renders the sanctuary desolate. (3) At the same time he launches persecution against the Jews. And (4) the end of the seventieth week brings judgment upon the desolator and also brings "everlasting righteousness" (v. 24—that is, the blessings of the Messianic kingdom).

The proof that this final week has not yet been fulfilled is seen in the fact that Christ definitely relates its main events to His second coming (Matt. 24:6,15). Hence, during the interim between the sixty-ninth and seventieth weeks there must lie the whole period of the Church set forth in the NT but not revealed in the OT. The interpretation which assigns the last of the seventy weeks to the end of the age is found in the Church Fathers. When this seventieth week was referred to during the first two and one-half centuries of the Christian Church, it was almost always assigned to the end of the age. Irenaeus places the appearance of Antichrist at the end of the age in the last week; in fact, he asserts that the time of Antichrist's tyranny will last just one-half of the week, three years and six months. So likewise Hippolytus states that Daniel "indicates the showing forth of the seven years which shall be in the last times."

4 Now on the twenty-fourth day of
the first month, as I was by the side
of the great river, that *is,* the Tigris,*
5 I lifted my eyes and looked, and
behold, a certain [a]man clothed in
[b]linen, whose [c]waist *was* girded
with gold of Uphaz!
6 His body *was* like beryl, his face
like the appearance of [d]lightning,
his eyes like [e]torches of fire, his
arms and feet like burnished [f]bronze
in color, and the sound of his words
like the voice of a multitude.
7 And I, Daniel, alone saw the vi-
sion, for the men who were with
me did [g]not see the vision; but a
great terror fell upon them, so that
they fled to hide themselves.
8 Therefore I was left alone when
I saw this great vision, and no
strength [h]remained in me; for my
vigor was turned to frailty in me,
and I retained no strength.
9 Yet I heard the sound of his
words; and while I heard the sound
of his words I was in a deep sleep on
my face, with my face to the ground.

Conflict: holy and unholy angels

10 Suddenly, a hand touched me,
which made me tremble on my
knees and *on* the palms of my hands.
11 And he said to me, "O Daniel,
man greatly beloved, understand the
words that I speak to you, and stand
upright, for I have now been sent to
you." While he was speaking this
word to me, I stood trembling.
12 Then he said to me, "Do not
fear, Daniel, for from the first day
that you set your heart to under-
stand, and to humble yourself be-
fore your God, your words were
heard; and I have come because of
your words.
13 "But the prince of the kingdom
of Persia withstood me twenty-one
days; and behold, [i]Michael, one of
the chief princes, came to help me,
for I had been left alone there with
the kings of Persia.
14 "Now I have come to make you
understand what will happen to
your people in the [j]latter days, for
the vision *refers* to *many* days yet *to
come.*"
15 When he had spoken such
words to me, I turned my face to-
ward the ground and became
speechless.
16 And suddenly, *one* having the
likeness of the sons* of men
touched my lips; then I opened my
mouth and spoke, saying to him
who stood before me, "My lord, be-
cause of the vision my sorrows have
overwhelmed me, and I have re-
tained no strength.
17 "For how can this servant of my
lord talk with you, my lord? As for
me, no strength remains in me now,
nor is any breath left in me."
18 Then again, *the one* having the
likeness of a man touched me and
strengthened me.
19 And he said, "O man greatly
beloved, fear not! Peace *be* to you;
be strong, yes, be strong!" So when
he spoke to me I was strengthened,
and said, "Let my lord speak, for
you have strengthened me."
20 Then he said, "Do you know
why I have come to you? And now I
must return to fight with the prince
of Persia; and when I have gone
forth, indeed the prince of Greece
will come.
21 "But I will tell you what is not-
ed in the Scripture of Truth. (No
one upholds me against these, ex-
cept Michael your prince.

From Darius to the man of sin
(11:1—12:13)

11 "ALSO in the first year of
[k]Darius the Mede, I, *even* I,
stood up to confirm and strengthen
him.)
2 "And now I will tell you the truth:
Behold, three more kings will arise

10:5
a *Theophanies:* vv. 4-9,16-17. (Gen. 12:7, *note;* Dan. 10:5). See v. 10, *note*
b Ezek. 9:2; 10:2
c Cp. Rev. 1:13

10:6
d Cp. Rev. 1:16
e Cp. Rev. 1:14
f Cp. Rev. 1:15

10:7
g Cp. Acts 22:9

10:8
h Cp. Ex. 3:2-10; Is. 6:1-10; Rev. 1:12-19

10:13
i v. 21; Dan. 12:1; Jude 9; Rev. 12:7

10:14
j See Acts 2:17, *note*

11:1
k Dan. 5:31; 9:1

***10:4** Hebrew *Hiddekel* ***10:16** Theodotion and Vulgate read *the son;* Septuagint reads *a hand.*

10:4 first month. This is the month of Abib (or Nisan) in the Hebrew religious calendar. It correlates to the modern months of March–April. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

10:10 Verses 10–15 probably introduce an angel. Verses 4–9, 16–17 are theophanies.

10:13 prince. Compare v. 20. The intimation is clear that, as the holy angels are sent forth on behalf of the heirs of salvation, so demons are concerned on behalf of the world system of Satan (John 7:7; Rev. 13:8).

11:1 first year. Approximately 539 B.C.

11:2 The spirit of prophecy here returns to that which

in Persia, and the fourth shall be far richer than *them* all; by his strength, through his riches, he shall stir up all against the realm of Greece.

3 "Then a mighty [a]king shall arise, who shall rule with great dominion, and do [b]according to his will.

4 "And when he has arisen, his kingdom shall be broken up and divided toward the [c]four winds of heaven, but not among his posterity nor according to his dominion with which he ruled; for his kingdom shall be uprooted, even for others besides these.

5 "Also the king of the South shall become strong, as well as *one* of his princes; and he shall gain power over him and have dominion. His dominion *shall be* a [d]great dominion.

6 "And [e]at the end of *some* years they shall join forces, for the daughter of the king of the South shall go to the king of the North to make an agreement; but she shall not retain the power of her authority, and neither he nor his authority* shall stand; but she shall be given up, with those who brought her, and with him who begot her, and with him who strengthened her in *those* times.

7 "But from a branch of her roots *one* shall arise in his place, who shall come with an army, enter the fortress of the king of the North, and deal with them and prevail.

8 "And he shall also carry their gods captive to Egypt, with their princes* *and* their precious articles of silver and gold; and he shall continue *more* years than the king of the North.

9 "Also *the king of the North* shall come to the kingdom of the king of the South, but shall return to his own land.

10 "However his sons shall stir up strife, and assemble a multitude of great forces; and *one* shall certainly come and overwhelm and pass through; then he shall return to his fortress and stir up strife.

11 "And the king of the South shall be [f]moved with [g]rage, and go out and fight with him, with the king of the North, who shall muster a great multitude; but the [h]multitude shall be given into the hand of his *enemy.*

12 "When he has taken away the multitude, his heart will be lifted up; and he will cast down tens of thousands, but he will not prevail.

13 "For the king of the North will return and muster a multitude greater than the former, and shall certainly come at the end of some years with a great army and much equipment.

11:3
a Cp. Dan. 8:21-26
b vv. 16,36

11:4
c Zech. 2:6; cp. Rev. 7:1

11:5
d vv. 8-9

11:6
e Cp. v. 13

11:11
f Prov. 16:14
g Dan. 8:7
h Ps. 33:16; cp. Eccl. 9:11

***11:6** Literally *arm* ***11:8** Or *molded images*

more immediately concerned Daniel and his royal masters—the near future of the empire in which he was so great a personage. Four kings were yet to follow in Medo-Persia. Then will come Alexander the "mighty king" of Greece (v. 3). The division of Alexander's empire into four parts (v. 4), as already predicted (8:22), is foretold. The turbulent course of affairs in two parts of the disintegrated Alexandrian empire, Syria and Egypt, is then traced down to v. 20. Here Antiochus Epiphanes, the little horn of ch. 8, occupies the vision down to v. 36. His pollution of the sanctuary is again mentioned. See 8:9, *note.* From v. 36 the interpretation is of the willful king and his activities in the end-time. See Dan. 11:36, *note.*

11:2 three more kings. The three kings of Persia are probably Cyrus II (550–530 B.C.) referred to in Ezra 1:1 and 2 Chr. 36:22–23; Cambyses, 529–522 B.C., not referred to in the OT; and Darius I Hystaspes, 521–486 B.C. (Ezra 5; 6). The fourth king is either Ahasuerus, 486–465 B.C. (Ezra 4:6) or Artaxerxes I, 465–424 B.C. (Ezra 7:11–26).

11:3 mighty king. The "mighty king" is Alexander the Great who died about 323 B.C. He is referred to also in 7:6; 8:5–8,21–22.

11:4 divided. Following Alexander's death the empire was divided among four of his generals: Cassander, ruling Macedonia; Lysimachus, ruling Thrace and Asia Minor; Ptolemy I, ruling Egypt, whose successors, the Ptolemies, ruled from 323–30 B.C.; and Seleucus, ruling Syria and the remainder of the Near East, whose successors, known as the Seleucids, ruled until c. 65 B.C.

11:5 king of the South. The "king of the South" here is Ptolemy I Soter, 323–285 B.C., and the strong one is Seleucus I Nicator, 312–281, the most powerful of all those ruling in the once-united empire of Alexander. Daniel's prophecy here passes over the second Seleucid king, Antiochus I Soter, 281–261 B.C., though it does speak of a union of these two royal lines through marriage.

11:6 king of the South. This "king of the South" is Ptolemy II Philadelphus, 285–246 B.C. The daughter was Berenice.

11:7 branch. The reference in vv. 7–9 is to Ptolemy III Euergetes, 246–222 B.C. In v. 11, the "king of the South" is Ptolemy IV Philopator, 222–203 B.C.

11:10 his sons. The two rulers of Syria are Seleucus III Ceraunus (sometimes called Soter) 226–223 B.C. and Antiochus III the Great, 223–187 B.C., whose activities continue through v. 19.

14 "Now in those times many shall rise up against the king of the South. Also, violent men* of your people shall exalt themselves in fulfillment of the vision, but they shall [a]fall.

15 "So the king of the North shall come and [b]build a siege mound, and take a fortified city; and the forces* of the South shall not withstand *him.* Even his choice troops *shall have* no strength to resist.

16 "But he who comes against him shall do according to his own will, and no one shall stand against him. He shall stand in the Glorious Land with destruction in his power.*

17 "He shall also [c]set his face to enter with the strength of his whole kingdom, and upright ones* with him; thus shall he do. And he shall give him the daughter of women to destroy it; but she shall not stand *with him,* or be for him.

18 "After this he shall turn his face to the [d]coastlands, and shall take many. But a ruler shall bring the reproach against them to an end; and with the [e]reproach removed, he shall turn back on him.

19 "Then he shall turn his face toward the fortress of his own land; but he shall [f]stumble and fall, and [g]not be found.

20 "There shall arise in his place one who imposes taxes *on* the glorious kingdom; but within a few days he shall be destroyed, but not in anger or in battle.

Antiochus Epiphanes, the Syrian king who will hurt Israel

21 "And in his place shall [h]arise a vile person, to whom they will not give the honor of royalty; but he

11:14
a Job 9:13

11:15
b Ezek. 4:2; 17:17

11:17
c 2 Kin. 12:17; Ezek. 4:3,7

11:18
d Is. 66:19; Jer. 2:10; 31:10; Zeph. 2:11
e Cp. Hos. 12:14

11:19
f Ps. 27:2; Jer. 46:6
g Ps. 37:36; Ezek. 26:21

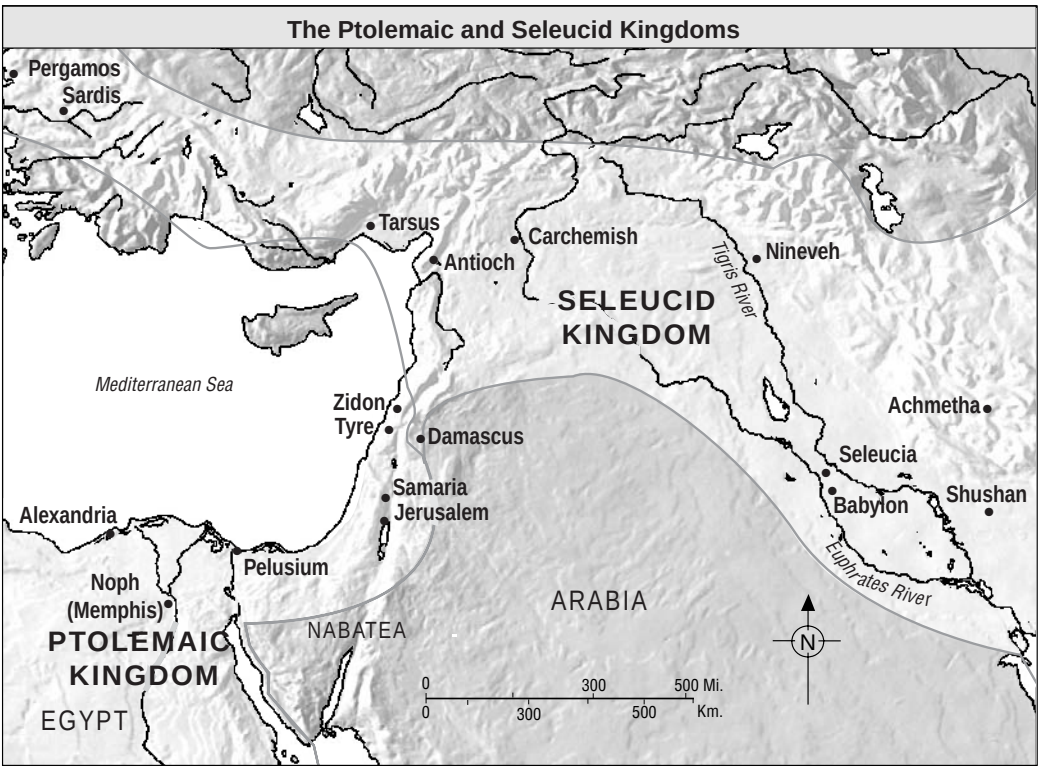
11:21
h vv. 24,32

***11:14** Or *robbers,* literally *sons of breakage*
***11:15** Literally *arms* ***11:16** Literally *hand*
***11:17** Or *bring equitable terms*

11:14 king of the South. This "king of the South" is Ptolemy V Epiphanes, 203–181 B.C., whose activities continue down through v. 24.

11:15 king of the North. The "king of the North" is Seleucus IV Philopator, 187–175 B.C.

11:21 arise a vile person. This northern king (vv. 21–35)



shall come in peaceably, and seize the kingdom by intrigue.

22 "With the force* of a [a]flood they shall be swept away from before him and be broken, and also the prince of the covenant.

23 "And after the league *is made* with him he shall act [b]deceitfully, for he shall come up and become strong with a small *number of* people.

24 "He shall enter [c]peaceably, even into the [d]richest places of the province; and he shall do *what* his fathers have not done, nor his forefathers: he shall disperse among them the plunder, spoil, and riches; and he shall devise his plans against the strongholds, but *only* for a time.

25 "He shall stir up his power and his courage against the king of the South with a great army. And the king of the South shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall devise plans against him.

26 "Yes, those who eat of the portion of his delicacies shall destroy him; his army shall be swept away, and many shall fall down slain.

27 "Both these kings' hearts *shall be* bent on evil, and they shall [e]speak lies at the same table; but it shall not prosper, for the end *will* still *be* at the appointed [f]time.

28 "While returning to his land with great riches, his heart shall be *moved* against the holy covenant; so he shall do *damage* and return to his own land.

29 "At the appointed time he shall return and go toward the south; but it shall not be like the former or the latter.

30 "For ships from Cyprus* shall come against him; therefore he shall be grieved, and return in rage against the holy covenant, and do *damage.* So he shall return and show regard for those who forsake the holy covenant.

31 "And forces* shall be mustered by him, and they shall [g]defile the sanctuary fortress; then they shall take away the daily *sacrifices,* and place *there* the abomination of desolation.

32 "Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and carry out *great exploits.*

33 "And those of the people who understand shall instruct many; yet *for many* days they shall fall by sword and flame, by captivity and plundering.

34 "Now when they fall, they shall be aided with a little help; but many shall join with them by intrigue.

35 "And *some* of those of understanding shall fall, to refine them, purify *them,* and make *them* white, *until* the time of the end; because *it is* still for the appointed time.

Prophecy concerning the willful king

36 "Then the king shall do according to his own will: [h]he shall exalt and magnify himself above every god, shall [i]speak blasphemies against the God of [j]gods, and shall prosper till the wrath has been accomplished; for what has been determined shall be done.

***11:22** Literally *arms* ***11:30** Hebrew *Kittim,* western lands, especially Cyprus
***11:31** Literally *arms*

11:22
a Dan. 9:26

11:23
b Cp. Gen. 3:1

11:24
c v. 21
d Cp. Neh. 9:25; Ezek. 34:14

11:27
e Cp. Jer. 9:3-5
f Dan. 8:19; Hab. 2:3

11:31
g Dan. 8:11-13

11:36
h *The Beast:* vv. 36-45; Dan. 12:11. (Dan. 7:8; Rev. 19:20, *note*)
i Cp. Rev. 13:5-6
j Cp. 1 Cor. 8:5-6

is none other than Antiochus IV Epiphanes, 175–164 B.C., the great persecutor of the Jews and type of Antichrist.

11:25 Verses 25–28 record the first campaign of Antiochus Epiphanes against Egypt.

11:31 Verses 31–35 record the desolation of the Jerusalem temple by Antiochus Epiphanes.

11:32 people . . . shall be strong. For example, *the Maccabees,* about 168 and following.

11:36 king shall do. Here the prophetic foreview, having traced (vv. 3–20) the two parts of Alexander's empire (Syria and Egypt) which had to do with Palestine and the Jews up till the time of Antiochus Epiphanes, and having described his career (vv. 21–35), overleaps the Church Age and centuries to "the time of the end" (v. 35). Prophecy at this point does not concern itself with history as such but only with history as it affects Israel and the Holy Land. Antiochus Epiphanes was insignificant as compared with many historical personages whom the Bible does not mention, but he scourged the people of God and defiled His holy altar by offering a sow upon it. His attitude and actions toward Israel brought him into prophetic light.

The identity of the willful king is variously interpreted. Some expositors consider him to be the little horn of ch. 7 and the head of the revived Roman Empire. He will disregard all pagan gods ("gods of his fathers," NKJV note) and the Messianic hope, and will honor the god of war (the "god of fortresses"). He is identified as a supreme ruler, who will "magnify himself above every god."

37 "He shall regard neither the [a]God* of his fathers nor the desire of women, nor regard any [a]god; for he shall [b]exalt himself above *them* all.
38 "But in their place he shall honor a god of fortresses; and a [c]god which his fathers did not know he shall honor with gold and silver, with precious stones and pleasant things.
39 "Thus he shall act against the strongest fortresses with a foreign [d]god, which he shall acknowledge, *and* advance *its* glory; and he shall cause them to rule over many, and divide the land for gain.
40 "At the [e]time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm *them,* and pass through.
41 "He shall also enter the Glorious Land, and many *countries* shall be overthrown; but these shall escape from his hand: Edom, Moab, and the prominent people of Ammon.
42 "He shall stretch out his hand against the countries, and the land of [f]Egypt shall not escape.
43 "He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans and Ethiopians *shall follow* at his heels.
44 "But news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many.
45 "And he shall plant the tents of his [g]palace between the seas and the glorious holy mountain; yet he shall come to his end, and no one will help him.

The great tribulation

12 "AT that time Michael shall stand up,
The great prince who stands *watch* over the sons of your people;
And there shall be a time of trouble,
[h]Such as never was since there was a nation,
Even to that time.
And at that time your people shall be delivered,
Every one who is found written in the book.

The resurrections

2 And many of those who sleep in the dust of the earth shall [i]awake,
Some to everlasting life,
Some to shame *and* everlasting contempt.
3 Those who are [j]wise shall shine
[k]Like the brightness of the firmament,
And those who [l]turn many to righteousness
Like the stars forever and ever.

God's last message to Daniel

4 "But you, Daniel, shut up the words, and seal the book until the time of the end; many shall [m]run to and fro, and knowledge shall increase."
5 Then I, Daniel, looked; and there stood [n]two others, one on this riverbank and the other on that riverbank.
6 And *one* said to the man clothed in [o]linen, who *was* above the waters of the river, "How long shall the fulfillment of these wonders *be?*"

11:37
a Cp. 1 Cor. 8:5-6
b Is. 14:13; 2 Thess. 2:4
11:38
c Cp. 1 Cor. 8:5-6
11:39
d Cp. 1 Cor. 8:5-6
11:40
e Dan. 12:4,9
11:42
f Joel 3:19
11:45
g See Dan. 11:2, *note*

12:1
h *Tribulation* (the great): v. 1; Matt. 24:21. (Ps. 2:5; Rev. 7:14, *note*)
12:2
i *Resurrection:* vv. 2,13; Hos. 13:14. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
12:3
j Prov. 3:35; Dan. 11:33
k *Rewards:* vv. 2-3; Matt. 5:12. (Dan. 12:3; 1 Cor. 3:14, *note*)
l Prov. 11:30; James 5:19-20
12:4
m Amos 8:12
12:5
n Dan. 10:5-6,16
12:6
o Ezek. 9:2

***11:37** Or *gods*

Another view considers him an unregenerate Jew in the Holy Land in league with the Roman beast (7:8ff.), who is an unbelieving Gentile in Rome (Rev. 17:9ff.). The willful king disregards the God of Israel ("the God of his fathers"); cares nothing for the hope of Messiah ("the desire of [Jewish] women"); and honors the Roman beast (the "god of fortresses"), Rev. 13:11–18.

The doom of the willful king is at the second coming of Christ (v. 45).

Michael: *who is like unto God?* An archangel who was a prince and protector of God's people.

12:2 those who sleep . . . shall awake. This resurrection concerns Daniel's people (v. 1), that is, the Jews (compare 9:15–16,20,24; 10:14), and is selective; not all, but "many" (v. 2), restricted to those written in the "book" (v. 1). The latter part of v. 2 may be rendered as follows: "*These* [that is, the ones who awake] to everlasting life; but *those* [that is, those left in the grave who are yet to awake] to shame and everlasting contempt." This resurrection will occur after the tribulation and concerns OT believers and tribulation believers—not the Church, which will be translated before the tribulation.

7 Then I heard the man clothed in linen, who *was* above the waters of the river, when he [a]held up his right hand and his left hand to heaven, and swore by Him who lives forever, that *it shall be* for a time, times, and half *a time;* and when the power of the holy people has been completely shattered, all these *things* shall be finished.

8 Although I heard, I did not understand. Then I said, "My lord, what *shall be* the end of these *things?*"

9 And he said, "Go *your way,* Daniel, for the words *are* closed up and sealed till the time of the end.

10 "Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.

11 "And from the time *that* the daily *sacrifice* is taken away, and the [b]abomination [c]of desolation is set up, *there shall be* one thousand two hundred and ninety days.

12 "Blessed *is* he who waits, and comes to the one thousand three hundred and thirty-five days.

13 "But you, go *your way* till the end; for you shall rest, and will arise to your inheritance at the end of the days."

12:7

a Cp. Rev. 10:5-6

12:11

b See Dan. 9:24, *note* (p. 1187)

c *The Beast:* v. 11; Matt. 24:15. (Dan. 7:8; Rev. 19:20, *note*)

12:4 THE TIME OF THE END

In Daniel the expression "the time of the end" or its equivalent occurs in 8:17–19; 9:26; 11:35,40,45; 12:4,6,9. Summary:

(1) The time of the end in Daniel begins with the violation by "the prince who is to come" (that is, little horn, "man of sin," "beast") of his covenant with the Jews for the restoration of the temple and sacrifice (9:27), and his presentation of himself as God (9:27; 11:36–38; Matt. 24:15; 2 Thess. 2:4; Rev. 13:4–6), and ends with his destruction by the appearing of the Lord in glory (2 Thess. 2:8; Rev. 19:19–20).

(2) The duration of the "time of the end" is three and one-half years, coinciding with the last half of the seventieth week of Daniel (7:25; 12:7; Rev. 13:5). And

(3) this "time of the end" is the "time of Jacob's trouble" (Jer. 30:7); "a time of trouble, such as never was since there was a nation" (Dan. 12:1); "great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be" (Matt. 24:21). The NT, especially Revelation, adds many details.

12:12 THREE PERIODS OF DAYS

Three periods of "days" date from the "abomination" (that is, the blasphemous assumption of Deity by the beast, v. 11; Matt. 24:15; 2 Thess. 2:4):

(1) Twelve hundred and sixty days to the destruction of the beast (7:25; 12:7; Rev. 13:5; 19:19–20). This is also the duration of the great tribulation (compare 12:4, *note*).

(2) Dating from the same event is a period of 1290 days, an addition of thirty days (12:11). And

(3) again forty-five days are added, and with them the promise of v. 12. No account is directly given of that which occupies the interval of seventy-five days between the end of the tribulation and the full blessing of v. 12.

It is suggested that the explanation may be found in the prophetic descriptions of the events following the war of Armageddon (Rev. 16:13–16; see 19:17, *note*). The beast is destroyed and Gentile world dominion ended by the Striking Stone at the end of the 1260 days, but the scene is, so to speak, filled with the debris of the image which the "wind" must carry away before full blessing comes (2:35).

THE BOOK OF

HOSEA

Author:	*Theme:*	*Date of writing:*
Hosea	Redeeming Love	8th Cent. B.C.

Background

Hosea, whose name means *the LORD saves*, carried on his ministry during the days of four different kings of Judah—Uzziah, Jotham, Ahaz, and Hezekiah; and of Jeroboam II, the king of Israel. Hosea was a contemporary of Amos in Israel, and of Isaiah and Micah in Judah, and his ministry continued after the first, or Assyrian, captivity of the northern kingdom.

God's Relationship to Man

The theme of the opening of Hosea's prophecy is the unfaithfulness of Israel, set forth in terms of the marriage relationship, a familiar figure of speech depicting God's relation to His chosen people (Exodus 34:15–16; Leviticus 17:7; 20:5–6; Deuteronomy 32:16,21; Isaiah 54:5). Israel's forsaking of the LORD was brought home to Hosea in the adulterous acts of his own wife, so that his personal experiences became an allegory of God's experience with Israel. She was not only unfaithful, but her sin also took its character from the exalted relationship into which she had been brought.

The major truths of the book are: (1) God suffers when His people are unfaithful to Him; (2) God cannot condone sin; and (3) God will never cease to love His own and, consequently, He seeks to win back those who have forsaken Him.

Outline

The book may be divided as follows:

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	B. The Marriage: Birth of Jezreel	1:2–5
	C. Birth of Lo-Ruhamah	1:6–7
	D. Birth of Lo-Ammi	1:8–9
	E. Future Restoration	1:10—2:1
	F. Chastisement of Israel	2:2–13
	G. Restoration of Israel, the Adulterous Wife	2:14–23
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II.	An Indictment of Israel	4:1—8:14
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	H. Reaping the Whirlwind	8:1–14
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I. The Prophet's Tragic Experience, 1—3

Introduction

1 THE word of the LORD that came to Hosea the son of Beeri, in the days of [a]Uzziah, [b]Jotham, [c]Ahaz, *and* [d]Hezekiah, kings of Judah, and in the days of [e]Jeroboam the son of Joash, king of Israel.

The marriage: birth of Jezreel

2 When the LORD began to speak by Hosea, the LORD said to Hosea:

"Go, take yourself a wife of harlotry
And children of harlotry,
For the [f]land has committed great harlotry
By departing from the LORD."

3 So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son.

4 Then the LORD said to him:

"Call his name Jezreel,
For in a little *while*
I will avenge the bloodshed of Jezreel on the house of Jehu,
And [g]bring an end to the kingdom of the house of Israel.
5 It shall come to pass in that day
That I will break the bow of Israel in the Valley of Jezreel."

Birth of Lo-Ruhamah

6 And she conceived again and bore a daughter. Then *God* said to him:

"Call her name Lo-Ruhamah,
For I will no longer have mercy on the house of Israel,
But I will utterly take them away.*
7 Yet [h]I will have mercy on the house of Judah,
Will save them by the LORD their God,
And will not save them by bow,
Nor by sword or battle,
By horses or horsemen."

Birth of Lo-Ammi

8 Now when she had weaned Lo-Ruhamah, she conceived and bore a son.

9 Then *God* said:

"Call his name Lo-Ammi,
For you *are* not My people,
And I will not be your *God.*

Future restoration of Israel (to 2:1)

10 "Yet the number of the children of Israel
Shall be as the [i]sand of the sea,
Which cannot be measured or numbered.
And it shall come to pass
In the place where it was said to them,
'You *are* not My [j]people,'*
There it shall be said to them,
'*You are* sons of the living God.'
11 [k]Then the children of Judah and the children of Israel
Shall be gathered together,
And appoint for themselves one head;
And they shall come up out of the land,

*1:6 Or *That I may forgive them at all*
*1:10 Hebrew *lo-ammi* (compare verse 9)

1:1
a 2 Chr. 26; Is. 1:1; Amos 1:1
b 2 Chr. 27; Mic. 1:1
c 2 Chr. 28
d 2 Chr. 29:1-32:33
e 2 Kin. 14:23-29

1:2
f Deut. 31:16; Judg. 2:17; Ps. 73:27; Jer. 2:13; Ezek. 16:1-59; 23:1-49

1:4
g 2 Kin. 17:6,23; 18:11

1:7
h 2 Kin. 19:34-35

1:10
i Gen. 22:17
j Rom. 9:26

1:11
k Is. 11:11-13; Jer. 3:18; 50:4; Ezek. 34:23; 37:15-28

Hosea: *salvation.* A minor prophet who declared God's judgment against idol worship in Israel.

1:2 take yourself a wife. God did not command Hosea to take an immoral wife but permitted him to carry out his desire to marry Gomer, warning him that she would be unfaithful, and using the prophet's tragic experience as a basis for portraying God's relation to Israel during a period of unfaithfulness.

Hosea's marriage is no less historical because his children were given symbolic names as a message to Israel (vv. 4,6,9). Compare Is. 8:18.

1:4 Jezreel. Meaning *scattered.* 2 Kin. 10:1–14.

Jezreel: *God scatters.* The city in which Ahab built a palace. He and his family were killed here and Jezebel fell from the palace window.

1:6 Lo-Ruhamah. Meaning *no mercy.* Is. 27:11.

1:9 Lo-Ammi. Meaning *not my people.*

1:10 Israel in Hosea usually refers to the ten tribes forming the northern kingdom as distinguished from "Judah," the tribes of Judah and Benjamin, forming the southern kingdom which adhered to the Davidic family. Compare 1 Kin. 12:1–20. The promise of 1:10—2:1 yet awaits fulfillment. See Israel (Gen. 12:2–3; Rom. 11:26, *note*).

For great *will be* the day of
Jezreel!
2 SAY to your brethren, [a]'My
people,'*
And to your sisters, [b]'Mercy* *is
shown.*'

Chastisement of Israel (2 Kin. 17:1–18)

2 "Bring charges against your
mother, bring charges;
For she *is* [c]not My [d]wife, nor
am I her Husband!
Let her put away her harlotries
from her sight,
And her adulteries from
between her breasts;
3 Lest I [e]strip her naked
And expose her, as in the day
she was [f]born,
And make her like a wilderness,
And set her like a dry land,
And slay her with thirst.
4 "I will not have mercy on her
children,
For they *are* the children of
harlotry.
5 For their mother has played the
harlot;
She who conceived them has
behaved shamefully.
For she said, 'I will [g]go after my
lovers,
Who give *me* my bread and my
water,
My wool and my linen,
My oil and my drink.'
6 "Therefore, behold,
I will [h]hedge up your way with
thorns,
And wall her in,
So that she cannot find her
paths.
7 She will chase her lovers,
But not overtake them;
Yes, she will seek them, but not
find *them.*
Then she will say,
'I will go and return to my [i]first
husband,
For then *it was* [j]better for me
than now.'
8 For she did not know
That I [k]gave her grain, new
wine, and oil,
And multiplied her silver and
gold—
Which they prepared for Baal.
9 "Therefore I will return and take
away
My grain in its time
And My new wine in its season,
And will take back My wool
and My linen,
Given to cover her nakedness.
10 Now I will [l]uncover her
lewdness in the sight of
her lovers,
And no one shall deliver her
from My hand.
11 I will also cause all her mirth to
[m]cease,
Her feast days,
Her New Moons,
Her Sabbaths—
All her appointed feasts.
12 "And I will destroy her vines
and her fig trees,
Of which she has said,
'These *are* my wages that my
lovers have given me.'
So I will make them a forest,
And the beasts of the field shall
eat them.
13 I will punish her
For the days of the Baals to
which she burned incense.

2:1
a Cp. Hos. 1:9
b Cp. Hos. 1:6
2:2
c Is. 50:1
d *"Wife"* (of the LORD): vv. 1-23. (Is. 54:5; Hos. 2:2, *note*)
2:3
e Jer. 13:22,26; Ezek. 16:37-39
f Ezek. 16:4-7,22
2:5
g Ezek. 23:5
2:6
h Lam. 3:7,9
2:7
i Is. 54:5-8
j Cp. Ezek. 16:8-14
2:8
k Ezek. 16:19
2:10
l Ezek. 16:37
2:11
m Jer. 7:34; 16:9

***2:1** Hebrew *Ammi* (compare 1:9,10)
***** Hebrew *Ruhamah* (compare 1:6)

2:2 "WIFE" OF THE LORD, SUMMARY

Marriage is one of many figures used in Scripture to emphasize the relationship of God to men. This illustration is used in both OT and NT to picture love, intimacy, privilege, and responsibility. In the OT, as here in vv. 16–23, Israel is described as the wife of the LORD, though now disowned because of disobedience. Nevertheless eventually, upon repentance, Israel will be restored. This relationship is not to be confused with that of the Church to Christ (John 3:29). In the mystery of the divine Trinity both are true. The NT speaks of the Church as a virgin espoused to one husband (2 Cor. 11:1–2), which could never be said of an adulterous wife restored in grace. Israel is, then, to be the restored and forgiven wife of the LORD; the Church is the virgin wife of the Lamb (John 3:29; Rev. 19:6–8). Israel will be the LORD's earthly wife (ch. 2:23); the Church, the Lamb's heavenly bride (Rev. 19:7).

Baal: *lord.* A pagan god of the Moabites and Canaanites.

2:13 Baals. That is, *heathen gods and idols.*

She decked herself with her
earrings and jewelry,
And went after her lovers;
But Me she forgot," says the
LORD.

Restoration of Israel, the adulterous wife

14 "Therefore, behold, I will allure
her,
Will bring her into the
wilderness,
And speak comfort to her.
15 I will give her her vineyards
from there,
And the Valley of Achor as a
door of hope;
She shall sing there,
As in the days of her youth,
As in the day when she came
up from the land of Egypt.

16 "And it shall be, in that day,"
Says the LORD,
"*That* you will call Me [a]'My
Husband,'*
And no longer call Me 'My
Master,'*
17 For I will take from her mouth
the names of the Baals,
And they shall be remembered
by their name no more.
18 In that day I will make a
covenant for them
With the [b]beasts of the field,
With the birds of the air,
And *with* the creeping things of
the ground.
Bow and sword of battle I will
shatter from the earth,
To make them lie down [c]safely.

19 "I will betroth you to Me forever;
Yes, I will betroth you to Me
In righteousness and justice,
In lovingkindness and mercy;
20 I will betroth you to Me in
faithfulness,
And you shall know the LORD.

21 "It shall come to pass in that day
That I will answer," says the
LORD;
"I will answer the heavens,
And they shall answer the
earth.
22 The earth shall answer
With grain,
With new wine,
And with oil;
They shall answer Jezreel.*
23 Then I will [d]sow her for Myself
in the earth,
And I will have mercy on *her
who had* not obtained
mercy;*
Then I will say to *those who
were* not My [e]people,*
'You *are* My people!'
And they shall say, *'You are* my
God!' "

The future Davidic kingdom, when Israel will fear the LORD

3 THEN the LORD said to me, "Go again, love a woman *who is* loved by a lover* and is committing adultery, just like the love of the LORD for the children of Israel, who look to other gods and love *the* raisin cakes *of the pagans.*"

2 So I bought her for myself for fifteen *shekels* of silver, and one and one-half [f]homers of barley.

3 And I said to her, "You shall stay with me many days; you shall not play the harlot, nor shall you have a man—so, too, *will I be* toward you."

4 For the children of Israel shall abide many days [g]without [h]king or prince, without sacrifice or *sacred* pillar, without ephod or teraphim.

5 Afterward the children of Israel shall [i]return and seek the LORD their God and David their [j]king. They

2:16
a v. 7

2:18
b Is. 11:6-9
c Is. 32:18

2:23
d Amos 9:15
e Zech. 13:9; cp. Rom. 9:25-26; Eph. 2:11-22; 1 Pet. 2:10

3:2
f See Weights and Measures (OT), 2 Chr. 2:10, *note*

3:4
g *Kingdom* (OT): vv. 4-5; Joel 3:12. (Gen. 1:26; Zech. 12:8, *note*)
h Hos. 10:3; cp. John 19:15

3:5
i *Israel* (prophecies): vv. 4-5; Joel 3:1. (Gen. 12:2; Rom. 11:26, *note*)
j *Christ* (second advent): vv. 4-5; Mic. 4:7. (Deut. 30:3; Acts 1:11, *note*)

***2:16** Hebrew *Ishi* * Hebrew *Baali*
***2:22** Literally *God Will Sow* ***2:23** Hebrew *lo-ruhamah* * Hebrew *lo-ammi* ***3:1** Literally *friend* or *husband*

2:15 Achor. That is, *trouble.* Josh. 7:26; Is. 65:10.

2:19 betroth. The grace of God is beautifully set forth in the verb "betroth" which signifies, in the original, *to woo a virgin.* Compare Num. 23:21.

2:23 This verse plays upon the literal meaning of the children's names. See Hos. 1:2, *notes;* compare Hos. 2:1.

3:1 raisin cakes. Hebrew *ashishah.* Cakes of raisins were used in some of the sacrificial feasts of the Canaanites.

3:4 sacred pillar. This prediction has been remarkably fulfilled in the condition of Israel since the time of Christ. Scattered, without political unity under a king or a prince, and performing no sacrifices since the destruction of the temple by the Romans in A.D. 70, they have yet retained their identity and avoided idolatrous worship of sacred stones or idols.

3:5 Chapter 3 is one of the classic OT passages describing Israel's past, present, and future. Her idolatrous

shall fear the LORD and His goodness
in the latter days.

II. An Indictment of Israel, 4—8

The LORD's charge
against the sinful nation

4 HEAR the word of the LORD,
You children of Israel,
For the LORD *brings* a [a]charge
against the inhabitants of
the land:

"There is no truth or mercy
Or knowledge of God in the
land.
2 *By* swearing and lying,
Killing and stealing and
committing adultery,
They break all restraint,
With bloodshed upon
bloodshed.
3 [b]Therefore the land will mourn;
And everyone who dwells there
will waste away
With the beasts of the field
And the birds of the air;
Even the fish of the sea will be
taken away.

4 "Now let no man contend, or
rebuke another;
For your people *are* like those
who [c]contend with the
priest.
5 Therefore you shall stumble in
the day;
The prophet also shall stumble
with you in the night;
And I will destroy your mother.

Israel's willful ignorance

6 [d]My people are destroyed for
lack of knowledge.
Because you have rejected
knowledge,
I also will reject you from being
priest for Me;
[e]Because you have forgotten the
law of your God,
I also will forget your children.
7 "The more they increased,
The more they sinned against
Me;
[f]I will change* their glory* into
shame.
8 They eat up the sin of My
people;
They set their heart on their
iniquity.
9 And it shall be: [g]like people,
like priest.
So I will punish them for their
ways,
And reward them for their
deeds.
10 For they shall [h]eat, but not
have enough;
They shall commit harlotry, but
not increase;
Because they have ceased
obeying the LORD.

11 "Harlotry, wine, and new wine
enslave the heart.

Israel's persistent idolatry

12 My people ask counsel from
their wooden *idols,*
And their staff informs them.
For the spirit of harlotry has
caused *them* to stray,
And they have played the
harlot against their God.
13 They offer [i]sacrifices on the
mountaintops,
And burn incense on the hills,
Under oaks, poplars, and
terebinths,
Because their shade *is* good.
[j]Therefore your daughters
commit harlotry,
And your brides commit
adultery.

14 "I will not punish your
daughters when they
commit harlotry,

4:7** Following Masoretic Text, Septuagint, and Vulgate; scribal tradition, Syriac, and Targum read *They will change.* ** Following Masoretic Text, Septuagint, Syriac, Targum, and Vulgate; scribal tradition reads *My glory.*

4:1
a Hos. 12:2; Mic. 6:2; cp. Jer. 25:31

4:3
b Jer. 4:28; 12:4; Amos 5:16; 8:8; Zeph. 1:3

4:4
c Deut. 17:12

4:6
d Is. 5:13
e Ezek. 22:26

4:7
f 1 Sam. 2:30; Mal. 2:9

4:9
g Jer. 5:30-31; 2 Tim. 4:3-4

4:10
h Lev. 26:26; Hag. 1:6

4:13
i Is. 1:29; 57:5,7; Ezek. 6:13; 20:28
j Amos 7:17; Rom. 1:28-32

past is illustrated by Gomer's unfaithfulness to Hosea (vv. 1–2), despite which Hosea is commanded to love her and buy her back "as the LORD loves the Israelites," a love which led Him to pay the purchase price of the blood of the cross to redeem Israel, the basis of her restoration. The present condition of Israel is illustrated and plainly prophesied in vv. 3–4. Her future is declared in v. 5, showing her repentance toward God who, in His faithfulness, will restore her.

4:6 This is one of the best known and most frequently quoted passages in Hosea.

4:12 informs. That is, *speaks like an oracle.*

Nor your brides when they
commit adultery;
For *the men* themselves go
apart with harlots,
And offer sacrifices with a
ritual harlot.*
Therefore people *who* do not
understand will be
trampled.

15 "Though you, Israel, play the
harlot,
Let not Judah offend.
Do not come up to Gilgal,
Nor go up to [a]Beth Aven,
Nor swear an oath, *saying,* 'As
the LORD lives'—

16 "For Israel is [b]stubborn
Like a stubborn calf;
Now the LORD will let them
forage
Like a lamb in open country.

17 "Ephraim *is* joined to [c]idols,
[d]Let him alone.
18 Their drink is rebellion,
They commit harlotry
continually.
Her rulers dearly love dishonor.*
19 The wind has wrapped her up
in its wings,
And they shall be ashamed
because of their sacrifices.

The LORD's face is withdrawn

5 "HEAR this, O priests!
Take heed, O house of Israel!
Give ear, O house of the king!
For yours *is* the judgment,
Because you have been a snare
to Mizpah
And a net spread on Tabor.
2 The revolters are deeply
involved in slaughter,
Though I rebuke them all.
3 I know Ephraim,
And Israel is not hidden from
Me;
For now, O Ephraim, you
commit harlotry;
Israel is defiled.

4 "They do not direct their deeds
Toward turning to their God,
For the spirit of harlotry is in
their midst,
And they do not know the LORD.
5 The [e]pride of Israel testifies to
his face;
Therefore Israel and Ephraim
stumble in their iniquity;
Judah also stumbles with them.

6 "With their flocks and herds
They shall go to [f]seek the LORD,
But they will not find *Him;*
He has withdrawn Himself
from them.
7 They have dealt treacherously
with the LORD,
For they have begotten pagan
children.
Now a New Moon shall devour
them and their heritage.

8 "Blow[g] the ram's horn in Gibeah,
The trumpet in Ramah!
Cry aloud *at* [h]Beth Aven,
'*Look* behind you, O Benjamin!'
9 Ephraim shall be desolate in
the day of rebuke;
Among the tribes of Israel I
make known what is sure.

10 "The princes of Judah are like
those who [i]remove a
landmark;
I will pour out My wrath on
them like water.
11 Ephraim is [j]oppressed *and*
broken in judgment,
Because he willingly walked by
human precept.
12 Therefore I *will be* to Ephraim
like a moth,
And to the house of Judah like
[k]rottenness.

13 "When Ephraim saw his sickness,
And Judah *saw* his wound,
Then Ephraim [l]went to Assyria
And sent to King Jareb;
Yet he cannot cure you,
Nor heal you of your wound.
14 For I *will be* like a [m]lion to
Ephraim,
And like a young lion to the
house of Judah.
I, *even* I, will tear *them* and go
away;

*4:14 Compare Deuteronomy 23:18
*4:18 Hebrew is difficult; a Jewish tradition reads *Her rulers shamefully love, 'Give!'.*

4:15
a Josh. 7:2; Hos. 10:8

4:16
b Jer. 3:6; 7:24; 8:5; Zech. 7:11

4:17
c Cp. Hos. 14:8
d Matt. 15:14

5:5
e Hos. 7:10

5:6
f Prov. 1:28; Is. 1:15; Jer. 11:11; Ezek. 8:18; Mic. 3:4; John 7:34

5:8
g Hos. 8:1; Joel 2:1
h Josh. 7:2; Hos. 10:8

5:10
i Deut. 19:14; 27:17

5:11
j Deut. 28:33

5:12
k Prov. 12:4

5:13
l Hos. 7:11; 10:6

5:14
m Hos. 13:7-8

Gilgal: *circle.* The location of the Israelite headquarters as they entered Canaan.

4:17 Ephraim. Hosea uses this name for Israel, the northern kingdom, 37 times. See 6:4, *note.*

I will take *them* away, and no
one shall rescue.

A remnant in the last days

15 I will return again to My place
Till they acknowledge their
offense.
Then they will seek My face;
In their affliction they will
earnestly seek Me."

6:1

6 [a]COME, and let us [b]return to
the LORD;
For He has torn, but He will
[c]heal us;
He has stricken, but He will
bind us up.
2 After two days He will revive
us;
On the third day He will raise
us up,
That we may live in His sight.
3 Let us know,
Let us pursue the knowledge of
the LORD.
His going forth is established as
the morning;
He will come to us like the rain,
Like the latter *and* former rain
to the earth.

The LORD laments Ephraim's (Israel's) sin

4 "O Ephraim, what shall I do to
you?
O Judah, what shall I do to
you?
For your faithfulness is like a
morning cloud,
And like the early dew it goes
away.
5 Therefore I have hewn *them* by
the prophets,
I have slain them by the words
of My mouth;
And your judgments *are like*
light *that* goes forth.
6 For I desire [d]mercy and [e]not
sacrifice,

6:1

a Is. 1:18

b See Rom. 11:5, *note*

c Hos. 14:4

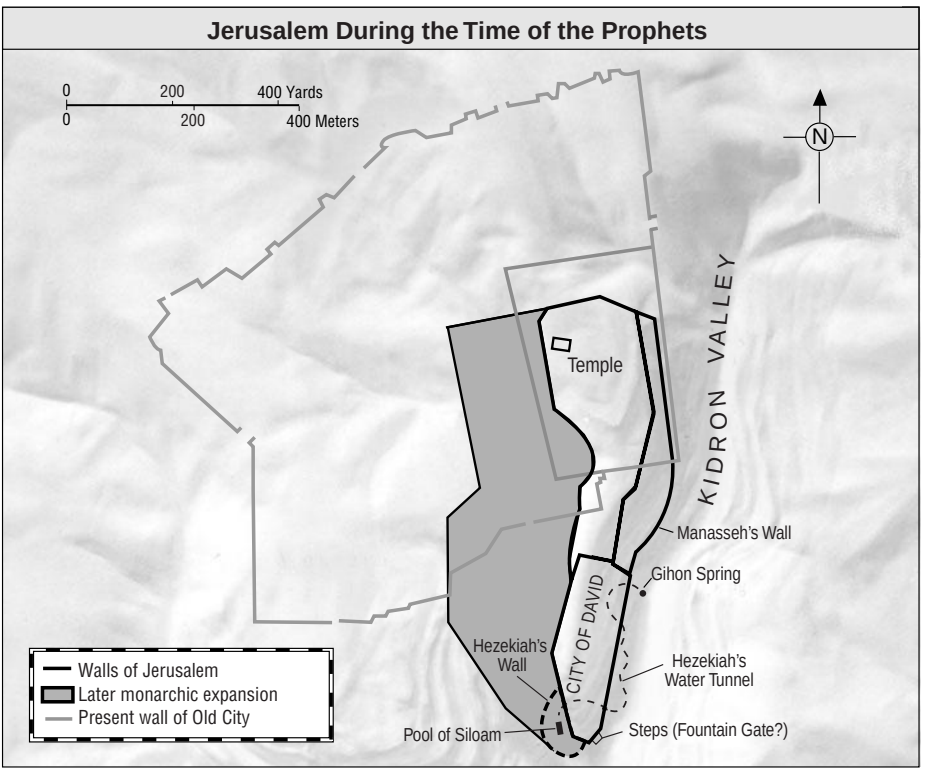
6:6

d Matt. 9:13; 12:7

e Is. 1:12-13; Mic. 6:6-8

5:15 Taken with Matt. 23:37–39, this passage gives in broad outline the course of Israel's future restoration to God.

6:4 Ephraim. Meaning *fruitful.* Hos. 11:8.



And the knowledge of God
more than burnt offerings.
7 "But like men* they transgressed
the covenant;
There they dealt treacherously
with Me.
8 [a]Gilead *is* a city of evildoers
And defiled with blood.
9 As bands of robbers lie in wait
for a man,
So the company of [b]priests
[c]murder on the way to
Shechem;
Surely they commit [d]lewdness.
10 I have seen a horrible thing in
the house of Israel:
There *is* the harlotry of
Ephraim;
Israel is defiled.
11 Also, O Judah, a [e]harvest is
appointed for you,
When I return the captives of
My people.

Ephraim's iniquity

7 "WHEN I would have healed
Israel,
Then the iniquity of Ephraim
was uncovered,
And the wickedness of
[f]Samaria.
For they have committed fraud;
A thief comes in;
A band of robbers takes spoil
outside.
2 They do not consider in their
hearts
That I [g]remember all their
wickedness;
Now their own deeds have
surrounded them;
They are before My face.
3 They make a [h]king glad with
their wickedness,
And [i]princes with their lies.
4 "They *are* all adulterers.
Like an oven heated by a
baker—
He ceases stirring *the fire* after
kneading the dough,
Until it is leavened.
5 In the day of our king
Princes have made *him* sick,
inflamed with [j]wine;
He stretched out his hand with
[k]scoffers.
6 They prepare their heart like an
oven,
While they lie in wait;
Their baker* sleeps all night;
In the morning it burns like a
flaming fire.
7 They are all hot, like an oven,
And have devoured their
judges;
All their kings have fallen.
[l]None among them calls upon
[m]Me.
8 "Ephraim has [n]mixed himself
among the peoples;
Ephraim is a cake unturned.
9 Aliens have devoured his
strength,
But he does [o]not know *it;*
Yes, gray hairs are here and
there on him,
Yet he does not know *it.*
10 And the [p]pride of Israel testifies
to his face,
But they do not return to the
LORD their God,
Nor seek Him for all this.
11 "Ephraim [q]also is like a silly
dove, without sense—
They call to [r]Egypt,
They go to [s]Assyria.
12 Wherever they go, I will
[t]spread My net on them;
I will bring them down like
birds of the air;
I will chastise them
According to what their
congregation has heard.
13 "Woe to them, for they have fled
from Me!
Destruction to them,
Because they have transgressed
against Me!
Though I [u]redeemed them,
Yet they have spoken lies
against Me.
14 They did [v]not cry out to Me
with their heart
When they wailed upon their
beds.

Assyria: A powerful nation of Mesopotamia who defeated the nation of Israel and took the people captive. They were feared and dreaded by their enemies because of their ruthlessness in battle.

6:8
a Hos. 12:11

6:9
b Hos. 5:1
c Jer. 7:9-10
d Ezek. 22:9

6:11
e Cp. Jer. 51:33; Joel 3:13

7:1
f Ezek. 23:4-8

7:2
g Hos. 5:3

7:3
h Hos. 1:1
i Mic. 7:3

7:5
j Is. 28:1
k Is. 28:14

7:7
l Is. 64:7
m Cp. Jer. 10:25

7:8
n Ps. 106:35

7:9
o Is. 42:25

7:10
p Hos. 5:5

7:11
q Hos. 11:11
r Is. 30:3
s Hos. 5:13; 8:9

7:12
t Ezek. 12:13

7:13
u Ex. 18:18

7:14
v Job 35:9-10; Ps. 78:36; Jer. 3:10; Zech. 7:5

***6:7** Or *like Adam* ***7:6** Following Masoretic Text and Vulgate; Syriac and Targum read *Their anger;* Septuagint reads *Ephraim.*

"They assemble together for* grain and new [a]wine,
They rebel against Me;*
15 Though I disciplined *and* strengthened their arms,
Yet they devise evil against Me;
16 They return, *but* not to the Most High;*
They are like a treacherous bow.
Their princes shall fall by the sword
For the cursings of their tongue.
This *shall be* their derision in the land of [b]Egypt.

Reaping the whirlwind

8 "*SET* the trumpet* to your mouth!
He shall come like an eagle against the house of the LORD,
Because they have transgressed My covenant
And rebelled against My law.
2 [c]Israel will cry to Me,
'My God, we know You!'
3 Israel has rejected the good;
The enemy will pursue him.

4 "They[d] set up kings, but not by Me;
They made princes, but I did not acknowledge *them.*
From their silver and gold
They made idols for themselves—
That they might be cut off.
5 Your calf is rejected, O Samaria!
My anger is aroused against them—
How long until they attain to innocence?
6 For from Israel *is* even this:
A [e]workman made it, and it *is* not God;
But the calf of Samaria shall be broken to pieces.

7 "They [f]sow the wind,
And reap the whirlwind.
The stalk has no bud;
It shall never produce meal.
If it should produce,
[g]Aliens would swallow it up.
8 Israel is swallowed up;
Now they are among the Gentiles
Like a vessel in which *is* no pleasure.
9 For they have gone up to [h]Assyria,
Like a wild donkey alone by itself;
Ephraim has hired lovers.
10 Yes, though they have hired among the nations,
Now I will gather them;
And they shall sorrow a little,*
Because of the burden* of the king of princes.

11 "Because Ephraim has made many altars for sin,
They have become for him altars for sinning.
12 I have written for him the [i]great things of My law,
But they were considered a strange thing.
13 *For* the sacrifices of My offerings they sacrifice flesh and eat *it,*
But the LORD does [j]not accept them.
[k]Now He will remember their iniquity and punish their sins.
They shall return to Egypt.

14 "For Israel has [l]forgotten his Maker,
And has built temples;*
Judah also has multiplied fortified [m]cities;
But I will send fire upon his cities,
And it shall devour his palaces."

III. Retribution on Israel, 9—10

Ephraim punished and cast away

9 DO [n]not rejoice, O Israel, with joy like *other* peoples,
For you have played the harlot against your God.
You have made love *for* hire on every threshing floor.
2 The threshing floor and the winepress
Shall not feed them,
And the new wine shall fail in her.

7:14
a Amos 2:8

7:16
b Deut. 28:68; Hos. 8:13; 9:3

8:2
c Hos. 5:15

8:4
d 1 Kin. 12:20; 2 Kin. 15:23,25

8:6
e Is. 40:19

8:7
f Cp. Hos. 10:13
g Hos. 7:9

8:9
h Hos. 7:11; 12:1

8:12
i Deut. 4:6-8; Ps. 119:18; 147:19-20

8:13
j Jer. 6:20; Hos. 6:6; 9:4
k Hos. 9:9; Amos 8:7

8:14
l Deut. 32:18
m Num. 32:17; 2 Kin. 18:13

9:1
n Is. 22:12-13

***7:14** Following Masoretic Text and Targum; Vulgate reads *thought upon;* Septuagint reads *slashed themselves for* (compare 1 Kings 18:28). * Following Masoretic Text, Syriac, and Targum; Septuagint omits *They rebel against Me;* Vulgate reads *They departed from Me.* ***7:16** Or *upward* ***8:1** Hebrew *shophar,* ram's horn ***8:10** Or *begin to diminish* * Or *oracle* ***8:14** Or *palaces*

3 They shall not dwell in the
[a]LORD's land,
But [b]Ephraim shall return to
Egypt,
And shall [c]eat unclean *things* in
Assyria.
4 They shall not offer wine
offerings to the LORD,
Nor shall their [d]sacrifices be
pleasing to Him.
It shall be like bread of
mourners to them;
All who eat it shall be defiled.
For their bread *shall be* for
their *own* life;
It shall not come into the house
of the LORD.
5 What will you do in the
appointed day,
And in the day of the feast of
the LORD?
6 For indeed they are gone
because of destruction.
Egypt shall gather them up;
Memphis shall bury them.
[e]Nettles shall possess their
valuables of silver;
Thorns *shall be* in their tents.
7 The days of punishment have
come;
The days of recompense have
come.
Israel [f]knows!
The prophet *is* a [g]fool,
The spiritual man *is* insane,
Because of the greatness of your
iniquity and great enmity.
8 The [h]watchman of Ephraim *is*
with my God;
But the prophet *is* a fowler's*
snare in all his ways—
Enmity in the house of his God.
9 They are deeply corrupted,
As in the days of [i]Gibeah.
He will remember their
iniquity;
He will punish their sins.
10 "I found Israel
Like grapes in the [j]wilderness;
I saw your fathers
As the [k]firstfruits on the fig tree
in its first season.
But they went to [l]Baal Peor,
And separated themselves *to
that* shame;
They became an abomination
like the thing they loved.
11 *As for* Ephraim, their glory
shall fly away like a bird—
No birth, no pregnancy, and no
conception!
12 Though they bring up their
children,
Yet I will bereave them to the
last man.
Yes, woe to them when I depart
from them!
13 Just as I saw Ephraim like
[m]Tyre, planted in a
pleasant place,
So Ephraim will bring out his
children to the murderer."
14 Give them, O LORD—
What will You give?
Give them a miscarrying womb
And dry breasts!
15 "All their wickedness *is* in
[n]Gilgal,
For there I hated them.
Because of the evil of their
deeds
I will drive them from My
house;
I will love them no more.
All their princes *are* [o]rebellious.
16 Ephraim is [p]stricken,
Their root is dried up;
They shall bear no fruit.
Yes, were they to bear children,
I would kill the darlings of their
womb."
17 My God will [q]cast them away,
Because they did not obey Him;
And they shall be [r]wanderers
among the nations.

"Break up your fallow ground" (10:12)

10 ISRAEL empties *his* vine;
He brings forth fruit for
himself.
According to the multitude of
his [s]fruit
He has increased the altars;
According to the bounty of his
land
They have embellished *his
sacred* pillars.

9:3
a Lev. 25:23; Jer. 2:7; 16:18
b Hos. 11:5
c Ezek. 4:13; cp. Dan. 1:8

9:4
d Hos. 8:13; Amos 5:22

9:6
e Is. 5:6; 32:13; 34:13; Hos. 10:8

9:7
f Is. 10:3; cp. Luke 19:44
g Lam. 2:14; Ezek. 13:3-10

9:8
h Jer. 6:17; 31:6; Ezek. 3:17; 33:7

9:9
i Judg. 19:1-30

9:10
j Jer. 2:2
k Is. 28:4; Mic. 7:1
l Num. 25:3; Ps. 106:28

9:13
m Ezek. 27:3-4

9:15
n Hos. 4:15; 12:11
o Hos. 5:2

9:16
p Hos. 5:11

9:17
q 2 Kin. 17:20; Zech. 10:6
r Lev. 26:33

10:1
s Cp. Hos. 14:8

Baal Peor: *lord of the opening.* A town in Moab that was the center for Baal worship.

***9:8** That is, one who catches birds in a trap or snare

2 Their heart is divided;
Now they are held guilty.
He will break down their altars;
He will ruin their *sacred* pillars.

3 For now they say,
"We have [a]no king,
Because we did not fear the LORD.
And as for a king, what would
he do for us?"
4 They have spoken words,
Swearing falsely in making a
covenant.
Thus judgment springs up like
hemlock in the furrows of
the field.

5 The inhabitants of Samaria fear
Because of the [b]calf* of Beth
Aven.
For its people mourn for it,
And its priests shriek for it—
Because its [c]glory has departed
from it.
6 *The idol* also shall be carried to
Assyria
As a present for King [d]Jareb.
Ephraim shall receive shame,
And Israel shall be ashamed of
his own counsel.

7 *As for* Samaria, her king is cut
off
Like a twig on the water.
8 Also the [e]high places of Aven,
the [f]sin of Israel,
Shall be destroyed.
The thorn and thistle shall
grow on their altars;
They shall say to the
mountains, [g]"Cover us!"
And to the hills, "Fall on us!"

9 "O Israel, you have sinned from
the days of [h]Gibeah;
There they stood.
The [i]battle in Gibeah against
the children of iniquity*
Did not overtake them.
10 When *it is* My desire, I will
chasten them.
Peoples shall be gathered
against them
When I bind them for their two
transgressions.*
11 Ephraim *is* a trained [j]heifer
That loves to thresh *grain;*
But I harnessed her fair neck,
I will make Ephraim pull *a*
plow.
Judah shall plow;
Jacob shall break his clods."

12 Sow for yourselves
righteousness;
Reap in mercy;
[k]Break up your fallow ground,
For *it is* time to seek the LORD,
Till He [l]comes and rains
righteousness on you.

13 You have plowed wickedness;
You have reaped iniquity.
You have eaten the fruit of lies,
Because you trusted in your
own way,
In the multitude of your mighty
men.
14 Therefore tumult shall arise
among your people,
And all your fortresses shall be
plundered
As Shalman plundered Beth
Arbel in the day of battle—
A mother dashed in pieces
upon *her* children.
15 Thus it shall be done to you,
O Bethel,
Because of your great
wickedness.
At dawn the king of Israel
Shall be cut off utterly.

IV. God's Unceasing Love for Israel, 11:1—13:8

The LORD's past relationship with His people

11 "WHEN Israel *was* a child, I
loved him,
And out of Egypt I [m]called [n]My
[o]son.

10:3
a Hos. 13:11

10:5
b 1 Kin. 12:28-29; Hos. 8:5-6; 13:2
c Hos. 9:11

10:6
d Hos. 5:13

10:8
e Hos. 4:15; see Judg. 3:7 and 1 Kin. 3:2, *notes*
f 1 Kin. 13:34
g Luke 23:30; Rev. 6:16

10:9
h Hos. 9:9
i Judg. 20

10:11
j Jer. 50:11

10:12
k Jer. 4:3
l Hos. 6:3

11:1
m *Election* (corporate): v. 1; Matt. 24:22. (Deut. 7:6; 1 Pet. 5:13, *note*)
n Ex. 4:22; Matt. 2:15
o *Christ* (first advent): v. 1; Mic. 5:2. (Gen. 3:15; Acts 1:11, *note*)

*10:5 Literally *calves* *10:9 So read many Hebrew manuscripts, Septuagint, and Vulgate; Masoretic Text reads *unruliness.* *10:10 Or *in their two habitations*

10:4 hemlock. Hebrew *rosh, a poisonous plant.* Compare Deut. 29:18.

10:12 rains. Or *teaches you righteousness.*

10:13 trusted. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

10:14 Shalman. Or *Shalmaneser,* 2 Kin. 17:3; 18:9.

11:1 out of Egypt I called My son. This is a reference

2 *As* they called them,*
So they [a]went from them;*
They sacrificed to the Baals,
And burned incense to carved images.

3 "I taught Ephraim to walk,
Taking them by their [b]arms;*
But they did not know that I healed them.
4 I drew them with gentle cords,*
With bands of love,
And [c]I was to them as those who take the yoke from their neck.*
I stooped *and* fed them.

5 "He shall not return to the land of Egypt;
But the Assyrian shall be his king,
Because they refused to repent.
6 And the sword shall slash in his cities,
Devour his districts,
And consume *them,*
Because of their own counsels.
7 My people are bent on backsliding from Me.
Though they call to the Most High,*
None at all exalt *Him.*

8 "How can I give you up, Ephraim?
How can I hand you over, Israel?
How can I make you like [d]Admah?
How can I set you like Zeboiim?
My heart churns within Me;
My [e]sympathy is stirred.
9 I will not execute the fierceness of My anger;
I will not again destroy Ephraim.
For I *am* God, and not man,
The Holy One in your midst;
And I will not come with terror.*

10 "They shall walk after the LORD.
He will roar like a lion.
When He roars,
Then *His* sons shall come trembling from the west;
11 They shall come trembling like a bird from Egypt,
Like a dove from the land of [f]Assyria.
And I will [g]let them dwell in their houses,"
Says the LORD.

12 "Ephraim has encircled Me with lies,
And the house of Israel with deceit;
But Judah still walks with God,
Even with the Holy One* *who is* faithful.

Further rebuke of Ephraim's sin

12 "EPHRAIM [h]feeds on the wind,
And pursues the east wind;
He daily increases lies and desolation.
Also they make a covenant with the [i]Assyrians,
And oil is carried to Egypt.

2 "The LORD also *brings* a [j]charge against Judah,
And will punish Jacob according to his ways;
According to his deeds He will recompense him.
3 He took his brother by the [k]heel in the womb,
And in his strength he [l]struggled with God.
4 Yes, he struggled with the [m]Angel and prevailed;
He wept, and sought favor from Him.
He found Him *in* [n]Bethel,
And there He spoke to us—
5 That is, the LORD God of hosts.
The LORD *is* His [o]memorable name.
6 So you, by *the help of* your God, [p]return;
Observe mercy and justice,
And wait on your God continually.

11:2** Following Masoretic Text and Vulgate; Septuagint reads *Just as I called them;* Targum interprets as *I sent prophets to a thousand of them.* ** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *from My face.* ***11:3** Some Hebrew manuscripts, Septuagint, Syriac, and Vulgate read *My arms.* ***11:4** Literally *cords of a man* ***** Literally *jaws* ***11:7** Or *upward* ***11:9** Or *I will not enter a city* ***11:12** Or *holy ones*

11:2
a 2 Kin. 17:13-15

11:3
b Deut. 32:10-11

11:4
c Lev. 26:13

11:8
d Gen. 14:8; 19:24-25; Deut. 29:23
e See Zech. 8:14, *note*

11:11
f Is. 11:11
g Ezek. 34:27-28

12:1
h Job 15:2-3; Hos. 8:7
i Hos. 8:9

12:2
j Hos. 4:1; Mic. 6:2

12:3
k Gen. 25:26
l Gen. 32:24-28

12:4
m See Heb. 1:4, *note*
n Gen. 28:12-19; 35:9-15

12:5
o Ex. 3:15

12:6
p Hos. 14:1; Mic. 6:8

not only to the exodus of Israel from Egypt but also to the fact that all of God's dealings with Israel were based upon the love that He would show in calling His Son, the Lord Jesus Christ, back from the comparative safety of Egypt in order that He might suffer and die to accomplish His great redemptive work. Compare Matt. 2:15.

7 "A cunning Canaanite!
Deceitful scales *are* in his hand;
He loves to oppress.
8 And Ephraim said,
'Surely I have become rich,
I have found wealth for myself;
In all my labors
They shall find in me no
iniquity that *is* sin.'

9 "But I *am* the LORD your God,
Ever since the land of Egypt;
I will again make you dwell in
[a]tents,
As in the days of the appointed
feast.
10 I have also spoken by the
[b]prophets,
And have multiplied visions;
I have given symbols through
the witness of the
prophets."

11 Though [c]Gilead *has* idols—
Surely they are vanity—
Though they sacrifice bulls in
[d]Gilgal,
Indeed their altars *shall be* heaps
in the furrows of the field.

12 Jacob [e]fled to the country of
Syria;
[f]Israel served for a spouse,
And for a wife he tended *sheep.*
13 [g]By a prophet the LORD brought
Israel out of Egypt,
And by a prophet he was
preserved.
14 Ephraim [h]provoked *Him* to
anger most bitterly;
Therefore his Lord will leave
the guilt of his bloodshed
upon him,
And return his reproach upon
him.

Ephraim's continuing wickedness

13 [i]WHEN Ephraim spoke,
trembling,
He exalted *himself* in Israel;
But when he offended through
Baal *worship*, he died.
2 Now they sin more and more,
And have made for themselves
molded images,
Idols of their silver, according
to their skill;
All of it *is* the work of craftsmen.
They say of them,
"Let the men who sacrifice* kiss
the [j]calves!"
3 Therefore they shall be like the
morning cloud
And like the early dew that
passes away,
Like chaff blown off from a
threshing floor
And like smoke from a chimney.

4 "Yet I *am* the LORD your God
Ever since the land of Egypt,
And you shall know no God but
Me;
For *there is* no [k]savior besides
Me.
5 I knew you in the wilderness,
In the land of great drought.
6 When they had pasture, they
were filled;
They were filled and their heart
was exalted;
Therefore they forgot Me.

7 "So I will be to them like a lion;
Like a leopard by the road I will
lurk;
8 I will meet them [l]like a bear
deprived *of her cubs;*
I will tear open their rib cage,
And there I will devour them
like a lion.
The wild beast shall tear them.

V. The Ultimate Restoration of Israel, 13:9—14:9

9 "O Israel, you are destroyed,*
But your help* *is* from Me.
10 I will be your King;*
Where *is any other,*
That he may save you in all
your cities?
And your judges to whom you
said,
'Give me a king and princes'?
11 I gave you a king in My anger,
And took *him* away in My
wrath.

***13:2** Or *those who offer human sacrifice*
***13:9** Literally *it* or *he destroyed you* * Literally *in your help* ***13:10** Septuagint, Syriac, Targum, and Vulgate read *Where is your king?*

12:9
a Cp. Zech. 14:16-19; Rev. 7:15-17

12:10
b 2 Kin. 17:13

12:11
c Hos. 6:8
d Hos. 9:15

12:12
e Gen. 28:5; Deut. 26:5
f Gen. 29:20,28

12:13
g Ex. 12:50-51; 13:3; Ps. 77:20; Is. 63:11-12; Mic. 6:4

12:14
h Ezek. 18:10-13; cp. 1 Kin. 12:25-13:5; 15:30; 2 Kin. 17:11-23

13:1
i Cp. Josh. 4:14; Job 29:21-25

13:2
j Hos. 10:5

13:4
k Is. 45:21-22; 1 Tim. 2:5

13:8
l 2 Sam. 17:8; Prov. 17:12

Canaanite: A generic name for all the peoples who lived in Canaan, the Promised Land.

13:2 kiss the calves. An act of homage. Compare 1 Kin. 19:18; Ps. 2:12.

13:11 gave you a king. This doubtless refers either to

12 "The iniquity of Ephraim *is*
bound up;
His sin *is* stored up.
13 The sorrows of a woman in
childbirth shall come upon
him.
He *is* an unwise son,
For he should not stay long
where children are born.

14 "I will ransom them from the
power of the [a]grave;*
I will [b]redeem them from death.
O [c]Death, I will be your
plagues!*
O [d]Grave,* I will be your
destruction!*
Pity is hidden from My eyes.

15 Though he is fruitful among *his*
brethren,
An east wind shall come;
The wind of the LORD shall come
up from the wilderness.
Then his spring shall become
dry,
And his fountain shall be dried
up.
He shall plunder the treasury of
every desirable prize.
16 Samaria is held guilty,*
For she has [e]rebelled against
her God.
They shall fall by the sword,
Their infants shall be dashed in
pieces,
And their women with child
[f]ripped open.

Israel's future blessing, when God's anger is turned away

14 O ISLAND, [g]return to the
LORD your God,
For you have stumbled because
of your iniquity;
2 Take words with you,
And return to the LORD.
Say to Him,
"Take away all iniquity;
Receive *us* graciously,
For we will offer the
[h]sacrifices* of our lips.
3 Assyria shall [i]not save us,
We will not ride on horses,
Nor will we say anymore to the
work of our hands,
'*You are* our gods.'
For in You the fatherless finds
mercy."

4 "I will heal their [j]backsliding,
I will [k]love them freely,
For My anger has turned away
from him.
5 I will be like the [l]dew to Israel;
He shall grow like the lily,
And lengthen his roots like
Lebanon.
6 His branches shall spread;
His [m]beauty shall be like an
olive tree,
And his fragrance like Lebanon.
7 Those who dwell under his
shadow shall return;
They shall be revived *like* grain,
And grow like a vine.
Their scent* *shall be* like the
wine of Lebanon.

8 "Ephraim *shall say,*
'What have I to do anymore
with idols?'
I have heard and observed him.
I *am* like a green cypress tree;
[n]Your fruit is found in Me."

9 Who *is* wise?
Let him understand these
things.
Who is prudent?
Let him know them.
For the ways of the LORD *are*
right;
The righteous walk in them,
But transgressors stumble in
them.

*13:14 Or *Sheol* * Septuagint reads *where is your punishment?* * Or *Sheol* * Septuagint reads *Where is your sting?* *13:16 Septuagint reads *shall be disfigured* *14:2 Literally *bull calves;* Septuagint reads *fruit.* *14:7 Literally *remembrance*

13:14

a *Resurrection:* v. 14; Matt. 9:25. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

b *Redemption* (redeeming relative type): v. 14. (Gen. 48:16; Is. 59:20, *note*)

c 1 Cor. 15:55

d See Hab. 2:5, *note*

13:16

e 2 Kin. 18:12

f 2 Kin. 15:16

14:1

g Hos. 12:6; Joel 2:13

14:2

h Ps. 69:30-31; Heb. 13:15

14:3

i Hos. 7:11; 10:13; 12:1

14:4

j Jer. 14:7

k Eph. 1:6

14:5

l Job 29:19; Prov. 19:12

14:6

m Ps. 52:8; 128:3

14:8

n John 15:4; cp. Hos. 10:1; James 1:17

Saul (1 Sam. 15:22–23) or to Jeroboam I (1 Kin. 14:14–16; 15:30). **took him away.** The allusion appears to be to the northern kingdom's last king, Hoshea.

Samaria: *guard.* The capital of the northern kingdom of Israel.

13:14 Pity is hidden from My eyes. God will not change His announced purpose.

14:2 sacrifices. That is, *praise.*

14:4 Hosea closes his book with the heartening word of forgiveness. When Israel responds to the LORD's loving plea to return to Him (vv. 1–3), then will follow the gracious healing of their backsliding, the free bestowal of His love, the turning away of His anger, the future blessing of their restoration, and their final repudiation of idolatry (vv. 4–8).

THE BOOK OF

JOEL

Author:	*Theme:*	*Date of writing:*
Joel	Day of the LORD	9th or 8th Cent. B.C.

Background

The book of Joel, whose name means *the LORD (Jehovah) is God*, is difficult to date because no Israelite king or foreign nation is mentioned in it. Many think that it was written in the time of Jehoash. It describes the invasion of Judah by a plague of locusts that destroyed everything in its path and impoverished the people (1:1—2:11).

God's Relationship to Man

In this situation the prophet urged the people to turn to the LORD (2:12–17). God's merciful answer follows. The passage at 2:18–19 shows the LORD accepting the repentance of the people and promising that He will not only remove from them the plague of locusts (2:20), but that He will also restore to them all that the locusts have eaten (2:23–25). In 2:28ff. the prophet looks far into the future at coming judgment and coming joys. The locust invasion, now only a matter of history, may be taken as a harbinger of invasions of human armies which are yet to come. Great blessings which God promises to pour out upon His people in the latter days are described.

Outline

Joel may be divided into three parts:

I.	The Present Chastisement and Its Removal	1:1—2:27
	A. Introduction	1:1–3
	B. Desolation by Locusts	1:4–13
	C. Desolation by Starvation and Drought	1:14–20
	D. The Victorious Invading Host from the North, Assyria	2: 1–11
	E. Repentance the Only Escape from Invasion	2:12–17
	F. Deliverance Promised if Israel Repents	2:18–27
II.	The Promise of the Spirit	2:28–29
III.	The Future Deliverance in the Coming Day of the LORD	2:30—3:21
	A. The Signs Preceding the Day of the LORD	2:30–32
	B. The Restoration of Israel	3:1
	C. Judgment of Gentile Nations	3:2–17
	D. Final Restoration: Full Kingdom Blessings	3:18–21

I. The Present Chastisement and Its Removal, 1:1—2:27

Introduction

1 THE word of the LORD that came to [a]Joel the son of Pethuel.

2 Hear this, you elders,
And give ear, all you inhabitants of the land!
Has *anything like* this happened in your days,
Or even in the days of your fathers?
3 [b]Tell your children about it,
Let your children *tell* their children,
And their children another generation.

Desolation by locusts

4 What the [c]chewing locust* left,
the swarming [d]locust has eaten;
What the swarming locust left,
the crawling locust has eaten;
And what the crawling locust left, the consuming locust has eaten.

5 Awake, you [e]drunkards, and weep;
And wail, all you drinkers of wine,
Because of the new wine,
For it has been cut off from your mouth.
6 For a [f]nation has come up against My land,
Strong, and without number;
His teeth *are* the teeth of a lion,
And he has the fangs of a fierce lion.
7 He has laid waste My vine,
And ruined My fig tree;
He has stripped it bare and thrown *it* away;
Its branches are made white.

8 Lament like a virgin girded with sackcloth
For the husband of her youth.
9 The grain offering and the drink offering
Have been cut off from the house of the LORD;
The priests [g]mourn, who minister to the LORD.
10 The field is wasted,
The land [h]mourns;
For the grain is ruined,
The new wine is dried up,
The oil [i]fails.

11 Be ashamed, you [j]farmers,
Wail, you vinedressers,
For the wheat and the barley;
Because the harvest of the field has perished.
12 The vine has dried up,
And the fig tree has withered;
The pomegranate tree,
The palm tree also,
And the apple tree—

1:1
a Acts 2:16

1:3
b Ex. 10:2; Ps. 78:4; Is. 38:19

1:4
c Amos 4:9
d Is. 33:4

1:5
e Is. 5:11; 28:1; Hos. 7:5

1:6
f Joel 2:2,11

1:9
g Joel 2:17

1:10
h Hos. 4:3
i Is. 24:7

1:11
j Amos 5:16

Joel: *Jehovah is God.* A minor prophet who declared God's judgment on Judah but also promised a future.

***1:4** Exact identity of these locusts is unknown.

1:4

THE PLAGUE OF LOCUSTS

Some expositors understand these words to be different stages of the locusts' development. The essential fact is that, according to the usual method of the Spirit in prophecy, some local circumstance is shown to be of spiritual significance, and is made the occasion of a far-reaching prophecy (e.g. Is. 7:1–14, where the Syrian invasion and the unbelief of Ahaz give occasion to the great prophecy of v. 14). Here in Joel a plague of locusts is shown to have symbolic significance (1:13–14), portraying a coming invasion (2:1–11) if repentance is not forthcoming (2:12–17). This impending "day of the LORD" in judgment becomes a foreshadowing of that great climactic day of the LORD, not yet fulfilled (Is. 2:12, *refs.*).

The picture foreshadows the end-time of Israel's age, of "the times of the Gentiles" (Luke 21:24; Rev. 16:19); of the battle of Armageddon (Rev. 16:14; 19:11–21); of the regathering of Israel (see Rom. 11:26, *note*); and of kingdom blessing.

The order of events during Israel's last days may be: (1) the invasion of Palestine from the north by Gentile world powers (Joel 2:1–10; Armageddon, Rev. 16:14, *refs.*); (2) the Lord's army and destruction of the invaders (Rev. 19:11–21); (3) the repentance of Judah in the land (2:12–17; Deut. 30:3, *note*); (4) the answer of the LORD (2:18–27); (5) the outpouring of the Spirit in Israel's "last days" (2:28–29); (6) the return of the Lord in glory and the setting up of the kingdom (2:30–32; Acts 15:15–17) by the regathering of the nation and the judgment of the nations (3:1–16); and (7) permanent kingdom blessing (3:17–21; Zech. 14:1–21; see Matt. 25:32, *note*).

All the trees of the field are withered;
Surely [a]joy has withered away from the sons of men.

13 Gird yourselves and lament, you priests;
Wail, you who minister before the altar;
Come, lie all night in sackcloth, You who minister to my God;
For the grain offering and the drink offering
Are withheld from the house of your God.

Desolation by starvation and drought

14 [b]Consecrate a [c]fast,
Call a sacred assembly;
Gather the elders
And all the inhabitants of the land
Into the house of the LORD your God,
And cry out to the LORD.

15 Alas for the day!
For the [d]day of the LORD *is* [e]at hand;
It shall come [f]as destruction from the Almighty.

16 Is not the food [g]cut off before our eyes,
Joy and gladness from the house of our God?

17 The seed shrivels under the clods,
Storehouses are in shambles;
Barns are broken down,
For the grain has withered.

18 How the [h]animals groan!
The herds of cattle are restless,
Because they have no pasture;
Even the flocks of sheep suffer punishment.*

19 O LORD, to You I cry out;
For fire has devoured the open pastures,
And a flame has burned all the trees of the field.

20 The beasts of the field also cry out to You,
For the water brooks are dried up,
And fire has devoured the open pastures.

The victorious invading army from the north (v. 20), Assyria

2 BLOW the trumpet in Zion,
And sound an alarm in My holy mountain!
Let all the inhabitants of the land tremble;
For the [i]day of the LORD is coming,
For it is at hand:

2 A day of darkness and gloominess,
A day of clouds and thick darkness,
Like the morning *clouds* spread over the mountains.
A people *come,* [j]great and strong,
The [k]like of whom has never been;
Nor will there ever be any *such* after them,
Even for many successive generations.

3 A fire devours before them,
And behind them a flame burns;
The land *is* [l]like the Garden of Eden before them,
And behind them a desolate wilderness;
Surely nothing shall escape them.

4 Their appearance is like the appearance of [m]horses;
And like swift steeds, so they run.

5 With a noise like chariots

***1:18** Septuagint and Vulgate read *are made desolate.*

1:12

a Is. 16:10; 24:11

1:14

b *Sanctification* (OT): vv. 13-14; Zech. 8:3. (Gen. 2:3; Zech. 8:3, *note*)

c Joel 2:15-16

1:15

d *Day* (of the LORD): v. 15; Joel 2:1. (Ps. 2:9; Rev. 19:19, *note*)

e See Matt. 4:17, *note*

f Is. 13:6; Ezek. 7:2-12

1:16

g Is. 3:1-7; Amos 4:6-9

1:18

h Jer. 12:4; 14:5-6

2:1

i *Day* (of the LORD): vv. 1-11; Joel 2:31. (Ps. 2:9; Rev. 19:19, *note*)

2:2

j Joel 1:6

k Dan. 12:1

2:3

l Gen. 2:8; 13:10; Is. 51:3

2:4

m Cp. Rev. 9:7-9

1:15 THE DAY OF THE LORD

The term "day of the LORD [Jehovah]" is that period of time when the LORD openly intervenes in the affairs of men, when man's day has closed (compare 1 Cor. 4:3). It will be inaugurated with the rapture of the Church (1 Cor. 15:50–58; 1 Thess. 4:13–18). Since the prophets saw historical events from God's viewpoint, they saw the unity of God's world program. Thus they discerned that visitations of God in their time were near foreshadowings of an ultimate fulfillment. In this sense the term is frequently used by Joel.

The day of the LORD in prophetic times will cover the time of the coming tribulation (Rev. 6—19) and the reign of Christ on David's throne (Rev. 20). It will be brought to an end by the judgment of the great white throne (Rev. 20:11–15) and the ushering in of the new heavens and earth, called "the day of God" (2 Pet. 3:10–13). See Rev. 19:19, *note.*

Over mountaintops they leap,
Like the noise of a flaming fire
that devours the stubble,
Like a strong people set in
battle array.

6 Before them the people writhe
in pain;
All faces are drained of color.*
7 They run like mighty men,
They climb the wall like men of
war;
Every one marches in
formation,
And they do not break [a]ranks.
8 They do not push one another;
Every one marches in his own
column.*
Though they lunge between the
weapons,
They are not cut down.*
9 They run to and fro in the city,
They run on the wall;
They climb into the houses,
They enter at the windows like
a thief.

10 The earth quakes before them,
The heavens tremble;
The sun and moon grow [b]dark,
And the stars diminish their
brightness.
11 The LORD gives [c]voice before
His army,
For His camp is very great;
For strong *is the One* who
executes His word.
For the [d]day of the LORD *is*
great and very terrible;
Who can endure it?

Only repentance can avert invasion

12 "Now, therefore," says the LORD,
"Turn[e] to Me with all your heart,
With fasting, with weeping,
and with mourning."
13 So rend your heart, and not
your garments;
Return to the LORD your God,
For He *is* gracious and merciful,
Slow to anger, and of great
[f]kindness;
And He [g]relents from doing
harm.
14 Who knows [h]*if* He will turn
and [i]relent,
And leave a blessing behind
Him—
A grain offering and a drink
offering
For the LORD your God?

15 Blow the trumpet in Zion,
Consecrate a fast,
Call a sacred assembly;
16 Gather the people,
Sanctify the congregation,
Assemble the elders,
Gather the children and
nursing babes;
Let the bridegroom go out from
his chamber,
And the bride from her
dressing room.
17 Let the priests, who minister to
the LORD,
Weep between the porch and
the altar;
Let them say, "Spare Your
people, O LORD,
And do not give Your heritage
to reproach,
That the nations should rule
over them.
Why should they say among the
peoples,
'Where *is* their God?' "

Deliverance promised if Israel repents

18 Then the LORD will be zealous
for His land,
And pity His people.
19 The LORD will answer and say
to His people,
"Behold, I will send you grain
and new wine and oil,
And you will be satisfied by
them;
I will no longer make you a
reproach among the nations.

20 "But I will remove far from you
the northern *army,*
And will drive him away into a
barren and desolate land,

2:7
a Prov. 30:27

2:10
b Is. 13:10; Joel 3:15

2:11
c Jer. 25:30; Joel 3:16; Amos 1:2
d Jer. 30:7; Amos 5:18; Zeph. 1:15

2:12
e Deut. 4:29; Jer. 4:1; Ezek. 33:11; Hos. 12:6; 14:1

2:13
f Ex. 34:6
g See Zech. 8:14, *note*

2:14
h 2 Sam. 12:22; Jer. 26:3; Jon. 3:9
i See Zech. 8:14, *note*

***2:6** Septuagint, Targum, and Vulgate read *gather blackness.* ***2:8** Literally *his own highway*
* That is, they are not halted by losses

2:11 His army. In vv. 1–10 the advancing locust plague becomes illustrative of an invading army. (A locust's head resembles a horse's head in miniature.) Verse 11 states that the LORD will bring this army against His people to discipline them for their sin unless they open their hearts in abject and full repentance (vv. 12–17). Only thus can the invasion of the northern (Assyrian) army be averted (v. 20).

With his face toward the eastern sea
And his back toward the western sea;
His stench will come up,
And his foul odor will rise,
Because he has done monstrous things."

21 Fear not, O land;
Be glad and rejoice,
For the LORD has done marvelous things!
22 Do not be afraid, you beasts of the field;
For the open pastures are springing up,
And the tree bears its fruit;
The fig tree and the vine yield their strength.
23 Be glad then, you children of Zion,
And rejoice in the LORD your God;
For He has given you the former [a]rain faithfully,*
And He will cause the rain to come down for you—
The former rain,
And the latter rain in the first *month.*
24 The threshing floors shall be full of wheat,
And the vats shall overflow with new wine and oil.

25 "So I will restore to you the years that the swarming locust has eaten,
The crawling locust,
The consuming locust,
And the chewing locust,*
My great army which I sent among you.
26 You shall eat in plenty and be satisfied,
And praise the name of the LORD your God,
Who has dealt wondrously with you;
And My people shall never be put to [b]shame.
27 Then you shall know that I *am* in the midst of Israel:
I *am* the LORD your God
And there is [c]no other.
My people shall never be put to shame.

II. The Promise of the Spirit, 2:28–29

28 "And [d]it shall come to pass afterward
That I will pour out [e]My Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your old men shall dream dreams,
Your young men shall see visions.
29 And also on *My* menservants and on *My* maidservants
I will pour out My Spirit in those days.

III. The Future Deliverance in the Coming Day of the LORD, 2:30—3:21

The signs preceding the day of the LORD (cp. Is. 13:9–10; 24:21–23; Ezek. 32:7–10; Matt. 24:29–30)

30 "And I will show wonders in the heavens and in the earth:
Blood and fire and pillars of smoke.
31 The sun shall be turned into darkness,
And the moon into blood,
Before the coming of the great and awesome [f]day of the LORD.
32 And it shall come to pass
That whoever calls on the name of the LORD
Shall be saved.
For in Mount Zion and in Jerusalem there shall be deliverance,
As the LORD has said,
Among the [g]remnant whom the LORD calls.

***2:23** Or *the teacher of righteousness*
***2:25** Compare 1:4

2:23
a Deut. 11:14; Jer. 5:24; Hos. 6:3; James 5:7

2:26
b Is. 45:17

2:27
c Is. 45:6

2:28
d vv. 28-32; Acts 2:17-21
e *Holy Spirit* (OT): vv. 28-29; Mic. 2:7. (Gen. 1:2; Zech. 12:10, *note*)

2:31
f *Day* (of the LORD): vv. 28-32; Joel 3:14. (Ps. 2:9; Rev. 19:19, *note*)

2:32
g *Remnant:* v. 32; Amos 5:15. (Is. 1:9; Rom. 11:5, *note*)

2:28 My Spirit. Compare Acts 2:17. Peter did not state that Joel's prophecy was fulfilled on the day of Pentecost. The details of Joel 2:30–32 (compare Acts 2:19–20) were not realized at that time. Peter quoted Joel's prediction as an illustration of what was taking place in his day, and as a guarantee that God would yet completely fulfill all that Joel had prophesied. The time of that fulfillment is stated here ("afterward," compare Hos. 3:5), that is, in the latter days when Israel turns to the LORD. See also Gen. 49:1, *note.* **all flesh.** The fulfillment of Moses' desire (Num. 11:29). Compare Is. 32:15; 44:3–4; Ezek. 36:27–28; 37:14; 39:29; Zech. 12:10.

The restoration of Israel (cp. Is. 11:10–12; Jer. 23:5–8; Ezek. 37:21–28; Acts 15:15–17)

3 "FOR behold, in those days
[a]and at that time,
[b]When I bring back the captives
of Judah and Jerusalem,

Judgment of Gentile nations (Zech. 12:2–3; 14:9; see Matt. 25:32, note)

2 I will also gather all nations,
And bring them down to the
[c]Valley of Jehoshaphat;
And I will enter into judgment
with them there
On account of My people, My
heritage Israel,
Whom they have scattered
among the nations;
They have also divided up My
land.
3 They have cast lots for My
people,
Have given a boy *as payment*
for a harlot,
And sold a girl for wine, that
they may drink.

4 "Indeed, what have you to do
with Me,
O Tyre and Sidon, and all the
coasts of Philistia?
Will you retaliate against Me?
But if you retaliate against Me,
Swiftly and speedily I will
return your retaliation
upon your own head;
5 Because you have taken My
silver and My gold,
And have carried into your
temples My prized
possessions.
6 Also the people of Judah and
the people of Jerusalem
You have sold to the Greeks,
That you may remove them far
from their borders.

7 "Behold, I will raise them
Out of the place to which you
have sold them,
And will return your retaliation
upon your own head.
8 I will sell your sons and your
daughters
Into the hand of the people of
Judah,
And they will sell them to the
Sabeans,*
To a people far off;
For the LORD has spoken."

9 Proclaim this among the
nations:
"Prepare for [d]war!
Wake up the mighty men,
Let all the men of war draw
near,
Let them come up.
10 Beat your plowshares into
swords
And your pruning hooks into
spears;
Let the weak say, 'I *am*
strong.' "
11 Assemble and come, all you
nations,
And gather together all around.
Cause Your mighty ones to go
down there, O LORD.

12 "Let the nations be wakened,
and come up to the Valley
of Jehoshaphat;
For there I will [e]sit to [f]judge all
the surrounding nations.
13 Put in the sickle, for the
harvest is [g]ripe.
Come, go down;
For the winepress is full,
The vats overflow—
For their wickedness *is* great."

14 Multitudes, multitudes in the
valley of decision!
For the [h]day of the LORD *is* near
in the valley of decision.
15 The sun and moon will grow
dark,
And the stars will diminish
their brightness.

***3:8** Literally *Shebaites* (compare Isaiah 60:6 and Ezekiel 27:22)

3:1

a *Judgments* (the seven): vv. 1-14; Matt. 7:23. (2 Sam. 7:14; Rev. 20:12, *note*)

b *Israel* (prophecies): vv. 1-8,15-20; Zech. 10:6. (Gen. 12:2; Rom. 11:26, *note*)

3:2

c v. 12

3:9

d *Armageddon* (battle of): vv. 9-14; Obad. 15. (Is. 10:27; Rev. 19:17, *note*)

3:12

e *Kingdom* (OT): vv. 16-21; Amos 9:11. (Gen. 1:26; Zech. 12:8, *note*)

f *Times of the Gentiles:* vv. 2,11-14; Luke 21:24. (Deut. 28:49; Rev. 16:19, *note*)

3:13

g Rev. 14:17-20

3:14

h *Day* (of the LORD): vv. 9-21; Amos 2:16. (Ps. 2:9; Rev. 19:19, *note*)

3:2 Jehoshaphat. Meaning *the* LORD *judges*.

Philistia: The plain that runs along the east coast of the Mediterranean Sea. It contained the primary cities of the Philistines.

Tyre: An ancient Phoenician seaport on the Mediterranean Sea, located northwest of Palestine.

3:9 Verses 9–15 refer to Armageddon; vv. 15–21 are parallel with 2:30–32. **Prepare for war.** Literally *Sanctify,* that is, by sacrifices and proper rites. Jer. 6:4, compare 1 Sam. 7:8–9.

16 The LORD also will roar from Zion,
And utter His voice from Jerusalem;
The heavens and earth will shake;
But the LORD will be a shelter for His people,
And the strength of the children of Israel.

17 "So you shall know that I *am* the LORD your God,
Dwelling in Zion My [a]holy mountain.
Then Jerusalem shall be holy,
And no aliens shall ever pass through her again."

Final restoration. Full kingdom blessing (see Zech. 12:8, note)

18 And it will come to pass in that day
That the mountains shall drip with new wine,
The hills shall flow with milk,
And all the brooks of Judah shall be flooded with water;
A [b]fountain shall flow from the house of the LORD
And water the Valley of Acacias.

19 "Egypt shall be a desolation,
And Edom a desolate wilderness,
Because of violence *against* the people of Judah,
For they have shed innocent blood in their land.
20 But Judah shall abide forever,
And Jerusalem from generation to generation.
21 For I will acquit them of the guilt of bloodshed, whom I had not acquitted;
For the LORD dwells in Zion."

3:17

a Obad. 16; Zech. 8:3

3:18

b Ps. 46:4; Ezek. 47:1; Zech. 14:8; Rev. 22:1

THE BOOK OF

AMOS

Author:	*Theme:*	*Date of writing:*
Amos	Judgment on Sin	8th Cent. B.C.

Background

Amos, whose name is related to a verb meaning *to bear a load*, was burdened over the sin of the northern kingdom in the eighth century B.C. Whereas Hosea was crushed with a sense of the unfaithfulness of Israel to the love of God, Amos was outraged at the violence they had done to the justice and righteousness of God. The note he strikes in his prophecy is the counterpart and corollary to the message uttered by Hosea. The words most descriptive of Amos's message are: "But let justice run down like water, and righteousness like a mighty stream" (5:24). Social justice is inseparable from true piety.

Outline

The book may be divided as follows:

I.	The Pronouncement of Judgment	1:1—2:16
	A. Introduction	1:1–2
	B. Judgments on Surrounding Cities and Nations	1:3—2:3
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	D. Warning Through Visions	7:1–9
	E. Amaziah's Accusation Against Amos Sent to Jeroboam	7:10–13
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	G. Basket of Summer Fruit: Israel's Impending Captivity	8:1–14
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V.	The Final Restoration of Israel	9:11–15
	A. The Lord's Second Advent and the Reestablishment of the Davidic Kingdom	9:11–12
	B. Israel's Restoration in the Kingdom	9:13–15

I. The Pronouncement of Judgment, 1—2

Introduction

1 THE words of Amos, who was among the [a]sheepbreeders* of Tekoa, which he saw concerning Israel in the days of [b]Uzziah king of Judah, and in the days of [c]Jeroboam the son of Joash, king of Israel, two years before the [d]earthquake.

2 And he said:

"The LORD roars from Zion,
And utters His voice from Jerusalem;
The pastures of the shepherds mourn,
And the top of Carmel withers."

Judgments on surrounding cities and nations

3 Thus says the LORD:

"For three transgressions of [e]Damascus, and for four,
I will not turn away its *punishment,*
Because they have [f]threshed Gilead with implements of iron.
4 But I will send a [g]fire into the house of Hazael,
Which shall devour the palaces of [h]Ben-Hadad.
5 I will also [i]break the *gate* bar of Damascus,
And cut off the inhabitant from the Valley of Aven,
And the one who holds the scepter from Beth Eden.
The people of Syria shall go captive to Kir,"
Says the LORD.

6 Thus says the LORD:

"For three transgressions of [j]Gaza, and for four,
I will not turn away its *punishment,*
Because they took captive the whole captivity
To deliver *them* up to Edom.
7 But I will send a fire upon the wall of Gaza,
Which shall devour its palaces.
8 I will cut off the inhabitant from Ashdod,
And the one who holds the scepter from Ashkelon;
I will turn My hand against Ekron,
And the remnant of the Philistines shall perish,"
Says the Lord GOD.

9 Thus says the LORD:

"For three transgressions of [k]Tyre, and for four,
I will not turn away its *punishment,*
Because they delivered up the whole captivity to Edom,
And did not remember the covenant of brotherhood.
10 But I will send a fire upon the wall of Tyre,
Which shall devour its palaces."

11 Thus says the LORD:

"For three transgressions of [l]Edom, and for four,
I will not turn away its *punishment,*
Because he pursued his [m]brother with the sword,
And cast off all pity;
His anger tore perpetually,
And he kept his wrath forever.
12 But I will send a fire upon Teman,
Which shall devour the palaces of Bozrah."

*1:1 Compare 2 Kings 3:4

1:1
a Amos 7:14
b 2 Kin. 15:1-7; 2 Chr. 26:1-23; Is. 1:1; Hos. 1:1
c 2 Kin. 14:23-29
d Is. 42:13; Jer. 25:30; Joel 3:16; Zech. 14:5

1:3
e vv. 3-5; Is. 17:1-3; Jer. 49:23-27; Zech. 9:1
f 2 Kin. 10:32-33

1:4
g Jer. 49:27
h 1 Kin. 20:1; 2 Kin. 6:24

1:5
i 2 Kin. 14:28; Is. 8:4; Jer. 51:30

1:6
j Jer. 47:1,5; Zeph. 2:4

1:9
k vv. 9-10; Is. 23:1-18; Jer. 25:22; 47:4; Ezek. 26:1-21; 28:20-24; Zech. 9:2-4

1:11
l vv. 11-12; Jer. 25:21; 49:7-22; Ezek. 25:12-14; 35:1-15; Joel 3:19; Obad. 1-9,15-16
m Obad. 10

Amos: *burden.* A minor prophet who declared God's judgment on Judah and Israel and the surrounding nations.

1:1 Uzziah. Called *Azariah* in 2 Kin. 14:21.

1:3 Observe Amos's method of prophesying. Beginning with denunciation of Israel's enemies (compare vv. 3,6,9,11, 13; and 2:1), he wins a hearing from a hostile crowd. Moving nearer, he speaks of the sin of Judah (2:4). Finally, having gained the sympathy of his hearers, he points out the sin of Israel itself (3:1). Isaiah used a similar method (Is. 28).

1:3 For three transgressions . . . and for four. An expression indicating a measure of full iniquity and inevitable judgment.

1:5 gate bar. The gates of ancient cities were secured by heavy bars. It was gates such as these that Samson carried away from Gaza's entrance (Judg. 16:3).

Edom: *red.* The nation descended from Esau. Located in the rough mountainous area south of Moab and east of Arabah at the base of the Dead Sea. The Edomites had frequent conflicts with the Israelites.

13 Thus says the LORD:

"For three transgressions of the people of [a]Ammon, and for four,
I will not turn away its *punishment,*
Because they ripped open the women with child in Gilead,
That they might enlarge their territory.
14 But I will kindle a fire in the wall of Rabbah,
And it shall devour its palaces,
Amid shouting in the day of battle,
And a tempest in the day of the whirlwind.
15 Their king shall go into [b]captivity,
He and his princes together,"
Says the LORD.

Judgments on surrounding cities and nations (continued)

2 THUS says the LORD:

"For[c] three transgressions of Moab, and for four,
I will not turn away its *punishment,*
Because he burned the bones of the king of Edom to lime.
2 But I will send a fire upon Moab,
And it shall devour the palaces of Kerioth;
Moab shall die with tumult,
With shouting *and* trumpet sound.
3 And I will cut off the judge from its midst,
And slay all its princes with him,"
Says the LORD.

Judgment on God's people: Judah and Israel

4 Thus says the LORD:

"For three transgressions of [d]Judah, and for four,
I will not turn away its *punishment,*
Because they have despised the law of the LORD,
And have [e]not kept His commandments.
Their lies lead them [f]astray,
Lies which their fathers followed.
5 But I will send a fire upon Judah,
And it shall devour the palaces of Jerusalem."

6 Thus says the LORD:

"For three transgressions of [g]Israel, and for four,
I will not turn away its *punishment,*
Because they sell the righteous for silver,
And the [h]poor for a pair of sandals.
7 They pant after* the dust of the earth *which is* on the head of the poor,
And pervert the way of the humble.

*2:7 Or *trample on*

1:13
a Jer. 25:21; 49:1-6; Ezek. 21:28-32; 25:1-7; Zeph. 2:8-11

1:15
b Jer. 49:3

2:1
c Is. 15:1-16:14; 25:10; Jer. 25:21; 48:1-47; Ezek. 25:8-11; Zeph. 2:8-11

2:4
d 2 Kin. 17:19; Hos. 12:2; Amos 3:2
e Lev. 26:14-15,43
f Is. 9:15-16; Hab. 2:18

2:6
g Judg. 2:17-20; 2 Kin. 17:7-18; 18:12; Ezek. 22:1-13,23-29
h Amos 4:1; 5:11; 8:6; Mic. 2:2; 3:3

2:5 devour the palaces. By Nebuchadnezzar's army in approximately 586 B.C.

A man and his father go in to the [a]*same* girl,
To [b]defile My holy name.
8 They lie down by every altar on clothes taken in pledge,
And drink the wine of the condemned *in* the house of their god.

9 "Yet *it was* I *who* destroyed the [c]Amorite before them,
Whose height *was* like the [d]height of the cedars,
And he *was as* strong as the oaks;
Yet I destroyed his fruit above
And his roots beneath.
10 Also *it was* I *who* brought you up from the land of Egypt,
And led you forty years through the wilderness,
To possess the land of the Amorite.
11 I raised up some of your sons as [e]prophets,
And some of your young men as [f]Nazirites.
Is it not so, O you children of Israel?"
Says the LORD.
12 "But you gave the Nazirites wine to drink,
And commanded the prophets saying,
'Do not [g]prophesy!'

13 "Behold, I am weighed down by you,
As a cart full of sheaves is weighed down.
14 Therefore flight shall perish from the swift,
The strong shall not strengthen his power,
Nor shall the mighty deliver himself;
15 He shall not stand who handles the bow,
The swift of foot shall not escape,
Nor shall he who rides a horse deliver himself.
16 The most courageous men of might
Shall flee naked in that [h]day,"
Says the LORD.

II. Inevitable Divine Judgment Because of Sin, 3—4

All twelve tribes guilty

3 HEAR this word that the LORD has spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying:

2 "You only have I known of all the families of the earth;
Therefore I will punish you for all your iniquities."

3 Can two [i]walk together, unless they are agreed?
4 Will a lion roar in the forest, when he has no prey?
Will a young lion cry out of his den, if he has caught nothing?
5 Will a bird fall into a snare on the earth, where there is no trap for it?
Will a snare spring up from the earth, if it has caught nothing at all?
6 If a trumpet is blown in a city, will not the people be afraid?
If there is [j]calamity in a city, will not the LORD have done *it?*

7 Surely the Lord GOD does nothing,

2:7
a Lev. 18:6-8; cp. Gen. 35:22; 2 Sam. 16:22; 1 Cor. 5:1
b Lev. 20:3; Ezek. 36:20-22

2:9
c Gen. 15:16; Josh. 10:12
d Ezek. 31:3

2:11
e Num. 12:6; cp. Deut. 18:15-19
f Num. 6:1-8

2:12
g Is. 30:10

2:16
h *Day* (of the LORD): vv. 14-16; Amos 5:18. (Ps. 2:9; Rev. 19:19, *note*)

3:3
i Lev. 26:23-24

3:6
j Cp. Is. 45:7; Jer. 4:6; James 1:13,17

Nazirites: A person or persons under a special vow to dedicate themselves to the Lord. They did not cut their hair, touch a dead body, drink wine or beer, or eat any product of the grapevine.

2:13 I am weighed down. Or *I weigh you down.*

3:1 the whole family. The language here, and the expression "house of Jacob" (v. 13), evidently give the prophecy a wider application than to Israel, the ten-tribe northern kingdom, though the judgment was executed first upon this kingdom (2 Kin. 17:18–23).

3:2 known. By covenant relationship. Deut. 4:32–37. **I will punish you.** The LORD's controversy with the Gentile cities which hated Israel is brief: "I will send a fire" (2:2). But Israel had been brought into the place of privilege and so of responsibility, and the LORD's indictment is detailed and unsparing. Compare Matt. 11:23; Luke 12:47–48; 1 Pet. 4:17; 2 Pet. 2:4; Jude 6.

3:3 Observe the seven result-cause questions in vv. 3–6, concluding with the challenge: "If there is calamity in a city, will not the LORD have done it?"

3:6 be afraid. Or *run together.*

Unless He [a]reveals His secret to
His servants the [b]prophets.
8 A lion has roared!
Who will not fear?
The Lord GOD has spoken!
[c]Who can but prophesy?

9 "Proclaim in the palaces at
Ashdod,
And in the palaces in the land
of Egypt, and say:
'Assemble on the mountains of
Samaria;
See great tumults in her midst,
And the oppressed within her.
10 For they do [d]not know to do
right,'
Says the LORD,
'Who store up violence and
robbery in their palaces.' "

11 Therefore thus says the Lord GOD:

"An adversary *shall be* all
around the land;
He shall sap your strength from
you,
And your palaces shall be
plundered."

12 Thus says the LORD:

"As a shepherd takes from the
mouth of a lion
Two legs or a piece of an ear,
So shall the children of Israel
be taken out
Who dwell in Samaria—
In the corner of a bed and on
the edge* of a couch!
13 Hear and testify against the
house of Jacob,"
Says the Lord GOD, the God of
hosts,
14 "That in the day I punish Israel
for their transgressions,
I will also visit *destruction* on
the altars of [e]Bethel;
And the horns of the altar shall
be cut off
And fall to the ground.
15 I will destroy the winter house
along with the summer
house;
The houses of ivory shall
perish,
And the great houses shall have
an end,"
Says the LORD.

The LORD scorns Bethel's sacrifices

4 HEAR this word, you [f]cows of
Bashan, who *are* on the
mountain of Samaria,
Who oppress the [g]poor,
Who crush the needy,
Who say to your husbands,*
"Bring *wine,* let us [h]drink!"
2 The Lord GOD has sworn by His
[i]holiness:
"Behold, the days shall come
upon you
When He will take you away
with fishhooks,
And your posterity with
fishhooks.
3 You will go out *through* broken
walls,
Each one straight ahead of her,
And you will be cast into
Harmon,"
Says the LORD.

4 "Come to [j]Bethel and transgress,
At Gilgal multiply transgression;
Bring your [k]sacrifices every
morning,
Your tithes every three days.*
5 Offer a sacrifice of thanksgiving
with [l]leaven,
Proclaim *and* announce the
freewill offerings;
For [m]this you love,

3:7
a Cp. Gen. 18:17
b *Inspiration:* vv. 7-8; Mic. 3:8. (Ex. 4:15; 2 Tim. 3:16, *note*)

3:8
c Jer. 20:9; Mic. 3:8; Acts 4:20; 5:20,29; 1 Cor. 9:16

3:10
d Jer. 4:22

3:14
e Amos 4:4

4:1
f Ps. 22:12; Ezek. 39:18
g Amos 2:6
h Prov. 23:20

4:2
i Ps. 89:35

4:4
j Amos 3:14
k Amos 5:21-22

4:5
l *Leaven:* v. 5; Matt. 13:33. (Gen. 19:3; Matt. 13:33, *note*)
m Cp. Col. 2:18

***3:12** The Hebrew is uncertain. ***4:1** Literally *their lords* or *their masters* ***4:4** Or *years* (compare Deuteronomy 14:28)

Samaria: *guard.* The capital of the northern kingdom of Israel.

Bashan: *soft, rich soil.* A fertile area of land east of the Sea of Galilee.

4:4 Bethel. Compare 1 Kin. 12:25–33. Any altar at Bethel, after the establishment of the LORD's worship at Jerusalem, was of necessity schismatic and idolatrous (Deut. 12:4–14). Compare John 4:21–24; also Matt. 18:20; Heb. 13:10–14.

4:5 thanksgiving with leaven. The use of leaven is significant. Peace with God is something which the believer shares with God. Christ is our peace offering (Eph. 2:13–18). Any thanksgiving for peace must, first of all, present Him. In Lev. 7:12 this is seen, in type, and so leaven is excluded. In Lev. 7:13 it is the offerer who gives thanks for his participation in the peace; so leaven fitly signifies that, although he has peace with God through the work of another, the offerer still has evil in him. This is illustrated in Amos 4:5, where the evil in Israel is before God.

You children of Israel!"
Says the Lord GOD.

Unheeded chastening

6 "Also I gave you cleanness of teeth in all your cities.
And [a]lack of bread in all your places;
[b]Yet you have not returned to Me,"
Says the LORD.

7 "I also withheld rain from you,
When *there were* still three months to the harvest.
I made it rain on one city,
I withheld rain from another city.
One part was rained upon,
And where it did not rain the part withered.
8 So two *or* three cities wandered to another city to drink water,
But they were not satisfied;
Yet you have not returned to Me,"
Says the LORD.

9 "I blasted you with blight and mildew.
When your gardens increased,
Your vineyards,
Your fig trees,
And your olive trees,
The [c]locust devoured *them;*
Yet you have not returned to Me,"
Says the LORD.

10 "I sent among you a plague after the manner of [d]Egypt;
Your young men I killed with a sword,
Along with your captive [e]horses;
I made the stench of your camps come up into your nostrils;
Yet you have not returned to Me,"
Says the LORD.

11 "I overthrew *some* of you,
As God [f]overthrew Sodom and Gomorrah,
And you were like a firebrand plucked from the burning;
Yet you have not returned to Me,"
Says the LORD.

12 "Therefore thus will I do to you, O Israel;
Because I will do this to you,
[g]Prepare to meet your God, O Israel!"

13 For behold,
He who forms mountains,
And creates the wind,
Who [h]declares to man what his* thought *is,*
And makes the morning darkness,
Who treads the high places of the earth—
The LORD God of hosts *is* His name.

III. God Pleads with Israel to Return to Him, 5:1–15

5 HEAR this word which I take up against you, a lamentation, O house of Israel:

2 The virgin of Israel has fallen;
She will rise no more.
She lies forsaken on her land;
There is [i]no one to raise her up.

3 For thus says the Lord GOD:

"The city that goes out by a thousand
Shall have a hundred left,
And that which goes out by a hundred
Shall have ten left to the house of Israel."

4 For thus says the LORD to the house of Israel:

"Seek[j] Me and live;
5 But do not seek [k]Bethel,
Nor enter Gilgal,
Nor pass over to Beersheba;
For Gilgal shall surely go into captivity,

*4:13 Or *His*

4:6
a Deut. 11:17; Hag. 1:6
b vv. 8-9; 2 Chr. 28:22; Jer. 5:3; Hag. 2:17; cp. Heb. 12:9

4:9
c Joel 1:4

4:10
d Deut. 28:60
e Cp. 2 Kin. 13:7

4:11
f Gen. 19:24-25; Is. 13:19; Jer. 49:18; Lam. 4:6

4:12
g 4:2; cp. Jer. 5:22; Matt. 24:44

4:13
h Ps. 139:2; Dan. 2:28,30

5:2
i Cp. Amos 9:11

5:4
j v. 6; Deut. 4:29; 2 Chr. 15:2; Jer. 29:13

5:5
k Amos 3:14; 4:4

Sodom and Gomorrah: *burning.* Cities located in the Valley of Siddim known for their extreme wickedness and destroyed by God with fire and brimstone. Only Lot and his family survived the destruction.

Bethel: *house of God.* A city in central Palestine where God renewed his covenant with Jacob. Jacob built an altar there to mark the place where he spoke with God.

And Bethel shall come to
nothing.
6 [a]Seek the LORD and live,
Lest He break out like fire *in*
the house of Joseph,
And devour *it,*
With no one to quench *it* in
Bethel—
7 You who turn justice to
wormwood,
And lay righteousness to rest in
the earth!"

8 He made the Pleiades and
[b]Orion;
He turns the shadow of death
into morning
And makes the day dark as
night;
He calls for the waters of the sea
And pours them out on the face
of the earth;
The LORD *is* His name.
9 He rains ruin upon the strong,
So that fury comes upon the
fortress.

10 They [c]hate the one who
rebukes in the gate,
And they abhor the one who
speaks uprightly.
11 [d]Therefore, because you tread
down the poor
And take grain taxes from him,
Though you have [e]built houses
of hewn stone,
Yet you shall not dwell in them;
You have planted pleasant
vineyards,
But you shall not drink wine
from them.
12 For I [f]know your manifold
transgressions
And your mighty sins:
Afflicting the just *and* taking
bribes;
Diverting the poor *from justice*
at the gate.
13 Therefore the prudent keep
silent at that time,
For it *is* an evil time.

14 Seek good and not evil,
That you may live;
So the LORD God of hosts will
be with you,
As you have spoken.
15 Hate evil, love good;
Establish justice in the gate.
It may be that the LORD God of
hosts
Will be gracious to the
[g]remnant of Joseph.

IV. Some Phenomena in Relation to the Coming of the LORD, 5:16—9:10

The day of the LORD

16 Therefore the LORD God of
hosts, the Lord, says this:

"*There shall be* wailing in all
streets,
And they shall say in all the
highways,
'Alas! Alas!'
They shall call the farmer to
mourning,
And skillful lamenters to wailing.
17 In all vineyards *there shall be*
wailing,
For I will pass through you,"
Says the LORD.

18 Woe to you who desire the
[h]day of the LORD!
For what good *is* the day of the
LORD to you?
It *will be* darkness, and not light.
19 It *will be* as though a man fled
from a lion,
And a bear met him!
Or *as though* he went into the
house,
Leaned his hand on the wall,
And a serpent bit him!
20 *Is* not the day of the LORD
darkness, and not light?
Is it not very dark, with no
brightness in it?

Worship without righteousness an abomination to the LORD

21 "I hate, I despise your feast days,
And I do not [i]savor your sacred
assemblies.
22 Though you offer Me burnt
offerings and your grain
offerings,
I will not accept *them,*
Nor will I regard your fattened
peace offerings.
23 Take away from Me the noise
of your songs,
For I will not hear the melody of
your stringed instruments.
24 But let justice run down like
water,

5:6
a Is. 55:3,6-7

5:8
b Job 9:9; 38:31

5:10
c Is. 66:5; cp. Jer. 17:16-18

5:11
d Amos 2:6
e Deut. 28:30,38-39; Mic. 6:15; Zeph. 1:13; Hag. 1:6

5:12
f Hos. 5:3

5:15
g *Remnant:* v. 15; Mic. 2:12. (Is. 1:9; Rom. 11:5, *note*)

5:18
h *Day* (of the LORD): vv. 18-20; Obad. 15. (Ps. 2:9; Rev. 19:19, *note*)

5:21
i Is. 1:11-15; 66:3; Jer. 6:20; Hos. 9:4; Mic. 6:6-8

And righteousness like a
mighty stream.

25 "Did you offer Me [a]sacrifices
and offerings
In the wilderness forty years,
O house of Israel?
26 You also carried Sikkuth* your
king*
And Chiun,* your idols,
The star of your gods,
Which you made for yourselves.
27 Therefore I will send you into
[b]captivity beyond
Damascus,"
Says the LORD, whose [c]name *is*
the God of hosts.

Woe to those at ease in a time of unrighteousness

6 [d]WOE to you *who are* at [e]ease
in Zion,
And [f]trust in Mount Samaria,
Notable persons in the chief
nation,
To whom the house of Israel
comes!
2 Go over to Calneh and see;
And from there go to [g]Hamath
the great;
Then go down to Gath of the
Philistines.
Are you better than these
kingdoms?
Or is their territory greater
than your territory?

3 *Woe to* you who put [h]far off the
day of doom,
Who cause the seat of violence
to come near;
4 Who lie on beds of ivory,
Stretch out on your couches,
Eat lambs from the flock
And calves from the midst of
the stall;
5 Who sing idly to the sound of
stringed instruments,
And invent for yourselves
[i]musical instruments [j]like
David;
6 Who [k]drink wine from bowls,
And anoint yourselves with the
best ointments,
But are not grieved for the
affliction of Joseph.
7 Therefore they shall now go
[l]captive as the first of the
captives,
And those who recline at
banquets shall be removed.

8 The Lord GOD has [m]sworn by
Himself,
The LORD God of hosts says:
"I abhor the [n]pride of Jacob,
And hate his palaces;
Therefore I will deliver up *the*
city
And all that is in it."

9 Then it shall come to pass, that if
[o]ten men remain in one house, they
shall die.
10 And when a relative *of the dead,* with one who will burn *the bodies,* picks up the bodies* to take them out of the house, he will say to one inside the house, "*Are there* any more with you?" Then someone will say, "None." And he will say, "Hold your tongue! For we dare not mention the name of the LORD."

11 For behold, the LORD gives a
command:
He will break the [p]great house
into bits,
And the little house into pieces.

12 Do horses run on rocks?
Does *one* plow *there* with
oxen?
Yet you have turned [q]justice
into gall,
And the fruit of righteousness
into [r]wormwood,
13 You who rejoice over Lo
Debar,*
Who say, "Have we not taken
Karnaim* for ourselves
By our own strength?"

5:26** A pagan deity ** Septuagint and Vulgate read *tabernacle of Moloch.* ***** A pagan deity
***6:10** Literally *bones* ***6:13** Literally *Nothing*
***** Literally *Horns,* symbol of strength

5:25
a vv. 25-27; Deut. 32:17-19; Neh. 9:18-21; Acts 7:42-43

5:27
b Amos 7:11,17; Mic. 4:10
c Amos 4:13

6:1
d Luke 6:24
e Ps. 123:4; Is. 32:9-11; Zeph. 1:12
f Is. 31:1; Jer. 49:4

6:2
g 2 Kin. 18:34

6:3
h Is. 56:12; Amos 9:10; Matt. 24:37-39; cp. 2 Pet. 3:3-7

6:5
i Amos 5:23; 8:10; cp. 1 Chr. 15-16
j 1 Chr. 23:5

6:6
k Amos 4:1

6:7
l Amos 5:27

6:8
m Jer. 51:14; Heb. 6:13-17
n Ps. 47:4; Ezek. 24:21; Amos 8:7

6:9
o Cp. Amos 5:3

6:11
p Cp. 2 Kin. 25:9

6:12
q Is. 59:13-14
r Amos 5:7

6:2 Calneh. Or *Calno,* Is. 10:9; compare Gen. 10:10.

6:4 beds of ivory. The luxury and extravagance in which the northern kingdom lived have been fully attested by the archaeological findings of ivory figures and ivory panels in the homes of ancient Samaria.

6:13 Karnaim. Literally *horns*. The words "horn" and "horns" (OT, *qeren;* NT *keras*) are used in Scripture both literally and figuratively. In the latter sense at least three meanings appear: (1) strength in general (Deut. 33:17); (2) arrogant pride (Ps. 75:4–5); and (3) political and military power (Dan. 8:20–21).

14 "But, behold, I will raise up a
nation against you,
O house of Israel,"
Says the LORD God of hosts;
"And they will afflict you from
the entrance of Hamath
To the Valley of the Arabah."

Warning through visions
(cp. 8:1—9:10)

7 THUS the Lord GOD showed me: Behold, He formed locust swarms at the beginning of the late crop; indeed *it was* the late crop after the king's mowings.
2 And so it was, when they had finished eating the grass of the land, that I said:

"O Lord GOD, forgive, I pray!
Oh, that Jacob may stand,
For he *is* small!"
3 *So* the LORD [a]relented
concerning this.
"It shall not be," said the LORD.

4 Thus the Lord GOD showed me: Behold, the Lord GOD called for conflict by fire, and it consumed the great deep and devoured the territory.
5 Then I said:

"O Lord GOD, cease, I pray!
Oh, that Jacob may stand,
For he *is* small!"
6 *So* the LORD [b]relented
concerning this.
"This also shall not be," said the
Lord GOD.

7 Thus He showed me: Behold, the Lord stood on a wall *made* with a plumb line, with a plumb line in His hand.
8 And the LORD said to me, "Amos, what do you see?" And I said, "A plumb line." Then the Lord said:

"Behold, I am setting a plumb line
In the midst of My people Israel;
I will not pass by them anymore.
9 The [c]high places of Isaac shall
be desolate,
And the sanctuaries of Israel
shall be laid waste.
I will rise with the sword
[d]against the house of
Jeroboam."

Amaziah sends accusation against Amos to Jeroboam

10 Then Amaziah the [e]priest of [f]Bethel sent to Jeroboam king of Israel, saying, "Amos has [g]conspired against you in the midst of the house of Israel. The land is not able to bear all his words.
11 "For thus Amos has said:

'Jeroboam shall die by the sword,
And Israel shall surely be led
away [h]captive
From their own land.' "

12 Then Amaziah said to Amos:

"Go, [i]you seer!
Flee to the land of Judah.
There eat bread,
And there prophesy.
13 But [j]never again prophesy at
Bethel,
For it *is* the king's sanctuary,
And it *is* the royal residence."

The answer of Amos

14 Then Amos answered, and said to Amaziah:

"I *was* no prophet,
Nor *was* I a son of a prophet,
But I *was* a [k]sheepbreeder*
And a tender of sycamore fruit.
15 Then the LORD took me as I
followed the flock,
And the LORD said to me,
'Go, [l]prophesy to My people
Israel.'
16 Now therefore, hear the word
of the LORD:
You say, 'Do not prophesy
against Israel,
And do not spout against the
house of Isaac.'

17 "Therefore thus says the LORD:

'Your wife shall be a harlot in
the city;

*7:14 Compare 2 Kings 3:4

7:3
a See Zech. 8:14, *note*

7:6
b See Zech. 8:14, *note*

7:9
c See Judg. 3:7 and 1 Kin. 3:2, *notes*
d v. 11; 2 Kin. 15:8-10

7:10
e 1 Kin. 12:31-32; 13:33
f 1 Kin. 13:32; Amos 4:4
g Cp. Jer. 26:8-11; 38:4

7:11
h Amos 5:27; 6:7

7:12
i Cp. Matt. 8:34

7:13
j Cp. Jer. 11:21; Amos 2:12; 5:10; Acts 4:18

7:14
k Amos 1:1

7:15
l Amos 3:8

6:14 Arabah. When used with the definite article only, it refers to the valley which runs from the Sea of Galilee to the Gulf of Aqabah. South of the Dead Sea the name is still retained (Wady el-Arabah).

7:8 plumb line. The plumb line is a symbol of judgment according to righteousness. Compare Is. 28:17; 34:11; Lam. 2:8.

Your sons and daughters shall
fall by the sword;
Your land shall be divided by
survey line;
You shall die in a [a]defiled land;
And Israel shall surely be led
away captive
From his own land.' "

Basket of summer fruit: Israel's impending captivity

8 THUS the Lord GOD showed me: Behold, a [b]basket of summer fruit.

2 And He said, "Amos, what do you see?" So I said, "A basket of summer fruit." Then the LORD said to me:

"The end has come upon My
people Israel;
I will [c]not pass by them
anymore.
3 And the songs of the temple
Shall be wailing in that day,"
Says the Lord GOD—
"Many dead bodies everywhere,
They shall be thrown out in
silence."

4 Hear this, you who swallow up* the needy,
And make the poor of the land
fail,

5 Saying:

"When will the New Moon be
past,
That we may sell grain?
And the Sabbath,
That we may trade wheat?
Making the [d]ephah small and
the shekel large,
Falsifying the scales by [e]deceit,
6 That we may buy the [f]poor for
silver,
And the needy for a pair of
sandals—
Even sell the bad wheat?"

7 The LORD has sworn by the
pride of Jacob:
"Surely I will never forget any of
their works.
8 Shall the land not tremble for
this,
And everyone mourn who
dwells in it?
All of it shall swell like the
River,*
Heave and subside
Like the River of Egypt.

9 "And it shall come to pass in
that day," says the Lord
GOD,
"That I will make the sun go
down at noon,
And I will darken the earth in
broad daylight;
10 I will turn your feasts into
[g]mourning,
And all your songs into
lamentation;
I will bring sackcloth on every
waist,
And baldness on every head;
I will make it like mourning for
an only *son,*
And its end like a bitter day.

11 "Behold, the days are coming,"
says the Lord GOD,
"That I will send a famine on
the land,
Not a famine of bread,
Nor a thirst for water,
[h]But of hearing the words of the
LORD.
12 They shall wander from sea to
sea,
And from north to east;
They shall run to and fro,
seeking the word of the
LORD,
But shall [i]not find *it.*

13 "In that day the fair virgins
And strong young men
Shall faint from thirst.
14 Those who swear by the [j]sin* of Samaria,
Who say,
'As your god lives, O Dan!'
And, 'As the [k]way of Beersheba
lives!'
They shall fall and never rise
again."

***8:4** Or *trample on* (compare 2:7) ***8:8** That is, the Nile; some Hebrew manuscripts, Septuagint, Syriac, Targum, and Vulgate read *River* (compare 9:5); Masoretic Text reads *the light.* ***8:14** Or *Ashima,* a Syrian goddess

7:17
a 2 Kin. 17:6; Ezek. 4:13; Hos. 9:3

8:1
b Cp. Jer. 24:1-3

8:2
c Amos 7:8

8:5
d See Measures and Weights (OT), 2 Chr. 2:10, *note*
e Lev. 19:35-36; Deut. 25:13-15

8:6
f Amos 2:6

8:10
g Lam. 5:15; Ezek. 7:18

8:11
h Mic. 3:6-7; cp. 1 Sam. 3:1; 28:6; 2 Chr. 15:3

8:12
i Ezek. 7:26; 20:3

8:14
j Hos. 8:5
k Acts 9:2; 18:25; 19:9,23; 24:14

8:1 summer fruit. That is, *soon to perish.*

The final prophecy of dispersion
(cp. v. 9 and Deut. 28:63–68)

9 I SAW the Lord standing by the altar, and He said:

"Strike the doorposts, that the thresholds may shake,
And break them on the heads of them all.
I will slay the last of them with the sword.
He who flees from them shall not get away,
And he who escapes from them shall not be delivered.

2 "Though[a] they dig into [b]hell,*
From there My hand shall take them;
[c]Though they climb up to heaven,
From there I will bring them down;
3 And though they [d]hide themselves on top of Carmel,
From there I will search and take them;
Though they hide from My sight at the bottom of the sea,
From there I will command the serpent, and it shall bite them;
4 Though they go into captivity before their enemies,
From there I will command the sword,
And it shall slay them.
I will set My eyes on them for [e]harm and not for good."

5 The Lord GOD of hosts,
He who touches the earth and it melts,
And all who dwell there mourn;
All of it shall swell like the River,
And subside like the River of Egypt.
6 He who builds His layers in the sky,
And has founded His strata in the earth;
Who calls for the waters of the sea,
And pours them out on the face of the earth—
The LORD *is* His [f]name.

7 "*Are* you not like the people of [g]Ethiopia to Me,
O children of Israel?" says the LORD.
"Did I not bring up Israel from the land of Egypt,
The Philistines from Caphtor,
And the Syrians from Kir?

8 "Behold, the eyes of the Lord GOD *are* on the sinful kingdom,
And I will destroy it from the face of the earth;
Yet I will [h]not utterly destroy the house of Jacob,"
Says the LORD.

9 "For surely I will command,
And will [i]sift the house of Israel among all nations,
As *grain* is sifted in a sieve;
[j]Yet not the smallest grain shall fall to the ground.
10 All the sinners of My people shall die by the sword,
Who say, 'The calamity shall [k]not overtake nor confront us.'

V. The Final Restoration of Israel, 9:11–15

The LORD's second advent and the re-establishment of the Davidic kingdom

11 "On that [l]day I will raise up
The tabernacle* of [m]David, which has fallen down,
And repair its damages;
I will raise up its ruins,

9:2
a Ps. 139:8; Jer. 23:24
b See Hab. 2:5, *note*
c Job 20:6; Jer. 51:53; Obad. 4; Matt. 11:23

9:3
d Jer. 23:24

9:4
e Jer. 21:10; 39:16; 44:11

9:6
f Amos 4:13; 5:27

9:7
g Cp. Is. 20:4

9:8
h Jer. 30:11

9:9
i See Ps. 72:1, *note*
j Is. 65:8-16

9:10
k Is. 28:15; Jer. 5:12

9:11
l vv. 11-12; Acts 15:16-17
m *Kingdom* (OT): vv. 11-15; Mic. 4:1. (Gen. 1:26; Zech. 12:8, *note*)

***9:2** Or *Sheol* ***9:11** Literally *booth*, figure of a deposed dynasty

9:1 the Lord standing. The position of the Lord (*Adonai*) is significant. The altar usually speaks of mercy through judgment upon a substitutionary sacrifice (compare John 12:31–33), but when altar and sacrifice are despised, the altar becomes a place of judgment only.

Carmel: *park.* A town in the hill country of Judah. Home of Nabal and Abigail.

9:5 River. That is, *the Nile.*

9:11 Amos's single prophecy of future blessing (9:11–15) details
(1) the restoration of the Davidic dynasty (v. 11);
(2) the conversion of the nations (v. 12);
(3) the fruitfulness of the land (v. 13);
(4) Israel's return from captivity (v. 14);
(5) the rebuilding of the waste cities (v. 14); and
(6) Israel's permanent settlement in the holy land (v. 15).

9:11 has fallen down. The Davidic monarchy, pictured

And rebuild it as in the days of old;
12 That they may possess the remnant of [a]Edom,
And all the Gentiles who are called by My name,"
Says the LORD who does this thing.

Israel's restoration in the kingdom

13 "Behold, the days are coming,"
says the LORD,
"When the plowman shall overtake the reaper,
And the treader of grapes him who sows seed;
The mountains shall drip with sweet wine,
And all the hills shall flow *with it.*
14 I will [b]bring back the captives of My people Israel;
They shall build the waste cities and inhabit *them;*
They shall plant vineyards and drink wine from them;
They shall also make gardens and eat fruit from them.
15 [c]I will plant them in their land,
And no longer shall they be pulled up
From the land I have given them,"
Says the LORD your God.

9:12
a Is. 11:14

9:14
b Is. 60:4

9:15
c Is. 60:21; Jer. 32:41; Ezek. 34:28; 37:25; Joel 3:20

by a tabernacle (literally "booth"), was in a degraded condition. Compare Is. 11:1. On the basis of this verse the Talmudic rabbis called Messiah *Bar Naphli* ("the son of the fallen"). But He will arise (Mal. 4:2).

9:12 The ancient Greek translation rendered this verse as follows: "That the rest of mankind may seek [the LORD], and all the nations upon whom My name is called," says the LORD, who does all these things. Strange as it may seem to those who are unfamiliar with the Hebrew language, the Hebrew text may be rendered this way, with little more than the change of one letter. The corruption of this letter must have occurred after the time of the apostles, for James thus quoted the verse at the Jerusalem Council, and based his decision upon it (Acts 15:14–17). There were learned men present, some of them hostile to his view, who would certainly have shouted him down if he had based his decision upon a reading different from that which existed in the then current Hebrew manuscripts.

9:13 overtake. That is, *there will be continuous productivity.*

THE BOOK OF

OBADIAH

Author:	*Theme:*	*Date of writing:*
Obadiah	Doom of Edom	6th Cent. B.C.

Background

Obadiah is completely unknown, apart from the meaning of his name (*servant* or *worshiper of the* LORD). The date of his prophecy is not certain, but internal evidence seems best to point to about 585 B.C., the year after the destruction of Jerusalem by Nebuchadnezzar, the king of Babylon. Some scholars suggest a much earlier date, however, that is, around the ninth century.

The book, which in literary form is a "doom song," has a single theme—judgment upon Edom, the nation descended from Esau. In Obadiah's time Sela (later called Petra) was the capital of Edom. Its unique ruins, cut out of solid cliffs of rose-colored rock and long hidden in the arid regions south of the Dead Sea, were discovered in A.D. 1812 and stand as a silent witness to the fulfillment of the prophecy.

Outline

The book may be divided as follows:

I.	The Pronouncement of Doom upon Edom	verses 1–9
II.	The Cause of This Doom	verses 10–14
III.	Edom in the Day of the LORD	verses 15–21
	A. Judgment Upon Edom	verses 15–16
	B. Deliverance for the House of Jacob	verses 17–21

I. The Pronouncement of Doom upon Edom, vv. 1–9

Introduction.
The deceitfulness of pride

THE VISION of Obadiah.

Thus says the Lord GOD
[a]concerning Edom
(We have heard a report from the LORD,
And a messenger has been sent among the nations, *saying,*
"Arise, and let us rise up against her for battle"):

2 "Behold, I will make you small among the nations;
You shall be greatly despised.
3 The [b]pride of your heart has deceived you,
You who dwell in the clefts of the rock,
Whose habitation is high;
You who say in your heart,
'Who will bring me down to the ground?'
4 Though you ascend *as* high as the eagle,
And though you set your nest among the stars,
From there I will [c]bring you down," says the LORD.

5 "If thieves had come to you,
If robbers by night—
Oh, how you will be cut off!—
Would they not have stolen till they had enough?
If [d]grape-gatherers had come to you,
Would they not have left *some* gleanings?

6 "Oh, how Esau shall be searched out!
How his hidden treasures shall be sought after!
7 All the men in your confederacy
Shall force you to the border;
The men at peace with you
Shall deceive you *and* prevail against you.
Those who eat your bread shall lay a trap* for you.
No one is aware of it.

8 "Will[e] I not in that day," says the LORD,
"Even destroy the wise *men* from [f]Edom,
And understanding from the mountains of Esau?
9 Then your mighty men,
O [g]Teman, shall be dismayed,
To the end that everyone from the mountains of Esau
May be cut off by slaughter.

II. The Cause of This Doom, vv. 10–14

10 "For [h]violence against your brother Jacob,
Shame shall cover you,
And you shall be [i]cut off forever.
11 In the day that you [j]stood on the other side—
In the day that strangers carried captive his forces,
When foreigners entered his gates
And cast lots for Jerusalem—
Even you *were* as one of them.

***v.7** Or *wound,* or *plot*

1
a vv. 1-9,15-16; Jer. 25:21; 49:7-22; Ezek. 25:12-14; 35:1-15; Joel 3:19; Amos 1:11-12

3
b Jer. 49:16; cp. Ezek. 28:2

4
c Mal. 1:4; cp. Is. 14:12-15

5
d Jer. 49:9

8
e See Jer. 49:7, *note*
f See Gen. 36:1, *note*

9
g Gen. 36:11; 1 Chr. 1:45; Job 2:11; Jer. 49:20

10
h Ezek. 25:12-13
i Joel 3:19

11
j Ps. 83:5-8

1 Edom. The enmity between Jacob and Esau (Gen. 36), the founder of Edom, persisted through the centuries (Ex. 15:15; Num. 20:14ff.; Ps. 83:6; Is. 63:1–6; Joel 3:19; etc.). The sin of Edom was pride (v. 3), which led to violation of the bond between brothers (vv. 10–14).

Obadiah: *worshiper of Jehovah.* A minor prophet who prophesied against Edom.

3 clefts. The allusion is to Petra, the great cliff-city which, in Obadiah's time, was called Sela. See Introduction.

Esau: *hairy.* The oldest son of Isaac and Rebekah who was tricked by his brother into selling him the birthright. He was later also deprived of the family blessing.

9 Teman. Teman was noted for its wisdom, Jer. 49:7.

9 slaughter. The destruction described here (compare Jer. 49:7–22; Ezek. 25:12–14) was probably at the hands of the Arabs. As a result Edom was almost devoid of population during the Persian period. The presence of Arabs in the neighborhood is shown by the aggression of Geshem, the Arab, the enemy of Nehemiah (Neh. 6:1–2). Later a mixture of Arabs with the remainder of the Edomites became quite a factor in the region of Petra, the former capital of Edom, establishing there a kingdom called the Nabataean kingdom, as well as in southern Palestine, which was largely in the hands of the Edomites. The Greeks and Romans called the Edomites Idumeans, another form of the same name. King Herod was an Edomite.

11 carried captive his forces. Probably the deportation by Nebuchadnezzar, about 586 B.C.

12 "But you should not have gazed
on the day of your brother
In the day of his captivity;*
Nor should you have [a]rejoiced
over the children of Judah
In the day of their destruction;
Nor should you have spoken
proudly
In the day of distress.
13 You should not have entered
the gate of My people
In the day of their calamity.
Indeed, you should not have
gazed on their affliction
In the day of their calamity,
Nor laid *hands* on their
substance
In the day of their calamity.
14 You should not have stood at
the crossroads
To cut off those among them
who escaped;
Nor should you have delivered
up those among them who
remained
In the day of distress.

III. Edom in the Day of the LORD, vv. 15–21

15 "For the [b]day of the LORD [c]upon
all the nations *is* near;
As you have done, it shall be
done to you;
Your reprisal shall return upon
your own head.
16 For as you drank on my holy
mountain,
So shall all the nations drink
continually;
Yes, they shall drink, and
swallow,
And they shall be as though
they had never been.

Future deliverance for Jacob; judgment on Esau

17 "But on Mount Zion there shall
be [d]deliverance,
And there shall be holiness;
The house of Jacob shall
possess their possessions.
18 The house of Jacob shall be a
fire,
And the house of Joseph a
flame;
But the house of Esau *shall be*
stubble;
They shall kindle them and
devour them,
And no survivor shall *remain* of
the [e]house of Esau,"
For the LORD has spoken.

19 The South [f]shall possess the
mountains of Esau,
[g]And the Lowland shall possess
Philistia.
They shall possess the fields of
Ephraim
And the fields of Samaria.
Benjamin *shall possess* Gilead.
20 And the captives of this host of
the children of Israel
Shall possess the land of the
Canaanites
As far as Zarephath.
The captives of Jerusalem who
are in Sepharad
Shall possess the cities of the
[h]South.
21 Then saviors shall come to
Mount Zion
To judge the mountains of Esau,
And the [i]kingdom shall be the
[j]LORD's.

***v.12** Literally *on the day he became a foreigner*

12

a Ezek. 35:15; 36:5

15

b *Day* (of the LORD): vv. 15-21; Zeph. 1:7. (Ps. 2:9; Rev. 19:19, *note*)

c *Armageddon* (battle of): vv. 15-18; Zeph. 3:8. (Is. 10:27; Rev. 19:17, *note*)

17

d Joel 2:32

18

e vv. 9,10,16; cp. Is. 63:1-6

19

f Is. 11:14; Amos 9:12

g Zeph. 2:7

20

h See Gen. 12:9, *note*

21

i See Zech. 12:8 and 1 Cor. 15:24, *notes*

j Ps. 22:28; Dan. 2:44; 7:14; Zech. 14:9; Rev. 11:15

17 there shall be holiness. Here Obadiah points to the essential element of the Messianic kingdom. Because the LORD's kingdom must be a holy kingdom, man who is by himself unholy can never establish it. Only the Holy One of Israel can set up a holy kingdom.

18 Esau. Edom will be revived (compare Is. 11:14) in the latter days.

19 The South translates the Hebrew word Negev, which is based on a word meaning "to be dry." It is a geographical term which refers to a specific section of Palestine (e.g. Gen. 13:1) located between Debir and the Arabian Desert. It is an arid region most of the year. Since this area was south of the larger part of Israel, the word also came to be used to denote that direction (compare Gen. 13:14; Dan. 8:4,9; 11:5, etc.). **Lowland.** The "lowland" or *Shephelah* is a section of the Holy Land bounded on the north by the Valley of Aijalon, on the west by the Maritime Plain, on the east by the Central Plateau, and reaching to Beersheba in the south. It is characterized by low, rounded chalk hills divided by several broad valleys.

21 Saviors or deliverers on the earth, as in Judg. 3:9,15, will serve under the Lord Jesus Christ, the King of kings (Rev. 19:16; compare also Rev. 20:4). This final verse is clearly Messianic. Short though his book is, Obadiah concludes, as do so many of the other prophets, with the promise of future deliverance for Israel in the kingdom.

THE BOOK OF

JONAH

Author:	*Theme:*	*Date of writing:*
Jonah	God's Mercy	8th Cent. B.C.

Background

Jonah was a prophet of Israel who lived about the time of Jeroboam II (2 Kings 14:25). His name means *dove*, and he occupies a unique place as the first foreign missionary. The historical character of Jonah's preservation in the great fish and his preaching to the inhabitants of Nineveh is attested by Christ, who likens the prophet's experience to His own burial and resurrection (Matthew 12:38–42).

A masterpiece of condensed narration, this book has suffered from overemphasis upon the miracle of the great fish (see 1:17, *note*). However, neither deletion nor rationalization solves the difficulty of the miracle which remains an object of faith, not explanation. The Book of Jonah is full of the supernatural; aside from the great fish, there are the vine, the worm, the east wind, and, greatest of all, the repentance of the entire city of Nineveh.

God's Relationship with Man

Jonah's character and God's dealing with him foreshadow the subsequent history of the nation of Israel: outside the land, a trouble to the Gentiles, yet witnessing to them; cast out, but miraculously preserved; in future deepest distress calling upon the LORD as Savior, finding deliverance and then becoming missionaries to the Gentiles (Zechariah 8:7–23). But chiefly Jonah typifies Christ as the Sent-One, raised from the dead, and carrying salvation to the Gentiles.

Outline

The book may be divided as follows:

I. The Disobedience and Flight of Jonah	1:1–11
A. Introduction	1:1
B. Jonah Flees from the Lord	1:2–11
1. God's Commission	1:2
2. Jonah's Disobedience	1:3
3. The Storm	1:4–11
II. Jonah and the Great Fish	1:12—2:10
A. Jonah Swallowed by the Fish	1:12–17
B. Jonah's Prayer	2:1–9
C. The Lord's Answer	2:10
III. The Greatest Revival in History	3:1–10
A. Jonah's Obedience	3:1–3
B. Nineveh's Repentance	3:4–10
IV. The Wideness of God's Mercy	4:1–11
A. Jonah's Displeasure	4:1–3
B. Jonah Rebuked by the Lord	4:4–11

I. The Disobedience and Flight of Jonah, 1:1–11

Introduction

1 NOW the word of the LORD
came to [a]Jonah the son of Amittai, saying,

Jonah flees from the LORD

2 "Arise, go to [b]Nineveh, that
[c]great city, and cry out against it; for
their wickedness has come up before Me."

3 But Jonah arose to flee to Tarshish from the presence of the
LORD. He went down to Joppa, and
found a ship going to [d]Tarshish; so
he paid the fare, and went down
into it, to go with them to Tarshish
[e]from the presence of the LORD.

4 But the LORD sent out a great
[f]wind on the sea, and there was a
mighty tempest on the sea, so that
the ship was about to be broken up.

5 Then the mariners were afraid;
and every man cried out to his god,
and threw the cargo that *was* in the
ship into the sea, to lighten the
load.* But Jonah had gone down
into the lowest parts of the ship,
had lain down, and was fast asleep.

6 So the captain came to him, and
said to him, "What do you mean,
sleeper? Arise, call on your God;
perhaps your God will consider us,
so that we may not perish."

7 And they said to one another,
"Come, let us cast [g]lots, that we
may know for whose cause this
trouble *has come* upon us." So they
cast lots, and the lot fell on Jonah.

8 Then they said to him, "Please
tell us! For whose cause *is* this trouble upon us? What is your occupation? And where do you come from?
What is your country? And of what
people are you?"

9 So he said to them, "I *am* a Hebrew; and I fear the LORD, the God
of heaven, [h]who made the sea and
the dry *land.*"

10 Then the men were exceedingly
afraid, and said to him, "Why have
you done this?" For the men knew
that he fled from the presence of the
LORD, because he had told them.

11 Then they said to him, "What
shall we do to you that the sea may
be calm for us?"—for the sea was
growing more tempestuous.

II. Jonah and the Great Fish, 1:12—2:10

Jonah swallowed by the fish

12 And he said to them, "Pick [i]me
up and throw me into the sea; then
the sea will become calm for you.
For I know that this great tempest *is*
because of me."

13 Nevertheless the men rowed
hard to return to land, but they could
[j]not, for the sea continued to grow
more tempestuous against them.

14 Therefore they cried out to the
LORD and said, "We pray, O LORD,
please do not let us perish for this
man's life, and do not charge us
with innocent [k]blood; for You, O
LORD, have done as it [l]pleased
You."

15 So they picked up Jonah and
threw him into the sea, and the sea
[m]ceased from its raging.

16 Then the men feared the LORD

*1:5 Literally *from upon them*

1:1
a 2 Kin. 14:25; Matt. 12:39-41; 16:4; Luke 11:29-30,32

1:2
b Is. 37:37; see Nah. 1:1, *note*
c Gen. 10:11-12; Jon. 4:11; see Jon. 3:3, *note*

1:3
d Is. 23:1
e Gen. 4:16; Job 1:12; 2:7; cp. Ps. 139:7-10

1:4
f Ps. 107:25-28

1:7
g Prov. 16:33

1:9
h Neh. 9:6; Ps. 146:6; Acts 17:24

1:12
i Cp. 2 Sam. 24:17

1:13
j Prov. 21:30

1:14
k Cp. Gen. 9:5-6
l Dan. 4:35

1:15
m Ps. 107:29

1:1 Jonah. The prophet's home was Gath Hepher of Zebulun (2 Kin. 14:25), north of Nazareth in Galilee. Compare the misstatement quoted in John 7:52.

Jonah: *dove.* A minor prophet who ran from God's call. Famous for surviving being swallowed by a great fish.

1:2 Nineveh, the capital of the ancient Assyrian Empire, was noted for its cruelty and violence (Jon. 3:8). This is confirmed by the ancient records found there. Under the preaching of Jonah in the eighth century B.C., the city and king had turned to God (Jon. 3:3–10). But in the time of Nahum, a century or more later, the city had wholly departed from God. The message of Nahum, therefore, though given perhaps a generation before the destruction of the city, is not a call to repentance but an unrelieved warning of judgment (1:9; 3:10). Such is the way of God; light rejected brings destruction.

Nineveh: The capital of Assyria. Jonah was sent here to tell the people to repent of their wickedness.

1:3 Joppa. The place of Peter's vision, Acts 10:5.

Tarshish: a city of a distant land, possibly Spain, that was rich in metals.

1:4 sent out. Literally *hurled.* Compare Ps. 148:8.

1:5 mariners. Probably the famous Phoenicians.

1:9 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

exceedingly, and offered a sacrifice to the LORD and took vows.

17 Now the LORD had prepared a [a]great fish to swallow Jonah. And Jonah was in the belly of the fish [b]three days and three nights.

Jonah's prayer; the LORD's answer

2 THEN Jonah [c]prayed to the LORD his God from the fish's belly.
2 And he said:

"I [d]cried out to the LORD
because of my affliction,
And He answered me.

"Out of the belly of [e]Sheol I cried,
And You heard my voice.
3 For You cast me into the deep,
Into the heart of the seas,
And the floods surrounded me;
All Your [f]billows and Your
waves passed over me.
4 Then I [g]said, 'I have been cast
out of Your sight;
Yet I will look again toward
Your holy temple.'
5 The [h]waters surrounded me,
even to my soul;
The deep closed around me;
Weeds were wrapped around
my head.
6 I went down to the moorings of
the mountains;
The earth with its bars *closed*
behind me forever;
Yet You have brought up my life
from the pit,
O LORD, my God.

7 "When my soul fainted within
me,
I remembered the LORD;
And my prayer went *up* to You,
Into Your holy temple.

8 "Those who regard worthless
idols
Forsake their own Mercy.
9 But I will sacrifice to You
With the voice of thanksgiving;
I will pay what I have [i]vowed.
Salvation *is* of the [j]LORD."

10 So the LORD spoke to the fish, and it vomited Jonah onto dry *land.*

III. The Greatest Revival in History, 3

Nineveh repents and is spared

3 NOW the word of the LORD came to Jonah the second time, saying,
2 "Arise, go to [k]Nineveh, that great city, and preach to it the message that I tell you."
3 So Jonah arose and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceedingly great city, a three-day journey *in extent.*
4 And Jonah began to enter the city on the first day's walk. Then he cried out and said, "Yet forty days, and Nineveh shall be overthrown!"
5 So the [l]people of Nineveh [m]believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them.
6 Then word came to the king of Nineveh; and he arose from his throne and laid aside his robe, covered *himself* with sackcloth and sat in ashes.
7 And he caused *it* to be proclaimed and published throughout

1:17
a *Miracles* (OT): 1:17-2:10. (Gen. 5:24; Jon. 1:17, *note*)
b Matt. 12:40

2:1
c *Bible prayers* (OT): vv. 1-9; Hab. 3:1. (Gen. 15:2; Hab. 3:1, *note*)

2:2
d Ps. 18:4-6; 120:1; 130:1; 142:1; Lam. 3:55-56
e Ps. 86:13; 88:1-7; see Hab. 2:5, *note*

2:3
f Ps. 42:7

2:4
g Ps. 31:22

2:5
h Ps. 69:1; Lam. 3:54

2:9
i Eccl. 5:4-5
j Jer. 3:23

3:2
k See Nah. 1:1, *note*

3:5
l Matt. 12:41
m *Faith:* v. 5; Hab. 2:4. (Gen. 3:20; Heb. 11:39, *note*)

1:17 MIRACLES OF THE OLD TESTAMENT, SUMMARY

No other miracle of Scripture has called forth so much unbelief. It has been claimed that a whale could not swallow a man, yet types of whales have been found that could easily do so. However, the word used here, like the one in Matt. 12:40, does not mean *whale* but *sea monster,* possibly the whale shark or rhinodon, the largest of all fish, sometimes attaining a length of seventy feet. The real miracle is not the swallowing but the fact that Jonah was alive when he was cast out of the great fish on to the dry land. After all, a miracle is what might be expected of divine love, interposing for good in a physically and morally disordered universe (Rom. 8:19–23).

1:17 prepared. Literally *appointed, ordered.* Jon. 4:6,7,8.

2:1 prayed. That Jonah prayed implies that he was alive and conscious. The prayer is full of passages from the Psalms, indicating that Jonah had stored the Word of God in his heart. Compare Rom. 15:4.

2:9 Salvation is of the LORD. The theme of the Bible.

3:3 Nineveh was one of the greatest cities of ancient times. So large was its metropolitan area that it would take three days to go through it. This statement in Jonah was much questioned before the rise of modern archaeology. Excavations in Mesopotamia have fully confirmed the statements in Jonah, Nahum, and other parts of the OT about the greatness of Nineveh. Yet in 612 B.C. Nineveh was so completely destroyed by its enemies that even its location was forgotten. See 3:4, *note.*

Nineveh by the [a]decree of the king and his nobles, saying,

Let neither man nor beast,
herd nor flock, taste anything;
do not let them eat, or drink water.
8 But let man and beast be
covered with sackcloth, and
cry mightily to God; yes, let
every one turn from his evil
way and from the violence that
is in his hands.
9 Who can tell [b]*if* God will turn
and [c]relent, and turn away
from His fierce anger, so that
we may not perish?

10 Then God saw their works, that they turned from their evil way; and God [d]relented from the disaster that He had said He would bring upon them, and He did [e]not do it.

IV. The Wideness of God's Mercy, 4

Jonah's displeasure

4 BUT it displeased Jonah exceedingly, and he became [f]angry.
2 So he prayed to the LORD, and said, "Ah, LORD, was not this what I said when I was still in my country?

3:7
a Dan. 3:29

3:9
b Dan. 4:27; Joel 2:14; Amos 5:15
c See Zech. 8:14, *note*

3:10
d See Zech. 8:14, *note*
e Jer. 18:8

4:1
f Cp. Luke 15:28

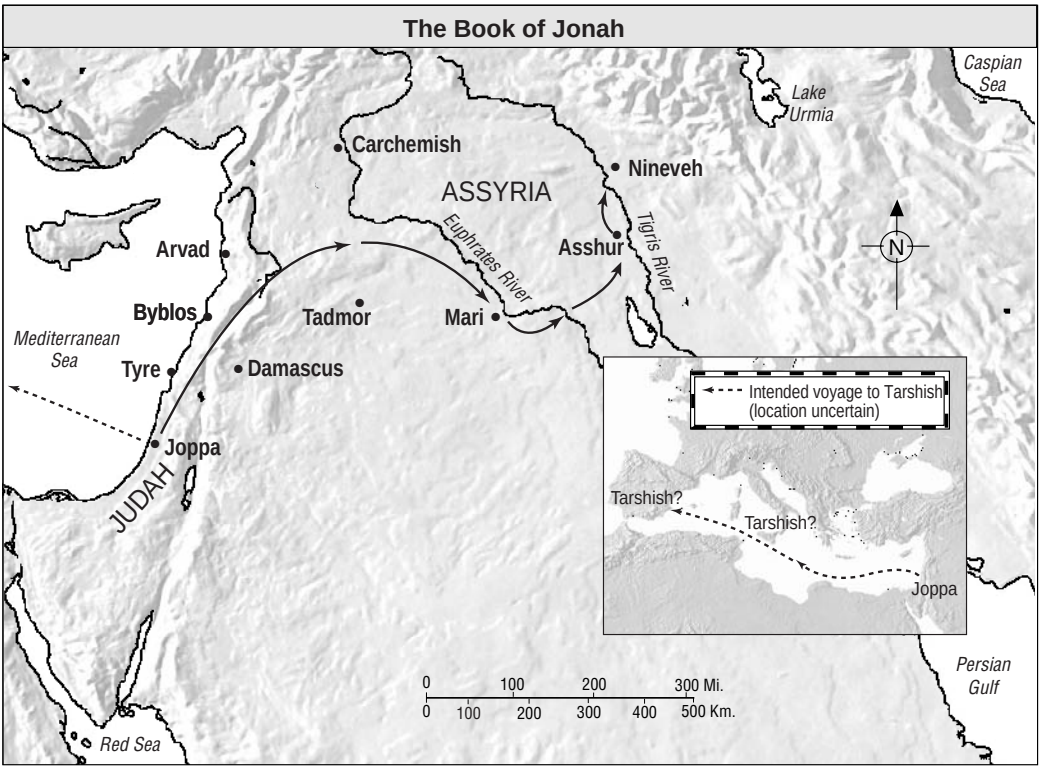
3:10 He did not do it. This is the greatest revival in recorded history; no physical miracle in this book compares with the marvel and extent of this spiritual miracle.

4:1 displeased Jonah. The old nature resists the display of God's grace to any of His creatures. An example is Jonah's own admission in 4:2.

3:4 THE MESSAGE OF JONAH

The message of Jonah, as is so often the case in prophetic books, was ethically conditioned. If Nineveh repented, it would be spared; if it refused, it was to be destroyed.

Since God knew that Nineveh would ultimately reject His Word and would turn to even greater wickedness than before, the prediction of destruction is given in absolute form. Never was a city more terribly destroyed than was Nineveh. The whole Book of Nahum is devoted to predicting this terrible utter destruction. The forty-day element was ethically conditioned, and the time was lengthened at the occurrence of the great temporary revival described here in ch. 3. Compare the similar postponement of a predicted catastrophe in 1 Kin. 21:29.



Therefore I fled previously to Tarshish; for I know that You *are* a [a]gracious and merciful God, slow to anger and abundant in lovingkindness, One who [b]relents from doing harm.

3 "Therefore now, O LORD, please take my life from me, for *it is* better for me to die than to live!"

Jonah rebuked by the LORD

4 Then the LORD said, "*Is it* right for you to be [c]angry?"

5 So Jonah went out of the city and [d]sat on the east side of the city. There he made himself a shelter and sat under it in the shade, till he might see what would become of the city.

6 And the LORD God prepared a plant* and made it come up over Jonah, that it might be shade for his head to deliver him from his misery. So Jonah was very grateful for the plant.

7 But as morning dawned the next day God prepared a worm, and it *so* damaged the plant that it withered.

8 And it happened, when the sun arose, that God prepared a vehement east wind; and the sun beat on Jonah's head, so that he grew faint. Then he wished death for himself, and said, "*It is* better for me to die than to live."

9 Then God said to Jonah, "*Is it* right for you to be angry about the plant?" And he said, "*It is* right for me to be angry, even to death!"

10 But the LORD said, "You have had pity on the plant for which you have not labored, nor made it grow, which came up in a night and perished in a night.

11 "And should I not pity [e]Nineveh, that [f]great city, in which are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left—and much livestock?"

4:2
a Ex. 34:6; Ps. 86:5; Joel 2:13
b See Zech. 8:14, *note*

4:4
c Cp. Matt. 20:15

4:5
d Cp. 1 Kin. 19:9-13

4:11
e See Nah. 1:1, *note*
f See Jon. 3:3, *note*

***4:6** Hebrew *kikayon,* exact identity unknown

4:6 prepared. Four prepared things. Compare Jon. 1:17; 4:7,8.

4:10 In these last verses the great missionary lesson of the book is sharply drawn: Are the souls of men not worth as much as a vine? Like Jonah, God's people today are often more concerned about the material benefits so freely bestowed upon us by God than about the destiny of a lost world.

THE BOOK OF

MICAH

Author:	*Theme:*	*Date of writing:*
Micah	Judgment and Kingdom	8th Cent. B.C.

Background

Micah, whose name means *Who is like the LORD?*, prophesied in the eighth century B.C. as a contemporary of Isaiah (compare 1:1 with Isaiah 1:1). He came from the small town of Moresheth, about twenty miles southwest of Jerusalem. There are many similarities between passages in Isaiah and Micah (compare Micah 4:1–5 with Isaiah 2:2–4). Jeremiah mentions Micah by name (Jeremiah 26:18) and relates him to the reign of Hezekiah, and our Lord quotes Micah 7:6 in Matthew 10:35–36. Samaria, Jerusalem, all Judah, Israel, and the nations are the subject of the prophecy. Assyria is the prominent foreign power. The messages are particularly to the capital cities, Samaria and Jerusalem, as the centers of influence in the nation. God pleads with Israel and Judah to turn to Him from their sin, setting forth the Assyrian as the rod of His wrath, and He concludes with promises of future glory under the Messiah and His righteous reign.

Outline

The book may be divided as follows:

I.	Condemnation and Captivity	1:1—2:13
	A. Introduction	1:1
	B. Judgment Upon Israel	1:2–5
	C. Prediction of Assyria's Victory	1:6–16
	D. Reasons for Judgment	2:1–11
	E. Deliverance Promised	2:12–13
II.	Reproof, and Restoration in the Kingdom	3:1—5:15
	A. Faithless Leaders Rebuked	3:1–8
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	C. Vision of Earth's Golden Age	4:1–5
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	F. Armageddon Predicted	4:11–13
	G. Birth and Rejection of the King	5:1–2
	H. Interval Between the Rejection and the Return of the King	5:3–15
III.	Pleading, and Assurance of Mercy	6:1—7:20
	A. The Lord's Past and Present Controversy with Israel	6:1–5
	B. The Lord's Requirements	6:6–16
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	D. Submission to the Lord	7:7–9
	E. Ascription of Praise	7:10–20

I. Condemnation and Captivity, 1—2

Introduction

1 THE word of the LORD that came to [a]Micah of Moresheth in the days of [b]Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

Judgment on Israel

2 Hear, all you peoples!
Listen, O earth, and all that is in it!
Let the Lord GOD be a witness against you,
The Lord from His holy temple.

3 For behold, the LORD is coming out of His place;
He will come down
And tread on the [c]high places of the earth.

4 The mountains will melt under Him,
And the valleys will split
Like wax before the fire,
Like waters poured down a steep place.

5 All this is for the transgression of Jacob
And for the sins of the house of Israel.
What *is* the transgression of Jacob?
Is it not Samaria?
And what *are* the [d]high places of Judah?
Are they not Jerusalem?

Assyria will destroy Samaria and reach the gate of Jerusalem

6 "Therefore I will make Samaria a heap of ruins in the field,
Places for planting a vineyard;
I will pour down her stones into the valley,
And I will uncover her foundations.

7 All her carved images shall be beaten to pieces,
And all her [e]pay as a harlot shall be burned with the fire;
All her idols I will lay desolate,
For she gathered *it* from the [f]pay of a harlot,
And they shall return to the pay of a harlot."

8 Therefore I will wail and howl,
I will go stripped and naked;
I will make a wailing like the [g]jackals
And a mourning like the ostriches,

9 For her wounds *are* incurable.

1:1
a Jer. 26:18
b 2 Kin. 15:5,7,32-38; 2 Chr. 27:1-9; Is. 1:1; Hos. 1:1

1:3
c Deut. 32:13; 33:29; Amos 4:13

1:5
d 1 Kin. 15:14; see Judg. 3:7 and 2 Kin. 3:2, *notes;* cp. Amos 4:4, *note*

1:7
e Hos. 2:5,12
f Deut. 23:18

1:8
g Job 30:29

Micah: *who is like Jehovah.* A minor prophet who prophesied God's judgment on Israel.

1:3 These words predict Shalmaneser's destruction of the northern kingdom, Sennacherib's invasion, and Nebuchadnezzar's invasion.

1:6 In vv. 6–16 the Assyrian invasion is described. Compare 2 Kin. 17:1–18. This is the local circumstance which gives rise to the prophecy of the greater invasion in the last days (4:11–13), when the Lord will deliver His people at the Battle of Armageddon (Rev. 16:13–16; see Rev. 19:17, *note*).

Jacob: *supplanter.* The younger son of Isaac and Rebekah who tricked his brother Esau into selling him his birthright. He deceived his father in order to receive the family blessing. Married Leah and Rachel. Had twelve sons by his wives and concubines. Also referred to as Israel.

Samaria: *guard.* The capital of the northern kingdom of Israel.

1:7 pay as a harlot. This "pay as a harlot" probably was costly vessels that had been given to heathen temples.

1:13

GEOGRAPHICAL PUNS

Micah cleverly uses puns to convey his message. The puns are a play on the meanings of some of the place names in Micah 1:10–15.

Name	Meaning	Phrase played off of
Gath	sounds like the Hebrew word for "tell"	"Tell it not in Gath" (v. 10a)
Beth Aphrah	means "house of dust"	"Roll . . . in the dust" (v. 10b)
Moresheth Gath	means "possession of Gath"	"give presents to" (v. 14)
Achzib	means "lie"	"shall be a lie to the kings" (v. 14)
Mareshah	means "inheritance"	"bring an heir" (v. 15)
Adullam	means "justice of the people"	"the glory of Israel" (v. 15)

For it has come to Judah;
It has come to the gate of My people—
To Jerusalem.

10 Tell *it* not in [a]Gath,
Weep not at all;
In Beth Aphrah*
Roll yourself in the dust.
11 Pass by in naked shame, you inhabitant of Shaphir;
The inhabitant of Zaanan* does not go out.
Beth Ezel mourns;
Its place to stand is taken away from you.

12 For the inhabitant of Maroth pined* for [b]good,
But [c]disaster came down from the LORD
To the gate of Jerusalem.
13 O inhabitant of [d]Lachish,
Harness the chariot to the swift steeds
(She *was* the beginning of sin to the daughter of Zion),
For the transgressions of Israel were [e]found in you.

14 Therefore you shall give presents to Moresheth Gath;*
The houses of [f]Achzib* *shall be* a lie to the kings of Israel.
15 I will yet bring an heir to you, O inhabitant of Mareshah;*
The glory of Israel shall come to [g]Adullam.
16 Make yourself bald and cut off your hair,
Because of your precious children;
Enlarge your baldness like an eagle,
For they shall go from you into [h]captivity.

Reasons for judgment

2 WOE to those who devise iniquity,
And work out evil on their beds!
At [i]morning light they practice it,
Because it is in the [j]power of their hand.
2 They [k]covet fields and take *them* by [l]violence,
Also houses, and seize *them.*
So they oppress a man and his house,
A man and his inheritance.

3 Therefore thus says the LORD:
"Behold, against this [m]family I am devising [n]disaster,
From which you cannot remove your necks;
Nor shall you walk haughtily,
For this *is* an evil time.
4 In that day *one* shall take up a proverb against you,
And lament with a bitter lamentation, saying:
'We are utterly destroyed!
He has changed the heritage of my people;
How He has removed *it* from me!

1:10 Literally *House of Dust* **1:11** Literally *Going Out* **1:12** Literally *was sick* **1:14** Literally *Possession of Gath* * Literally *Lie* **1:15** Literally *Inheritance*

1:10
a 2 Sam. 1:20

1:12
b Is. 59:9-11
c Amos 3:6

1:13
d Is. 36:2
e Ezek. 23:11

1:14
f Josh. 15:44

1:15
g 2 Chr. 11:7

1:16
h Amos 7:11,17; Mic. 4:10

2:1
i Hos. 7:6-7
j Cp. Prov. 3:27

2:2
k Is. 5:8
l Cp. Ahab and Naboth, 1 Kin. 21:1-16

2:3
m Ex. 20:5; Jer. 8:3
n Amos 5:13

2:1 in the power of their hand. Their principle was "might makes right." Observe the LORD's viewpoint (vv. 3–5).

2:6 The chief reason for the rise of the false prophets was the unpopular character of the message of the true prophets, who called the nation back to God.

To a turncoat He has divided
our fields.' "

5 Therefore you will have no one
to determine boundaries* by lot
In the assembly of the LORD.

6 "Do not prattle," *you say to*
those who prophesy.
So they shall not prophesy to
you;*
They shall not return insult for
insult.*
7 *You who are* named the house
of Jacob:
"Is the [a]Spirit of the LORD
restricted?
Are these His [b]doings?
Do not My words do good
To him who walks uprightly?

8 "Lately My people have risen up
as an enemy—
You pull off the robe with the
garment
From those who trust *you,* as
they pass by,
Like men returned from war.
9 The women of My people you
cast out
From their pleasant houses;
From their children
You have taken away My glory
forever.

10 "Arise and depart,
For this *is* not *your* rest;
Because it is defiled, it shall
destroy,
Yes, with utter destruction.
11 If a man should walk in a false
spirit
And speak a lie, *saying,*
'I will prophesy to you of wine
and drink,'
Even he would be the [c]prattler
of this people.

Deliverance promised

12 "I will surely assemble all of you,
O Jacob,
I will surely gather the
[d]remnant of Israel;
I will put them together like
sheep of the [e]fold,*
Like a flock in the midst of
their pasture;
They shall make a loud noise
because of [f]*so many* people.
13 The one who breaks open will
come up before them;
They will break out,
Pass through the gate,
And go out by it;
Their king will pass before them,
With the LORD at their head."

II. Rebuke, and Restoration in the Kingdom, 3—5

Faithless leaders rebuked

3 AND I said:

"Hear now, O heads of Jacob,
And you [g]rulers of the house of
Israel:
Is it not for you to know [h]justice?
2 You who hate good and love
evil;
Who strip the skin from My
people,*
And the flesh from their bones;
3 Who also eat the flesh of My
people,
Flay their skin from them,
Break their bones,
And chop *them* in pieces
Like *meat* for the pot,
Like flesh in the [i]caldron."

4 Then they will cry to the LORD,
But He will [j]not hear them;
He will even hide His face from
them at that time,
Because they have been evil in
their deeds.

5 Thus says the LORD concerning
the [k]prophets
Who make my people stray;
Who chant "Peace"
While they chew with their
teeth,
But who prepare war against him
Who puts nothing into their
mouths:
6 "Therefore you shall have night
without vision,
And you shall have darkness
without divination;
The sun shall go down on the
prophets,
And the day shall be dark for
[l]them.
7 So the seers shall be ashamed,
And the diviners abashed;

2:7

a *Holy Spirit* (OT): v. 7; Mic. 3:8. (Gen. 1:2; Zech. 12:10, *note*)

b Cp. Is. 28:21; Ezek. 33:11; Mic. 7:18

2:11

c Is. 30:10; Jer. 5:30-31; 2 Tim. 4:3-4

2:12

d *Remnant:* vv. 12-13; Mic. 4:1. (Is. 1:9; Rom. 11:5, *note*)

e Cp. 2 Kin. 3:4

f Jer. 33:22

3:1

g Ezek. 22:27

h Jer. 5:5

3:3

i Ezek. 11:7; cp. Ezek. 24:3-14

3:4

j Jer. 11:11

3:5

k Jer. 6:13; Ezek. 13:19

3:6

l Is. 29:10; Jer. 23:33-40; Ezek. 13:23

***2:5** Literally *one casting a surveyor's line*
2:6** Literally *to these* ** Vulgate reads *He shall not take shame.* ***2:12** Hebrew *Bozrah*
***3:2** Literally *them*

Indeed they shall all cover their lips;
For *there is* no answer from God."

8 But truly I am full of [a]power by the [b]Spirit of the LORD,
And of justice and might,
To declare to Jacob his [c]transgression
And to Israel his sin.

Jerusalem to be destroyed

9 Now hear this,
You heads of the house of Jacob
And rulers of the house of Israel,
Who abhor justice
And pervert all equity,
10 Who build up Zion with [d]bloodshed
And Jerusalem with iniquity:
11 Her heads judge for a [e]bribe,
Her priests teach for pay,
And her prophets divine for money.
Yet they lean on the LORD, and say,
"Is not the LORD among us?
No harm can come upon us."
12 Therefore because of you
[f]Zion shall be plowed *like* a field,
Jerusalem shall become heaps of ruins,
And the mountain of the temple*
Like the bare hills of the forest.

Vision of earth's golden age

4 [g]NOW it shall come to pass in the latter days
That the mountain of the LORD's house
Shall be established on the [h]top of the mountains,
And shall be exalted above the hills;
And peoples shall flow to [i]it.
2 Many nations shall come and say,
"Come, and let us go up to the mountain of the LORD,
To the house of the God of Jacob;
He will teach us His ways,
And we shall walk in His paths."
For out of Zion the law shall go forth,
And the word of the LORD from Jerusalem.
3 He shall judge between many peoples,
And rebuke strong nations afar off;
They shall beat their swords into plowshares,
And their spears into pruning hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war anymore.

4 But everyone shall sit under his vine and under his fig tree,
And no one shall make *them* afraid;
For the mouth of the LORD of hosts has spoken.
5 For all people walk each in the name of his god,
But we will walk in the name of the LORD our God
Forever and ever.

Israel to be regathered

6 "In that day," says the LORD,
"I will assemble the lame,
I will gather the [j]outcast
And those whom I have afflicted;
7 I will make the lame a remnant,
And the outcast a strong nation;
So the [k]LORD will [l]reign over them in Mount Zion
From now on, even forever.
8 And you, O tower of the flock,
The stronghold of the daughter of Zion,
To you shall it come,
Even the former dominion shall come,
The kingdom of the daughter of Jerusalem."

*3:12 Literally *house*

3:8
a *Inspiration:* v. 8; Hab. 2:2. (Ex. 4:15; 2 Tim. 3:16, *note*)
b *Holy Spirit* (OT): v. 8; Hag. 2:5. (Gen. 1:2; Zech. 12:10, *note*)
c Is. 58:1

3:10
d Hab. 2:12

3:11
e Mic. 7:3; cp. Is. 1:23; Jer. 6:13

3:12
f Jer. 26:18

4:1
g vv. 1-4; Is. 2:2-4; see Acts 2:17, *note*
h *Kingdom* (OT): vv. 1-5; Mic. 5:2. (Gen. 1:26; Zech. 12:8, *note*)
i *Remnant:* vv. 1-7; Mic. 5:3. (Is. 1:9; Rom. 11:5, *note*)

4:6
j Ezek. 34:16

4:7
k *Christ* (second advent): vv. 6-7; Hag. 2:6. (Deut. 30:3; Acts 1:11, *note*)
l Is. 24:23

3:11 divine for money. Fortune-telling, or "divining," is never referred to in the OT in a good sense. Compare Balaam, Num. 23—24.

3:12 Fulfilled A.D. 70. Compare Luke 21:20–24.

4:1 Micah 4:1–3 and Is. 2:2–4 are practically identical. The Spirit of God gave both prophets the same revelation because of its surpassing importance. It is impossible to prove that either prophet was quoting the other. **mountain.** In vv. 1–4 there are some general predictions concerning the kingdom. In Scripture a mountain is sometimes the symbol of a great earthly power (Dan. 2:35); hills, of smaller powers. The prediction asserts (1) the ultimate establishment of the kingdom, with Jerusalem for the capital (v. 2); (2) the universality of the future kingdom (v. 2); (3) its character—peace (v. 3); and (4) its effect—prosperity (v. 4). Compare Is. 2:1–5; 11:1–12.

Intervening Babylonian captivity

9 Now why do you cry aloud?
Is there no king in your midst?
Has your counselor perished?
For pangs have seized you like
a woman in labor.
10 Be in pain, and labor to bring
forth,
O daughter of Zion,
Like a woman in birth pangs.
For now you shall go forth from
the city,
You shall dwell in the field,
And to [a]Babylon you shall go.
There you shall be delivered;
There the [b]LORD will [c]redeem
you
From the hand of your enemies.

Armageddon predicted

11 Now also many nations have
gathered against you,
Who say, "Let her be defiled,
And let our eye look upon Zion."
12 But they do [d]not know the
thoughts of the LORD,
Nor do they understand His
counsel;
For He will gather them like
sheaves to the threshing
floor.

13 "Arise[e] and [f]thresh, O daughter
of Zion;
For I will make your horn iron,
And I will make your hooves
bronze;
You shall beat in pieces many
peoples;
I will consecrate their gain to
the LORD,
And their substance to the Lord
of the whole earth."

Birth and rejection of the King
(cp. Matt. 2:1–6; 27:24–37)

5 NOW gather yourself in troops,

O daughter of troops;
He has laid siege against us;
They will strike the judge of
Israel with a rod on the
cheek.

2 "But you, Bethlehem [g]Ephrathah,
Though you are little among
the thousands of Judah,
Yet [h]out of [i]you shall come
forth to Me
The One to be [j]Ruler in Israel,
Whose goings forth *are* from of
old,
From everlasting."

Interval between the rejection
and the return of the King

3 Therefore He shall give them up,
Until the time *that* she who is
in labor has given birth;
Then the [k]remnant of His
brethren

4:10
a Amos 5:27
b Is. 45:13
c Ps. 18:7

4:12
d Cp. Is. 10:7

4:13
e Zech. 12:1-8; 14:14
f Is. 41:15

5:2
g Gen. 35:19
h Matt. 2:5-12; Luke 2:4,11; John 7:42
i *Christ* (first advent): v. 2; Zech. 9:9. (Gen. 3:15; Acts 1:11, *note*)
j *Kingdom* (OT): vv. 2,4; Zeph. 3:15. (Gen. 1:26; Zech. 12:8, *note*)

5:3
k *Remnant:* vv. 3-9; Mic. 7:18. (Is. 1:9; Rom. 11:5, *note*)

4:10 delivered. Through Cyrus. Compare Is. 44:28; 45:1–4.

4:13 horn. The words "horn" and "horns" (OT, *qeren;* NT *keras*) are used in Scripture both literally and figuratively. In the latter sense at least three meanings appear: (1) strength in general (Deut. 33:17); (2) arrogant pride (Ps. 75:4–5); and (3) political and military power (Dan. 8:20–21).

5:1 judge. King Zedekiah in the Babylonian invasion.

5:2 from everlasting. The Ruler comes from Bethlehem in time, but His activities have been from eternity. His goings forth were in creation, preservation, providences, theophanies, and redemptive activity. The eternal pre-existence of the Messiah is thus strongly presented.

4:11

MICAH'S PROPHECIES

Having described the future kingdom (vv. 1–8) and glanced at the Babylonian captivity (vv. 9–10), Micah looks forward into the last days to refer to the great battle (see Armageddon, Rev. 16:13–16; 19:17, *note*) which immediately precedes the setting up of the Messianic kingdom. See Kingdom (OT) (Gen. 1:26–28; Zech. 12:8, *note*); also, Kingdom (NT) (Luke 1:31–33; 1 Cor. 15:24, *note*).

In ch. 5:2 the scene shifts from the great battle (yet future) to the birth and rejection of the King, Messiah (Matt. 27:24–25,37). This is followed by the statement that Israel will be abandoned "until the time that she who is in labor has given birth" (v. 3). There is a twofold "labor" of Israel: (1) that which brings forth the "male Child" (Christ) (Rev. 12:1–2,5); and (2) that which, in the last days, brings forth a believing remnant out of the still unbelieving nation (v. 3; 4:10; Jer. 30:6–11). Both aspects are combined in Is. 66. In Is. 66:7 there is the male Child (Christ) of Rev. 12:1–2,5; in Is. 66:8–24, the remnant, established in kingdom blessing.

The meaning of Mic. 5:3 is that, from the rejection of Christ at His first coming, the LORD will abandon Israel until the believing remnant appear; then He stands and shepherds in His proper strength as the LORD (v. 4); He is the defense of His people as in 4:3,11–13; and afterward the remnant go as missionaries to Israel and to all the world (5:7–8; Zech. 8:23).

Shall return to the children of
Israel.
4 And He shall stand and feed
His flock
In the strength of the LORD,
In the majesty of the name of
the LORD His God;
And they shall abide,
For now He [a]shall be great
To the ends of the earth;
5 And this *One* shall be peace.

When the [b]Assyrian comes into
our land,
And when he treads in our
palaces,
Then we will raise against him
Seven shepherds and eight
princely men.
6 They shall waste with the
sword the land of Assyria,
And the [c]land of Nimrod at its
entrances;
Thus He shall [d]deliver *us* from
the Assyrian,
When he comes into our land
And when he treads within our
borders.

7 Then the remnant of Jacob
Shall be in the midst of many
peoples,
Like [e]dew from the LORD,
Like showers on the grass,
That tarry for no man
Nor wait for the sons of men.
8 And the remnant of Jacob
Shall be among the Gentiles,
In the midst of many peoples,
Like a [f]lion among the beasts of
the forest,
Like a young lion among flocks
of sheep,
Who, if he passes through,
Both treads down and tears in
pieces,
And none can deliver.
9 Your hand shall be lifted against
your adversaries,
And all your enemies shall be
cut off.

10 "And it shall be in that day,"
says the LORD,
"That I will [g]cut off your [h]horses
from your midst
And destroy your [i]chariots.
11 I will cut off the cities of your land
And throw down all your
strongholds.
12 I will cut off sorceries from
your hand,
And you shall have no
soothsayers.
13 Your carved images I will also
cut off,
And your *sacred* pillars from
your midst;
You shall no more worship the
work of your hands;
14 I will pluck your wooden
images from your midst;
Thus I will destroy your cities.
15 And I will execute vengeance
in anger and fury
On the nations that have not
heard."*

III. Pleading, and Assurance of Mercy, 6—7

The LORD's past and present controversy with Israel (vv. 1–5; 10–16)

6 HEAR now what the LORD says:
"Arise, plead your case before
the mountains,
And let the hills hear your voice.
2 Hear, O you mountains, the
LORD's complaint,
And you strong foundations of
the earth;
For the LORD has a [j]complaint
against His people,
And He will contend with Israel.

3 "O My people, what have I
[k]done to you?
And how have I [l]wearied you?
Testify against Me.
4 For I brought you up from the
land of Egypt,
I [m]redeemed you from the
house of bondage;
And I sent before you Moses,
Aaron, and Miriam.
5 O My people, remember now
What [n]Balak king of Moab
counseled,

*5:15 Or *obeyed*

5:4
a Ps. 72:8; Is. 52:13; Zech. 9:10; Luke 1:32

5:5
b vv. 5-6; Is. 10:5-27; 14:24-27; Zeph. 2:13

5:6
c Gen. 10:8-12
d Is. 14:25

5:7
e Gen. 27:28

5:8
f Num. 24:9

5:10
g Zech. 9:10
h Deut. 17:16
i Is. 2:7; 22:18

6:2
j Is. 1:18; Hos. 12:2

6:3
k Is. 5:4; Jer. 2:5
l Is. 43:22-23; Mal. 1:13

6:4
m See Ex. 14:30 and Is. 52:20, *notes*

6:5
n Num. 23:7-10,18-24; 24:3-9,15-24

5:14 wooden images. These were "groves" (Hebrew *asherim*) devoted to the worship of Asherah, who was the Babylonian goddess Ishtar, the Aphrodite of the Greeks, the Venus of the Romans. See Judg. 2:13, *note*.

And what Balaam the son of
Beor answered him,
From Acacia Grove* to Gilgal,
That you may know the
righteousness of the LORD."

What the LORD requires of man

6 With what shall I come before
the LORD,
And bow myself before the
High God?
Shall I come before Him with
burnt offerings,
With calves a year old?
7 Will the LORD be [a]pleased with
thousands of rams,
Ten thousand rivers of oil?
Shall I give my firstborn *for* my
transgression,
The fruit of my body *for* the sin
of my soul?

8 He has [b]shown you, O man,
what *is* good;
And what does the LORD
require of you
But [c]to do justly,
To love mercy,
And to walk humbly with your
God?

9 The LORD's voice cries to the
city—
Wisdom shall see Your name:
"Hear the rod!
Who has appointed it?
10 Are there yet the treasures of
wickedness
In the house of the wicked,
And the short measure *that is*
an abomination?
11 Shall I count pure *those* with
the wicked scales,
And with the bag of deceitful
[d]weights?
12 For her rich men are full of
[e]violence,
Her inhabitants have spoken
lies,
And their tongue is deceitful in
their mouth.
13 "Therefore I will also make *you*
sick by striking you,
By making *you* desolate
because of your sins.
14 You shall eat, but not be satisfied;
Hunger* *shall be* in your midst.
You may carry *some* away,* but
shall not save *them;*
And what you do rescue I will
give over to the sword.

15 "You[f] shall sow, but not reap;
You shall tread the olives, but not
anoint yourselves with oil;
And *make* sweet wine, but not
drink wine.
16 For the statutes of [g]Omri are kept;
All the works of [h]Ahab's house
are done;
And you walk in their counsels,
That I may make you a
desolation,
And your inhabitants a hissing.
Therefore you shall bear the
reproach of My people."*

The prophet confesses the truth of the LORD's indictment

7 WOE is me!
For I am like those who gather
summer fruits,
Like those who glean vintage
grapes;
There is no cluster to eat
Of the first-ripe fruit *which* my
soul desires.
2 The faithful *man* has [i]perished
from the earth,
And *there is* no one upright
among men.
They all lie in wait for blood;
Every man hunts his brother
with a net.

3 That they may successfully do
evil with both hands—
The prince asks *for gifts,*
The judge *seeks* a [j]bribe,

6:5** Hebrew *Shittim* (compare Numbers 25:1; Joshua 2:1; 3:1) ***6:14** Or *Emptiness* or *Humiliation* ** Targum and Vulgate read *You shall take hold.* ***6:16** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *of nations.*

6:7
a Ps. 40:6-8; 51:16-17; Is. 1:12-13; 66:3; Jer. 6:20; Hos. 9:4; Amos 5:21-22

6:8
b Deut. 10:12; 1 Sam. 15:22; Hos. 6:6; 12:6
c Gen. 18:19; Is. 1:17

6:11
d Lev. 19:36; Hos. 12:7

6:12
e Mic. 2:2

6:15
f Deut. 28:38-40; Amos 5:11; Zeph. 1:13; Hag. 1:6

6:16
g 1 Kin. 16:25-26
h 1 Kin. 16:30; 21:25-26; 2 Kin. 21:3

7:2
i Is. 57:1

7:3
j Mic. 3:11

6:7 firstborn. The law claimed the firstborn of man and beast for the LORD (Ex. 13:2,12). The firstborn of beasts were sacrificed. However, the sacrifice of children was forbidden on pain of death (Lev. 18:21; 20:2–5; Deut. 12:31; 18:10). They were redeemed (Ex. 13:13). This passage does not teach that human sacrifice was common in Israel; it merely reveals the futility of such a practice.

6:8 require of you. Old Testament piety was essentially concerned with the ethical, not with externals.

Ahab: *uncle.* A successful yet wicked king of Israel who was married to Jezebel.

And the great *man* utters his
evil desire;
So they scheme together.
4 The best of them *is* like a brier;
The most upright *is sharper*
than a thorn hedge;
The day of your watchman and
your punishment comes;
Now shall be their perplexity.

5 Do [a]not trust in a friend;
Do not put your confidence in a
companion;
Guard the doors of your mouth
From her who lies in your
[b]bosom.
6 For son dishonors father,
Daughter rises against her
mother,
Daughter-in-law against her
mother-in-law;
A man's enemies *are* the men
of his own [c]household.

Submission to the LORD*;*
ascription of praise

7 Therefore I will look to the LORD;
I will [d]wait for the God of my
salvation;
My God will hear me.

8 Do not rejoice over me, my
enemy;
When I fall, I will [e]arise;
When I sit in darkness,
The LORD *will be* a light to me.
9 I will bear the indignation of
the LORD,
Because I have [f]sinned against
Him,
Until He pleads my [g]case
And executes justice for me.
He will bring me forth to the
light;
I will see [h]His righteousness.
10 Then *she who is* my enemy
will see,
And shame will cover her who
said to me,
"Where is the LORD your God?"
My eyes will see her;
Now she will be trampled down
Like mud in the streets.

11 *In* the day when your [i]walls are
to be built,
In that day the decree shall go
far and wide.*
12 *In* that day they* shall [j]come to
you
From Assyria and the fortified
cities,*
From the fortress* to the River,
From sea to sea,
And mountain *to* mountain.
13 Yet the land shall be desolate
Because of those who dwell in it,
And for the fruit of their deeds.

14 Shepherd Your people with
Your staff,
The flock of Your heritage,
Who dwell solitarily *in* a
woodland,
In the midst of Carmel;
Let them feed *in* Bashan and
Gilead,
As in days of old.

15 "As[k] in the days when you came
out of the land of Egypt,
I will show them* [l]wonders."

16 The nations shall see and be
ashamed of all their might;
They shall put *their* hand over
their mouth;
Their ears shall be deaf.
17 They shall [m]lick the dust like a
serpent;
They shall crawl from their
holes like snakes of the
earth.
[n]They shall be afraid of the LORD
our God,
And shall fear because of You.
18 Who *is* a God like You,
[o]Pardoning iniquity

*7:11 Or *the boundary shall be extended*
*7:12 Literally *he*, collective of the captives
* Hebrew *arey mazor*, possibly *cities of Egypt*
* Hebrew *mazor*, possibly *Egypt* *7:15 Literally *him*, collective for the captives

7:5
a Jer. 9:4
b Deut. 28:56

7:6
c Matt. 10:36

7:7
d Ps. 130:5; Is. 25:9; Lam. 3:24-25

7:8
e Prov. 24:16; 2 Cor. 4:9

7:9
f Lam. 3:39-40
g Jer. 50:34
h Rom. 10:1-4; 11:23-27

7:11
i Amos 9:11

7:12
j Is. 19:23-25

7:15
k Ps. 78:12
l Ex. 34:10

7:17
m Ps. 72:9; Is. 49:23
n Jer. 33:9

7:18
o Ex. 34:7,9; Is. 43:25

7:5 trust. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

7:7 Verses 7–20 are, primarily, the confession and intercession of the prophet, who identifies himself with Israel. Compare Dan. 9:3–19. Intercession was a part of the prophetic office (Gen. 20:7; Jer. 27:18). But Micah's prayer voices also the heart exercise of the remnant in the last days. Such is prophecy, an intermingling of the near and the far. Compare Ps. 22:1; Matt. 27:46.

7:12 River. That is, *the Euphrates*.

7:18 Here is a play on the prophet's name, which means *Who is like the* LORD*?* **Pardoning iniquity.** Verses

And passing over the
transgression of the
[a]remnant of His heritage?
He does not retain His anger
[b]forever,
Because He delights *in* [c]mercy.
19 He will again have compassion
on us,
And will subdue our iniquities.
You will [d]cast all our* sins
Into the depths of the sea.
20 You will [e]give truth to Jacob
And mercy to Abraham,
Which You have sworn to our
fathers
From days of old.

7:18

a *Remnant:* v. 18; Zech. 2:7. (Is. 1:9; Rom. 11:5, *note*)

b Ps. 103:8-9

c Ezek. 33:11

7:19

d Cp. Is. 38:17; 43:25; 44:22; Jer. 31:34; Heb. 8:12; 10:17

7:20

e Luke 1:72-73

***7:19** Literally *their*

18–20 are read in the synagogue on the Day of Atonement. Annually the orthodox Jew, at a river or running stream, symbolically empties his pockets of his sins, casting them into the water (see v. 19).

THE BOOK OF

NAHUM

Author:	*Theme:*	*Date of writing:*
Nahum	Nineveh's Doom	7th Cent. B.C.

Background

Nahum means *comfort (of God)* and is related to the name Nehemiah. Nahum prophesied during the seventh century B.C. His book forms the sequel to the Book of Jonah. The repentance under Jonah delayed the judgment of God for about a century. Nahum's prophecy may be dated between the destruction of Thebes or No Amon (3:8) by Asshurbanipal in 666 B.C. and the capture of Nineveh by the Babylonians and their allies in 612 B.C.

Style of the Book

The style of Nahum is lyric poetry of a high order, which some have considered the most impassioned in all the prophets. All must concede that his messages are vivid and forceful.

Outline

The book may be divided as follows:

I. The Character of God	1:1–8
A. Introduction	1:1
B. The Holiness of the Lord and Judgment Upon Nineveh	1:2–8
II. God's Punishment of His Enemies	1:9–15
A. The Certainty of God's Judgment	1:9–14
B. The Joyful News	1:15
III. The Destruction of Nineveh Detailed	2:1–13
IV. The Cause of the Destruction	3:1–19

I. The Character of God, 1:1–8

Introduction

1 THE [a]burden* against [b]Nineveh.
The book of the vision of Nahum the Elkoshite.

The holiness of the LORD; judgment on Nineveh

2 God *is* jealous, and the LORD avenges;
The LORD avenges and *is* furious.
The LORD will take vengeance on His adversaries,
And He reserves *wrath* for His enemies;
3 [c]The LORD *is* slow to anger and great in power,
And will not at all acquit *the wicked.*

[d]The LORD has His way
In the whirlwind and in the storm,
And the clouds *are* the dust of His feet.
4 He rebukes the sea and makes it dry,
And dries up all the rivers.
Bashan and Carmel wither,
And the flower of Lebanon wilts.
5 The mountains quake before Him,
The hills melt,
And the earth heaves* at His presence,
Yes, the world and all who dwell in it.

6 [e]Who can stand before His indignation?
And who can endure the fierceness of His anger?
His fury is poured out like fire,
And the rocks are thrown down by Him.

7 The LORD *is* [f]good,
A stronghold in the day of trouble;
And [g]He knows those who trust in Him.
8 But with an overflowing flood
He will make an utter end of its place,
And darkness will pursue His enemies.

II. God's Punishment of His Enemies, 1:9–15

9 What do you conspire against the LORD?
He will make an utter end *of it.*
Affliction will not rise up a second time.
10 For while tangled *like* thorns,
And while drunken *like* drunkards,
They shall be devoured like stubble fully dried.
11 From you comes forth *one*
Who plots evil against the LORD,
A wicked counselor.

12 Thus says the LORD:

"Though *they are* safe, and likewise many,
Yet in this manner they will be [h]cut down
When he passes through.
Though I have afflicted you,
I will afflict you [i]no more;
13 For now I will break off his yoke from you,
And burst your bonds apart."

14 The LORD has given a command concerning you:

*1:1 Or *oracle* *1:5 Targum reads *burns.*

1:1
a See Is. 13:1, *note*
b Gen. 10:11; 2 Kin. 19:36; Jon. 1:2; 4:11; Nah. 2:8; 3:7; Zeph. 2:13; Matt. 12:41; Luke 11:32; see Jon. 3:3 and 4, *notes*

1:3
c Ex. 34:6-7; Neh. 9:17; Ps. 103:8; Jon. 4:2; 2 Pet. 3:9
d Cp. Ps. 18:7-15; 97:2; 104:3; Hab. 3:5,11-12

1:6
e Mal. 3:2

1:7
f Ps. 25:8; 37:39-40; 100:5; Jer. 33:11; Lam. 3:25
g Ps. 1:6; 2 Tim. 2:19; see Ps. 2:12, *note*

1:12
h Is. 10:16-19
i Cp. Is. 54:7-8

1:1 Nineveh. The capital of the ancient Assyrian Empire was noted for its cruelty and violence (Jon. 3:8). This is confirmed by the ancient records found there. Under the preaching of Jonah in the eighth century B.C., the city and king had turned to God (Jon. 3:3–10). But in the time of Nahum, a century or more later, the city had wholly departed from God. The message of Nahum, therefore, though given perhaps a generation before the destruction of the city, is not a call to repentance but an unrelieved warning of judgment (1:9; 3:10). Such is the way of God; light rejected brings destruction.

Nahum: *comforter.* A minor prophet who prophesied the destruction of Nineveh.

1:2 The great ethical lesson of Nahum is that the character of God makes Him not only "slow to anger" (v. 3) and a refuge to those who trust Him (v. 7), but also one who "will not at all acquit the wicked" (v. 3). He can be "just and the justifier of the one who has faith in Jesus" (Rom. 3:26), but only because His holy law has been vindicated in the cross.

1:4 Bashan, Carmel, and Lebanon are known to have been among the most fertile regions of Palestine.

1:11 wicked counselor. It is generally agreed that the invader is Sennacherib, king of Assyria, who threatened Judah in the fourteenth year of Hezekiah's reign. Compare 2 Kin. 18:13—19:37; Is. 36—37.

"Your name shall be perpetuated
no longer.
Out of the house of your gods
I will cut off the carved image
and the molded image.
I will dig your [a]grave,
For you are [b]vile."

The joyful news

15 Behold, on the mountains
The [c]feet of him who brings
good tidings,
Who proclaims peace!
O Judah, keep your appointed
feasts,
Perform your vows.
For the wicked one shall no
more pass through you;
He is [d]utterly cut off.

III. The Destruction of Nineveh Detailed, 2

2 HE who scatters* has come up
before your face.
Man the fort!
Watch the road!
Strengthen *your* flanks!
Fortify *your* power mightily.

2 For the LORD will restore the
excellence of Jacob
Like the excellence of Israel,
For the emptiers have emptied
them out
And ruined their vine branches.

3 The shields of his mighty men
are made red,
The valiant men *are* in scarlet.
The chariots *come* with flaming
torches
In the day of his preparation,
And the spears are brandished.*
4 The chariots rage in the streets,
They [e]jostle one another in the
broad roads;
They seem like torches,
They run like lightning.

5 He remembers his nobles;
They stumble in their walk;
They make haste to her walls,
And the defense is prepared.
6 The gates of the rivers are
opened,
And the palace is dissolved.
7 It is decreed:*
She shall be led away captive,
She shall be brought up;
And her maidservants shall lead
her as with the voice of
doves,
Beating their breasts.

8 Though Nineveh of old *was* like
a pool of water,
Now they flee away.
"Halt! Halt!" *they cry;*
But no one [f]turns back.
9 Take spoil of silver!
Take spoil of [g]gold!
There is no end of treasure,
Or wealth of every desirable
prize.
10 She is empty, desolate, and
waste!
The heart melts, and the knees
shake;
Much pain *is* in every side,

1:14
a Ezek. 32:22-23
b Nah. 3:6

1:15
c Is. 40:9; 52:7; Rom. 10:15
d Is. 29:7-8

2:4
e Nah. 3:2

2:8
f Cp. Jer. 46:5; 47:3

2:9
g Ezek. 7:19; Zeph. 1:18

***2:1** Vulgate reads *He who destroys.*
***2:3** Literally *the cypresses are shaken;* Septuagint and Syriac read *the horses rush about;* Vulgate reads *the drivers are stupefied.* ***2:7** Hebrew *Huzzab*

1:12

AN ASSYRIAN LEGAL FORMULA

In the context the expression "safe, and likewise many," although a literal translation of the Hebrew, does not seem to make much sense. Actually the Hebrew here represents a transliteration of a long-forgotten Assyrian legal formula. Excavation in the ruins of ancient Nineveh, buried since 612 B.C., has brought to light thousands of ancient Assyrian tablets, dozens of which contain this Assyrian legal formula. It proves, on investigation, to indicate joint and separate responsibility for carrying out an obligation.

Nahum quotes the LORD as using this Assyrian formula in speaking to the Assyrians, saying in effect, "Even though your entire nation joins as one person to resist me, nevertheless I shall overcome you." As the words would have been equally incomprehensible to the later Hebrew copyists, their retention is striking evidence of the care of the scribes in copying exactly what they found in the manuscripts, and testifies to God's providential preservation of the Biblical text.

1:14 dig your grave. This denotes the complete destruction of Nineveh by the Medes and Babylonians, which occurred in 612 B.C.

1:15 good tidings. The words in Is. 52:7 speak of deliverance from Babylon; here, from Assyria in 612 B.C. Paul applies the words in Rom. 10:15 to the Gospel of Christ, which announces eternal deliverance from sin.

2:1 He who scatters. That is, the Medo-Babylonian forces under Cyaxares and Nabopolassar.

2:3 red. The invaders were especially fond of red.

2:4 lightning. The Assyrian war chariots moved with unprecedented speed.

And all their faces are drained
of color.*

11 Where *is* the dwelling of the
[a]lions,
And the feeding place of the
young lions,
Where the lion walked, the
lioness *and* lion's cub,
And no one made *them* afraid?
12 The lion tore in pieces enough
for his cubs,
Killed for his lionesses,
[b]Filled his caves with prey,
And his dens with flesh.

13[c] "Behold, I *am* against you,"
says the LORD of hosts, "I will burn
your* chariots in smoke, and the
sword shall devour your young li-
ons; I will cut off your prey from the
earth, and the voice of your [d]mes-
sengers shall be heard no more."

IV. The Cause of the Destruction, 3

As Nineveh sowed, so must she reap

3 WOE to the [e]bloody city!
It *is* all full of lies *and* robbery.
Its victim never departs.
2 The noise of a whip
And the noise of rattling
wheels,
Of galloping horses,
Of clattering chariots!
3 Horsemen charge with bright
sword and glittering spear.
There is a multitude of slain,
A great number of bodies,
Countless corpses—
They stumble over the
corpses—
4 Because of the multitude of
harlotries of the seductive
harlot,
The [f]mistress of sorceries,
Who sells nations through her
harlotries,
And families through her
sorceries.

5 "Behold, I *am* [g]against you,"
says the LORD of hosts;
"I will lift your skirts over your
face,
I will show the nations your
nakedness,
And the kingdoms your shame.
6 I will cast abominable filth
upon you,
Make you [h]vile,
And make you a spectacle.
7 It shall come to pass *that* all
who look upon you
Will flee from you, and say,
'Nineveh[i] is laid waste!
Who will bemoan her?'
Where shall I seek comforters
for you?"

8 Are you better than [j]No Amon*
That was situated by the River,*
That had the waters around
her,
Whose rampart *was* the sea,
Whose wall *was* the sea?
9 Ethiopia and Egypt *were* her
strength,
And *it was* boundless;
[k]Put and Lubim were your*
helpers.
10 Yet she *was* carried away,
She went into [l]captivity;
Her young children also were
dashed to pieces
At the head of every street;
They cast [m]lots for her
honorable men,
And all her great men were
bound in chains.
11 You also will be drunk;
You will be hidden;
You also will seek refuge from
the enemy.

12 All your strongholds *are* [n]fig
trees with ripened figs:
If they are shaken,
They fall into the mouth of the
eater.

2:11
a Job 4:10-11; Ezek. 19:2-7

2:12
b Is. 10:6; Jer. 51:34

2:13
c Ezek. 29:3; 38:3; 39:1; Nah. 3:5
d 2 Kin. 18:17-25; 19:9-13,23

3:1
e Ezek. 22:2-3; 24:6-9; Hab. 2:12

3:4
f Is. 47:9-12; Rev. 18:2-3

3:5
g Nah. 2:13

3:6
h Nah. 1:14

3:7
i Jon. 3:3; 4:11; see Nah. 1:1, *note*

3:8
j Jer. 46:25; Ezek. 30:15-16

3:9
k Gen. 10:6; Ezek. 27:10

3:10
l Cp. Is. 19:4; 20:4
m Joel 3:3; Obad. 11

3:12
n Rev. 6:12-13

***2:10** Compare Joel 2:6 ***2:13** Literally *her*
***3:8** That is, ancient Thebes; Targum and Vulgate read *populous Alexandria.* * Literally *rivers,* that is, the Nile and the surrounding canals
***3:9** Septuagint reads *her.*

3:3 Countless corpses. The striking cruelty of the Assyrians in battle is amply attested by the cuneiform inscriptions found by excavators at Nineveh.

3:8 No Amon. The fall of well-fortified Thebes (Hebrew *No Amon*) in Egypt to Ashurbanipal in 661 B.C. (vv. 8–10) is here used as a solemn warning to proud Nineveh that she will also fall, despite her excellent defenses (vv. 14–19). Nahum's prophecy against Nineveh was fulfilled c. 612 B.C. when she fell to Nebuchadnezzar, who led the assault on behalf of his father, Nabopolassar of Babylon.

3:9 Ethiopia. Hebrew *Cush.* **Lubim.** That is, *the Libyans.* 2 Chr. 12:3; 16:8; Jer. 46:9; Ezek. 30:5; 38:5; Dan. 11:43.

13 Surely, your people in your
midst *are* [a]women!
The gates of your land are wide
open for your enemies;
Fire shall devour the bars of
your *gates.*

14 Draw your water for the siege!
Fortify your strongholds!
Go into the clay and tread the
mortar!
Make strong the brick kiln!
15 There the fire will devour you,
The sword will cut you off;
It will eat you up like a locust.
Make yourself many—like the
[b]locust!
Make yourself many—like the
swarming locusts!
16 You have multiplied your
[c]merchants more than the
stars of heaven.
The locust plunders and flies
away.
17 Your commanders *are* like
swarming locusts,
And your generals like great
grasshoppers,
Which camp in the hedges on a
cold day;
When the sun rises they flee
away,
And the place where they *are* is
not known.

18 Your shepherds slumber, O king
of Assyria;
Your nobles rest *in the dust.*
Your people are scattered on
the mountains,
And no one gathers them.
19 Your injury *has* no healing,
Your wound is severe.
[d]All who hear news of you
Will clap *their* hands over you,
For upon whom has not your
wickedness passed
continually?

3:13
a Is. 19:16; Jer. 51:30

3:15
b Joel 1:4

3:16
c Rev. 18:3,11-19

3:19
d Job 27:23; Lam. 2:15; Zeph. 2:15; cp. Is. 14:8

3:19 For all who accept evil as a matter of course, Nahum provides a corrective. Those who criticize him as harsh and unfeeling might better ask themselves whether they have ever been morally indignant against the crying injustices and outrageous wickedness of their time.

THE BOOK OF

HABAKKUK

Author:	*Theme:*	*Date of writing:*
Habakkuk	From Doubt to Faith	7th Cent. B.C.

Background

Habakkuk, whose name means *embrace*, prophesied to Judah in the last quarter of the seventh century B.C. concerning the impending invasion by the Chaldeans (1:6). The conditions of 1:2–4 are corroborated by the record in 2 Kings 21–22; moral and spiritual decline marked the life of the nation.

Habakkuk was a man of a deeply tender nature and spiritual character. He manifested a great love for his people, fulfilling the position of watchman over them. His questions and doubts arose from his jealousy for the holiness and justice of God. The prophet was perplexed over God's permission of evil in Judah, and even more so over God's use of Babylon as the rod of correction for His people. The answer to his questions is found in 2:4, which is the key verse of the book and is quoted in Romans 1:17; Galatians 3:11; Hebrews 10:38. It sets forth the cause of life and death. Sin must issue in destruction; faith invariably leads to spiritual life.

The theophany in chapter 3, reminiscent of that at Mount Sinai, is one of the grandest in the Bible. (Compare Ezekiel 40:3–4; see Genesis 12:7, *note*.) The reference in 3:19 to "stringed instruments" suggests that the prophet was a Levite and a musician.

Outline

The book may be divided as follows:

I.	The Perplexity of the Prophet	1:1—2:1
	A. Introduction	1:1
	B. The Problem of Unjudged Sin	1:2–4
	C. The Lord's Answer	1:5–11
	D. Habakkuk's Perplexity Concerning God's Use of Wicked Babylon	1:12—2:1
II.	The Answer of God	2:2–20
	A. The Vision: The Just Shall Live by Faith	2:2–4
	B. The Destiny of the Proud	2:5–20
III.	The Triumphant Faith of Habakkuk	3:1–19

I. The Perplexity of the Prophet, 1:1—2:1

Introduction

1 THE burden which the prophet Habakkuk saw.

The problem: Why is sin unjudged?

2 O LORD, how long shall I cry,
And You will not hear?
Even cry out to You,
[a]"Violence!"
And You will [b]not save.
3 Why do You show me iniquity,
And cause *me* to see trouble?
For plundering and violence *are* before me;
There is strife, and contention arises.
4 Therefore the law is powerless,
And justice never goes forth.
For the wicked surround the righteous;
Therefore perverse judgment proceeds.

The LORD's answer

5 "Look among the nations and watch—
Be utterly astounded!
For *I will* work a work in your days
Which you would not believe, though it were told *you.*
6 For indeed I am [c]raising up the Chaldeans,
A bitter and hasty [d]nation
Which marches through the breadth of the earth,
To possess dwelling places *that are* not theirs.
7 They are terrible and dreadful;
Their judgment and their dignity proceed from [e]themselves.
8 Their horses also are [f]swifter than leopards,
And more fierce than evening wolves.
Their chargers charge ahead;
Their cavalry comes from afar;
They fly as the [g]eagle *that* hastens to eat.
9 "They all come for violence;
Their faces are set *like* the east wind.
They gather captives like sand.
10 They scoff at kings,
And princes are scorned by them.
They deride every stronghold,
For they heap up earthen *mounds* and seize it.
11 Then *his* mind* changes, and he transgresses;
He commits offense,
Ascribing this power to his god."

Habakkuk's perplexity: How can God use wicked Babylon?

12 Are You not [h]from everlasting,
O LORD my God, my Holy One?
We shall not die.
O LORD, You have appointed them for judgment;
[i]O Rock, You have marked them for [j]correction.
13 *You are* of purer eyes than to behold evil,
And cannot look on wickedness.
Why do You look on those who deal treacherously,
And hold Your tongue when the wicked devours
A *person* more righteous than he?
14 *Why* do You make men like fish of the sea,
Like creeping things *that have* no ruler over them?

*1:11 Literally *spirit* or *wind*

1:2
a Mic. 2:1-2; 3:1-3
b Job 21:5-16; cp. Ps. 73:1-16

1:6
c Deut. 28:49-50; 2 Kin. 24:2; 2 Chr. 36:17; Mic. 4:10
d Ezek. 7:24; 21:31

1:7
e Cp. Jer. 39:5-9

1:8
f Jer. 4:13
g Job 9:26; 39:29-30; Lam. 4:19; Hos. 8:1; Matt. 24:28; Luke 17:37

1:12
h Ps. 90:2; 93:2
i Deut. 32:4
j Is. 10:5-7; Jer. 25:9

1:1 burden. The "burden" (or oracle; see Is. 13:1, *note*) is not Habakkuk's question in vv. 2–4, nor the one in 1:12—2:1, but the LORD's answer to both of these questions.

Habakkuk: *embrace.* A minor prophet who prophesied God's judgment against Judah.

1:3 iniquity. Like Asaph (Ps. 73) and Job, Habakkuk is perplexed by the affliction of the godly and the prosperity of the ungodly. The key to the solution is 2:4.

1:6 Chaldeans. The Chaldeans were Semites, descendants from Chesed, son of Nahor, brother of Abraham (Gen. 22:22). Habakkuk sees the Chaldeans as the rod of God's anger on the kingdom of Judah, as Isaiah (5:26–30) saw the Assyrians as the agent of God's punishment on the kingdom of Israel (Is. 10:5).

1:7 judgment. The Chaldeans, recognizing no superiors, were a law unto themselves.

1:13 behold. That is, *look with favor upon.*

15 They take up all of them with a hook,
They catch them in their net,
And gather them in their dragnet.
Therefore they rejoice and are glad.
16 Therefore they sacrifice to their net,
And burn incense to their dragnet;
Because by them their share *is* sumptuous
And their food plentiful.
17 Shall they therefore empty their net,
And continue to slay nations without pity?

2 I WILL stand my watch
And set myself on the rampart,
And watch to see what He will say to me,
And what I will answer when I am corrected.

2:3 THE RESPONSE OF THE VISION

To the watching prophet comes the response of the vision (vv. 2–20). Three elements are to be distinguished:

(1) The moral judgment of the LORD upon the evils practiced by Israel (vv. 5–13, 15–19).

(2) The future purpose of God that "the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea" (v. 14). That this revelation awaits the return of the Lord in glory is shown (a) by the parallel passage in Is. 11:9–12; and (b) by the quotation of v. 3 in Heb. 10:37–38, where the "it" of the vision becomes "He" and refers to the return of the Lord. It is then, after the vision is fulfilled, that "the knowledge of the glory," etc. shall fill the earth. But

(3) meantime, "the just shall live by his faith." This great evangelical word is applied to Jews and Gentiles in Rom. 1:17; to the Gentiles in Gal. 3:11–14; and to Hebrews especially in Heb. 10:38. This opening of life to faith alone, makes possible not only the salvation of the Gentiles, but also the existence of a believing remnant in Israel while the nation, as such, is in blindness and unbelief (see Rom. 11:1 and 5, *notes*), with neither priesthood nor temple, and consequently unable to keep the ordinances of the law. Such is the LORD!

In disciplinary government His ancient Israel is cast out of the land and judicially blinded (2 Cor. 3:12–15), but in covenanted mercy the individual Jew may resort to the simple faith of Abraham (Gen. 15:6; Rom. 4:1–5) and be saved. This, however, does not set aside the Palestinian and Davidic Covenants (see Deut. 30:3 and 2 Sam. 7:16, *notes*), for "the earth will be filled," etc. (v. 14), and the LORD will again be in His temple (v. 20). Compare Rom. 11:25–27.

II. The Answer of God, 2:2–20

The just shall live by faith

2 Then the LORD answered me and said:

"Write[a] the vision
And make *it* plain on tablets,
That he may run who reads it.
3 For the vision *is* yet for an appointed time;
But at the end it will speak, and it will [b]not lie.
Though it tarries, [c]wait for it;
Because it will surely come,
It will not tarry.

4 "Behold the proud,
His soul is not [d]upright in him;
But the just shall live by his [e]faith.

5 "Indeed, because he transgresses by wine,
He is a proud man,
And he does not stay at home.
Because he [f]enlarges his desire as hell,*
And he *is* like death, and cannot be satisfied,
He gathers to himself all nations
And heaps up for himself all peoples.

6 "Will not all these [g]take up a proverb against him,
And a taunting riddle against him, and say,
'Woe to him who increases
What is not his—how long?
And to him who loads himself with many pledges'?*
7 Will not your creditors* rise up suddenly?
Will they not awaken who oppress you?

2:2
a *Inspiration:* vv. 2-4; Zech. 7:7. (Ex. 4:15; 2 Tim. 3:16, *note*)

2:3
b Ezek. 12:24-25
c Ps. 27:13-14; James 5:7-8; 2 Pet. 3:9

2:4
d *Righteousness* (OT): v. 4; Mal. 3:18. (Gen. 6:9; Luke 2:25, *note*)
e *Faith:* v. 4; Matt. 8:10. (Gen. 3:20; Heb. 11:39, *note*)

2:5
f Is. 5:14

2:6
g Mic. 2:4

***2:5** Or *Sheol* ***2:6** Syriac and Vulgate read *thick clay.* ***2:7** Literally *those who bite you*

2:2 run who reads it. Not, as usually quoted, "that he who runs may read," but "that he may run who reads"; that is, as a messenger of the vision. Compare Zech. 2:4–5.

2:4 the just shall live by his faith. Here is the central theme of the Bible. The cause of life and death is presented. Trust in God brings life (Gen. 15:6; John 3:16; Rom. 6:23); pride leads to death, because it will not accept by faith the grace of God (Rom. 1:17; Gal. 3:11; Heb. 10:38).

And you will become their
booty.
8 [a]Because you have plundered
many nations,
All the remnant of the people
shall plunder you,
Because of men's blood
And the violence of the land
and the city,
And of all who dwell in it.

9 "Woe to him who covets evil
gain for his house,
That he may [b]set his nest on
high,
That he may be delivered from
the power of disaster!
10 You give shameful counsel to
your house,
Cutting off many peoples,
And sin *against* your soul.
11 For the stone will cry out from
the wall,
And the beam from the timbers
will answer it.

12 "Woe to him who builds a town
with bloodshed,
Who establishes a city by
iniquity!
13 Behold, *is it* not of the LORD of
hosts
That the peoples labor to feed
the fire,*
And nations weary themselves
in vain?
14 For the earth will be filled
With the knowledge of the
glory of the LORD,
As the waters cover the sea.

15 "Woe to him who gives drink to
his neighbor,
Pressing* *him to* your bottle,
Even to make *him* drunk,
That you may look on his
nakedness!
16 You are filled with shame
instead of glory.
You also—drink!
And be exposed as
uncircumcised!*
The cup of the LORD's right
hand *will be* turned against
you,
And utter shame will be on
your glory.
17 For the violence *done to*
Lebanon will cover you,
And the plunder of beasts
which made them afraid,
Because of men's blood
And the violence of the land
and the city,
And of all who dwell in it.

18 "What profit is the image, that
its maker should carve it,
The molded image, a teacher of
lies,
That the maker of its mold
should trust in it,
To make mute idols?
19 Woe to him who says to wood,
'Awake!'
To silent stone, 'Arise! It shall
teach!'
Behold, it is overlaid with gold
and silver,
Yet in it there is no breath at
all.

2:8
a Is. 33:1; Jer. 27:7; Ezek. 39:10

2:9
b Jer. 49:16; Obad. 4

***2:13** Literally *for what satisfies fire*, that is, for what is of no lasting value ***2:15** Literally *Attaching* or *Joining* ***2:16** Dead Sea Scrolls and Septuagint read *And reel!;* Syriac and Vulgate read *And fall fast asleep!*

2:13 is it not of the LORD. Or *it is not of the LORD,* etc., that is, *though permitted in His providence, not His plan.* Compare Mic. 4:2–4.

2:14 the earth will be filled. Compare Is. 11:9, which fixes the time when "the earth will be filled with the knowledge of the glory of the LORD," etc. It is when David's righteous Branch has set up the kingdom. See Davidic Covenant, 2 Sam. 7:16, *note;* Kingdom (OT), Gen. 1:26–28; Zech. 12:8, *note;* Kingdom (NT), Luke 1:31–33; 1 Cor. 15:24, *note.*

2:5 SHEOL

The Hebrew *Sheol* is, in the OT, the place to which the dead go.

(1) Often, therefore, it is spoken of as the equivalent of the grave, where all human activities cease; the terminus toward which all human life moves (e.g. Gen. 42:38; Job 14:13; Ps. 88:3).

(2) To the man "under the sun," the natural man, who of necessity judges from appearances, *Sheol* seems no more than the grave—the end and total cessation, not only of the activities of life, but also of life itself (Eccl. 9:5,10). But

(3) Scripture reveals *Sheol* as a place of sorrow (2 Sam. 22:6; Ps. 18:5; 116:3), into which the wicked are turned (Ps. 9:17), and where they are fully conscious (Is. 14:9–17; Ezek. 32:21). Compare Jon. 2:2; what the belly of the great fish was to Jonah, *Sheol* is to those who are therein.

The *Sheol* of the OT and *Hades* of the NT are identical. See Luke 16:23, *note.*

20 "But[a] the LORD is in His holy temple.
Let all the earth keep silence before Him."

III. The Triumphant Faith of Habakkuk, 3

3 A [b]PRAYER of Habakkuk the prophet, on Shigionoth.

2 O LORD, I have heard your speech *and* was afraid;
O LORD, revive Your work in the midst of the years!
In the midst of the years make *it* known;
In wrath remember mercy.

3 [c]God came from Teman,
The Holy One from Mount Paran. Selah

His glory covered the heavens,
And the earth was full of His praise.
4 *His* brightness was like the light;
He had rays *flashing* from His hand,
And there His power *was* hidden.
5 Before Him went pestilence,
And fever followed at His feet.
6 He stood and measured the earth;
He looked and startled the nations.
And the everlasting mountains were scattered,
The perpetual hills bowed.
His ways *are* everlasting.
7 I saw the tents of Cushan in affliction;
The curtains of the land of Midian trembled.
8 O LORD, were *You* displeased with the rivers,
Was Your anger against the rivers,
Was Your wrath against the sea,
That You rode on Your horses,
Your chariots of salvation?
9 Your bow was made quite ready;
Oaths were sworn over *Your* arrows.* Selah

You divided the earth with rivers.
10 The mountains saw You *and* trembled;
The overflowing of the water passed by.
The deep uttered its voice,
And lifted its hands on high.
11 The [d]sun and moon stood still in their habitation;
At the light of Your arrows they went,
At the shining of Your glittering spear.
12 You marched through the land in indignation;
You trampled the nations in anger.
13 You went forth for the salvation of Your people,
For salvation with Your Anointed.
You struck the head from the house of the wicked,
By laying bare from foundation to neck. Selah
14 You thrust through with his own arrows
The head of his villages.

*3:9 Literally *rods* or *tribes* (compare verse 14)

2:20
a Zeph. 1:7; Zech. 2:13

3:1
b *Bible prayers* (OT): vv. 1-19. (Gen. 15:2; Hab. 3:1, *note*)

3:3
c Cp. Ezek. 40:3-4, a theophany. See Gen. 12:7, *note*

3:11
d Josh. 10:12-13

3:1 BIBLE PRAYERS OF THE OLD TESTAMENT, SUMMARY

Prayer is an integral part of worship, in the OT and in the NT. In the OT the petitions and supplications of God's people are based upon His character and the divine covenants. OT saints, often acting in the priestly office of representing the people before the LORD, frequently appeal to the honor of the name of God and the steadfastness of His word as they plead with the Almighty to fulfill on their behalf the promises that He has graciously made to them as His covenant people (Gen. 15:2–3; 18:23–32; Ex. 32:11–14; 2 Sam. 7:18–29; 1 Kin. 8:22–53; 18:36–37; Dan. 9:3–19). For Bible prayers (NT), see Luke 11:2, *note.*

3:1 Shigionoth. Probably musical instruments.

3:3 This theophany recalls the events of the Exodus and Sinai, which form the background for God's future deliverance of His people (v. 13) and His judgment of their enemies (v. 12). **Selah.** The use here and in the Psalms of this Hebrew word, *Selah,* possibly marks those places where a musical rest in the chanting or a change of instrumental accompaniment stressed a shift of mood.

3:7 Cushan. Or *Ethiopia.*

They came out like a whirlwind
to scatter me;
Their rejoicing was like feasting
on the poor in secret.
15 [a] You walked through the sea
with Your horses,
Through the heap of great
waters.
16 When I heard, my body
trembled;
My lips quivered at *the* voice;
Rottenness entered my bones;
And I trembled in myself,
That I might rest in the day of
trouble.
When he comes up to the
people,
He will invade them with his
troops.
17 Though the fig tree may not
blossom,
Nor fruit be on the vines;
Though the labor of the olive
may fail,
And the fields yield no food;
Though the flock may be cut off
from the fold,
And there be no herd in the
stalls—
18 Yet I will [b] rejoice in the LORD,
I will joy in the God of my
salvation.
19 The LORD God* is my [c] strength;
He will make my feet like
[d] deer's *feet,*
And He will make me walk on
my [e] high hills.

To the Chief Musician. With my stringed instruments.

*3:19 Hebrew *YHWH Adonai*

3:15
a v. 8; Ps. 77:19

3:18
b Is. 41:16; 61:10

3:19
c *Assurance/security:* vv. 17-19; John 3:16. (Ps. 23:1; Jude 1, *note*)
d 2 Sam. 22:34; Ps. 18:33
e Deut. 32:13; 33:29

3:18 rejoice in the LORD. Verses 17–18 declare that Habakkuk's love for God, like that of any devoted believer, is not based on what he expects God to give him. Even if God should send him suffering and loss, he declares, he will still rejoice in the God of his salvation. Here is one of the strongest manifestations of faith in the Scriptures.

3:19 To the Chief Musician. This is a musical notation for the choirmaster for the temple liturgy.

THE BOOK OF

ZEPHANIAH

Author:	*Theme:*	*Date of writing:*
Zephaniah	Day of the LORD	7th Cent. B.C.

Background

Zephaniah, which means *the LORD hides* or *protects*, was a great-great-grandson of King Hezekiah (1:1). The internal evidence of the book shows that he prophesied during the reign of King Josiah, probably in the decade before the great revival of 621 B.C. Stirred by the moral declension of his time, he foresaw the fall of Jerusalem which, in his inspired vision, became a figure of the day of the LORD. Not only so, but he also looked forward to the judgment of the Gentiles and the restoration of Israel in the Messianic kingdom.

A leading theme of Zephaniah is the day of the LORD, a future event that he describes with vivid power. Zephaniah uses the term, "day of the LORD," more than any other prophet except Joel, yet he pleads with Judah to "seek the LORD" that they might be "hidden in the day of the LORD's anger" (2:3).

Outline

The book may be divided as follows:

I.	The Coming Invasion of Nebuchadnezzar, a Figure of the Day of the LORD	1:1—2:3
	A. Introduction	1:1
	B. The Coming Judgment of Judah	1:2–18
	C. Zephaniah's Call to Repentance	2:1–3
II.	Predictions of Judgments of Surrounding Nations	2:4–15
III.	The Moral State of Israel: Captivity Will Come	3:1–7
IV.	Future Judgment of the Gentiles, Followed by Kingdom Blessing Under Messiah	3:8–20
	A. God' Determination	3:8
	B. Israel's Cleansing	3:9–13
	C. Israel's Restoration and Blessing; the King in the Kingdom	3:14–20

I. The Coming Invasion of Nebuchadnezzar, a Figure of the Day of the LORD, 1:1—2:3

Introduction

1 THE word of the LORD which came to Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of [a]Josiah the son of Amon, king of Judah.

The coming judgment of Judah

2 "I will utterly consume everything
From the face of the land,"
Says the LORD;
3 "I will consume man and beast;
I will consume the birds of the heavens,
The fish of the sea,
And the [b]stumbling blocks* along with the wicked.
I will cut off man from the face of the land,"
Says the LORD.
4 "I will stretch out My hand against Judah,
And against all the inhabitants of Jerusalem.
I will cut off every trace of Baal from this place,
The names of the [c]idolatrous priests* with the *pagan* priests—
5 Those who worship the host of heaven [d]on the housetops;
Those who worship and swear *oaths* by the LORD,
But who *also* swear by Milcom;
6 Those who have turned back from *following* the LORD,
And have not sought the LORD, nor inquired of Him."
7 Be silent in the presence of the Lord GOD;
For the [e]day of the LORD *is* at hand,
For the LORD has prepared a [f]sacrifice;
He has invited* His guests.
8 "And it shall be,
In the day of the LORD's sacrifice,
That I will punish the princes and the king's children,
And all such as are clothed with foreign apparel.
9 In the same day I will punish
All those who leap over the threshold,*
Who fill their masters' houses with violence and deceit.
10 "And there shall be on that day," says the LORD,
"The sound of a mournful cry from the Fish Gate,
A wailing from the Second Quarter,
And a loud crashing from the hills.
11 Wail, you inhabitants of Maktesh!*
For all the merchant people are cut down;
All those who handle money are cut off.

*1:3 Figurative of idols *1:4 Hebrew *chemarim*
*1:7 Literally *set apart, consecrated*
*1:9 Compare 1 Samuel 5:5 *1:11 Literally *Mortar*, a market district of Jerusalem

1:1
a 2 Kin. 22:1-23:30; 2 Chr. 34:1-35:27; Jer. 1:2; 22:11

1:3
b Cp. Ezek. 7:19

1:4
c 2 Kin. 23:5

1:5
d 2 Kin. 23:12; Jer. 19:13

1:7
e *Day* (of the LORD): vv. 7-18; Zech. 12:2. (Ps. 2:9; Rev. 19:19, *note*)
f Deut. 28:26; Jer. 46:10; Ezek. 39:17-19

Zephaniah: *whom Jehovah hid.* A minor prophet who declared God's judgment against Judah and various nations, but gave hope to Judah for the future.

1:5 Milcom, Molech (Lev. 18:21; 1 Kin. 11:5), was an idol of the Ammonites.

1:9 leap over the threshold. May suggest the zeal of their plundering expeditions.

1:10 Fish Gate. Now called the Damascus Gate.

1:11 Maktesh was a depression in Jerusalem where the market places were situated.

1:7 ZEPHANIAH'S PROPHECY

In predictive prophecy, such as Zephaniah's portrayal of the day of the LORD, the near and far view are often merged. From a distance a great mountain range appears as a single barrier against the sky, although it actually comprises many foothills and intermediate summits separated by extensive valleys from the ultimate heights. So Zephaniah, seeing in the impending fall of Jerusalem the nearest aspect of the day of the LORD, can say that it is "at hand" (v. 7) and "hastens quickly" (v. 14); whereas, towering in the distant future of unfulfilled prophecy, the final Day of the LORD awaits the return of Christ in glory. It is then that all earth-judgment will culminate, to be followed by the restoration and blessing of Israel and the nations in the kingdom. See Day of the LORD (Is. 2:10–22; see Joel 1:15 and Rev. 19:19, *notes*); Israel (Gen. 12:2–3; Rom. 11:26).

12 "And it shall come to pass at that time
That I will search Jerusalem with lamps,
And punish the men
Who are [a]settled in complacency,*
Who say in their heart,
'The LORD will not do good,
Nor will He do evil.'
13 Therefore their goods shall become booty,
And their houses a desolation;
They shall build houses, but not inhabit *them;*
They shall plant vineyards, but [b]not drink their wine."

14 The great day of the LORD *is* near;
It is near and hastens quickly.
The noise of the day of the LORD is bitter;
There the mighty men shall cry out.
15 [c]That day *is* a day of wrath,
A day of trouble and distress,
A day of devastation and desolation,
A day of darkness and gloominess,
A day of clouds and thick darkness,
16 A day of trumpet and alarm
Against the fortified cities
And against the high towers.

17 "I will bring distress upon men,
And they shall walk like [d]blind men,
[e]Because they have sinned against the LORD;
Their blood shall be poured out like dust,
And their flesh like refuse."

18 [f]Neither their silver nor their gold
Shall be able to deliver them
In the day of the LORD's wrath;
But the whole land shall be devoured
By the fire of His jealousy,
For He will make speedy riddance
Of all those who dwell in the land.

Zephaniah's call to repentance

2 [g]GATHER yourselves together,
yes, gather together,
O undesirable nation,
2 Before the decree is issued,
Or the day passes like chaff,
Before the LORD's fierce anger comes upon you,
Before the day of the LORD's anger comes upon you!
3 Seek the LORD, all you meek of the earth,
Who have upheld His justice.
Seek righteousness, seek humility.
It [h]may be that you will be hidden
In the day of the LORD's anger.

II. Predictions of Judgments of Surrounding Nations, 2:4–15

4 For [i]Gaza shall be forsaken,
And Ashkelon desolate;
They shall drive out Ashdod at noonday,
And Ekron shall be uprooted.
5 Woe to the inhabitants of the seacoast,
The nation of the Cherethites!
The word of the LORD *is* against you,
O Canaan, land of the [j]Philistines:
"I will destroy you;
So there shall be no inhabitant."

6 The seacoast shall be pastures,
With shelters* for shepherds and folds for flocks.
7 The coast shall be for the [k]remnant of the house of Judah;
They shall feed *their* flocks there;
In the houses of Ashkelon they shall lie down at evening.
For the LORD their God will intervene for them,
And [l]return their captives.

*1:12 Literally *on their lees*, that is, settled like the dregs of wine *2:6 Literally *excavations*, either underground huts or cisterns

1:12
a Amos 6:1

1:13
b Deut. 28:39

1:15
c Is. 22:5

1:17
d Deut. 28:29
e Cp. Jer. 3:25; 44:23

1:18
f Ezek. 7:19

2:1
g Joel 1:14

2:3
h Joel 2:14

2:4
i Jer. 47:1,5; Zech. 9:5

2:5
j Ezek. 25:15-17

2:7
k *Remnant:* vv. 1-3,7-9; Zeph. 3:13. (Is. 1:9; Rom. 11:5, *note*)
l Zeph. 3:19-20

1:14 Verses 14–16 are the basis of the ancient Latin hymn, *Dies Irae* ("Day of Wrath").

2:1 undesirable. Literally *shameless*. Compare Jer. 3:3.

8 "I have heard the reproach of [a]Moab,
And the insults of the people of [b]Ammon,
With which they have reproached My people,
And made arrogant threats against their borders.
9 Therefore, as I live,"
Says the LORD of hosts, the God of Israel,
"Surely Moab shall be like Sodom,
And the people of Ammon like [c]Gomorrah—
Overrun with weeds and saltpits,
And a perpetual desolation.
The residue of My people shall plunder them,
And the remnant of My people shall possess them."
10 This they shall have for their pride,
Because they have reproached and made arrogant threats
Against the people of the LORD of hosts.
11 The LORD *will be* awesome to them,
For He will reduce to nothing all the gods of the earth;
People shall worship Him,
Each one from his place,
Indeed all the shores of the nations.
12 "You [d]Ethiopians also,
You shall be slain by My sword."
13 And He will stretch out His hand against the north,
Destroy [e]Assyria,
And make Nineveh a desolation,
As dry as the wilderness.
14 The herds shall lie down in her midst,
Every beast of the nation.
Both the pelican and the bittern
Shall lodge on the capitals *of* her *pillars;*
Their voice shall sing in the windows;
Desolation *shall be* at the threshold;
For He will lay bare the cedar work.
15 This is the rejoicing city
That dwelt [f]securely,
That said in her heart,
"I *am it,* and *there is* none besides me."
How has she become a desolation,
A place for beasts to lie down!
Everyone who passes by her
Shall hiss and shake his fist.

III. The Moral State of Israel; Captivity Will Come, 3:1–7

3 WOE to her who is rebellious and polluted,
To the oppressing city!
2 She has not obeyed *His* voice,
She has not received correction;
She has not trusted in the LORD,
She has not drawn near to her God.
3 Her [g]princes in her midst *are* roaring lions;
Her judges *are* evening wolves
That leave not a bone till morning.
4 Her [h]prophets are insolent, treacherous people;
Her [i]priests have polluted the sanctuary,
They have done violence to the law.
5 The LORD *is* righteous in her midst,
He will do no unrighteousness.
Every morning He brings His justice to light;

2:8
a vv. 8-11; Amos 2:1-3
b vv. 8-11; Amos 1:13
2:9
c Deut. 29:23
2:12
d Is. 18:1-7; Ezek. 30:4-5
2:13
e Is. 10:5-27; 14:24-27; Mic. 5:5-6
2:15
f Is. 47:8
3:3
g Ezek. 22:27
3:4
h Ezek. 22:25; Mic. 3:5,11
i Ezek. 22:26; Mal. 2:7-8

Sodom and Gomorrah: *burning.* Cities located in the Valley of Siddim known for their extreme wickedness and destroyed by God with fire and brimstone. Only Lot and his family survived the destruction.

2:13 Nineveh. The capital of the ancient Assyrian Empire was noted for its cruelty and violence (Jon. 3:8). This is confirmed by the ancient records found there. Under the preaching of Jonah in the eighth century B.C., the city and king had turned to God (Jon. 3:3–10). But in the time of Nahum, a century or more later, the city had wholly departed from God. The message of Nahum, therefore, though given perhaps a generation before the destruction of the city, is not a call to repentance but an unrelieved warning of judgment (1:9; 3:10). Such is the way of God; light rejected brings destruction.

3:2 trusted. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

He never fails,
But the unjust knows no shame.

6 "I have cut off nations,
Their fortresses are devastated;
I have made their streets
desolate,
With none passing by.
Their cities are destroyed;
There is no one, no inhabitant.
7 I said, 'Surely you will fear Me,
You will receive instruction'—
So that her dwelling would not
be cut off,
Despite everything for which I
punished her.
But they rose early and
corrupted all their deeds.

IV. Future Judgment of the Gentiles, Followed by Kingdom Blessing under Messiah, 3:8–20

8 "Therefore [a]wait for Me," says
the LORD,
"Until the day I rise up for
plunder;*
My determination *is* to [b]gather
the [c]nations
To My assembly of kingdoms,
[d]To pour on them My
indignation,
All my fierce anger;
All the earth shall be devoured
With the fire of My jealousy.

Israel's cleansing

9 "For then I will restore to the
peoples a pure [e]language,
That they all may call on the
name of the LORD,
To serve Him with one accord.
10 From beyond the rivers of
Ethiopia
My worshipers,
The daughter of My dispersed
ones,
Shall bring My offering.
11 In that day you shall not be
shamed for any of your
deeds
In which you transgress against
Me;
For then I will take away from
your midst
Those who [f]rejoice in your
pride,
And you shall no longer be
haughty
In My holy mountain.
12 I will leave in your midst
A meek and humble people,
And they shall trust in the
name of the LORD.
13 The [g]remnant of Israel shall do
no unrighteousness
And speak no lies,
Nor shall a deceitful tongue be
found in their mouth;
For they shall [h]feed *their* flocks
and lie down,
And no one shall make *them*
afraid."

Israel's restoration and blessing; the King in the kingdom

14 Sing, O daughter of Zion!
Shout, O Israel!
Be glad and rejoice with all
your heart,
O daughter of Jerusalem!
15 The LORD has taken away your
judgments,
He has cast out your enemy.
The [i]King of Israel, the LORD, *is*
in your midst;
You shall see* disaster no more.

***3:8** Septuagint and Syriac read *for witness;* Targum reads *for the day of My revelation for judgment;* Vulgate reads *for the day of My resurrection that is to come.* ***3:15** Some Hebrew manuscripts, Septuagint, and Bomberg read *see;* Masoretic Text and Vulgate read *fear.*

3:8
a Mic. 7:7; Hab. 2:3
b Is. 66:18; Joel 3:2; Mic. 4:12; Matt. 25:32
c Cp. Zech. 12:9; 14:3
d *Armageddon* (battle of): vv. 8,15; Zech. 10:3. (Is. 10:27; Rev. 19:17, *note*)

3:9
e Is. 19:18

3:11
f Is. 2:12; 5:15

3:13
g *Remnant:* vv. 13-20; Hag. 1:14. (Is. 1:9; Rom. 11:5, *note*)
h Ezek. 34:13-15

3:15
i *Kingdom* (OT): vv. 13-20; Zech. 6:13. (Gen. 1:26; Zech. 12:8, *note*)

3:7 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

3:9 restore. In Zephaniah the conversion of "the peoples" is stated out of the usual prophetic order, in which the blessing of Israel and the setting up of the kingdom precede the conversion of the Gentiles. See Zech. 12:1,8, with *notes.* But the passage gives clear testimony as to when the conversion of the nations will occur. It is after the smiting of the nations. Compare Is. 11:9 with context; Ps. 2:5–8; Dan. 2:34–35; Acts 15:15–17; Rev. 19:19—20:6. **pure language.** The prophet is not foretelling a universal language, as though to reverse the consequences of Babel, but the conversion of the nations, a spiritual transformation readily discernible in their purified speech.

3:12 trust. Trust is the characteristic OT word for the NT "faith" and "believe." It occurs 154 times in the OT, and is the rendering of Hebrew words signifying *to take refuge* (Ps. 2:12); *to lean on* (Ps. 56:3); *to roll on* (Ps. 22:8).

3:15 midst. That this, and all like passages in the prophets (see Kingdom (OT), Gen. 1:26–28; Zech. 12:8, *note*), cannot refer to anything which occurred at the first coming of Christ is clear from the context. Precisely the reverse is true. See, e.g., Is. 11:1, *note.*

16 In that day [a]it shall be said to
Jerusalem:
"Do not fear;
Zion, let not your hands be
weak.
17 The LORD your God in your
midst,
The Mighty One, will save;
He will [b]rejoice over you with
gladness,
He will quiet *you* with His love,
He will rejoice over you with
singing."

18 "I will gather those who sorrow
over the appointed
assembly,
Who are among you,
To whom its reproach *is* a
burden.

19 Behold, at that time
I will deal with all who afflict
you;
I will save the lame,
And gather those who were
driven out;
I will appoint them for praise
and fame
In every land where they were
put to shame.
20 At that time I will [c]bring you
back,
Even at the time I gather you;
For I will give you fame and
praise
Among all the peoples of the
earth,
When I return your captives
before your eyes,"
Says the LORD.

3:16
a Is. 35:3-4

3:17
b Deut. 30:9; Is. 62:5; 65:19; Jer. 32:41

3:20
c Is. 11:12; 27:12; 56:8; Ezek. 28:25; 34:13; 37:21; Amos 9:14

3:17 quiet you. Or *be quiet in,* a love too great for words. **with His love.** For the LORD's own, His final word is not of anger, as with the unbelieving nations, but of love, as expressed in this beautiful verse. When it comes to His people, chastised and forgiven, the LORD rests His case in love and rejoicing.

3:20 give you fame. This is the fulfillment of Israel's destiny, as stated in Deut. 26:19.

THE BOOK OF

HAGGAI

Author:	*Theme:*	*Date of writing:*
Haggai	Rebuilding the Temple	6th Cent. B.C.

Background

Haggai, whose name means *festive*, was one of the early post-captivity prophets. His ministry was to rebuke the returned exiles for their delay in rebuilding the Temple and to encourage them to set to work. Haggai was a contemporary of Zechariah (Ezra 5:1–2).

The five messages that make up the Book of Haggai are among the most precisely dated of all prophecies, the year, month, and day being specified in each case (1:1,15; 2:1,10,20). Such expressions as "then the word of the LORD came" and "Thus says the LORD of hosts" occur about nineteen times in the two chapters of the prophecy.

Outline

The book may be divided according to the five messages of Haggai, as follows:

I.	The First Message of Rebuke	1:1–11
	A. Introduction	1:1–2
	B. The Condition of the Exiles: God's Discipline Because of Disobedience	1:3–11
II.	The First Message of Encouragement	1:12–15
III.	The Second Message of Encouragement: the Future Glory of the Temple	2:1–9
IV.	The Second Message of Rebuke	2:10–19
V.	The Third Message of Encouragement: the Final Overthrow of Gentile World Power	2:20–23

I. The First Message of Rebuke, 1:1–11

Introduction

1 IN the [a]second year of King Darius, in the sixth month, on the first [b]day of the month, the word of the LORD came by [c]Haggai the prophet to [d]Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying,

2 "Thus speaks the LORD of hosts, saying: 'This people says, "The time has not come, the time that the LORD's house should be built." ' "

The condition of the exiles: God's discipline because of disobedience

3 Then the word of the LORD came by Haggai the prophet, saying,

4 "*Is it* time for you yourselves to dwell in your paneled houses, and this temple* *to lie* [e]in ruins?"

5 Now therefore, thus says the LORD of hosts: "Consider your ways!

6 "You have [f]sown much, and bring in little;
You eat, but do not have enough;
You drink, but you are not filled with drink;
You clothe yourselves, but no one is warm;
And he who earns wages,
Earns wages *to put* into a bag with holes."

7 Thus says the LORD of hosts: "Consider your ways!

8 "Go up to the [g]mountains and bring wood and build the temple, that I may take pleasure in it and be glorified," says the LORD.

9 "*You* looked for much, but indeed *it came to* little; and when you brought it home, I blew it away. Why?" says the LORD of hosts. "Because of My house that *is in* ruins, while every one of you runs to his own house.

10 "Therefore the [h]heavens above you withhold the dew, and the earth withholds its fruit.

11 "For I called for a [i]drought on the land and the mountains, on the grain and the new wine and the oil, on whatever the ground brings forth, on men and livestock, and on all the labor of *your* hands."

II. The First Message of Encouragement, 1:12–15

The work recommended

12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him; and the people feared the presence of the LORD.

13 Then Haggai, the LORD's messenger, spoke the LORD's message to the people, saying, "I *am* with you, says the LORD."

14 So the LORD [j]stirred up the spir-

*1:4 Literally *house*, and so in verse 8

1:1
a Ezra 4:24; Hag. 2:10; Zech. 1:1,7
b Cp. Hag. 1:15; 2:1
c Ezra 5:1; 6:14
d 1 Chr. 3:19; Ezra 2:2; Neh. 7:7; Zech. 4:6; Matt. 1:12-13

1:4
e Cp. 2 Sam. 7:2

1:6
f Deut. 28:38-40

1:8
g Ezra 3:7

1:10
h Deut. 28:23-24

1:11
i Cp. Mal. 3:9-11

1:14
j 2 Chr. 36:22; Ezra 1:1

1:1 King Darius. The dating of a Hebrew prophecy by the reign of a Gentile monarch, in this instance Darius I Hystaspis, reveals that the times of the Gentiles were in progress (Luke 21:24). For similar instances, compare Dan. 2:1; 7:1; etc. **sixth month.** This is the month of Elul in the Hebrew religious calendar. It correlates to the modern months of August–September. For more information on the Hebrew religious calendar, see the note at Lev. 23:2. **Haggai.** Haggai's prophecy should be compared with the prophecy of Zechariah, his contemporary, and also with the historical record in the Book of Ezra, as follows: Hag. 1:1–11 with Ezra 4:24—5:1; Hag. 1:12–15 with Ezra 5:2 and Zech. 1:1–6; Hag. 2:10–23 with Zech. 1:7—6:15. Also compare Ezra 5:3–17; 6:1–13 with Zech. 7—8. **Zerubbabel . . . Joshua.** Zerubbabel and Joshua were not only religious leaders, but prominent men in civic life also. **Joshua.** Or *Jeshua.* Ezra 3:2; Neh. 12:1; Zech. 3:1–5.

Haggai: *festive.* A minor prophet who encouraged the returned exiles to rebuild the temple.

1:2 time has not come. Contrast with this David's concern in 2 Sam. 7:2.

1:5,7 Consider. That is, *Lay to heart.*

1:9 blew it away. Indicative of God's displeasure.

1:11 all the labor. The principle of Matt. 6:33 is valid in every generation.

1:12 Joshua. Or *Jeshua.* Ezra 3:2; Neh. 12:1; Zech. 3:1–5. **feared.** "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

Zerubbabel: *scattered in Babylon.* A prince of Judah who led the first group of exiles back to Judah. He started the work of rebuilding the temple and restored the worship of God.

it of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the [a]remnant of the people; and they came and [b]worked on the house of the LORD of hosts, their God,

15 on the twenty-fourth [c]day of the sixth month, in the second year of King Darius.

III. The Second Message of Encouragement: the Future Glory of the Temple, 2:1–9

The temples

2 IN the [d]seventh *month,* on the twenty-first of the month, the word of the LORD came by Haggai the prophet, saying:

2 "Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying:

3 [e]'Who is left among you who saw this temple* in its former glory? And how do you see it now? In comparison with it, *is this* not in your eyes as nothing?

4 'Yet now be strong, Zerubbabel,' says the LORD; 'and be strong, Joshua, son of Jehozadak, the high priest; and be strong, all you people of the land,' says the LORD, 'and work; for I *am* with you,' says the LORD of hosts.

5 '*According to* the word that I [f]covenanted with you when you came out of Egypt, so My [g]Spirit remains among you; do not fear!'

6 "For thus says the LORD of hosts: [h]'Once more (it *is* a little while) I will [ij]shake heaven and earth, the sea and dry land;

7 'and I will shake all nations, and they shall come to the Desire of All Nations,* and I will fill this temple with [k]glory,' says the LORD of hosts.

8 'The silver *is* Mine, and the gold *is* Mine,' says the LORD of hosts.

9 'The glory of this latter temple shall be greater than the former,' says the LORD of hosts. 'And in this place I will give peace,' says the LORD of hosts."

IV. The Second Message of Rebuke, 2:10–19

God's message of cleansing and blessing

10 On the [l]twenty-fourth *day* of the ninth *month,* in the second year of Darius, the word of the LORD came by Haggai the prophet, saying,

11 "Thus says the LORD of hosts: 'Now, ask the priests *concerning the* law, saying,

12 "If one carries holy meat in the fold of his garment, and with the edge he touches bread or stew, wine or oil, or any food, will it become holy?" ' " Then the priests answered and said, "No."

***2:3** Literally *house*, and so in verses 7 and 9
***2:7** Or *the desire of all nations*

1:14
a *Remnant:* v. 14; Zech. 8:6. (Is. 1:9; Rom. 11:5, *note*)
b Ezra 5:2

1:15
c Cp. v. 1; 2:1

2:1
d Cp. v. 10

2:3
e Ezra 3:12-13

2:5
f Ex. 29:45; 33:12-14
g *Holy Spirit* (OT): v. 5; Zech. 4:6. (Gen. 1:2; Zech. 12:10, *note*)

2:6
h Heb. 12:26
i *Christ* (second advent): vv. 6-7; Zech. 2:10. (Deut. 30:3; Acts 1:11, *note*)
j Cp. Ezek. 21:27; Dan. 2:44; Joel 3:16

2:7
k 1 Kin. 8:11; Is. 60:7; Zech. 2:5

2:10
l v. 20

2:3 HAGGAI'S MESSAGE

The prophet calls the old men who remembered Solomon's temple, to witness to the new generation how greatly that structure exceeded the present in magnificence; and he then utters a prophecy (vv. 7–9) which can only refer to the future kingdom temple described by Ezekiel. It is certain that the restoration temple and all subsequent structures, including Herod's, were far inferior in costliness and splendor to Solomon's.

The present period is described in Hos. 3:4–5. Verse 6 is quoted in Heb. 12:26–27. Verse 7, "I will shake all nations," refers to the great tribulation and is followed by the coming of Christ in glory, as in Matt. 24:29–30. "The Desire of All Nations" (LXX, "the riches of all nations" that is, the treasures or desirable things) is an expression that refers ultimately to Christ, in whom all true riches culminate. See Mal. 3:1, *note*.

2:1 seventh month. This is the month of Tishri (or Ethanim) in the Hebrew religious calendar. It correlates to the modern months of September—October. For more information on the Hebrew religious calendar, see the note at Lev.23:2. **twenty-first.** This was the seventh day of the Feast of Tabernacles (Lev. 23:39–44; compare John 7:37ff.).

2:4 Joshua. Or *Jeshua.* Not the same man as in Josh. 1:1ff.; Ezra 2:2.

2:9 glory. Or *the future glory of this house shall be greater than the former.* **temple.** In a broad sense all the temples (that is, Solomon's, Ezra's, Herod's, that which will be used by the unbelieving Jews under covenant with the beast [Dan. 9:27; Matt. 24:15; 2 Thess. 2:3–4], and Ezekiel's future kingdom temple [Ezek. 40—47]) are looked upon as though they are the "house of the LORD," since they all *profess* to be that. For that reason Christ purified the temple of His day, erected though it was by an Idumean usurper to please the Jews (Matt. 21:12–13). **Peace** will be bestowed through the Prince of Peace (Is. 9:6–7; compare Mic. 5:5).

13 And Haggai said, "If *one who is* [a]unclean *because* of a dead body touches any of these, will it be unclean?" So the priests answered and said, "It shall be unclean."

14 Then Haggai answered and said, " 'So is this people, and so is this nation before Me,' says the LORD, 'and so is every work of their hands; and what they offer there is unclean.

15 'And now, carefully consider from this day forward: from before stone was laid upon stone in the temple of the LORD—

16 'since those *days,* when *one* came to a heap of [b]twenty ephahs, there were *but* ten; when *one* came to the wine vat to draw out fifty baths from the press, there were *but* twenty.

17 'I struck you with [c]blight and mildew and hail in all the labors of your hands; [d]yet you did not *turn* to Me,' says the LORD.

18 'Consider now [e]from this day forward, from the twenty-fourth day of the ninth month, from the day that the foundation of the LORD'S temple was [f]laid—consider it:

19 'Is the seed still in the barn? As yet the vine, the fig tree, the pomegranate, and the olive tree have not yielded *fruit. But* from this day I will [g]bless *you.*' "

V. The Third Message of Encouragement: the Final Overthrow of Gentile World Power, 2:20–23

20 And again the word of the LORD came to Haggai on the twenty-fourth day of the month, saying,

21 "Speak to [h]Zerubbabel, governor of Judah, saying:

'I will shake heaven and earth.
22 I will [i]overthrow the throne of kingdoms;
I will destroy the strength of the Gentile kingdoms.
I will overthrow the chariots
And those who ride in them;
The horses and their riders shall come down,
Every one by the sword of his brother.

23 'In that day,' says the LORD of hosts, 'I will take you, Zerubbabel My servant, the son of Shealtiel,' says the LORD, 'and will make you like a [j]signet *ring;* for I have [k]chosen you,' says the LORD of hosts."

2:13
a Lev. 22:4-6; Num. 19:22

2:16
b Cp. Lev. 26:26; Hag. 1:6-11

2:17
c Deut. 28:22; Amos 4:9
d Amos 4:6-11

2:18
e vv. 15-19; cp. Zech. 8:9-12
f Ezra 5:16

2:19
g Mal. 3:10

2:21
h Hag. 1:1-14; cp. Ezra 5:2; Zech. 4:6-10

2:22
i Dan. 2:34-35, 44-45; Rev. 19:11-21

2:23
j Song 8:6; Jer. 22:24
k Is. 42:1; 43:10

2:13 unclean. The principle is illuminated by Lev. 6:18; 22:4–6; and Num. 19:11. The Mosaic law held that moral cleanness could not be transmitted, but moral uncleanness could. The long disobedience of the nation rendered their work unprofitable before God.

2:15,18 consider. That is, *lay to heart.*

2:23 Zerubbabel. The Messianic line came through Zerubbabel as a descendant of David (Matt. 1:12; Luke 3:27).

2:23 signet ring. The signet ring is a symbol of royal authority.

THE BOOK OF

ZECHARIAH

Author:	*Theme:*	*Date of writing:*
Zechariah	Messiah's Advents	6th Cent. B.C.

Background

Zechariah, whose name means *the* LORD *remembers*, was a prophet of the restoration from Babylon. As a contemporary of Haggai (compare 1:1 with Haggai 1:1), he began his two-year ministry in the second year of Darius I Hystaspis, 520 B.C. His messages cover events beginning with the rebuilding of the Temple and concluding with the millennium.

Expositors, both Jewish and Christian, have complained of the difficulty of the book. This is due largely to the visions of chapters 1–6. But no Old Testament prophet has more prophecy concerning Christ, Israel, and the nations in so short a space than Zechariah. He predicts the second coming of Christ. His reign, His priesthood, His kingship, His humanity, His Deity, His building of the Temple of the LORD, His coming in lowliness, His bringing of permanent peace, His rejection and betrayal for thirty pieces of silver, His return to Israel as the crucified One, and His being smitten by the sword of the LORD.

Zechariah's predictions of other prophetic events of the end-time are equally clear and significant. In the last chapter alone the prophet discloses the last siege of Jerusalem, the initial victory of the enemies of Israel, the cleaving of the Mount of Olives, the LORD's defense of Jerusalem by His visible appearing on Olivet, judgment on the confederated nations, the topographical changes in the land of Israel, the Feast of Tabernacles in the millennium, and the ultimate holiness of Jerusalem and her people.

Outline

The book may be divided as follows:

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I. Call to Repentance, 1:1–6

Introduction

1 IN the eighth month of the second year of [a]Darius, the word of the LORD came to [b]Zechariah the son of Berechiah, the son of [c]Iddo the prophet, saying,

A solemn warning and call to repentance

2 "The LORD has been very angry with your fathers.

3 "Therefore say to them, 'Thus says the LORD of hosts: [d]"Return to Me," says the LORD of hosts, "and I will return to you," says the LORD of hosts.

4 "Do not be like your fathers, to whom the former prophets preached, saying, 'Thus says the LORD of hosts: "Turn now from your evil ways and your evil deeds." ' But they [e]did not hear nor heed Me," says the LORD.

5 "Your fathers, where *are* they?
And the prophets, do they live forever?
6 Yet surely My words and My statutes,
Which I commanded My servants the prophets,
Did they not overtake your fathers?

"So they returned and said:

'Just as the LORD of hosts determined to do to us,
According to our ways and according to our deeds,
So He has dealt with us.' " ' "

II. A Series of Eight Visions to Comfort Jerusalem, 1:7—6:15

(1) The rider on the red horse

7 On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet:

8 I saw by night, and behold, a man riding on a red horse, and it stood among the myrtle trees in the hollow; and behind him *were* horses: red, sorrel, and white.

9 Then I said, [f]"My lord, what *are* these?" So the [g]angel who talked with me said to me, "I will show you what they *are.*"

10 And the man who stood among the myrtle trees answered and said, "These *are the ones* whom the LORD has sent to walk to and fro throughout the earth."

11 So they answered the [h]Angel of the LORD, who stood among the myrtle trees, and said, "We have walked to and fro throughout the earth, and behold, all the earth is resting quietly."

The LORD displeased with the nations

12 Then the [i]Angel of the LORD answered and said, "O LORD of hosts, [j]how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these [k]seventy years?"

13 And the LORD answered the [l]angel who talked to me, *with* good *and* comforting words.

1:1
a v. 7; Ezra 4:24; 6:15; Hag. 1:1; Zech. 7:1
b Ezra 5:1; 6:14
c Neh. 12:4,16

1:3
d Mal. 3:7

1:4
e 2 Chr. 36:15-16

1:9
f Zech. 4:4-5,13; 6:4
g *Angel* (of the LORD): v. 9; Zech. 1:11. (Gen. 16:7; Judg. 2:1, *note*). See Heb. 1:4, *note*

1:11
h *Angel* (of the LORD): v. 11; Zech. 1:12. (Gen. 16:7; Judg. 2:1, *note*). See Heb. 1:4, *note*

1:12
i *Angel* (of the LORD): v. 12; Zech. 1:13. (Gen. 16:7; Judg. 2:1, *note*). See Heb. 1:4, *note*
j Ps. 74:10; Jer. 12:4; cp. Rev. 6:10
k 2 Chr. 36:21; Jer. 25:11-12; 29:10; Dan. 9:2

1:13
l *Angel* (of the LORD): v. 13; Zech. 1:14. (Gen. 16:7; Judg. 2:1, *note*). See Heb. 1:4, *note*

1:1 eighth month. This is the month of Marchesvan (or Bul) in the Hebrew religious calendar. It correlates to the modern months of October–November. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

Darius: Darius the Great was a king of Persia who encouraged the rebuilding of the temple in Jerusalem.

1:4 former. Pre-exilic prophets. 2 Chr. 24:19; Zech. 7:7.

1:7 eleventh month. This is the month of Shebet in the Hebrew religious calendar. It correlates to the modern months of January–February. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

Zechariah: *whom Jehovah remembers.* One of the minor prophets who presented a message of hope to the Jews returning from exile.

1:8 saw by night. Zechariah's first vision (vv. 8–17) reveals Judah in dispersion, Jerusalem under adverse possession, and the Gentile nations at rest about it. This condition still continues, and the LORD's answer to the intercession of the angel sweeps on to the end-time of Gentile domination, when "the LORD will again comfort Zion," etc. (vv. 16–17; Is. 40:1–5). See Kingdom (OT) (Gen. 1:26–28; Zech. 12:8, *note*). **red horse.** Compare Rev. 6:4. The whole period of Gentile world power is characterized by the red horse, that is, by the sword. Compare also Dan. 9:26; Matt. 24:6–7. **hollow.** That is, *a shady place* or *glen*.

14 So the [a]angel who spoke with
me said to me, "Proclaim, saying,
'Thus says the LORD of hosts:

"I am [b]zealous for Jerusalem
And for Zion with great zeal.
15 I am exceedingly angry with
the nations at ease;
For I was a little angry,
And they helped—*but* with evil
intent."

16 'Therefore thus says the LORD:

"I am [c]returning to Jerusalem
with mercy;
My [d]house [e]shall be built in it,"
says the LORD of hosts,
"And a *surveyor's* [f]line shall be
stretched out over
Jerusalem." '

17 "Again proclaim, saying, 'Thus
says the LORD of hosts:

"My cities shall again spread out
through prosperity;
The LORD will again [g]comfort
Zion,
And will again [h]choose
Jerusalem." ' "

(2) The four horns and four craftsmen

18 Then I raised my eyes and
looked, and there *were* four [i]horns.
19 And I said to the [j]angel who
talked with me, "What *are* these?"
So he answered me, "These *are* the
horns that have scattered Judah, Is-
rael, and Jerusalem."
20 Then the LORD showed me four
craftsmen.

21 And I said, "What are these
coming to do?" So he said, "These
are the [k]horns that scattered Judah,
so that no one could lift up his head;
but the craftsmen* are coming to
terrify them, to cast out the [l]horns
of the nations that lifted up *their*
horn against the land of Judah to
scatter it."

(3) The man with the measuring line in his hand

2 THEN I raised my eyes and
looked, and behold, a man with
a [m]measuring line in his hand.
2 So I said, "Where are you go-
ing?" And he said to me, "To mea-
sure Jerusalem, to see what *is* its
width and what *is* its length."
3 And there *was* the [n]angel who
talked with me, going out; and an-
other angel was coming out to meet
him,

Jerusalem in the Kingdom Age

4 who said to him, "Run, speak to
this young man, saying: 'Jerusalem
shall be inhabited *as* towns without
walls, because of the multitude of
men and livestock in it.
5 'For I,' says the LORD, 'will be a
wall of fire all around her, and I will
be the glory in her midst.' "
6 "Up, up! Flee from the land of
the north," says the LORD; "for I
have spread you abroad like the four
winds of heaven," says the LORD.
7 "Up, Zion! Escape, you who dwell
with the daughter of [o]Babylon."
8 For thus says the LORD of hosts:
"He sent Me after glory, to the na-
tions which plunder you; for he
who touches you touches the [p]ap-
ple of His eye.
9 "For surely I will shake My hand
against them, and they shall become
spoil for their servants. Then you

*1:21 Literally *these*

1:14
a *Angel* (of the LORD): v. 14; Zech. 1:19. (Gen. 16:7; Judg. 2:1, *note*). See Heb. 1:4, *note*
b Joel 2:18; Zech. 8:2; cp. 2 Cor. 11:2

1:16
c Zech. 2:10-11
d Ezra 6:14-15; Hag. 1:4; Zech. 4:9
e 2 Chr. 36:23; Ezra 1:2-3; Is. 44:28
f Zech. 2:1-12

1:17
g Is. 40:1-2; 51:3
h Is. 14:1; Zech. 2:12

1:18
i Lam. 2:17

1:19
j *Angel* (of the LORD): v. 19; Zech. 2:3. (Gen. 16:7; Judg. 2:1, *note*). See Heb. 1:4, *note*

1:21
k See v. 18, *note;* Deut. 33:17, *note*
l v. 19; Ps. 75:10

2:1
m Jer. 31:39

2:3
n *Angel* (of the LORD): v. 3; Zech. 3:1. (Gen. 16:7; Judg. 2:1, *note*). See Heb. 1:4, *note*

2:7
o Is. 48:20; Jer. 51:6

2:8
p Deut. 32:10; Ps. 17:8

2:1 THE MEASURING LINE

The measuring line (or rod) is used by Ezekiel (40:3,5) as a symbol of preparation for rebuilding the city and temple in the Kingdom Age. Here it has that meaning, as the context shows (vv. 4–13).

The subject of the vision is the restoration of nation and city. In no sense has this prophecy been fulfilled. The order is:

(1) the LORD in glory in Jerusalem (v. 5) (compare Matt. 24:29–30);

(2) the restoration of Israel (v. 6);

(3) the judgment of the LORD upon the nations (vv. 8–9) (compare Matt. 25:31–32); and

(4) the full blessing of the earth (vv. 10–13).

See Kingdom (OT) (Gen. 1:26–28; Zech. 12:8, *note;* Israel, Gen. 12:2–3; Rom. 11:26, *note*).

1:18 raised my eyes. A horn is sometimes used as a symbol of a Gentile king (Dan. 7:24; Rev. 17:12), and the vision is of the four world empires (Dan. 2:36–44; 7:3–7), which have "scattered Judah, Israel, and Jerusalem" (v. 19). See Deut. 33:17, *note.*

1:20 four craftsmen. The four craftsmen may denote the four judgments of Ezek. 14:21 ("the sword and famine and wild beasts and pestilence"), and in turn the four horsemen and horses of Rev. 6:1–8. See v. 18, *note.*

will know that the LORD of hosts has sent Me.

10 "Sing and rejoice, O daughter of Zion! For behold, [a]I am coming and I will dwell in your midst," says the LORD.

11 "Many nations shall be joined to the LORD in that day, and they shall become My people. And I will dwell in your midst. Then you will know that the LORD of hosts has sent Me to you.

12 "And the LORD will [b]take possession of Judah as His inheritance in the Holy Land, and will again choose Jerusalem.

13 [c]"Be silent, all flesh, before the LORD, for He is aroused from His holy habitation!"

(4) Joshua the high priest; the LORD's servant, the BRANCH

3 THEN he showed me Joshua the high priest standing before the [d]Angel of the LORD, and [e]Satan standing at his right hand to oppose him.

2 And the LORD said to Satan, "The LORD rebuke you, Satan! The LORD who has chosen Jerusalem rebuke you! *Is* this not a brand plucked from the fire?"

3 Now Joshua was [f]clothed with filthy garments, and was standing before the [g]Angel.

4 Then He answered and spoke to those who stood before Him, saying, "Take away the filthy garments from him." And to him He said, "See, I have removed your iniquity from you, and I will [h]clothe you with rich robes."

5 And I said, "Let them put a clean turban on his head." So they put a clean turban on his head, and they put the clothes on him. And the [i]Angel of the LORD stood by.

6 Then the [j]Angel of the LORD admonished Joshua, saying,

7 "Thus says the LORD of hosts:

'If you will walk in My ways,
And if you will [k]keep My command,
Then you shall also judge My house,
And likewise have charge of My courts;
I will give you places to walk
Among these who stand here.

8 'Hear, O Joshua, the high priest,
You and your companions who sit before you,
For they are a wondrous sign;
For behold, I am bringing forth
My Servant the [l]BRANCH.
9 For behold, the [m]stone
That I have laid before Joshua:
Upon the stone *are* [n]seven eyes.
Behold, I will engrave its inscription,'
Says the LORD of hosts,
'And I will remove the iniquity of that land in one day.
10 In that day,' says the LORD of hosts,
'Everyone will invite his neighbor
Under his vine and under his fig tree.' "

(5) The golden lampstand and the two olive trees

4 NOW the [o]angel [p]who talked with me came back and wakened me, as a man who is wakened out of his sleep.

2 And he said to me, "What do you see?" So I said, "I am looking, and there *is* a lampstand of solid

2:10

a *Christ* (second advent): vv. 10-12; Zech. 6:13. (Deut. 30:3; Acts 1:11, *note*)

2:12

b Deut. 32:9; Ps. 33:12; Jer. 10:16

2:13

c Hab. 2:20; Zeph. 1:7

3:1

d *Angel* (of the LORD): v. 1; Zech. 3:3. (Gen. 16:7; Judg. 2:1, *note*)

e *Satan:* vv. 1-2; Matt. 4:1. (Gen. 3:1; Rev. 20:10, *note*)

3:3

f Is. 64:6; cp. Phil. 3:1-9

g *Angel* (of the LORD): v. 3; Zech. 3:5. (Gen. 16:7; Judg. 2:1, *note*)

3:4

h Gen. 3:21

3:5

i *Angel* (of the LORD): v. 5; Zech. 3:6. (Gen. 16:7; Judg. 2:1, *note*)

3:6

j *Angel* (of the LORD): v. 6; Zech. 4:1. (Gen. 16:7; Judg. 2:1, *note*)

3:7

k Lev. 8:35; Ezek. 44:16

3:8

l See Is. 4:2, *note*

3:9

m See 1 Pet. 2:8, *note*

n Zech. 4:10; cp. Rev. 5:6

4:1

o *Angel* (of the LORD): v. 1; Zech. 5:5. (Gen. 16:7; Judg. 2:1, *note*)

p Zech. 1:9; 3:1

2:10 dwell. Same Hebrew word as *Shekinah.*

2:12 Holy Land. This is the only place in the Bible where the term "Holy Land" is used.

3:1 high priest. The purpose of this vision was to set forth the reinstatement of Israel into their priestly office. Compare Ex. 19:5–6. It discloses: (1) the change from self-righteousness to the righteousness of God (see Rom. 3:21, *note*), of which Paul's experience in Phil. 3:1–9 is the illustration, as it is also the foreshadowing of the conversion of Israel; and (2) in type, the preparation of Israel for receiving the LORD's Branch (see Is. 4:2, *note*). The refusal of the Jews to abandon self-righteousness for the righteousness of God blinded them to the presence of the Branch in their midst at His first advent (Rom. 10:1–4; 11:7–8). Compare Zech. 6:12–15, which speaks of the manifestation of the Branch in glory (v. 13) as the Priest-King, when Israel will receive Him. See Heb. 5:6, *note.*

3:2 a brand plucked from the fire. That is, retrieved for God's future purpose.

3:10 Verse 10 marks the time of fulfillment as in the future kingdom. It speaks of a security which Israel has never known since the captivity, nor will know until the kingdom comes. Compare Is. 11:1–9.

gold with a bowl on top of it, and on the *stand* [a]seven lamps with seven pipes to the seven lamps.

3 [b]"Two olive trees *are* by it, one at the right of the bowl and the other at its left."

4 So I answered and spoke to the angel who talked with me, saying, "What *are* these, my lord?"

5 Then the angel who talked with me answered and said to me, "Do you not know what these are?" And I said, "No, my lord."

6 So he answered and said to me:

"This *is* the word of the LORD to [c]Zerubbabel:
'Not by might nor by [d]power,
but by My [e]Spirit,'
Says the LORD of hosts.
7 'Who *are* you, O great
[f]mountain?
Before Zerubbabel *you shall become* a plain!
And he shall bring forth the
[g]capstone
With shouts of "Grace, grace to it!" ' "

Zerubbabel to finish rebuilding the temple

8 Moreover the word of the LORD came to me, saying:

9 "The hands of Zerubbabel
Have [h]laid the foundation of this temple;*
His hands shall also [i]finish *it.*
Then you will know
That the LORD of hosts has sent Me to you.
10 For who has despised the day of [j]small things?
For these seven rejoice to see
The plumb line in the hand of Zerubbabel.
They are the [k]eyes of the LORD,
Which [l]scan to and fro throughout the whole earth."

11 Then I answered and said to him, "What *are* these two olive trees—at the right of the lampstand and at its left?"

12 And I further answered and said to him, "What *are these* two olive branches that *drip* into the receptacles* of the two gold pipes from which the golden *oil* drains?"

13 Then he answered me and said, "Do you not know what these *are?*" And I said, "No, my lord."

14 So he said, "These *are* the [m]two anointed ones, who stand beside the Lord of the whole earth."

(6) The flying scroll

5 THEN I turned and raised my eyes, and saw there a flying scroll.

2 And he said to me, "What do you see?" So I answered, "I see a flying scroll. Its length *is* twenty [n]cubits and its width ten cubits."

3 Then he said to me, "This *is* the curse that goes out over the face of

*4:9 Literally *house*
*4:12 Literally *into the hands of*

4:2
a Ex. 25:37; Rev. 4:5

4:3
b Rev. 11:3-4

4:6
c Hag. 1:1
d Is. 30:1; Hos. 1:7; Hag. 2:4-5
e *Holy Spirit* (OT): v. 6; Zech. 12:10. (Gen. 1:2; Zech. 12:10, *note*)

4:7
f Jer. 51:25
g *Christ* (Stone): v. 7; Matt. 7:24-25. (Gen. 49:24; 1 Pet. 2:8, *note*)

4:9
h Ezra 3:8-11; 5:16
i Ezra 6:14-15; cp. Zech. 6:12-13

4:10
j Cp. Neh. 4:2-4; Hag. 2:3
k Zech. 3:9
l 2 Chr. 16:9

4:14
m Cp. Rev. 11:3-12

5:2
n See Weights and Measures (OT), 2 Chr. 2:10, *note*

4:2 THE VISION OF THE LAMPSTAND

In this vision the lampstand represents God's witness before the world. In the time of Zechariah this witness was maintained by Israel. In the Church Age it is maintained by the Church (compare Rev. 1:12,13,20; 2:1,5; etc.). Although the Church will be removed at the rapture (1 Thess. 4:13–17; etc.), God will still maintain a witness in the world. The two olive trees represent two phases of God's government, one the priestly and the other the kingly. From these two olive trees the oil was carried to the lampstand. Oil is the uniform symbol of the Holy Spirit. See Acts 2:4, *note.*

The two olive trees represent Joshua and Zerubbabel, whose witness in that day is the prototype of the two witnesses of Rev. 11:3–12. Actually no human being can be the real source of the power that actuates God's witness. It is only as Joshua, Zerubbabel, or any other human being represents Christ, the true Priest-King, that he fulfills this vision. In their fullest significance the two olive trees speak of Christ, the LORD's Priest-King (compare Ps. 110:4).

Zerubbabel: *scattered in Babylon.* A prince of Judah who led the first group of exiles back to Judah. He started the work of rebuilding the temple and restored the worship of God.

5:1 flying scroll. A scroll, in Scripture symbolism, denotes the written word, whether of God or man (Ezra 6:2; Jer. 36:2,4,6, etc.; Ezek. 3:1–3, etc.). Zechariah's sixth vision is of the rebuke of sin by the Word of God. The two sins mentioned really transgress both tablets of the law. To steal is to set aside our neighbor's right; to swear is to set aside God's claim to reverence. As always, the law can only curse (v. 3; Gal. 3:10–14).

the whole earth: 'Every thief shall be expelled,' according *to* this side of *the scroll;* and, 'Every perjurer shall be expelled,' according *to* that side of it."

4 "I will send out *the curse,*" says the LORD of hosts;
"It shall enter the house of the [a]thief
And the house of the one who [b]swears falsely by My name.
It shall remain in the midst of his house
And [c]consume it, with its timber and stones."

(7) The basket and the women

5 Then the [d]angel who talked with me came out and said to me, "Lift your eyes now, and see what this *is* that goes forth."

6 So I asked, "What *is* it?" And he said, "It *is* a [e]basket* that is going forth." He also said, "This *is* their resemblance throughout the earth:

7 "Here *is* a lead disc lifted up, and this *is* a woman sitting inside the basket";

8 then he said, "This *is* Wickedness!" And he thrust her down into the basket, and threw the lead cover* over its mouth.

9 Then I raised my eyes and looked, and there *were* two women, coming with the wind in their wings; for they had wings like the wings of a [f]stork, and they lifted up the basket between earth and heaven.

10 So I said to the [g]angel who talked with me, "Where are they carrying the basket?"

11 And he said to me, "To build a house for it in the land of Shinar; when it is ready, *the basket* will be set there on its base."

(8) The four chariots

6 THEN I turned and raised my eyes and looked, and behold, four chariots *were* coming from between two mountains, and the mountains *were* mountains of bronze.

2 With the first chariot *were* red horses, with the second chariot black horses,

3 with the third chariot white horses, and with the fourth chariot dappled horses—strong *steeds.*

4 Then I answered and said to the [h]angel who talked with me, "What *are* these, my lord?"

5 And the [i]angel answered and said to me, "These *are* four spirits of heaven, who go out from *their* station before the Lord of all the earth.

6 "The one with the black horses is going to the [j]north country, the white are going after them, and the dappled are going toward the south country."

7 Then the strong *steeds* went out, eager to go, that they might walk to and fro throughout the earth. And He said, "Go, walk to and fro throughout the earth." So they walked to and fro throughout the earth.

8 And He called to me, and spoke to me, saying, "See, those who go toward the north country have giv-

5:4
a Ex. 20:15; Lev. 19:11
b Ex. 20:7; Lev. 19:12; Is. 48:1; Jer. 5:2
c Cp. Prov. 3:33

5:5
d *Angel* (of the LORD): v. 5; Zech. 5:10. (Gen. 16:7; Judg. 2:1, *note*)

5:6
e See Weights and Measures (OT), 2 Chr. 2:10, *note*

5:9
f Lev. 11:13,19

5:10
g *Angel* (of the LORD): v. 10; Zech. 6:4. (Gen. 16:7; Judg. 2:1, *note*)

6:4
h *Angel* (of the LORD): v. 4; Zech. 6:5. (Gen. 16:7; Judg. 2:1, *note*)

6:5
i *Angel* (of the LORD): v. 5; Zech. 12:8. (Gen. 16:7; Judg. 2:1, *note*)

6:6
j v. 8; cp. Jer. 1:14; Ezek. 1:4

***5:6** Hebrew *ephah,* a measuring container, and so elsewhere ***5:8** Literally *stone*

5:3,6 earth. Or *land,* that is, *Palestine.*

5:5 In the vision of the measuring basket (vv.5–11) there is a blending of elements from Zechariah's time with those of the far distant future. The basket is employed to indicate how the measure of Israel's sins had accumulated in that day. Compare, for the figure of a measure, 2 Sam. 8:2; Jer. 51:13; Hab. 3:6–7; Matt. 7:2; 23:32. For such iniquity there must be, first of all, the restraint of God in order that the righteous may be permitted to live in the land; this is symbolized by the basket's lead cover. Second, evil must be completely eradicated from the land and carried back to the seat of idolatry and defiance of God, namely, Babylon; this is indicated by the flight of the basket to Babylon, its base. Compare Rev. 18.

5:11 Shinar. That is, *Babylon,* Dan. 1:2.

6:1 four chariots. The interpretation of the eighth vision must be governed by the authoritative declaration of v. 5. The four chariots with their horses do not symbolize the four world empires of Daniel, but "four spirits of heaven, who go out from their station before the LORD of all the earth." These spirits are angels (Luke 1:19; Heb. 1:14). They have also a ministry earthward, and of like nature with the spirits of Zech. 6:1–8, that is, judgment. The symbol (chariots and horses) is in perfect harmony with this. Always in Scripture symbolism, they stand for the power of God earthward in judgment (Jer. 46:9–10; Joel 2:3–11; Nah. 3:1–7). The vision, then, speaks of the LORD's judgments upon the Gentile nations north and south in the day of the LORD (Is. 2:10–22; Rev. 19:11–21).

en rest to My Spirit in the north country."

The symbolic crowning of Joshua

9 Then the word of the LORD came to me, [a]saying:

10 "Receive *the gift* from the captives—from Heldai, Tobijah, and Jedaiah, who have come from Babylon—and go the same day and enter the house of Josiah the son of Zephaniah.

11 "Take the silver and [b]gold, make an elaborate crown, and set *it* on the head of [c]Joshua the son of Jehozadak, the high priest.

12 "Then speak to him, saying, 'Thus says the LORD of hosts, saying:

"Behold, the Man whose name *is* the [d]BRANCH!
From His place He shall branch out,
And He shall build the temple of the LORD;
13 Yes, He shall build the temple of the LORD.
He shall bear the [e]glory,
And shall sit and rule on His [f]throne;
So He shall be a [g]priest on His [h]throne,
And the counsel of peace shall be between them both." '

14 "Now the elaborate crown shall be for a memorial in the temple of the LORD for Helem,* Tobijah, Jedaiah, and Hen the son of Zephaniah.

15 "Even those from afar shall come and build the temple of the LORD. Then you shall know that the LORD of hosts has sent Me to you. And *this* shall come to pass if you diligently obey the voice of the LORD your God."

III. The Delegation from Bethel concerning Fasting, 7—8

The question

7 NOW in the [i]fourth year of King Darius it came to pass *that* the word of the LORD came to Zechariah, on the fourth *day* of the ninth month, Chislev,

2 when *the people** sent Sherezer,* with Regem-Melech and his men, *to* the house of God,* to pray before the LORD,

3 *and* to ask the priests who *were* in the house of the LORD of hosts, and the prophets, saying, "Should I weep in the fifth month and fast as I have done for so many years?"

The answer of the LORD: their fasts were mere form

4 Then the word of the LORD of hosts came to me, saying,

5 "Say to all the people of the land, and to the priests: 'When you [j]fasted and mourned in the fifth and seventh *months* during those seventy years, did you really fast for Me—for [k]Me?

6 [l]'When you eat and when you drink, do you not eat and drink *for yourselves?*

7 '*Should you* not *have obeyed* the [m]words which the LORD proclaimed through the [n]former prophets when Jerusalem and the cities around it were inhabited and prosperous, and the South and the Lowland were inhabited?' "

6:14 Following Masoretic Text, Targum, and Vulgate; Syriac reads *for Heldai* (compare verse 10); Septuagint reads *for the patient ones.*
7:2 Literally *they* (compare verse 5) * Or *Sar-Ezer* * Hebrew *Bethel*

6:9
a *Parables* (OT): vv. 9-15; Zech. 11:7. (Judg. 9:8; Zech. 11:7, *note*)

6:11
b Cp. Ezra 7:14-16; 8:26-30
c Hag. 1:1; Zech. 3:1-5

6:12
d See Is. 4:2, *note*

6:13
e Is. 11:10; 22:24
f *Kingdom* (OT): vv. 11-13; Zech. 12:8. (Gen. 1:26; Zech. 12:8, *note*)
g Ps. 110:4
h *Christ* (second advent): vv. 11-13; Zech. 12:10. (Deut. 30:3; Acts 1:11, *note*)

7:1
i Cp. Ezra 6:15; Zech. 1:1

7:5
j Zech. 8:19
k Is. 1:11-12; 58:1-9

7:6
l Deut. 12:7; 14:26; 1 Chr. 29:29; cp. 1 Cor. 10:31; 11:20-22

7:7
m *Inspiration:* v. 7; Matt. 2:5. (Ex. 4:15; 2 Tim. 3:16, *note*)
n Zech. 1:4

6:11 crown. Following the earth-judgments symbolized in the war chariots (6:1–8) comes the manifestation of Christ in His kingdom glory (vv. 9–15). This is the invariable prophetic order: first, the judgments of the day of the LORD (Is. 2:10–22; Rev. 19:11–21); then, the kingdom (compare Ps. 2:5 with 2:6; Is. 3:24–26 with 4:2–6; 10:33–34 with 11:1–10; Rev. 19:19–21 with 20:4–6). This is set forth symbolically by the crowning of Joshua, which was not a vision but was actually done (compare Ezek. 37:16–22). The fulfillment in the Branch will infinitely transcend the symbol. He "shall bear the glory" (v. 13; Matt. 16:27; 24:30; 25:31) as the Priest-King on His own throne (vv. 12–13; Heb. 7:1–3). Christ is now a Priest but is still in the holiest within the veil (Heb. 9:11–14,24; compare Lev. 16:15) and seated on the Father's throne (Rev. 3:21). He has not yet come out to take His own throne (Heb. 9:28). It was to keep alive this larger hope of Israel that this crown was made for the symbolical crowning of Joshua; it was to be laid up in the temple as a memorial.

7:1 Chislev. This is the ninth month in the Hebrew religious calendar. It correlates to the modern months of November–December. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

7:7 The South translates the Hebrew word Negev,

Why their prayers were unanswered

8 Then the word of the LORD came
to Zechariah, saying,
9 "Thus says the LORD of hosts:

'Execute true justice,
Show mercy and compassion
Everyone to his brother.
10 Do not oppress the widow or
the fatherless,
The alien or the poor.
Let none of you [a]plan evil in
his heart
Against his brother.'

11 "But they refused to heed,
shrugged their shoulders, and
stopped their ears so that they could
[b]not hear.
12 "Yes, they made their hearts like
flint, refusing to hear the law and the
words which the LORD of hosts had
sent by His Spirit through the [c]for-
mer prophets. Thus great [d]wrath
came from the LORD of hosts.
13 "Therefore it happened, *that*
just as He proclaimed and they
would [e]not hear, so they called out
and I would not listen," says the
LORD of hosts.
14 "But I [f]scattered them with a
whirlwind among all the nations
which they had not known. Thus
the land became desolate after
them, so that no one passed
through or returned; for they made
the pleasant land desolate."

The LORD will restore Israel in the kingdom

8 AGAIN the word of the LORD of
hosts came, saying,
2 "Thus says the LORD of hosts:

'I am [g]zealous for Zion with
great zeal;
With great fervor I am zealous
for her.'

3 "Thus says the LORD:

'I will [h]return to Zion,
And [i]dwell in the midst of
Jerusalem.
Jerusalem shall be called the
City of Truth,

7:10
a Ezek. 18:5; 45:9; Mic. 6:6-8; Zech. 8:16

7:11
b Jer. 17:23

7:12
c Neh. 9:30
d Dan. 9:11-12

7:13
e Prov. 1:24-28; Is. 1:15; Jer. 11:11

7:14
f Lev. 26:33; Deut. 4:27; 28:64; Neh. 1:8

8:2
g Joel 2:18; Zech. 1:14; cp. 2 Cor. 11:2

8:3
h Zech. 1:16
i Zech. 2:10-11

7:2 A FAST DAY OBSERVANCE

The mission of these Jews concerned a fast day instituted by the Jews during the captivity in commemoration of the destruction of Jerusalem, wholly of their own will and without warrant from the Word of God. In the beginning there was doubtless sincere contrition in the observance of the day; now it had become a mere ceremonial. The Jews sent from Bethel would be rid of it, but seek authority from the priests. The whole matter, like much in modern pseudo-Christianity, was extra-biblical, formal, and futile.

The LORD takes the occasion to send a divine message to the inquirers. That message is in five parts:

(1) Their fast was a mere religious form; they should rather have given heed to the "former prophets" (vv. 4–7; compare Is. 1:12; Matt. 15:1–10).

(2) They are told why their prayer of seventy years has not been answered (vv. 8–14; compare Ps. 66:18; Is. 1:14–17).

(3) The unchanged purpose of the LORD and the blessing of Israel in the kingdom are alluded to (8:1–8; compare a like order in Is. 1:24–31 with 2:1–4).

(4) The messengers of the captivity are exhorted to hear "the prophets who spoke in the day the foundation was laid," that is, Haggai and Zechariah, and to do justly; then all their fasts and feasts will become gladness and joy (8:9–19). And

(5) they are assured that Jerusalem is yet to be the religious center of the earth (8:20–23; compare Is. 2:1–3; Zech. 14:16–21).

which is based on a word meaning "to be dry." It is a geographical term which refers to a specific section of Palestine (e.g. Gen. 13:1) located between Debir and the Arabian Desert. It is an arid region most of the year. Since this area was south of the larger part of Israel, the word also came to be used to denote that direction (compare Gen. 13:14; Dan. 8:4,9; 11:5, etc.). **Lowland.** The "lowland" or *Shephelah* is a section of the Holy Land bounded on the north by the Valley of Aijalon, on the west by the Maritime Plain, on the east by the Central Plateau, and reaching to Beersheba in the south. It is characterized by low, rounded chalk hills divided by several broad valleys.

8:3 SANCTIFICATION, HOLINESS IN THE OLD TESTAMENT, SUMMARY

In the OT various forms of the words *consecrate, dedicate, sanctify,* and *holiness* are renderings of one Hebrew word. The terms are used of persons and of things, and have an identical meaning, that is, *set apart.* Only when used of God Himself (e.g. Lev. 11:45), or of the holy angels (e.g. Dan. 4:13), is any inward moral quality necessarily implied. Doubtless a priest or other person set apart to the service of God, whose whole will and desire went with his setting apart, experienced progressively an inner detachment from evil. See Matt. 4:5 and Rev. 22:11, *notes.*

The Mountain of the LORD of hosts,
The [a][b]Holy Mountain.'

4 "Thus says the LORD of hosts:

'Old[c] men and old women shall again sit
In the streets of Jerusalem,
Each one with his staff in his hand
Because of great age.
5 The streets of the city
Shall be [d]full of boys and girls
Playing in its streets.'

6 "Thus says the LORD of hosts:

'If it is marvelous in the eyes of the [e]remnant of this people in these days,
Will it also be marvelous in My eyes?'
Says the LORD of hosts.

7 "Thus says the LORD of hosts:

'Behold, I will save My people from the land of the east
And from the land of the west;
8 I will [f]bring them *back,*
And they shall dwell in the midst of Jerusalem.
They shall be [g]My people
And I will be their God,
In truth and righteousness.'

Exhortation to hear the prophets

9 "Thus says the LORD of hosts:

'Let your hands be strong,
You who have been hearing in these days
These words by the mouth of the [h]prophets,
Who *spoke* in the day the foundation was laid
For the house of the LORD of hosts,
That the temple might be built.
10 For before these days
There were no wages for man nor any hire for beast;
There was no peace from the enemy for whoever went out or came in;
For I set all men, everyone, against his neighbor.

11 [i]'But now I *will* not *treat* the remnant of this people as in the former days,' says the LORD of hosts.

12 'For the seed *shall be* prosperous,
The vine shall give its fruit,
The ground shall give her increase,
And the heavens shall give their dew—
I will cause the remnant of this people
To possess all these.
13 And it shall come to pass
That just as you were a curse among the nations,
O house of Judah and house of Israel,
So I will save you, and [j]you shall be a blessing.
Do not fear,
Let your hands be strong.'

14 "For thus says the LORD of hosts:

'Just as I determined to punish you
When your fathers provoked Me to wrath,'
Says the LORD of hosts,
'And I would not relent,
15 So again in these days
I am determined to do good
To Jerusalem and to the house of Judah.
Do not fear.
16 These *are* the things you shall [k]do:
[l]Speak each man the truth to his neighbor;
Give judgment in your gates for truth, justice, and peace;
17 Let none of you think evil in your* heart against your neighbor;
And do not love a false oath.
For all these *are things* that I hate,'
Says the LORD."

*8:17 Literally *his*

8:3
a *Sanctification* (OT): v. 3; (Gen. 2:3; Zech. 8:3, *note*)
b Is. 11:9; Jer. 31:23

8:4
c Cp. Is. 65:20

8:5
d Jer. 30:19-20

8:6
e *Remnant:* vv. 6-8,11-12; Zech. 11:7. (Is. 1:9; Rom. 11:5, *note*)

8:8
f Zeph. 3:20
g Jer. 30:22; 31:1,33; Zech. 13:9

8:9
h Ezra 5:1-2; 6:14; Hag. 2:4; Zech. 4:9

8:11
i Hag. 2:15-19

8:13
j Gen. 12:2; Is. 19:24-25; Ezek. 34:26; Zeph. 3:20; cp. Ruth 4:11-12

8:16
k Zech. 7:9-10
l Eph. 4:25

8:6 remnant. The remnant in vv. 6,11,12 refers to the remnant of Judah which returned from Babylon, among whom Zechariah was prophesying. See Rom. 11:5, *note.*

8:9 prophets. Haggai and Zechariah, who were in Jerusalem when the Temple was begun (Ezra 5:1–2).

8:12 For the seed shall be prosperous. Literally *For the seed of peace, the vine.*

18 Then the word of the LORD of hosts came to me, saying,
19 "Thus says the LORD of hosts:

'The fast of the fourth *month,*
The fast of the fifth,
The fast of the seventh,
And the fast of the tenth,
Shall be joy and gladness and
[a]cheerful feasts
For the house of Judah.
Therefore love truth and
peace.'

Jerusalem to be the religious center of the earth

20 "Thus says the LORD of hosts:

'Peoples shall yet come,
Inhabitants of many cities;
21 The inhabitants of one *city*
shall go to another, saying,
"Let us continue to go and pray
before the LORD,
And [b]seek the LORD of hosts.
I myself will go also."
22 Yes, [c]many peoples and strong
nations
Shall come to seek the LORD of
hosts in Jerusalem,
And to pray before the LORD.'

23 "Thus says the LORD of hosts: 'In those days ten men from every language of the nations shall [d]grasp the sleeve of a Jewish man, saying, "Let us go with you, for we have heard *that* God *is* with you." ' "

8:19
a Cp. Zech. 7:3,5

8:21
b Is. 2:2-3

8:22
c Is. 66:23; Zech. 14:16-21

8:23
d Is. 45:14

8:14 REPENTANCE IN THE OLD TESTAMENT, SUMMARY

In the OT, "repentance" is one of the English words used to translate the Hebrew *nacham, to be eased* or *comforted*. It is used of both God and man. *Relent* is usually used for God in the NKJV. Notwithstanding the literal meaning of *nacham,* it is evident, from a study of all the passages, that the sacred writers use it in the sense of *metanoia* in the NT, meaning *a change of mind.* See Matt. 3:2; Acts 17:30, *note.*

As in the NT, such change of mind is often accompanied by contrition and self-judgment. When applied to God, the word is used phenomenally, according to OT custom. God seems to change His mind. The phenomena are such as, in the case of a man, would indicate a change of mind.

IV. Prophecies concerning the End of Israel's Age and the Return and Reign of Christ, 9—14

Destruction of cities surrounding Israel

9 THE [e]burden of the word of the LORD
Against the land of Hadrach,
And [f]Damascus its resting
place
(For the eyes of men
And all the tribes of Israel
Are on the LORD);
2 Also *against* Hamath, *which*
borders on it,
And *against* [g]Tyre and Sidon,
though they are very wise.
3 For Tyre built herself a tower,
Heaped up silver like the dust,
And gold like the mire of the
streets.
4 Behold, the Lord will cast her
out;
He will destroy her power in
the sea,
And she will be devoured by
fire.
5 Ashkelon shall see *it* and fear;
Gaza also shall be very
sorrowful;
And [h]Ekron, for He dried up
her expectation.
The king shall perish from
Gaza,
And Ashkelon shall not be
inhabited.

9:1
e See Is. 13:1, *note*
f Is. 17:1

9:2
g vv. 2-4; Is. 23:1-18; Jer. 25:22; 47:4; Ezek. 26:1-21; 28:20-24; Amos 1:9-10

9:5
h Zeph. 2:4-5

8:19 fourth month. This is the month of Tammuz in the Hebrew religious calendar. It correlates to the modern months of June–July. For more information on the Hebrew religious calendar, see the note at Lev. 23:2. **fifth.** This is the month of Ab in the Hebrew religious calendar. It correlates to the modern months of July–August. For more information on the Hebrew religious calendar, see the note at Lev. 23:2. **seventh.** This is the month of Tishri (or Ethanim) in the Hebrew religious calendar. It correlates to the modern months of September–October. For more information on the Hebrew religious calendar, see the note at Lev. 23:2. **tenth.** This is the month of Tebeth in the Hebrew religious calendar. It correlates to the modern months of December–January. For more information on the Hebrew religious calendar, see the note at Lev. 23:2.

8:23 In those days. That is, in the days when Jerusalem has been made the center of earth's worship, in the millennial age. Verse 23 explains: the Jew (compare Remnant, Is. 1:9; see Rom. 11:5, *note*) will then be the missionary.

6 "A mixed race shall settle in
[a]Ashdod,
And I will cut off the pride of
the [b]Philistines.
7 I will take away the blood from
his mouth,
And the abominations from
between his teeth.
But he who remains, even he
shall be for our God,
And shall be like a leader in
Judah,
And Ekron like a Jebusite.
8 I will [c]camp around My house
Because of the army,
Because of him who passes by
and him who returns.
No more shall an oppressor
pass through them,
For now I have seen with My
eyes.

Prophecy of Messiah's triumphal entry at first advent

9 "Rejoice greatly, O daughter of
Zion!
Shout, O daughter of Jerusalem!
Behold, your [d]King is coming to
you;
[e]He *is* just and having salvation,
Lowly and riding on a donkey,
A colt, the foal of a donkey.

Future deliverance of Judah and Ephraim (Israel)

10 I will cut off the chariot from
Ephraim
And the horse from Jerusalem;
The [f]battle bow shall be cut off.
He shall speak peace to the
nations;
His [g]dominion *shall be* 'from
sea to sea,
And from the River to the ends
of the earth.'

11 "As for you also,
Because of the blood of your
covenant,
I will set your prisoners free
from the waterless pit.
12 Return to the [h]stronghold,
You prisoners of [i]hope.
Even today I declare
That I will restore [j]double to
you.
13 For I have bent Judah, My *bow,*
Fitted the bow with Ephraim,
And raised up your sons, O Zion,
Against your sons, O Greece,
And made you like the sword of
a mighty man."

14 Then the LORD will be seen
over them,
And His [k]arrow will go forth
like lightning.
The Lord GOD will blow the
trumpet,
And go with whirlwinds from
the south.
15 The LORD of hosts will [l]defend
them;
They shall devour and subdue
with slingstones.
They shall drink *and* roar as if
with wine;
They shall be filled *with blood*
like basins,
Like the corners of the altar.
16 The LORD their God will [m]save
them in that day,
As the flock of His people.
For they *shall be like* the
[n]jewels of a crown,
Lifted like a banner over His
land—
17 For how great is its* goodness
And how great its* [o]beauty!
Grain shall make the young
men thrive,
And new wine the young
women.

*9:17 Or *His* * Or *His*

9:6
a Amos 1:8
b Ezek. 25:15-17

9:8
c Zech. 2:5

9:9
d Matt. 21:1-10; Mark 11:1-10; Luke 19:29-40; John 12:12-15
e *Christ* (first advent): v. 9; Zech. 11:13. (Gen. 3:15; Acts 1:11, *note*)

9:10
f Ps. 46:9; Is. 2:4; Hos. 2:18; Mic. 4:3
g Ps. 72:8

9:12
h Jer. 16:19. See context from v. 14
i Jer. 17:13; cp. Heb. 6:18-19
j Is. 61:7

9:14
k Hab. 3:11

9:15
l Zech. 12:8

9:16
m Jer. 31:10-11
n Is. 62:3; Mal. 3:17

9:17
o Ps. 45:1-16

9:8 him who passes by. This refers to the advance and return of Alexander (v. 13) after the battle of Issus. He subdued the cities mentioned in vv. 1–6, and afterward returned to Greece without harming Jerusalem. But the greater meaning converges on the yet future last days (see Acts 2:17, *note*), as the latter part of v. 8 shows, for many oppressors have passed through Jerusalem since the days of Alexander.

9:9 your King is coming. The events following this manifestation of Christ as King are recorded in the Gospels. The real faith of the multitude who cried "Hosanna" is given in Matt. 21:11. So little was Jesus deceived by His apparent reception as King that He wept over Jerusalem and announced its impending destruction, fulfilled in A.D. 70. Compare Luke 19:38–44. The same multitude soon cried, "Crucify him."

9:10 After the King is introduced in v. 9, the following verses look forward to the end time and the kingdom.

9:11 set your prisoners free. Compare Is. 24:17-23, where vv. 21,23 fix the time as the day of the LORD. See Rev. 19:19, *note*.

9:13 And raised up. Literally *I will raise up.*

Future strengthening of Judah and Ephraim

10 ASK the LORD for [a]rain
In the time of the latter rain.*
The LORD will make flashing clouds;
He will give them showers of rain,
Grass in the field for everyone.

2 For the idols* speak delusion;
The diviners envision [b]lies,
And tell false dreams;
They comfort in vain.
Therefore *the people* wend their way like [c]sheep;
They are in trouble [d]because *there is* no shepherd.

3 "My anger is kindled against the [e]shepherds,
And I will punish the goatherds.
For the LORD of hosts will visit His flock,
The house of Judah,
And will make them as His royal horse in the [f]battle.
4 From him comes the cornerstone,
From him the tent peg,
From him the battle bow,
From him every ruler* together.
5 They shall be like mighty men,
Who tread down *their enemies*
In the mire of the streets in the battle.
They shall fight because the LORD is with them,
And the riders on horses shall be put to shame.

6 "I will strengthen the house of Judah,
And I will save the house of Joseph.
I will bring them back,
Because I have [g]mercy on them.
[h]They shall be as though I had not cast them aside;
For I *am* the LORD their God,
And I will [i]hear them.
7 *Those of* Ephraim shall be like a mighty man,
And their heart shall rejoice as if with wine.
Yes, their children shall see *it* and be glad;
Their heart shall rejoice in the LORD.
8 I will [j]whistle for them and gather them,
For I will [k]redeem them;
And they shall [l]increase as they once increased.

The dispersion and regathering of Israel

9 "I will [m]sow them among the peoples,
And they shall [n]remember Me in far countries;
They shall live, together with their children,
And they shall return.
10 I will also bring them back from the land of Egypt,
And gather them from Assyria.
I will bring them into the land of Gilead and Lebanon,
Until no *more room* is found for them.
11 He shall pass through the sea with affliction,
And strike the waves of the sea:
All the depths of the River shall dry up.
Then the pride of [o]Assyria shall be brought down,
And the scepter of Egypt shall depart.

12 "So I will strengthen them in the LORD,
And they shall walk up and down in His name,"
Says the LORD.

*10:1 That is, spring rain *10:2 Hebrew *teraphim* *10:4 Or *despot*

10:1
a Joel 2:23

10:2
b Jer. 27:9; Ezek. 13
c Jer. 50:6,17
d Ezek. 34:5-8

10:3
e Jer. 25:34-36; Ezek. 34:2; Zech. 11:17
f *Armageddon* (battle of): v. 3; Zech. 12:2. (Is. 10:27; Rev. 19:17, *note*)

10:6
g Zech. 1:16
h *Israel* (prophecies): vv. 6-12; Matt. 24:31. (Gen. 12:2; Rom. 11:26, *note*)
i Zech. 13:9

10:8
j Is. 5:26
k See Ex. 6:6 and Is. 59:20, *notes*
l Zech. 2:4

10:9
m Hos. 2:23
n Deut. 30:1

10:11
o Zeph. 2:13

10:1 latter rain. Compare Hos. 6:3; Joel 2:23–32; Zech. 12:10. There are both a physical and spiritual meaning: rain as of old will be restored to Palestine, but also there will be a mighty effusion of the Spirit upon restored Israel.

10:4 comes. The tense is futuristic: "From him [Judah] will come the cornerstone [Ex. 17:6; see 1 Pet. 2:8, *note*], from him the tent peg [Is. 22:23–24], from him the battle bow," etc. The whole scene is of the events which cluster around the deliverance of Israel at the time of the invasion of Palestine from the north (Ezek. 38—39) and the final liberation which will be completely effected by the return of the Lord (Rev. 19:11–21); but previously He strengthens the hard-pressed Israelites (Mic. 4:13; Zech. 9:13–15; 10:5–7; 12:2–6; 14:14). That there may have been a fulfillment in the Maccabean victories can neither be affirmed nor denied from Scripture, but the ultimate fulfillment, when Christ comes again, is certain.

10:11 River. That is, *the Nile.*

Messiah the true Shepherd rejected at His first advent

11 OPEN your doors,
O Lebanon,
That fire may devour your cedars.
2 Wail, O cypress, for the [a]cedar has fallen,
Because the mighty *trees* are ruined.
Wail, O oaks of Bashan,
For the thick forest has come down.
3 *There is* the sound of wailing [b]shepherds!
For their glory is in ruins.
There is the sound of roaring lions!
For the pride* of the Jordan is in ruins.

4 Thus says the LORD my God, "Feed the flock for slaughter,
5 "whose owners slaughter them and feel [c]no guilt; those who sell them say, 'Blessed be the LORD, for I am [d]rich'; and their shepherds do [e]not pity them.
6 "For I will no longer pity the inhabitants of the land," says the LORD. "But indeed I will give everyone into his neighbor's hand and into the hand of his king. They shall attack the land, and I will not deliver *them* from their hand."
7 So I fed the flock for slaughter, in particular the [f]poor of the flock.* I took for myself two [g]staffs: the one I called Beauty,* and the other I called Bonds;* and I fed the flock.
8 I dismissed the three shepherds in one month. My soul loathed them, and their soul also abhorred me.
9 Then I said, "I will not feed you. Let what is dying die, and what is [h]perishing perish. Let those that are left eat each other's flesh."
10 And I took my staff, Beauty, and cut it in two, that I might break the covenant which I had made with all the peoples.
11 So it was broken on that day. Thus the poor* of the flock, who were watching me, knew that it *was* the word of the LORD.
12 Then I said to them, "If it is agreeable to you, give *me* my wages; and if not, refrain." [i]So they weighed out for my wages thirty *pieces* of silver.
13 And the LORD said to me, "Throw it to the potter"—that princely price they set on me. So I took the [j]thirty *pieces* of silver and threw them into the house of the LORD for the potter.
14 Then I cut in two my other staff, Bonds, that I might break the brotherhood between Judah and Israel.

The foolish shepherd to be overthrown

15 And the LORD said to me, "Next, take for yourself the implements of a [k]foolish shepherd.
16 "For indeed I will raise up a

11:2
a Ezek. 31:3

11:3
b Jer. 25:34

11:5
c Jer. 50:7
d Hos. 12:8
e Ezek. 34:2-3

11:7
f *Remnant:* vv. 7,11; Mal. 3:16. (Is. 1:9; Rom. 11:5, *note*)
g *Parables* (OT): vv. 7-14. (Judg. 9:8; Zech. 11:7, *note*)

11:9
h Jer. 15:2

11:12
i Matt. 26:15; 27:9-10

11:13
j *Christ* (first advent): vv. 11-13; Zech. 13:7. (Gen. 3:15; Acts 1:11, *note*). Cp. Ex. 21:32

11:15
k Is. 56:11

***11:3** Or *floodplain, thicket* ***11:7** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *for the Canaanites.* * Or *Grace,* and so in verse 10 * Or *Unity,* and so in verse 14 ***11:11** Following Masoretic Text, Targum, and Vulgate; Septuagint reads *the Canaanites.*

11:7 two staffs. The scene belongs to the first advent. "Beauty" and "Bonds"—literally, "Graciousness" and "Binders" (unifiers)—signify first, God's protection over Israel by His restraint upon the nations; then, the brotherly ties within the nation itself. With the breaking of the first staff, Judah was abandoned to the destruction foretold in vv. 1–6, which was fulfilled in A.D. 70. The breaking of the second staff meant the destruction of the inner bond of the nation, resulting in the internal strife and divisions that contributed largely to the downfall of the Jewish state in A.D. 70. The order of this chapter is: (1) the wrath against the land (vv. 1–6), fulfilled in the destruction of Jerusalem after the rejection of Christ (Luke 19:41–44); (2) the cause of that wrath in the betrayal and rejection of Christ (vv. 7–14); and (3) the rise of the "worthless shepherd," the beast (Dan. 7:8; Rev. 19:20), and his destruction (vv. 15–17).

11:10 peoples. That is, *all nations.*

11:11 poor of the flock. That is, the "remnant according to the election of grace" (Rom. 11:5), are those Jews who did not wait for the manifestation of Christ in glory but believed in Him at His first coming and subsequently. Of them it is said that they "were watching me," and "knew."

11:16 raise up a shepherd. The reference is to the com-

11:7 PARABLES IN THE OLD TESTAMENT, SUMMARY

A parable is a similitude used to teach or enforce a truth.

The OT parables fall into three classes:

(1) the story-parable, of which Judg. 9:7–15 is an instance;

(2) parabolic discourses, e.g. Is. 5:1–7; and

(3) parabolic actions, e.g. Ezek. 37:16–22.

shepherd in the land *who* will not care for those who are cut off, nor seek the young, nor heal those that are broken, nor feed those that still stand. But he will eat the flesh of the fat and tear their hooves in [a]pieces.

17 "Woe[b] to the worthless
shepherd,
Who leaves the flock!
A sword *shall be* against his arm
And against his right eye;
His arm shall completely wither,
And his right eye shall be
totally blinded."

Jerusalem to be attacked but Judah to be delivered

12 THE burden* of the word of the LORD against Israel. Thus says the LORD, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him:

2[c] "Behold, I will make Jerusalem a cup of drunkenness to all the surrounding peoples, when they lay [d]siege against Judah and Jerusalem.

3 "And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.

4 "In that day," says the LORD, "I will strike every horse with confusion, and its rider with madness; I will open My eyes on the house of Judah, and will strike every horse of the peoples with blindness.

5 "And the governors of Judah shall say in their heart, 'The inhabitants of Jerusalem *are* my strength in the LORD of hosts, their God.'

6 "In that day I will make the governors of Judah like a firepan in the woodpile, and like a fiery torch in the sheaves; they shall devour all the surrounding peoples on the right hand and on the left, but Jerusalem shall be inhabited again in her own place—Jerusalem.

7 "The LORD will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem shall not become greater than that of Judah.

8 "In that day the LORD will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the [e]house of David *shall be* like God,

11:16
a Ezek. 34:1-10; Mic. 3:1-3

11:17
b Jer. 23:1; Ezek. 34:2; John 10:12-13

12:2
c *Day* (of the LORD): 12:1-13:9; Zech. 14:1. (Ps. 2:9; Rev. 91:19, *note*)
d *Armageddon* (battle of): vv. 1-9; Zech. 14:3. (Is. 10:27; Rev. 19:17, *note*)

12:8
e *Kingdom* (OT): vv. 6-8. (Gen. 1:26; Zech. 12:8, *note*). See Gen. 1:26, *note*

***12:1** Or *oracle*

ing beast; no other personage of prophecy in any sense meets the description. He who came in His Father's name was rejected. The alternative is one who comes in his own name (John 5:43; Rev. 13:4–8). **cut off.** That is, *perishing*.

12:1 Chapters 12—14 form one prophecy, the general theme of which is the return of the Lord and the establishment of the kingdom. The order is:

(1) the siege of Jerusalem preceding the battle of Armageddon (vv. 1–3);

(2) the battle itself (vv. 4–9);

(3) the pouring out of the Spirit and the personal revelation of Christ to the family of David and the remnant in Jerusalem, not merely as the glorious Deliverer but also as the One whom Israel pierced and has long rejected (v. 10);

(4) the godly sorrow which follows that revelation (vv. 11–14); and

(5) the cleansing fountain (Zech. 13:1) then to be opened effectually to Israel.

12:8 **KINGDOM OF THE OLD TESTAMENT, SUMMARY**

(See also Kingdom [NT] Luke 1:33; 1 Cor. 15:24, *note*):

I. Dominion over the Earth before the Call of Abraham.

(1) Dominion over creation was given to the first man and woman (Gen. 1:26–28). Through the fall this dominion was lost, Satan becoming "ruler of this world" (Matt. 4:8–10; John 14:30).

(2) After the flood, the principle of human government was established under the covenant with Noah (Gen. 9:6; see Gen. 9:16, *note*). Biblically, this is still the charter of all government.

II. The Theocratic Kingdom in Israel. (See also 1 Sam. 8:7, *note*.)

The call of Abraham involved, with much else, the creation of a distinctive people through whom great purposes of God toward the human race might be worked out (see Israel, Gen. 12:1–3; Rom. 11:26, *note*). Among these purposes is the establishment of a worldwide kingdom. The history of the divine mediatorial rule in Israel is as follows:

(1) Its establishment under Moses (Ex. 19:3–7; compare Ex. 3:1–10; 24:12).

(2) Its administration under leader-judges (Josh. 1:1–5; Judg. 2:16–18).

(Continued on next page)

like the [a]Angel of the LORD before them.

9 "It shall be in that day *that* I will seek to destroy all the nations that come against Jerusalem.

The Spirit poured out: the pierced One revealed to the repentant and delivered remnant

10 "And I will [b]pour on the house of David and on the inhabitants of Jerusalem the [c]Spirit of grace and supplication; then they will look on [d]Me whom [e]they [f]pierced. Yes, they will mourn for Him as one mourns for *his* only *son,* and grieve for Him as one grieves for a firstborn.

11 "In that day there shall be a great [g]mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo.*

12 [h]"And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves;

13 "the family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves;

14 "all the families that remain, every family by itself, and their wives by themselves.

Cleansing of the remnant

13 "IN that [i]day a [j]fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for [k]uncleanness.

False prophets to be ashamed

2 "It shall be in that day," says the LORD of hosts, "*that* I will [l]cut off

*12:11 Hebrew *Megiddon*

12:8

a *Angel* (of the LORD): v. 8; (Gen. 16:7; Judg. 2:1, *note*). See Heb. 1:4, *note*

12:10

b Joel 2:28-29

c *Holy Spirit* (OT): v. 10. (Gen. 1:2; Zech. 12:10, *note*)

d *Christ* (second advent): vv. 9-10; Zech. 14:4. (Deut. 30:3; Acts 1:11, *note*)

e John 19:37; Rev. 1:7

12:10

f *Sacrifice* (prophetic): v. 10; Matt. 26:28. (Gen. 3:15; Heb. 10:18, *note*). Ps. 22:16

12:11

g Matt. 24:30; Rev. 1:7

12:12

h Matt. 24:30

13:1

i Zech. 12:2

j Ps. 36:9; 1 John 1:9; cp. Ps. 51:2,7; 65:3; Is. 1:16-18; Mal. 3:2-3

k Ezek. 36:25

13:2

l Hos. 2:17

12:8 KINGDOM OF THE OLD TESTAMENT, SUMMARY *(continued)*

(3) Its administration under kings (1 Sam. 10:1,24; 16:1–13; 1 Kin. 9:1–5).
(4) Its end at the captivity (Ezek. 21:25–27; compare Jer. 27:6–8; Dan. 2:36–38).

III. The Future Restoration of the Theocratic Kingdom.
(1) The Davidic Covenant (2 Sam. 7:8–16 [see v. 16, *note*]; Ps. 89:3–4,20–21,28–37).
(2) The exposition of the Davidic Covenant by the prophets (Is. 1:25–26 [see v. 26, *note*] to Zech. 12:6–8). They describe the kingdom as follows:
(a) It will be Davidic, to be established under David's heir, who is to be born of a virgin, therefore truly man, but also "Immanuel," "Mighty God, Everlasting Father, Prince of Peace" (Is. 7:13–14; 9:6–7; 11:1; Jer. 23:5; Ezek. 34:23; 37:24; Hos. 3:4–5).
(b) It will be a kingdom heavenly in origin, principle, and authority (Dan. 2:34–35,44–45), but set up on the earth, with Jerusalem as the capital (Is. 2:2–4; 4:3,5; 24:23; 33:20; 62:1–7; Jer. 23:5; 31:38–40; Joel 3:1, 16–17).
(c) The kingdom is to be established first over regathered, restored, and converted Israel, and is then to become universal (Ps. 2:6–8; 22:1–31; 24:1–10; Is. 1:2–3; 11:1,10–13; 60:12; Jer. 23:5–8; 30:7–11; Ezek. 20:33–40; 37:21–25; Zech. 9:10; 14:16–19).
(d) The moral characteristics of the kingdom are to be righteousness and peace. The meek, not the proud, will inherit the earth; longevity will be greatly increased; the knowledge of the LORD will be universal; beast-ferocity will be removed; absolute equity will be enforced; and open sin will be visited with instant judgment; whereas the enormous majority of earth's inhabitants will be saved (Ps. 2:9; Is. 11:4,6–9; 26:9; 65:20; Zech. 14:16–21). The NT (Rev. 20:1–5) adds a detail of immense significance—the removal of Satan from the scene. It is impossible to conceive to what heights of spiritual, intellectual, and physical perfection humanity will attain in this, its coming age of righteousness and peace (Ps. 72:1–10; Is. 11:4–9).
(e) The kingdom is to be established by power, not persuasion, and is to follow divine judgment upon the Gentile world powers (Ps. 2:4–9; Is. 9:7; Dan. 2:35,44–45; 7:26–27; Zech. 14:1–19). See Zech. 6:11, *note*.
(f) The restoration of Israel and the establishment of the kingdom are connected with the advent of the LORD, yet future (Deut. 30:3–5; Ps. 2:1–9; Zech. 14:4).
(g) The chastisement reserved for disobedience in the house of David (2 Sam. 7:14; Ps. 89:30–33) fell in the captivities and worldwide dispersion. Since that time, though a remnant returned under prince Zerubbabel, Jerusalem has generally been under the political authority of Gentiles. Even today, under Israeli rule, Gentiles control many important sites within the Holy City. The Davidic Covenant has not been abrogated (Ps. 89:33–37), however, but is yet to be fulfilled (Acts 15:14–17).

the names of the idols from the land, and they shall no longer be remembered. I will also cause the [a]prophets and the unclean spirit to depart from the land.

3 "It shall come to pass *that* if anyone still prophesies, then his father and mother who begot him will say to him, 'You shall [b]not live, because you have spoken lies in the name of the LORD.' And his father and [c]mother who begot him shall thrust him through when he prophesies.

4 "And it shall be in that day *that* every prophet will be ashamed of his vision when he prophesies; they will not wear a robe of coarse hair to deceive.

5 "But he will say, 'I *am* no prophet, I *am* a farmer; for a man taught me to keep cattle from my youth.'

6 "And *one* will say to him, 'What are these wounds between your arms?'* Then he will answer, '*Those* with which I was wounded in the house of my friends.'

Prophecy of the true prophet, Messiah (cp. Matt. 26:31; Mark 14:27)

7 "Awake, O sword, against My Shepherd,
Against the Man who is My Companion,"
Says the LORD of hosts.
"Strike[d] the [e]Shepherd,
And the [f]sheep will be scattered;
Then I will turn My hand against the little ones.

Israel to be refined and delivered

8 And it shall come to pass in all the land,"
Says the LORD,
"*That* [g]two-thirds in it shall be cut off *and* die,
But *one*-third shall be left in it:
9 I will bring the *one*-third through the fire,
Will [h]refine them as silver is refined,
And [i]test them as gold is tested.

*13:6 Or *hands*

13:2
a Jer. 23:14-15

13:3
b Deut. 18:20
c Deut. 13:6-11

13:7
d *Christ* (first advent): v. 7; Mal. 3:1. (Gen. 3:15; Acts 1:11, *note*)
e Matt. 26:31,67; Mark 14:27,65; 15:19
f Cp. John 10:1-14

13:8
g Ezek. 5:2-4,12

13:9
h Is. 48:10; Ezek. 20:38; Mal. 3:3
i See James 1:14, *note*

13:6 This verse is best understood as an evasive reply of a false prophet in the last days. It carries on and concludes the subject begun in v. 2. By no valid interpretation may it be referred to the Lord Jesus Christ. There is no clear change of subject between vv. 5 and 6 such as exists between vv. 6 and 7. Christ would not claim that He was not a prophet (compare Deut. 18:15–18); He was not a farmer; He was not bought or sold from His youth. Verse 7 does speak of Christ, as Matt. 26:31 and Mark 14:27 attest.

13:8 This chapter now returns to the subject of 12:10. Verses 8–9 refer to the sufferings of the remnant (Is. 1:5; Rom. 11:9) preceding the great battle. Then ch. 14 is a recapitulation of the whole matter.

The order is:

(1) the gathering of the nations, 14:2 (see Armageddon, Rev. 16:13–16; 19:17, *note*);

(2) the deliverance, 14:3;

(3) the return of Christ to the Mount of Olives, and the physical change of the scene, 14:4–8; and

(4) the setting up of the kingdom, and full earthly blessing, 14:9–21.

12:10

HOLY SPIRIT IN THE OLD TESTAMENT, SUMMARY

(1) The personality and Deity of the Holy Spirit appear from the attributes ascribed to Him and from His works.

(2) He is revealed as sharing the work of creation and, therefore, as omnipotent (Gen. 1:2; Job 26:13; 33:4; Ps. 104:30); omnipresent (Ps. 139:7); striving with men (Gen. 6:3); enlightening (Job 32:8); enduing with constructive skill (Ex. 28:3; 31:3); giving physical strength (Judg. 14:6,19), executive ability, and wisdom (Judg. 3:10; 6:34; 11:29; 13:25); enabling men to receive and utter divine revelations (Num. 11:25; 2 Sam. 23:2); and, generally, empowering the servants of God (Ps. 51:12; Joel 2:28; Mic. 3:8; Zech. 4:6).

(3) He is called holy (Ps. 51:11); good (Ps. 143:10); the Spirit of judgment and burning (Is. 4:4); the Spirit of the LORD, of wisdom, understanding, counsel, might, knowledge, the fear of the LORD (Is. 11:2), and of grace and supplication (Zech. 12:10).

(4) In the OT the Holy Spirit acts in free sovereignty, coming upon men and even upon a dumb animal as He wills; nor are conditions set forth (as in the NT) by compliance with which any one may receive the Spirit. The indwelling of every believer by the abiding Spirit is a NT blessing consequent upon the death and resurrection of Christ (John 7:39; 16:7; Acts 2:33; Gal. 3:1–6). And

(5) the OT contains predictions of a future pouring out of the Spirit upon Israel (Ezek. 37:14; 39:29), and upon "all flesh" (Joel 2:28–29). The expectation of Israel, therefore, was twofold—of the coming of Messiah-Immanuel, and of such a pouring out of the Spirit as the prophets described. See Holy Spirit, Acts 2:4, *note*.

They will [a]call on My name,
And I will answer them.
I will say, 'This *is* My people';
And each one will [b]say, 'The LORD *is* my God.' "

The LORD's triumphant return to earth to bring deliverance

14 BEHOLD, the [c]day of the LORD is coming,
And your spoil will be divided in your midst.
2 For I will [d]gather all the nations to battle against Jerusalem;
The city shall be taken,
The houses rifled,
And the women ravished.
Half of the city shall go into captivity,
But the remnant of the people shall not be cut off from the city.
3 Then the LORD will go forth
And [e]fight against those nations,
As He fights in the day of battle.

The visible return in glory: physical changes in Palestine (vv. 4,10)

4 And in that day His feet will [f]stand on the Mount of [g]Olives,
Which faces Jerusalem on the east.
And the Mount of Olives shall be split in two,
From east to west,
Making a very large valley;
Half of the mountain shall move toward the north
And half of it toward the south.
5 Then you shall flee *through* My mountain valley,
For the mountain valley shall reach to Azal.
Yes, you shall flee
As you fled from the [h]earthquake
In the days of Uzziah king of Judah.

Thus the [i]LORD my God will come,
And all the saints with You.*
6 It shall come to pass in that day
That there will be no light;
The lights will diminish.
7 It shall be one day
Which is known to the LORD—
Neither day nor night.
But at evening time it shall happen
That it will be light.

The river of the sanctuary (cp. Ezek. 47:1–12; Rev. 22:1–2)

8 And in that day it shall be
That living waters shall flow from Jerusalem,
Half of them toward the eastern sea
And half of them toward the western sea;
In both summer and winter it shall occur.

The kingdom set up on the earth

9 And the LORD shall be [j]King over all the earth.
In that day it shall be—
"The LORD *is* one,"*
And His name one.

10 All the land shall be turned into a plain from Geba to Rimmon south of Jerusalem. *Jerusalem** shall be raised up and inhabited in her place from Benjamin's Gate to the place of the First Gate and the Corner

13:9
a Zeph. 3:9
b Hos. 2:23

14:1
c *Day* (of the LORD): vv. 1-21; Mal. 4:1. (Ps. 2:9; Rev. 19:19, *note*)

14:2
d Zech. 12:2-3

14:3
e *Armageddon* (battle of): vv. 1-5; Matt. 24:28. (Is. 10:27; Rev. 19:17, *note*)

14:4
f *Christ* (second advent): vv. 3-4; Matt. 10:23. (Deut. 30:3; Acts 1:11, *note*)
g Acts 1:9-12

14:5
h Amos 1:1
i Matt. 24:30-31; 25:31; Jude 14; cp. Deut. 33:2

14:9
j Jer. 23:5-6; Rev. 11:15

***14:5** Or *you;* Septuagint, Targum, and Vulgate read *Him.* ***14:9** Compare Deuteronomy 6:4
***14:10** Literally *She*

Mount of Olives: The summit of the range of hills east of Jerusalem which was once covered with olive trees. A central location to the events of Christ's ministry.

14:4 Mount of Olives. Verse 5 implies that the cleavage of the Mount of Olives is due to an earthquake, and this is confirmed by Is. 29:6; Rev. 16:18–19. In both passages the context, as here in vv. 1–3, associates the earthquake with the Gentile invasion under the beast (Dan. 7:8; Rev. 19:20). Not one of the related events of this chapter occurred at the first coming of Christ, closely associated though He then was with the Mount of Olives.

14:9 King over all the earth. This will be the answer to the prayer of Matt. 6:10. Compare Dan. 2:44–45; 7:27. See Kingdom (NT), Luke 1:31–33; 1 Cor. 15:24, *note.*

14:10 plain. Arabah in Hebrew. When used with the definite article only, it refers to the valley which runs from the Sea of Galilee to the Gulf of Aqabah. South of the Dead Sea the name is still retained (Wady el-Arabah).

Gate, and *from* the [a]Tower of Hananel to the king's winepresses.

11 *The people* shall dwell in it;
And no longer shall there be
utter destruction,
But Jerusalem shall be [b]safely
inhabited.

12 And this shall be the plague with which the LORD will strike all the people who fought against Jerusalem:

Their flesh shall dissolve while
they stand on their feet,
Their eyes shall dissolve in
their sockets,
And their tongues shall dissolve
in their mouths.

13 It shall come to pass in that day
That a great panic from the
LORD will be among them.
Everyone will seize the hand of
his neighbor,
And raise his hand against his
neighbor's hand;
14 Judah also will fight at
Jerusalem.
And the wealth of all the
surrounding nations
Shall be gathered together:
Gold, silver, and apparel in
great abundance.

15 Such also shall be the plague
On the horse *and* the mule,
On the camel and the donkey,
And on all the cattle that will
be in those camps.
So *shall* this plague *be.*

The worship and spirituality of the kingdom

16 And it shall come to pass *that* everyone who is left of all the nations which came against Jerusalem shall [c]go up from year to year to [d]worship the [e]King, the LORD of hosts, and to keep the [f]Feast of Tabernacles.
17 And it shall be *that* whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on them there will be [g]no rain.
18 If the family of [h]Egypt will not come up and enter in, they *shall have* no *rain;* they shall receive the plague with which the LORD strikes the nations who do not come up to keep the Feast of Tabernacles.
19 This shall be the punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles.
20 In that day [i]"HOLINESS TO THE LORD" shall be *engraved* on the bells of the horses. The [j]pots in the LORD's house shall be like the bowls before the altar.
21 Yes, every pot in Jerusalem and Judah shall be holiness to the LORD of hosts.* Everyone who sacrifices shall come and take them and cook in them. In that day there shall no longer be a [k]Canaanite in the house of the LORD of hosts.

14:10
a Jer. 31:38

14:11
b Ezek. 34:25-28; Hos. 2:18

14:16
c Is. 2:2-3; 60:6-9; 66:18-21; Mic. 4:1-2
d Is. 27:13
e *Kingdom* (OT): vv. 16-21. (Gen. 1:26; Zech. 12:8, *note*)
f Lev. 23:34-43

14:17
g Is. 60:12

14:18
h Is. 19:21

14:20
i Ex. 28:36; 39:30; Is. 23:18; Jer. 2:3
j Ezek. 46:20

14:21
k Is. 35:8; Ezek. 44:9; Joel 3:17; Rev. 21:27; 22:15

***14:21** Or *on every pot . . . shall be (engraved) "HOLINESS TO THE LORD OF HOSTS"*

14:20 bells. Or *bridles.*

14:21 cook in them. The flesh of the sacrifices will be boiled in these pots.

THE BOOK OF

MALACHI

Author:	*Theme:*	*Date of writing:*
Malachi	Formalism Rebuked	5th Cent. B.C.

Background

Malachi means *my messenger*, which is probably an abbreviated form of *the messenger of the* LORD. Apart from the meaning of his name, nothing is known of Malachi, who carried out his ministry in the second half of the fifth century B.C. This final message of the Old Testament contains the prophecy of John the Baptist's ministry, the fulfillment of which begins the New Testament. Malachi develops his main theme, which is the corruption of the priests and the sins of the people against the family and their miserliness toward God, followed by questions from those addressed and statements proving the original assertions, a dialectic form of discussion which later became quite popular in Judaism.

Outline

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I. Israel Pretends to be Unaware of God's Love, 1:1–5

Introduction

1 THE burden* of the word of the LORD to Israel by Malachi.

The LORD's love for His chosen people, Israel

2 "I have [a]loved you," says the LORD.
"Yet you say, [b]'In what way have You loved us?'
Was not Esau Jacob's brother?"
Says the LORD.
"Yet [c]Jacob I have loved;
3 But Esau I have hated,
And [d]laid waste his mountains and his heritage
For the jackals of the wilderness."

4 Even though Edom has said,
"We have been impoverished,
But we will return and build the desolate places,"

Thus says the LORD of hosts:

"They may build, but I will [e]throw down;
They shall be called the Territory of Wickedness,
And the people against whom the LORD will have indignation forever.
5 Your eyes shall see,
And you shall say,
'The LORD is [f]magnified beyond the border of Israel.'

II. The Priests Deny Despising the Name of the LORD, 1:1—2:9

Sins of the restoration priests

6 "A son [g]honors *his* father,
And a servant *his* master.
If then I am the [h]Father,
Where *is* My honor?
And if I *am* a Master,
Where *is* My reverence?
Says the LORD of hosts
To you priests who despise My name.
Yet you say, [i]'In what way have we despised Your name?'

7 "You offer defiled food on My altar,
But say,
'In[j] what way have we defiled You?'
By saying,
'The table of the LORD is contemptible.'

*1:1 Or *oracle*

1:2
a Deut. 4:37; 7:7-8
b Mal. 2:17; 3:7
c Rom. 9:13

1:3
d Ezek. 35:9,15

1:4
e Jer. 49:16-18

1:5
f Mic. 5:4

1:6
g Ex. 20:12; Matt. 15:4-8; Eph. 6:2-3
h Is. 63:16; 64:8; Jer. 31:9
i Mal. 2:17; 3:7

1:7
j Mal. 2:17; 3:7

Malachi: *messenger of Jehovah.* A minor prophet who preached against Israel's poor worship practices and called them to religious renewal.

Jacob: *supplanter.* The younger son of Isaac and Rebekah who tricked his brother Esau into selling him his birthright. He deceived his father in order to receive the family blessing. Married Leah and Rachel. Had twelve sons by his wives and concubines. Also referred to as Israel.

Esau: *hairy.* The oldest son of Isaac and Rebekah who was tricked by his brother into selling him the birthright. He was later also deprived of the family blessing.

1:3 hated. The statement that God loved Jacob but hated Esau, must be taken as relative rather than absolute. Special blessings were promised to Esau and his descendants (Gen. 27:38–40). However, the spiritual insight of Jacob was far greater, and Jacob was the one through whom the promised seed was to come. The comparison of the good things done for Jacob with those done for Esau is like the difference between loving and hating. Compare Luke 14:26, the statement that if a man does not hate his father and mother he cannot be a disciple of Christ. Love for father and mother is commanded in the Scripture. No Christian can hate his father and mother. What is meant is that his love for Christ should be so great that, in comparison, the love for father and mother would seem almost like hate.

1:4 Edom. That is, *Esau's descendants.* Gen. 25:30.

Edom: *red.* The nation descended from Esau. Located in the rough mountainous area south of Moab and east of Arabah at the base of the Dead Sea. The Edomites had frequent conflicts with the Israelites.

1:6 I am the Father. See Is. 63:16, *note.* The relationship here is national, not personal (Jer. 3:18–19); here, apparently, the Jews were calling the LORD "Father" but were yielding Him no filial obedience. Compare John 8:37–39; Rom. 9:1–8.

1:7 defiled food. The very sins that provoked Nehemiah (Neh. 5:1–13; 7:63–65; 9:4ff.; 13:23–27) are condemned by Malachi: (1) defilement of the priesthood; (2) foreign marriages after divorce from Jewish wives; and (3) neglect of the tithe and offerings. **contemptible.** Contempt was shown by the offering of forbidden sacrifices (vv. 7–8; compare Deut. 15:21).

8 And [a]when you offer the blind
as a sacrifice,
Is it not evil?
And when you offer the lame
and sick,
Is it not evil?
Offer it then to your governor!
Would he be pleased with you?
Would he accept you favorably?"
Says the LORD of hosts.

9 "But now entreat God's favor,
That He may be gracious to us.
While this is being *done* by
your hands,
Will He accept you favorably?"
Says the LORD of hosts.
10 "Who *is there* even among you
who would shut the doors,
So that you would not kindle
fire *on* My altar in vain?
I have no pleasure in you,"
Says the LORD of hosts,
"Nor will I accept an offering
from your hands.
11 For from the rising of the sun,
even to its going down,
My name *shall be* great among
the Gentiles;
In every place incense *shall be*
offered to My name,
And a pure offering;
For My name shall be great
among the nations,"
Says the LORD of hosts.

12 "But you profane it,
In that you say,
'The table of the LORD* is defiled;
And its fruit, its food, *is*
contemptible.'
13 You also say,
'Oh, what a [b]weariness!'
And you sneer at it,"
Says the LORD of hosts.
"And you bring the stolen, the
lame, and the sick;
Thus you bring an offering!
Should I accept this from your
hand?"
Says the LORD.
14 "But cursed *be* the deceiver
Who has in his flock a male,
And takes a vow,
But sacrifices to the Lord what
is [c]blemished—
For I *am* a great King,"
Says the LORD of hosts,
"And My name *is to be* [d]feared
among the nations.

Priests to be disciplined by God

2 "AND now, O [e]priests, this
commandment is for you.
2 If you will not hear,
And if you will not take *it* to
heart,
To give glory to My name,"
Says the LORD of hosts,
"I will send a curse upon you,
And I will curse your blessings.
Yes, I have cursed them [f]already,
Because you do not take *it* to
heart.

3 "Behold, I will rebuke your
descendants
And spread [g]refuse on your
faces,
The refuse of your solemn
feasts;
And *one* will take you away
with it.
4 Then you shall know that I
have sent this
commandment to you,
That My covenant with Levi
may continue,"
Says the LORD of hosts.
5 "My covenant was with him,
one of life and peace,
And I gave them to him *that he*
might fear *Me;*
So he feared Me
And was reverent before My
name.
6 The [h]law of truth* was in his
mouth,
And injustice was not found on
his lips.
He walked with Me in peace
and equity,
And turned many away from
iniquity.

*1:12 Following Bomberg; Masoretic Text reads *Lord.* *2:6 Or *true instruction*

1:8
a Deut. 15:19-23

1:13
b Is. 43:22

1:14
c Lev. 22:18-20
d Zeph. 2:11

2:1
e Mal. 1:6

2:2
f Mal. 3:9

2:3
g Ex. 29:14

2:6
h Deut. 33:10

1:10 Who is . . . doors. Or *I would that one among you would shut the doors* [of the temple]. Compare Is. 1:11-15.

1:11 So it would have been had Israel been true to the LORD (compare Is. 45:5–6). So it will be one day despite Israel's past failures. **offered to My name.** This is a prediction concerning the millennial age (compare Ezek. 40—48).

2:2 curse your blessings. Israel's distinctive blessings would turn to curses. Compare Deut. 28:3–14 with 15–35.

2:5 covenant was with him. Reference to godly Levites. Num. 25:10-13; Deut. 33:8–9.

7 "For the lips of a priest should
keep knowledge,
And *people* should [a]seek the
law from his mouth;
For he is the messenger of the
LORD of hosts.
8 But you have departed from the
way;
You have caused many to
stumble at the law.
You have corrupted the
covenant of Levi,"
Says the LORD of hosts.
9 "Therefore I also have made you
contemptible and base
Before all the people,
Because you have not kept My
ways
But have shown [b]partiality in
the law."

III. Israel's Sins against One Another and against the Family, 2:10–17

Sins against brotherhood

10 Have we not all one Father?
Has not one God created us?
Why do we deal treacherously
with one [c]another
By profaning the covenant of
the fathers?

Sins against God in the family

11 Judah has dealt treacherously,
And an abomination has been
committed in Israel and in
Jerusalem,
For Judah has [d]profaned
The LORD's holy *institution*
which He loves:
He has married the daughter of
a foreign god.
12 May the LORD cut off from the
tents of Jacob
The man who does this, being
awake and aware,*
Yet who brings an offering to
the LORD of hosts!
13 And this is the second thing
you do:
You cover the altar of the LORD
with tears,
With weeping and crying;
So He does not regard the
offering anymore,
Nor receive *it* with goodwill
from your hands.
14 Yet you say, "For what reason?"
Because the LORD has been
witness
Between you and the wife of
your youth,
With whom you have dealt
[e]treacherously;
Yet she is your companion
And your wife by covenant.
15 But did He not make *them*
[f]one,
Having a remnant of the Spirit?
And why one?
He seeks [g]godly offspring.
Therefore take heed to your
spirit,
And let none deal treacherously
with the wife of his youth.
16 "For the LORD [h]God of Israel says
That He hates [i]divorce,
For it covers one's garment
with violence,"
Says the LORD of hosts.
"Therefore take heed to your
spirit,
That you do not deal
treacherously."

Sin of insincere religious profession

17 You have wearied the LORD
with your words;
Yet you say,
"In[j] what way have we wearied
Him?"
In that you say,
"Everyone[k] who does evil
Is good in the sight of the LORD,
And He delights in them,"
Or, "Where *is* the God of
[l]justice?"

IV. The Coming of the Forerunner, John the Baptist, 3:1–6

A parenthetic passage

3 "BEHOLD, I send [m]My
messenger,

*2:12 Talmud and Vulgate read *teacher and student.*

2:7
a Num. 27:21; Deut. 17:8-11

2:9
b Deut. 1:17; Mic. 3:11; 1 Tim. 5:21

2:10
c Cp. Jer. 9:4-5

2:11
d Ezra 9:1-2

2:14
e Mal. 3:5

2:15
f Gen. 2:24

g Cp. Ezra 9:2

2:16
h *Deity* (names of): v. 16; Mal. 3:18. (Gen. 1:1; Mal. 3:18, *note*)

i Matt. 19:6-8

2:17
j Mal. 1:2,6

k Is. 5:20

l Jer. 17:15

3:1
m Matt. 11:10; Mark 1:2; Luke 7:27

2:7 keep. That is, *guard.*
2:8 you. Ungodly Levites.
2:16 He hates divorce. This verse does not contradict Deut. 24:1, where divorce is permitted by the law of Moses, not prescribed. Compare Matt. 19:3–9.

And he will prepare the way
before Me.
And the Lord, whom you seek,
Will suddenly come to His
temple,
Even the [a]Messenger of the
covenant,
In whom you delight.
Behold, He is [b]coming,"
Says the LORD of hosts.

2 "But who can [c]endure the day of
His coming?
And [d]who can stand when He
appears?
For He *is* like a refiner's [e]fire
And like launderers' soap.
3 He will sit as a [f]refiner and a
purifier of silver;
He will purify the sons of Levi,
And purge them as gold and
silver,
That they may [g]offer to the
LORD
An offering in righteousness.

4 "Then the offering of Judah and
Jerusalem
Will be pleasant to the LORD,
As in the days of old,
As in former years.
5 And I will come near you for
judgment;
I will be a swift witness
Against sorcerers,
Against adulterers,
Against [h]perjurers,
Against those who [i]exploit
wage earners and [j]widows
and orphans,
And against those who turn
away an [k]alien—
Because they do not fear Me,"
Says the LORD of hosts.

6 "For I *am* the LORD, I do not
[l]change;
Therefore you are not
consumed, O sons of Jacob.

V. Two Groups of Israel Contrasted, 3:7–18

The people have robbed God

7 Yet from the days of your fathers
You have gone away from My
ordinances
And have not kept *them.*
[m]Return to Me, and I will return
to you,"
Says the LORD of hosts.
"But you said,
'In[n] what way shall we return?'

8 "Will a man rob God?
Yet you have robbed Me!
But you say,
'In what way have we robbed
You?'
[o]In tithes and offerings.
9 You are cursed with a curse,
For you have robbed Me,
Even this whole nation.
10 [p]Bring all the tithes into the
storehouse,
That there may be food in My
house,
And [q]try Me now in this,"
Says the LORD of hosts,
"If I will not open for you the
windows of heaven
And pour out for you *such*
blessing
That *there will* not *be room*
enough *to receive it.*

11 "And I will rebuke the devourer
for your sakes,
So that he will not destroy the
fruit of your ground,
Nor shall the vine fail to bear
fruit for you in the field,"
Says the LORD of hosts;
12 "And all nations will call you
blessed,
For you will be a delightful
land,"
Says the LORD of hosts.

3:1
a See Judg. 2:1, *note*
b *Christ* (first advent): v. 1; Matt. 1:18. (Gen. 3:15; Acts 1:11, *note*)

3:2
c Jer. 10:10; Joel 2:11; Nah. 1:6; Mal. 4:1
d Rev. 6:17
e Is. 4:4; Matt. 3:10-12

3:3
f Is. 1:25; Zech. 13:9
g 1 Pet. 2:5

3:5
h Lev. 19:12; Zech. 5:4; James 5:12
i Lev. 19:13; James 5:4
j Ex. 22:22
k Deut. 24:17

3:6
l Num. 23:19; Rom. 11:29; James 1:17

3:7
m Zech. 1:3
n Mal. 1:2,6

3:8
o Neh. 13:10-12

3:10
p Prov. 3:9-10
q *Test/Tempt:* v. 10; Mal. 3:15. (Gen. 3:1; James 1:14, *note*)

3:1 the Lord, whom you seek. The first part of v. 1 is quoted of John the Baptist (Matt. 11:10; Mark 1:2; Luke 7:27), but the next words, "the Lord whom you seek," etc., are nowhere quoted in the NT. The reason is obviously that, in everything except Christ's first advent, the picture in vv. 2–5 of the LORD who suddenly comes to His temple (Hab. 2:20) is one of judgment, not of grace. Malachi, in common with other OT prophets, saw both advents of Messiah blended in one horizon, but did not see the separating interval described in Matt. 13 which was consequent upon the rejection of the King (Matt. 13:16–17). Still less was the Church Age in his vision (Eph. 3:3–6; Col. 1:25–27). "My messenger" (v. 1) is John the Baptist; the "Messenger of the covenant" is Christ in both of His advents, but with special reference to the events which are to follow His second coming. **Will suddenly come.** God's answer to the last question in 2:17.

3:3 refiner. Malachi reveals God in several relationships to Israel: Father, Lord, God, and Judge.

13 "Your words have been harsh
against Me,"
Says the LORD,
"Yet you say,
'What have we spoken against
You?'

14 You have said,
'It is useless to serve God;
What profit *is it* that we have
kept His ordinance,
And that we have walked as
mourners

3:18

THE DEITY OF GOD IN THE OLD TESTAMENT—ITS REVELATION, SUMMARY

God is revealed in the OT (1) through His names as follows:

CLASS	ENGLISH FORM	HEBREW EQUIVALENT
	God	*El, Elah,* or *Elohim,* Gen. 1:1, *note*
Primary	LORD	*YHWH (Jehovah),* Gen. 2:4; Ex. 34:6, *note*
	Lord	*Adon,* or *Adonai,* Gen. 15:2, *note*
	God Almighty	*El Shaddai,* Gen. 17:1, *note*
	Most High, or Most High God	*El Elyon,* Gen. 14:18, *note*
Compound with *El* = God	Everlasting God	*El Olam,* Gen. 21:33, *note*
	Mighty God	*El Gibbor,* Is. 9:6-7
Compound with *YHWH (Jehovah)* = LORD	LORD God	*YHWH (Jehovah) Elohim,* Gen. 2:4; Ex. 34:6, *note*
	Lord GOD	*Adonai YHWH (Jehovah),* Gen. 15:2, *note*
	LORD of hosts	*YHWH (Jehovah) Sabaoth,* 1 Sam. 1:3, *note*

This revelation of God by His names is invariably made in connection with some particular need of His people, and there can be no need of man to which these names do not answer as showing that man's true resource is in God. Even human failure and sin but to evoke new and fuller revelations of the divine fullness.

(2) The OT Scriptures reveal the existence of a Supreme Being, the Creator of the universe and of man, the Source of all life and of all intelligence, who is to be worshiped and served by men and angels. This Supreme Being is One, but, in some manner not fully revealed in the OT, is a unity in plurality. This is shown by the use of the plural pronoun in the interrelation of Deity as evidenced in Gen. 1:26; 3:22; Ps. 110:1; and Is. 6:8. That the interrelation of Deity includes that of Father and Son is directly asserted in Ps. 2:7 (with Heb. 1:5); likewise the Spirit is distinctly recognized in His personality, and to Him are ascribed all the divine attributes (e.g. Gen. 1:2; Num. 11:25; 24:2; Judg. 3:10; 6:34; 11:29; 13:25; 14:6,19; 15:14; 2 Sam. 23:2; Job 26:13; 33:4; Ps. 106:33; 139:7; Is. 40:7; 59:19; 63:10. See Zech. 12:10, *note*).

(3) The incarnation is intimated in the theophanies, or appearances of God in human form (e.g. Gen. 18:1,13,17–22; 32:24–30), and distinctly predicted in the promises connected with redemption (e.g. Gen. 3:15) and with the Davidic Covenant (e.g. Is. 7:13–14; 9:6–7; Jer. 23:5–6). The revelation of Deity in the NT so illuminates that of the OT that the latter is seen to be, from Genesis to Malachi, the foreshadowing of the coming incarnation of God in Jesus the Christ. In promise, covenant, type, and prophecy the OT points forward to Him.

(4) The revelation of God to man is one of authority and of redemption. He requires righteousness from man, but saves the unrighteous through sacrifice; and in His redemptive dealings with man all the divine persons and attributes are brought into manifestation. The OT reveals the justice of God as fully as His mercy, but never in opposition to His mercy. The flood, e.g., was an unspeakable mercy to unborn generations. From Genesis to Malachi He is revealed as the seeking God who has no pleasure in the death of the wicked, and who heaps up before the sinner every possible motive to persuade him to faith and obedience.

(5) In the experience of the OT men of faith, their God inspires reverence but never slavish fear; they exhaust the resources of language to express their love and adoration in view of His loving-kindness and tender mercy. This adoring love of His saints is the triumphant answer to those who pretend to find the OT revelation of God cruel and repellent. It is in harmony, not contrast, with the NT revelation of God in Christ.

(6) Those passages which attribute to God bodily parts and human emotions (e.g. Ex. 33:11,20–23; Deut. 29:20; 2 Chr. 16:9; Jer. 15:6) are metaphorical and mean that in the infinite being of God there exists that which answers spiritually to these things—eyes, a hand, feet, etc.; and the jealousy and anger attributed to Him are the emotions of perfect love in view of the havoc of sin.

(7) In the OT revelation there is a true sense in which, wholly apart from sin or infirmity, God is like His creature, man (Gen. 1:27); and the supreme and perfect revelation of God, toward which the OT points, is a revelation in and through a perfect Man, the Lord Jesus Christ, God's unique Son.

Before the LORD of hosts?
15 So now we call the proud
blessed,
For those who do wickedness
are raised up;
They even [a]tempt God and go
free.' "

The faithful remnant; the LORD's book of remembrance

16 Then [b]those who feared the
LORD spoke to one another,
And the LORD listened and
heard *them;*
So a book of remembrance was
written before Him
For those who fear the LORD
And who meditate on His
name.

17 "They shall be Mine," says the
LORD of hosts,
"On the day that I make them
My jewels.*
And I will spare them
As a man spares his own son
who serves him."
18 Then you shall again discern
Between the [c]righteous and the
wicked,
Between one who serves [d]God
And one who does not serve
Him.

VI. The Coming Day of the LORD and the Return of Christ, 4:1–6

4 "FOR behold, the day is
[e]coming,
Burning like an oven,
And all the proud, yes, all who
do wickedly will be stubble.
And the day which is coming
shall [f]burn them up,"
Says the LORD of hosts,
"That will leave them neither
root nor branch.
2 But to you who [g]fear My name
The Sun of Righteousness shall
arise
With healing in His wings;
And you shall go out
And grow fat like stall-fed
calves.
3 You shall trample the wicked,
For they shall be ashes under
the soles of your feet
On the day that I do *this,"*
Says the LORD of hosts.

4 "Remember the [h]Law of Moses,
My servant,
Which I commanded him in
Horeb for all Israel,
With the statutes and
judgments.

Elijah to come again before the day of the LORD (cp. Rev. 11:3–6)

5 Behold, I will send you [i]Elijah
the prophet
Before the coming of the great
and dreadful day of the
LORD.
6 And he will [j]turn
The hearts of the fathers to the
children,
And the hearts of the children
to their fathers,
Lest I come and strike the earth
with a curse."

*3:17 Literally *special treasure*

3:15
a *Test/Tempt:* v. 15; Matt. 4:1. (Gen. 3:1; James 1:14, *note*)

3:16
b *Remnant:* vv. 16-18; Rom. 9:27. (Is. 1:9; Rom. 11:5, *note*)

3:18
c *Righteousness* (OT): v. 18; Matt. 1:19. (Gen. 6:9; Luke 2:25, *note*)
d *Deity* (names of): v. 18. (Gen. 1:1; Mal. 3:18, *note*)

4:1
e *Day* (of the LORD): 3:17-4:6; Matt. 24:29. (Ps. 2:9; Rev. 19:19, *note*)
f Is. 9:18-19; cp. 2 Pet. 3:10

4:2
g See Ps. 19:9, *note*

4:4
h *Law* (of Moses): v. 4; Matt. 4:4. (Ex. 19:1; Gal. 3:24, *note*)

4:5
i Matt. 11:10-14; 17:11-13

4:6
j Luke 1:17

4:1 This verse gives no basis for the error of annihilationism. It describes physical death, not the state of the soul after death. The unsaved are in conscious eternal woe (Rev. 14:10–11; 20:11–15), as the saved are in conscious eternal bliss (Rev. 21:1–7).

4:2 fear. "The fear of the LORD" is an OT expression meaning *reverential trust,* including the hatred of evil.

4:6 curse. Genesis reveals the entrance of the curse into the human family (Gen. 3); the last word of the OT shows the curse still persisting (Mal. 4:6); Matthew begins (1:1) with Him who came to remove the curse (Gal. 3:13; Rev. 21:3–5; 22:3).

FROM

MALACHI TO MATTHEW

Background

The close of the Old Testament canon left Israel in two divisions. Most of the nation was dispersed throughout the Persian Empire, more as colonists than as captives. A remnant, chiefly of the tribe of Judah, with Zerubbabel, a prince of the Davidic family, and the surviving priests and Levites had returned to the land under the permissive decrees of Cyrus and his successors (Daniel 5:18, and 9:24, *notes*), and had re-established Temple worship. It is on this remnant that the interest of the student of Scripture centers; and this interest concerns both their political and religious history.

Political History

Politically, the fortunes of the Palestinian Jews are linked to the history of the Gentile world powers as foretold by Daniel (Daniel 2 and 7).

1. The Persian rule continued about one hundred years after the close of the Old Testament canon, and seems to have been mild and tolerant, allowing to the high priest, along with his religious functions, a measure of civil power, but still under the governors of Syria. In this period the rival worship of Samaria, which began during the Israelite monarchy, was developed and its own Temple established.

2. In 334 B.C. Syria fell under the power of the third of the world empires, the Greco-Macedonian Empire of Alexander. That conqueror was induced to treat the Jews favorably, but with the breaking up of his empire, Judea fell between the anvil and the hammer of Syria and Egypt, coming first under the power of Syria, but later under Egypt as ruled by the Ptolemaic kings. During this period (323–198 B.C.) great numbers of Jews were established in Egypt, and the Septuagint (LXX) translation of the Old Testament was begun (about 285 B.C.).

In 198 B.C. Judea was conquered by Antiochus III the Great, and annexed to Syria. At this time the land was divided into the five provinces familiar to readers of the Gospels—Galilee, Samaria, Judea (these three being often collectively called Judea), Trachonitis, and Perea. The Jews were at first permitted to regulate their own lives by their own laws under a high priest and a council. In 171 B.C. Antiochus IV Epiphanes (the "small" horn of Daniel 8:9), after repeated interferences with the Temple and priesthood, plundered Jerusalem, profaned the Temple, and slew many of the inhabitants. In 168 B.C. Antiochus offered a sow upon the great altar and erected an altar to Jupiter. This is the "horror" of Daniel 8:13. Temple worship was forbidden; the people were condemned to eat swine's flesh.

The excesses of Antiochus provoked the revolt of the Maccabees, one of the most heroic pages of history. Mattathias, the first of the Maccabees, a priest of great sanctity and energy of character, began the revolt with a band of godly and determined Jews pledged to free their nation and restore its ancient worship. He was succeeded by his son Judas, known in history as Maccabeus, from the Hebrew word for "hammer." He was assisted by four brothers, of whom Simon is best known.

In 165 B.C. Judas regained possession of Jerusalem and purified and rededicated the Temple, an event celebrated in the Jewish Feast of the Dedication. Judas, who was slain in battle, was succeeded by his brother, Jonathan. In him the civil and priestly authority were united (143 B.C.). Under Jonathan, his brother Simon, and his nephew John Hyrcanus I, the Hasmonean line of priest-rulers was established by treaty with Rome. An account of the history of Antiochus Epiphanes and the Maccabees is found in the apocryphal book, I Maccabees.

3. After some years, there was a civil war in Judea, which was ended in 63 B.C. by the Roman conquest of Judea and Jerusalem by Pompey. Pompey left Hyrcanus II, the last of the Hasmoneans, a nominal sovereignty, but with Antipater, an Idumean, wielding the actual power. In 47 B.C. Antipater was made procurator of Judea by Julius Caesar. Antipater appointed his son,

Herod, governor of Galilee. Following Caesar's assassination, disorder broke out in Judea, and Herod fled to Rome. There, in 40 B.C., he was appointed king of the Jews; on his return he conciliated the people by his marriage with Mariamne (38 B.C.), the granddaughter of Hyrcanus II, and appointed her brother, the Maccabean Aristobulus III, as high priest. When Jesus Christ was born, Herod was king.

Religious History

The religious history of the Jews during the long period from Malachi (about 400 B.C.) to Christ follows the course of the troublous political history as to outer ceremonies, the high priestly office, and Temple worship. But of greater importance than these are the efforts and means by which the faith of Israel was nurtured and kept alive.

1. The experience of the captivity seems to have destroyed the Jews' tendency to idolatry. Their problem during the captivity, when they were deprived of Temple and priest, was how to maintain the exalted spiritual and moral ideals given them by the older prophets. Afterward, during the intertestamental period, the problem continued. Despite the revival of Temple and priesthood, the struggle became one of preserving the prophetic faith of the Jews in the midst of outward persecution and sordid divisions within.

2. The external means to this end was the synagogue, an institution which formed no part of the Biblical order of national life and which did not develop as a separate entity until after the time of Malachi. Its origin is obscure, but its roots may go back to the captivity when the Jews, who were without the Temple and its rites, met on the Sabbath for prayer. Such meetings, which would give opportunity for the reading of Scripture, would require some order of procedure as well as some authority for the restraint of disorder. Whatever its precise beginnings were, the synagogue doubtless grew out of the necessities of the situation in which the Jews were placed during the closing centuries of the pre-Christian era. It served the vital purpose of maintaining familiarity with the inspired writings, upon which the spiritual life of the true Israel (Romans 9:6, *note*) was nourished.

3. Also during this period there was created that mass of tradition, comment, and interpretation, known as *Mishna, Gemara* (forming the *Talmud*), *Midrashim*, and *Kabbala*, that was so superimposed upon the law that obedience was transferred from the law itself to the traditional interpretations.

4. During this same period there arose the two great sects known in the Gospel narratives as Pharisees and Sadducees. (See Matthew 3:7, with *notes*.) The Herodians were a political party rather than a sect.

Among these people, the Jews—governed under Rome by an Idumean usurper, torn by bitter religious controversies, and maintaining an elaborate religious ritual—appeared Jesus, the Son of God, the Christ, and the Savior of the world.

THE

NEW TESTAMENT

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THE

FOUR GOSPELS

Background

The four Gospels record the eternal being, human ancestry, birth, life and ministry, death, resurrection, and ascension of Jesus the Christ, Son of God and Son of man. Taken together, they set forth not a biography but a Person.

The fact that the four Gospels present a Person rather than a complete biography indicates the spirit in which they should be approached. What is most important is to see and know through these narratives Him whom they reveal. It is of less importance to endeavor to piece together a full account of His life from these inspired records (John 21:25). For some adequate reason it did not please God to lead men to write a full biography of His Son. The years up to the beginning of His ministry are passed over in a silence that is broken but once, and that in a few verses in Luke's Gospel (Luke 2:40–52). It is wise to respect the divine reticence.

Incomplete Story, Complete Revelation

But the four Gospels, though designedly incomplete as a story, are complete as a revelation. We may not know everything that Jesus did, but we may know Him. In four great narratives, each of which in some respects supplements the other three, we have Jesus Christ Himself.

This is the essential respect in which these narratives differ from biography or portraiture. "The words that I speak to you are spirit, and they are life" (John 6:63). The believing student finds here the living Christ.

The distinctive part that each evangelist has in this presentation of the living Christ is briefly noted in the separate introductions to the Gospels, but it may be profitable to make some general suggestions for study and interpretation.

I. **The Old Testament is the inspired introduction to the New Testament**, and whoever comes to the study of the four Gospels with a mind saturated with the Old Testament foreview of Christ—His Person, work, and kingdom—will be greatly helped in understanding them. Into the Gospels are woven Old Testament quotation, allusion, and type. The very first verse of the New Testament drives the reader back to the Old Testament; and the risen Christ took His disciples back to the Hebrew Scriptures for an explanation of His sufferings and glory (Luke 24:27,44). One of His last acts was the opening of their understanding that they might comprehend the Old Testament in relation to Himself (Luke 24:45).

Therefore, in approaching the study of the Gospels, the mind should be freed, as far as possible, from such presuppositions as that the Church is to be equated with the true Israel, and that the Old Testament promises to Israel and the foreview of the kingdom relate only to the Church. Interpretations are not true simply because they are familiar. It should not, therefore, be assumed that "the throne of His father David" (Luke 1:32) is synonymous with the Father's throne (Revelation 3:21), or that "the house of Jacob" (Luke 1:33) is the Church composed of both Jew and Gentile.

II. The mission of Jesus was initially to the Jews (Matthew 10:5–6; 15:23–25; John 1:11). He was "born under the law" (Galatians 4:4), and was "a servant to the circumcision for the truth of God, to confirm the promises made to the fathers" (Romans 15:8) and to fulfill the law that grace might abound. Therefore, a strong legal and Jewish coloring is to be expected up to the cross (Matthew 5:17–19; compare Matthew 10:5–6; 15:22–28; 23:2; Mark 1:44; etc.). The Sermon on the Mount is closely related to law in the highest spiritual sense, for it demands as the condition of blessing (Matthew 5:3–9) that perfect character which only grace through divine power creates (Galatians 5:22–23).

III. The doctrines of grace are developed in the Epistles, not in the Gospels; but they are implicit in the Gospels, because they rest upon the death and resurrection of Christ and upon the great germinal truths He taught, truths of which the Epistles are the unfolding. The Christ of the Gospels is the perfect manifestation of grace.

IV. **The Gospels do not develop the doctrine of the Church**. The word "church" occurs in Matthew only. After His rejection as King and Savior by the Jews, our Lord, announcing a mystery until that moment "hidden in God" (Ephesians 3:3–10), said, "I will build My church" (Matthew 16:18). It was, therefore, yet future; but His personal ministry had gathered out the believers who were, on the Day of Pentecost, made by the baptism with the Spirit the first members of "the church, which is His body" (Ephesians 1:23; compare 1 Corinthians 12:12–13).

The Gospels present a group of Jewish disciples, associated on earth with a Messiah in humiliation. The Epistles present a Church which is the body of Christ, made up of the regenerate who are associated with Him "in the heavenlies," co-heirs with Him of the Father, co-rulers with Him of the coming kingdom; and, as to the earth, although strangers and pilgrims, yet acting as His witnesses and the instruments for doing His will among men (Acts 1:8; 1 Corinthians 12:12–13; 2 Corinthians 5:14–21; Ephesians 1:3–14,20–23; 2:4–6; 1 Peter 2:11).

V. The Gospels present Christ in His three offices of Prophet, Priest, and King.

As **Prophet** His ministry resembles that of the Old Testament prophets. But it is the nature and dignity of His Person that makes Him the unique Prophet. In former times God spoke through the prophets; now He speaks in the Son (Hebrews 1:1–2). The Old Testament prophet was a voice from God; the Son is God Himself (Deuteronomy 18:18–19).

The prophet in any dispensation is God's messenger to His people, first, to establish truth; and, second, when His people are in declension and apostasy, to call them back to truth. The prophet's message, therefore, is usually one of rebuke and appeal. At times, however, as when his message of rebuke and appeal is not heeded, he becomes a foreteller of things to come. In this, too, Christ is like the other prophets; most of His predictive ministry occurs after His rejection as King.

The sphere and character of Christ's kingly office are defined in the Davidic Covenant (2 Samuel 7:16, *note*), as interpreted by the prophets and confirmed by the New Testament. Whereas the New Testament in no way abrogates or changes the Davidic Covenant or its interpretation, it adds details which were not in the original covenant. The Sermon on the Mount is an elaboration of the idea of righteousness as the predominant characteristic of the kingdom (Isaiah 11:2–5; Jeremiah 23:5–6; 33:14–16). The Old Testament prophet saw in one horizon, so to speak, the suffering and glory of Messiah (1 Peter 1:10–11). The New Testament shows that His suffering and glory are separated by the present Church Age, and points forward to the Lord's return as the time when the Davidic Covenant of blessing through power will be fulfilled (Luke 1:30–33; Acts 2:29–36; 15:14–17), just as the Abrahamic Covenant of blessing through suffering was fulfilled at His first coming (Acts 3:24–25; Galatians 3:6–14).

Christ is never called King of the Church. "**The King**" is indeed one of His divine titles, and the Church joins Israel in exalting "the King eternal, immortal, invisible" (Psalm 10:16; 1 Timothy 1:17). The Church is to reign under Him. The Holy Spirit is now calling out, not the subjects but the co-heirs and co-rulers of the kingdom (Romans 8:15–18; 1 Corinthians 6:2–3; 2 Timothy 2:11–12; Revelation 1:6; 3:21; 5:10).

Christ's priestly office is the complement of His prophetic office. The prophet represents God to the people; the priest represents the people to God. Because the people are sinful he, the priest, must be a sacrificer; because they are needy, he must be a compassionate intercessor (Hebrews 5:1–2; 8:1–3). So Christ on the cross entered upon His high priestly work, offering Himself without spot unto God (Hebrews 9:14), as now He exercises an ever-living intercession for His people (Hebrews 7:25). John 17 provides the pattern of that continuing intercession.

VI. In the Gospels, primary interpretation should be distinguished from moral application. Much in the Gospels that belongs in strict interpretation to the Jews or the kingdom is yet such a revelation of the mind of God and is so based on eternal principles as to have a moral application to the people of God, whatever their dispensational position. It is always true that "the pure in heart" are blessed because they "see God" and that "woe" is the portion of religious formalists whether under law or grace.

VII. Special emphasis rests upon that to which all four Gospels bear united testimony.

1. In all of them there is revealed the one unique Person. The pen is a different pen, the incidents in which He is seen are sometimes different incidents, but He is always the same Christ.
2. All the evangelists record the ministry of John the Baptist.
3. All record the feeding of the five thousand.
4. All record Christ's offer of Himself as King, according to Zechariah 9:9.
5. All record the betrayal by Judas; the denial by Peter.
6. All record the trial and crucifixion of Christ.
7. All record the bodily resurrection of Christ.
8. All record events occurring during the forty days of the post-resurrection ministry of Christ—a ministry keyed to a new note of universality and of power.
9. All point forward to His second coming.

And this record is so presented as to testify that the supreme business that brought Him into the world was His death and resurrection; that all that precedes these was preparation, and that from them flow all the blessings God ever has bestowed or ever will bestow upon humanity.

VIII. Since the first three Gospels contain so much material in common that they may be arranged as a synopsis, they are called the Synoptic Gospels. Careful readers of the New Testament will observe the similarities among and also the differences peculiar to these Gospels. That they contain dissimilarities is not surprising in view of the fact that each of these three Gospels is written for a particular purpose—Matthew to present Jesus as King, Mark to present Him as Servant, and Luke to present Him as Son of Man.

Matthew may have been the first Gospel written. It is thought that Mark's account reflects, in its subject matter, Peter's view of our Lord. That there were in existence many early accounts of the life and work of Christ is plain from Luke's prologue to his Gospel (Luke 1:1–4).

As for John, this Gospel is in a class by itself. Probably written later than the Synoptics, it does not outline the life of

our Lord but selects its material (including much that is not in the first three Gospels) in keeping with the writer's declared aim of presenting Jesus as the Son of God (John 20:30–31).

An effort has been made by certain scholars to trace the forms or patterns into which the earliest traditions about Christ were put for oral repetition. These forms are supposed to have provided material for the Gospels and are also thought to have been so thoroughly shaped by the needs of the early Church as to preclude a full historical basis for all the events recorded in the Gospels. In its effort to explain the differences in the Gospels, this critical view raises a question concerning the historical accuracy of the whole record. However, it fails to recognize evidence which supports the historicity of the Gospels. It may also be observed that selectivity of material does not necessarily mean distortion of fact, nor is the use of reliable tradition incompatible with the inspiration of the Gospel records.

The important thing to keep in mind is the established fact that these Gospels are inspired historical documents of genuine authenticity and full integrity. Moreover, the believer in Christ knows in his own life the reality of the living Lord, who is so faithfully and yet so variously presented in the Synoptics and in John's Gospel.

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THE GOSPEL ACCORDING TO

MATTHEW

Author:	*Theme:*	*Date of writing:*
Matthew	Christ, the King	*c.* A.D. 50

Background

Matthew, also called Levi, was the writer of the First Gospel. His name appears seventh or eighth in the New Testament lists of the apostles (Matthew 10:3; Mark 3:18; Luke 6:15). Matthew was a Jew who collected taxes for the Roman government. He was thus despised by loyal Jews.

God's Relationship with Man

Written originally for the Jews, the Gospel of Matthew presents Christ as the Son of David and the Son of Abraham. Because He is portrayed as King, His genealogy is traced to King David; and the place of His birth, Bethlehem, the home of David, is emphasized. Seven times in this Gospel Christ is spoken of as "the Son of David" (1:1; 9:27; 12:23; 15:22; 20:30; 21:9; 22:42). Only in Matthew does Christ speak of "the throne of His glory" (19:28; compare 25:31). Moreover, only here in the Gospels is Jerusalem referred to as "the holy city" (4:5) and "the city of the great King" (5:35). Since it is the Gospel of the King, Matthew is also the Gospel of the kingdom; in it the word "kingdom" appears more than fifty times and the expression "the kingdom of heaven," which is found nowhere else in the New Testament, appears about thirty times.

The Old Testament in the New

Matthew, more than any of the Gospels writers, connects events and utterances in the life of our Lord with Old Testament predictions, for exmple 1:22; 2:15,17,23; 4:14; 12:17; 13:14; 21:4; 26:54,56; 27:9,35.

Outline

Matthew may be divided as follows:

I.	The King Introduced	1:1—4:25
	A. Genealogy	1:1–17
	B. Birth	1:18–25
	C. Early Life	2:1–23
	D. Ministry of John the Baptist	3:1–12
	E. Baptism of Jesus	3:13–17
	F. Temptation of Jesus	4:1–11
	G. Early Ministry of Jesus	4:12–25
II.	The Principles of the Rule of the King: the Sermon on the Mount	5:1—7:29
III.	The Authority of the King Manifested and Rejected	8:1—12:50
IV.	The Mysteries of the Kingdom: the Period Between the King's Two Advents	13:1–58
V.	The Ministry of the Rejected King	14:1—23:39
VI.	The Predicted Return of the King: the Olivet Discourse	24:1—25:46
VII.	The Death and Resurrection of the King	26:1—28:20

I. The King Introduced: His Genealogy, Birth, and Early Life, 1—4

Genealogy of Jesus through Solomon (v. 7) and foster father, Joseph (v. 16; cp. Luke 3:23–38)

1 THE book of the [a]genealogy of Jesus Christ, the Son of [b]David, the Son of [c]Abraham:

2 Abraham begot [d]Isaac, Isaac begot [e]Jacob, and Jacob begot [f]Judah and his brothers.

3 Judah begot [g]Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram.

4 Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon.

5 Salmon begot [h]Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse,

6 and Jesse begot David the king.

David the king begot Solomon by her *who had been the wife** of [i]Uriah.

7 Solomon begot [j]Rehoboam, Rehoboam begot [k]Abijah, and Abijah begot Asa.*

8 Asa begot [l]Jehoshaphat, Jehoshaphat begot Joram, and Joram begot [m]Uzziah.

9 Uzziah begot Jotham, Jotham begot [n]Ahaz, and Ahaz begot Hezekiah.

10 Hezekiah begot Manasseh, Manasseh begot Amon,* and Amon begot [o]Josiah.

11 Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon.

12 And after they were brought to [p]Babylon, Jeconiah begot [q]Shealtiel, and Shealtiel begot [r]Zerubbabel.

13 Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor.

14 Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud.

15 Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob.

16 And Jacob begot Joseph the husband of [s]Mary, of whom was born Jesus who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations, from David until the captivity in Babylon *are* fourteen generations, and from the captivity in Babylon until the Christ *are* fourteen generations.

***1:6** Words in italic type have been added for clarity. They are not found in the original Greed. ***1:7** NU-Text reads *Asaph.* ***1:10** NU-Text reads *Amos.*

1:1
a vv. 1-17
b 1 Sam. 16:1-14; 2 Sam. 7:12-29; Ps. 132:11
c Gen. 12:1-4; 13:15-18; 15:1-6; 17:1-8; 22:15-18

1:2
d Gen. 21:1-8; 26:1-5
e Gen. 25:19-28; 28:1-4,10-15
f Gen. 29:35

1:3
g Gen. 38:24-30; Ruth 4:18-22

1:5
h Ruth 2:1; 4:1-13

1:6
i 2 Sam. 11:3

1:7
j 1 Kin. 11:43
k 2 Chr. 11:20

1:8
l 1 Chr. 3:10
m 2 Kin. 15:13

1:9
n 2 Kin. 15:38

1:10
o 1 Kin. 13:2

1:12
p 2 Kin. 24:11-16; 2 Chr. 36:20-21; Jer. 29:1-4
q 1 Chr. 3:17
r Ezra 2:2; 3:8; see 1 Chr. 3:19, *note*

1:16
s Matt. 13:55; Mark 6:3; Luke 8:19; see Luke 1:27, *note*

1:1 genealogy. There are two genealogies of our Lord—here and at Luke 3:23–38 (where see *note* at v. 23). The genealogy in Matthew begins with Abraham, founder of the Hebrew nation, and concludes with Joseph, the husband of Mary. Luke's genealogy begins with Joseph and carries the Messianic line back as far as Adam. Matthew inserts historical data, Luke does not. The list in Matthew is divided into three sections.

The last individual in these genealogies in the OT records is Zerubbabel (Matt. 1:13; Luke 3:27). There are some omissions, as between Joram and Uzziah (Matt. 1:8), for which see 2 Kin. 8:24 and 1 Chr. 3:11. Women are mentioned in the Matthew genealogy, contrary to usual custom (compare 1 Chr. 1—8).

1:8 Uzziah (called Azariah, 2 Kin. 14:21) was not the son, but the great-great-grandson of Joram. Compare 2 Kin. 8:25; 13:1—15:38; 2 Chr. 22—25. The wording of each succession may sometimes indicate that a man is a more remote ancestor than an immediate father.

1:11 Jeconiah. In Jer. 22:24–30 a curse is pronounced upon this former king of Judah. There it is predicted that none of his descendants should prosper sitting on David's throne. Had our Lord been the natural son of Joseph, who was descended from Jeconiah, He could never reign in power and righteousness because of the curse. But Christ came through Mary's line, not Joseph's. As the adopted son of Joseph, the curse upon Jeconiah's seed did not affect Him.

1:16 of whom was born. The changed expression here is important. It is no longer "begot," but "the husband of Mary, by whom [fem. sing.] was born Jesus." Jesus was not begotten of natural generation. **Christ** (*Christos* means *anointed*), the Greek form of the Hebrew *Messiah* (Dan. 9:25–26), is the official name of our Lord, as "Jesus" is His human name (Luke 1:31; 2:21). The name, or title, "Christ," connects Him with the entire OT foreview (see Zech. 12:8, *note*) of a coming Prophet (Deut. 18:15–19), Priest (Ps. 110:4), and King (2 Sam. 7:12–13). As these were typically anointed with oil (1 Kin. 19:16; compare Ex. 29:7; 1 Sam. 16:13 respectively), so Jesus was anointed with the Holy Spirit (Matt. 3:16; Mark 1:10–11; Luke 3:21–22; John 1:32–33), thus becoming officially identified as the Christ.

1:17 fourteen generations. As in the genealogies of the OT (Gen. 5; 1 Chr. 1—9), certain generations are omitted here in order to make the arrangement uniform. Compare 1 Chr. 3:11–12; Ezra 7:1–5. The list may have been put in this form for purposes of memorization. Memorization is aided by the fact that each of the triads of names concludes with an important era in Israel's history, that is, David's reign, the Babylonian captivity, and the advent of the promised Messiah.

Conception and birth of Jesus
(Luke 1:26–38; 2:1–7; John 1:1–2,14)

18 *a* Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy *b* Spirit.

19 Then Joseph her husband, being a *c* just *man,* and not wanting to make her a public example, was minded to put her away *d* secretly.

20 But while he thought about these things, behold, *e* an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy *f* Spirit.

21 "And she will bring forth a *g* Son, and you shall call His name JESUS, for He will *h* save His people from their *i* sins."

22 So all this was done that it might be fulfilled which was spoken *j* by the Lord through the prophet, saying:

23 *"Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,"** which is translated, "God with us."

24 Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife,

25 and did not know her till she had brought forth her firstborn Son.* And he called His name JESUS.

Visit of the wise men

2 NOW *k* after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem,

2 saying, "Where is He who has been born *l* King of the Jews? For we have seen His star in the East and have come to worship Him."

3 When Herod the king heard *this,* he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the

***1:23** Words in oblique type in the New Testament are quoted from the Old Testament. ***1:25** NU-Text reads *a Son.*

1:18
a *Christ* (first advent): vv. 18-25; Matt. 2:4. (Gen. 3:15; Acts 1:11, *note*)
b *Holy Spirit* (NT): v. 18; Matt. 1:20. (Matt. 1:18; Acts 2:4, *note*)

1:19
c *Righteousness* (OT): v. 19; Matt. 5:20. (Gen. 6:9; Luke 2:25, *note*)
d Cp. Deut. 24:1

1:20
e See Judg. 2:1 and Heb. 1:4, *notes*
f *Holy Spirit* (NT): v. 20; Matt. 3:11. (Matt. 1:18; Acts 2:4, *note*)

1:21
g Is. 7:14; 9:6-7
h John 1:29; see Rom. 1:16, *note*
i See Rom. 3:23, *note*

1:22
j Is. 7:14

2:1
k Cp. Mic. 5:2

2:2
l *Kingdom* (NT): vv. 2,5-6; Matt. 3:2. (Matt. 2:2; 1 Cor. 15:24, *note*)

1:21,25 JESUS. Greek form of Hebrew *Jehoshua,* meaning *Jehovah is salvation.*

1:23 Immanuel. Why was Jesus not actually called "Immanuel"? According to Hebrew usage the name does not represent a title but a characterization, as in Is. 1:26 and 9:6. The name "Immanuel" shows that He really was "God with us." Thus the Deity of Christ is stressed at the very beginning of Matthew.

2:1 born. Approximately 5 B.C. **Jesus was born.** In the 708th year from the foundation of Rome (46 B.C. by Christian reckoning) Julius Caesar established the Julian calendar, beginning the year with January 1st. But it was not until the sixth century A.D. that Dionysius Exiguus, a Scythian monk living in Rome, who was confirming the Easter cycle, originated the system of reckoning time from the birth of Christ. Gradually this usage spread, being adopted in England by the Synod of Whitby in 664, until it gained universal acceptance. In 1582 Pope Gregory XIII reformed the Julian calendar. However, more accurate knowledge shows that the earlier reckonings of the time of Christ's birth were in error by several years. Thus it is now agreed that the birth of Christ should be placed c. 6–4 B.C. **Herod.** The Herod mentioned here (vv. 1,3,7,12,13,16,19,22) and in Luke 1:5 is known to history as Herod the Great. His family was nominally Jewish but actually Idumaean (Edomite, see Gen. 36:1, *note*). The Romans had appointed his grandfather, Antipas (died 78 B.C.) governor of Idumaea, and Julius Caesar had made his father, Antipater, procurator of Judea (47–43 B.C.). The Roman triumvir, Mark Antony, appointed Herod the Great tetrarch of Galilee in 37 B.C. He greatly increased the splendor of Jerusalem, erecting the temple, which was the center of Jewish worship in the time of our Lord. Herod's slaughter of the infants at Bethlehem (v. 16) was in keeping with his cruel character. Herod died in March, 4 B.C., and was succeeded by a son, Archelaus (Matt. 2:22). For other members of the Herodian family, see Mark 6:14, *note*. **wise men** (or

2:4 THE ROLE OF THE SCRIBES

Scribes were so called because it was their office to make copies of the Scriptures, to classify and teach the precepts of the oral law (see Pharisees, Matt. 3:7, *note*), and to keep careful count of every letter in the OT writings. Such an office was necessary in a religion of law and precept, and was an OT function (2 Sam. 8:17; 20:25; 1 Kin. 4:3; Jer. 8:8; 36:10,12,26). To this legitimate work the teachers added a record of rabbinical decisions on questions of ritual *(Halachoth);* the new code resulting from those decisions *(Mishna);* the Hebrew sacred legends *(Gemara,* forming with the *Mishna,* the *Talmud);* commentaries on the OT *(Midrashim);* reasonings upon these *(Hagada);* and, finally, mystical interpretations which found in Scripture meanings other than the grammatical, lexical, and obvious ones (the *Kabbala*), not unlike the allegorical method of Origen. In our Lord's time, the Pharisees considered it orthodox to receive this mass of writing which had been superimposed upon and had obscured the Scripture.

people together, he inquired of them where [a]the Christ was to be born.

5So they said to him, "In Bethlehem of Judea, for thus it is [b]written by the prophet:

6 *'But you, [c]Bethlehem, in the land of Judah,*
Are not the least among the rulers of Judah;
For out of you shall come a Ruler
Who will shepherd My people Israel.'"

7Then Herod, when he had secretly called the wise men, determined from them what time the [d]star appeared.

8And he sent them to Bethlehem and said, "Go and search carefully for the young Child, and when you have found *Him,* bring back word to me, that I may come and worship Him also."

9When they heard the king, they departed; and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was.

10When they saw the star, they rejoiced with exceedingly great joy.

11And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented [e]gifts to Him: gold, frankincense, and myrrh.

12Then, being divinely warned in a dream that they should not return to Herod, they departed for their own country another way.

Flight into Egypt

13Now when they had departed, behold, [f]an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for [g]Herod will seek the young Child to destroy Him."

14When he arose, he took the young Child and His mother by night and departed for Egypt,

15and was there until the death of Herod, that it might be fulfilled which was [h]spoken by the Lord through the prophet, saying, *"Out of Egypt I called My Son."*

Herod puts innocent children to death

16Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two

2:4
a *Christ* (first advent): vv. 1-6; Matt. 4:16. (Gen. 3:15; Acts 1:11, *note*)

2:5
b *Inspiration:* vv. 5-6; Matt. 2:15. (Ex. 4:15; 2 Tim. 3:16, *note*)

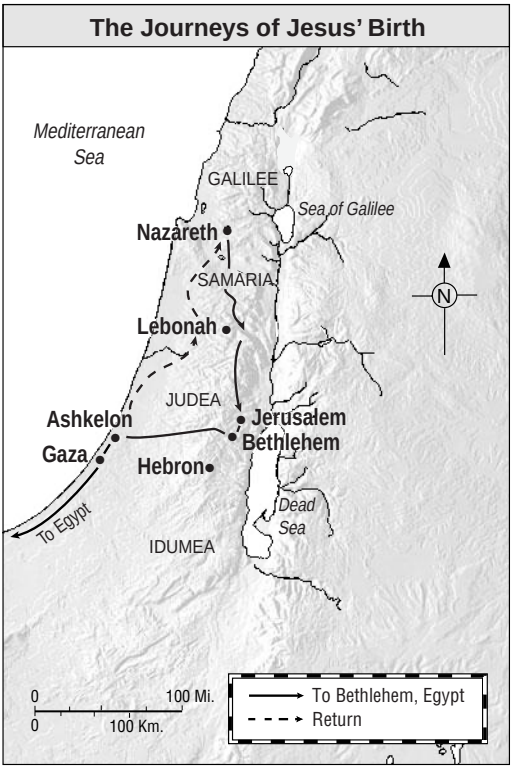
2:6
c Mic. 5:2; John 7:42

2:7
d Num. 24:17

2:11
e Cp. Ps. 72:10-11; Is. 60:6

2:13
f See Judg. 2:1 and Heb. 1:4, *notes*
g See Mark 6:14, *note*

2:15
h *Inspiration:* v. 15; Matt. 2:17. (Ex. 4:15; 2 Tim. 3:16, *note*). Cp. Is. 11:1; 40:3; Jer. 31:15; Hos. 11:1



"magi"). From the Greek *magoi,* a Persian word for men expert in the study of the stars. There is no evidence that these magi were only three in number or that they were kings. Their interest aroused by the star that signalized Christ's birth, they journeyed to Judea to seek the newborn King of the Jews. They arrived some months after His birth. When Herod sent them to Bethlehem, the star reappeared and led them to the Christ child.

2:15 Out of Egypt . . . Son. The words quoted are from Hos. 11:1, and the passage illustrates the principle that prophetic utterances often have a latent and deeper meaning than at first appears. Israel, nationally, was a son (Ex. 4:22), but Christ was the greater Son. Compare Is. 41:8 with Is. 42:1–4 and 52:13–14, where the servant-nation and the Servant-Son are both in view; also Rom. 9:4–5.

years old and under, according to the time which he had determined from the [a]wise men.

17 Then was fulfilled what was [b]spoken by Jeremiah the prophet, saying:

18 *"A voice was heard in Ramah,*
Lamentation, weeping, and great mourning,
Rachel weeping for her children,
Refusing to be comforted,
Because they are no more."

Return from Egypt to Nazareth (cp. Luke 2:39–40; also read Luke 2:41–52)

19 Now when Herod was dead, behold, an [c]angel of the Lord appeared in a dream to Joseph in Egypt,

20 [d]saying, "Arise, take the young Child and His mother, and go to the land of Israel, [e]for those who [f]sought the young Child's life are dead."

21 Then he arose, took the young Child and His mother, and came into the land of Israel.

22 But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a [g]dream, he turned aside into the region of Galilee.

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was [h]spoken by the prophets, "He shall be called a Nazarene."

Ministry of John the Baptist (Mark 1:1–8; Luke 3:1–20; John 1:6–8,15–37)

3 IN those days John the Baptist came [i]preaching in the wilderness of Judea,

2 and [j]saying, [k]"Repent, for [l]the kingdom of heaven is [m]at hand!"

3 For this is he who was [n]spoken of by the prophet Isaiah, saying:

"The voice of one crying in the wilderness:
'Prepare the way of the LORD;
Make His paths [o]straight.' "

4 Now John himself was clothed in camel's hair, with a [p]leather belt around his waist; and his food was locusts and wild honey.

5 Then Jerusalem, all Judea, and all the region around the Jordan went out to him

6 and were baptized by him in the Jordan, confessing their [q]sins.

7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them,

2:16
a See Matt. 2:1, *note*

2:17
b *Inspiration:* vv. 17-18; Matt. 2:23. (Ex. 4:15; 2 Tim. 3:16, *note*). Cp. Is. 11:1; 40:3; Jer. 31:15; Hos. 11:1

2:19
c See Heb. 1:4, *note*

2:20
d Luke 2:14
e Cp. Ex. 4:19
f v. 16

2:22
g Matt. 2:13,19

2:23
h *Inspiration:* v. 23; Matt. 3:3. (Ex. 4:15; 2 Tim. 3:16, *note*). Cp. Is. 11:1; 40:3; Jer. 31:15; Hos. 11:1

3:1
i *Gospel:* vv. 1-2; Matt. 4:17. (Gen. 12:3; Rev. 14:6, *note*)

3:2
j See Acts 17:30, *note*
k *Repentance:* vv. 2,8,11; Matt. 4:17. (Matt. 3:2; Acts 17:30, *note*)

3:2
l *Kingdom* (NT): v. 2; Matt. 4:17. (Matt. 2:2; 1 Cor. 15:24, *note*)
m See Matt. 4:17, *note*

3:3
n *Inspiration:* v. 3; Matt. 4:4. (Ex. 4:15; 2 Tim. 3:16, *note*). Cp. Is. 11:1; 40:3; Jer. 31:15; Hos. 11:1
o Ezek. 1:7

3:4
p Cp. 2 Kin. 1:8

3:6
q See Rom. 3:23, *note*

2:19 dead. Approximately 4 B.C. See Mark 6:14, *note*.

Herod: Herod the Great was king of Judea at the time of Christ's birth. He ordered all infant males to be killed.

2:22 Archelaus. Son of Herod the Great. See Matt. 2:1, *note*.

2:23 He shall be called a Nazarene. Probably refers to Is. 11:1, where the Messiah is spoken of as "a Rod [*netzer*] from the stem of Jesse."

3:7 Pharisees. Called "Pharisees" from a Hebrew word meaning *separate*. After the ministry of the post-exilic prophets ceased, godly men called *Chasidim* (saints) arose who sought to keep alive reverence for the law among the

3:2 THE MEANING OF THE KINGDOM OF HEAVEN

The expression "kingdom of heaven" (literally "of the heavens"), one that is peculiar to Matthew, refers to the rule of the heavens, i.e. the rule of the God of heaven over the earth (compare Dan. 2:44; 4:25,32). The kingdom of heaven is similar in many respects to the kingdom of God and is often used synonymously with it, though emphasizing certain features of divine government. When contrasted with the universal kingdom of God, the kingdom of heaven includes only men on earth, excluding angels and other creatures. The kingdom of heaven is the earthly sphere of profession as shown by the inclusion of those designated as wheat and tares, the latter of which are cast out of the kingdom (Matt. 13:41), and is compared to a net containing both the good and bad fish which are later separated (Matt. 13:47).

The kingdom of heaven is revealed in three aspects in Matthew:

(1) As "at hand" (see 4:17, *note*), the kingdom is offered in the Person of the King, of whom John the Baptist is the forerunner (Matt. 3:1).

(2) As fulfilled in the present age, the kingdom of heaven is presented in seven "mysteries" (Matt. 13), revealing the character of the rule of heaven over the earth between the first and second comings of the Lord. And

(3) as fulfilled after the second coming of Christ, the kingdom of heaven will be realized in the future millennial kingdom as predicted by Daniel (Dan. 2:34–36,44–45) and covenanted to David (2 Sam. 7:12–16; see Zech. 12:8, *note*). This millennial form of the kingdom of heaven is wholly future and will be set up after the return of the King in glory (Matt. 24:29—25:46; Acts 15:14–17; see Matt. 6:33, *note*).

"Brood of vipers! Who warned you to flee from the wrath to come?
8 "Therefore bear fruits worthy of repentance,
9 "and do not think to say to yourselves, 'We have Abraham as *our* father.' For I say to you that God is able to raise up children to Abraham from these stones.
10 "And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is [a]cut down and thrown into the fire.
11 "I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy [b]Spirit and [c]fire.*
12 "His winnowing fan *is* in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire."

Baptism of Jesus (Mark 1:9–11; Luke 3:21–22; cp. John 1:31–34)

13 Then Jesus came from Galilee to John at the Jordan to be baptized by him.
14 And John *tried to* prevent Him, saying, "I need to be baptized by You, and are You coming to me?"
15 But Jesus answered and said to him, "Permit *it to be so* now, for thus it is fitting for us to fulfill all [d]righteousness." Then he allowed Him.
16 When He had been baptized, Jesus came up immediately from the water; and behold, the [e]heavens were opened to Him, and He* saw the Spirit of God descending like a dove and alighting upon Him.
17 And suddenly a voice *came* from heaven, saying, "This is My beloved Son, in whom I am well pleased."

Temptation of Jesus (Mark 1:12–13; Luke 4:1–13; cp. Gen. 3:6; 1 John 2:16)

4 THEN Jesus was led up by the [f]Spirit into the wilderness to be [g]tempted by the [h]devil.
2 And when He had fasted [i]forty days and forty nights, afterward He was hungry.
3 Now when the tempter came to

3:10
a Matt. 7:19

3:11
b *Holy Spirit* (NT): vv. 11,16; 4:1; Matt. 10:20. (Matt. 1:18; Acts 2:4, *note*)
c Acts 2:3

3:15
d See 1 John 3:7, *note*

3:16
e Cp. Ezek. 1:1; Acts 7:56; Rev. 4:1

4:1
f *Holy Spirit* (NT): v. 1; Matt. 10:20. (Matt. 1:18; Acts 2:4, *note*)
g *Test/Tempt:* vv. 1,3,7; Matt. 6:13. (Gen. 3:1; James 1:14, *note*)
h *Satan:* vv. 1,5,8,10-11; Matt. 12:26. (Gen. 3:1; Rev. 20:10, *note*)

4:2
i Cp. Ex. 34:28; 1 Kin. 19:8

***3:11** M-Text omits *and fire.* ***3:16** Or *he*

descendants of the Jews who returned from the Babylonian captivity. This movement degenerated into the Pharisaism of our Lord's day—a letter-strictness which overlaid the law with traditional interpretations held to have been communicated by the LORD to Moses as oral explanations of equal authority with the law itself (compare Matt. 15:2–3; Mark 7:8–13; Gal. 1:14).

The Pharisees were strictly a sect. A member was a *chaber* (that is, "united," Judg. 20:11) and was obligated to remain true to the principles of Pharisaism. They were moral, zealous, and self-denying, but self-righteous (Luke 18:9) and destitute of the sense of sin and need (Luke 7:39). They were the foremost persecutors of Jesus Christ and the objects of His unsparing denunciation, e.g. Matt. 23:1–36; Luke 11:42–44.

3:7 Sadducees. The Sadducees were a Jewish sect that denied the existence of angels or other spirits, and all miracles, especially the resurrection of the body. They were the religious rationalists of the time (Mark 12:18–23; Acts 23:8), and were strongly entrenched in the Sanhedrin and priesthood (Acts 4:1–2; 5:17). The Sadducees are identified with no affirmative doctrine, but were mere deniers of the supernatural. **Brood.** Literally *Offspring.*

3:13 Then Jesus came. Approximately A.D. 26.

3:15 Permit it. Why the Lord, who needed no repentance, should insist upon receiving a rite which signified confession (v. 6) and repentance (v. 11) is nowhere directly explained. It may be suggested that:

(1) Jesus was now to enter into His mediatorial office as Prophet, Priest, and King and, as the Aaronic high priest publicly entered his office in a special ceremony (Ex. 29:4–7), so our Lord's baptism signifies His entering His ministry;

(2) our Lord's baptism was the means for His introduction as Messiah to His people (John 1:31–34);

(3) by thus taking His place with sinners, He was illustrating the doctrine of identification (compare Is. 53:12; 2 Cor. 5:21); and

(4) He was prophetically looking forward to His own death and resurrection, which alone could "fulfill all righteousness." See Matt. 20:22, where Christ speaks of His death as His baptism.

3:16 When He had been baptized . . . . For the first time the Trinity, foreshadowed in many ways in the OT, is clearly manifested. The Spirit descends upon the Son and, at the same moment, the Father's voice is heard from heaven.

3:17 This is My beloved Son. Literally *This is My Son, the Beloved.* Matt. 17:5; Mark 9:7; Luke 9:35; compare Is. 42:1; Eph. 1:3–6.

Abraham: *father of a great multitude.* A man chosen by God to become the father of the great nation Israel. God promised Abraham that he would have descendants as numerous as the stars in the heavens. Abraham was revered throughout generations for his great faith.

Him, he said, "If You are the Son of God, command that these stones become bread."

4 But He answered and said, [a]"It is [b]written, [c]*'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'*"

5 Then the devil took Him up into the [d]holy city, set Him on the pinnacle of the temple,

6 and said to Him, "If You are the Son of God, throw Yourself down. For it is [b]written:

'He[e] shall give His[f] angels charge over you,'

and,

'In their hands they shall bear you up, Lest you dash your foot against a stone.'"

7 Jesus said to him, "It is [b]written again, [c]*'You shall not tempt the [g]LORD your God.'*"

8 Again, the devil took Him up on an exceedingly high mountain, and [h]showed Him all the kingdoms of the world and their glory.

9 And he said to Him, "All these things I will give You if You will fall down and worship me."

10 Then Jesus said to him, "Away with you,* Satan! For it is [b]written, [c]*'You shall worship the LORD your God, and Him only you shall [i]serve.'*"

11 Then the devil [j]left Him, and

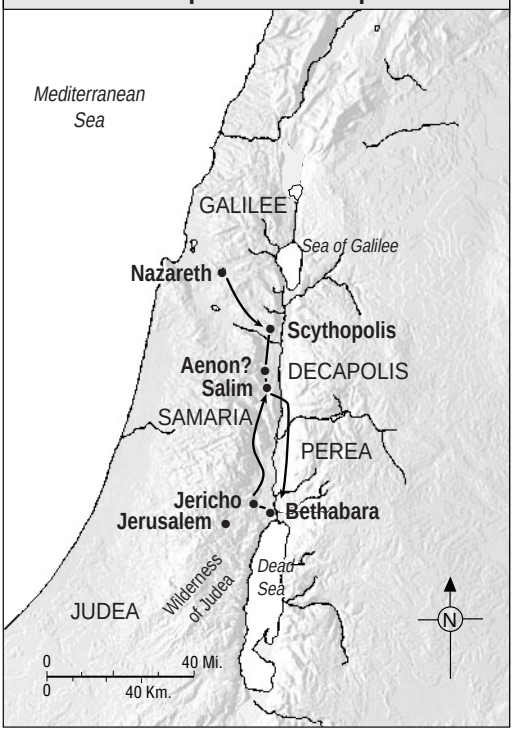
4:4
a Deut. 8:3
b *Inspiration:* vv. 4,6,7,10; Matt. 4:14. (Ex. 4:15; 2 Tim. 3:16, *note*). Is. 9:1-2
c *Law* (of Moses): vv. 4,7,10; Matt. 5:17. (Ex. 19:1; Gal. 3:24, *note*)
4:5
d *Sanctification* (NT): v. 5; Matt. 7:6. (Matt. 4:5; Rev. 22:11, *note*)
4:6
e Ps. 91:11-12
f See Heb. 1:4, *note*
4:7
g Deut. 6:16
4:8
h 1 John 2:15-17; cp. Rev. 21:10
4:10
i Deut. 6:13; 10:20
4:11
j James 4:7

***4:10** M-Text reads *Get behind Me.*

4:5 holy city. In the NT one Greek word, *hagios,* in its various forms, is rendered, "holy," "holiness," "consecrated," "sanctify," and "sanctified." Like the Hebrew *qodesh,* it signifies *set apart.*

4:8 world. The Greek word *kosmos* means *order, arrangement,* and so, with the Greeks, *beauty;* for order and arrangement, in the sense of system, are at the bottom of the Greek conception of beauty. Sometimes *kosmos* means *world.* When the word is employed in the NT for humanity, the world of men, it denotes organized humanity—humanity in families, tribes, nations. The word for chaotic, unorganized humanity—the mere mass of men—is *thalassa,* the "sea" of men (e.g. Rev. 13:1). For "world" *(kosmos)* in the bad ethical sense, see Rev. 13:8, *note.*

Jesus' Baptism and Temptation



4:1 THE FIRST AND LAST ADAM

The temptation of Christ, the "last Adam" (1 Cor. 15:45), is best understood when contrasted with that of "the first man Adam." Adam was tempted in his place of lord of creation, a lordship with but one reservation, the knowledge of good and evil (Gen. 1:26; 2:16–17). Through the woman he was tempted to add that also to his dominion. Falling, he lost all. But Christ took the place of a lowly Servant, acting only from and in obedience to the Father (Phil. 2:5–8; compare John 5:19; 8:28,54; see Is. 41:8, *note*), that He might redeem a fallen race and a creation under the divine curse (Gen. 3:17–19; compare Rom. 8:19–23).

Satan's one object in the threefold temptation was to induce Christ to act from Himself, independent of His Father. The first two temptations were a challenge to Christ from the god of this world to prove Himself indeed the Son of God (vv. 3,6). The third was the offer of the usurping prince of this world to divest himself of that which rightfully belonged to Christ as Son of Man and Son of David, on the condition that He accept the scepter on Satan's world principles (compare John 18:36; see Rev. 13:8, *note*). Christ defeated Satan by a means open to His humblest follower, the intelligent use of the Word of God (vv. 4,7,10). In his second temptation Satan also used Scripture, but he cited a promise available only to one in the path of obedience.

behold, [a]angels came and ministered to Him.

Jesus begins His public ministry in Capernaum (Mark 1:14; Luke 4:14–15)

12 Now when Jesus heard that John had been put in prison, He departed to Galilee.

13 And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali,

14 that it might be fulfilled which was [b]spoken by Isaiah the prophet, saying:

15 "*The land of Zebulun and the land of Naphtali,*
By the way of the sea, beyond the Jordan,
Galilee of the Gentiles:
16 *The people who sat in darkness have seen a great [c]light,*
And upon those who sat in the region and shadow of death
*[d]Light has dawned."**

17 From that time Jesus began to [e]preach and to say, [f]"Repent, for the [g]kingdom of heaven [h]is at hand."

Jesus' first disciples (Mark 1:16–20; cp. Luke 5:1–11; John 1:35–42)

18 And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen.

19 Then He said to them, "Follow Me, and I will make you fishers of men."

20 They immediately [i]left *their* nets and followed Him.

21 Going on from there, He saw two other brothers, James *the son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them,

22 and immediately they left the boat and their father, and followed Him.

Early ministry in Galilee

23 And Jesus went about all Galilee, teaching in their synagogues, preaching the [j]gospel of the [k]kingdom, and healing all kinds of sickness and all kinds of disease among the people.

24 Then His fame went throughout all Syria; and they [l]brought to Him all sick people who were afflicted with various diseases and torments, and those who were [m]demon-possessed, [n]epileptics, and paralytics; and He healed them.

25 Great [o]multitudes followed Him—from Galilee, and *from* Decapolis, Jerusalem, Judea, and beyond the Jordan.

***4:16** Isaiah 9:1-2

4:11
a See Heb. 1:4, *note*

4:14
b *Inspiration:* vv. 14-16; Matt. 5:18. (Ex. 4:15; 2 Tim. 3:16, *note*). Is. 9:1-2

4:16
c *Christ* (first advent): vv. 13-16; Matt. 12:18. (Gen. 3:15; Acts 1:11, *note*)
d Is. 42:6-7

4:17
e *Gospel:* v. 17; Matt. 4:23. (Gen. 12:3; Rev. 14:6, *note*)
f *Repentance:* v. 17; Matt. 9:13. (Matt. 3:2; Acts 17:30, *note*)
g *Kingdom* (NT): v. 17; Matt. 4:23. (Matt. 2:2; 1 Cor. 15:24, *note*)
h See Matt. 3:2, *note*

4:20
i Matt. 19:27

4:23
j *Gospel:* v. 23; Matt. 9:35. (Gen. 12:3; Rev. 14:6, *note*)
k *Kingdom* (NT): v. 23; Matt. 5:3. (Matt. 2:2; 1 Cor. 15:24, *note*)

4:24
l Mark 1:32-33; Luke 4:40; see Mark 3:15, *note*
m See Matt. 7:22, *note*
n Cp. Luke 8:26-39

4:25
o Matt. 5:1; 8:1,18; Mark 3:7-8

Capernaum: A city on the northwest coast of the Sea of Galilee. It was the center of Christ's ministry after he left Nazareth.

4:17 From that time. The phrase "from that time" is used by Matthew to indicate two sharply contrasted phases of our Lord's teaching ministry. The first begins here with His proclamation of the kingdom as "at hand." The second comes at 16:21 when, following Israel's rejection of the King and His kingdom, Christ begins to declare openly the necessity of His death and resurrection. **at hand.** The biblical term "at hand" or "near" is never a positive affirmation that the person or thing said to be at hand will immediately appear, but only that that person or thing has the quality of imminency. When Christ appeared to the Jewish people, the next thing, in the order of revelation as they understood it, should have been the setting up of the Davidic kingdom. Yet God had predicted the rejection and crucifixion of the King (Ps. 22; Is. 53). The long period of the secret form of the kingdom (Matt. 13:11), the worldwide preaching of the cross, and the out-calling of the Church was as yet locked up in the secret counsels of God (Matt. 13:11,17; Eph. 3:3–12).

4:18 two brothers. Peter and Andrew were already disciples (John 1:35–42). This is a call to service.

4:21 James. Four persons are called by this name in the NT:

(1) James, the son of Zebedee, an apostle (Matt. 10:2) and the brother of the Apostle John, apart from whom he is never mentioned and with whom, together with Peter, he was admitted to the special intimacy of our Lord (Matt. 17:1; Mark 5:37; 9:2; 14:33). He was martyred by Herod (Acts 12:2).

(2) James, the son of Alphaeus, who was one of the twelve apostles (Matt. 10:3). He is called James "the Less" (Mark 15:40).

(3) James, the Lord's half brother (Matt. 13:55; Mark 6:3; Gal. 1:19). The younger children of Mary did not believe in Jesus during His earthly life (John 7:5) but joined His followers after His resurrection (Acts 1:14). James became the leader of the Jerusalem church (Acts 12:17; 15:13; 21:18; Gal. 1:19; 2:9,12) and wrote the Epistle of James. And

(4) James, the father of the Apostle Judas (Luke 6:16; Acts 1:13).

II. The Principles and the Rule of the Kingdom: the Sermon on the Mount, 5—7

The Sermon on the Mount (Luke 6:20–49): the Beatitudes

5 AND seeing the multitudes, He [a]went up on a mountain, and when He was seated His disciples came to Him.

2 Then He opened His mouth and [b]taught them, saying:

3 "Blessed[c] *are* the poor in spirit,
For theirs is the [d]kingdom of heaven.
4 Blessed *are* those who mourn,
For they shall be comforted.
5 Blessed *are* the [e]meek,
For they shall inherit the earth.
6 Blessed *are* those who [f]hunger and thirst for [g]righteousness,
For they shall be filled.
7 Blessed *are* the merciful,
For they shall obtain mercy.
8 Blessed *are* the [h]pure in heart,
For they shall see God.
9 Blessed *are* the peacemakers,
For they shall be called sons of God.
10 Blessed are those who are persecuted for [i]righteousness' sake,
For theirs is the [j]kingdom of heaven.

11 "Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.
12 "Rejoice and be exceedingly [k]glad, for great *is* your [l]reward in heaven, for so they [m]persecuted the [n]prophets who were before you.

The Similitudes (Mark 4:21–23; Luke 8:16–18)

13 "You are the [o]salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and [p]trampled underfoot by men.
14 "You are the [q]light of the world. A city that is set on a hill cannot be hidden.
15 "Nor do they light a lamp and put it under a basket, but on a [r]lampstand, and it gives light to all *who are* in the house.
16 "Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

Relation of Christ to the Law

17 "Do not think that I came to destroy the [s]Law or the Prophets. I did not come to destroy but to fulfill.
18 "For assuredly, I say to you, till heaven and earth pass away, [t]one

5:1
a Matt. 14:23; 15:29; 17:1

5:2
b Matt. 7:29; Mark 10:1; 12:35; John 8:2

5:3
c Prov. 16:19; Is. 66:2
d *Kingdom* (NT): vv. 2-12; Matt. 5:19. (Matt. 2:2; 1 Cor. 15:24, *note*)

5:5
e Ps. 22:26; 25:9; 37:11; 147:6; 149:4; Is. 29:19

5:6
f Luke 1:53; cp. Is. 55:1; Luke 15:17
g See Rom. 10:10, *note*

5:8
h Ps. 24:4

5:10
i See 1 John 3:7, *note*
j See Matt. 3:2, *note*

5:12
k 1 Pet. 4:14
l *Rewards:* v. 12; Matt. 6:1. (Dan. 12:3; 1 Cor. 3:14, *note*)
m Acts 7:52
n Cp. Heb. 11:32-40

5:13
o *Parables* (NT): vv. 13-16; Matt. 7:24. (Matt. 5:13; Luke 21:29, *note*)
p Cp. Ps. 119:118

5:14
q John 8:12

5:15
r Cp. Phil. 2:15

5:17
s *Law* (of Moses): v. 17; Matt. 5:19. (Ex. 19:1; Gal. 3:24, *note*)

5:18
t *Inspiration:* v. 18; Matt. 5:21. (Ex. 4:15; 2 Tim. 3:16, *note*)

5:2 saying. The beatific character and attitude described by our Lord in vv. 3–12 are unattainable by self-effort, but are wrought in the Christian by the work of the indwelling Holy Spirit. Compare 1 Cor. 3:16; Gal. 5:22–23.

5:11 you. The change from the third person "those" (vv. 3–10) to the second person "you," etc. (vv. 11–16) is significant. Most of the Sermon on the Mount is addressed directly to the disciples as subjects of the kingdom of heaven.

5:14 world. Greek *kosmos.* See Matt. 4:8, *note.*

5:3 THE SERMON ON THE MOUNT

Having announced the kingdom of heaven as "at hand," the King now, in the Sermon on the Mount (Matt. 5—7), declares to His disciples (5:1) the principles of that kingdom.

1. In this sermon our Lord reaffirms the Mosaic law of the OT theocratic kingdom as the governing code in His coming kingdom on earth (5:17), and declares that the attitude of men toward this law will determine their place in the kingdom (5:19).

2. Christ here also declares that He has come to fulfill the Law (5:17), which He now proceeds to do in part in the Sermon on the Mount: (a) by showing that the divine law deals with thoughts and motives as well as overt acts (5:27–28; 6:1–6); and, (b) by abrogating certain concessions made formerly because of the hardness of men's hearts (5:31–32; compare 19:8).

3. In the Sermon on the Mount, Christ sets forth the perfect standard of righteousness demanded by the law (5:48), thus demonstrating that all men are sinners, habitually falling short of the divine standard, and that, therefore, salvation by works of law is an impossibility.

4. Although the law, as expressed in the Sermon on the Mount, cannot save sinners (Rom. 3:20), and the redeemed of the present age are not under law (Rom. 6:14), nevertheless both the Mosaic law and the Sermon on the Mount are a part of Holy Scripture which is inspired by God and therefore "profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16) for the redeemed of all ages.

jot or one tittle will by no means pass from the law till all is fulfilled.
19 "Whoever therefore breaks one of the least of these [a]commandments, and teaches men so, shall be called least in the [b]kingdom of heaven; but whoever does and teaches *them,* he shall be called great in the kingdom of heaven.
20 "For I say to you, that unless your [c]righteousness [d]exceeds *the* [e]*righteousness* of the [f]scribes and [g]Pharisees, you will by no means enter the [b]kingdom of heaven.

First reconciliation, then sacrifice

21 "You have [a]heard that it was [h]said to those of old, *'You shall not* [i]*murder,* and whoever murders will be in danger of the judgment.'
22 "But I say to you that whoever is angry with his brother without a cause* shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire.
23 "Therefore if you bring your gift to the altar, and there remember that your brother has [j]something against you,
24 "leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.
25 "Agree with your [k]adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison.
26 "Assuredly, I say to you, you will by no means get out of there till you have paid the last [l]penny.

Lust, adultery, and divorce
(cp. Matt. 19:3–11; Mark 10:2–12; 1 Cor. 7:1–16)

27 "You have [m]heard that it was [h]said to those of old,* [a]*'You shall not commit adultery.'*
28 "But I say to you that whoever [n]looks at a woman to lust for her has already committed adultery with her in his heart.
29 "If your right eye causes you to sin, pluck it out and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.
30 "And if your right hand causes you to sin, cut it off and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.
31 "Furthermore it has been [h]said, [a]'Whoever divorces his wife, let

***5:22** NU-Text omits *without a cause.*
***5:27** NU-Text and M-Text omit *to those of old.*

5:19
a *Law* (of Moses): vv. 19,21,27,31; Matt. 5:33. (Ex. 19:1; Gal. 3:24, *note*)
b *Kingdom* (NT): vv. 19,20; Matt. 5:35. (Matt. 2:2; 1 Cor. 15:24, *note*)

5:20
c See 1 John 3:7, *note*
d Cp. Luke 18:11-12; Rom. 3:20; 9:31; 10:3; Phil. 3:5-7
e *Righteousness* (OT): v. 20; Matt. 13:17. (Gen. 6:9; Luke 2:25, *note*)
f See Matt. 2:4, *note*
g See Matt. 3:7, *note*

5:21
h *Inspiration:* vv. 21,27,31; Matt. 5:33. (Ex. 4:15; 2 Tim. 3:16, *note*)
i See Ex. 20:13, *note*

5:23
j Rom. 14:19

5:25
k Luke 12:58-59; cp. Prov. 25:8-9; James 3:13-18

5:26
l See Coinage (NT), v. 26, *note*

5:27
m Ex. 20:14

5:28
n 2 Sam. 11:2-5; Matt. 15:19; James 1:14-15; cp. Job 31:1; Prov. 6:25

5:17 CHRIST'S RELATIONSHIP TO THE LAW

Christ's relation to the Law of Moses may be thus summarized:

(1) Christ was made under the law (Gal. 4:4).

(2) He lived in perfect obedience to the law (Matt. 17:5; John 8:46; 1 Pet. 2:21–23).

(3) He was a minister of the law to the Jews, clearing it from rabbinical sophistries, enforcing it upon those who professed to obey it (e.g. Luke 10:25–37), but confirming the promises made to the fathers under the Mosaic Covenant (Rom. 15:8; see Ex. 19:5, *note*).

(4) He fulfilled the types of the law by His holy life and sacrificial death (Heb. 9:11–28).

(5) He bore, vicariously, the curse of the law, so that the Abrahamic Covenant (see Gen. 12:2, *note*) might avail all who believe (Gal. 3:13–14).

(6) He brought out, by His redemptive work, all who believe—from the place of servants under the law to the place of sons (Gal. 4:1–7). And

(7) He mediated by His blood the New Covenant (see Heb. 8:8, *note*) of assurance and grace in which all believers stand (Rom. 5:2), so establishing the "law of Christ" (Gal. 6:2, refs.) with its precepts of righteous living made possible by the indwelling Spirit.

5:18 jot. Smallest Hebrew letter. **tittle.** Minute ornament over Hebrew letter.

5:22 Raca. Literally *Empty,* an abusive epithet. **hell fire.** Greek *geenna* equals Gehenna, the place in the Valley of Hinnom where, anciently, human sacrifices were offered (2 Chr. 33:6; Jer. 7:31), and where the continuous burning of rubbish illustrated for the Jewish people unending judgment upon the wicked. The word occurs in Matt. 5:22,29,30; 10:28; 18:9; 23:15,33; Mark 9:43,45,47; Luke 12:5; James 3:6. In every instance except the last, the word was spoken by Jesus Christ in most solemn warning of the consequences of sin. He described it as the place where "their worm does not die and the fire is not quenched" (Mark 9:48). It is called "lake of fire" etc. in Rev. 19:20; 20:10,14,15. See Death, the second (John 8:24; Rev. 21:8); also Luke 16:23, *note.*

5:29,30 sin. Literally *stumble.* **hell.** Greek *geenna.* See Matt. 5:22, *note.*

him give her a [a]certificate of divorce.'

32 "But I say to you that whoever divorces his wife for any reason except sexual immorality* [b]causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.

Perjury and retaliation forbidden

33 "Again you have heard that it was [c]said to those of old, [d]'You [e]shall not swear falsely, but shall [f]perform your oaths to the [g]Lord.'

34 "But I say to you, [h]do not swear at all: neither by heaven, for it is God's throne;

35 "nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city [i]of the great [j]King.

36 "Nor shall you swear by your head, because you cannot make one hair white or black.

37 "But let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is from the evil one.

38 "You have heard that it was [c]said, [k]*'An eye for an [d]eye and a tooth for a tooth.'*

39 "But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also.

40 "If anyone wants to sue you and take away your tunic, let him have *your* cloak also.

41 "And whoever compels you to go one mile, go with him two.

42 [l]"Give to him who asks you, and from him who wants to borrow from you do not turn away.

Love of enemies enjoined (Luke 6:27–36)

43 "You have [m]heard that it was [c]said, [d]*'You shall love your neighbor* and hate your enemy.'

44 "But I say to you, love your enemies, bless those who curse you, [n]do good to those who hate you,

*5:32 Or *fornication*

5:31
a Deut. 24:1; cp. Gen. 2:23-24; Jer. 3:1

5:32
b Luke 16:18; cp. 1 Cor. 7:12

5:33
c *Inspiration:* vv. 33,38,43; Matt. 8:17. (Ex. 4:15; 2 Tim. 3:16, *note*)
d *Law* (of Moses): vv. 33,38,43; Matt. 7:12. (Ex. 19:1; Gal. 3:24, *note*)
e Lev. 19:12
f Num. 30:2
g Deut. 23:23

5:34
h James 5:12; cp. Matt. 26:63; 2 Cor. 2:17; 1 Thess. 2:5

5:35
i Matt. 5:3,19; 6:10
j *Kingdom* (NT): v. 35; Matt. 6:10. (Matt. 2:2; 1 Cor. 15:24, *note*)

5:38
k Ex. 21:24; Lev. 24:20; Deut. 19:21

5:42
l Deut. 15:7-11; Luke 6:30-34; 1 Tim. 6:18

5:43
m Lev. 19:18; Deut. 23:3-6

5:44
n Rom. 12:20

5:26 COINAGE IN THE NEW TESTAMENT

In NT times, not only Roman but Greek, Syrian, and Egyptian coins were in common circulation, some of them with local imitations of varying value. Estimates differ widely as to the proper value of these coins in terms of late twentieth-century American dollars, the variation depending on whether the value of gold, silver, or purchasing power is made the basis. Moreover, the U.S. dollar value of precious metals varies from day to day.

The most common coin was

(1) the Roman denarius, a silver coin about two-thirds the size of an American quarter, worth about 16 cents and representing an ordinary day's wages for a laborer (Matt. 18:28; 20:2,9,10,13; 22:19; Mark 6:37; 12:15; 14:5; Luke 7:41; 10:35; 20:24; John 6:7; 12:5; Rev. 6:6).

(2) The Greek equivalent was the drachma, mentioned only in Luke 15:8. Some locally coined drachmas were worth less.

(3) The "didrachma," i.e. a double drachma, cited in Matt. 17:24, was probably coined locally and used for payment of the temple tax.

(4) The "pieces of silver" (Matt. 26:15; 27:3,5,6,9) were probably tetradrachmas, i.e. a coin worth four drachmas, corresponding to the OT shekel (compare Zech. 11:12,13).

(5) But the coins in Acts 19:19, described as "pieces of silver," were probably Greek drachmas.

(6) The stater, a silver coin equivalent to four Greek drachmas or one shekel, and worth about 64 cents, is referred to in Matt. 17:27. It was the exact amount of the tax for two people, i.e. Christ and Peter. Gold staters, not mentioned in the Bible, were half the weight of the silver stater. The Roman aureus, a gold coin, is not mentioned in the NT except indirectly as "gold" in Matt. 10:9. Many coins were issued of copper or bronze.

(7) A coin referred to as "copper" (Greek *chalkos*) in Matt. 10:9 and Mark 6:8, and as "money" in Mark 12:41 was probably a small Greek or Roman coin worth about one-half cent.

(8) The "penny" (Greek *kodrantes*) of Matt. 5:26, transliterated as *quadrans* in Mark 12:42, was worth about one-fourth cent.

(9) Four pennies made one "copper coin" (Greek *assarion,* Matt. 10:29; Lk 12:6), worth about one cent. And

(10) the "mite" (Greek *lepton*), the smallest coin (Mark 12:42; Luke 12:59; 21:2), was one-half a penny and worth about one-eighth cent.

Sums of money were indicated by "mina" (Greek *mna*), worth 100 denarii, and by "talents" worth 6,000 denarii. For coinage (OT), see Ex. 30:13, note.

and [a]pray for those who spitefully use you and persecute you,*
45 "that you may be sons of your Father in heaven; for He [b]makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.
46 "For if you love those who love you, what reward have you? Do not even the tax collectors do the same?
47 "And if you greet your brethren* only, what do you do more *than others?* Do not even the tax collectors* do so?
48 "Therefore you shall be perfect, just as your Father in heaven is perfect.

Religious ostentation rebuked

6 "TAKE heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no [c]reward from your Father in heaven.
2 "Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward.
3 "But when you [d]do a charitable deed, do not let your left hand know what your right hand is doing,
4 "that your charitable deed may be in secret; and your Father who sees in secret will Himself [e]reward you openly.*
5 "And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward.
6 "But you, when you pray, go into your room, and when you have shut your door, pray to your Father who *is* in the secret *place;* and your Father who sees in secret will [f]reward you openly.*
7 "And when you pray, do not use [g]vain repetitions as the heathen *do.* For they think that they will be heard for their many words.
8 "Therefore do not be like them. For your Father [h]knows the things you have need of before you ask Him.

Instruction in praying
(cp. Luke 11:1–4, where see note)

9 "In this [i]manner, therefore, [j]pray:

[k]Our Father in heaven,
Hallowed be Your [l]name.
10 Your [m]kingdom [n]come.
Your will be done
On earth as *it is* in heaven.
11 Give us this day our [o]daily bread.
12 And [p]forgive us our debts,
As we forgive our debtors.
13 And do not lead us into [q]temptation,
But [r]deliver us from the evil one.

***5:44** NU-Text omits three clauses from this verse, leaving, *"But I say to you, love your enemies and pray for those who persecute you."* ***5:47** M-Text reads *friends.* * NU-Text reads *Gentiles.* ***6:4** NU-Text omits *openly.* ***6:6** NU-Text omits *openly.*

5:44
a Cp. Luke 23:34; Acts 7:60

5:45
b Ps. 65:9-13; Luke 12:16-17; Acts 14:17

6:1
c *Rewards:* v. 1; Matt. 6:4. (Dan. 12:3; 1 Cor. 3:14, *note*)

6:3
d Cp. Matt. 8:4; Rom. 12:8

6:4
e *Rewards:* v. 4; Matt. 6:6. (Dan. 12:3; 1 Cor. 3:14, *note*). Luke 14:12-14; Phil. 4:19; 2 Tim. 1:16-18

6:6
f *Rewards:* v. 6; Matt. 6:18. (Dan. 12:3; 1 Cor. 3:14, *note*)

6:7
g Cp. 1 Kin. 18:26,29; Matt. 26:39-44; Luke 18:1-8

6:8
h Rom. 8:26-27

6:9
i Luke 11:1-4; John 16:24; Eph. 6:18; Jude 20
j *Bible prayers* (NT): vv. 9-13; Matt. 8:2. (Matt. 6:9; Luke 11:2, *note*)
k Matt. 5:9,16
l Mal. 1:11

6:10
m *Kingdom* (NT): v. 10; Matt. 7:21. (Matt. 2:2; 1 Cor. 15:24, *note*)
n See Matt. 3:2, *note*

6:11
o Cp. Prov. 30:8-9

6:12
p *Forgiveness:* v. 12; Matt. 6:14. (Lev. 4:20; Matt. 26:28, *note*)

6:13
q *Test/Tempt:* v. 13; Matt. 16:1. (Gen. 3:1; James 1:14, *note*)
r John 17:15; 2 Tim. 4:18; 2 Pet. 2:9

5:44 bless. That is, *pray for.*

5:46 tax collectors. They were Jews employed by the Roman government.

5:48 perfect. The word implies full development, growth into maturity of godliness. See Phil. 3:12, *note;* compare also 1 John 1:8,10.

6:1 charitable deeds. The expression refers to religious externalities. Although others may observe these acts, this fact must not be the motive behind the deeds.

6:9 Verses 9–13 contain what is familiarly known as The Lord's Prayer. It is His prayer in that He is its author. It was intended to be a model prayer for the disciples: "In this manner, therefore, pray." See Luke 11:2, *note.*

6:12 debts. That is, *sin.* See Rom. 3:23, *note.* **As we forgive.** The problem raised by the conditional nature of this petition for forgiveness may be explained as follows: In the fully developed doctrine of Christian salvation there are two areas of divine forgiveness. The first area is that of the forgiveness that comes to the sinner at the time of justification, and deals with the guilt of his sins in a total sense (Eph. 1:7). To this forgiveness there is attached but one condition, that is, to receive it once for all by faith in Christ (Rom. 4:5–8). The second area of forgiveness covers the relation of the divine Father to those who have become His children and deals specifically with the matter of fellowship whenever it is broken by sin. To obtain such forgiveness we must confess and forsake the sin (1 John 1:9; compare Ps. 66:18 and Prov. 28:13). The forgiveness mentioned here in v. 12 belongs in this second area, because it occurs in a prayer given to disciples of Christ (5:2) who could call upon God as their Father (6:9,26). The ultimate motive for forgiving our debtors is based upon the grace of God, and appears later in the progress of revelation (Eph. 4:32; Col. 3:13).

For Yours is the kingdom and
the power and the glory
forever. Amen.*

14 "For if you forgive men their
trespasses, your heavenly Father
will also [a]forgive you.
15 "But if you do not forgive men
their trespasses, neither will your
Father forgive your trespasses.
16 "Moreover, when you [b]fast, do
not be like the hypocrites, with a
sad countenance. For they disfigure
their faces that they may appear to
men to be fasting. Assuredly, I say
to you, they have their reward.
17 "But you, when you fast, anoint
your head and wash your face,
18 "so that you do not appear to
men to be fasting, but to your Fa-
ther who *is* in the secret *place;* and
your Father who sees in secret will
[c]reward you openly.*

Treasure in heaven

19 "Do not lay up for yourselves
[d]treasures on earth, where moth
and rust destroy and where thieves
break in and steal;
20 "but lay up for yourselves trea-
sures in [e]heaven, where neither
moth nor rust destroys and where
thieves do not break in and steal.
21 "For where your treasure is,
there your heart will be also.
22 "The lamp of the body is the
eye. If therefore your eye is good,
your whole body will be full of light.
23 "But if your eye is bad, your
whole body will be full of darkness.
If therefore the light that is in you is
darkness, how great *is* that dark-
ness!
24 "No one can serve [f]two mas-
ters; for either he will hate the one
and love the other, or else he will
be loyal to the one and despise the
other. You cannot serve God and
mammon.

The cure for care

25 "Therefore I say to you, [g]do not
worry about your life, what you will
eat or what you will drink; nor
about your body, what you will put
on. Is not life more than food and
the body more than clothing?
26 "Look at the birds of the air, for
they neither sow nor reap nor gath-
er into barns; yet your heavenly Fa-
ther feeds them. Are you not of
more value than they?
27 "Which of you by worrying can
add one cubit to his stature?
28 "So why do you worry about
clothing? Consider the lilies of the
field, how they grow: they neither
toil nor spin;
29 "and yet I say to you that even
[h]Solomon in all his glory was not ar-
rayed like one of these.
30 "Now if God so clothes the
grass of the field, which today is,
and tomorrow is thrown into the
oven, *will He* not much more *clothe*
you, O you of little faith?
31 "Therefore do not worry, say-
ing, 'What shall we eat?' or 'What
shall we drink?' or 'What shall we
wear?'
32 "For after all these things the
Gentiles seek. For your heavenly Fa-
ther [i]knows that you need all these
things.
33 "But seek first the kingdom of
God and His [j]righteousness, and all
these things shall be added to you.
34 [k]"Therefore do not worry about
tomorrow, for tomorrow will worry
about its own things. Sufficient for
the day *is* its own trouble.

Unjust criticism forbidden
(Luke 6:37–42)

7 [l]"JUDGE not, that you be not
judged.

***6:13** NU-Text omits *For Yours* through *Amen.*
***6:18** NU-Text and M-Text omit *openly.*

6:14
a *Forgiveness:* vv. 14-15; Matt. 9:2. (Lev. 4:20; Matt. 26:28, *note*)

6:16
b Luke 18:12; cp. Is. 58:3-7

6:18
c *Rewards:* v. 18; Matt. 10:41. (Dan. 12:3; 1 Cor. 3:14, *note*)

6:19
d Prov. 23:4; 1 Tim. 6:6-11; James 5:2

6:20
e Matt. 19:21; cp. Col. 3:1; 1 Tim. 6:19

6:24
f Luke 16:13; cp. 1 Kin. 18:21; 2 Kin. 17:41; Gal. 1:10; James 4:4; 1 John 2:15; Rev. 3:15-16

6:25
g v. 31; Luke 12:22-31; Phil. 3:18-19; 4:6-7; Heb. 13:5-6

6:29
h Cp. 1 Kin. 10

6:32
i v. 8; Phil. 4:19; cp. Ex. 3:7-8; Deut. 2:7; Ps. 103:14

6:33
j *Righteousness* (garment): v. 33; Rom. 2:7. (Gen. 3:21; Rev. 19:8, *note*)

6:34
k James 4:13,14

7:1
l Rom. 14:4,10, 13; 1 Cor. 4:3-5; 5:12

6:13 For Yours . . . Amen. This doxology does not appear in the oldest Greek manuscripts, and, in those which do include it, there are variations. The account by Luke omits it altogether (Luke 11:2–4). Many eminent textual authorities believe that it was added by later hands, perhaps to make the prayer more suitable for public worship. The doxology, however, is biblical, for its main ideas seem clearly to parallel a prayer of David recorded in 1 Chr. 29:11—"Yours, O LORD, is . . . the power and the glory . . . [and] the kingdom." Moreover, the majority of Greek manuscripts do contain the doxology.

6:23 bad. That is, *defective.*

6:27 cubit. See Weights and Measures (NT), Acts 27:28, *note.*

Solomon: *peaceable.* The son of David and Bathsheba who became king after his father's death. He was known for his wealth and his wisdom.

2 "For with what judgment you judge, you will be judged; and with the [a]measure you use, it will be measured back to you.
3 "And why do you look at the [b]speck in your brother's eye, but do not consider the plank in your own eye?
4 "Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank *is* in your own eye?
5 "Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye.
6 "Do not give what is [c]holy to the [d]dogs; nor cast your pearls before swine, lest they trample them under their [e]feet, and turn and tear you in pieces.

Encouragement to pray
(see Luke 11:2, note)

7 "Ask, and it will be [f]given to you; seek, and you will find; knock, and it will be opened to you.
8 "For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.
9 "Or what man is there among you who, if his son asks for bread, will give him a stone?
10 "Or if he asks for a fish, will he give him a serpent?
11 "If you then, being evil, know how to give [g]good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!

The golden rule
(Luke 6:31; cp. Eph. 4:32)

12 "Therefore, whatever you want men to do to you, do also to them, for this is the [h]Law and the [i]Prophets.

Two ways contrasted (cp. Ps. 1)

13 "Enter by the [j]narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it.
14 "Because* narrow *is* the gate and difficult *is* the way which leads to [k]life, and there are few who find it.

False and true teachers
(Luke 6:43–45)

15 "Beware of [l]false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.
16 "You will know them by their fruits. Do men gather grapes from thornbushes or [m]figs from thistles?
17 "Even so, every good tree bears good fruit, but a bad tree bears bad fruit.
18 "A good tree cannot bear bad fruit, nor *can* a bad tree bear good fruit.
19 "Every tree that does not bear good fruit is [n]cut down and thrown into the fire.
20 "Therefore by their fruits you will know them.

False profession (Luke 6:46)

21 "Not everyone who [o]says to Me, 'Lord, Lord,' shall enter the [p]kingdom of heaven, but he who [q]does the will of My Father in heaven.
22 "Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'

***7:14** NU-Text and M-Text read *How . . . !*

7:2
a Mark 4:24-25; 2 Cor. 9:6

7:3
b Rom. 2:1; cp. 1 Cor. 10:12; Gal. 6:1

7:6
c *Sanctification* (NT): v. 6; Matt. 23:17. (Matt. 4:5; Rev. 22:11, *note*)
d Cp. Matt. 15:26
e Cp. Heb. 10:29

7:7
f Matt. 21:22; Mark 11:24; Luke 11:9-13; 18:1-8; John 15:7; James 1:5; 1 John 3:22

7:11
g Ps. 84:11; Is. 63:7; Rom. 8:32; James 1:17; 1 John 3:1

7:12
h *Law* (of Moses): v. 12; Matt. 8:4. (Ex. 19:1; Gal. 3:24, *note*)
i See Luke 2:25, *note*

7:13
j Mark 10:23-27; Luke 13:24; John 10:7,9

7:14
k *Life* (eternal): v. 14; Matt. 18:8. (Matt. 7:14; Rev. 22:19, *note*)

7:15
l Jer. 23:16; Ezek. 22:28; Mark 13:22; Luke 6:26; 2 Pet. 2:1; 1 John 4:1; cp. Deut. 13:1-5; Rev. 13:11-17; 19:20

7:16
m James 3:12

7:19
n Matt. 3:10; Luke 13:6-9; John 15:2,6; cp. Matt. 25:41-46

7:21
o Luke 13:25; cp. Is. 29:13; 2 Tim. 3:5; Titus 1:16
p *Kingdom* (NT): vv. 21-23; Matt. 8:11. (Matt. 2:2; 1 Cor. 15:24, *note*). See Matt. 3:2, *note*
q Rom. 2:13; James 1:22-25

6:33 **THE MEANING OF THE KINGDOM OF GOD**

The expression, "the kingdom of God" (Matt. 12:28), although used in many cases as synonymous with the kingdom of heaven, is to be distinguished from it in some instances (see Matt. 3:2, *note*): (1) The kingdom of God is at times viewed as everlasting and universal, that is, the rule of the sovereign God over all creatures and things (Ps. 103:19; Dan. 4:3). In this sense the kingdom of God includes the kingdom of heaven. (2) The kingdom of God is also used to designate the sphere of salvation entered only by the new birth (John 3:5–7) in contrast with the kingdom of heaven as the sphere of profession which may be real or false (see Matt. 13:3, *note;* 25:1,11–12). And (3) since the kingdom of heaven is in the earthly sphere of the universal kingdom of God, the two have many things in common and in some contexts the terms are interchangeable.

Like the kingdom of heaven, the kingdom of God is realized in the rule of God in the present age and will also be fulfilled in the future millennial kingdom. It continues forever in the eternal state (compare Dan. 4:3).

23 "And then I will declare to them, 'I never knew you; [a]depart from Me, you who [b]practice lawlessness!'

Parable of two builders and two foundations (Luke 6:47–49)

24 "Therefore whoever hears these sayings of Mine, and does them, I will [c]liken him to a wise man who built his house on the [d]rock:

25 "and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

26 "But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand:

27 "and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall."

Effect of sermon on hearers

28 And so it was, when Jesus had ended these sayings, that the people were astonished at His [e]teaching,

29 for He taught them as one having authority, and not as the scribes.

III. The Authority of the King Manifested and Rejected, 8—12

Jesus cleanses a leper (Mark 1:40–45; Luke 5:12–14)

8 WHEN He had come down from the mountain, great multitudes followed Him.

2 And behold, a [f]leper came and [g]worshiped Him, [h]saying, "Lord, if You are willing, You can make me clean."

7:23

a *Judgments* (the seven): v. 23; Matt. 13:40. (2 Sam. 7:14; Rev. 20:12, *note*)

b See Rom. 3:23, *note*

7:24

c *Parables* (NT): vv. 24-27; Matt. 9:16. (Matt. 5:13; Luke 21:29, *note*)

d *Christ* (Rock): vv. 24-25; Matt. 16:18. (Gen. 49:24; 1 Pet. 2:8, *note*)

7:28

e Matt. 13:54; Mark 1:22; Luke 4:32

8:2

f Lev. 13:1-46; cp. Num. 12:10-15; 2 Kin. 5:1-14,20-27; 15:5; 2 Chr. 26:16-19; see Ex. 4:6 and Lev. 13:2, *notes*

g Matt. 2:11; 9:18; 15:25; John 9:38

h *Bible prayers* (NT): v. 2; Matt. 8:25. (Matt. 6:9; Luke 11:2, *note*)

8:2 In chs. 5—7 the King declares the principles of the kingdom; in chs. 8—9 He gives proof of His power to banish from the earth the consequences of sin and to control the elements of nature. **Lord.** Greek *Kurios.* This is the first occurrence of the word, as applied to Jesus, with His evident sanction. In itself the word means *master,* and is so used of human relationships in, e.g. Matt. 6:24; 15:27; Mark 13:35; Eph. 6:9. But the general use of the word in the NT is as a divine title (over 650 times), translated either "Lord" or "Master." Both uses, divine and human, are brought together in Eph. 6:9 and Col. 4:1. It is the Greek equivalent of the Hebrew *Adonai* (see Gen.

7:22

THE REALITY OF DEMONS

The Greek *daimonia* means "demons," never "devils." There is only one devil (Greek *diabolos*), that is, Satan.

To the reality and personality of demons the NT Scriptures bear abundant testimony. As to their origin, nothing is clearly revealed, but they are not to be confused with the angels mentioned in 2 Pet. 2:4; Jude 6. Summary:

(1) Demons are spirits (Matt. 12:43,45), Satan's emissaries (Matt. 12:26–27), and so numerous as to make Satan's power practically ubiquitous (Mark 5:9).

(2) They are capable of entering and controlling both men and animals (Mark 5:2–5,11–13), and earnestly seek embodiment, without which, apparently, they are powerless for evil (Matt. 12:43–44; Mark 5:10–12).

(3) Demon influence and demon possession are discriminated in the NT. Instances of the latter are Matt. 4:24; 8:16,28,33; 9:32; 12:22; Mark 1:32; 5:15–16,18; Luke 8:36; Acts 8:7; 16:16.

(4) Demons are unclean, sullen, violent and malicious (Matt. 8:28; 9:33; 10:1; 12:43; Mark 1:23; 5:3–5; 9:17,20; Luke 6:18; 9:39).

(5) They know Jesus Christ as Most High God and recognize His supreme authority (Matt. 8:31–32; Mark 1:23–24; Acts 19:15; James 2:19).

(6) They know their eternal fate to be one of torment (Matt. 8:29; Luke 8:31).

(7) They inflict physical maladies (Matt. 12:22; 17:15–18; Luke 13:16). However, mental disease is to be distinguished from the disorder of mind due to demonic control.

(8) Demon influence may manifest itself in religious asceticism (1 Tim. 4:1–3), degenerating into uncleanness.

(9) The sign of demon influence in religion is departure from the faith, that is, the body of revealed truth in the Scriptures (1 Tim. 4:1).

(10) The demons maintain a conflict with Christians who would be spiritual (Eph. 6:12; 1 Tim. 4:1–3). The Christian's resources are prayer and bodily control (Matt. 17:21), "the whole armor of God" (Eph. 6:13–18).

(11) All unbelievers are open to demon possession (Eph. 2:2).

(12) Exorcism in the name of Jesus Christ (Acts 16:18) was practiced for demon possession. And

(13) one of the awful features of the apocalyptic judgments in which this age will end is an emergence of demons out of the bottomless pit (Rev. 9:1–11,20).

3 Then Jesus put out *His* hand and
touched him, saying, "I am willing;
be cleansed." Immediately his lep-
rosy [a]was [b]cleansed.
4 And Jesus said to him, "See that
you tell no one; but go your way,
show yourself to the priest, and of-
fer the [c]gift that [d]Moses [e]command-
ed, as a testimony to them."

Jesus heals a centurion's servant
(Luke 7:1–10)

5 Now when Jesus had entered
Capernaum, a [f]centurion came to
Him, pleading with Him,
6 saying, "Lord, my servant is ly-
ing at home paralyzed, dreadfully
tormented."
7 And Jesus said to him, "I will
come and heal him."
8 The centurion answered and
said, "Lord, I am not worthy that
You should come under my roof.
But only speak a word, and my ser-
vant will be healed.
9 "For I also am a man under [g]au-
thority, having soldiers under me.
And I say to this *one,* 'Go,' and he
goes; and to another, 'Come,' and
he comes; and to my servant, 'Do
this,' and he does *it.*"
10 When Jesus heard *it,* He [h]mar-
veled, and said to those who fol-
lowed, "Assuredly, I say to you, I
have not found such great [i]faith, not
even in Israel!
11 "And I say to you that many
will come from east and west, and
sit down with Abraham, Isaac, and
Jacob in the [j]kingdom of heaven.
12 "But the sons of the kingdom
will be cast out into outer darkness.
There will be weeping and gnashing
of [k]teeth."
13 Then Jesus said to the centuri-
on, "Go your way; and [l]as you have
[m]believed, *so* let it be done for
you." And his servant was [n]healed
that same hour.

Peter's mother-in-law healed
(Mark 1:29–34; Luke 4:38–41)

14 Now when Jesus had come into
Peter's house, He saw his wife's
mother lying sick with a fever.
15 So He [o]touched her hand, and
the [p]fever [q]left her. And she arose
and [r]served them.*
16 When evening had come, they
brought to Him many who were
[s]demon-possessed. And He [t]cast out
the spirits with a word, and healed
all who were sick,
17 that it might be fulfilled which
was [u]spoken by Isaiah the prophet,
saying:

"He Himself [v]took our infirmities
And bore our sicknesses."

Discipleship tested (Luke 9:57–62)

18 And when Jesus saw great mul-
titudes about Him, He gave a com-
mand to depart to the other side.
19 Then a certain scribe came and
said to Him, "Teacher, I will follow
You wherever You [w]go."
20 And Jesus [x]said to him, "Foxes
have holes and birds of the air *have*
nests, but the Son of Man has
nowhere to lay *His* head."
21 Then another of His disciples
said to Him, "Lord, let me first go
and bury my [y]father."
22 But Jesus said to him, "Follow
Me, and let the [z]dead bury their
own dead."

Jesus stills winds and waves
(Mark 4:36–41; Luke 8:22–25)

23 Now when He got into a boat,
His disciples followed Him.
24 And suddenly a great tempest
arose on the sea, so that the boat

***8:15** NU-Text and M-Text read *Him.*

8:3
a Matt. 11:5; Luke 4:27
b *Miracles* (NT): vv. 2-3; Matt. 8:13. (Matt. 8:3; Acts 28:8, *note*)

8:4
c Lev. 14:4-32; Deut. 24:8; Mark 1:44; Luke 5:14; cp. Matt. 5:17 with Rom. 3:21
d *Law* (of Moses): v. 4; Matt. 11:13. (Ex. 19:1; Gal. 3:24, *note*)
e Lev. 14:4-32; Deut. 24:8. Contrast Rom. 3:21 with Matt. 5:17

8:5
f Matt. 27:54; Acts 10:1; see Acts 27:1, *note*

8:9
g Cp. Mark 1:27; Luke 9:1

8:10
h Cp. Matt. 15:21-28
i *Faith:* v. 10; Matt. 8:13. (Gen. 3:20; Heb. 11:39, *note*)

8:11
j *Kingdom* (NT): vv. 11-12; Matt. 9:35. (Matt. 2:2; 1 Cor. 15:24, *note*)

8:12
k Luke 13:28

8:13
l Cp. Matt. 9:22,29; Luke 7:50; 8:48,50
m *Faith:* v. 13; Matt. 9:2. (Gen. 3:20; Heb. 11:39, *note*)
n *Miracles* (NT): vv. 5-17; Matt. 8:15. (Matt. 8:3; Acts 28:8, *note*)

8:15
o Cp. v. 3
p Cp. John 4:52
q *Miracles* (NT): vv. 5-17; Matt. 8:26. (Matt. 8:3; Acts 28:8, *note*)
r Cp. Luke 8:2-3

8:16
s See Matt. 7:22, *note*
t See Mark 3:15, *note*

8:17
u *Inspiration:* v. 17; Matt. 10:14. (Ex. 4:15; 2 Tim. 3:16, *note*). Is. 53:4; cp. Matt. 1:22-23
v Cp. 2 Cor. 5:21; 1 Pet. 2:24

8:19
w Cp. Matt. 26:24

8:20
x Cp. Luke 2:7; 1 Cor. 4:11

8:21
y Cp. 1 Kin. 19:20

8:22
z *Death* (spiritual): v. 22; Luke 9:60. (Gen. 2:17; Eph. 2:5, *note*)

15:2, *note*), but it is also used in the NT to translate the Hebrew *Jehovah* (LORD; see Ex. 34:6, *note*), e.g. Matt. 1:20,22; 2:15; 3:3; 4:7,10; 11:25; 21:9; Mark 12:29–30; Luke 1:68; 2:9. Both of these OT titles of Deity are rendered by *Kurios* in one sentence (Matt. 22:44). Our Lord used it of His Father (Matt. 4:7,10; etc.). But the most frequent use of *Kurios* is as a divine title of Jesus. That the intent is to identify Jesus Christ with the OT Deity is evident from Matt. 3:3; 12:8; 21:9 (Ps. 118:26); 22:43–45 (Ps. 110); Luke 1:43; John 14:8–10; 20:28; Acts 9:5 (Ps. 2). See John 20:28, *note*.

8:5 centurion. In the Roman army a centurion was a captain over one hundred men.

Peter: *rock.* One of the twelve disciples of Jesus. He believed Jesus was the Messiah, but denied even knowing Christ the night of His arrest. Later he became a major leader in the early Christian church.

was covered with the waves. But He was asleep.

25 Then His disciples came to *Him* and awoke Him, [a]saying, "Lord, save us! We are perishing!"

26 But He said to them, [b]"Why are you fearful, O you of [c]little faith?" Then He arose and rebuked the winds and the sea, and there was a great [d]calm.

27 So the men marveled, saying, "Who can this be, that even the winds and the sea obey Him?"

Jesus casts out demons at Gergesa
(Mark 5:1–21; Luke 8:26–40)

28 When He had come to the other side, to the country of the Gergesenes,* there met Him two [e]demon-possessed *men,* coming out of the tombs, exceedingly fierce, so that no one could pass that way.

29 And suddenly they cried out, saying, [f]"What have we to do with You, Jesus, You Son of God? Have You come here to [g]torment us before the [h]time?"

30 Now a good way off from them there was a herd of many swine feeding.

31 So the [i]demons begged Him, saying, "If You cast us out, permit us to go away* into the [j]herd of swine."

32 And He said to them, "Go." So when they had [k]come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water.

33 Then those who kept *them* fled; and they went away into the city and told everything, including what *had happened* to the [l]demon-possessed *men.*

34 And behold, the whole city came out to meet Jesus. And when they saw Him, they begged *Him* to [m]depart from their region.

Paralytic man healed
(Mark 2:3–12; Luke 5:18–26)

9 So He got into a boat, crossed over, and came to His [n]own city.

2 Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their [o]faith, He said to the paralytic, "Son, be of good cheer; your sins are [p]forgiven you."

3 And at once some of the [q]scribes said within themselves, "This Man [r]blasphemes!"

4 But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts?

5 "For which is easier, to [s]say, '*Your* [t]sins are [u]forgiven you,' or to say, 'Arise and walk'?

6 "But that you may [v]know that the [w]Son of Man has power on earth to [x]forgive [y]sins"—then He said to the paralytic, "Arise, take up your bed, and go to your house."

7 And he [z]arose and departed to his house.

8 Now when the multitudes saw *it,* they [aa]marveled* and glorified God, who had given such power to men.

***8:28** NU-Text reads *Gadarenes.* ***8:31** NU-Text reads *send us.* ***9:8** NU-Text reads *were afraid.*

8:20 **THE MEANING OF THE SON OF MAN**

The name "Son of Man" is based on the great Messianic passage in Dan. 7:13. Compare Matt. 16:28; 19:28; 25:31; 26:64; Mark 14:62; Luke 22:69. Our Lord uses this term about eighty times to refer to Himself. It is His name as the representative Man, in the sense of 1 Cor. 15:45–47, as Son of David is distinctively His Jewish name, and Son of God His divine name. Our Lord constantly uses this term as implying that His mission (e.g. Matt. 11:19; Luke 19:10), His death and resurrection (e.g. Matt. 12:40; 20:18; 26:2), and His second coming (e.g. Matt. 24:37–44; Luke 12:40) transcend in scope and result all merely Jewish limitations.

When Nathanael confesses Him as "King of Israel," our Lord's answer is, "You will see greater things . . . the angels of God ascending and descending upon the Son of Man" (John 1:50–51). When His messengers are cast out by the Jews, His thought leaps forward to the time when the Son of Man comes again to the human race (compare Matt. 10:5–6 with v. 23). It is in this name also that universal judgment is committed to Him (John 5:22,27). It is also a name indicating that in Him is fulfilled the OT foreview of blessing through a coming Man (see Gen. 1:26, *note*; 3:15; 12:3; Ps. 8:4; 80:17; Is. 7:14; 9:6–7; 32:2).

9:6 power. Or *authority*. John 3:35; 5:27; cp. Acts 4:7–12.

8:25
a *Bible prayers* (NT): v. 25; Matt. 9:18. (Matt. 6:9; Luke 11:2, *note*)

8:26
b Cp. Is. 44:8
c Cp. Matt. 17:20; Mark 16:17-18
d *Miracles* (NT): vv. 24-32; Matt. 8:32. (Matt. 8:3; Acts 28:8, *note*). Cp. Ps. 107:23-25

8:28
e See Matt. 7:22, *note*

8:29
f Mark 1:24; cp. 1 Kin. 17:18; Acts 24:25; 2 Cor. 6:14
g Cp. Matt. 25:41 with Rev. 19:20
h Cp. 2 Pet. 2:4

8:31
i See Matt. 7:22, *note*
j Cp. Matt. 7:6; Luke 15:15-16

8:32
k *Miracles* (NT): vv. 24-32; Matt. 9:7. (Matt. 8:3; Acts 28:8, *note*). Cp. Ps. 107:23-35

8:33
l See Matt. 7:22, *note*

8:34
m v. 29; cp. Amos 7:12; Luke 4:29; Acts 16:39

9:1
n Matt. 4:13; 11:23

9:2
o *Faith:* v. 2; Matt. 9:22. (Gen. 3:20; Heb. 11:39, *note*)
p *Forgiveness:* v. 2; Matt. 9:5. (Lev. 4:20; Matt. 26:28, *note*)

9:3
q See Matt. 2:4, *note*
r Cp. Mark 3:28-30

9:5
s Cp. Mark 1:27; Luke 7:41-50
t See Rom. 3:23, *note*
u *Forgiveness:* v. 5; Matt. 9:6. (Lev. 4:20; Matt. 26:28, *note*)

9:6
v Cp. 1 John 5:20
w See Matt. 8:20, *note*
x *Forgiveness:* v. 6; Matt. 12:31. (Lev. 4:20; Matt. 26:28, *note*)
y See Rom. 3:23, *note*

9:7
z *Miracles* (NT): vv. 2-7; Matt. 9:22. (Matt. 8:3; Acts 28:8, *note*)

9:8
aa Matt. 8:27; John 7:15; cp. Acts 5:11

Call of Matthew (Levi)
(Mark 2:14; Luke 5:27–29)

9 As Jesus passed on from there,
He saw a man named Matthew sitting at the tax office. And He said to
him, [a]"Follow Me." So he arose and
followed Him.

Jesus answers the Pharisees
(Mark 2:15–20; Luke 5:29–35)

10 Now it happened, as Jesus sat at
the table in the house, *that* behold,
many tax collectors and sinners
came and sat down with Him and
His disciples.
11 And when the [b]Pharisees saw
it, they [c]said to His disciples, "Why
does your Teacher eat with tax collectors and [d]sinners?"
12 When Jesus heard *that,* He said
to them, "Those who are [e]well have
no need of a physician, but those
who are sick.
13 "But go and learn what *this*
means: [f]*'I desire mercy and not
sacrifice.'* For I did not come to call
the [g]righteous, but [h]sinners, to [i]repentance." *
14 Then the disciples of John came
to Him, saying, "Why do we and
the [j]Pharisees fast [k]often,* but Your
disciples do not fast?"
15 And Jesus said to them, "Can
the friends of the bridegroom
mourn as long as the bridegroom is
with them? But the days will come
when the bridegroom will be taken
away from them, and then they will
fast.

Parable of the cloth and wineskins
(Mark 2:21–22; Luke 5:36–39)

16 "No one puts a piece of unshrunk [l]cloth on an old garment;
for the patch pulls away from the
garment, and the tear is made
worse.
17 "Nor do they put new wine into
old wineskins, or else the wineskins
break, the wine is spilled, and the
wineskins are ruined. But they put
new wine into new wineskins, and
both are [m]preserved."

Pharisees: *the separated.* An influential religious group that followed a strict observance of the Law and the Jewish ceremonies.

Two miracles of healing
(Mark 5:21–43; Luke 8:40–56)

18 While He spoke these things to
them, behold, a ruler came and worshiped Him, [n]saying, "My daughter
has just died, but come and lay Your
hand on her and she will live."
19 So Jesus arose and followed
him, and so *did* His [o]disciples.
20 And suddenly, a woman who
had a [p]flow of blood for twelve
years came from behind and
[q]touched the hem of His [r]garment.
21 For she [s]said to herself, "If only
I may touch His garment, I shall be
made [t]well."
22 But Jesus turned around, and
when He saw her He said, "Be of
good cheer, daughter; your [u]faith
has [v]made you [w]well." And the
woman was made well from that
hour.
23 When Jesus came into the
ruler's house, and saw the flute
players and the noisy crowd wailing,
24 He said to them, "Make room,
for the girl is not dead, but sleeping." And they ridiculed Him.
25 But when the crowd was put
outside, He went in and [x]took her
by the hand, and the girl [y]arose.
26 And the [z]report of this went out
into all that land.

Two blind men
and a demoniac healed

27 When Jesus departed from
there, [aa]two blind men followed
Him, crying out and [bb]saying,
[cc]"Son of David, have mercy on us!"
28 And when He had come into
the house, the blind men came to
Him. And Jesus said to them, "Do
you believe that I am able to do
this?" They said to Him, "Yes,
Lord."
29 Then He touched their eyes,
saying, "According to your [dd]faith
let it be to you."
30 And their eyes were [ee]opened.
And Jesus sternly warned them, saying, "See *that* no one knows *it.*"
31 But when they had departed,
they spread the [ff]news about Him in
all that country.

***9:13** NU-Text omits *to repentance.*
***9:14** NU-Text brackets *often* as disputed.

9:9
a Cp. Matt. 4:18-22

9:11
b Cp. Luke 7:36-39; see Matt. 3:7, *note*
c Matt. 11:19; Luke 5:30; 15:2; 19:7
d See Rom. 3:23, *note*

9:12
e Luke 18:9-14; John 9:39-41

9:13
f Hos. 6:6; Matt. 12:7
g See Rom. 10:10, *note*
h See Rom. 3:23, *note*
i *Repentance:* v. 13; Matt. 11:20. (Matt. 3:2; Acts 17:30, *note*)

9:14
j See Matt. 3:7, *note*
k Matt. 11:18

9:16
l *Parables* (NT): vv. 16-17; Matt. 13:3. (Matt. 5:13; Luke 21:29, *note*)

9:17
m Cp. John 1:17

9:18
n *Bible prayers* (NT): v. 18; Matt. 9:21. (Matt. 6:9; Luke 11:2, *note*)

9:19
o Matt. 10:2-4

9:20
p Lev. 15:19-33; cp. Lev. 18:19; 20:18
q Matt. 5:27; Luke 8:43-44; cp. Matt. 8:3
r Matt. 14:36; Mark 6:56

9:21
s *Bible prayers* (NT): v. 21; Matt. 9:27. (Matt. 6:9; Luke 11:2, *note*)
t See Luke 7:44, *note*

9:22
u *Faith:* v. 22; Matt. 9:29. (Gen. 3:20; Heb. 11:39, *note*)
v *Miracles* (NT): vv. 18-25; Matt. 9:30. (Matt. 8:3; Acts 28:8, *note*)
w See Luke 7:44, *note*

9:25
x Matt. 8:3,15; Mark 1:31; cp. Eph. 2:4-7
y *Resurrection:* vv. 23-25; Matt. 10:8. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

9:26
z Matt. 4:24

9:27
aa Matt. 20:29-34
bb *Bible prayers* (NT): v. 27; Matt. 11:25. (Matt. 6:9; Luke 11:2, *note*)
cc Matt. 15:22; Luke 18:38,39

9:29
dd *Faith:* v. 29; Matt. 15:28. (Gen. 3:20; Heb. 11:39, *note*)

9:30
ee *Miracles* (NT): vv. 27-30; Matt. 9:33. (Matt. 8:3; Acts 28:8, *note*)

9:31
ff Matt. 4:24

32 As they went out, behold, they brought to Him a man, mute and [a]demon-possessed.
33 And when the demon [b]was cast out, the mute spoke. And the multitudes marveled, saying, "It was never seen like this in Israel!"
34 But the [c]Pharisees said, "He casts out [d]demons by the ruler of the demons."
35 Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the [e]gospel of the [f]kingdom, and healing every sickness and every disease among the [g]people.*

Jesus' compassion for the multitudes (Mark 6:5–6)

36 But when He saw the multitudes, He was moved with compassion for them, because they were weary* and scattered, like sheep having no shepherd.
37 Then He said to His disciples, "The harvest truly *is* plentiful, but the laborers *are* few.
38 "Therefore pray the Lord of the harvest to [h]send out laborers into His harvest."

The twelve apostles sent forth (Mark 6:7–13; Luke 9:1–6)

10 AND when He had called His twelve disciples to *Him,* He gave them [i]power *over* unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease.
2 Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; [j]James the *son* of Zebedee, and John his brother;
3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the *son* of Alphaeus, and Lebbaeus, whose surname was* Thaddaeus;
4 Simon the Cananite,* and Judas Iscariot, who also betrayed Him.
5 These twelve Jesus sent out and commanded them, saying: "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans.

***9:35** NU-Text omits *among the people.*
***9:36** NU-Text and M-Text read *harassed.*
***10:3** NU-Text omits *Lebbaeus, whose surname was.* ***10:4** NU-Text reads *Cananaean.*

9:32
a See Matt. 7:22, *note*

9:33
b *Miracles* (NT): vv. 32-35; Matt. 11:5. (Matt. 8:3; Acts 28:8, *note*)

9:34
c See Matt. 3:7, *note*
d See Matt. 7:22, *note*

9:35
e *Gospel:* v. 35; Matt. 10:7. (Gen. 12:3; Rev. 14:6, *note*)
f *Kingdom* (NT): v. 35; Matt. 10:7. (Matt. 2:2; 1 Cor. 15:24, *note*)
g Matt. 4:23; see Mark 3:15, *note*

9:38
h Matt. 28:19-20; Eph. 4:11-12; cp. Acts 13:2-21:8

10:1
i Luke 10:17

10:2
j See Matt. 4:21, *note*

10:2 **THE MEANING OF APOSTLE**

The word "apostle" (Greek *apostolos*) means *a messenger, one sent forth with orders*. It is used concerning our Lord Himself (Heb. 3:1). Elsewhere it is used of the twelve, who were called to that office by our Lord during His earthly ministry; of Paul, called to the apostleship by the risen and ascended Lord; of Barnabas (Acts 14:14), specially designated by the Holy Spirit (Acts 13:2); and of Matthias, chosen by lot to take the place of Judas Iscariot (Acts 1:15–26). Although Matthias is never actually referred to as an apostle, it is said of him: "And he was numbered with the eleven apostles."

The "signs of an apostle" were:

(1) They were chosen directly by the Lord Himself or, as in the case of Barnabas, by the Holy Spirit (Matt. 10:1–2; Mark 3:13–14; Luke 6:13; Acts 9:6,15; 13:2; 22:10,14–15; Rom. 1:1).

(2) They were endued with sign-gifts, miraculous powers which were the divine credentials of their office (Matt. 10:1; Acts 5:15–16; 16:16–18; 28:8–9).

(3) Their relation to the kingdom was that of heralds, announcing, to Israel only (Matt. 10:5–6), the kingdom as at hand (see Matt. 4:17, *note*), and manifesting kingdom powers (Matt. 10:7–8).

(4) Our Lord delegated, first to Peter (Matt. 16:19) and then to the remainder of the apostolate (Matt. 18:18; John 20:21–23) on behalf of all Christians, the authority to deal with men's sins through the Gospel, under the figure of "the keys of the kingdom."

(5) The apostles' future relation to the kingdom will be that of judges over the twelve tribes (Matt. 19:28).

(6) Consequent upon the rejection of the kingdom and the revelation of the mystery hidden in God (Matt. 16:18; Eph. 3:1–12), the Church, the apostolic office was invested with a new endowment, the baptism with the Holy Spirit (Acts 2:1–4); a new power, that of imparting the Spirit to Jewish believers in Christ; a new relation, that of foundation stones of the new temple (Eph. 2:20–22); and a new function, that of preaching the glad tidings of salvation, through the crucified and risen Lord, to Jew and Gentile alike. And

(7) it is implied that an apostle was one who was an eyewitness of the resurrection of Christ (Acts 1:22; 1 Cor. 9:1), that is, he must have seen the risen Lord. There is no NT record that Barnabas, called an apostle in Acts 14:14, saw Christ after His resurrection, but if such a qualification was implicit in apostleship, he must have been such an eyewitness.

6 "But go rather to the lost sheep
of the house of Israel.
7 "And as you go, [a]preach, saying,
'The [b]kingdom of heaven is [c]at
hand.'
8 "Heal the sick, cleanse the lep-
ers, [d]raise the dead,* cast out
[e]demons. Freely you have received,
freely give.
9 "Provide neither [f]gold nor [f]silver
nor copper in your money belts,
10 "nor bag for *your* journey, nor
two tunics, nor sandals, nor staffs;
for a [g]worker is worthy of his food.
11 "Now whatever city or town
you enter, inquire who in it is wor-
thy, and stay there till you go out.
12 "And when you go into a
household, greet it.
13 "If the household is worthy, let
your peace come upon it. But if it is
not worthy, let your peace return to
you.
14 "And whoever will not receive
you nor hear your [h]words, when
you depart from that house or city,
[i]shake off the dust from your feet.
15 "Assuredly, I say to you, it will
be more [j]tolerable for the land of
Sodom and Gomorrah in the [k]day of
judgment than for that city!

The Gospel of the kingdom
to be proclaimed
before Christ's return (vv. 7,23)

16 "Behold, I send you out as
[l]sheep in the midst of wolves.
Therefore be wise as [m]serpents and
harmless as [n]doves.
17 "But beware of men, for they
will deliver you up to councils and
scourge you in their synagogues.
18 "You will be brought before
governors and kings for My sake, as
a testimony to them and to the Gen-
tiles.
19 "But when they deliver you up,
[o]do not worry about how or what
you should speak. For it will [p]be giv-
en to you in that hour what you
should speak;
20 "for it is not you who speak, but
the [q]Spirit of your Father who
speaks in you.
21 "Now brother will deliver up
brother to death, and a father *his*
child; and children will rise up
against parents and cause them to
be put to death.
22 "And you will be hated by all
for My name's sake. But he who
[r]endures to the end will be saved.
23 "When they persecute you in
this city, flee to another. For as-
suredly, I say to you, you will not
have [s]gone through the cities of Is-
rael before the [t]Son of Man [u]comes.

The cost and compensations
of discipleship

24 "A disciple is not above *his*
teacher, nor a servant above his
master.
25 "It is enough for a disciple that
he be like his teacher, and a servant
like his master. If they have [v]called
the master of the house Beelzebub,*
how much more *will they call* those
of his household!
26 "Therefore do not fear them.
For there is [w]nothing covered that

*10:8 NU-Text reads *raise the dead, cleanse the lepers;* M-Text omits *raise the dead.*
*10:25 NU-Text and M-Text read *Beelzebul*

10:7
a *Gospel:* v. 7; Matt. 11:5. (Gen. 12:3; Rev. 14:6, *note*)
b *Kingdom* (NT): v. 7; Matt. 11:11. (Matt. 2:2; 1 Cor. 15:24, *note*)
c See Matt. 4:17, *note*

10:8
d *Resurrection:* v. 8; Matt.17:3. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
e See Matt. 7:22, *note*

10:9
f See Coinage (NT), Matt. 5:26, *note*

10:10
g Luke 10:7; 1 Cor. 9:4-14

10:14
h *Inspiration:* v. 14; Matt. 11:10. (Ex. 4:15; 2 Tim. 3:16, *note*)
i Luke 10:10-11

10:15
j Matt. 11:22
k *Day* (of judgment): v. 15; Matt. 11:22. (Matt. 10:15; Rev. 20:11, *note*)

10:16
l Luke 10:3; cp. Matt. 7:15
m Cp. 2 Cor. 12:16; Eph. 5:15; Col. 4:5
n Cp. Phil. 2:14-16

10:19
o Cp. Matt. 6:25,31,34
p Mark 13:11; Luke 12:11-12; 21:14-15

10:20
q *Holy Spirit* (NT): v. 20; Matt. 12:18. (Matt. 1:18; Acts 2:4, *note*). Cp. 2 Sam. 23:2; Acts 4:5-12; 6:10

10:22
r Matt. 24:13; Mark 13:13; cp. Gal. 6:9; Rev. 2:10

10:23
s Matt. 24:14; Mark 13:10
t See Matt. 8:20, *note*
u *Christ* (second advent): v. 23; Matt. 16:27. (Deut. 30:3; Acts 1:11, *note*)

10:25
v John 8:48,52

10:26
w Mark 4:22; Luke 8:17; 12:2-3; 1 Cor. 4:5

10:5–15 The instructions for this mission differ from the Great Commission given just before our Lord's ascension. (1) Here the mission is to Israel only, avoiding Gentiles and Samaritans, whereas the Great Commission sends the disciples "into all the world" (Matt. 28:16–20; Mark 16:15–18; Luke 24:46–48; Acts 1:8). And (2) here the twelve, being heralds of Israel's King, are to depend upon the hospitality of each village that they enter (vv. 9–14), whereas at the end of His ministry Christ commands those who are to preach the Gospel in His absence to do the opposite (Luke 22:35–36). See also the practice implied in 3 John 7.

10:6 lost. Greek *apollumi.* Jer. 50:6; see John 3:16, *note.*

10:16 The scope of vv. 16–23 reaches beyond the personal ministry of the twelve. They cover not only the sphere of service in a general sense during this age, but the words of v. 23 make it apparent that they have in view particularly the preaching of the remnant (Is. 1:9; see Rom. 11:5, *note*) in the tribulation (Ps. 2:5; see Rev. 7:14, *note*), and immediately preceding the return of Christ in glory (see Deut. 30:3, *note;* Acts 1:11, *note*). The remnant then will not have gone over the cities of Israel until the Lord comes.

10:22 saved. The word "saved" is used here, not in the sense of the salvation of the soul but of deliverance out of persecution.

10:25 Beelzebub. Title of a heathen deity. Matt. 9:34; 12:24; Mark 3:22; Luke 11:15.

Beelzebub: *lord of flies.* The name of the prince of the demons.

will not be revealed, and hidden
that will not be known.
27 "Whatever I tell you in the
dark, [a]speak in the light; and what
you hear in the ear, preach on the
housetops.
28 "And do not fear those who kill
the body but cannot kill the soul.
But rather fear Him who is able to
destroy both soul and body in [b]hell.
29 "Are not two [c]sparrows sold for
a [d]copper coin? And not one of
them falls to the ground apart from
your Father's will.
30 "But the very [e]hairs of your
head are all numbered.
31 "Do not fear therefore; you are
of more value than many sparrows.
32 "Therefore whoever [f]confesses
Me before men, him I will also con-
fess before My Father who is in
heaven.
33 "But whoever denies Me before
men, him I will also [g]deny before
My Father who is in heaven.
34 "Do not think that I came to
bring peace on earth. I did not come
to bring peace but a sword.
35 "For I have come to *'set a man*
[h]against his father, a daughter
against her mother, and a daughter-
in-law against her mother-in-law';
36 "and *'a man's enemies will be*
those of his own household.'
37 "He who loves father or mother
more than Me is not worthy of Me.
And he who loves son or daughter
more than Me is not [i]worthy of Me.
38 "And he who does not take his
cross and follow after Me is not
worthy of Me.
39 "He who finds his life will lose
it, and he who loses his life for My
sake will find it.
40 *[j]*"He who receives you receives
Me, and he who receives Me re-
ceives Him who sent Me.
41 "He who receives a prophet in
the name of a prophet shall receive
a prophet's [k]reward. And he who
receives a [l]righteous man in the
name of a righteous man shall re-
ceive a righteous man's reward.
42 "And whoever [m]gives one of
these little ones only a cup of cold
water in the name of a disciple, as-
suredly, I say to you, he shall by no
means lose his [n]reward."

Jesus eulogizes John the Baptist
(Luke 7:18–35)

11 NOW it came to pass, when
Jesus finished commanding
His twelve disciples, that He depart-
ed from there to [o]teach and to
preach in their cities.
2 And when [p]John had heard in
prison about the works of Christ, he
sent two of * his disciples
3 and said to Him, "Are You the
[q]Coming One, or do we look for an-
other?"
4 Jesus answered and said to
them, "Go and tell John the things
which you hear and see:
5 "*The* [r]blind [s]see and *the* lame
walk; *the* lepers are cleansed and
the deaf hear; *the* dead are raised up
and *the* poor have the [t]gospel
[u]preached to them.
6 "And blessed is he who is not
[v]offended because of Me."
7 As they departed, Jesus began to
say to the multitudes concerning
John: "What did you go out into the
wilderness to see? A reed shaken by
the wind?
8 "But what did you go out to see?
A man clothed in soft garments? In-

***11:2** NU-Text reads *by* for *two of.*

10:27
a Acts 5:20; cp. Col. 1:6,23

10:28
b Is. 8:13; Luke 12:5; cp. 2 Cor. 5:11

10:29
c Luke 12:6-7
d See Coinage (NT), Matt. 5:26, *note*

10:30
e Luke 21:18; Acts 27:34

10:32
f Ps. 119:46; Luke 12:8; cp. Rev. 3:8

10:33
g Mark 8:38; Luke 9:26; 12:9; 2 Tim. 2:12

10:35
h Mic. 7:6; Luke 12:53; cp. John 9:18-23

10:37
i Luke 14:26; cp. Deut. 33:9; 2 Cor. 5:16

10:40
j Luke 9:48; John 12:44; cp. Matt. 25:40,45; Gal. 4:14

10:41
k *Rewards:* v. 41; Matt. 10:42. (Dan. 12:3; 1 Cor. 3:14, *note*)
l See Rom. 10:10; and 1 John 3:7, *notes*

10:42
m Mark 9:41; cp. 1 Kin. 18:4; Matt. 18:5-6; Luke 21:1-4
n *Rewards:* v. 42; Matt. 16:27. (Dan. 12:3; 1 Cor. 3:14, *note*)

11:1
o Luke 23:5

11:2
p Matt. 4:12; 14:3; Mark 6:17

11:3
q Gen. 49:10; Deut. 18:15,18

11:5
r *Miracles* (NT): v. 5; Matt. 12:13. (Matt. 8:3; Acts 28:8, *note*). Luke 4:18-19
s Matt. 9:27-30; John 9:1-7; cp. Is. 29:18-19; 35:4-6
t *Gospel:* v. 5; Matt. 24:14. (Gen. 12:3; Rev. 14:6, *note*)
u Is. 61:1

11:6
v Cp. Matt. 13:57; 24:10; 26:31; cp. Rom. 9:33; 1 Cor. 1:23

10:28 fear Him. The reference is not to Satan, as many suppose, but to God who alone has power to "destroy both soul and body in hell." **hell.** Greek *geenna.* See Matt. 5:22, *note*.

10:34 peace. Compare John 14:27. Four references to peace may be mentioned:

(1) "Peace with God" (Rom. 5:1); this peace is the work of Christ into which the individual enters by faith (Eph. 2:14–17; Rom. 5:1).

(2) "Peace from God" (Rom. 1:7; 1 Cor. 1:3, etc.), which is to be found in the salutation of all the epistles bearing Paul's name, and which emphasizes the source of all true peace.

(3) "Peace of God" (Phil. 4:7), inward peace, the state of the soul of the Christian who, having entered into peace with God, has committed all his anxieties to God through prayer and supplication with thanksgiving (Luke 7:50; Phil. 4:6–7); this phrase emphasizes the quality or the nature of the peace granted. And

(4) peace on earth (Ps. 72:7; 85:10; Is. 9:6–7; 11:1–12), universal peace on the earth during the millennium.

11:2 John is in prison, and the King is rejected, and John's faith wavers. So the Lord encourages and exhorts His servant (vv. 4–6). Compare John 15:20.

deed, those who wear soft *clothing* are in kings' houses.
9 "But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.
10 "For this is *he* of whom it is [a]written:

'Behold, I send My messenger
before Your face,
Who will prepare Your way
before You.'

11 "Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is [b]least in the [c]kingdom of heaven is greater than he.
12 "And from the days of John the Baptist until now the [d]kingdom of heaven [e]suffers violence, and the violent take it by force.
13 "For all the prophets and the [f]law [g]prophesied until John.
14 "And if you are willing to receive *it,* [h]he is [i]Elijah who is to come.
15 "He who has ears to hear, let him hear!
16 "But to what shall I liken this generation? It is like children sitting in the marketplaces and calling to their companions,
17 "and saying:

'We played the flute for you,
And you did not dance;
We mourned to you,
And you did not lament.'

18 "For John came neither eating nor drinking, and they say, 'He has a [j]demon.'
19 "The [k]Son of Man came [l]eating and drinking, and they say, 'Look, a glutton and a winebibber, a friend of tax collectors and [m]sinners!' But wisdom is justified by her children."*

Jesus denounces the indifferent

20 Then He began to rebuke the [n]cities in which most of His mighty works had been done, because they did not [o]repent:
21 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
22 "But I say to you, it will be more tolerable for Tyre and Sidon in the [p]day of judgment than for you.
23 "And you, Capernaum, who are exalted to heaven, will be* brought down to [q]Hades; for if the mighty works which were done in you had been done in [r]Sodom, it would have remained until this day.
24 "But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."

The new message: personal discipleship

25 At that time Jesus answered and [s]said, "I thank You, Father, Lord of heaven and earth, that You have [t]hidden these things from *the* wise

***11:19** NU-Text reads *works.* ***11:23** NU-Text reads *will you be exalted to heaven? No, you will be.*

11:10
a *Inspiration:* v. 10; Matt. 11:13. (Ex. 4:15; 2 Tim. 3:16, *note*). Is. 40:3; Mal. 3:1

11:11
b Cp. Eph. 3:4-10; Heb. 11:40; 1 Pet. 1:10-12
c *Kingdom* (NT): v. 11; Matt. 11:12. (Matt. 2:2; 1 Cor. 15:24, *note*)

11:12
d *Kingdom* (NT): v. 12; Matt. 13:11. (Matt. 2:2; 1 Cor. 15:24, *note*)
e Luke 16:16; cp. Luke 5:19-20

11:13
f *Law* (of Moses): v. 13; Matt. 12:5. (Ex. 19:1; Gal. 3:24, *note*)
g *Inspiration:* vv. 13-14; Matt. 12:3. (Ex. 4:15; 2 Tim. 3:16, *note*). Is. 40:3; Mal. 3:1

11:14
h See Matt. 17:10, *note*
i Matt. 17:12; Luke 1:17; cp. Mal. 4:5

11:18
j See Matt. 7:22, *note*

11:19
k See Matt. 8:20, *note*
l Matt. 9:10; Luke 5:29-32; 7:36; John 2:1-11
m See Rom. 3:23, *note*

11:20
n Luke 10:13-15; see Mark 8:23, *note*
o *Repentance:* vv. 20-21; Matt. 12:41. (Matt. 3:2; Acts 17:30, *note*)

11:22
p *Day* (of judgment): vv. 20-24; Matt. 12:36. (Matt. 10:15; Rev. 20:11, *note*)

11:23
q See Luke 16:23, *note*
r Gen. 13:13; 18:20; 19:24; Luke 17:28

11:25
s *Bible prayers* (NT): vv. 25-26; Matt. 14:30. (Matt. 6:9; Luke 11:2, *note*)
t Luke 10:21; cp. Ps. 8:2; 1 Cor. 1:19-31

11:11 greater than he. Positionally greater, not morally. John the Baptist was as great, in strength of character, as any man "born of women" but, as to the kingdom, his ministry was to announce that it was at hand. The kingdom did not then come but was rejected, and John was martyred and the King subsequently crucified. The least in the kingdom, when it is set up in glory (see Kingdom [NT], Luke 1:31–33; 1 Cor. 15:24, *note*) will be greater than John in the fullness of the Lord's power and glory. It is not heaven which is in question, but Messiah's earthly kingdom. See Matt. 3:2, *note;* 6:33, *note.*

11:12 violence. It has been much disputed whether the violence (force) here is external, as against the kingdom in the persons of John the Baptist and Jesus; or that, considering the opposition of the scribes and Pharisees, only the violently resolute would press into it. Both things are true. The King and His herald suffered violence, and this is the primary and greater meaning; but also, some were resolutely becoming disciples. Compare Luke 16:16.

Elijah: *my God is Jehovah.* The Tishbite who was a great prophet of the Lord. He performed miracles and was taken to heaven in a chariot of fire.

11:20 The kingdom of heaven, announced as at hand by John the Baptist, by the King Himself, and by the twelve, and attested by mighty works, has been morally rejected. The places chosen for the testing of the nation, Chorazin, Bethsaida, etc., having rejected both John and Jesus, the rejected King now speaks of judgment. The official rejection was later (Matt. 27:21–25).

Sodom: *burning.* A city located in the Valley of Siddim known for its extreme wickedness and destroyed by God with fire and brimstone. Only Lot and his family survived the destruction.

and prudent and have revealed them to babes.
26 "Even so, Father, for so it seemed good in Your sight.
27 "All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father [a]except the Son, and *the one* to whom the Son wills to reveal *Him.*
28 "Come to [b]Me, all *you* who labor and are heavy laden, and I will give you rest.
29 "Take My yoke upon you and learn from Me, for [c]I am gentle and lowly in heart, and you will find rest for your souls.
30 "For My yoke *is* easy and My burden is light."

Christ is Lord of the Sabbath
(Mark 2:23–28; Luke 6:1–5)

12 AT that time Jesus went through the grainfields on the [d]Sabbath. And His disciples were hungry, and began to [e]pluck heads of grain and to eat.
2 And when the Pharisees saw *it,* they said to Him, "Look, Your disciples are doing what is not lawful to do on the Sabbath!"
3 But He said to them, "Have you [f]not [g]read what David did when he was hungry, he and those who were with him:
4 "how he entered the house of God and ate the [h]showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests?
5 "Or have you not read in the [i]law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless?
6 "Yet I say to you that in this place there is *One* [j]greater than the temple.
7 "But if you had known what *this* means, *'I desire [k]mercy and not sacrifice,'* you would not have condemned the guiltless.
8 "For the [l]Son of Man is Lord even* of the Sabbath."

*12:8 NU-Text and M-Text omit *even.*

11:27
a Cp. John 1:18; 14:9-10

11:28
b John 6:35-37; cp. John 1:38-39

11:29
c Zech. 9:9; Phil. 2:5-8; cp. John 13:3-15; 1 John 2:6

12:1
d *Sabbath:* vv. 1-13; Matt. 24:20. (Gen. 2:3; Matt. 12:1, *note*)
e Deut. 23:25

12:3
f Ex. 31:15; 35:2; cp. Num. 15:32-36; Luke 13:14
g *Inspiration:* vv. 3-5; Matt. 12:17. (Ex. 4:15; 2 Tim. 3:16, *note*)

12:4
h Cp. Ex. 29:32-33; Lev. 8:31; see Ex. 25:30, *note*

12:5
i *Law* (of Moses): v. 5; Matt. 15:3. (Ex. 19:1; Gal. 3:24, *note*)

12:6
j 2 Chr. 6:18; Is. 66:1-2

12:7
k 1 Sam. 15:22; Hos. 6:6; Mic. 6:6-8; Matt. 9:13

12:8
l vv. 32,40; see Matt. 8:20, *note*

11:28 The new message of Jesus. The rejected King now turns from the rejecting nation and offers, not the kingdom but rest and service to all who are in conscious need of His help. It is a pivotal point in the ministry of Jesus.

12:2 not lawful. It was lawful to glean grain (Deut. 23:24–25), but not on the Sabbath.

12:3 what David did. Jesus' action (vv. 1–8) is highly significant. "What David did" refers to the time of his rejection and persecution by Saul (1 Sam. 21:6). Jesus here is not so much the rejected Savior as the rejected King.

12:1 THE MEANING OF SABBATH

"Sabbath," from Hebrew *shabbath* (Greek *sabbaton*), means *cessation from labor, rest.*

(1) The Sabbath appears in Scripture as the day of God's rest in the finished work of creation (Gen. 2:2–3). During the long period from Eden to Sinai, no mention is made of it. Then the Sabbath was revealed to Israel (Ex. 16:23; Neh. 9:13–14), made a part of the law (Ex. 20:8–11), and invested with the character of a "sign" between the LORD and Israel, and a perpetual reminder to Israel of their separation to God (Ex. 31:13–17). It was observed by complete rest (Ex. 35:2–3); and by the LORD's express order a man was put to death for gathering sticks on the Sabbath day (Num. 15:32–36). Apart from maintaining the continued burnt offering (Num. 28:9), and its connection with the annual feasts (Ex. 12:16; Lev. 23:3,8; Num. 28:25), the seventh-day Sabbath was never made a day of sacrifice, worship, or any manner of religious service. It was simply and only a day of complete rest for man and beast, a humane provision for man's needs. In Christ's words, "The Sabbath was made for man, and not man for the Sabbath" (Mark 2:27).

(2) Our Lord found the observance of the day encrusted with rabbinical evasions and restrictions (Matt. 12:2), wholly unknown to the law, so that He was Himself held to be a Sabbath-breaker by the religious authorities of the time. The Sabbath will be again observed during the tribulation period (Matt. 24:20–21) and the Kingdom Age (Is. 66:23).

(3) The Christian first-day-rest perpetuates in the dispensation of the Church the principle that one-seventh of the time is especially sacred, but in all other respects is in contrast with the Sabbath. One is the seventh day; the other the first. The Sabbath commemorates God's creation-rest; the first day, Christ's resurrection. On the seventh day God rested; on the first day Christ was ceaselessly active. The Sabbath commemorates a finished creation; the first day, a finished redemption. The Sabbath was a day of legal obligation; the first day, one of voluntary worship and service. The Sabbath is mentioned in Acts only in connection with the Jews, and in the balance of the NT but twice (Col. 2:16; Heb. 4:4). In these passages the seventh-day Sabbath is explained to be, not a day to be observed by the Christians, but a type of the present rest into which the believer will enter when he "has himself also ceased from his works" and trusts Christ.

Jesus heals on the Sabbath (Mark 3:1–5; Luke 6:6–11)

9 Now when He had departed from there, He went into their synagogue.
10 And behold, there was a man who had a withered hand. And they asked Him, saying, "Is it lawful to heal on the Sabbath?"—that they might accuse Him.
11 Then He said to them, "What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift *it* out?
12 "Of how much more value then is a man than a sheep? Therefore it is lawful to do [a]good on the Sabbath."
13 Then He said to the man, "Stretch out your hand." And he stretched *it* out, and it was [b]restored as whole as the other.

Many others healed (Mark 3:6–12)

14 Then the Pharisees went out and plotted against Him, how they might [c]destroy Him.
15 But when Jesus knew *it,* He withdrew from there. And great multitudes* followed Him, and He healed them all.
16 Yet He [d]warned them not to make Him known,
17 that it might be fulfilled which was [e]spoken by Isaiah the prophet, saying:

18 "*Behold! My [f]Servant whom I have chosen,*
My [g]Beloved in whom My soul is well pleased!
I will put My [h]Spirit upon Him,
And He will declare justice to the Gentiles.
19 *He will not quarrel nor cry out,*
Nor will anyone hear His voice in the streets.
20 *A bruised reed He will not break,*
And smoking flax He will not quench,
Till He sends forth justice to victory;
21 *And in His name Gentiles will trust."*

22 Then one was brought to Him who was [i]demon-possessed, blind and mute; and He [j]healed him, so that the blind and* mute man both spoke and saw.
23 And all the multitudes were amazed and said, "Could this be the [k]Son of David?"

The Pharisees blaspheme the Holy Spirit (Mark 3:22–30; Luke 11:14–23)

24 Now when the [l]Pharisees heard *it* they said, "This *fellow* does not cast out demons [m]except by Beelzebub,* the ruler of the [n]demons."
25 But Jesus knew their thoughts, and said to them: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.
26 "If [o]Satan casts out Satan, he is divided against himself. How then will his kingdom stand?
27 "And if I cast out [p]demons by Beelzebub, by whom do your [q]sons cast *them* out? Therefore they shall be your judges.
28 "But if I [r]cast out [s]demons by the [t]Spirit of God, surely the kingdom of God has come upon you.
29 "Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house.
30 "He who is not with Me is against Me, and he who does not gather with Me scatters abroad.

The unpardonable sin: ascribing to Satan the works of the Holy Spirit (Mark 3:28–30)

31 "Therefore I say to you, every [u]sin and blasphemy will be [v]forgiven men, but the blasphemy *against* the [w]Spirit will not be forgiven men.
32 "Anyone who speaks a word

*12:15 NU-Text brackets *multitudes* as disputed. *12:22 NU-Text omits *blind and.* *12:24 NU-Text and M-Text read *Beelzebul*

12:12
a Cp. Luke 14:1-6

12:13
b *Miracles* (NT): vv. 10-13; Matt. 12:22. (Matt. 8:3; Acts 28:8, *note*)

12:14
c Ps. 2:2; Matt. 27:1; Mark 3:6; Luke 6:11; John 5:18

12:16
d Matt. 8:4; 9:30; 17:9

12:17
e *Inspiration:* vv. 17-21; Matt. 12:39. (Ex. 4:15; 2 Tim. 3:16, *note*)

12:18
f vv. 18-21; Is. 42:1-4
g *Christ* (first advent): vv. 18-24; Matt. 18:11. (Gen. 3:15; Acts 1:11, *note*)
h *Holy Spirit* (NT): v. 18; Matt. 12:28. (Matt. 1:18; Acts 2:4, *note*)

12:22
i See Matt. 7:22, *note;* 2 Thess. 2:9
j *Miracles* (NT): v. 22; Matt. 14:20. (Matt. 8:3; Acts 28:8, *note*)

12:23
k Matt. 9:27; 21:9

12:24
l See Matt. 3:7, *note*
m vv. 24-28; Matt. 9:34
n See Matt. 7:22, *note;* 2 Thess. 2:9

12:26
o *Satan:* vv. 26-27; Matt. 13:19. (Gen. 3:1; Rev. 20:10, *note*)

12:27
p See Matt. 7:22, *note*
q Cp. Luke 9:49-50; 10:17; Acts 19:13-16

12:28
r 1 John 3:8
s See Matt. 7:22, *note*
t *Holy Spirit* (NT): v. 28; Matt. 12:31. (Matt. 1:18; Acts 2:4, *note*)

12:31
u See Rom. 3:23, *note*
v *Forgiveness:* vv. 31-32; Matt. 18:21. (Lev. 4:20; Matt. 26:28, *note*)
w *Holy Spirit* (NT): vv. 31-32; Matt. 22:43. (Matt. 1:18; Acts 2:4, *note*)

12:18 Gentiles. The rejected King of Israel will turn to the Gentiles (contrast Matt. 10:5–6). In fulfillment this awaited the official rejection, and the crucifixion and resurrection of Christ (Luke 24:46–48; Acts 9:15; 13:46; 28:25–28; Rom. 11:11).

12:21 trust. That is, *hope.*

12:31 blasphemy. The "blasphemy against the Spirit" consisted in ascribing to Satan the work of the Holy Spirit

against the [a]Son of Man, it will be forgiven him; but whoever speaks against the Holy [b]Spirit, it will not be forgiven him, either in this age or in the *age* to come.

Destiny in words

33 "Either make the [c]tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by *its* fruit.

34 [d]"Brood of vipers! How [e]can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.

35 "A good man out of the good treasure of his heart* brings forth good things, and an evil man out of the evil treasure brings forth evil things.

36 "But I say to you that for every idle word men may speak, they will give account of it in the [f]day of judgment.

37 "For by your words you will be justified, and by your words you will be condemned."

The sign of the prophet Jonah
(Luke 11:29–32; cp. Jon. 1:17)

38 Then [g]some of the scribes and Pharisees answered, saying, "Teacher, we want to see a [h]sign from You."

39 But He answered and said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the [i]sign of the prophet Jonah.

40 "For as Jonah was three days and three nights in the belly of the [j]great fish, so will the [k]Son of Man be three days and three nights in the heart of the [l]earth.

41 "The men of [m]Nineveh will rise up in the judgment with this generation and condemn it, because they [n]repented at the preaching of Jonah; and indeed a greater than Jonah *is* here.

The sign of the queen of Sheba
(cp. 2 Chr. 9:1–12)

42 [o]"The [p]queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon *is* here.

Worthlessness of self-reformation
(Luke 11:24–26)

43 "When an unclean [q]spirit goes out of a man, he goes through dry places, seeking rest, and finds none.

44 "Then he says, 'I will return to my house from which I came.' And when he comes, he finds *it* empty, swept, and put in order.

45 "Then he goes and takes with him seven other [r]spirits more wicked than himself, and they enter and dwell there; and the last *state* of that man is [s]worse than the first. So shall it also be with this wicked [t]generation."

The new relationships
(Mark 3:31–35; Luke 8:19–21)

46 While He was still talking to the multitudes, behold, His mother and

12:32
a See Matt. 8:20, *note*
b *Holy Spirit* (NT): vv. 31-32; Matt. 22:43. (Matt. 1:18; Acts 2:4, *note*)

12:33
c Matt. 7:17-18; Luke 6:43-44

12:34
d Matt. 3:7; 23:33
e Cp. Luke 6:45; Rom. 8:7-8; James 3:10

12:36
f *Day* (of judgment): vv. 36,41-42; Mark 6:11. (Matt. 10:15; Rev. 20:11, *note*)

12:38
g See Matt. 2:4 and 3:7, *notes*
h vv. 38-40; Matt. 16:1-4; Mark 8:11-12; cp. Matt. 16:4; Luke 11:29-32; 1 Cor. 1:22

12:39
i *Inspiration:* vv. 39-41; Matt. 12:42. (Ex. 4:15; 2 Tim. 3:16, *note*)

12:40
j See Jon. 1:17, *note;* cp. Job 7:12; Ezek. 32:2
k See Matt. 8:20, *note*
l Matt. 27:63

12:41
m Jon. 3:5-9; see Nah. 1:1, *note*
n *Repentance:* v. 41; Matt. 21:29. (Matt. 3:2; Acts 17:30, *note*)

12:42
o *Inspiration:* v. 42; Matt. 13:14. (Ex. 4:15; 2 Tim. 3:16, *note*)
p 1 Kin. 10:1-13

12:43
q Cp. Mark 7:25-26; see Matt. 7:22, *note*

12:45
r Cp. Mark 7:25-26; see Matt. 7:22, *note*
s 2 Pet. 2:20; cp. Heb. 6:4-6
t See Matt. 24:34, *note*

***12:35** NU-Text and M-Text omit *of his heart.*

(compare v. 24). Such a sin was unpardonable because of the unusual circumstances of their rejection of Christ. This most serious sin of the Pharisees was the climax of their continual denial of the obvious truth that the miracles of Jesus represented the power of God (e.g. 9:33–34), so that Jesus' message was heaven-authenticated. Their folly in deliberately apostatizing by ascribing to the devil the mighty works of Christ by the Holy Spirit is summarized by our Lord in Matt. 23:13–36 and Luke 11:52. Anyone who is concerned about his rejection of Christ has obviously not committed this "unpardonable sin," and can still come to Christ.

12:32 age. Greek *aiōn.* See Mark 10:30, *note.*

12:40 great fish. Greek *kētos, a sea monster.*

12:41 Jonah. The fact that, in this key passage where our Lord uses the experience of Jonah to predict His burial, the other four references—that is, to the men of Nineveh, the queen of Sheba, Solomon, and Christ Himself ("a greater than Solomon")—are plainly historical, confirms the historicity of Jonah. For the Lord would hardly include a mythical figure, as some call Jonah, in the identical context with these four historical references.

12:43,44 he. That is, *the unclean spirit.*

12:45 So shall it also be . . . Again the rejected King announces judgment (compare 11:20–24). Israel, in the center of the Pharisaic revival of outward religious strictness, was like a man out of whom a demon had come, that is, of his own volition. He would come back and find an empty house, etc. The application is to those who are depending upon self-reformation.

Jonah: *dove.* A minor prophet who ran from God's call. He survived being swallowed by a great fish.

brothers stood outside, seeking to speak with Him.

47 Then one said to Him, "Look, [a]Your mother and Your brothers are standing outside, seeking to speak with You."

48 But He answered and said to the one who told Him, "Who is My mother and who are My [b]brothers?"

49 And He stretched out His hand toward His disciples and said, "Here are My mother and My [c]brothers!

50 "For [d]whoever does the will of My Father in heaven is My brother and sister and mother."

IV. The Mysteries of the Kingdom: the Period between the King's Two Advents, 13

(1) The sower and the soils (Mark 4:1–25; Luke 8:4–15)

13 ON the same day Jesus went out of the house and sat by the sea.

2 And great multitudes were gathered together to Him, so that He got into a [e]boat and sat; and the whole multitude stood on the shore.

3 Then He spoke many things to them in [f]parables, saying: "Behold, a [g]sower went out to sow.

4 "And as he sowed, some *seed* fell by the wayside; and the birds came and devoured them.

5 "Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth.

6 "But when the sun was up they were scorched, and because they had no root they withered away.

7 "And some fell among thorns, and the thorns sprang up and choked them.

8 "But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty.

9 "He who has [h]ears to hear, let him hear!"

(Private explanation to disciples vv. 10–17)

10 And the disciples came and said to Him, "Why do You speak to them in parables?"

11 He answered and said to them, "Because it has been given to you to know the [i]mysteries of the [j]kingdom of heaven, but to them it has not been given.

12 "For whoever has, to him more

12:47
a Matt. 13:55-56; John 2:12; Acts 1:14

12:48
b Cp. Deut. 33:9; Luke 2:49

12:49
c John 20:17; Rom. 8:29

12:50
d Cp. John 15:14

13:2
e Luke 5:3

13:3
f *Parables* (NT): vv. 3-52; Matt. 18:12. (Matt. 5:13; Luke 21:29, *note*). Mark 4:2; Luke 8:4
g vv. 3-9

13:9
h Matt. 11:15; cp. Rev. 2:7

13:11
i Mark 4:10-11; cp. Mic. 4:12; 1 Cor. 2:10
j *Kingdom* (NT): vv. 3-52; Matt. 16:19. (Matt. 2:2; 1 Cor. 15:24, *note*)

12:46 Rejected by Israel, those of His own race (compare Rom. 9:3), our Lord intimates the formation of the new family of faith which will overstep the racial claims that Israel has known to this time and will receive all those ("whoever," v. 50) who will be His disciples. Compare John 6:28–29.

13:3 spoke . . . in parables. The seven parables of ch. 13, called by our Lord "mysteries of the kingdom of heaven" (v. 11), taken together describe the result of the presence of the Gospel in the world during the present age, that is, the time of seed-sowing which began with our Lord's personal ministry and will end with the "harvest" (vv. 40–43). The result is the mingled tares and wheat, good fish and bad, in the sphere of Christian profession. It is Christendom. **sower.** The figure marks a new beginning. To labor in God's vineyard (Israel, Is. 5:1–7) is one thing; to go forth sowing the seed of the Word in a field which is the world, quite another (compare Matt. 10:5). One-fourth of the seed takes permanent root, and the result is "wheat" (v. 25; 1 Pet. 1:23), or "sons of the kingdom" (v. 38). This parable (vv. 3–9) is treated throughout as foundational to the mysteries of the kingdom of heaven. It is interpreted by our Lord Himself (vv. 18–23).

13:11 MYSTERIES IN SCRIPTURE

A "mystery" in Scripture is a previously hidden truth now divinely revealed. This chapter shows clearly for the first time that there will be an interval between Christ's first and second advents (vv. 17,35; compare 1 Pet. 1:10–12).

The greater mysteries are:

(1) the mysteries of the kingdom of heaven (Matt. 13:3–50);

(2) the mystery of Israel's blindness during this age (Rom. 11:25, with context);

(3) the mystery of the translation of living saints at the end of this age (1 Cor. 15:51–52; 1 Thess. 4:13–17);

(4) the mystery of the NT Church as one body composed of Jews and Gentiles (Eph. 3:1–12; Rom. 16:25; Eph. 6:19; Col. 4:3);

(5) the mystery of the Church as the bride of Christ (Eph. 5:23–32);

(6) the mystery of the in-living Christ (Gal. 2:20; Col. 1:26–27);

(7) the "mystery of God, . . . and of Christ," that is, Christ as the incarnate fullness of the Godhead embodied, in whom all the divine wisdom for man subsists (1 Cor. 2:7; Col. 2:2,9);

(8) the mystery of the processes by which godlikeness is restored to man (1 Tim. 3:16);

(9) the mystery of lawlessness (2 Thess. 2:7; compare Matt. 13:33);

(10) the mystery of the seven stars (Rev. 1:20); and

(11) the mystery of Babylon (Rev. 17:5,7).

will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from [a]him.

13 "Therefore I speak to them in parables, [b]because seeing they do not see, and hearing they do not hear, nor do they understand.

14 "And in them the [c]prophecy of Isaiah is fulfilled, which says:

'Hearing you will hear and shall not understand,
And seeing you will see and not [d]perceive;
15 *For the hearts of this people have [e]grown dull.*
Their ears are hard of hearing,
And their eyes they have [f]closed,
Lest they should see with their eyes and hear with their ears,
Lest they should understand with their hearts and turn,
So that I should [g]heal them.'**

16 "But blessed *are* your eyes for they see, and your ears for they [h]hear;

17 "for assuredly, I say to you that many prophets and [i]righteous *men* [j]desired to see what you see, and did not see *it,* and to hear what you hear, and did not hear *it.*

18 [k]"Therefore hear the parable of the sower:

19 "When anyone hears the word of the [l]kingdom, and does not understand *it,* then the wicked [m]*one* comes and snatches away what was sown in his heart. This is he who received seed by the wayside.

20 "But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy;

21 "yet he has no root in himself, but endures only for a while. For when [n]tribulation or persecution arises because of the word, immediately he stumbles.

22 "Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes [o]unfruitful.

23 "But he who received seed on the good ground is he who hears the word and understands *it,* who indeed bears [p]fruit and produces: some a hundredfold, some sixty, some thirty."

(2) The tares among the wheat (cp. vv. 36–43)

24 Another parable He put forth to them, saying: "The [q]kingdom of heaven is like a man who sowed [r]good seed in his field;

***13:15** NU-Text and M-Text read *would.*
***** Isaiah 6:9–10

13:12
a Matt. 25:29

13:13
b John 8:43; cp. John 7:16-17; 9:39-41

13:14
c *Inspiration:* vv. 14-15; Matt. 13:35. (Ex. 4:15; 2 Tim. 3:16, *note*)
d John 6:36; cp. Deut. 29:3-4

13:15
e Cp. Heb. 5:11
f Luke 19:42
g Acts 28:26-27

13:16
h Prov. 20:12; Luke 10:23-24; cp. Matt. 16:17

13:17
i *Righteousness* (OT): v. 17; Matt. 21:32. (Gen. 6:9; Luke 2:25, *note*)
j Cp. John 8:56

13:18
k vv. 18-23

13:19
l *Kingdom* (NT): vv. 3-52; Matt. 16:19. (Matt. 2:2; 1 Cor. 15:24, *note*)
m *Satan:* v. 19; Matt. 13:38. (Gen. 3:1; Rev. 20:10, *note*)

13:21
n Acts 14:22; cp. Heb. 6:4-6 with 10:34

13:22
o Cp. Prov. 11:28; 1 Tim. 6:9,17

13:23
p John 15:5; Phil. 1:11; Col. 1:6

13:24
q See Matt. 3:2, *note*
r Cp. 2 Tim. 3:15-17; 1 Pet. 1:23; 1 John 3:9

13:17 prophets. The OT prophets saw in one blended vision the rejection and crucifixion of the King (see Heb. 10:18, *note*), and also His glory as David's Son (see Zech. 12:8, *note*), but "what, or what manner of time the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow," was not revealed to them—only that the vision was not for themselves (1 Pet. 1:10–12). That revelation Christ makes in these parables. A period of time is to intervene between His sufferings and His glory. That interval is occupied with the "mysteries of the kingdom of heaven" described here.

13:22 world. Greek *aiōn*. See Mark 10:30, *note*.

13:24 THE PARABLE OF THE SEED

This parable (vv. 24–30) is also interpreted by our Lord (vv. 36–43). Here the "good seed" is not the "word," as in the first parable (vv. 19,23), but rather that which the Word has produced (1 Pet. 1:23), that is, the children of the kingdom. These are providentially "sown" (v. 37), that is, scattered here and there in the "field" of the "world" (v. 38). The "world" here is both geographic and ethnic—the earth-world, and also the world of men. The wheat of God at once becomes the scene of Satan's activity. Where children of the kingdom are gathered, there, "among the wheat" (vv. 25,38,39), Satan sows "sons of the wicked one," who profess to be children of the kingdom and, in outward ways, are so like the true children that only the angels may, in the end, be trusted to separate them (vv. 40–43). So great is Satan's power of deception that the tares often really suppose themselves to be children of the kingdom (7:21–23).

Many other parables and exhortations have this mingled condition in view (e.g. 22:11–14; 25:1–13,14–30; Luke 18:10–14; Heb. 6:4–9). Indeed, it characterizes Matthew from ch. 13 to the end. The parable of the wheat and the tares is not a description of the world, but of that which professes to be the kingdom. Not all unbelievers are called children of the devil; only those who have willfully rejected the light are so designated (compare v. 38; John 8:38–44).

25 "but while men slept, his enemy came and sowed [a]tares among the wheat and went his way.
26 "But when the grain had sprouted and produced a crop, then the tares also appeared.
27 "So the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?'
28 "He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?'
29 "But he said, 'No, lest while you gather up the tares you also uproot the [b]wheat with them.
30 'Let [c]both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn." ' "

(3) The mustard seed (Mark 4:30–32)

31 Another parable He put forth to them, saying: "The [d]kingdom of heaven is like a [e]mustard seed, which a man took and sowed in his field,
32 "which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a [f]tree, so that the birds of the air come and nest in its branches."

(4) The leaven (Luke 13:20–21)

33 Another parable He spoke to them: "The [g]kingdom of heaven is like [h]leaven, which a woman took and hid in three [i]measures* of meal till it was [j]all leavened."
34 All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them,

*13:33 Greek *sata*, approximately two pecks in all

13:25
a Cp. Acts 20:29-30; Jude 8-13, 16-19
13:29
b Cp. Matt. 3:12
13:30
c Cp. Phil. 3:18-19; 2 Thess. 3:6; 2 Tim. 2:19
13:31
d See Matt. 3:2, *note*
e Luke 13:18-19
13:32
f Ezek. 17:22-24; 31:3-9; cp. Dan. 4:20-22
13:33
g See Matt. 3:2, *note*
h *Leaven:* v. 33; Matt. 16:6. (Gen. 19:3; Matt. 13:33, *note*)
i See Weights and Measures (NT), Acts 27:28, *note*
j 1 Cor. 5:6; Gal. 5:9

13:30 to burn them. This will have its fulfillment at the end of the age (v. 40), when Christ returns to reign. The wicked will be destroyed. The Church, translated before the tribulation, will be gathered into the millennial kingdom, together with those living believers who have survived the tribulation period (v. 43; 24:13; 25:31,34) and the resurrected righteous men and women of all the previous ages.

13:31 Another parable. The parable of the mustard seed suggests the rapid but unsubstantial growth of the mystery aspect of the kingdom (see 13:3, *note*) from a small beginning (Acts 1:15; 2:41; 1 Cor. 1:26) to a great place on the earth.

13:33 THE MEANING OF LEAVEN IN SCRIPTURE

It was common practice to retain a lump of leavened or fermented dough from a former baking and use it to leaven new dough. Under the Mosaic law, however, leaven was forbidden in bread used in the Feast of Unleavened Bread and the Passover (Ex. 12:8,15–20; Lev. 23:6–8), and similar exclusion of leaven applied to offerings placed on the altar (Ex. 23:18; 34:25; Lev. 2:11; 6:17). The only exceptions were the use of leaven in the two wave loaves offered as firstfruits (Lev. 23:17) and some of the cakes of bread offered with the thank offerings (Lev. 7:13, *note*).

Leaven, which brings about fermentation, is uniformly regarded in Scripture as typifying the presence of impurity or evil (Ex. 12:15,19; 13:7; Lev. 2:11; Deut. 16:4; Matt. 16:6,12; Mark 8:15; Luke 12:1; 1 Cor. 5:6–9; Gal. 5:9). The two wave loaves, representing Israel and the Gentiles as forming the Church, contained leaven in recognition of imperfections in the believers (see Lev. 23:17, *note*). The use of leaven in the flour seems intended likewise to represent evil within the kingdom of heaven. The teaching that leaven in this parable represents the beneficent influence of the Gospel pervading the world has no Scriptural justification. Nowhere in Scripture does leaven represent good; the idea of a converted world at the end of the age is contradicted by the presence of tares among the wheat and bad fish among the good in the kingdom itself. Although biblical truth has a beneficial moral influence on the world, the mingling of leaven is not the method of divine salvation or enlargement of the kingdom. Tares never become wheat. The parable is, therefore, a warning that true doctrine, represented by the flour, would be corrupted by false doctrine (compare 1 Tim. 4:1–3; 2 Tim. 2:17–18; 4:3–4; 2 Pet. 2:1–3).

Summary:

(1) Leaven, as a symbolic or typical substance, is always mentioned in the OT in an evil sense (Gen. 19:3, marg.).

(2) The use of the word in the NT explains its symbolic meaning. It is "malice and wickedness" as contrasted with "sincerity and truth" (1 Cor. 5:6–8). It is evil doctrine (Matt. 16:12) in its threefold form of Pharisaism, Sadduceeism, and Herodianism (Matt. 16:6; Mark 8:15). The leaven of the Pharisees was externalism in religion (Matt. 23:14–16,23–28); of the Sadducees, skepticism as to the supernatural and as to the Scriptures (Matt. 22:23,29); of the Herodians, worldliness—a Herod party among the Jews (Matt. 22:16–21; Mark 3:6). And

(3) the use of the word in Matt. 13:33 is congruous with its meaning elsewhere in the Scriptures, as denoted in the paragraphs above.

35 that it might be [a]fulfilled which
was spoken by the prophet, saying:

"I will open My mouth in
parables;
I will utter things kept secret
from the foundation of the
world."

(Second mystery [vv. 24–30] explained)

36 Then Jesus sent the multitude
away and went into the house. And
His disciples came to Him, saying,
[b]"Explain to us the parable of the
tares of the field."

37 He answered and said to them:
"He who sows the good seed is the
[c]Son of Man.

38 "The field is the world, the
good seeds are the sons of the
[d]kingdom, but the tares are the sons
of the [e]wicked *one.*

39 "The enemy who sowed them
is the [f]devil, the harvest is the [g]end
of the age, and the reapers are the
[h]angels.

40 [i]"Therefore as the tares are
gathered and burned in the fire, so
it will be at the [j]end of this age.

41 "The [k]Son of Man will send out
His [l]angels, and they will gather out
of His [m]kingdom all things that of-
fend, and those who practice law-
lessness,

42 "and will cast them into the fur-
nace of fire. There will be wailing
and gnashing of teeth.

43 "Then the [n]righteous will
[o]shine forth as the sun in the king-
dom of their Father. He who has
ears to hear, let him hear!

(5) The hidden treasure

44 "Again, the [p]kingdom of heav-
en is like [q]treasure hidden in a field,
which a man found and hid; and for
joy over it he goes and [r]sells all that
he has and buys that field.

(6) The pearl of great price

45 "Again, the [s]kingdom of heav-
en is like a merchant seeking beau-
tiful pearls,

46 "who, when he had found one
pearl of great price, went and sold
all that he had and bought it.

(7) The dragnet

47 "Again, the [t]kingdom of heaven
is like a dragnet that was cast into
the sea and gathered some of every[u]
kind,

48 "which, when it was full, they
drew to shore; and they sat down
and [v]gathered the good into vessels,
but threw the bad away.

49 "So it will be at the [w]end of the
age. The [x]angels will come forth,

13:35
a *Inspiration:* v. 35; Matt. 15:7. (Ex. 4:15; 2 Tim. 3:16, *note*). Ps. 78:2

13:36
b Mark 4:33-34

13:37
c See Matt. 8:20, *note*

13:38
d See Matt. 3:2, *note*
e *Satan:* v. 38; Matt. 13:39. (Gen. 3:1; Rev. 20:10, *note*)

13:39
f *Satan:* v. 39; Matt. 16:23. (Gen. 3:1; Rev. 20:10, *note*)
g See Matt. 24:3, *note*
h See Heb. 1:4, *note*

13:40
i *Judgments* (the seven): vv. 40-43; Matt. 13:49. (2 Sam. 7:14; Rev. 20:12, *note*)
j See Matt. 24:3, *note*

13:41
k See Matt. 8:20, *note*
l See Heb. 1:4, *note*
m See Matt. 3:2, *note*

13:43
n See Rom. 10:10, *note*
o Cp. Dan. 12:3

13:44
p See Matt. 3:2, *note*
q Cp. Ex. 19:5
r Cp. Is. 53:4-10

13:45
s See Matt. 3:2, *note*

13:47
t See Matt. 3:2, *note*
u Matt. 22:9

13:48
v Cp. Matt. 24:31; Matt. 25:31-46

13:49
w See Matt. 24:3, *note*
x See Heb. 1:4, *note*

13:35,38 world. Greek *kosmos.* See Matt. 4:8, *note.*

13:39,40,49 age. Greek *aiōn.* See Mark 10:30, *note.*

13:43 Then the righteous. The kingdom does not become the kingdom of the Father until Christ, having "put all enemies under His feet," including the last enemy, death, "delivers the kingdom to God and Father" (1 Cor. 15:24–28). There is triumph over death at the first resurrection (1 Cor. 15:54–55), but death, "the last enemy," is not destroyed until the end of the millennium (Rev. 20:14).

13:45 pearls. The true Church is the pearl of great price. Its formation covers a large part of the period of the mysteries of the kingdom, and is itself called a mystery (Rom. 16:25–26; Eph. 3:3–12; 5:32; Col. 1:24–27). A pearl is an illustration of the Church: (1) A pearl is formed by accretion, and that not mechanically but vitally, as Christ adds to the Church (Acts 2:41,47; 5:14; 11:24; Eph. 2:21; Col. 2:19). And (2) Christ, having given Himself for the pearl, is now preparing it for presentation to Himself (Eph. 5:25–27). The kingdom is not the Church, but the true children of the kingdom during the fulfillment of these mysteries, baptized by one Spirit into one body (1 Cor. 12:12–13), compose the Church, the pearl.

13:44 THE PARABLE OF THE TREASURE

The interpretation of the parable of the treasure which makes the buyer of the field to be a sinner who is seeking Christ, has no warrant in the parable itself. The field is declared to be the world (v. 38). The seeking sinner does not buy, but forsakes the world to gain Christ. Furthermore, the sinner has nothing to sell; neither is Christ for sale or hidden in a field; nor, having found Christ, does the sinner hide Him again (compare Mark 7:24; Acts 4:20). At every point the interpretation breaks down.

The field is the world (v. 38), which was purchased by our Lord at the priceless cost of His own blood in order that He might have the treasure (1 Pet. 1:18). As Israel was God's treasure in OT times (Ex. 19:5; Ps. 135:4), so there is at the present time "a remnant [of Israel] according to the election of grace" (Rom. 11:5). Those who compose the remnant are no longer reckoned as Jews (Gal. 3:28) but as members of the "one body" together with saved Gentiles (Eph. 2:14–18; 4:4) and thus Christ's inheritance (Eph. 1:18) and His joy (Heb. 12:2).

[a]separate the wicked from among the [b]just,
50 "and cast them into the furnace of fire. There will be wailing and gnashing of teeth."
51 Jesus said to them,* "Have you understood all these things?" They said to Him, "Yes, Lord."*

(8) The householder

52 Then He said to them, "Therefore every [c]scribe instructed concerning* the [d]kingdom of heaven is like a householder who brings out of his treasure *things* new and old."

Last visit to Nazareth
(Mark 6:1–6; contrast Luke 4:16–32)

53 Now it came to pass, when Jesus had finished these parables, that He departed from there.
54 When He had come to His own country, He taught them in their synagogue, so that they were [e]astonished and said, "Where did this *Man* get this wisdom and *these* mighty works?
55 "Is this not the [f]carpenter's son? Is not His mother called Mary? And His brothers [g]James, Joses,* Simon, and Judas?
56 "And His sisters, are they not all with us? Where then did this *Man* get all these things?"
57 So they were [h]offended at Him. But Jesus said to them, "A [i]prophet is not without [j]honor except in his own [k]country and in his own house."
58 Now He did not do many mighty works there [l]because of their unbelief.

V. The Ministry of the Rejected King, 14—23

Murder of John the Baptist
(Mark 6:14–29; Luke 9:7–9)

14 AT that time Herod the tetrarch heard the report about Jesus
2 and said to his servants, "This is John the Baptist; he is risen from the dead, and therefore these powers are at work in him."
3 For Herod had laid hold of John and bound him, and put *him* in [m]prison for the sake of [n]Herodias, his brother Philip's wife.
4 Because John had said to him, "It is not lawful for you to have her."
5 And although he wanted to put him to death, he feared the multitude, because they counted him as a prophet.
6 But when Herod's birthday was celebrated, the daughter of Herodias danced before them and pleased Herod.
7 Therefore he promised with an oath to give her whatever she might ask.

***13:51** NU-Text omits *Jesus said to them.*
* NU-Text omits *Lord.* ***13:52** Or *for.*
***13:55** NU-Text reads *Joseph.*

13:49
a *Judgments* (the seven): v. 49; Matt. 16:27. (2 Sam. 7:14; Rev. 20:12, *note*)
b See Rom. 10:10, *note*

13:52
c See Mark 12:34, *note*
d See Matt. 3:2, *note*

13:54
e John 7:15

13:55
f John 6:42; cp. John 7:41,48,52
g See Matt. 4:21, *note*

13:57
h Matt. 11:6
i Cp. John 4:44
j See Luke 24:19, *note*
k Cp. John 1:11; 5:43

13:58
l John 5:44, 46-47

14:3
m Matt. 4:12
n See Mark 6:14, *note*

13:47 THE PARABLE OF THE DRAGNET

The parable of the dragnet presents, as does that of the wheat and the tares, the mystery of the kingdom as the sphere of profession, but with this difference: there Satan was the active agent; here the admixture is more the result of the tendency of a movement to gather to itself that which is not really of it. The kingdom of heaven is like a net which, cast into the sea of humanity, gathers of every kind, good and bad. These remain together in the net (v. 49) and not merely in the sea until the end of the age. It is not even a converted net, much less a converted sea. Much violence has been done to sound exegesis by the notion that the world is to be converted in this age. Against that notion stands our Lord's own interpretation of the parables of the sower, the wheat and the tares, and the net.

Such, then, is the mystery form of the kingdom (see Matt. 3:2, *note;* 6:33, *note*). It is the sphere of Christian profession during this age. It is a mingled body of true and false, wheat and tares, good and bad. It is defiled by formalism, doubt, and worldliness. But within it Christ sees the true children of the true kingdom who, at the end, are to "shine forth like the sun." In the great field, the world, He sees His treasure that He redeems for His own through His cross. Thus, in this aspect of the kingdom, He sees the Church, His body and bride composed of believing Israelites and Gentiles and for joy sells all that He has (2 Cor. 8:9) and buys the field, the treasure, and the pearl.

14:1 Herod. *Herod Antipas,* son of Herod, the Great. See Mark 6:14, *note.*

14:3 Philip's. *Herod Philip.* See Mark 6:14, *note.*

Herodias: the wife of Herod Antipas who plotted the murder of John the Baptist.

14:6 daughter. *Salome.* See Mark 6:14, *note.*

8 So she, having been prompted
by her mother, said, "Give me [a]John
the Baptist's head here on a platter."
9 And the king was [b]sorry; nevertheless, because of the oaths and because of those who sat with him, he commanded *it* to be given to *her.*
10 So he sent and had John beheaded in prison.
11 And his head was brought on a platter and given to the girl, and she brought *it* to her mother.
12 Then his disciples came and took away the body and buried it, and went and told Jesus.
13 When Jesus heard *it,* He [c]departed from there by boat to a deserted place by Himself. But when the multitudes heard it, they followed Him on foot from the cities.
14 And when Jesus went out He saw a great multitude; and He was moved with [d]compassion for them, and healed their sick.

Five thousand fed (Mark 6:30–44; Luke 9:10–17; John 6:1–14)

15 When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food."
16 But Jesus said to them, "They do not need to go away. You [e]give them something to eat."
17 And they said to Him, "We have here only five loaves and two fish."
18 He said, "Bring them here to Me."
19 Then He [f]commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He [g]blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes.
20 [h]So they all ate and were filled, and they took up twelve baskets full of the fragments that [i]remained.
21 Now those who had eaten were about five thousand men, besides women and children.

Jesus walks on the water (Mark 6:45–52; John 6:15–21)

22 Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He [j]sent the multitudes away.
23 And when He had sent the multitudes away, He went up on the [k]mountain by Himself to pray. Now when evening came, He was alone there.
24 But the boat was now in the middle of the sea,* tossed by the waves, for the wind was contrary.
25 Now in the fourth watch of the night Jesus went to them, [l]walking on the sea.
26 And when the disciples saw Him walking on the sea, they were troubled, saying, [m]"It is a ghost!" And they cried out for fear.
27 But immediately Jesus spoke to them, saying, "Be of good [n]cheer! It is I; do not be afraid."
28 And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water."
29 So He said, "Come." And when Peter had come down out of the boat, he [o]walked on the water to go to Jesus.
30 But when he saw that the [p]wind *was* boisterous,* he was afraid; and beginning to sink he cried out, saying, [q]"Lord, save me!"
31 And immediately Jesus stretched out *His* hand and caught him, and said to him, "O you of [r]little faith, why did you [s]doubt?"
32 And when they got into the boat, the wind [t]ceased.
33 Then those who were in the boat came and* worshiped Him, saying, "Truly You are the [u]Son of God."

Healing in Gennesaret (Mark 6:53–56)

34 When they had crossed over, they came to the land of * Gennesaret.
35 And when the men of that place recognized Him, they sent out

***14:24** NU-Text reads *many furlongs away from the land.* ***14:30** NU-Text brackets *that* and *boisterous* as disputed. ***14:33** NU-Text omits *came and.* ***14:34** NU-Text reads *came to land at.*

14:8
a Acts 7:52

14:9
b Cp. Judg. 11:30-40; Dan. 6:13-17

14:13
c Matt. 12:15

14:14
d Matt. 9:36; Mark 6:34

14:16
e vv. 16-21; cp. Matt. 15:32-39

14:19
f Cp. John 2:5
g John 6:23; cp. John 11:41-42; 1 Cor. 11:24

14:20
h *Miracles* (NT): vv. 19-21; Matt. 14:25. (Matt. 8:3; Acts 28:8, *note*)
i Cp. 2 Kin. 4:1-7,42-44; Matt. 15:27

14:22
j Cp. Mark 5:31

14:23
k Luke 9:28; John 6:15

14:25
l *Miracles* (NT): vv. 24-33; Matt. 14:29. (Matt. 8:3; Acts 28:8, *note*)

14:26
m Cp. Acts 12:15

14:27
n Acts 23:11; 27:22,25,36; cp. Ps. 46:1-5; Is. 41:10; 43:1-2

14:29
o *Miracles* (NT): vv. 24-33; Matt. 14:32. (Matt. 8:3; Acts 28:8, *note*)

14:30
p Cp. Luke 8:22-25
q *Bible prayers* (NT): v. 30; Matt. 15:22. (Matt. 6:9; Luke 11:2, *note*)

14:31
r Matt. 6:30; 8:26; cp. James 1:6-7
s Cp. Matt. 21:21

14:32
t *Miracles* (NT): vv. 24-33; Matt. 14:36. (Matt. 8:3; Acts 28:8, *note*)

14:33
u Ps. 2:7; Matt. 16:16; 27:54; Luke 4:41; John 1:49; 6:69; Acts 8:37; Rom. 1:4

14:25 fourth watch. 3–6 A.M. See John 19:14, *note.*

into all that surrounding region, brought to Him all who were sick,

36 and begged Him that they might only [a]touch the hem of His garment. And as many as touched *it* were [b]made perfectly [c]well.

God's commandments versus man's tradition (Mark 7:1–13)

15 THEN the scribes and Pharisees who were from Jerusalem came to Jesus, saying,

2 "Why do Your disciples transgress the [d]tradition of the elders? For they do not wash their hands when they eat bread."

3 He answered and said to them, "Why do you also transgress the [e]commandment of God because of your tradition?

4 "For God [f]commanded, saying, *'Honor your father and your mother'*; and, *'He who curses father or mother, let him [g]be put to death.'*

5 "But you say, 'Whoever says to his father or mother, "Whatever profit you might have received from me *is* a [h]gift *to God*"—

6 'then he need not honor his father or mother.'* Thus you have made the [i]commandment* of God of [j]no effect by your tradition.

7 "Hypocrites! Well did Isaiah prophesy about you, [k]saying:

8 *'These people draw near to Me*
with their mouth,
And honor Me with their [l]lips,*
But their heart is far from Me.
9 *And in vain they worship Me,*
Teaching as doctrines the
commandments of
[m]men.'"

Diagnosis of the heart of man (Mark 7:14–23)

10 When He had called the multitude to *Himself*, He said to them, "Hear and understand:

11 [n]"Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man."

12 Then His disciples came and said to Him, "Do You know that the [o]Pharisees were offended when they heard this saying?"

13 But He answered and said, "Every plant which My heavenly Father has not planted will be uprooted.

14 "Let them alone. They are [p]blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch."

15 Then Peter answered and said to Him, "Explain this parable to us."

16 So Jesus said, "Are you also still without understanding?

17 "Do you not yet understand that whatever enters the mouth goes into the stomach and is eliminated?

18 "But those things which proceed out of the mouth come from the [q]heart, and they defile a man.

19 "For out of the heart proceed [r]evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 "These are [s]*the things* which defile a man, but to eat with unwashed hands does not defile a man."

Jesus and the Syro-Phoenician woman (Mark 7:24–30)

21 Then Jesus went out from there and departed to the region of Tyre and Sidon.

22 And behold, a woman of Canaan came from that region and [t]cried out to Him, saying, "Have mercy on me, O Lord, [u]Son of David! My daughter is severely [v]demon-possessed."

23 But He answered her not a word. And His disciples came and urged Him, saying, "Send her away, for she cries out after us."

24 But He answered and said, "I was not sent except to the lost sheep of the [w]house of Israel."

25 Then she came and worshiped Him, [x]saying, "Lord, [y]help me!"

26 But He answered and said, "It is not good to take the children's bread and throw *it* to the little [z]dogs."

*15:6 NU-Text omits *or mother.* * NU-Text reads *word.* *15:8 NU-Text omits *draw near to Me with their mouth, And.*

14:36
a Mark 5:24-34
b *Miracles* (NT): vv. 35-36; Matt. 15:28. (Matt. 8:3; Acts 28:8, *note*)
c Matt. 9:21-22; 12:13; 15:28,31

15:2
d Cp. Matt. 23:16-18; Luke 11:38

15:3
e *Law* (of Moses): vv. 3-4; Matt. 15:6. (Ex. 19:1; Gal. 3:24, *note*). Ex. 20:12; 21:17

15:4
f Ex. 20:1
g Lev. 20:9; Deut. 27:16; Prov. 30:17; cp. 1 Tim. 5:4-8

15:5
h Matt. 5:23-24

15:6
i *Law* (of Moses): v. 6; Matt. 19:7. (Ex. 19:1; Gal. 3:24, *note*). Ex. 20:12, 21:17
j Cp. Prov. 28:24

15:7
k *Inspiration:* vv. 7-9; Matt. 16:4. (Ex. 4:15; 2 Tim. 3:16, *note*). Is. 29:13

15:8
l Ps. 78:36; Ezek. 33:31

15:9
m Col. 2:22; Titus 1:14

15:11
n Cp. Rom. 14:14-23; Col. 2:20-23; 1 Tim. 4:4-5; Titus 1:15

15:12
o See Matt. 3:7, *note*

15:14
p Matt. 23:16,24; Luke 6:39; Rom. 2:19

15:18
q Matt. 12:34; see Mark 7:21, *note*

15:19
r Prov. 6:14; Rom. 1:29-32; Gal. 5:19-21

15:20
s Cp. Col. 3:5,8

15:22
t *Bible prayers* (NT): v. 22; Matt. 15:25. (Matt. 6:9; Luke 11:2, *note*)
u Matt. 1:1; 22:41-42; cp. Ps. 132:11
v See Matt. 7:22, *note*

15:24
w Matt. 10:6; Rom. 15:8

15:25
x *Bible prayers* (NT): v. 25; Matt. 15:27. (Matt. 6:9; Luke 11:2, *note*)
y Cp. Ps. 145:18

15:26
z Matt. 7:6

Tyre and Sidon: Two ancient Phoenician cities located north of Palestine on the east coast of the Mediterranean Sea.

15:24 lost. Greek *apollumi.* See John 3:16, *note*.

27 And she [a]said, "Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters' table."
28 Then Jesus answered and said to her, "O woman, [b]great *is* your [c]faith! Let it be to you [d]as you desire." And her daughter was [e]healed from that very hour.

Further healing (cp. Mark 7:31–37)

29 Jesus departed from there, skirted the Sea of Galilee, and went up on the mountain and sat down there.
30 Then great multitudes came to Him, having with them *the* lame, blind, mute, maimed, and many others; and they laid them down at Jesus' [f]feet, and He healed them.
31 So the multitude marveled when they saw *the* mute speaking, *the* maimed made whole, *the* lame walking, and *the* blind seeing; and they [g]glorified the God of Israel.

Four thousand fed (Mark 8:1–9)

32 Now Jesus called His disciples to *Himself* and said, "I have [h]compassion on the multitude, because they have now continued with Me three days and have nothing to eat. And I do not want to send them away hungry, lest they faint on the way."
33 Then His disciples said to Him, "Where could we get enough bread in the wilderness to fill such a great [i]multitude?"
34 Jesus said to them, "How many loaves do you have?" And they said, "Seven, and a few little fish."
35 So He commanded the multitude to sit down on the ground.
36 And He took the seven loaves and the fish and gave thanks, broke *them* and gave *them* to His disciples; and the disciples *gave* to the multitude.
37 [j]So they all ate and were filled, and they took up seven large baskets full of the fragments that were left.
38 Now those who ate were four thousand men, besides women and children.
39 And He sent away the multitude, got into the boat, and came to the region of Magdala.*

The blind Pharisees rebuked (Mark 8:10–14)

16 THEN the [k]Pharisees and [k]Sadducees came, and [l]testing Him asked that He would show them a sign from heaven.
2 He answered and said to them, "When it is evening you say, *'It will be* fair weather, for the sky is red';
3 "and in the morning, *'It will be* foul weather today, for the sky is red and threatening.' Hypocrites!* You know how to discern the face of the sky, but you cannot *discern* the signs of the [m]times.
4 "A wicked and adulterous [n]generation seeks after a sign, and no sign shall be given to it except the [o]sign of the prophet* Jonah." And He left them and departed.
5 Now when His disciples had come to the other side, they had forgotten to take bread.

Symbol of leaven explained (Mark 8:15–21)

6 Then Jesus said to them, "Take heed and beware of the [p]leaven of the Pharisees and the Sadducees."
7 And they reasoned among themselves, saying, "*It is* because we have taken no bread."
8 But Jesus, being aware of *it,* said to them, "O you of little faith, why do you reason among yourselves because you have brought no bread?*
9 "Do you not yet understand, or [q]remember the five loaves of the five thousand and how many baskets you took up?
10 [r]"Nor the seven loaves of the four thousand and [s]how many large baskets you took up?
11 "How is it you do not understand that I did not speak to you concerning bread?—*but* to beware of the [t]leaven of the Pharisees and Sadducees."
12 Then they understood that He did not tell *them* to beware of the [u]leaven of bread, but of the [v]doctrine of the [w]Pharisees and [w]Sadducees.

***15:39** NU-Text reads *Magadan.* ***16:3** NU-Text omits *Hypocrites.* ***16:4** NU-Text omits *the prophet.* ***16:8** NU-Text reads *you have no bread.*

15:27
a *Bible prayers* (NT): v. 27; Matt. 26:39. (Matt. 6:9; Luke 11:2, *note*)

15:28
b Luke 7:9; contrast Mark 6:6
c *Faith:* v. 28; Matt. 17:20. (Gen. 3:20; Heb. 11:39, *note*)
d Cp. Matt. 9:27-29; 21:21-22; Luke 4:25-27
e *Miracles* (NT): vv. 21-28; Matt. 15:37. (Matt. 8:3; Acts 28:8, *note*)

15:30
f Mark 7:25; Luke 7:38; 8:41; 10:39

15:31
g Luke 5:25,26; 19:37-38; cp. Matt. 11:20-24

15:32
h Matt. 9:36; 14:14; 20:34; cp. Ps. 86:15; 111:4; 145:8

15:33
i Cp. Matt. 14:15-21

15:37
j *Miracles* (NT): vv. 32-39; Matt. 16:10. (Matt. 8:3; Acts 28:8, *note*)

16:1
k See Matt. 3:7, *note*
l *Test/Tempt:* v. 1; Matt. 19:3. (Gen. 3:1; James 1:14, *note*)

16:3
m Cp. Jer. 8:7

16:4
n Prov. 30:12; cp. Matt. 21:23-27
o *Inspiration:* v. 4; Matt. 19:4. (Ex. 4:15; 2 Tim. 3:16, *note*)

16:6
p *Leaven:* v. 6; Matt. 16:11. (Gen. 19:3; Matt. 13:33, *note*). Luke 12:1; cp. 1 Cor. 5:6-8; Gal. 5:9

16:9
q Matt. 14:15-21; Mark 6:30-44; Luke 9:10-17; John 6:1-14

16:10
r Matt. 15:32-38; Mark 8:1-9
s *Miracles* (NT): vv. 9-10; Matt. 17:18. (Matt. 8:3; Acts 28:8, *note*)

16:11
t *Leaven:* v. 11; Matt. 16:12. (Gen. 19:3; Matt. 13:33, *note*). Luke 12:1; cp. 1 Cor. 5:6-8; Gal. 5:9

16:12
u *Leaven:* v. 12; Mark 8:15. (Gen. 19:3; Matt. 13:33, *note*). Luke 12:1; cp. 1 Cor. 5:6-8; Gal. 5:9
v Cp. Gal. 1:6-9; Col. 2:4,8,18
w See Matt. 3:7, *notes*

Peter's confession of Christ
(Mark 8:27–30; Luke 9:18–21; cp. John 6:68–69)

13 When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, [a]"Who do [b]men say that I, the [c]Son of Man, am?"

14 So they said, "Some *say* [d]John the Baptist, some Elijah, and others Jeremiah or [e]one of the prophets."

15 He said to them, "But who do [f]you say that I am?"

16 Simon Peter answered and said, "You are the [g]Christ, the Son of the living God."

First mention of the Church

17 Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for [h]flesh and blood has not revealed *this* to you, but My [i]Father who is in heaven.

18 "And I also say to you that you are Peter, and on this [j]rock I will build My [k]church, and the gates of [l]Hades shall not prevail against it.

19 "And I will give you the [m]keys of the [n]kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed* in heaven."

20 Then He commanded His disciples that they should tell no one that He was Jesus the Christ.

Christ foretells His death and resurrection
(Mark 8:31–33; Luke 9:22)

21 From that time Jesus began to show to His disciples that He must go to Jerusalem, and [o]suffer many things from the elders and chief priests and [p]scribes, and be killed, and be raised the third day.

22 Then Peter took Him aside and began to rebuke Him, saying, "Far be it from You, Lord; this shall not happen to You!"

23 But He turned and said to Peter, "Get behind Me, [q]Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men."

Cost of discipleship
(Mark 8:34–38; Luke 9:23–26)

24 Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and [r]take up his cross, and [s]follow Me.

25 "For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.

***16:19** Or *will have been bound . . . will have been loosed*

16:13
a Cp. Matt. 21:10
b Cp. John 5:41
c vv. 27,28; see Matt. 8:20, *note*

16:14
d Matt. 14:2
e Matt. 21:11

16:15
f John 6:67

16:16
g Matt. 14:33; John 6:69; Acts 8:37; 9:20; cp. Matt. 26:69-75

16:17
h Cp. John 6:63-65
i Matt. 11:27; 1 Cor. 2:10; Gal. 1:16; cp. John 1:12-13; 1 John 4:15; 5:1,5

16:18
j *Christ* (Rock): v. 18; Matt. 21:42. (Gen. 49:24; 1 Pet. 2:8, *note*)
k *Church* (the true): v. 18; Acts 2:47. (Matt. 16:18; Heb. 12:23, *note*)
l See Luke 16:23, *note*

16:19
m Mark 13:34
n *Kingdom* (NT): v. 19; Matt. 16:27. (Matt. 2:2; 1 Cor. 15:24, *note*)

16:21
o Matt. 17:12; 20:17-19
p See Matt. 2:4, *note*

16:23
q *Satan:* v. 23; Matt. 25:41. (Gen. 3:1; Rev. 20:10, *note*)

16:24
r Acts 14:22; 2 Cor. 4:10-11; 2 Tim. 3:12
s 1 Pet. 2:21

16:19 THE KEYS OF THE KINGDOM

These are not the keys of the Church but of the kingdom of heaven in the sense of ch. 13, that is, the sphere of Christian profession. A key is a badge of power or authority (compare Is. 22:22; Rev. 3:7). The apostolic history explains and limits this trust, for it was Peter who opened the door of Christian opportunity to Israel on the Day of Pentecost (Acts 2:38–42) and to Gentiles in the house of Cornelius (Acts 10:34–48). There was no assumption by Peter of any other authority (Acts 15:7–11). In the council James, not Peter, seems to have presided (Acts 15:19; compare Gal. 2:11–14). Peter claimed no more for himself than to be an apostle by gift (1 Pet. 1:1) and an elder by office (1 Pet. 5:1).

The power of binding and loosing was shared (Matt. 18:18) by the apostles and other believers (John 20:22–23, where see *note;* compare Luke 24:33). An illustration of Peter's use of this authority as related to forgiveness (John 20:23) is given in Acts 10:43. See also Paul's use of it in Acts 13:38–39. The keys of death and the place of departed spirits are held by the Lord Jesus Christ alone (Rev. 1:18).

16:17 Bar-Jonah. Meaning *son of Jonah.*

16:18 Peter. In the Greek there is a play upon words in this statement: "You are Peter [*petros, a stone*], and upon this rock [*petra, a massive rock*] I will build My church." It is upon Christ Himself that the Church is built. See what the Apostle Peter writes (1 Pet. 2:4–8); compare also Paul's statement (1 Cor. 3:11). **church.** The word "church" (Greek *ekklēsia,* from a verb meaning *to call out*) is used of any assembly and in itself implies no more than a gathering of people who have been called forth, e.g. the town meeting at Ephesus (Acts 19:41), and Israel, called out of Egypt and assembled in the wilderness (Acts 7:38). Israel was a "church," but not in any sense the NT church—the primary point of similarity being that both were "called out" and by the same God. See Acts 7:38 and Heb. 12:23, *notes.*

16:20 commanded. The disciples had been proclaiming Jesus as the Christ, that is, the covenanted King of a kingdom promised to the Jews and at hand. The Church, on the contrary, must be built upon testimony to Him as crucified, risen from the dead, ascended, and made "head over all things to the church" (Eph. 1:20–23). The former testimony was ended; the new testimony was not yet ready because the blood of the new covenant had not yet been shed, but our Lord began to speak of His death and resurrection (v. 21). It is a turning point of immense significance. **Jesus.** Many manuscripts omit the word *Jesus.*

26 "For what [a]profit is it to a man
if he gains the whole world, and
loses his own soul? Or what will a
man give in exchange for his soul?
27 "For the Son of Man will [b]come
in the [c]glory of His Father with His
angels, and then He will [d]reward
each [e]according to his works.
28 "Assuredly, I say to you, there
are some standing here who shall
not taste death till they see the Son
of Man coming in His [f]kingdom."

The transfiguration:
a foreview of the future kingdom
(Mark 9:2–13; Luke 9:28–36)

17 NOW after six days Jesus
took Peter, [g]James, and John
his brother, led them up on a high
mountain by themselves;
2 and He was [h]transfigured before
them. His face shone like the sun,
and His clothes became as white as
the light.
3 And behold, Moses and Elijah [i]ap-
peared to them, talking with Him.
4 Then Peter answered and said to
Jesus, "Lord, it is good for us to be
here; if You wish, let us* make here
three tabernacles: one for You, one
for Moses, and one for Elijah."
5 While he was still speaking, be-
hold, a bright cloud overshadowed
them; and suddenly a [j]voice came
out of the cloud, saying, "This is My
beloved [k]Son, in whom I am well
pleased. Hear Him!"
6 And when the disciples heard *it,*
they fell on their faces and were
greatly afraid.
7 But Jesus came and touched
them and said, "Arise, and do not
be afraid."
8 When they had lifted up their
eyes, they saw no one but Jesus only.
9 Now as they came down from
the mountain, Jesus commanded
them, saying, "Tell the vision to no
one until the Son of Man is risen
[l]from the dead."
10 And His disciples asked Him,
saying, "Why then do the scribes
say that Elijah must come first?"
11 Jesus answered and said to
them, "Indeed, [m]Elijah is coming
first* and will restore all things.
12 "But I say to you that Elijah has
come already, and they did not
know him but did to him whatever
they wished. Likewise the Son of
Man is also about to suffer at their
hands."
13 Then the disciples understood
that He spoke to them of John the
Baptist.

The powerless disciples:
the mighty Christ
(Mark 9:14–29; Luke 9:37–43)

14 And when they had come to
the multitude, a man came to Him,
[n]kneeling down to Him and saying,
15 "Lord, have mercy on my son,
for he is an epileptic* and [o]suffers
severely; for he often falls into the
fire and often into the water.

***17:4** NU-Text reads *I will.* ***17:11** NU-Text omits *first.* ***17:15** Literally *moonstruck*

16:26
a Luke 12:20-21; cp. James 5:1-6

16:27
b *Christ* (second advent): vv. 27-28; Matt. 19:28. (Deut. 30:3; Acts 1:11, *note*)
c *Kingdom* (NT): v. 27; Matt. 16:28. (Matt. 2:2; 1 Cor. 15:24, *note*). Cp. Rev. 1:13-16
d *Rewards:* v. 27; Matt. 24:47. (Dan. 12:3; 1 Cor. 3:14, *note*)
e *Judgments* (the seven): v. 27; Matt. 22:13. (2 Sam. 7:14; Rev. 20:12, *note*)

16:28
f *Kingdom* (NT): v. 28; Matt. 17:2. (Matt. 2:2; 1 Cor. 15:24, *note*). Cp. Rev. 1:13-16

17:1
g See Matt. 4:21, *note*

17:2
h *Kingdom* (NT): vv. 1-5; Matt. 18:1. (Matt. 2:2; 1 Cor. 15:24, *note*). Cp. Rev. 1:13-16

17:3
i *Resurrection:* v. 3; Matt. 17:9. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

17:5
j John 12:28-30
k Matt. 3:17; 2 Pet. 1:17

17:9
l *Resurrection:* v. 9; Matt. 22:23. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

17:11
m Mal. 4:5; Matt. 11:14; Luke 1:17

17:14
n Mark 1:40

17:15
o Cp. Matt. 15:22

16:26 world. Greek *kosmos*. See Matt. 4:8, *note*.

Moses: *saved from the water*. The great leader of the Israelites who led them out of slavery in Egypt to the Promised Land.

17:10 Compare Mal. 3:1; 4:5–6; Matt. 11:14; Mark 9:11–13; Luke 1:17. All the passages must be taken together. (1) Christ confirms the specific and still unfulfilled prophecy of Mal. 4:5–6: "Elijah is coming first and will restore all things." Here, as in Malachi, the prediction fulfilled in John the Baptist, and that yet to be fulfilled in Elijah, are kept distinct. (2) But John the Baptist had come already, and with a ministry so completely in the spirit and power of Elijah's future ministry (Luke 1:17) that in a typical sense, it could be said: "Elijah has come already." Compare Matt. 10:40; Phile. 12,17, where the same thought of identification, although still preserving personal distinction, occurs (compare John 1:21).

17:2 CHRIST'S TRANSFIGURATION

The transfiguration scene contains, in miniature, all the elements of the future kingdom in manifestation (2 Pet. 1:15–21):

(1) the Lord Jesus, not in humiliation but in glory (v. 2);

(2) Moses, in glory, representative of the redeemed who have passed through death into the kingdom (Matt. 13:43; compare Luke 9:30–31);

(3) Elijah, in glory, representative of the redeemed who have entered the kingdom by translation (1 Cor. 15:50–53; 1 Thess. 4:13–17);

(4) Peter, James, and John, not glorified, representatives, for the moment, of Israel in the flesh in the future kingdom (Ezek. 37:21–27); and

(5) the crowd at the foot of the mountain (v. 14), representative of those who are to be brought into the kingdom after it is established over Israel (Is. 11:10–12; etc.).

16 "So I brought him to Your disciples, but they could not cure him."
17 Then Jesus answered and said, "O [a]faithless and [b]perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me."
18 And Jesus [c]rebuked the [d]demon, and it came out of him; and the child was [e]cured from that very hour.
19 Then the disciples came to Jesus privately and said, [f]"Why could we not cast it out?"
20 So Jesus said to them, "Because of your [g]unbelief;* for assuredly, I say to you, if you have [h]faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you.
21 "However, this kind does not go out except by prayer and [i]fasting."*

Jesus again foretells His death and resurrection (Mark 9:30–32; Luke 9:43–45)

22 Now while they were staying* in Galilee, Jesus said to them, "The [j]Son of Man is about to be [k]betrayed into the hands of men,
23 "and they will kill Him, and the third day He will be raised up." And they were exceedingly [l]sorrowful.

The miracle of the temple tax from the mouth of a fish (cp. Mark 12:13–17)

24 When they had come to Capernaum,* those who received the [m]*temple* tax came to Peter and said, "Does your Teacher not pay the *temple* tax?"
25 He said, "Yes." And when he had come into the house, Jesus anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from [n]strangers?"
26 Peter said to Him, "From strangers." Jesus said to him, "Then the sons are free.
27 "Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will [o]find a [p]piece of money;* take that and give it to them for Me and you."

Childlike faith necessary for entrance into the kingdom of heaven (Mark 9:33–50; Luke 9:46–50)

18 AT that time the disciples came to Jesus, saying, "Who then is [q]greatest in the [r]kingdom of heaven?"
2 Then Jesus called a little [s]child to Him, set him in the midst of them,
3 and said, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the [t]kingdom of heaven.
4 "Therefore whoever humbles himself as this little child is the greatest in the [u]kingdom of heaven.
5 "Whoever receives one little child like this in My name receives Me.
6 "But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea.

The Father's concern for His own: parable of the lost sheep (Luke 15:3–7)

7 "Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes!
8 [v]"If your hand or foot causes you to sin, cut it off and cast *it* from you. It is better for you to enter into [w]life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire.
9 "And if your eye causes you to sin, pluck it out and cast *it* from you. It is better for you to enter into life with one eye, rather than hav-

***17:20** NU-Text reads *little faith.* ***17:21** NU-Text omits this verse. ***17:22** NU-Text reads *gathering together.* ***17:24** NU-Text reads *Capharnaum* (here and elsewhere). ***17:27** Greek *stater,* the exact amount to pay the temple tax (didrachma) for two.

17:17
a Cp. John 20:27
b Deut. 32:5; Phil. 2:15
17:18
c Luke 4:41
d See Matt. 7:22, *note*
e *Miracles* (NT): vv. 14-18; Matt. 17:27. (Matt. 8:3; Acts 28:8, *note*)
17:19
f v. 16
17:20
g Matt. 16:8; 21:21; Luke 17:6
h *Faith:* vv. 19-21; Matt. 21:32. (Gen. 3:20; Heb. 11:39, *note*)
17:21
i Cp. Acts 13:2-3; 1 Cor. 7:5
17:22
j See Matt. 8:20, *note*
k Matt. 20:17-19; Mark 9:31; 10:33; Luke 18:31-33; Acts 2:23
17:23
l Matt. 26:22; John 16:6
17:24
m See Coinage (NT), Matt. 5:26, *note;* cp. Ex. 30:13
17:25
n Is. 60:10-17; cp. Is. 49:22-23
17:27
o *Miracles* (NT): vv. 24-27; Matt. 19:2. (Matt. 8:3; Acts 28:8, *note*)
p See Coinage (NT), Matt. 5:26, *note;* cp. Ex. 30:13
18:1
q Luke 22:24-27; cp. Matt. 20:20-28
r *Kingdom* (NT): vv. 1-4; Matt. 18:3. (Matt. 2:2; 1 Cor. 15:24, *note*)
18:2
s Matt. 19:14; Mark 10:15; Luke 18:14-17; cp. Ps. 131:2; 1 Cor. 14:20
18:3
t *Kingdom* (NT): vv. 1-4; Matt. 18:4. (Matt. 2:2; 1 Cor. 15:24, *note*)
18:4
u *Kingdom* (NT): vv. 1-4; Matt. 18:23. (Matt. 2:2; 1 Cor. 15:24, *note*)
18:8
v Matt. 5:29,30
w *Life* (eternal): vv. 8,9; Matt. 19:16. (Matt. 7:14; Rev. 22:19, *note*)

17:27 offend. Literally *cause them to stumble.*
18:3 are converted. Literally *turn about.*
18:6,8,9 sin. Literally *stumble.*
18:7 world. Greek *kosmos.* See Matt. 4:8, *note.*

ing two eyes, to be cast into hell fire.

10 "Take heed that you do not despise one of these little ones, for I say to you that in heaven their [a]angels always see the face of My Father who is in heaven.

11 "For the [b]Son of Man has [c]come to [d]save that which was lost.*

12 "What do you think? [e]If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying?

13 "And if he should find it, assuredly, I say to you, he rejoices more over that *sheep* than over the ninety-nine that did not go astray.

14 "Even so it is not the [f]will of your Father who is in heaven that one of these little ones should perish.

Discipline and forgiveness in the church; agreement in prayer (Luke 17:3–4)

15 "Moreover if your [g]brother [h]sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.

16 "But if he will not hear, take with you one or two more, that '*by the mouth of [i]two or three witnesses every word may be established.*'

17 "And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let him be to you like a [j]heathen and a tax collector.

18 "Assuredly, I say to you, whatever you [k]bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

19 "Again I say* to you that if two of you agree on earth concerning anything that they [l]ask, it will be done for them by My Father in heaven.

20 "For where two or three are gathered [m]together in My name, I am there in the midst of them."

21 Then Peter came to Him and said, "Lord, how [n]often shall my brother [o]sin against me, and I [p]forgive him? Up to seven times?"

22 Jesus said to him, "I do not say to you, up to seven times, but up to [q]seventy times seven.

23 "Therefore the [r]kingdom of heaven is [s]like a certain king who wanted to settle accounts with his servants.

24 "And when he had begun to settle accounts, one was brought to him who owed him ten thousand [t]talents.

25 "But as he was [u]not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made.

26 "The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.'

27 "Then the master of that servant was moved with compassion, released him, and [v]forgave him the debt.

28 "But that servant went out and found one of his fellow servants who owed him a hundred [w]denarii; and he laid hands on him and took *him* by the throat, saying, 'Pay me what you owe!'

29 "So his fellow servant fell down at his feet* and begged him, saying, 'Have patience with me, and I will pay you all.'*

30 "And he [x]would not, but went and threw him into prison till he should pay the debt.

31 "So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done.

32 "Then his master, after he had called him, said to him, 'You wicked servant! I [y]forgave you [z]all that debt because you begged me.

33 'Should you not also have had compassion on your fellow servant, just as I had pity on you?'

***18:11** NU-Text omits this verse. ***18:19** NU-Text and M-Text read *Again, assuredly, I say.* ***18:29** NU-Text omits *at his feet.* * NU-Text and M-Text omit *all.*

18:10
a See Heb. 1:4, *note*

18:11
b See Matt. 8:20, *note*
c *Christ* (first advent): v. 11; Matt. 21:5. (Gen. 3:15; Acts 1:11, *note*)
d See Rom. 1:16, *note*

18:12
e *Parables* (NT): vv. 12-14; Matt. 18:23. (Matt. 5:13; Luke 21:29, *note*)

18:14
f 1 Tim. 2:4

18:15
g Lev. 19:17; Gal. 6:1-2; Eph. 4:30-32; James 5:19-20
h See Rom. 3:23, *note*

18:16
i Deut. 19:15; John 8:17; 2 Cor. 13:1; 1 Tim. 5:19; cp. Matt. 18:19

18:17
j Cp. 1 Cor. 5:9-13

18:18
k John 20:22-23; see Matt. 16:19, *note*

18:19
l 1 John 3:22; 5:14; cp. 1 Pet. 3:7

18:20
m Acts 20:7; 1 Cor. 14:26

18:21
n Cp. v. 15
o See Rom. 3:23, *note*
p *Forgiveness:* vv. 21-22; Matt. 18:27. (Lev. 4:20; Matt. 26:28, *note*)

18:22
q Matt. 6:14; Mark 11:25; Col. 3:13; cp. Ps. 78:40

18:23
r *Kingdom* (NT): vv. 23-24; Matt. 19:12. (Matt. 2:2; 1 Cor. 15:24, *note*)
s *Parables* (NT): vv. 23-25; Matt. 20:1. (Matt. 5:13; Luke 21:29, *note*)

18:24
t See Coinage (NT), Matt. 5:26, *note*

18:25
u Cp. Rom. 3:19-20; 5:8

18:27
v *Forgiveness:* v. 27; Matt. 18:32. (Lev. 4:20; Matt. 26:28, *note*)

18:28
w See Coinage (NT), Matt. 5:26, *note*

18:30
x Cp. Eph. 4:31-32; Col. 3:12-13

18:32
y *Forgiveness:* v. 32; Matt. 18:35. (Lev. 4:20; Matt. 26:28, *note*)
z Luke 7:41-43

18:9 hell fire. Greek *geenna*. See Matt. 5:22, *note*. Literally *the gehenna of fire*.

18:11 lost. Greek *apollumi*. See John 3:16, *note*.

18:17 church. Or *assembly*. Compare 1 Cor. 5:3–5; 6:1-5.

34 "And his master was angry, and
delivered him to the torturers until
he should pay all that was due to
him.
35 "So My heavenly Father also
will do to you if each of you, from
his heart, does not [a]forgive his
brother his trespasses."*

Jesus teaches concerning divorce
(cp. 5:31–32; Mark 10:1–12;
Luke 16:18; Rom. 7:1–3;
1 Cor. 7:10–16)

19 NOW it came to pass, when
Jesus had finished these say-
ings, *that* He [b]departed from Galilee
and came to the region of Judea be-
yond the Jordan.
2 And great multitudes followed
Him, and He [c]healed them there.
3 The Pharisees also came to Him,
[d]testing Him, and saying to Him, "Is
it lawful for a man to divorce his
wife for *just* any reason?"
4 And He answered and said to
them, "Have you not [e]read [f]that He
who made* *them* at the beginning
'made them male and female,' *
5 "and said, *'For this reason a*
man shall leave his father and moth-
er and be joined to his wife, and
[g]*the two shall become one flesh'*?
6 "So then, they are no longer two
but one flesh. Therefore what God
has joined together, let not man sep-
arate."
7 They said to Him, "Why then did
Moses [h]command to give a certificate
of divorce, and to put her away?"
8 He said to them, "Moses, because
of the [i]hardness of your hearts, per-
mitted you to divorce your [j]wives,
but from the beginning it was not so.
9 "And I say to you, whoever di-
vorces his wife, except for sexual
immorality,* and marries another,
commits adultery; and whoever
marries her who is divorced com-
mits adultery."
10 His disciples said to Him, "If
such is the case of the man with *his*
wife, it is better not to marry."
11 But He said to them, [k]"All can-
not accept this saying, but only
those to whom it has been given:
12 "For there are eunuchs who
were born thus from *their* mother's
womb, and there are eunuchs who
were made eunuchs by men, and
there are eunuchs who have [l]made
themselves eunuchs for the [m]king-
dom of heaven's [n]sake. He who is
able to accept *it,* let him accept *it.*"

Jesus blesses little children
(Mark 10:13–16; Luke 18:15–17)

13 Then little children were
brought to Him that He might put
His hands on them and pray, but the
disciples [o]rebuked them.
14 But Jesus said, "Let the little
children come to Me, and do not
forbid them; for of [p]such is the
[q]kingdom of heaven."
15 And He laid *His* hands on them
and departed from there.

The rich young ruler (Mark 10:17–27;
Luke 18:18–27; cp. Luke 10:25–30)

16 Now behold, one came and said
to Him, "Good* Teacher, what [r]good
thing shall I do that I may have
[s]eternal life?"
17 So He said to him, "Why do you
call Me good?* No one *is* [t]good but
One, *that is,* God.* But if you want
to enter into life, [u]keep the com-
mandments."
18 He said to Him, [v]"Which
ones?" Jesus said, "*'You shall not*
murder,' 'You shall not commit
adultery,' 'You shall not steal,'
'You shall not bear false witness,'
19 *'Honor your father and your*
mother,' * and, *'You shall love your*
[w]*neighbor as yourself.'*"
20 The young man said to Him,
"All these things I have [x]kept from
my youth.* What do I still lack?"
21 Jesus said to him, "If you want

***18:35** NU-Text omits *his trespasses.*
***19:4** NU-Text reads *created.* * Genesis 1:27; 5:2 ***19:9** Or *fornication* ***19:16** NU-Text omits *Good.* ***19:17** NU-Text reads *Why do you ask Me about what is good?* * NU-Text reads *There is One who is good.* ***19:19** Exodus 20:12-16; Deuteronomy 5:16–20 ***19:20** NU-Text omits *from my youth.*

18:35
a *Forgiveness:* v. 35; Matt. 26:28. (Lev. 4:20; Matt. 26:28, *note*)

19:1
b John 10:40

19:2
c *Miracles* (NT): v. 2; Matt. 20:34. (Matt. 8:3; Acts 28:8, *note*)

19:3
d *Test/Tempt:* v. 3; Matt. 22:18. (Gen. 3:1; James 1:14, *note*)

19:4
e *Inspiration:* vv. 4-6; Matt. 21:4. (Ex. 4:15; 2 Tim. 3:16, *note*)
f Cp. John 1:3; Eph. 3:9

19:5
g Gen. 2:24; 1 Cor. 6:16; cp. Eph. 5:21-33

19:7
h *Law* (of Moses): vv. 7-8; Matt. 19:18. (Ex. 19:1; Gal. 3:24, *note*)

19:8
i Heb. 3:15; cp. Rom. 8:3; Heb. 7:18-19
j Mal. 2:16

19:11
k vv. 11-12; cp. John 16:12; 1 Cor. 7:2-6,9

19:12
l 1 Cor. 7:7-8,17; cp. 1 Tim. 4:1-3
m *Kingdom* (NT): v. 12; Matt. 19:14. (Matt. 2:2; 1 Cor. 15:24, *note*). Matt. 25:31; Luke 1:31-33; Rev. 3:21
n Cp. 1 Cor. 7:32-35

19:13
o Matt. 20:31

19:14
p Matt. 18:3-4; cp. 1 Pet. 2:2
q *Kingdom* (NT): v. 14; Matt. 19:23. (Matt. 2:2; 1 Cor. 15:24, *note*). Matt. 25:31; Luke 1:31-33; Rev. 3:21

19:16
r Cp. Rom. 7:18
s *Life* (eternal): vv. 16,17; Matt. 19:29. (Matt. 7:14; Rev. 22:19, *note*)

19:17
t Ps. 25:8; 34:8; Nah. 1:7; Rom. 2:4
u Lev. 18:5; Deut. 4:40; 6:17; 7:11; 11:22; 28:9; Gal. 3:10; cp. Rom. 3:19; 10:1-5

19:18
v *Law* (of Moses): vv. 18-20; Matt. 22:24. (Ex. 19:1; Gal. 3:24, *note*)

19:19
w Lev. 19:18; Matt. 5:43; 22:39; Luke 10:29-37; Rom. 13:9; Gal. 5:14; James 2:8

19:20
x Phil. 3:6-7; contrast vv. 7-9

18:34 Here is justice on the ground of law. Compare the grace of God offered to sinners (Rom. 3:21–26; 6:23; see also John 1:17, *note*).

19:4 Have you not read . . . Compare Gen. 1:27; 2:23–24. Observe in vv. 4–6 Jesus' confirmation of the Genesis narrative of the creation.

19:8 Moses. Compare Deut. 24:1–4. Our Lord here confirms the Mosaic authorship of Deuteronomy.

to be [a]perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me."

22 But when the young man heard that saying, he went away sorrowful, for he had great possessions.

23 Then Jesus said to His disciples, "Assuredly, I say to you that it is hard for a [b]rich man to [c]enter the [d]kingdom of heaven.

24 "And again I say to you, it is easier for a camel to go through the eye of a needle [e]than for a rich man to enter the kingdom of God."

25 When His disciples heard *it,* they were greatly astonished, saying, "Who then can be [f]saved?"

26 But Jesus looked at *them* and said to them, "With men this is impossible, but with God all things are [g]possible."

The apostles' reward now and in the future kingdom
(Mark 10:28–31; Luke 18:28–30)

27 Then Peter answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?"

28 So Jesus said to them, "Assuredly I say to you, that in the regeneration, [h]when the Son of Man sits on the [i]throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.

29 "And everyone who has left houses or brothers or sisters or father or mother or wife* or children or lands, for My name's sake, shall receive a hundredfold, and inherit eternal [j]life.

30 "But [k]many *who are* first will be last, and the last first.

Parable of the laborers

20 "FOR the [l]kingdom of heaven is [m]like a landowner who went out early in the morning to hire laborers for his vineyard.

2 "Now when he had agreed with the laborers for a [n]denarius a day, he sent them into his vineyard.

3 "And he went out about the third hour and saw others standing idle in the marketplace,

4 "and said to them, 'You also go into the vineyard, and whatever is right I will give you.' So they went.

5 "Again he went out about the sixth and the ninth hour, and did likewise.

6 "And about the eleventh hour he went out and found others standing idle,* and said to them, 'Why have you been standing here idle all day?'

***19:29** NU-Text omits *or wife.* ***20:6** NU-Text omits *idle.*

19:21
a See Matt. 5:48, *note*

19:23
b Matt. 13:22; 1 Tim. 6:9-10; James 5:1-3; cp. James 2:5
c Cp. John 3:5
d *Kingdom* (NT): vv. 23-24; Matt. 19:28. (Matt. 2:2; 1 Cor. 15:24, *note*). Matt. 25:31; Luke 1:31-33; Rev. 3:21

19:24
e Cp. Matt. 7:13-14

19:25
f Cp. Matt. 13:3-9; see Rom. 1:16, *note*

19:26
g Gen. 18:14; Num. 11:23; Is. 59:1; Jer. 32:17

19:28
h *Christ* (second advent): v. 28; Matt. 23:39. (Deut. 30:3; Acts 1:11, *note*)
i *Kingdom* (NT): vv. 27-28; Matt. 20:1. (Matt. 2:2; 1 Cor. 15:24, *note*). Matt. 25:31; Luke 1:31-33; Rev. 3:21

19:29
j *Life* (eternal): v. 29; Matt. 25:46. (Matt. 7:14; Rev. 22:19, *note*)

19:30
k Matt. 20:16; Luke 13:30; cp. Matt. 21:31

20:1
l *Kingdom* (NT): vv. 1-16; Matt. 20:21. (Matt. 2:2; 1 Cor. 15:24, *note*). Matt. 25:31; Luke 1:31-33; Rev. 3:21
m *Parables* (NT): vv. 1-16; Matt. 21:28. (Matt. 5:13; Luke 21:29). Matt. 21:33; cp. Is. 5:7; Matt. 28:19; John 15:1-5

20:2
n See Coinage (NT), Matt. 5:26, *note*

19:16 MISTAKES OF THE RICH YOUNG MAN

The rich young man made four mistakes, each of which was met by the Lord with unerring wisdom:

(1) His mistake about the Person of Christ, thinking Him only a good teacher, was answered by the inescapable dilemma—either He is God or He is not a good man (v. 17).

(2) His mistake about the way of eternal life, supposing it could be earned by works, was met by confronting him with the high demands of divine law (v. 17).

(3) His mistake about himself, thinking he had kept the law (v. 20), was answered by testing him as to works of righteousness (v. 21) and opening his eyes to his failure (v. 22). And

(4) his most tragic mistake was in not heeding the final words of Christ, "Come, follow Me" (v. 21); for therein was offered gracious hope for a sinner.

In the Lord's explanation to the disciples, after the incident, He made it clear that salvation is never won by human attainment, but that "with God all things are possible" (vv. 24–26)—even the salvation of those who love riches. Salvation has always been by God's grace to the sinner, through his faith in Christ's atoning sacrifice. See John 1:17, *note.*

19:24 needle. Greek *raphis,* a sewing needle.

19:28 regeneration. The word "regeneration," (Greek *palingenesia* meaning *new birth, renewal, re-creation*) occurs only one other time in the NT, in Titus 3:5. There it refers to the Christian's new birth; here, to the re-creation of the social order and renewal of the earth (Is. 11:6–9; Rom. 8:19–23) when the kingdom comes. See Restoration (Acts 3:21, *note*); Kingdom, OT (Zech. 12:8, *note*); Kingdom, NT (1 Cor. 15:24, *note*). **judging the twelve tribes.** Our Lord's prediction discloses how the promise of Is. 1:26 will be fulfilled when the kingdom is set up. The kingdom will be administered over Israel through the apostles, according to the ancient theocratic judgeship (Judg. 2:18).

20:1 laborers. The complaint of these laborers (vv. 11–12) reveals their character. They had been dealt with fairly; they protested because others had been dealt with generously.

20:3 third hour. 9 A.M. See John 19:14, *note.*

20:5 sixth. Noon. **ninth hour.** 3 P.M.

20:6 eleventh hour. 5 P.M.

7 "They said to him, 'Because no one hired us.' He said to them, 'You also go into the vineyard, and whatever is right you will receive.'*
8 "So when [a]evening had come, the owner of the vineyard said to his steward, 'Call the laborers and give them *their* wages, beginning with the last to the first.'
9 "And when those came who *were hired* about the eleventh hour, they each [b]received a denarius.
10 "But when the first came, they supposed that they would receive more; and they likewise [c]received each a denarius.
11 "And when they had received *it,* they [d]complained against the landowner,
12 "saying, 'These last *men* have worked *only* one hour, and you made them [e]equal to us who have borne the burden and the heat of the day.'
13 "But he answered one of them and said, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius?
14 'Take *what is* yours and go your way. I wish to give to this last man *the same* as to you.
15 'Is it not lawful for me to do [f]what I wish with my own things? Or is your eye evil because I am good?'
16 "So the [g]last will be first, and the first last. For many are called, but few chosen."*

Jesus again predicts His death and resurrection (Mark 10:32–34; Luke 18:31–34; cp. also Matt. 12:28–42; 16:21–28; 17:22–23)

17 Now Jesus, going up to Jerusalem, took the twelve disciples aside on the road and said to them,
18 "Behold, we are going up to Jerusalem, and the [h]Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death,
19 "and deliver Him to the [i]Gentiles to [j]mock and to [k]scourge and to [l]crucify. And the third day He will [m]rise again."

Christ's response to request of the mother of James and John (Mark 10:35–45)

20 Then the mother of Zebedee's sons came to Him with her sons, kneeling down and asking something from Him.
21 And He said to her, "What do you wish?" She said to Him, "Grant that these two sons of mine may [n]sit, one on Your right hand and the other on the left, in Your [o]kingdom."
22 But Jesus answered and said, "You do not know what you ask. Are you able to drink the [p]cup that I am about to drink, and be baptized with the baptism that I am baptized with?"* They said to Him, "We are able."
23 So He said to them, "You will indeed drink My cup, and be baptized with the baptism that I am baptized [q]with;* but to [r]sit on My right hand and on My left is not Mine to give, but *it is for those* for whom it is prepared by My Father."
24 And when the ten heard *it,* they were greatly [s]displeased with the two brothers.
25 But Jesus called them to *Himself* and said, "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them.
26 "Yet it shall [t]not be so among you; but whoever desires to become great among you, let him be your [u]servant.
27 "And whoever desires to be first among you, let him be your slave—
28 "just as the [v]Son of Man did not come to be served, but to serve, and to give His life a [w]ransom for many."

Sight restored to two blind men (Mark 10:46–52; cp. Luke 18:35–43, and see note, page 1339)

29 Now as they went out of Jericho, a great multitude followed Him.

***20:7** NU-Text omits the last clause of this verse.
***20:16** NU-Text omits the last sentence of this verse. ***20:22** NU-Text omits *and be baptized with the baptism that I am baptized with.*
***20:23** NU-Text omits *and be baptized with the baptism that I am baptized with.*

20:8
a 2 Cor. 5:10

20:9
b Cp. 1 Cor. 9:24-25; 2 Tim. 4:7-8; see 1 Cor. 3:14, *note*

20:10
c Cp. Luke 10:42

20:11
d Cp. Rom. 14:10-13

20:12
e Cp. Luke 17:7-10; 1 Cor. 9:16-17

20:15
f Rom. 9:20-21; cp. Eph. 1:3-11; 2:4-8

20:16
g Matt. 19:30; cp. Matt. 22:14

20:18
h Matt. 26:47-57

20:19
i Matt. 27:2
j Matt. 26:67-68
k Matt. 27:26
l Matt. 27:35; Acts 3:13-15
m Matt. 28:5-6; Mark 16:6,9; Luke 24:5-8

20:21
n v. 23; cp. Matt. 19:28; Rev. 3:21-22
o *Kingdom* (NT): v. 21; Matt. 20:23. (Matt. 2:2; 1 Cor. 15:24, *note*). Matt. 25:31; Luke 1:31-33; Rev. 3:21

20:22
p Matt. 26:39,42; Luke 22:41-42; John 18:11; cp. Is. 53:2-5; Matt. 27:46; 2 Cor. 5:21; Gal. 3:13; 1 Pet. 2:24; 3:18

20:23
q Acts 12:2; Rev. 1:9
r *Kingdom* (NT): v. 23; Matt. 21:5. (Matt. 2:2; 1 Cor. 15:24, *note*). Matt. 25:31; Luke 1:31-33; Rev. 3:21

20:24
s Cp. Matt. 18:1; Luke 22:23-27

20:26
t Matt. 23:11; 1 Pet. 5:3
u Matt. 23:11; Mark 9:35; 10:43; John 13:1-16; 1 Cor. 9:19-22

20:28
v Phil. 2:7; see Matt. 8:20, *note*
w Is. 53:6,10-11; 2 Cor. 5:21; 1 Tim. 2:5-6; Titus 2:14; 1 Pet. 1:18-19; see *notes* at Ex. 14:30; Is. 59:20; and Rom. 3:24

20:9 eleventh hour. 5 P.M.

30 And behold, two blind men sitting by the road, when they heard that Jesus was passing by, cried out, saying, "Have mercy on us, O Lord, [a]Son of David!"

31 Then the multitude [b]warned them that they should be quiet; but they cried out all the more, saying, "Have mercy on us, O Lord, Son of David!"

32 So Jesus stood still and called them, and said, "What do you want Me to do for you?"

33 They said to Him, "Lord, that our eyes may be opened."

34 So Jesus had [c]compassion and touched their eyes. And [d]immediately their eyes received sight, and they followed Him.

The King's public offer of Himself as King (Mark 11:1–10; Luke 19:29–38; John 12:12–19; cp. Zech. 9:9)

21 NOW when they drew near Jerusalem, and came to Bethphage,* at the Mount of Olives, then Jesus sent two disciples,

2 saying to them, "Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose *them* and bring *them* to Me.

3 "And if anyone says anything to you, you shall say, 'The Lord has [e]need of them,' and immediately he will send them."

4 All* this was done that it might be fulfilled which was [f]spoken by the prophet, saying:

5 "*Tell the daughter of Zion,*
'Behold, your [g][h]King is [i]coming to you,
Lowly, and sitting on a donkey,
A colt, the foal of a donkey.' "*

6 So the disciples went and did as Jesus commanded them.

7 They brought the donkey and the colt, laid their clothes on them, and set *Him** on them.

8 And a very great multitude spread their [j]clothes on the road; others cut down branches from the trees and spread *them* on the road.

9 Then the multitudes who went before and those who followed cried out, saying:

"Hosanna to the Son of David!
'Blessed[k] is He who [l]comes in the name of the LORD!'
Hosanna in the highest!"

10 And when He had come into Jerusalem, all the city was moved, saying, "Who is this?"

11 So the multitudes said, "This is Jesus, the [m]prophet from Nazareth of Galilee."

Jesus drives traders from Temple (Mark 11:15–18; Luke 19:45–47; cp. John 2:13–16)

12 Then Jesus went into the temple of God* and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves.

13 And He said to them, "It is [n]written, [o]*'My house shall be called a house of prayer,'* but you have made it a *'den of thieves.'* "

***21:1** M-Text reads *Bethsphage.* ***21:4** NU-Text omits *All.* ***21:5** Zechariah 9:9 ***21:7** NU-Text reads *and He sat.* ***21:12** NU-Text omits *of God.*

20:30
a 2 Sam. 7:14-17; Ps. 89:3-5,19-37; Is. 11:10-12; Ezek. 37:21-25; Matt. 1:1; Luke 1:31,32; Acts 15:14-17

20:31
b Matt. 19:13

20:34
c Matt. 9:36; 14:14; 15:32; 18:27
d *Miracles* (NT): vv. 30-34; Matt. 21:19. (Matt. 8:3; Acts 28:8, *note*)

21:3
e Cp. Ps. 50:10

21:4
f *Inspiration:* vv. 4-5; Matt. 21:9. (Ex. 4:15; 2 Tim. 3:16, *note*). Ps. 118:26

21:5
g *Kingdom* (NT): vv. 1-9; Matt. 22:2. (Matt. 2:2; 1 Cor. 15:24, *note*)
h Matt. 25:31; Luke 1:31-33; Rev. 3:21
i *Christ* (first advent): vv. 4-5; Matt. 21:9. (Gen. 3:15; Acts 1:11, *note*)

21:8
j Cp. 2 Kin. 9:13

21:9
k *Inspiration:* v. 9; Matt. 21:13. (Ex. 4:15; 2 Tim. 3:16, *note*). Ps. 118:26
l *Christ* (first advent): v. 9; Matt. 21:37. (Gen. 3:15; Acts 1:11, *note*)

21:11
m Deut. 18:15,18; Matt. 2:23; 16:14; Luke 4:16-29; John 6:14; 7:40; 9:17; Acts 3:22-23; see Luke 24:19, *note*

21:13
n *Inspiration:* v. 13; Matt. 21:16. (Ex. 4:15; 2 Tim. 3:16, *note*). Ps. 118:26
o Is. 56:7; Jer. 7:11

20:30 **THE MIRACLE OF THE BLIND MEN**

A twofold discrepancy is alleged to exist between the account of this miracle in Matt. 20:29–34 and those in Mark 10:46–52 and Luke 18:35–43: the subjects, and time of the healing. Two blind men were involved; Bartimaeus, the more active, is mentioned by name in Mark. Nothing is known of the other. Luke states that the time of the healing was before Christ entered Jericho; Matthew and Mark place it at His departure from the city. An explanation is possible on one of two grounds: (1) the healing could have taken place after our Lord left the old Jericho, and was drawing near the new Jericho, which Herod the Great had built some distance away; and (2) the blind men could have entreated the Lord for healing when He approached the city, but were healed as He departed from it.

21:1–9. Compare Zech. 14:4–9. The two advents are in striking contrast.

21:4 fulfilled. Here was the King's final and official offer of Himself, in accord with the prophecy of Zech. 9:9. Acclaimed by an unthinking multitude whose real belief is expressed in v. 11, but with no welcome from the official representatives of the nation, He was soon to hear the multitude shout: "Crucify Him!" (27:22,23; compare Mark 15:13,14; Luke 23:21).

14 Then *the* [a]blind and *the* lame came to Him in the temple, and He healed them.

15 But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, "Hosanna to the [b]Son of David!" they were indignant

16 and said to Him, "Do You hear what these are saying?" And Jesus said to them, "Yes. Have you never [c]read,

'Out[d] of the mouth of babes and nursing infants
You have perfected praise'?"

17 Then He left them and [e]went out of the city to Bethany, and He lodged there.

The barren fig tree
(Mark 11:12–14,20–26)

18 Now in the morning, as He returned to the city, He was [f]hungry.

19 And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, "Let no fruit grow on you ever again." Immediately the fig tree [g]withered away.

20 And when the disciples saw *it,* they marveled, saying, "How did the fig tree wither away so soon?"

21 So Jesus answered and said to them, "Assuredly, I say to you, if you have [h]faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, 'Be removed and be cast into the sea,' it will be done.

22 "And [i]whatever things you ask in prayer, believing, you will receive."

Jesus' authority challenged
(Mark 11:27–33; Luke 20:1–8)

23 Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, "By what authority are You doing these things? And who gave You this authority?"

24 But Jesus answered and said to them, "I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things:

25 "The [j]baptism of [k]John—where was it from? From heaven or from men?" And they [l]reasoned among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Why then did you not believe him?'

26 "But if we say, 'From men,' we [m]fear the multitude, for all count John as a [n]prophet."

27 So they answered Jesus and said, "We do not know." And He said to them, [o]"Neither will I tell you by what authority I do these things.

Parable of the two sons

28 "But what do you think? [p]A man had two sons, and he came to the first and said, 'Son, go, work today in my [q]vineyard.'

29 "He answered and said, 'I will not,' but afterward he [r]regretted it and went.

30 "Then he came to the second and said likewise. And he answered and said, 'I *go,* sir,' but he did not go.

31 "Which of the two did the will of *his* father?" They said to Him, "The first." Jesus said to them, "Assuredly, I say to you that tax collectors and harlots enter the [s]kingdom of God before you.

32 "For John came to you in the way of [t]righteousness, and you did not believe him; but tax collectors and harlots [u]believed him; and when you saw *it,* you did not afterward relent and believe him.

Parable of the landowner
(Mark 12:1–9; Luke 20:9–19; cp. Is. 5:1–7)

33 "Hear another [v]parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and

21:14
a Cp. Luke 14:21; Acts 3:1-10

21:15
b Matt. 1:1; John 7:42; cp. Jer. 23:5-6

21:16
c *Inspiration:* v. 16; Matt. 21:42. (Ex. 4:15; 2 Tim. 3:16, *note*). Ps. 118:26
d Ps. 8:2; cp. 1 Cor. 1:26-29

21:17
e Mark 11:11

21:18
f Mark 11:12-14; cp. John 4:6

21:19
g *Miracles* (NT): vv. 18-22; Mark 1:26. (Matt. 8:3; Acts 28:8, *note*)

21:21
h Matt. 17:20; Luke 17:6; 1 Cor. 13:2; James 1:6

21:22
i Matt. 7:7-11; Mark 11:24; Luke 11:9; John 15:7; 1 John 3:22; 5:14-15

21:25
j John 1:29-34; see Acts 8:12, *note*
k John 1:15-28
l Cp. Luke 5:21

21:26
m v. 46; Matt. 14:5; Luke 20:6; cp. Prov. 29:25; Mark 6:25
n Matt. 14:5

21:27
o Cp. v. 32; Matt. 3:3

21:28
p *Parables* (NT): vv. 28-32; Matt. 21:33. (Matt. 5:13; Luke 21:29, *note*)
q v. 33; Matt. 20:1; cp. Is. 5:7; Matt. 28:19; John 15:1-5

21:29
r *Repentance:* v. 29; Mark 1:4. (Matt. 3:2; Acts 17:30, *note*)

21:31
s See Matt. 6:33, *note*

21:32
t *Righteousness* (OT): v. 32; Matt. 27:19. (Gen. 6:9; Luke 2:25, *note*)
u *Faith:* v. 32; Mark 2:5. (Gen. 3:20; Heb. 11:39, *note*)

21:33
v *Parables* (NT): vv. 33-43; Matt. 22:1. (Matt. 5:13; Luke 21:29, *note*)

21:17 Bethany. Two miles east of Jerusalem and the home of Lazarus, was a frequent stopping place for Christ (Luke 10:38–42; compare Mark 11:1–11; Luke 19:29–35; John 12:1–8). With no other place was the human Christ so tenderly associated. Here also was manifested His divine power in the resurrection of Lazarus (John 11:41–44).

21:19 fig tree. Literally *a solitary fig tree.* Luke 13:6–9.

21:29 regretted it. Compare Luke 15:11–24 (especially vv. 17–21) for another striking illustration of repentance.

built a tower. And he leased it to vinedressers and went into a far country.

34 "Now when vintage-time drew near, he sent his servants to the [a]vinedressers, that they might receive its fruit.

35 "And the vinedressers took his servants, beat one, killed one, and stoned another.

36 "Again he sent other servants, more than the first, and they did likewise to them.

37 "Then last of all he [b]sent his [c]son to them, saying, 'They will respect my son.'

38 "But when the vinedressers saw the son, they said among themselves, 'This is the [d]heir. Come, let us [e]kill him and seize his inheritance.'

39 "So they took him and cast *him* out of the vineyard and killed *him.*

40 "Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?"

41 They said to Him, "He will destroy those wicked men miserably, and lease *his* vineyard to other vinedressers who will render to him the fruits in their seasons."

42 Jesus said to them, "Have you never [f]read in the Scriptures:

'The [g]stone which the builders rejected
Has become the [h]chief cornerstone.
This was the LORD'S doing,
And it is marvelous in our eyes'?

43 "Therefore I say to you, the [i]kingdom of God will be taken from you and given to a nation bearing the fruits of it.

44 "And whoever falls on this [j]stone will be broken; but on whomever it falls, it will grind him to powder."

45 Now when the chief priests and [k]Pharisees heard His parables, they perceived that He was speaking of them.

46 But when they sought to lay hands on Him, they [l]feared the multitudes, because they took Him for a prophet.

Parable of the marriage feast (Luke 14:16–24)

22 AND Jesus answered and spoke to them again by [m]parables and said:

2 "The [n]kingdom of heaven is like a certain king who arranged a marriage for his son,

3 "and sent out his servants to call those who were invited to the wedding; and they were not willing to come.

4 "Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have prepared my dinner; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding." '

5 "But they made light of it and went their ways, one to his own farm, another to his business.

6 "And the rest seized his servants, treated *them* spitefully, and killed *them.*

7 "But when the king heard *about*

21:34
a John 15:1; James 5:7-8

21:37
b *Christ* (first advent): v. 37; Matt. 26:31. (Gen. 3:15; Acts 1:11, *note*)
c John 3:16

21:38
d Heb. 1:2; cp. Rom. 8:16-17
e Ps. 2:2; John 11:53; Acts 4:26-28

21:42
f *Inspiration:* v. 42; Matt. 22:31. (Ex. 4:15; 2 Tim. 3:16, *note*). Ps. 118:22-23
g *Christ* (Stone): v. 42; Matt. 21:44. (Gen. 49:24; 1 Pet. 2:8, *note*)
h v. 5; Is. 29:16; Mark 12:10; Acts 4:11; Eph. 2:20; 1 Pet. 2:6-7

21:43
i See Matt. 6:33, *note*

21:44
j *Christ* (Stone): v. 44; Mark 12:10. (Gen. 49:24; 1 Pet. 2:8, *note*)

21:45
k See Matt. 3:7, *note*

21:46
l v. 26; Matt. 14:5; Mark 11:18,32

22:1
m *Parables* (NT): vv. 1-14; Matt. 24:32. (Matt. 5:13; Luke 21:29, *note*)

22:2
n *Kingdom* (NT): vv. 2-14; Matt. 23:13. (Matt. 2:2; 1 Cor. 15:24, *note*)

21:43 you. That is, *national Israel, the barren vine* (vv. 33–41). Compare Is. 5:1–7. **kingdom of God.** Our Lord here uses the expression "kingdom of God," referring to a sphere of genuine faith in God, in contrast with His usual expression "kingdom of heaven." The kingdom of God is declared to be "taken from you," that is, taken from the scribes and Pharisees represented in the parable as the wicked vinedressers, and given to a people who will bring forth the fruits of salvation. This passage teaches that unbelieving scribes and Pharisees would not be saved, because of their rejection of the Son. Others who will manifest the fruits of salvation take their place. Neither in the present age nor in the future millennium is the kingdom of God the exclusive possession of either Israel or the Gentiles.

22:3,4 wedding. Or *marriage feast.*

21:44 CHRIST AS THE STONE

Christ as the Stone is revealed in a threefold way:

(1) To Israel, Christ, coming not in Messianic glory but in the form of a Servant, is a Stumbling Stone and Rock of offense (Is. 8:14–15; Rom. 9:32–33; 1 Cor. 1:23; 1 Pet. 2:8).

(2) To the Church, Christ is the Foundation Stone and the Chief Cornerstone (1 Cor. 3:11; Eph. 2:20–22; 1 Pet 2:4–5). And

(3) to the Gentile world powers (see Times of the Gentiles, Luke 21:24, *note;* Rev. 16:19, *note*), Christ is to be the Striking Stone of destruction (Dan. 2:34). Israel stumbled over Christ; the Church is built upon Christ; Gentile world dominion will be crushed by Christ. See Armageddon, Rev. 16:13–16; 19:17, *note.*

it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.

8 "Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy.

9 'Therefore go into the highways, and as many as you find, invite to the wedding.'

10 "So those servants went out into the [a]highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.

11 "But when the king came in to see the guests, he saw a man there who did not have on a wedding garment.

12 "So he said to him, [b]'Friend, how did you come in here without a [c]wedding garment?' And he was [d]speechless.

13 "Then the king said to the servants, 'Bind him hand and foot, take him away, and* cast *him* into [e]outer darkness; there will be weeping and gnashing of teeth.'

14 "For [f]many are called, but few *are* chosen."

Jesus answers the Herodians (Mark 12:13–17; Luke 20:20–26)

15 Then the Pharisees went and plotted how they might entangle Him in *His* talk.

16 And they sent to Him their disciples with the [g]Herodians, saying, "Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men.

17 "Tell us, therefore, what do You think? Is it lawful to pay [h]taxes to Caesar, or not?"

18 But Jesus perceived their wickedness, and said, "Why do you [i]test Me, *you* hypocrites?

19 "Show Me the tax money." So they brought Him a [j]denarius.

20 And He said to them, "Whose image and inscription *is* this?"

21 They said to Him, "Caesar's." And He said to them, "Render therefore to Caesar the things that are [k]Caesar's, and to God the things that are [l]God's."

22 When they had heard *these words,* they marveled, and left Him and went their way.

Jesus answers the Sadducees (Mark 12:18–27; Luke 20:27–38)

23 The same day the Sadducees, who say there is no [m]resurrection, came to Him and asked Him,

24 saying: "Teacher, Moses [n]said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother.

25 "Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother.

26 "Likewise the second also, and the third, even to the seventh.

27 "Last of all the woman died also.

28 "Therefore, in the resurrection, [o]whose wife of the seven will she be? For they all had her."

29 Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God.

30 "For in the resurrection they neither marry nor are given in marriage, but are [p]like angels of God* in heaven.

31 "But concerning the resurrection of the dead, have you not [q]read what was spoken to you by God, saying,

***22:13** NU-Text omits *take him away and.*
***22:30** NU-Text omits *of God.*

22:10
a Matt. 13:47-48; Acts 28:28; cp. Rom. 10:18; 15:19; Col. 1:5-6,23

22:12
b Cp. Matt. 26:50
c Contrast Rom. 10:1-13 with Phil. 3:7-9
d Rom. 3:19

22:13
e *Judgments* (the seven): v. 13; Matt. 23:33. (2 Sam. 7:14; Rev. 20:12, *note*)

22:14
f Matt. 20:16; cp. Is. 65:2

22:16
g Mark 3:6; see v. 15, *note*

22:17
h Cp. Matt. 17:24-27

22:18
i *Test/Tempt:* v. 18; Matt. 22:35. (Gen. 3:1; James 1:14, *note*)

22:19
j See Coinage (NT), Matt. 5:26, *note*

22:21
k Rom. 13:1-7; 1 Pet. 2:13-17
l 1 Cor. 3:23; 6:19-20; 12:27

22:23
m *Resurrection:* vv. 23-31; Matt. 26:32. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

22:24
n *Law* (of Moses): v. 24; Matt. 22:36. (Ex. 19:1; Gal. 3:24, *note*). Deut. 25:5

22:28
o Cp. 1 Tim. 1:4; 4:7; 6:4; 2 Tim. 2:23-26

22:30
p 1 John 3:2; see Heb. 1:4, *note*

22:31
q *Inspiration:* vv. 31-32; Matt. 24:15. (Ex. 4:15; 2 Tim. 3:16, *note*)

22:8,9,10 wedding. Or *marriage feast.*

22:9 The worldwide call. Matt. 28:16–20; Rev. 22:17.

22:15 Verses 15–46 record our Lord's meetings with the representatives of Israel—the Herodians, the Sadducees, and the Pharisees (see 3:7, *note*). Although He answered their questions and put them to silence (v. 46), they did not repent and turn to Him in faith. The only message left for them was the woes of ch. 23.

22:16 Herodians. Not a sect but a political party that supported the Herod dynasty.

22:29 You are mistaken (from the Greek verb *planaō*) carries the idea of being deceived. Thus Jesus' answer to the Sadducees' question gives the three incapacities of the rationalist: (1) self-deception (Rom. 1:21–22); (2) ignorance of the spiritual content of Scripture (Acts 13:27); and (3) disbelief in the intervention of divine power (2 Pet. 3:4–9).

32 [a]*'I am the God of Abraham, the God of Isaac, and the God of Jacob'*? God is not the God of the dead, but of the living."

33 And when the multitudes heard *this,* they were astonished at His teaching.

Jesus answers the Pharisees
(Mark 12:28–34; cp. Luke 10:25–28)

34 But when the [b]Pharisees heard that He had silenced the [b]Sadducees, they gathered together.

35 Then one of them, a lawyer, asked *Him a question,* [c]testing Him, and saying,

36 "Teacher, which *is* the [d]great commandment in the [e]law?"

37 Jesus said to him, "*'You shall [f]love the LORD your God with all your heart, with all your soul, and with all your mind.'*

38 "This is *the* first and great commandment.

39 "And *the* second *is* like it: *'You shall love your [g]neighbor as yourself.'*

40 "On these two commandments hang [h]all the Law and the Prophets."

Jesus questions the Pharisees concerning the Messiah
(Mark 12:35–37; Luke 20:41–44)

41 While the [i]Pharisees were gathered together, Jesus asked them,

42 saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "*The [j]Son* of David."

43 He said to them, "How then does David in the [k]Spirit call Him *'Lord,'* saying:

44 *'The[l] LORD said to my Lord,*
"Sit at My right hand,
Till I make Your enemies Your footstool"'?

45 "If David then calls Him *'Lord,'* how is He his Son?"

46 And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.

The marks of a Pharisee
(Mark 12:38–40; Luke 20:45–47)

23 THEN Jesus spoke to the multitudes and to His disciples,

2 saying: "The scribes and the Pharisees sit in Moses' seat.

3 "Therefore whatever they tell you to observe,* *that* observe and do, but do not do according to their works; for they say, and do not do.

4 "For they [m]bind heavy burdens, hard to bear, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 "But all their works they do to [n]be seen by men. They make their phylacteries broad and enlarge the borders of their garments.

6 "They love the best places at feasts, the best seats in the synagogues,

7 "greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.'

8 "But you, do not be called 'Rabbi'; for One is your Teacher, the Christ,* and you are all brethren.

9 "Do not call anyone on earth your father; for One is your Father, He [o]who is in heaven.

10 "And do not be called teachers; for One is your Teacher, the Christ.

11 "But he who is greatest among you shall be your servant.

12 "And whoever exalts himself

***23:3** NU-Text omits *to observe.* ***23:8** NU-Text omits *the Christ.*

22:32
a Gen. 17:7; 26:24; 28:21; Ex. 3:6; Acts 7:26

22:34
b See Matt. 3:7, *notes*

22:35
c *Test/Tempt:* v. 35; Matt. 26:41. (Gen. 3:1; James 1:14, *note*)

22:36
d Cp. Matt. 5:17-48
e *Law* (of Moses): vv. 36-40; Matt. 23:23. (Ex. 19:1; Gal. 3:24, *note*). Deut. 25:5

22:37
f Deut. 6:5; 10:12; cp. Rom. 3:19; Gal. 3:10

22:39
g Lev. 19:18; Matt. 19:19; Rom. 13:9; Gal. 5:14; cp. Luke 10:29-37

22:40
h Matt. 7:12; Rom. 13:10; 1 Tim. 1:5

22:41
i See Matt. 3:7, *notes*

22:42
j Matt. 1:1; 21:9

22:43
k *Holy Spirit* (NT): v. 43; Matt. 28:19. (Matt. 1:18; Acts 2:4, *note*)

22:44
l Ps. 110:1

23:4
m Cp. Matt. 11:29-30; Luke 11:46; Acts 15:10; Rom. 2:17-24; Gal. 5:1; 6:13; Col. 2:16

23:5
n Matt. 6:1,2,5,16

23:9
o Matt. 5:16,48; 6:1,9,14,26,32; 7:11

22:35 lawyer. The Greek word *nomikos* is translated "lawyer" here and in Luke 7:30; 10:25; 11:45,46,52; 14:3; Titus 3:13. In the Matthean and Lucan references it describes men expert in the *Jewish* law, normally called "scribes" (compare Ezra 7:6,10). In Titus it probably refers to one who was expert in *Roman* law.

22:41 asked. Jesus' question was not personal but doctrinal; "Whose Son is the Messiah?" Compare John 19:7; Acts 2:25–36; Rom. 1:3–4.

23:1 Verses 1–12 introduce the woes that Christ pronounced upon the scribes and Pharisees, and particularly emphasize the pride and self-exaltation of these interpreters of the law. The woes are expressed in the most severe language Christ ever used.

23:2 Moses' seat has reference to the position of a teacher of the law of Moses. Compare Ezra 7:6,25–26. The law is to be honored, but not the hypocritical teachers of it.

23:5 phylacteries. Compare Deut. 6:8, which describes the proper and spiritual use of God's commandments.

will be humbled, and he who humbles himself will be exalted.

Jesus announces seven woes on the Pharisees
(Mark 12:38–40; Luke 20:47)

13 "But woe to you, scribes and Pharisees, hypocrites! For you shut up the [a]kingdom of heaven against men; for you neither go in *yourselves,* nor do you allow those who are entering to go in.

14 "Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.*

15 "Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.

16 "Woe to you, [b]blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged *to perform it.*'

17 [c]"Fools and blind! For which is greater, the gold or the temple that [d]sanctifies* the gold?

18 "And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged *to perform it.*'

19 "Fools and blind! For which is greater, the gift or the altar that [e]sanctifies the gift?

20 "Therefore he who swears by the altar, swears by it and by all things on it.

21 "He who swears by the temple, swears by it and by Him who dwells* in it.

22 "And he who swears by heaven, swears by the throne of God and by Him who sits on it.

23 "Woe to you, scribes and Pharisees, hypocrites! For you pay [f]tithe of mint and anise and cummin, and have [g]neglected the weightier *matters* of the [h]law: justice and mercy and faith. These you ought to have done, without leaving the others undone.

24 "Blind guides, who strain out a gnat and swallow a camel!

25 "Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence.*

26 "Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.

27 "Woe to you, scribes and Pharisees, hypocrites! For you are like [i]whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead *men's* bones and all uncleanness.

28 "Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and [j]lawlessness.

29 "Woe to you, scribes and Pharisees, hypocrites! Because you [k]build the tombs of the prophets and adorn the monuments of the righteous,

30 "and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'

31 "Therefore you are witnesses against yourselves that you are [l]sons of those who murdered the prophets.

32 "Fill up, then, the measure of your [m]fathers' *guilt.*

33 "Serpents, brood of vipers! How can you escape [n]the condemnation of hell?

34 "Therefore, indeed, I send you prophets, wise men, and scribes: *some* of them you will [o]kill and crucify, and *some* of them you will [p]scourge in your synagogues and persecute from city to city,

***23:14** NU-Text omits this verse. ***23:17** NU-Text reads *sanctified.* ***23:21** M-Text reads *dwelt.* ***23:25** M-Text reads *unrighteousness.*

23:13
a *Kingdom* (NT): v. 13; Matt. 23:39. (Matt. 2:2; 1 Cor. 15:24, *note*)

23:16
b Matt. 15:14; cp. Is. 56:10-11; Mal. 2:8

23:17
c Cp. Eph. 5:15
d *Sanctification* (NT): v. 17; Matt. 23:19. (Matt. 4:5; Rev. 22:11, *note*)

23:19
e *Sanctification* (NT): v. 19; Matt. 24:15. (Matt. 4:5; Rev. 22:11, *note*)

23:23
f Luke 11:42; 18:12
g 1 Sam. 15:22; Is. 1:11-17; Hos. 6:6; Mic. 6:8
h *Law* (of Moses): v. 23; Mark 1:44. (Ex. 19:1; Gal. 3:24, *note*)

23:27
i Luke 11:44; Acts 23:3; cp. Phil. 3:4-6

23:28
j See Rom. 3:23, *note*

23:29
k Luke 11:47-48

23:31
l Acts 7:51-52

23:32
m 1 Thess. 2:15-16

23:33
n *Judgments* (the seven): vv. 33,35; Matt. 24:51. (2 Sam. 7:14; Rev. 20:12, *note*)

23:34
o Luke 11:49; John 16:2; Acts 7:54-60
p Acts 5:40; 2 Cor. 11:24-25

23:15 hell. Greek *geenna.* See Matt. 5:22, *note.*

23:23 anise. Under the prescription in Deut. 14:22–23, the rabbis of Jesus' day included these spices as part of the tithe of grain. Mint is, perhaps, the "horse mint" *(Mentha longifolia),* the more common of several varieties growing wild in the Holy Land today. Anise *(Anethum graveolens)* resembles parsley and its aromatic, oval-shaped seeds are not unlike caraway. Cumin *(Cuminum cyminum)* is an herb of the carrot family, not common in Bible lands today.

23:33 hell. Greek *geenna.* See Matt. 5:22, *note.*

23:34 send you prophets. The Jews' treatment of the apostles is proved, vv. 31–33.

35 "that on you may come [a]all the
righteous blood shed on the earth,
from the blood of righteous Abel to
the blood of Zechariah, son of
Berechiah, whom you murdered be-
tween the temple and the altar.
36 "Assuredly, I say to you, all
these things will come upon this
generation.

Jesus laments over Jerusalem
(Luke 13:34–35; cp. Ps. 118:26;
Jer. 22:5)

37 [b]"O Jerusalem, Jerusalem, the
one who kills the prophets and
[c]stones those who are sent to her!
How often I wanted to [d]gather your
children together, as a hen gathers
her chicks under *her* [e]wings, but
you were not willing!
38 "See! Your house is left to you
desolate;
39 "for I say to you, you shall see
Me no more [f]till you say, [g]'*Blessed*
is He who comes in the name of the
LORD!' "*

VI. The Predicted Return of the
King: the Olivet Discourse, 24—25

The Olivet Discourse: the temple
to be destroyed
(Mark 13:1–2; Luke 21:5–6)

24 THEN Jesus went out and de-
parted from the temple, and
His disciples came up to show Him
the buildings of the temple.
2 And Jesus said to them, "Do you
not see all these things? Assuredly, I
say to you, [h]not *one* stone shall be
left here upon another, that shall
not be thrown down."

The disciples' two questions: "When"
and "What?" (Mark 13:3–4; Luke 21:7)

3 Now as He sat on the Mount of
Olives, the disciples came to Him
privately, saying, "Tell us, [i]when
will these things be? And what *will*
be the sign of Your [j]coming, and of
the end of the age?"

Daniel's seventieth week of years
(Dan. 9:27): the end time
(Mark 13:5–13; cp. Luke 21:8–11)

4 And Jesus answered and said to
them: "Take heed that no one de-
ceives you.
5 "For [k]many will come in My
name, saying, 'I am the [l]Christ,' and
will deceive many.
6 "And you will hear of [m]wars and
rumors of wars. See that you are not
troubled; for all* *these things* must
come to pass, but the end is not yet.
7 "For [n]nation will rise against na-
tion, and kingdom against kingdom.
And there will be [o]famines, pesti-
lences,* and [p]earthquakes in vari-
ous places.
8 "All these *are* the beginning of
sorrows.
9 "Then they will [q]deliver you up
to tribulation and kill you, and you
will be hated by all nations for My
name's sake.
10 "And then [r]many will be of-
fended, will betray one another, and
will hate one another.
11 "Then many [s]false prophets
will rise up and deceive many.
12 "And because [t]lawlessness will
abound, the love of many will grow
[u]cold.

***23:39** Psalm 118:26 ***24:6** NU-Text omits *all.*
***24:7** NU-Text omits *pestilences.*

23:35
a Rev. 18:24

23:37
b Luke 19:41-42; cp. Is. 22:4
c vv. 31,34; Neh. 9:26; 2 Chr. 24:20-21; 36:15-16; Matt. 21:35-36
d Matt. 11:28-30
e Cp. Ps. 17:8; 91:4

23:39
f *Kingdom* (NT): v. 39; Matt. 24:14. (Matt. 2:2; 1 Cor. 15:24, *note*)
g *Christ* (second advent): v. 39; Matt. 24:3. (Deut. 30:3; Acts 1:11, *note*)

24:2
h Cp. 1 Kin. 9:7-9; Ps. 79:1; Is. 64:11; Jer. 26:18; Mic. 3:12; Luke 19:44

24:3
i vv. 27,37,39; Luke 17:20-37; 1 Thess. 5:2-3
j *Christ* (second advent): v. 3; Matt. 24:27. (Deut. 30:3; Acts 1:11, *note*)

24:5
k v. 24; John 5:43; 1 John 2:18
l *Antichrist:* vv. 4-5,11; Matt. 24:24. (Matt. 24:5; Rev. 13:11, *note*)

24:6
m Rev. 6:2-4

24:7
n Hag. 2:22
o Rev. 6:5-6
p Cp. Rev. 6:12

24:9
q Matt. 10:17-18; Luke 21:12; John 15:20-21; Rev. 2:10

24:10
r Cp. Dan. 12:10

24:11
s Acts 20:29; 2 Pet. 2:1; Rev. 13:11; 19:20

24:12
t See Rom. 3:23, *note*
u 2 Thess. 2:3; 2 Tim. 3:1-3; cp. Rev. 3:15-16

23:35 Abel. Our Lord here confirms the record of Gen. 4:8–10. Compare Heb. 12:24.

23:35 Berechiah. This was probably the actual father of this martyr, Zechariah, who is designated in 2 Chronicles as son of his famous grandfather, Jehoiada, who had died at the advanced age of 130 before Zechariah began his ministry. Compare 2 Chr. 24:15,20–22; 36:16; Luke 11:51.

23:36 come upon this generation. Compare Rev. 18:21–24. Thus history runs. Judgment falls upon one generation for the sins of centuries. The prediction of v. 36 was fulfilled in the destruction of Jerusalem in A.D. 70.

23:39 till. Observe the "tills" or "untils" of Israel's blessing: (1) Israel must say, "Blessed is He" (v. 39; compare Rom. 10:3–4). (2) Gentile world power must run its course (Luke 21:24; compare Dan. 2:34–35). And (3) the elect number of the Gentiles and Jews must be brought into the Church (Acts 15:13–18). Then "the Deliverer will come out of Zion," etc. (Rom. 11:25–27).

24:1 departed. The Lord Jesus leaves that which He abandons to judgment. See Mark 8:21–23 (with *note* at v. 23) in the light of Matt. 11:21–22. Compare Rev. 18:4.

24:3 age. Greek *aiōn.* See Mark 10:30, *note.*

Mount of Olives: The summit of the range of hills east of Jerusalem which was once covered with olive trees. A central location to the events of Christ's ministry.

13 "But he who endures to the end
shall be saved.
14 "And this [a]gospel of the [b]king-
dom will be preached in all the
world as a witness to all the nations,
and then the end will come.

The middle of Daniel's seventieth week: the abomination of desolation (Mark 13:14–18; cp. Luke 21:20–23)

15 "Therefore when you see the
[c]*'abomination of desolation,'** [d]spoken of by Daniel the prophet,
standing in the [e]holy place" (who-
ever reads, let him understand),
16 "then let those who are in Ju-
dea flee to the mountains.
17 "Let him who is on the house-
top not go down to take anything
out of his house.
18 "And let him who is in the field
not go back to get his clothes.
19 "But woe to those who are
pregnant and to those who are nurs-
ing babies in those days!
20 "And pray that your flight may
not be in winter or on the [f]Sabbath.

The great tribulation (latter half of week). (Mark 13:19–23; cp. Ps. 2:5; Luke 21:23–24; see Rev. 7:14, note)

21 "For then there will be [g]great
tribulation, such as has not been
since the beginning of the world
until this time, no, nor ever shall
be.
22 "And unless those days were
shortened, no flesh would be saved;
but for the [h]elect's sake those days
will be shortened.
23 "Then if anyone says to you,
'Look, here *is* the Christ!' or
'There!' do not believe *it.*
24 "For [i]false christs and false
prophets will rise and show great

24:14
a *Gospel:* v. 14; Matt. 26:13. (Gen. 12:3; Rev. 14:6, *note*)
b *Kingdom* (NT): v. 14; Matt. 24:30. (Matt. 2:2; 1 Cor. 15:24, *note*)

24:15
c *The Beast:* v. 15; Mark 13:14. (Dan. 7:8; Rev. 19:20, *note*)
d *Inspiration:* v. 15; Matt. 24:37. (Ex. 4:15; 2 Tim. 3:16, *note*)
e *Sanctification* (NT): v. 15; Matt. 25:31. (Matt. 4:5; Rev. 22:11, *note*)

24:20
f *Sabbath:* v. 20; Matt. 28:1. (Gen. 2:3; Matt. 12:1, *note*)

24:21
g *Tribulation* (the great): vv. 21-22,29; Mark 13:19. (Ps. 2:5; Rev. 7:14, *note*)

24:22
h *Election* (corporate): v. 22; Matt. 24:24. (Deut. 7:6; 1 Pet. 5:13, *note*)

24:24
i *Antichrist:* vv. 23-24; John 5:43. (Matt. 24:5; Rev. 13:11, *note*)

***24:15** Daniel 11:31; 12:11

24:13 saved. The reference is not to the salvation of the soul of the believer who endures persecution, but to his deliverance by the Lord's return.

24:14 world. Greek *oikoumenē.* See Luke 2:1, *note.*

Daniel: *God's judge.* A young man from Judah who was taken to Babylon as a captive. He served the king but remained faithful to God and was His prophet.

24:16 Compare Luke 21:20–24. The passage in Luke refers in express terms to a destruction of Jerusalem which was fulfilled by Titus in A.D. 70; the passage in Matthew alludes to a future crisis in Jerusalem after the manifestation of the "abomination." See Beast (Dan. 7:8; Rev. 19:20, *note*); and Armageddon (Rev. 16:13–16; 19:17, *note*). As the circumstances in both cases will be similar, so are the warnings. In the former case Jerusalem was destroyed; in the latter it will be delivered by divine interposition.

24:21 world. Gk. *kosmos.* See Matt. 4:8, *note.*

24:3

THE TWOFOLD QUESTION

Chapter 24, with Luke 21:20–24, answers the twofold question. The order is as follows: "When will these things be?"—that is, destruction of the temple and city. The answer is in Luke 21:20,24. The remainder of Matt. 24:3 really constitutes a single question: "And what will be the sign of Your coming, and of the end of the age?" The answer is in vv. 4–33. Verses 4–14 have a double interpretation: They give (1) the character of the age—wars, international unrest, famines, pestilences, persecutions, and false Christs (compare Dan. 9:26). This is not the description of a converted world. But (2) the same answer applies in a specific way to the end of the age, that is, Daniel's seventieth week (see Dan. 9:24, *note*). All that has characterized the age gathers into awful intensity at the end. Verse 14 has specific reference to the proclamation of the good news that the kingdom is again "at hand" (Rev. 14:6–7; see Rom. 11:5, *note*). Verse 15 gives the sign of the abomination (see Dan. 9:24, *note*)—the man of sin, or beast (2 Thess. 2:3–8; compare Dan. 9:27; 12:11; Rev. 13:4–7).

This introduces the great tribulation (Ps. 2:5; see Rev. 7:14, *note*), which runs its awful course of three and a half years, culminating in the battle of Rev. 19:19–21 (see Rev. 19:19, *note*), at which time Christ becomes the Striking Stone of Dan. 2:34. The detail of this period (vv. 15–28) is:

(1) the abomination in the holy place (v. 15), causing sacrifice to cease;
(2) the warning (vv. 16–20) to believing Jews who will then be in Judea;
(3) the great tribulation, with renewed warning about false Christs (vv. 21–26);
(4) the sudden striking of the Gentile world power (vv. 27–28);
(5) the glorious appearing of the Lord, visible to all nations, and the regathering of Israel (vv. 29–31);
(6) the sign of the fig tree (vv. 32–33); and
(7) warnings, applicable to this present age over which these events are ever impending (vv. 34–51; compare Phil. 4:5). Careful study of Dan. 2; 7; 9; and Rev. 13 will make the interpretation clear. See, also, Remnant (Is. 1:9; Rom. 11:5, *note*).

signs and wonders to deceive, if possible, even the [a]elect.
25 "See, I have told you beforehand.
26 "Therefore if they say to you, 'Look, He is in the desert!' do not go out; *or* 'Look, *He is* in the inner rooms!' do not believe *it.*
27 "For as the [b]lightning comes from the east and flashes to the west, so also will the [c]coming of the [d]Son of Man be.
28 "For wherever the [e]carcass is, there the eagles will be gathered together.

The King's return to earth at the close of the tribulation
(Mark 13:24–27; Luke 21:29–33)

29 "Immediately after the tribulation of [f]those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.
30 "Then the sign of the [g]Son of Man will appear in heaven, and then all the tribes of the earth will [h]mourn, and they will see the Son of Man [c]coming on the [i]clouds of heaven with power and great [j]glory.
31 "And He will send His [k]angels with a great sound of a trumpet, and they [l]will gather together His [a]elect from the four winds, from one end of heaven to the other.

Parable of the fig tree
(Mark 13:28–31; Luke 21:29–33)

32 "Now learn this [m]parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer *is* near.
33 "So you also, when you see all these things, know that it is near—at the doors!
34 "Assuredly, I say to you, [n]this generation will by no means pass away till all these things take place.
35 [o]"Heaven and earth will pass away, but My words will by no means pass away.

Watchfulness enjoined
(Mark 13:32–37; Luke 21:34–36)

36 "But of [c]that [f]day and hour no one [p]knows, not even the [q]angels of heaven,* but My Father only.
37 "But as the [r]days of Noah *were,* so also will the [c]coming of the [s]Son of Man be.
38 "For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,
39 "and did not know until the flood came and took them all away, so also will the [c]coming of the [t]Son of Man be.
40 "Then two *men* will be in the field: one will be taken and the other left.
41 "Two *women will be* grinding at the mill: one will be taken and the other left.
42 [u]"Watch therefore, for you do [v]not know what hour* your Lord is [c]coming.
43 "But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.
44 "Therefore you also be [w]ready, for the [x]Son of Man is [c]coming at an hour you do not expect.
45 "Who then is a faithful and wise servant, whom his master made ruler over his household, to give them [y]food in due season?

***24:36** NU-Text adds *nor the Son.* ***24:42** NU-Text reads *day.*

24:24
a *Election* (corporate): vv. 24,31; Mark 13:20. (Deut. 7:6; 1 Pet. 5:13, *note*)

24:27
b Luke 17:24
c *Christ* (second advent): vv. 27, 30,36-50; Matt. 24:46. (Deut. 30:3; Acts 1:11, *note*)
d See Matt. 8:20, *note*

24:28
e *Armageddon* (battle of): vv. 27-28; Luke 17:37. (Is. 10:27; Rev. 19:17, *note*)

24:29
f *Day* (of the LORD): vv. 29-31,36; Matt. 25:31. (Ps. 2:9; Rev. 19:19, *note*)

24:30
g See Matt. 8:20, *note*
h Cp. Zech. 12:10-14
i Dan. 7:13
j *Kingdom* (NT): vv. 30-31; Matt. 25:1. (Matt. 2:2; 1 Cor. 15:24, *note*)

24:31
k See Heb. 1:4, *note*
l *Israel* (prophecies): v. 31; Mark 13:27. (Gen. 12:2; Rom. 11:26, *note*)

24:32
m *Parables* (NT): vv. 32-33; Matt. 25:1. (Matt. 5:13; Luke 21:29, *note*)

24:34
n Matt. 23:36

24:35
o 1 Pet. 1:23-25; 2 Pet. 3:10

24:36
p vv. 42,44; Acts 1:7; cp. Zech. 14:7
q See Heb. 1:4, *note*

24:37
r *Inspiration:* vv. 37-38; Matt. 26:24. (Ex. 4:15; 2 Tim. 3:16, *note*). Gen. 6:5-8; 1 Pet. 3:20
s See Matt. 8:20, *note*

24:39
t See Matt. 8:20, *note*

24:42
u Matt. 25:13; 1 Thess. 5:6
v v. 50

24:44
w Luke 12:35-40
x See Matt. 8:20, *note*

24:45
y Cp. 1 Pet. 5:2-4

24:28 The meaning of this somewhat puzzling verse is illuminated in the final dialogue between God and Job (Job 39:27–30). The spiritual application here is that, where moral corruption exists, divine judgment falls.

24:33 it. Or *He.* Compare 1 Thess. 5:1–5.

24:34 generation. The word "generation" (Greek *genea*), though commonly used in Scripture of those living at one time, could not here mean those alive at the time of Christ, as none of "these things"—that is, the worldwide preaching of the kingdom, the tribulation, the return of the Lord in visible glory, and the regathering of the elect—occurred then. The expression "this generation" here (1) may mean that the future generation which will endure the tribulation and see the signs, will also see the consummation, the return of the Lord; or (2) it may be used in the sense of *race* or *family,* meaning that the nation or family of Israel will be preserved "till all these things take place," a promise wonderfully fulfilled to this day.

24:45 faithful. Compare Luke 12:42–48; 1 Cor. 4:2. The Lord commends faithfulness rather than ability.

46 "Blessed *is* that servant whom
his master, when he [a]comes, will
find so doing.
47 "Assuredly, I say to you that he
will [b]make him ruler over all his
goods.
48 "But if that evil servant says in
his heart, 'My master is [c]delaying
his [d]coming,'*
49 "and begins to beat *his* fellow
servants, and to eat and drink with
the drunkards,
50 "the master of that servant will
[e]come on a day when he is not look-
ing for *him* and at an hour that he is
[f]not aware of,
51 "and will cut him in two and
[g]appoint *him* his portion with the
hypocrites. There shall be weeping
and gnashing of teeth.

The parable of the ten virgins

25 "THEN the [h]kingdom of
heaven shall be [i]likened to
ten virgins who took their lamps and
went out to meet the bridegroom.
2 "Now five of them were wise,
and five *were* foolish.
3 "Those who *were* foolish took
their lamps and took no oil with
them,
4 "but the wise took oil in their
vessels with their lamps.
5 "But while the bridegroom was
delayed, they all slumbered and
slept.
6 "And at midnight a cry was
heard: 'Behold, the bridegroom is
coming;* go out to meet him!'
7 "Then all those virgins arose and
[j]trimmed their lamps.
8 "And the foolish said to the
wise, 'Give us *some* of your oil, for
our lamps are going out.'
9 "But the wise answered, saying,
'*No,* lest there should not be enough
for us and you; but go rather to those
who sell, and buy for yourselves.'
10 "And while they went to buy,
the bridegroom [k]came, and those
who were ready went in with him to
the wedding; and the door was shut.
11 "Afterward the other virgins
came also, saying, 'Lord, Lord,
[l]open to us!'
12 "But he answered and said, 'As-
suredly, I say to you, I do [m]not know
you.'
13 [n]"Watch therefore, for you
[o]know neither the day nor the hour*
in which the [p]Son of Man is [q]coming.

The parable of the talents

14 "For *the* [r]*kingdom of heaven is*
like a man traveling to a far country,
who called his own servants and de-
livered his goods to them.
15 "And to one he gave five [s]tal-
ents, to another two, and to another
one, to each according to his own
ability; and immediately he went on
a journey.
16 "Then he who had received the
five talents went and [t]traded with
them, and made another five tal-
ents.
17 "And likewise he who *had re-
ceived* two gained two more also.
18 "But he who had received one
went and dug in the ground, and
[u]hid his lord's money.
19 "After a long time the lord of
those servants came and [v]settled ac-
counts with them.
20 "So he who had received five
[w]talents came and brought five oth-
er talents, saying, 'Lord, you deliv-
ered to me five talents; look, I have
gained five more talents besides
them.'
21 "His lord said to him, 'Well
done, good and faithful servant; you
were [x]faithful over a few things, I
will [y]make you ruler over many
things. Enter into the [z]joy of your
lord.'
22 "He also who had received two
[aa]talents came and said, 'Lord, you
delivered to me two talents; look, I
have gained two more talents be-
sides them.'

***24:48** NU-Text omits *his coming.* ***25:6** NU-Text omits *is coming.* ***25:13** NU-Text omits the rest of this verse.

24:46
a *Christ* (second advent): vv. 36-50; Matt. 24:48. (Deut. 30:3; Acts 1:11, *note*)

24:47
b *Rewards:* v. 47; Matt. 25:21. (Dan. 12:3; 1 Cor. 3:14, *note*)

24:48
c 2 Pet. 3:4-9; cp. Heb. 10:37; Rev. 22:7,12,20
d *Christ* (second advent): vv. 36-50; Matt. 25:10. (Deut. 30:3; Acts 1:11, *note*)

24:50
e *Christ* (second advent): vv. 36-50; Matt. 25:10. (Deut. 30:3; Acts 1:11, *note*)
f Mark 13:32

24:51
g *Judgments* (the seven): v. 51; Matt. 25:28. (2 Sam. 7:14; Rev. 20:12, *note*). Matt. 7:21-23; 25:3-12; 2 Pet. 2:20-22

25:1
h *Kingdom* (NT): vv. 1-46; Matt. 26:29. (Matt. 2:2; 1 Cor. 15:24, *note*)
i *Parables* (NT): vv. 1-30; Mark 2:21. (Matt. 5:13; Luke 21:29, *note*)

25:7
j Cp. Luke 12:35

25:10
k *Christ* (second advent): vv. 10-13; Matt. 25:13. (Deut. 30:3; Acts 1:11, *note*)

25:11
l Luke 13:25-30

25:12
m Matt. 7:21-23

25:13
n Mark 13:35; 1 Thess. 5:6
o Matt. 24:36,42
p See Matt. 8:20, *note*
q *Christ* (second advent): vv. 10-13; Matt. 25:31. (Deut. 30:3; Acts 1:11, *note*)

25:14
r See Matt. 3:2, *note*

25:15
s See Coinage (NT), Matt. 5:26, *note*

25:16
t Cp. Eph. 5:16; 1 Tim. 4:12; 2 Pet. 1:5-8

25:18
u Cp. Prov. 26:15; 1 Pet. 4:10; 2 Pet. 1:9-12

25:19
v Cp. Rom. 14:10-12; 1 Cor. 3:9-17; 2 Cor. 5:10

25:20
w See Coinage (NT), Matt. 5:26, *note*

25:21
x Luke 16:10; 1 Cor. 4:2; 2 Tim. 4:7-8
y *Rewards:* vv. 21-23; Matt. 25:28. (Dan 12:3; 1 Cor. 3:14, *note*)
z Ps. 16:11; John 15:10-11; cp. Zeph. 3:17; Heb. 12:1-2

25:22
aa See Coinage (NT), Matt. 5:26, *note*

25:1 This part of the Olivet Discourse goes beyond the "sign" questions of the disciples (24:3) and presents our Lord's return in three aspects: (1) as testing profession, vv. 1–13; (2) as testing service, vv. 14–30; and (3) as testing individual Gentiles, vv. 31–46. **bridegroom.** Syriac and Vulgate add *and the bride.*

25:10 wedding. Or *marriage feast.*

25:21 Well done. The same commendation is gained by the servant with two talents (v. 23) as by the one with five talents, because both were equally faithful.

23 "His lord said to him, 'Well *done,* good and faithful servant; you have been faithful over a few things, I will [a]make you ruler over many things. Enter into the [b]joy of your lord.'

24 "Then he who had received the one [c]talent came and said, 'Lord, I knew you to be a [d]hard man, reaping where you have not sown, and gathering where you have not scattered seed.

25 'And I was afraid, and went and hid your talent in the ground. Look, *there* you have *what is* yours.'

26 "But his lord answered and said to him, 'You [e]wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed.

27 'So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest.

28 [f]'Therefore take the talent from him, and [a]give *it* to him who has ten talents.

29 'For to everyone who [g]has, more will be [a]given, and he will have abundance; but from him who does not have, even what he has will be [f]taken away.

30 'And [f]cast the unprofitable servant into the outer darkness. [h]There will be weeping and [i]gnashing of teeth.'

Judgment of individual Gentiles at Christ's return to earth

31 "When the [j]Son of Man [k]comes in His glory, and all the [l]holy* [m]angels with Him, [n]then He will sit on the throne of His [o]glory.

32 "All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides *his* sheep from the goats.

33 "And He will set the [p]sheep on His right hand, but the goats on the left.

34 "Then the King will say to those on His right hand, 'Come, you blessed of My Father, [a]inherit the [q]kingdom prepared for you from the foundation of the world:

35 'for I was [r]hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in;

36 'I *was* naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'

37 "Then the [s]righteous will answer Him, saying, 'Lord, when did

***25:31** NU-Text omits *holy.*

25:23
a *Rewards:* vv. 21-23,28-29,34-40; Mark 9:41. (Dan 12:3; 1 Cor. 3:14, *note*)
b Ps. 16:11; John 15:10-11; cp. Zeph. 3:17; Heb. 12:1-2

25:24
c See Coinage (NT), Matt. 5:26, *note*
d Jude 15; cp. Matt. 20:11-12

25:26
e Matt. 18:32; Luke 19:22; cp. Matt. 24:48-50

25:28
f *Judgments* (the seven): vv. 28-30; Matt. 25:41. (2 Sam. 7:14; Rev. 20:12, *note*)

25:29
g Matt. 13:12; Mark 4:25; Luke 8:18; 19:26; John 15:2

25:30
h Matt. 7:23; 8:12; 24:51
i Ps. 112:10

25:31
j See Matt. 8:20, *note*
k *Christ* (second advent): v. 31; Matt. 26:64. (Deut. 30:3; Acts 1:11, *note*)
l *Sanctification* (NT): v. 31; Matt. 27:53. (Matt. 4:5; Rev. 22:11, *note*)
m See Heb. 1:4, *note*
n *Day* (of the LORD): vv. 31-46; Matt. 26:29. (Ps. 2:9; Rev. 19:20, *note*)
o See Matt. 3:2, *note*

25:33
p Ps. 79:13; 100:3; John 10:11,27-28; cp. Zech. 10:3

25:34
q See Matt. 3:2, *note*

25:35
r Matt. 4:2; 21:18

25:37
s See Rom. 10:10, *note*

25:34 world. Greek *kosmos.* See Matt. 4:8, *note.*

25:32 THE JUDGMENT OF INDIVIDUAL GENTILES

This judgment of individual Gentiles is to be distinguished from other judgments in Scripture, such as the judgment of the Church (2 Cor. 5:10–11), the judgment of Israel (Ezek. 20:33–38), and the judgment of the wicked after the millennium (Rev. 20:11–15).

The time of this judgment is "when the Son of Man comes in His glory," that is, at the second coming of Christ after the tribulation. The subjects of this judgment are "all the nations," that is, all Gentiles (Greek *ethnē*) then living on earth. Three classes of individuals are mentioned:

(1) sheep, saved Gentiles;
(2) goats, unsaved Gentiles; and
(3) brethren, the people of Israel.

The scene is on earth; no books are opened; it deals with the living rather than with those translated or raised from the dead. The test of this judgment is the treatment by individual Gentiles of those whom Christ calls "My brethren" living in the preceding tribulation period when Israel is fearfully persecuted (compare Gen. 12:3).

The good works mentioned are the proof but not the ground of faith and salvation. The fact that the righteous and the unrighteous are still mingled and require separation after the establishment of Christ's throne on earth makes evident that no rapture, that is, translation of the saints, could have taken place at the time of Christ's coming to the earth after the tribulation. In such a case the separation here described would have already occurred before the establishment of the throne. The sheep are Gentiles saved on earth during the period between the rapture and Christ's second coming to the earth. For the other six important judgments see John 12:31, *note;* 1 Cor. 11:31, *note;* 2 Cor. 5:10, *note;* Ezek. 20:37, *note;* Jude 6, *note;* and Rev. 20:12, *note.*

we see You hungry and feed *You,* or thirsty and give *You* drink?
38 'When did we see You a stranger and take *You* in, or naked and clothe *You?*
39 'Or when did we see You sick, or in prison, and come to You?'
40 "And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did *it* to one of the least of these My brethren, you [a]did *it* to Me.'
41 "Then He will also say to those on the left hand, [b]'Depart from Me, you cursed, into the everlasting fire prepared for the [c]devil and his [d]angels:
42 'for [e]I was hungry and you gave Me no food; I was thirsty and you gave Me no drink;
43 'I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'
44 "Then they also will answer Him,* saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not [f]minister to You?'
45 "Then He will answer them, saying, 'Assuredly, I say to you, [g]inasmuch as you did not do *it* to one of the least of these, you did not do *it* to Me.'
46 "And these will go away [h]into everlasting [i]punishment, but the [j]righteous into [k]eternal life."

VII. The Death and Resurrection of the King, 26—28

Jewish authorities plot death of Jesus (Mark 14:1–2; Luke 22:1–2)

26 NOW it came to pass, when Jesus had finished all these sayings, *that* He said to His disciples,
2 "You know that after two days is the [l]Passover, and the [m]Son of Man will be delivered up to be crucified."
3 Then the chief priests, the [n]scribes,* and the elders of the people assembled at the palace of the high priest, who was called Caiaphas,
4 and [o]plotted to take Jesus by trickery and kill *Him.*
5 But they said, "Not during the feast, lest there be an uproar among the [p]people."

Jesus anointed for His burial by Mary of Bethany (Mark 14:3–9; John 12:1–8)

6 And when Jesus was in Bethany at the house of Simon the [q]leper,
7 a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured *it* on His head as He sat *at the table.*
8 But when His disciples saw *it,* they were indignant, saying, "Why this waste?
9 "For this fragrant oil might have been sold for much and given to *the* poor."
10 But when Jesus was aware of *it,* He said to them, "Why do you trouble the woman? For she has done a good work for Me.
11 "For you have the poor with [r]you always, but [s]Me you do not have always.
12 "For in pouring this fragrant oil on My body, she did *it* for My [t]burial.
13 "Assuredly, I say to you, wherever this [u]gospel is preached in the whole world, what this woman has done will also be told as a memorial to her."

Judas agrees to betray Jesus (Mark 14:10–11; Luke 22:3–6)

14 Then one of the twelve, called Judas Iscariot, went to the chief priests
15 and said, "What are you willing to give me if I [v]deliver Him to you?" And they counted out to him thirty [w]pieces of silver.

*25:44 NU-Text and M-Text omit *Him.*
*26:3 NU-Text omits *the scribes.*

25:40
a Matt. 10:40-42; Mark 9:41; cp. Heb. 6:10

25:41
b *Judgments* (the seven): vv. 41-46; Matt. 25:46. (2 Sam. 7:14; Rev. 20:12, *note*)
c *Satan:* v. 41; Mark 1:13. (Gen. 3:1; Rev. 20:10, *note*)
d See Heb. 1:4, *note*

25:42
e vv. 35,44

25:44
f Cp. Luke 8:3

25:45
g Prov. 14:31; cp. Zech. 2:8; Acts 9:2,4-5

25:46
h *Judgments* (the seven): vv. 41-46; Luke 14:14. (2 Sam. 7:14; Rev. 20:12, *note*)
i *Day* (of destruction): v. 46; Luke 21:22. (Job 21:30; Rev. 20:11, *note*)
j See Rom. 10:10, *note*
k *Life* (eternal): v. 46; Mark 10:17. (Matt. 7:14; Rev. 22:19, *note*)

26:2
l See Ex. 12:11, *note*
m See Matt. 8:20, *note*

26:3
n See Matt. 2:4, *note*

26:4
o John 11:47; Acts 4:25-28

26:5
p Matt. 21:26

26:6
q Matt. 8:2; cp. Luke 15:2

26:11
r Deut. 15:11
s Luke 5:34-35; John 14:19; 16:28

26:12
t John 19:38-42; cp. Mark 16:1

26:13
u *Gospel:* v. 13; Matt. 26:55. (Gen. 12:3; Rev. 14:6, *note*)

26:15
v vv. 47-50; cp. John 11:57
w Matt. 27:3; cp. Zech. 11:12-13; see Coinage (NT), Matt. 5:26, *note*

26:7 woman. That is, *Mary of Bethany*. Mark 16:9. **on His head.** Compare John 12:3. The ordinary anointing of hospitality and honor was of the feet (Luke 7:38) and head (Luke 7:46). But Mary of Bethany, who alone of our Lord's followers had comprehended His thrice-repeated announcement of His coming death and resurrection, invested the anointing with the deeper meaning of the preparation of His body for burying.

26:12 for. Literally *to prepare Me for.*

26:13 world. Greek *kosmos*. See Matt. 4:8, *note.*

16 So from that time he sought opportunity to betray Him.

Preparation for the Passover
(Mark 14:12–16; Luke 22:7–13)

17 Now on the first *day* of the *Feast of* the Unleavened Bread the disciples came to Jesus, saying to Him, "Where do You want us to prepare for You to eat the Passover?"

18 And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, [a]"My time is at hand; I will keep the Passover at your house with My disciples." ' "

19 So the disciples did as Jesus had directed them; and they prepared the Passover.

The last Passover (Mark 14:17–21; Luke 22:14–20,24–30; cp. John 13:1–12)

20 When evening had come, He sat down with the twelve.

21 Now as they were eating, He said, "Assuredly, I say to you, one of you will [b]betray Me."

22 And they were exceedingly sorrowful, and each of them began to say to Him, "Lord, is it I?"

23 He answered and said, "He who [c]dipped *his* hand with Me in the dish will [d]betray Me.

24 "The Son of Man indeed goes just as it is [e]written of Him, but [f]woe to that man by whom the Son of Man is [g]betrayed! [h]It would have been good for that man if he had not been born."

25 Then Judas, who was betraying Him, answered and said, "Rabbi, is it I?" He said to him, "You have said it."

The Lord's Supper instituted
(Mark 14:22–25; Luke 22:17–20; cp. 1 Cor. 11:23–34; John 13:12–30)

26 And as they were eating, Jesus took [i]bread, blessed* and broke *it,* and gave *it* to the disciples and said, "Take, eat; this is My [j]body."

27 Then He took the cup, and gave thanks, and gave *it* to them, saying, "Drink from it, all of you.

28 "For this is My [k]blood of the [l]new* [m]covenant, which is shed for many for the [n]remission of [o]sins.

29 "But I say to you, I will not drink of this fruit of the vine from now on until that [p]day when I drink

***26:26** M-Text reads *gave thanks for.*
***26:28** NU-Text omits *new.*

26:18
a v. 2; Luke 9:51; John 12:23; 13:1; 17:1; cp. John 7:30; 8:20

26:21
b John 6:70-71; 13:21

26:23
c Ps. 41:9; 55:12-14; John 13:18,26
d John 6:70-71; 13:21

26:24
e *Inspiration:* v. 24; Matt. 26:31. (Ex. 4:15; 2 Tim. 3:16, *note*). Cp. Is. 53
f Matt. 27:3-5; Luke 17:1; Acts 1:16-20
g John 6:70-71; 13:21
h John 17:12; Acts 1:25

26:26
i 1 Cor. 10:16
j 1 Pet. 2:24

26:28
k *Sacrifice* (prophetic): v. 28; Matt. 27:35. (Gen. 3:15; Heb. 10:18, *note*)
l *Covenant* (New): v. 28; Mark 14:24. (Is. 61:8; Heb. 8:8, *note*)
m Ex. 24:8
n *Forgiveness:* v. 28; Mark 2:5. (Lev. 4:20; Matt. 26:28, *note*)
o See Rom. 3:23, *note*

26:29
p *Day* (of the LORD): v. 29; Mark 13:24. (Ps. 2:9; Rev. 19:19, *note*)

Judas Iscariot: One of the twelve disciples of Jesus who betrayed Him.

26:20 ORDER OF EVENTS: THE EVENING OF THE PASSOVER

The order of events on this solemn evening appears to have been:

(1) Jesus partakes of the Passover with the apostles, and rebukes their contention (Matt. 26:20; Mark 14:17; Luke 22:14–16,24–30);

(2) washes their feet (John 13:1–20);

(3) identifies Judas as the traitor (Matt. 26:21–25; Mark 14:18–21; Luke 22:21–23; John 13:21–29);

(4) Judas withdraws, the others profess loyalty (John 13:30–38; compare Matt. 26:31–35; Mark 14:27–31; Luke 22:31–38);

(5) Jesus institutes the Lord's Supper (Matt. 26:26–29; Mark 14:22–25; Luke 22:17–20);

(6) addresses the eleven in the upper room (John 14);

(7) again on the way to Gethsemane (John 15—16);

(8) intercedes with the Father for His own (John 17); and

(9) agonizes in the garden, is betrayed and arrested (Matt. 26:30,36–50; Mark 14:26,32–52; Luke 22:39–53; John 18:1–12).

26:28 FORGIVENESS, SUMMARY

The Greek word here (also in Acts 10:43; Heb. 9:22) means *to send off* or *away.* And this, throughout Scripture, is the one fundamental meaning of forgiveness—to separate the sin from the sinner.

Distinction must be made between divine and human forgiveness:

(1) Human forgiveness means the remission of a penalty deserved, whereas the divine forgiveness, in type and fulfillment in both OT and NT, always follows the execution of the penalty. "The priest shall make atonement for his sin that he has committed, and it shall be forgiven him" (Lev. 4:35). "This is My blood of the new covenant, which is shed for many for the remission [sending away] of sins" (Matt. 26:28). "Without shedding of blood there is no remission" (Heb. 9:22). See Sacrifice (Gen. 4:4 and Heb. 10:18, *notes*). The sin of the justified believer interrupts his fellowship; it is forgiven upon confession, but always on the ground of Christ's propitiating sacrifice (1 John 1:6–9; 2:2). And

(2) human forgiveness rests upon and results from the divine forgiveness. In many passages this is assumed rather than stated, but the principle is declared in Matt. 18:32–33; Eph. 4:32.

it new with you in My Father's [a]kingdom."

(Here read John 14)

Jesus foretells Peter's denial
(Mark 14:26–31; Luke 22:31–34; John 13:31–38)

30 And when they had sung a hymn, they went out to the Mount of Olives.

31 Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is [b]written:

'I will strike the [c]Shepherd,
And the sheep of the flock will be scattered.'

32 "But after I have been [d]raised, I will go before you to Galilee."

33 Peter answered and said to Him, "Even if all are made to stumble because of You, I will never be made to stumble."

34 Jesus said to him, "Assuredly, I say to you that this night, before the [e]rooster crows, you will deny Me three times."

(Here read John 15—17)

35 Peter said to Him, "Even if I have to die with You, I will not deny You!" And so said all the disciples.

Jesus' agony in the garden
(Mark 14:32–42; Luke 22:39–46; John 18:1)

36 Then Jesus came with them to a place called Gethsemane, and said to the disciples, "Sit here while I go and pray over there."

37 And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply [f]distressed.

38 Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me."

The first prayer
(Mark 14:35; Luke 22:41–42)

39 He went a little farther and fell on His face, and [g]prayed, saying, "O My Father, if it is possible, let this [h]cup pass from Me; nevertheless, not as I will, [i]but as You *will.*"

The sleeping disciples
(Mark 14:37–40; Luke 22:45–46)

40 Then He came to the disciples and found them sleeping, and said to Peter, "What? Could you not watch with Me one hour?

41 "Watch and pray, lest you enter into [j]temptation. [k]The spirit indeed *is* willing, but the flesh *is* weak."

The second prayer
(Mark 14:39; Luke 22:44)

42 Again, a second time, He went away and [l]prayed, saying, "O My Father, if this cup cannot pass away from Me unless* I drink it, Your will be done."

43 And He came and found them asleep again, for their eyes were heavy.

The third prayer (Mark 14:41)

44 So He left them, went away again, and [m]prayed the third time, saying the same words.

45 Then He came to His disciples and said to them, "Are *you* still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being [n]betrayed into the hands of [o]sinners.

46 "Rise, let us be going. See, My betrayer is at hand."

Jesus' betrayal and arrest
(Mark 14:43–50; Luke 22:47–53; John 18:3–11)

47 And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, [p]came from the chief priests and elders of the people.

***26:42** NU-Text reads *if this may not pass away unless.*

26:29
a *Kingdom* (NT): v. 29; Matt. 26:64. (Matt. 2:2; 1 Cor. 15:24, *note*)

26:31
b *Inspiration:* v. 31; Matt. 26:54. (Ex. 4:15; 2 Tim. 3:16, *note*). Cp. Is. 53, Zech 13:7, cp. John 16:32
c *Christ* (first advent): v. 31; Matt. 27:9. (Gen. 3:15; Acts 1:11, *note*)

26:32
d *Resurrection:* v. 32; Matt. 27:52. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

26:34
e v. 74; John 18:27; cp. Mark 13:35

26:37
f Is. 53:3; Lam. 1:12; John 12:27

26:39
g *Bible prayers* (NT): v. 39; Matt. 26:42. (Matt. 6:9; Luke 11:2, *note*). Cp. 2 Cor. 12:8
h vv. 42,44; Heb. 5:7-9; cp. Gen. 22:6-8
i Ps. 40:8; John 5:30; 6:38; Phil. 2:8; cp. 2 Sam. 15:26

26:41
j *Test/Tempt:* v. 41; Mark 1:13. (Gen. 3:1; James 1:14, *note*)
k Ps. 103:14-16; Rom. 7:15; 8:23; Gal. 5:17; cp. Rom. 7:18-25; 8:13

26:42
l *Bible prayers* (NT): v. 42; Matt. 26:44. (Matt. 6:9; Luke 11:2, *note*). Cp. 2 Cor. 12:8

26:44
m *Bible prayers* (NT): v. 44; Matt. 27:46. (Matt. 6:9; Luke 11:2, *note*). Cp. 2 Cor. 12:8

26:45
n Matt. 17:22-23; 20:18-19
o See Rom. 3:23, *note*

26:47
p Acts 1:16

26:39 cup. The "cup" must be interpreted by our Lord's own use of that symbol in speaking of His approaching sacrificial death (20:22; John 18:11). In view of John 10:17–18, He could have been in no fear of an unwilling death. The value of the account of the agony in the garden is in the evidence that it affords that He knew fully what the agony of the cross would mean when His soul would be made an offering for sin (Is. 53:10)—the hiding of the Father's face. Knowing completely what the cost would be, He voluntarily paid it.

48 Now His betrayer had given
them a sign, saying, "Whomever I
[a]kiss, He is the One; seize Him."
49 Immediately he went up to
Jesus and said, "Greetings, Rabbi!"
and [b]kissed Him.
50 But Jesus said to him, [c]"Friend,
why have you come?" Then they
came and laid hands on Jesus and
took Him.
51 And suddenly, one of those *who*
were with Jesus stretched out *his*
hand and drew his sword, struck
the servant of the high priest, and
cut off his ear.
52 But Jesus said to him, "Put your
sword in its place, for all who take
the [d]sword will perish* by the
sword.
53 "Or do you think that I cannot
now pray to My Father, and He will
provide Me with more than [e]twelve
legions of [f]angels?
54 "How then could the [g]Scrip-
tures be [h]fulfilled, that it must hap-
pen thus?"
55 In that hour Jesus said to the
multitudes, "Have you come out, as
against a robber, with swords and
clubs to take Me? I sat daily with
you, [i]teaching in the temple, and
you did not seize Me.
56 "But all this was done that the
[j]Scriptures of the prophets might be
[k]fulfilled." Then all the disciples
[l]forsook Him and fled.

Jesus brought before Caiaphas and Sanhedrin (Mark 14:53–65; cp. John 18:12,19–24)

57 And those who had laid hold of
Jesus led *Him* away to [m]Caiaphas
the high priest, where the scribes
and the elders were assembled.
58 But [n]Peter followed Him at a
distance to the high priest's court-
yard. And he went in and [o]sat with
the servants to see the end.
59 Now the chief priests, the el-
ders,* and all the council sought
[p]false testimony against Jesus to put
Him to death,
60 but found none. Even though
many false witnesses came forward,
they found none.* But at last two
false witnesses* came forward
61 and said, "This *fellow* said, 'I
am able to [q]destroy the temple of
God and to build it in three days.' "
62 And the high priest arose and
said to Him, "Do You answer noth-
ing? What *is it* these men testify
against You?"
63 But Jesus [r]kept silent. And the
high priest answered and said to
Him, "I [s]put You under oath by the
living God: Tell us if You are the
Christ, the Son of God!"
64 Jesus said to him, "*It is as* you
said. Nevertheless, I say to you,
hereafter you will see the [t]Son of

26:52** M-Text reads *die.* ***26:59** NU-Text omits *the elders.* ***26:60** NU-Text puts a comma after *but found none,* does not capitalize *Even,* and omits *they found none.* ** NU-Text omits *false witnesses.*

26:48
a Cp. v. 50; Ps. 55:13

26:49
b Prov. 27:6; cp. 2 Sam. 15:5; 20:9-10; Rom. 16:16

26:50
c Ps. 41:9; cp. Ps. 55:12-14

26:52
d Gen. 9:6; Rev. 13:10

26:53
e Cp. 2 Kin. 6:17; Dan. 7:10; Luke 2:13-14
f See Heb. 1:4, *note*

26:54
g *Inspiration:* v. 54; Matt. 26:56. (Ex. 4:15; 2 Tim. 3:16, *note*). Cp. Is. 53
h v. 24; Is. 50:6; 53:2-11; Luke 24:25-27,44-46; John 19:28; Acts 17:3; 13:29; 26:23; cp. Dan. 9:24-26

26:55
i *Gospel:* v. 55; Matt. 28:19. (Gen. 12:3; Rev. 14:6, *note*)

26:56
j *Inspiration:* v. 56; Matt. 27:9. (Ex. 4:15; 2 Tim. 3:16, *note*). Cp. Is. 53
k v. 24; Is. 50:6; 53:2-11; Luke 24:25-27,44-46; John 19:28; Acts 17:3; 13:29; 26:23; cp. Dan. 9:24-26
l Cp. 2 Tim. 4:10, 16

26:57
m Luke 22:54

26:58
n John 18:15-16
o Cp. Ps. 1:1

26:59
p Ex. 20:16; Ps. 35:11

26:61
q Matt. 27:40; John 2:19-22

26:63
r Is. 53:7; Matt. 27:12,14; Acts 8:32
s Luke 22:67-71

26:64
t See Matt. 8:20, *note*

26:50 Friend. Here is one of the most touching things in the Bible. The Lord still reaches out to Judas in friendship while he is about to betray Him.

26:53 legions. At that time a Roman legion comprised between 3,000 and 6,000 men.

26:57 ORDER OF EVENTS: AFTER CHRIST'S ARREST

The order of events following the arrest of the Lord Jesus appears to have been:

(1) The Jewish trial of Jesus, composed of three stages:

(a) the preliminary hearing before Annas (John 18:12–14,19–24);

(b) the informal trial before Caiaphas and the Sanhedrin, presumably before dawn (Matt. 26:57–68; Mark 14:53–65; Luke 22:54,63–65; John 18:24); and

(c) the formal trial by the Sanhedrin (Matt. 27:1; Mark 15:1; Luke 22:66–71).

(2) Associated with (1) but before (3) were Peter's denials (Matt. 26:58,69–75; Mark 14:54,66–72; Luke 22:54–62; John 18:15–18,25–27) and Judas' suicide (Matt. 27:3–10; Acts 1:18–19).

(3) The Gentile trial of Jesus, composed of three stages:

(a) Jesus was questioned by Pilate the first time (Matt. 27:2,11–14; Mark 15:1–5; Luke 23:1–5; John 18:28–38);

(b) Pilate sent Jesus to Herod (Luke 23:6–12); and

(c) Herod sent Jesus back to Pilate, who released Barabbas (Matt. 27:15–26; Mark 15:6–15; Luke 23:13–25; John 18:39–40). Then

(4) Jesus was crowned with thorns and brutally beaten by the Roman soldiers (Matt. 27:27–30; Mark 15:16–19; John 19:1–3).

(5) As Christ was led forth to be crucified, the cross was laid on Simon (Matt. 27:31–32; Mark 15:20–21; Luke 23:26). And

(6) on the way to Golgotha, Jesus warned the weeping women of judgment yet to fall on Jerusalem (Luke 23:27–31). For the order of events at the crucifixion, see Matt. 27:33, *note*.

Man [a]sitting at the right hand of the Power, and [b]coming on the clouds of heaven."

65 Then the high priest [c]tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His [d]blasphemy!

66 "What do you think?" They answered and said, "He is deserving of death."

67 Then they [e]spat in His face and beat Him; and others [f]struck *Him* with the palms of their hands,

68 saying, "Prophesy to us, Christ! Who is the one who struck You?"

Peter's three denials
(Mark 14:66–72; Luke 22:55–62; John 18:15–18,25–27)

69 Now Peter sat outside in the courtyard. And a servant girl came to him, saying, "You also were with Jesus of Galilee."

70 But he denied it before *them* all, saying, "I do not know what you are saying."

71 And when he had gone out to the gateway, another *girl* saw him and said to those *who were* there, "This *fellow* also was with Jesus of Nazareth."

72 But again he denied with an oath, "I do not know the Man!"

73 And a little later those who stood by came up and said to Peter, "Surely you also are *one* of them, for your [g]speech betrays you."

74 Then he began to [h]curse and swear, *saying,* "I do not know the Man!" Immediately a rooster [i]crowed.

75 And Peter remembered the word of Jesus who had said to him, "Before the rooster crows, you will deny Me three times." So he went out and wept bitterly.

Jesus delivered to Pilate
(Mark 15:1; Luke 23:1; John 18:28)

27 WHEN morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death.

2 And when they had bound Him, they led Him away and delivered Him to Pontius* Pilate the governor.

Judas' unavailing remorse
(cp. Acts 1:16–19)

3 Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty [j]pieces of silver to the chief priests and elders,

4 saying, "I have [k]sinned by betraying [l]innocent blood." And they said, "What *is that* to us? You see *to it!*"

5 Then he threw down the [m]pieces of silver in the temple and departed, and went and [n]hanged himself.

6 But the chief priests took the silver [o]pieces and said, "It is not lawful to put them into the treasury, because they are the price of blood."

7 And they consulted together and bought with them the potter's field, to bury strangers in.

8 Therefore that field has been [p]called the Field of Blood to this day.

9 Then was fulfilled what was [q]spoken by Jeremiah the prophet, saying, *"And they took the thirty [r]pieces of silver, the value of [s]Him who was priced,* whom they of the children of Israel priced,

10 *"and gave them for the potter's field, as the LORD [t]directed me."*"*

Jesus examined by Pilate
(Mark 15:2–5; Luke 23:2–3; John 18:29–38)

11 Now Jesus stood before the gov-

***27:2** NU-Text omits *Pontius.* ***27:10** Jeremiah 32:6–9

26:64
a *Kingdom* (NT): v. 64; Matt. 27:37. (Matt. 2:2; 1 Cor. 15:24, *note*)
b *Christ* (second advent): v. 64; Mark 8:38. (Deut. 30:3; Acts 1:11, *note*)

26:65
c Num. 14:6; cp. Lev. 10:6; 21:10
d John 10:30-36

26:67
e Is. 50:6; 52:14; Matt. 27:30; Luke 22:63-65
f Mic. 5:1; John 19:3; cp. 1 Pet. 2:20-23

26:73
g Cp. Acts 2:7-11

26:74
h Contrast Matt. 16:16-17
i v. 34

27:3
j Matt. 26:15; cp. Zech. 11:12-13; see Coinage (NT), Matt. 5:26, *note*

27:4
k Cp. Ex. 10:16; Num. 22:34; Josh. 7:20; 1 Sam. 15:24; see Rom. 3:23, *note*
l Cp. 1 Sam. 19:5

27:5
m Matt. 26:15; cp. Zech. 11:12-13; see Coinage (NT), Matt. 5:26, *note*
n Acts 1:18; cp. 1 Sam. 31:4; 2 Sam. 17:23

27:6
o Matt. 26:15; cp. Zech. 11:12-13; see Coinage (NT), Matt. 5:26, *note*

27:8
p Acts 1:19

27:9
q *Inspiration:* vv. 9-10; Matt. 27:35. (Ex. 4:15; 2 Tim. 3:16, *note*)
r Matt. 26:15; cp. Zech. 11:12-13; see Coinage (NT), Matt. 5:26, *note*
s *Christ* (first advent): vv. 9-10,34-35,50; Matt. 28:6. (Gen. 3:15; Acts 1:11, *note*)

27:10
t Zech. 11:12-13

26:71 girl. Compare v. 69; Mark 14:69; Luke 22:58; John 18:25. Regarding the alleged discrepancies in these accounts, it should be said that an excited crowd had gathered, and Peter was interrogated in two places: with the guards (v. 58), where the first charge was made (v. 69); and in the gateway (v. 71), where a great number of people would be gathered. Here the second and third interrogations were made by another girl and by the crowd (vv. 71,73; John 18:25).

27:9 Jeremiah. There may be an allusion to Jer. 18:1–4 and 19:1–3, but the reference is distinctly to Zech. 11:12–13. A Talmudic tradition states that the prophetic writings were placed in the canon in this order: Jeremiah, Ezekiel, Isaiah, etc. Many Hebrew manuscripts follow this order. Thus Matthew cited the passage as from the roll of the prophets and by the name of the first book.

Pontius Pilate: *armed with a javelin.* The governor of Judea during Christ's ministry, suffering and death. He allowed Jesus to be crucified.

ernor. And the governor asked Him, saying, "Are You the King of the Jews?" Jesus said to him, [a]"*It is as* you say."

12 And while He was being accused by the chief priests and elders, He answered [b]nothing.

13 Then Pilate said to Him, "Do You not hear how many things they testify against You?"

14 But He answered him not one word, so that the governor marveled greatly.

Jesus or Barabbas? (Mark 15:6–15; Luke 23:13–25; cp. John 18:38–40)

15 Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished.

16 And at that time they had a notorious prisoner called Barabbas.*

17 Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?"

18 For he knew that they had handed Him over because of [c]envy.

19 While he was [d]sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that [e]just Man, for I have suffered many things today in a dream because of Him."

20 But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus.

21 The governor answered and said to them, [f]"Which of the two do you want me to release to you?" They said, [g]"Barabbas!"

22 Pilate said to them, "What then shall I do with Jesus who is called Christ?" *They* all said to him, "Let Him be crucified!"

23 Then the governor said, [h]"Why, what evil has He [i]done?" But they cried out all the more, saying, "Let Him be crucified!"

24 When Pilate saw that he could [j]not prevail at all, but rather *that* a tumult was rising, he took water and [k]washed *his* hands before the multitude, saying, "I am innocent of the blood of this [l]just Person.* You see *to it.*"

25 And all the people answered and said, "His [m]blood *be* on us and on our children."

26 Then he released Barabbas to them; and when he had [n]scourged Jesus, he delivered *Him* to be crucified.

The King crowned with thorns; He is then led to the place of crucifixion (Mark 15:16–23; Luke 23:26–32; John 19:16–17)

27 Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him.

28 And they [o]stripped Him and put a [p]scarlet robe on Him.

29 When they had twisted a crown of [q]thorns, they put *it* on His head,

27:11
a v. 37; 1 Tim. 6:13

27:12
b v. 14; Acts 8:32; cp. Is. 53:7

27:18
c Matt. 21:38; John 15:22-25; cp. Gen. 37:11; Dan. 3:8-12; 6:1-4

27:19
d Cp. Rev. 20:11-15
e *Righteousness* (OT): v. 19; Matt. 27:24. (Gen. 6:9; Luke 2:25, *note*)

27:21
f Cp. Deut. 30:15-20; Josh. 24:15; 1 Kin. 18:21
g Acts 3:14; cp. John 5:43; 2 Thess. 2:3-8

27:23
h Acts 3:13
i Cp. Jer. 26:16; Acts 23:29; 25:25

27:24
j Cp. 1 Sam. 15:24; Jer. 38:5; Dan. 6:15
k Cp. Deut. 21:6-7; Job 9:30-31; Prov. 30:20
l *Righteousness* (OT): v. 24; Mark 6:20. (Gen. 6:9; Luke 2:25, *note*)

27:25
m Deut. 19:10; cp. Gen. 4:10; Josh. 2:19; 2 Sam. 1:16; Matt. 23:35; Acts 5:28

27:26
n Is. 53:5; John 19:1

27:28
o John 19:2
p Luke 23:11; cp. Ps. 69:19

27:29
q Cp. Gen. 3:18; Gal. 3:13

*27:16 NU-Text reads *Jesus Barabbas.*
*27:24 NU-Text omits *just.*

Barabbas: *son of Abba.* A robber who was released instead of Jesus.

27:17 THE LEGAL SYSTEM THAT CONDEMNED JESUS

There were two legal systems that condemned Christ: the Jewish and the Roman, the very two which underlie modern jurisprudence. The arrest and proceedings under Annas, Caiaphas, and the Sanhedrin were under Jewish law; those under Pilate and Herod were under Roman law.

The Jewish trial was illegal in several particulars:

(1) The judge was not impartial and did not protect the accused. There is no evidence that the quorum of twenty-three judges was present; the judges took part in the arrest; and they were hostile (Matt. 26:62–63).

(2) The arrest was unlawful because it was carried out under no formal accusation.

(3) In criminal trials all sessions had to be started and carried on only during the day. Night sessions were illegal.

(4) A verdict of guilty could not be rendered on the same day as the conclusion of the trial. It had to be given on the next day.

(5) The search for hostile testimony was illegal (Matt. 26:59; Mark 14:56; John 11:53).

(6) No accused could be convicted on his own evidence, yet they sought replies and admissions from Christ to condemn Him (Matt. 26:63–66; John 18:19). And

(7) no valid legal evidence was presented against Him.

After Pilate declared Christ innocent (Matt. 27:24), his subsequent acts were all contrary to the letter and spirit of Roman law.

and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, "Hail, King of the Jews!"

30 Then they [a]spat on Him, and took the reed and struck Him on the head.

31 And when they had mocked Him, they took the robe off Him, put His *own* clothes on Him, and led Him away to be crucified.

32 Now as they came out, they found a man of Cyrene, Simon by name. Him they compelled to [b]bear His cross.

Jesus crucified (Mark 15:22–32; Luke 23:33–43; John 19:17–24)

33 And when they had come to a place called [c]Golgotha, that is to say, Place of a Skull,

34 they gave Him [d]sour* wine mingled with gall to drink. But when He had tasted *it,* He would not drink.

35 Then they [e]crucified Him, and divided His garments, casting lots,* that it might be fulfilled which was [f]spoken by the prophet:

> *"They divided My [g]garments*
> *among them,*
> *And for My clothing they cast*
> *lots."*

36 Sitting down, they kept watch over Him there.

37 And they put up over His head the accusation written against Him:

THIS IS JESUS THE [h]KING OF THE JEWS.

38 Then two robbers were [i]crucified with Him, one on the right and another on the left.

39 And those who passed by blasphemed Him, wagging their heads

40 and saying, "You who destroy the temple and build *it* in three days, save Yourself! If You are the Son of God, come down from the cross."

41 Likewise the chief priests also, mocking with the scribes and elders,* said,

42 "He [j]saved others; Himself He cannot save. If He is the [k]King of Israel,* let Him now come down from the cross, and we will believe Him.*

43 "He [l]trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.' "

44 Even the robbers who were crucified with Him reviled Him with the same thing.

27:34** NU-Text omits *sour.* ***27:35** NU-Text and M-Text omit the rest of this verse. ***27:41** M-Text reads *with the scribes, the Pharisees, and the elders.* ***27:42** NU-Text reads *He is the King of Israel!* ** NU-Text and M-Text read *we will believe in Him.*

27:30
a Is. 50:6; Matt. 26:67

27:32
b Cp. 2 Cor. 4:10

27:33
c See Mark 15:22, *note*

27:34
d v. 48; Ps. 69:21

27:35
e *Sacrifice* (of Christ): vv. 33-35; Matt. 27:38. (Gen. 3:15; Heb. 10:18, *note*)
f *Inspiration:* v. 35; Matt. 27:46. (Ex. 4:15; 2 Tim. 3:16, *note*)
g Ps. 22:18

27:37
h *Kingdom* (NT): v. 37; Matt. 27:42. (Matt. 2:2; 1 Cor. 15:24, *note*)

27:38
i *Sacrifice* (of Christ): v. 38; Mark 14:24. (Gen. 3:15; Heb. 10:18, *note*)

27:42
j Matt. 18:11; John 3:14-15; cp. Ps. 22:7-8; see Rom. 1:16, *note*
k *Kingdom* (NT): v. 42; Mark 1:14. (Matt. 2:2; 1 Cor. 15:24, *note*)

27:43
l See Ps. 2:12, *note*

27:33 ORDER OF EVENTS: THE CRUCIFIXION

The order of events at the crucifixion:

(1) The arrival at Golgotha (v. 33; Mark 15:22; Luke 23:33; John 19:17).

(2) The offer of the stupefying drink is refused (v. 34; Mark 15:23).

(3) Jesus is crucified between two robbers (vv. 35–38; Mark 15:24–28; Luke 23:33–38; John 19:18).

(4) He utters the first cry from the cross, "Father, forgive," etc. (Luke 23:34).

(5) The soldiers divide His garments (v. 35; Mark 15:24; Luke 23:34; John 19:23).

(6) The Jews mock Jesus (vv. 39–43; Mark 15:29–32; Luke 23:35).

(7) The robbers revile Him, but one repents and believes (v. 44; Mark 15:32; Luke 23:39–43).

(8) The second cry from the cross, "Today you will be with Me," etc. (Luke 23:43).

(9) The third cry, "Woman, behold your son," etc. (John 19:26–27).

(10) The darkness (v. 45; Mark 15:33; Luke 23:44).

(11) The fourth cry, "My God," etc. (vv. 46–47; Mark 15:34–36).

(12) The fifth cry, "I thirst!" (John 19:28).

(13) The sixth cry, "It is finished!" (John 19:30).

(14) The seventh cry, "Father, into Your hands," etc. (Luke 23:46). And

(15) our Lord dismisses His spirit (v. 50; Mark 15:37; Luke 23:46; John 19:30).

27:35 Then. Approximately A.D. 29.

27:37 THIS IS JESUS THE KING OF THE JEWS. Compare Mark 15:26; Luke 23:38; John 19:19. These accounts supplement but do not contradict each other. No one of the evangelists quotes the entire inscription. All have "the King of the Jews." Matthew and Luke add to this the further words, "This is"; Matthew quotes the name "Jesus"; while John gives the additional words, "of Nazareth." The narratives combined give the entire inscription: "This is [Matthew, Luke] Jesus [Matthew, John] of Nazareth [John] the King of the Jews" [all].

Jesus' death fulfills the law
(Mark 15:33–41; Luke 23:44–49; John 19:30–37; Heb. 9:3–8; 10:19–20)
The dispensation of law ends: see Acts 2:1, note

45 Now from the sixth hour until the ninth hour there was darkness over all the land.

46 And about the ninth hour Jesus cried out with a loud voice, [a] saying, [b] "Eli, Eli, lama sabachthani?" that is, [c] *"My God, My God, why have You forsaken Me?"**

47 Some of those who stood there, when they heard *that,* said, "This Man is calling for Elijah!"

48 Immediately one of them ran and took a sponge, filled *it* with [d] sour wine and put *it* on a reed, and offered it to Him to drink.

49 The rest said, "Let Him alone; let us see if Elijah will come to save Him."

50 And Jesus cried out again with a loud voice, and [e] yielded up His [f] spirit.

51 Then, [g] behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split,

52 and the graves were opened; and many bodies of the saints who had fallen asleep [h] were raised;

53 and coming out of the graves after His resurrection, they went into the [i] holy city and appeared to many.

54 So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, [j] "Truly this was the Son of God!"

55 And many women who followed Jesus from Galilee, ministering to Him, were there looking on from afar,

56 among whom were Mary Magdalene, Mary the mother of James and Joses,* and the mother of Zebedee's sons.

Jesus buried (Mark 15:42–47; Luke 23:50–56; John 19:38–42)

57 Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus.

58 This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given to him.

59 When Joseph had taken the body, he wrapped it in a clean linen cloth,

60 and laid it in [k] his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed.

61 And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

***27:46** Psalm 22:1 ***27:56** NU-Text reads *Joseph.*

27:46
a *Bible prayers* (NT): v. 46; Mark 5:23. (Matt. 6:9; Luke 11:2, *note*)
b See Mark 15:35, *note*
c *Inspiration:* v. 46; Matt. 28:20. (Ex. 4:15; 2 Tim. 3:16, *note*)

27:48
d v. 48; Ps. 69:21

27:50
e John 10:18; 1 Cor. 15:3
f Acts 5:5,10

27:51
g Cp. Ex. 26:31-33; 35:12; 40:3

27:52
h *Resurrection:* vv. 52-53; Matt. 28:6. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

27:53
i *Sanctification* (NT): v. 53; Mark 6:20. (Matt. 4:5; Rev. 22:11, *note*)

27:54
j Matt. 14:33; cp. Matt. 16:16; John 1:49; 6:69; Acts 8:37

27:60
k Is. 53:9

27:45 sixth hour. Noon. See John 19:14, *note.* **ninth hour.** 3 P.M. See John 19:14, *note.*

27:46 ninth hour. 3 P.M. See John 19:14, *note.* **My God . . .** Psalm 22 is predictive of this terrible cry; Ps. 22:3 gives the answer to the question.

27:50 yielded up His spirit. The Greek phrases used here and in John 19:30 are unique in the NT. In fifteen other Bible verses, "breathed one's last," or "yielded up the spirit," is used to translate a single Hebrew or Greek word meaning *breathe out* or *expire.* This is true of the description of the death of Jesus in Mark 15:37,39 and Luke 23:46. But in Matt. 27:50 and John 19:30 alone these expressions translate Greek phrases of three words, meaning *give over the spirit* or *deliver up the spirit.* The death of Jesus was different from that of any other man. No one could take His life from Him except as He was willing to permit it (John 10:18). Christ chose to die so that we might live.

27:51 veil. The veil that was torn divided the Holy Place from the Most Holy Place, into which only the high priest might enter on the Day of Atonement (see Ex. 26:31, *note;* Lev. 16:1–30). The tearing of that veil, which was a type of the human body of Christ (Heb. 10:20), signified that a "new and living way" was opened for all believers into the very presence of God, with no other sacrifice or priesthood except Christ's (compare Heb. 9:1–8; 10:19–22).

27:52 graves. Although the graves were opened at the time of Christ's death (vv. 50–51), the bodies did not arise until "after His resurrection" (v. 53). Christ is the firstborn from among the dead (Col. 1:18; Rev. 1:5) and "the firstfruits of those who have fallen asleep" (1 Cor. 15:20). It is not said that these bodies returned to their graves. The wave sheaf (Lev. 23:10–12) typifies the resurrection of Christ, but it would appear from the symbol used that plurality is implied. It was a single "grain of wheat" that fell into the ground in the crucifixion and entombment of Christ (John 12:24); it was a sheaf which came forth in resurrection. The inference is that these saints went with the risen Christ into heaven.

27:56 James. Son of Alphaeus. See Matt. 4:21, *note.*

Mary Magdalene: A woman from the town of Magdala who became a follower of Jesus after He released her of the demons that possessed her. Jesus appeared to her first after His resurrection.

The tomb sealed and guarded

62 On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate,
63 saying, "Sir, we remember, while He was still alive, how that [a]deceiver said, [b]'After three days I will rise.'
64 "Therefore command that the tomb be made secure until the third day, lest His disciples come by night* and steal Him *away,* and say to the people, 'He has risen from the dead.' So the last deception will be worse than the first."
65 Pilate said to them, "You have a guard; go your way, make *it* as secure as you know how."
66 So they went and made the tomb secure, sealing the stone and setting the guard.

Christ's resurrection, and events of that day (cp. Mark 16:1–14; Luke 24:1–49; John 20:1–23)

28 NOW after the [c]Sabbath, as the first *day* of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb.
2 And behold, there was a great earthquake; for an [d]angel of the Lord descended from heaven, and came and rolled back the stone from the door,* and sat on it.
3 [e]His countenance was like lightning, and his clothing as white as snow.
4 And the guards shook for fear of him, and became like [f]dead *men.*
5 But the [g]angel answered and said to the women, [h]"Do not be afraid, for I know that you seek Jesus who was crucified.
6 "He is not here; for [i]He is [j]risen, as He said. Come, see the place where the Lord lay.
7 "And go quickly and tell His disciples that He is [k]risen from the dead, and indeed He is going before you into [l]Galilee; there you will see Him. Behold, I have told you."
8 So they went out quickly from the tomb with fear and great joy, and ran to bring His disciples word.
9 And as they went to tell His disciples,* behold, Jesus met them, saying, "Rejoice!" So they came and held Him by the feet and worshiped Him.
10 Then Jesus said to them, "Do not be afraid. Go *and* tell My [m]brethren to go to Galilee, and there they will see Me."

The soldiers bribed

11 Now while they were going, behold, some of the [n]guard came into the city and reported to the chief priests all the things that had happened.
12 When they had assembled with the elders and consulted together, they [o]gave a large sum of money to the soldiers,
13 saying, "Tell them, 'His disci-

*27:64 NU-Text omits *by night.* *28:2 NU-Text omits *from the door.* *28:9 NU-Text omits the first clause of this verse.

27:63
a Cp. 2 Cor. 6:8
b Matt. 12:40; 16:21; 17:23; 20:19; 26:61; Mark 8:31; 10:34; Luke 9:22; 18:33; 24:6-7; John 2:19

28:1
c *Sabbath:* v. 1; Mark 2:23. (Gen. 2:3; Matt. 12:1, *note*)

28:2
d See Judg. 2:1 and Heb. 1:4, *notes*

28:3
e Cp. Dan. 10:6; Rev. 10:1

28:4
f Rev. 1:17

28:5
g v. 2
h Cp. Rom. 8:15; 2 Tim. 1:7

28:6
i *Christ* (first advent): vv. 5-6; Mark 11:9. (Gen. 3:15; Acts 1:11, *note*)
j *Resurrection:* vv. 1-7; Matt. 28:7. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

28:7
k *Resurrection:* vv. 1-7; Mark 5:42. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
l Matt. 26:32

28:10
m Ps. 22:22; John 20:17; Heb. 2:11-12

28:11
n Matt. 27:65

28:12
o Cp. Matt. 26:14-16

28:1 ORDER OF EVENTS: RESURRECTION MORNING

Combining the four narratives, the order of events on the resurrection morning would seem to be as follows:

(1) In the early morning, the women went to the tomb of Jesus to anoint His body, even though they did not know how they could get into the tomb (Mark 16:2–3). There were the three, Mary Magdalene, Mary (the mother of James, Mark 16:1; Luke 24:10), and Salome, followed by other women who had accompanied Jesus from Galilee (Luke 23:55—24:1).

(2) The three women found the stone had been removed by an angel (Matt. 28:2).

(3) Mary Magdalene hurried to tell Peter and John, who ran toward the tomb (John 20:2–4).

(4) Meanwhile, Mary the mother of James, Salome, and then the other women arrived at the tomb, entered it and saw angels who assured them Jesus had risen. They ran from the tomb in fear and joy to inform His disciples (Matt. 28:8).

(5) Peter and John arrived at the tomb, entered, observed, and left (John 20:4–10).

(6) Mary Magdalene returned to the tomb, stood weeping, and Jesus revealed Himself to her (John 20:11–18).

(7) As the other women were on their way to tell His disciples, Jesus appeared to them (Matt. 28:9–10).

For other post-resurrection appearances of our Lord, see John 20:16, *note.*

28:1 after the Sabbath. The Sabbaths end; the first day begins as a Christian memorial. See Matt. 12:1, *note.* Compare John 20:19; Acts 20:7; 1 Cor. 16:2; Rev. 1:10.

28:9 Jesus met them. For the order of our Lord's post-resurrection appearances, see John 20:16, *note.*

ples came at night and stole Him *away* while we slept.'

14 "And if this comes to the governor's ears, we will [a]appease him and make you secure."

15 So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day.

Jesus in Galilee: His great commission (cp. Mark 16:15–18; Luke 24:46–48; John 17:18; 20:21; Acts 1:8; 1 Cor. 15:6)

16 Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them.

17 When they saw Him, they worshiped Him; but some [b]doubted.

18 And Jesus came and spoke to them, saying, [c]"All authority has been given to Me in heaven and on earth.

19 "Go therefore* and [d]make disciples of all the nations, [e]baptizing them in the name of the Father and of the Son and of the Holy [f]Spirit,

20 "teaching them to observe all things [g]that I have commanded you; and lo, I am [h]with you always, *even* to the end of the age." Amen.*

***28:19** M-Text omits *therefore.* ***28:20** NU-Text omits *Amen.*

28:14
a Cp. Acts 12:19

28:17
b John 20:24-29

28:18
c Dan. 7:13-14; John 3:35; 5:22; 17:2; 1 Cor. 15:27; Eph. 1:22; Heb. 1:2

28:19
d *Gospel:* vv. 19-20; Mark 1:1. (Gen. 12:3; Rev. 14:6, *note*)

e See Acts 8:12, *note*

f *Holy Spirit* (NT): v. 19; Mark 1:8. (Matt. 1:18; Acts 2:4, *note*)

28:20
g *Inspiration:* vv. 19-20; Mark 1:2. (Ex. 4:15; 2 Tim. 3:16, *note*)

h Matt. 18:20; Acts 4:31; 18:10; 23:11

28:19 in the name. Or *into.*

28:20 age. Greek *aiōn.* See Mark 10:30, *note.*

28:19

THE TRINITY

In the progress of revelation the one true God appears clearly in the NT as existing in three divine Persons: named here "the Father," and "the Son," and "the Holy Spirit." Compare also Matt. 3:16–17; 1 Cor. 12:4–6; 2 Cor. 13:14; Eph. 2:18; 4:4–6; 5:18–20; 1 Pet. 1:2; Jude 20–21.

1. Each of these divine Persons possesses His own personal characteristics and is clearly distinguished from the other Persons (compare John 14:16–17,26; 15:26; 16:7–15). Yet the three Persons are equal in being, power, and glory: each being called "God" (John 6:27; Heb. 1:8; Acts 5:3–4); each possessing all the divine attributes (James 1:17; Heb. 13:8; 9:14); each performing divine works (John 5:21; Rom. 8:11); and each receiving divine honors (John 5:23; 2 Cor. 13:14).

2. With reference to the order of their activities, the Father is first, the Son is second, and the Holy Spirit is third; the general formula being as follows: *from* the Father (1 Cor. 8:6), *through* the Son (John 3:17), *by* the Holy Spirit (Eph. 3:5), and *to* the Father (Eph. 2:18). Even so, however, no one of the Persons acts independently of the other Persons; there is always mutual concurrence, as our Lord said, "My Father has been working until now, and I have been working" (John 5:17); and, "The Son can do nothing of Himself" (John 5:19); and again, "I and My Father are one" (John 10:28–30).

3. In the NT revelation of God as a tri-personal Being, there is no retreat from the stern monotheism of the OT (compare Deut. 6:4–5 with Mark 12:29–30 and Rom. 3:30). The three divine Persons are *one* God, not three gods. It was necessary in the OT to emphasize first the divine unity in order to guard against polytheistic tendencies. But even in the OT, read in the light of the NT, a plurality of Persons appears within the one true God (compare Gen. 1:26; Is. 6:8; 48:12 with 48:16).

4. The Trinity of God is confessedly a great mystery, something wholly beyond the possibility of complete explanation. But we can guard against error by holding fast to the facts of divine revelation: that (1) with respect to His *Being* or essence, God is *one;* (2) with respect to His *Personality,* God is *three;* and (3) we must neither divide the essence, nor confuse the Persons. Yet, in spite of its mystery, the doctrine of the divine Trinity has always proved to be rich in spiritual and practical values.

5. The importance attached to the divine Trinity, in NT revelation, appears in the fact that the doctrine is firmly embedded in two formulas which are constantly repeated in the hearing of the church: (1) the formula of baptism (Matt. 28:19); and (2) the formula of benediction (2 Cor. 13:14).

For names of Deity, see *notes* at Gen. 1:1; 14:18; 15:2; 17:1; 21:33; Ex. 34:6; 1 Sam. 1:3; Mal. 3:18. Also see *notes* at Lord, Matt. 8:2; Word *(Logos),* John 1:1; Lord (Deity of Christ), John 20:28; Holy Spirit, Acts 2:4.

THE GOSPEL ACCORDING TO

MARK

Author:	*Theme:*	*Date of writing:*
Mark	Christ, the Servant	*c.* A.D. 68

Background

Mark, the author of the Second Gospel, was a native of Jerusalem. His mother's name was Mary (Acts 12:12); his father is not known to us. John Mark is not named in the Gospels but appears in The Acts when, with his uncle, Barnabas, he accompanied Paul on the first missionary journey as far as Perga, where he turned back for reasons that are not given (Acts 13:13). Rejected by Paul, he went with Barnabas to Cyprus (Acts 15:38–40). During Paul's later years, however, Mark was at his side (Colossians 4:10; Philemon 24) and was sent for by Paul shortly before the apostle's execution (2 Timothy 4:11). Peter referred to Mark as "my son" (1 Peter 5:13). From the early days of the church, Mark's Gospel has been thought to reflect Peter's view of Christ.

God's Relationship with Man

Although it is the briefest of the Gospels, Mark's narrative is often more vivid and detailed than the parallel accounts in Matthew and Luke—for example the story of the demoniac of Gerasa (5:1–20). Written principally for the Roman world, this Gospel presents Christ as the Servant of the Lord, sent to accomplish a specific work for God. Therefore, it is a book of deeds more than words, and contains no long discourses and few parables. In Mark the word "immediately" translates the Greek *euthus* on forty occasions, showing the continuous activities of the Servant. As the Servant of the Lord, Christ fulfills such Messianic prophecies as Isaiah 42:1–21; 49:1–7; 50:4–11; 52:13–53:12; Zechariah 3:8. Because He is presented as a servant, a genealogy is not needed. An unusual number of passages give insight into the feelings of our Lord (compare 3:5; 7:34; 10:21). Although Christ is set forth in Mark in His servant character, the strong emphasis upon His miracles points to His power as the Son of God.

Outline

The Gospel may be divided as follows:

I.	The Introduction of the Servant to His Public Ministry	1:1–13
	A. Ministry of John the Baptist	1:1–8
	B. Baptism of Jesus	1:9–11
	C. Temptation of Jesus	1:12–13
II.	The Work Accomplished by the Servant	1:14—13:37
	A. Public Ministry	1:14—9:1
	B. The Transfiguration	9:2–13
	C. Further Ministry	9:14—10:52
	D. The Triumphal Entry	11:1–11
	E. Ministry in Jerusalem	11:12—12:44
	F. The Olivet Discourse	13:1–37
III.	The Servant's Obedience unto Death	14:1—15:47
IV.	The Resurrection and Ascension of the Victorious Servant	16:1–20

I. The Introduction of the Servant to His Public Ministry, 1:1–13

Ministry of John the Baptist (Matt. 3:1–12; Luke 3:1–20; John 1:6–8,15–37)

1 THE [a]beginning of the [b]gospel of Jesus Christ, the Son of God.
2 As it is [c]written in the Prophets:

"Behold,[d] I send My messenger
before Your face,
Who will prepare Your way
before You."
3 *"The voice of one crying in the wilderness:*
'Prepare the way of the LORD;
Make His paths straight.'"

4 John came baptizing in the wilderness and preaching a [e]baptism of [f]repentance for the remission of [g]sins.
5 Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their [h]sins.
6 Now John was clothed with camel's hair and with a leather belt around his waist, and he ate locusts and wild honey.
7 And he preached, saying, "There [i]comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose.
8 "I indeed baptized you with water, but He will baptize you with the Holy [j]Spirit."

Baptism of Jesus (Matt. 3:13–17; Luke 3:21–22)

9 It came to pass in those days *that* Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.
10 And immediately, coming up from* the water, He saw the [k]heavens parting and the Spirit [l]descending upon Him like a dove.
11 Then a voice came from heaven, "You are My [m]beloved Son, in whom I am well pleased."

Temptation of Jesus (Matt. 4:1–11; Luke 4:1–13)

12 Immediately the Spirit drove Him into the wilderness.
13 And He was there in the wilderness forty days, [n]tempted by [o]Satan, and was with the wild beasts; and the angels ministered to Him.

II. The Work Accomplished by the Servant, 1:14—13:37

First tour of Galilee (Matt. 4:12–17; Luke 4:14)

14 Now after John was put in prison, Jesus came to Galilee, preaching the [p]gospel of the [q]kingdom* of God,
15 and saying, "The time is fulfilled, and the kingdom of God is [r]at hand. Repent, and believe in the gospel."

Jesus' first disciples (Matt. 4:18–22; Luke 5:1–11; cp. John 1:35–49)

16 And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen.
17 Then Jesus said to them, "Follow Me, and I will make you become [s]fishers of men."
18 They immediately [t]left their nets and followed Him.
19 When He had gone a little farther from there, He saw James the *son* of Zebedee, and John his brother, who also *were* in the boat mending their nets.
20 And immediately He called them, and they [u]left their father Zebedee in the boat with the hired servants, and went after Him.

Jesus casts out demons at Capernaum (Luke 4:31–37)

21 Then they went into Capernaum, and immediately on the Sabbath He entered the [v]synagogue and taught.
22 And they were [w]astonished at His teaching, for He taught them as

*1:10 NU-Text reads *out of.* *1:14 NU-Text omits *of the kingdom.*

1:1
a Matt. 1:1; 3:13; Luke 3:21
b *Gospel:* v. 1; Mark 1:14. (Gen. 12:3; Rev. 14:6, *note*)

1:2
c *Inspiration:* v. 44; Mark 1:2. (Ex. 4:15; 2 Tim. 3:16, *note*)
d Mal. 3:1

1:4
e See Acts 8:12, *note*
f *Repentance:* v. 4; Mark 2:17. (Matt. 3:2; Acts 17:30, *note*)
g See Rom. 3:23, *note*

1:5
h See Rom. 3:23, *note*

1:7
i Acts 13:25

1:8
j *Holy Spirit* (NT): vv. 8,10,12; Mark 3:29. (Matt. 1:18; Acts 2:4, *note*)

1:10
k Ezek. 1:1
l Acts 10:38

1:11
m Matt. 17:5

1:13
n *Test/Tempt:* vv. 12-13; Mark 8:11. (Gen. 3:1; James 1:14, *note*)
o *Satan:* v. 13; Mark 3:23. (Gen. 3:1; Rev. 20:10, *note*)

1:14
p *Gospel:* vv. 14-15; Mark 2:2. (Gen. 12:3; Rev. 14:6, *note*)
q *Kingdom* (NT): vv. 14-15; Mark 4:11. (Matt. 2:2; 1 Cor. 15:24, *note*)

1:15
r See Matt. 4:17, *note*

1:17
s Matt. 13:47-48; cp. Jer. 16:16

1:18
t Cp. Mark 10:28-30

1:20
u Cp. Matt. 10:37

1:21
v Matt. 4:23; Luke 4:16; 13:10

1:22
w v. 27; Matt. 7:28-29; 13:54

1:2 Prophets. Some manuscripts read, *Isaiah, the prophet.* Compare v. 3; Is. 40:3.

1:9 came from Nazareth. Approximately A.D. 26.

one having authority, and not as the [a]scribes.

23 Now there was a man in their synagogue with an [b]unclean spirit. And he cried out,

24 saying, "Let *us* alone! [c]What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I [d]know who You are—the [e]Holy One of God!"

25 But Jesus rebuked him, saying, "Be quiet, and come out of him!"

26 And when the unclean spirit had convulsed him and cried out with a loud voice, he [f]came out of him.

27 Then they were all amazed, so that they questioned among themselves, saying, "What is this? What new doctrine *is* this? For with authority* He commands even the unclean spirits, and they obey Him."

28 And immediately His [g]fame spread throughout all the region around Galilee.

Peter's mother-in-law healed
(Matt. 8:14–15; Luke 4:38–39)

29 Now as soon as they had come out of the synagogue, they entered the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick with a fever, and they told Him about her at once.

31 So He came and took her by the hand and lifted her up, and immediately the fever left her. And she served them.

Further healing and preaching
(Matt. 8:16–17; Luke 4:40–44)

32 At evening, when the sun had set, they brought to Him [h]all who were sick and those who were [i]demon-possessed.

33 And the whole city was gathered together at the door.

34 [j]Then He healed many who were sick with various diseases, and [k]cast out many [l]demons; and He [m]did not allow the demons to speak, because they knew Him.

35 Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He [n]prayed.

36 And Simon and those *who were* with Him searched for Him.

37 When they found Him, they said to Him, [o]"Everyone is [p]looking for You."

38 But He said to them, "Let us go into the next towns, that I may preach there also, because [q]for this purpose I have come forth."

39 And He was [r]preaching in their synagogues throughout all Galilee, and [s]casting out [t]demons.

***1:27** NU-Text reads *What is this? A new doctrine with authority.*

1:22
a See Matt. 2:4, *note*

1:23
b Matt. 12:43; Mark 5:2; 7:25; Luke 4:33

1:24
c Matt. 8:28-29; Mark 5:7-8; Luke 8:28
d v. 34; Mark 3:11; Luke 4:41; James 2:19
e Ps. 16:10

1:26
f *Miracles* (NT): vv. 23-26,30-31,32-34,39; Mark 1:42. (Matt. 8:3; Acts 28:8, *note*)

1:28
g Matt. 4:24; 9:31

1:32
h Matt. 11:4-5; Luke 9:11
i See Matt. 7:22, *note*

1:34
j See Mark 3:15, *note*
k Matt. 9:33; Luke 13:32
l See Matt. 7:22, *note*
m Mark 3:12

1:35
n Matt. 26:39,44; Mark 6:46; Luke 5:16; 6:12; 9:28-29; Heb. 5:7

1:37
o Matt. 4:25; John 3:26; 12:19
p Heb. 11:6; cp. John 7:34,36

1:38
q Is. 61:1-2; Mark 10:45; John 17:8

1:39
r Matt. 4:23; cp. 2 Tim. 4:2
s v. 26; Mark 5:8,13; 7:29-30
t See Matt. 7:22, *note*

1:16 **LISTS OF THE APOSTLES**

Matthew 10:2–4	Mark 3:16–19	Luke 6:14–16	Acts 1:13
Simon . . . Peter	Simon . . . Peter	Simon . . . Peter	Peter
Andrew [Simon's] brother	James son of Zebedee	Andrew [Simon's] brother	James
James son of Zebedee	John the brother of James	James	John
John son of Zebedee	Andrew	John	Andrew
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Thomas
Thomas	Matthew	Matthew	Bartholomew
Matthew the tax collector	Thomas	Thomas	Matthew
James son of Alphaeus	James son of Alphaeus	James son of Alphaeus	James son of Alphaeus
Thaddaeus	Thaddaeus	Simon . . . the Zealot	Simon the Zealot
Simon the Cananite	Simon the Cananite	Judas son of James	Judas son of James
Judas Iscariot	Judas Iscariot	Judas Iscariot	

Lists of the apostles appear to be grouped in fours: Simon Peter is always first in the first group, Philip in the second group, and James son of Alphaeus in the third group. Judas Iscariot is always last in the lists in which he appears.

A leper healed
(Matt. 8:2–4; Luke 5:12–14)

40 Now a [a]leper came to Him, imploring Him, kneeling down to Him and saying to Him, "If You are willing, You [b]can make me clean."

41 Then Jesus, moved with [c]compassion, stretched out *His* hand and touched him, and said to him, "I am willing; be cleansed."

42 As soon as He had spoken, [d]immediately the leprosy [e]left him, and he was cleansed.

43 And He strictly warned him and sent him away at once,

44 and said to him, "See that you say nothing to anyone; but go your way, show yourself to the priest, and offer for your cleansing [f]those things which [g]Moses [h]commanded, as a testimony to them."

45 However, he went out and began to proclaim *it* freely, and to spread the matter, so that Jesus could no longer openly enter the city, but was outside in deserted places; and they came to Him from every direction.

A paralytic man healed
(Matt. 9:1–8; Luke 5:17–26)

2 AND again He entered Capernaum after *some* days, and it was heard that He was in the house.

2 Immediately* many gathered together, so that there was no longer room to receive *them,* not even near the door. And He [i]preached the word to them.

3 Then they came to Him, bringing a [j]paralytic who was carried by four *men.*

4 And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying.

5 When Jesus saw their [k]faith, He said to the paralytic, "Son, your [l]sins are [m]forgiven you."

6 And some of the [n]scribes were sitting there and reasoning in their hearts,

7 "Why does this *Man* speak blasphemies like this? Who can [o]forgive sins but God alone?"

8 But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts?

9 "Which is easier, to say to the paralytic, '*Your* sins are forgiven you,' or to say, 'Arise, take up your bed and walk'?

10 "But that you may know that the [p]Son of Man has power on earth to forgive sins"—He said to the paralytic,

11 "I say to you, arise, take up your bed, and go to your house."

12 Immediately he [q]arose, took up the bed, and went out in the presence of them all, so that all were amazed and [r]glorified God, saying, "We never saw *anything* like this!"

Call of Levi (Matthew)
(Matt. 9:9–15; Luke 5:27–35)

13 Then He went out again by the sea; and all the multitude came to Him, and He taught them.

14 As He passed by, He saw Levi the *son* of Alphaeus sitting at the tax office. And He said to him, [s]"Follow Me." So he arose and [t]followed Him.

15 Now it happened, as He was dining in *Levi's* house, that many tax collectors and [u]sinners also sat together with Jesus and His disciples; for there were many, and they followed Him.

16 And when the [v]scribes and* Pharisees saw Him eating with the tax collectors and sinners, they said to His disciples, "How *is it* that He eats and drinks with tax collectors and sinners?"

17 When Jesus heard *it,* He said to them, "Those who are well have no need of a physician, but those who are sick. I did not come to call *the* [w]righteous, but sinners, to [x]repentance."*

18 The disciples of John and of the [y]Pharisees were fasting. Then they came and said to Him, "Why do the

***2:2** NU-Text omits *Immediately.* ***2:16** NU-Text reads *of the.* ***2:17** NU-Text omits *to repentance.*

1:40
a Lev. 13:24-25,44-46; cp. 2 Kin. 5:1-14; 15:5; see Ex. 4:6 and Lev. 13:2, *notes*
b Cp. Jer. 32:17

1:41
c Luke 7:13; cp. Heb. 4:15

1:42
d v. 31; Matt. 15:28; Mark 5:29
e *Miracles* (NT): vv. 40-42; Mark 2:12. (Matt. 8:3; Acts 28:8, *note*)

1:44
f Lev. 14:1-32; see Lev. 14:3, *note*
g *Law* (of Moses): v. 44; Mark 7:8. (Ex. 19:1; Gal. 3:24, *note*)
h *Inspiration:* v. 44; Mark 7:6. (Ex. 4:15; 2 Tim. 3:16, *note*)

2:2
i *Gospel:* v. 2; Mark 8:35. (Gen. 12:3; Rev. 14:6, *note*)

2:3
j Matt. 4:24; 8:6; Acts 8:7; 9:33

2:5
k *Faith:* vv. 3-5; Mark 5:34. (Gen. 3:20; Heb. 11:39, *note*)
l See Rom. 3:23, *note*
m *Forgiveness:* vv. 5-10; Mark 3:28. (Lev. 4:20; Matt. 26:28, *note*)

2:6
n See Matt. 2:4, *note*

2:7
o Dan. 9:9; cp. John 1:1,14 with John 8:11

2:10
p See Matt. 8:20, *note*

2:12
q *Miracles* (NT): vv. 3-12; Mark 3:5. (Matt. 8:3; Acts 28:8, *note*)
r Matt. 15:31; Phil. 2:11

2:14
s Matt. 4:19; 8:22; 19:21; John 1:43; 12:26; 21:22
t Luke 18:28; cp. Luke 22:54

2:15
u See Rom. 3:23, *note*

2:16
v See Matt. 2:4, *note*

2:17
w See Rom. 10:10, *note*
x *Repentance:* v. 17; Mark 6:12. (Matt. 3:2; Acts 17:30, *note*)

2:18
y See Matt. 3:7, *note*

2:15 tax collectors. They were Jews employed by the Roman government.

disciples of John and of the Pharisees fast, but Your disciples do not fast?"

19 And Jesus said to them, "Can the friends of the bridegroom fast while the [a]bridegroom is with them? As long as they have the [a]bridegroom with them they cannot fast.

20 "But the days will come when the bridegroom will be [b]taken away from them, and then they will fast in those days.

Parable of the cloth and wineskins
(cp. Matt. 9:16–17; Luke 5:36–39)

21 "No one [c]sews a piece of unshrunk cloth on an old garment; or else the new piece pulls away from the old, and the tear is made worse.

22 "And no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins."

Jesus is Lord of the Sabbath
(Matt. 12:1–8; Luke 6:1–5)

23 Now it happened that He went through the grainfields on the [d]Sabbath; and as they went His disciples began to [e]pluck the heads of grain.

24 And the [f]Pharisees said to Him, "Look, why do they do what is [g]not lawful on the Sabbath?"

25 But He said to them, "Have you never read [h]what David did when he was in need and hungry, he and those with him:

26 "how he went into the house of God *in the days* of Abiathar the high priest, and [i]ate the [j]showbread, which is not lawful to eat except for the priests, and also gave some to those who were with him?"

27 And He said to them, "The Sabbath was made for man, and not man for the [k]Sabbath.

28 "Therefore the [l]Son of Man is also Lord of the Sabbath."

Jesus heals on the Sabbath
(Matt. 12:9–14; Luke 6:6–11)

3 AND He entered the synagogue again, and a man was there who had a withered hand.

2 So they [m]watched Him closely, whether He would [n]heal him on the [o]Sabbath, so that they might accuse Him.

3 And He said to the man who had the withered hand, "Step forward."

4 Then He said to them, "Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?" But they kept silent.

5 And when He had looked around at them with anger, being grieved by the [p]hardness of their hearts, He said to the man, "Stretch out your hand." And he stretched *it* out, and his hand was [q]restored as whole as the other.*

Many others healed
(Matt. 12:15–16; Luke 6:17–19)

6 Then the [r]Pharisees went out and immediately plotted with the [s]Herodians against Him, how they might destroy Him.

7 But Jesus withdrew with His disciples to the sea. And a great multitude from Galilee followed Him, and from Judea

8 and Jerusalem and Idumea and beyond the Jordan; and those from Tyre and Sidon, a great multitude, when they heard how many things He was doing, came to Him.

9 So He told His disciples that a small boat should be kept ready for Him because of the multitude, lest they should crush Him.

10 For He healed [t]many, so that as many as had afflictions pressed about Him to [u]touch Him.

11 And the unclean spirits, whenever they saw Him, fell down before Him and cried out, [v]saying, "You are the [w]Son of God."

12 But He sternly [x]warned them that they should not make Him known.

The twelve chosen
(Matt. 10:1–4; Luke 6:12–16)

13 And He went up on the mountain and [y]called to *Him* those He Himself wanted. And they came to Him.

***3:5** NU-Text omits *as whole as the other.*

2:19
a John 3:29; cp. Matt. 22:2-14; Eph. 5:25-32; Rev. 19:7

2:20
b Acts 1:9

2:21
c *Parables* (NT): vv. 21-22; Mark 3:23. (Matt. 5:13; Luke 21:29, *note*)

2:23
d *Sabbath:* vv. 23-28; Mark 3:2. (Gen. 2:3; Matt. 12:1, *note*)
e Deut. 23:25

2:24
f See Matt. 3:7, *note*
g Ex. 20:10; 31:15; cp. Num. 15:32-36

2:25
h 1 Sam. 21:1-6

2:26
i Cp. Ex. 29:32-33
j Lev. 24:5-9; see Ex. 25:30, *note*

2:27
k Gen. 2:3; Ex. 23:12; Deut. 5:14; Neh. 9:14; Ezek. 20:12; cp. Is. 58:13-14

2:28
l See Matt. 8:20, *note*

3:2
m Ps. 37:32; Luke 14:1; 20:20
n Luke 13:14
o *Sabbath:* v. 2; Mark 6:2. (Gen. 2:3; Matt. 12:1, *note*)

3:5
p Zech. 7:12
q *Miracles:* (NT): vv. 1-5,10; Mark 4:39. (Matt. 8:3; Acts 28:8, *note*)

3:6
r Mark 12:13; see Matt. 3:7, *note*
s See Matt. 22:16, *note*

3:10
t Luke 7:21
u Matt. 9:21; Mark 6:56

3:11
v Mark 1:24; Luke 4:41
w Matt. 8:29; 14:33; Mark 1:1; 5:7; Luke 8:28; cp. James 2:19

3:12
x Mark 1:34

3:13
y Mark 6:7

2:22 ruined. Greek *apollumi.* See John 3:16, *note.*

3:8 many. Or *great.* Mark 5:19.

14 Then He appointed twelve,* that
they might be with Him and that He
might send them out to preach,
15 and to have [a]power to heal sick-
nesses and* to cast out [b]demons:
16 Simon,* to whom He gave the
name [c]Peter;
17 [d]James the *son* of Zebedee and
John the brother of James, to whom
He gave the name Boanerges, that
is, "Sons of Thunder";
18 Andrew, Philip, Bartholomew,
Matthew, Thomas, [e]James the *son*
of Alphaeus, Thaddaeus, Simon the
Cananite;
19 and Judas Iscariot, who also be-
trayed Him. And they went into a
house.
20 Then the multitude came to-
gether again, so that they could not
so much as eat bread.
21 But when His [f]own people
heard *about this,* they went out to
lay hold of Him, for they said, "He is
[g]out of His mind."

The unpardonable sin
(Matt. 12:31–32; Luke 11:14–21)

22 And the [h]scribes who came

***3:14** NU-Text adds *whom He also named apostles.* ***3:15** NU-Text omits *to heal sicknesses and.* ***3:16** NU-Text reads *and He appointed the twelve: Simon . . . .*

3:15
a Luke 9:1
b See Matt. 7:22, *note*
3:16
c Matt. 16:18; cp. John 1:42
3:17
d See Matt. 4:21, *note*
3:18
e See Matt. 4:21, *note*
3:21
f v. 34; Matt. 13:55; Mark 6:3; John 2:12; see John 15:15, *note*
g Acts 26:24; 2 Cor. 5:13
3:22
h See Matt. 2:4, *note*

3:15 Observe that there is a distinction between common sicknesses and demon possession.

3:18 Matthew. Or *Levi,* Mark 2:14. **Thaddaeus.** Or *Judas,* John 14:22.

3:6 **RELIGIOUS SECTS IN THE NEW TESTAMENT**

The Pharisees

This pious religious group consisted of about 6,000 members during the time of Christ. They had two practical obligations: 1) to observe with great strictness all the ordinances concerning ceremonial purity; 2) to be most scrupulous in the payment of tithes and other religious dues. They carefully relied on the oral traditions of the rabbis as well as the Scripture itself to help them interpret their responsibilities. Sometimes they even held tradition above the actual Law. Their insincerity regarding both purity and tithing was rebuked by Christ.

In doctrinal beliefs, the Pharisees strongly opposed the Sadducees. They believed in the existence of angels and spirits; expected the resurrection of the dead and a future of reward or penalty; and emphasized God's sovereign will to the point of fatalism. They cherished the old theocratic idea, and were naturally opposed to the Herodian and Roman powers. But they were primarily a religious organization, not a political one.

The bad side of the later Pharisees is prominent in the gospel history, but its good side should not be overlooked. The names of Hillel, his grandson Gamaliel (Acts 5:34) and Paul (Acts 22:3; 23:6; 26:5; Phil.3:5) all of whom were Pharisees, attests to the fact that this group wanted what was best for the nation, although it sheltered too much of what was false and bad.

The Sadducees

This religious group was strongly opposed to the Pharisees. The Sadducees adhered to a strict literalism of interpretation and application of the Law. They set aside the authority of tradition in favor of the letter of the Law and went on to deny all that Scripture does not plainly and literally teach. They did not believe in rewards and punishments, the resurrection of the dead or in any angels or spirits. They firmly believed in the free will of man. These doctrinal differences led to many disagreements with the Pharisees.

Although this group was small in number they were highly influential; their members were wealthy and held high positions in society. In the days of the apostles the high priest and his party were of this sect (Acts 4:1; 5:17). They were less prominent than the Pharisees in their opposition to Christ, though the two sects are both named as trying to entrap Jesus with questions (Matthew 16:1; 22:34). Christ also warned His disciples of them (Matthew 16:6). After Christ's death and resurrection, when it became clear that the doctrine of the new church was Christ being raised from the dead, the opposition of the Sadducees became more pronounced (Acts 4:1,2; 5:17; 23:6–10).

The Essenes

This religious group believed in striving after purity and sharing all possessions.. In their rigorous observance of the Sabbath and reverence for the Law they were similar to the Pharisees; in fact, some have described them as exaggerated Pharisees. But the Essenes sought an absolute purity—a freedom from the pollution that comes from being in contact with material things, in order that the spirit might find a freer and larger fellowship with the Divine. Thus they lived a life separate from the world: their settlements were in the country districts, they lived extremely simply, sharing all that they had. They lived highly disciplined lives governed by rigid rules and regulations; they were prone to secrecy and seclusion. Much of their distinctive doctrine reappears in the later Gnostic heresies.

down from Jerusalem said, "He has Beelzebub," and, "By the [a]ruler of the [b]demons He casts out demons."

23 So He called them to *Himself* and said to them in [c]parables: "How can [d]Satan cast out Satan?

24 "If a kingdom is divided against itself, that kingdom cannot stand.

25 "And if a house is divided against itself, that house [e]cannot stand.

26 "And if [f]Satan has risen up against himself, and is divided, he cannot stand, but has an end.

27 "No one can [g]enter a strong man's house and plunder his goods, unless he first binds the strong man. And then he will plunder his house.

28 "Assuredly, I say to you, all [h]sins will be [i]forgiven the sons of men, and whatever blasphemies they may utter;

29 "but he who blasphemes against the Holy [j]Spirit never has forgiveness, but is subject to eternal condemnation"—

30 because they [k]said, "He has an unclean spirit."

The new relationships
(Matt. 12:46–50; Luke 8:19–21)

31 Then His brothers and His mother came, and standing outside they sent to Him, calling Him.

32 And a multitude was sitting around Him; and they said to Him, "Look, Your mother and Your brothers* are outside seeking You."

33 But He answered them, saying, "Who is My mother, or My brothers?"

34 And He looked around in a circle at those who sat about Him, and said, "Here are My mother and My [l]brothers!

35 "For whoever does the [m]will of God is My brother and My sister and mother."

The parable of the sower and the soils (Matt. 13:1–17; Luke 8:4–10)

4 AND again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.

2 Then He taught them many things by [n]parables, and said to them in His teaching:

3 "Listen! Behold, a sower went out to sow.

4 "And it happened, as he sowed, *that* some *seed* fell by the [o]wayside; and the birds of the air* came and devoured it.

5 "Some fell on [p]stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.

6 "But when the sun was up it was scorched, and because it had [q]no root it withered away.

7 "And some *seed* fell among thorns; and the [r]thorns grew up and choked it, and it yielded no crop.

8 "But other *seed* fell on [s]good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."

9 And He said to them,* "He who has ears to hear, let him hear!"

10 But when He was alone, those around Him with the twelve asked Him about the parable.

11 And He said to them, "To you it has been given to [t]know the mystery of the [u]kingdom of God; but to those who are outside, all things come in parables,

12 "so that

'Seeing they may see and not perceive,
And hearing they may hear and not understand;
Lest they should [v]turn,
*And their sins be [w]forgiven them.'"**

The parable explained
(Matt. 13:18–23; Luke 8:11–15)

13 And He said to them, "Do you not understand this parable? How then will you understand all the parables?

***3:32** NU-Text and M-Text add *and Your sisters.*
***4:4** NU-Text and M-Text omit *of the air.*
***4:9** NU-Text and M-Text omit *to them.*
***4:12** Isaiah 6:9–10

3:22
a John 12:31; 14:30; 16:11; Eph. 2:2
b See Matt. 7:22, *note*

3:23
c *Parables* (NT): vv. 23-27; Mark 4:2. (Matt. 5:13; Luke 21:29, *note*)
d *Satan:* vv. 22-23; Mark 3:26. (Gen. 3:1; Rev. 20:10, *note*)

3:25
e Cp. Judg. 7:22

3:26
f *Satan:* v. 26; Mark 4:15. (Gen. 3:1; Rev. 20:10, *note*)

3:27
g Matt. 12:29

3:28
h See Rom. 3:23, *note*
i *Forgiveness:* v. 28; Mark 4:12. (Lev. 4:20; Matt. 26:28, *note*)

3:29
j *Holy Spirit* (NT): v. 29; Mark 12:36. (Matt. 1:18; Acts 2:4, *note*)

3:30
k v. 22; Matt. 9:34; John 7:20; 8:48,52; 10:20; cp. Is. 5:20; 1 Cor. 12:3

3:34
l Matt. 13:55; Mark 6:3; John 2:12; see John 15:15, *note*

3:35
m Eph. 6:6; Heb. 10:36; 1 Pet. 4:2; 1 John 2:17

4:2
n *Parables* (NT): vv. 2-20; Mark 4:21. (Matt. 5:13; Luke 21:29, *note*)

4:4
o v. 15

4:5
p v. 16

4:6
q v. 17

4:7
r vv. 18-19

4:8
s v. 20

4:11
t Matt. 11:25; 1 Cor. 2:10-16; 2 Cor. 4:6; cp. Matt. 16:7; 1 Cor. 1:18-31; see Matt. 13:11, *note*
u *Kingdom* (NT): vv. 2-34; Mark 9:1. (Matt. 2:2; 1 Cor. 15:24, *note*)

4:12
v Acts 3:19
w *Forgiveness:* v. 12; Mark 11:25. (Lev. 4:20; Matt. 26:28, *note*)

3:29 is subject to. Or *is guilty of an eternal sin.* Luke 12:10; Acts 7:51; compare Heb. 6:4-6; 10:26–29.

3:35 To do God's will is to enter into an everlasting relationship with Christ (1 John 2:17).

14 "The sower [a]sows the word.
15 "And these are the ones by the [b]wayside where the word is sown. When they hear, [c]Satan comes immediately and takes away the word that was sown in their hearts.
16 "These likewise are the ones sown on [d]stony ground who, when they hear the word, immediately receive it with gladness;
17 "and they have no [e]root in themselves, and so endure only for a time. Afterward, when tribulation or persecution arises for the word's sake, immediately they stumble.
18 "Now these are the ones sown among [f]thorns; *they are* the ones who hear the word,
19 "and the [g]cares of this world, the [h]deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful.
20 "But these are the ones sown on [i]good ground, those who hear the word, accept *it,* and bear [j]fruit: some thirtyfold, some sixty, and some a hundred."

Parable of the lamp (cp. Matt. 5:15–16; Luke 8:16–18; 11:33–36)

21 Also He said to them, [k]"Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand?
22 "For there is nothing hidden which will not be [l]revealed, nor has anything been kept secret but that it should come to light.
23 "If anyone has ears to hear, let him hear."
24 Then He said to them, "Take heed what you hear. With the same measure you use, it will be [m]measured to you; and to you who hear, more will be given.
25 "For whoever [n]has, to him more will be given; but whoever does not have, even what he has will be taken away from him."

Parable of spiritual growth

26 And He said, [o]"The [p]kingdom of God is as if a man should scatter [q]seed on the ground,
27 "and should sleep by night and rise by day, and the seed should sprout and [r]grow, he himself does not know how.
28 "For the earth [s]yields crops by itself: first the blade, then the head, after that the full grain in the head.
29 "But when the grain ripens, immediately he puts in the sickle, because the [t]harvest has come."

Parable of the mustard seed (see Matt. 13:31–32, note; Luke 13:18–19)

30 [u]Then He said, "To what shall we liken the kingdom of God? Or with what parable shall we picture it?
31 "*It is* like a mustard seed which, when it is sown on the ground, is smaller than all the seeds on earth;
32 "but when it is sown, it grows up and [v]becomes greater than all herbs, and shoots out large branches, so that the [w]birds of the air may nest under its shade."
33 And with many such [x]parables He spoke the word to them as they were [y]able to hear *it.*
34 But without a parable He did not speak to them. And when they were alone, He [z]explained all things to His disciples.

Jesus stills the wind and the sea (Matt. 8:23–27; Luke 8:22–25)

35 On the same day, when evening had come, He said to them, "Let us cross over to the other side."
36 Now when they had left the multitude, they took Him along in the boat as He was. And other little boats were also with Him.
37 And a [aa]great windstorm arose, and the waves beat into the boat, so that it was already filling.
38 But He was in the stern, asleep on a pillow. And they awoke Him and said to Him, [bb]"Teacher, [cc]do You not care that we are perishing?"
39 Then He arose and [dd]rebuked the wind, and said to the sea, [ee]"Peace, be still!" And the wind [ff]ceased and there was a great calm.
40 But He said to them, "Why are you so fearful? [gg]How *is it* that you have no faith?"*

***4:40** NU-Text reads *Have you still no faith?*

4:14
a v. 3; Luke 8:1; cp. Eph. 3:8

4:15
b v. 4
c *Satan:* v. 15; Mark 8:33. (Gen. 3:1; Rev. 20:10, *note*)

4:16
d v. 5

4:17
e v. 6

4:18
f v. 7

4:19
g Luke 21:34; cp. Luke 14:16-24
h Prov. 23:5; Eccl. 5:13; Luke 18:24; 1 Tim. 6:9-10,17; cp. Acts 5:1-10

4:20
i v. 8; cp. 2 Thess. 2:13
j John 15:5; Rom. 7:4

4:21
k *Parables* (NT): vv. 21-23; Mark 4:26. (Matt. 5:13; Luke 21:29, *note*)

4:22
l Eccl. 12:14; Matt. 10:26-27; Luke 12:3; 1 Cor. 4:5; cp. Rev. 20:12

4:24
m Matt. 7:2; Luke 6:38; 2 Cor. 9:6

4:25
n Matt. 13:12; 25:29

4:26
o *Parables* (NT): vv. 26-29; Mark 4:30. (Matt. 5:13; Luke 21:29, *note*)
p v. 11; see Matt. 6:33, *note*
q v. 14; Matt. 13:24-30,36-43; Luke 8:1; cp. 1 Pet. 1:23,25; 1 John 3:9; 5:18

4:27
r 2 Cor. 3:18; 2 Pet. 3:18; cp. Job 17:9; Ps. 1:3; 92:13-14

4:28
s John 12:24; cp. 1 Cor. 3:6-7

4:29
t Matt. 13:30,39; cp. Is. 51:11; 57:1-2; Rev. 14:14-16

4:30
u *Parables* (NT): vv. 30-32; Mark 12:1. (Matt. 5:13; Luke 21:29, *note*)

4:32
v Cp. Ezek. 17:22-24; 31:3-9; Dan. 4:20-22
w vv. 4,15

4:33
x Matt. 13:34-35
y Cp. John 16:12; 1 Cor. 3:1-2

4:34
z v. 11; Luke 24:27,45

4:37
aa Cp. Job 38:1; Jon. 1:4

4:38
bb Matt. 23:8-10
cc Ps. 44:23; cp. Ps. 69:1-2; 1 Pet. 5:7

4:39
dd Mark 9:25; Luke 4:39
ee Ps. 65:7; 89:9; 93:4; 104:6-7; cp. Ps. 107:27-30
ff *Miracles* (NT): vv. 37-41; Mark 5:13. (Matt. 8:3; Acts 28:8, *note*)

4:40
gg Matt. 14:31-32; cp. Mark 16:14; Luke 24:25

4:19 world. Greek *aiōn.* See Mark 10:30, *note.*

41 And they feared exceedingly,
and said to one another, [a]"Who can
this be, that even the wind and the
sea obey Him!"

Jesus casts out demons at Gadara
(Matt. 8:28–34; Luke 8:26–39)

5 THEN they came to the other
side of the sea, to the country of
the Gadarenes.*
2 And when He had come out of
the boat, immediately there met
Him out of the tombs a man with
an [b]unclean spirit,
3 who had *his* dwelling among the
tombs; and no one could bind him,*
not even with chains,
4 because he had often been
bound with shackles and chains.
And the chains had been pulled
apart by him, and the shackles bro-
ken in pieces; neither could anyone
tame him.
5 And always, night and day, he
was in the mountains and in the
tombs, crying out and cutting him-
self with stones.
6 When he saw Jesus from afar, he
ran and worshiped Him.
7 And he cried out with a loud
voice and said, "What have I to do
with You, Jesus, Son of the Most
High God? I [c]implore You by God
that You do not torment me."
8 For He said to him, [d]"Come out
of the man, unclean spirit!"
9 Then He asked him, "What *is*
your name?" And he answered, say-
ing, "My name *is* [e]Legion; for we
are many."
10 Also he begged Him earnestly
that He would not send them out of
the country.
11 Now a large herd of [f]swine was
feeding there near the mountains.
12 So all the [g]demons begged Him,
saying, "Send us to the swine, that
we may enter them."
13 And at once Jesus* [h]gave them
permission. Then the unclean spir-
its [i]went out and entered the swine
(there were about two thousand);
and the herd ran violently down the
steep place into the sea, and
drowned in the sea.
14 So those who fed the swine
[j]fled, and they told *it* in the city and
in the country. And they went out
to see what it was that had hap-
pened.
15 Then they came to Jesus, and
saw the one *who had been* [k]demon-
possessed and had the legion, [l]sit-
ting and [m]clothed and in his right
mind. And they were afraid.
16 And those who saw it told them
how it happened to him *who had*
been demon-possessed, and about
the swine.
17 Then they began to plead with
Him to [n]depart from their region.
18 And when He got into the boat,
he who had been demon-possessed
begged Him that he might be with
Him.
19 However, Jesus did not permit
him, but said to him, "Go home to
your friends, and tell them what
great things the Lord has done for
you, and how He has had compas-
sion on you."
20 And he departed and began to
[o]proclaim in Decapolis all that Jesus
had done for him; and all [p]mar-
veled.

Two miracles of healing
(Matt. 9:18–26; Luke 8:40–56)

21 Now when Jesus had crossed
over again by boat to the other side,
a great multitude gathered to Him;
and He was by the sea.
22 And behold, one of the [q]rulers
of the synagogue came, Jairus by
name. And when he saw Him, he
fell at His feet
23 and [r]begged Him earnestly, say-
ing, "My little daughter lies at the
point of death. Come and [s]lay Your
hands on her, that she may be
healed, and she will live."
24 So *Jesus* went with him, and a
great multitude followed Him and
thronged Him.
25 Now a certain woman had a
[t]flow of blood for [u]twelve years,
26 and had suffered many things
from many physicians. She had
spent all that she had and was no
better, but rather grew worse.
27 When she heard about Jesus,
she came behind *Him* in the crowd
and [v]touched His garment.

***5:1** NU-Text reads *Gerasenes.* ***5:3** NU-Text adds *anymore.* ***5:13** NU-Text reads *And He gave.*

4:41
a Cp. Matt. 14:33; Mark 1:27; 7:37

5:2
b Mark 1:23; 7:25; Rev. 16:13-14

5:7
c Matt. 26:63; Mark 1:24; Acts 19:13; cp. Luke 4:41

5:8
d Mark 1:25; 9:25; Acts 16:18; cp. 1 John 3:8

5:9
e v. 13; cp. Mark 16:9

5:11
f Lev. 11:7-8; Deut. 14:8; Luke 15:15-16

5:12
g See Matt. 7:22, *note*

5:13
h Luke 4:36; cp. Job 12:16; Col. 2:10; Heb. 2:8; 1 Pet. 3:22
i *Miracles* (NT): vv. 2-13; Mark 5:29. (Matt. 8:3; Acts 28:8, *note*)

5:14
j Cp. John 10:12-13

5:15
k Matt. 4:24; 8:16; Mark 1:32; see Matt. 7:22, *note*
l Luke 10:39; cp. Matt. 11:28-30
m Is. 61:10; cp. Rev. 3:5; 4:4

5:17
n Acts 16:39; cp. Luke 4:29

5:20
o Ex. 15:2; Ps. 66:16
p Matt. 9:8,33; John 5:20; 7:21; Acts 3:12; 4:13

5:22
q Acts 13:15

5:23
r *Bible prayers* (NT): vv. 23,28; Mark 7:26. (Matt. 6:9; Luke 11:2, *note*)
s Matt. 8:15; Mark 6:5; 7:32; 8:23,25; 16:18; Luke 4:40; Acts 9:17; 28:8

5:25
t Lev. 15:19,25
u Cp. v. 42

5:27
v Matt. 14:35-36; Mark 3:10; 6:56

28 For she said, "If only I may touch
His clothes, I shall be made well."
29 Immediately the fountain of her
blood was dried up, and she felt in
her body that she was [a]healed of the
affliction.
30 And Jesus, immediately know-
ing in Himself that [b]power had gone
out of Him, turned around in the
crowd and said, "Who touched My
clothes?"
31 But His disciples said to Him,
"You see the multitude thronging
You, and You say, 'Who touched
Me?' "
32 And He looked around to see
her who had done this thing.
33 But the woman, [c]fearing and
trembling, knowing what had hap-
pened to her, came and fell down
before Him and told Him the whole
truth.
34 And He said to her, "Daughter,
your [d]faith has made you well. [e]Go
in peace, and be healed of your af-
fliction."
35 While He was still speaking,
some came from the ruler of the
synagogue's *house* who said, "Your
daughter is dead. Why trouble the
Teacher any further?"
36 As soon as Jesus heard the word
that was spoken, He said to the
ruler of the synagogue, "Do not be
afraid; only [f]believe."
37 And He permitted no one to fol-
low Him except Peter, James, and
John the brother of James.
38 Then He came to the house of
the ruler of the synagogue, and saw
a tumult and those who [g]wept and
[h]wailed loudly.
39 When He came in, He said to
them, "Why make this commotion
and weep? The child is [i]not dead,
but [j]sleeping."
40 And they ridiculed Him. But
when He had put them all outside,
He took the father and the mother
of the child, and those *who were*
with Him, and entered where the
child was lying.
41 Then He took the child by the
hand, and said to her, "Talitha,
cumi," which is translated, "Little
girl, I say to you, arise."
42 Immediately the girl [k]arose and
walked, for she was twelve years *of*
age. And they were [l]overcome with
great amazement.
43 But He commanded them strict-
ly that [m]no one should know it, and
said that *something* should be given
her to eat.

Jesus visits Nazareth
(Matt. 13:54–58; see Luke 4:16, note)

6 THEN He went out from there
and came to His own country,
and His disciples followed Him.
2 And when the [n]Sabbath had
come, He began to teach in the syn-
agogue. And many hearing *Him*
were [o]astonished, saying, "Where
did this Man *get* these things? And
what wisdom *is* this which is given
to Him, that such mighty works are
performed by His hands!
3 "Is this not the carpenter, the
Son of Mary, and brother of James,
Joses, Judas, and Simon? And are
not His sisters here with us?" So
they were [p]offended at Him.
4 But Jesus said to them, "A
[q]prophet is not without honor except

5:29
a *Miracles* (NT): vv. 22-43; Mark 6:5. (Matt. 8:3; Acts 28:8, *note*)

5:30
b Luke 6:19

5:33
c Ps. 89:7

5:34
d *Faith:* vv. 28,34; Mark 7:29. (Gen. 3:20; Heb. 11:39, *note*)
e 1 Sam. 1:17; 20:42; 2 Kin. 5:19; Luke 7:50

5:36
f v. 34; Mark 9:23; John 11:40; cp. Rom. 4:17-20

5:38
g Mark 16:10; Acts 9:39
h Cp. Matt. 13:42,50; Rev. 18:15,19

5:39
i John 11:4
j *Death* (physical): v. 39; Luke 16:22. (Gen. 2:17; Heb. 9:27, *note*)

5:42
k *Resurrection:* v. 42; Mark 9:4. (2 Kin. 4:35; 1 Cor. 15:52, *note*). John 5:21

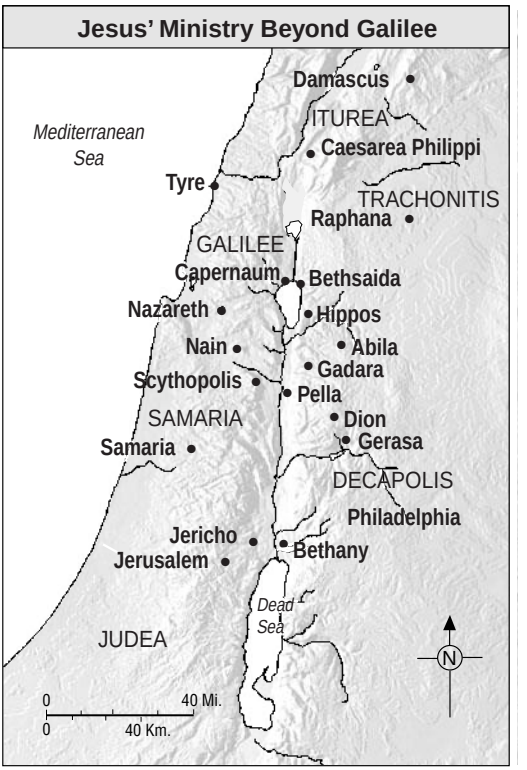
5:42
l Mark 1:27; 7:37

5:43
m Matt. 12:16-19

6:2
n *Sabbath:* v. 2; Mark 16:1. (Gen. 2:3; Matt. 12:1, *note*)
o Matt. 7:28; Luke 4:32; Acts 4:13

6:3
p Cp. Rom. 9:32; 1 Pet. 2:7-8

6:4
q Luke 4:24; John 4:44



in his own country, among his own relatives, and in his own house."
5 Now He could do no mighty work there, except that He laid His hands on a few sick people and [a]healed *them.*
6 And He marveled because of their [b]unbelief. Then He went about the villages in a circuit, [c]teaching.

The twelve sent forth to preach and heal (Matt. 10:1–42; Luke 9:1–6)

7 And He called the twelve to *Himself,* and began to [d]send them out [e]two *by* two, and gave them power over unclean spirits.
8 He commanded them to take nothing for the journey except a staff—no [f]bag, no bread, no [g]copper in *their* money belts—
9 but to [h]wear sandals, and not to put on two tunics.
10 Also He said to them, "In whatever place you enter a house, stay there till you depart from that place.
11 "And whoever* will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them.* Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the [i]day of judgment than for that city!"
12 So they went out and preached that *people* should [j]repent.
13 And they [k]cast out many [l]demons, and [m]anointed with oil many who were sick, and [n]healed *them.*

Murder of John the Baptist (Matt. 14:1–14; Luke 9:7–9)

14 Now King Herod heard *of Him,* for His name had become well known. And he said, "John the Baptist is risen from the dead, and therefore these powers are at work in him."
15 Others [o]said, "It is Elijah." And others said, "It is the [p]Prophet, or* like one of the prophets."
16 But when Herod heard, he said, "This is John, whom I beheaded; he has been raised from the dead!"
17 For Herod himself had sent and laid hold of John, and bound him in prison for the sake of [q]Herodias, his brother [q]Philip's wife; for he had married her.
18 Because John had [r]said to Herod, "It is not [s]lawful for you to have your brother's wife."
19 Therefore Herodias held it against him and wanted to kill him, but she could not;
20 for Herod feared John, knowing that he *was* a [t]just and [u]holy man, and he protected him. And when he heard him, he did many things, and heard him gladly.
21 Then an opportune day came when Herod on his birthday gave a feast for his nobles, the high officers, and the chief *men* of Galilee.
22 And when Herodias' daughter herself came in and danced, and pleased Herod and those who sat with him, the king said to the girl,

*6:11 NU-Text reads *whatever place.* * NU-Text omits the rest of this verse. *6:15 NU-Text and M-Text omit *or.*

6:5
a *Miracles* (NT): v. 5; Mark 6:13. (Matt. 8:3; Acts 28:8, *note*)

6:6
b Matt. 17:17,20; Heb. 3:18-19; 4:2
c Matt. 4:23; 9:35; Luke 4:31,44; 13:22; Acts 10:38; Eph. 2:17; cp. Is. 61:1-3

6:7
d Matt. 28:19-20; Mark 3:14
e Eccl. 4:9-10; cp. Ex. 4:14-16; Deut. 17:6; Matt. 18:16; Rev. 11:3

6:8
f Luke 10:4; 22:35; cp. 1 Cor. 9:14
g Cp. 2 Kin. 12:9-10

6:9
h Cp. Eph. 6:15

6:11
i *Day* (of judgment): v. 11, Luke 10:12. (Matt. 10:15; Rev. 20:11, *note*)

6:12
j *Repentance:* v. 12; Luke 3:3. (Matt. 3:2; Acts 17:30, *note*)

6:13
k See Mark 3:15, *note*
l See Matt. 7:22, *note*
m James 5:14
n *Miracles* (NT): v. 13; Mark 6:42. (Matt. 8:3; Acts 28:8, *note*)

6:15
o Matt. 16:14; Mark 8:28; Luke 9:19; cp. John 1:21
p Matt. 21:11; see Luke 24:19, *note*

6:17
q See v. 14, *note in left column*

6:18
r Cp. 2 Tim. 4:2
s Lev. 18:16,20,21; cp. 1 Cor. 6:9-10; Heb. 13:4

6:20
t *Righteousness* (OT): v. 20; Luke 1:6. (Gen. 6:9; Luke 2:25, *note*)
u *Sanctification* (NT): v. 20; Mark 8:38. (Matt. 4:5; Rev. 22:11, *note*)

6:14 THE HERODIAN FAMILY

The Herodian family is important in NT history. In addition to the father, Herod the Great, and his son and successor, Archelaus (see Matt. 2:1, *note*), three other sons are named in the NT: (1) Herod Antipas (mentioned here, v. 14ff.; Matt. 14:1; Luke 3:1), tetrarch of Galilee and Perea (4 B.C. until banished, A.D. 39). (2) Herod Philip (Boëthos), mentioned here as Philip (v. 17; Matt. 14:3; Luke 3:19). (3) Another Herod Philip (Luke 3:1), tetrarch of territory east of Jordan (4 B.C.– A.D. 33).

Two children of another son of Herod the Great, Aristobulus (a son not included in the NT), are also named: Herodias (mentioned here, v. 17ff.; Matt. 14:3) and Herod Agrippa I (Acts 12:1,6,18–24).

It was Herodias, who had been married to her uncle, Herod Philip (Boëthos) but left him to live with another uncle, Herod Antipas, whom John the Baptist rebuked (vv. 14–29; Matt. 14:1–14). Herodias' daughter is not named in the NT. She is mentioned only as "Herodias' daughter" (v. 22ff.; Matt. 14:6–11), but from other sources it is known that her name was Salome, whose first husband was her great uncle (the Philip of Luke 3:1).

Others of the Herodian family named in the NT are three children of Herod Agrippa I: (1) Herod Agrippa II (Acts 25:13ff.; 26:1,2,27–32); (2) Drusilla (Acts 24:24); and (3) Bernice (Acts 25:13; 26:30).

Thus it will be observed that two or more names of each of three successive generations after Herod the Great are mentioned in the NT.

6:14 these powers. Or *mighty works.* Luke 19:37.
6:22 daughter. *Salome.* See v. 14, *note.*

"Ask me whatever you want, and I will give *it* to you."

23 He also swore to her, "Whatever you ask me, I will give you, [a]up to half my kingdom."

24 So she went out and said to her mother, "What shall I ask?" And she said, "The head of John the Baptist!"

25 Immediately she came in with haste to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter."

26 And the king was exceedingly sorry; *yet,* because of the oaths and because of those who sat with him, he did not want to refuse her.

27 Immediately the king sent an executioner and commanded his head to be brought. And he went and beheaded him in prison,

28 brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.

29 When his disciples heard *of it,* they came and [b]took away his corpse and laid it in a tomb.

6:23
a Esth. 5:3; 7:2

6:29
b 1 Kin. 13:29-30; Matt. 27:58-61; Acts 8:2

6:16

RULERS DURING NEW TESTAMENT TIMES

Roman Emperors

27 B.C.–A.D. 14	Augustus
A.D. 14–37	Tiberius
A.D. 37–41	Caligula
A.D. 41–54	Claudius
A.D. 54–68	Nero
A.D. 68–69	Galba; Otho; Vitellius
A.D. 69–79	Vespasian
A.D. 79–81	Titus
A.D. 81–96	Domitian

Herodian Rulers

37–4 B.C.	Herod the Great, king of the Jews
4 B.C.–A.D. 6	Archelaus, ethnarch of Judea
4 B.C.–A.D. 39	Herod Antipas, tetrarch of Galilee and Perea
4 B.C.–A.D. 34	Philip, tetrarch of Iturea, Trachonitis, etc.
A.D. 37–44	Herod Agrippa I, from 37 to 44 king over the former tetrarchy of Philip, and from 41 to 44 over Judea, Galilee, and Perea
A.D. 53–about 100	Herod Agrippa II, king over the former tetrarchy of Philip and Lysanias, and from 56 (or 61) over parts of Galilee and Perea

Procurators of Judea after the Reign of Archelaus to the Reign of Herod Agrippa I

A.D. 6–8	Coponius
A.D. 9–12	M. Ambivius
A.D. 12–15	Annius Rufus
A.D. 15–26	Valerius Gratus
A.D. 26–36	Pontius Pilate
A.D. 37	Marullus
A.D. 37–41	Herennius Capito

Procurators of Palestine from the Reign of Herod Agrippa I to the Jewish Revolt

A.D. 44–about 46	Cuspius Fadus
A.D. about 46–48	Tiberius Alexander
A.D. 48–52	Ventidius Cumanus
A.D. 52–60	M. Antonius Felix
A.D. 60–62	Porcius Festus
A.D. 62–64	Clodius Albinus
A.D. 64–66	Gessius Florus

The apostles return to Jesus after first preaching tour (Luke 9:10)

30 Then the apostles gathered to Jesus and [a]told Him all things, both what they had done and what they had taught.

31 And He said to them, "Come aside by yourselves to a deserted place and rest a while." For there were many coming and going, and they did not even have time to eat.

Five thousand fed (Matt. 14:13–21; Luke 9:10–17; John 6:5–13)

32 So they departed to a deserted place in the boat by themselves.

33 But the multitudes* saw them departing, and many [b]knew Him and ran there on foot from all the cities. They arrived before them and came together to Him.

34 And Jesus, when He came out, saw a great multitude and was moved with [c]compassion for them, because they were like [d]sheep not having a shepherd. So He began to [e]teach them many things.

35 When the day was now far spent, His disciples came to Him and said, "This is a deserted place, and already the hour *is* late.

36 "Send them away, that they may go into the surrounding country and villages and buy themselves bread;* for they have nothing to eat."

37 But He answered and said to them, "You give them something to eat." And they said to Him, [f]"Shall we go and buy two hundred [g]denarii worth of bread and give them *something* to eat?"

38 But He said to them, [h]"How many loaves do you have? Go and see." And when they found out they said, [i]"Five, and two fish."

39 Then He [j]commanded them to make them all sit down in groups on the green grass.

40 So they sat down in [k]ranks, in hundreds and in fifties.

41 And when He had taken the five loaves and the two fish, He [l]looked up to heaven, [m]blessed and broke the loaves, and gave *them* to His disciples to set before them; and the two fish He divided among *them* all.

42 So they all ate and were [n]filled.

43 And they took up [o]twelve baskets full of fragments and of the fish.

44 Now those who had eaten the loaves were about* [p]five thousand men.

Jesus walks on the water (Matt. 14:22–32; John 6:15–21)

45 Immediately He made His disciples get into the boat and go before Him to the other side, to Bethsaida, while He sent the multitude away.

46 And when He had sent them away, He [q]departed to the mountain to pray.

47 Now when evening came, the boat was in the middle of the sea; and He *was* alone on the land.

48 Then He saw them straining at rowing, for the wind was [r]against them. Now about the fourth watch of the night He [s]came to them, [t]walking on the sea, and would have passed them by.

49 And when they saw Him walking [u]on the sea, they supposed it was a [v]ghost, and cried out;

50 for they all saw Him and were troubled. But immediately He talked with them and said to them, [w]"Be of good cheer! It is I; do not be [x]afraid."

51 Then He went up into the boat to them, and the wind [y]ceased. And they were greatly [z]amazed in themselves beyond measure, and marveled.

52 For they had [aa]not understood about the loaves, because their heart was [bb]hardened.

Jesus heals at Gennesaret (Matt. 14:34–36)

53 When they had crossed over, they [cc]came to the land of Gennesaret and anchored there.

54 And when they came out of the boat, immediately the people [dd]recognized Him,

55 ran through that whole sur-

***6:33** NU-Text and M-Text read *they.*
***6:36** NU-Text reads *something to eat* and omits the rest of verse. ***6:44** NU-Text and M-Text omit *about.*

6:30
a Luke 10:17

6:33
b v. 54; Col. 1:6

6:34
c Matt. 9:36; Heb. 5:2; cp. Heb. 2:17; 4:15
d Num. 27:17; 1 Kin. 22:17; Zech. 10:2; cp. Ezek. 34
e Is. 48:17; 61:1-3

6:37
f Cp. Num. 11:13,22; Matt. 15:33; Mark 8:4
g See Coinage (NT), Matt. 5:26, *note*

6:38
h Cp. 2 Kin. 4:2-6
i Cp. Matt. 15:34; Mark 8:5

6:39
j Matt. 15:35; Mark 8:6

6:40
k Cp. 1 Cor. 14:33,40

6:41
l John 11:41-42
m Matt. 15:36; 26:26; Mark 8:7; Luke 24:30; cp. Deut. 8:3,10; 1 Sam. 9:13; 1 Tim. 4:4-5

6:42
n *Miracles* (NT): vv. 37-44,47-51; Mark 6:56. (Matt. 8:3; Acts 28:8, *note*)

6:43
o Cp. 2 Chr. 31:10; Mal. 3:10; Mark 8:8

6:44
p Cp. Matt. 15:38; Mark 8:9

6:46
q Mark 1:35; Luke 5:16

6:48
r Cp. Is. 54:11
s Cp. Ps. 46:1
t Cp. Job 9:8

6:49
u Cp. John 1:3; Col. 1:16; Heb. 1:2
v Matt. 14:26; Luke 24:37; cp. Job 4:15-16

6:50
w Matt. 9:2; John 16:33
x Is. 41:10; cp. Ps. 46:1-5; Is. 43:1-2

6:51
y Ps. 107:29; cp. Mark 4:35-41
z Mark 1:27; 2:12; 5:42; 7:37

6:52
aa Matt. 16:9-11; cp. Mark 8:17-18; John 6:26
bb Is. 63:17; Mark 3:5; 16:14; cp. Jer. 17:9; Heb. 3:8,13

6:53
cc Cp. Ps. 107:30

6:54
dd v. 33

6:48 fourth watch. 3–6 A.M. See John 19:14, *note.*

rounding region, and began to [a]carry about on beds those who were sick to wherever they heard He was.

56 Wherever He entered, into villages, cities, or the country, they laid the sick in the marketplaces, and begged Him that they might just [b]touch the [c]hem of His garment. And as many as touched Him [d]were made well.

God's commandments versus man's traditions (Matt. 15:1–9)

7 THEN the [e]Pharisees and some of the scribes came together to Him, having come from Jerusalem.

2 Now when* they saw some of His disciples eat bread with defiled, that is, with [f]unwashed hands, they [g]found fault.

3 For the Pharisees and all the Jews do not eat unless they wash *their* hands in a special way, holding the [h]tradition of the elders.

4 *When they come* from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, *like* the washing of cups, pitchers, copper vessels, and couches.

5 Then the Pharisees and scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?"

6 He answered and said to them, "Well did Isaiah prophesy of you [i]hypocrites, as it is [j]written:

'This people honors Me with their lips,
But their heart is far from Me.
7 *And in vain they worship Me,*
Teaching [k]as doctrines the commandments of men.'

8 "For laying aside the [l]commandment of God, you hold the tradition of men*—the washing of pitchers and cups, and many other such things you do."

9 He said to them, "*All too* well you [m]reject the commandment of God, that you may keep your tradition.

10 "For Moses [n]said, *'Honor your father and your mother'*; and, *'He who curses father or mother, let him [o]be put to death.'*

11 "But you say, 'If a man says to his father or mother, "Whatever profit you might have received from me *is* Corban"—' (that is, a gift *to God*),

12 "then you no longer let him do anything [p]for his father or his mother,

13 "making the word of God of no effect through your tradition which you have handed down. And many such things you do."

Diagnosis of the heart of man (Matt. 15:10–20)

14 When He had called all the multitude to *Himself,* He said to them, "Hear Me, everyone, and [q]understand:

15 "There is nothing that [r]enters a man from outside which can defile him; but the things which [s]come out of him, those are the things that [t]defile a man.

16 "If anyone has ears to [u]hear, let him hear!"*

17 When He had entered a house away from the crowd, His disciples asked Him concerning the parable.

18 So He said to them, [v]"Are you thus without understanding also? Do you not perceive that whatever enters a man from outside cannot defile him,

19 "because it does not enter his heart but his [w]stomach, and is eliminated, *thus* purifying all foods?"*

20 And He said, [x]"What comes out of a man, that defiles a man.

21 "For from within, out of the

*7:2 NU-Text omits *when* and *they found fault.*
*7:8 NU-Text omits the rest of this verse.
*7:16 NU-Text omits this verse. *7:19 NU-Text ends quotation with *eliminated,* setting off the final clause as Mark's comment that Jesus has declared all foods clean.

6:55
a Cp. Mark 2:3-5

6:56
b Matt. 9:20; Mark 5:27
c Num. 15:38-39
d *Miracles* (NT): vv. 55-56; Mark 7:30. (Matt. 8:3; Acts 28:8, *note*)

7:1
e See Matt. 3:7, *note*

7:2
f Matt. 15:20
g Cp. Matt. 9:11,14

7:3
h Gal. 1:14; 1 Pet. 1:18

7:6
i Matt. 23:13,14, 15,23,25,27,29; cp. 2 Tim. 3:5
j *Inspiration:* v. 6; Mark 7:10. (Ex. 4:15; 2 Tim. 3:16, *note*). Is. 29:13

7:7
k v. 5; Col. 2:8; cp. Col. 2:16,18-23; see Matt. 3:7, *notes*

7:8
l *Law* (of Moses): vv. 8-10; Mark 10:3. (Ex. 19:1; Gal. 3:24, *note*)

7:9
m Prov. 1:25; Jer. 7:23-24; Is. 24:5

7:10
n *Inspiration:* v. 10; Mark 9:12. (Ex. 4:15; 2 Tim. 3:16, *note*). Is. 29:13
o Ex. 20:12; 21:17; Lev. 20:9; Deut. 21:18-21; Prov. 20:20

7:12
p Cp. 1 Tim. 5:8

7:14
q Matt. 16:9,11, 12

7:15
r Cp. 1 Cor. 8:8
s Cp. Rom. 14:17; see Mark 7:21, *note*
t Is. 59:3; Heb. 12:15

7:16
u v. 14; Matt. 11:15; cp. Prov. 20:12; Matt. 13:16

7:18
v Is. 28:9-11; 1 Cor. 3:2; Heb. 5:11

7:19
w 1 Cor. 6:13

7:20
x Ps. 39:1; Matt. 12:34-37; James 3:6

7:5 tradition. The tradition of the elders is what was called the "oral law," which was alleged to have been handed down from Moses. It is actually a traditional interpretation of the written law. Compare v. 7, marg.

7:6 heart. "Man looks at the outward appearance, but the LORD looks at the heart" (1 Sam. 16:7).

7:11 gift. The sense of the latter part of v. 11 and of v. 12 is: "that is to say, 'I have dedicated to God that which would relieve your need.' No longer do you Pharisees and scribes let him use it for his father or mother."

[a]heart of men, [b]proceed evil thoughts, [c]adulteries, [d]fornications, [e]murders,
22 "thefts, [f]covetousness, wickedness, [g]deceit, [h]lewdness, an evil eye, [i]blasphemy, [j]pride, foolishness.
23 "All these evil things come from within and defile a man."

Jesus and the Syro-Phoenician woman (Matt. 15:21–28)

24 From there He arose and went to the region of Tyre and Sidon.* And He entered a house and wanted no one to know *it,* but He could not be [k]hidden.
25 For a woman whose young daughter had an unclean spirit heard about Him, and she came and [l]fell at His feet.
26 The woman was a Greek, a Syro-Phoenician by birth, and she kept [m]asking Him to cast the [n]demon out of her daughter.
27 But Jesus said to her, "Let the children be filled first, for it is not good to take the children's bread and throw *it* to the little dogs."
28 And she answered and said to Him, "Yes, Lord, yet even the little dogs under the table eat from the children's crumbs."
29 Then He said to her, [o]"For this saying go your way; the [p]demon has gone out of your daughter."
30 And when she had come to her house, she found the demon [q]gone out, and her daughter lying on the bed.

Further healing (Matt. 15:29–31)

31 Again, departing from the region of Tyre and Sidon, He came through the midst of the region of Decapolis to the Sea of Galilee.
32 Then they brought to Him one who was deaf and had an impediment in his speech, and they begged Him to put His hand on him.
33 And He took him [r]aside from the multitude, and put His fingers in his ears, and He [s]spat and touched his tongue.
34 Then, [t]looking up to heaven, He [u]sighed, and said to him, "Ephphatha," that is, [v]"Be opened."
35 [w]Immediately his ears were opened, and the impediment of his tongue was loosed, and he spoke plainly.
36 Then He commanded them that they should tell no one; but the more He commanded them, the more widely they proclaimed *it.*
37 And they were [x]astonished beyond measure, saying, "He has done all things well. He [y]makes both the deaf to hear and the mute to speak."

Four thousand fed (Matt. 15:32–39)

8 IN those days, the multitude being very great and having [z]nothing to eat, Jesus called His disciples *to Him* and said to them,
2 "I have [aa]compassion on the multitude, because they have now continued with Me three days and have nothing to eat.
3 "And if I send them away hungry to their own houses, they will faint on the way; for some of them have come from afar."
4 Then His disciples answered Him, [bb]"How can one satisfy these people with bread here in the wilderness?"
5 He asked them, "How many [cc]loaves do you have?" And they said, "Seven."
6 So He commanded the multitude to [dd]sit down on the ground. And He took the seven loaves and gave thanks, broke *them* and gave *them* to His disciples to set before *them;* and they set *them* before the multitude.
7 They also had a [ee]few small fish; and having blessed them, He said to set them also before *them.*
8 So they ate and [ff]were [gg]filled, and they took up seven large baskets of [hh]leftover fragments.
9 Now those who had eaten were about four thousand. And He sent them away,

***7:24** NU-Text omits *and Sidon.*

7:21
a Gen. 6:5; 8:21; Prov. 6:18; Jer. 17:9; cp. Matt. 12:34
b Gal. 5:19-21
c 1 Thess. 4:3; cp. 1 Cor. 10:8
d Cp. 1 Pet. 4:15
e 2 Pet. 2:14

7:22
f Luke 12:15
g Rom. 1:28-29
h 1 Pet. 4:3
i Rev. 2:9
j 1 John 2:16

7:24
k Mark 2:1-2

7:25
l Mark 5:22; John 11:32; Rev. 1:17

7:26
m *Bible prayers* (NT): v. 26; Mark 9:24. (Matt. 6:9; Luke 11:2, *note*)
n See Matt. 7:22, *note*

7:29
o *Faith:* v. 29; Mark 9:24. (Gen. 3:20; Heb. 11:39, *note*)
p See Matt. 7:22, *note*

7:30
q *Miracles* (NT): vv. 25-30; Mark 7:35. (Matt. 8:3; Acts 28:8, *note*)

7:33
r Mark 5:40; cp. 1 Kin. 17:19; 2 Kin. 4:33; Acts 9:40
s Mark 8:23; John 9:6

7:34
t Matt. 14:19; Mark 6:41; John 11:41
u Mark 8:12; John 11:33,38
v Cp. Ps. 33:9

7:35
w *Miracles* (NT): vv. 32-37; Mark 8:8. (Matt. 8:3; Acts 28:8, *note*)

7:37
x Mark 6:51; 10:26
y Matt. 12:22

8:1
z Matt. 14:15; Mark 6:36; Luke 9:12

8:2
aa Matt. 9:36; 14:14; Mark 1:41; 6:34

8:4
bb Cp. Num. 11:21-22; Ps. 78:19-20; Matt. 14:17; Mark 6:37; Luke 9:13; John 6:5,7

8:5
cc Mark 6:38; John 6:9

8:6
dd Cp. 1 Cor. 14:33,40

8:7
ee Cp. 1 Kin. 17:8-16; 2 Kin. 4:1-7; 2 Chr. 14:11; Ps. 37:16

8:8
ff *Miracles* (NT): vv. 1-9; Mark 8:25. (Matt. 8:3; Acts 28:8, *note*)
gg Cp. Deut. 8:10
hh Cp. 2 Kin. 4:42-44

7:21 Here in vv. 21–23 the Lord Jesus presents, in their logical order, the three forms in which sin appears: (1) in human nature—"out of the heart of men"; (2) in the human mind—"evil thoughts"; and (3) in human action—"adulteries, fornications, murders, thefts," etc.

Symbol of leaven explained (Matt. 16:1–12)

10 immediately got into the boat with His disciples, and came to the region of Dalmanutha.

11 Then the [a]Pharisees came out and began to [b]dispute with Him, seeking from Him a [c]sign from heaven, [d]testing Him.

12 But He [e]sighed deeply in His spirit, and said, "Why does this generation seek a sign? Assuredly, I say to you, [f]no sign shall be given to this generation."

13 And He left them, and getting into the boat again, departed to the other side.

14 Now the disciples* had forgotten to take bread, and they did not have more than one loaf with them in the boat.

15 Then He charged them, saying, "Take heed, [g]beware of the [h]leaven of the [i]Pharisees and the leaven of Herod."

16 And they reasoned among themselves, saying, "*It is* because we have no bread."

17 But Jesus, being aware of *it,* said to them, "Why do you reason because you have no bread? [j]Do you not yet perceive nor understand? Is your heart still* hardened?

18 "Having eyes, do you not see? And having ears, do you not hear? And do you not [k]remember?

19 "When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?" They said to Him, [l]"Twelve."

20 "Also, when I broke the seven for the four thousand, how many large baskets full of fragments did you take up?" And they said, [m]"Seven."

21 So He said to them, "How *is it* you do not [n]understand?"

Blind man healed

22 Then He came to Bethsaida; and they brought a [o]blind man to Him, and begged Him to [p]touch him.

23 So He took the blind man by the hand and led him out of the town. And when He had [q]spit on his eyes and put His hands on him, He asked him if he saw anything.

24 And he looked up and said, "I [r]see men like trees, walking."

25 Then He put *His* hands on his eyes [s]again and made him look up. And he was [t]restored and saw everyone [u]clearly.

26 Then He sent him away to his house, saying, "Neither go into the town, [v]nor tell anyone in the town."*

Peter's confession of Christ (Matt. 16:13–16; Luke 9:18–21)

27 Now Jesus and His disciples went out to the towns of Caesarea Philippi; and on the road He asked

***8:14** NU-Text and M-Text read *they.*
***8:17** NU-Text omits *still.* ***8:26** NU-Text reads *"Do not even go into the town."*

8:11
a See Matt. 3:7, *note*
b Matt. 22:23-24
c Matt. 12:38; Luke 11:16; John 2:18; 6:30; 1 Cor. 1:22
d *Test/Tempt:* v. 11; Mark 10:2. (Gen. 3:1; James 1:14, *note*)

8:12
e Mark 7:34
f Matt. 12:39

8:15
g Luke 12:1; cp. Ex. 12:20; Lev. 2:11
h *Leaven:* v. 15; Luke 12:1. (Gen. 19:3; Matt. 13:33, *note*)
i See Matt. 3:7, *note*

8:17
j Mark 6:52; 16:14; cp. Deut. 29:4; Is. 44:18

8:18
k Cp. Luke 24:8

8:19
l Matt. 14:20

8:20
m Matt. 15:37

8:21
n v. 17; cp. John 14:9; Heb. 5:12

8:22
o Matt. 9:27; John 9:1
p Luke 18:15

8:23
q Mark 7:33

8:24
r Cp. Judg. 9:36

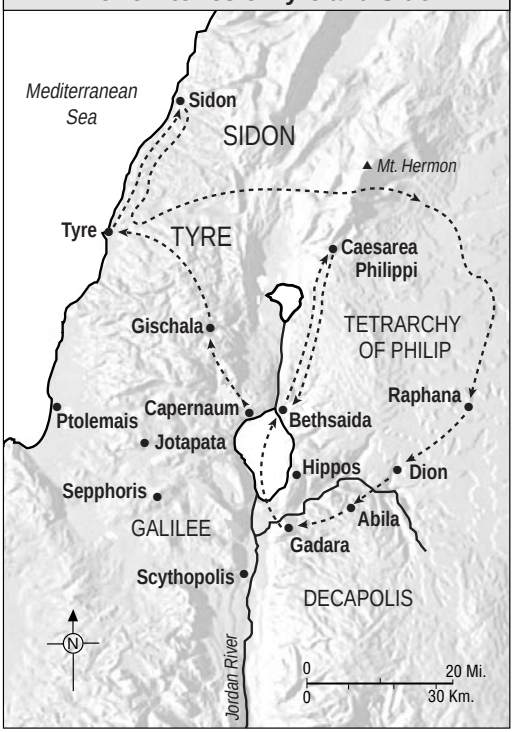
8:25
s Cp. Phil. 1:6
t *Miracles* (NT): vv. 22-25; Mark 9:27. (Matt. 8:3; Acts 28:8, *note*)
u Cp. 1 Pet. 2:9

8:26
v Mark 7:36

8:15 Herod. *Herod Antipas.* See Mark 6:14, *note.*

8:23 led him out. Our Lord's action here is significant. Having abandoned Bethsaida to judgment (Matt. 11:21–24), He would neither heal in that village nor permit further testimony to be borne there (v. 26). The probation of Bethsaida as a community was ended, but He would still show mercy to individuals. Compare Rev. 3:20. Christ is outside the door of the Laodicean church, but "If anyone hears My voice," etc.

The Territories of Tyre and Sidon



8:28
a Matt. 14:2
b Luke 9:8

8:29
c John 1:41; 4:42; 6:69; 11:27; Acts 2:36; 8:37; 9:20; cp. 1 Cor. 12:3; 1 John 5:1,5

His disciples, saying to them, "Who do men say that I am?"

28 So they answered, [a]"John the Baptist; but some *say,* [b]Elijah; and others, one of the prophets."

29 He said to them, "But who do you say that I am?" Peter answered and said to Him, [c]"You are the Christ."

30 Then He strictly warned them that they should tell no one about Him.

31 And He began to teach them that the [d]Son of Man must [e]suffer many things, and be [f]rejected by the elders and chief priests and [g]scribes, and be [h]killed, and after three days rise again.

8:31
d See Matt. 8:20, *note*
e Is. 53:3-11; Matt. 16:21; 20:19; Luke 18:31-33; 1 Pet. 1:11
f Mark 10:33
g See Matt. 2:4, *note*
h Mark 9:31; 10:34

8:25

MIRACLES OF JESUS

Miracles Showing Power Over Disease and Demons

	Matthew	Mark	Luke	John
A man with leprosy	8:2–4	1:40–42	5:12–13	
A Roman centurion's paralyzed servant	8:5–13		7:1–10	
Peter's mother-in-law	8:14–15	1:30–31	4:38–39	
Two demoniacs from Gadara	8:28–34	5:1–15	8:27–35	
A paralyzed man	9:2–7	2:3–12	5:18–25	
A woman suffering from hemorrhages	9:20–22	5:25–29	8:43–48	
Two blind men	9:27–31			
A mute demoniac	9:32–33			
A man with a withered hand	12:10–13	3:1–5	6:6–10	
A blind and mute demoniac	12:22		11:14	
A Cananite woman's demon-possessed daughter	15:21–28	7:24–30		
A young epileptic demoniac	17:14–18	9:17–29	9:38–43	
Two blind men	20:29–34	10:46–52	18:35–43	
A deaf man with a speech impediment		7:31–37		
A man with an unclean spirit		1:23–26	4:33–35	
A blind man at Bethsaida		8:22–26		
A woman crippled by a spirit			13:11–13	
A man with dropsy			14:1–4	
Ten men with leprosy			17:11–19	
The high priest's slave			22:50–51	
A royal official's son at Capernaum				4:46–54
A sick man at the pool of Bethesda				5:1–9
A man born blind				9:1–7

Miracles Showing Power Over Nature

	Matthew	Mark	Luke	John
Calming the windstorm on the sea	8:23–27	4:37–41	8:22–25	
Walking on water	14:25	6:48–51		6:19–21
Feeding more than five thousand	14:15–21	6:35–44	9:12–17	6:5–13
Feeding more than four thousand	15:32–38	8:1–9		
A coin in a fish's mouth	17:24–27			
Withering a fig tree	21:18–22	11:12–14, 20–25		
Commanding an amazing catch of fish			5:4–11	
Turning water into wine				2:1–11
Commanding another catch of fish				21:1–11

Miracles Showing Power Over Death

	Matthew	Mark	Luke	John
The daughter of Jairus	9:18–19, 23–25	5:22–24, 38–42	8:41–42, 49–56	
The only son of the widow at Nain			7:11–15	
Lazarus				11:1–44

32 He spoke this word openly. Then Peter took Him aside and began to rebuke Him.

33 But when He had turned around and looked at His disciples, He [a]rebuked Peter, saying, "Get behind Me, [b]Satan! For you are not [c]mindful of the things of God, but the [d]things of men."

Cost of discipleship
(Matt. 16:24–27; Luke 9:23–26)

34 When He had called the people to *Himself,* with His disciples also, He said to them, [e]"Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.

35 [f]"For whoever desires to save his life will lose it, but whoever loses his life for My sake and the [g]gospel's will save it.

36 "For what will it profit a man if he gains the whole world, and loses his own soul?

37 "Or what will a man give in exchange for his soul?

38 "For whoever is [h]ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be [i]ashamed when He [j]comes in the glory of His Father with the [k]holy [l]angels."

The transfiguration
(Matt. 17:1–8; Luke 9:28–36)

9 AND He said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they [m]see the [n]kingdom of God present with power."

2 Now after six days Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and He was [o]transfigured before them.

3 His clothes became shining, exceedingly [p]white, like snow, such as no launderer on earth can whiten them.

4 And Elijah [q]appeared to them with Moses, and [r]they were talking with Jesus.

5 Then Peter answered and said to Jesus, "Rabbi, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah"—

6 because he did not know what to say, for they were greatly afraid.

7 And a [s]cloud came and overshadowed them; and a voice came out of the cloud, saying, "This is [t]My beloved Son. [u]Hear Him!"

8 Suddenly, when they had looked around, they saw no one anymore, but [v]only Jesus with themselves.

9 Now as they came down from the mountain, He commanded them that they should tell no one the things they had seen, till the [w]Son of Man had risen from the dead.

10 So they kept this word to themselves, questioning [x]what the rising from the dead meant.

11 And they asked Him, saying, "Why do the [y]scribes say that [z]Elijah must come first?"

12 Then He answered and told them, "Indeed, Elijah is coming first and restores all things. And how is it [aa]written concerning the Son of Man, that He must suffer many things and be [bb]treated with contempt?

13 "But I say to you that Elijah has also come, and they did to him whatever they wished, as it is written of him."

The powerless disciples: the mighty Christ
(Matt. 17:14–21; Luke 9:37–42)

14 And when He came to the disciples, He saw a great multitude around them, and scribes disputing with them.

15 Immediately, when they saw Him, all the people were greatly amazed, and running to *Him,* greeted Him.

16 And He asked the scribes, "What are you discussing with them?"

17 Then one of the crowd an-

8:33
- *a* Mark 16:14; Rev. 3:19; cp. John 21:15-19
- *b* *Satan:* v. 33; Luke 4:8. (Gen. 3:1; Rev. 20:10, *note*)
- *c* Cp. Matt. 16:17
- *d* Cp. Rom. 8:7; 1 Cor. 2:14

8:34
- *e* Luke 14:27

8:35
- *f* Matt. 10:39
- *g* *Gospel:* v. 35; Mark 10:29. (Gen. 12:3; Rev. 14:6, *note*)

8:38
- *h* 2 Tim. 1:8-9
- *i* Cp. Matt. 10:32-33
- *j* *Christ* (second advent): v. 38; Mark 13:26. (Deut. 20:3; Acts 1:11, *note*)
- *k* *Sanctification* (NT): v. 38; Luke 1:35. (Matt. 4:5; Rev. 22:11, *note*)
- *l* See Heb. 1:4, *note*

9:1
- *m* See Matt. 17:2, *note*
- *n* *Kingdom* (NT): vv. 1-4; Mark 10:37. (Matt. 2:2; 1 Cor. 15:24, *note*)

9:2
- *o* Cp. Heb. 2:9

9:3
- *p* Dan. 7:9; Matt. 28:3

9:4
- *q* *Resurrection:* vv. 4-5; Matt. 16:6. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

9:4
- *r* Cp. Rom. 3:21

9:7
- *s* Ex. 40:34; 1 Kin. 8:10; Acts 1:9; Rev. 1:7
- *t* Ps. 2:7; Is. 42:1; Mark 1:11; 2 Pet. 1:17
- *u* Acts 3:22; cp. Heb. 2:3

9:8
- *v* Cp. John 3:30; 6:68

9:9
- *w* See Matt. 8:20, *note*

9:10
- *x* John 2:19-22; cp. Luke 24:25-27

9:11
- *y* See Mark 12:34, *note*
- *z* See Matt. 17:10, *note*

9:12
- *aa* *Inspiration:* v. 12; Mark 10:5. (Ex. 4:15; 2 Tim. 3:16, *note*). Is. 53:2-11
- *bb* Luke 23:11; Acts 4:11

8:36 world. Greek *kosmos.* See Matt. 4:8, *note.*

Moses: *saved from the water.* The great leader of the Israelites who led them out of slavery in Egypt to the Promised Land.

Elijah: *my God is Jehovah.* The Tishbite who was a great prophet of the Lord. He performed miracles and was taken to heaven in a chariot of fire.

swered and said, "Teacher, I brought You my son, who has a mute spirit.
18 "And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could [a]not."
19 He answered him and said, "O [b]faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me."
20 Then they brought him to Him. And when he saw Him, immediately the [c]spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth.
21 So He asked his father, "How long has this been happening to him?" And he said, "From childhood.
22 "And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us."
23 Jesus said to him, [d]"If you can believe,* all things *are* possible to him who believes."
24 Immediately the father of the child cried out and said with tears, [e]"Lord, [f]I believe; [g]help my unbelief!"
25 When Jesus saw that the people came running together, He [h]rebuked the unclean spirit, saying to it: "Deaf and dumb spirit, I command you, come out of him and enter him no more!"
26 Then *the spirit* cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, "He is dead."
27 But Jesus took him by the hand and lifted him up, and he [i]arose.
28 And when He had come into the house, His disciples asked Him privately, "Why could we not cast it out?"
29 So He said to them, "This kind can come out by nothing but [j]prayer and fasting."*

Jesus foretells His death and resurrection (Matt. 17:22–23; Luke 9:43–45)

30 Then they departed from there and passed through Galilee, and He did not want anyone to know *it.*
31 For He taught His disciples and said to them, "The [k]Son of Man is being [l]betrayed into the hands of men, and they will [m]kill Him. And after He is killed, He will [n]rise the third day."
32 But they did [o]not understand this saying, and were afraid to ask Him.

Humility, the secret of greatness (Matt. 18:1–6; Luke 9:46–48)

33 Then He came to Capernaum. And when He was in the house He asked them, "What was it you disputed among yourselves on the road?"
34 But they kept silent, for on the road they had [p]disputed among themselves who *would be the* [q]greatest.
35 And He sat down, called the twelve, and said to them, "If anyone desires to be [r]first, he shall be last of all and [s]servant of all."
36 Then He took a little [t]child and set him in the midst of them. And when He had taken him in His arms, He said to them,
37 "Whoever receives one of these little children in My name [u]receives Me; and whoever receives Me, receives not Me but Him who sent Me."

Sectarianism rebuked (Luke 9:49–50)

38 Now John answered Him, saying, "Teacher, we saw someone who does not follow us casting out [v]demons in Your name, and we forbade him because he does not follow us."
39 But Jesus said, "Do not forbid him, for no one who works a miracle in My name can [w]soon afterward speak evil of Me.
40 "For he who is not against us is [x]on our* side.
41 "For whoever gives you a [y]cup of water to drink in My name, because you belong to Christ, assuredly, I say to you, he will by no means lose his [z]reward.

***9:23** NU-Text reads *"If You can! All things. . . ."* ***9:29** NU-Text omits *and fasting.* ***9:40** M-Text reads *against you is on your side.*

9:18
a Cp. vv. 28-29

9:19
b John 4:48

9:20
c Mark 1:26

9:23
d John 11:40

9:24
e *Bible prayers* (NT): v. 24; Mark 10:47. (Matt. 6:9; Luke 11:2, *note*)
f *Faith:* vv. 23-24; Mark 10:52. (Gen. 3:20; Heb. 11:39, *note*)
g Luke 17:5

9:25
h Mark 1:25

9:27
i *Miracles* (NT): vv. 17-27; Mark 10:52. (Matt. 8:3; Acts 28:8, *note*)

9:29
j James 5:16

9:31
k See Matt. 8:20, *note*
l Luke 24:20
m Matt. 16:21; Luke 18:33; Acts 2:23
n Matt. 20:19; 1 Cor. 15:4

9:32
o Luke 2:50; 18:34

9:34
p Prov. 13:10
q Luke 22:24

9:35
r Cp. 1 Cor. 15:9 with Matt. 23:2-8
s Matt. 20:26-27; 23:11; Mark 10:43-44; Luke 22:26-27

9:36
t Mark 10:13-16

9:37
u Matt. 10:40; cp. Matt. 25:40

9:38
v See Matt. 7:22, *note*

9:39
w Cp. Acts 19:13-16

9:40
x Cp. Matt. 12:30

9:41
y Matt. 10:42; cp. Matt. 25:35,40; Heb. 6:10
z *Rewards:* v. 41; Luke 6:23. (Dan. 12:3; 1 Cor. 3:14, *note*)

Jesus' solemn warning of hell

42 "But whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea.

43 "If your [a]hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched—

44 "where

'Their worm does not die,
*And the fire is not quenched.'**

45 "And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched—

46 "where

'Their worm does not die,
*And the fire is not quenched.'**

47 "And if your eye causes you to sin, [b]pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire—

48 "where

'Their [c]worm does not die,
And the [d]fire is not quenched.'

49 "For everyone will be seasoned with [e]fire,* and every sacrifice will be [f]seasoned with salt.

50 "Salt *is* good, but if the salt [g]loses its flavor, how will you season it? Have [h]salt in yourselves, and have [i]peace with one another."

Jesus teaches concerning divorce
(Matt. 5:31–32; 19:1–9; Luke 16:18; cp. Rom. 7:1–3; 1 Cor. 7:10–16)

10 THEN He arose from there and came to the region of Judea by the other side of the Jordan. And multitudes gathered to Him again, and as He was accustomed, He taught them again.

2 The [j]Pharisees came and asked Him, "Is it lawful for a man to divorce *his* wife?" [k]testing Him.

3 And He answered and said to them, "What did Moses [l]command you?"

4 They said, "Moses permitted *a man* to [m]write a certificate of divorce, and to dismiss *her.*"

5 And Jesus answered and said to them, "Because of the hardness of your heart he [n]wrote you this precept.

6 "But from the beginning of the creation, [o]God *'made them male and female.'*

7 *'For this reason a man shall [p]leave his father and mother and be joined to his wife,*

8 *'and the two shall become one flesh'*; so then they are no longer two, but one flesh.

9 "Therefore what God has joined together, let not man separate."

10 In the house His disciples also asked Him again about the same *matter.*

11 So He said to them, "Whoever divorces his wife and marries another commits [q]adultery against her.

12 "And if a woman divorces her husband and marries another, she commits adultery."

Jesus blesses little children
(Matt. 19:13–15; Luke 18:15–17)

13 Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought *them.*

14 But when Jesus saw *it,* He was greatly displeased and said to them, "Let the little children come to Me, and do not forbid them; for of such is the [r]kingdom of God.

15 "Assuredly, I say to you, [s]whoever does not receive the kingdom of God as a little child will [t]by no means enter it."

16 And He took them up in His arms, laid *His* hands on them, and blessed them.

***9:44** NU-Text omits this verse. ***9:46** NU-Text omits the last clause of verse 45 and all of verse 46. ***9:49** NU-Text omits the rest of this verse.

9:43
a Matt. 5:29-30; 18:8-9; cp. Gal. 2:20; Col. 3:5-10

9:47
b Cp. Rom. 8:13

9:48
c Is. 66:24; cp. Luke 16:24-26
d Jer. 7:20; Rev. 21:8

9:49
e Matt. 3:11
f Lev. 2:13

9:50
g Matt. 5:13
h Col. 4:6
i Rom. 14:19

10:2
j See Matt. 3:7, *note*
k *Test/Tempt:* v. 2; Mark 12:15. (Gen. 3:1; James 1:14, *note*)

10:3
l *Law* (of Moses): vv. 3-8; Mark 10:19. (Ex. 19:1; Gal. 3:24, *note*)

10:4
m Deut. 24:1-4

10:5
n *Inspiration:* vv. 4-9; Mark 11:17. (Ex. 4:15; 2 Tim. 3:16, *note*)

10:6
o Gen. 1:27; 2:21-25; 5:1-2

10:7
p Eph. 5:31

10:11
q Ex. 20:14

10:14
r See Matt. 6:33, *note*

10:15
s Matt. 18:3-4
t Luke 13:28

9:43,45 hell. Greek *geenna.* See Matt. 5:22, *note.*
9:47 hell fire. Greek *geenna.* See Matt. 5:22, *note.*
10:14 greatly displeased. Literally, "moved with indignation," an unusual expression relating to the Lord Jesus.
10:16 blessed them. In Hebrew custom this was the act of a father. Compare Gen. 27:38.

The rich young ruler
(Matt. 19:16–30; Luke 18:18–30; cp. Luke 10:25)

17 Now as He was going out on
the road, one came running, knelt
before Him, and asked Him, "Good
Teacher, what shall I [a]do that I may
inherit [b]eternal life?"
18 So Jesus said to him, "Why do
you call Me good? No one *is* good
but One, *that is,* [c]God.
19 "You know the [d]command-
ments: [e]*'Do not commit adultery,' 'Do not* [f]*murder,' 'Do not steal,' 'Do not bear false witness,'* [g]'Do
not defraud,' *'Honor your father and your mother.'* "*
20 And he answered and said to
Him, "Teacher, all these things I
have [h]kept from my youth."
21 Then Jesus, looking at him,
loved him, and said to him, "One
thing you lack: Go your way, [i]sell
whatever you have and give to the
poor, and you will have [j]treasure in
heaven; and come, [k]take up the
cross, and follow Me."
22 But he was sad at this word,
and [l]went away sorrowful, for he
had great possessions.

"With God all things are possible"

23 Then Jesus looked around and
said to His disciples, [m]"How hard it
is for those who have [n]riches to enter the [o]kingdom of God!"
24 And the disciples were astonished at His words. But Jesus answered again and said to them,
"Children, how hard it is for those
who [p]trust in riches* to enter the
kingdom of God!
25 "It is easier for a camel to go
through the eye of a [q]needle than
for a rich man to enter the kingdom
of God."
26 And they were [r]greatly astonished, saying among themselves,
"Who then can be [s]saved?"
27 But Jesus looked at them and
said, "With men *it is* impossible,
but not with God; for with God all
things are [t]possible."

Faithfulness to the Lord will be rewarded

28 Then Peter began to say to Him,
"See, we have [u]left all and followed
You."
29 So Jesus answered and said,
"Assuredly, I say to you, there is no
one who has left house or brothers
or sisters or father or mother or
wife* or children or lands, for My
sake and the [v]gospel's,
30 "who shall not [w]receive a hundredfold now in this time—houses
and brothers and sisters and mothers and children and lands, with
[x]persecutions—and in the age to
come, [y]eternal life.
31 "But many *who are* [z]first will
be last, and the last first."

Jesus again foretells His death and resurrection
(Matt. 20:17–19; Luke 18:31–33)

32 Now they were on the road, going up to Jerusalem, and Jesus was
going before them; and they were
amazed. And as they followed they
were afraid. Then He took the
twelve aside again and began to
[aa]tell them the things that would
happen to Him:
33 "Behold, we are going up to
Jerusalem, and the [bb]Son of Man
will be betrayed to the chief priests
and to the [cc]scribes; and they will
condemn Him to death and deliver
Him to the Gentiles;
34 "and they will mock Him, and
scourge Him, and spit on Him, and
kill Him. And the third day He will
rise again."

***10:19** Exodus 20:12-16; Deuteronomy 5:16–20
***10:24** NU-Text omits *for those who trust in riches.* ***10:29** NU-Text omits *or wife.*

10:17
a vv. 19,21; John 6:28; Acts 2:37; cp. Rom. 9:31-32; 10:2-3; Gal. 2:16; 3:10-12
b *Life* (eternal): v. 17; Mark 10:30. (Matt. 7:14; Rev. 22:19, *note*)

10:18
c 1 Sam. 2:2

10:19
d *Law* (of Moses): vv. 19-20; Mark 12:19. (Ex. 19:1; Gal. 3:24, *note*)
e Ex. 20:12-17; James 2:11
f See Ex. 20:13, *note*
g Cp. Rom. 13:7-10

10:20
h Phil. 3:6

10:21
i Luke 12:33; cp. Acts 2:45; 4:34
j Matt. 6:20; cp. Luke 16:11
k Mark 8:34

10:22
l Cp. 2 Tim. 4:10

10:23
m Cp. Job 31:24-25,28; 1 Cor. 1:26; 1 Tim. 6:9-10
n Mark 4:19
o See Matt. 6:33, *note*

10:24
p Ps. 52:7; Prov. 11:28; 1 Tim. 6:17

10:25
q Matt. 13:22; 19:24

10:26
r Mark 6:51; 7:37
s Cp. Heb. 7:25; see Rom. 1:16, *note*

10:27
t Job 42:2; Jer. 32:17; Luke 1:37; cp. Gen. 18:14; Num. 11:23

10:28
u Luke 5:11; cp. Phil. 3:7-9

10:29
v *Gospel:* v. 29; Mark 13:10. (Gen. 12:3; Rev. 14:6, *note*)

10:30
w Luke 18:29-30; cp. 2 Chr. 25:9
x 1 Thess. 3:3; 2 Tim. 3:12; 1 Pet. 4:12-13
y *Life* (eternal): v. 30; Luke 10:25. (Matt. 7:14; Rev. 22:19, *note*)

10:31
z Matt. 20:16; Luke 13:30

10:32
aa Mark 8:31; 9:12,31

10:33
bb See Matt. 8:20, *note*
cc See Matt. 2:4, *note*

10:18 Why do you call Me good? In paraphrase this question might read: "Believing Me to be only a human teacher, why do you call Me good?"

10:24 astonished. The disciples were amazed. To the Jewish people temporal prosperity was a token of divine favor. See, e.g. Deut. 28:1–12.

10:25 needle. Greek *raphis,* a sewing needle.

10:30 age. The Greek noun *aiōn,* here translated "age" (v. 30), has various connotations: *a period of time* (e.g. the Mosaic age; the Church age) and, in certain contexts *eternity* or *forever.* It is also translated "world" (Luke 16:8; Rom. 12:2). However, "world" is normally the translation of the Greek *kosmos* (see Matt. 4:8 and Rev. 13:8, *notes*) or of the Greek *oikoumenē* (see Luke 2:1, *note*).

Christ's response to request of James and John (Matt. 20:20–28)

35 Then James and John, the sons of Zebedee, came to Him, saying, "Teacher, we want You to do for us whatever we [a]ask."

36 And He said to them, "What do you want Me to do for you?"

37 They said to Him, "Grant us that we may sit, one on Your right hand and the other on Your left, in Your [b]glory."

38 But Jesus said to them, "You do not know what you ask. Are you able to drink the [c]cup that I drink, and be baptized with the [d]baptism that I am baptized with?"

39 They said to Him, "We are able." So Jesus said to them, [e]"You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized;

40 "but to sit on My right hand and on My left is not Mine to give, but *it is for those* [f]for whom it is prepared."

41 And when the ten heard *it,* they began to be greatly displeased with James and John.

42 But Jesus called them to *Himself* and said to them, "You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them.

43 "Yet it shall not be so among you; but whoever desires to become great among you shall be your [g]servant.

44 "And whoever of you desires to be first shall be slave of all.

45 "For even the [h]Son of Man did not come to be served, but to [i]serve, and to give His life a [j]ransom for many."

Bartimaeus receives his sight (Matt. 20:29–34; cp. Luke 18:35–43)

46 Now they came to Jericho. As He went out of Jericho with His disciples and a great multitude, [k]blind Bartimaeus, the son of Timaeus, sat by the road begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out and [l]say, "Jesus, [m]Son of David, [n]have mercy on me!"

48 Then many warned him to be quiet; but he cried out all the more, "Son of David, have mercy on me!"

49 So Jesus stood still and [o]commanded him to be called. Then they called the blind man, saying to him, "Be of good cheer. Rise, He is calling you."

50 And throwing aside his garment, he rose and came to Jesus.

51 So Jesus answered and said to him, "What do you want Me to do for you?" The blind man said to Him, "Rabboni, that I may [p]receive my sight."

52 Then Jesus said to him, "Go your way; your [q]faith has made you well." And immediately he [r]received his sight and followed Jesus on the road.

The triumphal entry of Jesus (Matt. 21:1–9; Luke 19:28–38; John 12:12–18; cp. Zech. 9:9)

11 NOW when they drew near Jerusalem, to Bethphage* and [s]Bethany, at the [t]Mount of Olives, He sent two of His disciples;

2 and He said to them, "Go into the village opposite you; and as soon as you have entered it you will find a colt tied, on which no one has sat. Loose it and bring *it.*

3 "And if anyone says to you, 'Why are you doing this?' say, 'The [u]Lord has need of it,' and immediately he will send it here."

4 So they went their way, and found the* colt tied by the door outside on the street, and they loosed it.

5 But some of those who stood there said to them, "What are you doing, loosing the colt?"

6 And they spoke to them just as

*11:1 M-Text reads *Bethsphage.* *11:4 NU-Text and M-Text read *a.*

10:35
a James 4:3; cp. Jer. 45:5

10:37
b *Kingdom* (NT): v. 37; Mark 11:10. (Matt. 2:2; 1 Cor. 15:24, *note*)

10:38
c Matt. 26:39,42; Mark 14:36; Luke 22:41-42; John 18:11; cp. 1 Pet. 3:18
d Luke 12:50

10:39
e Matt. 10:17-18,21-22; 24:9; John 16:33; Acts 12:2

10:40
f Matt. 25:34; John 17:2,6,24; Rom. 8:30; Heb. 11:16

10:43
g Matt. 23:11; cp. 1 Cor. 9:19-23

10:45
h See Matt. 8:20, *note*
i Luke 22:27; cp. Phil. 2:7-8
j 2 Cor. 5:21; 1 Tim. 2:5-6; Titus 2:14; see Rom. 3:24, *note*

10:46
k See Matt. 20:30, *note*

10:47
l *Bible prayers* (NT): vv. 47-48,51; Mark 14:35. (Matt. 6:9; Luke 11:2, *note*)
m Jer. 23:5; Matt. 22:42; Rom. 1:3-4; Rev. 22:16
n Matt. 15:22; Luke 17:13

10:49
o Cp. Ps. 86:15; Heb. 4:15

10:51
p Cp. Matt. 7:7-8 with Is. 35:5

10:52
q *Faith:* v. 52; Luke 5:20. (Gen. 3:20; Heb. 11:39, *note*)
r *Miracles* (NT): vv. 46-52; Mark 11:14. (Matt. 8:3; Acts 28:8, *note*)

11:1
s See Matt. 21:17, *note*
t Mark 13:3; Luke 22:39; Acts 1:12; cp. Zech. 14:4

11:3
u Cp. Ps. 50:10

10:39 You will indeed drink the cup. James and John would suffer martyrdom and exile respectively (Acts 12:2; Rev. 1:9).

10:45 life. Or *soul.* Greek *psuchē.* Is. 53:10–12.

11:1 Bethphage. Meaning *house of unripe figs.*

Mount of Olives: The summit of the range of hills east of Jerusalem which was once covered with olive trees. A central location to the events of Christ's ministry.

Jesus had commanded. So they let them go.

7 Then they brought the colt to Jesus and threw their clothes on it, and He [a]sat on it.

8 And many spread their clothes on the road, and others cut down leafy [b]branches from the trees and spread *them* on the road.

9 Then those who went before and those who followed cried out, saying:

"Hosanna!
'Blessed is He who [c]comes in the name of the LORD!' *
10 Blessed *is* the [d]kingdom of our father David
That comes in the name of the Lord!*
Hosanna in the highest!"

11 And Jesus went into Jerusalem and into the [e]temple. So when He had looked around at all things, as the hour was already late, He went out to [f]Bethany with the twelve.

The barren fig tree
(Matt. 21:18–21)

12 Now the next day, when they had come out from Bethany, He was [g]hungry.

13 And seeing from afar a [h]fig tree having leaves, He went to see if perhaps He would find something on it. When He came to it, He found nothing but leaves, for it was not the season for figs.

14 In response Jesus said to it, [i]"Let no one eat fruit from you ever again." And His disciples heard *it.*

Jesus drives traders from temple
(Matt. 21:12–16; Luke 19:45–47; cp. John 2:13–16)

15 So they came to Jerusalem. Then Jesus went into the temple and began to drive out those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold [j]doves.

16 And He would not allow anyone to carry wares through the temple.

17 Then He taught, saying to them, "Is it not [k]written, [l]*'My house shall be called a house of prayer for all nations'*? But you have made it a [m]*'den of thieves.'*"

18 And the [n]scribes and chief priests heard it and [o]sought how they might destroy Him; for they [p]feared Him, because all the people were [q]astonished at His teaching.

19 When evening had come, He went out of the city.

The prayer of faith
(cp. 1 John 5:14–15)

20 Now in the morning, as they passed by, they saw the [r]fig tree dried up from the roots.

21 And Peter, remembering, said to Him, "Rabbi, look! The fig tree which You cursed has withered away."

22 So Jesus answered and said to them, "Have faith in God.

23 "For assuredly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but [s]believes that those things he says will be done, he will have whatever he says.

24 "Therefore I say to you, whatever things you ask when you pray, [t]believe that you receive *them,* and you will [u]have *them.*

A forgiving spirit required

25 "And whenever you stand praying, if you have anything against anyone, [v]forgive him, that your Father in heaven may also [w]forgive you your trespasses.

26 [x]"But if you do not forgive, neither will your Father in heaven forgive your trespasses."*

Jesus' authority challenged
(Matt. 21:23–27; Luke 20:1–8)

27 Then they came again to Jerusalem. And as He was walking in the temple, the chief priests, the

***11:9** Psalm 118:26 ***11:10** NU-Text omits *in the name of the Lord.* ***11:26** NU-Text omits this verse.

11:7
a Cp. 1 Kin. 1:33

11:8
b Cp. Lev. 23:40

11:9
c *Christ* (first advent): vv. 9-10; Mark 12:6. (Gen. 3:15; Acts 1:11, *note*)

11:10
d *Kingdom* (NT): v. 10; Luke 1:33. (Matt. 2:2; 1 Cor. 15:24, *note*)

11:11
e vv. 15-17; cp. Mal. 3:1
f See Matt. 21:17, *note*

11:12
g Matt. 4:2

11:13
h Cp. Luke 13:6-9

11:14
i *Miracles* (NT): vv. 12-14,20-21; Luke 4:39. (Matt. 8:3; Acts 28:8, *note*)

11:15
j Lev. 14:22; cp. Luke 2:24

11:17
k *Inspiration:* v. 17; Mark 12:10. (Ex. 4:15; 2 Tim. 3:16, *note*)
l Is. 56:7
m Jer. 7:11

11:18
n See Matt. 2:4, *note*
o Ps. 2:2
p Cp. v. 32; Matt. 21:46
q Matt. 7:28; Mark 1:22; 6:2

11:20
r vv. 13-14

11:23
s Matt. 17:20; cp. 1 Cor. 13:2

11:24
t James 1:5-6
u Matt. 7:7-11; John 14:13-14; 15:7; 16:24; 1 John 5:14-15

11:25
v Matt. 6:14; 18:23-35; Eph. 4:32; Col. 3:13; see Matt. 6:12, *note*
w *Forgiveness:* vv. 25-26; Luke 5:20. (Lev. 4:20; Matt. 26:28, *note*)

11:26
x Matt. 18:35; cp. Matt. 6:12

11:13 leaves. Fig trees which have retained their leaves through the winter usually have figs also. It was still too early for new leaves or fruit.

11:22 Have faith in God. Literally *faith of God.* Compare 1 Cor. 12:9; Eph. 2:8.

[a]scribes, and the elders came to Him.

28 And they said to Him, "By what [b]authority are You doing these things? And who gave You this authority to do these things?"

29 But Jesus answered and said to them, "I also will ask you one question; then answer Me, and I will [c]tell you by what authority I do these things:

30 "The [d]baptism of John—was it from heaven or from men? Answer Me."

31 And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why then did you not believe him?'

32 "But if we say, 'From men' "—they feared the people, for all [e]counted John to have been a prophet indeed.

33 So they answered and said to Jesus, [f]"We do not know." And Jesus answered and said to them, "Neither will I tell you by what authority I do these things."

Parable of the vineyard owner
(Matt. 21:33–46; Luke 20:9–19; cp. Is. 5:1–7)

12 THEN He began to speak to them in [g]parables: [h]"A man planted a vineyard and set a hedge around *it,* dug *a place for* the wine vat and built a tower. And he leased it to vinedressers and went into a far country.

2 "Now at vintage-time he sent a servant to the vinedressers, that he might receive some of the fruit of the vineyard from the vinedressers.

3 "And they took *him* and beat him and sent *him* away empty-handed.

4 "Again he sent them another servant, and at him they threw stones,* wounded *him* in the head, and sent *him* away shamefully treated.

5 "And again he sent another, and him they killed; and [i]many others, [j]beating some and [k]killing some.

6 "Therefore still having one son, his beloved, he also [l]sent him to them last, saying, 'They will respect my son.'

7 "But those vinedressers said among themselves, 'This is the heir. Come, let us kill him, and the inheritance will be ours.'

8 "So they took him and [m]killed *him* and cast *him* out of the vineyard.

9 "Therefore what will the owner of the vineyard do? He will come and destroy the vinedressers, and give the vineyard to others.

10 "Have you not even read this [n]Scripture:

'The [o]stone which the builders rejected
Has become the chief cornerstone.
11 *This was the LORD's doing,*
And it is marvelous in our eyes'?"

12 And they sought to lay hands on Him, but [p]feared the multitude, for they knew He had spoken the parable against them. So they left Him and went away.

Jesus answers the Herodians
(Matt. 22:15–22; Luke 20:19–26)

13 Then they sent to Him some of the [q]Pharisees and the [r]Herodians, to [s]catch Him in *His* words.

14 When they had come, they said to Him, "Teacher, we know that You are true, and care about no one; for You do not [t]regard the person of men, but teach the [u]way of God in truth. Is it lawful to pay taxes to Caesar, [v]or not?

15 "Shall we pay, or shall we not pay?" But He, knowing their [w]hy-

*12:4 NU-Text omits *and at him they threw stones.*

11:27
a See Matt. 2:4, *note*

11:28
b John 5:27

11:29
c Cp. v. 33

11:30
d Mark 1:4-5,8; Luke 7:29-30; cp. John 1:25-34

11:32
e Matt. 14:5

11:33
f Cp. Jer. 8:7; Rom. 1:18; 2 Cor. 4:3-4

12:1
g Matt. 13:10-15
h *Parables* (NT): vv. 1-11; Mark 13:28. (Matt. 5:13; Luke 21:29, *note*)

12:5
i Cp. Jer. 7:25
j 2 Chr. 36:16; cp. Matt. 23:34
k Cp. Acts 7:52

12:6
l *Christ* (first advent): vv. 6-8; Mark 14:27. (Gen. 3:15; Acts 1:11, *note*)

12:8
m Acts 2:23

12:10
n *Inspiration:* vv. 10-11; Mark 12:26. (Ex. 4:15; 2 Tim. 3:16, *note*)
o *Christ* (Stone): v. 10; Luke 20:17. (Gen. 49:24; 1 Pet. 2:8, *note*). Ps. 118:22-23

12:12
p Mark 11:32

12:13
q See Matt. 3:7, *note*
r See Matt. 22:16, *note*
s Luke 11:54

12:14
t Cp. Acts 10:34-35
u Acts 18:26; cp. John 10:1; 2 Pet. 2:15,21
v Cp. Luke 23:2

12:15
w Matt. 23:28; Luke 12:1

12:1 This parable (vv. 1–9), addressed to the religious leaders of Israel—"the chief priests, the scribes, and the elders" (11:27)—illustrates God's dealings with the nation and their rejection of His proffered love and of their responsibilities to Him. The "man" (v. 1) is God Himself; the vineyard is Israel (v. 1; compare Is. 5:1–7); the servants (vv. 2–5) are the OT prophets and John the Baptist; the "son, his beloved" whom they killed (vv. 6–8), is Jesus Himself (compare Heb. 1:1–3); and the destruction of the vinedressers (v. 9) is a prediction regarding Jerusalem's fall in A.D. 70 (compare Luke 21:20–24). That the chief priests, the scribes, and elders recognized that it was they of whom Christ spoke is recorded in v. 12. The words of the Lord discovered and laid bare the thoughts and intents of their hearts (compare Heb. 4:12).

Caesar: The name of the Roman emperor.

pocrisy, said to them, "Why do you [a]test Me? Bring Me a [b]denarius that I may see *it.*"

16 So they brought *it.* And He said to them, "Whose image and inscription *is* this?" They said to Him, "Caesar's."

17 And Jesus answered and said to them, [c]"Render to Caesar the things that are Caesar's, and to [d]God the things that are God's." And they marveled at Him.

Jesus answers the Sadducees
(Matt. 22:23–33; Luke 20:27–38)

18 Then *some* [e]Sadducees, who say there is no resurrection, came to Him; and they asked Him, saying:

19 "Teacher, [f]Moses wrote to us that [g]if a man's brother dies, and leaves *his* wife behind, and leaves no children, his brother should take his wife and raise up offspring for his brother.

20 "Now there were seven brothers. The first took a wife; and dying, he left no offspring.

21 "And the second took her, and he died; nor did he leave any offspring. And the third likewise.

22 "So the seven had her and left no offspring. Last of all the woman died also.

23 "Therefore, in the resurrection, when they rise, whose wife will she be? For all seven had her as wife."

24 Jesus answered and said to them, "Are you not therefore mistaken, because you do not know the Scriptures nor the power of God?

25 "For when they rise from the dead, they neither marry nor are given in marriage, but are like [h]angels in heaven.

26 "But concerning the dead, that they [i]rise, have you not [j]read in the [k]book of Moses, in the *burning* bush *passage,* how God [l]spoke to him, saying, '*I am the God of Abraham, the God of Isaac, and the God of Jacob*'?

27 [m]"He is not the God of the dead, but the God of the living. You are therefore greatly mistaken."

Jesus answers the Pharisees
(Matt. 22:34–40; cp. Luke 10:25–37)

28 Then [n]one of the scribes came, and having heard them reasoning

12:15
a *Test/Tempt:* vv. 13-15; Luke 4:2. (Gen. 3:1; James 1:14, *note*)
b See Coinage (NT), Matt. 5:26, *note*

12:17
c Cp. Matt. 17:25-27; Rom. 13:7
d Eccl. 5:4-5

12:18
e Acts 23:8; see Matt. 3:7, *note*

12:19
f *Law* (of Moses): v. 19; Mark 12:26. (Ex. 19:1; Gal. 3:24, *note*)
g Deut. 25:5; cp. Ruth 1:11-13

12:25
h See Heb. 1:4, *note*

12:26
i John 5:25,28-29; Acts 26:8; Rom. 4:17; Rev. 20:12-13
j *Inspiration:* v. 26; Mark 12:36. (Ex. 4:15; 2 Tim. 3:16, *note*)
k *Law* (of Moses): vv. 26,28-31; Luke 1:6. (Ex. 19:1; Gal. 3:24, *note*)
l Ex. 3:1-10,12

12:27
m Cp. Rom. 14:9

12:28
n See Mark 12:34, *note*

12:25 from the dead. Or *from among.*

12:26 read in the book of Moses. Our Lord here affirms the historicity and inspiration of Ex. 3.

12:13 POLITICAL PARTIES IN THE NEW TESTAMENT

The Herodians

A political party of Jews who supported the dynasty of Herod and the rule of Rome. They are only mentioned three times in Scripture (Matt. 22:16; Mark 3:6; 12:13). They were lax in morals and in religious observance and thus were detested by the Pharisees. However, the two opposing groups joined together to destroy Jesus and to try to trick Him, once they realized that Jesus was their common foe.

The Zealots

A Jewish political party formed to resist Roman rule and aggression. The Zealots resorted to violence and assassination in attacking the Romans they so hated. They were fanatics in their fight against Roman authority; it is from this zeal their name is derived. One of the apostles, Simon, is surnamed the Zealot in Luke 6:15; Acts 1:13.

The Galileans

These people were natives of Galilee and were looked down upon by the southern Jews as an ignorant and rustic group of folks. They were a people of passionate and excitable temperament, a spirit which united them with the Zealots. Their lawless spirit and extreme resistance to being taxed by the Romans was a source of constant anxiety to the Roman authorities. Eventually the name Galilean became synonymous with lawlessness and violence and it was intentionally brought up at Jesus' trial to arouse prejudice against Christ, when it was pointed out that He was from Galilee.

The Assassins

This group was a secret society well known in Rome during the last troubled years of the Republic. With dagger concealed beneath the cloak they secretly murdered their own or their patrons' enemies, generally escaping detection by the swiftness of the attack and their quick mingling with the horror-stricken crowd. They are mentioned in Acts 21:38.

together, perceiving* that He had answered them well, asked Him, "Which is the first commandment of all?"

29 Jesus answered him, "The first of all the commandments *is:* [a] *'Hear, O Israel, the LORD our God, the LORD is* [b] *one.*

30 *'And you shall* [c] *love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.'* This *is* the first commandment.*

31 "And the second, like *it, is* this: [d] *'You shall love your neighbor as yourself.'* There is no other commandment greater than [e] these."

32 So the [f] scribe said to Him, "Well *said,* Teacher. You have spoken the [g] truth, for there is one God, and there is no other but He.

33 "And to love Him with all the heart, with all the understanding, with all the soul,* and with all the strength, and to love one's neighbor as oneself, [h] is more than all the whole burnt offerings and sacrifices."

34 Now when Jesus saw that he answered [i] wisely, He said to him, "You are not far from the [j] kingdom of God." But after that no one dared question Him.

Jesus questions the Pharisees concerning Messiah (Matt. 22:41–46; Luke 20:41–44)

35 Then Jesus answered and said, while He taught in the temple, "How *is it* that the [k] scribes say that the Christ is the [l] Son of David?

36 "For David himself [m] said by the Holy [n] Spirit:

'The LORD said to my Lord,
"Sit at My right hand,
Till I make Your enemies Your footstool."' *

37 "Therefore David himself calls Him *'Lord';* how is He *then* his [o] Son?" And the common people heard Him gladly.

38 Then He said to them in His teaching, "Beware of the [p] scribes, who desire to go around in long robes, *love* greetings in the marketplaces,

39 "the [q] best seats in the synagogues, and the best places at feasts,

40 "who devour widows' houses, and for a [r] pretense make long prayers. These will receive greater condemnation."

The widow's mites (Luke 21:1–4)

41 Now Jesus sat opposite the treasury and saw how the people put money into the [s] treasury. And many *who were* rich put in much.

42 Then one poor widow came and threw in two mites,* which make a [t] quadrans.

43 So He called His disciples to *Himself* and said to them, "Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury;

44 "for they all put in out of their abundance, but she out of her [u] poverty put in all that she had, her whole livelihood."

The Olivet Discourse (Matt. 24—25): the disciples' two questions (Matt. 24:3; Luke 21:7)

13 THEN as He went out of the temple, one of His disciples said to Him, "Teacher, see what manner of stones and what buildings *are here!*"

2 And Jesus answered and said to him, "Do you see these great [v] buildings? Not *one* stone shall be [w] left upon another, that shall not be thrown down."

3 Now as He sat on the Mount of

*12:28 NU-Text reads *seeing.* *12:30 NU-Text omits this sentence. *12:33 NU-Text omits *with all the soul.* *12:36 Psalm 110:1
*12:42 Greek *lepta,* very small copper coins worth a fraction of a penny

12:29
a See Deut. 6:4, *note*
b v. 32; Is. 44:8; 45:22; 46:9; 1 Cor. 8:6

12:30
c Deut. 10:12; 30:6; see Deut. 6:5, *note*

12:31
d Lev. 19:18; Matt. 19:19; Gal. 5:14; cp. Rom. 13:10
e Rom. 13:9

12:32
f See Matt. 2:4, *note*
g John 1:14,17; 14:6

12:33
h Cp. Ps. 51:16-17; Mic. 6:7-8

12:34
i Cp. 1 Tim. 1:5
j See Matt. 6:33, *note*

12:35
k See Matt. 2:4, *note*
l Cp. Rom. 1:3-4

12:36
m *Inspiration:* v. 36; Mark 13:14. (Ex. 4:15; 2 Tim. 3:16, *note*)
n *Holy Spirit* (NT): v. 36; Mark 13:11. (Matt. 1:18; Acts 2:4, *note*)

12:37
o Acts 2:29-31

12:38
p See Matt. 2:4, *note*

12:39
q Luke 14:7

12:40
r Cp. 1 Thess. 2:5

12:41
s Cp. 2 Kin. 12:9-10

12:42
t See Coinage (NT), Matt. 5:26, *note*

12:44
u 2 Cor. 8:2; cp. 2 Cor. 8:5,12

13:2
v Cp. John 2:20
w Luke 19:44; cp. 1 Kin. 9:7; Mic. 3:12

12:28 first. The scribes divided the whole law into 613 precepts.

12:34 not far from. The scribe was not far, in knowledge, from the kingdom of God. He knew the very law which utterly condemns even the best man—the true office of the law. Compare Rom. 3:19; 10:3–5; Gal. 3:10,22–24.

12:36 David. The Lord Jesus Christ here affirms both the Davidic authorship and the inspiration of Ps. 110.

David: *beloved.* The youngest son of Jesse. He was a man after God's own heart who was the greatest king of Israel.

12:42 mites. Smallest coin. See Coinage (NT), Matt. 5:26, *note.*

Olives opposite the temple, [a]Peter, [b]James, [c]John, and [d]Andrew asked Him privately,

4 "Tell us, when will these things be? And what *will be* the sign when all these things will be fulfilled?"

Daniel's seventieth week of years (Dan. 9:27); the end time (Matt. 24:4–14; cp. Luke 21:8–11)

5 And Jesus, answering them, began to say: "Take heed that no one [e]deceives you.

6 "For many will [f]come in My name, saying, 'I am *He,*' and will deceive many.

7 "But when you hear of wars and rumors of wars, do not be troubled; for *such things* must happen, but the [g]end *is* not yet.

8 "For nation will rise against nation, and [h]kingdom against kingdom. And there will be [i]earthquakes in various places, and there will be [j]famines and troubles.* These *are* the beginnings of sorrows.

9 "But watch out for yourselves, for they will [k]deliver you up to councils, and you will be beaten in the synagogues. You will be brought* before rulers and kings for My sake, for a testimony to them.

10 "And the [l]gospel must first be preached to all the nations.

11 "But when they arrest *you* and deliver you up, do not worry beforehand, or premeditate* what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy [m]Spirit.

12 "Now brother will betray brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death.

13 "And you will be [n]hated by all for My name's sake. But he who endures to the end shall be [o]saved.

The middle of the week: the abomination of desolation (Matt. 24:15–20)

14 "So when you see the [p]'*abomination of desolation,*' [q]spoken of by Daniel the prophet,* standing where it ought not" (let the reader understand), [r]"then let those who are in Judea flee to the mountains.

15 "Let him who is on the housetop not go down into the house, nor enter to take anything out of his house.

16 "And let him who is in the field not go back to get his clothes.

17 "But woe to those who are pregnant and to those who are nursing babies in those days!

18 "And pray that your flight may not be in winter.

The great tribulation (latter half of week) (Matt. 24:21–28; cp. Ps. 2:5; see Rev. 7:14, note)

19 "For *in* those days there will be [s]tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be.

20 "And unless the Lord had shortened those days, no flesh would be saved; but for the [t]elect's sake, whom He chose, He shortened the days.

21 "Then if anyone says to you, 'Look, here *is* the Christ!' or, 'Look, *He is* there!' do not believe it.

22 "For false christs and false prophets will rise and show signs and [u]wonders to deceive, if possible, even the [v]elect.

23 "But take heed; see, I have [w]told you all things beforehand.

Christ's return to the earth at the close of the tribulation (Matt. 24:29–31; Luke 21:25–28)

24 "But in those [x]days, after that tribulation, the sun will be darkened, and the moon will not give its light;

25 "the stars of heaven will fall, and the powers in the heavens will be [y]shaken.

26 "Then they will see the [z]Son of Man coming in the [aa]clouds with great power and glory.

27 "And then He will send His

***13:8** NU-Text omits *and troubles.* ***13:9** NU-Text and M-Text read *will stand.* ***13:11** NU-Text omits *or premeditate.* ***13:14** NU-Text omits *spoken of by Daniel the prophet.*

13:3
a Matt. 16:18; Mark 1:16
b Mark 1:19; see Matt. 4:21, *note*
c Mark 1:19
d John 1:40

13:5
e Jer. 29:8; Eph. 5:6; Col. 2:8; 2 Thess. 2:3; cp. 1 John 4:1; Rev. 20:8

13:6
f v. 22; cp. John 5:43

13:7
g Cp. Jer. 4:27; 5:10,18

13:8
h Hag. 2:22
i Cp. Rev. 6:12
j Cp. Rev. 6:5-6

13:9
k Matt. 10:17; Acts 12:4

13:10
l *Gospel:* v. 10; Mark 14:9. (Gen. 12:3; Rev. 14:6, *note*)

13:11
m *Holy Spirit* (NT): v. 11; Luke 1:15. (Matt. 1:18; Acts 2:4, *note*)

13:13
n Matt. 10:22
o Cp. Rev. 20:4

13:14
p *The Beast:* v. 14; John 5:43. (Dan. 7:8; Rev. 19:20, *note*)
q *Inspiration:* v. 14; Mark 14:21. (Ex. 4:15; 2 Tim. 3:16, *note*)
r Cp. Luke 21:20-24 where see *notes*

13:19
s *Tribulation* (the great): vv. 14-23; Luke 21:20. (Ps. 2:5; Rev. 7:14, *note*)

13:20
t *Election* (corporate): v. 20; Mark 13:22. (Deut. 7:6; 1 Pet. 5:13, *note*)

13:22
u Deut. 13:1-3; Rev. 13:13-14
v *Election* (corporate): v. 22; Mark 13:27. (Deut. 7:6; 1 Pet. 5:13, *note*)

13:23
w John 16:1-4

13:24
x *Day* (of the LORD): vv. 24-37; Luke 17:30. (Ps. 2:9; Rev. 19:19, *note*)

13:25
y Is. 13:10; 34:4; Heb. 12:26

13:26
z *Christ* (second advent): vv. 26,32-33,35-36; Mark 14:62. (Deut. 30:3; Acts 1:11, *note*). See Matt. 8:20, *note*
aa Dan. 7:13

13:8 sorrows. Literally *birth pangs.*

13:13 end. The end of the tribulation. See Matt. 24:13, *note.*

13:14 it. Or *he.* Dan. 11:36; 12:11; 2 Thess. 2:4.

Daniel: *God's judge.* A young man from Judah who was taken to Babylon as a captive. He served the king but remained faithful to God and was His prophet.

[a]angels, and [b]gather together His [c]elect from the four winds, from the farthest part of earth to the farthest part of heaven.

Parable of the fig tree
(Matt. 24:32–33; Luke 21:29–31)

28 "Now learn this [d]parable from the fig tree: When its branch has already become tender, and puts forth leaves, you know that summer is near.

29 "So you also, when you see these things happening, know that it* is near—at the doors!

30 "Assuredly, I say to you, this [e]generation will by no means pass away till all these things take place.

31 [f]"Heaven and earth will pass away, but My words will by no means pass away.

Watchfulness enjoined
(Matt. 24:36–51)

32 "But of that day and hour [g]no one knows, not even the [h]angels in heaven, nor the Son, but only the [i]Father.

***13:29** Or *He*

13:27
a See Heb. 1:4, *note*
b *Israel* (prophecies): v. 27; Luke 1:33. (Gen. 12:2; Rom. 11:26, *note*)
c *Election* (corporate): v. 27; Luke 18:7. (Deut. 7:6; 1 Pet. 5:13, *note*)

13:28
d *Parables* (NT): vv. 28-29; Luke 5:36. (Matt. 5:13; Luke 21:29, *note*)

13:30
e See Matt. 24:34, *note*

13:31
f 2 Pet. 3:7,10,12

13:32
g Matt. 25:13
h See Heb. 1:4, *note*
i Acts 1:7

13:1 PARABLES IN THE SYNOPTIC GOSPELS

Parable	Matthew	Mark	Luke
The Tares among the Wheat	13:24–30		
The Hidden Treasure	13:44		
The Fine Pearl	13:45–46		
The Dragnet	13:47–48		
The Unforgiving Servant	18:23–35		
The Laborers in the Vineyard	20:1–16		
The Two Sons	21:28–30		
The Wedding Banquet	22:2–14		
The Talents	25:14–30		
The Judgment of the Nations	25:31–46		
Seed Grows of Itself		4:26–29	
Need for Watchfulness		13:32–37	
The Two Debtors			7:41–42
The Good Samaritan			10:30–35
The Importunate Friend			11:5–8
The Rich Fool			12:16–20
The Vigilant and Faithful Servants			12:35–40
The Faithful and Wise Steward			12:42–48
The Barren Fig Tree			13:6–9
The Great Supper			14:15–24
The Tower			14:28–30
The King Marching into Battle			14:31–33
The Lost Coin			15:8–10
The Prodigal Son			15:11–32
The Dishonest Manager			16:1–8
The Rich Man and Lazarus			16:19–31
Attitude of a Servant			17:7–10
The Persistent Widow			18:2–5
The Pharisee and the Tax Collector			18:9–14
The Ten Minas			19:11–27
The Two Foundations	7:24–29		6:46–49
The Leaven	13:33		13:20–21
The Lost Sheep	18:10–14		15:1–7
The Lamp	5:15	4:21	8:16; 11:33
The New Cloth	9:16	2:21	5:36
The New Wine in Old Wineskins	9:17	2:22	5:37–38
The Sower	13:1–9	4:1–9	8:4–8
The Mustard Seed	13:31–32	4:30–34	13:18–19
The Vinedressers	21:33–46	12:1–12	20:9–19
The Lesson of the Fig Tree	24:32–35	13:28–31	21:29

33 "Take heed, [a]watch and pray; for you do not know when the time is.
34 "*It is* like a man going to a far country, who left his house and gave [b]authority to his servants, and to each his work, and commanded the doorkeeper to watch.
35 [c]"Watch therefore, [d]for you do not know when the master of the house is coming—in the evening, at midnight, at the crowing of the rooster, or in the morning—
36 "lest, coming suddenly, he find you [e]sleeping.
37 "And what I say to you, I say to [f]all: Watch!"

III. The Servant's Obedience unto Death, 14—15

Jewish authorities plot death of Jesus (Matt. 26:2–5; Luke 22:1–2)

14 AFTER two days it was the [g]Passover and *the Feast* of [h]Unleavened Bread. And the chief priests and the [i]scribes [j]sought how they might take Him by trickery and put *Him* to death.
2 But they said, "Not during the feast, lest there be an uproar of the [k]people."

Jesus anointed by Mary of Bethany (Matt. 26:6–13; John 12:1–8)

3 And being in Bethany at the house of Simon the leper, as He [l]sat at the table, a woman came having an alabaster flask of very costly oil of spikenard. Then she broke the flask and poured *it* on His [m]head.
4 But there were some who were indignant among themselves, and said, "Why was this fragrant oil wasted?
5 "For it might have been sold for more than three hundred [n]denarii and given to the poor." And they [o]criticized her sharply.
6 But Jesus said, "Let her alone. Why do you trouble her? She has done a good work for Me.
7 [p]"For you have the poor with you always, and whenever you wish you may do them good; [q]but Me you do not have always.
8 "She has done what she could. She has come beforehand to [r]anoint My body for burial.
9 "Assuredly, I say to you, wherever this [s]gospel is [t]preached in the whole world, what this woman has done will also be told as a memorial to her."

Judas agrees to betray Jesus (Matt. 26:14–16; Luke 22:3–6)

10 Then [u]Judas Iscariot, one of the twelve, went to the chief priests to betray Him to them.
11 And when they heard *it,* they were glad, and promised to [v]give him money. So he sought how he might conveniently betray Him.

Preparation for the Passover (Matt. 26:17–19; Luke 22:7–13)

12 Now on the [w]first day of Unleavened Bread, when they killed the [x]Passover *lamb,* His disciples said to Him, "Where do You want us to go and prepare, that You may eat the Passover?"
13 And He sent out two of His disciples and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him.
14 "Wherever he goes in, say to the master of the house, 'The Teacher says, "Where is the guest room in which I may eat the Passover with My disciples?" '
15 "Then he will show you a large upper room, furnished *and* prepared; there make ready for us."
16 So His disciples went out, and came into the city, and found it just as He had said to them; and they prepared the Passover.

The last Passover (Matt. 26:20–24; Luke 22:14,21–23; John 13:18–19)

17 In the evening He came with the twelve.
18 Now as they sat and ate, Jesus said, "Assuredly, I say to you, [y]one of you who eats with Me will betray Me."
19 And they began to be [z]sorrowful, and to say to Him one by one,

13:33
a 1 Thess. 5:6; 1 Pet. 4:7
13:34
b Matt. 16:19
13:35
c Mark 14:38; 1 Cor. 16:13; 2 Tim. 4:5
d Cp. Luke 12:39-40; 21:34; Rom. 13:11; 2 Pet. 3:10
13:36
e Cp. Matt. 25:1-13
13:37
f Cp. Acts 2:39; Rom. 10:12; 1 Cor. 9:19-23
14:1
g vv. 12-21; Ex. 12
h v. 12; Luke 22:1
i See Matt. 2:4, *note*
j Cp. Acts 4:25-28
14:2
k Cp. Matt. 21:26
14:3
l Luke 7:37
m See Matt. 26:7, *note*
14:5
n See Coinage (NT), Matt. 5:26, *note*
o Matt. 20:11; John 6:61
14:7
p Deut. 15:11
q John 7:33; 8:21; 14:2,12; 16:10,17,28
14:8
r Cp. John 19:40
14:9
s *Gospel:* v. 9; Mark 16:15. (Gen. 12:3; Rev. 14:6, *note*)
t Matt. 28:19-20; Mark 16:15; Luke 24:47
14:10
u Ps. 41:9; 55:12-14; Matt. 10:2-4
14:11
v Cp. Ex. 21:32; 1 Tim. 6:10
14:12
w Ex. 12:8
x See Ex. 12:11, *note*
14:18
y John 6:70-71
14:19
z Cp. Matt. 9:15

14:9 world. Greek *kosmos*. See Matt. 4:8, *note*.
14:12 killed. That is, *sacrificed*.
14:17 In the evening. For the order of events on the night of the Passover Supper, see Matt. 26:20, *note*.

"*Is* it I?" And another *said,* "*Is* it I?"*

20 He answered and said to them, "*It is* one of the twelve, who dips with Me in the dish.

21 "The Son of Man indeed goes just [a]as it is [b]written of Him, but [c]woe to that man by whom the [d]Son of Man is betrayed! [e]It would have been good for that man if he had never been born."

The Lord's Supper instituted
(Matt. 26:26–29; Luke 22:17–20; cp. 1 Cor. 11:23–26; John 13:12–30)

22 And as they were eating, Jesus took [f]bread, blessed and broke *it,* and gave *it* to them and said, "Take, eat;* this is My [g]body."

23 Then He took the cup, and when He had given thanks He gave *it* to them, and they all [h]drank from it.

24 And He said to them, "This is My [i]blood of the [j]new* [k]covenant, which is shed for many.

25 "Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the [l]kingdom of God."

Jesus foretells Peter's denial
(Matt. 26:30–35; Luke 22:31–34; John 13:36–38)

26 And when they had [m]sung a hymn, they went out to the Mount of Olives.

27 Then Jesus said to them, [n]"All of you will be [o]made to stumble because of Me this night,* for it is [p]written:

'I will [q]strike the [r]Shepherd,
And the sheep will be scattered.'

28 "But after I have been raised, I will [s]go before you to Galilee."

29 Peter said to Him, "Even if all are made to stumble, yet I *will* not *be.*"

30 Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times."

31 But he spoke more vehemently, "If I have to die with You, I will not deny You!" [t]And they all said likewise.

Jesus' agony in the garden
(Matt. 26:36–46; Luke 22:39–46; John 18:1)

32 Then they came to a place which was named Gethsemane; and He said to His disciples, "Sit here while I pray."

33 And He [u]took Peter, James, and John with Him, and He began to be troubled and deeply distressed.

34 Then He said to them, "My soul is exceedingly [v]sorrowful, *even* to death. Stay here and watch."

The first prayer
(Matt. 26:39; Luke 22:41–42)

35 He went a little farther, and fell on the ground, and [w]prayed that if it were possible, the hour might pass from Him.

36 And He said, "Abba, Father, all things *are* possible for You. Take this [x]cup away from Me; [y]nevertheless, not what I will, but [z]what You *will.*"

37 Then He came and found them sleeping, and said to Peter, "Simon, are you sleeping? Could you not watch one hour?

38 [aa]"Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the [bb]flesh *is* weak."

The second prayer
(Matt. 26:42; Luke 22:44)

39 Again He went away and prayed, and spoke the same words.

40 And when He returned, He found them asleep again, for their eyes were heavy; and they did not know what to answer Him.

The third prayer (Matt. 26:44)

41 Then He came the third time and said to them, "Are you still sleeping and resting? It is enough! The [cc]hour has come; behold, the

14:21
a Cp. Acts 2:23
b *Inspiration:* v. 21; Mark 14:27. (Ex. 4:15; 2 Tim. 3:16, *note*)
c Acts 1:16-20; cp. Matt. 18:7
d See Matt. 8:20, *note*
e Cp. Matt. 18:6

14:22
f 1 Cor. 10:16
g 1 Pet. 2:24

14:23
h Cp. 1 Cor. 10:4,21

14:24
i *Sacrifice* (prophetic): v. 24; Mark 15:25. (Gen. 3:15; Heb. 10:18, *note*). Cp. Lev. 17:11; Heb. 9:14-22
j *Covenant* (New): v. 24; Luke 22:20. (Is. 61:8; Heb. 8:8, *note*)
k Ex. 24:8

14:25
l See Matt. 6:33, *note*

14:26
m Cp. Ps. 47:6-7; Eph. 5:19

14:27
n John 16:32
o Cp. Matt. 11:6
p *Inspiration:* v. 27; Mark 15:28. (Ex. 4:15; 2 Tim. 3:16, *note*)
q Is. 53:5,10; Zech. 13:7
r *Christ* (first advent): v. 27; Mark 16:6. (Gen. 3:15; Acts 1:11, *note*)

14:28
s Mark 16:7

14:31
t Cp. v. 50

14:33
u Mark 5:37; 9:2; 13:3

14:34
v Is. 53:3-4; John 12:27

14:35
w *Bible prayers* (NT): vv. 35-36,39,41; Mark 15:34. (Matt. 6:9; Luke 11:2, *note*)

14:36
x See Matt. 26:39, *note*
y John 4:34
z Cp. Ps. 40:7-8

14:38
aa Luke 21:36
bb Rom. 7:18, 21-24; see Jude 23, *note*

14:41
cc John 17:1

***14:19** NU-Text omits this sentence. ***14:22** NU-Text omits *eat.* ***14:24** NU-Text omits *new.* ***14:27** NU-Text omits *because of Me this night.*

Gethsemane: A garden at the foot of the Mount of Olives, across the Brook Kidron in the Kidron Valley where Christ was betrayed on the night before His crucifixion.

14:36 Abba. Aramaic *Father.* Compare Rom. 8:15; Gal. 4:6.

[a]Son of Man is being betrayed into the hands of [b]sinners.
42 "Rise, let us be going. See, My betrayer is at hand."

Jesus' betrayal and arrest
(Matt. 26:47–56; Luke 22:47–53; John 18:3–11)

43 And immediately, while He was still speaking, [c]Judas, one of the twelve, with a great [d]multitude with swords and clubs, came from the chief priests and the [e]scribes and the elders.
44 Now His betrayer had given them a signal, saying, "Whomever I [f]kiss, He is the One; seize Him and lead *Him* away safely."
45 As soon as He had come, immediately he went up to Him and said to Him, "Rabbi, Rabbi!" and kissed Him.
46 Then they laid their hands on Him and took Him.
47 And one of those who stood by drew his sword and struck the servant of the high priest, and cut off his ear.
48 Then Jesus answered and said to them, "Have you come out, as against a robber, with swords and clubs to take Me?
49 "I was daily with you in the temple [g]teaching, and you did not seize Me. But the Scriptures must be [h]fulfilled."
50 Then they all [i]forsook Him and fled.
51 Now a certain young man followed Him, having a linen cloth thrown around *his* naked *body.* And the young men laid hold of him,
52 and he left the linen cloth and fled from them naked.

Jesus is brought before the high priest and Sanhedrin
(Matt. 26:57–68; John 18:12–14,19–24)

53 And they led Jesus away to the [j]high priest; and with him were [k]assembled all the [l]chief priests, the elders, and the [m]scribes.
54 But [n]Peter followed Him at a distance, right into the courtyard of the high priest. And he sat with the servants and warmed himself at the fire.
55 Now the chief priests and all the council [o]sought testimony against Jesus to put Him to death, but [p]found none.
56 For many bore [q]false witness against Him, but their testimonies did not agree.
57 Then some rose up and bore false witness against Him, saying,
58 "We heard Him say, 'I will [r]destroy this temple made with hands, and within three days I will build another made [s]without hands.' "
59 But not even then did their testimony agree.
60 And the high priest stood up in the midst and asked Jesus, saying, [t]"Do You answer nothing? What *is it* these men testify against You?"
61 But He [u]kept silent and answered nothing. Again the high priest asked Him, saying to Him, [v]"Are You the Christ, the Son of the Blessed?"
62 Jesus said, "I am. And you will see the [w]Son of Man [x]sitting at the right hand of the Power, and [y]coming with the clouds of heaven."
63 Then the high priest [z]tore his clothes and said, "What further need do we have of witnesses?
64 "You have heard the [aa]blasphemy! What do you think?" And they all condemned Him to be deserving of [bb]death.
65 Then some began to [cc]spit on Him, and to blindfold Him, and to beat Him, and to say to Him, "Prophesy!" And the officers [dd]struck Him with the palms of their hands.*

Peter's three denials
(Matt. 26:69–75; Luke 22:56–62; John 18:16–18,25–27)

66 Now [ee]as Peter was below in the courtyard, one of the servant girls of the high priest came.
67 And when she saw Peter warming himself, she looked at him and said, "You also were with [ff]Jesus of Nazareth."
68 But he denied it, saying, "I neither know nor understand what you

14:41
a See Matt. 8:20, *note*
b See Rom. 3:23, *note*
14:43
c Mark 14:10
d Ps. 3:1
e See Matt. 2:4, *note*
14:44
f Prov. 27:6; cp. 2 Sam. 20:9-10
14:49
g Matt. 21:23; cp. Matt. 4:23; 9:35; Luke 13:10; 23:5
h Cp. Is. 53:7-8; Dan. 9:26
14:50
i Cp. v. 31; 2 Tim. 4:10,16
14:53
j John 11:49,51
k v. 55; Mark 15:1
l Matt. 16:21; 27:12; Luke 9:22; 23:23; John 7:32; 18:3; 19:6
m See Matt. 2:4, *note*
14:54
n John 18:15
14:55
o Cp. Ps. 27:12; 35:11
p Cp. Dan. 6:4; 1 Pet. 3:16
14:56
q Ex. 20:16; Ps. 35:11; Prov. 6:16-19; 19:5
14:58
r Cp. Mark 15:29
s 2 Cor. 5:1
14:60
t Mark 15:3-5
14:61
u Is. 53:7; John 19:9; Acts 8:32; 1 Pet. 2:23; cp. Ps. 38:13-14; 39:9
v Luke 22:67
14:62
w See Matt. 8:20, *note*
x Ps. 110:1; Matt. 25:31; Luke 1:32; cp. Rev. 4:2
y *Christ* (second advent): v. 62; Luke 9:26. (Deut. 30:3; Acts 1:11, *note*). Cp. Dan. 7:13
14:63
z Cp. Num. 14:6; Acts 14:13-14
14:64
aa John 10:33, 36; cp. Rev. 13:6
bb John 19:7
14:65
cc Is. 50:6
dd See Is. 52:14, *note*
14:66
ee Cp. John 13:36-38
14:67
ff Mark 10:47; John 1:45; Acts 10:38

***14:65** NU-Text reads *received Him with slaps.*

14:53 led Jesus away. For the order of events following the arrest of the Lord Jesus, see Matt. 26:57, *note.*

are saying." And he went out on the porch, and a rooster [a]crowed.

69 And the servant girl saw him again, and began to say to those who stood by, "This is *one* of them."

70 But he denied it again. And a little later those who stood by said to Peter again, "Surely you are *one* of them; for you are a Galilean, and your speech shows *it.*"*

71 Then he began to [b]curse and swear, "I do not know this Man of whom you speak!"

72 A second time *the* rooster [c]crowed. Then Peter called to mind the word that Jesus had said to him, "Before the rooster crows twice, you will deny Me three times." And when he thought about it, he wept.

The Sanhedrin delivers Jesus to Pilate (Matt. 27:1–2,11–15; Luke 23:1–7,13–18; John 18:28–40; 19:1–16)

15 IMMEDIATELY, in the morning, the chief priests held a [d]consultation with the elders and [e]scribes and the whole council; and they bound Jesus, led *Him* away, and [f]delivered *Him* to Pilate.

2 Then Pilate asked Him, "Are You the [g]King of the Jews?" He answered and said to him, "*It is as* you say."

3 And the chief priests accused Him of many things, but He [h]answered nothing.

4 Then Pilate asked Him again, saying, "Do You answer [i]nothing? See how many things they testify against You!"*

5 But Jesus still answered nothing, so that Pilate marveled.

Jesus or Barabbas? (Matt. 27:16–26; Luke 23:16–25; John 18:40)

6 Now at the feast he was accustomed to releasing one prisoner to them, whomever they requested.

7 And there was one named Barabbas, *who was* chained with his fellow rebels; they had committed murder in the rebellion.

8 Then the multitude, crying aloud,* began to ask *him to do* just as he had always done for them.

9 But Pilate answered them, saying, [j]"Do you want me to release to you the King of the Jews?"

10 For he knew that the chief priests had handed Him over because of [k]envy.

11 But the chief priests stirred up the crowd, so that he should [l]rather release Barabbas to them.

12 Pilate answered and said to them again, "What then do you want me to do *with Him* whom you call the [m]King of the Jews?"

13 So they cried out again, "Crucify Him!"

14 Then Pilate said to them, "Why, [n]what evil has He done?" But they cried out all the more, "Crucify Him!"

15 So Pilate, wanting to gratify the [o]crowd, released Barabbas to them; and he delivered Jesus, after he had scourged *Him,* to be [p]crucified.

Jesus is crowned with thorns (Matt. 27:27–31)

16 Then the soldiers led Him away into the hall called Praetorium, and they called together the whole garrison.

17 And they clothed Him with purple; and they twisted a crown of [q]thorns, put it on His *head,*

18 and began to salute Him, "Hail, King of the Jews!"

19 Then they [r]struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him.

20 And when they had [s]mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him.

21 Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and [t]Rufus, as he was coming out of the country and passing by, to bear His cross.

22 And they [u]brought Him to the

Pontius Pilate: *armed with a javelin.* The governor of Judea during Christ's ministry, suffering and death. He allowed Jesus to be crucified.

14:68
a Cp. v. 30; John 13:38

14:71
b Cp. Mark 14:29,31; 1 Cor. 10:12

14:72
c Cp. v. 30; John 13:38

15:1
d Ps. 2:2; Acts 2:23; 4:27-28
e See Matt. 2:4, *note*
f Luke 18:32; Acts 3:13

15:2
g Matt. 2:2; John 19:19

15:3
h Is. 53:7; John 19:9; Acts 8:32

15:4
i Matt. 26:62-63; Mark 14:60-61

15:9
j See Matt. 27:17, *note*

15:10
k Prov. 27:4; cp. John 12:19

15:11
l Acts 3:14; cp. John 1:11

15:12
m Ps. 2:6; Is. 9:7; Jer. 23:5; 33:15; Mic. 5:2

15:14
n Is. 53:9; John 8:46; 1 Pet. 2:21-23; cp. Acts 3:13

15:15
o Cp. Mark 6:26
p Is. 53:8

15:17
q Cp. Gen. 3:18

15:19
r Is. 50:6; 53:5; Mark 14:65; cp. Ps. 69:7,19; Is. 52:14

15:20
s Ps. 35:16; Mark 10:34; Luke 22:63; 23:11

15:21
t Cp. Rom. 16:13

15:22
u Heb. 13:12; cp. Gal. 2:20; Heb. 13:13

*14:70 NU-Text omits *and your speech shows it.*
*15:4 NU-Text reads *of which they accuse You.*
*15:8 NU-Text reads *going up.*

place Golgotha, which is translated, Place of a Skull.

23 Then they gave Him wine mingled with myrrh to [a]drink, but He did not take *it.*

Jesus is crucified (Matt. 27:33–56; Luke 23:33–49; John 19:17–37)

24 And when they crucified Him, they [b]divided His garments, casting lots for them *to determine* what every man should take.

25 Now it was the third hour, and they [c]crucified Him.

26 And the [d]inscription of His accusation was written above:

THE KING OF THE JEWS.

27 [e]With Him they also crucified two robbers, one on His right and the other on His left.

28 So the Scripture was fulfilled* which [f]says, *"And He was numbered with the transgressors."**

29 And those who passed by [g]blasphemed Him, [h]wagging their heads and saying, "Aha! *You* who [i]destroy the temple and build *it* in three days,

30 "save Yourself, and come down from the cross!"

31 Likewise the chief priests also, [j]mocking among themselves with the [k]scribes, said, "He saved [l]others; [m]Himself He cannot save.

32 "Let the Christ, the King of Israel, descend now from the cross, that we may [n]see and believe."* Even those who were crucified with Him reviled Him.

33 Now when the sixth hour had come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried out with a loud voice, [o]saying, [p]"Eloi, Eloi, lama sabachthani?" which is translated, *"My God, My God, why have You forsaken Me?"*

35 Some of those who stood by, when they heard *that,* said, "Look, He is calling for Elijah!"

36 Then someone ran and filled a sponge full of sour wine, put *it* on a reed, and [q]offered *it* to Him to drink, saying, "Let Him alone; let us see if Elijah will come to take Him down."

37 And Jesus cried out with a loud voice, and [r]breathed His last.

38 Then the [s]veil of the temple was torn in two from top to bottom.

39 So when the centurion, who stood opposite Him, saw that He cried out like this and [t]breathed His last,* he said, "Truly this Man was the [u]Son of God!"

40 There were also women looking on from afar, among whom were [v]Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome,

41 who also followed Him and ministered to Him when He was in Galilee, and many other women who came up with Him to Jerusalem.

Jesus is buried (Matt. 27:57–61; Luke 23:50–56; John 19:28–42)

42 Now when evening had come, [w]because it was the Preparation Day, that is, the day before the Sabbath,

43 Joseph of Arimathea, a prominent council member, who was himself [x]waiting for the [y]kingdom of God, coming and taking courage,

***15:28** Isaiah 53:12 * NU-Text omits this verse. ***15:32** M-Text reads *believe Him.* ***15:39** NU-Text reads *that He thus breathed His last.*

15:23
a v. 36

15:24
b Ps. 22:18

15:25
c *Sacrifice* (of Christ): vv. 22-26; Luke 22:20. (Gen. 3:15; Heb. 10:18, *note*)

15:26
d See Matt. 27:37, *note*

15:27
e Is. 53:9,12; Luke 22:37

15:28
f *Inspiration:* v. 28; Luke 1:3. (Ex. 4:15; 2 Tim. 3:16, *note*)

15:29
g Ps. 22:6-7; 69:7
h Ps. 109:25; cp. Lam. 2:15
i Mark 14:58; John 2:19-21

15:31
j Luke 18:32
k See Matt. 2:4, *note*
l Luke 7:14-15; John 11:43-44
m Cp. John 3:14-15 with Heb. 9:22

15:32
n Cp. Matt. 16:4; Luke 16:31; John 20:29

15:34
o *Bible prayers* (NT): v. 34; Luke 2:28. (Matt. 6:9; Luke 11:2, *note*)
p Ps. 22:1; see Matt. 27:46, *note*

15:36
q Ps. 69:21

15:37
r See Matt. 27:50, *note*

15:38
s See Matt. 27:51, *note*

15:39
t See Matt. 27:50, *note*
u Matt. 14:33; Mark 3:11; Luke 1:35; John 1:34; 3:18; 10:36; 20:31; Acts 8:37; 9:20

15:40
v Cp. Luke 8:2-3; see Luke 1:27, *note*

15:42
w Cp. Ex. 34:25; Deut. 21:22-23

15:43
x Cp. Luke 2:38
y See Matt. 6:33, *note*

15:22 Golgotha is the Aramaic word for "skull," and is used also in Matt. 27:33; John 19:17.

Golgotha: The place where Jesus was crucified. It was outside the walls of Jerusalem toward the northwest.

15:23 drink. Wine and myrrh mixed together composed a stupefying drink which was sometimes given to those who were in great pain in suffering such as must be endured in crucifixion.

15:24 when. Approximately A.D. 29. **when they crucified.** For the order of events at the crucifixion, see Matt. 27:33, *note.*

15:25 third hour. 9 A.M. See John 19:14, *note.*

15:33 sixth hour. 12 noon. See John 19:14, *note.* **ninth hour.** 3 P.M.

15:35 Elijah. Our Lord was speaking in Aramaic (v. 34). The pronunciation of the first word of His cry from the cross, *"Eloi"* is very similar to the Hebrew pronunciation of "Elijah," or its Greek counterpart, "Elias."

15:38 top to bottom. God tore the veil "from top to bottom." The way into the Holiest was now opened for the believer into the very presence of God, Christ having made atonement for sin and having glorified God thereby. Compare Heb. 9:8,24; 10:19–22.

15:40 James. Son of Alphaeus. See Matt. 4:21, *note.*

went in to Pilate and asked for the body of Jesus.

44 Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time.

45 So when he found out from the centurion, he granted the body to Joseph.

46 Then he bought fine linen, took Him down, and wrapped Him in the linen. And he [a]laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb.

47 And [b]Mary Magdalene and Mary *the mother* of Joses observed where He was laid.

IV. The Resurrection and Ascension of the Victorious Servant, 16

Christ's resurrection and events of that day (cp. Matt. 28:1–15; Luke 24:1–49; John 20:1–23)

16 NOW when the [c]Sabbath was past, [d]Mary Magdalene, Mary *the mother* of James, and Salome bought spices, that they might come and [e]anoint Him.

2 [f]Very early in the morning, on the first *day* of the week, they came to the tomb when the sun had risen.

3 And they said among themselves, [g]"Who will roll away the stone from the door of the tomb for us?"

4 But when they looked up, they saw that the stone had been rolled away—for it was very large.

5 And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.

6 But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. [h]He is [i]risen! He is not here. See the place where they laid Him.

7 "But go, tell His disciples—and Peter—that He is going before you into Galilee; there you will see Him, [j]as He said to you."

8 So they went out quickly* and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid.

9 Now when *He* rose early on the first *day* of the week, He [k]appeared first to Mary Magdalene, out of whom He had cast seven [l]demons.

10 She went and told those who had been with Him, as they mourned and wept.

11 And when they heard that He was alive and had been seen by her, they did [m]not believe.

12 After that, He appeared in another form to two of them as they walked and went into the country.

13 And they went and told *it* to the rest, *but* they did not believe them either.

14 Later He appeared to the eleven as they sat at the table; and He re-

*16:8 NU-Text and M-Text omit *quickly.*

15:46
a Is. 53:9

15:47
b Cp. Luke 8:2-3; see Luke 1:27, *note*

16:1
c *Sabbath:* v. 1; Luke 4:16. (Gen. 2:3; Matt. 12:1, *note*)
d Cp. Luke 8:2-3; see Luke 1:27, *note*
e Mark 14:8

16:2
f See Matt. 28:1, *note*

16:3
g Cp. Ex. 14:13-16

16:6
h *Christ* (first advent): vv. 6-7; Luke 1:31. (Gen. 3:15; Acts 1:11, *note*)
i *Resurrection:* vv. 6,9,11,12, 14; Luke 7:15. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

16:7
j Mark 14:28

16:9
k See John 20:16, *note*
l See Matt. 7:22, *note*

16:11
m vv. 13,14

16:1 when the Sabbath was past. For the order of events on the day of Christ's resurrection, and His other post-resurrection appearances, see Matt. 28:1, *note;* John 20:16, *note.*

16:9 Verses 9–20 are not found in the two most ancient manuscripts, the Sinaiticus and Vaticanus; others have them with partial omissions and variations. But the passage is quoted by Irenaeus and Hippolytus in the second or third century.

16:14 The eleven is here used as a collective term, not necessarily implying that eleven persons were present. See Luke 24:33; compare 1 Cor. 15:5; see also Matt. 28:16, where "eleven disciples" implies a definite number of persons.

15:34

THE SEVEN CRIES FROM THE CROSS

1. "Father, forgive them, for they do not know what they do."	Luke 23:34
2. "Today you will be with Me in Paradise."	Luke 23:43
3. "Woman behold your son!" "Behold your mother!"	John 19:26–27
4. "My God, My God, why have You forsaken Me?"	Matthew 27:46; Mark 15:34
5. "I thirst!"	John 19:28
6. "It is finished!"	John 19:30
7. "Father, into Your hands I commit My spirit."	Luke 23:46

buked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen.

Christ's commission to the eleven
(Luke 24:46–48; cp. Matt. 28:16–20; John 17:18; 20:21; Acts 1:8)

15 And He said to them, "Go into [a]all the world and preach the [b]gospel to every creature.
16 "He who [c]believes and is [d]baptized will be [e]saved; but he who does not believe will be condemned.
17 "And these [f]signs will follow those who believe: In My name they will [g]cast out [h]demons; they will [i]speak with new tongues;
18 "they* will take up [j]serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover."

The ascension
(Luke 24:49–53; Acts 1:6–11)

19 So then, after the Lord had spoken to them, He was [k]received up into heaven, and [l]sat down at the right hand of God.
20 And they went out and preached everywhere, the Lord working with *them* and confirming the [m]word through the accompanying [n]signs. Amen.*

***16:18** NU-Text reads *and in their hands they will.*
***16:20** Verses 9–20 are bracketed in NU-Text as not original. They are lacking in Codex Sinaiticus and Codex Vaticanus, although nearly all other manuscripts of Mark contain them.

16:15
a Col. 1:6
b *Gospel:* v. 15; Mark 16:20. (Gen. 12:3; Rev. 14:16, *note*)

16:16
c John 3:16; Acts 16:30-31; Rom. 10:8-10
d See Acts 8:12, *note*
e See Rom. 1:16, *note*

16:17
f Acts 5:12
g Acts 8:7
h See Matt. 7:22, *note*
i Acts 2:4

16:18
j Acts 28:3-6

16:19
k Acts 1:9; Rev. 4:2
l 1 Pet. 3:22

16:20
m *Gospel:* v. 20; Luke 2:10. (Gen. 12:3; Rev. 14:16, *note*)
n Heb. 2:4

16:15 world. Greek *kosmos*. See Matt. 4:8, *note*.

THE GOSPEL ACCORDING TO

LUKE

Author:	*Theme:*	*Date of writing:*
Luke	Christ, the Man	*c.* A.D. 60

Background

Luke, who wrote the Third Gospel and Acts, was known as "the beloved physician" (Colossians 4:14). He was a companion and fellow worker with Paul (Philemon 24). Compare the Introduction to Acts.

This book, the longest of the Gospels, was written principally for the Greeks. Its emphasis is upon the perfect humanity of Christ, whom it presents as the Son of Man, the human-divine Person, and whose genealogy it traces to Adam. Luke's narrative of the birth and infancy of the Lord is from the point of view of the virgin mother. He alone tells of Christ's boyhood and reveals more of His prayer life than the other Synoptics. The parables found in this Gospel show Christ's concern for lost humanity. In the accounts of certain miracles, the trained observation of a physician is evident.

God's Relationship with Man

Luke is in many ways the Gospel of compassion, stressing, as it does, the Lord's sympathy for the brokenhearted, the sick, the mistreated, and the bereaved. It also shows the ministry of women to Christ. Along with its presentation of the Son of Man, the book emphasizes the worldwide scope of salvation. Luke alone records the parables of the lost sheep, the lost coin, and the lost son (15:3–32) and the mission of the Seventy (10:1–24).

Outline

The Gospel of Luke may be divided as follows:

I.	Introduction	1:1–4
II.	The Birth, Baptism, Genealogy, and Temptation of Christ	1:5—4:13
	A. Announcement of the Birth of John the Baptist	1:5–25
	B. Announcement of the Birth of Jesus	1:26–33
	C. Jesus' Miraculous Conception and Mary's Reaction	1:34–56
	D. Birth of John the Baptist	1:57–80
	E. Birth of Jesus	2:1–38
	F. Growth of Jesus	2:39–52
	G. Ministry of John the Baptist	3:1–20
	H. Baptism of Jesus	3:21–22
	I. Genealogy of Mary	3:23–38
	J. Temptation of Jesus	4:1–13
III.	The Public Ministry of the Son of Man, to the Triumphal Entry	4:14—19:27
IV.	The Rejection of Christ, and His Death	19:28—23:56
V.	Christ's Resurrection, Commission to the Disciples, and Ascension	24:1–53

I. The Introduction, 1:1–4

1 INASMUCH as many have taken in hand to set in order a narrative of those [a]things which have been fulfilled* among us,

2 just as those who from the [b]beginning were [c]eyewitnesses and [d]ministers of the word [e]delivered them to us,

3 it seemed good to me also, having had perfect understanding of all things from the very first, to [f]write to you an orderly account, most excellent [g]Theophilus,

4 that you may know the certainty of those [h]things in which you were instructed.

II. The Birth, Baptism, Genealogy, and Temptation of Christ, 1:5—4:13

John the Baptist's birth foretold

5 There was in the days of Herod, the king of [i]Judea, a certain priest named Zacharias, of the [j]division of [k]Abijah. His [l]wife *was* of the daughters of Aaron, and her name *was* Elizabeth.

6 And they were both [m]righteous before God, walking in all the [n]commandments and ordinances of the Lord blameless.

7 But they had no child, [o]because Elizabeth was barren, and they were both well advanced in years.

8 So it was, that while he was serving as priest before God in the order of his division,

9 according to the custom of the priesthood, his lot fell to [p]burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people was praying outside at the hour of incense.

11 Then an [q]angel of the Lord appeared to him, standing on the right side of the altar of incense.

12 And when Zacharias saw *him,* he was [r]troubled, and fear fell upon him.

13 But the [s]angel said to him, "Do not be afraid, Zacharias, for your [t]prayer is heard; and your wife [u]Elizabeth will [v]bear you a son, and you shall call his name [w]John.

14 "And you will have joy and gladness, and many will [x]rejoice at his birth.

15 "For he will be [y]great in the sight of the Lord, and shall [z]drink neither wine nor strong drink. He will also be filled with the Holy [aa]Spirit, even from his mother's womb.

16 "And he will [bb]turn many of the children of Israel to the Lord their God.

17 [cc]"He will also go before Him in the spirit and power of Elijah, '*to turn the hearts of the fathers to the children,*'* and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

18 And Zacharias said to the angel, "How shall I know this? [dd]For I am an old man, and my wife is well advanced in years."

19 And the angel answered and said to him, "I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad [ee]tidings.

20 "But behold, you will be [ff]mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time."

21 And the people waited for

1:1
a John 20:31

1:2
b Mark 1:1; John 15:27; Acts 1:21-22
c Acts 1:3; 10:39; Heb. 2:3; 1 Pet. 5:1; 2 Pet. 1:16; 1 John 1:1
d Cp. Eph. 3:7-8
e Acts 1:2

1:3
f *Inspiration:* vv. 1-4; Luke 1:70. (Ex. 4:15; 2 Tim. 3:16, *note*)
g Acts 1:1

1:4
h v. 1

1:5
i v. 39
j 1 Chr. 24:1,10
k Neh. 12:4
l Lev. 21:13-14; cp. 2 Cor. 6:14-18

1:6
m *Righteousness:* (OT): vv. 5-6; Luke 2:25. (Gen. 6:9; Luke 2:25, *note*)
n *Law* (of Moses): v. 6; Luke 2:23. (Ex. 19:1; Gal. 3:24, *note*)

1:7
o Cp. Gen. 18:11-14

1:9
p Ex. 30:7-8

1:11
q See Heb. 1:4, *note*

1:12
r v. 29; Luke 2:9

1:13
s See Heb. 1:4, *note*
t Cp. Gen. 25:21
u v. 24
v v. 57
w vv. 60,63

1:14
x v. 58

1:15
y Luke 7:24-28
z Cp. Lev. 10:9; Num. 6:2-4
aa *Holy Spirit* (NT): vv. 15,17; Luke 1:35. (Matt. 1:18; Acts 2:4, *note*)

1:16
bb vv. 76-79; cp. Dan. 12:3

1:17
cc See Matt. 17:10, *note*

1:18
dd Cp. Gen. 17:17

1:19
ee Luke 2:10

1:20
ff v. 22; cp. Ezek. 3:24-27

***1:1** Or *are most surely believed*
***1:17** Malachi 4:5–6

1:3 From the very first is from the Greek *anōthen* (adv., from *anō,* which can mean "up," "upward," or "above"), which is translated elsewhere by "from above" (John 3:31; 19:11; James 1:17; 3:15,17; but compare Acts 26:5, where it is translated "from the first"). Luke's use of *anōthen* is an affirmation that his knowledge of these things, derived from those who had been eyewitnesses from the beginning (v. 2), was confirmed by revelation. In like manner Paul had doubtless heard from the eleven the story of the institution of the Lord's Supper; but he also had it by revelation from the Lord (1 Cor. 11:23) and his writing, like Luke's knowledge, thus became firsthand and not simply traditional. Observe, too, Luke's expression "in order," an emphatic term to indicate his purpose of presenting the Gospel record in an orderly fashion.

1:5 Herod. *Herod the Great.* See Matt. 2:1, *note.*

Elizabeth: *to whom God is the oath.* The cousin of the Virgin Mary and the mother of John the Baptist.

1:19 Gabriel. Meaning *man of God.* Dan 8:16; 9:21.

Zacharias, and marveled that he lingered so long in the temple.

22 But when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple, for he [a]beckoned to them and remained speechless.

23 So it was, as soon as the days of his service were completed, that he departed to his [b]own house.

24 Now after those days his wife [c]Elizabeth [d]conceived; and she hid herself five months, saying,

25 "Thus the Lord has dealt with me, in the days when He looked on *me,* to [e]take away my reproach among people."

The annunciation of Jesus' birth

26 Now in the sixth month the [f]angel Gabriel was sent by God to a city of Galilee named Nazareth,

27 to a [g]virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name *was* Mary.

28 And having come in, the angel said to her, "Rejoice, highly favored *one,* the Lord *is* with you; blessed *are* you among women!"*

29 But when she saw *him,** she was [h]troubled at his saying, and considered what manner of greeting this was.

30 Then the angel said to her, "Do not be afraid, Mary, for you have found [i]favor with God.

31 "And behold, you will [j]conceive in your womb and bring forth a [k]Son, and shall call His [l]name JESUS.

32 "He will be great, and will be called the Son of the [m]Highest; and the Lord God will [n]give Him the [o]throne of His [p]father David.

33 "And He [q]will reign over the house of Jacob [r]forever, and of His [s]kingdom there will be no end."

Jesus' miraculous conception

34 Then Mary said to the angel, "How can this be, [t]since I do not know a man?"

35 And the angel answered and said to her, "*The* Holy [u]Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that [v]Holy One who is to be born will be called the [w]Son of God.

36 "Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren.

37 [x]"For with God nothing will be impossible."

38 Then Mary said, "Behold the maidservant of the Lord! [y]Let it be to me according to your word." And the angel departed from her.

Mary visits Elizabeth

39 Now Mary arose in those days

***1:28** NU-Text omits *blessed are you among women.* ***1:29** NU-Text omits *when she saw him.*

1:22
a Cp. vv. 20,62

1:23
b Cp. 1 Chr. 9:22-25

1:24
c vv. 5,13
d v. 36; cp. Gen. 21:2

1:25
e Gen. 30:23; cp. Is. 4:1

1:26
f See Heb. 1:4, *note*

1:27
g Matt. 1:18

1:29
h v. 12

1:30
i v. 28; Luke 2:52

1:31
j Is. 7:14; Matt. 1:21; Gal. 4:4
k *Christ* (first advent): vv. 31-35; Luke 2:7. (Gen. 3:15; Acts 1:11, *note*)
l Luke 2:21; Phil. 2:9-11

1:32
m vv. 35,76
n 2 Sam. 7:12; Is. 9:6-7; Jer. 23:5
o 2 Sam. 7:14-17
p Matt. 1:1

1:33
q *Israel* (prophecies): vv. 32-33; Luke 1:68. (Gen. 12:2; Rom. 11:26, *note*)
r Dan. 2:44; 7:14,27; Mic. 4:7; Heb. 1:8; 2 Pet. 1:11
s *Kingdom* (NT): vv. 32-33; Luke 8:10. (Matt. 2:2; 1 Cor. 15:24, *note*)

1:34
t Cp. Matt. 1:18-20

1:35
u *Holy Spirit* (NT): v. 35; Luke 1:41. (Matt. 1:18; Acts 2:4, *note*)
v *Sanctification* (NT): v. 35; Luke 1:70. (Matt. 4:5; Rev. 22:11, *note*)
w Ps. 2:7; Matt. 14:33; John 1:34; 20:31; Acts 8:37; Rom. 1:1-4; Heb. 1:2,8

1:37
x Matt. 19:26; cp. Gen. 18:14

1:38
y Cp. Rom. 6:13

1:26 sixth month. See Lev. 23:2, *note*. **Gabriel.** Meaning *man of God.* Dan. 8:16; 9:21.

1:28 highly favored. Or *endued with grace.* Verse 30; compare Dan. 9:23; 10:19.

1:27 THE MARYS OF THE NEW TESTAMENT

Six Marys are to be distinguished in the NT:

(1) Mary, the mother of Jesus, always clearly identified by the context.

(2) Mary, the mother of the Apostle James (called "the Less," Mark 15:40) and wife of Clopas (John 19:25), who may be identified with Alphaeus (Matt. 10:3; Mark 3:18; Luke 6:15). She was evidently the cousin of Mary, the mother of Jesus. This Mary watched the crucifixion (Matt. 27:56; Mark 15:40; John 19:25), visited the garden tomb (Mark 15:47; 16:1; Luke 24:10), and was presumably among the women who saw the risen Lord on the resurrection day (Matt. 28:7–9; Luke 24:9,22–24). She is normally mentioned only in connection with one or both of her sons. Some have conjectured that this Mary was the sister of Mary, the mother of Jesus, but it is highly improbable that two sisters would have the same name.

(3) Mary of Bethany, sister of Martha and Lazarus, mentioned by name only in Luke 10:39,42; John 11:1,2,19,20,28,31,32,45; 12:3, but referred to in Matt. 26:7; Mark 14:3–9.

(4) Mary Magdalene, a woman of Magdala, "out of whom [Jesus] had cast seven demons" (Mark 16:9). She is never mentioned apart from the identifying word "Magdalene" and is not to be confused with the sinful woman who anointed the Savior's feet in a city of Galilee (Luke 7:36–50).

(5) Mary, the mother of John Mark, and sister of Barnabas (Acts 12:12). And

(6) Mary, a Christian woman of Rome, to whom Paul sent his salutation (Rom. 16:6).

and went into the hill country with haste, to a city of Judah,
40 and entered the house of Zacharias and greeted Elizabeth.
41 And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was [a]filled with the Holy [b]Spirit.
42 Then she spoke out with a loud voice and said, [c]"Blessed *are* you among women, and blessed *is* the fruit of your womb!
43 "But why *is* this *granted* to me, that the mother of my Lord should [d]come to me?
44 "For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy.
45 [e]"Blessed *is* she who [f]believed, for there will be a fulfillment of those things which were told her from the Lord."

Mary's "Magnificat"
(cp. 1 Sam. 2:1–10)

46 And Mary said:

"My soul magnifies the Lord,
47 And my spirit has [g]rejoiced in
[h]God my [i]Savior.
48 For He has [j]regarded the lowly
state of His maidservant;
For behold, henceforth all
generations will call me
blessed.
49 For He who is mighty has done
[k]great things for me,
And [l]holy *is* His name.
50 And His [m]mercy *is* on those
who [n]fear Him
From generation to generation.
51 He has shown strength with
His [o]arm;
He has scattered *the* [p]proud in
the imagination of their
hearts.
52 [q]He has put down the mighty
from *their* thrones,
And exalted *the* lowly.
53 He has [r]filled *the* hungry with
good things,
And *the* rich He has sent away
empty.
54 He has helped His [s]servant
Israel,
In remembrance of *His* mercy,
55 [t]As He [u]spoke to our [v]fathers,
To Abraham and to his [w]seed
forever."

56 And Mary remained with her about three months, and returned to her house.

John is born and named

57 Now Elizabeth's full time came for her to be delivered, and she brought forth a son.
58 When her neighbors and relatives heard how the Lord had shown great mercy to her, they [x]rejoiced with her.
59 So it was, on the [y]eighth day, that they came to circumcise the child; and they would have called him by the name of his father, Zacharias.
60 His mother answered and said, "No; he shall be called [z]John."
61 But they said to her, "There is no one among your relatives who is called by this name."
62 So they made signs to his father—what he would have him called.
63 And he asked for a writing tablet, and wrote, saying, "His name is John." So they all marveled.
64 Immediately his mouth was [aa]opened and his tongue *loosed,* and he spoke, praising God.
65 Then fear came on all who dwelt around them; and all these sayings were discussed throughout all the hill country of Judea.
66 And all those who heard *them* kept *them* in their [bb]hearts, saying, "What kind of child will this be?" And the hand of the Lord was with him.

Zacharias' "Benedictus"

67 Now his father Zacharias was [cc]filled with the Holy [dd]Spirit, and prophesied, saying:

68 "Blessed[ee] *is* the Lord God of
Israel,
For He has [ff]visited and
[gg]redeemed His [hh]people,
69 And has raised up a [ii]horn of
[jj]salvation for us
In the house of His servant
David,

1:41
a Acts 6:3
b *Holy Spirit* (NT): v. 41; Luke 1:67. (Matt. 1:18; Acts 2:4, *note*)
1:42
c v. 28
1:43
d Cp. Matt. 3:14
1:45
e John 20:29
f Cp. Heb. 11:11
1:47
g Hab. 3:18
h 1 Tim. 1:1; Titus 3:4
i See Rom. 1:16, *note*
1:48
j Cp. 1 Sam. 1:11; Ps. 138:6
1:49
k Ps. 71:19; 126:2-3
l Ps. 111:9; Rev. 4:8
1:50
m Ex. 34:6-7; Ps. 103:17
n See Ps. 19:9, *note*
1:51
o Ps. 98:1
p 1 Pet. 5:5
1:52
q 1 Sam. 2:7-8
1:53
r Matt. 5:6
1:54
s Is. 41:8
1:55
t Gal. 3:16
u See Heb. 8:8, *note*
v Rom. 11:28
w Gen. 17:19
1:58
x v. 14; Rom. 12:15
1:59
y Gen. 17:12; Lev. 12:3; Phil. 3:5
1:60
z vv. 13,63
1:64
aa v. 20
1:66
bb Luke 2:18
1:67
cc v. 41
dd *Holy Spirit* (NT): v. 67; Luke 2:25. (Matt. 1:18; Acts 2:4, *note*)
1:68
ee 1 Kin. 1:48; Ps. 106:48
ff Cp. Luke 2:27-32
gg See Ex. 6:6 and Rom. 3:24, *notes*
hh *Israel* (history): vv. 68-79; Luke 13:35. (Gen. 12:2; Rom. 11:26, *note*)
1:69
ii 2 Sam. 22:3; see Deut. 33:17, *note*
jj See Rom. 1:16, *note*

70 [a]As He [b]spoke by the mouth of
His [c]holy prophets,
Who *have been* [d]since the
world began,
71 That we should be saved from
our enemies
And from the hand of all who
hate us,
72 To perform the mercy *promised*
to our fathers
And to remember His [e]holy
[f]covenant,
73 The [g]oath which He swore to
our father Abraham:
74 To grant us that we,
Being delivered from the hand
of our enemies,
Might serve Him without fear,
75 In [h]holiness and [i]righteousness
before Him all the days of
our life.
76 "And you, child, will be called
the [j]prophet of the Highest;
For you [k]will go before the face
of the Lord to prepare His
ways,
77 To give [l]knowledge of
[m]salvation to His people
By the remission of their [n]sins,
78 Through the tender mercy of
our God,
With which the Dayspring from
on high has visited* us;
79 To give [o]light to those who sit
in darkness and the
shadow of death,
To [p]guide our feet into the way
of peace."

80 So the [q]child grew and became strong in spirit, and was in the deserts till the day of his manifestation to Israel.

Jesus is born in Bethlehem
(Matt. 1:18–25; 2:1; cp. John 1:14)

2 AND it came to pass in those days *that* a decree went out from Caesar Augustus that all the world should be [r]registered.

2 This census first took place while Quirinius was governing Syria.

3 So all went to be registered, everyone to his own city.

4 Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called [s]Bethlehem, because he was of the [t]house and lineage of David,

5 to be registered with Mary, his betrothed wife,* who was with child.

6 So it was, that while they were there, the days were completed for her to be delivered.

7 [u]And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn.

Angelic announcement
of Jesus' birth

8 Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night.

9 And behold,* an [v]angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid.

10 Then the angel said to them, [w]"Do not be afraid, for behold, I bring you good [x]tidings of great joy which will be to [y]all people.

11 "For there is born to you this day in the city of David a [z]Savior, who is Christ the Lord.

12 "And this *will be* the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger."

13 And suddenly there was with the angel a multitude of the heavenly host praising God and saying:

14 "Glory to God in the highest,
And on earth [aa]peace, goodwill
toward men!"*

Shepherds visit the Baby Jesus

15 So it was, when the [bb]angels had gone away from them into heaven, that the shepherds said to

*1:78 NU-Text reads *shall visit.* *2:5 NU-Text omits *wife.* *2:9 NU-Text omits *behold.* *2:14 NU-Text reads *toward men of goodwill.*

1:70
a Rom. 1:2
b *Inspiration:* vv. 70-79; Luke 3:4. (Ex. 4:15; 2 Tim. 3:16, *note*)
c *Sanctification* (NT): v. 70; Luke 1:72. (Matt. 4:5; Rev. 22:11, *note*)
d Acts 3:21

1:72
e *Sanctification* (NT): v. 72; Luke 1:75. (Matt. 4:5; Rev. 22:11, *note*)
f See Gen. 12:2, *note*

1:73
g Gen. 22:16-18

1:75
h *Sanctification* (NT): v. 75; Luke 2:23. (Matt. 4:5; Rev. 22:11, *note*)
i Eph. 4:24; see Rom. 10:10, *note*

1:76
j Matt. 11:9
k v. 17; Luke 7:27

1:77
l Mark 1:4
m See Rom. 1:16, *note*
n See Rom. 3:23, *note*

1:79
o Is. 9:2; Acts 26:18
p John 10:4

1:80
q Cp. Luke 2:40

2:1
r Acts 5:37

2:4
s Mic. 5:2
t See Matt. 1:1, *note*

2:7
u *Christ* (first advent): vv. 1-7; Luke 2:26. (Gen. 3:15; Acts 1:11, *note*).

2:9
v See Heb. 1:4, *note;* cp. Judg. 2:1, *note*

2:10
w Luke 1:13,30
x *Gospel:* vv. 10-11; Luke 4:18. (Gen. 12:3; Rev. 14:6, *note*)
y Gen. 12:3; Is. 49:6

2:11
z See Rom. 1:16, *note*

2:14
aa See Matt. 10:34, *note*

2:15
bb See Heb. 1:4, *note*

1:70 world. Greek *aiōn.* See Mark 10:30, *note.*

1:78 Dayspring. Or *Sunrising.* Compare Mal. 4:2; 2 Pet. 1:19.

2:1 world. The "world" (Greek *oikoumenē,* signifying *the inhabited earth*) when it has political reference in the NT, speaks of the Roman Empire or the Roman world.

2:7 brought forth. Approximately 5 B.C.

one another, "Let us now go to Bethlehem and see this thing that has come to pass, which the Lord has made known to us."

16 And they came with haste and found Mary and Joseph, and the Babe lying in a manger.

17 Now when they had seen *Him,* they made widely* known the saying which was told them concerning this Child.

18 And all those who heard *it* marveled at those things which were told them by the shepherds.

19 But Mary kept all these things and pondered *them* in her heart.

20 Then the shepherds returned, glorifying and [a]praising God for all the things that they had heard and seen, as it was told them.

Jesus presented at the temple in Jerusalem (cp. Ex. 13:12,15)

21 And when [b]eight days were completed for the circumcision of the Child,* His name was called [c]JESUS, the name given by the [d]angel [e]before He was conceived in the womb.

22 Now when the [f]days of her purification according to the law of Moses were completed, they brought Him to Jerusalem to present *Him* to the Lord

23 [g](as it is written in the [h]law of the Lord, [i]*"Every male who opens the womb shall be called [j]holy to the LORD"*),

24 and to offer a sacrifice [k]according to what is said in the law of the Lord, *"A pair of turtledoves or two young pigeons."*

Simeon's adoration and prophecy

25 And behold, there was a man in Jerusalem whose name *was* Simeon, and this man *was* [l]just and devout, waiting for the Consolation of Israel, and the Holy [m]Spirit was upon him.

26 And it had been revealed to him by the Holy [n]Spirit that he would not see death before he had seen the Lord's [o]Christ.

27 So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law,

28 he took Him up in his arms and blessed God and [p]said:

29 "Lord, now You are letting Your servant [q]depart in peace,
[r]According to Your word;
30 For my eyes have seen Your [s]salvation

***2:17** NU-Text omits *widely.* ***2:21** NU-Text reads *for His circumcision.*

2:20
a Luke 19:37

2:21
b Gen. 17:12; Lev. 12:3; cp. Luke 1:59
c Matt. 1:21
d See Heb. 1:4, *note*
e Luke 1:31; cp. Luke 1:13

2:22
f Lev. 12:2-6

2:23
g Ex. 14:19; 22:29; Lev. 27:26; Deut. 18:4; Neh. 10:36; cp. James 1:18
h *Law* (of Moses): vv. 23-24,39; Luke 4:4. (Ex. 19:1; Gal. 3:24, *note*)
i Ex. 13:2,12; Num. 3:13; 8:17
j *Sanctification* (NT): v. 23; Luke 9:26. (Matt. 4:5; Rev. 22:11, *note*)

2:24
k Lev. 12:8

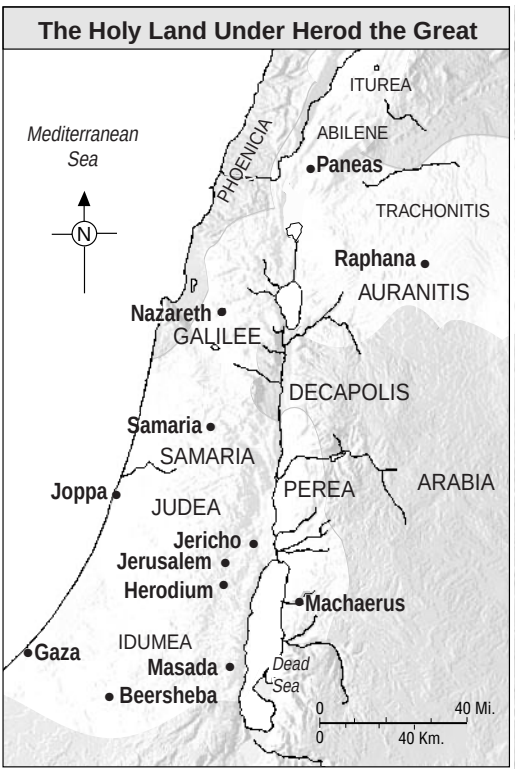
2:25
l *Righteousness* (OT): vv. 25,37; Luke 23:47. (Gen. 6:9; Luke 2:25, *note*)
m *Holy Spirit* (NT): vv. 25-27; Luke 2:26. (Matt. 1:18; Acts 2:4, *note*)

2:26
n *Holy Spirit* (NT): vv. 25-27; Luke 3:16. (Matt. 1:18; Acts 2:4, *note*)
o *Christ* (first advent): vv. 26-32; Luke 9:56. (Gen. 3:15; Acts 1:11, *note*)

2:28
p *Bible prayers* (NT): vv. 28-32; Luke 5:12. (Matt. 6:9; Luke 11:2, *note*)

2:29
q v. 26; cp. Gen. 46:30
r v. 26

2:30
s Gen. 49:18; see Rom. 1:16, *note*



2:25 RIGHTEOUSNESS OLD TESTAMENT, SUMMARY

The words "righteous" and "just" are used to translate the Hebrew *yashar,* "upright"; *tsaddiq,* "just." In these words but one idea inheres: the righteous or just man is so called because he is right with God; and he is right with God because he has observed "all the commandments and ordinances of the Lord" (Luke 1:6; compare Rom. 10:5; Phil. 3:6). The OT righteous man was not sinless (Eccl. 7:20) but one who, for his sins, trusted the coming Messiah and offered in faith the required sacrifice (e.g. Lev. 4:27–35). Compare Righteousness (NT), Rom. 10:10, *note,* and Paul's contrast, Phil. 3:4–9.

31 Which You have prepared
before the face of all
peoples,
32 A [a]light to *bring* revelation to
the Gentiles,
And the glory of Your people
Israel."

33 And Joseph and His mother* marveled at those things which were spoken of Him.
34 Then Simeon blessed them, and said to Mary His mother, "Behold, this *Child* is destined for the fall and [b]rising of many in Israel, and for a sign which will be [c]spoken against
35 "(yes, a sword will [d]pierce through your own soul also), that the thoughts of many hearts may be revealed."

Anna's testimony to Christ

36 Now there was one, Anna, a [e]prophetess, the daughter of Phanuel, of the tribe of [f]Asher. She was of a great age, and had lived with a husband seven years from her virginity;
37 and this woman *was* a [g]widow of about eighty-four years,* who did not depart from the temple, but served *God* with fastings and [h]prayers night and day.
38 And coming in that instant she gave thanks to the Lord,* and spoke of Him to all those who [i]looked for [j]redemption in Jerusalem.

Return to Nazareth: the silent years (after events of Matt. 2)

39 So when they had performed all things according to the law of the Lord, they returned to Galilee, to their *own* city, Nazareth.
40 [k]And the Child grew and became strong in spirit,* filled with [l]wisdom; and the [m]grace of God was upon Him.

Jesus' visit to His "Father's house" in Jerusalem

41 His parents went to [n]Jerusalem every year at the Feast of the [o]Passover.
42 And when He was twelve years old, they went up to Jerusalem according to the [p]custom of the feast.
43 When they had finished the [q]days, as they returned, the Boy Jesus lingered behind in Jerusalem. And Joseph and His mother* did not know *it;*
44 but supposing Him to have been in the company, they went a day's journey, and sought Him among *their* relatives and acquaintances.
45 So when they [r]did not find Him, they returned to Jerusalem, seeking Him.
46 Now so it was *that* after three days they found Him in the temple, sitting in the midst of the [s]teachers, both listening to them and asking them questions.
47 And all who heard Him were [t]astonished at His understanding and answers.
48 So when they saw Him, they were [u]amazed; and His mother said to Him, "Son, why have You done this to us? Look, Your father and I have sought You anxiously."
49 And He said to them, "Why did you seek Me? Did you not know that I must be [v]about [w]My Father's business?"
50 But they did [x]not understand the statement which He spoke to them.

Jesus grows in wisdom, stature, and favor

51 Then He went down with them and came to Nazareth, and was subject to them, but His mother [y]kept all these things in her heart.
52 And Jesus [z]increased in [aa]wisdom and stature, [bb]and in favor with God and men.

Ministry of John the Baptist (Matt. 3:1–11; Mark 1:1–8; John 1:6–8,15–37)

3 NOW in the fifteenth year of the reign of Tiberius Caesar, [cc]Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his

*2:33 NU-Text reads *And His father and mother.* *2:37 NU-Text reads *a widow until she was eighty-four.* *2:38 NU-Text reads *to God.* *2:40 NU-Text omits *in spirit.* *2:43 NU-Text reads *And His parents.*

2:32
a Is. 49:6; 60:1-3; Matt. 4:13-16; Acts 13:47; cp. Acts 28:28; Rom. 9:22-24

2:34
b Matt. 21:44; 1 Cor. 1:23-24; 1 Pet. 2:7
c Acts 28:22; 1 Pet. 2:12; 4:14

2:35
d John 19:25

2:36
e Cp. Ex. 15:20; Acts 21:9
f Josh. 19:24

2:37
g Cp. 1 Tim. 5:9-13
h 1 Tim. 5:5

2:38
i v. 25; Lam. 3:25-26; cp. Luke 24:21
j Cp. Is. 52:9; see Rom. 3:24, *note*

2:40
k Cp. Luke 1:80
l 1 Cor. 1:24,30
m See John 1:17, *note*

2:41
n John 4:20
o Luke 22:15; see Ex. 12:11, *note*

2:42
p Ex. 23:14-15

2:43
q Ex. 12:15

2:45
r Cp. John 7:33-36

2:46
s Luke 5:17

2:47
t Matt. 7:28; Mark 1:22; Luke 4:22

2:48
u John 7:15,46

2:49
v John 9:4
w John 4:34; 5:17,36; cp. Ps. 40:8

2:50
x Luke 9:45; 18:34; cp. Mark 8:18

2:51
y v. 19; cp. Dan. 7:28

2:52
z v. 40; cp. 1 Sam. 2:21
aa Is. 11:2-3; Col. 2:2-3
bb 1 Sam. 2:26; Prov. 3:1-4; cp. Acts 2:47; Rom. 14:18

3:1
cc Matt. 27:2

3:1 Herod. *Herod Antipas.* Matt. 14:1; see Mark 6:14, *note.*

brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene,

2 while Annas and [a]Caiaphas were high priests,* the word of God came to [b]John the son of Zacharias in the wilderness.

3 And he went into all the region around the Jordan, preaching a baptism of [c]repentance for the remission of [d]sins,

4 as it is [e]written in the book of the words of Isaiah the prophet, [f]saying:

"The voice of one crying in the wilderness:
'Prepare the way of the LORD;
Make His paths straight.
5 *Every valley shall be filled*
And every mountain and hill brought low;
The crooked places shall be made straight
And the rough ways smooth;
6 *And all flesh shall see the [g]salvation of God.'"*

7 Then he said to the multitudes that came out to be baptized by him, [h]"Brood of vipers! Who warned you to flee from the wrath to come?

8 "Therefore bear fruits [i]worthy of repentance, and do not begin to say to yourselves, [j]'We have Abraham as *our* father.' For I say to you that God is able to raise up children to Abraham from these stones.

9 "And even now the ax is laid to the root of the trees. [k]Therefore every tree which does not bear good fruit is cut down and thrown into the fire."

10 So the people asked him, saying, [l]"What shall we do then?"

11 He answered and said to them, "He who has two tunics, let him [m]give to him who has none; and he who has food, let him do [n]likewise."

12 Then tax collectors also came to be baptized, and said to him, "Teacher, [o]what shall we do?"

13 And he said to them, "Collect no more than what is appointed for you."

14 Likewise the soldiers asked him, saying, "And [p]what shall we do?" So he said to them, "Do not intimidate anyone or accuse [q]falsely, and be content with your [r]wages."

15 Now as the people were in expectation, and all reasoned in their hearts about John, whether he was the Christ *or* not,

16 John answered, saying to all, "I indeed [s]baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will [t]baptize you with the Holy [u]Spirit and fire.

17 "His winnowing fan *is* in His hand, and He will thoroughly clean out His threshing floor, [v]and gather the wheat into His barn; but the chaff He will burn with unquenchable fire."

18 And with many other exhortations he preached to the people.

19 But Herod the tetrarch, being rebuked by him concerning [w]Herodias, his brother Philip's wife,* and for all the evils which Herod had done,

20 also added this, above all, that he shut John up in prison.

Baptism of Jesus (Matt. 3:13–17; Mark 1:9–11; cp. John 1:31–34)

21 When all the people were [x]baptized, it came to pass that Jesus also was baptized; and while He [y]prayed, the heaven was [z]opened.

22 And the Holy [aa]Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, "You are My beloved Son; in You I am well [bb]pleased."

Genealogy of Mary, mother of Jesus, in David's line through Nathan (v. 31; cp. Matt. 1:1–16)

23 Now Jesus Himself began *His ministry at* about [cc]thirty years of age, being (as was supposed) *the* [dd]son of Joseph, *the son* of Heli,

***3:2** NU-Text and M-Text read *in the high priesthood of Annas and Caiaphas.* ***3:19** NU-Text reads *his brother's wife.*

3:2
a John 11:49; 18:13; Acts 4:6
b Luke 1:13

3:3
c *Repentance:* vv. 3,8; Luke 5:32. (Matt. 3:2; Acts 17:30, *note*)
d See Rom. 3:23, *note*

3:4
e *Inspiration:* vv. 4-6; Luke 4:4. (Ex. 4:15; 2 Tim. 3:16, *note*)
f Is. 40:3-5; Mark 1:3

3:6
g Is. 52:10; Rom. 10:8-18; see Rom. 1:16, *note*

3:7
h Matt. 12:34

3:8
i 2 Cor. 7:9-11; cp. Matt. 7:20
j Cp. Rom. 9:6,8; Gal. 3:29; 6:15

3:9
k Luke 13:5-9

3:10
l Acts 2:37-38; 16:30-31

3:11
m Cp. James 2:14-20
n Is. 58:7; cp. 1 Tim. 6:17-18

3:12
o Cp. vv. 10,14

3:14
p Cp. vv. 10,12
q Ex. 20:16; 23:1
r Cp. Matt. 20:1-14

3:16
s See Acts 8:12, *note*
t John 7:39; Acts 2:1-4
u *Holy Spirit* (NT): v. 16; Luke 3:22. (Matt. 1:18; Acts 2:4, *note*)

3:17
v Matt. 13:24-30

3:19
w See Mark 6:14, *note*

3:21
x See Acts 8:12, *note*
y Cp. Luke 9:29
z Ezek. 1:1; cp. Acts 7:56; Rev. 4:1; 11:19; 15:5; 19:11

3:22
aa *Holy Spirit* (NT): v. 22; Luke 4:1. (Matt. 1:18; Acts 2:4, *note*)
bb Matt. 17:5; 2 Pet. 1:17

3:23
cc Cp. Num. 4:3,35,39,47
dd Luke 4:22; John 6:42

3:1 tetrarch. A tetrarch, who governed a fourth part of a province, was sometimes called a king. **Philip.** *Herod Philip,* son of Herod the Great. Matt. 14:3; see Mark 6:14, *note.*

3:19 Herod. *Herod Antipas.* v. 1; Matt. 14:1; see Mark 6:14, *note.* **Philip's.** *Herod Philip,* son of Herod the Great. See Mark 6:14, *note.*

3:21 was baptized. Approximately A.D. 26.

24 *the son* of Matthat,* *the son* of Levi, *the son* of Melchi, *the son* of Janna, *the son* of Joseph,
25 *the son* of Mattathiah, *the son* of Amos, *the son* of Nahum, *the son* of Esli, *the son* of Naggai,
26 *the son* of Maath, *the son* of Mattathiah, *the son* of Semei, *the son* of Joseph, *the son* of Judah,
27 *the son* of Joannas, *the son* of Rhesa, *the son* of [a]Zerubbabel, *the son* of Shealtiel, *the son* of Neri,
28 *the son* of Melchi, *the son* of Addi, *the son* of Cosam, *the son* of Elmodam, *the son* of Er,
29 *the son* of Jose, *the son* of Eliezer, *the son* of Jorim, *the son* of Matthat, *the son* of Levi,
30 *the son* of Simeon, *the son* of Judah, *the son* of Joseph, *the son* of Jonan, *the son* of Eliakim,
31 *the son* of Melea, *the son* of Menan, *the son* of Mattathah, *the son* of Nathan, *the son* of David,
32 *the son* of Jesse, *the son* of Obed, *the son* of Boaz, *the son* of Salmon, *the son* of Nahshon,
33 *the son* of Amminadab, *the son* of Ram, *the son* of Hezron, *the son* of Perez, *the son* of Judah,
34 *the son* of Jacob, *the son* of Isaac, *the son* of Abraham, *the son* of Terah, *the son* of Nahor,
35 *the son* of Serug, *the son* of Reu, *the son* of Peleg, *the son* of Eber, *the son* of Shelah,
36 *the son* of Cainan, *the son* of [b]Arphaxad, *the son* of Shem, *the son* of Noah, *the son* of Lamech,
37 *the son* of Methuselah, *the son* of Enoch, *the son* of Jared, *the son* of Mahalalel, *the son* of Cainan,
38 *the son* of Enosh, *the son* of Seth, *the son* of Adam, *the son* of God.

Temptation of Jesus (Matt. 4:1–11; Mark 1:12–13; cp. Gen. 3:6; 1 John 2:16)

4 THEN Jesus, being [c]filled with the Holy [d]Spirit, returned from the Jordan and was [e]led by the Spirit into* the wilderness,
2 [f]being [g]tempted for [h]forty days by the devil. And in those days He ate nothing, and afterward, when they had ended, He was [i]hungry.
3 And the devil said to Him, "If You are the [j]Son of God, command this stone to become bread."
4 But Jesus answered him, saying, "It is [k]written, [l]'*Man shall not live by* [m]*bread alone, but by every word of God.*' "*
5 Then the devil, taking Him up on a high mountain, showed Him*

3:27
a Ezra 2:2; 3:8; see 1 Chr. 3:19, *note*

3:36
b Gen. 10:22,24; 11:10-13; 1 Chr. 1:17-18

4:1
c Is. 11:2; 61:1
d *Holy Spirit* (NT): vv. 1,14; Luke 11:13. (Matt. 1:18; Acts 2:4, *note*)
e Ezek. 3:12; Luke 2:27; cp. 1 Kin. 18:12; Acts 8:39

4:2
f Cp. Gen. 3:15
g *Test/Tempt:* vv. 1-13; Luke 8:13. (Gen. 3:1; James 1:14, *note*)
h Cp. Ex. 34:28; 1 Kin. 19:8; Acts 1:3
i Mark 11:12

4:3
j Mark 3:11; John 20:31

4:4
k *Inspiration:* v. 4; Luke 4:8. (Ex. 4:15; 2 Tim. 3:16). Cp. Eph. 6:17
l *Law* (of Moses): v. 4; Luke 4:8. (Ex. 19:1; Gal. 3:24, *note*)
m Deut. 8:3; cp. John 6:22-58

***3:24** This and several other names in the genealogy are spelled somewhat differently in the NU-Text. Since the New King James Version uses the Old Testament spelling for persons mentioned in the New Testament, these variations, which come from the Greek, have not been footnoted.
***4:1** NU-Text reads *in.* ***4:4** NU-Text omits *but by every word of God.* ***4:5** NU-Text reads *And taking Him up, he showed Him.*

3:23

THE GENEALOGIES OF JESUS

The genealogies of our Lord recorded in Matt. 1:1–17 and Luke 3:23–38 have their similarities and their differences. Though the Lucan genealogy goes back to Adam and that of Matthew goes only to Abraham, they are both in absolute agreement in the generations between Abraham and David. It is with the Son of David that the great difference begins, for Luke traces our Lord's ancestry from David through Nathan, whereas Matthew uses the royal line through Solomon. It is true that the names Shealtiel, Zerubbabel, and possibly Matthat (Matthan in Matthew) appear subsequently in both, but otherwise the lists are entirely different. Indeed in one, Jacob is spoken of as Joseph's father; whereas in the other, Heli is presumably so presented.

Two views have been maintained by equally godly and learned scholars. Some believe both genealogies are of Joseph, but that the one in Matthew gives the legal descendants of David to establish our Lord's claim to the Davidic throne, while Luke gives the particular line to which Joseph actually belonged. The second list, then, is spoken of as the collateral line and is eligible for royal duty when the legal line is incapacitated or becomes extinct.

A far simpler solution, and in all probability the true one, is that since every man has two genealogies—one through his father and another through his mother—so Matthew presents Joseph's genealogy (the Lord's foster or legal father, not his actual father), whereas Luke presents Mary's genealogy. This view is supported by linguistic and historical evidence and is held by many students of the Bible. In addition, appeal may be made to Num. 27:1–11 and 36:1–12 to give Scriptural precedent for the substitution of Joseph's name in Luke 3:23. At the same time it avoids the judgment spoken of in Jer. 22:28–30 (see Matt. 1:11, *note*).

all the kingdoms of the world in a moment of time.
6 And the devil said to Him, "All this [a]authority I will give You, and their glory; for *this* has been [b]delivered to me, and I [c]give it to whomever I wish.
7 "Therefore, if You will worship before me, [d]all will be Yours."
8 And Jesus answered and said to him, "Get behind Me, [e]Satan!* For* it is [f]written, [g]'*You shall* [h]*worship the* LORD *your God, and Him only you shall serve.*'"
9 Then he brought Him to Jerusalem, [i]set Him on the pinnacle of the temple, and said to Him, "If You are the [j]Son of God, [k]throw Yourself down from here.
10 "For it is [l]written:

'*He*[m] *shall give His* [n]*angels*
charge over you,
To keep you,'

11 "and,

'*In their hands they shall bear*
you up,
Lest you dash your foot against
a stone.'"

12 And Jesus answered and said to him, "It has been [o]said, [p]'*You shall not* [q]*tempt the* LORD *your God.*'"
13 Now when the devil had ended every [r]temptation, he [s]departed from Him until an opportune time.

III. The Public Ministry of the Son of Man, to the Triumphal Entry, 4:14—19:27

First tour of Galilee (Matt. 4:12–17; Mark 1:14–15)

14 Then Jesus returned in the power of the Spirit to Galilee, and [t]news of Him went out through all the surrounding region.
15 And He [u]taught in their synagogues, [v]being glorified by all.

Jesus in the synagogue at Nazareth; His rejection (cp. Matt. 13:53–58; Mark 6:1–6)

16 So He came to Nazareth, where He had been brought up. And as His [w]custom was, He went into the synagogue on the [x]Sabbath day, and stood up to read.
17 And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was [y]written:

18 "*The*[z] *Spirit of the* LORD *is upon Me,*
Because He has anointed Me
To preach the [aa]*gospel to the poor;*
*He has sent Me to heal the brokenhearted,**
To proclaim liberty to the captives
And recovery of sight to the blind,
To [bb]*set at liberty those who are oppressed;*
19 *To proclaim the acceptable year of the* LORD."

20 Then He closed the book, and gave *it* back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him.
21 And He began to say to them, "Today this Scripture is [cc]fulfilled in your hearing."
22 So all bore witness to Him, and marveled at the [dd]gracious words which proceeded out of His mouth. And they said, [ee]"Is this not Joseph's son?"

***4:8** NU-Text omits *Get behind Me, Satan.*
* NU-Text and M-Text omit *For.* ***4:18** NU-Text omits *to heal the brokenhearted.*

4:6
a Cp. Rev. 13:2
b Cp. John 12:31; 14:30; 2 Cor. 4:4
c Rev. 13:7

4:7
d Cp. Gen. 3:1-7

4:8
e *Satan:* vv. 2-13; Luke 8:12. (Gen. 3:1, Rev. 20:10, *note*)
f *Inspiration:* v. 8; Luke 4:10. (Ex. 4:15; 2 Tim. 3:16). Cp. Eph. 6:17
g *Law* (of Moses): v. 8; Luke 4:12. (Ex. 19:1; Gal. 3:24, *note*)
h Deut. 6:13; 10:20

4:9
i Cp. John 12:3
j Mark 3:11; John 20:31
k Cp. 1 Pet. 5:8

4:10
l *Inspiration:* v. 10; Luke 4:12. (Ex. 4:15; 2 Tim. 3:16). Cp. Eph. 6:17
m Ps. 91:11-12
n See Heb. 1:4, *note*

4:12
o *Inspiration:* v. 12; Luke 4:17. (Ex. 4:15; 2 Tim. 3:16). Cp. Eph. 6:17
p *Law* (of Moses): v. 12; Luke 5:14. (Ex. 19:1; Gal. 3:24, *note*)
q Deut. 6:16; cp. 1 Cor. 10:9

4:13
r Heb. 4:14-16
s James 4:7

4:14
t Matt. 4:24

4:15
u v. 44; Matt. 4:23
v Is. 52:13; cp. Luke 19:35-40

4:16
w Mark 1:21; John 18:20
x *Sabbath:* v. 16; Luke 6:1. (Gen. 2:3; Matt. 12:1, *note*)

4:17
y *Inspiration:* vv. 17-19; Luke 6:3. (Ex. 4:15; 2 Tim. 3:16). Cp. Eph. 6:17

4:18
z Is. 61:1-2
aa *Gospel:* v. 18; Luke 7:22. (Gen. 12:3; Rev. 14:6, *note*)
bb Dan. 9:24; John 8:32; cp. Rev. 22:1-5

4:21
cc Matt. 1:22-23; Acts 13:29

4:22
dd Ps. 45:2; John 1:14,17
ee John 6:42

4:5 world. Greek *oikoumenē*. See Luke 2:1, *note*.
4:10 it is written. After Satan's failure to cause the Lord Jesus to depart from Scripture, he seeks to tempt Him by Scripture. However, Satan misquotes it in omitting the phrase "in all your ways" (Ps. 91:11). The Lord's ways were those marked out for Him in perfect dependence upon His Father's will. Compare Heb. 10:7,9.
4:16 came to Nazareth. The Lord Jesus visited Nazareth twice after beginning His public ministry. See Matt. 13:54–58; Mark 6:1–6.
4:17,20 book. Literally *roll* or *scroll.*
4:19 acceptable year. A comparison with the passage quoted, Is. 61:1–2, affords an instance of the exquisite accuracy of the Lord's use of Scripture. Jesus stopped at "the acceptable year of the LORD," which is connected with the first advent and His gracious offer of Himself (Gen. 3:15; Acts 1:11, *note*), whereas "the day of vengeance of our God" (Is. 61:2) belongs to the *second* advent and judgment (Deut. 30:3; Acts 1:11, *note*).
4:20 sat down. That is, *to teach.* Matt. 5:1; Luke 5:3; John 8:2.

23 He said to them, "You will surely say this proverb to Me, 'Physician, [a]heal yourself! Whatever we have heard [b]done in [c]Capernaum,* do also here in Your country.' "
24 Then He said, "Assuredly, I say to you, no [d]prophet is accepted in his own country.
25 "But I tell you truly, many widows were in Israel in the days of Elijah, [e]when the heaven was shut up three years and six months, and there was a great famine throughout all the land;
26 "but to none of them was Elijah sent [f]except to Zarephath,* *in the region* of [g]Sidon, to a woman *who was* a widow.
27 "And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed [h]except Naaman the Syrian."
28 So all those in the synagogue, when they heard these things, were [i]filled with wrath,
29 [j]and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff.
30 Then [k]passing through the midst of them, He went His way.

Jesus casts out demons at Capernaum (Mark 1:21–28)

31 Then He went down to Capernaum, a city of Galilee, and was [l]teaching them on the Sabbaths.
32 And they were [m]astonished at His teaching, [n]for His word was with authority.
33 Now in the synagogue there was a man who had a spirit of an unclean [o]demon. And he cried out with a loud voice,
34 saying, "Let *us* alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the [p]Holy One of God!"
35 But Jesus rebuked him, saying, "Be quiet, and come out of him!" And when the [q]demon had thrown him in *their* midst, it came out of him and did not hurt him.
36 Then they were all amazed and spoke among themselves, saying, "What a word this *is!* [r]For with authority and power He commands the unclean spirits, and they come out."
37 And the [s]report about Him went out into every place in the surrounding region.

Peter's mother-in-law and others healed (Matt. 8:14–17; Mark 1:29–34)

38 Now He arose from the synagogue and entered Simon's house. But Simon's wife's mother was sick with a high fever, and they [t]made request of Him concerning her.
39 So He stood over her and [u]rebuked the fever, and it [v]left her. And immediately she arose and [w]served them.
40 When the sun was setting, [x]all those who had any that were sick with various diseases brought them to Him; and He laid His hands on every one of them and healed them.
41 And [y]demons also came out of many, [z]crying out and saying, [aa]"You are the Christ,* the Son of God!" And He, [bb]rebuking *them,* did not allow them to speak, for they [cc]knew that He was the Christ.
42 Now when it was day, He departed and went into a [dd]deserted place. And the crowd sought Him and came to Him, and tried to keep Him from leaving them;
43 but He said to them, "I must [ee]preach the [ff]kingdom of God to the other cities also, because for this purpose I have been sent."
44 And He was [gg]preaching in the synagogues of Galilee.*

Jesus calls first disciples (Matt. 4:18–22; Mark 1:16–20; cp. John 1:35–51; 21:1–8)

5 SO it was, as the multitude pressed about Him to [hh]hear the word of God, that He stood by the Lake of Gennesaret,

4:23
a Cp. Matt. 27:40; Luke 5:31
b Matt. 11:23-24
c Matt. 4:13
4:24
d John 4:44
4:25
e 1 Kin. 17:1-7; cp. James 5:17-18
4:26
f 1 Kin. 17:8-16
g Cp. Matt. 15:21-28
4:27
h 2 Kin. 5:1-15
4:28
i Luke 6:11
4:29
j Luke 17:25; John 8:37; 10:31; cp. Acts 5:33
4:30
k John 8:59; 10:39
4:31
l v. 15
4:32
m Matt. 7:28-29
n v. 36; John 6:63; 8:26,28,38,47; 12:49-50; cp. Titus 2:15
4:33
o See Matt. 7:22, *note*
4:34
p Ps. 16:10; Is. 49:7; Luke 1:35
4:35
q See Matt. 7:22, *note*
4:36
r v. 32
4:37
s vv. 14-15; cp. Mic. 5:4; Mark 1:45
4:38
t v. 12; Mark 5:23
4:39
u Luke 8:24
v *Miracles* (NT): vv. 38-41; Luke 5:6. (Matt. 8:3; Acts 28:8, *note*)
w Cp. Luke 8:2-3
4:40
x Cp. v. 40 with v. 41; see Mark 3:15, *note*
4:41
y See Matt. 7:22, *note*
z Acts 8:7
aa Mark 8:29; cp. Mark 14:61
bb vv. 34-35
cc Mark 3:11; cp. Acts 19:15
4:42
dd Luke 9:10
4:43
ee Mark 1:14; John 9:4
ff See Matt. 6:33, *note*
4:44
gg Matt. 4:23; 9:35
5:1
hh Acts 13:44; cp. Rom. 10:17

Elijah: *my God is Jehovah.* The Tishbite who was a great prophet of the Lord. He performed miracles and was taken to heaven in a chariot of fire.

Elisha: *to whom God is salvation.* A great prophet in Israel who succeeded Elijah.

***4:23** Here and elsewhere the NU-Text spelling is *Capharnaum.* ***4:26** Greek *Sarepta* ***4:41** NU-Text omits *the Christ.* ***4:44** NU-Text reads *Judea.*

2 and saw two boats standing by the lake; but the fishermen had gone from them and were washing *their* nets.

3 Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He [a]sat down and taught the multitudes from the boat.

4 When He had stopped speaking, He said to Simon, "Launch out into the deep and [b]let down your nets for a [c]catch."

5 But Simon answered and said to Him, "Master, we have [d]toiled all night and caught [e]nothing; nevertheless [f]at Your word I will let down the net."

6 And when they had done this, they [g]caught a great number of fish, and their net was breaking.

7 So they signaled to *their* partners in the [h]other boat to come and help them. And they came and filled both the boats, so that they began to sink.

8 When Simon Peter saw *it,* he [i]fell down at Jesus' knees, saying, [j]"Depart from me, for I am a sinful man, O Lord!"

9 For he and all who were with him were [k]astonished at the catch of fish which they had taken;

10 and so also *were* James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, [l]"Do not be afraid. From now on you will [m]catch men."

11 So when they had brought their boats to land, they [n]forsook all and followed Him.

A leper cleansed
(Matt. 8:2–4; Mark 1:40–45)

12 And it happened when He was in a certain city, that behold, a man who was full of [o]leprosy saw Jesus; and he fell on *his* face and implored Him, [p]saying, "Lord, if You are willing, You [q]can make me clean."

13 Then He put out *His* hand and touched him, saying, "I am willing; be cleansed." [r]Immediately the leprosy [s]left him.

14 And He charged him to tell no one, "But go and [t]show yourself to the priest, and make an offering for your cleansing, as a testimony to them, [u]just as Moses [v]commanded."

15 However, the [w]report went around concerning Him all the more; and great multitudes came together to hear, and to be healed by Him of their infirmities.

A paralytic healed
(Matt. 9:2–8; Mark 2:1–12)

16 So He Himself *often* [x]withdrew into the wilderness and [y]prayed.

17 Now it happened on a certain day, as He was teaching, that there were [z]Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, Judea, and Jerusalem. And the power of the Lord was *present* to heal them.*

18 Then behold, men brought on a bed a man who was paralyzed, whom they sought to bring in and lay before Him.

19 And when they could not find how they might bring him in, because of the crowd, they went up on the housetop and let him down with *his* bed through the tiling into the midst [aa]before Jesus.

20 When He saw their [bb]faith, He said to him, "Man, your [cc]sins are [dd]forgiven you."

21 And the [ee]scribes and the Pharisees began to reason, saying, "Who is this who speaks [ff]blasphemies? Who can forgive sins but [gg]God alone?"

22 But when Jesus [hh]perceived their thoughts, He answered and said to them, "Why are you reasoning in your hearts?

23 "Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise up and walk'?

***5:17** NU-Text reads *present with Him to heal.*

5:3
a John 8:2

5:4
b vv. 5,19; cp. Mark 2:4
c v. 9

5:5
d Cp. Mark 6:48
e John 21:3
f Ps. 33:9; cp. Matt. 8:8

5:6
g *Miracles* (NT): vv. 4-9; Luke 5:13. (Matt. 8:3; Acts 28:8, *note*)

5:7
h vv. 2-3

5:8
i Cp. Rev. 5:8,14
j Cp. Matt. 8:34

5:9
k Mark 5:42; 10:24,26

5:10
l Cp. Matt. 8:26
m Cp. Ezek. 47:9-10

5:11
n Matt. 19:27; Mark 8:34-35; 10:28-31; Luke 9:59-62; John 12:26; cp. Phil. 3:7-8

5:12
o Lev. 13-14
p *Bible prayers* (NT): v. 12; Luke 8:24. (Matt. 6:9; Luke 11:2, *note*)
q Cp. Gen. 18:14; Jer. 32:17,27; Matt. 8:8

5:13
r Matt. 20:34; Luke 8:44; John 5:9
s *Miracles* (NT): vv. 12-14; Luke 5:25. (Matt. 8:3; Acts 28:8, *note*)

5:14
t Luke 17:14
u Lev. 13:1-3; 14:2-32
v *Law* (of Moses): vv. 14,17; Luke 10:26. (Ex. 19:1; Gal. 3:24, *note*)

5:15
w Mark 1:45

5:16
x Luke 9:10
y Matt. 14:23; Mark 1:35; Luke 6:12; 9:18; 11:1

5:17
z See Matt. 3:7, *note*

5:19
aa Matt. 15:30

5:20
bb *Faith:* vv. 18-20; Luke 7:9. (Gen. 3:20; Heb. 11:39, *note*)
cc See Rom. 3:23, *note*
dd *Forgiveness:* vv. 20,24; Luke 6:37. (Lev. 4:20; Matt. 26:28, *note*)

5:21
ee See Matt. 2:4, *note*
ff Matt. 26:65; John 10:33
gg Ps. 130:4; Is. 43:25

5:22
hh Luke 9:47; John 2:25

5:12 if You are willing. The leper honored Christ by recognizing His power to heal, and begged Him, "if You are willing," to heal his leprosy. Similarly the Christian should recognize Christ's power to heal, but should always pray, "if You are willing" (1 John 5:14). Even the Lord Jesus prayed, "Not My will, but Yours, be done" (Luke 22:42). Paul prayed three times that his "thorn in the flesh" might be removed, but when God willed not to do so, Paul realized that God had a wise and good purpose in asking him to continue to bear it (2 Cor. 12:7–9; Rom. 8:28).

24 "But that you may know that the [a]Son of Man has [b]power on earth to forgive sins"—He said to the man who was paralyzed, [c]"I say to you, arise, take up your bed, and go to your house."

25 Immediately he [d]rose up before them, took up what he had been lying on, and departed to his own house, [e]glorifying God.

26 And they were all amazed, and they [f]glorified God and were filled with fear, saying, "We have seen strange things today!"

Call of Levi (Matthew): Jesus questioned by scribes and Pharisees (Matt. 9:9–15; Mark 2:13–20)

27 After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, [g]"Follow Me."

28 So he left all, rose up, and [h]followed Him.

29 Then Levi gave Him a great feast in his own house. And there were a great number of tax collectors and others who sat down with them.

30 And their [i]scribes and the [j]Pharisees* complained against His disciples, saying, [k]"Why do You eat and drink with tax collectors and [l]sinners?"

31 Jesus answered and said to them, "Those who are well have no need of a physician, but those who are [m]sick.

32 "I have not come to call *the* [n]righteous, but sinners, to [o]repentance."

33 Then they said to Him, "Why do* the disciples of John [p]fast often and make prayers, and likewise those of the Pharisees, but Yours eat and drink?"

34 And He said to them, "Can you make the friends of the bridegroom fast while the [q]bridegroom is with them?

35 "But the days will come when the bridegroom will be taken away from them; then they will fast in those days."

Parable of cloth and wineskins (Matt. 9:16–17; Mark 2:21–22)

36 Then He spoke a [r]parable to them: "No one puts a piece from a new garment on an old one;* otherwise the new makes a tear, and also the piece that was *taken* out of the new does not match the old.

37 "And no one puts new wine into old wineskins; or else the new wine will burst the wineskins and be spilled, and the wineskins will be ruined.

38 "But new wine must be put into new wineskins, and both are preserved.*

39 "And no one, having drunk old *wine,* immediately* desires new; for he says, 'The old is better.' "*

Jesus is Lord of the Sabbath (Matt. 12:1–8; Mark 2:23–28)

6 NOW it happened on the second [s]Sabbath after the first* that He went through the grainfields. And His disciples plucked the heads of [t]grain and ate *them,* rubbing *them* in *their* hands.

2 And some of the [u]Pharisees said to them, "Why are you doing what is not lawful to do on the [v]Sabbath?"

3 But Jesus answering them said, "Have you not even [w]read this, [x]what David did when he was hungry, he and those who were with him:

4 "how he went into the house of God, took and ate the [y]showbread, and also gave some to those with him, which is not lawful for any but the priests to eat?"

5 And He said to them, "The [z]Son of Man is also Lord of the Sabbath."

Jesus heals on the Sabbath (Matt. 12:9–14; Mark 3:1–6)

6 Now it happened on another [aa]Sabbath, also, that He entered the

*5:30 NU-Text reads *But the Pharisees and their scribes.* *5:33 NU-Text omits *Why do,* making the verse a statement. *5:36 NU-Text reads *No one tears a piece from a new garment and puts it on an old one.* *5:38 NU-Text omits *and both are preserved.* *5:39 NU-Text omits *immediately.* * NU-Text reads *good.*
*6:1 NU-Text reads *on a Sabbath.*

5:24
a See Matt. 8:20, *note*
b Matt. 28:18
c Mark 2:11; 5:41; Luke 7:14

5:25
d *Miracles* (NT): vv. 18-25; Luke 6:8. (Matt. 8:3; Acts 28:8, *note*)
e Luke 17:15,18; Acts 3:8

5:26
f Luke 7:16

5:27
g Mark 8:34; Luke 9:59; John 12:26; 21:19,22

5:28
h Matt. 4:22; 19:27; Mark 10:28

5:30
i See Matt. 2:4, *note*
j See Matt. 3:7, *note*
k Matt. 11:19; Luke 15:2
l See Rom. 3:23, *note*

5:31
m Cp. Luke 15:1-32; 19:1-10

5:32
n See Rom. 10:10, *note*
o *Repentance:* v. 32; Luke 10:13. (Matt. 3:2; Acts 17:30, *note*)

5:33
p Luke 7:33

5:34
q John 3:29; cp. Eph. 5:25-32; Rev. 19:7-9

5:36
r *Parables* (NT): vv. 36-39; Luke 6:39. (Matt. 5:13; Luke 21:29, *note*)

6:1
s *Sabbath:* vv. 1-5; Luke 6:6. (Gen. 2:3; Matt. 12:1, *note*)
t Deut. 23:25

6:2
u See Matt. 3:7, *note*
v Ex. 20:10

6:3
w *Inspiration:* vv. 3-4; Luke 7:27. (Ex. 4:15; 2 Tim. 3:16, *note*)
x 1 Sam. 21:6

6:4
y See Ex. 25:30, *note*

6:5
z See Matt. 8:20, *note*

6:6
aa *Sabbath:* vv. 6,7,9; Luke 13:10. (Gen. 2:3; Matt. 12:1, *note*)

5:27 Levi. Or *Matthew,* Matt. 9:9.

synagogue and taught. And a man was there whose right hand was withered.

7 So the scribes and [a]Pharisees watched Him closely, whether He would [b]heal on the Sabbath, that they might find an [c]accusation against Him.

8 But He [d]knew their thoughts, and said to the man who had the withered hand, "Arise and stand here." And he [e]arose and stood.

9 Then Jesus said to them, "I will ask you one thing: [f]Is it lawful on the Sabbath to do good or to do [g]evil, to save life or to destroy?"*

10 And when He had looked around at them all, He said to the man,* "Stretch out your hand." And he did so, and his hand was restored as whole as the other.*

11 But they were filled with [h]rage, and discussed with one another what they might do to Jesus.

12 Now it came to pass in those days that He went out to the mountain to pray, and continued all night in [i]prayer to God.

The twelve chosen (cp. Matt. 10:2–4; Mark 3:13–19)

13 And when it was day, He called His disciples to *Himself;* and from them He [j]chose [k]twelve whom He also named apostles:

14 Simon, whom He also named Peter, and Andrew his brother; James and John; Philip and Bartholomew;

15 Matthew and Thomas; James the *son* of Alphaeus, and Simon called the Zealot;

16 Judas *the son* of [l]James, and [m]Judas Iscariot who also became a traitor.

The Sermon on the Level Place (cp. Matt. 5—7, Sermon on the Mount)

17 And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases,

18 as well as those who were tormented with unclean spirits. And they were healed.

19 And the whole multitude [n]sought to [o]touch Him, for power went out from Him and healed *them* all.

The Beatitudes (Matt. 5:3–12)

20 Then He lifted up His eyes toward His disciples, and said:

"Blessed *are you* poor,
For yours is the [p]kingdom of God.
21 [q]Blessed *are you* who hunger now,
For you shall be [r]filled.
[s]Blessed *are you* who weep now,
For you shall [t]laugh.
22 Blessed are you when men hate you,
And [u]when they exclude you,
And revile *you,* and cast out your name as evil,
For the [v]Son of Man's sake.
23 [w]Rejoice in that day and leap for joy!
For indeed your [x]reward *is* great in heaven,
For in like manner their [y]fathers did to the prophets.

24 "But [z]woe to you who are rich,
For [aa]you have received your consolation.
25 [bb]Woe to you who are full,
For you shall hunger.
[cc]Woe to you who laugh now,
For you shall mourn and [dd]weep.
26 [ee]Woe to you* when all* men speak well of you,
For so did their fathers to the false prophets.

27 [ff]"But I say to you who hear: [gg]Love your enemies, do good to those who hate you,
28 [hh]"bless those who curse you, and [ii]pray for those who spitefully use you.
29 "To him who strikes you on the *one* cheek, offer the other also. [jj]And from him who takes away your cloak, do not withhold *your* tunic either.

***6:9** M-Text reads *to kill.* ***6:10** NU-Text and M-Text read *to him.* * NU-Text omits *as whole as the other.* ***6:26** NU-Text and M-Text omit *to you.* * M-Text omits *all.*

6:7
a See Matt. 3:7, *note*
b Luke 13:14; 14:1-6
c Luke 20:20

6:8
d Matt. 9:4; John 2:24-25; cp. 1 Sam. 16:7
e *Miracles* (NT): vv. 6-10; Luke 7:10. (Matt. 8:3; Acts 28:8, *note*)

6:9
f John 7:23
g Cp. James 4:17

6:11
h Luke 4:28

6:12
i Matt. 14:23; Mark 1:35; Luke 5:16; 9:18; 11:1

6:13
j John 6:70
k vv. 14-16; Matt. 10:1; cp. Acts 1:13

6:16
l See Matt. 4:21, *note*
m Luke 22:3-6

6:19
n Matt. 14:36
o Mark 5:27-28; Luke 8:44-47

6:20
p See Matt. 6:33, *note*

6:21
q Is. 55:1
r Rev. 7:16
s Is. 61:3; Rev. 7:17
t Ps. 126:5

6:22
u John 16:2
v See Matt. 8:20, *note*

6:23
w Acts 5:41; James 1:2
x *Rewards:* v. 23; Luke 6:35. (Dan. 12:3; 1 Cor. 3:14, *note*)
y Acts 7:51

6:24
z Luke 12:21; James 5:1-6
aa Matt. 6:2; Luke 16:25

6:25
bb Is. 65:13
cc Prov. 14:13
dd James 4:9

6:26
ee Cp. 1 John 4:5

6:27
ff vv. 27-36; cp. Matt. 5:39-48
gg Rom. 12:20

6:28
hh Rom. 12:14
ii Cp. Luke 23:34; Acts 7:60

6:29
jj Cp. 1 Cor. 6:7; 1 Pet. 2:19-20

30 [a]"Give to everyone who asks of you. And from him who takes away your goods do not ask *them* back.

31 "And just as you want men to do to you, you also do to them likewise.

32 "But if you love those who love you, what credit is that to you? For even [b]sinners love those who love them.

33 "And if you do good to those who do good to you, what credit is that to you? For even sinners do the same.

34 "And if you lend *to those* from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back.

35 "But [c]love your enemies, [d]do good, and [e]lend, hoping for nothing in return; and your [f]reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil.

36 [g]"Therefore be merciful, just as your Father also is merciful.

37 [h]"Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. [i]Forgive, and you will be [j]forgiven.

38 [k]"Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you."

39 And He spoke a [l]parable to them: "Can the [m]blind lead the blind? Will they not both fall into the ditch?

40 "A [n]disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher.

41 "And why do you look at the speck in your brother's eye, but do not perceive the plank in your own eye?

42 "Or how can you say to your brother, 'Brother, let me remove the speck that *is* in your eye,' when you yourself do not see the plank that *is* in your own eye? Hypocrite! [o]First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother's eye.

43 [p]"For a good tree does not bear bad fruit, nor does a bad tree bear good fruit.

44 "For every tree is known by its own fruit. For *men* do not gather figs from thorns, nor do they gather grapes from a bramble bush.

45 [q]"A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart* brings forth evil. For out of the abundance of the heart his [r]mouth speaks.

Parable of two builders and two foundations (Matt. 7:24–27)

46 "But why do you call Me [s]'Lord, Lord,' and not do the things which I say?

***6:45** NU-Text omits *treasure of his heart.*

6:30
a Deut. 15:7-8; Prov. 3:27; Matt. 5:42; cp. 1 John 3:17

6:32
b See Rom. 3:23, *note*

6:35
c Rom. 13:10
d Heb. 13:16
e Lev. 25:35-37
f *Rewards:* v. 35; Luke 19:17. (Dan. 12:3; 1 Cor. 3:14, *note*)

6:36
g Eph. 4:32; cp. 1 Pet. 3:9

6:37
h vv. 37-46; Rom. 14:4; 1 Cor. 4:5
i Matt. 18:21-35
j *Forgiveness:* v. 37; Luke 7:48. (Lev. 4:20; Matt. 26:28, *note*)

6:38
k Prov. 28:27; see 2 Cor. 8:1, *note*

6:39
l *Parables* (NT): v. 39; Luke 6:48. (Matt. 5:13; Luke 21:29, *note*)
m Matt. 15:14; 23:16; Rom. 2:19

6:40
n Matt. 10:24; John 15:20

6:42
o Cp. Gal. 6:4

6:43
p Matt. 12:33; James 3:12

6:45
q Matt. 12:34-35
r Prov. 15:2,28; 16:23; 18:21; cp. Matt. 12:36-37; James 3:10

6:46
s Matt. 25:11-12; Luke 13:25; cp. 1 Cor. 12:3

6:27 **HOW TO TREAT OTHERS**

Tell the truth when testifying about your neighbor.	Exodus 20:16
Do not covet anything that belongs to your neighbor.	Exodus 20:17
Love your neighbor as yourself.	Leviticus 19:18
Don't move your neighbor's boundary marker.	Deuteronomy 27:17
Don't take your neighbor to court.	Proverbs 25:8
Don't visit your neighbor too often.	Proverbs 25:17
If someone forces you to go one mile, go two.	Matthew 5:41
Pray for those who persecute you.	Matthew 5:44
Do good to those who hate you.	Matthew 5:44
Love your enemies.	Luke 6:27
Bless those who curse you.	Luke 6:28
If someone takes your cloak, give your tunic too.	Luke 6:29
Give to everyone who asks of you.	Luke 6:30
Lend to others and don't expect anything back.	Luke 6:35
Don't judge.	Luke 6:37
Don't be a stumbling block to others.	Romans 14:13

47 "Whoever comes to Me, and
hears My sayings and [a]does them, I
will show you whom he is like:
48 [b]"He is like a man building a
house, who [c]dug deep and laid the
foundation on the [d]rock. And when
the [e]flood arose, the stream beat ve-
hemently against that house, and
[f]could not shake it, for it was found-
ed on the rock.*
49 "But he who heard and did
nothing is like a man who built a
house on the earth without a foun-
dation, against which the stream
beat vehemently; and immediately
it fell.* And the [g]ruin of that house
was great."

Jesus heals a centurion's servant
(Matt. 8:5–13)

7 NOW when He concluded all
His sayings in the hearing of the
people, He entered Capernaum.
2 And a certain centurion's ser-
vant, who was dear to him, was sick
and ready to die.
3 So when he heard about Jesus,
he sent elders of the Jews to Him,
pleading with Him to come and heal
his servant.
4 And when they came to Jesus,
they begged Him earnestly, saying
that the one for whom He should do
this was [h]deserving,
5 "for he loves our nation, and has
built us a synagogue."
6 Then Jesus went with them. And
when He was already not far from
the house, the centurion sent
friends to Him, saying to Him,
"Lord, do not trouble Yourself, for I
am not worthy that You should en-
ter under my roof.
7 "Therefore I did not even think
myself worthy to come to You. But
[i]say the word, and my servant will
be healed.
8 "For I also am a man placed un-
der [j]authority, having soldiers under
me. And I say to one, 'Go,' and he
goes; and to another, 'Come,' and
he comes; and to my servant, 'Do
this,' and he does *it.*"
9 When Jesus heard these things,
He [k]marveled at him, and turned
around and said to the crowd that
followed Him, "I say to you, I have
not found such great [l]faith, not even
in [m]Israel!"
10 And those who were sent, re-
turning to the house, found the ser-
vant [n]well who had been sick.*

A widow's son raised from the dead

11 Now it happened, the day after,
that He went into a city called Nain;
and many of His disciples went with
Him, and a large crowd.
12 And when He came near the
gate of the city, behold, a dead man
was being carried out, the only son
of his mother; and she was a widow.
And a large crowd from the city was
with her.
13 When the Lord saw her, He had
[o]compassion on her and said to her,
[p]"Do not weep."
14 Then He came and touched the
open coffin, and those who carried
him stood still. And He said, "Young
man, I say to you, [q]arise."
15 So he who was dead [r]sat [s]up
and began to speak. And He [t]pre-
sented him to his mother.
16 Then [u]fear came upon all, and
they [v]glorified God, saying, "A great
[w]prophet has risen up among us";
and, "God has [x]visited His people."
17 And this report about Him went
throughout all Judea and all the sur-
rounding region.
18 Then the disciples of John [y]re-
ported to him concerning all these
things.

Jesus eulogizes John the Baptist
(Matt. 11:2–19)

19 And John, calling two of his dis-
ciples to *him,* sent *them* to Jesus,*
saying, "Are You the [z]Coming One,
or do we look for another?"
20 When the men had come to
Him, they said, "John the Baptist
has sent us to You, saying, 'Are You
the Coming One, or do we look for
another?' "
21 And that very hour He cured
many of infirmities, afflictions, and
evil spirits; and to many blind He
gave sight.
22 Jesus answered and said to

***6:48** NU-Text reads *for it was well built.*
***6:49** NU-Text reads *collapsed.* ***7:10** NU-Text omits *who had been sick.* ***7:19** NU-Text reads *the Lord.*

6:47
a John 14:21; James 1:22-25

6:48
b *Parables* (NT): vv. 47-49; Luke 7:41. (Matt. 5:13; Luke 21:29, *note*)
c Cp. Matt. 13:5
d Cp. 1 Cor. 3:11
e Cp. Ps. 32:6
f Cp. 1 John 2:17

6:49
g Cp. Prov. 1:29-31

7:4
h Cp. vv. 6,7

7:7
i Ps. 33:9; 107:20; cp. Luke 4:36; John 11:43

7:8
j Mark 13:34

7:9
k Cp. Matt. 15:28
l *Faith:* v. 9; Luke 7:50. (Gen. 3:20; Heb. 11:39, *note*)
m Cp. Rom. 3:1-2

7:10
n *Miracles* (NT): vv. 2-10,12-15,22; Luke 8:2. (Matt. 8:3; Acts 28:8, *note*)

7:13
o Lam. 3:32; John 11:35; Heb. 4:15
p Luke 8:52

7:14
q Mark 5:41; cp. Eph. 5:14

7:15
r Matt. 11:5; Luke 8:55; John 11:44
s *Resurrection:* vv. 15,22; Luke 8:55. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
t 1 Kin. 17:23; 2 Kin. 4:36

7:16
u Luke 1:65
v Luke 5:26
w v. 39; see Luke 24:19, *note*
x Luke 1:68; cp. Ex. 4:31

7:18
y Matt. 11:2-5

7:19
z Mic. 5:2; Zech. 9:9; Mal. 3:1-3

them, "Go and [a]tell John the [b]things you have seen and heard: [c]that *the* blind [d]see, *the* lame [e]walk, *the* lepers are [f]cleansed, *the* deaf [g]hear, *the* dead are [h]raised, *the* poor have the [i]gospel [j]preached to them.

23 "And blessed is *he* who is not [k]offended because of Me."

24 When the messengers of John had departed, He began to speak to the multitudes concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind?

25 "But what did you go out to see? A man clothed in [l]soft garments? Indeed those who are gorgeously appareled and [m]live in luxury are in kings' courts.

26 "But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

27 "This is *he* of whom it is [n]written:

'Behold,[o] I send My messenger
before Your face,
Who will prepare Your way
before You.'

28 "For I say to you, among those born of women there is not a [p]greater prophet than John the Baptist;* but he who is least in the kingdom of God is greater than he."

29 And when all the people heard *Him,* even the tax collectors justified God, having been [q]baptized with the baptism of John.

30 But the [r]Pharisees and [s]lawyers rejected the will of God for themselves, not having been baptized by him.

31 And the Lord said,* "To what then shall I liken the men of this generation, and what are they like?

32 "They are like children sitting in the marketplace and calling to one another, saying:

'We played the flute for you,
And you did not dance;
We mourned to you,
And you did not weep.'

33 "For [t]John the Baptist came [u]neither eating bread nor drinking wine, and you say, 'He has a [v]demon.'

34 "The [w]Son of Man has come [x]eating and drinking, and you say, 'Look, a glutton and a winebibber, a friend of tax collectors and [y]sinners!'

35 "But [z]wisdom is justified by all her children."

Jesus anointed in Pharisee's house

36 Then one of the [aa]Pharisees asked Him to eat with him. And He went to the Pharisee's house, and sat down to eat.

37 And behold, a woman in the city who was a [bb]sinner, when she knew that *Jesus* sat at the table in the Pharisee's house, brought an [cc]alabaster flask of fragrant oil,

38 and stood at His feet behind *Him* [dd]weeping; and she began to wash His [ee]feet with her tears, and wiped *them* with the [ff]hair of her head; and she kissed His feet and anointed *them* with the fragrant oil.

39 Now when the Pharisee who had invited Him saw *this,* he spoke to himself, saying, "This Man, if He were a [gg]prophet, would know who and what manner of woman *this is* who is touching Him, for she is a [hh]sinner."

Parable of two debtors

40 And Jesus answered and said to him, "Simon, I have something to say to you." So he said, "Teacher, say it."

41 [ii]"There was a certain creditor who had two debtors. One owed five hundred [jj]denarii, and the other fifty.

42 "And when they had nothing with which to repay, he freely [kk]forgave them both. Tell Me, therefore, which of them will love him more?"

43 Simon answered and said, "I suppose the *one* whom he forgave more." And He said to him, "You have rightly judged."

***7:28** NU-Text reads *there is none greater than John.* ***7:31** NU-Text and M-Text omit *And the Lord said.*

7:22
a Cp. Matt. 28:7; Mark 5:19
b Cp. Acts 26:16
c Is. 35:5
d John 9:7
e Matt. 15:31
f Luke 17:12-14
g Mark 7:37
h vv. 14-15
i *Gospel:* v. 22; Luke 8:1. (Gen. 12:3; Rev. 14:6, *note*)
j Is. 61:1-3

7:23
k Cp. 1 Pet. 2:8

7:25
l Cp. Matt. 3:4
m Cp. 1 Kin. 3:13; 4:21-27

7:27
n *Inspiration:* v. 27; Luke 18:31. (Ex. 4:15; 2 Tim. 3:16, *note*)
o Is. 40:3; Mal. 3:1; cp. Luke 1:16-17,76; John 1:23

7:28
p Luke 1:15

7:29
q See Acts 8:12, *note*

7:30
r See Matt. 3:7, *note*
s See Matt. 22:35, *note*

7:33
t Matt. 3:1
u Matt. 3:4; Luke 1:15
v See Matt. 7:22, *note*

7:34
w See Matt. 8:20, *note*
x v. 36; Luke 15:2
y See Rom. 3:23, *note*

7:35
z Matt. 11:19; cp. 1 Cor. 1:21-24

7:36
aa See Matt. 3:7, *note*

7:37
bb See Rom. 3:23, *note*
cc Cp. Matt. 26:7

7:38
dd Cp. Zech. 12:10
ee Cp. Is. 52:7
ff Cp. 1 Cor. 11:15

7:39
gg v. 16; see Luke 24:19, *note*
hh See Rom. 3:23, *note*

7:41
ii *Parables* (NT): vv. 41-43; Luke 8:4. (Matt. 5:13; Luke 21:29, *note*)
jj See Coinage (NT), Matt. 5:26, *note*

7:42
kk Cp. Ps. 32:1-5; 51:1-3; 103:3; Is. 1:18; 43:25; 44:22

7:24 had departed. Having gently reproved John the Baptist's doubt, the Lord bears witness concerning him before others. The Lord Jesus knows when to reprove, and also where and when to praise.

7:30 will. Or *counsel.* Compare Acts 20:27.

44 Then He turned to the woman
and said to Simon, "Do you see this
woman? I entered your house; you
gave Me no [a]water for My feet, but
she has washed My feet with her
tears and wiped *them* with the hair
of her head.
45 "You gave Me no [b]kiss, but this
woman has not ceased to kiss My
feet since the time I came in.
46 "You did not anoint My [c]head
with oil, but this woman has anoint-
ed My [d]feet with fragrant oil.
47 "Therefore I say to you, her
sins, which *are* many, are forgiven,
for she loved much. But to whom
little is forgiven, *the same* loves lit-
tle."
48 Then He said to her, [e]"Your
[f]sins are [g]forgiven."
49 And those who sat at the table
with Him began to say to them-
selves, [h]"Who is this who even for-
gives sins?"
50 Then He said to the woman,
"Your [i]faith has saved you. Go in
peace."

Women who ministered to Jesus on preaching tours

8 NOW it came to pass, afterward,
that He went through every city
and village, preaching and bringing
the [j]glad tidings of the [k]kingdom of
God. And the twelve *were* with
Him,
2 [l]and certain [m]women who had
been [n]healed of evil spirits and in-
firmities—Mary called [o]Magdalene,
out of whom had come seven
[p]demons,
3 and Joanna the wife of Chuza,
Herod's steward, and Susanna, and
many others who provided for Him*
from their substance.

Parable of the sower and the soils (Matt. 13:1–23; Mark 4:1–20)

4 And when a great multitude had
gathered, and they had come to
Him from every city, He spoke by a
[q]parable:
5 "A sower went out to sow his
seed. And as he sowed, some fell by
the wayside; and it was trampled
down, and the birds of the air de-
voured it.
6 "Some fell on rock; and as soon
as it sprang up, it withered away be-
cause it lacked moisture.
7 "And some fell among thorns,
and the thorns sprang up with it
and choked it.
8 "But others fell on good ground,
sprang up, and yielded a crop a hun-
dredfold." When He had said these
things He cried, [r]"He who has ears
to hear, let him hear!"
9 Then His disciples asked Him,
saying, "What does this parable
mean?"
10 And He said, "To you it has
been given to know the [s]mysteries
of the [t]kingdom of God, but to the
rest *it is given* in parables, [u]that

'Seeing they may not see,
And hearing they may not
understand.'

11 "Now the parable is this: The
[v]seed is the [w]word of God.
12 "Those by the wayside are the
ones who hear; then the [x]devil
comes and [y]takes away the word
out of their [z]hearts, lest they should
believe and be [aa]saved.
13 "But the ones on the rock *are*
those who, when they hear, receive
the word with joy; and these [bb]have
no root, who believe for a while and
in time of [cc][dd]temptation fall away.
14 "Now the ones *that* fell among
[ee]thorns are those who, when they
have heard, go out and are choked
with cares, [ff]riches, and pleasures of
life, and bring no fruit to maturity.
15 "But the ones *that* fell on the
[gg]good ground are those who, hav-
ing heard the word with a noble
and good heart, [hh]keep *it* and bear
fruit with [ii]patience.

***8:3** NU-Text and M-Text read *them*.

7:44
a Gen. 18:4; cp. 1 Tim. 5:10

7:45
b Rom. 16:16; cp. Matt. 26:48-49

7:46
c Eccl. 9:8; cp. Ps. 23:5
d Cp. John 13:3-15

7:48
e Matt. 9:2
f See Rom. 3:23, *note*
g *Forgiveness:* vv. 47-48; Luke 11:4. (Lev. 4:20; Matt. 26:28, *note*)

7:49
h Luke 5:21

7:50
i *Faith:* v. 50; Luke 8:48. (Gen. 3:20; Heb. 11:39, *note*)

8:1
j *Gospel:* v. 1; Luke 9:6. (Gen. 12:3; Rev. 14:6, *note*)
k See Matt. 6:33, *note*

8:2
l See Mark 3:15, *note*
m Mark 15:41
n *Miracles* (NT): v. 2; Luke 8:24. (Matt. 8:3; Acts 28:8, *note*)
o Mark 16:9
p See Matt. 7:22, *note*

8:4
q *Parables* (NT): vv. 4-18; Luke 10:30. (Matt. 5:13; Luke 21:29, *note*)

8:8
r Matt. 11:15; Mark 7:16; Luke 14:35

8:10
s See Matt. 13:11, *note*
t *Kingdom* (NT): v. 10; Luke 9:26. (Matt. 2:2; 1 Cor. 15:24, *note*)
u Cp. Deut. 29:3-4; Is. 6:9-10; Acts 28:26-27

8:11
v 1 Pet. 1:23
w Luke 5:1; 11:28

8:12
x *Satan:* v. 12; Luke 10:18. (Gen. 3:1; Rev. 20:10, *note*)
y Cp. 1 Cor. 2:11
z Cp. v. 15
aa See Rom. 1:16, *note*

8:13
bb v. 6
cc *Test/Tempt:* v. 13; Luke 10:25. (Gen. 3:1; James 1:14, *note*)
dd 2 Tim. 4:10

8:14
ee v. 7
ff Matt. 19:23; 1 Tim. 6:9-10

8:15
gg v. 8
hh Cp. James 1:22
ii Rom. 2:7; Heb. 10:36; James 5:7-8

7:44 Simon. See James 2:14–26. When Jesus would justify the woman in the eyes of Simon, He points to her works, for only through her works could Simon see the proof of her faith; but when He would send the woman away in peace, He points to her faith (v. 50), not her works. See Titus 2:14; 3:4–8. The believer should never base his assurance on his own works (compare Matt. 7:22–23); assurance rests completely on the finished work of Christ. See Assurance (Is. 32:17; Jude 1, *note*).

8:3 Herod's. *Herod Antipas.* See Mark 6:14, *note*.

Parable of the lighted lamp
(Matt. 5:15–16; Mark 4:21–23; Luke 11:33–36)

16 "No one, when he has lit a lamp, covers it with a vessel or puts *it* under a bed, but sets *it* on a [a]lampstand, that those who enter may see the [b]light.
17 "For [c]nothing is secret that will not be [d]revealed, nor *anything* hidden that will not be known and come to light.
18 "Therefore take heed how you hear. [e]For whoever has, to him *more* will be given; and whoever does not have, even what he seems to [f]have will be taken from him."

New relationships
(Matt. 12:46–50; Mark 3:31–35)

19 Then [g]His mother and brothers came to Him, and could not approach Him because of the crowd.
20 And it was told Him *by some,* who said, "Your mother and Your brothers are standing outside, desiring to see You."
21 But He answered and said to them, "My mother and My brothers are these who hear the word of God and [h]do it."

Jesus stills the wind and the sea
(Matt. 8:23–27; Mark 4:35–41)

22 Now it happened, on a certain day, that He got into a boat with His disciples. And He said to them, "Let us cross over to the other side of the lake." And they launched out.
23 But as they sailed He fell asleep. And a windstorm came down on the lake, and they were filling *with water,* and were in jeopardy.
24 And they came to Him and awoke Him, [i]saying, "Master, Master, we are perishing!" Then He arose and rebuked the wind and the raging of the water. And they [j]ceased, and there was a calm.
25 But He said to them, [k]"Where is your faith?" And they were afraid, and marveled, saying to one another, [l]"Who can this be? For He commands even the winds and water, and they obey Him!"

Jesus casts out demons at Gadara
(Matt. 8:28–34; Mark 5:1–20)

26 Then they sailed to the country of the Gadarenes,* which is opposite Galilee.
27 And when He stepped out on the land, there met Him a certain man from the city who had [m]demons for a long time. And he wore no clothes,* nor did he live in a house but in the [n]tombs.
28 When he saw Jesus, he [o]cried out, fell down before Him, and with a loud voice said, [p]"What have I to do with You, Jesus, [q]Son of the [r]Most High God? I beg You, do not torment me!"
29 For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he [s]broke the bonds and was driven by the [t]demon into the wilderness.
30 Jesus asked him, saying, "What is your name?" And he said, "Legion," because many [u]demons had entered him.
31 And they begged Him that He would not command them to go out into the [v]abyss.
32 Now a herd of many [w]swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He [x]permitted them.
33 Then the [y]demons [z]went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned.
34 When those who fed *them* saw

***8:26** NU-Text reads *Gerasenes.* ***8:27** NU-Text reads *who had demons and for a long time wore no clothes.*

8:16
a Rev. 1:20
b Matt. 5:14
8:17
c Matt. 10:26; Luke 12:2; 1 Cor. 4:5
d Eccl. 12:14; 2 Cor. 5:10
8:18
e Matt. 25:29
f Matt. 13:12
8:19
g Matt. 13:55-56; Acts 1:14
8:21
h v. 15
8:24
i *Bible prayers* (NT): v. 24; Luke 9:38. (Matt. 6:9; Luke 11:2, *note*)
j *Miracles* (NT): v. 24; Luke 8:33. (Matt. 8:3; Acts 28:8, *note*)
8:25
k Luke 9:41; cp. Matt. 8:10
l Luke 4:36; 5:26; cp. Ps. 107:23-32

8:27
m See Matt. 7:22, *note*
n Cp. Prov. 21:16
8:28
o Mark 1:26; 9:26; cp. Acts 16:16-17
p Mark 1:23-24; cp. James 2:19
q Luke 4:41; cp. Phil. 2:10-11
r Cp. Gen. 14:19
8:29
s Cp. Rom. 8:7
t See Matt. 7:22, *note*
8:30
u See Matt. 7:22, *note*
8:31
v Cp. Rev. 20:1-3
8:32
w Lev. 11:7; Deut. 14:8; cp. 2 Pet. 2:22
x Cp. Job 12:16
8:33
y See Matt. 7:22, *note*
z *Miracles* (NT): vv. 27-35,41-42,43-48; Luke 8:55. (Matt. 8:3; Acts 28:8, *note*)

8:16 vessel. A measuring container.

8:22 GREAT STORMS IN THE BIBLE

Noah and the flood.	Genesis 7:17–24
Plague of hail, thunder, fire.	Exodus 9:22–24; 33–34
Jonah and the storm at sea.	Jonah 1:4–15
Jesus calms the storm.	Luke 8:22–25
The tempest on the Sea of Galilee.	Matthew 14:22–33
The storm on the Mediterranean.	Acts 27:14–20

what had happened, they fled and told *it* in the city and in the country.

35 Then they went out to see what had happened, and came to Jesus, and found the man from whom the [a]demons had departed, [b]sitting at the [c]feet of Jesus, [d]clothed and in his [e]right mind. And they were afraid.

36 They also who had seen *it* told them by what means he who had been [f]demon-possessed was healed.

37 Then the whole multitude of the surrounding region of the Gadarenes* [g]asked Him to [h]depart from them, for they were seized with great [i]fear. And He got into the boat and returned.

38 Now the man from whom the [j]demons had departed [k]begged Him that he might be with Him. But Jesus sent him away, saying,

39 "Return to your own house, and [l]tell what great things God has done for you." And he went his way and [m]proclaimed throughout the whole city what great things Jesus had done for him.

40 So it was, when Jesus returned, that the multitude welcomed Him, for they were all [n]waiting for Him.

Two miracles of healing
(Matt. 9:18–26; Mark 5:21–43)

41 And behold, there came a man named Jairus, and he was a [o]ruler of the synagogue. And he fell down at Jesus' [p]feet and begged Him to come to his house,

42 for he had an [q]only daughter about twelve years of age, and she was [r]dying. But as He went, the multitudes thronged Him.

43 Now a woman, having a [s]flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any,

44 came from behind and [t]touched the border of His garment. And immediately her flow of blood stopped.

45 And Jesus said, "Who touched Me?" When all denied it, Peter and those with him* said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?' "*

46 But Jesus said, "Somebody touched Me, for I perceived [u]power going out from Me."

47 Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she [v]declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately.

48 And He said to her, "Daughter, be of good cheer;* [w]your [x]faith has made you well. [y]Go in peace."

49 While He was still speaking, someone came from the ruler of the synagogue's *house,* saying to him, "Your daughter is dead. Do not trouble the Teacher."*

50 But when Jesus heard *it,* He answered him, saying, "Do not be afraid; only [z]believe, and she will be made well."

51 When He came into the house, He permitted no one to go in* [aa]except Peter, James, and John,* and the father and mother of the girl.

52 Now all wept and mourned for her; but He said, [bb]"Do not weep; she is not dead, but [cc]sleeping."

53 And they ridiculed Him, knowing that she was dead.

54 But He put them all outside,* took her by the hand and called, saying, "Little girl, [dd]arise."

55 Then her spirit [ee]returned, and she [ff]arose immediately. And He commanded that she be given *something* to eat.

56 And her parents were astonished, but He [gg]charged them to tell no one what had happened.

The twelve sent forth
(Matt. 10:1–15; cp. Mark 6:7–13)

9 [hh]THEN He called His [ii]twelve disciples together and [jj]gave them power and authority over all [kk]demons, and to [ll]cure diseases.

***8:37** NU-Text reads *Gerasenes.* ***8:45** NU-Text omits *and those with him.* * NU-Text omits *and You say, 'Who touched Me?'* ***8:48** NU-Text omits *be of good cheer.* ***8:49** NU-Text adds *anymore.* ***8:51** NU-Text adds *with Him.* * NU-Text and M-Text read *Peter, John, and James.* ***8:54** NU-Text omits *put them all outside.*

8:35
a See Matt. 7:22, *note*
b Matt. 11:28
c Matt. 28:9; Mark 7:25; Luke 10:39; 17:16; John 11:32
d Cp. Phil. 3:9
e 2 Tim. 1:7

8:36
f See Matt. 7:22, *note*

8:37
g Mark 1:24; Luke 4:34
h Job 21:14; Acts 16:39; cp. Luke 4:29-30
i Luke 5:26

8:38
j See Matt. 7:22, *note*
k Luke 18:43

8:39
l Cp. Luke 5:14-15
m Cp. Matt. 11:20; John 4:48

8:40
n Cp. Luke 12:35-40

8:41
o Cp. John 7:48
p Matt. 28:9; Mark 7:25; Luke 10:39; 17:16; John 11:32

8:42
q Cp. Luke 9:38
r Luke 7:2

8:43
s Lev. 15:19-22

8:44
t Mark 6:56; Luke 5:13; cp. Acts 5:15; 19:12; Rom. 4:4-5

8:46
u Cp. Luke 5:17

8:47
v Cp. Rom. 10:10

8:48
w Luke 7:50
x *Faith:* v. 48; Luke 17:5. (Gen. 3:20; Heb. 11:39, *note*)
y John 8:11

8:50
z Mark 11:22-24

8:51
aa Matt. 17:1; 26:37; Mark 13:3

8:52
bb Luke 7:13
cc John 11:11

8:54
dd Luke 7:14; cp. John 5:25,28

8:55
ee *Miracles* (NT): vv. 49-55; Luke 9:1. (Matt. 8:3; Acts 28:8, *note*)
ff *Resurrection:* v. 55; Luke 9:31. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

8:56
gg Matt. 9:30

9:1
hh See Mark 3:15, *note*
ii vv. 10,12; Matt. 10:2
jj Mark 16:17-18; John 14:12
kk See Matt. 7:22, *note*
ll *Miracles* (NT): v. 1; Luke 9:12. (Matt. 8:3; Acts 28:8, *note*)

8:37 asked Him to depart. Unconscious of their own need, the Gadarenes asked the Lord to depart; for His power terrified and condemned them. At the same time the man who had been healed begged the Lord that he might follow Him.

2 He sent them to preach the [a]kingdom of God and to heal the sick.
3 And He said to them, "Take [b]nothing for the journey, neither staffs nor bag nor bread nor money; and do not have two tunics apiece.
4 [c]"Whatever house you enter, stay there, and from there depart.
5 "And whoever will not receive you, when you go out of that city, [d]shake off the very dust from your feet as a testimony against them."
6 So they departed and went through the towns, preaching the [e]gospel and healing everywhere.
7 Now Herod the tetrarch heard of all that was done by Him; and he was perplexed, because it was said by some that [f]John had risen from the dead,
8 and by some that [g]Elijah had appeared, and by others that one of the old prophets had risen again.
9 Herod said, "John I have beheaded, but who is this of whom I hear such things?" So he sought to [h]see Him.
10 And the apostles, when they had [i]returned, told Him all that they had done. Then He took them and went aside privately into a [j]deserted place belonging to the city called Bethsaida.
11 But when the multitudes knew *it,* they followed Him; and He received them and spoke to them about the [k]kingdom of God, and healed those who had need of healing.

Five thousand fed (Matt. 14:15–21; Mark 6:32–44; John 6:5–13)

12 When the day began to wear away, the twelve came and said to Him, "Send the multitude away, that they may go into the surrounding towns and country, and lodge and get provisions; for we are in a deserted place here."
13 But He said to them, "You give them something to eat." And they said, "We have no more than five loaves and two fish, unless we go and buy food for all these people."
14 For there were about five thousand men. Then He said to His disciples, "Make them sit down in groups of fifty."
15 And they did so, and made them all sit down.
16 Then He took the five loaves and the two fish, and looking up to heaven, He [l]blessed and broke them, and gave *them* to the disciples to set before the multitude.
17 So they all ate and were [m]filled, and twelve baskets of the [n]leftover fragments were taken up by them.

Peter's confession of Christ (Matt. 16:13–20; Mark 8:27–30)

18 And it happened, as He was alone praying, *that* His disciples joined Him, and He asked them, saying, "Who do the crowds say that I am?"
19 So they answered and said, [o]"John the Baptist, but some *say* [p]Elijah; and others *say* that one of the old prophets has risen again."
20 He said to them, "But who do you say that I am?" [q]Peter answered and said, "The Christ of God."
21 And He strictly warned and commanded them to tell this to no one,

Jesus foretells His death and resurrection (Matt. 16:21–27; Mark 8:31–33)

22 saying, "The [r]Son of Man [s]must suffer many things, and be rejected by the elders and chief priests and [t]scribes, and be killed, and be raised the third day."

Cost of discipleship (Matt. 16:24–27; Mark 8:34–38)

23 Then He said to *them* all, [u]"If anyone desires to come after Me, let him deny himself, and take up his cross daily,* and follow Me.

***9:23** M-Text omits *daily.*

9:2
a See Matt. 6:33, *note*

9:3
b Luke 10:4; 22:35

9:4
c Cp. Phil. 4:11

9:5
d Luke 10:10-11

9:6
e *Gospel:* v. 6; Luke 20:1. (Gen. 12:3; Rev. 14:6, *note*)

9:7
f Cp. Mark 6:14-29

9:8
g Cp. 2 Kin. 2:1-11

9:9
h Cp. Luke 23:6-12

9:10
i Mark 6:30
j Matt. 14:13

9:11
k See Matt. 6:33, *note*

9:16
l Luke 22:19; 24:30

9:17
m *Miracles* (NT): vv. 12-17; Luke 9:42. (Matt. 8:3; Acts 28:8, *note*)
n Cp. 2 Kin. 4:42-44

9:19
o v. 7
p v. 8

9:20
q John 6:68-69

9:22
r See Matt. 8:20, *note*
s Luke 18:31-33
t See Matt. 2:4, *note*

9:23
u Matt. 10:38; Mark 8:34-38; Luke 14:27; cp. Phil. 3:7-11

9:7 Herod. *Herod Antipas.* See Mark 6:14, *note.*

John: One of Jesus' disciples. He was called "the disciple whom Jesus loved."

9:11 need of healing. Compare Luke 4:40; Rom. 5:20. Wherever need is acknowledged, the Lord is ready to meet it. Since the need of bodily healing is keenly felt, sometimes men are inclined to put it first. However, spiritual need is greater and, in fact, is often the greatest where there is the least consciousness of it, e.g. Rev. 3:17.

24 [a]"For whoever desires to save
his life will lose it, but whoever
loses his life for My sake will save it.
25 "For what profit is it to a man
[b]if he gains the whole world, and is
himself destroyed or lost?
26 "For whoever is [c]ashamed of
Me and My words, of him the [d]Son
of Man will be [e]ashamed when He
[f]comes in His *own* [g]glory, and *in His*
Father's, and of the [h]holy [i]angels.

The transfiguration
(Matt. 17:1–8; Mark 9:2–8)

27 "But I tell you truly, there are
some standing here who shall not
taste death till they [j]see the king-
dom of God."
28 [k]Now it came to pass, about
eight days after these sayings, that
He took Peter, John, and James and
went up on the mountain to pray.
29 As He prayed, the appearance
of His face was altered, and His robe
became white *and* [l]glistening.
30 And behold, [m]two men talked
with Him, who were [n]Moses and
[o]Elijah,
31 who [p]appeared [q]in glory and
spoke of His decease which He was
about to accomplish at Jerusalem.
32 But Peter and those with him
were heavy with [r]sleep; and when
they were fully awake, they saw His
glory and the two men who stood
with Him.
33 Then it happened, as they were
parting from Him, *that* Peter said to
Jesus, "Master, it is good for us to be
here; and let us make [s]three taber-
nacles: one for You, one for Moses,
and one for Elijah"—not knowing
what he said.
34 While he was saying this, a
cloud came and overshadowed
them; and they were fearful as they
entered the [t]cloud.
35 And a voice came out of the
cloud, saying, [u]"This is My beloved
Son.* Hear Him!"
36 When the voice had ceased,
Jesus was found alone. But they kept
quiet, and told no one in those days
any of the things they had seen.

Powerless disciples: the mighty Christ
(Matt. 17:14–21; Mark 9:14–29)

37 Now it happened on the next
day, when they had come down
from the mountain, that a great
multitude met Him.
38 Suddenly a man from the multi-
tude cried out, [v]saying, "Teacher, I
implore You, look on my son, for he
is my only child.
39 "And behold, a spirit seizes
him, and he suddenly cries out; it
convulses him so that he foams *at*
the mouth; and it departs from him
with great difficulty, bruising him.
40 "So I implored Your disciples to
cast it out, but they could not."
41 Then Jesus answered and said,
"O [w]faithless and perverse genera-
tion, how long shall I be with you
and bear with you? Bring your son
here."
42 And as he was still coming, the
[x]demon threw him down and con-
vulsed *him.* Then Jesus rebuked the
unclean spirit, [y]healed the child,
and gave him back to his father.
43 And they were all amazed at
[z]the majesty of God. But while
everyone marveled at all the things
which Jesus did, He said to His dis-
ciples,

Jesus again foretells His death
(Matt. 17:22–23; Mark 9:30–32)

44 "Let these words [aa]sink down
into your ears, for the [bb]Son of Man
is about to be [cc]betrayed into the
hands of men."
45 [dd]But they did not understand
this saying, and it was hidden from
them so that they did not perceive
it; and they were afraid to ask Him
about this saying.

Humility, the secret of greatness
(Matt. 18:1–6; Mark 9:33–37)

46 Then a [ee]dispute arose among
them as to which of them would be
greatest.
47 And Jesus, [ff]perceiving the
thought of their heart, took a little
[gg]child and set him by Him,

***9:35** NU-Text reads *This is My Son, the Chosen One.*

9:24
a John 12:25

9:25
b Luke 16:19-31; Acts 1:18,25

9:26
c Rom. 1:16
d See Matt. 8:20, *note*
e Matt. 10:32-33; cp. 2 Tim. 1:8
f *Christ* (second advent): v. 26; Luke 13:35. (Deut. 30:3; Acts 1:11, *note*). Matt. 25:31
g *Kingdom* (NT): vv. 26-36; Luke 10:22. (Matt. 2:2; 1 Cor. 15:24, *note*)
h *Sanctification* (NT): v. 26; John 10:36. (Matt. 4:5; Rev. 22:11, *note*)
i See Heb. 1:4, *note*

9:27
j Matt. 16:28; cp. 2 Pet. 1:16-18

9:28
k See Matt. 17:2, *note*

9:29
l Cp. Ex. 34:29-35; 2 Cor. 4:6

9:30
m Cp. Rom. 3:21
n Heb. 11:23-29
o 2 Kin. 2:1-11

9:31
p *Resurrection:* vv. 30-31; Luke 14:14. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
q Cp. Phil. 3:21; Col. 3:4; 1 John 3:2

9:32
r Matt. 26:40,43

9:33
s Cp. vv. 19-20; John 14:8-11

9:34
t Ex. 13:21; Acts 1:9

9:35
u Matt. 3:17

9:38
v *Bible prayers* (NT): vv. 38-40; Luke 10:21. (Matt. 6:9; Luke 11:2, *note*)

9:41
w Cp. John 14:12

9:42
x See Matt. 7:22, *note*
y *Miracles* (NT): vv. 38-42; Luke 11:14. (Matt. 8:3; Acts 28:8, *note*)

9:43
z 2 Pet. 1:16

9:44
aa Cp. vv. 31,45; Matt. 17:22
bb See Matt. 8:20, *note*
cc v. 22; Mark 10:33

9:45
dd Luke 2:50

9:46
ee Luke 22:24-27

9:47
ff Matt. 9:4; John 2:24-25
gg Luke 18:17

9:25 world. Greek *kosmos*. See Matt. 4:8, *note*.

9:31 decease. Or *departure, exodus*. Compare 1 Pet. 1:10–12.

48 and said to them, [a]"Whoever receives this little child in My name receives Me; and [b]whoever receives Me [c]receives Him who sent Me. For he who is [d]least among you all will be great."

Sectarianism rebuked (Matt. 9:38–40)

49 Now John answered and said, "Master, we saw someone casting out [e]demons in Your name, and we forbade him because he does not follow with [f]us."

50 But Jesus said to him, [g]"Do not forbid *him,* for he who is not against us* is [h]on our* side."

Jesus again passes through Samaria

51 Now it came to pass, when the time had come for Him to be received up, that He [i]steadfastly set His face to go to Jerusalem,

52 and sent messengers before His face. And as they went, they entered a village of the Samaritans, to prepare for Him.

53 But they did not receive Him, because His face was *set* for the journey to Jerusalem.

54 And when His disciples [j]James and John saw *this,* they said, "Lord, do You want us to command fire to come down from heaven and consume them, just as [k]Elijah did?"*

55 But He turned and rebuked them,* and said, "You do not know what manner of [l]spirit you are of.

56 "For the [m]Son of Man did not [n]come to destroy men's lives but to [o]save *them."*"* And they went to another village.

Discipleship tested (Matt. 8:19–22)

57 Now it happened as they journeyed on the road, *that* someone said to Him, "Lord, I will follow You wherever You go."

58 And Jesus said to him, "Foxes have holes and birds of the air *have* nests, but the [p]Son of Man [q]has nowhere to lay *His* head."

59 Then He said to another, "Follow Me." But he said, "Lord, let me first go and [r]bury my father."

60 Jesus said to him, "Let the [s]dead bury their own [t]dead, but you go and preach the [u]kingdom of God."

61 And another also said, "Lord, I will follow You, but let me first go *and* bid them farewell who are at my house."

62 But Jesus said to him, "No one, having put his hand to the plow, and looking [v]back, is [w]fit for the [x]kingdom of God."

The seventy sent forth (contra. Matt. 10)

10 AFTER these things the Lord appointed seventy others also,* and sent them two by two before His face into every city and place where He Himself was about to go.

2 Then He said to them, "The [y]harvest truly *is* great, but the laborers *are* few; therefore pray the Lord of the harvest to send out [z]laborers into His harvest.

3 "Go your way; behold, I send you out as lambs among wolves.

4 [aa]"Carry neither money bag, [bb]knapsack, nor sandals; and [cc]greet no one along the road.

5 "But whatever house you enter, first say, [dd]'Peace to this house.'

6 "And if a son of peace is there, your peace will rest on it; if not, it will return to you.

7 "And remain in the same house, eating and drinking such things as they give, [ee]for the laborer is worthy of his wages. Do not go from house to house.

8 "Whatever city you enter, and they receive you, eat such things as are set before you.

9 "And heal the sick there, and say to them, 'The [ff]kingdom of God has come near to you.'

10 "But whatever city you enter, and they do not receive you, go out into its streets and say,

11 'The very dust of your city which clings to us* we [gg]wipe off against you. Nevertheless know this, that the [hh]kingdom of God has come near you.'

12 "But* I say to you that it will be

9:50** NU-Text reads *you.* ** NU-Text reads *your.* ***9:54** NU-Text omits *just as Elijah did.* ***9:55** NU-Text omits the rest of this verse. ***9:56** NU-Text omits the first sentence of this verse. ***10:1** NU-Text reads *seventy-two others.* ***10:11** NU-Text reads *our feet.* ***10:12** NU-Text and M-Text omit *But.*

9:48
- *a* Matt. 18:5
- *b* Matt. 10:40; John 12:44
- *c* John 13:20
- *d* 1 Cor. 15:9; Eph. 3:8

9:49
- *e* See Matt. 7:22, *note*
- *f* Cp. 1 Cor. 3:5-8

9:50
- *g* Cp. Num. 11:26-30
- *h* Cp. Luke 11:23; Phil. 1:15-18

9:51
- *i* Is. 50:7; cp. Matt. 26:53-54; Heb. 12:2

9:54
- *j* Mark 3:17
- *k* v. 30; 2 Kin. 1:10,12

9:55
- *l* Rom. 8:15; 2 Tim. 1:7

9:56
- *m* See Matt. 8:20, *note*
- *n* *Christ* (first advent): v. 56, Luke 19:38. (Gen. 3:15; Acts 1:11, *note*)
- *o* Luke 19:10; John 3:17; 12:47; see Rom. 1:16, *note*

9:58
- *p* See Matt. 8:20, *note*
- *q* Luke 2:7; 8:23; cp. 1 Cor. 4:11

9:59
- *r* Cp. Luke 18:28-30

9:60
- *s* *Death* (spiritual): v. 60; Luke 15:24. (Gen. 2:17; Eph. 2:5, *note*)
- *t* See Heb. 9:27, *note*
- *u* See Matt. 6:33, *note*

9:62
- *v* Cp. Gen. 19:17,26; Phil. 3:13-14
- *w* 2 Tim. 4:10
- *x* See Matt. 6:33, *note*

10:2
- *y* Matt. 9:37; John 4:35
- *z* 1 Cor. 3:9

10:4
- *aa* Luke 9:3
- *bb* Cp. Luke 22:35
- *cc* Cp. Gen. 24:33,56; 2 Kin. 4:29

10:5
- *dd* 1 Sam. 25:6; cp. Is. 57:21

10:7
- *ee* 1 Tim. 5:18

10:9
- *ff* See Matt. 6:33, *note*

10:11
- *gg* Luke 9:5; Acts 13:51
- *hh* See Matt. 6:33, *note*

more [a]tolerable in that [b]Day for Sodom than for that city.

Jesus denounces the indifferent (Matt. 11:20–24)

13 [c]"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have [d]repented long ago, sitting in sackcloth and ashes.

14 "But it will be more tolerable for Tyre and Sidon at the judgment than for you.

15 "And you, Capernaum, who are [e]exalted to heaven, will be brought down to [f]Hades.*

16 "He who [g]hears you hears Me, he who [h]rejects you rejects Me, and he who rejects Me rejects Him who sent Me."

17 Then the seventy* returned with joy, saying, "Lord, even the [i]demons are subject to us in Your name."

18 And He said to them, "I saw [j]Satan [k]fall like lightning from heaven.

19 "Behold, I give you the authority to [l]trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.

20 "Nevertheless do not rejoice in this, that the spirits are subject to you, but rather* rejoice because your names are [m]written in heaven."

21 In that hour Jesus rejoiced in the Spirit and [n]said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from *the* wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight.

22 "All* things have been [o]delivered to Me by My Father, and no one knows who the Son is except the Father, [p]and who the Father is except the Son, and *the one* to whom the Son wills to reveal *Him.*"

23 Then He turned to *His* disciples and said privately, [q]"Blessed *are* the eyes which see the things you see;

24 "for I tell you that many [r]prophets and kings have desired to see what you see, and have not seen *it,* and to hear what you hear, and have not heard *it.*"

A lawyer questions Jesus (cp. Matt. 22:34–40; Mark 12:28–34)

25 And behold, a certain lawyer stood up and [s]tested Him, saying, "Teacher, what shall I do to inherit [t]eternal life?"

26 He said to him, "What is written in the [u]law? What is your reading *of it?*"

27 So he answered and said, [v]"'*You shall love the* LORD *your God with all your heart, with all your soul, with all your strength, and with all your mind,*' and '*your neighbor as yourself.*'"

28 And He said to him, "You have answered rightly; do this and you will live."

29 But he, wanting to [w]justify himself, said to Jesus, "And who is my neighbor?"

Parable of the good Samaritan

30 Then Jesus answered and [x]said: "A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded *him,* and departed, leaving *him* half dead.

31 "Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side.

32 "Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side.

33 "But a certain [y]Samaritan, as he journeyed, came where he was. And when he saw him, he had [z]compassion.

10:15 NU-Text reads *will you be exalted to heaven? You will be thrust down to Hades!*
10:17 NU-Text reads *seventy-two.*
10:20 NU-Text and M-Text omit *rather.*
10:22 M-Text reads *And turning to the disciples He said, "All . . . .*

10:12
a Lam. 4:6; cp. Luke 12:47; Heb. 2:3; 10:26
b *Day* (of judgment): vv. 12-15; Luke 11:31. (Matt. 10:15; Rev. 20:11, *note*)

10:13
c See Matt. 11:20 and Mark 8:23, *notes*
d *Repentance:* v. 13; Luke 11:32. (Matt. 3:2; Acts 17:30, *note*)

10:15
e Cp. Is. 14:13,15
f See Luke 16:23, *note*

10:16
g Cp. Matt. 16:19; 18:18
h 1 Thess. 4:8; cp. John 5:23; 13:20

10:17
i See Matt. 7:22, *note*

10:18
j *Satan:* v. 18; Luke 11:18. (Gen. 3:1; Rev. 20:10, *note*)
k John 12:31; cp. Is. 14:12-19; John 16:11; Rev. 12:8-9

10:19
l Mark 16:18; cp. Acts 28:5

10:20
m Is. 4:3; Dan. 12:1; cp. Ex. 32:32; Ps. 69:28; Rev. 13:8

10:21
n *Bible prayers* (NT): v. 21; Luke 11:2. (Matt. 6:9; Luke 11:2, *note*)

10:22
o *Kingdom* (NT): v. 22; Luke 11:2. (Matt. 2:2; 1 Cor. 15:24, *note*). John 3:35; Heb. 2:8
p John 1:18

10:23
q Matt. 13:16

10:24
r 1 Pet. 1:10-11; cp. John 8:56

10:25
s *Test/Tempt:* v. 25; Luke 11:4. (Gen. 3:1; James 1:14, *note*)
t *Life* (eternal): vv. 25-28; Luke 12:15. (Matt. 7:14; Rev. 22:19, *note*)

10:26
u *Law* (of Moses): vv. 26-27; Luke 16:16. (Ex. 19:1; Gal. 3:24, *note*)

10:27
v Lev. 19:18; Deut. 6:5; Matt. 19:19

10:29
w Luke 16:15; cp. Gal. 3:11

10:30
x *Parables* (NT): vv. 30-37; Luke 11:5. (Matt. 5:13; Luke 21:29, *note*)

10:33
y John 4:9
z Luke 15:20

10:21 the Spirit. Some manuscripts read *the Holy Spirit.*

Levite: A member of the tribe of Levi. In the Old Testament the Levites had specific duties in the tabernacle and the temple as priests.

Samaritan: A person from the district of Samaria located between Judea and Galilee. The Samaritans were despised by the Jews and the two groups had nothing to do with each other.

34 "So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him.
35 "On the next day, when he departed,* he took out two [a]denarii, gave *them* to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.'
36 "So which of these three do you think was neighbor to him who fell among the thieves?"
37 And he said, "He who showed mercy on him." Then Jesus said to him, [b]"Go and do likewise."

Martha and Mary in contrast

38 Now it happened as they went that He entered a certain village; and a certain woman named [c]Martha welcomed Him into her house.
39 And she had a sister called [d]Mary, who also sat at Jesus'* feet and heard His [e]word.
40 But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not [f]care that my sister has left me to serve alone? Therefore tell her to help me."
41 And Jesus* answered and said to her, "Martha, Martha, you are [g]worried and troubled about many things.
42 "But [h]one thing is needed, and Mary has chosen that good part, which will not be taken away from her."

Christ's instruction about prayer (cp. Matt. 6:9–15)

11 NOW it came to pass, as He was praying in a certain place, when He ceased, *that* one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples."
2 So He said to them, "When you pray, [i]say:

Our Father in heaven,*
Hallowed be Your name.
Your [j]kingdom come.*
Your will be done
On earth as *it is* in heaven.
3 Give us day by day our daily bread.
4 And [k]forgive us our [l]sins,
For we also [m]forgive everyone who is indebted to us.

***10:35** NU-Text omits *when he departed.* ***10:39** NU-Text reads *the Lord's.* ***10:41** NU-Text reads *the Lord.* ***11:2** NU-Text omits *Our* and *in heaven.* * NU-Text omits the rest of this verse.

10:35
a See Coinage (NT), Matt. 5:26, *note*

10:37
b Prov. 14:21; Matt. 9:13; 12:7; cp. Mic. 6:8

10:38
c John 11:1; 12:2

10:39
d John 11:1,19-20,28-32
e Luke 4:32; John 4:41; cp. John 5:38

10:40
f Cp. 1 Pet. 5:7

10:41
g Mark 4:19; Luke 21:34; cp. Matt. 6:25-34

10:42
h Ps. 27:4; cp. Luke 18:22

11:2
i *Bible prayers* (NT): vv. 2-4; Luke 15:18. (Matt. 6:9; Luke 11:2, *note*)
j *Kingdom* (NT): v. 2; Luke 12:32. (Matt. 2:2; 1 Cor. 15:24, *note*)

11:4
k *Forgiveness:* v. 4; Luke 17:3. (Lev. 4:20; Matt. 26:28, *note*)
l See Rom. 3:23, *note*
m Eph. 4:32; see Matt. 6:12, *note*

11:2 BIBLE PRAYERS IN THE NEW TESTAMENT, SUMMARY

This well-loved prayer which our Lord taught His disciples, known as The Lord's Prayer, was evidently given upon two separate occasions and under different circumstances, and with some variations: first, in the Sermon on the Mount, while Christ was warning His disciples against ostentatious formality in prayer (compare Matt. 5:1 with 6:5–13, where see *notes*); and second, at an unnamed "certain place" in response to the request of one of the disciples, "Lord, teach us to pray" (Luke 11:1–4). Although the Lord's Prayer was obviously not given to be used only as a form, the two accounts teach us many precious lessons about the nature of prayer.

(1) Such prayer is based upon the relationship of God as the Father of all who truly believe in His Son (John 1:13), for only these can truly say, "Our Father" (Matt. 6:9).

(2) It must begin with the attitude of worship: "Hallowed be Your name"—an acknowledgement of the absolute holiness of all that God is and does.

(3) In the sense of petition, prayer must put first the kingdom and its coming down from heaven.

(4) True prayer accepts in advance the will of God, whether known or unknown, whether to grant or to withhold.

(5) Prayer should always envision the divine will and kingdom as objectives which will certainly be realized on earth.

(6) In the meantime the children of God may be properly concerned in prayer with present physical needs.

(7) Prayer may be hindered when the fellowship of the children with their Father is broken because of sin (Matt. 6:12,15). And

(8) the children of God must be divinely taught "to pray," not merely *how* to pray (Luke 11:1). This prayer, as originally given, does not specify in detail the complete doctrine of prayer for the Church, although it contains it in germ. The element of thanksgiving is not specifically mentioned (compare Phil. 4:6–7), yet surely thanksgiving is implicit in "Hallowed be Your name"; for who can hallow God, that is, hold Him sacred and offer worship to Him, without thanksgiving? Later, in the progress of divine revelation, our Lord gave the definite command to believers to pray in His name (John 16:23–24).

And do not [a]lead us into
[b]temptation,
But deliver us from the evil
one."*

Parable of the persistent friend

5 And He said to them, [c]"Which of you shall have a friend, and go to him at midnight and say to him, 'Friend, lend me three loaves;
6 'for a friend of mine has come to me on his journey, and I have nothing to set before him';
7 "and he will answer from within and say, 'Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you'?
8 "I say to you, though he will not rise and give to him because he is his friend, yet because of his [d]persistence he will rise and give him as many as he needs.
9 "So I say to you, [e]ask, and it will be given to you; [f]seek, and you will find; knock, and it will be opened to you.
10 "For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

Parable of fatherhood

11 [g]"If a son asks for bread* from any father among you, will he give him a stone? Or if *he asks* for a fish, will he give him a serpent instead of a fish?
12 "Or if he asks for an egg, will he offer him a scorpion?
13 "If you then, being evil, know how to give [h]good gifts to your children, how much more will *your* heavenly Father give the [i]Holy Spirit to those who ask Him!"

A demoniac boy healed

14 And He was casting out a [j]demon, and it was mute. So it was, when the demon had [k]gone out, that the mute spoke; and the multitudes marveled.

Pharisees blaspheme the Holy Spirit (Matt. 12:24–30; Mark 3:22–30)

15 But some of them said, "He casts out [l]demons by [m]Beelzebub,* the ruler of the demons."
16 Others, [n]testing *Him,* sought from Him a sign from heaven.
17 But He, [o]knowing their thoughts, said to them: "Every kingdom divided against itself is brought to desolation, and a house *divided* against a house falls.
18 "If [p]Satan also is divided against himself, how will his kingdom stand? Because you say I cast out [q]demons by Beelzebub.
19 "And if I [r]cast out [s]demons [t]by Beelzebub, by whom do your sons cast *them* out? Therefore they will be your judges.
20 "But if I cast out [u]demons with the [v]finger of God, surely the kingdom of God has come upon you.
21 "When a strong man, fully armed, guards his own palace, his goods are in peace.
22 "But when a [w]stronger than he comes upon him and overcomes him, he [x]takes from him all his armor in which he trusted, and divides his spoils.
23 "He who is not with Me is [y]against Me, and he who does not gather with Me scatters.

Worthlessness of self-reformation (Matt. 12:43–45)

24 "When an [z]unclean spirit goes out of a man, he goes through dry places, seeking rest; and finding none, he says, 'I will return to my house from which I came.'
25 "And when he comes, he finds *it* [aa]swept and put in order.
26 "Then he goes and takes with *him* seven other spirits more wicked than himself, and they enter and dwell there; and the last

***11:4** NU-Text omits *But deliver us from the evil one.* ***11:11** NU-Text omits the words from *bread* through *for* in the next sentence. ***11:15** NU-Text and M-Text read *Beelzebul.*

11:4
a Cp. Luke 22:46; 1 Cor. 10:13; James 1:13-15
b *Test/Tempt:* v. 4; Luke 11:16. (Gen. 3:1; James 1:14, *note*)

11:5
c *Parables* (NT): vv. 5-8; Luke 11:11. (Matt. 5:13; Luke 21:29, *note*). Matt. 7:9-10

11:8
d Cp. Luke 18:1-8

11:9
e Ps. 50:14-15; Jer. 33:3; Mark 11:24; John 15:7; James 1:5-6; 1 John 3:22; 5:14-15
f Is. 55:6

11:11
g *Parables* (NT): vv. 11-13; Luke 11:33. (Matt. 5:13; Luke 21:29, *note*). Matt. 7:9-10

11:13
h James 1:17
i *Holy Spirit* (NT): v. 13; Luke 12:10. (Matt. 1:18; Acts 2:4, *note*)

11:14
j See Matt. 7:22, *note*
k *Miracles* (NT): v. 14; Luke 13:13. (Matt. 8:3; Acts 28:8, *note*)

11:15
l See Matt. 7:22, *note*
m Matt. 9:34

11:16
n *Test/Tempt:* v. 16; Luke 20:23. (Gen. 3:1; James 1:14, *note*)

11:17
o Matt. 9:4

11:18
p *Satan:* v. 18; Luke 13:16. (Gen. 3:1; Rev. 20:10, *note*)
q See Matt. 7:22, *note*

11:19
r Cp. Mark 9:38
s See Matt. 7:22, *note*
t Matt. 9:34

11:20
u See Matt. 7:22, *note*
v Ex. 8:19; cp. John 3:2; Acts 2:22

11:22
w Cp. Heb. 2:14-15; Rev. 20:2-3
x Cp. 1 John 4:4

11:23
y Cp. Luke 9:50

11:24
z Mark 1:27; 3:11; 5:13; Acts 5:16; 8:7

11:25
aa Cp. 1 Cor. 3:16; Eph. 3:16-17; 5:18

11:13 give the Holy Spirit. To the Jew this promise was undoubtedly new and staggering, for it indicates that in advance of the fulfillment of Joel 2:28–29, all might receive the Holy Spirit. It should be kept in mind, however, that in accordance with the promise, as recorded in Luke 24:49; John 7:38–39; 14:16–17; Acts 1:4–5, and with the historic fact stated in Rom. 8:9,15; 1 Cor. 6:19; 2 Cor. 1:22; Gal. 4:6; 1 John 2:20,27, for the Christian to go back to Luke 11:13 is to forget Pentecost and to ignore the truth that now every believer has the indwelling Spirit. See Acts 2:4, *note.*

state of that man is [a]worse than the first."

27 And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, [b]"Blessed *is* the womb that bore You, and *the* breasts which nursed You!"

28 But He said, "More than that, [c]blessed *are* those who hear the word of God and keep it!"

The sign of Jonah (Matt. 12:38–41)

29 And while the crowds were thickly gathered together, He began to say, "This is an evil generation. It seeks a [d]sign, and no sign will be given to it except the [e]sign of Jonah the prophet.*

30 "For [f]as Jonah became a sign to the Ninevites, so also the [g]Son of Man will be to this generation.

31 "The [h]queen of the South will rise up in the [i]judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a [j]greater than Solomon *is* here.

32 "The men of Nineveh will rise up in the judgment with this generation and condemn it, for they [k]repented at the preaching of Jonah; and indeed a [l]greater than Jonah *is* here.

Parable of lighted lamp
(Matt. 5:14–16; Mark 4:21–22; cp. Luke 8:16)

33 [m]"No one, when he has lit a lamp, puts *it* in a secret place or under a basket, but on a lampstand, that those who come in may see the light.

34 "The [n]lamp of the body is the eye. Therefore, when your eye is good, your whole body also is full of light. But when *your eye* is bad, your body also *is* full of darkness.

35 "Therefore take heed that the light which is in you is not darkness.

36 "If then your whole body *is* [o]full of light, having no part dark, *the* whole *body* will be full of light, as when the bright shining of a lamp gives you light."

37 And as He spoke, a certain [p]Pharisee asked Him to dine with him. So He went in and sat down to eat.

38 When the Pharisee saw *it,* he marveled that He had not first [q]washed before dinner.

Woes to the Pharisees
(cp. Matt. 23:13–35)

39 Then the Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but your [r]inward part is full of greed and wickedness.

40 "Foolish ones! Did not [s]He who made the outside make the inside also?

41 "But rather [t]give alms of such things as you have; then indeed all things are clean to you.

42 "But woe to you Pharisees! For you tithe the mint and rue and all manner of herbs, and [u]pass by justice and the [v]love of God. These you ought to have done, without leaving the others undone.

43 "Woe to you Pharisees! For you [w]love the best seats in the synagogues and greetings in the marketplaces.

44 "Woe to you, scribes and Pharisees, hypocrites!* [x]For you are like [y]graves which are not seen, and the men who walk over *them* are not aware *of them.*"

45 Then one of the [z]lawyers answered and said to Him, "Teacher, by saying these things You reproach us also."

46 And He said, "Woe to you also, [aa]lawyers! For you [bb]load men with burdens hard to bear, and [cc]you yourselves do not touch the burdens with one of your fingers.

47 "Woe to you! For you build the tombs of the prophets, and your fathers [dd]killed them.

48 "In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs.

49 "Therefore the [ee]wisdom of God also said, 'I will send them prophets and apostles, and *some* of them they will kill and persecute,'

***11:29** NU-Text omits *the prophet.*
***11:44** NU-Text omits *scribes and Pharisees, hypocrites.*

11:26
a Cp. John 5:14; Heb. 6:4-8; 10:26-29

11:27
b Luke 1:28,48

11:28
c Ps. 1:1-2; 112:1; 119:1-2; Is. 48:17-18; James 1:25; cp. Matt. 7:21; Luke 8:21

11:29
d 1 Cor. 1:22
e Matt. 12:39

11:30
f v. 32; Jon. 1:17; 3:3-10
g See Matt. 8:20, *note*

11:31
h 1 Kin. 10:1-9; 2 Chr. 9:1-8
i *Day* (of judgment): vv. 31-32; John 5:22. (Matt. 10:15; Rev. 20:11, *note*)
j Is. 9:6; Rom. 9:5; cp. Phil. 2:9-11

11:32
k *Repentance:* v. 32; Luke 13:3. (Matt. 3:2; Acts 17:30, *note*)
l Is. 9:6; Rom. 9:5; cp. Phil. 2:9-11

11:33
m *Parables* (NT): vv. 33-36; Luke 12:16. (Matt. 5:13; Luke 21:29, *note*)

11:34
n Matt. 6:22-23; Acts 26:16-18

11:36
o Cp. Ps. 119:18

11:37
p See Matt. 3:7, *note*

11:38
q Mark 7:2-3

11:39
r Gen. 6:5; cp. James 4:8

11:40
s Gen. 1:26-27

11:41
t Luke 12:33

11:42
u Mic. 6:7-8; cp. 1 Sam. 15:22
v John 5:42

11:43
w Matt. 23:6; Mark 12:38

11:44
x Cp. Acts 23:3
y Ps. 5:9; cp. Num. 19:16

11:45
z See Matt. 22:35, *note*

11:46
aa See Matt. 22:35, *note*
bb Matt. 23:4
cc Cp. Rom. 2:17-24

11:47
dd Acts 7:52

11:49
ee Prov. 1:20

50 "that the blood of all the prophets which was shed from the foundation of the [a]world may be required of this generation,
51 [b]"from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation.
52 "Woe to you [c]lawyers! For you have taken away the [d]key of knowledge. You did not enter in yourselves, and those who were entering in you [e]hindered."
53 And as He said these things to them,* the [f]scribes and the Pharisees began to assail *Him* vehemently, and to cross-examine Him about many things,
54 lying in wait for Him, and [g]seeking to catch Him in something He might say, that they might accuse Him.*

Jesus warns of false doctrine (leaven) of Pharisees (cp. Matt. 16:6–12; Mark 8:14–21)

12 IN the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first *of all,* "Beware of the [h]leaven of the [i]Pharisees, which is [j]hypocrisy.
2 [k]"For there is nothing covered that will not be [l]revealed, nor hidden that will not be known.
3 "Therefore whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in [m]inner rooms will be proclaimed on the housetops.
4 "And I say to you, My [n]friends, do not be afraid of those who kill the body, and after that have no more that they can do.
5 "But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, [o]fear Him!
6 "Are not five sparrows sold for two [p]copper coins?* And [q]not one of them is forgotten before God.
7 "But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.
8 "Also I say to you, [r]whoever confesses Me [s]before men, him the [t]Son of Man also will confess before the [u]angels of God.
9 "But he who [v]denies Me before men will be denied before the [w]angels of God.
10 "And anyone who speaks a word against the [x]Son of Man, it will be [y]forgiven him; but to him who blasphemes against the Holy [z]Spirit, it will not be forgiven.
11 "Now when they bring you to the synagogues and magistrates and authorities, [aa]do not worry about how or what you should answer, or what you should say.
12 "For the Holy [bb]Spirit will [cc]teach you in that very hour what you ought to say."
13 Then one from the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me."
14 But He said to him, "Man, who made Me a [dd]judge or an arbitrator over you?"
15 And He said to them, "Take heed and beware of covetousness,* for one's [ee]life does not consist in the abundance of the things he possesses."

Parable of the rich fool

16 Then He spoke a [ff]parable to them, saying: "The ground of a certain rich man yielded plentifully.
17 "And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?'
18 "So he said, [gg]'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods.
19 'And I will say to my soul, [hh]"Soul, you have many goods laid up for many years; take your ease; [ii]eat, drink, *and* be merry." '
20 "But God said to him, 'Fool! [jj]This night your soul will be re-

*11:53 NU-Text reads *And when He left there.*
*11:54 NU-Text omits *and seeking* and *that they might accuse Him.*
*12:6 Greek *assarion,* a coin of very small value
*12:15 NU-Text reads *all covetousness.*

11:50
a Cp. Jer. 51:56; Rev. 18:24

11:51
b 2 Chr. 36:16; see Matt. 23:35, *notes*

11:52
c See Matt. 22:35, *note*
d Cp. Matt. 16:19
e Cp. Mal. 2:7; Mark 7:13

11:53
f See Matt. 2:4, *note*

11:54
g Mark 12:13

12:1
h *Leaven:* v. 1; Luke 13:21. (Gen. 19:3; Matt. 13:33, *note*)
i See Matt. 3:7, *note*
j Matt. 16:12; Luke 11:39

12:2
k vv. 2-9; cp. Matt. 10:26-33
l 1 Cor. 4:5

12:3
m Cp. Matt. 6:6

12:4
n John 15:15

12:5
o Ps. 119:120

12:6
p See Coinage (NT), Matt. 5:26, *note*
q Matt. 6:26

12:8
r 1 Sam. 2:30; Matt. 10:32; Rom. 10:9
s Ps. 119:46
t See Matt. 8:20, *note*
u See Heb. 1:4, *note*

12:9
v Matt. 10:33; Mark 8:38; 2 Tim. 2:12
w See Heb. 1:4, *note*

12:10
x See Matt. 8:20, *note*
y Matt. 12:31-32
z *Holy Spirit* (NT): v. 10; Luke 12:12. (Matt. 1:18; Acts 2:4, *note*)

12:11
aa Matt. 10:19; cp. Luke 21:12-15

12:12
bb *Holy Spirit* (NT): v. 12; Luke 24:49. (Matt. 1:18; Acts 2:4, *note*)
cc John 14:26; cp. Ex. 4:12

12:14
dd Cp. John 18:36

12:15
ee *Life* (eternal): v. 15; Luke 18:18. (Matt. 7:14; Rev. 22:19, *note*)

12:16
ff *Parables* (NT): vv. 16-21; Luke 12:35. (Matt. 5:13; Luke 21:29, *note*)

12:18
gg Cp. Hab. 2:9; James 4:13-15

12:19
hh Cp. Prov. 27:1
ii Eccl. 2:24; 3:13; 5:18; 8:15; cp. 1 Cor. 15:32

12:20
jj Ps. 52:5; cp. Dan. 5:30; Acts 12:23

11:50 world. Greek *kosmos.* See Matt. 4:8, *note.*
12:5 hell. Greek *geenna.* See Matt. 5:22, *note.*
12:20 Fool. Or *senseless one.*

quired of you; then [a]whose will those things be which you have provided?'

21 "So *is* he who lays up treasure for himself, and is not [b]rich toward God."

22 Then He [c]said to His disciples, "Therefore I say to you, [d]do not worry about your life, what you will eat; nor about the body, what you will put on.

23 "Life is more than food, and the [e]body *is more* than clothing.

24 "Consider the ravens, for they neither sow nor reap, which have neither storehouse nor barn; and God [f]feeds them. Of how much more value are you than the birds?

25 "And which of you by worrying can add one cubit to his stature?

26 "If you then are not able to do *the* least, why are you anxious for the rest?

27 "Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even [g]Solomon in all his glory was not arrayed like one of these.

28 "If then God so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more *will He clothe* you, O *you* of [h]little faith?

29 "And do not seek what you should eat or what you should drink, nor have an anxious mind.

30 "For all these things the nations of the world seek after, and your Father [i]knows that you need these things.

31 "But seek the [j]kingdom of God, and all these things* shall be added to you.

32 "Do not fear, little flock, for it is your Father's good pleasure to [k]give you the [l]kingdom.

33 [m]"Sell what you have and give [n]alms; provide yourselves money bags which do not grow old, a [o]treasure in the heavens that does not fail, where no thief approaches nor moth destroys.

34 [p]"For where your treasure is, there your heart will be also.

Parable and warnings pertinent to Christ's second coming (Matt. 24:37—25:30)

35 [q]"Let your waist be [r]girded and *your* [s]lamps burning;

36 "and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately.

37 [t]"Blessed *are* those servants whom the master, when he [u]comes, will find [v]watching. Assuredly, I say to you that he will gird himself and have them sit down *to eat,* and will come and serve them.

38 "And if he should come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 "But know this, that if the master of the house had known what hour the [w]thief would come, he would have watched and* not allowed his house to be broken into.

40 "Therefore you also be ready, for the [x]Son of Man is coming at an hour you do not expect."

Parable of testing of servants

41 Then Peter said to Him, "Lord, do You speak this parable *only* to us, or to all *people?*"

42 And the Lord said, [y]"Who then is that [z]faithful and wise steward, whom *his* master will make ruler over his household, to give *them their* portion of food in due season?

43 "Blessed *is* that servant whom his master will find so doing when he comes.

44 "Truly, I say to you that he will make him [aa]ruler over all that he has.

45 "But if that servant says in his heart, 'My master is [bb]delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk,

46 "the master of that servant will

*12:31 NU-Text reads *His kingdom, and these things.* *12:39 NU-Text reads *he would not have allowed.*

12:20
a Ps. 39:6

12:21
b James 5:1-5; cp. Ps. 52:7

12:22
c vv. 22-31; cp. Matt. 6:25-34
d Phil. 4:6

12:23
e Cp. Ps. 139:14

12:24
f Job 38:41; Ps. 147:9

12:27
g 1 Kin. 10:4-7

12:28
h Matt. 6:30; 8:26; 14:31; 16:8

12:30
i Matt. 6:31-32; cp. 2 Chr. 16:9

12:31
j See Matt. 6:33, *note*

12:32
k Dan. 7:18,27; Luke 22:29
l *Kingdom* (NT): v. 32; Luke 13:18. (Matt. 2:2; 1 Cor. 15:24, *note*). See Matt. 3:2, *note*

12:33
m Matt. 19:21; cp. Acts 2:44-45; 4:34-35
n Luke 11:41
o Matt. 6:20

12:34
p Cp. Col. 3:1-3

12:35
q *Parables* (NT): vv. 35-39; Luke 12:42. (Matt. 5:13; Luke 21:29, *note*)
r Eph. 6:14; 1 Pet. 1:13
s Matt. 5:16

12:37
t Matt. 24:46; cp. 2 Tim. 4:7-8; 1 Pet. 5:1-4; 2 Pet. 1:10-11
u Cp. Rev. 22:20
v Cp. Matt. 25:1-13

12:39
w 1 Thess. 5:2; Rev. 16:15

12:40
x See Matt. 8:20, *note*

12:42
y *Parables* (NT): vv. 42-48; Luke 13:6. (Matt. 5:13; Luke 21:29, *note*)
z Matt. 24:45-46; cp. Luke 19:15-19

12:44
aa Matt. 25:21; Rev. 3:21

12:45
bb 2 Pet. 3:3-4

12:25 cubit. See Weights and Measures (NT), Acts 27:28, *note*.

12:30 world. Greek *kosmos*. See Matt. 4:8, *note*.

12:38 second watch. 9 P.M. to midnight. See John 19:14, *note*. **third watch.** Midnight to 3 A.M.

come on a [a]day when he is not looking for *him,* and at an hour when he is not aware, and will cut him in two and appoint *him* his portion with the unbelievers.

47 "And [b]that servant who [c]knew his master's will, and did not prepare *himself* or do according to his will, shall be beaten with many *stripes.*

48 [d]"But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.

Christ a divider of men in spiritual matters

49 "I came to send [e]fire on the earth, and how I wish it were already kindled!

50 "But I have a [f]baptism to be baptized with, and how distressed I am till it is [g]accomplished!

51 [h]"Do *you* suppose that I came to give peace on earth? I tell you, not at all, but rather [i]division.

52 "For from now on five in one house will be divided: three against two, and two against three.

53 [j]"Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

54 Then He also said to the multitudes, [k]"Whenever you see a cloud rising out of the west, immediately you say, 'A shower is coming'; and so it is.

55 "And when *you see* the [l]south wind blow, you say, 'There will be hot weather'; and there is.

56 "Hypocrites! You can discern the face of the sky and of the earth, but how *is it* you do not discern [m]this time?

57 "Yes, and why, even of yourselves, do you not judge what is right?

58 [n]"When you go with your adversary to the magistrate, make every effort along the way to settle with him, lest he drag you to the judge, the judge deliver you to the officer, and the officer throw you into prison.

59 "I tell you, you shall not depart from there till you have paid the very last [o]mite."

Men must not judge but repent

13 THERE were present at that season some who told Him about the [p]Galileans whose blood Pilate had mingled with their sacrifices.

2 And Jesus answered and said to them, "Do you suppose that these Galileans were worse [q]sinners than all *other* Galileans, because they suffered such things?

3 "I tell you, no; but unless you [r]repent you will all likewise perish.

4 "Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse [s]sinners than all *other* men who dwelt in Jerusalem?

5 "I tell you, no; but [t]unless you [u]repent you will all likewise perish."

Parable of fig tree: judgment delayed (contra. Matt. 21:18–21; Mark 11:12–14,20–26)

6 He also spoke this [v]parable: "A certain *man* had a fig tree planted in his vineyard, and he came seeking fruit on it and found none.

7 "Then he said to the keeper of his vineyard, 'Look, for [w]three years I have come seeking fruit on this fig tree and find none. [x]Cut it down; why does it use up the ground?'

8 "But he answered and said to him, 'Sir, let it alone this year also, until I dig around it and fertilize *it.*

9 'And if it bears fruit, *well.* But if not, after that* you can [y]cut it down.' "

A cripple cured on the Sabbath

10 Now He was teaching in one of the [z]synagogues on the [aa]Sabbath.

11 And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise *herself* up.

***13:9** NU-Text reads *And if it bears fruit after that, well. But if not, you can cut it down.*

12:46
a 1 Thess. 5:3

12:47
b Cp. Num. 15:30; Deut. 25:2; Luke 10:12
c James 4:17; cp. John 9:41

12:48
d Lev. 5:17; cp. 1 Tim. 1:12-13

12:49
e v. 51

12:50
f Matt. 20:18,22-23
g John 12:27; 19:30

12:51
h Matt. 10:34
i John 9:16; Acts 14:4

12:53
j Matt. 10:36; cp. Mic. 7:6

12:54
k Matt. 16:2-3

12:55
l Job 37:17

12:56
m Luke 19:41-44; cp. 1 Cor. 1:19-27

12:58
n Prov. 25:8; Matt. 5:25; cp. Is. 55:6; Heb. 3:7-15

12:59
o Smallest coin. See Coinage (NT), Matt. 5:26, *note;* cp. Matt. 18:34; 2 Thess. 1:9

13:1
p Cp. Acts 5:37

13:2
q See Rom. 3:23, *note*

13:3
r *Repentance:* v. 3; Luke 13:5. (Matt. 3:2; Acts 17:30, *note*)

13:4
s See Rom. 3:23, *note*

13:5
t Cp. Ezek. 18:30
u *Repentance:* v. 5; Luke 15:7. (Matt. 3:2; Acts 17:30, *note*)

13:6
v *Parables* (NT): vv. 6-9; Luke 13:18. (Matt. 5:13; Luke 21:29, *note*)

13:7
w Cp. Lev. 19:23
x Cp. Ex. 32:10; Rom. 2:2-16

13:9
y John 15:2

13:10
z Cp. Acts 18:4
aa *Sabbath:* v. 10; Luke 13:14. (Gen. 2:3; Matt. 12:1, *note*)

12 But when Jesus saw her, He called *her* to *Him* and said to her, "Woman, you are loosed from your [a]infirmity."
13 And He laid *His* hands on her, and immediately she was [b]made straight, and glorified God.
14 But the ruler of the synagogue answered with indignation, because Jesus had [c]healed on the [d]Sabbath; and he said to the crowd, [e]"There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day."
15 The Lord then answered him and said, [f]"Hypocrite!* [g]Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead *it* away to water it?
16 "So ought not this woman, being a [h]daughter of Abraham, whom [i]Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?"
17 And when He said these things, all His adversaries were [j]put to shame; and all the multitude rejoiced for all the glorious things that were [k]done by Him.

Parables of mustard seed and leaven repeated (see Matt. 13:31–33, notes; Mark 4:30–32)

18 Then He said, "What is the [l]kingdom of God like? And [m]to what shall I compare it?
19 "It is like a [n]mustard seed, which a man took and put in his garden; and it grew and became a large* tree, and the birds of the air nested in its branches."
20 And again He said, [o]"To what shall I liken the [p]kingdom of God?
21 "It is like [q]leaven, which a woman took and hid in three [r]measures* of meal till it was all leavened."

Teachings on the way to Jerusalem

22 And He went through the cities and villages, teaching, and journeying toward Jerusalem.
23 Then one said to Him, "Lord, are there [s]few who are [t]saved?" And He said to them,
24 "Strive to enter through the [u]narrow gate, for many, I say to you, will seek to enter and will not be able.
25 "When once the Master of the house has risen up and [v]shut the [w]door, and you begin to stand outside and knock at the door, saying, [x]'Lord, Lord, open for us,' and He will answer and say to you, 'I do not know you, where you are from,'
26 "then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.'
27 "But He will say, 'I tell you I do [y]not know you, where you are from. Depart from Me, all you [z]workers of iniquity.'
28 [aa]"There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the [bb]kingdom of God, and yourselves thrust out.
29 [cc]"They will come from the east and the west, from the north and

***13:15** NU-Text and M-Text read *Hypocrites.*
***13:19** NU-Text omits *large.* ***13:21** Greek *sata,* approximately two pecks in all

13:12
a Luke 7:21; 8:2; cp. Rom. 8:26; Heb. 4:15

13:13
b *Miracles* (NT): vv. 11-13; Luke 14:4. (Matt. 8:3; Acts 28:8, *note*)

13:14
c Luke 6:6-11; 14:1-6; John 5:16
d *Sabbath:* vv. 14-16; Luke 14:1. (Gen. 2:3; Matt. 12:1, *note*)
e Ex. 20:9; 23:12

13:15
f Matt. 7:5; 23:13
g Cp. Luke 14:3-5

13:16
h Cp. Luke 19:9; Rom. 4:9-12
i *Satan:* v. 16; Luke 22:3. (Gen. 3:1; Rev. 20:10, *note*)

13:17
j Cp. Is. 45:24; 1 Pet. 3:16
k Mark 5:19,20

13:18
l *Kingdom* (NT): vv. 18-19; Luke 13:20. (Matt. 2:2; 1 Cor. 15:24, *note*). See Matt. 6:33, *note*
m *Parables* (NT): vv. 18-19; Luke 13:20. (Matt. 5:13; Luke 21:29, *note*)

13:19
n Cp. Matt. 17:20

13:20
o *Parables* (NT): vv. 20-21; Luke 14:7. (Matt. 5:13; Luke 21:29, *note*)
p *Kingdom* (NT): vv. 20-21; Luke 19:38. (Matt. 2:2; 1 Cor. 15:24, *note*). See Matt. 6:33, *note*

13:21
q *Leaven:* v. 21; 1 Cor. 5:6. (Gen. 19:3; Matt. 13:33, *note*)
r See Weights and Measures (NT), Acts 27:28, *note*

13:23
s Matt. 7:14; 20:16
t See Rom. 1:16, *note*

13:24
u Matt. 7:13; cp. Luke 9:23; 14:33

13:25
v Matt. 25:10; Rev. 22:11
w Cp. Rev. 3:20
x Matt. 7:23; cp. Luke 6:46

13:27
y Matt. 25:12; cp. Matt. 25:41-46
z Tim. 1:16

13:28
aa Matt. 8:12
bb See Matt. 3:2 and 6:33, *notes*

13:29
cc Cp. Is. 49:6-12; Rev. 5:9

13:26 say. Christian activity must not be equated with salvation, e.g. Judas Iscariot.

13:19 **WHAT THE KINGDOM OF GOD IS LIKE**

The kingdom of God is like:

a man who sowed good seed in his field.	Matthew 13:24–30
a mustard seed.	Matthew 13:31–32; Luke 13:19
leaven which a woman took and hid.	Matthew 13:33; Luke 13:21
a treasure hidden in a field.	Matthew 13:44
a merchant seeking beautiful pearls.	Matthew 13:45–46
a dragnet that was cast into the sea.	Matthew 13:47–48
a king who wanted to settle accounts.	Matthew 18:23–35
a landowner who went out to hire laborers.	Matthew 20:1–16
a king who arranged a marriage.	Matthew 22:2–14

the south, and sit down in the [a]kingdom of God.
30 [b]"And indeed there are last who will be first, and there are first who will be last."
31 On that very day* some [c]Pharisees came, saying to Him, "Get out and depart from here, for Herod wants to kill You."
32 And He said to them, "Go, tell that fox, 'Behold, I cast out [d]demons and perform cures today and tomorrow, and the third *day* I shall [e]be perfected.'
33 "Nevertheless I must journey today, tomorrow, and the *day* following; for it cannot be that a prophet should perish outside of Jerusalem.

Jesus laments over Jerusalem
(Matt. 23:37–39; Luke 19:41–44; cp. Ps. 118:26; Jer. 22:5)

34 "O Jerusalem, Jerusalem, the one who [f]kills the prophets and stones those who are sent to her! [g]How often I wanted to [h]gather your children together, as a hen *gathers* her brood under *her* wings, but you were [i]not willing!
35 "See! Your house is left to you [j]desolate; and assuredly,* I say to you, you shall not see Me [k]until *the time* comes when you say, [l]*'Blessed is He who [m]comes in the name of the LORD!'*"*

Mercy is proper every day
(cp. Matt. 12:9–13)

14 NOW it happened, as He went into the house of one of the rulers of the [n]Pharisees to eat bread on the [o]Sabbath, that they watched Him closely.
2 And behold, there was a certain man before Him who had dropsy.
3 And Jesus, answering, spoke to the [p]lawyers and Pharisees, saying, "Is it lawful to [q]heal on the Sabbath?"*
4 But they kept silent. And He took *him* and [r]healed him, and let him go.
5 Then He answered them, saying, "Which of you, having a donkey* or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?"
6 And they could not answer Him regarding these things.

Parable of the ambitious guest

7 So He told a [s]parable to those who were invited, when He noted how they chose the best places, saying to them:
8 "When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him;
9 "and he who invited you and him come and say to you, 'Give place to this man,' and then you begin with shame to take the lowest place.
10 "But when you are invited, go and sit down in the [t]lowest place, so that when he who invited you comes he may say to you, 'Friend, go up [u]higher.' Then you will have glory in the presence of those who sit at the table with you.
11 "For [v]whoever exalts himself will be humbled, [w]and he who humbles himself will be exalted."
12 Then He also said to him who invited Him, "When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back, and you be repaid.
13 "But when you give a feast, invite *the* [x]poor, *the* maimed, *the* lame, *the* blind.
14 "And you will be [y]blessed, because they cannot repay you; for you shall be [z]repaid at the [aa]resurrection of the just."

Parable of the great supper
(cp. Matt. 22:1–14)

15 Now when one of those who sat at the table with Him heard these things, he said to Him, [bb]"Blessed *is* he who shall eat bread* in the [cc]kingdom of God!"

***13:31** NU-Text reads *In that very hour.*
***13:35** NU-Text and M-Text omit *assuredly.*
* Psalm 118:26 ***14:3** NU-Text adds *or not.*
***14:5** NU-Text and M-Text read *son.*
***14:15** M-Text reads *dinner.*

13:29
a See Matt. 3:2 and 6:33, *notes*

13:30
b Matt. 19:30

13:31
c See Matt. 3:7, *note*

13:32
d See Matt. 7:22, *note*
e John 17:4-5; 19:30; Heb. 10:12-13

13:34
f 2 Chr. 24:20-21; 36:15-16
g Cp. Neh. 9:26-27
h Cp. Deut. 32:11-12; Ps. 91:4
i Cp. Prov. 1:24-25

13:35
j *Israel* (history): vv. 34-35; Luke 19:43. (Gen. 12:2; Rom. 11:26, *note*). Cp. Dan. 9:27; Luke 21:24
k See Matt. 23:39, *note*
l Matt. 21:9
m *Christ* (second advent): v. 35; Luke 17:30. (Deut. 30:3; Acts 1:11, *note*). Is. 62:11; Mark 11:10

14:1
n See Matt. 3:7, *note*
o *Sabbath:* vv. 1,3,5; Luke 23:54. (Gen. 2:3; Matt. 12:1, *note*)

14:3
p See Matt. 22:35, *note*
q Luke 4:18

14:4
r *Miracles* (NT): vv. 2-4; Luke 17:14. (Matt. 8:3; Acts 28:8, *note*)

14:7
s *Parables* (NT): vv. 7-11; Luke 14:16. (Matt. 5:13; Luke 21:29, *note*)

14:10
t Cp. Prov. 15:33; 18:12
u Cp. Prov. 25:6-7

14:11
v Matt. 23:12; Luke 18:14; cp. Ps. 18:27; Prov. 29:23
w Cp. Job 22:29; Is. 57:15; James 4:6,10; 1 Pet. 5:5

14:13
x Cp. Neh. 8:10,12

14:14
y Matt. 25:34-40
z *Judgments* (the seven): v. 14; John 5:22. (2 Sam. 7:14; Rev. 20:12, *note*)
aa *Resurrection:* v. 14; Luke 20:35. (2 Kin. 4:35; 1 Cor. 15:52, *note*). John 5:29; Acts 24:15

14:15
bb Rev. 19:9
cc See Matt. 6:33, *note*

13:31 Herod. *Herod Antipas,* son of Herod the Great. See Mark 6:14, *note.*

16 Then He said to him, [a]"A certain man gave a great supper and invited many,
17 "and sent his servant at supper time to say to those who were invited, 'Come, for all things are now ready.'
18 "But they all with one *accord* began to make [b]excuses. The first said to him, [c]'I have bought a piece of ground, and I must go and see it. I ask you to have me excused.'
19 "And another said, 'I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.'
20 "Still another said, 'I have married a wife, and therefore I cannot come.'
21 "So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, [d]'Go out quickly into the [e]streets and lanes of the city, and bring in here *the* [f]poor and *the* maimed and *the* lame and *the* blind.'
22 "And the servant said, 'Master, it is done as you commanded, and still there is [g]room.'
23 "Then the master said to the servant, 'Go out into the highways and hedges, and [h]compel *them* to come in, that my house may be filled.
24 'For I say to you that [i]none of those men who were invited shall [j]taste my supper.' "

Discipleship tested
(cp. Matt. 10:37–39)

25 Now great multitudes went with Him. And He turned and said to them,
26 [k]"If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his [l]own life also, he cannot be My disciple.
27 "And [m]whoever does not bear his cross and come after Me cannot be My disciple.

Three parables about counting the cost of discipleship (vv. 28–35). (1) The tower

28 [n]"For which of you, intending to build a tower, does not sit down first and count the cost, whether he has *enough* to finish *it*—
29 "lest, after he has laid the foundation, and is not able to finish, all who see *it* begin to mock him,
30 "saying, 'This man began to build and was not able to [o]finish.'

(2) The king contemplating war

31 [p]"Or what king, going to make war against another king, does not sit down first and [q]consider whether he is able with ten thousand to meet him who comes against him with twenty thousand?
32 "Or else, while the other is still a great way off, he sends a [r]delegation and asks [s]conditions of peace.
33 "So likewise, whoever of you does not [t]forsake [u]all that he has cannot be My disciple.

(3) The flavorless salt
(cp. Matt. 5:13; Mark 9:50)

34 [v]"Salt *is* good; but if the salt has lost its flavor, how shall it be seasoned?
35 "It is neither fit for the land nor for the dunghill, *but* men throw it out. He who has ears to hear, let him hear!"

Three parables concerning joy over repentance (vv. 1–32)

15 THEN all the tax collectors and the [w]sinners drew near to Him to hear Him.
2 And the [x]Pharisees and [y]scribes complained, saying, "This Man receives sinners and [z]eats with them."

(1) The lost sheep
(cp. Matt. 18:12–14)

3 So He spoke this [aa]parable to them, saying:
4 "What man of you, having a hundred sheep, if he [bb]loses one of

14:16
a *Parables* (NT): vv. 16-24; Luke 14:28. (Matt. 5:13; Luke 21:29, *note*)

14:18
b Cp. Is. 30:15; Matt. 23:37; John 5:40
c Cp. Matt. 6:24

14:21
d Cp. Matt. 28:18-19; Acts 13:46
e Cp. Prov. 1:20-23
f Cp. 1 Sam. 2:8; James 2:5

14:22
g Cp. 2 Pet. 3:9

14:23
h Cp. 2 Cor. 5:20

14:24
i Cp. Prov. 1:24-31; Matt. 21:43; Heb. 12:25
j Cp. Heb. 3:15-19

14:26
k Cp. Deut. 13:6-11
l Rev. 12:11

14:27
m Luke 9:23; cp. 2 Tim. 3:12

14:28
n *Parables* (NT): vv. 28-30; Luke 14:31. (Matt. 5:13; Luke 21:29, *note*)

14:30
o Cp. Heb. 6:11

14:31
p *Parables* (NT): vv. 31-33; Luke 14:34. (Matt. 5:13; Luke 21:29, *note*)
q Cp. Prov. 20:18

14:32
r Cp. Luke 12:58
s Cp. Job 22:21

14:33
t Matt. 19:27; cp. 2 Tim. 4:10
u Cp. Phil. 3:7-8

14:34
v *Parables* (NT): vv. 34-35; Luke 15:3. (Matt. 5:13; Luke 21:29, *note*). Mark 9:49; Col. 4:6

15:1
w See Rom. 3:23, *note*

15:2
x See Matt. 3:7, *note*
y See Matt. 2:4, *note*
z Matt. 9:10-15; cp. Gal. 2:11-14

15:3
aa *Parables* (NT): vv. 3-32; Luke 16:1. (Matt. 5:13; Luke 21:29, *note*). Mark 9:49; Col. 4:6

15:4
bb 1 Pet. 2:25

14:26 hate his father. Terms which define the emotions or affections are frequently comparative. Natural affection is to be, as compared with the Christian's devotedness to Christ, as if it were hate. See Matt. 12:47–50, where Christ illustrates this principle in His own Person. But in the Lord the natural affections are sanctified and lifted to the level of the divine love (compare John 19:26–27; Eph. 5:25–28).

them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he [a]finds it?
5 "And when he has found *it,* he lays *it* on his shoulders, rejoicing.
6 "And when he comes home, he calls together *his* friends and neighbors, saying to them, [b]'Rejoice with me, for I have found my sheep which was [c]lost!'
7 "I say to you that likewise there will be more joy in heaven over one [d]sinner who repents than over ninety-nine [e]just persons who [f]need no [g]repentance.

(2) The lost coin

8 "Or what woman, having ten silver coins,* if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds *it?*
9 "And when she has found *it,* she calls *her* friends and neighbors together, saying, 'Rejoice with me, for I have found the piece which I [h]lost!'
10 "Likewise, I say to you, there is [i]joy in the presence of the [j]angels of God over one [k]sinner who [l]repents."

(3) The lost son (vv. 11–32)

11 Then He said: "A certain man had two sons.
12 "And the younger of them said to *his* father, 'Father, give me the portion of goods that falls *to me.*' So he divided to them *his* [m]livelihood.
13 "And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with [n]prodigal living.
14 "But when he had spent all, there arose a severe famine in that land, and he began to be in want.
15 "Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed [o]swine.
16 "And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him *anything.*
17 "But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger!
18 'I will arise and go to my father, and will [p]say to him, "Father, [q]I have [r]sinned against heaven and before you,
19 "and I am no longer worthy to be called your son. Make me like one of your hired servants." '
20 "And he arose and came to his father. But when he was still a [s]great way off, his father saw him and had [t]compassion, and ran and fell on his neck and kissed him.
21 "And the son [u]said to him, 'Father, I have [v]sinned against heaven and in your sight, and am no longer worthy to be called your son.'
22 "But the father said to his servants, [w]'Bring* out the [x]best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet.
23 'And bring the fatted calf here and kill *it,* and let us eat and be merry;
24 'for this my son was [y]dead and is [z]alive again; he was lost and is found.' And they began to be [aa]merry.
25 "Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing.
26 "So he called one of the servants and asked what these things meant.
27 "And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.'
28 "But he was angry and would not go in. Therefore his father came out and pleaded with him.
29 "So he answered and said to *his* father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and [bb]yet you never gave me a young goat, that I might make merry with my friends.

***15:8** Greek *drachma,* a valuable coin often worn in a ten-piece garland by married women
***15:22** NU-Text reads *Quickly bring.*

15:4
a Cp. Ezek. 34:11-16; John 10:11-14

15:6
b Rom. 12:15
c Luke 19:10

15:7
d See Rom. 3:23, *note*
e See 1 John 3:7, *note*
f Mark 2:17
g *Repentance:* v. 7; Luke 15:10. (Matt. 3:2; Acts 17:30, *note*)

15:9
h Luke 19:10

15:10
i Cp. Acts 11:18
j See Heb. 1:4, *note*
k See Rom. 3:23, *note*
l *Repentance:* vv. 10,18,21; Luke 16:30. (Matt. 3:2; Acts 17:30, *note*)

15:12
m Mark 12:44

15:13
n Cp. Prov. 23:21; 29:3

15:15
o Cp. Lev. 11:7-8

15:18
p *Bible prayers* (NT): vv. 18-19; Luke 15:21. (Matt. 6:9; Luke 11:2, *note*)
q Ex 9:27; 10:16; Num. 22:34; Josh. 7:20; 1 Sam. 15:24, 30; 26:21; 2 Sam. 12:13; 24:10,17; Ps. 51:4; Matt. 27:4; cp. Lev. 26:40-42; 1 Kin. 8:46-53; Luke 18:13; 1 John 1:9; 2:1-2
r See Rom. 3:23, *note*

15:20
s Cp. Acts 2:39; Eph. 2:13,17
t Jer. 3:12; Matt. 9:36

15:21
u *Bible prayers* (NT): v. 21; Luke 16:24. (Matt. 6:9; Luke 11:2, *note*)
v See Rom. 3:23, *note*

15:22
w Cp. Zech. 3:3-5
x Cp. Is. 61:10; Gal. 3:27; Phil. 3:8-9; Rev. 19:8; see Rom. 10:10, *note*

15:24
y *Death* (spiritual): v. 24; Luke 15:32. (Gen. 2:17; Eph. 2:5, *note*)
z Cp. Rom. 6:13; Eph. 2:1-6
aa v. 32; cp. Is. 35:10

15:29
bb Cp. Matt. 20:11-15

15:4,24 lost. Greek *apollumi.* Verse 24; see John 3:16, *note.*

15:8 silver coins. Greek *drachmē.* See Coinage (NT), Matt. 5:26, *note.*

30 'But as soon as this son of yours
came, who has devoured your livelihood with harlots, you killed the fatted calf for him.'
31 "And he said to him, 'Son, you
are always with me, and all that I
have is yours.
32 'It was right that we should
make merry and be glad, for your
brother was [a]dead and is alive
again, and was lost and is [b]found.' "

Parable of the unjust steward: the proper use of money

16 HE also said to His disciples:
[c]"There was a certain rich
man who had a [d]steward, and an accusation was brought to him that
this man was wasting his goods.
2 "So he called him and said to
him, 'What is this I hear about you?
Give an [e]account of your stewardship, for you can no longer be steward.'
3 "Then the steward said within
himself, 'What shall I do? For my
master is taking the stewardship
away from me. I cannot dig; I am
ashamed to beg.
4 'I have resolved what to do, that
when I am put out of the stewardship, they may receive me into their
houses.'
5 "So he called every one of his
master's debtors to *him,* and said to
the first, 'How much do you owe
my master?'
6 "And he said, 'A hundred [f]measures* of oil.' So he said to him,
'Take your bill, and sit down quickly
and write fifty.'
7 "Then he said to another, 'And
how much do you owe?' So he said,
'A hundred [g]measures* of wheat.'
And he said to him, 'Take your bill,
and write eighty.'
8 "So the master commended the
unjust steward because he had dealt
shrewdly. For the sons of this world
are more shrewd in their generation
than the sons of [h]light.
9 "And I say to you, [i]make friends
for yourselves by [j]unrighteous mammon, that when you fail,* they may
receive you into an everlasting
home.
10 "He who *is* faithful in *what is*
least is faithful also in much; and he
who is unjust in *what is* least is unjust also in much.
11 "Therefore if you have not been
faithful in the unrighteous mammon, who will commit to your trust
the [k]true *riches?*
12 "And if you have not been faithful in what is [l]another man's, who
will give you what is your [m]own?
13 [n]"No servant can serve two
masters; for either he will hate the
one and love the other, or else he
will be loyal to the one and despise
the other. [o]You cannot serve God
and mammon."

Jesus rebukes greed

14 Now the [p]Pharisees, who were
[q]lovers of money, also heard all
these things, and they derided Him.
15 And He said to them, "You are
those who [r]justify yourselves [s]before men, but God [t]knows your
hearts. For what is highly esteemed
among men is an [u]abomination in
the sight of God.
16 "The [v]law and the prophets
were until [w]John. Since that time
the [x]kingdom of God has been
preached, and everyone is pressing
into it.
17 "And it is easier for heaven and
earth to [y]pass away than for one tittle of the [z]law to [aa]fail.

Jesus teaches concerning divorce
(Matt. 5:31–32; 19:1–9; Mark 10:1–12; cp. Rom. 7:1–3; 1 Cor. 7:10–16)

18 "Whoever divorces his wife and
marries another commits [bb]adultery; and whoever marries her who
is divorced from *her* husband commits adultery.

The rich man and Lazarus

19 "There was a certain rich man
who was clothed in purple and fine
linen and fared sumptuously every
day.

15:32
a *Death* (spiritual): v. 32; John 5:24. (Gen. 2:17; Eph. 2:5, *note*)
b Cp. Luke 15:3-7

16:1
c *Parables* (NT): vv. 1-9; Luke 17:7. (Matt. 5:13; Luke 21:29, *note*)
d Cp. Luke 12:42-47

16:2
e Rom. 14:12; 2 Cor. 5:10; 1 Pet. 4:5; cp. Eccl. 11:9-10

16:6
f See Weights and Measures (NT), Acts 27:28, *note*

16:7
g See Weights and Measures (NT), Acts 27:28, *note*

16:8
h John 12:36; Eph. 5:8; 1 Thess. 5:5

16:9
i Cp. 1 Tim. 6:17-19
j Cp. Mark 10:24; James 5:1-3

16:11
k Cp. 2 Cor. 6:10; Eph. 1:18; 1 Tim. 6:17; Rev. 3:18

16:12
l Cp. Luke 19:13
m 1 Pet. 1:3-4

16:13
n Cp. Josh. 24:15
o Matt. 6:24; Gal. 1:10; cp. 1 John 2:15; James 4:4

16:14
p See Matt. 3:7, *note*
q Matt. 23:14; cp. Titus 1:11

16:15
r Luke 10:29; cp. Rom. 4:2; Gal. 3:11
s Matt. 6:2,5,16; cp. Matt. 23:28
t 1 Sam. 16:7; 1 Chr. 28:9; 2 Chr. 6:30; Ps. 7:9; Prov. 15:11; Jer. 17:10
u Ps. 10:3; Prov. 6:16-19; 16:5; cp. Titus 1:16

16:16
v *Law* (of Moses): v. 16; Luke 16:17. (Ex. 19:1; Gal. 3:24, *note*)
w Matt. 3:1-12
x See Matt. 6:33, *note*

16:17
y Matt. 5:18
z *Law* (of Moses): v. 17; Luke 16:29. (Ex. 19:1; Gal. 3:24, *note*)
aa Is. 40:8; 1 Pet. 1:24-25

16:18
bb Cp. Matt. 5:27-28

*16:6 Greek *batos*, eight or nine gallons each (Old Testament *bath*) *16:7 Greek *koros*, ten or twelve bushels each (Old Testament *kor*)
*16:9 NU-Text reads *it fails.*

16:8 world. Greek *aiōn*. See Mark 10:30, *note*.

16:17 tittle. Minute ornament over Hebrew letter.

20 "But there was a certain beggar named Lazarus, full of sores, who was laid at his gate,
21 "desiring to be fed with the crumbs which fell* from the rich man's table. Moreover the dogs came and licked his sores.
22 "So it was that the beggar [a]died, and was carried by the [b]angels to [c]Abraham's bosom. The rich man also died and was buried.
23 "And being in [d]torments in [e]Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.
24 "Then he cried and [f]said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am [g]tormented in this flame.'
25 "But Abraham said, 'Son, remember that in your lifetime you [h]received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.
26 'And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.'
27 "Then he [f]said, 'I beg you therefore, father, that you would send him to my father's house,
28 'for I have five brothers, that he may testify to them, lest they also come to this place of torment.'
29 "Abraham said to him, 'They have [i]Moses and the prophets; let them [j]hear [k]them.'
30 "And he [f]said, 'No, father Abraham; but if one goes to them from the dead, they will [l]repent.'
31 "But he said to him, [m]'If they do not [n]hear [o]Moses and the prophets, neither will they be [p]persuaded though one rise from the dead.' "

Instructions regarding offending, forgiving, and faith
(cp. Matt. 18:1–7,18–35)

17 THEN He said to the disciples, "It is impossible that no offenses should [q]come, but [r]woe *to him* through whom they do come!
2 "It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, than that he should offend one of these little ones.
3 "Take heed to yourselves. If your brother [s]sins against you,* [t]rebuke him; and if he [u]repents, [v]forgive him.
4 "And if he [w]sins against you seven times in a day, and seven times in a day returns to you,* saying, 'I repent,' [x]you shall forgive him."

***16:21** NU-Text reads *with what fell.*
***17:3** NU-Text omits *against you.* ***17:4** M-Text omits *to you.*

16:22
a *Death* (physical): v. 22; Luke 20:36. (Gen. 2:17; Heb. 9:27, *note*)
b See Heb. 1:4, *note*
c Matt. 8:11; cp. James 2:5

16:23
d See Luke 16:23, *note;* cp. Hab. 2:5, *note*
e Cp. Rev. 14:11

16:24
f *Bible prayers* (NT): vv. 24,27, 30; Luke 17:5. (Matt. 6:9; Luke 11:2, *note*)
g Mark 9:42-48; cp. Heb. 10:31

16:25
h Job 21:13; Luke 6:24; James 5:5

16:29
i *Law* (of Moses): v. 29; Luke 16:31. (Ex. 19:1; Gal. 3:24, *note*)
j Cp. Acts 3:22-23
k Is. 8:20; John 5:39; Acts 15:21; 2 Tim. 3:15

16:30
l *Repentance:* vv. 30-31; Luke 17:3. (Matt. 3:2; Acts 17:30, *note*)

16:31
m John 5:46
n Cp. Acts 3:22-23
o *Law* (of Moses): v. 31; Luke 18:20. (Ex. 19:1; Gal. 3:24, *note*)
p Cp. Rom. 10:1-21; 11:7-10

17:1
q 1 Cor. 11:19
r Matt. 18:6-7; 26:24; Mark 9:42; Jude 11; cp. 2 Thess. 1:6

17:3
s Matt. 18:15; see Rom. 3:23, *note*
t Gal. 6:1; cp. Prov. 17:10
u *Repentance:* vv. 3-4; Luke 24:47. (Matt. 3:2; Acts 17:30, *note*)
v *Forgiveness:* vv. 3-4; Luke 23:34. (Lev. 4:20; Matt. 26:28, *note*)

17:4
w See Rom. 3:23, *note*
x Cp. Col. 3:12-14

16:23 ***HADES* AND *SHEOL***

The Greek word *Hadēs,* like its Hebrew equivalent, *Sheol,* is used in two ways:

(1) To indicate the condition of the unsaved between death and the great white throne judgment (Rev. 20:11–15). Luke 16:23–24 shows that the lost in *Hadēs* are conscious, possess full use of their faculties, memory, etc., and are in torment. This continues until the final judgment of the lost (2 Pet. 2:9), when all the unsaved, and *Hadēs* itself, will be cast into the lake of fire (Rev. 20:13–15).

(2) To indicate, in general, the condition of all departed human spirits between death and the resurrection. This usage is found occasionally in the OT but rarely, if ever, in the NT (compare Gen. 37:35; 42:38; 44:29,31). It should not lead anyone to think that there is a possibility of change from one state to the other after death, for v. 23 shows that when the unsaved man who was in *Hadēs* saw Abraham and Lazarus, they were "afar off," and v. 26 states that between the two places there is a great gulf fixed, so that no one can cross from one to the other.

Some interpreters think that Eph. 4:8–10 indicates that a change in the place of the departed believers occurred at the resurrection of Christ. It is certain that now all who are saved go at once into the presence of Christ (2 Cor. 5:8; Phil. 1:23). Jesus told the penitent thief: "today you will be with Me in Paradise" (Luke 23:43). Paul was "caught up to the third heaven . . . into Paradise (2 Cor. 12:1–4). Paradise is a place of great joy and bliss, but this bliss is not complete until the spirit is reunited with a glorified body at the resurrection of the just (1 Cor. 15:51–54; 1 Thess. 4:16–17). Though both *Sheol* and *Hadēs* are sometimes translated "grave" (compare Gen. 37:35), they never indicate a burial place but, rather, the state of the spirit after death. See also Hab. 2:5, *note.*

16:19 Verses 19–31 are not said to be a parable. Rich men and beggars were common. There is no reason why Jesus may not have had in mind a particular case. In no parable is an individual named, as here (v. 20).

5 And the apostles [a]said to the Lord, "Increase our [b]faith."

6 So the Lord said, [c]"If you have faith as a mustard seed, you can say to this mulberry tree, 'Be pulled up by the roots and be planted in the sea,' and it would obey you.

Earnest service is our duty

7 "And [d]which of you, having a servant plowing or tending sheep, will say to him when he has come in from the field, 'Come at once and sit down to eat'?

8 "But will he not rather say to him, 'Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink'?

9 "Does he thank that servant because he did the things that were commanded him? I think not.*

10 "So likewise you, when you have done all those things which you are commanded, say, [e]'We are unprofitable servants. We have done what was our duty to do.' "

Ten lepers cleansed

11 Now it happened as He went to [f]Jerusalem that He passed through the midst of Samaria and Galilee.

12 Then as He entered a certain village, there met Him ten men who were [g]lepers, who stood afar off.

13 And they lifted up *their* voices and [h]said, "Jesus, Master, have mercy on us!"

14 So when He saw *them,* He said to them, "Go, show yourselves to the [i]priests." And so it was that as they went, they were [j]cleansed.

15 And one of them, when he saw that he was healed, returned, and with a loud [k]voice [l]glorified God,

16 and fell down on *his* face at His feet, giving Him thanks. And he was a [m]Samaritan.

17 So Jesus answered and said, "Were there not ten cleansed? But where *are* the nine?

18 "Were there not any found who returned to give glory to God except this foreigner?"

19 And He said to him, "Arise, go your way. [n]Your [o]faith has [p]made you well."

The kingdom in its present aspect
(see Luke 17:21, note; cp. Luke 19:11–27)

20 Now when He was asked by the Pharisees when the [q]kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation;

21 "nor will they say, 'See here!' or 'See there!'* For indeed, the [r]kingdom of God is [s]within you."

Jesus foretells His second coming
(see Deut. 30:3, note, and Acts 1:9–11, note)

22 Then He said to the disciples, "The [t]days will come when you will desire to see one of the days of the [u]Son of Man, and you will not see *it.*

23 "And they will say to you, [v]'Look here!' or 'Look there!'* [w]Do not go after *them* or follow *them.*

24 "For as the lightning that flashes out of one *part* under heaven shines to the other *part* under heaven, so also the [x]Son of Man will be in His day.

25 "But first He must suffer many things and be [y]rejected by this generation.

26 [z]"And as it [aa]was in the [bb]days of [cc]Noah, so it will be also in the days of the [dd]Son of Man:

27 "They ate, they drank, they

*17:9 NU-Text ends verse with *commanded;* M-Text omits *him.* *17:21 NU-Text reverses *here* and *there.* *17:23 NU-Text reverses *here* and *there.*

17:5
a *Bible prayers* (NT): v. 5; Luke 17:13. (Matt. 6:9; Luke 11:2, *note*)
b *Faith:* vv. 5-6; Luke 17:19. (Gen. 3:20; Heb. 11:39, *note*)

17:6
c Matt. 17:20; Mark 9:23

17:7
d *Parables* (NT): vv. 7-10; Luke 18:1. (Matt. 5:13; Luke 21:29, *note*)

17:10
e Cp. Is. 64:6; Matt. 25:37-40; 1 Cor. 9:16-17; Philem. 11

17:11
f Luke 9:51

17:12
g Num. 5:2; cp. 2 Kin. 7:3-10

17:13
h *Bible prayers* (NT): v. 13; Luke 17:15. (Matt. 6:9; Luke 11:2, *note*)

17:14
i Lev. 13:1-59; Matt. 8:4; Luke 5:14
j *Miracles* (NT): v. 14; Luke 17:19. (Matt. 8:3; Acts 28:8, *note*)

17:15
k *Bible prayers* (NT): vv. 15-16; Luke 18:11. (Matt. 6:9; Luke 11:2, *note*)
l Luke 5:25; 18:43

17:16
m 2 Kin. 17:24; Luke 9:52-53; John 4:9

17:19
n Matt. 9:22
o *Faith:* v. 19; Luke 18:42. (Gen. 3:20; Heb. 11:39, *note*)
p *Miracles* (NT): v. 19; Luke 18:43. (Matt. 8:3; Acts 28:8, *note*)

17:20
q See Matt. 6:33, *note*

17:21
r See Matt. 6:33, *note*
s Matt. 12:28; Rom. 14:17

17:22
t Matt. 9:15
u See Matt. 8:20, *note*

17:23
v Matt. 24:23; cp. Luke 21:8
w Cp 1 John 4:1

17:24
x See Matt. 8:20, *note*

17:25
y Luke 9:22

17:26
z Matt. 24:37-39
aa Gen. 6:5-7
bb Gen. 6:8-13
cc 1 Pet. 3:20
dd See Matt. 8:20, *note*

17:20 observation. Or *outward show.* John 18:36; see v. 21, *note.*

17:21 within you. The Greek word *entos* carries the force of *in the midst.* It could not be said of a self-righteous, Christ-rejecting Pharisee that the kingdom of God, as to its spiritual content, was "within" his *heart.* Our Lord's whole answer, designedly enigmatic to the Pharisees (compare Matt. 13:10–13), has a dispensational meaning. The kingdom in its outward form, as covenanted to David (2 Sam. 7:16, *note*) and described by the prophets (Zech. 12:8, *note*) had been rejected by the Jews, so that, during this present age, it would "not come with observation" (literally "outward show") but in the hearts of men (see Luke 19:11–12; Acts 1:6–8, *note;* Rom. 14:17). Meantime, the kingdom was actually "in the midst" of the Pharisees in the persons of the King and His disciples. Ultimately the kingdom of heaven will come visibly to earth at our Lord's second coming. See v. 24.

married wives, they were given in marriage, until the [a]day that Noah entered the ark, and the flood came and [b]destroyed them all.

28 "Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built;

29 "but on the [c]day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed *them* all.

30 "Even so will it be in the [d]day when the [e]Son of Man is [f]revealed.

31 "In that day, he who is on the housetop, and his goods *are* in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back.

32 "Remember Lot's [g]wife.

33 [h]"Whoever seeks to save his life will lose it, and whoever loses his life will preserve it.

34 "I tell you, in that night there will be two *men* in one bed: the one will be taken and the other will be left.

35 [i]"Two *women* will be grinding together: the one will be taken and the other left."

36 "Two *men* will be in the field: the one will be taken and the other left."*

37 And they answered and said to Him, "Where, Lord?" So He said to them, [j]"Wherever the body is, there the eagles will be gathered together."

Two parables on prayer (vv. 1–14)

(1) Persistence rewarded

18 THEN He spoke a [k]parable to them, that men [l]always ought to pray and not lose heart,

2 saying: "There was in a certain city a judge who did not fear God nor regard man.

3 "Now there was a widow in that city; and she came to him, saying, 'Get justice for me from my adversary.'

4 "And he would not for a while; but afterward he said within himself, 'Though I do not fear God nor regard man,

5 'yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.' "

6 Then the Lord said, "Hear what the unjust judge said.

7 "And shall God not avenge His own [m]elect who cry out day and night to Him, though He bears [n]long with them?

8 "I tell you that He will avenge them speedily. Nevertheless, when the [o]Son of Man [p]comes, will He really find [q]faith on the earth?"

(2) The Pharisee and tax collector: proper and improper attitudes

9 Also He spoke this [r]parable to some who [s]trusted in themselves that they were [t]righteous, and despised others:

10 "Two men went up to the temple to pray, one a Pharisee and the other a tax collector.

11 "The [u]Pharisee stood and [v]prayed thus with himself, 'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector.

12 'I fast twice a week; I give tithes of all that I possess.'

13 "And the tax collector, standing afar off, would not so much as raise *his* eyes to heaven, but beat his breast, saying, 'God, be merciful to me a [w]sinner!'

14 "I tell you, this man went down to his house [x]justified *rather* than the other; for everyone who exalts himself will be humbled, and [y]he who humbles himself will be exalted."

***17:36** NU-Text and M-Text omit verse 36.

17:27
a Gen. 7:1-16
b Gen. 7:19-23; cp. 1 Thess. 5:3

17:29
c Gen. 19:29; 2 Pet. 2:6-7

17:30
d *Day* (of the LORD): vv. 30-37; Luke 21:27. (Ps. 2:9; Rev. 19:19, *note*)
e See Matt. 8:20, *note*
f *Christ* (second advent): vv. 30-31; Luke 18:8. (Deut. 30:3; Acts 1:11, *note*)

17:32
g Gen. 19:26

17:33
h Matt. 16:25

17:35
i Matt. 24:40-41

17:37
j *Armageddon* (battle of): v. 37; Rev. 16:14. (Is. 10:27; Rev. 19:17, *note*)

18:1
k *Parables* (NT): vv. 1-14; Luke 18:9. (Matt. 5:13; Luke 21:29, *note*)
l Rom. 12:12; 1 Thess. 5:17

18:7
m *Election* (corporate): v. 7; John 6:37. (Deut. 7:6; 1 Pet. 5:13, *note*)
n Cp. 2 Pet. 3:9

18:8
o See Matt. 8:20, *note*
p *Christ* (second advent): v. 8; Luke 21:27. (Deut. 30:3; Acts 1:11, *note*)
q *Apostasy:* v. 8; 2 Thess. 2:3. (Luke 18:8; 2 Tim. 3:1, *note*)

18:9
r *Parables* (NT): vv. 1-14; Luke 19:11. (Matt. 5:13; Luke 21:29, *note*)
s Prov. 30:12
t See Rom. 10:3, *note*

18:11
u See Matt. 3:7, *note*
v *Bible prayers* (NT): vv. 11-13; Luke 18:38. (Matt. 6:9; Luke 11:2, *note*). Cp. Is. 1:15; Rev. 3:17

18:13
w See Rom. 3:23, *note*

18:14
x *Justification:* v. 14; Acts 13:39. (Luke 18:14; Rom. 3:28, *note*)
y Matt. 23:12; cp. James 4:6; 1 Pet. 5:5-6

18:8 faith. Literally *the faith.* The reference is not to personal faith but to belief in the whole body of revealed truth. (Compare Rom. 1:5; 1 Cor. 16:13; 2 Cor. 13:5; Col. 1:23; 2:7; Titus 1:13; Jude 3. See v. 8 *marg.,* Apostasy; 2 Tim. 3:1, *note.*)

18:13 merciful. That is, *propitiated.* Greek *hilaskomai,* used in the Septuagint and NT in connection with the mercy seat (Ex. 25:17,18,21; Heb. 9:5). An instructed Jew, the tax collector was thinking, not of mercy alone, but of the blood-sprinkled mercy seat (Lev. 16:5, *note;* see also Propitiation, Rom. 3:25, *note*). His prayer might be paraphrased, "Be toward me as You are when You look on the atoning blood." The Bible knows nothing of divine forgiveness apart from sacrifice (see Matt. 26:28, *note*).

Jesus blesses little children
(Matt. 19:13–15; Mark 10:13–16)

15 Then they also brought infants to Him that He might touch them; but when the disciples saw *it,* they [a]rebuked them.

16 But Jesus called them to *Him* and said, "Let the little children come to Me, and do not forbid them; for of [b]such is the [c]kingdom of God.

17 "Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it."

The rich young ruler
(Matt. 19:16–30; Mark 10:17–31; cp. Luke 10:25–37)

18 Now a certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit [d]eternal life?"

19 So Jesus said to him, "Why do you call Me good? No one *is* good but [e]One, *that is,* God.

20 "You [f]know the [g]commandments: *'Do not commit adultery,' 'Do not [h]murder,' 'Do not steal,' 'Do not bear false witness,' 'Honor your father and your mother.'* "

21 And he said, "All [i]these things I have kept from my youth."

22 So when Jesus heard these things, He said to him, "You still [j]lack one thing. Sell all that you have and distribute to the poor, and you will have [k]treasure in heaven; and come, follow Me."

23 But when he [l]heard this, he became very [m]sorrowful, for he was very rich.

24 And when Jesus saw that he became very sorrowful, He said, [n]"How hard it is for those who have riches to enter the kingdom of God!

25 "For it is easier for a camel to go through the eye of a needle than for a rich man to enter the [o]kingdom of God."

26 And those who heard it said, "Who then can be [p]saved?"

27 But He said, "The things which are impossible with men are [q]possible with God."

Reward for sacrifice

28 Then Peter said, "See, we have [r]left all* and followed You."

29 So He said to them, "Assuredly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the [s]kingdom of God,

30 "who shall not receive [t]many times more in this present time, and in the age to come eternal life."

Jesus again foretells His death and resurrection (Matt. 20:17–19; Mark 10:32–34)

31 Then He took the twelve aside and said to them, "Behold, we are [u]going up to Jerusalem, and all things that are [v]written by the prophets concerning the [w]Son of Man will be accomplished.

32 "For He will be [x]delivered to the Gentiles and will be mocked and insulted and spit upon.

33 "They will scourge *Him* and kill Him. And the third day He will rise again."

34 But they understood none of these things; this saying was [y]hidden from them, and they did not know the things which were spoken.

Bartimaeus receives his sight
(Mark 10:46–52; cp. Matt. 20:29–34)

35 Then it happened, as He was coming near Jericho, that a certain [z]blind man sat by the road begging.

36 And hearing a multitude passing by, he asked what it meant.

37 So they told him that Jesus of Nazareth was passing by.

38 And he cried out, [aa]saying, "Jesus, [bb]Son of David, have mercy on me!"

39 Then those who went before [cc]warned him that he should be quiet; but he cried out all the more, [dd]"Son of David, have mercy on me!"

40 So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him,

41 saying, "What do you want Me

18:15
a v. 39

18:16
b Matt. 18:3
c See Matt. 6:33, *note*

18:18
d *Life* (eternal): vv. 18,30; John 1:4. (Matt. 7:14; Rev. 22:19, *note*)

18:19
e Ps. 86:5; 119:68

18:20
f Mark 10:19
g *Law* (of Moses): v. 20; Luke 20:28. (Ex. 19:1; Gal. 3:24, *note*). Ex. 20:3-17; Deut. 5:7-21
h See Ex. 20:13, *note*

18:21
i Phil. 3:6

18:22
j Cp. James 2:10
k Matt. 6:19-20; 1 Tim. 6:19

18:23
l Cp. Ezek. 33:31
m Cp. Matt. 6:24

18:24
n Matt. 19:24; Mark 10:24; 1 Tim. 6:9-10; cp. Prov. 11:28

18:25
o See Matt. 6:33, *note*

18:26
p See Rom. 1:16, *note*

18:27
q Job 42:2; Jer. 32:17

18:28
r Matt. 19:27; cp. Phil. 3:7-9

18:29
s See Matt. 6:33, *note*

18:30
t Cp. Job 42:10-17

18:31
u Luke 9:51
v *Inspiration:* vv. 31-33; Luke 19:46. (Ex. 4:15; 2 Tim. 3:16, *note*). Ps. 22; Is. 53
w See Matt. 8:20, *note*

18:32
x Matt. 17:22; Luke 23:1; Acts 3:13

18:34
y Mark 9:32; Luke 9:45

18:35
z See Matt. 20:30, *note*

18:38
aa *Bible prayers* (NT): v. 38; Luke 18:41. (Matt. 6:9; Luke 11:2, *note*). Cp. Is. 1:15; Rev. 3:17
bb Matt. 9:27

18:39
cc v. 15
dd Matt. 9:27

***18:28** NU-Text reads *our own.*

18:25 needle. Greek *raphis,* a sewing needle.

18:30 age. Greek *aiōn.* See Mark 10:30, *note.*

to do for you?" He [a]said, "Lord, that I may receive my sight."

42 Then Jesus said to him, "Receive your sight; your [b]faith has made you well."

43 And immediately he [c]received his sight, and followed Him, [d]glorifying God. And all the people, when they saw *it,* gave praise to God.

Conversion of Zacchaeus

19 THEN *Jesus* entered and passed through [e]Jericho.

2 Now behold, *there was* a man named Zacchaeus who was a chief tax collector, and he was rich.

3 And he sought to [f]see who Jesus was, but could not because of the crowd, for he was of short stature.

4 So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that *way.*

5 And when Jesus came to the place, He looked up and saw him,* and said to him, "Zacchaeus, make haste and come down, for today I must [g]stay at your house."

6 So he made haste and came down, and received Him joyfully.

7 But when they saw *it,* they all complained, saying, "He has gone to be a guest with a man who is a [h]sinner."

8 Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the [i]poor; and if I have taken anything from anyone by false accusation, I [j]restore fourfold."

9 And Jesus said to him, "Today [k]salvation has come to this house, because he also is a son of [l]Abraham;

10 "for the [m]Son of Man has come to [n]seek and to [o]save that which was lost."

The ten minas: parable of long journey (see Luke 17:21, note, and Acts 1:6–8, note)

11 Now as they heard these things, He spoke another [p]parable, because He was near Jerusalem and because they thought the [q]kingdom of God would appear [r]immediately.

12 Therefore He said: "A certain nobleman went into a [s]far country to receive for himself a kingdom and to return.

13 "So he called ten of his [t]servants, delivered to them ten [u]minas,* and said to them, [v]'Do business till I come.'

14 "But his citizens hated him, and sent a delegation after him, saying, 'We will [w]not have this *man* to [x]reign over us.'

15 "And so it was that when he returned, having received the [y]kingdom, he then commanded these servants, to whom he had given the [z]money, to be called to him, that he might know how much every man had gained by trading.

16 "Then came the first, saying, 'Master, your [aa]mina has earned ten minas.'

17 "And he said to him, [bb]'Well *done,* good servant; because you were [cc]faithful in a very little, [dd]have authority over ten cities.'

18 "And the second came, saying, 'Master, your mina has earned five [ee]minas.'

19 "Likewise he said to him, 'You also be over five cities.'

20 "Then another came, saying, 'Master, here is your mina, which I have kept put away in a handkerchief.

21 'For I [ff]feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.'

22 "And he said to him, 'Out of your own [gg]mouth I will judge you, *you* wicked servant. You knew that I was an austere man, collecting what

*19:5 NU-Text omits *and saw him.*
*19:13 The *mina* (Greek *mna*, Hebrew *minah*) was worth about three months' salary.

18:41
a *Bible prayers* (NT): v. 41; Luke 22:32. (Matt. 6:9; Luke 11:2, *note*). Cp. Is. 1:15; Rev. 3:17

18:42
b *Faith:* v. 42; Luke 23:42. (Gen. 3:20; Heb. 11:39, *note*)

18:43
c *Miracles* (NT): v. 43; Luke 22:51. (Matt. 8:3; Acts 28:8, *note*)
d Luke 5:26; Acts 4:21

19:1
e Josh. 6:26; 1 Kin. 16:34

19:3
f John 12:21

19:5
g Cp. John 14:23

19:7
h Luke 5:30; 15:2; see Rom. 3:23, *note*

19:8
i Ps. 41:1
j Cp. Lev. 6:1-5; Num. 5:6-7; Prov. 6:30-31

19:9
k See Rom. 1:16, *note*
l Gal. 3:7

19:10
m See Matt. 8:20, *note*
n Matt. 9:13; Mark 2:17; 10:45; Luke 5:32; Rom. 5:8
o See Rom. 1:16, *note*

19:11
p *Parables* (NT): vv. 11-27; Luke 20:9. (Matt. 5:13; Luke 21:29, *note*)
q See Matt. 6:33, *note*
r Cp. Luke 17:20-21

19:12
s Matt. 25:14; Mark 13:34

19:13
t Cp. Luke 12:37-38; 17:10
u See Coinage (NT), Matt. 5:26, *note*
v Cp. 1 Pet. 4:10-11; 5:2-4

19:14
w Cp. Ps. 2:2-3; Matt. 21:38; John 1:11
x Cp. 1 Cor. 15:25; Rev. 11:15

19:15
y See Matt. 6:33, *note*
z See Coinage (NT), Matt. 5:26, *note*

19:16
aa See Coinage (NT), Matt. 5:26, *note*

19:17
bb Matt. 25:21,23
cc Luke 16:10; cp. 1 Cor. 4:2
dd *Rewards:* vv. 17-19; Luke 19:24. (Dan. 12:3; 1 Cor. 3:14, *note*). Cp. Rev. 2:26-28

19:18
ee See Coinage (NT), Matt. 5:26, *note*

19:21
ff Cp. Rom. 8:15; 2 Tim. 1:6-7; James 2:19

19:22
gg 2 Sam. 1:16; Job 15:6; Matt. 12:37; cp. Rom. 3:19; Titus 3:11

18:42 made you well. Or *saved you.* See Rom. 1:16, *note.*

19:8 fourfold. This was in strict accord with Jewish standards of rectitude (Ex. 22:1).

Zacchaeus: A rich tax collector who made a great effort to see Jesus. He became a follower of Jesus and repaid everyone he had cheated.

Abraham: *of a great multitude.* A man chosen by God to become the father of the great nation Israel. God promised Abraham that he would have descendants as numerous as the stars in the heavens. Abraham was revered throughout generations for his great faith.

I did not deposit and [a]reaping what
I did not sow.
23 'Why then did you not put my
[b]money in the bank, that at my
coming I might have collected it
with interest?'
24 "And he said to those who stood
by, 'Take the [c]mina from him, and
[de]give *it* to him who has ten minas.'
25 ("But they said to him, 'Master,
he has ten minas.')
26 'For I say to you, that [f]to every-
one who has will be given; and
from him who does not have, even
what he has will be taken away
from him.
27 'But bring here those [g]enemies
of mine, who did not want me to
reign over them, and [h]slay *them* be-
fore me.' "

IV. The Rejection of Christ, and His Death, 19:28—23:56

Triumphal entry of Jesus (Matt. 21:1–9; Mark 11:1–10; John 12:12–19; cp. Zech. 9:9)

28 When He had said this, He
went on [i]ahead, going up to
Jerusalem.
29 And it came to pass, when He
drew near to Bethphage* and [j]Beth-
any, [k]at the mountain called
[l]Olivet, *that* He sent two of His dis-
ciples,
30 saying, "Go into the village op-
posite *you,* where as you enter you
will find a colt tied, on which [m]no
one has ever sat. Loose it and bring
it here.
31 "And if anyone asks you, 'Why
are you loosing *it?*' thus you shall
say to him, [n]'Because the Lord has
need of it.' "
32 So those who were sent went
their way and found *it* just [o]as He
had said to them.
33 But as they were loosing the
colt, the owners of it said to them,
"Why are you loosing the colt?"
34 And they said, "The Lord has
need of him."
35 Then they brought him to Jesus.
And they threw their own clothes
on the colt, and they set Jesus on
him.
36 And as He went, *many* spread
their clothes on the road.
37 Then, as He was now drawing
near the descent of the [p]Mount of
Olives, the whole multitude of the
disciples began to [q]rejoice and
praise God with a loud voice for all
the mighty works they had seen,
38 saying:

"'*Blessed*[r] *is the* [s]*King who*
[t]*comes in the* [u]*name of the*
LORD*!'*
[v]Peace in heaven and glory in
the highest!"

39 And some of the [w]Pharisees
called to Him from the crowd,
"Teacher, [x]rebuke Your disciples."
40 But He answered and said to
them, "I tell you that if these should
keep silent, the [y]stones would im-
mediately cry out."

Jesus again laments over Jerusalem (cp. Matt. 23:37–39; Luke 13:34–35)

41 Now as He drew near, He saw
the city and [z]wept over it,
42 saying, [aa]"If you had known,
even you, especially in this [bb]your
day, the things *that* [cc]*make* for your
[dd]peace! But now they are hidden
from your eyes.
43 [ee]"For days will come upon you
when your enemies will build an
embankment around you, surround
you and close you in on every side,
44 [ff]"and level you, and your chil-
dren within you, to the ground; and
they will not leave in you one stone
upon another, because you did not
know the time of your [gg]visitation."

Jesus drives traders from temple (Matt. 21:12–13; Mark 11:15–18; cp. John 2:13–16)

45 Then He went into the temple
and began to drive out those who
bought and sold in it,*
46 saying to them, "It is [hh]written,
'My house is[*] *a* [ii]*house of prayer,'*
but you have made it a *'den of
thieves.'* "
47 And He was [jj]teaching daily in

***19:29** M-Text reads *Bethsphage.* ***19:45** NU-Text reads *those who were selling.* ***19:46** NU-Text reads *shall be.*

19:22
a Matt. 25:26

19:23
b See Coinage (NT), Matt. 5:26, *note*

19:24
c See Coinage (NT), Matt. 5:26, *note*
d *Rewards:* vv. 24-26; 1 Cor. 3:8. (Dan. 12:3; 1 Cor. 3:14, *note*). Cp. Rev. 2:26-28
e Cp. Rev. 2:26-28

19:26
f Matt. 13:12; Mark 4:25; Luke 8:18

19:27
g Cp. 1 Cor. 15:25; Heb. 10:13
h Cp. Ps. 2:9; Is. 63:1-6; Rev. 19:11-21

19:28
i Mark 10:32; Luke 9:51

19:29
j Matt. 26:6; John 12:1
k v. 37; cp. Zech. 14:4
l John 8:1; Acts 1:12

19:30
m Cp. Luke 23:53

19:31
n Cp. Ps. 50:10

19:32
o Luke 22:13

19:37
p John 8:1; Acts 1:12
q Luke 13:17; 18:43

19:38
r Ps. 118:26; Luke 13:35; cp. 1 Tim. 1:17
s *Kingdom* (NT): v. 38; Luke 22:29. (Matt. 2:2; 1 Cor. 15:24, *note*)
t *Christ* (first advent): v. 38; Luke 20:13. (Gen. 3:15; Acts 1:11, *note*)
u Cp. John 5:43
v Cp. Luke 2:14; Rom. 5:1; Eph. 2:14

19:39
w See Matt. 3:7, *note*
x Cp. Phil. 2:15

19:40
y Cp. Hab. 2:11

19:41
z Is. 53:3; John 11:35; cp. Rom. 12:15

19:42
aa Cp. Deut. 5:29; 32:29; Is. 48:18
bb Ps. 95:7-8; Heb. 3:13
cc Luke 1:77-79; Acts 10:36; cp. Dan. 9:24
dd Rom. 5:1

19:43
ee *Israel* (prophecies): vv. 41-44; Luke 21:20. (Gen. 12:2; Rom. 11:26, *note*)

19:44
ff 1 Kin. 9:7; Matt. 24:2; Mark 13:2; Luke 21:6
gg Luke 1:68; John 12:35

19:46
hh *Inspiration:* v. 46; Luke 20:17. (Ex. 4:15; 2 Tim. 3:16, *note*)
ii Is. 56:7; Jer. 7:11

19:47
jj Luke 21:37; 22:53

19:42 saying. As perfect Man, He wept; as Son of God, He warned (compare Is. 10:1–4).

the temple. But the chief priests, the [a]scribes, and the leaders of the people sought to [b]destroy Him,

48 and were unable to do anything; for all the people were very attentive to [c]hear Him.

Jesus' authority challenged
(Matt. 21:23–27; Mark 11:27–33)

20 NOW it happened on one of those days, as He [d]taught the people in the temple and preached the [e]gospel, *that* the chief priests and the [f]scribes, together with the elders, confronted *Him*

2 and spoke to Him, saying, "Tell us, [g]by what authority are You doing these things? Or who is he who gave You this authority?"

3 But He answered and said to them, "I also will ask you one thing, and answer Me:

4 "The [h]baptism of John—was it from heaven or from men?"

5 And they reasoned among themselves, saying, [i]"If we say, 'From heaven,' He will say, 'Why then* did you not believe him?'

6 "But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a [j]prophet."

7 So they answered [k]that they did not know where *it was* from.

8 And Jesus said to them, "Neither will I tell you by what authority I do these things."

Parable of the vineyard owner
(Matt. 21:33–46; Mark 12:1–9; cp. Is. 5:1–7)

9 Then He began to tell the people this [l]parable: "A certain man planted a [m]vineyard, leased it to vinedressers, and went into a far country for a long time.

10 "Now at vintage-time he [n]sent a servant to the vinedressers, that they might give him some of the fruit of the vineyard. But the vinedressers beat him and sent *him* away empty-handed.

11 "Again he sent another servant; and they beat him also, treated *him* shamefully, and sent *him* away empty-handed.

12 "And again he sent a third; and they wounded him also and cast *him* out.

13 "Then the owner of the vineyard said, 'What shall I do? I will [o]send my beloved son. Probably they will respect *him* when they see him.'

14 "But when the vinedressers saw him, they reasoned among themselves, saying, 'This is the [p]heir. Come, [q]let us kill him, that the inheritance may be [r]ours.'

15 "So they cast him out of the vineyard and [s]killed *him.* Therefore what will the owner of the vineyard do to them?

16 "He will come and [t]destroy those vinedressers and give the vineyard to [u]others." And when they heard *it* they said, "Certainly not!"

17 Then He looked at them and said, "What then is this that is [v]written:

'The[w] [x]stone which the builders rejected
Has become the chief cornerstone' ?

18 "Whoever falls on that stone will be [y]broken; [z]but on whomever it falls, it will grind him to powder."

Jesus answers the Herodians
(Matt. 22:15–22; Mark 12:13–17)

19 And the chief priests and the [aa]scribes that very hour sought to lay hands on Him, but they feared the people*—for they knew He had spoken this parable against them.

20 So they watched *Him,* and sent spies who pretended to be righteous, that they might seize on His words, in order to deliver Him to the power and the authority of the governor.

21 Then they asked Him, saying, "Teacher, we know that You say and teach rightly, and You do not show personal favoritism, but teach the way of God in truth:

22 "Is it lawful for us to pay taxes to Caesar or not?"

23 But He perceived their craftiness, and said to them, "Why do you [bb]test Me?*

***20:5** NU-Text and M-Text omit *then.*
***20:19** M-Text reads *but they were afraid.*
***20:23** NU-Text omits *Why do you test Me?*

19:47
a See Matt. 2:4, *note*
b Luke 20:19; John 7:19

19:48
c Luke 21:38

20:1
d Luke 21:37; 22:53
e *Gospel:* v. 1; Luke 24:47. (Gen. 12:3; Rev. 14:6, *note*)
f See Matt. 2:4, *note*

20:2
g Cp. Acts 4:7,10

20:4
h John 1:26,31

20:5
i Cp. John 5:33-36

20:6
j Matt. 14:5; Mark 6:20; Luke 7:24-29

20:7
k Job 24:13; cp. Rom. 1:18,21; 2 Cor. 4:3; 2 Thess. 2:10

20:9
l *Parables* (NT): vv. 9-18; Luke 21:29. (Matt. 5:13; Luke 21:29, *note*)
m Ps. 80:8; cp. Is. 5:1-7

20:10
n 2 Kin. 17:13-14; 2 Chr. 36:15-16; Acts 7:52; 1 Thess. 2:15; cp. Heb. 11:32-39

20:13
o *Christ* (first advent): vv. 13-15; John 1:14. (Gen. 3:15; Acts 1:11, *note*). John 3:16; Rom. 8:3; Gal. 4:4; Heb. 1:1-2

20:14
p Heb. 1:1-3
q Matt. 27:21-23
r John 11:47-48

20:15
s Luke 23:33; Acts 2:22-23; 3:15

20:16
t Cp. Prov. 1:24-31
u John 1:11-13; Rom. 11:11

20:17
v *Inspiration:* v. 17; Luke 20:37. (Ex. 4:15; 2 Tim. 3:16, *note*). See Matt. 21:44, *note*
w Ps. 118:22; 1 Pet. 2:7-8
x *Christ* (Stone): vv. 17-18; John 7:38. (Gen. 49:24; 1 Pet. 2:8, *note*)

20:18
y Is. 8:14-15
z Dan. 2:34-35,44-45

20:19
aa See Matt. 2:4, *note*

20:23
bb *Test/Tempt:* vv. 21-23; Luke 22:28. (Gen. 3:1; James 1:14, *note*)

24 "Show Me a denarius. Whose image and inscription does it have?"
They answered and said, "Caesar's."
25 And He said to them, [a] "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."
26 But they could not catch Him in His words in the presence of the people. And they [b] marveled at His answer and kept silent.

Jesus answers the Sadducees (Matt. 22:23–33; Mark 12:18–27)

27 Then some of the [c] Sadducees, who deny that there is a resurrection, came to *Him* and asked Him,
28 saying: "Teacher, [d] Moses wrote to us *that* if a man's brother dies, having a wife, and he dies without children, his [e] brother should take his wife and raise up offspring for his brother.
29 "Now there were seven brothers. And the first took a wife, and died without children.
30 "And the second* took her as wife, and he died childless.
31 "Then the third took her, and in like manner the seven also; and they left no children,* and died.
32 "Last of all the woman died also.
33 "Therefore, in the resurrection, whose wife does she become? For all seven had her as wife."
34 Jesus answered and said to them, "The sons of this age marry and are given in marriage.
35 "But those who are [f] counted worthy to attain that age, and the [g] resurrection from the dead, neither marry nor are given in marriage;
36 "nor can they [h] die anymore, for they are equal to the [i] angels and are sons of God, [j] being sons of the resurrection.

***20:30** NU-Text ends verse 30 here.
***20:31** NU-Text and M-Text read *the seven also left no children.*

20:25
a Matt. 17:24-27; Rom. 13:7; 1 Pet. 2:13-17

20:26
b Cp. Col. 4:6

20:27
c Matt. 16:1,6,12; Acts 4:1-2; 23:6-8; see Matt. 3:7, *note*

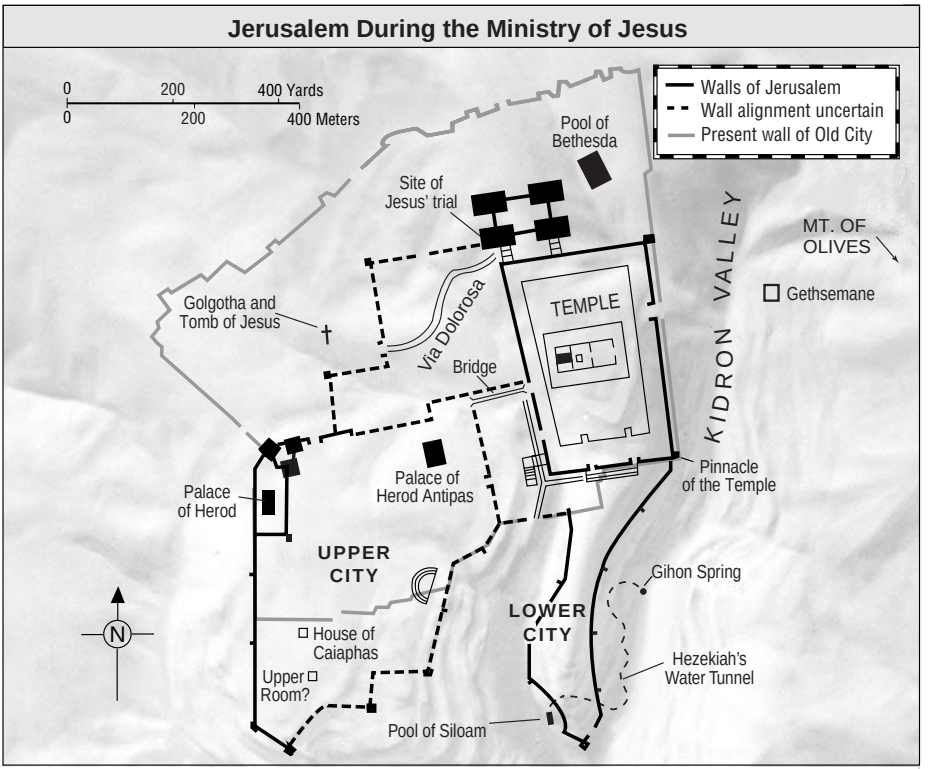
20:28
d *Law* (of Moses): v. 28; Luke 24:27. (Ex. 19:1; Gal. 3:24, *note*). Deut. 25:5-6
e Cp. Gen. 38:8-10

20:35
f Phil. 3:11; cp. Luke 21:36; 2 Thess. 1:5; Rev. 3:4
g *Resurrection:* vv. 27-38; Luke 24:6. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

20:36
h *Death* (physical): v. 36; Rom. 5:12. (Gen. 2:17; Heb. 9:27, *note*). Cp. 1 Cor. 15:42,49,52
i See Heb. 1:4, *note*
j Rom. 8:23; 1 John 3:2

20:24 denarius. See Coinage (NT), Matt. 5:26, *note*.

20:34,35 age. Greek *aiōn*. See Mark 10:30, *note*.



37 "But even [a]Moses [b]showed in the *burning* bush *passage* that the dead are raised, when he called the Lord *'the God of Abraham, the God of Isaac, and the God of Jacob.'*
38 "For He is not the God of the dead but of the [c]living, for all live to Him."

Jesus questions and denounces the scribes (cp. Matt. 22:41—23:36; Mark 12:35–40)

39 Then some of the [d]scribes answered and said, "Teacher, You have spoken well."
40 But after that they dared not question Him anymore.
41 And He said to them, "How can they say that the Christ is the [e]Son of David?
42 "Now David himself [f]said in the Book of Psalms:

'The[g] LORD said to my Lord,
"Sit at My right hand,
43 *Till I make Your enemies Your footstool." '*

44 "Therefore David calls Him *'Lord'*; [h]how is He then his Son?"
45 Then, in the hearing of all the people, He said to His disciples,
46 [i]"Beware of the [j]scribes, who desire to go around in long robes, love [k]greetings in the marketplaces, the [l]best seats in the synagogues, and the best places at feasts,
47 "who [m]devour widows' houses, and for a [n]pretense make long prayers. These will receive [o]greater condemnation."

The widow's mites (Mark 12:41–44)

21 AND He looked up and saw the rich putting their gifts into the treasury,
2 and He saw also a certain [p]poor widow putting in two mites.
3 So He said, "Truly I say to you that this poor widow has put in more than all;
4 "for all these out of their abundance have put in offerings for God,* but she out of her poverty put in [q]all the livelihood that she had."

The Olivet Discourse (vv. 5–38) (Matt. 24—25; Mark 13)

5 Then, as some spoke of the [r]temple, how it was adorned with beautiful stones and donations, He said,
6 "These things which you see—the days will come in which [s]not *one* stone shall be left upon another that shall not be thrown down."

The disciples' two questions: When and What? (Matt. 24:3; Mark 13:4)

7 So they asked Him, saying, "Teacher, but when will these things be? And what sign *will there be* when these things are about to take place?"

Daniel's seventieth week of years (Dan. 9:27): the end time (Matt. 24:4–14; Mark 13:5–13)

8 [t]And He said: "Take heed that you not be [u]deceived. For many will come in My name, saying, 'I am *He,*' and, 'The time has drawn near.' Therefore* do not go after them.
9 "But when you hear of [v]wars and commotions, do not be terrified; for these things must come to pass first, but the end *will* not *come* immediately."
10 Then He said to them, "Nation will rise against nation, and kingdom against kingdom.
11 "And there will be great [w]earthquakes in various places, and famines and pestilences; and there will be fearful sights and great signs from heaven.

Suffering of apostles and believers prior to seventieth week

12 "But before all these things, [x]they will lay their hands on you and persecute *you,* delivering *you* up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake.
13 "But it will turn out for you as an occasion for [y]testimony.
14 "Therefore settle *it* in your hearts not to meditate beforehand on what you will answer;

***21:4** NU-Text omits *for God.* ***21:8** NU-Text omits *Therefore.*

20:37
a Ex. 3:1-6; Acts 7:30-32
b *Inspiration:* v. 37; Luke 20:42. (Ex. 4:15; 2 Tim. 3:16, *note*). See Matt. 21:44
20:38
c Rom. 14:8-9; Heb. 11:16
20:39
d See Matt. 2:4, *note*
20:41
e Matt. 1:1; Luke 18:38; cp. Is. 9:6-7
20:42
f *Inspiration:* vv. 42-43; Luke 21:22. (Ex. 4:15; 2 Tim. 3:16, *note*). See Matt. 21:44
g vv. 41-44; Ps. 110:1; Acts 2:34-35
20:44
h Acts 13:22-23; Rom. 1:3; 9:4-5
20:46
i Luke 12:1
j See Matt. 2:4, *note*
k Luke 11:43
l Luke 14:7
20:47
m Matt. 23:14
n Matt. 6:5-6
o Cp. Luke 10:12-14
21:2
p 2 Cor. 6:10
21:4
q 2 Cor. 8:12
21:5
r Cp. John 2:19-21
21:6
s Is. 64:10-11; Lam. 2:6-9; Mic. 3:12; Luke 19:41-44
21:8
t See Matt. 24:3, *note*
u Eph. 5:6; 2 Thess. 2:3; 1 John 4:1; cp. 2 Cor. 11:13-15; 2 Tim. 3:13; Rev. 12:9
21:9
v Rev. 6:4
21:11
w Rev. 6:12
21:12
x John 16:2; Rev. 2:10
21:13
y Phil. 1:12-14

21:2 mites. Smallest coin. See Coinage (NT), Matt. 5:26, *note.*

15 "for I will give you a mouth and
wisdom which all your adversaries
will not be able to contradict or re-
sist.
16 "You will be betrayed even by
parents and brothers, relatives and
friends; and they will put *some* of
you to death.
17 "And you will be hated by all
for My name's sake.
18 "But not a hair of your head
shall be lost.
19 "By your patience possess your
souls.

Destruction of Jerusalem foretold

20 "But when you see Jerusalem
[a]surrounded by armies, then know
that its [b]desolation is near.
21 "Then let those who are in Ju-
dea flee to the mountains, let those
who are in the midst of her depart,
and let not those who are in the
country enter her.
22 "For these are the [c]days of
vengeance, that [d]all things which
are [e]written may be fulfilled.
23 "But woe to those who are
pregnant and to those who are nurs-
ing babies in those days! For there
will be great distress in the land and
wrath upon this people.
24 "And they will fall by the edge
of the sword, and be led away cap-
tive into all nations. And Jerusalem
will be trampled by Gentiles until
the [f]times of the Gentiles are ful-
filled.

Return of Christ to earth at the close of the tribulation (Matt. 24:27–31; Mark 13:24–27)

25 "And there will be [g]signs in the
sun, in the moon, and in the stars;
and on the earth distress of nations,
with [h]perplexity, the sea and the
waves roaring;
26 "men's hearts failing them from
fear and the expectation of those
things which are coming on the
earth, for the powers of the heavens
will be shaken.
27 "Then they will see the [i]Son of
Man [j]coming [k]in a cloud with pow-
er and great glory.
28 "Now when these things begin
to happen, look up and lift up your
heads, because your [l]redemption
draws near."

Parable of the fig tree (Matt. 24:32–35; Mark 13:28–31)

29 Then He spoke to them a [m]par-
able: "Look at the fig tree, and all
the trees.
30 "When they are already bud-
ding, you see and know for your-
selves that summer is now near.
31 "So you also, when you see

21:20

a *Israel* (prophecies): v. 20; John 1:31. (Gen. 12:2; Rom. 11:26, *note*)

b *Tribulation* (the great): vv. 20-26; Rev. 3:10. (Ps. 2:5; Rev. 7:14, *note*)

21:22

c *Day* (of destruction): v. 22; Luke 21:35. (Job 21:30; Rev. 20:11, *note*)

d Is. 65:12-15

e *Inspiration:* v. 22; Luke 22:22. (Ex. 4:15; 2 Tim. 3:16, *note*)

21:24

f *Times of the Gentiles:* v. 24; Rev. 11:2. (Deut. 28:49; Rev. 16:19, *note*)

21:25

g Is. 13:9-10,13; 2 Pet. 3:10-12

h Cp. 2 Chr. 15:5-6

21:27

i See Matt. 8:20, *note*

j *Christ* (second advent): v. 27; John 14:3. (Deut. 30:3; Acts 1:11, *note*). 2 Thess. 1:7-10

k *Day* (of the LORD): v. 27; Luke 21:34. (Ps. 2:9; Rev. 19:19, *note*)

21:28

l See Rom. 3:24, *note*

21:29

m *Parables* (NT): vv. 29-33. (Matt. 5:13; Luke 21:29, *note*)

21:20 when you see Jerusalem. Two sieges of Jerusalem are in view in the Olivet Discourse, the one fulfilled in A.D. 70, and the other yet to be fulfilled at the end of the age. Here the reference is to the siege by Titus, A.D. 70, when the city was taken and vv. 20–24 literally fulfilled. These horrors illustrate the conditions in Palestine at the time of the end, but neither v. 20 nor v. 24 is included in the accounts of the Olivet Discourse given by Matthew and Mark. The references in Matt. 24:15–28 and Mark 13:14–26 are to the final siege, when the city will be taken by enemies but delivered by the return of the Lord to the earth (Rev. 19:11–21; Zech. 14:2–4). In Luke the sign is Jerusalem being surrounded by armies (21:20); in Matt. 24:15 and Mark 13:14 the sign is the abomination of desolation in the Holy Place (2 Thess. 2:4; Rev. 13:12–15).

21:24 trampled. The "times of the Gentiles" began with the captivity of Judah under Nebuchadnezzar (2 Chr. 36:1–21). Since that time Jerusalem has been, as Christ said, "trampled by Gentiles." See *marg.* also.

21:27 coming in a cloud. This is clearly the return of Christ in which He comes to the earth, not His return to translate the Church. Signs in the sun, moon, and stars, and the shaking of the heavens do not accompany the rapture but are phenomena that will take place after the Church is gone (compare 2 Pet. 3:10–13; Rev. 6:12–17).

21:29 PARABLES IN THE NEW TESTAMENT, SUMMARY

In the NT, as in the OT, a parable is a similitude used to teach or enforce a truth (see Zech. 11:7, *note*). No one in Scripture record is as generous in the use of the parabolic method of teaching as Christ, who employs it liberally to illustrate important spiritual truths, with stories of things familiar in the natural realm.

Asked by His disciples why He spoke in parables, our Lord admitted two purposes: that (a) His followers might know the mysteries of the kingdom; and (b) those whose hearts were hardened might neither hear nor understand the same doctrine (Matt. 13:10–17).

Parables in the NT fall into three classifications: (1) general, e.g. Mark 9:50; Luke 10:30–37; 18:9–14; Rom. 7:1–6; (2) pertaining to the Church Age, e.g. Matt. 13:3–9,18–23; and (3) relating to the Messianic kingdom, e.g. Matt. 24:45–51; Luke 14:16–24.

these things happening, know that the [a]kingdom of God is [b]near.
32 "Assuredly, I say to you, this [c]generation will by no means pass away till all things take place.
33 [d]"Heaven and earth will pass away, but My [e]words will by no means pass away.

Watchfulness enjoined
(Matt. 24:36–51; Mark 13:32–37)

34 "But take heed to yourselves, lest your hearts be weighed down with carousing, [f]drunkenness, and [g]cares of this life, and that [h]Day come on you unexpectedly.
35 [i]"For [j]it will come as a snare on all those who dwell on the face of the whole earth.
36 [k]"Watch therefore, and [l]pray always that you may be counted [m]worthy* to escape all these things that will come to pass, and to stand before the Son of Man."
37 And in the daytime He was teaching in the temple, but at night He went out and stayed on the mountain called Olivet.
38 Then early in the morning all the people came to Him in the temple to hear Him.

Judas agrees to betray Jesus
(Matt. 26:14–16; Mark 14:1–2,10–11)

22 NOW the Feast of Unleavened Bread drew near, which is called [n]Passover.
2 And the chief priests and the [o]scribes sought how they might kill Him, for they feared the people.
3 Then [p]Satan entered Judas, surnamed Iscariot, who was numbered among the [q]twelve.
4 So he went his way and conferred with the chief priests and captains, how he might betray Him to them.
5 And they were glad, and [r]agreed to give him money.
6 So he promised and sought opportunity to [s]betray Him to them in the absence of the multitude.

Preparation for the Passover
(Matt. 26:17–19; Mark 14:12–16)

7 Then came the Day of Unleavened Bread, when the Passover must be killed.
8 And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat."
9 So they said to Him, "Where do You want us to prepare?"
10 And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters.
11 "Then you shall say to the master of the house, 'The Teacher says to you, [t]"Where is the guest room where I may eat the [u]Passover with My disciples?" '
12 "Then he will show you a large, furnished upper room; there make ready."
13 So they went and [v]found it just as He had said to them, and they prepared the Passover.

The last Passover (Matt. 26:20; Mark 14:17; John 13:1–17)

14 When the hour had come, He sat down, and the [w]twelve* apostles with Him.
15 Then He said to them, "With *fervent* desire I have desired to [x]eat [y]this Passover with you before I suffer;
16 "for I say to you, I will no longer eat of it [z]until it is fulfilled in the kingdom of God."
17 Then He took the [aa]cup, and gave thanks, and said, "Take this and divide *it* among yourselves;
18 "for I say to you,* I will not drink of the fruit of the vine until the [bb]kingdom of God comes."

The Lord's Supper instituted
(Matt. 26:26–29; Mark 14:22–25; cp. John 13:12–30; 1 Cor. 11:23–26)

19 And He took bread, gave thanks and broke *it,* and gave *it* to them, saying, "This is My [cc]body which is given for you; [dd]do this in remembrance of Me."
20 Likewise He also *took* the cup after supper, saying, "This cup *is* the [ee]new covenant in My [ff]blood, which is [gg]shed for you.

***21:36** NU-Text reads *may have strength.*
***22:14** NU-Text omits *twelve.* ***22:18** NU-Text adds *from now on.*

21:31
a See Matt. 6:33, *note*
b See Matt. 4:17, *note*

21:32
c See Matt. 24:34, *note*

21:33
d Is. 51:6; Heb. 1:10-11; 2 Pet. 3:7,10,12
e Is. 40:8; Luke 16:17; 1 Pet. 1:24-25

21:34
f Rom. 13:13
g Luke 8:14
h *Day* (of the LORD): vv. 34-35; Acts 2:20. (Ps. 2:9; Rev. 19:19, *note*)

21:35
i 1 Thess. 5:2-3; 2 Pet. 3:10; Rev. 16:15
j *Day* (of destruction): v. 35; 2 Thess. 1:8. (Job 21:30; Rev. 20:11, *note*)

21:36
k Matt. 25:13
l Luke 18:1; Eph. 6:18; Col. 4:2; 1 Thess. 5:17
m Luke 20:35

22:1
n See Ex. 12:11, *note*

22:2
o See Matt. 2:4, *note*

22:3
p *Satan:* vv. 3-6; Luke 22:31. (Gen. 3:1; Rev. 20:10, *note*)
q Matt. 10:2-4

22:5
r Zech. 11:12; cp. 1 Tim. 6:10

22:6
s vv. 3-6,21-23,47-48; Ps. 41:9

22:11
t Cp. Luke 2:7
u See Ex. 12:11, *note*

22:13
v Luke 19:32

22:14
w Matt. 10:2-4

22:15
x Cp. Heb. 9:11-12,26 with Heb. 10:1-9
y Cp. 1 Cor. 5:7

22:16
z v. 30; cp. Rev. 19:9

22:17
aa v. 20

22:18
bb See Matt. 6:33, *note*

22:19
cc 1 Pet. 2:24
dd 1 Cor. 11:23-26

22:20
ee *Covenant* (New): v. 20; Rom. 11:27. (Is. 61:8; Heb. 8:8, *note*)
ff 1 Cor. 10:16
gg *Sacrifice* (of Christ): vv. 19-20; Luke 23:33. (Gen. 3:15; Heb. 10:18, *note*)

22:14 When the hour. For the order of events on the night of the Passover Supper, see Matt. 26:20, *note.*

Jesus predicts His betrayal (Matt. 26:21–25; Mark 14:18–21; John 13:18–30)

21 "But behold, the hand of My [a]betrayer *is* with Me on the table.
22 "And truly the [b]Son of Man goes [c]as it [d]has been determined, but woe to that man by whom He is betrayed!"
23 Then they began to question among themselves, which of them it was who would do this thing.

Renewed strife over who should be the greatest (Matt. 20:20–28; Mark 9:33–37; 10:35–45; John 13:1–17)

24 Now there was also a dispute among them, as to which of them should be considered the [e]greatest.
25 And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.'
26 [f]"But not so *among* you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves.
27 "For who *is* greater, he who sits at the table, or he who serves? *Is* it not he who sits at the table? Yet I am among you as the One who [g]serves.

The apostles' reward in future kingdom (Matt. 19:27–30; Mark 10:28–31; cp. Rev. 3:31)

28 "But you are those who have continued with Me in My [h]trials.
29 "And I bestow upon you a [i]kingdom, just as My Father bestowed *one* upon Me,
30 "that you may eat and drink at My table in My kingdom, and [j]sit on thrones [k]judging the twelve [l]tribes of Israel."

Jesus foretells Peter's denial (Matt. 26:30–35; Mark 14:26–31; John 13:36–38)

31 And the Lord said,* "Simon, Simon! Indeed, [m]Satan has [n]asked for you, that he may [o]sift *you* as wheat.
32 "But I have [p]prayed for you, that your faith should not fail; and when you have returned to *Me,* [q]strengthen your brethren."
33 But he said to Him, "Lord, I am ready to go with You, both to prison and to death."
34 Then He said, "I tell you, Peter, the rooster shall not crow this day before you will [r]deny three times that you know Me."

Disciples warned of coming conflict (cp. John 14—16; contra. Matt. 10:9–13)

35 And He said to them, [s]"When I sent you without money bag, knapsack, and sandals, did you lack anything?" So they said, "Nothing."
36 Then He said to them, "But now, he who has a money bag, let him take *it,* and likewise a knapsack; and he who has no sword, let him sell his garment and buy one.
37 "For I say to you that this which is [t]written must still be accomplished in Me: *'And He was [u]numbered with the [v]transgressors.'* For the things concerning Me have an end."
38 So they said, "Lord, look, here *are* two swords." And He said to them, "It is enough."

Jesus' agony in the garden (Matt. 26:36–46; Mark 14:32–42; cp. Heb. 5:7–8)

39 Coming out, He went to the [w]Mount of Olives, as He was accustomed, and His disciples also followed Him.
40 When He came to the place, He said to them, "Pray that you may not enter [x]into [y]temptation."
41 And He was withdrawn from

***22:31** NU-Text omits *And the Lord said.*

22:21
a John 13:21,26-27

22:22
b See Matt. 8:20, *note*
c John 17:12; Acts 2:23
d *Inspiration:* v. 22; Luke 22:37. (Ex. 4:15; 2 Tim. 3:16, *note*). Ps. 41:9; 55:12-14

22:24
e v. 26; Luke 9:46-48

22:26
f 1 Pet. 5:3

22:27
g Luke 12:37; Phil. 2:7; cp. 1 Cor. 9:19

22:28
h *Test/Tempt:* v. 28; Luke 22:31. (Gen. 3:1; James 1:14, *note*). Cp. Heb. 4:15

22:29
i *Kingdom* (NT): vv. 29-30; Luke 23:42. (Matt. 2:2; 1 Cor. 15:24, *note*). See Matt. 3:2, *note*

22:30
j Matt. 19:28; Rev. 3:21
k Cp. 1 Cor. 6:2
l Cp. Rev. 7:4-8; 21:12

22:31
m *Satan:* v. 31; John 8:44. (Gen. 3:1; Rev. 20:10, *note*)
n 1 Pet. 5:8
o *Test/Tempt:* vv. 31-32; Luke 22:40. (Gen. 3:1; James 1:14, *note*). Cp. Heb. 4:15

22:32
p *Bible prayers* (NT): v. 32; Luke 22:42. (Matt. 6:9; Luke 11:2, *note*)
q John 21:15-17; 2 Pet. 1:10-15

22:34
r Cp. Rev. 3:8

22:35
s Luke 9:3; 10:4; cp. 1 Kin. 17:2-6

22:37
t *Inspiration:* v. 37; Luke 23:30. (Ex. 4:15; 2 Tim. 3:16, *note*). Ps. 41:9; 55:12-14
u Is. 53:12; Mark 15:28.
v See Rom. 3:23, *note*

22:39
w Luke 21:37

22:40
x Luke 11:4
y *Test/Tempt:* v. 40; Luke 22:46. (Gen. 3:1; James 1:14, *note*). Cp. Heb. 4:15

22:31 wheat. Peter was, as it were, the wheat; his self-confidence, the chaff. Compare John 5:24; 10:28; Rom. 6:1–2; 1 John 1:8; 2:1.

22:37 accomplished in Me. At this point Christ emphatically applies to Himself a portion of Is. 53. Therefore, to deny that the fifty-third chapter of Isaiah predicts Christ's suffering is to contradict the Savior's own interpretation of the prophecy. For another authentication of the central meaning of Is. 53, see Acts 8:32–35. **numbered.** For divine imputation see James 2:23, *note*.

them about a stone's throw, and He knelt down and prayed,

42 [a]saying, "Father, if it is Your will, take this [b]cup away from Me; nevertheless [c]not My will, but Yours, be done."

43 Then [d]an [e]angel appeared to Him from heaven, strengthening Him.

44 And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.*

45 When He rose up from prayer, and had come to His disciples, He found them sleeping from sorrow.

46 Then He said to them, "Why do you [f]sleep? Rise and [g]pray, lest you enter into [h]temptation."

Jesus betrayed by Judas
(Matt. 26:47–54; Mark 14:43–47; John 18:2–11)

47 And while He was still speaking, behold, a [i]multitude; and he who was called [j]Judas, one of the twelve, went before them and drew near to Jesus to kiss Him.

48 But Jesus said to him, "Judas, are you betraying the [k]Son of Man with a [l]kiss?"

49 When those around Him saw what was going to happen, they said to Him, "Lord, shall we strike with the sword?"

50 And one of them struck the servant of the high priest and cut off his right ear.

51 But Jesus answered and said, "Permit even this." And He touched his ear and [m]healed him.

52 Then Jesus said to the chief priests, captains of the temple, and the elders who had come to Him, "Have you come out, as against a [n]robber, with swords and clubs?

53 "When I was with you daily in the [o]temple, you did not try to seize Me. But this is your [p]hour, and the power of darkness."

Jesus' arrest; Peter's three denials (Matt. 26:55–58,69–75; Mark 14:48–54,66–72; John 18:15–18,25–27)

54 Having arrested Him, they [q]led *Him* and brought Him into the high priest's house. But Peter followed [r]at a distance.

55 Now when they had kindled a fire in the midst of the courtyard and sat down together, Peter sat [s]among them.

56 And a certain servant girl, seeing him as he sat by the fire, looked intently at him and said, "This man was also with Him."

57 But he [t]denied Him,* saying, "Woman, I do not know Him."

58 And after a little while another saw him and said, "You also are of them." But Peter said, "Man, I am not!"

59 Then after about an hour had passed, another confidently affirmed, saying, "Surely this *fellow* also was with Him, for he is a [u]Galilean."

60 But Peter said, "Man, I do not know what you are saying!" Immediately, while he was still speaking, the rooster* crowed.

61 And the Lord turned and [v]looked at Peter. Then Peter [w]remembered the word of the Lord, how He had said to him, [x]"Before the rooster crows,* you will deny Me three times."

62 So Peter went out and [y]wept bitterly.

Jesus mocked and beaten
(Matt. 26:67–68; Mark 14:65; John 18:22–23)

63 [z]Now the men who held Jesus mocked Him and [aa]beat Him.

64 And having blindfolded Him, they [bb]struck Him on the face and asked Him,* saying, "Prophesy! Who is the one who struck You?"

***22:44** NU-Text brackets verses 43 and 44 as not in the original text. ***22:57** NU-Text reads *denied it.* ***22:60** NU-Text and M-Text read *a rooster.* ***22:61** NU-Text adds *today.* ***22:64** NU-Text reads *And having blindfolded Him, they asked Him.*

22:42
a *Bible prayers* (NT): v. 42; Luke 23:34. (Matt. 6:9; Luke 11:2, *note*)
b See Matt. 26:39, *note*
c John 4:34; 5:30; 6:38; 8:29

22:43
d Matt. 4:11
e See Heb. 1:4, *note*

22:46
f Luke 9:32
g 1 Chr. 16:11; Luke 18:1; Eph. 6:18; 1 Thess. 5:17
h *Test/Tempt:* v. 46; John 6:6. (Gen. 3:1; James 1:14, *note*). Cp. Heb. 4:15

22:47
i Cp. Ps. 3:6; 27:3
j Acts 1:16-17

22:48
k See Matt. 8:20, *note*
l Prov. 27:6; cp. Ps. 2:12

22:51
m *Miracles* (NT): vv. 50-51; John 2:9. (Matt. 8:3; Acts 28:8, *note*)

22:52
n Luke 23:32

22:53
o Luke 19:47-48
p John 12:27; cp. Acts 2:23

22:54
q Is. 53:7-8; Acts 8:32; cp. Luke 4:1
r Cp. Mark 14:50; John 21:19

22:55
s Cp. Gen. 12:11-16; 19:1-16; Ps. 1:1; 2 Cor. 6:17-18; James 4:4

22:57
t vv. 58,60

22:59
u Acts 1:11; 2:7

22:61
v Cp. Ps. 32:8; Is. 66:2
w v. 34; cp. Ezek. 16:63; Rev. 2:5
x John 13:38

22:62
y Cp. 2 Cor. 7:10-11

22:63
z Ps. 69:1,4,7-9
aa Is. 50:6

22:64
bb Zech. 13:7

22:45 sleeping from sorrow. Peter was sleeping while his Master was praying (v. 45), and resisting while his Master was submitting (vv. 49–51; compare John 18:10). He followed at a distance (v. 54), sat down among his Lord's enemies (v. 55), and denied the Lord, the faith, and the brotherhood (vv. 57,58,60).

22:54 For the order of events following Christ's arrest, see Matt. 26:57, *note.*

65 And many other things they blasphemously spoke against Him.

Jesus before the Sanhedrin
(Matt. 26:59–68; 27:1;
Mark 14:55–65;
15:1; John 18:19–24)

66 As soon as it was day, the elders of the people, both chief priests and [a]scribes, [b]came together and led Him into their council, saying,

67 [c]"If You are the Christ, tell us." But He said to them, "If I tell you, you will [d]by no means believe.

68 "And if I also ask *you,* you will by no means answer Me or let *Me* go.*

69 [e]"Hereafter the [f]Son of Man will [g]sit on the right hand of the power of God."

70 Then they all said, "Are You then the Son of God?" So He said to them, "You *rightly* say that [h]I am."

71 And they said, "What further [i]testimony do we need? For we have [j]heard it ourselves from His own mouth."

Jesus before Pilate
(Matt. 27:2,11–14;
Mark 15:1–5; John 18:28–38)

23 THEN the whole [k]multitude of them arose and led Him to [l]Pilate.

2 And they began to [m]accuse Him, saying, "We found this *fellow* [n]perverting the* nation, and [o]forbidding to pay taxes to Caesar, saying that He Himself is Christ, a [p]King."

3 Then Pilate asked Him, saying, "Are You the King of the Jews?" He answered him and said, [q]"*It is as* you say."

4 So Pilate said to the chief priests and the crowd, [r]"I find no fault in this Man."

5 But they were the more fierce, saying, "He [s]stirs up the people, teaching throughout all Judea, beginning from Galilee to this place."

Pilate sends Jesus back to Herod

6 When Pilate heard of [t]Galilee,* he asked if the Man were a Galilean.

7 And as soon as he knew that He belonged to Herod's jurisdiction, he sent Him to [u]Herod, who was also in Jerusalem at that time.

8 Now when Herod saw Jesus, he was exceedingly glad; for he had [v]desired for a long *time* to see Him, because he had [w]heard many things about Him, and he hoped to see some miracle done by Him.

9 Then he questioned Him with many words, but He answered him [x]nothing.

10 And the chief priests and [y]scribes stood and vehemently accused Him.

11 Then Herod, with his men of war, treated Him with contempt and [z]mocked *Him,* arrayed Him in a gorgeous robe, and sent Him back to Pilate.

12 That very day Pilate and Herod became friends [aa]with each other, for previously they had been at enmity with each other.

Herod sends Jesus back to Pilate,
who seeks to release Him
(Matt. 27:15–26; Mark 15:6–15;
John 18:39—19:16)

13 Then Pilate, when he had [bb]called together the chief priests, the rulers, and the people,

14 said to them, "You have brought this Man to me, as one who [cc]misleads the people. And indeed, having examined *Him* in your presence, I have found [dd]no fault in this Man concerning those things of which you [ee]accuse Him;

15 "no, neither did Herod, for I sent you back to him;* and indeed [ff]nothing deserving of death has been done by Him.

16 "I will therefore chastise Him and [gg]release *Him*"

17 (for it was necessary for him to release one to them at the feast).*

18 And they all cried out at once, saying, [hh]"Away with this *Man,* and [ii]release to us Barabbas"—

19 who had been thrown into prison for a certain rebellion made in the city, and for murder.

***22:68** NU-Text omits *also* and *Me or let Me go.* ***23:2** NU-Text reads *our.* ***23:6** NU-Text omits *of Galilee.* ***23:15** NU-Text reads *for he sent Him back to us.* ***23:17** NU-Text omits verse 17.

22:66
a See Matt. 2:4, *note*
b Ps. 2:2; Acts 4:26

22:67
c v. 70; John 10:24
d Luke 20:5-7

22:69
e Cp. Acts 7:55-56 with Rev. 1:7
f See Matt. 8:20, *note*
g Ps. 110:1; Heb. 1:3; cp. Dan. 7:13-14

22:70
h John 10:30

22:71
i Cp. Mark 14:55-59
j John 19:7

23:1
k Luke 22:47
l Luke 3:1; 13:1; cp. John 19:1-16

23:2
m v. 14; Luke 5:29; 6:7
n v. 14
o Cp. Matt. 17:27; Luke 20:19-26
p John 19:12; cp. Acts 17:7

23:3
q 1 Tim. 6:13

23:4
r v. 14; Matt. 27:19; cp. 2 Cor. 5:21; 1 Pet. 2:22

23:5
s Cp. Luke 14:25-27; John 6:15

23:6
t John 7:41

23:7
u Luke 3:1

23:8
v Luke 9:9
w Matt. 14:1; Mark 6:14

23:9
x Is. 53:7; John 19:9

23:10
y See Matt. 2:4, *note*

23:11
z v. 36; Is. 53:3

23:12
aa Acts 4:26-27; cp. Ps. 2:1-6

23:13
bb See Acts 23:1, *note*

23:14
cc v. 2
dd v. 4; cp. Dan. 6:4
ee v. 2

23:15
ff Cp. Jer. 26:16; Acts 23:29; 28:18

23:16
gg Cp. Acts 5:40-41

23:18
hh Cp. Matt. 8:34; Mark 6:3; Luke 4:28-29; John 1:11; 5:43; 12:48
ii Acts 3:13-15

23:7,8,11,15 Herod. *Herod Antipas.* See Mark 6:14, *note.*

20 Pilate, therefore, wishing to release Jesus, again called out to them.
21 But they shouted, saying, [a]"Crucify *Him,* crucify Him!"
22 Then he said to them the third time, "Why, what evil has He done? I have found [b]no reason for death in Him. I will therefore [c]chastise Him and let *Him* go."
23 But they were insistent, demanding with loud voices that He be crucified. And the voices of these men and of the chief priests prevailed.*
24 So Pilate [d]gave sentence that it should be as they requested.
25 [e]And he released to them* the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will.

On the way to the place of crucifixion (Matt. 27:31–32; Mark 15:20–21; John 19:16–17)

26 Now as they led Him away, they laid hold of a certain man, Simon a Cyrenian, who was coming from the country, and on him they laid the cross that he might bear *it* after Jesus.
27 And a great multitude of the people followed Him, and [f]women who also mourned and [g]lamented Him.
28 But Jesus, turning to them, said, "Daughters of Jerusalem, do not weep for Me, but [h]weep for yourselves and for your children.
29 "For indeed the days are coming in which they will say, 'Blessed *are* the barren, wombs that never bore, and breasts which never nursed!'
30 "Then they will begin [i]'*to say to the mountains,* [j]*"Fall on us!" and to the hills, "Cover us!"* '
31 "For if they do these things in the green wood, what will be done in the dry?"
32 There were also two others, [k]criminals, led with Him to be put to death.

Jesus is crucified (Matt. 27:33–43; Mark 15:22–32; John 19:17–22)

33 And when they had come to the place called Calvary, there they [l]crucified Him, and the criminals, one on the right hand and the other on the left.
34 Then Jesus [m]said, "Father, [n]forgive them, for they do not know what they do."* And they divided His garments and cast lots.
35 And the people stood looking on. But even the rulers with them sneered, saying, "He saved others; let Him save Himself if He is the Christ, the chosen of God."
36 The soldiers also mocked Him, coming and offering Him [o]sour wine,
37 and saying, "If You are the King of the Jews, [p]save Yourself."
38 And an inscription also was written over Him in letters of Greek, Latin, and Hebrew:*

THIS IS THE KING OF THE JEWS.

The repentant robber (cp. Matt. 27:44; Mark 15:32)

39 Then one of the criminals who were hanged blasphemed Him, saying, "If You are the Christ,* [q]save Yourself and us."
40 But the other, answering, rebuked him, saying, "Do you not

***23:23** NU-Text omits *and of the chief priests.*
***23:25** NU-Text and M-Text omit *to them.*
***23:34** NU-Text brackets the first sentence as a later addition. ***23:38** NU-Text omits *written* and *in letters of Greek, Latin, and Hebrew.*
***23:39** NU-Text reads *Are You not the Christ?*

23:21
a Cp. Ps. 69:20; John 7:7; 15:18,25

23:22
b vv. 4,14
c v. 16

23:24
d Cp. Deut. 1:17

23:25
e Is. 53:8; cp. Prov. 17:15

23:27
f Cp. Luke 8:2-3
g Cp. Acts 8:2

23:28
h Cp. Luke 19:41

23:30
i *Inspiration:* v. 30; Luke 24:25. (Ex. 4:15; 2 Tim. 3:16, *note*)
j Hos. 10:8; Rev. 6:16-17; 9:6

23:32
k vv. 33,39; Is. 53:12

23:33
l *Sacrifice* (of Christ): v. 33; Luke 23:46. (Gen. 3:15; Heb. 10:18, *note*)

23:34
m *Bible prayers* (NT): v. 34; Luke 23:42. (Matt. 6:9; Luke 11:2, *note*)
n *Forgiveness:* v. 34; Acts 2:38. (Lev. 4:20; Matt. 26:28, *note*). Is. 53:12; Matt. 5:44

23:36
o Ps. 69:21

23:37
p v. 35

23:39
q v. 35

23:31 The saying is probably a proverb in the form of an *a fortiori* argument. If the Romans condemned to death the one they admitted to be innocent, how would they deal in the future with those whom they found guilty?

23:33 For the order of events at the crucifixion of Christ, see Matt. 27:33, *note.* **when they had come.** Approximately A.D. 29. **Calvary.** Or *the skull.* See Mark 15:22, *note.*

23:35 people stood looking on. Jesus crucified is the touchstone revealing what the world is: "The people stood looking on" in stolid indifference; the rulers, who wanted religion but without a divine Christ crucified for their sins, mocked (Matt. 27:41); the brutal "blasphemed Him" (v. 39); the conscious sinner prayed (v. 42); and the covetous sat down before the cross and played their sordid game (Matt. 27:35–36). The cross is the judgment of this world (John 12:31).

23:39 one of the criminals. When the two criminals were hanged beside the Lord, the one was no better than the other. Mark says, "Even those who were crucified with Him reviled Him" (Mark 15:32). It is only the grace of God

even fear God, seeing you are under the same condemnation?
41 "And we indeed justly, for we receive the due reward of our deeds; but this Man has done [a]nothing wrong."
42 Then he [b]said to Jesus, "Lord,* [c]remember me when You come into Your [d]kingdom."
43 And Jesus said to him, "Assuredly, I say to you, today you will be with Me in [e]Paradise."

Darkness from sixth to ninth hour; Jesus dismisses His spirit (Matt. 27:45–56; Mark 15:33–41; John 19:28–30)

44 Now it was* about the sixth hour, and there was darkness over all the earth until the ninth hour.
45 Then the sun was darkened,* and the [f]veil of the temple was torn in two.
46 And when Jesus had cried out with a loud voice, He [g]said, "Father, [h]*'into Your hands I commit My spirit.'*" Having said this, [i]He [j]breathed His last.
47 So when the centurion saw what had happened, he glorified God, saying, "Certainly this was a [k]righteous Man!"
48 And the whole crowd who came together to that sight, seeing what had been done, [l]beat their breasts and returned.
49 But all His acquaintances, and the [m]women who followed Him from Galilee, [n]stood at a distance, watching these things.

Jesus is buried (Matt. 27:57–61; Mark 15:42–47; John 19:38–42)

50 Now behold, *there was* a man named Joseph, a council member, a good and [o]just man.
51 He had [p]not consented to their decision and deed. *He was* from Arimathea, a city of the Jews, who himself was also [q]waiting* for the [r]kingdom of God.
52 This man went to Pilate and asked for the body of Jesus.
53 Then he took it down, wrapped it in linen, and [s]laid it in a tomb *that was* hewn out of the rock, where [t]no one had ever lain before.
54 That day was the [u]Preparation, and the [v]Sabbath drew near.
55 And the [w]women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid.
56 Then they returned and [x]prepared spices and fragrant oils. And they rested on the Sabbath [y]according to the commandment.

V. Christ's Resurrection, Commission to the Disciples, and Ascension, 24

The resurrection and events of that day (cp. Matt. 28:1–15; Mark 16:1–11; John 20:1–18)

24 NOW on the [z]first *day* of the week, very early in the morning, they, and certain *other women* with them,* came to the tomb [aa]bringing the spices which they had prepared.
2 But they found the [bb]stone rolled away from the tomb.
3 Then they went in and [cc]did not find the body of the Lord Jesus.
4 And it happened, as they were greatly* perplexed about this, that behold, [dd]two men stood by them in shining garments.

***23:42** NU-Text reads *And he said, "Jesus, remember me.* ***23:44** NU-Text adds *already.* ***23:45** NU-Text reads *obscured.* ***23:51** NU-Text reads *who was waiting.* ***24:1** NU-Text omits *and certain other women with them.* ***24:4** NU-Text omits *greatly.*

23:41
a 2 Cor. 5:21; Heb. 7:26; 1 Pet. 2:21-24

23:42
b *Bible prayers* (NT): v. 42; Luke 23:46. (Matt. 6:9; Luke 11:2, *note*)
c *Faith:* vv. 42-43; John 1:12. (Gen. 3:20; Heb. 11:39, *note*)
d *Kingdom* (NT): vv. 37-38,42; John 1:49. (Matt. 2:2; 1 Cor. 15:24, *note*). See Matt. 3:2, *note*

23:43
e Rev. 2:7; cp. 2 Cor. 12:2,4; see Luke 16:23, *note*

23:45
f Heb. 9:3; 10:19-20

23:46
g *Bible prayers* (NT): v. 46; John 4:15. (Matt. 6:9; Luke 11:2, *note*)
h Ps. 31:5; 1 Pet. 2:23
i *Sacrifice* (of Christ): v. 46; John 1:29. (Gen. 3:15; Heb. 10:18, *note*)
j See Matt. 27:50, *note*

23:47
k *Righteousness* (OT): v. 47; Luke 23:50. (Gen. 6:9; Luke 2:25, *note*). See Rom. 10:10, *note*

23:48
l Cp. Zech. 12:10; Rev. 1:7

23:49
m Cp. Luke 8:1-3; 24:22
n Ps. 38:11

23:50
o *Righteousness* (OT): v. 50; Acts 10:22. (Gen. 6:9; Luke 2:25, *note*). See Rom. 10:10, *note*

23:51
p Cp. Gen. 37:21-22; 42:21-22; Prov. 1:10; 1 Tim. 5:22
q Cp. Luke 2:25,38
r See Matt. 6:33, *note*

23:53
s Is. 53:9
t Cp. Luke 19:30

23:54
u Matt. 27:62
v *Sabbath:* vv. 54,56; John 5:9. (Gen. 2:3; Matt. 12:1, *note*)

23:55
w Cp. Luke 8:1-3; 24:22

23:56
x Mark 16:1
y Ex. 20:10; see Matt. 12:1, *note*

24:1
z See Acts 20:7, *note*
aa Luke 23:56; cp. Matt. 26:12; Mark 14:8; John 12:7

24:2
bb Cp. John 11:38-41

24:3
cc v. 23

24:4
dd Cp. Acts 1:10

in the cross of Christ that can instantly transform a sinner's belligerence into an attitude of saving faith and confession.

The repentant thief began to see
(1) the justice of his own punishment (v. 41);
(2) the sinless character of Christ (v. 41);
(3) the Deity of Christ (v. 42);
(4) a living Christ beyond the grave (v. 42); and
(5) a kingdom beyond the cross, with Jesus as its coming King (v. 42).

23:43 you will be with Me. One criminal was saved, so that none needs to despair; but only one, so that none may presume.

23:44 ninth hour. That is, noon till 3 P.M. See John 19:14, *note*.

Joseph of Arimathea: A devout Jew and a member of the council who went to Pilate and asked for Jesus' body. He then prepared the body and laid it in a tomb.

24:1 For the order of events on the resurrection morning, see Matt. 28:1, *note*.

5 Then, as they were afraid and
bowed *their* faces to the earth, they
said to them, "Why do you seek the
living among the [a]dead?
6 "He is not here, but is [b]risen!
[c]Remember how He spoke to you
when He was still in Galilee,
7 "saying, 'The [d]Son of Man must
be [e]delivered into the hands of [f]sin-
ful men, and be crucified, and the
third day rise again.' "
8 And they [g]remembered His
words.
9 Then they returned from the
tomb and told all these things to the
eleven and to all the rest.
10 It was Mary Magdalene, [h]Joan-
na, [i]Mary *the mother* of [j]James,
and the other *women* with them,
who told these things to the apos-
tles.
11 And their words [k]seemed to
them like idle tales, and they did
not believe them.
12 But [l]Peter arose and ran to the
tomb; and stooping down, he saw
the linen cloths lying* by them-
selves; and he departed, marveling
to himself at what had happened.

Jesus reveals Himself to two Emmaus disciples (Mark 16:12–13)

13 Now behold, two of them were
traveling that same day to a village
called Emmaus, which was seven
miles* from Jerusalem.
14 And they [m]talked together of all
these things which had happened.
15 So it was, while they conversed
and reasoned, that [n]Jesus Himself
drew near and went with them.
16 But their eyes were restrained,
so that they did not [o]know Him.
17 And He said to them, [p]"What
kind of conversation *is* this that you
have with one another as you walk
and are sad?"*
18 Then the one whose name was
Cleopas answered and said to Him,
"Are You the only stranger in
Jerusalem, and have You not known
the things which happened there in
these days?"
19 And He said to them, "What
things?" So they said to Him, "The
things concerning Jesus of Naza-

***24:12** NU-Text omits *lying.* ***24:13** Literally *sixty stadia* ***24:17** NU-Text reads *as you walk? And they stood still, looking sad.*

24:5
a See Heb. 9:27, *note*

24:6
b *Resurrection:* vv. 1-7; Luke 24:46. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
c Cp. v. 8

24:7
d See Matt. 8:20, *note*
e Luke 9:44; 18:31-33; cp. Acts 2:22-24
f See Rom. 3:23, *note*

24:8
g Luke 9:22,44; John 2:19-22

24:10
h Luke 8:3
i See Luke 1:27, *note*
j See Matt. 4:21, *note*

24:11
k Cp. v. 25

24:12
l v. 34

24:14
m Cp. Deut. 6:7; Mal. 3:16

24:15
n See John 20:16, *note*

24:16
o John 20:14; 21:4

24:17
p Cp. v. 14

24:5 living. Literally *Him who lives.*
24:13 For post-resurrection appearances of our Lord, see John 20:16, *note.* **miles.** See Weights and Measures (NT), Acts 27:28, *note.*

23:44 **THE RESURRECTION AND POST-RESURRECTION APPEARANCES OF JESUS**

Event / Appearance	Matthew	Mark	Luke	John	Acts	1 Cor
The empty tomb outside Jerusalem	28:1–8	16:1–8	24:1–12	20:1–9		
To Mary Magdalene at the tomb		16:9–11		20:11–18		
To Mary Magdalene and the other Mary	28:9–10					
To two disciples on the road to Emmaus		16:12–13	24:13–32			
To Peter in Jerusalem			24:34			15:5
To the ten disciples in the upper room			24:36–43	20:19–25		
To the eleven disciples in the upper room		16:14		20:26–31		15:5
To seven disciples fishing on the Sea of Galilee				21:1–3		
To eleven disciples on a mountain in Galilee	28:16–20	16:15–18				
To more than five hundred						15:6
To James						15:7
At the Ascension on the Mt. of Olives		16:19	24:44–49		1:3–8	
To Paul on the road to Damascus					9:1–19 22:3–16 26:9–18	cf. 9:1

reth, who was a [a]Prophet mighty in deed and word before God and all the people,
20 "and how the chief priests and our rulers [b]delivered Him to be condemned to death, and crucified Him.
21 "But we were hoping that it was He who was going to [c]redeem Israel. Indeed, besides all this, today is the third day since these things happened.
22 "Yes, and certain [d]women of our company, who arrived at the tomb early, astonished us.
23 "When they did not find His body, they came saying that they had also seen a vision of [e]angels who said He was alive.
24 "And [f]certain of those *who were* with us went to the tomb and found *it* just as the women had said; but Him they did not see."
25 Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have [g]spoken!
26 [h]"Ought not the Christ to have suffered these things and to enter into His [i]glory?"
27 And [j]beginning at [k]Moses and all the [l]Prophets, He expounded to them in [m]all the [n]Scriptures the things concerning [o]Himself.
28 Then they drew near to the village where they were going, and He indicated that He would have gone farther.
29 But they [p]constrained Him, saying, [q]"Abide with us, for it is toward evening, and the day is far spent." And He went in to stay with them.
30 Now it came to pass, as He sat at the table with them, that He [r]took bread, blessed and broke *it,* and gave it to them.
31 Then their [s]eyes were opened and they knew Him; and He vanished from their sight.
32 And they said to one another, "Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?"

Further appearances of the risen Lord on resurrection day (Mark 16:14; John 20:19–25. See also John 20:26—21:25)

33 So they rose up that very hour and returned to Jerusalem, and found the [t]eleven and those *who were* with them gathered together,
34 saying, "The Lord is risen indeed, and has [u]appeared to Simon!"
35 And they told about the things *that had happened* on the road, and how He was known to them in the breaking of bread.
36 Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you."
37 But they were terrified and frightened, and supposed they had seen a [v]spirit.
38 And He said to them, "Why are you troubled? And why do doubts arise in your hearts?
39 "Behold My hands and My feet, that it is I Myself. [w]Handle Me and see, for a [x]spirit does not have flesh and bones as you see I have."
40 When He had said this, He showed them His hands and His feet.*
41 But while they still did not believe for joy, and marveled, He said to them, "Have you any food here?"
42 So they gave Him a piece of a broiled fish and some honeycomb.*
43 And He took *it* and [y]ate in their presence.

***24:40** Some printed New Testaments omit this verse. It is found in nearly all Greek manuscripts.
***24:42** NU-Text omits *and some honeycomb.*

24:19
a Matt. 21:11; Luke 9:19; John 3:2; 6:14

24:20
b Luke 23:1; Acts 13:27-28

24:21
c Cp. Acts 1:6; see Rom. 3:24, *note*

24:22
d v. 10; Luke 23:55

24:23
e See Heb. 1:4, *note*

24:24
f v. 12

24:25
g *Inspiration:* v. 25; Luke 24:27. (Ex. 4:15; 2 Tim. 3:16, *note*)

24:26
h Acts 17:2-3; Heb. 2:9-10
i 1 Pet. 1:10-12

24:27
j Gen. 3:15; 22:18; 26:4; 49:10; Num. 21:9; Deut. 18:15
k *Law* (of Moses): v. 27; Luke 24:44. (Ex. 19:1; Gal. 3:24, *note*)
l Is. 7:14; 40:10; 53:2-12; Jer. 23:5; 33:14; Ezek. 34:23; 37:25; Dan. 9:24-26; Mal. 3:1; 4:2; John 1:45
m Cp. Acts 8:31-35; 17:2-3
n *Inspiration:* v. 27; Luke 24:44. (Ex. 4:15; 2 Tim. 3:16, *note*)
o Ps. 132:11; John 5:39; Rom. 1:1-6

24:29
p Gen. 19:2-3
q John 14:23

24:30
r Mark 8:6; Luke 9:16; cp. 1 Cor. 11:23-32

24:31
s Cp. Ps. 119:18; John 9:1-41; 1 John 3:2

24:33
t See Mark 16:14, *note*

24:34
u 1 Cor. 15:5

24:37
v Mark 6:49

24:39
w John 20:27; 1 John 1:1
x 1 Cor. 15:50

24:43
y Acts 10:39-41

24:19 Prophet. Christ possessed in perfection the credentials of a true prophet (see Deut. 13:4 and 1 Cor. 12:10, *notes*). Not only was He able, by His own power, to perform miracles, but also His message was completely harmonious with the Word of God, He Himself being the living Word. He told forth divine truth and foretold the divine prophetic program. Christ was Prophet, Priest (Zech. 6:9–13), and King (Matt. 2:2; Rev. 19:11–16).

24:27 the things concerning Himself. Cleopas and his companion on the Emmaus Road had the inestimable privilege of hearing the incarnate Word, Christ the risen Lord, explain the written Word, the Holy Scriptures. In doing so, the Lord Jesus gave them the great key to the understanding of Scripture—that He Himself is its subject and that in Him the entire Book finds its unity.

The Gospel to be given to all
(Matt. 28:18–20; Mark 16:15–18; John 17:18; 20:21; Acts 1:8)

24:44 Then He said to them, "These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were [a]written in the [b]Law of Moses and *the* Prophets and *the* [c]Psalms concerning Me."

24:45 And He opened their understanding, that they might comprehend the Scriptures.

24:46 Then He said to them, "Thus it is [d]written, and thus it was necessary for the Christ to suffer and to [e]rise* from the dead the third day,

24:47 "and that [f]repentance and remission of sins should be [g]preached in His name to all nations, beginning at Jerusalem.

24:48 "And you are witnesses of these things.

The ascension
(Mark 16:19–20; Acts 1:9–11)

24:49 "Behold, I send the [h]Promise of My Father upon you; but tarry in the city of Jerusalem* until you are endued with power from on high."

24:50 And He led them out as far as Bethany, and He lifted up His hands and blessed them.

24:51 Now it came to pass, while He blessed them, that He was parted from them and carried [i]up into heaven.

24:52 And they worshiped Him, and returned to Jerusalem with great joy,

24:53 and were continually in the temple praising and* blessing God. Amen.*

***24:46** NU-Text reads *written, that the Christ should suffer and rise.* ***24:49** NU-Text omits *of Jerusalem.* ***24:53** NU-Text omits *praising and.* * NU-Text omits *Amen.*

24:44
a *Inspiration:* vv. 44-47; Luke 24:46. (Ex. 4:15; 2 Tim. 3:16, *note*)
b *Law* (of Moses): v. 44; John 1:17. (Ex. 19:1; Gal. 3:24, *note*)
c See Ps. 118:29, *note*

24:46
d *Inspiration:* vv. 44-47; John 1:45. (Ex. 4:15; 2 Tim. 3:16, *note*)
e *Resurrection:* v. 46; John 2:22. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

24:47
f *Repentance:* v. 47; Acts 2:38. (Matt. 3:2; Acts 17:30, *note*)
g *Gospel:* v. 47; John 3:16. (Gen. 12:3; Rev. 14:6, *note*)

24:49
h *Holy Spirit* (NT): v. 49; John 1:32. (Matt. 1:18; Acts 2:4, *note*)

24:51
i Acts 1:9-11; see 2 Cor. 12:2, *note*

24:50 as far as. That is, *toward.*

24:51 blessed them. The attitude of our Lord here characterizes His relationship to His people in the Church Age. It is an attitude of fullness of grace; an ascended Lord is blessing a believing people with spiritual blessings.

THE GOSPEL ACCORDING TO

JOHN

Author:	*Theme:*	*Date of writing:*
John	Christ in His Deity	*c.* A.D. 85–90

Background

John, the writer of this Gospel, was the son of Zebedee and one of the Twelve. Along with his brother, James, and with Peter, he belonged to the inner circle of disciples, a group that was near Christ on such occasions as the transfiguration and the agony in Gethsemane. It was to John that our Lord on the cross commended His mother. John appears with Peter in the first part of Acts and is referred to by Paul as one of the three "pillars" of the Church (Galatians 2:9). His other writings are the Epistles bearing his name, and Revelation.

God's Relationship with Man

John's purpose in the Fourth Gospel was, as he plainly declares, "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (20:31). Therefore, he presents Christ as the Son of God (1:34,49; etc.), who was sent from God (3:2; 6:46; etc.) and always spoke the message God gave Him (3:34; 7:16–17; etc.). In accordance with the purpose of this Gospel, the words "believe" and "life," and the titles "Son" and "Son of God," are used many more times than in the Synoptic Gospels. Other characteristic words of John are "true," "truth," "love," "witness," and "world" (Greek *kosmos*). John alone records the great "I am" declarations of Christ (6:35; 8:12; 10:7,11; 11:25; 14:6) and gives the sayings of Christ introduced by the solemn "Most assuredly," literally, "Amen, amen" (1:51; 5:19,24,25, etc.). Moreover, he alone reports the great controversy between Christ and His enemies (chapters 7—12).

Outline

The Gospel of John may be divided as follows:

I.	The Prologue: The Eternal Word Incarnate in the Son of God	1:1–14
II.	The Witness of John the Baptist to the Son of God	1:15–34
III.	The Son of God Manifesting His Power in Public Ministry	1:35—12:50
A.	First Converts	1:35–51
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H.	Healing at Pool of Bethesda	5:1–15
I.	Assertions of Deity	5:16–47
J.	Feeding of the Five Thousand	6:1–15
K.	Walking on the Water	6:16–21
L.	The Bread of Life	6:22–71
M.	Feast of Tabernacles	7:1—8:1
N.	Woman Taken in Adultery	8:2–11
O.	The Light of the World	8:12–59
P.	Healing of the Man Born Blind	9:1–41
Q.	The Good Shepherd	10:1–42
R.	Raising of Lazarus	11:1–44
S.	Conflict and Conversion	11:45–57
T.	Anointing by Mary of Bethany	12:1–11
U.	Entrance into Jerusalem	12:12–50
IV.	The Private Ministry of the Son of God	13:1—17:26
V.	The Sacrifice of the Son of God	18:1—19:42
VI.	The Manifestation of the Son of God in Resurrection	20:1–31
VII.	The Epilogue: The Risen Son of God, the Master of Life and Service	21:1–25

I. The Prologue: The Eternal Word Incarnate in the Son of God, 1:1–14

The Deity of Jesus Christ (cp. John 10:30; Heb. 1:5–13)

1 IN the [a]beginning was the Word, and the [b]Word was [c]with God, and the Word was [d]God.
2 He was in the beginning with God.

The preincarnate work of the Son of God (cp. Col. 1:16–17; Heb. 1:2)

3 [e]All things were made through Him, and without Him nothing was made that was made.
4 In Him was [fg]life, and the life was the [h]light of men.
5 And the light shines in the [i]darkness, and the darkness did not comprehend* it.

Witness of John the Baptist (see also vv. 15–34)

6 There was a [j]man sent from God, whose name *was* John.
7 This man came for a [k]witness, to bear witness of the Light, that all through him might [l]believe.
8 He was not that Light, but *was sent* to bear witness of that [m]Light.

Jesus Christ, the true Light: rejected and received (John 3:17–21; 8:12; 9:5; 12:46)

9 That was the true Light which gives light to every man coming into the world.*
10 He was in the world, and the world was made through Him, and the world did [n]not know Him.
11 He came to His own, and His own did not receive Him.
12 But as many as received Him, to them He gave the right to become [o]children of God, to those who [p]believe in His name:
13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The Word made flesh (John 14:9; cp. Matt. 1:18–23; Luke 1:30–35; 2:11; 1 Tim. 3:16)

14 And the [q]Word [r]became [s]flesh and dwelt among us, and we [t]beheld His glory, the glory as of the only begotten of the Father, full of [u]grace and [v]truth.

II. The Witness of John the Baptist to the Son of God, 1:15–34

John bears witness (Matt. 3:1–17; Mark 1:1–11; Luke 3:1–22)

15 John bore [w]witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.' "
16 And* of His fullness we have all received, and [x]grace for grace.
17 For the [y]law was given through Moses, *but* [z]grace and [aa]truth came through Jesus Christ.
18 No one has seen God at any time. The only begotten Son,* who is in the bosom of the Father, He has declared *Him.*
19 Now this is the testimony of John, when the Jews sent priests

*1:5 Or *overcome* *1:9 Or *That was the true Light which, coming into the world, gives light to every man.* *1:16 NU-Text reads *For.* *1:18 NU-Text reads *only begotten God.*

1:1
a 1 John 1:1
b Rev. 19:13
c John 17:5
d 1 John 5:20
1:3
e Eph. 3:9; Col. 1:16-17; cp. Gen. 1:1-2:23
1:4
f *Life* (eternal): v. 4; John 3:15. (Matt. 7:14; Rev. 22:19, *note*)
g John 4:14; 17:3; 1 John 5:12
h Cp. Ps. 36:9
1:5
i Cp. John 3:19
1:6
j Mal. 3:1; Matt. 3:1-17; Mark 1:1-11; Luke 3:1-22
1:7
k John 3:25-36; 5:33-35
l John 3:16
1:8
m Is. 9:2; 49:6
1:10
n Acts 13:27; cp. 1 Cor. 2:8
1:12
o Cp. 1 John 5:1-2
p *Faith:* v. 12; John 1:49. (Gen. 3:20; Heb. 11:39, *note*)
1:14
q v. 1; Rev. 19:13
r 1 Tim. 3:16
s *Christ* (first advent): v. 14; John 3:13. (Gen. 3:15; Acts 1:11, *note*)
t 2 Pet. 1:16-18
u *Grace:* v. 14; John 1:16. (John 1:14; John 1:17, *note*)
v John 14:6; 18:37; cp. Eph. 4:21
1:15
w Mal. 3:1
1:16
x *Grace:* v. 16; John 1:17. (John 1:14; John 1:17, *note*)
1:17
y *Law* (of Moses): v. 17; John 1:45. (Ex. 19:1; Gal. 3:24, *note*)
z *Grace:* v. 17; Acts 4:33. (John 1:14; John 1:17, *note*)
aa John 14:6; 18:37; cp. Eph. 4:21

1:1 Word. Greek *Logos* (Aramaic *Memra,* used as a designation of God in the Targums, that is, Aramaic translations of the OT). The Greek word means, (1) *a thought* or *concept;* and (2) *the expression* or *utterance of that thought.* As a designation of Christ, therefore, *Logos* is peculiarly suitable because (1) in Him are embodied all the treasures of the divine wisdom, the collective thought of God (1 Cor. 1:24; Eph. 3:10–11; Col. 2:2–3); and (2) He is, from eternity, but especially in His incarnation, the utterance or expression of the Person and thought of Deity (John 1:3–5,9,14–18; 14:9–11; Col. 2:9). In the Being, Person, and work of Christ, Deity is expressed.

1:6 There was. Approximately A.D. 26.

1:9,10 world. Greek *kosmos*. See Matt. 4:8, *note*.

1:11 He came to His own. Another rendering would be: "He came to His own things, and His own people did not receive Him."

1:12 right. Literally *authority*.

1:18 seen God. Compare Gen. 32:30; Ex. 24:10; 33:18; Judg. 6:22; 13:22; Rev. 22:4. No man has ever seen God in His spiritual Being or Essence. But in His OT appearances (see Gen. 12:7, *note*), and especially in Jesus Christ incarnate, God has been seen by men (John 14:8–9; 1 John 1:1–2). **declared.** Literally *led forth, expounded*. Compare John 14:9.

and Levites from Jerusalem to ask him, "Who are you?"

20 He confessed, and did not deny, but confessed, "I am not the Christ."

21 And they asked him, "What then? [a]Are you Elijah?" He said, "I am not." "Are you [b]the Prophet?" And he answered, "No."

22 Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?"

23 He said: "I *am*

'The voice of one crying in the wilderness:
"Make[c] straight the way of the LORD,"'

as the prophet Isaiah said."

24 Now those who were sent were from the Pharisees.

25 And they asked him, saying, "Why then do you [d]baptize if you are not the Christ, [e]nor Elijah, nor [f]the Prophet?"

26 John answered them, saying, "I [g]baptize with water, but there stands One among you whom you do [h]not know.

27 "It is He who, coming after me, is [i]preferred before me, whose sandal strap I am not worthy to [j]loose."

28 These things were done in Bethabara* beyond the Jordan, where John was baptizing.

29 The next day John saw Jesus coming toward him, and said, "Behold! The [k]Lamb of God who [l]takes away the [m]sin of the world!

30 "This is He of whom I said, 'After me comes a Man who is [n]preferred before me, for He was before me.'

31 "I did not know Him; but that He [o]should be revealed to Israel, therefore I came [p]baptizing with water."

32 And John bore witness, saying, "I saw the [q]Spirit descending from heaven like a dove, and He [r]remained upon Him.

33 "I did not know Him, but He who sent me to [s]baptize with water said to me, 'Upon whom you see the [t]Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.'

34 "And I have seen and testified that this is the [u]Son of God."

***1:28** NU-Text and M-Text read *Bethany.*

1:21
a See Matt. 17:10, *note*
b Deut. 18:15; John 6:14; 7:40

1:23
c Is. 40:3

1:25
d See Acts 8:12, *note*
e See Matt. 17:10, *note*
f Deut. 18:15; John 6:14; 7:40

1:26
g See Acts 8:12, *note*
h John 4:10; 8:19; 9:30; Acts 13:27

1:27
i John 3:31; Col. 1:17-18; cp. Heb. 1:4; 3:3
j Acts 13:25

1:29
k *Sacrifice* (of Christ): v. 29; John 1:36. (Gen. 3:15; Heb. 10:18, *note*). Is. 53:7; Matt. 1:21; 1 Cor. 5:7; 1 Pet. 1:18-19
l Gal. 1:4; Eph. 5:2; Titus 2:14; Heb. 9:26; 1 Pet. 2:24; 1 John 3:5; Rev. 1:5

1:29
m See Rom. 3:23, *note;* John 3:31; Col. 1:17-18. Cp. Heb. 1:4; 3:3

1:30
n John 3:31; Col. 1:17-18; cp. Heb. 1:4; 3:3

1:31
o *Israel* (prophecies): v. 31; Acts 2:30. (Gen. 12:2; Rom. 11:26, *note*). Cp. Luke 2:26,38
p See Acts 8:12, *note*

1:32
q *Holy Spirit* (NT): v. 32; John 1:33. (Matt. 1:18; Acts 2:4, *note*)
r Is. 11:2; 42:1; 61:1; Acts 10:38

1:33
s See Acts 8:12, *note*
t *Holy Spirit* (NT): v. 33; John 3:5. (Matt. 1:18; Acts 2:4, *note*)

1:34
u John 11:27

Elijah: *my God is Jehovah.* The Tishbite who was a great prophet of the Lord. He performed miracles and was taken to heaven in a chariot of fire.

1:29 takes away. Or *bears.* **world.** Greek *kosmos.* See Matt. 4:8, *note.*

1:17

GRACE, SUMMARY

(1) Grace is "the kindness and the love of God our Savior . . . not by works of righteousness which we have done . . . having been justified by His grace" (Titus 3:4,5,7). As a principle, therefore, grace is set in contrast with law (Rom. 11:6), under which God demands righteousness from men, as, under grace, He gives righteousness to men (Rom. 3:21–24; 8:3–4; Gal. 2:16; Phil. 3:9). Law is connected with Moses and works; grace, with Christ and faith (John 1:17; Rom. 10:4–10). Under law, blessings accompany obedience (Deut. 28:1–6); grace bestows blessings as a free gift (Rom. 4:3–5; Eph. 2:8).

(2) In its fullness, grace began with the ministry of Christ involving His death and resurrection, for He came to die for sinners (John 1:17; Matt. 11:28–30; 16:21; 20:28; Rom. 3:24–26; 4:24–25). Under the former dispensation, law was shown to be powerless to secure righteousness and life for a sinful race (Gal. 3:21–22). Prior to the cross man's salvation was through faith (Gen. 15:6; Rom. 4:3), being grounded on Christ's atoning sacrifice, anticipated by God (Rom. 3:25; see Gen. 1:28, *note,* on page 4, par. 4); now it is clearly revealed that salvation and righteousness are received by faith in the crucified and resurrected Savior (John 1:12–13; 5:24; 1 John 5:11–13), with holiness of life and good works following as the fruit of salvation (John 15:16; Rom. 8:2–4; Eph. 2:8–10; Titus 2:11–14).

(3) There was grace before Christ came, as witnessed by the provision of sacrifice for sinners (Ex. 20:24–26; Lev. 5:17–18; 17:11). The difference between the former age and the present age, therefore, is not a matter of *no* grace and *some* grace, but rather that today grace reigns (Rom. 5:21), in the sense that the only Being who has a right to judge sinners (John 5:22) is now seated on a throne of grace (Heb. 4:14–16), not imputing to the world their trespasses (2 Cor. 5:19).

III. The Son of God Manifesting His Power in Public Ministry, 1:35—12:50

Jesus' first converts

35 Again, the next day, John stood with two of his disciples.

36 And looking at Jesus as He walked, he said, "Behold the [a]Lamb of God!"

37 The two disciples heard him speak, and they [b]followed Jesus.

38 Then Jesus turned, and seeing them following, said to them, "What do you [c]seek?" They said to Him, "Rabbi" (which is to say, when translated, Teacher), "where are You staying?"

39 He said to them, "Come and see." They came and saw where He was [d]staying, and [e]remained with Him that day (now it was about the tenth hour).

40 One of the two who heard John *speak,* and followed Him, was [f]Andrew, Simon Peter's brother.

41 He first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ).

42 And he brought him to Jesus. Now when Jesus looked at him, He said, "You are Simon the son of Jonah.* You shall be called Cephas" (which is translated, A Stone).

43 The following day Jesus wanted to go to Galilee, and He [g]found [h]Philip and said to him, "Follow Me."

44 Now Philip was from Bethsaida, the city of Andrew and Peter.

45 Philip found Nathanael and said to him, "We have found Him of whom Moses in the [i]law, and also the prophets, [j]wrote—Jesus of Nazareth, the [k]son of Joseph."

46 And Nathanael said to him, "Can anything good come out of [l]Nazareth?" Philip said to him, "Come and see."

47 Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no [m]deceit!"

48 Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."

49 Nathanael answered and said to Him, "Rabbi, [n]You are the [o]Son of God! You are the [p]King of Israel!"

50 Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you [q]believe? You will see greater things than these."

51 And He said to him, [r]"Most assuredly, I say to you, hereafter* you shall see heaven open, and the [s]angels of God ascending and descending upon the [t]Son of Man."

The first miracle: at Cana

2 ON the third day there was a [u]wedding in Cana of Galilee, and the [v]mother of Jesus was there.

2 Now both Jesus and His disciples were invited to the wedding.

3 And when they ran out of wine, the mother of Jesus said to Him, "They have no wine."

4 Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come."

5 His mother said to the servants, "Whatever He says to you, do *it.*"

6 Now there were set there six waterpots of stone, according to the manner of [w]purification of the Jews, containing twenty or thirty [x]gallons apiece.

7 Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim.

8 And He said to them, "Draw *some* out now, and take *it* to the master of the feast." And they took *it.*

9 When the master of the feast had tasted the water that was

***1:42** NU-Text reads *John.* ***1:51** NU-Text omits *hereafter.*

1:36
a *Sacrifice* (of Christ): v. 36; John 3:14. (Gen. 3:15; Heb. 10:18, *note*). Is. 53:7; Matt. 1:21; 1 Cor. 5:7; 1 Pet. 1:18-19

1:37
b Matt. 4:20,22; cp. John 10:27; 12:26

1:38
c Cp. Mark 1:37; Luke 4:42; 19:3; John 6:24; 12:21

1:39
d Cp. Luke 9:58
e Cp. Rev. 3:20

1:40
f Matt. 4:18; Mark 1:29; 13:3; John 6:8; 12:22

1:43
g Cp. Matt. 18:12; Luke 19:10; John 5:14; 9:35
h Matt. 10:3; John 6:5; 12:21,22; 14:8,9

1:45
i *Law* (of Moses): v. 45; John 7:19. (Ex. 19:1; Gal. 3:24, *note*). Luke 24:27
j *Inspiration:* v. 45; John 2:17. (Ex. 4:15; 2 Tim. 3:16, *note*). Deut. 18:15
k Luke 3:23

1:46
l Cp. Luke 4:16-30; John 7:41,52

1:47
m Ps. 32:2; cp. Rom. 2:28-29

1:49
n *Faith:* vv. 49-50; John 1:50. (Gen. 3:20; Heb. 11:39, *note*)
o John 11:27
p *Kingdom* (NT): vv. 49-51; John 12:13. (Matt. 2:2; 1 Cor. 15:24, *note*). Deut. 18:15

1:50
q *Faith:* vv. 49-50; John 2:11. (Gen. 3:20; Heb. 11:39, *note*)

1:51
r John 5:19,24, 25; 6:26,32,47, 53; 8:34,51,58; 10:1,7; 12:24; 13:16,20,21; 14:12; 16:20,23
s See Heb. 1:4, *note*
t See Matt. 8:20, *note*

2:1
u Heb. 13:4
v John 19:25

2:6
w Matt. 15:2; Mark 7:3; Luke 11:39
x See Weights and Measures (NT), Acts 27:28, *note*

1:35 the next day. Approximately A.D. 26.

1:39 Come and see. This was the call to discipleship in contrast with the call to special service that is recorded in Matt. 4:18–22. **tenth hour.** 10 A.M. See John 19:14, *note.*

1:41 Messiah. That is, *the Anointed.* Dan. 9:25; John 4:25.

1:42 Cephas. Aramaic. See Matt. 16:18, *note.*

Cana: A town in Galilee where Jesus performed His first miracle. It was located northeast of Nazareth.

2:4 Woman. Common form of addressing females. Compare John 19:26; 20:13.

[a][b]made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom.

10 And he said to him, "Every man at the beginning sets out the good wine, and when the *guests* have well drunk, then the inferior. You have kept the good wine until now!"

11 This [c]beginning of signs Jesus did in Cana of Galilee, and manifested His [d]glory; and His disciples [e]believed in Him.

12 After this He went down to [f]Capernaum, He, His [g]mother, His [h]brothers, and His disciples; and they did not stay there many days.

The first Passover (cp. John 6:4; 11:55). First purification of temple (cp. later purification, Matt. 21:12–13; Mark 11:15–17; Luke 19:45–56)

13 Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.

14 And He [i][j]found in the temple those who sold [k]oxen and sheep and doves, and the money changers doing business.

15 When He had made a whip of cords, He [l]drove them all [m]out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables.

16 And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!"

17 Then His disciples remembered that it was [n]written, [o]*"Zeal for Your house has eaten* Me up."*

18 So the Jews answered and said to Him, "What [p]sign do You show to us, since You do these things?"

19 Jesus answered and said to them, [q]"Destroy this temple, and in three days I will raise it up."

20 Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?"

21 But He was speaking of the [r]temple of His body.

22 Therefore, when He had [s]risen from the dead, His disciples [t]remembered that He had said this to them;* and they believed the Scripture and the word which Jesus had said.

23 Now when He was in Jerusalem at the Passover, during the feast, many [u]believed in His name when they saw the [v]signs which He [w]did.

24 But Jesus did not commit Himself to them, because He [x]knew all *men,*

25 and had no need that anyone should testify of man, for He knew what was in man.

Jesus and Nicodemus: the new birth

3 THERE was a man of the [y]Pharisees named [z]Nicodemus, a ruler of the Jews.

2 This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can [aa]do these [bb][cc]signs that You do unless [dd]God is with him."

3 Jesus answered and said to him, "Most assuredly, I say to you, [ee]un-

*2:17 NU-Text and M-Text read *will eat.*
*2:22 NU-Text and M-Text omit *to them.*

2:9
a *Miracles* (NT): vv. 1-11; John 2:23. (Matt. 8:3; Acts 28:8, *note*)
b John 4:46

2:11
c John 4:54
d John 1:14
e *Faith:* v. 11; John 2:23. (Gen. 3:20; Heb. 11:39, *note*)

2:12
f Matt. 4:13; John 4:46
g See Luke 1:27, *note*
h Matt. 12:46; 13:55

2:14
i Cp. 2 Chr. 36:14; Jer. 7:30; Ezek. 44:7-8; Zeph. 3:4
j Mal. 3:1
k Cp. Lev. 17:3-4

2:15
l Cp. Jer. 10:10; Nah. 1:6
m Cp. Lev. 19:30; Eccl. 5:1

2:17
n *Inspiration:* v. 17; John 3:14. (Ex. 4:15; 2 Tim. 3:16, *note*)
o Ps. 69:9

2:18
p John 6:30; cp. Matt. 12:38

2:19
q Matt. 26:61; 27:40

2:21
r Cp. 1 Cor. 6:19

2:22
s *Resurrection:* v. 22; John 5:21. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
t John 12:16; cp. John 14:26

2:23
u *Faith:* v. 23; John 4:39. (Gen. 3:20; Heb. 11:39, *note*)
v *Miracles* (NT): v. 23; John 3:2. (Matt. 8:3; Acts 28:8, *note*). John 4:46
w John 5:36; Acts 2:22

2:24
x Matt. 9:4; John 16:30; Rev. 2:23

3:1
y See Matt. 3:7, *note*
z John 7:50-51; 19:39

3:2
aa John 2:23
bb *Miracles* (NT): v. 2; John 4:46. (Matt. 8:3; Acts 28:8, *note*)
cc John 4:46
dd Acts 10:38

3:3
ee John 1:13; Gal. 6:15; Eph. 2:10; Titus 3:5; James 1:18; 1 Pet. 1:23; See Eph. 4:24, *note*

3:3 REGENERATION

(1) The necessity of the new birth grows out of the incapacity of the natural man to "see" or "enter" the kingdom of God. However gifted, moral, or refined he may be, the natural man is absolutely blind to spiritual truth and impotent to enter the kingdom; for he can neither obey, understand, nor please God (vv. 3,5–6; compare Ps. 51:5; Jer. 17:9; Mark 7:21–23; 1 Cor. 2:14; Rom. 8:7–8; Eph. 2:3. See Matt. 6:33, *note*).

(2) The new birth is not a reformation of the old nature (Rom. 6:6, *note*), but a creative act of the Holy Spirit (John 3:5; compare 1:12–13; 2 Cor. 5:17; Eph. 2:10; 4:24).

(3) The condition of the new birth is faith in Christ crucified (John 3:14,15; compare 1:12–13; Gal. 3:24).

(4) Through the new birth the believer becomes a member of the family of God (Gal. 3:26; 1 Pet. 1:23) and a partaker of the divine nature, the life of Christ Himself (Gal. 2:20; Eph. 2:10; 4:24; Col. 1:27; 2 Pet. 1:4; 1 John 5:10–12). And

(5) in view of Ezek. 36:24–26, Nicodemus should have known about the new birth. Observe the correspondence between the "clean water," the "new spirit," and the "new heart" of the Ezekiel passage and the "water," "Spirit," and new birth ("born again") of John 3:3,7.

2:13,23 Passover. Approximately A.D. 26. Compare John 6:4; 11:55; 18:28; see Ex. 12:11, *note.*

less one is born again, he cannot see the [a]kingdom of God."

4 Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

5 Jesus answered, "Most assuredly, I say to you, unless one is [b]born of [c]water and the [d]Spirit, he cannot enter the [a]kingdom of God.

6 "That which is born of the flesh is [e]flesh, and that which is [b]born of the [d]Spirit is spirit.

7 "Do not marvel that I said to you, 'You must be [b]born again.'

8 "The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is [b]born of the [d]Spirit."

9 Nicodemus answered and said to Him, "How can these things be?"

10 Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things?

11 "Most assuredly, I say to you, [f]We speak what We know and testify what We have seen, and you do not receive Our witness.

12 "If I have told you [g]earthly things and you do not believe, how will you believe if I tell you [h]heavenly things?

13 "No one has [i]ascended to heaven but He who [j]came down from heaven, *that is,* the [k]Son of Man who is in heaven.*

14 "And [l]as Moses [m]lifted up the serpent in the wilderness, even so must the [k]Son of Man be lifted up,

15 "that whoever [n]believes in Him should not perish but* have eternal [o]life.

16 [p]"For God so [q]loved the world that He [m]gave His only begotten [r]Son, that whoever [n]believes in Him should not perish but [s]have everlasting [o]life.

17 "For God did not send His Son into the world to condemn the world, but that the world through Him might be [t]saved.

18 [u]"He who [n]believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

19 "And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

20 "For everyone practicing evil hates the light and does not come to the light, lest his deeds should be [v]exposed.

21 "But he who does the truth comes to the [w]light, that his deeds may be clearly seen, that they have been [x]done in God."

Last testimony of John the Baptist

22 After these things Jesus and His disciples came into the land of Judea, and there He remained with them and [y]baptized.

23 Now John also was baptizing in Aenon near Salim, because there was much water there. And they [z]came and were [y]baptized.

24 For John had not yet been thrown into [aa]prison.

25 Then there arose a dispute between *some* of John's disciples and the Jews about purification.

26 And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom

*3:13 NU-Text omits *who is in heaven.*
*3:15 NU-Text omits *not perish but.*

3:3
a See Matt. 6:33, *note*

3:5
b See v. 3, *note*
c Cp. Ezek. 36:25-27; John 4:14; Eph. 5:26; Titus 3:5-6
d *Holy Spirit* (NT): vv. 5,6,8; John 3:34. (Matt. 1:18; Acts 2:4, *note*)

3:6
e 1 Cor. 15:50; see Jude 23, *note*

3:11
f v. 32; John 8:14

3:12
g Cp. Phil. 3:19
h Cp. 1 Cor. 2:14

3:13
i Cp. Prov. 30:4
j *Christ* (first advent): v. 13; John 3:31. (Gen. 3:15; Acts 1:11, *note*)
k See Matt. 8:20, *note*

3:14
l *Inspiration:* v. 14; John 4:37. (Ex. 4:15; 2 Tim. 3:16, *note*). Num. 21:9
m *Sacrifice* (of Christ): vv. 14, 16; John 6:33. (Gen. 3:15; Heb. 10:18, *note*)

3:15
n John 6:47
o *Life* (eternal): vv. 15,16; John 3:36. (Matt. 7:14; Rev. 22:19, *note*)

3:16
p *Gospel:* vv. 16-17; Acts 5:42. (Gen. 12:3; Rev. 14:6, *note*)
q Rom. 5:8; 1 John 4:9
r Is. 9:6
s *Assurance/security:* v. 16; John 5:24. (Ps. 23:1; Jude 1, *note*)

3:17
t Luke 9:56; see Rom. 1:16, *note*

3:18
u John 6:40,47; Rom. 8:1

3:20
v Eph. 5:13

3:21
w See 1 John 1:7, *note*
x John 15:4-5; 1 Cor. 15:10

3:22
y Cp. John 4:2; see Acts 8:12, *note*

3:23
z Matt. 3:5-6

3:24
aa Matt. 4:12; cp. Matt. 14:3

3:3 born again. Literally *from above.* vv. 5,7.

3:16 world. Greek *kosmos.* See Matt. 4:8, *note.* **believes.** In the NT belief denotes more than intellectual assent to a fact. The word (Greek *pistis,* noun; *pisteuō,* verb) means *adherence to, committal to, faith in, reliance upon, trust in* a person or an object, and this involves not only the consent of the mind, but an act of the heart and will of the subject. "Whoever believes in Him" is equivalent to "whoever trusts in or commits himself to Him [Christ]." Belief, then, is synonymous with faith, which in the NT consists of believing and receiving what God has revealed. See Faith, Heb. 11:39, *note.* **perish.** Greek *apollumi,* translated "ruined," Mark 2:22; "lost," Matt. 10:6; 15:24; Luke 15:4, 6,32. In no NT instance does it signify cessation of conscious existence or of consciousness. Instead, it indicates here that state of conscious suffering which continues eternally and is the inevitable result of sin. See 1 Cor. 5:5, *note.*

3:17,19 world. Greek *kosmos.* See Matt. 4:8, *note.*

3:17 condemn. Or *judge.*

3:18 condemned. Or *judged.*

3:19 condemnation. Or *judgment.*

you have [a]testified—behold, He is [b]baptizing, and all are [c]coming to Him!"

27 John answered and said, "A man can [d]receive nothing unless it has been given to him from heaven.

28 "You yourselves bear me witness, that I [e]said, 'I am not the Christ,' but, 'I have been [f]sent before Him.'

29 "He who has the [g]bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled.

30 [h]"He must increase, but I *must* decrease.

31 "He who [i]comes from [j]above is [k]above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all.

32 "And what He has seen and heard, that He [l]testifies; and no one receives His testimony.

33 "He who has received His testimony has certified that God is true.

34 "For [m]He whom God has [n]sent speaks the words of God, for God does not give the [o]Spirit by measure.

35 "The Father [p]loves the Son, and has given all things into His hand.

36 "He who [q]believes in the Son has everlasting [r]life; and he who does not believe the Son shall not see life, but the [s]wrath of God abides on him."

Jesus leaves for Galilee

4 THEREFORE, when the Lord knew that the [t]Pharisees had heard that Jesus made and baptized more disciples than John

2 (though Jesus Himself did [u]not [v]baptize, but His disciples),

3 He left Judea and departed again to Galilee.

4 But He needed to go through Samaria.

Jesus and the Samaritan woman

5 So He came to a city of Samaria which is called Sychar, near the plot of ground that [w]Jacob [x]gave to his son Joseph.

6 Now [y]Jacob's [z]well was there. Jesus therefore, being [aa]wearied from *His* journey, sat thus by the well. It was about the sixth hour.

7 A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink."

8 For His disciples had gone away into the city to buy food.

9 Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no [bb]dealings with [cc]Samaritans.

10 Jesus answered and said to her, "If you knew the [dd]gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you [ee]living water."

11 The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that [ff]living water?

12 "Are You [gg]greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?"

13 Jesus answered and said to her, "Whoever drinks of this water will thirst again,

14 "but whoever drinks of the water that I shall give him will never thirst. But the [hh]water that I shall

3:26
a John 1:7
b See Acts 8:12, *note*
c Mark 2:2; 3:10; 5:24; Luke 8:19

3:27
d Rom. 12:5-8; 1 Cor. 3:5-6; 4:7; Heb. 5:4; 1 Pet. 4:10-11

3:28
e John 1:19-27
f Mal. 3:1

3:29
g *Bride* (of Christ): v. 29; Rom. 7:4. (John 3:29; Rev. 19:7, *note*)

3:30
h Is. 9:7

3:31
i *Christ* (first advent): v. 31; John 3:34. (Gen. 3:15; Acts 1:11, *note*)
j John 8:23
k John 13:13; Col. 1:17-18

3:32
l John 15:15

3:34
m John 7:16
n *Christ* (first advent): v. 34; John 4:26. (Gen. 3:15; Acts 1:11, *note*)
o *Holy Spirit* (NT): v. 34; John 4:14. (Matt. 1:18; Acts 2:4, *note*)

3:35
p John 5:20

3:36
q John 6:47
r *Life* (eternal): v. 36; John 4:14. (Matt. 7:14; Rev. 22:19, *note*)
s Rom. 1:18; Eph. 5:6; 1 Thess. 1:10

4:1
t See Matt. 3:7, *note*

4:2
u Cp. 1 Cor. 1:17
v See Acts 8:12, *note*

4:5
w Gen. 33:19
x Gen. 48:22; Josh. 24:32

4:6
y Gen. 33:19
z Cp. Gen. 29:2
aa Cp. Heb. 4:15

4:9
bb Acts 10:28
cc vv. 39,40; 2 Kin. 17:24; cp. Matt. 10:5-6; Luke 9:52; 10:33; 17:16; John 8:48

4:10
dd Rom. 5:15
ee John 7:38

4:11
ff John 7:38

4:12
gg Cp. John 8:53; Heb. 1:1-2:8

4:14
hh *Holy Spirit* (NT): v. 14; John 7:39. (Matt. 1:18; Acts 2:4, *note*)

3:36 has everlasting life. Eternal life is not only a future hope but the present possession of everyone who believes in Christ.

Jacob: *supplanter.* The younger son of Isaac and Rebekah who tricked his brother Esau into selling him his birthright. He deceived his father in order to receive the family blessing.

4:6 being wearied. Observe that, in His humanity, Jesus experienced the same physical limitations that all men know. Compare Heb. 4:15–16. **sixth hour.** 6 P.M. See John 19:14, *note;* compare Gen. 24:11.

Joseph: *he shall add.* Favorite son of Jacob who was hated by his brothers and sold into slavery in Egypt. God rewarded Joseph for his obedience by making him a great ruler in Egypt thus enabling him to save his family from starvation during a great famine.

Samaria: *guard.* A province (and a city) in central Palestine, north of Judea and south of Galilee. The people from this area were despised by the Jews.

give him will become in him a fountain of [a]water [b]springing up into everlasting [c]life."

15 The woman [d]said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw."

16 Jesus said to her, "Go, call your husband, and come here."

17 The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,'

18 "for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly."

19 The woman said to Him, "Sir, I perceive that You are a [e]prophet.

20 "Our fathers worshiped on this [f]mountain, and you *Jews* say that in [g]Jerusalem is the place where one ought to worship."

21 Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.

22 "You worship what you do not know; we know what we worship, for [h]salvation is of the Jews.

23 "But the hour is coming, and now is, when the true worshipers will [i]worship the Father in spirit and truth; for the Father is seeking such to worship Him.

24 [j]"God *is* Spirit, and those who worship Him must [k]worship in spirit and truth."

25 The woman said to Him, "I know that Messiah is [l]coming" (who is called Christ). "When He comes, He will tell us all things."

26 Jesus said to her, [m]"I who speak to you am [n]*He.*"

27 And at this *point* His disciples came, and they [o]marveled that He talked with a woman; yet no one said, "What do You seek?" or, "Why are You talking with her?"

28 The woman then left her waterpot, went her way into the city, and said to the men,

29 [p]"Come, see a Man who told me all things that I ever did. Could this be the Christ?"

30 Then they went out of the city and came to Him.

31 In the meantime His disciples urged Him, saying, "Rabbi, eat."

32 But He said to them, "I have food to eat of which you do not know."

33 Therefore the disciples said to one another, "Has anyone brought Him *anything* to eat?"

34 Jesus said to them, "My food is to do the [q]will of Him who sent Me, and to [r]finish His work.

35 "Do you not say, 'There are still four months and *then* comes the [s]harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for [t]harvest!

36 "And he who reaps receives [u]wages, and gathers [v]fruit for eternal [w]life, that [x]both he who sows and he who reaps may rejoice together.

37 "For in this the [y]saying is true: [z]'One sows and another reaps.'

4:14
- *a* Cp. Ex. 17:6
- *b* John 7:37-38
- *c* *Life* (eternal): v. 14; John 4:36. (Matt. 7:14; Rev. 22:19, *note*)

4:15
- *d* *Bible prayers* (NT): v. 15; John 4:49. (Matt. 6:9; Luke 11:2, *note*)

4:19
- *e* See Luke 24:19, *note*

4:20
- *f* Gen. 12:6-8; 33:18; Judg. 9:7
- *g* Deut. 12:5; 1 Kin. 9:3; Ps. 122:1-9; see Amos 4:4, *note*

4:22
- *h* See Rom. 1:16, *note*

4:23
- *i* Matt. 18:20; Heb. 13:10-14

4:24
- *j* See John 1:18, *note*
- *k* Matt. 18:20; Heb. 13:10-14

4:25
- *l* Deut. 18:15

4:26
- *m* John 6:35,41, 48,51; 8:12; 9:5; 10:7,9,11, 14; 11:25; 14:6; 15:1,5; Rev. 1:8, 17; cp. Ex. 3:14; Is. 43:11-15
- *n* *Christ* (first advent): v. 26; John 5:43. (Gen. 3:15; Acts 1:11, *note*). John 9:37

4:27
- *o* Cp. v. 9; Acts 10:28; 11:3; Gal. 2:12

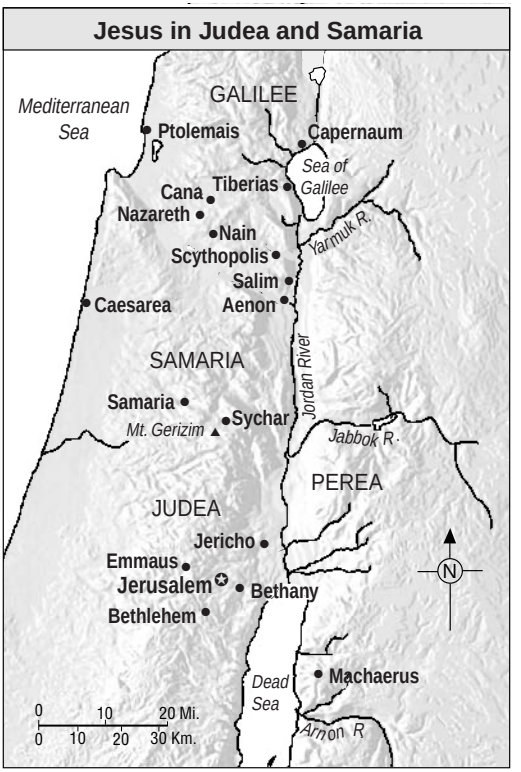
4:29
- *p* Cp. Ps. 66:16

4:34
- *q* Ps. 40:7-8; Heb. 10:9
- *r* John 17:4; 19:30; cp. Acts 20:24; 2 Tim. 4:7

4:35
- *s* Gen. 8:22
- *t* Matt. 9:37

4:36
- *u* Cp. Ps. 126:6
- *v* Rom. 6:22
- *w* *Life* (eternal): v. 36; John 5:24. (Matt. 7:14; Rev. 22:19, *note*)
- *x* 1 Thess. 2:19

4:37
- *y* *Inspiration:* v. 37; John 5:46. (Ex. 4:15; 2 Tim. 3:16, *note*). Mic. 6:15
- *z* 1 Cor. 3:5-9



4:14 fountain. That is, *the indwelling Spirit.* Compare John 7:37–39.

4:24 Spirit. Or *spirit.* Reference to Holy Spirit is debatable. Compare 2 Cor. 3:17–18.

38 "I sent you to reap that for
which you have not labored; [a]oth-
ers have labored, and you have en-
tered into their labors."

Jesus and the Samaritans

39 And many of the [b]Samaritans of
that city [c]believed in Him because
of the word of the woman who tes-
tified, "He told me all that I *ever*
did."

40 So when the [d]Samaritans had
come to Him, they urged Him to
stay with them; and He stayed there
two days.

41 And many more [e]believed be-
cause of His own [f]word.

42 Then they said to the woman,
"Now we [g]believe, not because of
what you said, for we ourselves
have heard *Him* and we know that
this is indeed the Christ,* the [h]Sav-
ior of the world."

43 Now after the two days He de-
parted from there and went to Gali-
lee.

44 For Jesus Himself testified [i]that
a [j]prophet has no honor in his own
country.

45 So when He came to Galilee,
the Galileans received Him, having
[k]seen all the things He did in
Jerusalem at the feast; for they also
had gone to the feast.

Jesus heals a nobleman's son

46 So Jesus came again to Cana of
Galilee where He had [l]made the
water wine. [m]And there was a cer-
tain nobleman whose son was sick
at Capernaum.

47 When he heard that Jesus had
come out of Judea into Galilee, he
went to Him and implored Him to
come down and heal his son, for he
was at the point of death.

48 Then Jesus said to him, "Unless
you *people* see [n]signs and wonders,
you will by no means believe."

49 The nobleman [o]said to Him,
"Sir, come down before my child
dies!"

50 Jesus said to him, [p]"Go your
way; your son lives." So the man
[q]believed the [r]word that Jesus spoke
to him, and he went his way.

51 And as he was now going
down, his servants met him and
told *him,* saying, [s]"Your son lives!"

52 Then he inquired of them the
hour when he got better. And they
said to him, "Yesterday at the sev-
enth hour the fever [t]left him."

53 So the father knew that *it was*
at the same hour in which Jesus
said to him, [u]"Your son lives." And
he himself [v]believed, and his whole
household.

54 This again *is* the [w]second sign
Jesus did when He had come out of
Judea into Galilee.

Another feast of the Jews:
healing of the crippled man
at pool of Bethesda

5 AFTER this there was a [x]feast of
the Jews, and Jesus [y]went up to
Jerusalem.

2 Now there is in Jerusalem by the
Sheep [z]*Gate* a pool, which is called
in Hebrew, Bethesda,* having five
porches.

3 In these lay a great multitude of
sick people, blind, lame, paralyzed,
waiting for the moving of the water.

4 For an [aa]angel went down at a
certain time into the pool and
stirred up the water; then whoever
stepped in first, after the stirring of
the water, was made well of what-
ever disease he had.*

5 Now a certain man was there
who had an [bb]infirmity thirty-eight
years.

6 When Jesus saw him lying there,
and knew that he already had been
in that condition a long time, He
said to him, [cc]"Do you want to be
made well?"

7 The [dd]sick man answered Him,
"Sir, [ee]I have no man to put me into
the pool when the water is stirred
up; but while I am coming, another
steps down before me."

***4:42** NU-Text omits *the Christ.* ***5:2** NU-Text reads *Bethzatha.* ***5:4** NU-Text omits *waiting for the moving of the water* at the end of verse 3, and all of verse 4.

4:38
a Jer. 44:4; 1 Pet. 1:12

4:39
b Cp. Luke 9:52-53
c *Faith:* v. 39; John 4:41. (Gen. 3:20; Heb. 11:39, *note*)

4:40
d Cp. Luke 9:52-53

4:41
e *Faith:* v. 41; John 4:42. (Gen. 3:20; Heb. 11:39, *note*)
f Luke 4:32; John 6:63; cp. Mark 13:31; John 7:46; 12:48

4:42
g *Faith:* v. 42; John 4:50. (Gen. 3:20; Heb. 11:39, *note*)
h See Rom. 1:16, *note*

4:44
i Matt. 13:57; Mark 6:4; Luke 4:24
j See Luke 24:19, *note*

4:45
k John 2:13,23; cp. Luke 19:37

4:46
l *Miracles* (NT): vv. 46-54; John 4:52. (Matt. 8:3; Acts 28:8, *note*)
m Cp. Matt. 8:5-13; Luke 7:1-10

4:48
n John 6:30

4:49
o *Bible prayers* (NT): v. 49; John 11:41. (Matt. 6:9; Luke 11:2, *note*)

4:50
p Cp. Mark 7:29-30
q *Faith:* v. 50; John 4:53. (Gen. 3:20; Heb. 11:39, *note*)
r Luke 4:32; John 6:63; cp. Mark 13:31; John 7:46; 12:48

4:51
s v. 53; cp. Ps. 111:7; Ezek. 12:25

4:52
t *Miracles* (NT): vv. 46-54; John 5:9. (Matt. 8:3; Acts 28:8, *note*)

4:53
u v. 51
v *Faith:* v. 53; John 5:46. (Gen. 3:20; Heb. 11:39, *note*)

4:54
w Cp. John 2:11

5:1
x Lev. 23:2; Deut. 16:16
y John 2:13

5:2
z Neh. 3:1; 12:39

5:4
aa See Heb. 1:4, *note*

5:5
bb Cp. Matt. 8:17; Luke 5:15; 13:11; 2 Cor. 12:10; Gal. 4:13; 1 Tim. 5:23; Heb. 4:15

5:6
cc Cp. v. 40

5:7
dd Cp. Luke 13:11; Acts 3:2
ee Cp. Ps. 142:4

4:42 world. Greek *kosmos.* See Matt. 4:8, *note.*
4:46 nobleman. Or *ruler.*
4:52 seventh hour. 7 o'clock. See John 19:14, *note.*

8 Jesus said to him, [a]"Rise, take up
your bed and walk."
9 And immediately the man was
[b]made well, took up his bed, and
walked. And that day was the [c]Sab-
bath.
10 The Jews therefore said to him
who was cured, "It is the [c]Sabbath;
it is not [d]lawful for you to carry your
bed."
11 He answered them, "He who
made me well said to me, [e]'Take up
your bed and walk.' "
12 Then they asked him, "Who is
the Man who said to you, 'Take up
your bed and walk'?"
13 But the one who was [f]healed
did not know who it was, for Jesus
had [g]withdrawn, a multitude being
in *that* place.
14 Afterward Jesus found him in
the temple, and said to him, "See,
you have been made well. [h]Sin no
more, lest a worse thing come upon
you."
15 The man departed and told the
Jews that it was Jesus who had
made him well.
16 For this reason the Jews [i]perse-
cuted Jesus, and sought to kill Him,*
because He had done these things
on the [c]Sabbath.

Jesus claims equality with the Father

17 But Jesus answered them, "My
Father has been working until now,
and I have been [j]working."
18 Therefore the Jews sought all
the more to [k]kill Him, because He
not only broke the [c]Sabbath, but
also said that [l]God was His Father,
[m]making Himself equal with God.
19 Then Jesus answered and said
to them, [n]"Most assuredly, I say to
you, the Son can do nothing of Him-
self, but what He sees the Father
do; for whatever He does, the Son
also does in like manner.
20 "For the Father [o]loves the Son,
and [p]shows Him all things that He
Himself does; and He will show
Him greater works than these, that
you may marvel.
21 "For as the Father [q]raises the
dead and gives life to *them,* even so
the Son [r]gives life to whom He will.
22 "For the Father judges no one,
but has committed [s]all [t]judgment to
the Son,
23 "that all should honor the Son
just as they honor the Father. He
who does not honor the Son does
not honor the Father who sent Him.
24 [n]"Most assuredly, I say to you,
he who hears My word and [u]be-
lieves in Him who sent Me has
everlasting [v]life, and shall [w]not
come into [s]judgment, but has
passed from [x]death into life.

The two resurrections

25 "Most assuredly, I say to you,
the hour is coming, and now is,
when the dead will hear the voice
of the Son of God; and those who
hear [q]will [v]live.
26 "For [y]as the Father has life in
Himself, so He has granted the Son
to have [z]life in Himself,
27 "and has given Him authority to
execute [t]judgment also, because He
is the Son of Man.
28 "Do not marvel at this; for the
hour is coming in which all who are
in the graves will [aa]hear His voice
29 [bb]"and [q]come forth—those who
have done good, [w]to the resurrec-
tion of [v]life, and those who have
done evil, to the [t]resurrection [s]of
[cc]condemnation.

Confirmatory witnesses to Jesus

30 "I can of Myself do nothing. As
I hear, I judge; and My [t]judgment is
righteous, because I do not seek My
own will but the will of the Father
who sent Me.

***5:16** NU-Text omits *and sought to kill Him.*

5:8
a Cp. Matt. 9:6

5:9
b *Miracles* (NT): vv. 2-9; John 6:14. (Matt. 8:3; Acts 28:8, *note*)
c *Sabbath:* vv. 9, 10,16,18; John 7:22. (Gen. 2:3; Matt. 12:1, *note*)

5:10
d Jer. 17:21-22; see Matt. 12:1, *note*

5:11
e v. 8

5:13
f Luke 13:14; 22:51
g Luke 4:30

5:14
h See Rom. 3:23, *note*

5:16
i Luke 4:29; John 8:37; 10:39

5:17
j John 9:4; 17:4

5:18
k John 7:1,19; cp. Luke 6:11; John 7:7; 15:18,25
l v. 17; cp. John 10:36; 19:7
m John 10:30,33; Phil. 2:6

5:19
n John 1:51; 5:19,24,25; 6:26,32,47,53; 8:34,51,58; 10:1,7; 12:24; 13:16,20,21; 14:12; 16:20,23

5:20
o Matt. 3:17
p Matt. 11:27

5:21
q *Resurrection:* vv. 21,25,29; John 6:40. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
r John 11:25; cp. Eph. 2:1,5; Col. 2:13

5:22
s *Judgments* (the seven): vv. 22, 24,29; John 19:16. (2 Sam. 7:14; Rev. 20:12, *note*)
t *Day* (of judgment): vv. 22, 27,29,30; John 12:48. (Matt. 10:15; Rev. 20:11, *note*). Dan. 7:9-10; Acts 17:31

5:24
u John 6:47
v *Life* (eternal): vv. 24,25,29; John 5:39. (Matt. 7:14; Rev. 22:19, *note*)
w *Assurance/security:* vv. 24,29; John 6:39. (Ps. 23:1; Jude 1, *note*)
x *Death* (spiritual): vv. 24-25; John 8:51. (Gen. 2:17; Eph. 2:5, *note*)

5:26
y Ps. 36:9
z John 1:4; 14:6; 1 Cor. 15:45; Dan. 7:9-10; Acts 17:31

5:28
aa 1 Thess. 4:15-17

5:29
bb Dan. 12:2
cc Rev. 20:11-15

5:18 His Father. Literally, "His own Father" (Greek *patera idion*). It is clear that the Jews understood that Jesus was claiming to be God. Compare 10:33.

5:19 nothing of Himself. Some have mistakenly said that Jesus was here disclaiming equality with the Father. On the contrary, the whole context argues the opposite (vv. 18 where see *note,* 23,26). Our Lord is simply saying that He and the Father work together (compare v. 17). **do.** Literally *doing.*

5:25,28 hour. Since this "hour" of spiritual regeneration has already lasted for over nineteen centuries, it is also possible for the future "hour" of physical resurrection (vv. 28–29) to extend over a thousand years—the righteous to be raised at the beginning; the wicked, at the end. See Rev. 20.

31 "If I bear witness of Myself, My witness is not true.
32 "There is [a]another who bears witness of Me, and I know that the witness which He witnesses of Me is true.

(1) Witness of John the Baptist

33 "You have sent to John, and he has borne witness to the truth.
34 "Yet I do not receive testimony from man, but I say these things that you may be [b]saved.
35 "He was the burning and shining lamp, and you were willing for a time to rejoice in his light.

(2) Witness of Jesus' works

36 "But I have a greater witness than John's; for the works which the Father has given Me to [c]finish—the very [d]works that I do—bear witness of Me, that the Father has sent Me.

(3) Witness of the Father (cp. Matt. 3:17)

37 "And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor [e]seen His form.
38 "But you do not have His word abiding in you, because whom He sent, Him you do not believe.

(4) Witness of Scripture (cp. Luke 24:27,44)

39 "You [f]search the Scriptures, for in them you think you have eternal [g]life; and these are they which testify of Me.
40 "But you are not willing to come to Me that you may have [h]life.
41 "I do not receive honor from men.
42 "But I know you, that you do not have the love of God in you.
43 "I have [i]come in My Father's name, and you do not receive Me; if [j]another comes in his own [k]name, him you will receive.
44 "How can you believe, who receive honor from one another, and do not seek the honor that *comes* from the only God?
45 "Do not think that I shall accuse you to the Father; there is *one* who accuses you—Moses, in whom you [l]trust.
46 "For if you believed Moses, you would [m]believe Me; for he [n]wrote about Me.
47 "But if you do [o]not believe his [p]writings, how will you believe My words?"

Another Passover: five thousand fed (Matt. 14:15–21; Mark 6:32–44; Luke 9:12–17)

6 AFTER these things Jesus went over the Sea of Galilee, which is *the Sea* of [q]Tiberias.
2 Then a great multitude followed Him, because they saw His signs which He performed on those who were [r]diseased.
3 And Jesus went up on the mountain, and there He sat with His disciples.
4 Now the Passover, a feast of the Jews, was near.
5 Then Jesus lifted up *His* eyes, and seeing a great multitude coming toward Him, He said to [s]Philip, "Where shall we buy bread, that these may eat?"
6 But this He said to [t]test him, for He Himself knew what He would do.
7 Philip answered Him, [u]"Two hundred [v]denarii worth of bread is not sufficient for them, that every one of them may have a little."

5:32
a v. 37

5:34
b See Rom. 1:16, *note*

5:36
c John 17:4
d John 9:16; 10:38

5:37
e See John 1:18, *note*

5:39
f Cp. Deut. 17:19; Acts 17:11
g *Life* (eternal): v. 39; John 5:40. (Matt. 7:14; Rev. 22:19, *note*)

5:40
h *Life* (eternal): v. 40; John 6:27. (Matt. 7:14; Rev. 22:19, *note*)

5:43
i *Christ* (first advent): v. 43; John 6:33. (Gen. 3:15; Acts 1:11, *note*)
j *The Beast:* v. 43; 2 Thess. 2:3. (Dan. 7:8; Rev. 19:20, *note*)
k *Antichrist:* v. 43; 2 Cor. 11:4. (Matt. 24:5; Rev. 13:11, *note*)

5:45
l Cp. Ps. 118:9; see Ps. 2:12, *note*

5:46
m *Faith:* v. 46; John 6:69. (Gen. 3:20; Heb. 11:39, *note*)
n *Inspiration:* vv. 46-47; John 6:47. (Ex. 4:15; 2 Tim. 3:16, *note*)

5:47
o Luke 16:31
p *Inspiration:* vv. 46-47; John 6:31. (Ex. 4:15; 2 Tim. 3:16, *note*)

6:1
q John 21:1

6:2
r Matt. 4:23; 8:16; 9:35; 14:36; 15:30; 19:2

6:5
s John 1:43

6:6
t *Test/Tempt:* v. 6; John 8:6. (Gen. 3:1; James 1:14, *note*)

6:7
u Cp. Num. 11:21-22
v See Coinage (NT), Matt. 5:26, *note*

5:31 Compare John 8:14. The statement here (5:31) might be paraphrased as follows: "If I testify about Myself, you will say My testimony is not valid." Against this charge our Lord, in defending His Messianic claims, urges the biblical rule of evidence which requires two or three witnesses (Num. 35:30; Deut. 17:6; John 8:17–18). The additional witnesses are cited in vv. 32–47.

6:1 After these things. There are many events in our Lord's ministry which took place between ch. 5:47 and 6:1, that is, the period between Matt. 4:12 and 14:12.

Galilee. Or *Chinnereth,* Num. 34:11; or *Chinneroth,* Josh. 12:3.

Sea of Galilee: A large, fresh-water lake in Galilee, known for its sudden and fierce storms.

6:4 Passover . . . was near. Approximately A.D. 27. Compare John 2:13; 11:55; 18:28; see Ex. 12:11, *note.*

Philip: *lover of horses.* One of the twelve disciples of Jesus.

8 One of His disciples, [a]Andrew,
Simon Peter's brother, said to Him,
9 "There is a lad here who has five
barley loaves and two small fish, but
what are they among so [b]many?"
10 Then Jesus said, "Make the peo-
ple sit down." Now there was much
grass in the place. So the men sat
down, in number about five thou-
sand.
11 And Jesus took the loaves, and
when He had [c]given thanks He dis-
tributed *them* to the disciples, and
the disciples* to those sitting down;
and likewise of the fish, as much as
they wanted.
12 So when they were filled, He
said to His disciples, "Gather up the
fragments that remain, so [d]that
nothing is lost."
13 Therefore they gathered *them*
up, and filled twelve baskets with
the fragments of the five barley
loaves which were left over by
those who had eaten.
14 Then those men, when they
had seen the [e]sign that Jesus did,
said, "This is truly [f]the Prophet who
is to come into the world."

Jesus walks on the water
(Matt. 14:22–32; Mark 6:45–52)

15 Therefore when Jesus per-
ceived that they were about to
come and take Him by force to
make Him [g]king, He departed again
to the mountain by Himself alone.
16 [h]Now when evening came, His
disciples went down to the sea,
17 got into the boat, and went over
the sea toward Capernaum. And it
was already dark, and Jesus had not
come to them.
18 Then the sea arose because a
[i]great wind was blowing.
19 So when they had rowed about
three or four miles,* they saw Jesus
[j]walking on the [k]sea and drawing
near the boat; and they were [l]afraid.
20 But He said to them, [m]"It is I;
do not be afraid."
21 Then they willingly received
Him into the boat, and immediately
the boat was at the land where they
were going.

Jesus, the bread of life

22 On the following day, when the
people who were standing on the
other side of the sea saw that there
was no other boat there, except that
one which His disciples had en-
tered,* and that Jesus had not en-
tered the boat with His disciples, but
His disciples had gone away alone—
23 however, other boats came
from Tiberias, near the [n]place
where they ate bread after the Lord
had given thanks—
24 when the people therefore saw
that Jesus was not there, nor His dis-
ciples, they also got into boats and
came to Capernaum, [o]seeking Jesus.

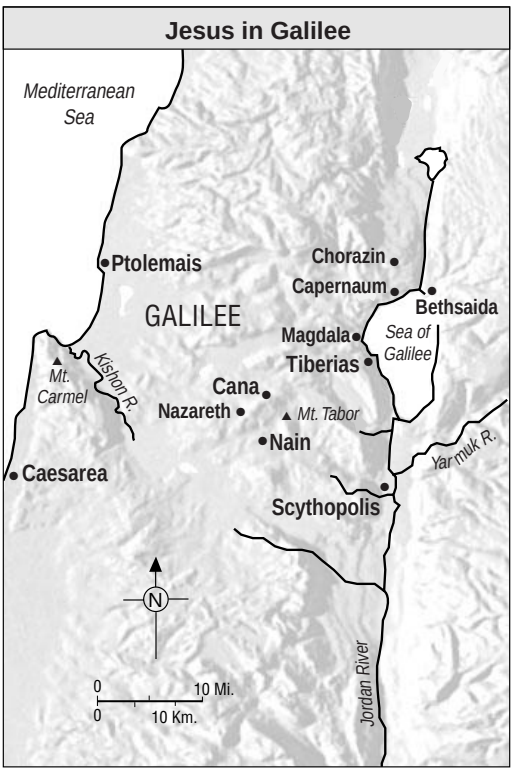
***6:11** NU-Text omits *to the disciples, and the disciples.* ***6:19** Literally *twenty-five or thirty stadia* ***6:22** NU-Text omits *that* and *which His disciples had entered.*

6:8
a John 1:40
6:9
b Cp. 2 Kin. 4:42-44
6:11
c v. 23; cp. 1 Sam. 9:13; Matt. 26:26; 1 Tim. 4:4-5
6:12
d Cp. Gen. 41:35-36; Prov. 21:20
6:14
e *Miracles* (NT): vv. 5-14; John 6:19. (Matt. 8:3; Acts 28:8, *note*)
f Gen. 49:10; Deut. 18:15,18; John 1:21; 7:40; Acts 3:22; 7:37; cp. Matt. 21:11
6:15
g John 18:36
6:16
h Matt. 14:23; Mark 6:47
6:18
i Cp. 1 Kin. 19:11; Job 1:19; Jon. 1:4; Mark 4:37; Acts 27:14
6:19
j *Miracles* (NT): vv. 16-21; John 9:7. (Matt. 8:3; Acts 28:8, *note*)
k Cp. Job 9:8; Is. 43:16
l Matt. 17:6
6:20
m Is. 43:1-2
6:23
n v. 11
6:24
o Mark 1:37; Luke 4:42; cp. Luke 19:3; John 12:21

Andrew: One of the twelve disciples of Jesus.

6:14 world. Greek *kosmos*. See Matt. 4:8, *note*.
6:19 miles. See Weights and Measures (NT), Acts 27:28, *note*.

Capernaum: A city on the northwest coast of the Sea of Galilee. It was the center of Christ's ministry after He left Nazareth.



25 And when they found Him on
the other side of the sea, they said
to Him, "Rabbi, when did You come
here?"

26 Jesus answered them and said,
[a]"Most assuredly, I say to you, you
seek Me, not because you saw the
signs, but because you [b]ate of the
loaves and were filled.

27 [c]"Do not labor for the food
which perishes, but for the food
which [d]endures to everlasting [e]life,
which the [f]Son of Man will [g]give
you, because God the Father has
[h]set His seal on Him."

28 Then they said to Him, "What
shall we do, that we may work the
works of God?"

29 Jesus answered and said to
them, "This is the work of God, that
you [i]believe in Him whom He sent."

Jesus, sent from heaven

30 Therefore they said to Him,
"What [j]sign will You perform then,
that we may see it and believe You?
What work will You do?

31 "Our fathers ate the [k]manna in
the desert; as it is [l]written, *'He
gave them bread from heaven to
eat.'*"*

32 Then Jesus said to them,
[a]"Most assuredly, I say to you, Mo-
ses did not give you the bread from
heaven, but [m]My Father gives you
the true bread from heaven.

33 "For the bread of God [n]is He
who [o]comes down from heaven and
[p]gives [e]life to the world."

34 Then they said to Him, "Lord,
give us this bread always."

35 And Jesus said to them, [q]"I am
the bread of [e]life. He who comes to
Me shall never [r]hunger, and he who
[s]believes in Me shall never [t]thirst.

36 "But I said to you that you have
[u]seen Me and yet do [v]not believe.

37 "All that the Father [w]gives Me
will come to Me, and [x]the one who
comes to Me I will by no means cast
out.

38 "For I have [o]come down from
heaven, not to do My own will, [y]but
the [p]will of Him who sent Me.

39 "This is the will of the Father
who sent Me, that of all He has giv-
en Me I should lose [z]nothing, but
should raise it up at the last [aa]day.

40 "And this is the will of Him
who sent Me, that everyone who
sees the Son and believes in Him
may have everlasting [e]life; and I will
[bb]raise him up at the last [aa]day."

41 The Jews then complained
about Him, because He said, [q]"I am
the bread which [o]came down from
heaven."

42 And they said, [cc]"Is not this
Jesus, the son of Joseph, whose fa-
ther and mother we know? How is
it then that He says, 'I have [o]come
down from heaven'?"

43 Jesus therefore answered and
said to them, "Do not murmur
among yourselves.

44 "No one can [dd]come to Me un-
less the Father who sent Me
[ee]draws him; and I will raise him up
at the last [aa]day.

45 "It is [l]written in the prophets,
*'And they shall all be taught by
God.'* Therefore everyone who has
heard and learned* from the Father
comes to Me.

46 "Not that anyone has seen the
Father, except He who is from God;
He has seen the Father.

47 [a]"Most assuredly, I say to you,
he who believes in Me* has ever-
lasting [e]life.

48 [q]"I [ff]am the bread of life.

49 "Your fathers ate the [k]manna in
the wilderness, and are [gg]dead.

50 "This is the bread which
[o]comes down from heaven, that one
may eat of it and not die.

51 [q]"I [ff]am the living bread which
[o]came down from heaven. If anyone
eats of this bread, he will [e]live [z]for-
ever; and the bread that I shall give
is My flesh, which I shall [p]give for
the life of the world."

52 The Jews therefore quarreled
among themselves, saying, "How can
this Man give us *His* flesh to eat?"

53 Then Jesus said to them, [a]"Most
assuredly, I say to you, unless you eat
the flesh of the Son of Man and drink
His blood, you have no life in you.

*6:31 Exodus 16:4; Nehemiah 9:15; Psalm 78:24
*6:45 M-Text reads *hears and has learned.*
*6:47 NU-Text omits *in Me.*

6:26
a John 1:51; 5:19, 24,25; 6:26,32, 47,53; 8:34,51, 58; 10:1,7; 12:24; 13:16, 20,21; 14:12; 16:20,23
b vv. 11-12

6:27
c Matt. 6:19; cp. Eccl. 2:11; 4:8; Is. 55:2
d vv. 54-58; cp. Col. 3:1-2
e *Life* (eternal): vv. 27,33,35,40,47, 51; John 8:12. (Matt. 7:14; Rev. 22:19, *note*)
f See Matt. 8:20, *note*
g Eph. 2:8-9
h Ps. 2:7; Is. 42:1; Acts 2:22; 2 Pet. 1:17; cp. John 3:33

6:29
i 1 John 3:23

6:30
j Matt. 12:38

6:31
k Ex. 16:4-35; Num. 11:6-9; 21:5; Deut. 8:3
l *Inspiration:* vv. 31,45; John 7:42. (Ex. 4:15; 2 Tim. 3:16, *note*). Is. 54:13

6:32
m John 3:13,16

6:33
n vv. 48,58
o *Christ* (first advent): vv. 33,38, 41,42,50,51; John 6:58. (Gen. 3:15; Acts 1:11, *note*)
p *Sacrifice* (of Christ): vv. 33, 38,51; John 10:11. (Gen. 3:15; Heb. 10:18, *note*)

6:35
q John 6:35,41, 48,51; 8:12,58; 9:5; 10:7,9,11, 14; 11:25; 14:6; 15:1,5; Rev. 1:8,17; cp. Ex. 3:14; Is. 43:11-15
r Rev. 7:16
s v. 29
t Is. 55:1-2; John 4:14; cp. Matt. 5:6

6:36
u John 15:24
v John 10:26

6:37
w *Election* (personal): v. 37; John 6:65. (Deut. 7:6; 1 Pet. 5:13, *note*)
x Is. 1:18; 55:7; Matt. 11:28; Luke 23:42-43; 1 Tim. 1:15; Heb. 4:15-16; 7:25; Rev. 22:17

6:38
y Ps. 40:7-8; Matt. 26:39; John 4:34; 5:30

6:39
z *Assurance-security:* vv. 39,51; John 10:28. (Ps. 23:1; Jude 1, *note*)
aa See Acts 2:17, *note*

6:40
bb *Resurrection:* v. 40; John 11:23. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

6:42
cc Matt. 13:55

6:44
dd v. 37
ee Eph. 2:8-9; Phil. 1:29; 2:12-13

6:48
ff vv. 33,35; Gal. 2:20; Col. 3:3-4

6:49
gg Cp. 1 Cor. 10:1-5

6:33,51 world. Greek *kosmos*. See Matt. 4:8, *note*.

54 [a]"Whoever eats My flesh and
drinks My blood has eternal [b]life,
and I will raise him up at the last
[c]day.
55 "For My flesh is food indeed,*
and My blood is drink indeed.
56 [d]"He who eats My flesh and
drinks My blood abides in Me, and I
in him.
57 "As the living Father sent Me,
and I live because of the Father, so
he who feeds on Me will [e]live be-
cause of Me.
58 "This is the [f]bread which
[g]came down from heaven—not [h]as
your fathers ate the [i]manna, and are
dead. He who eats this bread will
[j]live forever."
59 These things He said in the syn-
agogue as He taught in Capernaum.

Discipleship tested by doctrine
(cp. Matt. 8:19–22; 10:36)

60 Therefore many of His disci-
ples, when they heard *this,* said,
"This is a hard saying; [k]who can un-
derstand it?"
61 When Jesus knew in Himself
that His disciples complained about
this, He said to them, "Does this of-
fend you?
62 "*What* then if you should see
the [l]Son of Man [m]ascend where He
was before?
63 "It is the [n]Spirit who [o]gives life;
the [p]flesh profits nothing. The
[q]words that I speak to you are spirit,
and *they* are [r]life.
64 "But there are some of you who
do [s]not believe." For Jesus knew
from the beginning who they were
who did not believe, and who
would [t]betray Him.
65 And He said, "Therefore I have
said to you that no one can come to
Me unless it has been [u]granted to
him by My Father."

Peter confesses his faith
(cp. Matt. 16:13–20; Mark 8:27–30;
Luke 9:18–21)

66 From that *time* many of His dis-
ciples went [v]back and walked with
Him no more.
67 Then Jesus said to the twelve,
"Do you also want to go away?"
68 But Simon Peter answered Him,
"Lord, to whom shall we go? You
have the words of eternal [w]life.
69 "Also we have come to [x]believe
and know that You are the Christ,
the Son of the living God."*
70 Jesus answered them, "Did I
not choose you, the twelve, and one
of you is a devil?"
71 He spoke of [y]Judas Iscariot, *the*
son of Simon, for it was he who
would [z]betray Him, being one of
the twelve.

Christ's unbelieving brothers
press Him to go to Jerusalem

7 AFTER these things Jesus
walked in Galilee; for He did not
want to walk in Judea, because the
Jews* sought to [aa]kill Him.
2 Now the Jews' [bb]Feast of Taber-
nacles was at hand.
3 His brothers therefore said to
Him, "Depart from here and go into
Judea, that Your disciples also may
see the works that You are doing.
4 "For no one does anything in se-
cret while he himself seeks to be
known openly. If You do these
things, show Yourself to the world."
5 For [cc]even His [dd]brothers did not
believe in Him.
6 Then Jesus said to them, "My
[ee]time has not yet come, but your
time is always ready.
7 "The world cannot [ff]hate you,
but it hates Me because I testify of it
that its works are evil.
8 "You go up to this [gg]feast. I am
not yet* going up to this feast, for
My [hh]time has not yet fully come."
9 When He had said these things
to them, He remained in Galilee.

***6:55** NU-Text reads *true food* and *true drink.*
***6:69** NU-Text reads *You are the Holy One of God.*
***7:1** That is, the ruling authorities ***7:8** NU-Text omits *yet.*

6:54
a v. 40
b *Life* (eternal): vv. 27-68; John 6:57. (Matt. 7:14; Rev. 22:19, *note*)
c See Acts 2:17, *note*

6:56
d Cp. vv. 47-48 with vv. 53-54

6:57
e *Life* (eternal): vv. 27-68; John 6:58. (Matt. 7:14; Rev. 22:19, *note*)

6:58
f vv. 32-35, 48-51
g *Christ* (first advent): v. 58; John 7:29. (Gen. 3:15; Acts 1:11, *note*)
h v. 31; Ex. 16:14-35
i Ex. 16:4-35; Num. 11:6-9; 21:5; Deut. 8:3
j *Life* (eternal): vv. 27-68; John 6:63. (Matt. 7:14; Rev. 22:19, *note*)

6:60
k Cp. Mark 9:32

6:62
l See Matt. 8:20, *note*
m Acts 1:9; cp. John 20:17

6:63
n Gen. 2:7
o 1 Cor. 15:45
p John 3:6
q v. 68; John 14:24
r *Life* (eternal): vv. 27-68; John 6:68. (Matt. 7:14; Rev. 22:19, *note*)

6:64
s John 10:25-26
t v. 70

6:65
u *Election* (personal): v. 65; John 13:18. (Deut. 7:6; 1 Pet. 5:13, *note*)

6:66
v Luke 9:62; cp. 1 John 2:19

6:68
w *Life* (eternal): vv. 27-68; John 8:12. (Matt. 7:14; Rev. 22:19, *note*)

6:69
x *Faith:* v. 69; John 7:31. (Gen. 3:20; Heb. 11:39, *note*)

6:71
y John 12:4; 13:2,26
z Matt. 26:14-16

7:1
aa Matt. 21:38; 26:4; John 5:18; 7:19,25; 8:37,40

7:2
bb Lev. 23:34; Deut. 16:13-15; Neh. 8:14,18

7:5
cc Ps. 69:8
dd Matt. 12:46; 13:55; cp. Acts 1:14

7:6
ee Cp. Matt. 26:18,45; John 12:23; 13:1; 17:1

7:7
ff Cp. John 15:18-19

7:8
gg Lev. 23:34; Deut. 16:13-15; Neh. 8:14,18
hh Cp. Matt. 26:18,45; John 12:23; 13:1; 17:1

6:61 offend you. Literally *cause you to stumble.*
6:70 devil. Greek *diabolos, adversary,* usually referring to Satan. See Rev. 20:10, *note.*
7:4 world. Greek *kosmos.* See Matt. 4:8, *note.*
7:7 world. Greek *kosmos.* See Rev. 13:8, *note.*

Galilee: A province in northern Palestine. Jesus grew up here, selected His disciples from this area and conducted most of His ministry in this region.

Jesus at the Feast of Tabernacles

10 But when His [a]brothers had gone up, then He also went up to the [b]feast, not openly, but as it were in [c]secret.

11 Then the Jews sought Him at the feast, and said, "Where is He?"

12 [d]And there was much complaining among the people concerning Him. Some said, "He is good"; others said, "No, on the contrary, He deceives the people."

13 However, no one spoke openly of Him for [e]fear of the Jews.

14 Now about the middle of the [f]feast Jesus went up into the temple and [g]taught.

15 And the Jews [h]marveled, saying, "How does this Man know letters, having never studied?"

16 Jesus* answered them and said, "My doctrine is not Mine, but [i]His who sent Me.

17 "If anyone wills to do His will, he shall know concerning the doctrine, [j]whether it is from God or *whether* I speak on My own *authority.*

18 "He who speaks from himself seeks his own glory; but He who [k]seeks the glory of the One who sent Him is true, and [l]no unrighteousness is in Him.

19 "Did not Moses give you the [m]law, yet none of you keeps the law? Why do you seek to kill Me?"

20 The people answered and said, "You have a [n]demon. Who is seeking to kill You?"

21 Jesus answered and said to them, "I did one work, and you all marvel.

22 "Moses therefore gave you [o]circumcision (not that it is from Moses, but [p]from the fathers), and you circumcise a man on the [q]Sabbath.

23 "If a man receives circumcision on the Sabbath, so that the [r]law of Moses should not be broken, are you angry with Me because I made a man [s]completely well on the [t]Sabbath?

24 "Do not judge according to appearance, but judge with [u]righteous judgment."

25 Now some of them from Jerusalem said, "Is this not He whom they seek to [v]kill?

26 "But look! He speaks boldly, and they say nothing to Him. [w]Do the rulers know indeed that this is truly* the Christ?

27 [x]"However, we know where this Man is from; but when the Christ comes, no one knows where He is from."

28 Then Jesus cried out, as He taught in the temple, saying, "You both know Me, and you know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know.

29 "But* I know Him, for I am [y]from Him, and He sent Me."

30 Therefore they sought to take Him; but no one laid a hand on Him, because His [z]hour had not yet come.

31 And many of the people [aa]believed in Him, and said, "When the Christ [bb]comes, will He do more signs than these which this *Man* has done?"

32 The [cc]Pharisees heard the crowd murmuring these things concerning Him, and the Pharisees and the chief priests sent officers to take Him.

***7:16** NU-Text and M-Text read *So Jesus.*
***7:26** NU-Text omits *truly.* ***7:29** NU-Text and M-Text omit *But.*

7:10
a Matt. 12:46; 13:55; cp. Acts 1:14
b Lev. 23:34; Deut. 16:13-15; Neh. 8:14,18
c Cp. John 11:56

7:12
d Cp. John 9:16

7:13
e John 9:22

7:14
f Lev. 23:34; Deut. 16:13-15; Neh. 8:14,18
g Matt. 4:23; 5:2; 7:29; Mark 6:34; Luke 4:15; 5:3; John 8:2

7:15
h Matt. 13:54; 15:31; 22:22,33

7:16
i Deut. 18:15,18-19

7:17
j Cp. John 8:28, 47; 12:49; 14:10,24; 17:8

7:18
k John 8:50; cp. Phil. 2:3-8
l John 8:46; 2 Cor. 5:21; Heb. 4:15; 7:26; 1 Pet. 1:19; 2:22

7:19
m *Law* (of Moses): v. 19; John 7:22. (Ex. 19:1; Gal. 3:24, *note*)

7:20
n See Matt. 7:22, *note*

7:22
o Gen. 17:9-14
p *Law* (of Moses): v. 22-23; John 7:23. (Ex. 19:1; Gal. 3:24, *note*)
q *Sabbath:* vv. 22-23; John 7:23. (Gen. 2:3; Matt. 12:1, *note*)

7:23
r *Law* (of Moses): v. 22-23; John 7:49. (Ex. 19:1; Gal. 3:24, *note*)
s Cp. John 5:1-16
t *Sabbath:* vv. 22-23; John 9:14. (Gen. 2:3; Matt. 12:1, *note*)

7:24
u See 1 John 3:7, *note*

7:25
v Matt. 21:38; 26:4; Luke 22:2; John 5:18; 8:37,40

7:26
w v. 48; cp. John 12:42

7:27
x Matt. 13:55

7:29
y *Christ* (first advent): v. 29; John 7:31. (Gen. 3:15; Acts 1:11, *note*)

7:30
z John 8:20

7:31
aa *Faith:* v. 31; John 7:40. (Gen. 3:20; Heb. 11:39, *note*)
bb *Christ* (first advent): v. 31; John 7:42. (Gen. 3:15; Acts 1:11, *note*)

7:32
cc See Matt. 3:7, *note*

7:15 studied. An allusion to the fact that Jesus had not attended a rabbinical school.

7:17 doctrine. Or *teaching.*

7:21 MIRACLES OF JESUS RECORDED ONLY BY JOHN

Jesus turns the water into wine.	John 2:1–11
Jesus heals the nobleman's son.	John 4:46–54
Jesus heals the crippled man at Bethesda.	John 5:1–9
Jesus heals the man born blind.	John 9:1–7
Jesus raises Lazarus from the dead.	John 11:43–44
Jesus guides the disciples to a great catch of fish.	John 21:1–14

33 Then Jesus said to them,* [a]"I shall be with you a little while longer, and *then* I [b]go to Him who sent Me.
34 "You will seek Me and not find *Me,* and where I am you [c]cannot come."
35 Then the Jews said among themselves, "Where does He intend to go that we shall not find Him? Does He intend to go to the [d]Dispersion among the [e]Greeks and teach the Greeks?
36 "What is this thing that He said, 'You will seek Me and not find Me, and where I am you cannot come'?"

The great prophecy concerning the Holy Spirit for power (Acts 2:2–4; cp. John 4:14)

37 On the [f]last day, that great *day* of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink.
38 "He who believes in Me, as the Scripture has said, out of his heart will [g]flow rivers of living [h]water."
39 But this He spoke concerning the Spirit, whom those believing* in Him would receive; for the Holy* [i]Spirit was not yet *given,* because Jesus was not yet [j]glorified.

Divided opinion about Jesus

40 Therefore many* from the crowd, when they heard this saying, [k]said, "Truly this [l]is the Prophet."
41 Others [k]said, "This is [m]the Christ." But some said, "Will the Christ come out of Galilee?
42 "Has not the Scripture [n]said that the Christ [o]comes from the seed of David and from the town of Bethlehem, where David was?"
43 So there was a division among the people because of Him.
44 Now some of them wanted to take Him, but no one laid hands on Him.
45 Then the officers came to the chief priests and [p]Pharisees, who said to them, "Why have you not brought Him?"
46 The officers answered, [q]"No man ever spoke like this Man!"
47 Then the [p]Pharisees answered them, "Are you also deceived?
48 [r]"Have any of the rulers or the [p]Pharisees believed in Him?
49 "But this crowd that does not know the [s]law is accursed."
50 Nicodemus [t](he who came to Jesus by night,* being one of them) said to them,
51 "Does our [s]law judge a man before it [u]hears him and knows what he is doing?"
52 They answered and said to him, "Are you also from Galilee? Search and look, [v]for no prophet has arisen* out of Galilee."
53 And everyone went to his *own* house.*

The scribes and Pharisees accuse a woman caught in adultery

8 BUT Jesus went to the Mount of Olives.
2 Now early* in the morning He came again into the temple, and all the people came to Him; and He sat down and [w]taught them.
3 Then the [x]scribes and [p]Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst,
4 they said to Him, "Teacher, this woman was caught* in [y]adultery, in the very act.
5 "Now Moses, in the [s]law, commanded* us that such should be [z]stoned.* But what do You say?"*
6 This they said, [aa]testing Him,

***7:33** NU-Text and M-Text omit *to them.*
***7:39** NU-Text reads *who believed.* * NU-Text omits *Holy.* ***7:40** NU-Text reads *some.*
***7:50** NU-Text reads *before.* ***7:52** NU-Text reads *is to rise.* ***7:53** The words *And everyone* through *sin no more* (8:11) are bracketed by NU-Text as not original. They are present in over 900 manuscripts. ***8:2** M-Text reads *very early.*
***8:4** M-Text reads *we found this woman.*
***8:5** M-Text reads *in our law Moses commanded.*
* NU-Text and M-Text read *to stone such.*
* M-Text adds *about her.*

7:33
a John 13:33
b Mark 16:19; Luke 24:51; Acts 1:9; Heb. 9:24; 1 Pet. 3:22

7:34
c Matt. 5:20; 1 Cor. 6:9; 15:50; Rev. 21:27

7:35
d James 1:1
e See Eph. 3:6, *note*

7:37
f Lev. 23:36

7:38
g *Christ* (Rock): vv. 37-39; Acts 4:11. (Gen. 49:24; 1 Pet. 2:8, *note*)
h Is. 12:3; 43:20; 44:3; 55:1; John 6:35; Rev. 21:6; 22:17

7:39
i *Holy Spirit* (NT): vv. 38-39; John 14:16. (Matt. 1:18; Acts 2:4, *note*). John 16:7
j John 13:31; 17:5; cp. Acts 3:13

7:40
k *Faith:* vv. 40-41; John 8:30. (Gen. 3:20; Heb. 11:39, *note*)
l Deut. 18:15,18; John 6:14; see Luke 24:19, *note*

7:41
m John 4:42; 6:69

7:42
n *Inspiration:* v. 42; John 8:17. (Ex. 4:15; 2 Tim. 3:16, *note*). 2 Sam. 7:12; Ps. 132:11; Jer. 23:5; Mic. 5:2; Luke 2:4
o *Christ* (first advent): v. 42; John 8:42. (Gen. 3:15; Acts 1:11, *note*)

7:45
p See Matt. 3:7, *note*

7:46
q Matt. 13:54,56; Luke 4:22

7:48
r v. 26; cp. Luke 8:41; John 12:42; 1 Cor. 1:26-29

7:49
s *Law* (of Moses): vv. 49,51; 8:5; John 8:17. (Ex. 19:1; Gal. 3:24, *note*)

7:50
t John 3:1-2

7:51
u Deut. 1:16; 19:15

7:52
v v. 41; cp. John 1:46

8:2
w v. 28; John 18:20

8:3
x See Matt. 2:4, *note*

8:4
y Ex. 20:14; Matt. 5:27; 19:9; Rom. 7:3; cp. Matt. 5:28-32; 1 Cor. 6:9; 2 Pet. 2:14

8:5
z Lev. 20:10; Deut. 22:22-24; cp. Num. 5:11-31

8:6
aa *Test/Tempt:* v. 6; Acts 5:9. (Gen. 3:1; James 1:14, *note*)

7:53 Although John 7:53—8:11 is not found in some ancient manuscripts, the immediate context, beginning with Christ's declaration, "I am the light of the world" (8:12) seems clearly to have its occasion in the conviction wrought in the hearts of the Pharisees as recorded in 8:9, and also helps to explain the Pharisees' words in 8:41. It is therefore to be considered a genuine part of the Gospel.

Mount of Olives: The summit of the range of hills east of Jerusalem which was once covered with olive trees. A central location to the events of Christ's ministry.

that they [a]might have *something* of which to accuse Him. But Jesus stooped down and wrote on the ground with *His* finger, as though He did not hear.*

7 So when they continued asking Him, He raised Himself up* and said to them, "He who is without [b]sin among you, [c]let him throw a stone at her first."

8 And again He stooped down and wrote on the ground.

9 Then those who heard *it,* being convicted by *their* conscience,* went out one by one, beginning with the oldest *even* to the last. And Jesus was left [d]alone, and the woman standing in the midst.

10 When Jesus had raised Himself up and saw no one but the woman, He said to her,* "Woman, where are those [e]accusers of yours?* Has no one condemned you?"

11 She said, "No one, Lord." And Jesus said to her, "Neither do I [f]condemn you; go and* [g]sin no more."

The central conflict between Jesus and the Pharisees: the origin of Christ. He is the light of the world (cp. John 1:9)

12 Then Jesus spoke to them again, saying, [h]"I am the [i]light of the world. He who [j]follows Me shall not walk in darkness, but have the light of [k]life."

13 The [l]Pharisees therefore said to Him, "You bear witness of Yourself; Your witness is not true."

14 Jesus answered and said to them, "Even if I bear witness of Myself, My witness is true, for I know where I came from and where I am going; but you do not know where I come from and where I am going.

15 "You judge according to the [m]flesh; I judge no one.

16 "And yet if I do judge, My judgment is true; for I am not alone, but I *am* with the Father who sent Me.

17 "It is also [no]written in your [p]law that the testimony of two men is true.

18 "I am One who bears witness of Myself, and the [q]Father who sent Me bears witness of Me."

19 Then they said to Him, "Where is Your Father?" Jesus answered, "You know neither Me nor My Father. [r]If you had known Me, you would have known My Father also."

20 These words Jesus spoke in the treasury, as He taught in the temple; and no one laid hands on Him, for His [s]hour had not yet come.

21 Then Jesus said to them again, "I am going away, and you will seek Me, and will [t]die in your [u]sin. Where I go you [v]cannot come."

22 So the Jews said, "Will He [w]kill Himself, because He says, 'Where I go you cannot come'?"

23 And He said to them, "You are from beneath; [x]I am from above. You are of this world; I am not of this world.

24 "Therefore I said to you that you will [y]die in your [z]sins; for if you do not believe that I am *He,* you will [y]die in your [z]sins."

25 Then they said to Him, "Who are You?" And Jesus said to them, "Just what I have been [aa]saying to you from the beginning.

26 "I have many things to say and to judge concerning you, but He who sent Me is true; and I speak to the world those things which I heard from Him."

27 They did not understand that He spoke to them of the Father.

28 Then Jesus said to them, "When you [bb]lift up the [cc]Son of Man, then you will know that I am *He,* and *that* I do nothing of Myself; but as My Father taught Me, I [dd]speak these things.

29 "And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him."

30 As He spoke these words, many [ee]believed in Him.

31 Then Jesus said to those Jews

8:6** NU-Text and M-Text omit *as though He did not hear.* ***8:7** M-Text reads *He looked up.* ***8:9** NU-Text and M-Text omit *being convicted by* their *conscience.* ***8:10** NU-Text omits *and saw no one but the woman;* M-Text reads *He saw her and said.* ** NU-Text and M-Text omit *of yours.* ***8:11** NU-Text and M-Text add *from now on.*

8:6
a Matt. 22:15; cp. John 18:31

8:7
b See Rom. 3:23, *note*
c Deut. 17:7; cp. Matt. 7:1-5; Rom. 2:1,22

8:9
d Cp. Matt. 22:22

8:10
e Cp. Luke 12:14

8:11
f Cp. Matt. 11:19; Luke 7:39; 19:7; Rom. 5:8; 1 Tim. 1:15; see Rom. 1:16, *note*
g See Rom. 3:23, *note*

8:12
h John 6:35,41, 48,51; 8:12,58; 9:5; 10:7,9,11, 14; 11:25; 14:6; 15:1,5; Rev. 1:8, 17; cp. Ex. 3:14; Is. 43:11-15
i Is. 9:2; Mal. 4:2; John 9:5; 2 Tim. 1:10
j 1 Thess. 5:5
k *Life* (eternal): v. 12; John 10:10. (Matt. 7:14; Rev. 22:19, *note*)

8:13
l See Matt. 3:7, *note*

8:15
m *Flesh* (sinful nature): v. 15; Rom. 7:5. (John 8:15; Jude 23, *note*)

8:17
n *Inspiration:* v. 17; John 8:40. (Ex. 4:15; 2 Tim. 3:16, *note*)
o Deut. 17:6; 19:15
p *Law* (of Moses): v. 17; John 9:16. (Ex. 19:1; Gal. 3:24, *note*)

8:18
q John 5:37

8:19
r Cp. John 14:7

8:20
s John 2:4; 7:30

8:21
t *Death* (the second): v. 21; John 8:24. (John 8:21; Rev. 20:14, *note*)
u See Rom. 3:23, *note*
v John 7:34

8:22
w Cp. vv. 37,40

8:23
x John 6:35,41, 48,51; 8:12,58; 9:5; 10:7,9,11, 14; 11:25; 14:6; 15:1,5; Rev. 1:8, 17; cp. Ex. 3:14; Is. 43:11-15

8:24
y *Death* (the second): v. 24; John 11:26. (John 8:21; Rev. 20:14, *note*)
z See Rom. 3:23, *note*

8:25
aa John 4:26

8:28
bb John 3:14; 12:32,34
cc See Matt. 8:20, *note*
dd Deut. 18:15,18-19; John 12:49

8:30
ee *Faith:* vv. 30-31; John 8:31. (Gen. 3:20; Heb. 11:39, *note*)

8:12,23,26 world. Greek *kosmos.* See Matt. 4:8 and Rev. 13:8, *notes.*

who [a]believed Him, "If you [b]abide in My [c]word, you are My disciples indeed.

32 "And you shall know the [d]truth, and the truth shall make you free."

33 They answered Him, [e]"We are Abraham's descendants, and have never been in bondage to anyone. How *can* you say, 'You will be made free'?"

34 Jesus answered them, [f]"Most assuredly, I say to you, whoever commits [g]sin is a [h]slave of [g]sin.

35 "And a slave does [i]not abide in the house forever, *but* a son [j]abides forever.

36 "Therefore if the Son makes you free, you shall be [k]free indeed.

37 "I know that you are Abraham's descendants, but you seek to [l]kill Me, because My word has no place in you.

38 "I [m]speak what I have seen with My Father, and you do what you have seen with* your father."

39 They answered and said to Him, "Abraham is our father." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham.

40 "But now you seek to kill Me, a Man who has told you the [d]truth [n]which I heard from God. Abraham did not do this.

41 "You do the deeds of your father." Then they said to Him, "We were not [o]born of fornication; [p]we have one Father—God."

42 Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and [q]came from God; nor have I come of Myself, but [r]He sent Me.

43 "Why do you not understand My speech? Because you are not able to listen to My word.

44 "You are of *your* father the [s]devil, and the [t]desires of your father you want to [u]do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources,* for he is a liar and the father of it.

45 "But because I tell the truth, you do not believe Me.

46 "Which of you [v]convicts Me of sin? And if I tell the truth, why do you not believe Me?

47 "He who is of God [w]hears God's words; therefore you do not hear, because you are not of God."

48 Then the Jews answered and said to Him, "Do we not say rightly that You are a [x]Samaritan and [y]have a [z]demon?"

49 Jesus answered, "I do not have a demon; but I honor My Father, and [aa]you dishonor Me.

50 "And I do not [bb]seek My *own* glory; there is One who seeks and judges.

51 [f]"Most assuredly, I say to you, [cc]if anyone keeps My word he shall never see [dd]death."

52 Then the Jews said to Him, "Now we know that You [ee]have a [z]demon! Abraham is [ff]dead, and the prophets; and You say, 'If anyone keeps My word he shall never taste death.'

53 "Are You [gg]greater than our father Abraham, who is dead? And the prophets are dead. [hh]Who do You make Yourself out to be?"

54 Jesus answered, [ii]"If I honor Myself, My honor is nothing. [jj]It is My Father who honors Me, of whom you say that He is your* God.

55 "Yet [kk]you have not known Him, but I know Him. And if I say, 'I do not know Him,' I shall be a liar like you; but I do know Him and [ll]keep His word.

56 "Your father Abraham rejoiced to see My day, and he [mm]saw *it* and was glad."

57 Then the Jews said to Him,

*8:38 NU-Text reads *heard from.* *8:54 NU-Text and M-Text read *our.*

8:31
a *Faith:* vv. 30-31; John 9:7. (Gen. 3:20; Heb. 11:39, *note*)
b v. 51; John 14:15,23; cp. John 17:6; 1 John 2:3; Rev. 3:8
c Cp. v. 37

8:32
d John 1:14,17; 14:6

8:33
e v. 37; Luke 3:8; cp. John 8:39-40

8:34
f John 1:51; 5:19,24,25; 6:26,32,47,53; 8:34,51,58; 10:1,7; 12:24; 13:16,20,21; 14:12; 16:20,23
g See Rom. 3:23, *note*
h Prov. 5:22; 2 Pet. 2:19; cp. Matt. 12:34; Rom. 6:14-23

8:35
i Cp. Gen. 21:10; Gal. 4:30
j Cp. Rom. 8:15-17

8:36
k Rom. 8:2; 2 Cor. 3:17; Gal. 5:1

8:37
l v. 40; cp. v. 22

8:38
m John 14:10,24

8:40
n *Inspiration:* v. 40; John 10:34. (Ex. 4:15; 2 Tim. 3:16, *note*). Deut. 17:6; 19:15

8:41
o Cp. Matt. 1:18-25
p Cp. Titus 1:16

8:42
q *Christ* (first advent): v. 42; John 9:39. (Gen. 3:15; Acts 1:11, *note*)
r Gal. 4:4

8:44
s *Satan:* v. 44; John 12:31. (Gen. 3:1; Rev. 20:10); Ezek. 28:12-17
t 1 John 2:16-17
u 1 John 3:8-10

8:46
v 1 John 3:5

8:47
w Luke 8:15

8:48
x 2 Kin. 17:24; cp. Matt. 10:5-6; Luke 9:52; 10:33; 17:16; John 4:9,39,40
y v. 52; John 7:20; 10:20
z See Matt. 7:22, *note*

8:49
aa John 5:41; cp. John 12:28

8:50
bb John 7:18; Phil. 2:6-8

8:51
cc John 5:24; 11:26
dd *Death* (spiritual): v. 51; Rom. 6:16. (Gen. 2:17; Eph. 2:5, *note*)

8:52
ee v. 48; John 7:20; 10:20
ff Cp. Zech. 1:5; Heb. 11:13

8:53
gg Cp. John 4:12; Heb. 3:3
hh John 10:33; 19:7

8:54
ii v. 50; John 5:31-32
jj Acts 3:13; cp. John 16:14; 17:1

8:55
kk v. 19; John 7:28-29
ll v. 29; John 15:10

8:56
mm Heb. 11:13

8:37 Abraham's descendants. All Jews are natural descendants of Abraham, but are not necessarily his spiritual posterity. Compare Rom. 9:6–8; Gal. 3:6–14.

8:44 father. That this satanic fatherhood cannot be limited to the Pharisees is made clear in 1 John 3:8–10. **a lie.** Literally *the lie.* Gen. 3:4–5.

Abraham: *of a great multitude.* A man chosen by God to become the father of the great nation Israel. God promised Abraham that he would have descendants as numerous as the stars in the heavens. Abraham was revered throughout generations for his great faith.

"You are not yet fifty years old, and have You seen Abraham?"

58 Jesus said to them, [a]"Most assuredly, I say to you, [b]before Abraham was, [c]I AM."

59 Then they [d]took up stones to throw at Him; but Jesus hid Himself and went out of the temple,* [e]going through the midst of them, and so passed by.

Jesus heals man born blind

9 NOW as *Jesus* passed by, He saw a man who was blind from birth.

2 And His disciples asked Him, saying, "Rabbi, who [f]sinned, this man or his parents, that he was born blind?"

3 Jesus answered, "Neither this man nor his parents [g]sinned, but [h]that the works of God should be revealed in him.

4 "I* must [i]work the works of Him who sent Me while it is [j]day; *the* night is coming when no one can work.

5 "As long as I am in the world, [k]I am the [l]light of the world."

6 When He had said these things, He spat on the ground and made [m]clay with the saliva; and He anointed the eyes of the blind man with the clay.

7 And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he [n]went and [o]washed, and came back [p]seeing.

8 Therefore the neighbors and those who previously had seen that he was blind* said, "Is not this he who sat and begged?"

9 Some said, "This is he." Others *said,* "He is like him."* He said, "I am *he.*"

10 Therefore they said to him, "How were your eyes opened?"

11 He answered and said, "A Man called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of* Siloam and wash.' So I went and washed, and I received sight."

12 Then they said to him, "Where is He?" He said, "I do not know."

13 They brought him who formerly was blind to the [q]Pharisees.

14 Now it was a [r]Sabbath when Jesus made the clay and opened his eyes.

15 Then the [s]Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see."

16 Therefore some of the [t]Pharisees said, "This Man is [u]not from God, because He does not [v]keep the [w]Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a [x]division among them.

17 They said to the blind man again, "What do you say about Him because He opened your eyes?" He said, "He is a [y]prophet."

18 But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight.

19 And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?"

20 His [z]parents answered them and said, "We know that this is our son, and that he was born blind;

21 "but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself."

22 His parents said these *things* because they [aa]feared the Jews, for the Jews had agreed already that if anyone confessed *that* He *was* Christ, he would be [bb]put out of the synagogue.

23 Therefore his parents said, "He is of age; ask him."

24 So they again called the man who was blind, and said to him,

***8:59** NU-Text omits the rest of this verse.
***9:4** NU-Text reads *We.* ***9:8** NU-Text reads *a beggar.* ***9:9** NU-Text reads *"No, but he is like him."* ***9:11** NU-Text omits *the pool of.*

8:58
a John 1:51; 5:19,24,25; 6:26,32,47,53; 8:34,51,58; 10:1,7; 12:24; 13:16,20,21; 14:12; 16:20,23
b Mic. 5:2; John 17:5; Heb. 7:3; Rev. 22:13
c John 6:35,41, 48,51; 8:12,58; 9:5; 10:7,9,11, 14; 11:25; 14:6; 15:1,5; Rev. 1:8, 17; cp. Ex. 3:14; Is. 43:11-15

8:59
d John 10:31; 11:8
e Luke 4:30; John 10:39

9:2
f See Rom. 3:23, *note*

9:3
g See Rom. 3:23, *note*
h John 11:4

9:4
i John 4:34; 5:19,36; 17:4
j John 11:9-10; 12:35

9:5
k John 6:35,41, 48,51; 8:12,58; 9:5; 10:7,9,11, 14; 11:25; 14:6; 15:1,5; Rev. 1:8, 17; cp. Ex. 3:14; Is. 43:11-15
l John 1:5,9; 3:19; 8:12; 12:35,46

9:6
m vv. 11,14,15; cp. Mark 7:33; 8:23

9:7
n *Faith:* v. 7; John 9:38. (Gen. 3:20; Heb. 11:39, *note*)
o Cp. 2 Kin. 5:1-14
p *Miracles* (NT): vv. 1-11; John 11:44. (Matt. 8:3; Acts 28:8, *note*)

9:13
q See Matt. 3:7, *note*

9:14
r *Sabbath:* v. 14; John 9:16. (Gen. 2:3; Matt. 12:1, *note*)

9:15
s See Matt. 3:7, *note*

9:16
t See Matt. 3:7, *note*
u Cp. v. 33; John 3:2
v *Law* (of Moses): v. 16; John 18:31. (Ex. 19:1; Gal. 3:24, *note*)
w *Sabbath:* v. 16; John 19:31. (Gen. 2:3; Matt. 12:1, *note*)
x John 7:12,43; 10:19

9:17
y John 4:19; 6:14; see Luke 24:19, *note*

9:20
z Cp. Matt. 10:35

9:22
aa John 7:13; 12:42; 19:38
bb v. 34; John 16:2

9:5 world. Greek *kosmos*. See Matt. 4:8, *note*.

9:10 How were your eyes opened? Observe the progress in the healed man's apprehension of the Person of Christ: (1) "A Man called Jesus" (v. 11); (2) "He is a prophet" (v. 17); (3) "if anyone is a worshiper of God and does His will" (v. 31); and (4) "and he worshiped Him" (v. 38).

9:22 out of the synagogue. For a Jew to be put out of the synagogue meant that he was ostracized by everyone.

"Give God the glory! We [a]know that this Man is a sinner."

25 He answered and said, "Whether He is a sinner *or not* I do not know. One thing I know: that though I was blind, now I see."

26 Then they said to him again, "What did He do to you? How did He open your eyes?"

27 He answered them, "I told you already, and you did not listen. Why do you want to hear *it* again? Do you also want to become His disciples?"

28 Then they reviled him and said, "You are His disciple, but we are Moses' disciples.

29 "We know that God [b]spoke to [c]Moses; *as for* this *fellow,* we do not know [d]where He is from."

30 The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes!

31 "Now we know that God does [e]not hear [f]sinners; but if anyone is a worshiper of God and does His will, He hears him.

32 "Since the world began it has been unheard of that anyone opened the eyes of one who was born blind.

33 "If this Man were not from God, He could do [g]nothing."

34 They answered and said to him, "You were completely [h]born in sins, and are you teaching us?" And they [i]cast him out.

Jesus affirms His Deity

35 Jesus heard that they had cast him out; and when He had [j]found him, He said to him, "Do you [k]believe in the [l]Son of God?"*

36 He answered and said, [m]"Who is He, Lord, that I may believe in Him?"

37 And Jesus said to him, "You have both seen Him and it is [n]He who is talking with you."

38 Then he said, "Lord, I [o]believe!" And he [p]worshiped Him.

39 And Jesus said, "For [q]judgment I have [r]come into this world, that those who do not see may see, and that those who see may be made [s]blind."

40 Then *some* of the Pharisees who were with Him heard these words, and said to Him, [t]"Are we blind also?"

41 Jesus said to them, [u]"If you were blind, you would have no [v]sin; but now you say, 'We see.' Therefore your [v]sin [w]remains.

Jesus as the good Shepherd
(cp. Ps. 23; Heb. 13:20; 1 Pet. 5:4)

10 [x]"MOST assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other [y]way, the same is a thief and a robber.

2 "But he who enters by the door is the shepherd of the sheep.

3 "To him the doorkeeper opens, and the sheep [z]hear his voice; and he calls his own sheep by [aa]name and [bb]leads them out.

4 "And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.

5 "Yet they will by no means follow a [cc]stranger, but will flee from him, for they do not know the voice of strangers."

6 Jesus used this illustration, but they did not understand the things which He spoke to them.

7 Then Jesus said to them again, [x]"Most assuredly, I say to you, [dd]I am the door of the sheep.

8 "All who *ever* came before Me* are thieves and robbers, but the sheep did not hear them.

***9:35** NU-Text reads *Son of Man.*
***10:8** M-Text omits *before Me.*

9:24
a v. 16

9:29
b Ex. 19:19-20; 33:11; 34:29; Num. 12:6-8
c John 5:45-47; cp. Acts 13:27
d John 7:27-28; 8:14

9:31
e Job 27:8-9; Ps. 18:41; 66:18; Prov. 15:29; 28:9; Mic. 3:4; Zech. 7:13; cp. Ps. 34:15; James 5:16
f See Rom. 3:23, *note*

9:33
g John 5:19; 14:10-11

9:34
h Ps. 51:5
i v. 22

9:35
j John 5:14; cp. Matt. 18:12; Luke 19:10
k John 1:7; 16:31
l Matt. 2:15; 3:17; 14:33; 16:16; 17:5; Luke 1:35; John 1:34; 3:18; 10:36; 11:27; Acts 9:20; 1 John 4:15; 5:13

9:36
m Cp. Rom. 10:14

9:37
n John 4:26

9:38
o *Faith:* vv. 36-38; John 10:42. (Gen. 3:20; Heb. 11:39, *note*)
p Matt. 8:2; cp. John 20:16-17,26-28

9:39
q Cp. John 3:16-17
r *Christ* (first advent): v. 39; John 10:10. (Gen. 3:15; Acts 1:11, *note*)
s Cp. Ezek. 12:2

9:40
t Cp. Matt. 13:13; Rom. 2:19

9:41
u Cp. John 15:22-24
v See Rom. 3:23, *note*
w Cp. Matt. 23:27-33

10:1
x John 1:51; 5:19,24,25; 6:26,32,47,53; 8:34,51,58; 10:1,7; 12:24; 13:16,20,21; 14:12; 16:20,23
y Cp. John 14:6

10:3
z v. 27
aa John 20:16; cp. Rev. 2:17
bb Cp. John 9:34-38

10:5
cc vv. 12-13; 2 Cor. 11:13-15; cp. Is. 56:10-12; Jer. 50:6

10:7
dd John 6:35,41, 48,51; 8:12,58; 9:5; 10:7,9,11, 14; 11:25; 14:6; 15:1,5; Rev. 1:8, 17; cp. Ex. 3:14; Is. 43:11-15

9:32 world. Greek *aiōn*. See Mark 10:30, *note*.

9:39 world. Greek *kosmos*. See Matt. 4:8, *note*.

10:6 illustration. Literally *proverb,* that is, a figure of speech. John 16:25,29; 2 Pet. 2:22.

10:7 I am the door of the sheep. The shepherd work of our Lord has three aspects: (1) As the "good shepherd" He lays down His life for the sheep (v. 11) and is, therefore, "the door" by which "if anyone enters by Me, he will be saved" (v. 9). This answers to Ps. 22. (2) He is the "great Shepherd," who was "brought up . . . from the dead" (Heb. 13:20) to care for and make perfect the sheep. This answers to Ps. 23. And (3) He is the "Chief Shepherd" who is coming in glory to give crowns of reward to the faithful shepherds (1 Pet. 5:4). This answers to Ps. 24.

9 [a]"I am the door. If anyone enters
by Me, he will be [b]saved, and will
go in and out and find pasture.
10 "The thief does not come ex-
cept to steal, and to kill, and to de-
stroy. I have [c]come that they may
have [d]life, and that they may have *it*
more [e]abundantly.
11 [a]"I am the good [f]shepherd. The
good shepherd [g]gives His life for the
sheep.
12 "But a hireling, *he who is* not
the shepherd, one who does not
own the sheep, sees the wolf com-
ing and [h]leaves the sheep and flees;
and the wolf catches the sheep and
scatters them.
13 "The hireling flees because he
is a hireling and does not care about
the sheep.
14 [a]"I am the good [f]shepherd; and
I [i]know My *sheep,* and [j]am known
by My own.
15 "As the Father knows Me, even
so I know the Father; and I [g]lay
down My life [k]for the sheep.
16 "And other sheep I have which
are not of this fold; them also I must
bring, and they will hear My voice;
and there will be one [l]flock *and* one
[f]shepherd.
17 "Therefore My Father [m]loves
Me, because I [g]lay down My life
that I may take it again.
18 "No one takes it from Me, but I
[g]lay it down of Myself. I have power
to lay it down, and I have power to
take it [n]again. This [o]command I
have received from My Father."
19 Therefore there was a [p]division
again among the Jews because of
these sayings.
20 And many of them said, "He
has a [q]demon and is mad. Why do
you listen to Him?"
21 Others said, "These are not the
words of one who has a [q]demon.
Can a demon open the eyes of the
blind?"

Jesus asserts His Deity
(John 5:26–27; 14:9; 20:28–29)

22 Now it was the Feast of Dedica-
tion in Jerusalem, and it was winter.
23 And Jesus walked in the tem-
ple, in Solomon's porch.
24 Then the Jews surrounded Him
and said to Him, "How long do You
keep us in doubt? If You are the
Christ, tell us plainly."
25 Jesus answered them, "I told
you, and you do not believe. The
works that I do in My Father's
name, they [r]bear witness of Me.
26 "But you do not believe, [s]be-
cause you are not of My sheep, as I
said to you.*
27 "My sheep hear My voice, and I
[i]know them, and they follow Me.
28 "And I [t]give them eternal [d]life,
and they shall [u]never perish; nei-
ther shall anyone snatch them out
of My hand.
29 "My Father, who has given
them to Me, is greater than all; and
no one is able to snatch *them* out of
My Father's hand.
30 "I and *My* Father [v]are one."
31 Then the Jews [w]took up stones
again to stone Him.
32 Jesus answered them, "Many
good works I have shown you from
My Father. For which of those
works do you stone Me?"
33 The Jews answered Him, say-
ing, "For a good work we do not
stone You, but for [x]blasphemy, and
because You, being a Man, make
Yourself God."
34 Jesus answered them, "Is it not
[y]written in your law, *'I said,* [z]*"You
are gods" '*?
35 "If He called them gods, to
whom the word of God [y]came (and
the Scripture [aa]cannot be broken),
36 "do you say of Him whom the
Father [bb]sanctified and [cc]sent into
the world, 'You are blaspheming,'
because I said, 'I am the Son of
God'?

***10:26** NU-Text omits *as I said to you.*

10:9
a John 6:35,41, 48,51; 8:12,58; 9:5; 10:7,9,11, 14; 11:25; 14:6; 15:1,5; Rev. 1:8, 17; cp. Ex. 3:14; Is. 43:11-15
b See Rom. 1:16, *note*

10:10
c *Christ* (first advent): v. 10; John 11:27. (Gen. 3:15; Acts 1:11, *note*)
d *Life* (eternal): vv. 10,28; John 11:25. (Matt. 7:14; Rev. 22:19, *note*)
e Cp. John 7:37-39

10:11
f v. 2; Gen. 49:24; Is. 40:11; Ezek. 34:23; Heb. 13:20; 1 Pet. 2:25; 5:4
g *Sacrifice* (of Christ): vv. 11, 15,17,18; John 12:24. (Gen. 3:15; Heb. 10:18, *note*)

10:12
h Cp. Zech. 11:15-17

10:14
i Nah. 1:7; John 6:64; 2 Tim. 2:19
j v. 4; 2 Tim. 1:12

10:15
k 1 John 3:16

10:16
l John 11:52; 17:21; Eph. 2:13-16; 3:1-6; Col. 3:10-11

10:17
m John 5:20

10:18
n John 2:19
o John 14:31; 17:4; cp. Heb. 10:5-9

10:19
p John 9:16

10:20
q See Matt. 7:22, *note*

10:25
r v. 38; Matt. 11:4; John 2:11; 20:30; cp. John 3:2

10:26
s John 8:47

10:28
t Rom. 6:23; cp. Matt. 11:28; 16:19; Luke 10:19; John 4:14; 6:51; 14:27
u *Assurance/security:* vv. 28-29; John 11:26. (Ps. 23:1; Jude 1, *note*). Rom. 8:35-39; 1 Pet. 1:5

10:30
v John 17:21-24; cp. John 15:23

10:31
w John 8:59

10:33
x Matt. 9:3

10:34
y *Inspiration:* vv. 34-35; John 12:14. (Ex. 4:15; 2 Tim. 3:16, *note*)
z Ps. 82:6

10:35
aa Matt. 5:17-18

10:36
bb *Sanctification* (NT): v. 36; John 17:17. (Matt. 4:5; Rev. 22:11, *note*). Luke 1:35
cc John 5:23,24, 36,37; 6:44, 57; 7:16,18; 8:16,18

10:16 other sheep. The "other sheep" are not of the Jewish fold, but are Gentiles. Compare Is. 56:8; John 17:20; Acts 15:7–9; Eph. 2:11–19.

10:20 mad. This accusation was doubtless occasioned by Christ's claim to be "the good shepherd" (vv. 11, 14), who would be identified by informed Jews as the covenant-God of Ps. 23. Compare John 10:33.

10:23 Solomon's porch. To understand this exact location see the diagram at 2 Chron. 3:6.

10:24 keep us in doubt. Literally *keep us in suspense.*

10:36 world. Greek *kosmos.* See Matt. 4:8, *note.*

37 "If I do not do the works of My
Father, do not believe Me;
38 "but if I do, though you do not
believe Me, believe the [a]works, that
you may know and believe* [b]that
the Father [c]*is* in Me, and I in Him."
39 Therefore they sought again to
seize Him, but He escaped out of
their hand.

Jesus withdraws from Jerusalem

40 And He went away again be-
yond the Jordan to the place where
John was [d]baptizing at first, and
there He stayed.
41 Then many came to Him and
said, "John performed no sign, but
all the things that John [e]spoke about
this Man were true."
42 And many [f]believed in Him
there.

Jesus raises Lazarus of Bethany from the dead

11 NOW a certain *man* was sick,
Lazarus of Bethany, the town
of [g]Mary and her sister [h]Martha.
2 It was *that* Mary who anointed
the Lord with fragrant oil and wiped
His feet with her hair, whose broth-
er Lazarus was sick.
3 Therefore the sisters sent to
Him, saying, "Lord, behold, he
whom You love is sick."
4 When Jesus heard *that,* He said,
"This sickness is [i]not unto death,
but [j]for the glory of God, that the
Son of God may be glorified through
it."
5 Now Jesus loved Martha and her
sister and Lazarus.
6 So, when He heard that he was
sick, He stayed two more days in
the place where He was.
7 Then after this He said to *the*
disciples, "Let us go to Judea again."
8 *The* disciples said to Him, "Rab-
bi, lately the Jews sought to [k]stone
You, and are You going there
again?"
9 Jesus answered, "Are there not
twelve hours in the day? If anyone
walks in the day, he does not stum-
ble, because he sees the [l]light of
this world.
10 "But if one walks in the [m]night,
he stumbles, because the [n]light is
not in him."
11 These things He said, and after
that He said to them, "Our friend
Lazarus [o]sleeps, but I go that I may
[p]wake him up."
12 Then His disciples said, "Lord,
if he sleeps he will get well."
13 However, Jesus spoke of his
death, but they thought that He was
speaking about taking rest in sleep.
14 Then Jesus said to them [q]plain-
ly, "Lazarus is dead.
15 "And I am glad for your sakes
that I was not there, that you may
believe. Nevertheless let us go to
him."
16 Then [r]Thomas, who is called
the Twin, said to his fellow disci-
ples, "Let us also go, that we may
die with Him."
17 So when Jesus came, He found
that he had already been in the
tomb four days.
18 Now Bethany was near
Jerusalem, about two [s]miles* away.
19 And many of the [t]Jews had
joined the women around Martha
and Mary, to comfort them concern-
ing their brother.
20 Then Martha, as soon as she
heard that Jesus was coming, went
and met Him, but Mary was [u]sitting
in the house.
21 Now Martha said to Jesus,
"Lord, if You had been here, my
brother would not have died.
22 "But even now I [v]know that
whatever You [w]ask of God, God will
give You."
23 Jesus said to her, "Your brother
will [xy]rise again."
24 Martha said to Him, "I know
that he will rise again in the [zaa]res-
urrection at the last [bb]day."
25 Jesus said to her, [cc]"I [dd]am the

*10:38 NU-Text reads *understand.*
*11:18 Literally *fifteen stadia*

10:38
a John 5:36
b John 14:10
c John 17:21-24; cp. John 15:23

10:40
d Matt. 3:6; see Acts 8:12, *note*

10:41
e John 1:29,36; 3:28-36; 5:33

10:42
f *Faith:* v. 42; John 11:22. (Gen. 3:20; Heb. 11:39, *note*)

11:1
g See Luke 1:27, *note*
h Luke 10:40; John 12:2

11:4
i v. 11; cp. Matt. 9:24
j Cp. John 14:13; 17:1

11:8
k John 8:59; 10:31

11:9
l Is. 9:2; John 1:4,7,8,9; 3:19-21; 5:35; 8:12; 9:5; 12:35-36,46

11:10
m Cp. John 3:19
n Is. 9:2; John 1:4,7,8,9; 3:19-21; 5:35; 8:12; 9:5; 12:35-36,46

11:11
o Matt. 9:24; cp. Acts 7:60; 1 Cor. 15:51
p Cp. 1 Thess. 4:13-17

11:14
q Cp. John 10:24

11:16
r John 14:5; 20:24-29

11:18
s See Weights and Measures (NT), Acts 27:28, *note*

11:19
t vv. 31,33,45

11:20
u Cp. Is. 26:3

11:22
v *Faith:* v. 22; John 11:27. (Gen. 3:20; Heb. 11:39, *note*)
w Cp. v. 41; John 17:9

11:23
x *Resurrection:* vv. 23-25; John 11:44. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
y Matt. 11:5; Luke 7:14-15; 8:54-55

11:24
z *Resurrection:* vv. 23-25; John 11:25. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
aa Matt. 11:5; Luke 7:14-15; 8:54-55
bb See Acts 2:17, *note*

11:25
cc John 6:35,41, 48,51; 8:12, 58; 9:5; 10:7, 9,11,14; 11:25; 14:6; 15:1,5; Rev. 1:8, 17; cp. Ex. 3:14; Is. 43:11-15
dd John 5:21; 6:39-40; Rev. 1:18

Bethany: A town located about two miles to the east of Jerusalem on the eastern slope of the Mount of Olives. Jesus' friends Mary, Martha and Lazarus lived here.

Lazarus: A dear friend of Jesus who lived in Bethany with his sisters, Mary and Martha. When Lazarus died, Jesus went to his tomb and raised him from the dead.

11:9 world. Greek *kosmos*. See Matt. 4:8, *note*.

11:12 get well. Literally *be saved* or *restored*.

[a]resurrection and the [b]life. He who [c]believes in Me, though he may [d]die, he shall live.
26 "And whoever lives and [e]believes in Me shall [f]never [g]die. Do you believe this?"
27 She said to Him, "Yes, Lord, I [h]believe that [i]You are the Christ, the Son of God, who is to [j]come into the world."
28 And when she had said these things, she went her way and secretly called Mary her sister, saying, "The Teacher has come and is calling for you."
29 As soon as she heard *that,* she arose quickly and came to Him.
30 Now Jesus had not yet come into the town, but was* in the place where Martha met Him.
31 Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there."*
32 Then, when Mary came where Jesus was, and saw Him, she [k]fell down at His feet, saying to Him, "Lord, if You had been here, my brother would not have died."
33 Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled.
34 And He said, "Where have you laid him?" They said to Him, "Lord, come and see."
35 Jesus [l]wept.
36 Then the Jews said, "See how He [m]loved him!"
37 And some of them said, "Could not this Man, who opened the eyes of the [n]blind, also have kept this man from dying?"
38 Then Jesus, [o]again groaning in Himself, came to the tomb. It was a [p]cave, and a [q]stone lay against it.
39 Jesus said, "Take away the [r]stone." Martha, the sister of him who was dead, said to Him, "Lord, by this time there is a [s]stench, for he has been *dead* four days."
40 Jesus said to her, "Did I not say to you that if you would believe you would see the [t]glory of God?"
41 Then they took away the stone *from the place* where the dead man was lying.* And Jesus lifted up *His* eyes and [u]said, "Father, I thank You that You have heard Me.
42 "And I know that You always [v]hear Me, but because of the people who are [w]standing by I said *this,* that they may believe that You sent Me."
43 Now when He had said these things, He [x]cried with a [y]loud voice, "Lazarus, come forth!"
44 And he who had died [z]came [aa]out bound hand and foot with [bb]graveclothes, and his face was wrapped with a cloth. Jesus said to them, [cc]"Loose him, and let him go."

Many are converted (cp. John 12:10–11): Pharisees conspire to kill Jesus

45 Then many of the Jews who had come to Mary, and had seen the things Jesus did, [dd]believed in Him.
46 But some of them went away to the Pharisees and [ee]told them the things Jesus did.
47 Then the chief priests and the [ff]Pharisees gathered a [gg]council and said, [hh]"What shall we do? For this Man works many signs.
48 "If we let Him alone like this, [ii]everyone will believe in Him, and the Romans will come and take away both our place and nation."
49 And one of them, [jj]Caiaphas, being high priest that year, said to them, "You know nothing at all,
50 "nor do you consider that it is expedient for us* that [kk]one man should die for the people, and not that the whole nation should perish."
51 Now this he did not say on his own *authority;* but being high priest that year he prophesied that Jesus would die for the nation,
52 and [ll]not for that nation only, but also that He would [mm]gather together in one the children of God who were scattered abroad.

***11:30** NU-Text adds *still.* ***11:31** NU-Text reads *supposing that she was going to the tomb to weep there.* ***11:41** NU-Text omits *from the place where the dead man was lying.* ***11:50** NU-Text reads *you.*

11:25
a *Resurrection:* vv. 23-25; John 11:44. (2 Kin. 4:35; 1 Cor. 15:52, *note*). Matt. 11:5; Luke 7:14-15; 8:54-55
b *Life* (eternal): vv. 25-26; John 12:25. (Matt. 7:14; Rev. 22:19, *note*)
c John 3:16
d 1 Cor. 15:22; Heb. 9:27

11:26
e John 3:16
f *Assurance/security:* v. 26; John 14:19. (Ps. 23:1; Jude 1, *note*)
g *Death* (the second): v. 26; Rom. 8:13. (John 8:21; Rev. 20:14, *note*)

11:27
h *Faith:* v. 27; John 11:45. (Gen. 3:20; Heb. 11:39, *note*)
i Matt. 16:16; John 6:69
j *Christ* (first advent): v. 27; John 12:13. (Gen. 3:15; Acts 1:11, *note*)

11:32
k Mark 5:22; 7:25; Rev. 1:17

11:35
l Luke 19:41; cp. Heb. 4:15

11:36
m v. 3

11:37
n John 9:1-11

11:38
o v. 33
p Cp. Gen. 23:19
q Matt. 27:60,66

11:39
r Matt. 27:60,66
s Cp. Acts 13:36-37

11:40
t v. 4; John 17:4

11:41
u *Bible prayers* (NT): vv. 41-42; John 12:27. (Matt. 6:9; Luke 11:2, *note*)

11:42
v v. 22; cp. 1 Kin. 18:36-37
w Cp. John 12:29-30

11:43
x Cp. Matt. 8:8; John 5:25
y Cp. 1 Thess. 4:16

11:44
z *Miracles* (NT): vv. 38-44; John 20:19. (Matt. 8:3; Acts 28:8, *note*)
aa *Resurrection:* v. 44; John 12:1. (2 Kin. 4:35; 1 Cor. 15:52, *note*). Matt. 11:5; Luke 7:14-15; 8:54-55
bb John 19:40; 20:5-7
cc Cp. Rom. 8:2; Gal. 5:1

11:45
dd *Faith:* v. 45; John 12:11. (Gen. 3:20; Heb. 11:39, *note*)

11:46
ee John 5:15

11:47
ff See Matt. 3:7, *note*
gg vv. 47-53; Ps. 2:2; Matt. 26:3
hh Cp. Acts 4:16

11:48
ii Cp. John 6:15

11:49
jj Matt. 26:3

11:50
kk John 18:14; cp. John 18:39

11:52
ll Cp. Is. 49:6; 2 Cor. 5:14; 1 John 2:2
mm Ps. 22:27; John 10:16; Eph. 2:14-17; cp. Rom. 16:26

11:27 world. Greek *kosmos.* See Matt. 4:8, *note.*

53 Then, from that day on, they plotted [a] to put Him to death.

54 Therefore Jesus no longer [b] walked openly among the Jews, but went from there into the country near the wilderness, to a city called Ephraim, and there remained with His disciples.

55 And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to [c] purify themselves.

56 Then they [d] sought Jesus, and spoke among themselves as they stood in the temple, "What do you think—that He will not come to the feast?"

57 Now both the chief priests and the Pharisees had given a command, that if anyone knew where He was, he should report *it,* that they might [e] seize Him.

Jesus anointed by Mary of Bethany (Matt. 26:6–13; Mark 14:3–9)

12 THEN, six days before the Passover, Jesus came to [f] Bethany, where Lazarus was who had been dead,* whom He had [g] raised from the dead.

***12:1** NU-Text omits *who had been dead.*

11:53
a Matt. 12:14; 26:4; 27:1; Luke 6:11; 19:47; 22:2; John 5:16

11:54
b John 7:1

11:55
c Num. 9:10,13; 31:19-20; Luke 2:22; cp. John 18:28; Acts 21:26

11:56
d John 7:11

11:57
e Matt. 26:14-16; cp. John 18:2-9

12:1
f John 11:1
g *Resurrection:* v. 1; John 12:9. (2 Kin. 4:35; 1 Cor. 15:52, *note*). Matt. 11:5; Luke 7:14-15; 8:54-55

11:55; 12:1 Passover. Approximately A.D. 28. Compare John 2:13; 6:4; 18:28; see Ex. 12:11, *note.*

11:41 SPECIAL PRAYERS AND THANKSGIVINGS IN THE NEW TESTAMENT

By whom	Reference	Subject
Apostles	Luke 17:5	For more faith.
Apostles	Acts 1:24–25	On choosing an apostle.
Blind Bartimaeus	Mark 10:47	For sight.
Early Church	Acts 4:24–30	For support under persecution.
Father of the boy with seizures	Matthew 17:15	For his only son.
Jairus	Matthew 9:18	For his little daughter.
Jesus	Matthew 11:25–26; Luke 10:21	Thanksgiving.
Jesus	Matthew 26:39; Luke 22:42	While suffering in Gethsemane.
Jesus	Matthew 27:46	While feeling forsaken.
Jesus	Luke 23:34	For His murderers.
Jesus	Luke 23:46	Giving up His spirit to God.
Jesus	John 11:41–42	Thanking the Father for accepting His prayer.
Jesus	John 12:27–28	Asking for His Father's help.
Jesus	John 17	For His apostles, all believers and unity.
Lord's prayer	Matthew 6:9; Luke 11:2	A model for prayer.
Paul	Acts 9:6–11	For instruction and grace.
Paul	2 Corinthians 12:8	For relief from personal trial.
Paul	Ephesians 1:17–20; 3:14–21; Philippians 1:9–11; Colossians 1:9–11; 1 Thessalonians 3:10–13; 2 Thessalonians 1:11–12; 2:16–17; 3:5; Hebrews 13:20:21	Intercession for the churches.
Penitent thief	Luke 23:42	To be remembered by Jesus.
Pharisee's prayer	Luke 18:11	Thanksgiving for his own righteousness.
Prodigal son	Luke 15:18–19	For forgiveness.
Publican's prayer	Luke 18:13	For divine mercy.
Samaritan woman	John 4:15	For the Living Water.
Stephen	Acts 7:59–60	Releasing his spirit; forgiveness of his murderers.
Syrophoenician woman	Matthew 15:22	For her daughter.
Ten lepers	Luke 17:13	For healing.
The centurion	Matthew 8:6	For his servant.
The disciples	Matthew 8:25	To be saved from the storm.
The leper	Matthew 8:2	For healing.
The nobleman	John 4:40	For his child.
The waiting Church	Revelation 22:20	For the coming of Christ.
Two blind men	Matthew 9:27	For sight.

2 There they made Him a supper;
and [a]Martha served, but Lazarus
was one of those who sat at the
table with Him.
3 [b]Then Mary took a pound of very
costly oil of [c]spikenard, anointed
the feet of Jesus, and wiped His feet
with her hair. And the house was
filled with the fragrance of the oil.
4 But one of His disciples, [d]Judas
Iscariot, Simon's *son,* who would
betray Him, said,
5 "Why was this fragrant oil not
sold for three hundred [e]denarii* and
given to the poor?"
6 This he said, not that he cared
for the poor, but because he was a
[f]thief, and had the money box; and
he used to take what was put in it.
7 But Jesus said, "Let her alone;
she has kept* this for the day of My
burial.
8 "For the [g]poor you have with
you always, but [h]Me you do not
have always."
9 Now a great many of the Jews
knew that He was there; and they
came, not for Jesus' sake only, but
that they might also see Lazarus,
whom He had [i]raised from the dead.
10 But the chief priests plotted to
put Lazarus to death also,
11 because on account of him
[j]many of the Jews went away and
[k]believed in Jesus.

Jesus enters the city of Jerusalem
(Matt. 21:1–9; Mark 11:1–10;
Luke 19:29–38; cp. Zech. 9:9;
Rev. 19:11–16)

12 The next day a great multitude
that had come to the feast, [l]when
they heard that Jesus was coming to
Jerusalem,
13 took [m]branches of palm trees and
went out to meet Him, and cried out:

"Hosanna!
'Blessed is He who [n]comes in
the name of the LORD!'
The [o]King of Israel!"

14 Then Jesus, when He had found
a young donkey, sat on it; as it is
[p]written:

15 *"Fear[q] not, daughter of Zion;*
Behold, your King is coming,
Sitting on a donkey's colt."

16 His disciples did [r]not under-
stand these things at first; but when
Jesus was glorified, then they re-
membered that these things were
written about Him and *that* they
had done these things to Him.
17 Therefore the people, who
were with Him when He called Laz-
arus out of his tomb and [s]raised him
from the dead, [t]bore witness.
18 For this reason the people also
met Him, because they heard that
He had done this sign.
19 The [u]Pharisees therefore said
among themselves, "You see that
you are accomplishing nothing.
Look, the world has [v]gone after
Him!"

Certain Greeks seek
an interview with Jesus

20 Now there were certain
[w]Greeks among those who came up
to worship at the feast.
21 Then they came to [x]Philip, who
was from Bethsaida of Galilee, and
asked him, saying, "Sir, we wish to
see Jesus."
22 Philip came and told Andrew,
and in turn Andrew and Philip told
Jesus.

Jesus foretells His crucifixion

23 But Jesus answered them, say-
ing, "The [y]hour has come that the
[z]Son of Man should be glorified.
24 [aa]"Most assuredly, I say to you,
unless a grain of wheat falls into the
ground and dies, it remains alone;
but if it [bb]dies, it produces much
grain.

*12:5 About one year's wages for a worker.
*12:7 NU-Text reads *that she may keep.*

12:2
a Luke 10:40-41; cp. Matt. 11:29-30

12:3
b John 11:2; cp. Luke 7:37-38
c Song 1:12

12:4
d John 13:26

12:5
e See Coinage (NT), Matt. 5:26, *note*

12:6
f Cp. John 6:70-71

12:8
g Cp. Deut. 15:11
h v. 35; Mark 14:7; John 17:11

12:9
i *Resurrection:* v. 9; John 12:17. (2 Kin. 4:35; 1 Cor. 15:52, *note*). Matt. 11:5; Luke 7:14-15; 8:54-55

12:11
j John 7:31; 11:45
k *Faith:* v. 11; John 12:42. (Gen. 3:20; Heb. 11:39, *note*)

12:12
l See Matt. 21:4, *note*

12:13
m Cp. Lev. 23:40
n *Christ* (first advent): v. 13; John 12:47. (Gen. 3:15; Acts 1:11, *note*)
o *Kingdom* (NT): v. 13; John 18:33. (Matt. 2:2; 1 Cor. 15:24, *note*)

12:14
p *Inspiration:* vv. 14-15; John 12:38. (Ex. 4:15; 2 Tim. 3:16, *note*). Zech. 9:9

12:15
q Is. 40:9

12:16
r Cp. John 2:22

12:17
s *Resurrection:* v. 17; John 20:9. (2 Kin. 4:35; 1 Cor. 15:52, *note*). Matt. 11:5; Luke 7:14-15; 8:54-55
t v. 11

12:19
u See Matt. 3:7, *note*
v Cp. John 11:47-48

12:20
w Mark 7:26; Acts 17:4; 18:4; 19:10; 20:21; 21:28; Rom. 1:14,16; 1 Cor. 1:22

12:21
x John 1:43-44; 14:8-11

12:23
y Matt. 26:18,45; John 13:1; 17:1
z See Matt. 8:20, *note*

12:24
aa John 1:51; 5:19,24,25; 6:26,32,47,53; 8:34,51,58; 10:1,7; 12:24; 13:16,20,21; 14:12; 16:20,23
bb *Sacrifice* (of Christ): v. 24; John 12:33. (Gen. 3:15; Heb. 10:18, *note*)

12:3 Mary. As Martha served the Lord, and Lazarus had communion with Him (v. 2), so Mary offered the worship of a grateful heart. Others before Mary had come to the Lord's feet to have their need met; she came to give Him His due. Although two other evangelists, Matthew and Mark, record Mary's act, John alone gives her name. **pound.** See Weights and Measures (NT), Acts 27:28, *note.*

12:13 Hosanna. Literally *Oh, save.* Ps. 118:25-26.

12:19 world. Greek *kosmos.* See Matt. 4:8, *note.*

12:23 hour. The hour of human decision was now past, as far as the establishment of the kingdom was concerned (Luke 19:41–44). The King had been rejected by His own nation and, therefore, the predicted temporal blessings of that kingdom for both Jews and Gentiles (Is. 60:1–4;

25 [a]"He who loves his life will lose
it, and he who hates his life in this
world will keep it for eternal [b]life.
26 "If anyone serves Me, let him
[c]follow Me; and [d]where I am, there
My servant will be also. If anyone
serves Me, him *My* Father will
[e]honor.
27 "Now My soul is troubled, and
what shall I [f]say? [g]'Father, save Me
from this hour'? [h]But for this pur-
pose I came to this hour.
28 "Father, glorify Your name."
Then a [i]voice came from heaven,
saying, "I have both glorified *it* and
will glorify *it* again."
29 Therefore the people who stood
by and heard *it* said that it had thun-
dered. Others said, "An [j]angel has
spoken to Him."
30 Jesus answered and said, "This
voice did not come because of Me,
but for your sake.
31 "Now is the judgment of this
world; now the [k]ruler of this world
will be cast out.
32 "And I, if I am [l]lifted up from
the earth, will draw all *peoples* to
Myself."
33 This He said, signifying by what
[m]death He would die.
34 The people answered Him, "We
have heard from the law that the
[n]Christ remains forever; and how
can You say, 'The Son of Man must
be lifted up'? Who is this Son of
Man?"
35 Then Jesus said to them, [o]"A lit-
tle while longer the light is with
you. Walk while you have the light,
lest darkness overtake you; [p]he who
walks in darkness does not know
where he is going.
36 "While you have the light, be-
lieve in the light, that you may be-
come [q]sons of light." These things
Jesus spoke, and departed, and was
hidden from them.
37 But although He had done so
many [r]signs before them, they did
not believe in Him,
38 that the word of Isaiah the
prophet might be fulfilled, which he
[s]spoke:

"Lord, who has believed our
report?
And to whom has the arm of
the LORD been revealed?"

39 Therefore they could not be-
lieve, because Isaiah [t]said again:

40 *"He has [u]blinded their eyes and*
hardened their hearts,
[v]Lest they should see with their
eyes,
Lest they should understand
with their hearts and turn,
So that I should heal them."

41 These things Isaiah said [w]when*
he saw His glory and spoke of Him.
42 Nevertheless even among the
rulers many [x]believed in Him, but
because of the Pharisees they did
not confess *Him,* lest they should be
put out of the synagogue;
43 [y]for they loved the praise of
men more than the praise of God.
44 Then Jesus cried out and said,
"He who believes in Me, [z]believes
not in Me but in [aa]Him who sent
Me.
45 "And he who sees Me [bb]sees
Him who sent Me.

***12:41** NU-Text reads *because.*

12:25
a Mark 8:35
b *Life* (eternal): v. 25; John 12:50. (Matt. 7:14; Rev. 22:19, *note*)

12:26
c Matt. 16:24
d John 14:3; 17:24
e Cp. John 14:21,23; 2 Tim. 4:7-8

12:27
f Cp. Heb. 5:7-8
g *Bible prayers* (NT): vv. 27-28; John 17:1. (Matt. 6:9; Luke 11:2, *note*)
h John 18:37

12:28
i Matt. 3:17; 17:5

12:29
j See Heb. 1:4, *note*

12:31
k *Satan:* v. 31; John 13:2. (Gen. 3:1; Rev. 20:10); John 14:30

12:32
l John 3:14; 8:28

12:33
m *Sacrifice* (of Christ): vv. 32-33; John 19:18. (Gen. 3:15; Heb. 10:18, *note*)

12:34
n Ps. 102:26-27; Is. 9:6-7

12:35
o John 7:33
p John 11:10; 1 John 2:9-11

12:36
q Luke 16:8

12:37
r John 11:47

12:38
s *Inspiration:* vv. 38-41; John 12:39. (Ex. 4:15; 2 Tim. 3:16, *note*). Is. 6:10; 53:1

12:39
t *Inspiration:* vv. 38-41; John 12:48. (Ex. 4:15; 2 Tim. 3:16, *note*). Is. 6:10; 53:1

12:40
u Cp. Rom. 11:25
v Matt. 13:14

12:41
w Is. 6:1

12:42
x *Faith:* v. 42; John 14:1. (Gen. 3:20; Heb. 11:39, *note*)

12:43
y Cp. John 5:44; Acts 12:1-3; 24:27; 25:9

12:44
z John 3:16,18, 36; 11:25,26
aa John 5:24

12:45
bb John 14:9

62:1–4) had to be deferred until the King's return in glory (Acts 15:16–17). But now a greater hour has arrived—the hour of the King's glorification through death and resurrection (John 12:23–24,28); this hour, set by the determined purpose and foreknowledge of God, will bring eternal life to all who believe, whether Jews or Gentiles (8:24,32).

12:24 Chapters 12—17 are a progression according to the order of approach to God in the tabernacle types. Chapter 12, in which Christ speaks of His death, answers to the bronze altar of burnt offering, a figure of the cross. The next step between the altar and the Most Holy Place is the laver (Ex. 30:17–21), answering to ch. 13, where Christ washes the disciples' feet. In chs. 14—16, with His now purified believer-priests (1 Pet. 2:5), the High Priest enters into and shares the blessed fellowship of the Holy Place. In ch. 17, the High Priest enters alone into the Most Holy Place to intercede for His own blood-purchased people (Heb. 7:24–28). That intercession is not for the salvation but the keeping and blessing of those for whom He prays. His death (assumed as accomplished, 17:4) has saved them.

12:25,31 world. Greek *kosmos.* See Rev. 13:8, *note.*

12:31 judgment. This judgment refers to Jesus Christ as bearing the believer's sins, which have been judged in the Person of Jesus Christ "lifted up" on the cross. The result was death for Christ and justification for the believer, who can never again be put in jeopardy (5:24; Rom. 5:9; 8:1; 2 Cor. 5:21; Gal. 3:13; Heb. 9:26–28; 10:10,14–17; 1 Pet. 2:24; 3:18). For other judgments, see 1 Cor. 11:31, *note;* 2 Cor. 5:10, *note;* Matt. 25:32, *note;* Ezek. 20:37, *note;* Jude 6, *note;* Rev. 20:12, *note.*

46 "I have come *as* a [a]light into the world, that whoever [b]believes in Me should not abide in darkness.
47 "And if anyone hears My words and does not believe,* I do not judge him; for I did not [c]come to judge the world but to [d]save the world.
48 "He who rejects Me, and does not receive My words, has that which judges him—the word that I have [e]spoken will judge him in the last [f]day.
49 "For I have not spoken on My own *authority;* but the Father who sent Me gave Me a command, what I should say and what I should speak.
50 "And I know that His command is everlasting [g]life. Therefore, whatever I speak, just as the Father has told Me, so I [h]speak."

IV. The Private Ministry of the Son of God, 13—17

John 13—14 were spoken in the upper room (cp. Mark 14:14–16)

13 NOW before the feast of the Passover, when Jesus knew that His [i]hour had come that He should depart from this world to the Father, having loved His own who were in the world, He [j]loved them to the end.

The last Passover: Jesus washes disciples' feet (Matt. 26:20–24; Mark 14:17; Luke 22:14,21–23)

2 And supper being ended,* the [k]devil having already put it into the heart of Judas Iscariot, Simon's *son,* to betray Him,
3 Jesus, knowing that the Father had [l]given all things into His hands, and that He had [m]come from God and was [n]going to God,
4 rose from supper and [o]laid aside His garments, took a towel and girded Himself.
5 After that, He poured [p]water into a basin and [q]began to [r]wash the disciples' feet, and to wipe *them* with the towel with which He was girded.
6 Then He came to Simon Peter. And *Peter* said to Him, "Lord, [s]are You washing my feet?"
7 Jesus answered and said to him, "What I am doing you do not [t]understand now, but you will know after this."
8 Peter said to Him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have [u]no part with Me."
9 Simon Peter said to Him, "Lord, not my feet only, but also *my* hands and *my* head!"
10 Jesus said to him, "He who is bathed needs only to wash *his* feet, but is [v]completely clean; and you are clean, but not all of you."
11 For He [w]knew who would betray Him; therefore He said, "You are not all clean."
12 So when He had [x]washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you?
13 "You call Me [y]Teacher and Lord, and you say well, for *so* I am.
14 "If I then, *your* Lord and

*12:47 NU-Text reads *keep them.* *13:2 NU-Text reads *And during supper.*

12:46
a vv. 35-36; John 1:4-5; 8:12
b John 3:16,18, 36; 11:25,26

12:47
c *Christ* (first advent): vv. 46-47; John 16:27. (Gen. 3:15; Acts 1:11, *note*)
d See Rom. 3:24, *note*

12:48
e *Inspiration:* v. 48; John 13:18. (Ex. 4:15; 2 Tim. 3:16, *note*). Is. 6:10; 53:1
f *Day* (of judgment): v. 48; Acts 17:31. (Matt. 10:15; Rev. 20:11). See Acts 2:17, *note*

12:50
g *Life* (eternal): v. 50; John 14:6. (Matt. 7:14; Rev. 22:19, *note*)
h John 8:28

13:1
i John 12:23; 17:1
j v. 34; John 15:9; cp. Rom. 8:35-39

13:2
k *Satan:* v. 2; John 13:27. (Gen. 3:1; Rev. 20:10, *note*)

13:3
l John 5:20-23; 17:2
m John 8:42; 16:28
n John 17:11; 20:17

13:4
o Cp. Luke 22:27; Phil. 2:7-8

13:5
p Cp. Eph. 5:26
q Cp. Matt. 20:25-28; Mark 9:35
r v. 12; cp. Gen. 18:4; 19:2; 24:32; 43:24; 1 Sam. 25:41; 2 Sam. 11:8; Luke 7:44

13:6
s Cp. Matt. 3:14

13:7
t John 12:16; 16:12

13:8
u Cp. Gen. 35:2-3; Eph. 4:30

13:10
v 1 Cor. 1:30; 6:11; cp. 1 John 3:9

13:11
w John 6:64; 18:4

13:12
x vv. 5,14

13:13
y Matt. 23:8,10; Eph. 6:9

12:46,47 world. Greek *kosmos.* See Matt. 4:8, *note.*

13:1 before the feast. For the order of all of the events on the night of the Passover Supper, see Matt. 26:20, *note.* **world.** Greek *kosmos.* See Matt. 4:8, *note.*

13:10 THE IMAGERY OF BATHED AND WASH

The words "bathed" and "wash" in this verse are translated from two different Greek words. The first is from the Greek *louō* and denotes complete ablution. "Wash" is from the Greek *niptō,* which is the usual NT word for washing the hands or feet (e.g. Matt. 15:2; John 9:15; 1 Tim. 5:10).

The underlying imagery is of an oriental returning from the public baths to his house. His feet would acquire defilement and require cleansing, but not his body. So the believer is cleansed as before the law from all sin "once for all" (Heb. 10:1–12), but needs throughout his earthly life to bring his daily sins to the Father in confession, so that he may abide in unbroken fellowship with the Father and with the Son (1 John 1:1–10). The blood of Christ answers forever to all the law could say as to the believer's guilt, but he needs constant cleansing from the defilement of sin. See Eph. 5:25–27; 1 John 5:6. Typically, the order of approach to the presence of God was, first, the bronze altar of sacrifice; then, the laver of cleansing (Ex. 40:6–7). See, also, the order in Ex. 30:17–21. Christ will not have communion with a defiled saint, but He can and will cleanse him.

Teacher, have washed your feet, [a]you also ought to wash one another's feet.

15 "For I have given you an [b]example, that you should [c]do as I have done to you.

16 "Most assuredly, I say to you, a [d]servant is not greater than his master; nor is he who is sent greater than he who sent him.

17 [e]"If you know these things, blessed are you if you do them.

18 "I do not speak concerning all of you. I know whom I have [f]chosen; but that the [g]Scripture may be [h]fulfilled, *'He who eats bread with Me* has lifted up his heel against Me.'*

19 "Now I tell you [i]before it comes, that when it does come to pass, you may believe that I am *He.*

20 [j]"Most assuredly, I say to you, he who [k]receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

Jesus predicts His betrayal
(Matt. 26:21–25; Mark 14:18–21; Luke 22:21–23)

21 When Jesus had said these things, He was troubled in spirit, and testified and said, [j]"Most assuredly, I say to you, one of you will [l]betray Me."

22 Then the disciples looked at one another, perplexed about whom He spoke.

23 Now there was leaning on Jesus' bosom one of His disciples, [m]whom Jesus loved.

24 Simon Peter therefore motioned to him to ask who it was of whom He spoke.

25 Then, leaning back* on Jesus' breast, he said to Him, "Lord, who is it?"

26 Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped *it.*" And having dipped the bread, He gave *it* to [n]Judas Iscariot, *the son* of Simon.

27 Now after the piece of bread, [o]Satan [p]entered him. Then Jesus said to him, "What you do, do quickly."

28 But no one at the table knew for what reason He said this to him.

29 For some thought, because Judas had the [q]money box, that Jesus had said to him, "Buy *those things* we need for the feast," or that he should give something to the poor.

30 Having received the piece of bread, he then went out immediately. And it was [r]night.

31 So, when he had gone out, Jesus said, "Now the [s]Son of Man is glorified, and God is [t]glorified in Him.

32 "If God is [u]glorified in Him, God will also glorify Him in Himself, and glorify Him immediately.

33 "Little children, I shall be with you a [v]little while longer. You will seek Me; and [w]as I said to the Jews, 'Where I am going, you cannot come,' so now I say to you.

34 "A new commandment I give to you, that you [x]love [y]one another; as I have loved you, that you also love one another.

35 "By this all will know that you are My disciples, if you have [z]love for [aa]one another."

Jesus foretells Peter's denial
(Matt. 26:30–35; Mark 14:26–31; Luke 22:31–34)

36 Simon Peter said to Him, "Lord, where are You going?" Jesus answered him, "Where I am [bb]going you cannot follow Me now, [cc]but you shall follow Me afterward."

37 Peter said to Him, "Lord, why can I not follow You now? I will [dd]lay down my life for Your sake."

38 Jesus answered him, "Will you lay down your life for My sake? [j]Most assuredly, I say to you, the rooster shall not [ee]crow till you have denied Me three times.

Jesus comforts His apostles:
He announces His coming for them

14 [ff]"LET not your heart be troubled; you [gg]believe in God, believe also in Me.

2 "In My Father's house are many mansions;* if *it were* not *so,* I would have told you. I go to [hh]prepare a place for you.*

13:18** NU-Text reads *My bread.* ***13:25** NU-Text and M-Text add *thus.* ***14:2** Literally *dwellings* ** NU-Text adds a word which would cause the text to read either *if it were not so, would I have told you that I go to prepare a place for you?* or *if it were not so I would have told you; for I go to prepare a place for you*

13:14
a Cp. Rom. 12:10; Gal. 6:1-2; 1 Pet. 5:5

13:15
b 1 Pet. 2:21-24; cp. Phil. 2:5; 1 John 2:6
c Cp. Matt. 7:12

13:16
d John 15:20

13:17
e James 1:25

13:18
f *Election* (personal): v. 18; John 15:16. (Deut. 7:6; 1 Pet. 5:13, *note*)
g John 17:12
h *Inspiration:* v. 18; John 14:10. (Ex. 4:15; 2 Tim. 3:16, *note*). Ps. 41:9

13:19
i John 14:29

13:20
j John 1:51; 5:19,24,25; 6:26,32,47,53; 8:34,51,58; 10:1,7; 12:24; 13:16,20,21; 14:12; 16:20,23
k Matt. 10:40; cp. 2 Cor. 5:20

13:21
l Ps. 41:9; John 6:64

13:23
m John 19:26; 20:2; 21:7,20,24

13:26
n Matt. 10:4; John 6:70-71; 12:4; Acts 1:16

13:27
o *Satan:* v. 27; John 14:30. (Gen. 3:1; Rev. 20:10, *note*)
p Luke 22:3

13:29
q John 12:6

13:30
r Cp. John 18:3

13:31
s See Matt. 8:20, *note*
t John 14:13; 17:4; 1 Pet. 4:11

13:32
u John 14:13; 17:4; 1 Pet. 4:11

13:33
v John 12:35; 14:19; 16:16-19; cp. Heb. 10:37
w John 7:34; 8:21

13:34
x *Law* (of Christ): v. 34; John 13:35. (John 13:34; 2 John 5, *note*). John 15:12-13; 1 John 3:16
y 1 John 3:14; cp. 1 Cor. 13:1; 1 John 4:20

13:35
z *Law* (of Christ): v. 35; John 14:15. (John 13:34; 2 John 5, *note*). John 15:12-13; 1 John 3:16
aa 1 John 3:14; cp. 1 Cor. 13:1; 1 John 4:20

13:36
bb John 14:2; 16:5
cc John 21:18; 2 Pet. 1:14

13:37
dd Mark 14:29; Luke 22:33
ee John 18:25-27

14:1
ff v. 27; cp. Is. 43:1-2
gg *Faith:* v. 1; John 17:20. (Gen. 3:20; Heb. 11:39, *note*)

14:2
hh Matt. 25:34; Heb. 11:16

3 "And if I go and prepare a place
for you, I will [a]come again and re-
ceive you to Myself; that where I
am, *there* you may be also.
4 "And where I go you know, and
the way you know."
5[b]Thomas said to Him, "Lord, we
do not know where You are going,
and how can we know the way?"
6 Jesus said to him, [c]"I am the
[d]way, the [e]truth, and the [f]life. [g]No
one comes to the Father [h]except
through Me.

Jesus and the Father are one

7[i] "If you had known Me, you
would have known My Father also;
and from now on you know Him
and have seen Him."
8 Philip said to Him, "Lord, show
us the Father, and it is sufficient for
us."
9 Jesus said to him, "Have I been
with you so long, and yet you have
not known Me, Philip? [j]He who has
seen Me has seen the Father; so
how can you say, 'Show us the Fa-
ther'?
10 "Do you not believe that [k]I am
in the Father, and the Father in Me?
The [l]words that I speak to you I do
not speak on My own *authority;* but
the Father who dwells in Me [m]does
the works.
11 "Believe Me that I *am* in the Fa-
ther and the Father in Me, or else
believe Me for the sake of the
[n]works themselves.
12[o] "Most assuredly, I say to you,
he who believes in Me, the works
that I do he will do also; and greater
works than these he will do, be-
cause I go to My Father.

New privilege in prayer

13 "And whatever you [p]ask in My
name, that I will do, that the Father
may be [q]glorified in the Son.
14 "If you ask* anything in My
name, I will do *it.*

Promise of Spirit's indwelling

15 "If you [r]love Me, keep* My
commandments.
16 "And I will pray the Father, and
He will [s]give you another [t]Helper,
that [u]He may abide with you for-
ever—
17 "the [u]Spirit of [v]truth, whom the
world [w]cannot receive, because it
neither sees Him nor knows Him;
but you know Him, for He dwells
with you and will be [x]in you.
18 "I will not leave you orphans; I
will come to you.
19 "A little while longer and the
world will see Me no more, but you
will see Me. [y]Because I live, [z]you
will live also.
20 "At that day you will know that
[k]I *am* in My Father, and you in Me,
and I in you.
21 "He who has My command-
ments and keeps them, it is he who
[r]loves Me. And he who loves Me
will be loved by My Father, and I
will love him and manifest Myself
to him."
22 Judas (not Iscariot) said to Him,
"Lord, how is it that You will mani-

***14:14** NU-Text adds *Me.* ***14:15** NU-Text reads *you will keep.*

14:3
a *Christ* (second advent): v. 3; John 14:28. (Deut. 30:3; Acts 1:11, *note*)
14:5
b Matt. 10:3; John 11:16; 20:24-29; 21:2
14:6
c John 6:35,41, 48,51; 8:12,58; 9:5; 10:7,9,11, 14; 11:25; 14:6; 15:1,5; Rev. 1:8, 17; cp. Ex. 3:14; Is. 43:11-15
d Heb. 10:19-20; cp. Matt. 7:14; Luke 1:79
e John 1:14,17; 18:37
f *Life* (eternal): v. 6; John 17:2. (Matt. 7:14; Rev. 22:19, *note*)
g 1 Tim. 2:5; cp. Heb. 8:6; 9:15, 24; 12:24; 1 John 2:1
h John 10:7-9; Acts 4:12
14:7
i Cp. v. 10; John 10:30; 17:11,22
14:9
j John 12:45
14:10
k v. 20; John 1:18; 10:38; 17:21,23; cp. 2 Cor. 4:4; Col. 1:15
l *Inspiration:* v. 10; John 14:24. (Ex. 4:15; 2 Tim. 3:16, *note*). Deut. 18:18; John 12:49; 17:8
14:10
m Cp. John 7:16; 8:28; 12:49
14:11
n John 5:36
14:12
o John 1:51; 5:19,24,25; 6:26,32,47,53; 8:34,51,58; 10:1,7; 12:24; 13:16,20,21; 14:12; 16:20,23
14:13
p v. 14; John 15:16; 16:23-24
q John 13:31
14:15
r *Law* (of Christ): vv. 15,21; John 14:23. (John 13:34; 2 John 5, *note*). John 15:12-13; 1 John 3:16
14:16
s See Luke 11:13, *note*
t See 1 John 2:1, *note*
u *Holy Spirit* (NT): vv. 16-18; John 14:26. (Matt. 1:18; Acts 2:4, *note*)
14:17
v John 16:13; 1 John 4:6
w 1 Cor. 2:14
x John 7:38-39; 1 Cor. 6:19; 2 Cor. 6:16; 1 John 3:24
14:19
y Rom. 5:10; 2 Cor. 4:10
z *Assurance/security:* vv. 19-20; John 17:11. (Ps. 23:1; Jude 1, *note*)

14:3 receive you. As a part of this discourse, which has been of comfort to the Church throughout the centuries, the Lord gives a promise of His personal return for His own people, a doctrine that is expanded by the Apostle Paul in 1 Thess. 4:13–18. This aspect of Christ's return is to be distinguished from His coming to the earth to establish His kingdom (Rev. 19:11–16).

14:16 Helper. Greek *paraklētos* meaning *one called alongside to help;* thus, *a helper, a comforter;* in 1 John 2:1, "an Advocate with the Father." Christ is the Christian's Paraclete with the Father when the Christian sins; the Holy Spirit is the Christian's indwelling Paraclete to help his ignorance and infirmity, and to make intercession (Rom. 8:26–27). See Holy Spirit, Acts 2:4, *note.* Furthermore, Christ also intercedes as well as advocates (Rom. 8:34; Heb. 7:25).

14:17,19 world. Greek *kosmos.* See Rev. 13:8, *note.*

14:20 you in Me. The new relationship described in the words "you in Me, and I in you" introduces the NT mystery of the body of Christ. The position of the Church in Christ, as composed of members of His body (compare Eph. 3:1–7), and the truth of Christ as indwelling the believer (compare Col. 1:24–27) are central features in the Pauline doctrine of the Church, and are here revealed to the disciples for the first time by Christ. The living union of the members of the body is explained by Christ in the figure of the vine and the branches (John 15:1–11).

14:21 keeps them. Observe that the Lord correlates love for Him with obedience to Him. To love Christ means to care enough about Him to keep His commandments (vv. 23–24). But we cannot keep His commandments unless we search the Scriptures to find out what they are.

fest Yourself to us, and not to the world?"

23 Jesus answered and said to him, "If anyone [a]loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.

24 "He who does not love Me does not keep My words; and the [b]word which you hear is not Mine but the Father's who sent Me.

25 "These things I have spoken to you while being present with you.

26 "But the [c]Helper, the [d]Holy [e]Spirit, whom the Father will [f]send in My name, He will [g]teach you all things, and bring to your [h]remembrance all things that I said to you.

Christ's bequest of peace

27 [i]"Peace I leave with you, [j]My peace I give to you; not as the world gives do I give to you. Let not your heart be [k]troubled, neither let it be afraid.

28 "You have heard Me say to you, 'I am going away and [l]coming *back* to you.' If you loved Me, you would rejoice because I said,* 'I am [m]going to the Father,' for My Father is greater than I.

29 "And now I have told you before it comes, that when it does come to pass, you may [n]believe.

30 "I will no longer talk much with you, for the [o]ruler of this world is coming, and he has [p]nothing in Me.

31 "But that the world may know that I love the Father, and as the Father gave Me [q]commandment, so I do. Arise, let us go from here.

The Vine and the branches

15 [r]"I AM the true [s]vine, and My Father is the vinedresser.

2 "Every branch in Me that does [t]not bear fruit He takes away;* and every *branch* that bears fruit He prunes, that it may bear [u]more fruit.

3 "You are already [v]clean because of the word which I have spoken to you.

4 [w]"Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

5 [r]"I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much [x]fruit; for without Me you can do [y]nothing.

6 "If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned.

7 "If you abide in Me, and My words [z]abide in you, you will* ask what you desire, and it shall be [aa]done for you.

8 "By this My Father is [bb]glorified, that you bear much fruit; so you will be My disciples.

9 "As the Father [cc]loved Me, I also have loved you; abide in My love.

10 "If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.

11 "These things I have spoken to you, that My joy may remain in you, and *that* your joy may be full.

12 [dd]"This is My [ee]commandment, that you love one another as I have loved you.

***14:28** NU-Text omits *I said.* ***15:2** Or *lifts up*
***15:7** NU-Text omits *you will.*

14:23
a *Law* (of Christ): v. 23; John 15:17. (John 13:34; 2 John 5, *note*). John 15:12-13; 1 John 3:16

14:24
b *Inspiration:* v. 24; John 15:25. (Ex. 4:15; 2 Tim. 3:16, *note*). Deut. 18:18; John 12:49; 17:8

14:26
c See 1 John 2:1, *note*
d *Holy Spirit* (NT): v. 26; John 15:26. (Matt. 1:18; Acts 2:4, *note*)
e See Luke 11:13, *note*
f John 15:26
g 1 Cor. 2:13; cp. 1 John 2:27
h John 2:22; 12:16

14:27
i See Matt. 10:34, *note*
j John 16:33
k v. 1

14:28
l *Christ* (second advent): v. 28; John 16:16. (Deut. 30:3; Acts 1:11, *note*)
m John 7:33; 16:5; 17:11

14:29
n John 13:19

14:30
o *Satan:* v. 30; John 17:15. (Gen. 3:1; Rev. 20:10, *note*). John 12:31; 16:11; 2 Cor. 4:4; Eph. 2:2
p John 8:46; 2 Cor. 5:21; Heb. 4:15; 1 Pet. 1:19; 2:22

14:31
q John 10:18; Phil. 2:8

15:1
r John 6:35,41, 48,51; 8:12,58; 9:5; 10:7,9,11, 14; 11:25; 14:6; 15:1,5; Rev. 1:8, 17; cp. Ex. 3:14; Is. 43:11-15
s Cp. John 1:4; 11:25; 1 John 5:12

15:2
t Cp. Matt. 25:30
u Matt. 13:12; cp. Rom. 5:3-4; Heb. 12:5-11

15:3
v John 13:10

15:4
w vv. 5-7; John 17:23; Eph. 3:17; see 2 Pet. 3:18, *note*

15:5
x Gal. 5:22-23; cp. Col. 3:12-17
y 2 Cor. 3:5; cp. Luke 5:4-11; John 6:44; 21:3-6; Phil. 4:13

15:7
z 1 John 2:14
aa John 14:13

15:8
bb Ps. 22:23; John 13:31; 17:4; 1 Pet. 4:11

15:9
cc John 5:20; 17:26

15:12
dd John 13:34
ee Rom. 12:9

14:22,27,30 world. Greek *kosmos.* See Rev. 13:8, *note.*

14:31 world. Greek *kosmos.* See Matt. 4:8, *note.*

15:1 true vine. Christ is the "true vine"—"true" in contrast with Israel. See Is. 5:1–7.

15:2 prunes. Three conditions of a fruitful life are shown here: (1) cleansing, vv. 2–3; compare John 13:10, *note;* (2) abiding, v. 4, *note;* and (3) obedience, vv. 10,12. (See Law of Christ, Gal. 6:2; 2 John 5, *note*).

15:4 abides. To abide in Christ is, on the one hand, to have no known sin unjudged and unconfessed, no interest into which He is not brought, no life which He cannot share. On the other hand, the "abiding" one takes all burdens to Him, and draws all wisdom, life, and strength from Him. It is not unceasing consciousness of these things, and of Him, but that nothing is allowed in the life which separates from Him. See Fellowship, 1 John 1:3–7; Communion, 1 Cor. 10:16.

15:8 much fruit. There are four degrees in fruit-bearing: (1) no fruit ("does not bear fruit," v. 2); (2) "fruit" (v. 2); (3) "more fruit" (v. 2); and (4) "much fruit" (vv. 5,8). As we bear "much fruit," the Father is glorified in us. The fruit may be converts (Rom. 1:13); Christian character—the fruit of the Spirit (Gal. 5:22–23); and conduct—the fruits of righteousness (Rom. 6:21–22; Phil. 1:11). The moralities and graces of Christianity, which are the fruit of the Spirit, are often imitated but never duplicated.

13 "Greater love has no one than this, than to [a]lay down one's life for his friends.
14 "You are My friends if you do whatever I [b]command you.

New intimacy

15 "No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made [c]known to you.
16 "You did not choose Me, but I [d]chose you and appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father [e]in My name He may give you.
17 "These things I command you, that you [f]love one another.

The world's attitude toward believers in Christ

18 "If the world hates you, you know that it [g]hated Me before *it hated* you.
19 "If you were of the world, the world would love its own. Yet because you are not of the world, but I [h]chose you [i]out of the world, therefore the world [j]hates you.
20 "Remember the word that I [k]said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.
21 "But all these things they will do to you for My name's sake, because they do not know Him who sent Me.
22 "If I had not come and spoken to them, they would have no [l]sin, but now they have no [m]excuse for their sin.
23 [n]"He who hates Me hates My Father also.
24 "If I had not done among them the works which no one else did, they would have no [o]sin; but now they have [p]seen and also hated both Me and My Father.
25 "But *this happened* that the word might be fulfilled which is [q]written in their law, [r]'*They hated Me without a cause.*'
26 "But when the [s]Helper comes, whom I shall send to you from the Father, the [t]Spirit of truth who proceeds from the Father, He will testify of Me.
27 "And you also will bear [u]witness, because you have been with Me from the [v]beginning.

Jesus warns of persecution
(cp. Matt. 24:9–10; Luke 21:16–19)

16 "THESE things I have spoken to you, that you should not be made to stumble.
2 "They will [w]put you out of the synagogues; yes, the time is coming that whoever kills you will [x]think that he offers God service.
3 "And these things they will do to you* because they have [y]not known the Father nor Me.
4 "But these things I have told you, that when the* time comes, you may remember that I told you of them. And these things I did not say to you at the [z]beginning, because I was with you.
5 "But now I [aa]go away to Him who sent Me, and none of you asks Me, 'Where are You going?'
6 "But because I have said these things to you, [bb]sorrow has filled your heart.

Threefold work of the Spirit toward the world

7 "Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, [cc]the [dd]Helper will not come to you; but if I [ee]depart, I will [ff]send Him to you.
8 "And when He has [gg]come, He will convict the world of [hh]sin, [ii]and of [jj]righteousness, and of judgment:
9 "of sin, [kk]because they do not believe in Me;
10 "of righteousness, [ll]because I

*16:3 NU-Text and M-Text omit *to you.*
*16:4 NU-Text reads *their.*

15:13
a 1 John 3:16; cp. John 10:11,15, 17,18; 13:37, 38; 1 John 3:16
15:14
b v. 10; Matt. 28:20; John 14:15,21; Acts 10:42; 1 John 3:23-24
15:15
c Cp. Gen. 18:17 with 2 Chr. 20:7
15:16
d *Election* (personal): v. 16; John 15:19. (Deut. 7:6; 1 Pet. 5:13, *note*)
e John 16:23,24
15:17
f *Law* (of Christ): v. 17; John 17:26. (John 13:34; 2 John 5, *note*)
15:18
g v. 25
15:19
h *Election* (personal): v. 19; Acts 1:2. (Deut. 7:6; 1 Pet. 5:13, *note*)
i *Separation:* v. 19; John 17:6. (Gen. 12:1; 2 Cor. 6:17, *note*)
j John 17:14; cp. John 7:7
15:20
k John 13:16
15:22
l See Rom. 3:23, *note*
m Cp. 1 Thess. 2:5; 1 Pet. 2:16
15:23
n v. 24; cp. v. 18
15:24
o See Rom. 3:23, *note*
p John 14:9
15:25
q *Inspiration:* v. 25; John 15:27. (Ex. 4:15; 2 Tim. 3:16, *note*)
r Ps. 35:19; 69:4
15:26
s See John 14:16 and 1 John 2:1, *notes*
t *Holy Spirit* (NT): vv. 26-27; John 16:7. (Matt. 1:18; Acts 2:4, *note*)
15:27
u *Inspiration:* v. 27; John 16:13. (Ex. 4:15; 2 Tim. 3:16, *note*)
v Mark 3:14; Luke 1:2
16:2
w John 9:22; cp. John 9:34
x Cp. Acts 7:57-60; 8:1; Phil. 3:4-6
16:3
y John 8:19; Acts 13:27; cp. John 14:9
16:4
z Mark 3:14; Luke 1:2
16:5
aa vv. 5,16-17; John 7:33; 13:33; 14:28; 17:11
16:6
bb Matt. 17:23; John 16:20,22
16:7
cc *Holy Spirit* (NT): vv. 7-11; John 16:13. (Matt. 1:18; Acts 2:4, *note*)
dd See John 14:16 and 1 John 2:1, *notes*
ee Mark 16:19; Luke 24:51; Acts 1:9-11
ff Acts 1:8; 2:1-4; see Luke 11:13, *note*
16:8
gg Acts 1:8; 2:1-4; see Luke 11:13, *note*
hh See Rom. 3:23, *note*
ii Cp. Acts 24:25
jj See Rom. 3:21, *note*
16:9
kk Cp. 1 John 5:10
16:10
ll Cp. John 14:12

15:15 No longer . . . servants. Observe the progressive intimacy between the Lord and His disciples, as recorded in John's Gospel: (1) servants (13:13,16); (2) friends (15:15); and (3) brethren (20:17).

15:18 world. Greek *kosmos*. See Rev. 13:8, *note*.

15:19; 16:8 world. Greek *kosmos*. See Matt. 4:8, *note*.

[a]go to My Father and you see Me no more;
11 "of judgment, [b]because the ruler of this world is judged.

After His ascension Christ to continue to reveal truth through the Spirit

12 "I still have many things to say to you, but you cannot bear *them* now.
13 "However, when He, the [c]Spirit of truth, has come, He will [d]guide you into all truth; for He will not speak on His own *authority,* but whatever He [e]hears He will speak; and He will [f]tell you things to come.
14 [g]"He will glorify Me, for He will take of what is Mine and declare *it* to you.
15 [h]"All things that the Father has are Mine. Therefore I said that He will take of Mine and declare *it* to you.*

Jesus speaks of His death, resurrection, and second advent

16 "A [i]little while, and you will not see Me; and again a little while, and you will [j]see Me, because I [k]go to the Father."
17 Then *some* of His disciples said among themselves, "What is this that He says to us, 'A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because I [l]go to the Father'?"
18 They said therefore, "What is this that He says, 'A little while'? We do not know what He is saying."
19 Now Jesus [m]knew that they desired to ask Him, and He said to them, "Are you inquiring among yourselves about what I said, 'A little while, and you will not see Me; and again a little while, and you will see Me'?
20 [n]"Most assuredly, I say to you that you will weep and [o]lament, but the world will [p]rejoice; and you will be sorrowful, but your sorrow will be turned into [q]joy.
21 "A woman, when she is in [r]labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world.
22 "Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your [s]joy no one will take from you.
23 "And in that day you will ask Me nothing. [n]Most assuredly, I say to you, whatever you [t]ask the Father [u]in My name He will give you.
24 "Until now you have asked nothing in My name. [t]Ask, and you will receive, that your [v]joy may be [w]full.

***16:15** NU-Text and M-Text read *He takes of Mine and will declare it to you.*

16:10
a vv. 5,16-17; John 7:33; 13:33; 14:28; 17:11

16:11
b Cp. John 12:31; Rom. 16:20

16:13
c *Holy Spirit* (NT): vv. 13-14; John 20:22. (Matt. 1:18; Acts 2:4, *note*)
d John 14:26
e *Inspiration:* v. 13; John 17:8. (Ex. 4:15; 2 Tim. 3:16, *note*)
f Cp. 1 Cor. 2:9-12; Eph. 3:5

16:14
g John 15:26

16:15
h Cp. John 10:30; 14:10; 17:22

16:16
i vv. 16-19; John 7:33; 12:35; 13:33; 14:19
j *Christ* (second advent): vv. 16-19; John 21:22. (Deut. 30:3; Acts 1:11, *note*)
k vv. 5,16-17; John 7:33; 13:33; 14:28; 17:11

16:17
l vv. 5,16-17; John 7:33; 13:33; 14:28; 17:11

16:19
m Cp. Matt. 12:25; 22:18; Mark 2:8; Luke 6:8; 11:17; John 2:25

16:20
n John 1:51; 5:19,24,25; 6:26,32,47,53; 8:34,51,58; 10:1,7; 12:24; 13:16,20,21; 14:12; 16:20,23
o Mark 16:10; Luke 24:17
p Cp. Rev. 11:10
q Luke 24:32,41; cp. Jer. 31:13

16:21
r Gen. 3:16; Is. 13:8; 42:14; 1 Thess. 5:3

16:22
s 1 Pet. 1:8

16:23
t Matt. 7:7-8; John 14:13; 15:7,16; cp. Eph. 6:18; James 1:5-6; 4:2-3; 1 John 3:22; 5:14
u v. 26; cp. Luke 24:47; John 20:31; Acts 3:6; 16:18; Eph. 5:20

16:24
v John 17:13; cp. Rom. 14:17
w John 15:11

16:11 world. Greek *kosmos*. See Rev. 13:8, *note*.

16:20,21 world. Greek *kosmos*. See Matt. 4:8, *note*.

16:12

CHRIST'S PREAUTHENTICATION OF THE NEW TESTAMENT SCRIPTURES

(1) He expressly declared that He was leaving "many things" unrevealed (v. 12).
(2) He promised that this revelation would be completed after the Spirit came (v. 13, "guide you into all truth").
(3) He outlined in advance exactly the elements of NT revelation: (a) historical—"bring to your remembrance all things that I said to you" (14:26); (b) doctrinal—interpretation of the historical facts, "teach you all things" (14:26; 16:14); and (c) prophetic—"tell you things to come" (16:13).
(4) He chose certain persons to receive and witness to the revelations (Matt. 28:19; John 15:27; 16:13; Acts 1:8; 9:15–17).
(5) He gave to their words, when speaking for Him in the Spirit, precisely the same authority as His own words (Matt. 10:14–15; Luke 10:16; John 13:20; 15:20; 17:20; see e.g. 1 Cor. 14:37 for Paul's consciousness of this authority).
(6) That Christ expected this new revelation would be recorded is evident from such passages as John 17:20 and Acts 1:8, for only thus could the accurate witness of the chosen writers reach all nations after they had passed away. And
(7) that some of the new revelation was recorded by men outside the original apostolic group (e.g. Mark and Luke) is explained by the fact that there were "prophets" in the early Church who, like Paul, were chosen by the ascended Christ (Eph. 4:11), and who not only received new revelation (Eph. 3:4–5) but also recorded it in "Scriptures" (Rom. 16:25–26). See 2 Tim. 3:16, *note*.

25 "These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in [a]figurative language, but I will tell you [b]plainly about the Father.
26 "In that day you will ask in My name, and I do not say to you that I shall pray the Father for you;
27 "for the Father Himself [c]loves you, because you have loved Me, and have believed that I [d]came forth from God.
28 "I [e]came forth from the Father and have come into the world. Again, I leave the world and go to the Father."
29 His disciples said to Him, "See, now You are speaking [f]plainly, and using no [g]figure of speech!
30 "Now we are sure that You [h]know all things, and have no need that anyone should question You. By this we believe that You [i]came forth from God."
31 Jesus answered them, "Do you now believe?
32 "Indeed the hour is coming, yes, has now come, that you will be [j]scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me.
33 "These things I have spoken to you, that in Me you may have [k]peace. In the world you will* have tribulation; but be of good cheer, I have [l]overcome the world."

Christ's high priestly, intercessory prayer

17 JESUS spoke these words, lifted up His eyes to heaven, and [m]said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You,
2 "as You have given Him authority over all flesh, that He should* give eternal [n]life to as many as You have given Him.
3 "And this is eternal [o]life, that they may [p]know You, the only true God, and Jesus Christ whom You have sent.
4 "I have glorified You on the earth. I have [q]finished the work which You have given Me to do.
5 "And now, O Father, glorify Me together with Yourself, with the glory which [r]I had with You before the world was.
6 "I have manifested Your name to the men whom You have given Me [s]out of the world. [t]They were Yours, You gave them to Me, and they have kept Your word.
7 "Now they have known that all things which You have given Me are from You.
8 "For I have given to them the [u]words which You have given Me; and they have received *them,* and have known surely that I [v]came forth from You; and they have believed that [w]You sent Me.
9 "I pray for them. I do not pray

16:33 NU-Text and M-Text omit *will.*
17:2 M-Text reads *shall.*

16:25
a v. 29; John 10:6
b John 7:13

16:27
c John 14:21,23
d *Christ* (first advent): vv. 27-28; John 16:30. (Gen. 3:15; Acts 1:11, *note*)

16:28
e *Christ* (first advent): vv. 27-28; John 16:30. (Gen. 3:15; Acts 1:11, *note*)

16:29
f John 7:13
g Cp. v. 25

16:30
h John 21:17; cp. 1 Chr. 28:9; 2 Chr. 6:30; John 2:24-25; 6:64; Acts 1:24; Rom. 8:27
i *Christ* (first advent): v. 30; John 17:8. (Gen. 3:15; Acts 1:11, *note*)

16:32
j Zech. 13:7; Matt. 26:31; Acts 8:1

16:33
k See Matt. 10:34, *note*
l Cp. 1 Cor. 15:24

17:1
m *Bible prayers* (NT): vv. 1-26; Acts 1:24. (Matt. 6:9; Luke 11:2, *note*)

17:2
n *Life* (eternal): v. 2; John 17:3. (Matt. 7:14; Rev. 22:19, *note*)

17:3
o *Life* (eternal): v. 3; John 20:31. (Matt. 7:14; Rev. 22:19, *note*)
p Jer. 9:23-24

17:4
q Dan. 9:24; John 4:34; 19:30

17:5
r Prov. 8:22-30; John 1:1-2

17:6
s *Separation:* v. 6; John 17:14. (Gen. 12:1; 2 Cor. 6:17, *note*)
t Ezek. 18:4; Rom. 14:8

17:8
u *Inspiration:* v. 8; John 17:12. (Ex. 4:15; 2 Tim. 3:16, *note*)
v *Christ* (first advent): v. 8; John 17:18. (Gen. 3:15; Acts 1:11, *note*)
w Deut. 18:15,18

16:28 world. Greek *kosmos*. See Matt. 4:8, *note*.

16:33 world. Greek *kosmos*. See Rev. 13:8, *note*.

17:1 This chapter constitutes the Lord's own prayer to His Father. Compare the prayer that He taught to His disciples, known as The Lord's Prayer (Matt. 6:9–13; Luke 11:2–4. See also *notes*). Here in ch. 17 the reader may look deeply into the heart of the Son of God. The petitions are personal and intercessory, Christ's high priestly prayer. See also next *note* and John 17:2, *notes*.

Observe the seven petitions in this prayer:

(1) that Jesus may be glorified as the Son who has glorified the Father (v. 1; compare Phil. 2:9–11);

(2) for restoration to the eternal glory (v. 5);

(3) for the safety of believers from (a) the world (v. 11) and (b) the evil one (v. 15);

(4) for the sanctification of believers (v. 17);

(5) for the spiritual unity of believers (vv. 21–23);

(6) that the world may believe (v. 21); and

(7) that believers may be with Him in heaven to behold and share His glory (v. 24).

In vv. 1–5 the Lord prays for Himself; in vv. 6–19 He prays for His disciples; and in vv. 20–26 He prays for all Christians throughout the whole age.

17:2 give eternal life. Christ's gifts to those whom the Father gave Him are: eternal life (v. 2); the Father's name (vv. 6,26; compare 20:17); the Father's words (vv. 8,14); His own joy (v. 13); and His own glory (v. 22). **given Him.** Seven times Jesus speaks of Christians as given to Him by the Father (vv. 2,6 [twice], 9,11,12,24). Jesus Christ is God's love gift to the world (3:16), and believers are the Father's love gift to Jesus Christ. It is Christ who commits the Christian to the Father for safekeeping, so that the believer's security rests upon the Father's faithfulness to His Son Jesus Christ.

17:5,6 world. Greek *kosmos*. See Matt. 4:8, *note*.

for the world but for those whom You have given Me, for they are Yours.
10 "And all Mine are Yours, and Yours are Mine, and I am glorified in them.
11 "Now I am no longer in the world, but these are in the world, and I [a]come to You. Holy Father, [b]keep through Your name those whom You have given Me,* that they may be one as We *are.*
12 "While I was with them in the world,* I kept them in Your name. Those whom You gave Me I have kept;* and [c]none of them is [d]lost except the son of perdition, that the [e]Scripture might be [f]fulfilled.
13 "But now I [a]come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.
14 "I have given them Your [e]word; and the world has [g]hated them because they are [h]not of the world, just as I am not of the world.
15 "I do not pray that You should take them out of the world, [i]but that You should [b]keep them from [j]the evil one.
16 "They are not of the world, just as I am [h]not of the world.
17 [k]"Sanctify them by Your truth. [l]Your [e]word is truth.
18 "As You [m]sent Me into the world, I also have [n]sent them into the world.
19 "And for their sakes I [k]sanctify Myself, that they also may be [o]sanctified by the truth.
20 "I do not pray for these alone, but also for those who will* [p]believe in Me through their word;
21 "that they all may be one, [q]as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that [r]You [m]sent Me.
22 "And the [s]glory which You gave Me I have given them, that they may be one just as We are one:
23 "I in them, and You in Me; that they may be made [t]perfect in one, and that the world may know that You have [m]sent Me, and have loved them as You have loved Me.
24 "Father, I [b]desire that they also whom You gave Me may be [u]with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.
25 "O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me.
26 "And I have declared to them Your [v]name, and will declare *it,* that the [w]love with which You loved Me may be [x]in them, and I in them."

V. The Sacrifice of the Son of God, 18—19

Jesus in Gethsemane (Matt. 26:36–46; Mark 14:32–42; Luke 22:39–46)

18 WHEN Jesus had spoken these words, He went out with His disciples over the Brook [y]Kidron, where there was a garden, which He and His disciples entered.

Jesus' betrayal and arrest (Matt. 26:47–56; Mark 14:43–50; Luke 22:47–54)

2 And Judas, who betrayed Him, also knew the place; for Jesus often [z]met there with His disciples.
3 Then Judas, having received a detachment *of troops,* and officers from the chief priests and [aa]Pharisees, came there with lanterns, torches, and weapons.
4 Jesus therefore, [bb]knowing all things that would come upon Him, [cc]went forward and said to them, "Whom are you seeking?"
5 They answered Him, [dd]"Jesus of Nazareth." Jesus said to them, "I am *He."* And Judas, who [ee]betrayed Him, also [ff]stood with them.
6 Now when He said to them, "I

***17:11** NU-Text and M-Text read *keep them through Your name which You have given Me.* ***17:12** NU-Text omits *in the world.* * NU-Text reads *in Your name which You gave Me. And I guarded them* (or *it*). ***17:20** NU-Text and M-Text omit *will.*

17:11
a Mark 16:19; Luke 24:51; Acts 1:9; Heb. 4:14; 9:24; 1 Pet. 3:22
b *Assurance/security:* vv. 11,15, 24; Acts 2:21. (Ps. 23:1; Jude 1, *note*)

17:12
c John 6:39
d See John 3:16, *note*
e *Inspiration:* vv. 12,14,17; John 19:24. (Ex. 4:15; 2 Tim. 3:16, *note*)
f Ps. 41:9

17:14
g Matt. 24:9; Luke 6:22; 21:17; John 15:19
h *Separation:* vv. 14,16; Rom. 12:2. (Gen. 12:1; 2 Cor. 6:17, *note*)

17:15
i 2 Thess. 3:3; 2 Tim. 4:18; 2 Pet. 2:9; 1 John 5:18
j *Satan:* v. 15; Acts 5:3. (Gen. 3:1; Rev. 20:10, *note*)

17:17
k *Sanctification* (NT): vv. 17,19; Acts 3:21. (Matt. 4:5; Rev. 22:11, *note*)
l Ps. 119:9; John 15:3; Eph. 5:26

17:18
m *Christ* (first advent): vv. 18,21, 23; Acts 1:9. (Gen. 3:15; Acts 1:11, *note*)
n John 20:21

17:19
o v. 17; cp. Heb. 2:11

17:20
p *Faith:* v. 20; John 20:8. (Gen. 3:20; Heb. 11:39, *note*). Acts 1:8

17:21
q Rom. 12:5; Eph. 4:4,6; Gal. 3:28; cp. Acts 4:32
r Deut. 18:15,18

17:22
s 2 Cor. 3:18

17:23
t See Matt. 5:48 and Phil. 3:12, *notes*

17:24
u John 14:3; 1 Thess. 4:17

17:26
v Ex. 34:5-7
w *Law* (of Christ): v. 26; Rom. 5:5. (John 13:34; 2 John 5, *note*)
x Eph. 3:17-19; cp. 1 John 4:16

18:1
y Cp. 2 Sam. 15:23

18:2
z Cp. Luke 21:37

18:3
aa See Matt. 3:7, *note*

18:4
bb John 13:1,3; 19:28
cc Cp. Luke 9:51; Heb. 12:2

18:5
dd Matt. 21:11; Mark 1:24; 14:67; 16:6; Luke 18:37; 24:19; John 1:45; 19:19; Acts 2:22; 3:6; 4:10; 6:14; 10:38; 22:8; 26:9
ee Ps. 41:9
ff Cp. Ex. 23:2; Ps. 1:1; Prov. 24:1; 2 Cor. 6:14

17:9,14,15,16 world. Greek *kosmos.* See Rev. 13:8, *note.*

17:11,12,13,15,18,21,23,24,25 world. Greek *kosmos.* See Matt. 4:8, *note.*

am *He,"* they drew back and [a]fell to the ground.

7 Then He asked them again, "Whom are you seeking?" And they said, "Jesus of Nazareth."

8 Jesus answered, "I have told you that I am *He.* Therefore, if you seek Me, let these go their way,"

9 that the saying might be fulfilled which He [b]spoke, "Of those whom You gave Me I have lost none."

Peter strikes Malchus

10 Then Simon Peter, having a [c]sword, drew it and struck the high priest's servant, and [d]cut off his right ear. The servant's name was Malchus.

11 So Jesus said to Peter, "Put your sword into the sheath. [e]Shall I not drink the [f]cup which My Father has given Me?"

Jesus brought before high priest (through v. 27; Matt. 26:57–68; Mark 14:53–65; Luke 22:63–71)

12 Then the detachment *of troops* and the captain and the officers of the Jews arrested Jesus and bound Him.

13 And they led Him away to [g]Annas first, for he was the father-in-law of [h]Caiaphas who was high priest that year.

14 Now it was Caiaphas who advised the Jews [i]that it was expedient that one man should die for the people.

(Interlude: Peter's three denials; see also vv. 25–27; Matt. 26:69–75; Mark 14:66–72; Luke 22:54–62)

15 And Simon Peter [j]followed Jesus, and so *did* [k]another* disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest.

16 But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in.

17 Then the servant girl who kept the door said to Peter, "You are not also *one* of this Man's disciples, are you?" He said, "I am [l]not."

18 Now the servants and officers who had made a [m]fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

19 The high priest then asked Jesus about His disciples and His doctrine.

20 Jesus answered him, "I spoke [n]openly to the world. I always taught [o]in synagogues and [p]in the temple, where the Jews always meet,* and in secret I have said nothing.

21 "Why do you ask Me? Ask [q]those who have heard Me what I said to them. Indeed they know what I said."

22 And when He had said these things, one of the officers who stood by [r]struck Jesus with the palm of his hand, saying, "Do You answer the high priest like that?"

23 Jesus answered him, "If I have spoken evil, bear witness of the evil; but if [s]well, why do you strike Me?"

24 Then [t]Annas sent Him bound to [u]Caiaphas the high priest.

25 Now Simon Peter stood and warmed himself. Therefore they said to him, "You are not also *one* of His disciples, are you?" He denied *it* and said, "I am [v]not!"

26 One of the servants of the high priest, a relative *of him* whose ear Peter cut off, said, "Did I not see you in the garden with Him?"

27 Peter then [w]denied again; and immediately a [x]rooster crowed.

Jesus before Pilate (Matt. 27:2,11–14; Mark 15:1–5; Luke 23:1–7,13–15)

28 Then they led Jesus from Caiaphas to the Praetorium, and it was

***18:15** M-Text reads *the other.* ***18:20** NU-Text reads *where all the Jews meet.*

18:6
a Cp. Ps. 27:2

18:9
b John 6:39; 17:12; cp. 1 Cor. 10:13

18:10
c Cp. Luke 22:38,49-50
d v. 26

18:11
e Cp. 1 Sam. 3:18; Acts 21:14
f Cp. Matt. 20:22; 26:39; Mark 14:36; Luke 22:42

18:13
g Luke 3:2; Acts 4:6
h Matt. 26:3; John 11:49

18:14
i John 11:49-50

18:15
j Mark 14:54
k John 20:2-5

18:17
l vv. 17,25-27; Matt. 26:34; cp. Matt. 10:33; Acts 3:14; 2 Tim. 2:12

18:18
m Cp. John 21:9

18:20
n John 8:26; cp. John 10:24; 16:25,29
o John 6:59
p Mark 14:49; John 7:14,28

18:21
q Mark 12:37

18:22
r Is. 50:6; cp. 1 Kin. 22:24; Job 16:10; Jer. 20:2; Mic. 5:1; Acts 23:2

18:23
s Cp. 1 Pet. 2:19,23

18:24
t v. 13; Luke 3:2; Acts 4:6
u vv. 13,14; John 11:49

18:25
v vv. 17,25-27; Matt. 26:34; cp. Matt. 10:33; Acts 3:14; 2 Tim. 2:12

18:27
w vv. 17,25-27; Matt. 26:34; cp. Matt. 10:33; Acts 3:14; 2 Tim. 2:12
x Matt. 26:34; John 13:38

18:13 led Him away. For the order of events following Christ's arrest, see Matt. 26:57, *note.*

18:19 doctrine. Or *teaching.* Mark 4:2; John 7:16–17; 2 John 9.

18:20 world. Greek *kosmos.* See Matt. 4:8, *note.*

18:27 rooster. This was not a particular rooster; it was the time in the morning designated as "cockcrow." Compare Mark 13:35; 14:30,72.

Caiaphas: The high priest who conducted the illegal trial of Jesus in front of the Sanhedrin.

early morning. But they themselves did not go into [a]the Praetorium, lest they should be defiled, but that they might eat the Passover.

29 [b]Pilate then went out to them and said, "What accusation do you bring against this Man?"

30 They answered and said to him, "If He were not an evildoer, we would not have delivered Him up to you."

31 Then Pilate said to them, "You take Him and judge Him according to your [c]law." Therefore the Jews said to him, "It is not lawful for us to put anyone to death,"

32 that the saying of Jesus might be fulfilled which He [d]spoke, [e]signifying by what death He would die.

33 Then Pilate entered the Praetorium again, called Jesus, and said to Him, "Are You the [f]King of the Jews?"

34 Jesus answered him, "Are you speaking for yourself about this, or did others tell you this concerning Me?"

35 Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?"

36 Jesus [g]answered, "My [h]kingdom is not of this world. If My [i]kingdom were of this world, My servants would [j]fight, so that I should not be delivered to the Jews; but now My kingdom is not from [k]here."

37 Pilate therefore said to Him, "Are You a king then?" Jesus answered, "You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, [l]that I should bear [m]witness to the [n]truth. Everyone who is of the truth [o]hears My voice."

38 Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find [p]no fault in Him at all."

Jesus condemned: Barabbas preferred
(Matt. 27:15–21; Mark 15:6–11; Luke 23:18–19)

39 "But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the [qr]King of the Jews?"

40 Then they all cried again, saying, [s]"Not this Man, but Barabbas!" Now Barabbas was a robber.

Jesus crowned with thorns
(Matt. 27:27–30; Mark 15:16–18)

19 SO then Pilate took Jesus and [t]scourged *Him.*

2 And the soldiers twisted a crown of thorns and put *it* on His head, and they put on Him a purple robe.

3 Then they said,* "Hail, [uv]King of the Jews!" And they [w]struck Him with their hands.

Pilate makes final effort
to release Jesus (Matt. 27:22–26; Mark 15:12–15; Luke 23:20–25)

4 Pilate then went out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find [x]no fault in Him."

5 Then Jesus came out, wearing the crown of thorns and the purple robe. And *Pilate* said to them, [y]"Behold the Man!"

6 Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify *Him,* crucify *Him!*" Pilate said to them, "You take Him and crucify *Him,* for I find [z]no fault in Him."

7 The Jews answered him, "We have a law, and according to our*

***19:3** NU-Text reads *And they came up to Him and said.* ***19:7** NU-Text reads *the law.*

18:28
a Cp. Matt. 23:23; Mark 7:4; Acts 10:28; Gal. 4:9-10; 5:1; Col. 2:20-23; Heb. 9:10

18:29
b Matt. 27:11-14; Mark 15:2-5

18:31
c *Law* (of Moses): v. 31; John 19:7. (Ex. 19:1; Gal. 3:24, *note*). Lev. 24:16; cp. Acts 18:15

18:32
d Matt. 20:17-19
e John 3:14; 12:32-33

18:33
f *Kingdom* (NT): vv. 33-34; John 18:36. (Matt. 2:2; 1 Cor. 15:24, *note*). Luke 23:2-3

18:36
g 1 Tim. 6:13
h *Kingdom* (NT): vv. 36-37; John 18:39. (Matt. 2:2; 1 Cor. 15:24, *note*). Luke 23:2-3
i Cp. Ps. 45:6; Is. 9:6-7; Dan. 2:44; Zech. 9:9; Rom. 14:17; Col. 1:13
j Cp. Matt. 26:53
k Cp. John 6:15

18:37
l Matt. 5:17; 20:28; Luke 4:43; 12:49; 19:10; John 3:17; 9:39; 10:10; 12:47
m Is. 55:4; Rev. 1:5
n John 14:6
o John 8:47; 10:27

18:38
p Is. 53:9; John 19:4,6; 1 Pet. 2:22-24

18:39
q *Kingdom* (NT): v. 39; John 19:3. (Matt. 2:2; 1 Cor. 15:24, *note*)
r Luke 23:2-3

18:40
s Acts 3:14

19:1
t Matt. 27:26; Mark 15:15

19:3
u *Kingdom* (NT): v. 3; John 19:14. (Matt. 2:2; 1 Cor. 15:24, *note*)
v Luke 23:2-3
w Is. 50:6; cp.1 Kin. 22:24; Acts 23:2

19:4
x Is. 53:9; John 18:38; 1 Pet. 2:22-24

19:5
y Cp. John 1:29

19:6
z Is. 53:9; John 18:38; 1 Pet. 2:22-24

18:28,39 Passover. Approximately A.D. 29. Compare John 2:13; 6:4; 11:55; see Ex. 12:11, *note.*

18:36 This verse has erroneously been taken to mean that Christ was disavowing that His kingdom would be established on earth. Apart from the incompatibility of such a view with the entire testimony of Scripture (compare Luke 1:33; Rev. 11:15), it conflicts with the remainder of the verse. Earthly kingdoms are inaugurated, carried on, and brought to an end by human force, but His kingdom would be ushered in and maintained by His personal appearance and omnipotence. **of this.** Greek *ek, out of;* or *according to.* **world.** Greek *kosmos.* See Rev. 13:8, *note.*

18:37 You say rightly. This is a clear, affirmative answer, according to the Greek idiom, though English requires the addition of "rightly" or a similar word. Observe what follows in the text: "for this cause I was born," etc. **world.** Greek *kosmos.* See Matt. 4:8, *note.*

law He ought to die, because He made Himself the Son of God."

8 Therefore, when Pilate heard that saying, [b] he was the more afraid,

9 and went again into the Praetorium, and said to Jesus, "Where are You from?" But Jesus gave him [c] no answer.

10 Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?"

11 Jesus answered, [d] "You could have no power at all against Me unless it had been [e] given you from above. Therefore [f] the one who delivered Me to you has the greater [g] sin."

12 From then on Pilate sought to release Him, but the Jews cried out, saying, "If you let this Man go, you are not Caesar's friend. Whoever makes himself a king speaks against [h] Caesar."

13 [i] When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The* Pavement, but in Hebrew, Gabbatha.

14 Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your [j] King!"

15 But they cried out, "Away with *Him,* away with *Him!* Crucify Him!" Pilate said to them, "Shall I crucify your [k] King?" The chief priests answered, "We have no [l] king but Caesar!"

Jesus is crucified (Matt. 27:31–50; Mark 15:19–37; Luke 23:26–46)

16 Then he delivered Him to them to be [m] crucified. So they took Jesus and led *Him* away.*

17 And He, bearing His cross, [n] went out to a place called *the Place* of a Skull, which is called in Hebrew, [o] Golgotha,

18 where they [p] crucified Him, and [q] two others with Him, one on either side, and Jesus in the center.

19 Now Pilate wrote a title and put *it* on the cross. And the writing was:

JESUS OF NAZARETH,
THE [r] KING OF THE JEWS.

20 Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in [s] Hebrew, [t] Greek, *and* Latin.

21 Therefore the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, "I am the King of the Jews." ' "

22 Pilate answered, "What I have written, I have written."

23 Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece.

24 They said therefore among themselves, "Let us not tear it, but cast lots for it, whose it shall be," that the [u] Scripture might be fulfilled which [v] says:

"They divided My garments
among them,
And for My clothing they cast
lots."

Therefore the soldiers did these things.

25 Now there [w] stood by the cross of Jesus His [x] mother, and His mother's sister, [y] Mary the *wife* of Clopas, and [z] Mary Magdalene.

26 When Jesus therefore saw His

*19:16 NU-Text omits *and led Him away.*

19:7
a *Law* (of Moses): v. 7; Acts 3:22. (Ex. 19:1; Gal. 3:24, *note*). Lev. 24:16; cp. Acts 18:15

19:8
b Cp. Matt. 27:19

19:9
c Is. 53:7; Luke 23:9

19:11
d Cp. Luke 22:53; John 7:30; Acts 4:27-28
e John 3:27; Rom. 13:1
f Mark 14:44; John 18:3
g See Rom. 3:23, *note*

19:12
h Cp. Luke 23:2; Acts 17:7

19:13
i Deut. 1:17; 1 Sam. 15:24; Prov. 29:25; Is. 51:12; Acts 4:19

19:14
j *Kingdom* (NT): v. 14; John 19:15. (Matt. 2:2; 1 Cor. 15:24, *note*). Luke 23:2-3

19:15
k *Kingdom* (NT): v. 15; John 19:19. (Matt. 2:2; 1 Cor. 15:24, *note*). Luke 23:2-3
l Cp. Hos. 3:4

19:16
m *Judgments* (the seven): vv. 16-18; Acts 10:42. (2 Sam. 7:14; Rev. 20:12, *note*)

19:17
n Num. 15:36; Heb. 13:12; see Num. 19:2, *note*
o See Mark 15:22, *note*

19:18
p *Sacrifice* (of Christ): v. 18; John 19:34. (Gen. 3:15; Heb. 10:18, *note*)
q Is. 53:12

19:19
r *Kingdom* (NT): vv. 19-22; Acts 1:6. (Matt. 2:2; 1 Cor. 15:24, *note*). Luke 23:2-3

19:20
s Cp. 2 Kin. 18:26; Acts 21:40; 22:2; 26:14
t Cp. Acts 21:37

19:24
u *Inspiration:* v. 24; John 19:28. (Ex. 4:15; 2 Tim. 3:16, *note*)
v Ps. 22:18

19:25
w Matt. 27:55-56; Mark 15:40-41; Luke 23:49
x Cp. Luke 2:35
y See Luke 1:27, *note*
z See Luke 1:27, *note*

19:10,11 power. Or *authority*. John 10:18.

19:14 sixth hour. 6 A.M. John uses Roman time with the hours starting at 12 midnight and 12 noon, as is done today. However, the Synoptics use Hebrew reckoning, beginning with sunrise (that is, 6 A.M.; 7 A.M. being the first hour, etc.). This is apparent from the care with which the Gospels specify particular hours in relation to the crucifixion. Our Lord was put on the cross at 9 A.M. ("third hour" Mark 15:25); darkness was over the land from noon until 3 P.M. ("sixth" till "ninth hour," Matt. 27:45–46; Mark 15:33–34; Luke 23:44). Thus here the "sixth hour" could not be Hebrew time (noon), but rather 6 A.M., "when morning came" (Matt. 27:1–2). Acts uses Hebrew time.

19:16 Then he delivered Him. For the order of events at the crucifixion, see Matt. 27:33, *note*.

Mary Magdalene: A woman from the town of Magdala who became a loyal follower of Jesus after He released her of the demons that possessed her. Jesus appeared to her first after His resurrection.

mother, and the [a]disciple [b]whom He loved standing by, He said to His mother, [c]"Woman, behold your son!"

27 Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own *home.*

28 After this, Jesus, knowing* that all things were now [d]accomplished, [e]that the [f]Scripture might be fulfilled, said, "I thirst!"

29 Now a vessel full of [g]sour wine was sitting there; and they filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth.

30 So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He [h]gave up His spirit.

Events following His death (Matt. 27:51–56; Mark 15:38–41; Luke 23:45,47–49)

31 Therefore, because it was the [i]Preparation *Day,* that the bodies should [j]not remain on the cross on the [k]Sabbath (for that Sabbath was a [l]high day), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away.

32 Then the soldiers came and broke the legs of the first and of the other who was crucified [m]with Him.

33 But when they came to Jesus and saw that He was already [n]dead, they did not break His legs.

34 But one of the soldiers [o]pierced His side with a spear, and immediately [p]blood and water came out.

35 And he who has seen has testified, and his testimony is [q]true; and he knows that he is telling the truth, so that you may [r]believe.

36 For these things were done that the [s]Scripture should be fulfilled, [t]*"Not one of His bones shall be broken."*

37 And again another [u]Scripture says, [v]*"They shall look on Him whom they pierced."*

Jesus is buried (Matt. 27:57–66; Mark 15:42–47; Luke 23:50–56)

38 After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for [w]fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave *him* permission. So he came and took the body of Jesus.

39 And [x]Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of [y]myrrh and aloes, about a hundred [z]pounds.

40 Then they took the body of Jesus, and bound it in [aa]strips of linen with the spices, as the custom of the Jews is to bury.

41 Now in the place where He was [bb]crucified there was a garden, and in the garden a new tomb in which [cc]no one had yet been laid.

42 So there they [dd]laid Jesus, because of the Jews' [ee]Preparation *Day,* for the tomb was nearby.

VI. The Manifestation of the Son of God in Resurrection, 20

The resurrection and events of that day (cp. Matt. 28:1–15; Mark 16:1–14; Luke 24:1–32)

20 NOW on the [ff]first *day* of the week [gg]Mary Magdalene [hh]went to the tomb early, while it was still dark, and saw *that* the [ii]stone had been taken away from the tomb.

2 Then she ran and came to Simon Peter, and to the [jj]other disciple, [kk]whom Jesus loved, and said to them, "They have [ll]taken away the Lord out of the tomb, and we do not know where they have laid Him."

3 Peter therefore went out, and the [mm]other disciple, and were going to the tomb.

4 So they both ran together, and the [nn]other disciple outran Peter and came to the tomb first.

*19:28 M-Text reads *seeing.*

19:26
a Cp. John 18:15
b John 13:23; 20:2; 21:7,20,24
c John 2:4

19:28
d Cp. v. 30
e vv. 24,36,37
f *Inspiration:* vv. 28-29; John 19:36. (Ex. 4:15; 2 Tim. 3:16, *note*)

19:29
g Ps. 69:21

19:30
h See Matt. 27:50, *note*

19:31
i Matt. 27:62; Mark 15:42; Luke 23:54
j Deut. 21:23; cp. Josh. 8:29; 10:26
k *Sabbath:* v. 31; Acts 13:14. (Gen. 2:3; Matt. 12:1, *note*)
l Ex. 12:16; Lev. 23:6-7

19:32
m Cp. Gal. 2:20; 6:14; Col. 2:20

19:33
n Cp. John 10:18

19:34
o Cp. John 20:20,25,27
p *Sacrifice* (of Christ): v. 34; Acts 13:23. (Gen. 3:15; Heb. 10:18, *note*). Matt. 26:28; Rom. 5:9; 1 Pet. 1:18-19; 1 John 1:7; 5:6,8; Rev. 1:5; 7:14

19:35
q John 21:24; cp. 3 John 12
r John 20:31

19:36
s *Inspiration:* v. 36; John 19:37. (Ex. 4:15; 2 Tim. 3:16, *note*)
t Ps. 34:20; cp. Ex. 12:46; Num. 9:12

19:37
u *Inspiration:* v. 37; John 20:9. (Ex. 4:15; 2 Tim. 3:16, *note*)
v Zech. 12:10; Rev. 1:7

19:38
w John 7:13; cp. John 12:42

19:39
x John 3:1-2; 7:50
y Matt. 2:11; cp. Ps. 45:8
z See Weights and Measures (NT), Acts 27:28, *note*

19:40
aa John 20:7; cp. John 11:44

19:41
bb vv. 17-18
cc Cp. Mark 11:2

19:42
dd Is. 53:9
ee Matt. 27:62; Mark 15:42; Luke 23:54

20:1
ff Acts 20:7; 1 Cor. 16:2; see Matt. 28:1, *note*
gg See Luke 1:27, *note*
hh See Matt. 28:1, *note*
ii Matt. 27:60,66

20:2
jj John 21:23-24
kk John 13:23; 19:26; 21:7,20,24
ll vv. 13,15

20:3
mm John 21:23-24

20:4
nn John 21:23-24

Joseph of Arimathea: A devote Jew and a member of the council who went to Pilate and asked for Jesus' body. He then prepared the body and laid it in a tomb.

Nicodemus: A Pharisee and member of the Sanhedrin who spoke to Jesus in secret. He helped prepare Jesus' body for burial.

19:30 "It is finished!" was the shout of victory. See John 4:34; 17:4; Rom. 10:4; Gal. 3:13; Heb. 10:5–10.

20:1 Now on the first day. For the order of events on the resurrection day, see Matt. 28:1, *note.*

5 And he, stooping down and looking in, saw the [a]linen cloths lying *there;* yet he did not go in.

6 Then Simon Peter came, following him, and [b]went into the tomb; and he saw the [c]linen cloths lying *there,*

7 and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself.

8 Then the [d]other disciple, who came to the tomb first, went in also; and he saw and [e]believed.

9 For as yet they did not know the [fg]Scripture, that He must [h]rise again from the dead.

10 Then the disciples [i]went away again to their own homes.

Jesus appears to Mary Magdalene

11 But Mary stood outside by the tomb weeping, and as she wept she stooped down *and looked* into the tomb.

12 And she saw two [j]angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain.

13 Then they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."

14 Now when she had said this, she turned around and saw [k]Jesus standing *there,* and did not [l]know that it was Jesus.

15 Jesus said to her, "Woman, why are you weeping? [m]Whom are you seeking?" She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away."

16 Jesus said to her, [n]"Mary!" She turned and said to Him,* "Rabboni!" (which is to say, Teacher).

17 Jesus said to her, "Do not cling to Me, for I have not yet [o]ascended to My Father; but go to My [p]brethren and say to them, 'I am ascending to [q]My Father and your Father, and *to* My God and your God.' "

***20:16** NU-Text adds *in Hebrew.*

20:5
a John 20:7; cp. John 11:44

20:6
b Cp. John 21:7
c John 19:40

20:8
d vv. 2,3,4; John 21:23,24
e *Faith:* v. 8; John 20:29. (Gen. 3:20; Heb. 11:39, *note*)

20:9
f *Inspiration:* v. 9; John 20:31. (Ex. 4:15; 2 Tim. 3:16, *note*)
g Ps. 16:10
h *Resurrection:* v. 9; John 20:14. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

20:10
i Cp. John 21:3

20:12
j See Heb. 1:4, *note*

20:14
k *Resurrection:* v. 14; John 21:14. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
l Cp. Luke 24:16; John 21:4

20:15
m Cp. John 18:4

20:16
n John 10:3

20:17
o Luke 24:5; Acts 1:9; Heb. 4:14
p Heb. 2:11
q John 17:11

20:7 handkerchief. Or *face cloth*. John 11:44.

20:17 Do not cling to Me. Compare Matt. 28:9: "They came and held Him by the feet." A contradiction has been supposed. Three views are held: (1) That Jesus spoke to Mary, acting, as it were, as the High Priest fulfilling the Day of Atonement (Lev. 16). Having accomplished the sacrifice, He was on His way to present the sacred blood in heaven; and, between the meeting with Mary in the garden and the meeting of Matt. 28:9, He had so ascended and returned—a view in harmony with types. (2) That Mary was gently rebuked by Christ in the command, "Do not cling to Me" (literally, "Stop clinging to Me"). The Lord taught Mary that now she must not seek to hold Him to the earth but, rather, become His messenger of new joy. And (3) that He merely meant: "Do not detain Me now; I have not yet ascended; you will see Me again; run rather to My brothers," etc.

20:16 CHRIST'S APPEARANCES AFTER THE RESURRECTION

During the forty days between His resurrection and ascension, the Lord Jesus is recorded to have appeared to His own followers on ten occasions, the first five of these being on the day of resurrection.

The order of the appearances seems to be:
(1) to Mary Magdalene (Mark 16:9–11; John 20:11–18);
(2) to the women returning from the tomb with the angelic message (Matt. 28:8–10);
(3) to Peter, probably in the afternoon (Luke 24:34; 1 Cor. 15:5);
(4) to the Emmaus disciples toward evening (Mark 16:12; Luke 24:13–32);
(5) to the disciples, Thomas being absent (Mark 16:14; Luke 24:36–43; John 20:19–25);
(6) on the next Sunday night, the appearance to the disciples, Thomas being present (John 20:26–31; 1 Cor. 15:5);
(7) to the seven beside the Sea of Galilee (John 21);
(8) to the apostles and "over five hundred brethren" (Matt. 28:16–20; Mark 16:15–18; 1 Cor. 15:6);
(9) to James, the Lord's half brother (1 Cor. 15:7); and
(10) His last recorded appearance and His ascension from Olivet (Mark 16:19–20; Luke 24:44–53; Acts 1:3–12).

It is also recorded that, after His ascension, Christ appeared one or more times to three men:
(1) to Stephen, at his stoning (Acts 7:55–60);
(2) to Paul: (a) at his conversion (Acts 9:3–8,17; 22:6–11,14–15; 26:12–19; 1 Cor. 9:1; 15:8); (b) at Corinth (Acts 18:9–10); (c) in the temple at Jerusalem (Acts 22:17–21); (d) later at Jerusalem (Acts 23:11); and (e) in another vision (2 Cor. 12:1–4); and
(3) to John, the apostle, on Patmos (Rev. 1:10–19, and other visions in Revelation).

18 [a]Mary Magdalene came and told the disciples that she had seen the Lord,* and *that* He had spoken these things to her.

Jesus appears to the disciples, Thomas being absent (Mark 16:14; Luke 24:33–49)

19 Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled,* for [b]fear of the Jews, Jesus [c]came and stood in the midst, and said to them, [d]"Peace *be* with you."

20 When He had said this, He [e]showed them *His* hands and His side. [f]Then the disciples were glad when they saw the Lord.

21 So Jesus said to them again, [g]"Peace to you! As the Father has sent Me, I also [h]send you."

22 And when He had said this, He [i]breathed on *them,* and said to them, "Receive the Holy [j]Spirit.

23 [k]"If you forgive the [l]sins of any, they are forgiven them; if you retain the *sins* of any, they are retained."

Jesus appears to the disciples, Thomas being present

24 Now Thomas, called the [m]Twin, one of the twelve, was not with them when Jesus came.

25 The other disciples therefore said to him, "We have seen the Lord." So he said to them, "Unless I [n]see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe."

26 And after eight days His disciples were again inside, and [o]Thomas with them. Jesus came, the doors being shut, and [p]stood in the midst, and said, [q]"Peace to you!"

27 Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand *here,* and put *it* into My side. Do not be [r]unbelieving, but believing."

28 And Thomas answered and said to Him, [s]"My Lord and my God!"

29 Jesus said to him, "Thomas,* because you have seen Me, you have [t]believed. [u]Blessed *are* those who have not seen and *yet* have [v]believed."

Purpose of John's Gospel

30 And truly Jesus did [w]many other signs in the presence of His disciples, which are not written in this book;

31 but these are [x]written that [y]you may believe that Jesus [z]is the Christ, the Son of God, and that believing you may have [aa]life in His name.

VII. The Epilogue: the Risen Son of God, the Master of Life and Service, 21

Jesus appears to seven apostles at Sea of Galilee

21 AFTER these things Jesus showed Himself again to the disciples at the [bb]Sea of Tiberias, and in this way He showed *Himself:*

2 Simon Peter, [cc]Thomas called the Twin, [dd]Nathanael of [ee]Cana in Galilee, the [ff]*sons* of Zebedee, and two others of His disciples were together.

Christ and our service: (1) in self-will, under human leadership

3 Simon Peter said to them, "I am going fishing." They said to him, "We are going with you also." They went out and immediately* got into the boat, and that night they caught nothing.

4 But when the morning had now come, Jesus stood on the shore; yet the disciples did not [gg]know that it was Jesus.

*20:18 NU-Text reads *disciples, "I have seen the Lord," . . .* *20:19 NU-Text omits *assembled.*
*20:29 NU-Text and M-Text omit *Thomas.*
*21:3 NU-Text omits *immediately.*

20:18
a See Luke 1:27, *note*

20:19
b John 9:22; 19:38; cp. Acts 12:12-17
c *Miracles* (NT): v. 19; John 20:26. (Matt. 8:3; Acts 28:8, *note*)
d v. 21; John 14:27; Eph. 2:17; see Matt. 10:34, *note*

20:20
e Acts 1:3; cp. 1 John 1:1
f Cp. John 16:20-22

20:21
g v. 19; see Matt. 10:34, *note*
h Matt. 28:18-20; John 17:18

20:22
i Cp. Gen. 2:7; Ezek. 37:9
j *Holy Spirit* (NT): v. 22; Acts 1:2. (Matt. 1:18; Acts 2:4, *note*). Cp. John 14:25-26; see Luke 11:13, *note*

20:23
k Cp. Matt. 16:19; 18:18
l See Rom. 3:23, *note*

20:24
m John 11:16

20:25
n Cp. Zech. 12:10; John 4:48

20:26
o John 11:16
p *Miracles* (NT): v. 26; John 21:6. (Matt. 8:3; Acts 28:8, *note*)
q v. 19; see Matt. 10:34, *note*

20:27
r Mark 16:14

20:28
s Cp. John 1:49; 9:35-38; Phil. 2:10-11

20:29
t *Faith:* v. 29; Acts 2:44. (Gen. 3:20; Heb. 11:39, *note*). Rom. 10:6-9
u Cp. Rom. 4:18-20; 2 Cor. 5:7; 1 Pet. 1:8-9
v Rom. 10:6-9

20:30
w John 21:25

20:31
x *Inspiration:* v. 31; John 21:24. (Ex. 4:15; 2 Tim. 3:16, *note*)
y John 19:35; 1 John 5:13
z Luke 2:11; 1 John 5:1; cp. Matt. 16:16; Luke 4:41; John 1:41; 7:41; 11:27; Acts 17:3
aa *Life* (eternal): v. 31; Acts 2:28. (Matt. 7:14; Rev. 22:19, *note*)

21:1
bb John 6:1

21:2
cc John 20:24
dd John 1:45-51
ee John 2:1
ff Matt. 4:21

21:4
gg John 20:14

20:22 Verses 22 and 23 do not refer only to the original disciples because, according to Luke 24:33, there were others with them on this occasion. The risen Lord's unique action in breathing on those present and imparting to them the Holy Spirit was probably for their spiritual quickening in preparation for their full endowment with the Spirit in power at Pentecost (Acts 2:1–4).

The commission of v. 23 was not exclusively to the apostles and those who were with them; it applies, therefore, to the Church as a whole and not to any special class of individuals within the Church. Compare Matt. 16:19, *note.*

(2) Barren result of service in self-will

5 Then Jesus said to them, "Children, have you any food?" They answered Him, "No."

(3) Fruitfulness of Christ-directed service

6 And He said to them, [a]"Cast the net on the right side of the boat, and you will find *some.*" So they cast, and [b]now they were not able to draw it in because of the multitude of fish.

7 Therefore that disciple [c]whom Jesus loved said to Peter, "It is the [d]Lord!" Now when Simon Peter heard that it was the Lord, he [e]put on *his* outer garment (for he had removed it), and plunged into the sea.

8 But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish.

9 Then, as soon as they had come to land, they saw a [f]fire of coals there, [g]and [h]fish laid on it, and bread.

10 Jesus said to them, "Bring some of the fish which you have just caught."

11 Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net [i]was not broken.

(4) Christ's provision for His servants (cp. Luke 22:35; Phil. 4:19)

12 Jesus said to them, [j]"Come *and* eat breakfast." Yet none of the disciples dared ask Him, "Who are You?"—knowing that it was the Lord.

21:6

a Cp. Luke 5:3-7

b *Miracles* (NT): vv. 3-6; Acts 3:7. (Matt. 8:3; Acts 28:8, *note*)

21:7

c vv. 20,24; John 13:23; 20:2

d Cp. Luke 24:30-31

e Cp. John 21:18

21:9

f Cp. John 18:18

g Cp. Matt. 14:15-21; 15:32-39

h Cp. Matt. 17:24-27

21:11

i Cp. Luke 5:6

21:12

j Cp. Gen. 7:1; Is. 1:18; 55:1; Matt. 11:28; Rev. 22:17

21:8 cubits. See Weights and Measures (NT), Acts 27:28, *note.*

20:28

THE DEITY OF JESUS CHRIST

The Deity of Jesus Christ is declared in Scripture:

(1) The OT both intimates and explicitly predicts His Deity.

(a) The theophanies intimate the appearance of God in human form, and His ministry thus to man (Gen. 16:7–14; 18:2–23, especially v. 17; compare 32:28 with Hos. 12:3–5; Ex. 3:2–14).

(b) The Messiah is expressly declared to be the Son of God (Ps. 2:2–9), and God (compare Ps. 45:6–7 with Heb. 1:8–9; Ps. 110:1 with Matt. 22:44; Acts 2:34 and Heb. 1:13; Ps. 110:4 with Heb. 5:6; 6:20; 7:17–21; Zech. 6:13).

(c) His virgin birth was foretold as the means through which God could be Immanuel, God with us (compare Is. 7:13–14 with Matt. 1:22–23).

(d) The Messiah is expressly invested with the divine names (Is. 9:6–7).

(e) In a prophecy of His death He is called "the Man who is . . . Companion" to the Lord (compare Zech. 13:7 with Matt. 26:31). And

(f) His eternal Being is declared (compare Mic. 5:2 with Matt. 2:6; John 7:42).

(2) Christ Himself affirmed His Deity.

(a) He applied to Himself the Jehovistic I AM. (John 4:26; 6:20; 8:24,28,58; 18:5,6). The pronoun "He" appears in translation (4:26 and 18:5,6), but not in the Greek. In 8:56–59 the Jews correctly understood this as the Lord's claim to full Deity (compare John 10:33).

(b) He claimed to be the *Adonai* of the OT (Matt. 22:42–45. See Gen. 15:2, *note*).

(c) He asserted His identity with the Father (Matt. 28:19; Mark 14:62; John 10:30. That the Jews so understood is shown by John 10:31–33; 14:8–9; 17:5).

(d) He exercised the chief prerogative of God—the forgiveness of sins (Mark 2:5–7); Luke 7:48–50).

(e) He asserted omnipresence (Matt. 18:20; John 3:13); omniscience (John 11:11–14, when Jesus was fifty miles away; Mark 11:6–8); omnipotence (Matt. 28:18; Luke 7:14; John 5:21–23; 6:19); mastery over nature, and creative power (Luke 9:16–17; John 2:9; 10:28). And

(f) He received and approved human worship of Himself (Matt. 14:33; 28:9; John 20:28–29).

(3) The NT writers ascribe divine titles to Christ (John 1:1; 20:28; Acts 20:28; Rom. 1:4; 9:5; 2 Thess. 1:12; 1 Tim. 3:16; Titus 2:13; Heb. 1:8; 1 John 5:20).

(4) The NT writers ascribe divine perfections and attributes to Christ (Matt. 11:28; 18:20; 28:20; John 1:2; 2:23–25; 3:13; 5:17; 21:17; Heb. 1:3,11–12 with Heb. 13:8; Rev. 1:8,17–18; 11:17; 22:13).

(5) The NT writers ascribe divine works to Christ (John 1:3,10; Col. 1:16–17; Heb. 1:3).

(6) The NT writers teach that supreme worship should be paid to Christ (Acts 7:59–60; 1 Cor. 1:2; 2 Cor. 13:14; Phil. 2:9–11; Heb. 1:6; Rev. 1:5–6; 5:12–13).

(7) The holiness and resurrection of Christ confirm His Deity (John 8:46; Rom. 1:4).

13 Jesus then came and [a]took the bread and gave it to them, and likewise the fish.

14 This *is* now the [b]third time Jesus showed Himself to His disciples after He was [c]raised from the dead.

(5) Love, the only proper motive in service (1 Cor. 13; 2 Cor. 5:14; Rev. 2:4–5)

15 So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, *son* of Jonah,* do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, [d]"Feed My lambs."

16 He said to him again a second time, "Simon, *son* of Jonah,* do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My [e]sheep."

17 He said to him the [f]third time, "Simon, *son* of Jonah,* do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Feed My [g]sheep.

(6) The Master reveals to Peter that He determines the time and manner of His servants' death

18 [h]"Most assuredly, I say to you, when you were younger, you girded yourself and walked where you [i]wished; but when you are old, you will stretch out your hands, and another will gird you and carry *you* where you do [j]not wish."

19 This He spoke, [k]signifying [l]by what death he would glorify God. And when He had spoken this, He said to him, [m]"Follow Me."

(7) All His servants will not die (cp. 1 Cor. 15:51–52; 1 Thess. 4:14–18)

20 Then Peter, turning around, saw the disciple [n]whom Jesus loved following, [o]who also had leaned on His breast at the supper, and said, "Lord, who is the one who betrays You?"

21 Peter, seeing him, said to Jesus, "But Lord, what *about* this man?"

22 Jesus said to him, "If I will that he remain [p]till I [q]come, what *is that* to you? [r]You follow Me."

23 Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, "If I will that he remain [s]till I [t]come, what *is that* to you?"

24 This is the [u]disciple who [v]testifies of these things, and [w]wrote these things; and we know that his testimony is true.

25 And there are also [x]many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen.

*21:15 NU-Text reads *John.* *21:16 NU-Text reads *John.* *21:17 NU-Text reads *John.*

21:13
a Cp. Luke 24:29-32

21:14
b Cp. John 20:19,26
c *Resurrection:* v. 14; Acts 1:3. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

21:15
d vv. 16,17; Acts 20:28; 1 Tim. 4:16; 1 Pet. 5:2

21:16
e Ps. 79:13; Matt. 10:16; 15:24; 25:33; 26:31; cp. John 10:1-16

21:17
f Cp. John 13:38; 18:15-27
g Ps. 79:13; Matt. 10:16; 15:24; 25:33; 26:31; cp. John 10:1-16

21:18
h John 1:51; 5:19,24,25; 6:26,32,47,53; 8:34,51,58; 10:1,7; 12:24; 13:16,20,21; 14:12; 16:20,23
i v. 3
j Acts 12:3-4

21:19
k Cp. John 12:33; 18:32
l 2 Pet. 1:13-14
m Matt. 4:19; 16:24; cp. Luke 14:28-33

21:20
n vv. 7,24; John 13:23; 20:2
o John 13:25

21:22
p John 14:3; 1 Thess. 1:10; 5:23
q *Christ* (second advent): v. 22; John 21:23. (Deut. 30:3; Acts 1:11, *note*)
r Matt. 4:19; 16:24; cp. Luke 14:28-33

21:23
s John 14:3; 1 Thess. 1:10; 5:23
t *Christ* (second advent): v. 23; Acts 1:11. (Deut. 30:3; Acts 1:11, *note*)

21:24
u vv. 7,24; John 13:23; 20:2
v John 19:35
w *Inspiration:* v. 24; Acts 1:1. (Ex. 4:15; 2 Tim. 3:16, *note*)

21:25
x John 20:30

21:15 In vv. 15–17 two different Greek verbs are used for "love": *agapaō, to love deeply,* used of divine love in 14:21, and of the love which the law demands (Luke 10:27); and *phileō, to be fond of,* a love of lesser degree than *agapaō,* as between friends. In the first two instances, where the Lord asks Peter, "Do you love Me?" He uses *agapaō;* but Peter, remembering his three denials of the Lord and aware now of his own weakness, does not dare to reply with as strong a word as *agapaō.* Instead, he employs *phileō* in his reply, "Yes, Lord; You know that I love You." When the Lord inquires the third time, "Do you love Me," He uses the lesser word, *phileō.* And again the humbled disciple replies: "Lord, You know all things; You know that I love [*phileō*] You." **love Me more than these.** That is, *than the other disciples do.*

21:15 My lambs. Christ's threefold repetition of the pronoun "My"—"My lambs . . . My sheep . . . My sheep" (vv. 15,16,17)—reminds all Christians who hold responsibility over others that the persons under them belong, first of all, to Christ. Pastors, missionaries, teachers, and parents are but undershepherds to whose care Christ's sheep are committed. Compare Heb. 13:20; 1 Pet. 5:3.

21:16 Tend. Or *Nurture.* 1 Pet. 5:2.

21:17 love Me. With his confidence in himself greatly shaken through having so recently denied his Lord, Peter feels unworthy to express his love to Christ by the strong word *agapaō,* and therefore uses the weaker word *phileō.* See 21:15, *note.* Jesus now condescends to Peter's self-evaluation, saying, in effect: "Even if you do not trust your own emotions far enough to apply the word *agapaō* to them, you still should feed my sheep." Our duty to Christ should depend, not upon the strength of our subjective feelings, but upon our realization of what He has done for us.

21:25 world. Greek *kosmos.* See Matt. 4:8, *note.*

THE

ACTS

OF THE APOSTLES

Author:	*Theme:*	*Date of writing:*
Luke	First Century Missions	*c.* A.D. 60

Background

The book of Acts, written by Luke, the author of the Third Gospel, is a continuation of that narrative. Luke wrote more of the New Testament than any other individual. The physician and companion of Paul (see Acts 16:10, *note*), he was the first historian of the early years of the Church.

God's Relationship with Man

The book has often been called "The Acts of the Holy Spirit." The Holy Spirit is referred to more than fifty times in this one book, particularly in relation to baptism with the Holy Spirit, being filled with the Holy Spirit, and being led by the Holy Spirit. Acts begins with Luke's second account of the ascension of the Lord and terminates with Paul's residence in Rome as a prisoner, covering a period of more than thirty years.

This book is of highest importance because it is the only inspired account of the beginning and early work of the Church. It clarifies some of the historical references in the Pauline Epistles. Its place in the New Testament canon identifies it as the bridge from the Gospels to the Epistles. It is the primary textbook for the study of missionary principles, the defense of the faith, the Person and work of the Holy Spirit, and the methods and themes of Christian preaching.

Outline

Acts may be divided as follows:

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	A. Paul in Jerusalem	21:15—23:22
	B. Paul in Caesarea	23:23—26:32
	C. Paul Sent to Rome	27:1—28:16
	D. Paul in Rome	28:17–31

I. The Waiting Church, 1

Introduction: Christ's 40-day ministry

1 THE [a]former account I made, O [b]Theophilus, of all that Jesus began both to do and teach,
2 until the day in which He was taken up, after He through the Holy [c]Spirit had given commandments to the apostles whom He had [d]chosen,
3 to whom He also presented Himself [e]alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the [f]kingdom of God.
4 And being assembled together with *them,* He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," *He said,* "you have [g]heard from Me;
5 "for John truly [h]baptized with water, but you shall be [i]baptized with the Holy [c]Spirit not many days from now."
6 Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the [j]kingdom to Israel?"
7 And He said to them, "It is not for you to [k]know times or seasons which the Father has put in His own authority.

The commission to evangelize the world (cp. Matt. 28:18–20; Mark 16:15–18; Luke 24:47–48; John 20:21–22)

8 "But you shall receive power [l]when the Holy [c]Spirit has come upon you; and you shall be witnesses to Me* in Jerusalem, and in all Judea and [m]Samaria, and to the [n]end of the earth."
9 Now when He had spoken these things, while they watched, [o]He was [p]taken [q]up, and a [r]cloud received Him out of their sight.

The promise of Christ's return to the earth

10 And while they looked steadfastly toward [s]heaven as [o]He [p]went [q]up, behold, two men stood by them in white apparel,
11 who also said, "Men of Galilee, why do you stand gazing up into heaven? [o]This *same* Jesus, who was [p]taken [q]up from you into heaven, will so [t]come in like manner as you saw Him go into heaven."

Waiting for the Spirit (cp. v. 5)

12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey.
13 And when they had entered, they went up into [u]the upper room where they were staying: [v]Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James *the son* of Alphaeus and Simon the Zealot; and Judas *the son* of [w]James.
14 These all [x]continued with one accord in prayer and supplication,* with the women and Mary the mother of Jesus, and with His [y]brothers.

Matthias chosen to take Judas' place

15 And in those days [z]Peter stood up in the midst of the disciples* (altogether the number of names was about a hundred and twenty), and said,
16 "Men *and* brethren, this Scripture had to be fulfilled, which the Holy [c]Spirit [a]spoke before by the mouth of David concerning [aa]Judas,

***1:8** NU-Text reads *My witnesses.* ***1:14** NU-Text omits *and supplication.* ***1:15** NU-Text reads *brethren.*

1:1
- *a* *Inspiration:* vv. 1,16; Acts 1:20. (Ex. 4:15; 2 Tim. 3:16, *note*)
- *b* Luke 1:3

1:2
- *c* *Holy Spirit* (NT): vv. 2,5,8,16; Acts 2:4. (Matt. 1:18; Acts 2:4, *note*)
- *d* *Election* (personal): v. 2; Acts 6:5. (Deut. 7:6; 1 Pet. 5:13, *note*)

1:3
- *e* *Resurrection:* vv. 2-3; Acts 1:22. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
- *f* See Matt. 6:33, *note*

1:4
- *g* John 14:16-17, 26

1:5
- *h* See Acts 8:12, *note*
- *i* Matt. 3:11; see Acts 2:4, *note,* par. (5)

1:6
- *j* *Kingdom* (NT): vv. 6-7; Acts 2:30. (Matt. 2:2; 1 Cor. 15:24, *note*). See Matt. 3:2, *note*

1:7
- *k* Matt. 24:36

1:8
- *l* See Acts 19:2, *note*
- *m* Acts 8:5
- *n* Col. 1:23; Rev. 14:6

1:9
- *o* *Christ* (first advent): vv. 9-11; Acts 2:22. (Gen. 3:15; Acts 1:11, *note*)
- *p* Mark 16:19; Heb. 4:14; 9:24; 1 Pet. 3:22
- *q* See Luke 24:51 and 2 Cor. 12:2, *notes*
- *r* Cp. Matt. 24:30; 1 Thess. 4:17; Rev. 1:7; 11:12

1:10
- *s* Cp. 2 Cor. 12:2

1:11
- *t* *Christ* (second advent): v. 11; Acts 3:20. (Deut. 30:3; Acts 1:11, *note*)

1:13
- *u* Cp. Mark 14:15; John 20:19
- *v* Matt. 10:2
- *w* See Matt. 4:21, *note*

1:14
- *x* Cp. Eph. 6:18
- *y* Cp. John 7:5

1:15
- *z* Cp. Acts 2:14-40

1:16
- *aa* Ps. 41:9

1:1 former account. That is, *The Gospel according to Luke.*

1:3 presented Himself. Approximately A.D. 29. **forty days.** This is the only reference in the Bible to the length of Christ's postresurrection ministry on the earth.

1:6 the kingdom. For forty days the risen Lord had been instructing the apostles about the kingdom of God, teaching them out of the Scriptures (Luke 24:27,32,44–45). One point was left untouched, that is, the time when He would restore the kingdom to Israel; hence the apostles' question. Observe that the Lord did not rebuke them for their inquiry about the restoration of the kingdom. Their question was a valid one. But His answer was in accord with His repeated teaching: the time is God's secret (Matt. 24:36,42,44; 25:13; compare 1 Thess. 5:1).

1:8 witnesses . . . earth. This command, specifying the geographical areas to be evangelized, was carried out in exactly the order prescribed here. The work of evangelizing in Jerusalem began at 2:1; in Judea and Samaria, at 8:5; and throughout the remainder of the earth, at 8:26.

1:12 day's journey. See Weights and Measures (NT), Acts 27:28, *note.*

who became a guide to those who arrested Jesus;

17 "for he was numbered with us
and obtained a part in this ministry."

18 (Now this man [a]purchased a field with the wages of iniquity; and falling headlong, he burst open in the middle and all his entrails gushed out.

19 And it became known to all those dwelling in Jerusalem; so that field is called in their own language, Akel Dama, that is, Field of Blood.)

20 "For it is [b]written in the book of Psalms:

'Let[c] his dwelling place be desolate,
And let no one live in it';

and,

'Let[d] another take his office.'

21 "Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us,

22 "beginning from the [e]baptism of John to that day when He was [f]taken up from us, one of these must become a witness with us of His [g]resurrection."

23 And they proposed two: Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they [h]prayed and said, "You, O Lord, who know the [i]hearts of all, show which of these two You have chosen

25 "to take part in this ministry and apostleship from which Judas by [j]transgression fell, that he might go to his own place."

26 And they cast their lots, and the lot fell on Matthias. And he was [k]numbered with the eleven apostles.

II. From Pentecost to the Conversion of Saul, 2—8

Sixth dispensation: the Church. Pentecost: the Spirit sent from heaven (John 7:37–39; cp. 1 Cor. 12:12–13)

2 WHEN the [l]Day of Pentecost had fully come, they were all with one accord* in one place.

*2:1 NU-Text reads *together.*

1:18
a Matt. 27:3-10; cp. Zech. 11:12-13; 2 Pet. 2:15

1:20
b *Inspiration:* v. 20; Acts 2:16. (Ex. 4:15; 2 Tim. 3:16, *note*)
c Ps. 69:25
d Ps. 109:8

1:22
e See Acts 8:12, *note*

1:22
f vv. 9-11
g *Resurrection:* v. 22; Acts 2:24. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

1:24
h *Bible prayers* (NT): vv. 24-25; Acts 4:24. (Matt. 6:9; Luke 11:2, *note*)
i 1 Sam. 16:7

1:25
j See Rom. 3:23, *note*

1:26
k v. 17

2:1
l Acts 20:16; see Lev. 23:16, *note*

1:20 office. Greek *episkopē, overseership.* See Titus 1:5, *note*.

2:1 Sixth dispensation. See next page. **When the day.** Approximately A.D. 29.

1:11

CHRIST'S TWO ADVENTS, SUMMARY

The OT foreview of the coming Messiah is presented in two aspects—that of *rejection and suffering* (e.g. in Is. 53); and that of *earthly glory and power* (e.g. in Is. 11; Jer. 23; Ezek. 37).

Often these two aspects blend in one passage (e.g. Ps. 22). The prophets themselves were perplexed by this seeming contradiction (1 Pet. 1:10–11). It was solved by partial fulfillment. In due time the Messiah, born of a virgin according to Isaiah's prophecy (7:14), appeared among men and began His ministry by announcing the predicted kingdom as "at hand" (Matt. 4:17, *note*). The rejection of King and kingdom followed.

Thereupon the rejected King announced His approaching crucifixion, resurrection, departure, and return (Matt. 12:38–40; 16:1–4,21,27; 24; 25; Luke 12:35–46; 17:20–36; 18:31–34; 19:12–27). He uttered predictions concerning the course of events between His departure and return (Matt. 13:1–50; 16:18; 24:4–26). And this promised return of Christ is a prominent theme in Acts, the Epistles, and Revelation.

Taken together the NT teachings concerning the return of Jesus Christ may be summarized as follows:

(1) The return of Christ will be personal and corporeal, in two stages: *to the air* before the Tribulation—usually called the Rapture (1 Thess. 4:14–17; Phil. 3:20–21; Rev. 3:10); then He will return *to the earth* after the Tribulation (Acts 1:11; Matt. 23:39; 24:30; 25:31; Rev. 19:11–16).

(2) His coming has a threefold relation: to the Church, to Israel, and to the nations:

(a) To the Church, the descent of the Lord into the air, to raise believers who have died and to change the living Christians, is a constant expectation and hope (1 Cor. 15:51–52; Phil. 3:20; 1 Thess. 1:10; 4:13–17; 1 Tim. 6:14; Titus 2:13; Rev. 22:20).

(b) To Israel, the return of the Lord to the earth is to accomplish the yet unfulfilled prophecies of Israel's national regathering, conversion, and establishment in peace and power under the Davidic Covenant (2 Sam. 7:16, *note;* compare Acts 15:14–17 with Zech. 14:1–9). See Kingdom (OT), 2 Sam. 7:8–17; Zech. 12:8, *note;* (NT), Luke 1:31–33; 1 Cor. 15:24, *note*.

(c) To the Gentile nations, the return of Christ is to bring the destruction of the present political world system (Dan. 2:34–35; Rev. 19:11, *note*), and the judgment of Matt. 25:31–46, followed by world-wide Gentile conversion and participation in the blessings of the kingdom (Is. 2:2–4; 11:10; 60:3; Zech. 8:3,20–23; 14:16–21).

2:2
a Cp. John 3:8
2:4
b *Holy Spirit* (NT): vv. 2-4; Acts 2:17. (Matt. 1:18; Acts 2:4, *note*)
c Cp. Ps. 68:18
2:5
d v. 14
e Acts 8:2; cp. Luke 2:25
f vv. 9-11
2:6
g Acts 4:32
2:7
h v. 12

2 And suddenly there came a sound from heaven, as of a rushing mighty [a]wind, and it filled the whole house where they were sitting.
3 Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them.
4 And they were all filled with the Holy [b]Spirit and began to speak with [c]other tongues, as the Spirit gave them utterance.
5 And there were [d]dwelling in Jerusalem Jews, [e]devout men, from [f]every nation under heaven.
6 And when this sound occurred, the [g]multitude came together, and were confused, because everyone heard them speak in his own language.
7 Then they were all [h]amazed and marveled, saying to one another, "Look, are not all these who speak [i]Galileans?
8 "And how *is it that* we hear, each in our own language in which we were born?
9 "Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and [j]Cappadocia, [j]Pontus and [j]Asia,
10 "Phrygia and [k]Pamphylia, Egypt and the parts of Libya adjoining [l]Cyrene, visitors from Rome, both Jews and [m]proselytes,
11 "Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God."
12 So they were all amazed and perplexed, saying to one another, "Whatever could this mean?"
13 Others mocking said, "They are full of new wine."

2:7
i Luke 13:1; John 4:45; cp. Mark 14:70; Luke 23:6
2:9
j 1 Pet. 1:1
2:10
k Cp. Acts 13:13
l Cp. Acts 11:20
m Cp. Ex. 12:48

2:1 THE SIXTH DISPENSATION: THE CHURCH

A new age was announced by our Lord Jesus Christ in Matt. 12:47—13:52. The Church was clearly prophesied by Him in Matt. 16:18 (compare Matt. 18:15–19), purchased by the shedding of His blood on Calvary (Rom. 3:24–25; 1 Cor. 6:20; 1 Pet. 1:18–19), and constituted as the Church after His resurrection and ascension at Pentecost when, in accordance with His promise (Acts 1:5), individual believers were for the first time baptized with the Holy Spirit into a unified spiritual organism, likened to a body of which Christ is the Head (1 Cor. 12:12–13; Col. 2:19). Because of the emphasis upon the Holy Spirit, this age has also been called "the dispensation of the Spirit."

The point of testing in this dispensation is the Gospel of our Lord Jesus Christ, the message of good news about His death and resurrection (John 19:30; Acts 4:12; 1 Cor. 15:3–5; 2 Cor. 5:21; etc.). The continuing, cumulative revelation of the previous dispensations combines with this fuller revelation to emphasize the utter sinfulness and lostness of man and the adequacy of the historically completed work of Christ to save by grace through faith all who come to God by Him (John 14:6; Acts 10:43; 13:38–39; Rom. 3:21–26; Eph. 2:8–9; 1 Tim. 4:10; Heb. 10:12–14; 11:6). As those saved individuals who compose Christ's true Church fulfill the Lord's command to preach the Gospel to the ends of the earth (Mark 16:15; Luke 24:46–48; Acts 1:8), God, during this age, is taking out from Jews and Gentiles "a people for His name" (Acts 15:14), called "the Church" and henceforth carefully distinguished from both Jews and Gentiles as such (1 Cor. 10:32; Gal. 3:27–28; Eph. 2:11–18; 3:5–6).

The Lord Jesus warned that during the whole period, while the Church is being formed by the Holy Spirit, many will reject His Gospel, and many others will pretend to believe in Him and will become a source of spiritual corruption and hindrance to His purpose in this age, in the professing church. These will bring apostasy, particularly in the last days (Matt. 13:24–30,36–40,47–49; 2 Thess. 2:5–8; 1 Tim. 4:1–2; 2 Tim. 3:1; 4:3–4; 2 Pet. 2:1–2; 1 John 2:18–20).

The Church Age will be brought to a close by a series of prophesied events, the chief of which are:

(1) The translation of the true Church from the earth to meet her Lord in the air at a point of time known to God but unrevealed to men, and ever held before believers as an imminent and happy hope, encouraging them in loving service and holiness of life. This event is usually called "the rapture" (see 1 Thess. 4:17, *note*).

(2) The judgments of the seventieth week of Daniel, called "the tribulation" (see Rev. 7:14, *note*), which will fall upon mankind in general but will include the unsaved portion of the professing church, which will have gone into apostasy and thus be left behind on earth when the true Church is translated to heaven. This final form of the apostate church is described in Rev. 17 as "the harlot" which will first "ride" the political power ("beast"), only to be overthrown and absorbed by that power (compare Rev. 18:2, *note*). And

(3) the return from heaven to earth of our Lord Jesus Christ in power and glory, bringing with Him His Church, to set up His millennial kingdom of righteousness and peace (see Rev. 19:11 and 17, *notes*). For *notes* on other dispensations, see Innocence (Gen. 1:28); Conscience (Moral Responsibility) (Gen. 3:7); Human Government (Gen. 8:15); Promise (Gen. 12:1); Law (Ex. 19:1); Kingdom (Rev. 20:4).

2:4 THE HOLY SPIRIT IN THE NEW TESTAMENT, SUMMARY

(1) The Holy Spirit is revealed as a divine Person. This is expressly declared (e.g. John 14:16–17,26; 15:26; 16:7–15; compare Matt. 28:19), and everywhere implied.

(2) The revelation concerning Him is progressive:

(a) In the OT (see Zech. 12:10, *note*) He comes upon whom He will, apparently without reference to conditions in them.

(b) During His earth-life Christ taught His disciples (Luke 11:13) that they might receive the Spirit through prayer to the Father.

(c) At the close of His ministry He promised that He would Himself pray to the Father, and that in answer to His prayer the Helper would come to abide (John 14:16–17).

(d) On the evening of His resurrection He came to the disciples in the upper room and breathed on them saying, "Receive the Holy Spirit" (John 20:22), but He instructed them to wait before beginning their ministry until the Spirit should come upon them (Luke 24:49; Acts 1:8).

(e) On the day of Pentecost the Spirit came upon the whole body of believers (Acts 2:1–4).

(f) After Pentecost the Spirit was imparted to such as believed, in some cases by the laying on of hands (Acts 8:17; 9:17). And

(g) with Peter's experience in the conversion of Cornelius (Acts 10) it became clear that the norm for this age was that Jew and Gentile were to be saved on precisely the same conditions, and the Holy Spirit was to be given without delay to those who met the one essential condition of trust in Christ (Acts 10:44; 11:15–18). This is the permanent fact for the entire Church Age. Every believer is born of the Spirit (John 3:3–6; 1 John 5:1); indwelt by the Spirit, whose presence makes the believer's body a temple (1 Cor. 6:19; compare Rom. 8:9–15; Gal. 4:6; 1 John 2:27); and baptized with the Spirit (1 Cor. 12:12–13; 1 John 2:20,27), thus sealing him for God (Eph. 1:13; 4:30).

(3) The NT distinguishes between having the Spirit, which is true of all believers, and being filled with the Spirit, which is the Christian's privilege and duty (compare Acts 2:4 with 4:29–31; Eph. 1:13–14 with 5:18). There is one baptism with the Spirit, but many fillings with the Spirit.

(4) The Holy Spirit is related to Christ in His conception (Matt. 1:18–20; Luke 1:35), baptism (Matt. 3:16; Mark 1:10; Luke 3:22; John 1:32–33), walk and service (Luke 4:1,14), resurrection (Rom. 8:11), and as His witness throughout this age (John 15:26; 16:8–11,13–14).

(5) The Spirit forms the Church (Matt. 16:18; Heb. 12:23, *note*) by baptizing all believers into the body of Christ (1 Cor. 12:12–13; compare the universal address, 1 Cor. 1:1–2); imparts gifts for service to every member of that body (1 Cor. 12:7–11,27–30); guides the members in their service (Acts 16:6–7); and is Himself the power of that service (Acts 1:8; 2:4; 1 Cor. 2:4).

(6) The Spirit abides in a company of believers, making of them, corporately, a temple (1 Cor. 3:16–17).

(7) The NT indicates a threefold personal relationship of the Spirit to the believer: "with," "in," and "upon" (John 14:16–17; 1 Cor. 6:19; Acts 1:8). "With" indicates the approach of God to the soul, convicting of sin (John 16:9), presenting Christ as the object of faith (John 16:14), imparting faith (Eph. 2:8), and regenerating (Mark 1:8; John 1:33). "In" describes the abiding presence of the Spirit in the Christian's body (1 Cor. 6:19) to give victory over the flesh (Rom. 8:2–4; Gal. 5:16–17), create the Christian character (Gal. 5:22–23), help weaknesses (Rom. 8:26), inspire prayer (Eph. 6:18), give conscious access to God (Eph. 2:18), actualize to the Christian his sonship (Gal. 4:6), apply the Scriptures in cleansing and sanctification (Eph. 5:26; 2 Thess. 2:13; 1 Pet. 1:2), comfort and intercede (Acts 9:31; Rom. 8:26), and reveal Christ (John 16:14). "Upon" is used of the relationship of the Holy Spirit to the Lord Jesus Christ (Matt. 3:16; Mark 1:10; Luke 4:18; John 1:32–33), to the Virgin Mary in connection with the incarnation and birth of our Lord (Luke 1:35), to certain designated disciples (Luke 2:25 [Simeon]; Acts 10:44–45; 11:15 [household of Cornelius]; Acts 19:6 [disciples at Ephesus]), and to believers generally (Luke 24:49; Acts 1:8; 2:17; 1 Pet. 4:14). Based on Luke 4:18, some understand that the expression has to do with anointing for special service for God, as well as with the original coming and indwelling of the Holy Spirit to and in the individual Christian.

(8) Sins against the Spirit, committed by unbelievers, are: to blaspheme (Matt. 12:31), resist (Acts 7:51), and insult (Heb. 10:29). Christians' sins against the Spirit are: to grieve Him by allowing evil in heart or life (Eph. 4:30–31), and to quench Him by disobedience (1 Thess. 5:19). The right attitude toward the Spirit is yieldedness to His sway in life and service, and constant willingness for Him to "put away" whatever grieves Him or hinders His power (Eph. 4:31).

(9) The symbols of the Spirit are:

(a) oil (John 3:34; Heb. 1:9);

(b) water (John 7:38–39);

(c) wind (John 3:8; Acts 2:2);

(d) fire (Acts 2:3);

(e) a dove (Matt. 3:16);

(f) a seal (Eph. 1:13; 4:30); and

(g) "the guarantee of our inheritance" (Eph. 1:14).

Peter's sermon. Theme: Jesus is Lord and Christ (v. 36)

2:14
a v. 5

2:16
b *Inspiration:* vv. 16-21; Acts 2:25. (Ex. 4:15; 2 Tim. 3:16, *note*)
c vv. 17-21; Joel 2:28-32

14 But Peter, standing up with the eleven, raised his voice and said to them, "Men of Judea and all who [a]dwell in Jerusalem, let this be known to you, and heed my words.

Explanation: This is the Spirit (cp. Joel 2:28–32)

15 "For these are not drunk, as you suppose, since it is *only* the third hour of the day.

16 "But this is what was [b]spoken [c]by the prophet Joel:

17 *'And it shall come to pass in the last days, says God,*
That I will pour out of My [d]Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your young men shall see visions,
Your old men shall dream dreams.
18 *And on My menservants and on My maidservants*
I will pour out My [d]Spirit in those days;
And they shall prophesy.

2:17
d *Holy Spirit* (NT): vv. 17-18; Acts 2:33. (Matt. 1:18; Acts 2:4, *note*)

2:14 said to them. The theme of Peter's sermon at Pentecost is stated in v. 36. It was that Jesus was the Messiah. No message could have been more unwelcome to the Jews who had rejected His Messianic claims and had crucified Him. Peter, therefore, did not announce his theme until he had covered every possible Jewish objection. The point of difficulty with the Jews was the apparent failure of the clear and repeated prophetic promise of a regathered Israel established in their own land under their covenanted King (e.g. Is. 11:10–12; Jer. 23:5–8; Ezek. 37:21–28). Peter did not teach that the covenant and promises were to be fulfilled in the Church in a so-called "spiritual" sense, but showed from Ps. 16 that David himself understood that the dead and risen Christ would fulfill the covenant and sit on his (David's) throne (vv. 25–32). In precisely the same way James (Acts 15:13–17) met the difficulty. See Kingdom (OT), Gen. 1:26–28; Zech. 12:8, *note;* (NT), Luke 1:31–33; 1 Cor. 15:24, *note.*

2:15 third hour. 9 A.M. See John 19:14, *note.*

2:17 last days. A distinction should be observed between "the last days" when the prediction relates to Israel (Is. 2:2; Mic. 4:1, "latter" in some versions; see also Num. 24:14; Deut. 31:29; Jer. 23:20; 30:24; 49:39; Ezek. 38:16; Dan. 2:28; 10:14; Hos. 3:5), and the "last days" when the

Countries of the People Mentioned at Pentecost

19 *I will show wonders in heaven above*
And signs in the earth beneath:
Blood and fire and vapor of smoke.
20 [a]*The sun shall be turned into darkness,*
And the moon into blood,
Before the coming of the great and awesome [b]*day of the* LORD.
21 *And it shall come to pass*
That [c]*whoever calls on the name of the* LORD
[d]*Shall be* [e]*saved.'*

Exposition: Jesus is risen and exalted as Lord and Christ. (David foretold this, vv. 25–31; cp. Ps. 16:8–11)

22 "Men of Israel, hear these words: [f]Jesus of Nazareth, a Man attested by God to you [g]by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—
23 "Him, being delivered by the [h]determined purpose and [i]foreknowledge of God, you have taken* by lawless hands, have crucified, and put to death;
24 "whom God [j]raised up, having loosed the pains of death, because it was not possible that He should be held by it.
25 "For David [k]says concerning Him:

'I foresaw the LORD *always before my face,*
For He is at my right hand, that I may not be shaken.
26 *Therefore my heart rejoiced, and my tongue was glad;*
Moreover my flesh also will rest in hope.
27 *For You will not leave my soul in* [l]*Hades,*
Nor will You allow Your Holy One to see [m]*corruption.*
28 *You have made known to me the ways of* [n]*life;*
*You will make me full of joy in Your presence.'**

29 "Men *and* brethren, let *me* speak freely to you of the patriarch David, that he is both [o]dead and buried, and his tomb is with us to this day.
30 "Therefore, being a prophet, and knowing that God had [p]sworn with an [q]oath to him that of the fruit of his body, according to the flesh, [r]He would raise up the Christ to sit on his [s]throne,*
31 "he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in [t]Hades, nor did His flesh see [u]corruption.
32 "This Jesus God has raised up, of which we are all [v]witnesses.
33 "Therefore being [w]exalted to the right hand of God, and having received from the Father the [x]promise of the Holy [y]Spirit, He poured out this [z]which you now see and hear.
34 "For David did not ascend into the heavens, but he [aa]says himself:

'The[bb] LORD *said to my Lord,*
"Sit[cc] *at My right hand,*
35 *Till I make Your enemies Your footstool."'*

36 "Therefore let all the house of Israel know assuredly that God has [dd]made this Jesus, whom you [ee]crucified, both Lord and Christ."

***2:23** NU-Text omits *have taken.* ***2:28** Psalm 16:8–11 ***2:30** NU-Text omits *according to the flesh, He would raise up the Christ* and completes the verse with *He would seat one on his throne.*

2:20
a Is. 13:10; Ezek. 32:7; Matt. 24:29; Mark 13:24-25; Luke 21:25; Rev. 6:12
b *Day* (of the LORD): vv. 19-20; 1 Cor. 5:5. (Ps. 2:9; Rev. 19:19, *note*)

2:21
c Rom. 10:13
d *Assurance/security:* v. 21; Rom. 8:38. (Ps. 23:1; Jude 1, *note*)
e See Rom. 1:16, *note*

2:22
f *Christ* (first advent): vv. 22-32; Acts 3:13. (Gen. 3:15; Acts 1:11, *note*)
g John 5:36

2:23
h Acts 4:28
i *Foreknowledge:* v. 23; Rom. 8:29. (Acts 2:23; 1 Pet. 1:20, *note*)

2:24
j *Resurrection:* vv. 24,27,30-32; Acts 3:15. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

2:25
k *Inspiration:* vv. 25-28; Acts 2:30. (Ex. 4:15; 2 Tim. 3:16, *note*)

2:27
l See Luke 16:23, *note*
m Acts 13:30-37

2:28
n *Life* (eternal): v. 28; Acts 3:15. (Matt. 7:14; Rev. 22:19, *note*)

2:29
o Cp. 1 Kin. 2:10

2:30
p *Inspiration:* vv. 30-31; Acts 2:34. (Ex. 4:15; 2 Tim. 3:16, *note*)
q 2 Sam. 7:12; Ps. 132:11
r *Israel* (prophecies): vv. 29-32; Acts 2:39. (Gen. 12:2; Rom. 11:26, *note*)
s *Kingdom* (NT): v. 30; Acts 15:16. (Matt. 2:2; 1 Cor. 15:24, *note*)

2:31
t See Luke 16:23, *note*
u Acts 13:30-37

2:32
v Acts 3:15

2:33
w Acts 5:31
x Luke 24:49
y *Holy Spirit* (NT): v. 33; Acts 2:38. (Matt. 1:18; Acts 2:4, *note*)
z Acts 2:1-11

2:34
aa *Inspiration:* vv. 34-35; Acts 3:18. (Ex. 4:15; 2 Tim. 3:16, *note*)
bb Ps. 110:1; Matt. 22:44
cc Acts 5:31

2:36
dd Acts 5:31
ee v. 23

prediction relates to the Church (2 Tim. 3:1–8; Heb. 1:1–2; James 5:3; 2 Pet. 3:1–9; see also such passages as 1 Tim. 4:1; 1 Pet. 1:5,20; 1 John 2:18; Jude 18).

While Acts 2:17 is part of this context and therefore relates to the Church, it should be remembered that it has reference to Israel as well and, therefore, points to a future day (see Joel 2:28, *note*). When "last days" is used of the Church, the plural form ("days") should be distinguished from the singular ("day"). The "last day" (John 6:39,40,44,54; 11:24) in this usage refers to the resurrection. (In John 12:48 it is used of the time when unbelievers will be judged.) The "last days," as related to the Church, began with the advent of Christ (Heb. 1:2), but the expression has special reference to the time of declension and apostasy at the end of the age (2 Tim. 3:1). The "last days," as related to Israel, are the days which, though begun in sorrow, issue in Israel's exaltation and blessing (compare Jer. 30:4–10), that is, the Kingdom Age (Is. 2:2–4; Mic. 4:1–7). They are "last days," not with reference to this dispensation but in respect to the whole of Israel's history. Compare Gen. 49:1, *note*.

Exhortation: Repent and be baptized

37 Now when they heard *this,* they were cut to the heart, and said to Peter and the rest of the apostles, "Men *and* brethren, what shall we do?"

38 Then Peter said to them, [a]"Repent, and let every one of you be [b]baptized in the name of Jesus Christ for the [c]remission of [d]sins; and you shall receive the gift of the Holy [e]Spirit.

39 "For the [f]promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call."

40 And with many other words he testified and exhorted them, saying, "Be saved from this perverse [g]generation."

Extension: three thousand saved and baptized; the first church

41 Then those who gladly* received his word were baptized; and that day about three thousand souls were added *to them.*

42 And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.

43 Then [h]fear came upon every soul, and [i]many wonders and signs were done through the apostles.

44 Now all who [j]believed were together, and had all things in [k]common,

45 and sold their possessions and goods, and divided them among all, as anyone had need.

46 So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart,

47 praising God and having favor with all the people. And the Lord added to the [l]church* daily those who were being [m]saved.

The first apostolic miracle: the lame man healed

3 NOW Peter and John went up together to the temple at the hour of prayer, the ninth *hour.*

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple;

3 who, seeing Peter and John about to go into the temple, asked for alms.

4 And fixing his eyes on him, with John, Peter said, "Look at us."

5 So he gave them his attention, expecting to receive something from them.

6 Then Peter said, "Silver and gold I do not have, but what I do have I give you: [n]In the name of Jesus Christ of Nazareth, rise up and walk."

7 And he took him by the right hand and lifted *him* up, and immediately his feet and ankle bones [o]received strength.

8 So he, leaping up, stood and walked and entered the temple with them—walking, leaping, and praising God.

9 And [p]all the people saw him walking and praising God.

10 Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

11 Now as the lame man who was healed held on to Peter and John, all the people ran together to them in the [q]porch which is called Solomon's, greatly amazed.

Peter's second sermon. Theme: The covenants will be fulfilled

12 So when Peter saw *it,* he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk?

13 "The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant [r]Jesus, whom you delivered up and denied in the

***2:41** NU-Text omits *gladly.* ***2:47** NU-Text omits *to the church.*

2:38
a *Repentance:* v. 38; Acts 3:19. (Matt. 3:2; Acts 17:30, *note*)
b See Acts 8:12, *note*
c *Forgiveness:* v. 38; Acts 5:31. (Lev. 4:20; Matt. 26:28, *note*)
d See Rom. 3:23, *note*
e *Holy Spirit* (NT): vv. 38-39; Acts 4:8. (Matt. 1:18; Acts 2:4, *note*)

2:39
f *Israel* (prophecies): v. 39; Acts 13:17. (Gen. 12:2; Rom. 11:26, *note*)

2:40
g See Matt. 24:34, *note*

2:43
h See Ps. 19:9, *note*
i Acts 2:22; 4:30; 5:12; 6:8; 14:3; 15:12

2:44
j *Faith:* v. 44; Acts 3:16. (Gen. 3:20; Heb. 11:39, *note*)
k See Acts 4:32, *note*

2:47
l *Church* (the true): vv. 41-47; Acts 4:32. (Matt. 16:18; Heb. 12:23, *note*)
m See Rom. 1:16, *note*

3:6
n Acts 4:10

3:7
o *Miracles* (NT): vv. 1-8; Acts 5:12. (Matt. 8:3; Acts 28:8, *note*)

3:9
p Acts 4:16,21

3:11
q John 10:23; Acts 5:12

3:13
r *Christ* (first advent): vv. 12-15; Acts 3:26. (Gen. 3:15; Acts 1:11, *note*)

2:42 doctrine. Or *teaching.* **fellowship.** Among the factors which were present in the earliest days of the Church were the following: fellowship, prayer, preaching, doctrine, divine illumination, baptism, the Lord's Supper, miracles, and joy. See also 4:32, *note.*

3:1 ninth hour. 3 P.M. See John 19:14, *note.*

presence of Pilate, when he was determined to let *Him* go.
14 "But you denied the Holy One and the Just, and [a]asked for a murderer to be granted to you,
15 "and killed the Prince of [b]life, whom God [c]raised from the dead, of which we are [d]witnesses.
16 "And His name, through [e]faith in His name, has made this man strong, whom you see and know. Yes, the faith which *comes* through Him has given him this perfect soundness in the presence of you all.
17 "Yet now, brethren, I know that you did *it* in [f]ignorance, as *did* also your rulers.
18 "But those things which God [g]foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled.
19[h] "Repent therefore and be converted, that your [i]sins may be blotted out, so that times of refreshing may come from the presence of the Lord,
20 "and that He may [j]send Jesus Christ, who was preached to you before,*
21 "whom heaven must receive until the times of restoration of all things, which God has [k]spoken by the mouth of all His [l]holy prophets since the world began.
22 "For [m]Moses truly [n]said to the fathers, *'The LORD your God will raise up for you a [o]Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you.*
23 *'And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.'*
24 "Yes, and [p]all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold* these days.
25 "You are sons of the prophets, and of the [q]covenant which God made with our fathers, [r]saying to Abraham, *'And in your seed all the families of the earth shall be blessed.'* *
26 "To you [s]first, God, having raised up His Servant Jesus, [t]sent Him to bless you, in turning away every one *of you* from your [u]iniquities."

First persecution

4 NOW as they spoke to the people, the priests, the captain of the temple, and the [v]Sadducees came upon them,
2 being greatly disturbed that they taught the people and preached in Jesus the [w]resurrection from the dead.
3 And they laid hands on them, and put *them* in custody until the next day, for it was already evening.
4 However, many of those who heard the word [x]believed; and the number of the men came to be about five thousand.

Peter addresses the Sanhedrin

5 And it came to pass, on the next

***3:20** NU-Text and M-Text read *Christ Jesus, who was ordained for you before.* ***3:24** NU-Text and M-Text read *proclaimed.* ***3:25** Genesis 22:18; 26:4; 28:14

3:14
a John 18:40
3:15
b *Life* (eternal): v. 15; Acts 5:20. (Matt. 7:14; Rev. 22:19, *note*)
c *Resurrection:* v. 15; Acts 4:2. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
d Acts 5:32
3:16
e *Faith:* v. 16; Acts 4:4. (Gen. 3:20; Heb. 11:39, *note*)
3:17
f Acts 17:30; cp. Lev. 4:2; 1 Tim. 1:13
3:18
g *Inspiration:* v. 18; Acts 3:21. (Ex. 4:15; 2 Tim. 3:16, *note*)
3:19
h *Repentance:* v. 19; Acts 5:31. (Matt. 3:2; Acts 17:30, *note*)
i See Rom. 3:23, *note*
3:20
j *Christ* (second advent): vv. 20-21; Rom. 11:26. (Deut. 30:3; Acts 1:11, *note*)
3:21
k *Inspiration:* v. 21; Acts 3:22. (Ex. 4:15; 2 Tim. 3:16, *note*)
l *Sanctification* (NT): v. 21; Acts 4:27. (Matt. 4:5; Rev. 22:11, *note*)
3:22
m *Law* (of Moses): v. 22; Acts 5:34. (Ex. 19:1; Gal. 3:24, *note*). Acts 7:37
n *Inspiration:* v. 22; Acts 3:25. (Ex. 4:15; 2 Tim. 3:16, *note*)
o See Luke 24:19, *note*
3:24
p Luke 24:25
3:25
q See Gen. 12:2, *note*
r *Inspiration:* v. 25; Acts 4:25. (Ex. 4:15; 2 Tim. 3:16, *note*)
3:26
s Rom. 1:16; cp. Rom. 2:9-10
t *Christ* (first advent): v. 26; Acts 4:10. (Gen. 3:15; Acts 1:11, *note*)
u See Rom. 3:23, *note*
4:1
v Matt. 22:23; see Matt. 3:7; *note*
4:2
w *Resurrection:* v. 2; Acts 4:10. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
4:4
x *Faith:* v. 4; Acts 4:32. (Gen. 3:20; Heb. 11:39, *note*)

3:15 Prince. Literally *Author.*
3:18 the Christ. Literally *His Christ.*
3:19 The appeal to repent and the promise of "times of refreshing" refer to the OT prophecy that prior to the second advent of the Messiah the godly remnant of the nation Israel will repent and turn to God in preparation for the millennial blessing to follow the second advent (compare Deut. 30:1–3; Zech. 12:10–14). The nation as a whole rejected Peter's entreaty and, though individuals believed in Christ and were saved, there was no fulfillment of the requirements of national repentance. **converted.** Literally *turned again.*
3:21 restoration. The word "restoration" is rendered from the Greek noun *apokatastasis* meaning *restoration to a former state* (compare Acts 1:6). The meaning is limited by the words: "which God has spoken by the mouth of all His holy prophets since the world began." The prophets speak of the restoration of Israel to the land (see Israel, Gen. 12:2–3; Rom. 11:26; also Palestinian Covenant, Deut. 30:3, *note*); and of the restoration of the theocracy under David's Son (see Davidic Covenant, 2 Sam. 7:16, *note;* Kingdom [OT], Gen. 1:26–28; Zech. 12:8, *note*). No prediction of the conversion and restoration of the wicked dead is found in the prophets or elsewhere. Compare Rev. 20:11–15. **world.** Greek *aiōn.* See Mark 10:30, *note.*

Samuel: *name of God/heard of God.* Son of Elkanah and Hannah who grew up in the service of the Lord at Shiloh. As a leader and judge of Israel he anointed Saul as the first king of Israel.

3:25 our fathers. Literally *your fathers.*

day, that their rulers, elders, and [a]scribes,
6 as well as [b]Annas the high priest, [c]Caiaphas, John, and Alexander, and as many as were of the family of the high priest, were gathered together at Jerusalem.
7 And when they had set them in the midst, they asked, "By [d]what power or by what name have you done this?"
8 Then [e]Peter, filled with the Holy [f]Spirit, said to them, "Rulers of the people and elders of Israel:
9 "If we this day are judged for a good deed *done* to a helpless man, by what means he has been made well,
10 "let it be known to you all, and to all the people of Israel, that by the [g]name of [h]Jesus Christ of Nazareth, whom you crucified, [i]whom God [j]raised from the dead, by Him this man stands here before you whole.
11 [k]"This is the [l]'*stone which was rejected by you builders, which has become the chief cornerstone.*'
12 "Nor is there [m]salvation in any other, for there is [n]no other name under heaven given among men by which we must be saved."

Sanhedrin forbids further preaching in the name of Jesus

13 Now when they saw the boldness of Peter and John, and perceived that they were [o]uneducated and untrained men, they marveled. And they realized that they had been [p]with Jesus.
14 And seeing the man who had been healed standing with them, they could say nothing against it.
15 But when they had commanded them to go aside out of the council, they conferred among themselves,
16 saying, [q]"What shall we do to these men? For, indeed, that a notable miracle has been done through them *is* evident to all who dwell in Jerusalem, and we cannot deny *it.*
17 "But so that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this [r]name."
18 So they called them and commanded them [s]not to speak at all nor teach in the [t]name of Jesus.
19 But Peter and John [u]answered and said to them, "Whether it is right in the sight of God to listen to you more than to God, you judge.
20 [v]"For we cannot but speak the things which we [w]have seen and heard."
21 So when they had further threatened them, they let them go, finding no way of punishing them, [x]because of the people, since they all [y]glorified God for what had been [z]done.
22 For the man was over forty years old on whom this miracle of healing had been performed.

Christians again filled with the Spirit (cp. Acts 2:1–4)

23 And being let go, they went to their own [aa]*companions* and reported all that the chief priests and elders had said to them.
24 So when they heard that, they [bb]raised their voice to God with one accord and said: "Lord, You *are* God, [cc]who made heaven and earth and the sea, and all that is in them,
25 "who by the mouth of Your servant David* have [dd]said:

'Why did the nations rage,
And the people plot vain things?
26 *The kings of the earth took their stand,*
And the rulers were gathered together
Against the [ee]LORD and against His Christ.'

***4:25** NU-Text reads *who through the Holy Spirit, by the mouth of our father, Your servant David.*

4:5
a See Matt. 2:4, *note*

4:6
b Luke 3:2; John 11:49; 18:13
c Luke 3:2; John 11:49; 18:13

4:7
d Matt. 21:23

4:8
e Cp. Luke 12:11-12
f *Holy Spirit* (NT): v. 8; Acts 4:31. (Matt. 1:18; Acts 2:4, *note*)

4:10
g Acts 3:6,16
h *Christ* (first advent): vv. 10-11; Acts 4:26. (Gen. 3:15; Acts 1:11, *note*)
i Acts 2:24
j *Resurrection:* v. 10; Acts 4:33. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

4:11
k Ps. 118:22; Matt. 21:42
l *Christ* (Stone): v. 11; Rom. 9:32. (Gen. 49:24; 1 Pet. 2:8, *note*)

4:12
m See Rom. 1:16, *note*
n John 14:6; 1 Tim. 2:5

4:13
o Cp. Matt. 11:25; 1 Cor. 1:27
p Cp. John 7:15-17

4:16
q Cp. John 11:47

4:17
r Acts 3:6,16

4:18
s Acts 5:28; cp. Amos 2:12; 7:13
t Acts 3:6,16

4:19
u Acts 5:29; cp. 1 Cor. 9:16

4:20
v Cp. Job 32:19; Jer. 20:9; Amos 3:8
w 1 John 1:1,3

4:21
x Cp. Acts 5:26
y Matt. 15:31; cp. 1 Chr. 29:11
z Acts 3:7-8

4:23
aa Acts 2:44-46

4:24
bb *Bible prayers* (NT): vv. 24-30; Acts 7:59. (Matt. 6:9; Luke 11:2, *note*)
cc Ex. 20:11

4:25
dd *Inspiration:* v. 25; Acts 7:2. (Ex. 4:15; 2 Tim. 3:16, *note*). See Ps. 2:6, *note*

4:26
ee *Christ* (first advent): vv. 26-27; Acts 7:52. (Gen. 3:15; Acts 1:11, *note*)

4:10 let it be known. There is no record that here or at any later time the Sanhedrin ever attempted to deny the fact of Christ's resurrection.

4:16 cannot deny it. The Sanhedrin could not deny that a miracle had been done, but they would not admit it either.

David: *beloved.* The youngest son of Jesse. He was a man after God's own heart who was the greatest king of Israel.

4:26 gathered together. The Greek word for "gathered together" is used for the gathering of harvest (Matt. 25:24,

27 "For truly against Your [a]holy [b]Servant Jesus, whom You anointed, both [c]Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together
28 "to do whatever Your hand and Your purpose [d]determined before to be done.
29 "Now, Lord, look on their threats, and grant to Your servants that with all boldness they may [e]speak Your word,
30 "by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your [f]holy [g]Servant Jesus."
31 And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy [h]Spirit, and they spoke the word of God with boldness.

Voluntary sharing among believers at Jerusalem (cp. Acts 2:42–47)

32 Now the multitude of [i]those who [j]believed were of [k]one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common.
33 And with great power the apostles gave [l]witness to the [m]resurrection of the Lord Jesus. And great [n]grace was upon them all.
34 Nor was there anyone among [o]them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold,
35 and laid *them* at the apostles' feet; and they distributed to each as anyone had need.
36 And Joses,* who was also named Barnabas by the apostles (which is translated Son of Encouragement), a Levite of the country of Cyprus,
37 having land, sold *it,* and brought the money and laid *it* at the apostles' feet.

Ananias and Sapphira lie to the Holy Spirit

5 BUT a certain man named Ananias, with Sapphira his wife, sold a possession.
2 And he [p]kept back *part* of the proceeds, his wife also being aware *of it,* and brought a certain [q]part and laid *it* at the apostles' feet.
3 But Peter said, "Ananias, [r]why has [s]Satan filled your heart to lie to the Holy [t]Spirit and keep back *part* of the price of the land for yourself?
4 "While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men [u]but to God."
5 Then Ananias, hearing these words, fell down and breathed his last. So great fear came upon all those who heard these things.
6 And the young men arose and wrapped him up, [v]carried *him* out, and buried *him.*
7 Now it was about three hours later when his wife came in, not knowing what had happened.
8 And Peter answered her, "Tell

*4:36 NU-Text reads *Joseph.*

4:27
a *Sanctification* (NT): v. 27; Acts 4:30. (Matt. 4:5; Rev. 22:11, *note*)
b v. 30; cp. Acts 3:13
c Luke 23:11-12.
4:28
d Acts 2:23
4:29
e Cp. Acts 19:8; Eph. 6:19
4:30
f *Sanctification* (NT): v. 30; Acts 6:13. (Matt. 4:5; Rev. 22:11, *note*)
g v. 27
4:31
h *Holy Spirit* (NT): v. 31; Acts 5:3. (Matt. 1:18; Acts 2:4, *note*)
4:32
i *Church* (the true): v. 32; Acts 4:34. (Matt. 16:18; Heb. 12:23, *note*)
j *Faith:* v. 32; Acts 5:14. (Gen. 3:20; Heb. 11:39, *note*)
k Cp. John 17:21
4:33
l Acts 1:22
m *Resurrection:* v. 33; Acts 5:30. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
4:33
n *Grace:* v. 33; Acts 11:23. (John 1:14; John 1:17, *note*)
4:34
o *Church* (the true): v. 34; Acts 5:11. (Matt. 16:18; Heb. 12:23, *note*)
5:2
p Cp. Josh. 7:11-12; Mal. 3:8-9; 1 Tim. 6:10
q Cp. Acts 4:34-37
5:3
r Cp. 1 Chr. 21:1; Matt. 13:19; John 13:2,27; Eph. 6:11,16; 1 Pet. 5:8
s *Satan:* v. 3; Acts 10:38. (Gen. 3:1; Rev. 20:10, *note*)
t *Holy Spirit* (NT): v. 3; Acts 5:9. (Matt. 1:18; Acts 2:4, *note*)
5:4
u Cp. Num. 16:11; 1 Sam. 8:7; Luke 10:16; 1 Thess. 4:8
5:6
v Cp. Lev. 10:4

26) and often for the gathering of powerful groups determined to put Jesus to death—that is, the Pharisees (John 11:47), the chief priests (Matt. 26:3,57), and the band of soldiers (Matt. 27:27). It is also employed for the gathering together of the kings of the earth by demons at the end of the age (Rev. 16:14,16; compare Ps. 2:2). **Christ.** That is, *Anointed.* Ps. 2:2.

4:27 Herod. This is *Herod Antipas,* son of Herod, the Great. See Mark 6:14, *note.*

Pontius Pilate: *armed with a javelin.* The governor of Judea during Christ's ministry, suffering and death. He allowed Jesus to be crucified.

4:32 all things in common. The experience of the Christians of the Jerusalem church in sharing their possessions is not to be taken as normative for all Christian churches or communities. This voluntary sharing of possessions in the time of persecution is a beautiful evidence of the oneness of the believers. However, it should be observed that this communal sharing was (1) voluntary (v. 32; compare 5:4); (2) in a time of persecution (v. 29); and (3) evidently restricted to the Jerusalem church.

4:36 Encouragement. Or *Exhortation.*

Barnabas: A Jewish Christian who was a leader in the early church. He traveled extensively with Paul to preach the gospel.

5:3 lie to the Holy Spirit. The sin of Ananias and Sapphira consisted in lying, not in keeping back their property. Observe especially v. 4.

5:6 young. Literally *younger.*

me whether you sold the land for so much?" She said, "Yes, for so much."

9 Then Peter said to her, "How is it that you have agreed together to [a]test the [b]Spirit of the Lord? Look, the feet of those who have buried your husband *are* at the door, and they will carry you out."

10 Then immediately she fell down at his feet and breathed her last. And the [c]young men came in and found her dead, and carrying *her* out, buried *her* by her husband.

11 So great fear came upon all the [d]church and upon all who heard these things.

Mighty miracles at Jerusalem

12 And through the hands of the apostles many [e]signs and wonders were [f]done among the people. And they were all with one accord in Solomon's [g]Porch.

13 Yet none of the rest dared join them, but the people esteemed them highly.

14 And [h]believers were increasingly [i]added to the Lord, multitudes of both men and women,

15 so that they brought the sick out into the streets and laid *them* on beds and couches, that at least the [j]shadow of Peter passing by might fall on some of them.

16 Also a multitude gathered from the surrounding cities to Jerusalem, [k]bringing sick people and those who were tormented by unclean spirits, and they were all [l]healed.

Second persecution

17 Then the high priest rose up, and all those who *were* with him (which is the sect of the [m]Sadducees), and they were filled with indignation,

18 and [n]laid their [o]hands on the apostles and put them in the common [p]prison.

19 [q]But at night an [r]angel of the Lord [s]opened the prison doors and [t]brought them out, and said,

20 "Go, stand in the temple and [u]speak to the people all the words of this [v]life."

21 And when they heard *that,* they entered the temple early in the morning and taught. But the high priest and those with him came and called the [w]council together, with all the elders of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came and did not find them in the prison, they returned and reported,

23 saying, "Indeed we found the prison shut securely, and the guards standing outside* before the doors; but when we opened them, we [x]found no one inside!"

24 Now when the high priest,* the captain of the temple, and the chief priests heard these things, they wondered what the outcome would be.

25 So one came and told them, saying,* "Look, the men whom you put in prison are standing in the temple and teaching the people!"

26 Then the captain went with the officers and brought them without violence, for they [y]feared the people, lest they should be stoned.

27 And when they had brought them, they set *them* before the [z]council. And the high priest asked them,

28 saying, "Did we not strictly [aa]command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man's [bb]blood on us!"

The answer of the apostles

29 But Peter and the *other* apostles answered and said: "We [cc]ought to obey God rather than men.

30 "The God of our fathers [dd]raised up Jesus whom you murdered by hanging on a tree.

31 "Him God has [ee]exalted to His right hand *to be* [ff]Prince and [gg]Savior, to give [hh]repentance to Israel and [ii]forgiveness of [jj]sins.

***5:23** NU-Text and M-Text omit *outside.*
***5:24** NU-Text omits *the high priest.*
***5:25** NU-Text and M-Text omit *saying.*

5:9
a *Test/Tempt:* v. 9; Acts 15:10. (Gen. 3:1; James 1:14, *note*)
b *Holy Spirit* (NT): v. 9; Acts 5:32. (Matt. 1:18; Acts 2:4, *note*)

5:10
c Cp. Lev. 10:4

5:11
d *Church* (the true): v. 11; Acts 5:14. (Matt. 16:18; Heb. 12:23, *note*)

5:12
e Acts 2:43; 4:30; 6:8; 14:3; 15:12
f *Miracles* (NT): v. 12; Acts 5:16. (Matt. 8:3; Acts 28:8, *note*)
g Acts 3:11

5:14
h *Faith:* v. 14; Acts 6:5. (Gen. 3:20; Heb. 11:39, *note*)
i *Church* (the true): v. 14; Acts 6:1. (Matt. 16:18; Heb. 12:23, *note*)

5:15
j Cp. Acts 19:12

5:16
k See Mark 3:15, *note*
l *Miracles* (NT): vv. 15-16; Acts 5:19. (Matt. 8:3; Acts 28:8, *note*)

5:17
m See Matt. 3:7, *note*

5:18
n Cp. Luke 21:12
o Contrast Acts 6:6
p Acts 4:3; 16:37

5:19
q Cp. Luke 21:13
r See Judg. 2:1, *note*
s *Miracles* (NT): vv. 18-25; Acts 8:6. (Matt. 8:3; Acts 28:8, *note*)
t Cp. Acts 12:7-11

5:20
u Cp. Titus 2:15
v *Life* (eternal): v. 20; Acts 11:18. (Matt. 7:14; Rev. 22:19, *note*)

5:21
w See Acts 23:1, *note*

5:23
x Cp. 2 Sam. 22:2; Jer. 1:8; Dan. 6:27; 2 Cor. 1:10

5:26
y Cp. Matt. 21:26; Mark 11:32; 12:12; Luke 20:19; 22:2; Acts 4:21

5:27
z See Acts 23:1, *note*

5:28
aa Acts 4:17-18
bb Cp. Matt. 27:25

5:29
cc Cp. Acts 4:19-20

5:30
dd *Resurrection:* v. 30; Acts 9:41. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

5:31
ee Mark 16:19; Acts 2:33; Phil. 2:9-11
ff Acts 3:15; Rev. 1:5
gg See Rom. 1:16, *note*
hh *Repentance:* v. 31; Acts 8:22. (Matt. 3:2; Acts 17:30, *note*)
ii *Forgiveness:* v. 31; Acts 8:22. (Lev. 4:20; Matt. 26:28, *note*)
jj See Rom. 3:23, *note*

5:17 indignation. Literally *jealousy.* Compare Matt. 27:18; Acts 13:45.

5:28 doctrine. Or *teaching.* Acts 2:42; 13:12.

32 "And we are His [a]witnesses to these things, and *so* also *is* the Holy [b]Spirit whom God has given to those who obey Him."

Gamaliel's counsel: "Take heed"

33 When they heard *this,* they were [c]furious and plotted to kill them.

34 Then one in the council stood up, a [d]Pharisee named [e]Gamaliel, a teacher of the [f]law held in respect by all the people, and commanded them to put the apostles outside for a little while.

35 And he said to them: "Men of Israel, take heed to yourselves what you intend to do regarding these men.

36 "For some time ago Theudas rose up, claiming to be somebody. A number of men, about four hundred, joined him. He was slain, and all who obeyed him were scattered and came to [g]nothing.

37 "After this man, Judas of Galilee rose up in the days of the [h]census, and drew away many people after him. He also perished, and all who obeyed him were dispersed.

38 "And now I say to you, keep away from these men and let them alone; for if this plan or this work is of men, it will come to [i]nothing;

39 "but if it is of God, you cannot overthrow it—lest you even be found to fight against God."

The apostles beaten and commanded to silence

40 And they agreed with him, and when they had called for the apostles and [j]beaten *them,* they commanded that they should not speak in the [k]name of Jesus, and let them go.

41 So they departed from the presence of the council, [l]rejoicing that they were counted worthy to suffer shame for His* name.

42 And daily in the temple, and in every house, they did not cease teaching and [m]preaching Jesus *as* the Christ.

Internal dissension overcome by love

6 NOW in those days, when *the* [n]*number of* the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists,* because their widows were neglected in the daily distribution.

2 Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the [o]word of God and serve tables.

3 "Therefore, brethren, seek out from among you seven men of *good* [p]reputation, full of the Holy [q]Spirit and wisdom, whom we may appoint over this [r]business;

4 "but we will give ourselves continually to prayer and to the ministry of the word."

5 And the saying pleased the whole multitude. And they [s]chose Stephen, a man full of [t]faith and the Holy [u]Spirit, and [v]Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch,

6 whom they set before the apostles; and when they had prayed, they laid hands on them.

7 Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

8 And Stephen, full of [w]faith* and power, did great [x]wonders and signs among the people.

Third persecution: Stephen brought before the council

9 Then there arose some from what is called the Synagogue of the

***5:41** NU-Text reads *the name;* M-Text reads *the name of Jesus.* ***6:1** That is, Greek-speaking Jews ***6:8** NU-Text reads *grace.*

5:32
a Luke 24:48; Acts 1:22; 10:39; 13:31; 1 Pet. 5:1
b *Holy Spirit* (NT): v. 32; Acts 6:3. (Matt. 1:18; Acts 2:4, *note*)

5:33
c Acts 7:54

5:34
d See Matt. 3:7, *note*
e Acts 22:3
f *Law* (of Moses): v. 34; Acts 6:13. (Ex. 19:1; Gal. 3:24, *note*)

5:36
g Cp. Is. 8:10

5:37
h Cp. Luke 2:1

5:38
i Cp. Is. 8:10

5:40
j Matt. 10:17; Acts 16:22-23; 21:32; 2 Cor. 11:25
k Cp. James 2:7

5:41
l Matt. 5:10-12; 1 Pet. 4:13

5:42
m *Gospel:* v. 42; Acts 6:2. (Gen. 12:3; Rev. 14:6, *note*)

6:1
n *Church* (the true): vv. 1-7; Acts 8:1. (Matt. 16:18; Heb. 12:23, *note*)

6:2
o *Gospel:* vv. 2,4; Acts 8:4. (Gen. 12:3; Rev. 14:6, *note*)

6:3
p 1 Tim. 3:7
q *Holy Spirit* (NT): v. 3; Acts 6:5. (Matt. 1:18; Acts 2:4, *note*)
r Phil. 1:1; 1 Tim. 3:8-13

6:5
s *Election* (personal): vv. 3-6; Acts 9:15. (Deut. 7:6; 1 Pet. 5:13, *note*)
t *Faith:* v. 5; Acts 6:8. (Gen. 3:20; Heb. 11:39, *note*)
u *Holy Spirit* (NT): v. 5; Acts 6:10. (Matt. 1:18; Acts 2:4, *note*)
v Acts 8:5; 21:8

6:8
w *Faith:* v. 8; Acts 8:12. (Gen. 3:20; Heb. 11:39, *note*)
x Acts 2:43; 5:12; 8:15; 14:3

5:33 furious. Compare Acts 2:37. The Gospel, when preached in the power of the Holy Spirit, often convicts or enrages.

5:36,37 obeyed. Or *believed.*

6:5 chose. It is interesting to observe that these men were all Hellenists (see 6:1, *footnote*), as their Grecian names indicate.

6:6 laid hands on. The laying on of hands sometimes accompanied prayer (Matt. 19:13,15) and was also used as a sign of healing (Mark 5:23; 6:5, etc.), a symbol for the impartation of the Holy Spirit (Acts 8:17,19; 9:17; 19:6), and a token of ordination for special service (Acts 6:6; 13:3; 1 Tim. 4:14, etc.).

Freedmen (Cyrenians, Alexandrians, and those from Cilicia and Asia), disputing with Stephen.

10 And they were [a]not able to resist the wisdom and the [b]Spirit by which he spoke.

11 [c]Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and God."

12 And they stirred up the people, the elders, and the [d]scribes; and they came upon *him,* seized him, and brought *him* to the council.

13 They also set up [e]false witnesses who said, "This man does not cease to speak blasphemous* words against this [f]holy place and the [g]law;

14 "for we have heard him say that this [h]Jesus of Nazareth will destroy this place and [i]change the customs which Moses delivered to us."

15 And all who sat in the council, looking steadfastly at him, [j]saw his face as the face of an [k]angel.

Stephen addresses Sanhedrin on the unbelief of Israel

7 THEN the high priest said, "Are these things so?"

2 And he said, [l]"Brethren and fathers, [m]listen: The [n]God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in [o]Haran,

3 "and said to him, [p]*'Get out of your country and from your relatives, and come to a land that I will show you.'* *

4 [q]"Then he came out of the land of the Chaldeans and dwelt in [r]Haran. And from there, when his father was [s]dead, He moved him to this land in which you now dwell.

5 "And *God* gave him no inheritance in it, not even *enough* to set his foot on. But even [t]when *Abraham* had no child, He [u]promised to give it to him for a possession, and to his descendants after him.

6 "But God spoke in this way: that his descendants would [v]dwell in a foreign land, and that they would bring them into [w]bondage and oppress *them* four hundred years.

7 *'And the nation to whom they will be in bondage I will [x]judge,'* * said God, *'and after that they shall [y]come out and serve Me in this place.'* *

8 "Then He gave him the [z]covenant of circumcision; and so *Abraham* [aa]begot Isaac and circumcised him on the eighth day; and Isaac [bb]*begot* Jacob, and Jacob [cc]*begot* the twelve patriarchs.

9 "And the patriarchs, becoming [dd]envious, [ee]sold Joseph into Egypt. But [ff]God was with him

10 "and delivered him out of all his troubles, and gave him [gg]favor and wisdom in the presence of Pharaoh, king of Egypt; and he [hh]made him governor over Egypt and all his house.

11 "Now a [ii]famine and great trouble came over all the land of Egypt and Canaan, and our fathers found no sustenance.

12 "But [jj]when Jacob heard that there was grain in Egypt, he sent out our fathers first.

13 "And the [kk]second *time* Joseph was made known to his brothers, and Joseph's family became known to the Pharaoh.

14 "Then Joseph sent and called his father Jacob and all his relatives to *him,* seventy-five* people.

15 "So Jacob [ll]went down to Egypt; and he [mm]died, he and our fathers.

16 "And they were [nn]carried back to Shechem and laid in the tomb that Abraham bought for a sum of money from the sons of Hamor, *the father* of Shechem.

17 "But when the [oo]time of the promise drew near which God had [pp]sworn to Abraham, the people [qq]grew and multiplied in Egypt

18 "till another king [rr]arose who did not know Joseph.

19 "This man dealt treacherously with our people, and [ss]oppressed

6:10
a Cp. Luke 21:15
b *Holy Spirit* (NT): v. 10; Acts 7:51. (Matt. 1:18; Acts 2:4, *note*)

6:11
c Cp. Matt. 26:59-60; Luke 23:2; Acts 24:5-9

6:12
d See Matt. 2:4, *note*

6:13
e Cp. Ex. 20:16
f *Sanctification* (NT): v. 13; Acts 7:33. (Matt. 4:5; Rev. 22:11, *note*)
g *Law* (of Moses): vv. 13-14; Acts 7:37. (Ex. 19:1; Gal. 3:24, *note*)

6:14
h Acts 10:38
i Cp. Acts 25:8

6:15
j Cp. Ex. 34:29-30; 2 Cor. 3:7,18
k See Heb. 1:4, *note*

7:2
l Cp. Acts 22:1
m *Inspiration:* vv. 2-53; Acts 8:28. (Ex. 4:15; 2 Tim. 3:16, *note*)
n Ps. 29:3
o Gen. 11:31,32

7:3
p See Gen. 12:2, *note*

7:4
q Heb. 11:8-10
r Gen. 11:31,32
s Gen. 11:32

7:5
t Cp. Gen. 18:10-14
u Gen. 12:7; 15:7; 17:8

7:6
v Gen. 15:13-14; 47:11-12
w Ex. 1:8-14; 12:40-41

7:7
x Ex. 14:13-31
y Josh. 3:1-17

7:8
z Gen. 17:9-14
aa Gen. 21:1-5
bb Gen. 25:21-26
cc Gen. 29:28-30:24; 35:16-18

7:9
dd Gen. 37:11; cp. Matt. 27:18; Acts 5:17
ee Gen. 37:28
ff Gen. 39:2

7:10
gg Cp. Dan. 1:9
hh Gen. 41:38-44

7:11
ii Gen. 41:54-56

7:12
jj Gen. 42:1

7:13
kk Gen. 45:4-16

7:15
ll Gen. 46:5-7
mm Gen. 49:33

7:16
nn Gen. 50:13

7:17
oo vv. 6-7; Ex. 2:23-25
pp See Gen. 12:2, *note*
qq Ex. 1:7-9; Ps. 105:24

7:18
rr Ex. 1:8

7:19
ss Ex. 1:7-22

***6:13** NU-Text omits *blasphemous.*
***7:3** Genesis 12:1 ***7:7** Genesis 15:14
***** Exodus 3:12 ***7:14** Or *seventy* (compare Exodus 1:5)

7:14 relatives. Compare Gen. 46:26, *note.* There is no real contradiction. The "house of Jacob" numbered seventy, but the "relatives" would include the wives of Jacob's sons.

7:16 the father of Shechem. Or *in Shechem.*

our forefathers, making them expose their babies, so that they might not live.

20 "At this time Moses was [a]born, and was [b]well pleasing to God; and he was brought up in his father's house for three months.

21 "But when he was [c]set out, [d]Pharaoh's daughter took him away and brought him up as her own son.

22 "And Moses was learned in all the wisdom of the Egyptians, and was [e]mighty in words and deeds.

23 [f]"Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel.

24 "And seeing one of *them* suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian.

25 "For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand.

26 "And the next day he appeared to *two of* them as they were fighting, and *tried to* reconcile them, saying, 'Men, you are brethren; why do you wrong one another?'

27 "But he who did his neighbor wrong pushed him away, saying, [g]*'Who made you a ruler and a judge over us?*

28 *'Do you want to kill me as you did the Egyptian yesterday?'*

29 "Then, at this saying, Moses [h]fled and became a dweller in the land of Midian, where he [i]had two sons.

30 [j]"And when forty years had passed, an [k]Angel of the Lord* appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai.

31 "When Moses saw *it,* he marveled at the sight; and as he drew near to observe, the voice of the Lord came to him,

32 "*saying, 'I am the God of your fathers—the God of Abraham, the God of Isaac, and the God of Jacob.'* * And Moses trembled and dared not look.

33 *'Then the LORD said to him,* [l]*"Take your sandals off your feet, for the place where you stand is* [m]*holy ground.*

34 [n]*"I have surely seen the oppression of My people who are in Egypt; I have heard their groaning and have come down to deliver them. And now come, I will* [o]*send you to Egypt." '* *

35 "This Moses whom they rejected, saying, [p]*'Who made you a ruler and a judge?'* is the one God sent *to be* a ruler and a deliverer by the hand of the [q]Angel who appeared to him in the bush.

36 "He [r]brought them out, [s]after he had shown wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness [t]forty years.

37 "This is that Moses who [u]said to the children of Israel, *'The LORD your God will raise up for you a* [v]*Prophet like me from your brethren. Him you shall hear.'* *

38 "This is he who was in the congregation in the wilderness with the

***7:30** NU-Text omits *of the Lord.*
***7:32** Exodus 3:6,15 ***7:34** Exodus 3:5,7–8,10
***7:37** NU-Text and M-Text omit *Him you shall hear.*

7:20
a Ex. 2:1-2
b Heb. 11:23
7:21
c Ex. 2:3-4
d Ex. 2:5-10
7:22
e Cp. Luke 24:19
7:23
f vv. 23-29; Ex. 2:11-15
7:27
g Ex. 2:14; cp. Luke 12:14
7:29
h Heb. 11:27
i Ex. 2:21-22; 4:20
7:30
j vv. 30-35; Ex. 3:1-10
k See Judg. 2:1, *note*
7:33
l Cp. Josh. 5:15
m *Sanctification* (NT): v. 33; Acts 20:32. (Matt. 4:5; Rev. 22:11, *note*)
7:34
n Ex. 2:24-25
o Ps. 105:26
7:35
p Ex. 2:14
q See Judg. 2:1, *note*
7:36
r Ex. 12:41; Deut. 6:21,23
s Deut. 6:22; Ps. 78:12-13; cp. Acts 2:43; 5:12; 6:8; 8:13; 14:3
t Num. 14:33
7:37
u *Law* (of Moses): v. 37; Acts 7:53. (Ex. 19:1; Gal. 3:24, *note*)
v Deut. 18:15,18-19

7:16 A SEEMING CONTRADICTION EXPLAINED

A contradiction between vv. 15–16 and Gen. 23:17; 33:19 is frequently asserted. A solution of the problem has been suggested in several ways:

(1) a scribal error in naming Abraham in Acts 7:16 (but only one manuscript omits the name);

(2) a telescoping of the accounts in Gen. 23 and 33 (understandable in view of Stephen's situation and the need for brevity); and

(3) Abraham actually did buy two burial places (Gen. 23:17; Acts 7:15–16). The first, near Hebron, he bought from Ephron, the Hittite, in the presence of the children of Heth. The second, near Shechem, he bought from the sons of Hamor. Later Jacob must have repurchased the second in "the parcel of land . . . from the children of Hamor, Shechem's father" (Gen. 33:18–19). Since Abraham, Isaac, and Jacob were buried at Hebron (Gen. 49:31; 50:13), Stephen's reference to "our fathers" buried in Shechem (v. 16) must be restricted to Joseph and other members of the family (Josh. 24:32; Acts 7:15–16).

7:27 Who made you a ruler . . . . But he became their ruler and judge. Compare Luke 19:14.

7:38 congregation. The original meaning of *ekklēsia* was *a gathering out of citizens in a public place for deliberation.* The Septuagint used it to signify the assembly of Israel. Here it is employed in its most general sense of a

[a] Angel who spoke to him on Mount Sinai, and *with* our fathers, the one who received the living [b] oracles to give to us,

39 "whom our fathers [c] would not obey, but rejected. And in their hearts they turned back to Egypt,

40 [d] "saying to Aaron, *'Make us gods to go before us; as for this Moses who brought us out of the land of Egypt, we do not know what has become of him.'*

41 "And they [e] made a calf in those days, offered sacrifices to the idol, and [f] rejoiced in the works of their own hands.

42 "Then God turned and gave them up to worship the host of heaven, as it is written in the book of the Prophets:

'Did[g] you offer Me slaughtered animals and sacrifices during forty years in the wilderness,
O house of Israel?
43 *You also took up the tabernacle of Moloch,*
And the star of your god Remphan,
Images which you made to worship;
And [h] I will carry you away beyond Babylon.'

44 "Our fathers had the tabernacle of witness in the wilderness, as He appointed, instructing Moses to make it [i] according to the pattern that he had seen,

45 "which our fathers, having received it in turn, also [j] brought with Joshua into the land possessed by the Gentiles, whom God drove out before the face of our fathers until the [k] days of David,

46 "who found favor before God and [l] asked to find a dwelling for the God of Jacob.

47 "But Solomon [m] built Him a house.

48 "However, the Most High does [n] not dwell in temples made with hands, as the prophet says:

49 *'Heaven[o] is My throne,*
And earth is My footstool.
What house will you build for Me? says the LORD,
Or what is the place of My rest?
50 *Has My hand not [p] made all these things?'*

51 "*You* [q] stiff-necked and [r] uncircumcised in heart and ears! You always resist the Holy [s] Spirit; as your fathers *did,* so *do* you.

52 "Which of the prophets did your fathers not [t] persecute? And they killed those who foretold the [u] coming of the Just One, of whom you now have become the betrayers and murderers,

53 "who have received the [v] law by the direction of [w] angels and have not kept *it.*"

Stephen, the first martyr. First mention of Saul of Tarsus (v. 58), later called Paul (13:9)

54 When they heard these things they were [x] cut to the heart, and they gnashed at him with *their* teeth.

55 But he, being full of the Holy [y] Spirit, gazed into heaven and saw the [z] glory of God, and Jesus standing at the right hand of God,

56 and said, "Look! I see the heavens opened and the [aa] Son of Man standing at the right hand of God!"

57 Then they cried out with a loud voice, stopped their ears, and ran at him with one accord;

58 and they cast *him* out of the city and stoned *him.* And the witnesses laid down their clothes at the feet of a young man named [bb] Saul.

59 And they stoned Stephen as he was calling on *God* and [cc] saying, "Lord Jesus, [dd] receive my spirit."

60 Then he knelt down and [ee] cried out with a loud voice, "Lord, [ff] do not charge them with this [gg] sin."

7:38
a See Judg. 2:1, *note*
b Rom. 3:2; Heb. 5:12; 1 Pet. 4:11

7:39
c Ps. 95:8-11

7:40
d Ex. 32:1

7:41
e Ex. 32:2-4
f Ex. 32:6,18-19

7:42
g Amos 5:25-27

7:43
h 2 Chr. 36:11-21; Jer. 25:9-12

7:44
i Ex. 25:1-27:19; Heb. 8:5

7:45
j Josh. 3:1-4:11
k 2 Sam. 6:2-15

7:46
l 2 Sam. 7:1-13; 1 Kin. 8:17; 1 Chr. 22:7; Ps. 132:4-5

7:47
m 1 Kin. 5:1-6:38; 8:20-21

7:48
n 2 Chr. 2:6; Acts 17:24

7:49
o Is. 66:1-2; cp. 1 Kin. 8:27

7:50
p Ps. 102:25

7:51
q Ex. 32:9
r Cp. Deut. 10:16; 30:6; Jer. 4:4; Rom. 2:29; Col. 2:11
s *Holy Spirit* (NT): v. 51; Acts 7:55. (Matt. 1:18; Acts 2:4, *note*)

7:52
t 2 Chr. 36:16; Jer. 2:30; Matt. 23:35
u *Christ* (first advent): v. 52; Acts 10:36. (Gen. 3:15; Acts 1:11, *note*)

7:53
v *Law* (of Moses): v. 53; Acts 10:14. (Ex. 19:1; Gal. 3:24, *note*)
w See Heb. 1:4, *note*

7:54
x Acts 5:33

7:55
y *Holy Spirit* (NT): v. 55; Acts 8:15. (Matt. 1:18; Acts 2:4, *note*)
z Ex. 24:17

7:56
aa See Matt. 8:20, *note*

7:58
bb Acts 22:20

7:59
cc *Bible prayers* (NT): v. 59; Acts 7:60. (Matt. 6:9; Luke 11:2, *note*)
dd Cp. Luke 23:46; 1 Pet. 4:19

7:60
ee *Bible prayers* (NT): v. 60; Acts 9:6. (Matt. 6:9; Luke 11:2, *note*)
ff Cp. Luke 23:34
gg See Rom. 3:23, *note*

called-out meeting. In most instances in the NT the term indicates the body of believers, the church local or universal.

7:44 tabernacle. Or *tent of testimony.*

7:54 When they heard these things. False witnesses had been brought to testify before the council against Stephen (6:9–14). Stephen bore true witness against them, quoting the testimony of writings which they acknowledged to be inspired. He spoke of the persistent rejection of God and His servants by the nation, until at length the truth was brought home to them and aroused the maddened enmity in their hearts.

And when he had said this, he fell [a]asleep.

Fourth persecution: Saul takes leading part (cp. Gal. 1:13–14)

8 NOW Saul was consenting to his death. At that time a great persecution arose against the [b]church which was at Jerusalem; and they were all [c]scattered throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen *to his burial,* and made great lamentation over him.

3 As for Saul, he made havoc of the [d]church, entering every house, and dragging off men and women, committing *them* to prison.

The first missionaries (cp. Acts 11:19–21)

4 Therefore those who were scattered [e]went everywhere [f]preaching the word.

Philip's ministry at Samaria (The case of Simon, the sorcerer)

5 Then [g]Philip [h]went down to the* city of Samaria and [f]preached Christ to them.

6 And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the [i]miracles which he did.

7 For [j]unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed.

8 And there was great joy in that city.

9 But there was a certain man called Simon, who previously practiced [k]sorcery in the city and astonished the people of Samaria, claiming that he was someone great,

10 to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God."

11 And they heeded him because he had astonished them with his [k]sorceries for a long time.

12 But when they [l]believed [m]Philip as he [f]preached the things concerning the [n]kingdom of God and the name of Jesus Christ, both men and women were baptized.

13 Then Simon himself also [l]believed; and when he was baptized he continued with Philip, and was amazed, seeing the [i]miracles and signs which were done.

14 Now when the [o]apostles who were at Jerusalem heard that Samaria had [l]received the [f]word of God, they sent [p]Peter and John to them,

15 who, when they had come down, prayed for them that they might receive the Holy [q]Spirit.

16 For as yet He had [r]fallen upon none of them. They had only been [s]baptized in the [t]name of the Lord Jesus.

17 Then they [u]laid hands on them, and they received the Holy [q]Spirit.

18 And when Simon saw that through the [v]laying on of the apostles' hands the Holy [q]Spirit was given, he offered them money,

19 saying, "Give me this power

*8:5 Or *a*

7:60
a Cp. 1 Cor. 15:51; 1 Thess. 4:13-17

8:1
b *Church* (the true): v. 1; Acts 12:1. (Matt. 16:18; Heb. 12:23, *note*)
c Acts 11:19; see Acts 1:8, *note*

8:3
d *Churches* (local): v. 3; Acts 9:31. (Acts 8:3; Phil. 1:1, *note*)

8:4
e Matt. 10:23
f *Gospel:* vv. 4,5, 12,14; Acts 8:25. (Gen. 12:3; Rev. 14:6, *note*)

8:5
g Acts 6:5
h See Acts 1:8, *note*

8:6
i *Miracles* (NT): vv. 6-7,13; Acts 8:39. (Matt. 8:3; Acts 28:8, *note*)

8:7
j See Matt. 7:22, *note*

8:9
k Deut. 18:10-11; cp. 2 Kin. 17:17; Acts 13:6; Rev. 18:23; 21:8

8:12
l *Faith:* vv. 12,13, 14; Acts 8:37. (Gen. 3:20; Heb. 11:39, *note*)
m Acts 6:5

8:12
n See Matt. 6:33, *note*

8:14
o Acts 5:12,29,40
p Cp. Acts 3:1-11

8:15
q *Holy Spirit* (NT): vv. 15-18; Acts 8:19. (Matt. 1:18; Acts 2:4, *note*)

8:16
r Cp. Acts 2:38
s See v. 12, *note*
t Matt. 28:19

8:17
u Acts 19:6; cp. Deut. 34:9

8:18
v Acts 19:6; cp. Deut. 34:9

8:4 preaching. Here began witness concerning Christ to all nations (v. 1; compare Luke 24:47; Acts 1:8, *note*).

8:18 money. See Coinage (NT), Matt. 5:26, *note.*

8:12 BAPTISM

The practice of baptizing with water is introduced into the NT during the ministry of John the Baptist, whose baptism is referred to as "for the remission of sins," or, "baptism of repentance" (Mark 1:4; Luke 3:3; etc.). Christ Himself was baptized by John (Matt. 3:13–17; etc.). In His case it was certainly not for the reasons mentioned but as a symbol of His identification with mankind.

Before His ascension, the Lord Jesus commanded His disciples to preach the Gospel to all the world, baptizing all who believed this saving message in the name of the Father, the Son, and the Holy Spirit (Matt. 28:19; Mark 16:15–16). This command was faithfully obeyed by the early Church beginning with the day of Pentecost (Acts 2:38,41; 8:12–13,36–38; 9:18; 10:48; 16:14–15,32–33; 18:8; 19:5; 22:13–16).

Baptism has, since the apostolic age, been practiced by every major group in the Christian church and, in Protestant communions, is recognized as one of two sacraments—the other being the Lord's Supper. Since early in the Church's history three different modes of baptism have been used: aspersion (sprinkling); affusion (pouring); and immersion (dipping).

John the Baptist, and our Lord also, prophesied a baptism with the Holy Spirit (Matt. 3:11; John 1:33; Acts 1:5; 11:16). See 1 Cor. 12:12–13; Acts 2:4, *note* on Holy Spirit, paragraph (5).

also, that anyone on whom I lay hands may receive the Holy [a]Spirit."

20 But Peter said to him, "Your [b]money [c]perish with you, because you thought that the [d]gift of God could be purchased with money!

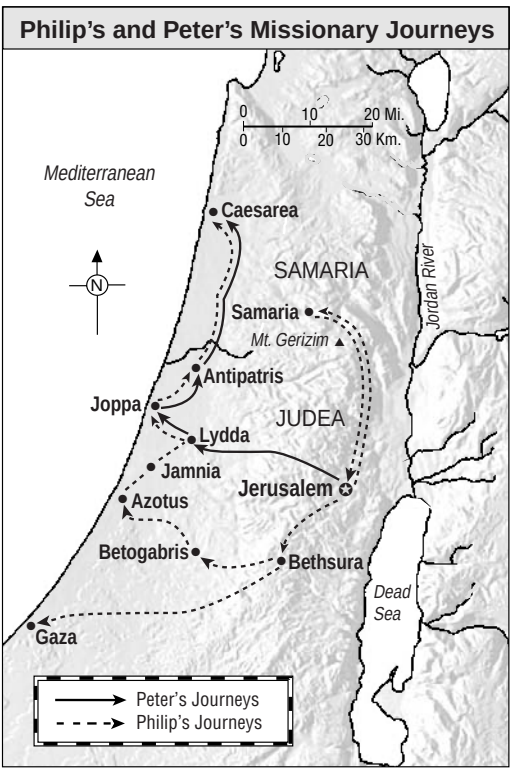
21 "You have neither part nor portion in this matter, for your [e]heart is not right in the sight of God.

22 [f]"Repent therefore of this your wickedness, and pray God if perhaps the thought of your [g]heart may be [h]forgiven you.

23 "For I see that you are poisoned by [i]bitterness and bound by [j]iniquity."

24 Then Simon answered and said, [k]"Pray to the Lord for me, that none of the things which you have spoken may come upon me."

25 So when they had [l]testified and preached the word of the Lord, they returned to Jerusalem, preaching the [m]gospel [n]in many villages of the Samaritans.



Philip and the Ethiopian treasurer

26 Now [o]an [p]angel of the Lord spoke to [q]Philip, saying, "Arise and [r]go toward the south along the road which goes down from Jerusalem to Gaza." This is desert.

27 So he arose and went. And behold, a man of [s]Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and had [t]come to Jerusalem to worship,

28 was returning. And sitting in his chariot, he was reading Isaiah the [u]prophet.

29 Then the [a]Spirit said to Philip, "Go near and overtake this chariot."

30 So Philip ran to him, and heard him reading the [u]prophet Isaiah, and said, [v]"Do you understand what you are reading?"

31 And he said, [w]"How can I, unless someone [x]guides me?" And he asked Philip to come up and sit with him.

32 The place in the [u]Scripture which he read was this:

"He[y] was led as a sheep to the slaughter;
And as a lamb before its shearer is silent,
[z]So He opened not His mouth.
33 *In His humiliation His [aa]justice was taken away,*
And who will declare His generation?
For His life is [bb]taken from the earth."

34 So the eunuch answered Philip and said, "I ask you, of whom does the prophet say this, of himself or [cc]of some other man?"

35 Then Philip opened his mouth, and [dd]beginning at this Scripture, [m]preached Jesus to him.

36 Now as they went down the road, they came to some water. And the eunuch said, "See, *here is* water. What hinders me from being [ee]baptized?"

37 Then Philip said, [ff]"If you believe with all your heart, you may." And he answered and said, "I

8:19
a *Holy Spirit* (NT): vv. 19,29; Acts 8:39. (Matt. 1:18; Acts 2:4, *note*)
8:20
b See Coinage (NT), Matt. 5:26, *note*
c Cp. 2 Kin. 5:16
d Acts 2:38
8:21
e Jer. 17:9; cp. Matt. 15:8,19
8:22
f *Repentance:* v. 22; Acts 11:18. (Matt. 3:2; Acts 17:30, *note*)
g Jer. 17:9; cp. Matt. 15:8,19
h *Forgiveness:* v. 22; Acts 13:38. (Lev. 4:20; Matt. 26:28, *note*)
8:23
i Cp. Jer. 4:18; Eph. 4:31
j See Rom. 3:23, *note*
8:24
k Cp. Ex. 8:8; Num. 21:7; Jer. 42:2
8:25
l Cp. Ps. 66:16; 107:2; Is. 63:7
m *Gospel:* vv. 25, 35; Acts 9:20. (Gen. 12:3; Rev. 14:6, *note*)
n See Acts 1:8, *note*
8:26
o See Judg. 2:1, *note*
p See Heb. 1:4, *note*
q Acts 6:5
r Matt. 28:19
8:27
s Ps. 68:31
t 1 Kin. 8:41-42; cp. John 12:20
8:28
u *Inspiration:* vv. 28,30,32-33; Acts 10:43. (Ex. 4:15; 2 Tim. 3:16, *note*)
8:30
v Cp. Luke 24:45
8:31
w Cp. Rom. 10:14-15
x Cp. John 16:13
8:32
y Is. 53:7-8
z Matt. 26:62-63; 27:12,14; John 19:9
8:33
aa Luke 23:1-25
bb Luke 23:33-46
8:34
cc Cp. Acts 2:30-31; 1 Pet. 1:10-11; Rev. 19:10
8:35
dd Cp. Luke 24:27-45; Acts 10:43; 17:2-3
8:36
ee Acts 16:33; see Acts 8:12, *note*
8:37
ff Rom. 10:9-10

8:26 toward the south. Or *at noon.*

[a]believe that Jesus Christ is the Son of God."*

38So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he [b]baptized him.

39Now when they came up out of the water, the [c]Spirit of the Lord [d]caught Philip away, so that the eunuch saw him no more; and he went on his way [e]rejoicing.

40But Philip was found at Azotus. And passing through, he preached in all the cities till he came to [f]Caesarea.

III. From the Conversion of Saul to the First Missionary Journey, 9—12

Saul's conversion
(Acts 22:1–16; 26:9–18)

9 THEN [g]Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest

2and asked [h]letters from him to the synagogues of Damascus, so that if he found any who were [i]of the Way, whether men or women, he might bring them bound to Jerusalem.

3As he journeyed he came near Damascus, and suddenly a [j]light shone around him from heaven.

4Then he fell to the ground, and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?"

5And he said, "Who are You, Lord?" Then the Lord said, "I am [k]Jesus, whom you are persecuting.* It *is* hard for you to kick against the [l]goads."

6So he, trembling and astonished, [m]said, "Lord, what do You want me to do?" Then the Lord *said* to him, "Arise and go into the city, and you will be told what you must do."

7And the men who journeyed with him stood speechless, hearing a voice [n]but seeing no one.

8Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought *him* into Damascus.

9And he was three days without sight, and neither ate nor drank.

10Now there was a certain disciple at Damascus named Ananias; and to him the Lord said in a vision, "Ananias." And he said, "Here I am, Lord."

11So the Lord *said* to him, "Arise and go to the street called Straight, and inquire at the house of Judas for *one* called Saul of Tarsus, for behold, he is praying.

12"And in a vision he has seen a man named Ananias coming in and putting *his* hand on him, so that he might receive his sight."

13Then Ananias answered, "Lord, I have [o]heard from many about this man, how much harm he has done to Your saints in Jerusalem.

14"And here he has authority from the chief priests to bind all who call on Your name."

15But the Lord said to him, "Go, for he is a [p]chosen vessel of Mine to bear My name before [q]Gentiles, [r]kings, and the [s]children of Israel.

16"For I will show him how many things he must [t]suffer for My [u]name's sake."

Saul filled with the Spirit

17And Ananias went his way and entered the house; and [v]laying his hands on him he said, [w]"Brother Saul, the Lord Jesus,* who appeared to you on the road as you came, has sent me that you may [x]receive your sight and be [y]filled with the Holy [z]Spirit."

Saul baptized

18Immediately there fell from his eyes *something* like scales, and he [aa]received his sight at once; and he arose and was baptized.

19So when he had received food,

***8:37** NU-Text and M-Text omit this verse. It is found in Western texts, including the Latin tradition.
***9:5** NU-Text and M-Text omit the last sentence of verse 5 and begin verse 6 with *But arise and go.*
***9:17** M-Text omits *Jesus.*

8:37
a *Faith:* v. 37; Acts 9:42. (Gen. 3:20; Heb. 11:39, *note*)

8:38
b Acts 16:33; see Acts 8:12, *note*

8:39
c *Holy Spirit* (NT): v. 39; Acts 9:17. (Matt. 1:18; Acts 2:4, *note*)
d *Miracles* (NT): vv. 39-40; Acts 9:18. (Matt. 8:3; Acts 28:8, *note*). Cp. 1 Kin. 18:12; 2 Cor. 12:2
e Cp. Acts 16:34

8:40
f Acts 21:8

9:1
g Acts 7:57; 8:1,3; 26:10-11

9:2
h Acts 22:5
i John 14:6

9:3
j Acts 22:6; 26:13

9:5
k Cp. Acts 2:36
l Acts 26:14

9:6
m *Bible prayers* (NT): v. 6; Acts 22:10. (Matt. 6:9; Luke 11:2, *note*)

9:7
n Cp. Deut. 4:12; Dan. 10:7

9:13
o Cp. vv. 1-2; Gal. 1:23

9:15
p *Election* (personal): vv. 15-16; Acts 10:41. (Deut. 7:6; 1 Pet. 5:13, *note*)
q Rom. 1:5; 11:13; Gal. 2:7; Eph. 3:7-8; 2 Tim. 4:17; see Eph. 3:6, *note*
r Cp. Acts 26:1-2; 27:24
s Acts 21:40; Rom. 1:16; 9:1-5; see Rom. 11:26, *note*

9:16
t Acts 20:23; 2 Cor. 11:23-28; 12:7-10; Gal. 6:17; Phil. 1:29-30
u 2 Cor. 4:11; cp. Rev. 2:3

9:17
v Cp. v. 12
w Cp. 2 Cor. 2:13; Philem. 1; Rev. 1:9
x Cp. John 9:1-15
y Cp. Eph. 5:19
z *Holy Spirit* (NT): v. 17; Acts 9:31. (Matt. 1:18; Acts 2:4, *note*)

9:18
aa *Miracles* (NT): vv. 17-18; Acts 9:34. (Matt. 8:3; Acts 28:8, *note*)

9:1 Then. A.D. 31–33.

9:4 Me. The Lord identifies himself with His people.

9:7 voice. Compare 22:9; 26:14. A contradiction has been imagined. The three statements should be taken together. The men heard the "voice" as a sound (Greek *phōnē*) but did not hear the actual words "Saul, Saul," etc.

9:8 no one. Literally *nothing.*

he was strengthened. Then Saul spent some days with the disciples at Damascus.

Saul preaches at Damascus

20 Immediately he [a]preached the Christ* in the synagogues, that He is the Son of God.

21 Then all who heard were amazed, and said, "Is this not he who destroyed those who called on this name in Jerusalem, and has come here for that purpose, so that he might bring them [b]bound to the chief priests?"

22 But Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, proving that this *Jesus* is the Christ.

Saul escapes to Jerusalem

23 Now after many days were past, the Jews [c]plotted to kill him.

24 But their plot became [d]known to Saul. And they watched the gates day and night, to kill him.

25 Then the disciples took him by night and [e]let *him* down through the wall in a large basket.

26 And when Saul had come to Jerusalem, he tried to join the disciples; but they were all [f]afraid of him, and did not believe that he was a disciple.

27 But [g]Barnabas took him and brought *him* to the apostles. And he declared to them how he had seen the Lord on the road, and that He had spoken to him, and how he had [h]preached [i]boldly at Damascus in the name of Jesus.

28 So he was with them at Jerusalem, coming in and going out.

29 And he spoke [j]boldly in the name of the Lord Jesus and disputed against the Hellenists, but they attempted to kill him.

Saul returns to Tarsus

30 When the brethren found out, they brought him down to Caesarea and sent him out to Tarsus.

31 Then the [k]churches* throughout all Judea, Galilee, and Samaria had peace and were [l]edified. And walking in the [m]fear of the Lord and in the [n]comfort of the Holy [o]Spirit, they were [p]multiplied.

Peter's ministry resumed: Aeneas healed

32 Now it came to pass, as Peter went through [q]all *parts of the country,* that he also came down to the saints who dwelt in Lydda.

33 There he found a certain man named Aeneas, who had been bedridden eight years and was [r]paralyzed.

34 And Peter said to him, "Aeneas, [s]Jesus the Christ heals you. Arise and make your bed." Then he [t]arose immediately.

35 So all who dwelt at Lydda and Sharon saw him and [u]turned to the Lord.

Peter raises Dorcas from the dead

36 At Joppa there was a certain disciple named Tabitha, which is translated Dorcas. This woman was [v]full of good works and charitable deeds which she did.

37 But it happened in those days that she became sick and died. When they had washed her, they laid *her* in an upper room.

38 And since Lydda was near Jop-

***9:20** NU-Text reads *Jesus.* ***9:31** NU-Text reads *church . . . was edified.*

9:20
a *Gospel:* v. 20; Acts 9:27. (Gen. 12:3; Rev. 14:6, *note*)

9:21
b v. 2

9:23
c Cp. Acts 23:12-15

9:24
d Cp. Acts 23:16

9:25
e Cp. Josh. 2:15; 1 Sam. 19:12; 2 Cor. 11:32-33

9:26
f Cp. Acts 9:1-2, 13-14

9:27
g Acts 4:36; 11:22-26
h *Gospel:* v. 27; Acts 10:36. (Gen. 12:3; Rev. 14:6, *note*)
i vv. 20,22

9:29
j vv. 20,22

9:31
k *Churches* (local): v. 31; Acts 11:22. (Acts 8:3; Phil. 1:1, *note*)
l Eph. 4:16,29
m Ps. 34:9; cp. Heb. 12:28; see Ps. 19:9, *note*
n John 14:16; cp. Phil. 2:1-2
o *Holy Spirit* (NT): v. 31; Acts 10:19. (Matt. 1:18; Acts 2:4, *note*)
p v. 42; Acts 16:5

9:32
q Cp. Acts 8:4

9:33
r Cp. Matt. 9:2-8

9:34
s Acts 3:6,16; 4:10
t *Miracles* (NT): vv. 33-35; Acts 9:41. (Matt. 8:3; Acts 28:8, *note*)

9:35
u Acts 11:21; 15:19; cp. 26:18,20

9:36
v Cp. 1 Tim. 2:10; 5:10

9:20 He is the Son of God. Compare 2:36. Peter, while maintaining the Deity of Jesus ("God has made this Jesus, whom you crucified "both Lord and Christ"), gives special prominence to His Messiahship. Paul, fresh from the vision of the glory, puts the emphasis on His Deity. Peter's charge was that the Jews had crucified the Son of David (Acts 2:25–30); Paul's, that they had crucified the Lord of glory (1 Cor. 2:8). The point was, not that the Christ was God, a truth plainly taught by Isaiah (Is. 7:14; 9:6–7), but that Jesus, the crucified Nazarene, was the Christ and therefore God the Son.

9:22 It seems probable that vv. 22–25 refer to Paul's labors in Damascus after his return from Arabia (Gal. 1:17). The "many days" (v. 23) may represent the "three years" of Gal. 1:18, which intervened between Paul's return to Damascus and his visit to Peter.

9:26 come to Jerusalem. Acts records four visits of Paul to Jerusalem after his conversion: (1) 9:23–30. This seems identical with the visit of Gal. 1:18–19. The apostles of Acts 9:27 were Peter and James, the Lord's half brother. (2) 11:30. Paul may have been in Jerusalem during the events of 12:1–24. See v. 25. (3) 15:1–30; Gal. 2:2–10. And (4) 21:17—23:35.

9:36 Dorcas. Meaning *gazelle.*

pa, and the disciples had heard that Peter was there, they sent two men to him, imploring *him* not to delay in coming to them.

39 Then Peter arose and went with them. When he had come, they brought *him* to the upper room. And all the [a]widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them.

40 But Peter [b]put them all out, and knelt down and prayed. And turning to the body he said, "Tabitha, arise." And she opened her eyes, and when she saw Peter she sat up.

41 Then he gave her *his* hand and lifted her up; and when he had called the saints and [c]widows, he [d]presented her [e]alive.

42 And it became known throughout all Joppa, and many [f]believed on the Lord.

43 So it was that he stayed many days in Joppa with Simon, a tanner.

The Gospel goes to the Gentiles: Cornelius sends for Peter

10 THERE was a certain man in [g]Caesarea called Cornelius, a [h]centurion of what was called the Italian Regiment,

2 a [i]devout *man* and one who [j]feared God with all his household, who gave alms generously to the people, and prayed to God always.

3 About the ninth hour of the day he saw clearly in a [k]vision an [l]angel of God coming in and saying to him, "Cornelius!"

4 And when he observed him, he was [m]afraid, and said, "What is it, lord?" So he said to him, [n]"Your prayers and your alms have come up for a [o]memorial before God.

5 "Now [p]send men to Joppa, and send for Simon whose surname is Peter.

6 "He is lodging with Simon, a tanner, whose house is by the sea.* He will tell you what you must do."

7 And when the [q]angel who spoke to him had departed, Cornelius called two of his household servants and a devout soldier from among those who waited on him [r]continually.

8 So [s]when he had explained all *these* things to them, he sent them to Joppa.

Peter's vision of a great sheet

9 [t]The next day, as they went on their journey and drew near the city, Peter went up on the housetop to [u]pray, about the sixth hour.

10 Then he became very hungry and wanted to eat; but while they made ready, he fell into a [v]trance

11 and [w]saw heaven [x]opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.

12 In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air.

13 And a voice came to him, "Rise, Peter; kill and eat."

14 But Peter said, "Not so, Lord! For I have never eaten anything common or [y]unclean."

15 And a voice *spoke* to him again the second time, [z]"What God has

*10:6 NU-Text and M-Text omit the last sentence of this verse.

9:39
a Cp. Acts 6:1

9:40
b Cp. 2 Kin. 4:33; Matt. 9:25; Mark 5:40

9:41
c Cp. Acts 6:1
d *Miracles* (NT): vv. 36-42; Acts 12:7. (Matt. 8:3; Acts 28:8, *note*)
e *Resurrection:* vv. 40-41; Acts 10:40. (2 Kin. 4:35; 1 Cor. 15:52, *note*). Acts 20:12

9:42
f *Faith:* v. 42; Acts 10:45. (Gen. 3:20; Heb. 11:39, *note*). John 11:45; 12:11

10:1
g Acts 8:40; 23:23
h Cp. Luke 7:2-10; see Acts 27:1, *note*

10:2
i Acts 2:5
j Ps. 34:9; cp. Heb. 12:28; see Ps. 19:9, *note*

10:3
k vv. 10-17; cp. Acts 9:10-12
l See Judg. 2:1 and Heb. 1:4, *notes*

10:4
m Cp. Luke 24:37
n v. 2
o Cp. Matt. 26:13; Heb. 6:9-10

10:5
p Acts 11:13-14

10:7
q See Judg. 2:1 and Heb. 1:4, *notes*
r Cp. Acts 2:42,46; 6:4; 8:13

10:8
s Cp. Acts 15:12,14; 21:19

10:9
t vv. 9-48; cp. Acts 11:5-18
u Cp. Dan. 6:10-11

10:10
v Cp. Acts 22:17

10:11
w vv. 11-16
x Ezek. 1:1; Matt. 3:16; Acts 7:56; Rev. 4:1

10:14
y *Law* (of Moses): v. 14; Acts 13:15. (Ex. 19:1; Gal. 3:24, *note*). Lev. 11:1-47; cp. Is. 66:17; Ezek. 4:14; Dan. 1:8

10:15
z Cp. v. 28; Matt. 15:11; Rom. 14:14,17,20; 1 Tim. 4:4; Titus 1:15

10:3 ninth hour. 3 P.M. See John 19:14, *note;* compare Matt. 27:46; Acts 3:1; 10:30.
10:9 sixth hour. Noon. See John 19:14, *note.*
10:12 air. Literally *heaven.*

10:11 PETER'S VISION

Although this vision is admittedly symbolic, Peter's experience recorded here was a definite revelation to him that God had made a major change in His dealings with mankind (v. 28). Peter demurred at God's command (v. 14), but the Spirit of God was insistent that he should adjust his thinking and action to this change (vv. 13,15–16,19–20,28,34–35,45,47; 11:12,17–18).

The animals and birds represented both Gentiles ("unclean" according to the law) and Jews (ceremonially "clean"). They were present together in this sheet let down from heaven (compare John 17:18), declared cleansed by God (vv. 15,34–35), and then caught up to heaven (v. 16).

The revelation of the Church was not given alone to Paul. Paul himself says that it was revealed "by the Spirit to His holy apostles and [NT] prophets [both words plural]" (Eph. 3:5). This revelation to Peter, reported to Gentiles at Caesarea (Acts 10:24–29) and Jews at Jerusalem (Acts 11:1–11), plainly teaches that God is calling out both Gentiles and Jews to Himself in this age (Eph. 2:11–22). This was Peter's own evaluation of what God did through him at Caesarea (Acts 15:7–11, 14; see John 14:20, *note*).

cleansed you must not call common."

16 This was done [a]three times. And the object was taken up into heaven again.

17 Now while Peter wondered within himself what this [b]vision which he had seen meant, behold, the men who had been sent from Cornelius had made inquiry for Simon's house, and stood before the gate.

18 And they called and asked whether [c]Simon, whose surname was Peter, was lodging there.

19 While Peter thought about the [d]vision, the [e]Spirit said to him, "Behold, three men are seeking you.

20 "Arise therefore, go down and [f]go with them, doubting nothing; for I have sent them."

21 Then Peter went down to the men who had been sent to him from Cornelius,* and said, "Yes, I am he whom you seek. [g]For what reason have you come?"

22 And they said, [h]"Cornelius *the* centurion, a [i]just man, one who fears God and has a [j]good reputation among all the nation of the Jews, was divinely instructed by a holy [k]angel to summon you to his house, and to hear words from you."

Peter goes to Caesarea

23 Then he invited them in and lodged *them.* On the next day Peter went away with them, and [l]some brethren from Joppa accompanied him.

24 And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends.

25 As Peter was coming in, Cornelius met him and [m]fell down at his feet and worshiped *him.*

26 But Peter lifted him up, saying, "Stand up; I myself am also a [n]man."

27 And as he talked with him, he went in and found [o]many who had come together.

28 Then he said to them, "You know how [p]unlawful it is for a Jewish man to keep company with or go to one of another nation. But [q]God has shown me that I should not call any man common or unclean.

29 "Therefore I came without objection as soon as I was sent for. I ask, then, for [r]what reason have you sent for me?"

30 So Cornelius said, "Four days ago I was [s]fasting until this hour; and at the ninth hour* I prayed in my house, and behold, a man stood before me in bright clothing,

31 "and said, 'Cornelius, your prayer has been heard, and your alms are remembered in the sight of God.

32 'Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea.* When he comes, he will speak to you.'

33 "So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God."

Peter's sermon to Gentiles in the house of Cornelius. Theme: Salvation through faith (cp. Acts 2:14–41)

34 Then Peter opened *his* mouth and said: "In truth I perceive that God [t]shows no partiality.

35 "But in every nation whoever fears Him and works [u]righteousness is [v]accepted by Him.

36 "The word which *God* sent to the children of Israel, [w]preaching [x]peace through Jesus Christ—He is Lord of all—

37 "that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached:

38 "how [y]God anointed Jesus of Nazareth with the Holy [z]Spirit and

*10:21 NU-Text and M-Text omit *who had been sent to him from Cornelius.* *10:30 NU-Text reads *Four days ago to this hour, at the ninth hour.* *10:32 NU-Text omits the last sentence of this verse.

10:16
a Cp. Matt. 26:34,75

10:17
b vv. 11-16

10:18
c v. 5

10:19
d vv. 11-16
e *Holy Spirit* (NT): v. 19; Acts 10:38. (Matt. 1:18; Acts 2:4, *note*)

10:20
f Cp. Acts 16:9-10

10:21
g v. 29; cp. Luke 18:41

10:22
h vv. 1-2; see Acts 27:1, *note*
i *Righteousness* (OT): v. 22; Rom. 1:17. (Gen. 6:9; Luke 2:25, *note*)
j Cp. Acts 22:12; 1 Tim. 3:7
k See Judg. 2:1, *note*

10:23
l v. 45; Acts 11:12

10:25
m Cp. Acts 16:29

10:26
n Cp. Acts 14:11-18; Rev. 19:10; 22:8-9

10:27
o v. 24

10:28
p Cp. John 4:9; 18:28; Acts 11:3; Gal. 2:12-14
q v. 15; cp. Acts 15:8-9

10:29
r v. 21

10:30
s Cp. Ex. 34:28; 1 Sam. 7:6; 1 Kin. 19:8; Ezra 10:6; Dan. 10:3; Luke 4:1-2; Acts 9:9; 13:2-3; 14:23; 27:33

10:34
t Deut. 10:17; Rom. 2:11; cp. Rom. 3:29-30; 10:12-13

10:35
u See Rom. 10:10, *note*
v Ps. 15:1-2

10:36
w *Gospel:* vv. 36-37; Acts 10:42. (Gen. 12:3; Rev. 14:6, *note*)
x *Christ* (first advent): vv. 34-43; Acts 13:23. (Gen. 3:15; Acts 1:11, *note*)

10:38
y Is. 61:1-3
z *Holy Spirit* (NT): v. 38; Acts 10:44. (Matt. 1:18; Acts 2:4, *note*)

10:20 doubting nothing. That is, *making no distinction.* Compare Rom. 4:20.

10:30 ninth hour. 3 P.M. See John 19:14, *note.*

with power, who [a]went about doing good and healing all who were oppressed by the [b]devil, for [c]God was with Him.

39 "And we are [d]witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they* [e]killed by hanging on a tree.

40 "Him God [f]raised up on the third day, and showed Him openly,

41 [g]"not to all the people, but to [h]witnesses [i]chosen before by God, *even* to us who [j]ate and drank with Him after He arose from the dead.

42 "And He commanded us to [k]preach to the people, and to testify that it is He who was ordained by God *to be* [l]Judge of the living and the dead.

43 "To Him all the prophets [m]witness that, through His name, whoever [n]believes in Him will receive [o]remission of [p]sins."

The Spirit also given to Gentile believers

44 While Peter was still speaking these words, the Holy [q]Spirit [r]fell upon all those who heard the word.

45 And those of the [s]circumcision who [t]believed were astonished, as many as came with Peter, because the gift of the Holy [q]Spirit had been [u]poured out on the [v]Gentiles also.

46 For they heard them speak with tongues and magnify God. Then Peter answered,

47 "Can anyone forbid water, that these should not be baptized who have received the Holy [q]Spirit just as we *have?*"

48 And he commanded them to be [w]baptized in the name of the Lord. Then they asked him to stay a few days.

Peter vindicates his ministry to Gentiles

11 NOW the apostles and brethren who were in Judea heard that the [v]Gentiles had also received the [k]word of God.

2 And when Peter came up to Jerusalem, those of the [x]circumcision contended with him,

3 saying, "You went in to uncircumcised men and ate with them!"

4 But Peter explained *it* to them in order from the beginning, saying:

5 [y]"I was in the city of Joppa praying; and in a trance I saw a vision, [z]an object descending like a great sheet, let down from heaven by four corners; and it came to me.

6 "When I observed it intently and considered, I saw four-footed animals of the earth, wild beasts, creeping things, and birds of the air.

7 "And I heard a voice saying to me, 'Rise, Peter; kill and eat.'

8 "But I said, 'Not so, Lord! For nothing common or unclean has at any time entered my mouth.'

9 "But the voice answered me again from heaven, 'What God has cleansed you must not call common.'

10 "Now this was done three times, and all were drawn up again into heaven.

11 [aa]"At that very moment, three men stood before the house where I was, having been sent to me from Caesarea.

12 "Then the [q]Spirit told me to go with them, doubting nothing. Moreover these [bb]six brethren accompanied me, and we entered the man's house.

13 "And he told us how he had seen an [cc]angel standing in his house, who said to him, 'Send men to Joppa, and call for Simon whose surname is Peter,

14 'who will tell you words by which you and all your household will be [dd]saved.'

15 "And as I began to speak, the [q]Holy Spirit fell upon them, [ee]as upon us at the beginning.

16 "Then I remembered the word

*10:39 NU-Text and M-Text add *also.*

10:38
a Matt. 4:23
b *Satan:* v. 38; Acts 13:10. (Gen. 3:1; Rev. 20:10, *note*)
c John 3:2; 8:29

10:39
d Acts 1:8
e Acts 2:23

10:40
f *Resurrection:* vv. 40-41; Acts 13:30. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

10:41
g Cp. John 14:22
h Acts 1:8
i *Election* (corporate): v. 41; Acts 13:17. (Deut. 7:6; 1 Pet. 5:13, *note*)
j Luke 24:30,41-43

10:42
k *Gospel:* vv. 42-43; 11:1; Acts 11:19. (Gen. 12:3; Rev. 14:6, *note*)
l *Judgments* (the seven): v. 42; Acts 17:31. (2 Sam. 7:14; Rev. 20:12, *note*)

10:43
m *Inspiration:* v. 43; Acts 13:15. (Ex. 4:15; 2 Tim. 3:16, *note*)
n John 3:16,18
o Acts 13:38-39
p See Rom. 3:23, *note*

10:44
q *Holy Spirit* (NT): vv. 44,45,47; 11:12,15; Acts 11:16. (Matt. 1:18; Acts 2:4, *note*)
r Cp. Acts 11:15

10:45
s Cp. Acts 15:5
t *Faith:* v. 45; Acts 11:17. (Gen. 3:20; Heb. 11:39, *note*)
u Cp. Acts 2:1-4
v See Eph. 3:6, *note*

10:48
w See Acts 8:12, *note*

11:2
x Cp. Acts 15:5

11:5
y vv. 5-18; cp. Acts 10:9-48
z vv. 5-10; cp. Acts 10:11-16

11:11
aa vv. 11-18; cp. Acts 10:17-48

11:12
bb Cp. Matt. 18:16

11:13
cc See Judg. 2:1, *note*

11:14
dd See Rom. 1:16, *note*

11:15
ee Acts 2:1-4; 15:7-9

10:44 Up to this point the Gospel had been offered principally to the Jews, though some Gentile proselytes may have been included in the conversions on the Day of Pentecost, and Philip had previously preached in Samaria (Acts 8). Through Peter's experience with Cornelius it is made plain that the norm for this age, for both Jews and Gentiles, is for the Holy Spirit to be given without delay, human mediation, or conditions other than simple faith in Jesus Christ for both Jew and Gentile.

11:6 air. Literally *heaven.*

11:12 doubting nothing. That is, *making no distinction.*

of the Lord, how He [a]said, 'John indeed [b]baptized with water, but you shall be [c]baptized with the [d]Holy Spirit.'

17 "If therefore God gave them the same gift [e]as *He gave* us when we [f]believed on the Lord Jesus Christ, [g]who was I that I could withstand God?"

18 When they heard these things they became silent; and they glorified God, saying, "Then God has also granted to the [h]Gentiles [i]repentance to [j]life."

The church at Antioch and the new name: Christians

19 Now those who were scattered after the [k]persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, [l]preaching the word to no one but the Jews only.

20 But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the [m]Hellenists, [l]preaching the Lord Jesus.

21 And the hand of the Lord was with them, and a great number [f]believed and [n]turned to the Lord.

22 Then news of these things came to the ears of the [o]church in Jerusalem, and they sent out [p]Barnabas to go as far as Antioch.

23 When he came and had seen the [q]grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord.

24 For he was a [r]good man, full of the [d]Holy Spirit and of [f]faith. And a great many people were [s]added to the Lord.

25 Then Barnabas departed for [t]Tarsus to seek Saul.

26 And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the [o]church and taught a great many people. And the disciples were first called [u]Christians in Antioch.

The church at Antioch sends gift to Jerusalem believers

27 And in these days [v]prophets came from Jerusalem to Antioch.

28 Then one of them, named [w]Agabus, stood up and showed by the [d]Spirit that there was going to be a great famine throughout all the world, which also happened in the days of [x]Claudius Caesar.

29 Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea.

30 This they also did, and sent it to the [y]elders [z]by the hands of Barnabas and Saul.

Fifth persecution: Peter arrested

12 NOW about that time Herod the king stretched out *his* hand to harass some from the [aa]church.

2 Then he [bb]killed [cc]James the brother of John with the sword.

3 And because he saw that it pleased the Jews, he proceeded further to seize Peter also. Now it was *during* the Days of Unleavened Bread.

4 So when he had [dd]arrested him, he put *him* in prison, and delivered *him* to four squads of soldiers to keep him, intending to bring him before the people after Passover.

Peter miraculously released from prison

5 Peter was therefore kept in prison, but [ee]constant* [ff]prayer was offered to God for him by the [aa]church.

6 And when Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and the guards before the door were keeping the prison.

7 Now behold, an [gg]angel of the Lord stood by *him,* and a light shone in the prison; and he struck Peter on the side and raised him up,

*12:5 NU-Text reads *constantly* (or *earnestly*).

11:16
a Mark 1:8
b See Acts 8:12, *note*
c See Acts 2:4, *note*, par. (5)
d *Holy Spirit* (NT): vv. 16-17,24,28; Acts 13:2. (Matt. 1:18; Acts 2:4, *note*)

11:17
e Acts 2:1-4; 15:7-9
f *Faith:* vv. 17-18, 21,24; Acts 13:12. (Gen. 3:20; Heb. 11:39, *note*)
g Cp. Job 9:12-14; Dan. 4:35; Rom. 11:33-36

11:18
h See Eph. 3:6, *note*
i *Repentance:* v. 18; Acts 13:24. (Matt. 3:2; Acts 17:30, *note*). 2 Cor. 7:10
j *Life* (eternal): v. 18; Acts 13:46. (Matt. 7:14; Rev. 22:19, *note*)

11:19
k Cp. Acts 8:1
l *Gospel:* vv. 19, 20; Acts 12:24. (Gen. 12:3; Rev. 14:6, *note*)

11:20
m Cp. Acts 6:1

11:21
n Acts 9:35; 14:1

11:22
o *Churches* (local): vv. 22,26; Acts 13:1. (Acts 8:3; Phil. 1:1, *note*)
p Acts 4:36

11:23
q *Grace:* v. 23; Acts 13:43. (John 1:14; John 1:17, *note*)

11:24
r See 1 John 3:7, *note*
s Acts 9:35; 14:1

11:25
t Acts 9:11

11:26
u Cp. Acts 26:28; 1 Pet. 4:16

11:27
v Acts 13:1; cp. Acts 15:32

11:28
w Acts 21:10
x Acts 18:2

11:30
y *Elders:* v. 30; Acts 14:23. (Acts 11:30; Titus 1:5, *note*)
z Acts 12:25

12:1
aa *Church* (the true): vv. 1,5; Acts 12:24. (Matt. 16:18; Heb. 12:23, *note*)

12:2
bb Cp. 2 Chr. 24:20-22; Mark 6:21-29; Luke 11:49-51; Acts 7:54-60; Heb. 11:37; Rev. 6:9
cc See Matt. 4:21, *note*

12:4
dd John 21:18

12:5
ee Cp. Rom. 1:9; 1 Thess. 1:2-3; 2:13; 5:17; 2 Tim. 1:3
ff Cp. Eph. 6:18; James 5:16

12:7
gg Cp. Acts 5:19-20; see Judg. 2:1, *note*

11:28 world. Greek *oikoumenē*. See Luke 2:1, *note*.
12:2 John. This is the last reference to the Apostle John in Acts.
12:1,6 Herod. Herod Agrippa I. See Mark 6:14, *note*.
12:4 squads. That is, *squads of four men each.*
12:7 raised him up. Or *aroused him.*

saying, "Arise quickly!" And his chains [a]fell off *his* hands.

8 Then the [b]angel said to him, "Gird yourself and tie on your sandals"; and so he did. And he said to him, "Put on your garment and follow me."

9 So he went out and followed him, and did not know that what was done by the [c]angel was real, but thought he was seeing a vision.

10 When they were past the first and the second guard posts, they came to the iron gate that leads to the city, which [d]opened to them [e]of its own accord; and they went out and went down one street, and immediately the [f]angel departed from him.

11 And when Peter had come to himself, he said, "Now I know for certain that the Lord has [g]sent His [h]angel, and has [i]delivered me from the hand of Herod and *from* all the expectation of the Jewish people."

12 So, when he had considered *this,* he [j]came to the house of [k]Mary, the mother of [l]John whose surname was Mark, [m]where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a girl named Rhoda came to answer.

14 When she recognized Peter's voice, because of *her* gladness she did not open the gate, but ran in and announced that Peter stood before the gate.

15 But they said to her, "You are beside yourself!" Yet she kept insisting that it was so. So they said, "It is his angel."

16 Now Peter continued knocking; and when they opened *the door* and saw him, they were astonished.

17 But motioning to them with his hand to keep silent, he [n]declared to them how the Lord had brought him out of the prison. And he said, "Go, tell these things to [o]James and to the brethren." And he departed and went to another place.

18 Then, as soon as it was day, there was no small stir among the soldiers about what had become of Peter.

19 But when Herod had searched for him and not found him, he examined the guards and commanded that *they* should be [p]put to death. And he went down from Judea to Caesarea, and stayed *there.*

Herod blasphemes and dies

20 Now Herod had been very angry with the people of [q]Tyre and Sidon; but they came to him with one accord, and having made Blastus the king's personal aide their friend, they asked for peace, because their country was supplied with food by the king's *country.*

21 So on a set day Herod, arrayed in royal apparel, sat on his throne and gave an oration to them.

22 And the people kept shouting, "The voice of a [r]god and not of a man!"

23 Then immediately an [s]angel of the Lord [t]struck him, because he did not [u]give glory to God. And he was eaten by worms and [v]died.

24 But the [w]word of God grew and [x]multiplied.

25 And [y]Barnabas and Saul returned from* Jerusalem when they had [y]fulfilled *their* ministry, and they also took with them [z]John whose surname was Mark.

IV. The First Missionary Journey, 13—14

Set apart by Holy Spirit

13 NOW in the [aa]church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord and fasted, the Holy [bb]Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them."

3 Then, having fasted and prayed,

*12:25 NU-Text and M-Text read *to.*

12:7
a *Miracles* (NT): vv. 7-11; Acts 13:11. (Matt. 8:3; Acts 28:8, *note*). Cp. Acts 5:19

12:8
b Cp. Acts 5:19-20; see Judg. 2:1, *note*

12:9
c Cp. Acts 5:19-20; see Judg. 2:1, *note*

12:10
d *Miracles* (NT): vv. 7-11; Acts 13:11. (Matt. 8:3; Acts 28:8, *note*). Cp. Acts 5:19
e Cp. Acts 16:26
f Cp. Acts 5:19-20; see Judg. 2:1, *note*

12:11
g Ps. 34:7; cp. Dan. 3:28; 6:22
h Cp. Acts 5:19-20; see Judg. 2:1, *note*
i Cp. Job 5:19; 2 Pet. 2:9

12:12
j Cp. Acts 4:23
k See Luke 1:27, *note*
l Acts 13:5,13; 15:37; 2 Tim. 4:11; Philem. 24; 1 Pet. 5:13
m v. 5; cp. Is. 65:24

12:17
n Cp. Ps. 66:16
o See Matt. 4:21, *note*

12:19
p Cp. Acts 16:27

12:20
q Matt. 11:21

12:22
r Cp. Acts 14:11; 28:6

12:23
s Cp. Acts 5:19-20; see Judg. 2:1, *note*
t Cp. 1 Sam. 25:38; 2 Sam. 6:7; 2 Kin. 6:18; 15:5; 19:35; 1 Chr. 21:7; 2 Chr. 26:20
u Cp. Ex. 5:2; 2 Chr. 26:16; 32:25; Is. 10:13; 14:13; 47:10; Ezek. 28:2; 31:10; Dan. 4:30; 5:23; Obad. 3
v Cp. Acts 5:5,10

12:24
w *Gospel:* v. 24; Acts 13:5. (Gen. 12:3; Rev. 14:6, *note*). Is. 55:11
x *Church* (the true): v. 24; Acts 20:28. (Matt. 16:18; Heb. 12:23, *note*)

12:25
y Acts 11:30
z Acts 12:12; 15:37

13:1
aa *Churches* (local): vv. 1-3; Acts 14:23. (Acts 8:3; Phil. 1:1, *note*)

13:2
bb *Holy Spirit* (NT): v. 2; Acts 13:4. (Matt. 1:18; Acts 2:4, *note*)

12:11,19,20,21 Herod. Herod Agrippa I. See Mark 6:14, *note.*

13:1 who had been brought up. Literally *the foster brother of.* **Herod.** Herod Agrippa I. See Mark 6:14, *note.*

and [a]laid hands on them, they sent *them* away.

4So, being sent out by the Holy [b]Spirit, they went down to Seleucia, and from there they sailed to Cyprus.

5And when they arrived in Salamis, they [c]preached the word of God in the synagogues of the Jews. They also had John as *their* assistant.

Opposition from Satan

6Now when they had gone through the island* to Paphos, they found a certain sorcerer, a false prophet, a Jew whose name *was* Bar-Jesus,

7who was with the proconsul, Sergius Paulus, an intelligent man. This man called for Barnabas and Saul and sought to hear the [c]word of God.

8But Elymas the sorcerer (for so his name is translated) withstood them, seeking to turn the proconsul away from the faith.

9Then Saul, who also *is called* Paul, filled with the Holy [b]Spirit, looked intently at him

10and said, "O full of all deceit and all fraud, *you* son of the [d]devil, *you* enemy of all [e]righteousness, will you not cease perverting the straight ways of the Lord?

11"And now, indeed, the hand of the Lord *is* upon you, and you shall be blind, not seeing the sun for a time." And immediately a dark mist [f]fell on him, and he went around seeking someone to lead him by the hand.

12Then the proconsul [g]believed, when he saw what had been done, being astonished at the [c]teaching of the Lord.

13Now when Paul and his party set sail from Paphos, they came to Perga in Pamphylia; and John, [h]departing from them, returned to Jerusalem.

Justification by faith preached by Paul at Antioch in Pisidia (vv. 38–39)

14But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the [i]Sabbath day and sat down.

15And after [j]the reading of the [k]Law and the Prophets, the rulers of the synagogue sent to them, saying, "Men *and* brethren, if you have any word of exhortation for the people, say on."

16Then Paul stood up, and motioning with *his* hand said, "Men of Israel, and you who [l]fear God, listen:

17[m]"The God of this people Israel* [n]chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an uplifted arm He [o]brought them out of it.

18"Now for a time of about [p]forty years He put up with their ways in the wilderness.

19"And when He had destroyed [q]seven nations in the land of Canaan, He distributed their land to them by [r]allotment.

20"After that He gave *them* [s]judges for about four hundred and fifty years, until Samuel the prophet.

21"And afterward they asked for a king; so God gave them [t]Saul the son of Kish, a man of the tribe of Benjamin, for forty years.

22"And when He had removed him, He raised up for them [u]David as king, to whom also He gave testimony and [j]said, [v]'*I have found David** the *son* of Jesse, *a man after My own heart,* who will do all My will.'

23"From this man's seed, according to *the* [w]promise, God [x]raised up for Israel a [y]Savior—Jesus—*

24"after John had first preached, before His coming, the baptism of [z]repentance to all the people of Israel.

25"And as John was finishing his course, he said, 'Who do you think I am? I am not *He.* But behold, [aa]there comes One after me, the

***13:6** NU-Text reads *the whole island.* ***13:17** M-Text omits *Israel.* ***13:22** Psalm 89:20 ***13:23** M-Text reads *for Israel salvation.*

13:3
a See Acts 6:6, *note*

13:4
b *Holy Spirit* (NT): vv. 4,9; Acts 13:52. (Matt. 1:18; Acts 2:4, *note*)

13:5
c *Gospel:* vv. 5,7, 12; Acts 13:32. (Gen. 12:3; Rev. 14:6, *note*)

13:10
d *Satan:* v. 10; Acts 26:18. (Gen. 3:1; Rev. 20:10, *note*)
e See Rom. 10:10, *note*

13:11
f *Miracles* (NT): vv. 8-12; Acts 14:10. (Matt. 8:3; Acts 28:8, *note*). Cp. Gen. 19:11; 2 Kin. 6:18

13:12
g *Faith:* v. 12; Acts 13:48. (Gen. 3:20; Heb. 11:39, *note*)

13:13
h Acts 15:38

13:14
i *Sabbath:* v. 14; Acts 13:27. (Gen. 2:3; Matt. 12:1, *note*)

13:15
j *Inspiration:* vv. 15,22; Acts 13:29. (Ex. 4:15; 2 Tim. 3:16, *note*)
k *Law* (of Moses): v. 15; Acts 13:39. (Ex. 19:1; Gal. 3:24, *note*)

13:16
l See Ps. 19:9, *note*

13:17
m *Israel* (history): vv. 17-23; (prophecies): vv. 22-23,32-33; Acts 15:16. (Gen. 12:2; Rom. 11:26, *note*). Is. 11:1
n *Election* (corporate): v. 17; Acts 13:48. (Deut. 7:6; 1 Pet. 5:13, *note*)
o Ex. 14:8

13:18
p Num. 14:34

13:19
q Deut. 7:1
r Josh. 14:2

13:20
s Judg. 3:9,15,31; 4:5; 6:36; 9:6; 10:1,3; 11:11; 12:8,11,13; 15:20; 1 Sam. 4:18; 7:15

13:21
t 1 Sam. 10:20-24

13:22
u 1 Sam. 16:12-13; see Zech. 12:8, *note*
v 1 Sam. 13:14

13:23
w *Israel* (prophecies): vv. 22-23; Acts 13:32. (Gen. 12:2; Rom. 11:26, *note*). Is. 11:1
x *Christ* (first advent): vv. 23-25; Acts 17:31. (Gen. 3:15; Acts 1:11, *note*)
y *Sacrifice* (of Christ): v. 23; Acts 13:28. (Gen. 3:15; Heb. 10:18, *note*)

13:24
z *Repentance:* v. 24; Acts 17:30. (Matt. 3:2; Acts 17:30, *note*). Matt. 3:11

13:25
aa John 1:27

13:6 Sorcerer, from the Greek noun *magos,* is the same word that is rendered "wise men" ("Magi," Greek *magoi*) in Matt. 2:1, where see *note*.

sandals of whose feet I am not worthy to loose.'

26 "Men *and* brethren, sons of the family of Abraham, and [a]those among you who fear God, to you the word of this [b]salvation has been sent.

27 "For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every [c]Sabbath, have fulfilled *them* in condemning *Him.*

28 "And though they found [d]no cause for death *in Him,* they asked Pilate that He should be [e]put to death.

29 "Now when they had fulfilled all that was [f]written concerning Him, they took *Him* down from the tree and laid *Him* in a tomb.

30 "But God [g]raised Him from the dead.

31 "He was [h]seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people.

32 "And we declare to you [i]glad tidings—that [j]promise which was made to the fathers.

33 "God has fulfilled this for us their children, in that He has [g]raised up Jesus. As it is also [f]written in the second Psalm:

'You[k] are My Son,
Today I have begotten You.'

34 "And that He raised Him from the dead, no more to return to corruption, He has spoken [l]thus:

'I will give you the sure mercies of David.'

35 "Therefore He also says in another *Psalm:*

'You will not allow Your[m] Holy One to see corruption.'

36 "For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption;

37 "but He whom God [g]raised up saw no corruption.

13:26
a Is. 55:1
b See Rom. 1:16, *note*

13:27
c *Sabbath:* v. 27; Acts 13:42. (Gen. 2:3; Matt. 12:1, *note*)

13:28
d 2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22
e *Sacrifice* (of Christ): vv. 28-29; Acts 17:3. (Gen. 3:15; Heb. 10:18, *note*)

13:29
f *Inspiration:* vv. 29,33; Acts 13:42. (Ex. 4:15; 2 Tim. 3:16, *note*)

13:30
g *Resurrection:* vv. 30,33,37; Acts 17:3. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

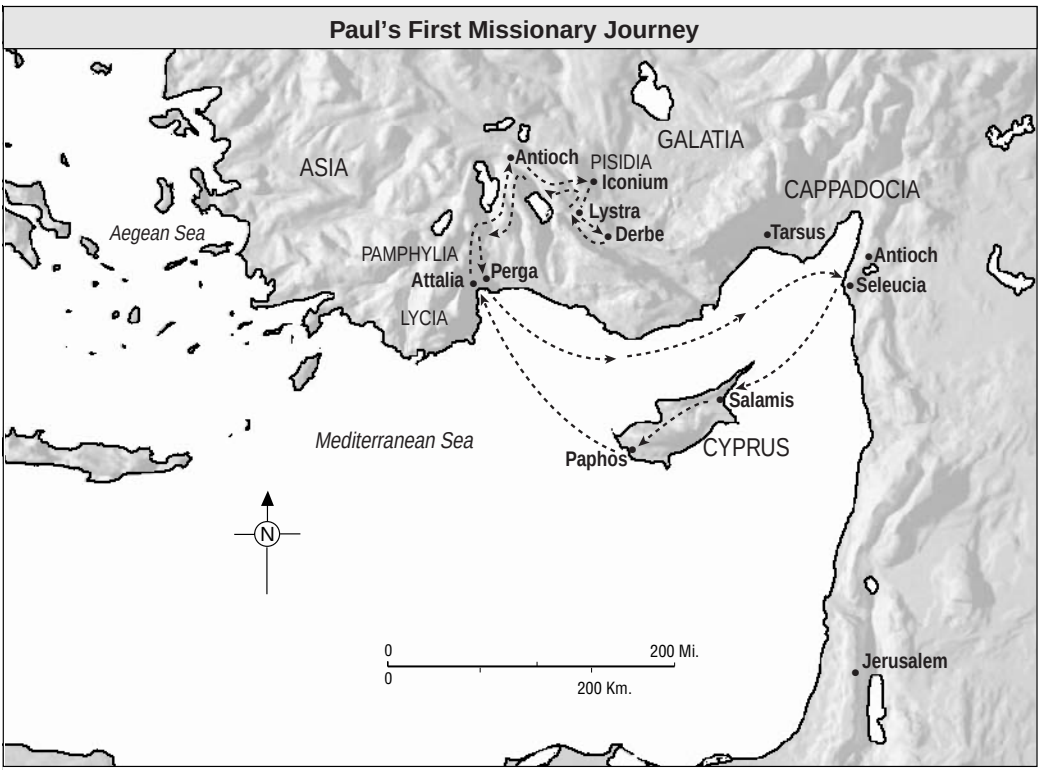
13:31
h Acts 1:3,11; 1 Cor. 15:5-8

13:32
i *Gospel:* vv. 32-39; Acts 13:44. (Gen. 12:3; Rev. 14:6, *note*)
j *Israel* (prophecies): vv. 32-33; Acts 15:16. (Gen. 12:2; Rom. 11:26, *note*). Is. 11:1

13:33
k Ps. 2:7

13:34
l Is. 55:3

13:35
m Ps. 16:10



38 "Therefore let it be known to you, brethren, that through this Man is preached to you the [a]forgiveness of [b]sins;
39 "and by Him [c]everyone who believes is [d]justified from all things from which you could not be justified by the [e]law of Moses.
40 "Beware therefore, lest what has been spoken in the prophets come upon you:

41 '*Behold, you despisers,*
Marvel and perish!
For I [f]work a work in your days,
A work which you will by no means believe,
Though one were to declare it to you.' "

42 So when the Jews went out of the synagogue,* the Gentiles begged that these [g]words might be preached to them the next [h]Sabbath.
43 Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the [i]grace of God.

The Jews oppose Paul (cp. vv. 6,50), who turns to the Gentiles (cp. Acts 18:6; 28:25)

44 On the next [h]Sabbath almost the whole city came together to hear the [j]word of God.
45 But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul.
46 Then Paul and Barnabas grew bold and said, "It was necessary that the [j]word of God should be spoken to you [k]first; but since you reject it, and judge yourselves unworthy of everlasting [l]life, behold, we turn to the Gentiles.
47 "For so the Lord has [g]commanded us:

'*I*[m] *have set you as a light to the Gentiles,*
That you should be for
[n]*salvation to the ends of the earth.*' "

48 Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been [o]appointed to eternal [l]life [p]believed.
49 And the word of the Lord was being [j]spread throughout all the region.
50 But the Jews stirred up the devout and prominent women and the chief men of the city, raised up [q]persecution against Paul and Barnabas, and expelled them from their region.
51 But they [r]shook off the dust from their feet against them, and came to Iconium.
52 And the disciples were filled with [s]joy and [t]with the Holy [u]Spirit.

The work in Iconium; many believe

14 NOW it happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great [v]multitude both of the Jews and of the [w]Greeks [p]believed.
2 But the [x]unbelieving Jews stirred up the [y]Gentiles and poisoned their minds against the brethren.
3 Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the [j]word of His [i]grace, granting signs and [z]wonders to be done by their hands.
4 But the multitude of the city was [aa]divided: part sided with the Jews, and part with the apostles.

The work in Derbe and Lystra; a cripple healed

5 And when a violent attempt was made by both the Gentiles and Jews, with their rulers, to [bb]abuse and stone them,
6 they became aware of it and [cc]fled to Lystra and Derbe, cities of

***13:42** Or *And when they went out of the synagogue of the Jews;* NU-Text reads *And when they went out, they begged.*

13:38
a *Forgiveness:* v. 38; Acts 26:18. (Lev. 4:20; Matt. 26:28, *note*)
b See Rom. 3:23, *note*

13:39
c John 3:16
d *Justification:* v. 39; Rom. 2:13. (Luke 18:14; Rom. 3:28, *note*)
e *Law* (of Moses): v. 39; Acts 15:1. (Ex. 19:1; Gal. 3:24, *note*)

13:41
f Hab. 1:5

13:42
g *Inspiration:* vv. 42,47; Acts 15:15. (Ex. 4:15; 2 Tim. 3:16, *note*)
h *Sabbath:* vv. 42, 44; Acts 15:21. (Gen. 2:3; Matt. 12:1, *note*)

13:43
i *Grace:* v. 43; 14:3; Acts 14:26. (John 1:14; John 1:17, *note*)

13:44
j *Gospel:* vv. 44, 46,49; 14:3; Acts 14:7. (Gen. 12:3; Rev. 14:6, *note*)

13:46
k Matt. 10:6; Acts 3:26; Rom. 1:16
l *Life* (eternal): vv. 46,48; Rom. 2:7. (Matt. 7:14; Rev. 22:19, *note*)

13:47
m Is. 49:6
n See Rom. 1:16, *note*

13:48
o *Election* (personal); v. 48; Acts 14:23. (Deut. 7:6; 1 Pet. 5:13, *note*)
p *Faith:* v. 48; 14:1; Acts 14:9. (Gen. 3:20; Heb. 11:39, *note*)

13:50
q Acts 7:52; 2 Tim. 3:11

13:51
r Matt. 10:14

13:52
s Cp. Matt. 5:12; Acts 5:41; 1 Pet. 1:6-9
t Acts 2:4; 4:8,31; 13:9
u *Holy Spirit* (NT): v. 52; Acts 15:8. (Matt. 1:18; Acts 2:4, *note*)

14:1
v Cp. Acts 13:44-45
w Acts 17:4; 18:4; 19:10; 20:21; 21:28; Rom. 1:14,16; 1 Cor. 1:22

14:2
x Cp. Acts 13:45; 2 Thess. 3:2
y See Eph. 3:6, *note*

14:3
z Acts 5:12; Heb. 2:4; cp. Mark 16:20; Rom. 15:19; 1 Cor. 2:4

14:4
aa Luke 12:51; cp. John 9:16; Acts 17:4-5; 19:9; 28:24

14:5
bb 2 Tim. 3:11

14:6
cc Matt. 10:23

13:46 reject it. Literally *thrust it from you.*
13:51 shook off the dust. This was in accord with the Lord's instructions (Luke 9:5; 10:11).

Lycaonia, and to the surrounding region.

7 And they were preaching the [a]gospel there.

8 And in Lystra a [b]certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked.

9 *This* man heard Paul speaking. Paul, observing him intently and seeing that he had [c]faith to be healed,

10 said with a loud voice, "Stand up straight on your feet!" And he [d]leaped and walked.

11 Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian *language,* "The [e]gods have come down to us in the likeness of men!"

12 And Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker.

13 Then the priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, intending to [f]sacrifice with the multitudes.

14 But when the apostles Barnabas and Paul heard this, they tore their clothes and ran in among the multitude, crying out

15 and saying, "Men, why are you doing these things? [g]We also are men with the same nature as you, and preach to you that you should turn from these [h]useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them,

16 "who in bygone generations [i]allowed all nations to walk in their own ways.

17 "Nevertheless He did not leave Himself without [j]witness, in that He did good, gave us [k]rain from heaven and fruitful seasons, filling our hearts with [l]food and gladness."

18 And with these sayings they could scarcely restrain the multitudes from [m]sacrificing to them.

Paul stoned at Lystra

19 Then Jews from Antioch and Iconium came there; and having persuaded the multitudes, they stoned Paul *and* dragged *him* out of the city, supposing him to be [n]dead.

20 However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe.

Elders appointed in every church

21 And when they had preached the [o]gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch,

22 strengthening the souls of the disciples, [p]exhorting *them* to continue in the faith, and *saying,* "We must through many [q]tribulations enter the [r]kingdom of God."

23 So when they [s]had appointed [t]elders in every [u]church, and prayed with fasting, they [v]commended them to the Lord in whom they had [w]believed.

24 And after they had passed through Pisidia, they came to Pamphylia.

25 Now when they had [x]preached the word in Perga, they went down to Attalia.

Return to Antioch; report to church

26 From there they sailed to Antioch, where they had been [y]commended to the [z]grace of God for the work which they had completed.

27 Now when they had come and gathered the [aa]church together, they reported all that God had done with them, and that He had opened the door of [bb]faith to the [cc]Gentiles.

28 So they stayed there a long time with the disciples.

14:7
a *Gospel:* v. 7; Acts 14:21. (Gen. 12:3; Rev. 14:6, *note*)

14:8
b Cp. Acts 3:2

14:9
c *Faith:* v. 9; Acts 14:23. (Gen. 3:20; Heb. 11:39, *note*)

14:10
d *Miracles* (NT): vv. 8-10; Acts 16:18. (Matt. 8:3; Acts 28:8, *note*)

14:11
e Cp. Acts 12:22; 28:6

14:13
f Cp. Dan. 2:46

14:15
g Cp. Acts 10:26; James 5:17; Rev. 22:9
h Cp. Is. 44:9-10; 1 Cor. 8:4

14:16
i Cp. Acts 17:30

14:17
j Acts 17:24-26; Rom. 1:19-20
k Ps. 147:8; Jer. 5:24
l Ps. 145:16

14:18
m Cp. Acts 12:22; 28:6

14:19
n 2 Cor. 12:1-4

14:21
o *Gospel:* v. 21; Acts 14:25. (Gen. 12:3; Rev. 14:6, *note*)

14:22
p Cp. Acts 11:23
q 2 Tim. 3:12
r See Matt. 6:33, *note*

14:23
s *Election* (personal): v. 23; Acts 15:7. (Deut. 7:6; 1 Pet. 5:13, *note*)
t *Elders:* v. 23; Acts 15:2. (Acts 11:30; Titus 1:5, *note*)
u *Churches* (local): v. 23; Acts 14:27. (Acts 8:3; Phil. 1:1, *note*)
v Cp. Acts 20:32
w *Faith:* v. 23; Acts 14:27. (Gen. 3:20; Heb. 11:39, *note*)

14:25
x *Gospel:* v. 25; Acts 15:7. (Gen. 12:3; Rev. 14:6, *note*)

14:26
y Cp. Acts 13:1-3
z *Grace:* v. 26; Acts 15:11. (John 1:14; John 1:17, *note*)

14:27
aa *Churches* (local): v. 27; Acts 15:3. (Acts 8:3; Phil. 1:1, *note*)
bb *Faith:* v. 27; Acts 15:5. (Gen. 3:20; Heb. 11:39, *note*)
cc See Eph. 3:6, *note*

14:23 appointed. Literally *chose,* that is, *by raising of hands.*

14:8 MIRACLES IN THE EARLY CHURCH

Peter cures a lame man.	Acts 3:6–9
Ananias and Sapphira die suddenly.	Acts 5:1–10
Saul is healed of his blindness.	Acts 9:17–18
Peter heals Aeneas of paralysis.	Acts 9:33–35
Peter raises Dorcas from the dead.	Acts 9:36–41
Saul blinds Elymas.	Acts 13:8–11
Paul cures a lame man.	Acts 14:8–10
Paul cures a girl of her demon.	Acts 16:16–18
Paul raised Eutychus from the dead.	Acts 20:9–10
Paul unharmed by a snake bite.	Acts 28:3–5
Paul heals Publius's father.	Acts 28:7–9

V. The Council at Jerusalem, 15:1–35

Circumcision question settled; the legalizers from Judea

15 AND [a]certain *men* came down from Judea and [b]taught the brethren, [c]"Unless you are circumcised according to the [d]custom of Moses, you cannot be [e]saved."

Paul and Barnabas go to Jerusalem

2 Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should [f]go up to Jerusalem, to the apostles and [g]elders, about this question.

3 So, being sent on their way by the [h]church, they passed through Phoenicia and Samaria, describing the [i]conversion of the [i]Gentiles; and they caused great joy to all the brethren.

4 And when they had come to Jerusalem, they were received by the [h]church and the apostles and the [g]elders; and they reported all things that God had done with them.

5 But some of the sect of the [j]Pharisees who [k]believed rose up, saying, "It is necessary to circumcise them, and to command *them* to keep the [l]law of Moses."

Peter's rebuttal: Why place Gentile believers under yoke of law?

6 Now the apostles and [g]elders came together to consider this matter.

7 And when there had been much dispute, Peter rose up *and* said to them: "Men *and* brethren, you know that a good while ago God [m]chose among us, that [n]by my mouth the [o]Gentiles should hear the word of the [p]gospel and believe.

8 "So God, who [q]knows the heart, acknowledged them by giving them the Holy [r]Spirit, just as *He did* to us,

9 "and made no distinction between us and them, [s]purifying their hearts by [k]faith.

10 "Now therefore, why do you [t]test God by putting a [u]yoke on the neck of the disciples which neither our fathers nor we were able to bear?

11 "But we believe that through the [v]grace of the Lord Jesus Christ* we shall be [w]saved in the same manner as [x]they."

Paul and Barnabas testify

12 Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the [y]Gentiles.

James announces decision of council: (1) the outcalling of Gentiles agrees with promises to Israel

13 And after they had become silent, [z]James answered, saying, "Men *and* brethren, listen to me:

14 "Simon has declared how God at the first visited the Gentiles to take out of them a people for His name.

15 "And with this the words of the prophets agree, just as it is [aa]written:

16 *'After[bb] this I will return*
And will rebuild the tabernacle of[cc] David, which has fallen down;
I will rebuild its ruins,
And I will set it up;
17 *So that the rest of mankind may seek the LORD,*
Even all the Gentiles who are called by My name,
*Says the LORD who does all these things.'**

***15:11** NU-Text and M-Text omit *Christ.*
***15:17** Amos 9:11–12

15:1
a Cp. Gal. 2:12
b Cp. Gal. 3:1-5; 5:2-4
c Cp. Col. 2:11-14
d *Law* (of Moses): v. 1; Acts 15:5. (Ex. 19:1; Gal. 3:24, *note*). Gen. 17:10-11; Lev. 12:3
e See Rom. 1:16, *note*

15:2
f Cp. Gal. 2:1
g *Elders:* vv. 2,4, 6; Acts 15:22. (Acts 11:30; Titus 1:5, *note*)

15:3
h *Churches* (local): vv. 3,4; Acts 15:22. (Acts 8:3; Phil. 1:1, *note*)
i See Eph. 3:6, *note*

15:5
j See Matt. 3:7, *note*
k *Faith:* vv. 5,9; Acts 16:1. (Gen. 3:20; Heb. 11:39, *note*)
l *Law* (of Moses): v. 5; Acts 15:21. (Ex. 19:1; Gal. 3:24, *note*). Gen. 17:10-11; Lev. 12:3

15:7
m *Election* (personal): v. 7; Acts 22:14. (Deut. 7:6; 1 Pet. 5:13, *note*)
n See Matt. 16:19, *note*
o See Eph. 3:6, *note*
p *Gospel:* v. 7; Acts 15:35. (Gen. 12:3; Rev. 14:6, *note*)

15:8
q Acts 1:24; cp. 1 Chr. 28:9; Heb. 4:12
r *Holy Spirit* (NT): v. 8; Acts 15:28. (Matt. 1:18; Acts 2:4, *note*). Acts 10:44-45

15:9
s Cp. John 15:3; 1 Cor. 6:11

15:10
t *Test/Tempt:* v. 10; Acts 20:19. (Gen. 3:1; James 1:14, *note*)
u Cp. Matt. 11:28-30

15:11
v *Grace:* v. 11; Acts 15:40. (John 1:14; John 1:17, *note*)
w See Rom. 1:16, *note*
x Cp. Gal. 2:14-16

15:12
y See Eph. 3:6, *note*

15:13
z Acts 12:17; see Matt. 4:21, *note*

15:15
aa *Inspiration:* vv. 15-17; Acts 17:2. (Ex. 4:15; 2 Tim. 3:16, *note*). Cp. Is. 54:1-5; Hos. 3:5

15:16
bb *Israel* (prophecies): vv. 16-17; Acts 26:7. (Gen. 12:2; Rom. 11:26, *note*)
cc *Kingdom* (NT): vv. 14-17; Acts 17:7. (Matt. 2:2; 1 Cor. 15:24, *note*)

15:4 come to Jerusalem. Approximately A.D. 49.

15:7 dispute. Or *questioning.*

15:16 return. With the exception of the first five words, vv. 16–18 are quoted from Amos 9:11–12. James quoted from the LXX, which here preserved the original text (see Amos 9:12, *note*). Amos 9:11 begins with the words "on that day." James introduced his quotation in such a way as to show what day Amos was talking about, namely, the time after the present world-wide witness (Acts 1:8), when Christ will return. James showed that there will be Gentile believers at that time as well as Jewish believers; hence he concluded that Gentiles are not required to become Jewish proselytes by circumcision.

18 "Known to God from eternity
are all His works.*

(2) Gentiles are not under the law

19 "Therefore I judge that we
should not trouble those from
among the [a]Gentiles who are turn-
ing to God,
20 "but that we [b]write to them to
abstain from things polluted by
idols, *from* sexual immorality,* *from*
things strangled, and *from* blood.
21 "For Moses has had throughout
many generations those who [c]preach
him in every city, being read in the
synagogues every [d]Sabbath."
22 Then it pleased the apostles and
[e]elders, with the whole [f]church, to
send chosen men of their own com-
pany to Antioch with Paul and Bar-
nabas, *namely,* Judas who was also
named Barsabas,* and Silas, leading
men among the brethren.
23 They wrote this *letter* by them:

The apostles, the [g]elders, and
the brethren,
To the brethren who are of the
[h]Gentiles in Antioch, Syria,
and Cilicia:
Greetings.
24 Since we have heard that some
who went out from us have
troubled you with words,
[i]unsettling your souls, saying,
"*You must* be circumcised and
keep the law"*—to whom we
gave no *such* commandment—
25 it seemed good to us, being
assembled with one accord, to
send chosen men to you with
our beloved Barnabas and
Paul,
26 [j]men who have risked their
lives for the name of our Lord
Jesus Christ.
27 We have therefore sent Judas
and Silas, who will also report
the same things by word of
mouth.

(3) Gentile believers must not cause Jews to stumble

28 For it seemed good to the
[k]Holy Spirit, and to us, to lay

***15:18** NU-Text reads *Says the Lord, who makes these things known from eternity (of old).*
***15:20** Or *fornication* ***15:22** NU-Text and M-Text read *Barsabbas.* ***15:24** NU-Text omits *saying, "You must be circumcised and keep the law".*

15:19
a See Eph. 3:6, *note*

15:20
b Acts 21:25; cp. Lev. 17:14-15

15:21
c *Law* (of Moses): vv. 20-21; Acts 18:13. (Ex. 19:1; Gal. 3:24, *note*). Gen. 17:10-11; Lev. 12:3
d *Sabbath:* v. 21; Acts 16:13. (Gen. 2:3; Matt. 12:1, *note*)

15:22
e *Elders:* v. 22; Acts 15:23. (Acts 11:30; Titus 1:5, *note*)
f *Churches* (local): v. 22; Acts 15:41. (Acts 8:3; Phil. 1:1, *note*)

15:23
g *Elders:* v. 23; Acts 16:4. (Acts 11:30; Titus 1:5, *note*)
h See Eph. 3:6, *note*

15:24
i Gal. 1:7

15:26
j Acts 13:50; 14:19; 1 Cor. 15:30; 2 Cor. 11:23-26

15:28
k *Holy Spirit* (NT): v. 28; Acts 16:6. (Matt. 1:18; Acts 2:4, *note*)

15:18 eternity. Greek *aiōn.* See Mark 10:30, *note.*

15:19 The scope of the decision goes far beyond the mere question of circumcision. The whole question of the relation of the law to Gentile believers had been put in issue (v. 5), and their exemption is declared in the decision (vv. 19,24). The decision might be otherwise stated in the terms of Rom. 6:14: "You are not under law but under grace." Gentile believers were to show grace by abstaining from the practices offensive to godly Jews (vv. 20–21, 28–29; compare Rom. 14:12–17; 1 Cor. 8:1–13).

15:13–18

GOD'S DIVINE PLAN

This important passage shows God's program for this age. It is necessary to observe the purpose of James in his decision. He is not simply arguing that Gentiles can be saved. This is clearly taught in many passages in the OT and was recognized by the apostles at their conference described in Acts 11 (note especially v. 18).

The problem is circumcision. Must Gentiles become Jews before they become Christians? James declares that Amos 9:12 shows that, at the return of Christ, there will not only be believing Jews (here called "the rest of mankind") but also (translating NKJV "even" by "and") believing Gentiles "who are called by My name" (v. 17). Thus the passage, as explained by James, shows the following elements in the divine plan:

(1) The taking out from among the Gentiles of a people for His name, the distinctive work of the present or Church Age. The Church is the *ekklēsia*—the "called-out assembly." The Gospel has never anywhere converted all but everywhere has called out some. No mention is made in this passage of gathering out the remnant from Israel in this age (compare Rom. 11:5), because this was not the issue in dispute at the Jerusalem Council.

(2) "After this [that is, the out-calling] I will return." James quotes from Amos 9:11–12. The verses which follow in Amos describe the final regathering of Israel, which the other prophets invariably connect with the fulfillment of the Davidic Covenant (e.g. Is. 11:1,10–12; Jer. 23:5–8).

(3) "And will rebuild the tabernacle of David, which has fallen down." Christ took the title to David's throne back to heaven with Him, assuring that David will never lack a man to sit on his throne, and looking forward to the re-establishment of Davidic rule over Israel (2 Sam. 7:8–17; Luke 1:31–33).

(4) "That the rest of mankind [Israelites] may seek the LORD" (compare Zech. 12:7–8; 13:1–2). And

(5) "And (Greek *kai*) all the Gentiles," etc. (compare Mic. 4:2; Zech. 8:21–22). This is also the order of Rom. 11:24–27.

upon you no greater burden
than these necessary things:
29 [a]that you abstain from [b]things
offered to idols, from blood,
from things strangled, and
from [c]sexual immorality.* If
you [d]keep yourselves from
these, you will do well.
Farewell.

Judas and Silas go to Antioch

30 So when they were sent off,
they came to Antioch; and when
they had gathered the multitude to-
gether, they delivered the [e]letter.
31 When they had read it, they re-
joiced over its encouragement.
32 Now Judas and Silas, them-
selves being [f]prophets also, exhort-
ed and strengthened the brethren
with many words.
33 And after they had stayed *there*
for a time, they were sent back with
greetings from the brethren to the
apostles.*
34 However, it seemed good to Si-
las to remain there.*
35 Paul and Barnabas also re-
mained in [g]Antioch, teaching and
[h]preaching the word of the Lord,
with many others also.

VI. The Second Missionary Journey, 15:36—18:22

Paul and Silas depart; Barnabas and Mark go to Cyprus

36 Then after some days [i]Paul said
to Barnabas, "Let us now go back
and visit our brethren in every city
where we have [j]preached the word
of the Lord, *and see* how they are
doing."
37 Now Barnabas was determined
to take with them [k]John called
Mark.
38 But Paul insisted that they
should not take with them the one
who had [l]departed from them in
Pamphylia, and had not gone with
them to the work.
39 Then the contention became so
sharp that they parted from one an-
other. And so Barnabas took Mark
and sailed to [m]Cyprus;
40 but Paul chose [n]Silas and de-
parted, [o]being commended by the
brethren to the [p]grace of God.
41 And he went through Syria and
Cilicia, strengthening the [q]churches.

Timothy circumcised and added to missionary party

16 THEN he came to [r]Derbe
and Lystra. And behold, a
certain disciple was there, named
Timothy, *the* son of a certain Jewish
woman who [s]believed, but his fa-
ther *was* Greek.
2 He was [t]well spoken of by the
brethren who were at Lystra and
Iconium.
3 Paul wanted to have him go on
with him. And he took *him* and [u]cir-
cumcised him because of the Jews
who were in that region, for they all
knew that his father was Greek.
4 And as they went through the
cities, they delivered to them the
[v]decrees to keep, which were deter-
mined by the apostles and [w]elders
at Jerusalem.
5 So the [x]churches were strength-
ened in the faith, and increased in
number [y]daily.

The Spirit guides to Troas; the Macedonian vision; Luke joins party (v. 10)

6 Now when they had gone
through Phrygia and the region of
[z]Galatia, they were forbidden by the
[aa]Holy Spirit to preach the word in
Asia.
7 After they had come to Mysia,
they tried to go into Bithynia, but
the [bb]Spirit* did not permit them.
8 So passing by Mysia, they came
down to Troas.
9 And a [cc]vision appeared to Paul
in the night. A man of Macedonia
stood and pleaded with him, saying,

***15:29** Or *fornication* ***15:33** NU-Text reads *to those who had sent them.* ***15:34** NU-Text and M-Text omit this verse. ***16:7** NU-Text adds *of Jesus.*

15:29
a Acts 21:25; cp. Lev. 17:14-15
b Cp. 1 Cor. 8:1-13
c 1 Cor. 5:1; 6:18; 7:2; Col. 3:5; 1 Thess. 4:3
d Cp. Deut. 4:9; 23:9; Prov. 4:23; 1 Tim. 5:22; James 1:27; 1 John 5:21; Jude 21

15:30
e v. 23

15:32
f Acts 11:27; 1 Cor. 12:28,29; Eph. 4:11; Rev. 18:20

15:35
g Cp. Acts 11:26
h *Gospel:* v. 35; Acts 15:36. (Gen. 12:3; Rev. 14:6, *note*)

15:36
i Cp. Acts 13:2
j *Gospel:* v. 36; Acts 16:10. (Gen. 12:3; Rev. 14:6, *note*)

15:37
k Acts 12:12,25; cp. Acts 13:5; Col. 4:10; 2 Tim. 4:11; Philem. 24

15:38
l Acts 13:13

15:39
m Acts 4:36; 13:4

15:40
n v. 22
o Cp. Acts 14:26
p *Grace:* v. 40; Acts 18:27. (John 1:14; John 1:17, *note*)

15:41
q *Churches* (local): v. 41; Acts 16:5. (Acts 8:3; Phil. 1:1, *note*)

16:1
r Acts 14:6
s *Faith:* v. 1; Acts 16:14. (Gen. 3:20; Heb. 11:39, *note*)

16:2
t Cp. 1 Sam. 18:30; Prov. 22:1; Eccl. 7:1; Acts 6:3; 10:22; 22:12; 2 Cor. 8:18; 1 Tim. 3:7; 3 John 12

16:3
u Cp. 1 Cor. 9:19-20; Gal. 2:3; 5:6; 6:15

16:4
v Acts 15:19-21
w *Elders:* v. 4; Acts 20:17. (Acts 11:30; Titus 1:5, *note*)

16:5
x *Churches* (local): v. 5; Acts 18:22. (Acts 8:3; Phil. 1:1, *note*)
y Acts 2:47

16:6
z Acts 18:23; Gal. 1:1-2
aa *Holy Spirit* (NT): v. 6; Acts 16:7. (Matt. 1:18; Acts 2:4, *note*)

16:7
bb *Holy Spirit* (NT): v. 7; Acts 19:2. (Matt. 1:18; Acts 2:4, *note*)

16:9
cc Cp. Acts 9:10

15:31 encouragement. Or *exhortation*.

15:32 prophets. The NT gift of prophecy is defined in 1 Cor. 14:3.

15:39 Barnabas. This is the last time Barnabas is mentioned in Acts.

16:1 woman. That is, *Eunice,* 2 Tim. 1:5; compare 1 Cor. 7:14; Eph. 6:4; 2 Tim. 3:15.

16:9 pleaded. Here the Gospel turns to Europe.

"Come over to Macedonia and help us."

10 Now after he had seen the [a]vision, immediately we sought to go [b]to Macedonia, concluding that the Lord had called us to preach the [c]gospel to them.

Paul enters Europe; goes to Philippi

11 Therefore, sailing from Troas, we ran a straight course to Samothrace, and the next *day* came to Neapolis,

12 and from there to [d]Philippi, which is the foremost city of that part of Macedonia, a colony. And we were staying in that city for some days.

13 And on the [e]Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and [f]spoke to the women who met *there.*

First convert in Europe: Lydia

14 Now a certain woman named Lydia heard *us.* She was a seller of purple from the city of [g]Thyatira, who worshiped God. The Lord [h]opened her [i]heart to [j]heed the [k]things spoken by Paul.

15 And when she and her [l]household were [m]baptized, she begged *us,* saying, "If you have judged me to be [n]faithful to the Lord, come to my house and [o]stay." So she [p]persuaded us.

A demon cast out: Paul and Silas beaten

16 Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters [q]much profit by fortune-telling.

17 This girl followed Paul and us,

16:10
- *a* v. 9
- *b* 2 Cor. 2:13
- *c* *Gospel:* v. 10; Acts 16:13. (Gen. 12:3; Rev. 14:6, *note*)

16:12
- *d* Phil. 1:1

16:13
- *e* *Sabbath:* v. 13; Acts 17:2. (Gen. 2:3; Matt. 12:1, *note*)
- *f* *Gospel:* v. 13; Acts 16:14. (Gen. 12:3; Rev. 14:6, *note*)

16:14
- *g* Rev. 1:11; 2:18,24
- *h* *Faith:* v. 14; Acts 16:34. (Gen. 3:20; Heb. 11:39, *note*). Cp. John 6:44
- *i* Cp. 2 Cor. 4:6
- *j* Cp. Acts 8:6
- *k* *Gospel:* v. 14; Acts 16:31. (Gen. 12:3; Rev. 14:6, *note*)

16:15
- *l* Cp. John 4:53; Acts 11:14
- *m* See Acts 8:12, *note*
- *n* Cp. Phil. 4:3; 2 John 4-11
- *o* Cp. Matt. 10:11; 1 Pet. 4:9
- *p* Cp. Luke 24:29; Heb. 13:2

16:16
- *q* Cp. Acts 19:24

16:10 we. The change here from "they" (vv. 6–8) to "we" indicates that at Troas Luke, the narrator, joined Paul's company.

16:12 colony. That is, *a Roman colony.*

16:13 where prayer . . . made. Literally *where we supposed there was a place of prayer.*

16:16 spirit. Literally *a spirit, a Python,* that is, *a demon.* See Matt. 7:22, *note.*

and [a]cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of [b]salvation."

18 And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to [c]come out of her." And he [d]came out that very hour.

19 But when her masters [e]saw that their hope of profit was gone, they seized Paul and Silas and dragged *them* into the marketplace to the authorities.

20 And they brought them to the magistrates, and said, "These men, being Jews, exceedingly [f]trouble our city;

21 "and they teach customs [g]which are not lawful for us, being [h]Romans, to receive or observe."

22 Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded *them* to be beaten with rods.

23 And when they had [i]laid many [j]stripes on them, they threw *them* into [k]prison, commanding the jailer to keep them securely.

24 Having received such a charge, he put them into the inner prison and fastened their feet in the [l]stocks.

Philippian jailer converted

25 But at midnight Paul and Silas were [m]praying and [n]singing hymns to God, and the prisoners were listening to them.

26 Suddenly there was a great [o]earthquake, so that the foundations of the prison were shaken; and immediately all the [p]doors were opened and everyone's chains were loosed.

27 And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to [q]kill himself.

28 But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here."

29 Then he called for a light, ran in, and fell down trembling before Paul and Silas.

Faith: the only condition of salvation

30 And he brought them out and said, "Sirs, [r]what must I do to be [s]saved?"

31 So they [t]said, [u]"Believe on the Lord Jesus Christ, and you will be [v]saved, you and your [w]household."

32 Then they spoke the [x]word of the Lord to him and to all who were in his [y]house.

33 And he took them the same hour of the night and washed *their* [z]stripes. And immediately he and all his *family* were [aa]baptized.

34 Now when he had brought them into his house, he set food before them; and he [bb]rejoiced, having [cc]believed in God with all his [dd]household.

Paul released by Roman praetors

35 And when it was day, the magistrates sent the officers, saying, "Let those men go."

36 So the keeper of the prison reported these words to Paul, saying, "The magistrates have sent to let you go. Now therefore depart, and go in peace."

37 But Paul said to them, "They have [ee]beaten us openly, uncondemned [ff]Romans, *and* have thrown *us* into prison. And now do they put us out secretly? No indeed! Let them come themselves and get us out."

38 And the officers told these words to the magistrates, and they were afraid when they heard that they were [gg]Romans.

16:17
- *a* Cp. Mark 1:34
- *b* See Rom. 1:16, *note*

16:18
- *c* Cp. Mark 5:8
- *d* *Miracles:* vv. 16-18; Acts 19:11. (Matt. 8:3; Acts 28:8, *note*)

16:19
- *e* Cp. Mark 5:16-17; Acts 19:25-26

16:20
- *f* Acts 17:6; cp. 1 Kin. 18:17

16:21
- *g* Cp. Esth. 3:8
- *h* Cp. vv. 37,38

16:23
- *i* 1 Thess. 2:2
- *j* 2 Cor. 6:5; cp. Acts 11:24; 1 Pet. 2:24
- *k* Cp. Acts 8:3

16:24
- *l* Cp. Jer. 20:2-3

16:25
- *m* Cp. 1 Thess. 3:10; James 5:16
- *n* Cp. Col. 3:16

16:26
- *o* Cp. 1 Kin. 19:11; Matt. 27:51; 28:2; Rev. 6:12; 11:19
- *p* Cp. Acts 5:19; 12:10

16:27
- *q* Cp. Acts 12:19

16:30
- *r* Cp. John 6:28-29; Acts 2:37
- *s* See Rom. 1:16, *note*

16:31
- *t* *Gospel:* v. 31; Acts 16:32. (Gen. 12:3; Rev. 14:6, *note*)
- *u* John 3:16; Acts 13:38-39; Rom. 10:9-11
- *v* See Rom. 1:16, *note*
- *w* Cp. John 4:53; Acts 11:14

16:32
- *x* *Gospel:* v. 32; Acts 17:11. (Gen. 12:3; Rev. 14:6, *note*)
- *y* Cp. John 4:53; Acts 11:14

16:33
- *z* 2 Cor. 6:5; cp. Acts 11:24; 1 Pet. 2:24
- *aa* See Acts 8:12, *note*

16:34
- *bb* Cp. Acts 2:46; Rom. 15:13
- *cc* *Faith:* v. 34; Acts 17:4. (Gen. 3:20; Heb. 11:39, *note*)
- *dd* Cp. John 4:53; Acts 11:14

16:37
- *ee* 2 Cor. 6:5; cp. Acts 11:24; 1 Pet. 2:24
- *ff* Cp. Acts 22:25-29; 25:11-12

16:38
- *gg* Cp. Acts 22:25-29; 25:11-12

16:26 EARTHQUAKES IN THE BIBLE

Punishment of Korah, Dathan and Abiram.	Numbers 16:32
Causes the Philistines to flee.	1 Samuel 14:15
Elijah waits for God.	1 Kings 19:11
An historical event, long remembered.	Amos 1:1; Zechariah 14:5
At Jesus' death.	Matthew 27:54
At Jesus' resurrection.	Matthew 28:2
Paul and Silas in prison.	Acts 16:26
At the end times.	Revelation 11:13

16:18 spirit. Literally *a spirit, a Python,* that is, *a demon.* See Matt. 7:22, *note.*

39 Then they came and pleaded with them and brought *them* out, and [a]asked *them* to depart from the city.

40 So they went out of the prison and entered *the house of* Lydia; and when they had seen the brethren, they encouraged them and departed.

Paul visits Thessalonica; church founded there

17 NOW when they had passed through Amphipolis and Apollonia, they came to [b]Thessalonica, where there was a synagogue of the Jews.

2 Then Paul, [c]as his custom was, went in to them, and for three [d]Sabbaths [e]reasoned with them from the [f]Scriptures,

3 explaining and demonstrating that the Christ had to [g]suffer and [h]rise again from the dead, and *saying,* "This [i]Jesus whom I preach to you is the Christ."

4 [j]And some of them were [k]persuaded; and a great multitude of the devout Greeks, and not a few of the [l]leading women, joined Paul and Silas.

Jews riot at Thessalonica

5 But the Jews who were not persuaded, becoming [m]envious,* took some of the evil men from the marketplace, and gathering a mob, set all the city in an uproar and attacked the house of [n]Jason, and sought to bring them out to the people.

6 But when they did not find them, they [o]dragged Jason and some brethren to the rulers of the city, crying out, "These who have turned the world upside down have come here too.

7 "Jason has harbored them, and these are all acting contrary to the decrees of Caesar, saying there is another [p]king—Jesus."

8 And they troubled the crowd and the rulers of the city when they heard these things.

9 So when they had taken security from Jason and the rest, they let them go.

Paul and Silas at Berea

10 Then the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews.

11 These were more fair-minded than those in Thessalonica, in that they received the [q]word with all [r]readiness, and [s]searched the [t]Scriptures daily *to find out* whether these things were so.

12 Therefore many of them [u]believed, and also not a few of the [v]Greeks, prominent women as well as men.

13 But when the [w]Jews from Thessalonica learned that the word of God was [x]preached by Paul at Berea, [y]they came there also and [z]stirred up the crowds.

14 Then immediately the brethren [aa]sent Paul away, to go to the sea; but both Silas and Timothy remained there.

15 So those who conducted Paul brought him to Athens; and [bb]receiving a command for Silas and [cc]Timothy to come to him with all speed, they departed.

Paul alone at Athens

16 Now while Paul waited for them at Athens, his spirit was [dd]provoked within him when he saw that the city was given over to idols.

17 Therefore he reasoned in the synagogue with the Jews and with the *Gentile* worshipers, and in the

16:39
a Cp. Luke 8:37

17:1
b 1 Thess. 1:1; 2 Thess. 1:1

17:2
c v. 10; Acts 9:20; 13:5,14; 14:1; 18:4; 19:8; cp. Luke 4:16
d *Sabbath:* v. 2; Acts 18:4. (Gen. 2:3; Matt. 12:1, *note*)
e 1 Thess. 2:1-16
f *Inspiration:* v. 2; Acts 17:11. (Ex. 4:15; 2 Tim. 3:16, *note*)

17:3
g *Sacrifice* (of Christ): v. 3; Acts 20:28. (Gen. 3:15; Heb. 10:18, *note*). Cp. Luke 24:26,46
h *Resurrection:* v. 3; Acts 17:18. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
i Acts 18:5,28; cp. John 6:69; 11:27; see Acts 9:20, *note*

17:4
j Cp. Acts 13:44-45; 14:1,4
k *Faith:* v. 4; Acts 17:12. (Gen. 3:20; Heb. 11:39, *note*)
l Cp. Acts 13:50; Phil. 4:3

17:5
m Acts 13:45; cp. Matt. 27:18
n Rom. 16:21

17:6
o Acts 14:19; 16:19

17:7
p *Kingdom* (NT): v. 7; Rom. 15:12. (Matt. 2:2; 1 Cor. 15:24, *note*). Cp. Luke 23:2; John 19:12

17:11
q *Gospel:* v. 11; Acts 17:13. (Gen. 12:3; Rev. 14:6, *note*)
r Cp. Acts 16:14
s John 5:39; cp. Luke 16:29; Acts 26:22-23
t *Inspiration:* v. 11; Acts 23:5. (Ex. 4:15; 2 Tim. 3:16, *note*)

17:12
u *Faith:* v. 12; Acts 17:34. (Gen. 3:20; Heb. 11:39, *note*)
v v. 4

17:13
w v. 5
x *Gospel:* v. 13; Acts 17:18. (Gen. 12:3; Rev. 14:6, *note*)
y v. 5; cp. Luke 11:52; 1 Thess. 2:15
z Cp. v. 8

17:14
aa Cp. Matt. 10:23

17:15
bb Acts 18:5
cc Cp. 1 Thess. 3:1-2

17:16
dd Cp. Ex. 32:19-20; Ps. 119:158

***17:5** NU-Text omits *who were not persuaded;* M-Text omits *becoming envious.*

16:40 encouraged. Or *exhorted.* Compare vv. 9,15,39; Acts 14:22.

17:3 that the Christ had to suffer. Paul's argument was twofold: that (1) according to the Scriptures, the Christ (Messiah) had to suffer and rise again; and (2) Jesus of Nazareth was that Messiah.

17:6 rulers. The Greek word is *politarchēs.* At this point the historicity of Acts has been attacked on the ground that the magistrates of Thessalonica were not called "politarchs." However, an inscription on the Arch of Galerius over the Egnatian Way corroborates the usage of this title in Thessalonica.

17:12 Here is an illustration of John 5:46. Believing the OT, many of the Bereans believed the Gospel of Christ.

marketplace daily with those who happened to be there.

18 Then* certain Epicurean and Stoic philosophers encountered him. And some said, "What does this babbler want to say?" Others said, "He seems to be a proclaimer of foreign gods," because he [a]preached to them [b]Jesus and the [c]resurrection.

19 And they took him and brought him to the Areopagus, saying, "May we know what this new doctrine *is* of which you speak?

20 "For you are bringing some strange things to our ears. Therefore we want to know what these things mean."

21 For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing.

Paul's sermon on the Areopagus. Theme: God will judge the world by the resurrected Lord Jesus

22 Then Paul stood in the midst of the [d]Areopagus and said, "Men of Athens, I perceive that in all things you are very religious;

23 "for as I was passing through and considering the objects of your worship, I even found an altar with this inscription:

[e]TO THE UNKNOWN GOD.

Therefore, the One whom you worship without knowing, Him I proclaim to you:

24 "God, who made the world and everything in it, since He is Lord of heaven and earth, does not [f]dwell in temples made with hands.

25 "Nor is He [g]worshiped with men's hands, as though He needed anything, since He [h]gives to all life, breath, and all things.

26 "And He has made from one blood* every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the [i]boundaries of their dwellings,

27 "so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is [j]not far from each one of us;

28 [k]"for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.'

29 "Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like [l]gold or silver or stone, something shaped by art and man's devising.

30 "Truly, these times of ignorance God [m]overlooked, but now com-

***17:18** NU-Text and M-Text add *also.*
***17:26** NU-Text omits *blood.*

17:18
a *Gospel:* vv. 18-20; Acts 18:11. (Gen. 12:3; Rev. 14:6, *note*)
b 1 Cor. 15:12
c *Resurrection:* v. 18; Acts 17:31. (2 Kin. 4:35; 1 Cor. 15:52, *note*). Cp. Acts 17:32

17:22
d v. 19

17:23
e Cp. Rom. 1:19-21; 1 Cor. 1:21

17:24
f Acts 7:48-50

17:25
g Cp. Ps. 50:8-15
h Gen. 2:7; Is. 42:5; Dan. 5:23

17:26
i Deut. 32:8; Job 12:23; Dan. 4:35

17:27
j Ps. 139:7-10; Jer. 23:23-24

17:28
k Cp. Rom. 14:8

17:29
l Ps. 115:4-7; Is. 40:18-19; cp. Dan. 3:1

17:30
m Cp. Acts 14:16; Rom. 3:25

17:18 Epicurean. The Epicureans were disciples of Epicurus, 341–270 B.C., who abandoned as hopeless the search by reason for pure truth (compare John 18:38), seeking instead true pleasure through experience. The Stoics were disciples of Zeno, 336–264 B.C. This philosophy was founded on human self-sufficiency, inculcated stern self-repression and solidarity of the race. Paul's sermon (vv. 22–32) contains a most remarkable refutation of the specific views of both of these schools, which were extremely widespread in the apostolic world. As a result of the sermon "some men joined him and believed" (v. 34). **gods.** The term here rendered "gods" is commonly used in Greek writings for pagan gods. It is used nowhere else in the NT in this sense, but occurs fifty times for evil spirits and is, therefore, usually translated "demons."

17:19 Areopagus. The highest court of Athens, which met on Mars' Hill, west of the Acropolis. v. 22. **doctrine.** Or *teaching.*

17:24 world. Greek *kosmos.* See Matt. 4:8, *note.*

17:28 This verse comprises quotations from two poets—Epimenides and Aratus.

17:29 Offspring is from the Greek *genos* meaning *race.* The reference is to the creation-work of God, in which He made man (that is, mankind, the race in Adam) in His own likeness, Gen. 1:26–27, thus rebuking the thought that "the Divine Nature is like gold," etc. The word "Father" is not used, nor does the passage affirm anything concerning fatherhood or sonship, which are relationships based upon faith and the new birth. Compare John 1:12–13; Gal. 3:26; 4:1–7; 1 John 5:1.

17:30 REPENTANCE, SUMMARY

Repent is the translation of a Greek verb *metanoeō,* meaning *to have another mind, to change the mind,* and is used in the NT to indicate a change of mind in respect to sin, God, and self. This change of mind may, especially in the case of Christians who have fallen into sin, be preceded by sorrow (2 Cor. 7:8–11); but sorrow for sin, though it may cause repentance, is not repentance. The son in Matt. 21:28–29 illustrates true repentance.

Repentance is not an act separate from faith, but saving faith includes and implies that change of mind which is called repentance (see Heb. 11:39, *note.* Compare Zech. 8:14, *note*).

mands all men everywhere to [a]repent,
31 "because He has appointed a [b]day on which He will [c]judge the world in righteousness by the [de]Man whom He has ordained. He has given assurance of this to all by [fg]raising Him from the dead."
32 And when they heard of the [f]resurrection of the dead, some [i]mocked, while others said, "We will hear you [j]again on this *matter.*"
33 So Paul departed from among them.
34 However, some men joined him and [k]believed, among them Dionysius the Areopagite, a woman named Damaris, and others with them.

Founding of the church at Corinth

18 AFTER these things Paul departed from Athens and went to Corinth.
2 And he found a certain Jew named [l]Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them.
3 So, because he was of the same trade, he stayed with them and worked; for by occupation they were [m]tentmakers.
4 And he reasoned in the synagogue every [n]Sabbath, and persuaded both Jews and [o]Greeks.
5 When Silas and Timothy had come from Macedonia, Paul was [p]compelled by the Spirit, and testified to the Jews *that* [q]Jesus *is* the Christ.
6 But [r]when they opposed him and blasphemed, he shook *his* garments and said to them, "Your blood *be* upon your *own* heads; I *am* clean. From now on I will go to the [s]Gentiles."
7 And he departed from there and entered the house of a certain *man* named Justus,* *one* who worshiped God, whose house was next door to the synagogue.
8 Then [t]Crispus, the ruler of the synagogue, [u]believed on the Lord with all his household. And many of the Corinthians, hearing, [u]believed and were baptized.
9 Now the Lord spoke to Paul in the night by a vision, "Do not be afraid, but speak, and do not keep silent;
10 "for I am with you, and no one will attack you to hurt you; for I have many people in this city."
11 And he continued *there* a year and six months, [v]teaching the word of God among them.

Gallio's indifference

12 When Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the judgment seat,
13 saying, "This *fellow* persuades men to worship God contrary to the [w]law."
14 And when Paul was about to open *his* mouth, Gallio said to the Jews, "If it were a matter of wrongdoing or wicked crimes, O Jews, there would be reason why I should bear with you.
15 "But if it is a [x]question of words and names and your own [y]law, look *to it* yourselves; for I do not want to be a judge of such *matters.*"
16 And he drove them from the judgment seat.
17 Then all the Greeks* took [z]Sosthenes, the ruler of the synagogue, and beat *him* before the judgment seat. But Gallio took no notice of these things.

Paul takes a Jewish vow (cp. Rom. 6:14; 2 Cor. 3:7–14; Gal. 3:23–28)

18 So Paul still remained a good while. Then he took leave of the brethren and sailed for Syria, and [aa]Priscilla and Aquila *were* with him. He had *his* hair [bb]cut off at Cenchrea, for he had taken a vow.
19 And he came to Ephesus, and left them there; but he himself entered the synagogue and [cc]reasoned with the Jews.

***18:7** NU-Text reads *Titius Justus.* ***18:17** NU-Text reads *they all.*

17:30
a *Repentance:* v. 30; Acts 19:4. (Matt. 3:2; Acts 17:30, *note*)

17:31
b *Day* (of judgment): v. 31; Rom. 2:5. (Matt. 10:15; Rev. 20:11, *note*)
c *Judgments* (the seven): v. 31; Acts 24:25. (2 Sam. 7:14; Rev. 20:12, *note*). Ps. 9:8; 96:13; 98:9
d *Christ* (first advent): v. 31; Acts 18:5. (Gen. 3:15; Acts 1:11, *note*)
e John 5:22; Acts 10:42
f *Resurrection:* v. 31; Acts 17:32. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
g Rom. 1:4; Rev. 1:18

17:32
h *Resurrection:* v. 32; Acts 20:12. (2 Kin. 4:35; 1 Cor. 15:52, *note*). Rom. 1:4; Rev. 1:18
i Cp. 1 Cor. 1:18; 15:12
j Cp. Acts 24:25

17:34
k *Faith:* v. 34; Acts 18:8. (Gen. 3:20; Heb. 11:39, *note*)

18:2
l Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19

18:3
m Cp. Acts 20:34; 1 Cor. 4:12; 1 Thess. 2:9; 2 Thess. 3:8

18:4
n *Sabbath:* v. 4; Col. 2:16. (Gen. 2:3; Matt. 12:1, *note*)
o Acts 14:1; 17:4; 19:10; 20:21; 21:28; Rom. 1:14,16; 1 Cor. 1:22

18:5
p Cp. 2 Cor. 5:14
q *Christ* (first advent): v. 5; Acts 19:4. (Gen. 3:15; Acts 1:11, *note*)

18:6
r Cp. Acts 13:46; 28:25-29
s Acts 13:46-48; 28:28; see Eph. 3:6, *note*

18:8
t 1 Cor. 1:14
u *Faith:* v. 8; Acts 18:27. (Gen. 3:20; Heb. 11:39, *note*)

18:11
v *Gospel:* v. 11; Acts 19:10. (Gen. 12:3; Rev. 14:6, *note*)

18:13
w *Law* (of Moses): v. 13; Acts 18:15. (Ex. 19:1; Gal. 3:24, *note*)

18:15
x Acts 23:29
y *Law* (of Moses): v. 15; Acts 21:20. (Ex. 19:1; Gal. 3:24, *note*)

18:17
z 1 Cor. 1:1

18:18
aa Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19
bb Acts 21:24; cp. Num. 6:18

18:19
cc Cp. Acts 17:2-3,17; 18:4; 19:8

17:31 world. Greek *oikoumenē.* See Luke 2:1, *note.*
18:1 Corinth. A city in Greece that was known for idolatry and the evil conduct of its citizens.
18:4 persuaded. Literally *sought to persuade.*

20 When they asked *him* to stay a longer time with them, he did not consent,

21 but took leave of them, saying, "I must by all means keep this coming feast in Jerusalem;* but I will return again to you, [a]God willing." And he sailed from Ephesus.

22 And when he had landed at [b]Caesarea, and gone up and greeted the [c]church, he went down to Antioch.

VII. The Third Missionary Journey, 18:23—21:14

23 After he had spent some time *there,* he departed and went over the region of [d]Galatia and Phrygia in order, [e]strengthening all the disciples.

(Apollos at Ephesus and Corinth)

24 Now a certain Jew named [f]Apollos, born at Alexandria, an eloquent man *and* mighty in the Scriptures, came to Ephesus.

25 This man had been instructed in the way of the Lord; and being [g]fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the [h]baptism of John.

26 So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately.

27 And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had [i]believed through [j]grace;

28 for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ.

Paul at Ephesus: disciples of John the Baptist become Christians

19 AND it happened, while Apollos was at Corinth, that Paul, having passed through the [k]upper regions, came to Ephesus. And finding some disciples

2 he said to them, "Did you receive the Holy [l]Spirit when you believed?" So they said to him, "We have not so much as heard whether there is a Holy [l]Spirit."

3 And he said to them, [m]"Into what then were you baptized?" So they said, "Into John's baptism."

4 Then Paul said, "John indeed baptized with a [n]baptism of [o]repentance, saying to the people that they should believe on Him who would [p]come after him, that is, on Christ Jesus."

5 When they heard *this,* they were [q]baptized in the [r]name of the Lord Jesus.

6 And when Paul had laid hands on them, the Holy [s]Spirit came upon them, and they spoke with [t]tongues and prophesied.

7 Now the men were about twelve in all.

Paul teaches in Ephesus for nearly three years (vv. 9–10; 20:31)

8 And he [u]went into the synagogue and spoke [v]boldly for three months, reasoning and persuading concerning the things of the [w]kingdom of God.

***18:21** NU-Text omits *I must* through *Jerusalem.*

18:21
a Cp. 1 Cor. 4:19; Heb. 6:3; James 4:15

18:22
b Acts 8:40
c *Churches* (local): v. 22; Acts 20:17. (Acts 8:3; Phil. 1:1, *note*)

18:23
d Cp. Acts 16:6
e Cp. 1 Thess. 3:2,13

18:24
f Acts 19:1; 1 Cor. 1:12; 3:4; 16:12; Titus 3:13

18:25
g Cp. Rom. 12:11
h Matt. 3:1-11; Mark 1:7-8; Luke 3:16-17; John 1:26

18:27
i *Faith:* v. 27; Acts 19:18. (Gen. 3:20; Heb. 11:39, *note*)
j *Grace:* v. 27; Acts 20:24. (John 1:14; John 1:17, *note*)

19:1
k Acts 18:23

19:2
l *Holy Spirit* (NT): v. 2; Acts 19:6. (Matt. 1:18; Acts 2:4, *note*)

19:3
m Cp. Rom. 6:3; 1 Cor. 12:13; Gal. 3:27

19:4
n Matt. 3:1-11; Mark 1:7-8; Luke 3:16-17; John 1:26
o *Repentance:* v. 4; Acts 20:21. (Matt. 3:2; Acts 17:30, *note*)
p *Christ* (first advent): v. 4; Acts 26:23. (Gen. 3:15; Acts 1:11, *note*)

19:5
q See Acts 8:12, *note*
r Matt. 28:19; Acts 8:16

19:6
s *Holy Spirit* (NT): v. 6; Acts 20:23. (Matt. 1:18; Acts 2:4, *note*)
t Cp. Mark 16:17; Acts 2:4; 10:46; 1 Cor. 12:10; 14:1-40

19:8
u Cp. Acts 13:5; 14:1; 18:26
v Cp. Acts 18:26
w See Matt. 6:33, *note*

18:24 Scriptures. The NT Scriptures were not then written; thus the OT is referred to here.

18:25 instructed. Literally *taught orally,* that is, *not by revelation.* Compare Gal. 1:11–12.

18:26 accurately. Literally *precisely.*

18:28 that Jesus is the Christ. This seems to be as far as Apollos' ministry went—that Jesus was the long expected Messiah (Acts 19:3). Apollos appears to have known nothing yet of the doctrines of justification through the blood of Christ and sanctification through the Holy Spirit.

19:2 In both this passage and 1:8 the Greek participles have been translated sometimes in such a way that some have concluded that the gift of the Holy Spirit was granted to believers some time after the exercise of faith on their part. The original language allows no such interpretation. The literal translation of 1:8 is: "But you shall receive power, the Holy Spirit coming upon you . . ." The literal rendering of 19:2 is: "[He] asked them, 'Did you receive the Holy Spirit, having believed?' " Both passages could not be stronger in indicating that the Spirit was given at the time of believing.

Paul was evidently impressed by some lack in the disciples at Ephesus. Their answer showed that they were Jewish proselytes, disciples of John the Baptist, looking forward to a coming king, but not Christians resting on a finished redemption. Compare Rom. 8:9; 1 Cor. 6:19; Eph. 1:13, reading "Having believed, you were sealed with the Holy Spirit of promise."

9 But when some were [a]hardened
and did not believe, but spoke evil
of [b]the Way before the multitude,
he departed from them and [c]with-
drew the disciples, reasoning daily
in the school of Tyrannus.
10 And this continued for two
years, so that all who dwelt in [d]Asia
[e]heard the word of the Lord Jesus,
both Jews and Greeks.

Miracles performed at Ephesus

11 Now God worked unusual [f]mir-
acles by the hands of Paul,
12 so that even handkerchiefs or
aprons were brought from his [g]body
to the sick, [h]and the diseases left
them and the [i]evil spirits went out
of them.
13 Then some of the itinerant Jew-
ish exorcists took it upon them-
selves to call the name of the Lord
Jesus over those who had evil spir-
its, saying, "We* exorcise you by
the Jesus whom Paul [j]preaches."
14 Also there were seven sons of
Sceva, a Jewish chief priest, who
did so.
15 And the [k]evil spirit answered
and said, [l]"Jesus I know, and Paul I
know; but who are you?"
16 Then the man in whom the evil
spirit was leaped on them, over-
powered* them, and prevailed
against them,* so that they fled out
of that house naked and wounded.
17 This became known both to all
Jews and Greeks dwelling in Ephe-
sus; and [m]fear fell on them all, and
the name of the Lord Jesus was
magnified.
18 And many who had [n]believed
came [o]confessing and telling their
deeds.
19 Also, many of those who had
practiced [p]magic brought their
books together and burned *them* in
the sight of all. And they counted up
the value of them, and *it* totaled
fifty thousand [q]*pieces* of silver.
20 So the word of the Lord [r]grew
[s]mightily and prevailed.
21 When these things were accom-
plished, Paul [t]purposed in the Spir-
it, when he had passed through
[u]Macedonia and Achaia, to go to
Jerusalem, saying, "After I have
been there, I must also see [v]Rome."
22 So he sent into Macedonia two
of those who ministered to him,
[w]Timothy and [x]Erastus, but he him-
self stayed in Asia for a time.

Uproar at Ephesus

23 And about that time there arose
a great commotion about the Way.
24 For a certain man named De-
metrius, a silversmith, who made
silver shrines of Diana, brought no
small profit to the craftsmen.
25 He called them together with
the workers of similar occupation,
and said: "Men, you know that we
have our prosperity by this [y]trade.
26 "Moreover you see and hear
that not only at Ephesus, but
throughout almost all Asia, this Paul
has persuaded and turned away
many people, saying that they are
[z]not gods which are made with
hands.
27 "So not only is this [aa]trade
of ours in danger of falling into disre-
pute, but also the temple of the
great goddess Diana may be de-
spised and her magnificence de-
stroyed,* whom all Asia and the
world worship."
28 Now when they heard *this,*
they were full of wrath and cried
out, saying, "Great *is* Diana of the
Ephesians!"
29 So the whole city was filled with
confusion, and rushed into the the-
ater with one accord, having seized
[bb]Gaius and [cc]Aristarchus, Macedo-
nians, Paul's travel companions.

***19:13** NU-Text reads *I.* **19:16** M-Text reads *and they overpowered.* * NU-Text reads *both of them.* **19:27** NU-Text reads *she be deposed from her magnificence.*

19:9
a Cp. Rom. 9:18; Heb. 3:13,15; 4:7
b Acts 9:2
c Cp. Acts 14:4; 2 Cor. 6:17; 2 Thess. 3:6

19:10
d Cp. Acts 16:6
e *Gospel:* v. 10; Acts 19:20. (Gen. 12:3; Rev. 14:6, *note*)

19:11
f *Miracles* (NT): vv. 11-12; Acts 20:12. (Matt. 8:3; Acts 28:8, *note*)

19:12
g Cp. Mark 6:56
h See Mark 3:15, *note*
i See Matt. 7:22, *note*

19:13
j 1 Cor. 1:23; 2:2

19:15
k See Matt. 7:22, *note*
l Cp. Mark 1:23-24; Acts 16:16-18; James 2:19

19:17
m Cp. Luke 1:65; 7:16; Acts 5:5,11

19:18
n *Faith:* v. 18; Acts 21:20. (Gen. 3:20; Heb. 11:39, *note*)
o Cp. Matt. 3:6; 1 Cor. 14:24-25

19:19
p Cp. Deut. 18:10-14
q See Coinage (NT), Matt. 5:26, *note*

19:20
r *Gospel:* v. 20; Acts 20:24. (Gen. 12:3; Rev. 14:6, *note*)
s Cp. Acts 6:7; 12:24

19:21
t Cp. Acts 20:22, *note*
u Acts 20:1
v Rom. 1:13; 15:22-29; cp. Rom. 28:16

19:22
w 1 Tim. 1:2
x Rom. 16:23; 2 Tim. 4:20

19:25
y Cp. Acts 16:16-19

19:26
z Cp. 1 Chr. 16:26; Is. 2:8; Jer. 2:11; 11:12; 16:20; Dan. 5:4; Acts 17:29; 1 Cor. 8:5; 12:2; Gal. 4:8; Rev. 13:14-15

19:27
aa Cp. Acts 16:16-19

19:29
bb Acts 20:4; Rom. 16:23; 1 Cor. 1:14; 3 John 1
cc Acts 20:4; 27:2; Col. 4:10; Philem. 24

19:16 overpowered them. The sons of Sceva sought to imitate, to their own confusion, a power to which they were strangers. This striking witness from another source caused fear to seize them all.

19:23 about the Way. That is, *concerning Christ.* John 14:6.

19:27 world. Greek *oikoumenē.* See Luke 2:1, *note.*

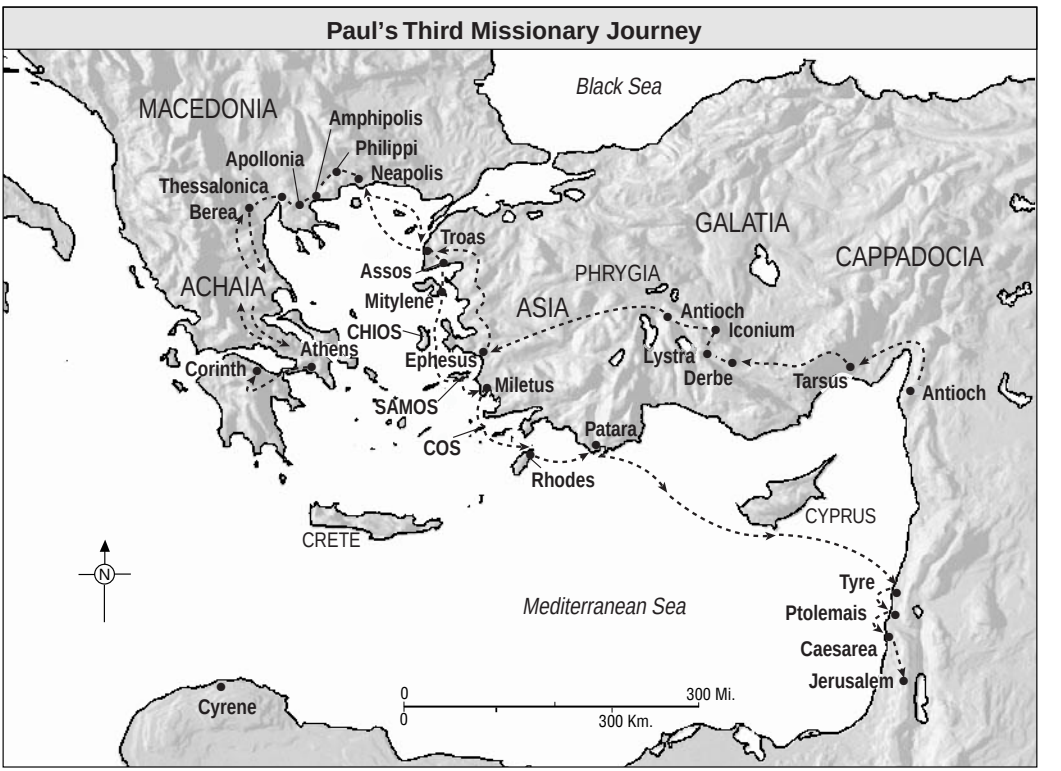
19:28 Diana. Greek *Artemis,* an ancient and mythological goddess of the moon, the outdoors, and all forms of life and fertility. "Diana" is her Roman name. Artemis of the Ephesians was a particular image of the goddess, which was reputed to have fallen from heaven (v. 35). Compare Deut. 16:21, *note;* Judg. 2:13, *note.*

30 And when Paul wanted to go in
to the people, the disciples would
not allow him.
31 Then some of the officials of
Asia, who were his friends, sent to
him pleading that he would not ven-
ture into the theater.
32 [a]Some therefore cried one thing
and some another, for the assembly
was [b]confused, and most of them
did not know why they had come
together.
33 And they drew [c]Alexander out
of the multitude, the Jews putting
him forward. And Alexander [d]mo-
tioned with his hand, and wanted to
make his defense to the people.
34 But when they found out that
he was a Jew, all with one voice
cried out for about two hours,
"Great *is* Diana of the Ephesians!"
35 And when the city clerk had
quieted the crowd, he said: "Men of
Ephesus, what man is there who
does not know that the city of the
Ephesians is temple guardian of the
great goddess Diana, and of the *im-
age* which fell down from Zeus?
36 "Therefore, since these things
cannot be denied, you ought to be
quiet and do nothing rashly.
37 "For you have brought these
men here who are neither robbers
of temples nor blasphemers of your*
goddess.
38 "Therefore, if [e]Demetrius and
his fellow craftsmen have a case
against anyone, the courts are open
and there are proconsuls. Let them
bring charges against one another.
39 "But if you have any other in-
quiry to make, it shall be deter-
mined in the lawful assembly.
40 "For we are in danger of being
called in question for today's [f]up-
roar, there being no reason which
we may give to account for this dis-
orderly gathering."

***19:37** NU-Text reads *our*.

19:32
a v. 29
b Cp. Acts 21:34
19:33
c 1 Tim. 1:20; 2 Tim. 4:14
d Cp. Acts 12:17
19:38
e vv. 24-27
19:40
f vv. 29-41; cp. Acts 21:31-32

19:40 disorderly gathering. Or *seditious meeting.*



41 And when he had said these things, he dismissed the assembly.

Paul preaches in Macedonia and Greece

20 AFTER the [a]uproar had ceased, Paul called the disciples to *himself,* [b]embraced *them,* and departed to go to [c]Macedonia.

2 Now when he had gone over that region and encouraged them with many words, he came to [d]Greece

3 and stayed three months. And when the Jews [e]plotted against him as he was about to sail to Syria, he decided to return through Macedonia.

4 And Sopater of Berea accompanied him to Asia—also [f]Aristarchus and Secundus of the Thessalonians, and [g]Gaius of Derbe, and [h]Timothy, and [i]Tychicus and [j]Trophimus of Asia.

5 These men, going ahead, waited for us at [k]Troas.

Paul at Troas seven days; church gathers on first day of week

6 But we sailed away from Philippi after the [l]Days of Unleavened Bread, and in five days joined them at Troas, where we stayed seven days.

7 Now on the first *day* of the week, when the disciples came together to [m]break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight.

8 There were many lamps in the [n]upper room where they* were gathered together.

9 And in a window sat a certain young man named Eutychus, who was sinking into a deep sleep. He was overcome by sleep; and as Paul continued speaking, he fell down from the third story and was taken up dead.

10 But Paul went down, [o]fell on him, and embracing *him* said, "Do not trouble yourselves, for his life is in him."

11 Now when he had come up, had broken bread and eaten, and talked a long while, even till daybreak, he departed.

12 And they [p]brought the young man in [q]alive, and they were not a little comforted.

From Troas to Miletus

13 Then we went ahead to the ship and sailed to Assos, there intending to take Paul on board; for so he had given orders, intending himself to go on foot.

14 And when he met us at Assos, we took him on board and came to Mitylene.

15 We sailed from there, and the next *day* came opposite Chios. The following *day* we arrived at Samos

***20:8** NU-Text and M-Text read *we.*

20:1
a Acts 19:29-41; cp. Acts 21:31-32
b Cp. v. 37
c 1 Cor. 16:5; 1 Tim. 1:3

20:2
d Acts 17:15; 18:1

20:3
e Cp. Acts 9:23-24; 23:12; 25:3; 2 Cor. 11:26

20:4
f Acts 19:29; 27:2; Col 4:10; Philem. 24
g Acts 19:29; Rom. 16:23; 1 Cor. 1:14; 3 John 1
h 1 Tim. 1:2
i Eph. 6:21; Col. 4:7-8; 2 Tim. 4:12; Titus 3:12
j Acts 21:29; 2 Tim. 4:20

20:5
k 2 Cor. 2:12; 2 Tim. 4:13

20:6
l See Ex. 12:11, *note*

20:7
m Cp. Matt. 26:26-28; Acts 2:42; 1 Cor. 11:23-33

20:8
n Cp. Acts 1:13

20:10
o Cp. 1 Kin. 17:21-22; 2 Kin. 4:34-35

20:12
p *Miracles* (NT): vv. 9-12; Acts 22:13. (Matt. 8:3; Acts 28:8, *note*)
q *Resurrection:* v. 12; Acts 24:15. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

20:7 OBSERVANCE OF THE SABBATH

Although Paul was in Troas seven days (v. 6), apparently neither he nor the local church met for the breaking of bread until the first day of the week (v. 7).

The fact that Paul and others sometimes attended Sabbath services in Jewish synagogues (17:1–3) does not prove that the apostolic Church kept the seventh day as a special day of worship. It only shows that the early missionaries took the Gospel message wherever and whenever they found people gathered together (5:19–20; 13:5; 16:13,25–33; 17:17,19,22; 18:7; 19:9; 25:6,23). This witness was carried on daily (2:47; 17:17; 19:9) in every possible way (1 Cor. 9:19–22).

The early churches were specifically warned against submitting themselves to the bondage of any legalistic observance of Sabbath days (Col. 2:16, compare Gal. 4:9–11). On the other hand, in the exercise of their Christian liberty (Rom. 14:5–6), these same churches voluntarily chose the first day of the week as an appropriate time for fellowship and worship (Acts 20:7; 1 Cor. 16:2), the day on which the Lord arose and repeatedly appeared to His disciples (John 20:19–24, 25–29). It was a new day for a new people belonging to a new creation (2 Cor. 5:17), a day of commemoration and joy, service (Matt. 28:10), and spiritual rest (Heb. 4:9–10). Contrast Sabbath, Matt. 12:1, *note.*

This observance of the first day of the week is corroborated by the early fathers: in the writings of Barnabas (c. A.D. 100), Ignatius (A.D. 107), Justin Martyr (A.D. 145–150), and Irenaeus (A.D. 155–202). The edict of Laodicea (4th Century A.D.) did not change the day of worship from the seventh to the first day of the week, as sometimes alleged, but rather put the stamp of official approval upon an observance already long established in the early churches.

20:6 we. The first person plural pronoun indicates that here Luke joins the apostles.

and stayed at Trogyllium. The next *day* we came to Miletus.

16 For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Jerusalem, if possible, on the Day of [a]Pentecost.

Paul's farewell to the Ephesian elders

17 From Miletus he sent to Ephesus and called for the [b]elders of the [c]church.

18 And when they had come to him, he said to them: "You know, from the first day that I came to Asia, in what manner I always lived among you,

19 "serving the Lord with all humility, with many tears and [d]trials which happened to me by the plotting of the Jews;

20 "how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house,

21 [e]"testifying to Jews, and also to Greeks, [f]repentance toward God and faith toward our Lord Jesus Christ.

22 "And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there,

23 "except that the Holy [g]Spirit testifies in every city, saying that chains and tribulations [h]await me.

24 "But none of these things move me; nor do I count my life dear to myself,* so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the [i]gospel of the [j]grace of God.

25 "And indeed, now I know that you all, among whom I have gone preaching the [k]kingdom of God, will see my face no more.

26 "Therefore I testify to you this day that I *am* [l]innocent of the blood of all *men.*

27 [m]"For I have not shunned to declare to you the whole counsel of God.

28 [n]"Therefore take heed to yourselves and to all the [o]flock, among which the Holy [p]Spirit has made you overseers, to shepherd the [q]church of God* which He [r]purchased with His own blood.

29 "For I know this, that after my departure savage [s]wolves will [t]come in among you, not sparing the flock.

30 "Also [u]from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.

31 "Therefore watch, and remember that for [v]three years I did not cease to warn everyone night and day with [w]tears.

32 "So now, brethren, I [x]commend you to God and to the [y]word of His grace, which is able to [z]build you up and give you an [aa]inheritance among all those who are [bb]sanctified.

33 "I have coveted no one's silver or gold or apparel.

34 "Yes,* you yourselves know that these [cc]hands have provided for my necessities, and for those who were with me.

35 "I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, [dd]'It is more blessed to give than to receive.' "

36 And when he had said these things, he [ee]knelt down and prayed with them all.

37 Then they all [ff]wept freely, and fell on Paul's neck and kissed him,

38 sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship.

***20:24** NU-Text reads *But I do not count my life of any value or dear to myself.* ***20:28** M-Text reads *of the Lord and God.* ***20:34** NU-Text and M-Text omit *Yes.*

20:16
a Acts 2:1; 1 Cor. 16:8

20:17
b *Elders:* v. 17; Acts 21:18. (Acts 11:30; Titus 1:5, *note*)
c *Churches* (local): v. 17; Rom. 16:1. (Acts 8:3; Phil. 1:1, *note*)

20:19
d *Test/Tempt:* v. 19; 1 Cor. 7:5. (Gen. 3:1; James 1:14, *note*)

20:21
e Acts 19:10; cp. Acts 14:1; 17:4; 18:4
f *Repentance:* v. 21; Acts 26:20. (Matt. 3:2; Acts 17:30, *note*)

20:23
g *Holy Spirit* (NT): v. 23; Acts 20:28. (Matt. 1:18; Acts 2:4, *note*)
h Acts 21:4,11,33

20:24
i *Gospel:* v. 24; Acts 20:32. (Gen. 12:3; Rev. 14:6, *note*)
j *Grace:* v. 24; Rom. 1:5. (John 1:14; John 1:17, *note*)

20:25
k See Matt. 6:33, *note*

20:26
l Cp. Ezek. 3:18

20:27
m Cp. 2 Cor. 4:2

20:28
n Cp. Col. 4:17; 1 Tim. 4:16
o Cp. Is. 40:11; Luke 12:32
p *Holy Spirit* (NT): v. 28; Acts 21:4. (Matt. 1:18; Acts 2:4, *note*)
q *Church* (the true): v. 28; Rom. 7:4. (Matt. 16:18; Heb. 12:23, *note*)
r *Sacrifice* (of Christ): v. 28; Acts 26:23. (Gen. 3:15; Heb. 10:18, *note*)

20:29
s Cp. Matt. 7:15; 10:16; John 10:12
t Cp. Matt. 13:25

20:30
u 1 Tim. 1:20; 2 Tim. 1:15; cp. 1 John 2:19

20:31
v Cp. Acts 19:10
w v. 19

20:32
x Cp. Acts 14:23
y *Gospel:* v. 32; Acts 26:23. (Gen. 12:3; Rev. 14:6, *note*)
z Cp. 1 Cor. 3:9-15; Eph. 2:19-22
aa 1 Pet. 1:3-5
bb *Sanctification* (NT): v. 32; Acts 21:28. (Matt. 4:5; Rev. 22:11, *note*)

20:34
cc Cp. Acts 18:3; 1 Cor. 4:12; 1 Thess. 2:9; 2 Thess. 3:8

20:35
dd Cp. Luke 14:12

20:36
ee Cp. 1 Kin. 8:54; 2 Chr. 6:13; Ezra 9:5; Ps. 95:6; Is. 45:23; Dan. 6:10; Luke 22:41; Acts 7:60; 9:40; 21:5; Eph. 3:14

20:37
ff Acts 21:13

20:22 spirit to Jerusalem. Paul's motive in going to Jerusalem seems to have been his great affection for the Jews (Rom. 9:1–5) and his hope that the gifts of the Gentile churches, sent by him to poor saints at Jerusalem (Rom. 15:25–28), would open the hearts of the law-bound Jewish believers to the "gospel of the grace of God" (Acts 20:24).

20:29 wolves will come. Two sources of apostasy are: (1) false teachers from outside of the Church (2 Cor. 11:13–15; 2 Pet. 2:1–3); and (2) ambitious leaders within the Church (1 John 2:18–19; 3 John 9–10).

20:35 I have shown you. That is, *In every way I have given you an example.*

Paul and his party sail from Miletus to Tyre

21 NOW it came to pass, that when we had departed from them and set sail, running a straight course we came to Cos, the following *day* to Rhodes, and from there to Patara.

2 And finding a ship sailing over to Phoenicia, we went aboard and set sail.

3 When we had sighted Cyprus, we passed it on the left, sailed to Syria, and landed at Tyre; for there the ship was to unload her cargo.

At Tyre seven days; the Holy Spirit forbids Paul to go to Jerusalem

4 And finding disciples,* we stayed there seven days. They told Paul through the [a]Spirit [b]not to go up to Jerusalem.

5 When we had come to the end of those days, we departed and went on our way; and they all accompanied us, with wives and children, till *we were* out of the city. And we [c]knelt down on the shore and prayed.

6 When we had taken our leave of one another, we boarded the ship, and they returned home.

On to Ptolemais and Caesarea, where Holy Spirit again warns Paul

7 And when we had finished *our* voyage from Tyre, we came to Ptolemais, greeted the brethren, and stayed with them one day.

8 On the next *day* we who were Paul's companions* departed and came to [d]Caesarea, and entered the house of [e]Philip the evangelist, who was *one* of the [f]seven, and stayed with him.

9 Now this man had four virgin daughters who prophesied.

10 And as we stayed many days, a certain prophet named [g]Agabus came down from Judea.

11 When he had come to us, he took Paul's belt, bound his *own* hands and feet, and said, "Thus says the Holy [h]Spirit, 'So shall the Jews at Jerusalem [i]bind the man who owns this belt, and deliver *him* into the hands of the Gentiles.' "

12 Now when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem.

13 Then Paul answered, "What do you mean by [j]weeping and breaking my heart? For I am [k]ready not only to be [l]bound, but also to [m]die at Jerusalem for the [n]name of the Lord Jesus."

14 So when he would not be persuaded, we ceased, saying, "The [o]will of the Lord be done."

VIII. From Jerusalem to Rome, 21:15—28:31

Paul goes to Jerusalem

15 And after those days we packed and went up to Jerusalem.

16 Also some of the disciples from [p]Caesarea went with us and brought with them a certain Mnason of Cyprus, an early disciple, with whom we were to lodge.

At Jerusalem, Paul takes a Jewish vow involving blood sacrifice, and enters the temple (cp. Heb. 10:2,4,9–12)

17 And when we had come to Jerusalem, the brethren received us gladly.

18 On the following *day* Paul went in with us to [q]James, and all the [r]elders were present.

19 When he had greeted them, he [s]told in detail those things which God had done among the [t]Gentiles through his [u]ministry.

20 And when they heard *it,* they glorified the Lord. And they said to him, "You see, brother, how many [v]myriads of Jews there are who have [w]believed, and [x]they are all zealous for the [y]law;

21 "but they have been informed about you that you teach all the Jews who are among the [z]Gentiles to forsake [aa]Moses, saying that they ought not to [bb]circumcise *their* children nor to walk according to the customs.

22 "What then? The assembly must certainly meet, for they will* hear that you have come.

***21:4** NU-Text reads *the disciples.* ***21:8** NU-Text omits *who were Paul's companions.* ***21:22** NU-Text reads *What then is to be done? They will certainly.*

21:4
a *Holy Spirit* (NT): v. 4; Acts 21:11. (Matt. 1:18; Acts 2:4, *note*)
b Acts 21:12; cp. Acts 20:22-23; 22:17-21

21:5
c Cp. 1 Kin. 8:54; 2 Chr. 6:13; Ezra 9:5; Ps. 95:6; Is. 45:23; Dan. 6:10; Luke 22:41; Acts 7:60; 9:40; 21:5; Eph. 3:14

21:8
d Acts 8:40
e Acts 8:5
f Acts 6:5

21:10
g Acts 11:28

21:11
h *Holy Spirit* (NT): v. 11; Acts 28:25. (Matt. 1:18; Acts 2:4, *note*)
i Acts 21:33; 22:25; cp. 20:23

21:13
j Acts 20:37
k Cp. Rom. 1:15; 2 Tim. 4:6
l Acts 21:33; 22:25; cp. 20:23
m Cp. Acts 20:24; 2 Cor. 12:15; Phil. 3:8; 2 Tim. 2:10
n Cp. Acts 3:6,16; 4:10,12,17,18, 30; 5:28,40,41; 8:12,16; 9:14, 15,21,27,29; 10:43,48; 15:14,17,26; 16:18; 19:5,13, 17; 22:16; 26:9

21:14
o Cp. Matt. 6:10; 26:42

21:16
p v. 8

21:18
q See Matt. 4:21, *note*
r *Elders:* v. 18; Phil. 1:1. (Acts 11:30; Titus 1:5, *note*)

21:19
s Cp. Acts 15:4
t See Eph. 3:6, *note*
u Acts 20:24; 1 Tim. 2:7; cp. Rom. 1:1

21:20
v Cp. Acts 2:41; 4:4
w *Faith:* v. 20; Acts 21:25. (Gen. 3:20; Heb. 11:39, *note*)
x Cp. Rom. 10:2-4; Gal. 1:14
y *Law* (of Moses): v. 20; Acts 20:21. (Ex. 19:1; Gal. 3:24, *note*)

21:21
z See Eph. 3:6, *note*
aa *Law* (of Moses): v. 21; Acts 20:24. (Ex. 19:1; Gal. 3:24, *note*)
bb Cp. Gen. 17:9-14

23 "Therefore do what we tell you: We have four men who have taken a vow.
24 "Take them and be [a]purified with them, and pay their expenses so that they may shave *their* heads, and that all may know that those things of which they were informed concerning you are nothing, but *that* you yourself also walk orderly and keep the [b]law.
25 "But concerning the [c]Gentiles who [d]believe, we have [e]written *and* decided that they should observe no such thing, except* that they should keep themselves from *things* offered to idols, from [f]blood, from things strangled, and from [g]sexual immorality."
26 Then [h]Paul took the men, and the next day, having been purified with them, entered the [i]temple to announce the expiration of the days of [j]purification, at which time an [h]offering should be made for each one of them.

Paul seized in the temple

27 Now when the seven days were almost ended, the Jews from Asia, seeing him in the temple, [k]stirred up the whole crowd and laid hands on him,
28 crying out, "Men of Israel, help! This is the man who teaches all *men* everywhere against the people, the [l]law, and this place; and furthermore he also brought Greeks into the temple and has defiled this [m]holy place."
29 (For they had previously* seen [n]Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple.)
30 And all the city was [o]disturbed; and the people ran together, seized Paul, and [p]dragged him out of the temple; and immediately the doors were shut.

Paul rescued and bound by Roman soldiers

31 Now as they were [q]seeking to kill him, news came to the commander of the garrison that all Jerusalem was in an [r]uproar.
32 He immediately took soldiers and [s]centurions, and ran down to them. And when they saw the commander and the soldiers, they stopped beating Paul.
33 Then the [t]commander came near and took him, and commanded *him* to be [u]bound with two chains; and he asked who he was and what he had done.
34 And some among the multitude cried one thing and some another. So when he could not ascertain the truth because of the tumult, he commanded him to be taken into the [v]barracks.
35 When he reached the stairs, he had to be carried by the soldiers because of the violence of the mob.
36 For the multitude of the people followed after, crying out, [w]"Away with him!"
37 Then as Paul was about to be led into the barracks, he said to the commander, "May I speak to you?" He replied, "Can you speak Greek?
38 "Are you not [x]the Egyptian who some time ago stirred up a rebellion and led the four thousand assassins out into the wilderness?"
39 But Paul said, [y]"I am a Jew from Tarsus, in Cilicia, a citizen of no mean city; and I implore you, permit me to speak to the people."
40 So when he had given him permission, Paul stood on the stairs and motioned with his hand to the people. And when there was a great silence, he spoke to *them* in the [z]Hebrew language, saying,

Paul's defense before the mob; he recounts his conversion (cp. Acts 9:1–18; 26:9–18)

22 "BRETHREN and fathers, hear my defense [aa]before you now."

***21:25** NU-Text omits *that they should observe no such thing, except.* ***21:29** M-Text omits *previously.*

21:24
a v. 26
b *Law* (of Moses): vv. 24,26; Acts 21:28. (Ex. 19:1; Gal. 3:24, *note*)

21:25
c See Eph. 3:6, *note*
d *Faith:* v. 25; Acts 22:19. (Gen. 3:20; Heb. 11:39, *note*)
e See Acts 15:19, *note*
f Gen. 9:4; cp. Lev. 17:14-15
g Cp. 1 Thess. 4:3-5

21:26
h Contrast Acts 21:4; (cp. Gal. 2:2-6) with Rom. 10:1-12; cp. Rom. 3:9-10,19-20,28; 4:3-5; 5:1-2; 6:14; 7:1-4,6; 8:3-4; Gal. 2:15-16,18-19; 3:10,24-25; 4:9-11,21-31; Phil. 3:7-9; Heb. 9:14-15,28; 10:17-18; 13:11-14
i Acts 24:18
j Cp. James 4:8; 1 Pet. 1:22

21:27
k Cp. Acts 6:12; 13:50; 14:2; 17:13

21:28
l *Law* (of Moses): v. 28; Acts 22:3. (Ex. 19:1; Gal. 3:24, *note*)
m *Sanctification* (NT): v. 28; Acts 26:18. (Matt. 4:5; Rev. 22:11, *note*)

21:29
n Acts 20:4; 2 Tim. 4:20

21:30
o Cp. Matt. 21:10
p Cp. Acts 14:19; 16:19

21:31
q 2 Cor. 11:23
r Cp. v. 38; Acts 17:5; 19:40

21:32
s See Acts 27:1, *note*

21:33
t Acts 24:7
u Acts 21:11; 22:25; cp. 20:23

21:34
v v. 37; Acts 22:24; 23:10,16,32

21:36
w Acts 22:22; cp. Luke 23:18

21:38
x Acts 5:36

21:39
y 2 Cor. 11:22; Phil. 3:4-6; cp. Acts 16:38; 22:25,28

21:40
z Acts 22:2

22:1
aa Cp. Luke 12:11; 1 Pet. 3:15

21:23 vow. Probably according to Num. 6:1–7; compare Acts 18:18; Col. 2:14–17.
21:33 Then. Approximately A.D. 56.
21:37 commander. A commander (Greek *chiliarch*) was a Roman tribune. There were six of them in a legion of 6000 men.
22:1–23 For Paul's defense speeches, see Acts 28:17–28, *note.*

2 And when they heard that he spoke to them in the [a]Hebrew language, they kept all the more silent. Then he said:

3 [b]"I [c]am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of [d]Gamaliel, taught according to the strictness of our fathers' [e]law, and was [f]zealous toward God [g]as you all are today.

4 "I [h]persecuted this Way to the death, binding and delivering into prisons both men and women,

5 "as also the high priest bears me witness, and all the council of the [i]elders, from whom I also received letters to the brethren, and went to Damascus [j]to bring in chains even those who were there to Jerusalem to be punished.

6 "Now it happened, as I journeyed and came near Damascus at about noon, suddenly a great light from heaven shone around me.

7 "And I fell to the ground and [k]heard a voice saying to me, 'Saul, Saul, why are [l]you persecuting Me?'

8 "So I answered, 'Who are You, Lord?' And He said to me, 'I am Jesus of Nazareth, whom you are persecuting.'

9 "And those who were with me indeed saw the light and were afraid,* but they did [m]not hear the [n]voice of Him who spoke to me.

10 "So I [o]said, 'What shall I do, Lord?' And the Lord said to me, 'Arise and go into Damascus, and there you will be told all things which are appointed for you to [p]do.'

11 "And since I could not see for the glory of that light, being led by the hand of those who were with me, I came into Damascus.

12 "Then a certain Ananias, a devout man according to the [q]law, having a [r]good testimony with all the Jews who dwelt *there,*

13 "came to me; and he stood and said to me, 'Brother Saul, receive your sight.' And at that same hour I [s]looked up at him.

14 "Then he said, 'The God of our fathers has [t]chosen [u]you that you should [v]know His will, and see the [w]Just One, and [x]hear the voice of His mouth.

15 'For you will be His [y]witness to all men of what you have seen and heard.

16 'And now why are you waiting? Arise and be [z]baptized, and [aa]wash away your [bb]sins, calling on the name of the Lord.'

The Lord had warned Paul to leave Jerusalem and go to the Gentiles

17 "Now it happened, when I returned to Jerusalem and was praying in the temple, that I was in a [cc]trance

18 "and saw Him saying to me, 'Make haste and get [dd]out of Jerusalem quickly, for they will not receive your testimony concerning Me.'

19 "So I [ee]said, 'Lord, they know that in every synagogue I imprisoned and beat those who [ff]believe on You.

20 'And when the blood of Your [gg]martyr Stephen was shed, [hh]I also was standing by consenting to his death,* and guarding the clothes of those who were killing him.'

21 "Then He said to me, 'Depart, [ii]for I will send you far from here to the [jj]Gentiles.' "

Paul's defense interrupted; he asserts rights as Roman citizen

22 And they listened to him until this word, and *then* they raised their voices and said, [kk]"Away with such a *fellow* from the earth, for he is not fit to live!"

23 Then, as they cried out and tore off *their* clothes and threw dust into the air,

24 the [ll]commander ordered him to be brought into the barracks, and said that he should be [mm]examined under scourging, so that he might know why they shouted so against him.

25 And as they [nn]bound him with thongs, Paul [oo]said to the centurion who stood by, "Is it lawful for you to

*22:9 NU-Text omits *and were afraid.*
*22:20 NU-Text omits *to his death.*

22:2
a Acts 21:40

22:3
b vv. 3-16
c 2 Cor. 11:22; Phil. 3:4-6; cp. Acts 16:38; 22:25,28
d Acts 5:34
e *Law* (of Moses): v. 3; Acts 22:12. (Ex. 19:1; Gal. 3:24, *note*)
f Gal. 1:14
g Cp. Rom. 10:2

22:4
h Acts 8:3; 1 Tim. 1:13

22:5
i Acts 23:14; 24:1; 25:15
j Acts 9:2

22:7
k Cp. John 3:29; 10:4,27; 18:37; Rev. 3:20
l Cp. Is. 63:9; Zech. 2:8; Matt. 25:45; 1 Cor. 12:26

22:9
m Cp. Dan. 10:7
n See Acts 9:7, *note*

22:10
o *Bible prayers* (NT): v. 10; Acts 22:19. (Matt. 6:9; Luke 11:2, *note*). Cp. Acts 8:3
p Cp. Acts 2:37-38

22:12
q *Law* (of Moses): v. 12; Acts 23:3. (Ex. 19:1; Gal. 3:24, *note*)
r Cp. 1 Tim. 3:7-10

22:13
s *Miracles* (NT): vv. 6-13; Acts 28:5. (Matt. 8:3; Acts 28:8, *note*)

22:14
t *Election* (personal): v. 14; Rom. 8:33. (Deut. 7:6; 1 Pet. 5:13, *note*)
u Gal. 1:15
v Eph. 1:9; cp. Col. 1:9; Heb. 13:20-21

22:14
w Acts 3:14; 7:52
x Cp. John 3:29; 10:4,27; 18:37; Rev. 3:20

22:15
y Cp. Acts 23:11

22:16
z See Acts 8:12, *note*
aa Acts 2:38; cp. 1 Cor. 5:7; 2 Cor. 7:1; 2 Tim. 2:21; James 4:8; 1 John 3:2-3
bb See Rom. 3:23, *note*

22:17
cc vv. 17-21; cp. Acts 10:10

22:18
dd v. 21; cp. Acts 21:4

22:19
ee *Bible prayers* (NT): vv. 19-20; Eph. 1:16. (Matt. 6:9; Luke 11:2, *note*). Cp. Acts 8:3
ff *Faith:* v. 19; Acts 24:14. (Gen. 3:20; Heb. 11:39, *note*)

22:20
gg Cp. Rev. 2:13; 17:6
hh Acts 7:54-8:1

22:21
ii Acts 9:15; 13:2,47; Rom. 11:13; Gal. 2:7-8; Eph. 3:7-8
jj See Eph. 3:6, *note*

22:22
kk Acts 21:36; cp. 1 Thess. 2:16

22:24
ll See Acts 21:37, *note*
mm v. 29

22:25
nn Cp. Acts 21:11
oo vv. 25-30; see Acts 28:17, *note*

22:17 when I returned. This was probably on the occasion of Paul's first visit to Jerusalem after his conversion (Acts 9:26ff.).

scourge a man who is a [a]Roman, and uncondemned?"

26 When the [b]centurion heard *that,* he went and told the commander, saying, "Take care what you do, for this man is a Roman."

27 Then the commander came and said to him, "Tell me, are you a Roman?" He said, "Yes."

28 The commander answered, "With a large sum I obtained this citizenship." And Paul said, "But I was born *a citizen.*"

29 Then immediately those who were about to [c]examine him withdrew from him; and the commander was also afraid after he found out that he was a Roman, and because he had [d]bound him.

Paul brought before the Sanhedrin

30 The next day, because he wanted to know for certain why he was accused by the Jews, he released him from *his* bonds, and commanded the chief priests and all their [e]council to appear, and brought Paul down and set him before them.

23 THEN Paul, looking earnestly at the council, said, "Men *and* brethren, [f]I have lived in all good conscience before God until this day."

2 And the high priest [g]Ananias commanded those who stood by him to [h]strike him on the mouth.

3 Then Paul [i]said to him, "God will strike you, *you* [j]whitewashed wall! For you sit to judge me according to the [k]law, and do you command me to be struck contrary to the law?"

4 And those who stood by said, "Do you revile God's high priest?"

5 Then Paul said, "I did not know, brethren, that he was the high priest; for it is [l]written, *'You shall not speak evil of a ruler of your people.'* "

Paul appeals to the Pharisees

6 But when Paul perceived that one part were [m]Sadducees and the other [m]Pharisees, he cried out in the council, "Men *and* brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and [n]resurrection of the dead I am being judged!"

7 And when he had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided.

8 For Sadducees say that there is no [o]resurrection—and no [p]angel or spirit; but the Pharisees confess both.

9 Then there arose a loud outcry. And the [q]scribes of the Pharisees' party arose and protested, saying, "We find no evil in this man; but if a spirit or an [r]angel has spoken to him, let us not fight against God."*

10 Now when there arose a great dissension, the commander, fearing lest Paul might be pulled to pieces by them, commanded the soldiers to go down and take him by force from among them, and bring *him* into the barracks.

The Lord's grace to Paul

11 But the following night the [s]Lord [t]stood by him and said, [u]"Be of good cheer, Paul; for as you have testified for Me in [v]Jerusalem, so you must also [w]bear witness at [x]Rome."

A conspiracy under oath to kill Paul

12 And when it was day, [y]some of the Jews banded together and bound themselves under an oath, saying that they would neither eat nor drink till they had [z]killed Paul.

13 Now there were more than forty who had formed this conspiracy.

14 They came to the chief priests and [aa]elders, and said, "We have bound ourselves under a great oath that we will eat nothing until we have killed Paul.

15 "Now you, therefore, together

***23:9** NU-Text omits last clause and reads *what if a spirit or an angel has spoken to him?*

22:25
a Acts 16:37; 23:27; 25:16

22:26
b See Acts 27:1, *note*

22:29
c v. 24
d Cp. Acts 21:11

22:30
e Cp. Acts 4:15; 5:27,34,41; 6:12,15; 23:15; 24:20

23:1
f Acts 24:16; 2 Cor. 1:12; 2 Tim. 1:3; Heb. 13:18; cp. 1 Pet. 3:15-16; 1 John 3:21

23:2
g Cp Acts 24:1; 25:2
h Cp. 1 Kin. 22:24; Is. 50:6; Matt. 27:30; John 18:22

23:3
i Cp. John 18:23
j Cp. Matt. 23:27
k *Law* (of Moses): vv. 3,5; Acts 23:29. (Ex. 19:1; Gal. 3:24, *note*)

23:5
l *Inspiration:* v. 5; Acts 24:14. (Ex. 4:15; 2 Tim. 3:16, *note*). Ex. 22:28; cp. Lev. 19:15

23:6
m See Matt. 3:7, *notes*
n Acts 24:15,21; 26:6-8; 28:20

23:8
o Acts 24:15,21; 26:6-8; 28:20
p See Judg. 2:1 and Heb. 1:4, *notes*

23:9
q See Matt. 2:4, *note*
r See Judg. 2:1 and Heb. 1:4, *notes*

23:11
s Cp. Ps. 46:1-7; Matt. 28:20
t Cp. Acts 18:9-11; 27:23-24
u Cp. Matt. 9:2; 14:27; John 16:33; Acts 27:22,25,36
v Acts 21:18-19; 22:1-21
w Cp. John 1:7-8; 15:27
x Acts 28:23

23:12
y Cp. John 16:2-3
z Acts 9:23-24; 25:3 26:21; 27:42

23:14
aa Acts 4:5,23; 6:12; 22:5; 24:1; 25:15

22:28 born a citizen. Paul was born as a Roman through a father who held Roman citizenship.

23:1–10 For Paul's defense speeches, see Acts 28:17–28, *note*.

23:1 council. For the fifth time the Sanhedrin was compelled to ajudicate the claims of Christ and His followers concerning His Person. Other occasions were the trials of (1) Jesus (Luke 22:66–71); (2) Peter and John (Acts 4:5–22); (3) the twelve (Acts 5:21–40); and (4) Stephen (Acts 6:12—7:60).

with the [a]council, suggest to the [b]commander that he be brought down to you tomorrow,* as though you were going to make further inquiries concerning him; but we are [c]ready to kill him before he comes near."

16 So when Paul's sister's son heard of their ambush, he went and entered the barracks and told Paul.

17 Then Paul called one of the [d]centurions to *him* and said, "Take this young man to the commander, for he has something to tell him."

18 So he took him and brought *him* to the commander and said, "Paul the [e]prisoner called me to *him* and asked *me* to bring this young man to you. He has something to say to you."

19 Then the commander took him by the hand, went aside, and asked privately, "What is it that you have to tell me?"

20 And he said, "The Jews have agreed to ask that you bring Paul down to the [f]council tomorrow, as though they were going to inquire more fully about him.

21 "But do not yield to them, for more than forty of them [g]lie in wait for him, men who have bound themselves by an [h]oath that they will neither eat nor drink till they have [i]killed him; and now they are ready, waiting for the promise from you."

22 So the commander let the young man depart, and commanded *him,* "Tell no one that you have revealed these things to me."

Paul removed by night to Caesarea

23 And he called for two [j]centurions, saying, "Prepare two hundred soldiers, seventy horsemen, and two hundred spearmen to go to [k]Caesarea at the third hour of the [l]night;

24 "and provide mounts to set Paul on, and bring *him* safely to Felix the governor."

25 He wrote a [m]letter in the following manner:

26 Claudius Lysias,
To the most excellent governor Felix:
Greetings.

27 This man was [n]seized by the Jews and was about to be killed by them. Coming with the troops I rescued him, having learned that he was a [o]Roman.

28 And when I wanted to know the reason they accused him, I brought him before their [p]council.

29 I found out that he was accused concerning [q]questions of their [r]law, but had [s]nothing charged against him deserving of death or chains.

30 And when it was told me that the Jews lay in wait for the man,* I sent him immediately to you, and also commanded his accusers to state before you the charges against him. Farewell.

31 Then the soldiers, as they were commanded, took Paul and brought *him* by night to Antipatris.

32 The next day they left the horsemen to go on with him, and returned to the barracks.

33 When they came to [t]Caesarea and had delivered the [u]letter to the governor, they also presented Paul to him.

34 And when the governor had read *it,* he asked what province he was from. And when he understood that *he was* from [v]Cilicia,

35 he said, "I will hear you when your [w]accusers also have come." And he commanded him to be kept in Herod's Praetorium.

Paul before Felix, the governor

24 NOW after five days [x]Ananias the high priest came down with the elders and a certain orator *named* Tertullus. These gave evidence to the governor against Paul.

***23:15** NU-Text omits *tomorrow.* ***23:30** NU-Text reads *there would be a plot against the man.*

23:15
a Cp. Acts 4:15; 5:27,34,41; 6:12,15; 22:30; 24:20
b See Acts 21:37, *note*
c Cp. Ps. 37:32-33

23:17
d See Acts 27:1, *note*

23:18
e Cp. Eph. 3:1

23:20
f Cp. Acts 4:15; 5:27,34,41; 6:12,15; 22:30; 24:20

23:21
g v. 30; cp. Luke 11:53-54
h vv. 12-14
i Acts 9:23-24; 25:3; 26:21; 27:42

23:23
j See Acts 27:1, *note*
k Acts 8:40
l Cp. Acts 9:25; 17:10

23:25
m vv. 26-30

23:27
n Acts 21:30,33
o Acts 16:37; 22:25; 25:16

23:28
p Cp. Acts 4:15; 5:27,34,41; 6:12,15; 22:30; 24:20

23:29
q Cp. Acts 18:14-15; 25:19
r *Law* (of Moses): v. 29; Acts 24:6. (Ex. 19:1; Gal. 3:24, *note*)
s Acts 25:25; 26:31; cp. 25:11; 28:18

23:33
t Acts 8:40
u Acts 23:26-30

23:34
v Acts 21:39

23:35
w Acts 24:1; cp. 24:19; 25:16

24:1
x Acts 23:2; 25:2

23:23 third hour. 9 A.M. See John 19:14, *note.*
23:31 Antipatris. Located about 40 mi. from Jerusalem. It was named by Herod, the Great for his father, Antipater.

The accusation

2 And when he was called upon, Tertullus began his [a]accusation, saying: "Seeing that through you we enjoy great peace, and prosperity is being brought to this nation by your foresight,

3 "we accept *it* always and in all places, most noble Felix, with all thankfulness.

4 "Nevertheless, not to be tedious to you any further, I beg you to hear, by your courtesy, a few words from us.

5 "For we have found this man a plague, a creator of dissension among all the Jews throughout the world, and a ringleader of the sect of the [b]Nazarenes.

6 "He even tried to [c]profane the temple, and we seized him,* and wanted to [d]judge him according to our [e]law.

7 "But the [f]commander Lysias came by and with great violence [g]took *him* out of our hands,

8 [h]"commanding his [i]accusers to come to you. By examining him yourself you may ascertain all these things of which we [j]accuse him."

9 And the Jews also assented,* maintaining that these things were so.

Paul's defense before Felix

10 Then Paul, after the governor had nodded to him to speak, answered: "Inasmuch as I know that you have been for many years a judge of this nation, I do the more cheerfully [k]answer for myself,

11 "because you may ascertain that it is no more than twelve days since I went up [l]to Jerusalem to worship.

12 "And they neither found me in the temple disputing with anyone nor inciting the crowd, either in the synagogues or in the city.

13 "Nor can they prove the things of which they now [m]accuse me.

14 "But this I confess to you, that according to the Way which they call a sect, so I worship the God of my [n]fathers, [o]believing all things which are [p]written in the [q]Law and in the [r]Prophets.

15 "I have [s]hope in God, which they themselves also accept, that there [t]will be a [u]resurrection of *the* dead,* both of *the* just and *the* unjust.

16 "This *being* so, I myself always strive to have a [v]conscience without offense toward God and men.

17 "Now after many years I came to bring [w]alms and offerings to my nation,

18 [x]"in the midst of which some Jews from Asia found me [y]purified in the temple, neither with a mob nor with tumult.

19 "They ought to have been here before you to object if they had anything against me.

20 "Or else let those who are *here* themselves say if they found any wrongdoing* in me while I stood before the [z]council,

21 "unless *it is* for this one statement which I cried out, standing among them, [aa]'Concerning the [bb]resurrection of the dead I am being judged by you this day.' "

22 But when Felix heard these things, having more accurate knowledge of *the* [cc]Way, he adjourned the proceedings and said, "When [dd]Lysias the [ee]commander comes down, I will make a decision on your case."

23 So he commanded the [ff]centurion to keep Paul and to let *him* have liberty, and [gg]told him not to forbid any of his friends to provide for or visit him.

Felix adjourns the case

24 And after some days, when Felix came with his wife [hh]Drusilla, who was Jewish, he sent for Paul and heard him concerning the [ii]faith in Christ.

25 Now as he [jj]reasoned about [kk]righteousness, [ll]self-control, and

***24:6** NU-Text ends the sentence here and omits the rest of verse 6, all of verse 7, and the first clause of verse 8. ***24:9** NU-Text and M-Text read *joined the attack.* ***24:15** NU-Text omits *of the dead.* ***24:20** NU-Text and M-Text read *say what wrongdoing they found.*

24:2
a Cp. Matt. 27:12

24:5
b See Matt. 2:23, *note*

24:6
c Acts 21:28
d Cp. John 18:31
e *Law* (of Moses): v. 6; Acts 24:14. (Ex. 19:1; Gal. 3:24, *note*)

24:7
f See Acts 21:37, *note*
g Acts 23:10

24:8
h Acts 23:30
i Acts 24:1; cp. 24:19; 25:16
j Cp. Matt. 27:12

24:10
k Cp. 1 Pet. 3:15

24:11
l Acts 21:15

24:13
m Cp. Matt. 27:12

24:14
n Cp. 2 Tim. 1:3
o *Faith:* v. 14; Acts 27:25. (Gen. 3:20; Heb. 11:39, *note*)
p *Inspiration:* v. 14; Acts 26:22. (Ex. 4:15; 2 Tim. 3:16, *note*)
q *Law* (of Moses): v. 14; Acts 25:8. (Ex. 19:1; Gal. 3:24, *note*)
r Acts 3:18,21; 13:40; 26:22-23

24:15
s Acts 23:6; 26:6-7; 28:20
t Dan. 12:2; John 5:28-29
u *Resurrection:* v. 15; Acts 24:21. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

24:16
v Acts 23:1; 2 Cor. 1:12; 2 Tim. 1:3; Heb. 13:18; cp. 1 Pet. 3:15-16; 1 John 3:21

24:17
w Acts 11:29-30; cp. 2 Cor. 8:1-9:15

24:18
x Acts 21:27
y Acts 21:26

24:20
z Cp Acts 4:15; 5:27,34,41; 6:12,15; 23:15

24:21
aa Acts 23:6
bb *Resurrection:* v. 21; Acts 25:19. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

24:22
cc Acts 9:2; 18:26; 19:9,23; 22:4; cp. John 14:5-6
dd Acts 23:26
ee See Acts 21:37, *note*

24:23
ff See Acts 27:1, *note*
gg Cp. Acts 28:30

24:24
hh See Mark 6:14, *note*
ii John 3:15; 5:24; 11:25; 12:46; 20:31; Rom. 10:9

24:25
jj Cp. Acts 17:2; 18:4,19
kk See Rom. 10:10, *note*
ll Gal. 5:23

24:5 world. Greek *oikoumenē.* See Luke 2:1, *note.*

24:10–23 For Paul's defense speeches, see Acts 28:17–28, *note.*

the [a]judgment to come, Felix was afraid and answered, "Go away for now; when I have a convenient time I will call for you."

26 Meanwhile he also hoped that money would be given him by Paul, that he might release him.* Therefore he sent for him more often and conversed with him.

Two years at Caesarea

27 But after two years Porcius Festus succeeded Felix; and Felix, wanting to [b]do the Jews a favor, left Paul [c]bound.

Paul before Festus, the new governor

25 NOW when Festus had come to the province, after three days he went up from [d]Caesarea to Jerusalem.

2 Then the [e]high priest* and the chief men of the Jews informed him against Paul; and they petitioned him,

3 asking a favor against him, that he would summon him to Jerusalem—while *they* [f]lay in ambush along the road to [g]kill him.

4 But Festus answered that Paul should be kept at Caesarea, and that he himself was going *there* shortly.

5 "Therefore," he said, "let those who have authority among you go down with *me* and accuse this man, [h]to see if there is any fault in him."

6 And when he had remained among them more than ten days, he went down to Caesarea. And the next day, sitting on the [i]judgment seat, he commanded Paul to be brought.

7 When he had come, the Jews who had come down from Jerusalem stood about and laid many serious [j]complaints against Paul, which they could not prove,

8 while he answered for himself, [k]"Neither against the [l]law of the Jews, nor against the temple, nor [m]against Caesar have I [n]offended in anything at all."

9 But Festus, wanting to do the Jews a favor, answered Paul and said, "Are you willing to go up to Jerusalem and there be judged before me concerning these things?"

Paul appeals his case to Caesar

10 So Paul said, "I stand at Caesar's [o]judgment seat, where I [p]ought to be judged. To the Jews I [q]have done no wrong, as you very well know.

11 "For if I am an offender, or have committed anything deserving of death, I do not object to dying; but if there is nothing in these things of which these men accuse me, no one can deliver me to them. [r]I appeal to Caesar."

12 Then Festus, when he had conferred with the [s]council, answered, "You have [t]appealed to Caesar? To Caesar you shall go!"

Festus recounts case to King Agrippa

13 And after some days King Agrippa and [u]Bernice came to Caesarea to greet Festus.

14 When they had been there many days, Festus laid Paul's case before the king, saying: "There is a certain man left [v]a prisoner by Felix,

15 "about whom the chief priests and the [w]elders of the Jews informed *me,* when I was in Jerusalem, asking for a judgment against him.

16 "To them I answered, 'It is not the custom of the [x]Romans to deliver any man to destruction* before the accused meets the [y]accusers face to face, and has opportunity to answer for himself concerning the charge against him.'

17 "Therefore when they had come together, without any delay, the next day I sat on the [z]judgment seat and commanded the man to be brought in.

18 "When the [aa]accusers stood up, they brought no accusation against him of such things as I supposed,

***24:26** NU-Text omits *that he might release him.* ***25:2** NU-Text reads *chief priests.* ***25:16** NU-Text omits *to destruction,* although it is implied.

24:25
a *Judgments* (the seven): v. 25; Rom. 1:32. (2 Sam. 7:14; Rev. 20:12, *note*)

24:27
b Cp. Mark 15:15; Acts 12:3; 25:9
c Acts 25:14

25:1
d Acts 8:40

25:2
e Acts 24:1

25:3
f Cp. Acts 23:14-16,21
g Acts 9:23-24; 23:12; 26:21; 27:42

25:5
h Cp. 1 Sam. 24:11; Ps. 7:3-6

25:6
i Cp. John 19:13

25:7
j Acts 24:5; cp. Matt. 5:11-12; 1 Pet. 4:12-16

25:8
k Acts 24:12
l *Law* (of Moses): v. 8; Acts 28:23. (Ex. 19:1; Gal. 3:24, *note*)
m Cp. Rom. 13:1-5
n Cp. Jer. 37:18; Dan. 6:22; John 10:32

25:10
o Cp. John 19:13
p Acts 16:37; 22:25; 23:27
q Cp. Jer. 37:18; Dan. 6:22; John 10:32

25:11
r Acts 26:32; 28:19; cp. 23:11; 27:24

25:12
s Cp. Matt. 12:14
t Acts 26:32; 28:19; cp. 23:11; 27:24

25:13
u See Mark 6:14, *note*

25:14
v Acts 24:27

25:15
w Acts 4:5,23; 6:12; 22:5; 23:14; 24:1

25:16
x Acts 16:37; 22:25; 23:27
y Acts 23:35; 24:1; cp. 24:19

25:17
z Cp. John 19:13

25:18
aa Acts 23:35; 24:1; cp. 24:19

25:6 more than ten days. Some manuscripts read *no more than eight or ten days.*

25:8–12 For Paul's defense speeches, see Acts 28:17–28, *note.*

25:8 Caesar. Emperor Nero, A.D. 54–68.

25:12 Caesar. Emperor Nero, A.D. 54–68.

25:13 Agrippa. Herod Agrippa II. See Mark 6:14, *note.*

19 "but had some [a]questions
against him about their own religion and about a certain Jesus, who had died, whom Paul affirmed to be [b]alive.
20 "And because I was uncertain of such [c]questions, I asked whether he was willing to go to Jerusalem and there be judged concerning these matters.
21 "But when Paul [d]appealed to be reserved for the decision of Augustus, I commanded him to be kept till I could send him to Caesar."
22 Then Agrippa said to Festus, "I also would like to [e]hear the man myself." "Tomorrow," he said, "you shall hear him."

Agrippa prepares to hear Paul

23 So the next day, when Agrippa and Bernice had come with great pomp, and had entered the auditorium with the [f]commanders and the prominent men of the city, at Festus' command [g]Paul was brought in.
24 And Festus said: "King Agrippa and all the men who are here present with us, you see this man about whom the whole assembly of the Jews petitioned me, both at Jerusalem and here, [h]crying out that he was not fit to live any longer.
25 "But when I found that he had committed [i]nothing deserving of death, and that he himself had appealed to Augustus, I decided to send him.
26 "I have nothing certain to write to my lord concerning him. Therefore I have brought him out before you, and especially before [j]you, King Agrippa, so that after the examination has taken place I may have something to write.
27 "For it seems to me unreasonable to send a prisoner and not to specify the charges against him."

Paul's defense before Agrippa
(cp. Acts 9:1–18; 22:1–16)

26 THEN Agrippa said to Paul, "You are permitted to speak for yourself." So Paul stretched out his hand and answered for himself:
2 "I think myself [k]happy, King Agrippa, because today I shall answer [l]for myself before you concerning all the things of which I am [m]accused by the Jews,
3 "especially because you are expert in all [n]customs and questions which have to do with the Jews. Therefore I beg you to hear me patiently.
4 "My manner of life from my youth, which was spent from the beginning among my own nation at Jerusalem, all the Jews know.
5 "They knew me from the first, if they were willing to testify, that according to the strictest sect of our religion I lived a [o]Pharisee.
6 "And now I stand and am [p]judged for the [q]hope of the [r]promise made by God to our fathers.
7 "To this [s]*promise* our [t]twelve [u]tribes, earnestly serving *God* night and day, hope to attain. For this [v]hope's sake, King Agrippa, I am [w]accused by the Jews.
8 "Why should it be thought incredible by you that God [x]raises the [y]dead?
9 "Indeed, I myself thought I must do many things [z]contrary to the name of [aa]Jesus of Nazareth.
10 "This I also did [bb]in Jerusalem, and many of the [cc]saints I shut up in prison, having received [dd]authority from the chief priests; and when they were [ee]put to death, I [ff]cast my vote against *them.*
11 "And I punished them often in every synagogue and compelled *them* to blaspheme; and being exceedingly enraged against them, I persecuted *them* even to foreign cities.
12 "While thus occupied, as I journeyed to Damascus with authority and commission from the chief priests,
13 "at midday, O king, along the road I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me.

25:19
a Acts 23:29; cp. 18:14-15
b *Resurrection:* v. 19; Acts 26:6. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
25:20
c Acts 23:29; cp. 18:14-15
25:21
d Acts 25:11-12
25:22
e Cp. Luke 23:8
25:23
f See Acts 21:37, *note*
g Acts 9:15
25:24
h Acts 21:36
25:25
i Acts 23:29; 26:31
25:26
j Cp. Acts 26:2-3
26:2
k 1 Pet. 3:14; 4:14; cp. Phil. 4:11
l 1 Pet. 3:15-16
m Acts 21:28; 24:5-6
26:3
n Cp. Acts 6:14
26:5
o See Matt. 3:7, *note*
26:6
p Acts 23:6
q *Resurrection:* v. 6; Acts 26:7. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
r Acts 13:32-33; cp. Gen. 3:15; 22:18; 49:10
26:7
s Acts 13:32-33; cp. Gen. 3:15; 22:18; 49:10
t Cp. Ex. 1:1-5; 28:21; James 1:1
u *Israel* (prophecies): vv. 6-7; Rom. 9:4. (Gen. 12:2; Rom. 11:26, *note*)
v *Resurrection:* v. 7; Acts 26:8. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
w Acts 21:28; 24:5-6
26:8
x *Resurrection:* v. 8; Acts 26:23. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
y Cp. v. 23
26:9
z 1 Cor. 15:9; 1 Tim. 1:12-13
aa Acts 2:22; 10:38
26:10
bb Acts 8:1-3; Gal. 1:13
cc See Rom. 1:7, *note*
dd Acts 9:14
ee Cp. Rev. 6:9; 20:4
ff Cp. Acts 7:58

25:21 Augustus . . . Caesar. Emperor Nero, A.D. 54–68.
26:1–32 For Paul's defense speeches, see Acts 28:17–28, *note.*
26:1 Agrippa. Herod Agrippa II. See Mark 6:14. *note.*

14 "And when we all had fallen to
the ground, I [a]heard a voice speak-
ing to me and saying in the [b]He-
brew language, 'Saul, Saul, why are
you persecuting Me? *It is* hard for
you to kick against the [c]goads.'
15 "So I said, 'Who are You, Lord?'
And He said, 'I am Jesus, whom you
are persecuting.
16 'But [d]rise and stand on your feet;
for I have appeared to you for this
[e]purpose, to [f]make you a [g]minister
and a witness both of the things
which you have seen and of the
things which I will yet reveal to you.
17 'I will deliver you from the *Jew-
ish* people, as well as *from* the [h]Gen-
tiles, to whom I now* send you,
18 'to open their eyes, *in order* to
turn *them* from darkness to light,
and *from* the power of [i]Satan to
God, that they may receive [j]forgive-
ness of [k]sins and an [l]inheritance
among those who are [m]sanctified by
faith in Me.'
19 "Therefore, King Agrippa, I was
not disobedient to the heavenly vi-
sion,
20 "but [n]declared first to those in
Damascus and in Jerusalem, and
throughout all the region of Judea,
and *then* to the [o]Gentiles, that they
should [p]repent, turn to God, and do
works befitting [p]repentance.
21 "For these reasons the Jews
seized me in the temple and tried
to [q]kill *me.*
22 "Therefore, having obtained
help from God, to this day I stand,
witnessing both to small and great,
saying no other things than those
which the prophets and Moses [r]said
would come—
23 "that the [s]Christ would [t]suffer,
that He would be the first to [u]rise
from the dead, and would proclaim
[v]light to the *Jewish* people and to
the [w]Gentiles."

Personal appeal to Agrippa

24 Now as he thus made his de-
fense, Festus said with a loud voice,
"Paul, you are [x]beside yourself!
Much learning is driving you mad!"
25 But he said, "I am not mad,
most noble Festus, but speak the
words of truth and reason.
26 "For the king, before whom I
also speak freely, [y]knows these
things; for I am convinced that none
of these things escapes his atten-
tion, since this thing was not done
in a corner.
27 "King Agrippa, do you believe
the prophets? I know that you do
[z]believe."
28 Then Agrippa said to Paul, "You
almost persuade me to become a
Christian."
29 And Paul said, "I would to God
that not only you, but also all who
hear me today, might become both
almost and altogether such as I am,
except for these chains."
30 When he had said these things,
the king stood up, as well as the
governor and Bernice and those
who sat with them;
31 and when they had gone aside,
they talked among themselves, say-
ing, "This man is doing [aa]nothing
deserving of death or chains."
32 Then Agrippa said to Festus,
"This man might have been set
[bb]free if he had not [cc]appealed to
Caesar."

Paul sent to Rome

27 AND when it was decided
that [dd]we should sail to Italy,
they delivered Paul and some other
prisoners to *one* named Julius, a
centurion of the Augustan Regi-
ment.
2 So, entering a ship of Adramyt-
tium, we put to sea, meaning to sail

*26:17 NU-Text and M-Text omit *now.*

26:14
a See Acts 9:7, *note*
b Cp. John 5:2; 19:20; Acts 21:40; 22:2
c Acts 9:5

26:16
d Cp. Ezek. 2:1; Dan. 10:11
e Cp. Is. 14:27
f Cp. Acts 22:14-15
g Eph. 3:6-8

26:17
h See Eph. 3:6, *note*

26:18
i *Satan:* v. 18; Rom. 16:20. (Gen. 3:1; Rev. 20:10, *note*)
j *Forgiveness:* v. 18; Rom. 4:7. (Lev. 4:20; Matt. 26:28, *note*)
k See Rom. 3:23, *note*
l Acts 20:32; Eph. 1:11; Col. 1:12; 1 Pet. 1:3-5
m *Sanctification* (NT): v. 18; Rom. 1:2. (Matt. 4:5; Rev. 22:11, *note*)

26:20
n See Acts 1:8, *note*
o See Eph. 3:6, *note*
p *Repentance:* v. 20; Rom. 2:4. (Matt. 3:2; Acts 17:30, *note*)

26:21
q Acts 9:23-24; 23:12; 25:3; 27:42

26:22
r *Inspiration:* vv. 22-23; Acts 28:23. (Ex. 4:15; 2 Tim. 3:16, *note*)

26:23
s *Christ* (first advent): v. 23; Rom. 1:3. (Gen. 3:15; Acts 1:11, *note*)
t *Sacrifice* (of Christ): v. 23; Rom. 3:25. (Gen. 3:15; Heb. 10:18, *note*)
u *Resurrection:* v. 23; Acts 28:20. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
v *Gospel:* v. 23; Acts 28:31. (Gen. 12:3; Rev. 14:6, *note*)
w See Eph. 3:6, *note*

26:24
x Cp. John 10:20

26:26
y Acts 26:3

26:27
z Cp. James 2:19

26:31
aa Acts 25:25

26:32
bb Acts 28:18
cc Acts 25:11; cp. 23:11

27:1
dd Cp. Acts 20:6; 21:1; 28:16; see Acts 16:10, *note*

26:23 that the Christ would suffer. Here in substance is the Gospel that Paul preached and that believers ought always to proclaim, "that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15:3–4). Of course, the apostle expounded these truths but the kernel of the Gospel is here.

26:28 You almost persuade me . . . Agrippa's answer to Paul's question in v. 27 probably did not mean that he was on the brink of becoming a Christian, but that he realized that Paul was trying to use Agrippa's belief in the prophets (vv. 22–23,27) to lead him to agreement with what Paul had said about Christ.

26:29 both almost and altogether. Literally *both in a little and in much.*

27:1 centurion. A Roman centurion commanded 100 soldiers.

along the coasts of Asia. [a]Aristarchus, a Macedonian of Thessalonica, was with us.

3 And the next *day* we landed at Sidon. And Julius [b]treated Paul kindly and gave *him* liberty to go to his friends and receive care.

4 When we had put to sea from there, we sailed under *the shelter of* Cyprus, because the winds were contrary.

5 And when we had sailed over the sea which is off Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 There the [c]centurion found an [d]Alexandrian ship sailing to [e]Italy, and he put us on board.

7 When we had sailed slowly many days, and arrived with difficulty off Cnidus, the wind not permitting us to proceed, we sailed under *the shelter of* [f]Crete off Salmone.

8 Passing it with difficulty, we came to a place called Fair Havens, near the city *of* Lasea.

9 Now when much time had been spent, and sailing was now [g]dangerous because the Fast was already over, Paul advised them,

10 saying, "Men, I [h]perceive that this voyage will end with disaster and much loss, not only of the cargo and ship, but also our lives."

11 Nevertheless the centurion was more persuaded by the helmsman and the owner of the ship than by the things spoken by Paul.

12 And because the harbor was not suitable to winter in, the majority advised to set sail from there also, if by any means they could reach Phoenix, a harbor of Crete opening toward the southwest and northwest, *and* winter *there.*

13 When the south wind blew softly, supposing that they had obtained

27:2
a Acts 19:29; 20:4; Col. 4:10; Philem. 24

27:3
b Cp. Prov. 16:7

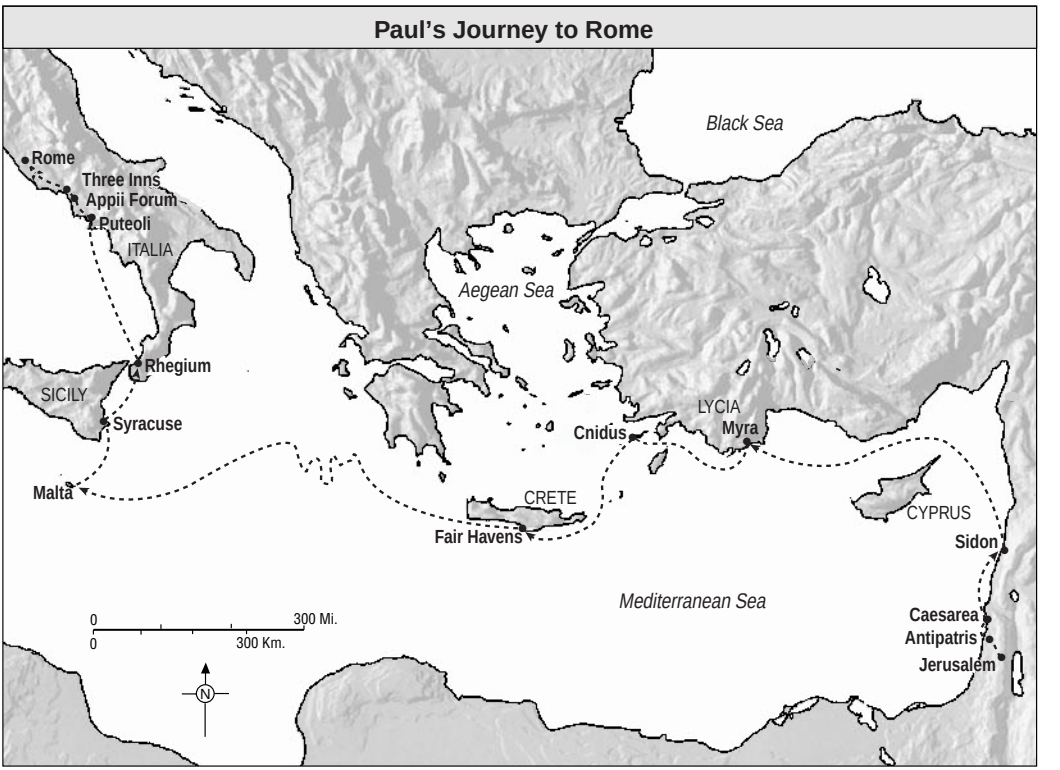
27:6
c See v. 1, *note*
d Acts 28:11
e v. 1

27:7
f Titus 1:5

27:9
g Cp. 2 Cor. 11:25

27:10
h Cp. Amos 3:7

27:9 Fast. This fast, or feast, was the Jewish Day of Atonement, commemorated on the tenth day of the seventh month (Lev. 23:27; also Lev. 23:2, *note*).



their desire, putting out to sea, they sailed close by Crete.

The storm

14 But not long after, a [a]tempestuous head wind arose, called Euroclydon.*

15 So when the ship was caught, and could not head into the wind, we let *her* drive.

16 And running under *the shelter of* an island called Clauda,* we secured the skiff with difficulty.

17 When they had taken it on board, they used cables to undergird the ship; and fearing lest they should run aground on the Syrtis* *Sands,* they struck sail and so were driven.

18 And because we were exceedingly tempest-tossed, the next *day* they lightened the ship.

19 On the third *day* we [b]threw the ship's tackle overboard with our own hands.

20 Now when neither sun nor stars appeared for many days, and no small tempest beat on *us,* all hope that we would be saved was finally given up.

The leadership of Paul

21 But after long abstinence from food, then Paul stood in the midst of them and said, "Men, you should have [c]listened to me, and not have sailed from Crete and incurred this disaster and loss.

22 "And now [d]I urge you to [e]take heart, for there will be no loss of life among you, but only of the ship.

23 "For there [f]stood by me this night an [g]angel of the God to whom I belong and whom I serve,

24 "saying, [h]'Do not be afraid, Paul; you must be brought before Caesar; and indeed God has granted you [i]all those who sail with you.'

25 "Therefore [j]take heart, men, for I [k]believe God that it will be just as it was told me.

26 "However, we must run aground on a certain [l]island."

27 Now when the fourteenth night had come, as we were driven up and down in the Adriatic *Sea,* about midnight the sailors sensed that they were drawing near some land.

28 And they took soundings and found *it* to be twenty fathoms; and when they had gone a little farther, they took soundings again and found *it* to be fifteen [m]fathoms.

29 Then, fearing lest we should run aground on the rocks, they dropped four anchors from the stern, and prayed for day to come.

30 And as the sailors were seeking to escape from the ship, when they had let down the skiff into the sea, under pretense of putting out anchors from the prow,

31 Paul said to the centurion and

***27:14** NU-Text reads *Euraquilon.* ***27:16** NU-Text reads *Cauda.* ***27:17** M-Text reads *Syrtes.*

27:14
a Cp. Ps. 107:25

27:19
b Cp. Jon. 1:5

27:21
c vv. 9-10

27:22
d Cp. 1 Sam. 30:6; Ps. 112:7; 2 Cor. 1:4; 4:8-9
e Cp. Acts 18:9-11; 23:11

27:23
f Cp. Acts 23:11; 2 Tim. 4:17
g See Judg. 2:1, *note*

27:24
h Cp. Is. 41:10,13,14; 43:1
i vv. 43-44; cp. Gen. 18:23-33

27:25
j Cp. Acts 18:9-11; 23:11
k *Faith:* v. 25; Acts 28:24. (Gen. 3:20; Heb. 11:39, *note*). Num. 23:19; Luke 1:45; Titus 1:2

27:26
l Acts 28:1

27:28
m See v. 28, *note*

27:28 WEIGHTS AND MEASURES IN THE NEW TESTAMENT

Weights and measures in the NT are based upon Hebrew, Greek, and Roman usage; e.g. "rod" (Greek *kalamos*) is a unit of measurement employed by the Israelites in OT times (Ezek. 40:5, Hebrew *kaneh*); "furlong" (Greek *stadion*) is distinctly a Greek unit; whereas the NT "pound" (Greek *litra,* from the Latin *libra*) is a Roman measure that was considerably lighter than the U.S. pound weight. New Testament standards of measurement can be ascertained with reasonable accuracy. See the following tables.

(1) Linear Measures. The unit of linear measurement in NT times was the cubit, approximately 18 inches in length. The table: 4 cubits = 1 fathom, or about 6 feet; 6 long cubits (Ezek. 40:5) = 1 rod (measuring), or about 10 feet; 400 cubits = 1 furlong (stadion), or about 600 feet; 5 furlongs (stadia) = a Sabbath day's journey, or about three-fifths of a mile.

The Sabbath day's journey is mentioned only once in the Bible (Acts 1:12). It was evidently the distance between Jerusalem and the Mount of Olives. But from what point in Jerusalem to what area of Olivet? According to limits set by the ancient rabbis, a Sabbath day's journey was 2000 cubits, or three-fifths of a mile. This measure may have been determined by the distance that the children of Israel were required to allow between themselves and the ark of the covenant at the passage of the Jordan (Josh. 3:4); for the rabbis may have assumed that the same limit prevailed between the tents of the people and the tabernacle—a distance that the Israelites would need to walk in order to worship.

(2) Dry Measures. Greek *choinix* (Rev. 6:6) = 1 quart; 1 measure, Greek *koros* (Luke 16:7) = about 10 bushels.

(3) Liquid Measures. Greek *metrētēs* (John 2:6) = 10 gallons; Greek *batos* (Luke 16:6) = about 8 gallons.

(4) Weights. 1 pound, Greek *litra* (John 12:3) = 1 pint, or (John 19:39) about ¾ lb.

For Weights and Measures (OT), see 2 Chr. 2:10, *note.*

the soldiers, [a]"Unless these men stay in the ship, you cannot be saved."

32 Then the soldiers cut away the ropes of the [b]skiff and let it fall off.

33 And as day was about to dawn, Paul implored *them* all to take food, saying, "Today is the fourteenth day you have waited and continued without food, and eaten nothing.

34 "Therefore I urge you to take nourishment, [c]for this is for your survival, [d]since not a hair will fall from the head of any of you."

35 And when he had said these things, he took bread and gave [e]thanks to God in the presence of them all; and when he had [f]broken *it* he began to eat.

36 Then they were all encouraged, and also took food themselves.

37 And in all we were two hundred and seventy-six persons on the ship.

38 So when they had eaten enough, they [g]lightened the ship and threw out the wheat into the sea.

The ship founders, but all escape

39 When it was day, they did [h]not recognize the land; but they observed a bay with a beach, onto which they planned to run the ship if possible.

40 And they let go the anchors and left *them* in the sea, meanwhile loosing the rudder ropes; and they hoisted the mainsail to the wind and made for shore.

41 But striking a place where two seas met, they ran the ship aground; and the prow stuck fast and remained immovable, but the stern was being broken up by the violence of the waves.

42 And the soldiers' [i]plan was to kill the prisoners, lest any of them should swim away and escape.

43 But the centurion, wanting to [j]save Paul, kept them from *their* purpose, and commanded that those who could swim should jump *overboard* first and get to land,

44 and the rest, some on boards and some on *parts* of the ship. And [k]so it was that they [l]all [m]escaped safely to land.

The landing on Malta; miracle of viper's bite (cp. Mark 16:18)

28 NOW when they had [n]escaped, they then [o]found out that the island was called Malta.

2 And the [p]natives showed us unusual kindness; for they kindled a fire and [q]made us all welcome, because of the rain that was falling and because of the cold.

3 But when Paul had gathered a bundle of sticks and laid *them* on the fire, a viper came out because of the heat, and fastened on his hand.

4 So when the natives saw the creature hanging from his hand, they said to one another, "No doubt this man is a murderer, whom, though he has escaped the sea, yet [r]justice does not allow to live."

5 But he shook off the creature into the fire and suffered [s]no harm.

6 However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time and saw no harm come to him, they [t]changed their minds and said that he was a [u]god.

Father of Publius is healed

7 In that region there was an estate of the leading citizen of the island, whose name was Publius, who received us and entertained us [v]courteously for three days.

8 And it happened that the father of Publius lay sick of a fever and dysentery. Paul went in to him and [w]prayed, and he [x]laid his hands on him and [y]healed him.

9 So when this was done, the rest of those on the island who had diseases also came and were [z]healed.

10 They also honored us in many ways; and when we departed, they provided such things as were [aa]necessary.

27:31
a vv. 22-25; cp. Ezek. 36:36; Luke 4:9-12

27:32
b vv. 16,30

27:34
c Cp. Matt. 15:32
d Cp. Matt. 10:30; Luke 21:18

27:35
e 1 Tim. 4:4
f Cp. Matt. 14:19; Luke 24:30; Acts 2:42; 20:11

27:38
g Cp. vv. 18-19

27:39
h Cp. Acts 28:1

27:42
i Cp. v. 12

27:43
j Cp. Prov. 16:7

27:44
k v. 22; cp. 2 Cor. 1:8,10
l v. 24
m Cp. Gen. 19:15-16; 1 Sam. 17:37; Dan. 3:27; 6:22; Jon. 2:10; Acts 5:18-19; 12:7; 16:26

28:1
n Cp. Gen. 19:15-16; 1 Sam. 17:37; Dan. 3:27; 6:22; Jon. 2:10; Acts 5:18-19; 12:7; 16:26
o v. 39

28:2
p v. 4; cp. Rom. 1:14; 1 Cor. 14:11; Col. 3:11
q Cp. Heb. 13:2

28:4
r Cp. v. 6

28:5
s *Miracles* (NT): vv. 3-6; Acts 28:8. (Matt. 8:3; Acts 28:8, *note*). Mark 16:18; Luke 10:19

28:6
t v. 4
u Acts 12:22; 14:11; cp. Acts 10:25; Rev. 22:8-9

28:7
v Cp. Acts 27:3; 1 Pet. 3:8

28:8
w Cp. James 5:14-15
x Acts 19:11; cp. Mark 16:18; 1 Cor. 12:9,28
y *Miracles* (NT): vv. 8-9; Rev. 11:11. (Matt. 8:3; Acts 28:8, *note*). Mark 16:18; Luke 10:19

28:9
z *Miracles* (NT): vv. 8-9; Rev. 11:11. (Matt. 8:3; Acts 28:8, *note*). Mark 16:18; Luke 10:19

28:10
aa Phil 4:19

27:37 seventy-six. Some manuscripts read *about.*
28:8 healed him. Miracles in NT times authenticated the witness of God's messengers.

Paul arrives at Rome

11 After three months we sailed in
an [a]Alexandrian ship whose figure-
head was the Twin Brothers, which
had wintered at the island.
12 And landing at Syracuse, we
stayed three days.
13 From there we circled round
and reached Rhegium. And after
one day the south wind blew; and
the next day we came to Puteoli,
14 where we found [b]brethren, and
were invited to stay with them sev-
en days. And so we went toward
Rome.
15 And from there, when the
brethren heard about us, they came
to meet us as far as Appii Forum and
Three Inns. When Paul saw them,
he thanked God and took [c]courage.
16 Now when we came to [d]Rome,
the [e]centurion delivered the prison-
ers to the captain of the guard; but
Paul was permitted to dwell by him-
self with [f]the soldier who guarded
him.

Paul witnesses to the Jews in Rome

17 And it came to pass after three
days that Paul called the leaders of
the Jews together. So when they
had come together, he said to them:
"Men *and* brethren, though I have
done [g]nothing against our people or
the customs of our fathers, yet I was
[h]delivered as a prisoner from Jeru-
salem into the hands of the Romans,
18 "who, when they had exam-
ined me, [i]wanted to let *me* go, be-
cause there was [j]no cause for
putting me to death.
19 "But when the Jews* spoke
against *it,* I was compelled to [k]ap-
peal to Caesar, not that I had any-
thing of which to accuse my nation.
20 "For this reason therefore I
have called for you, to see *you* and
speak with *you,* because for the
[l]hope of Israel I am bound with this
[m]chain."
21 Then they said to him, "We nei-
ther received letters from Judea
concerning you, nor have any of the
brethren who came reported or spo-
ken any evil of you.
22 "But we desire to hear from you
what you think; for concerning this
[n]sect, we know that it is [o]spoken
against everywhere."
23 So when they had appointed
him a day, many came to him at *his*
lodging, to whom he [p]explained and
solemnly testified of the [q]kingdom
of God, persuading them concern-
ing Jesus from both the [r]Law of Mo-
ses and [s]the Prophets, from morn-
ing till evening.
24 And some were [t]persuaded by
the things which were spoken, and
some disbelieved.

Paul turns to the Gentiles
(cp. Acts 13:44; 18:6)

25 So when they did not agree
among themselves, they departed
after Paul had said one word: "The
Holy [u]Spirit spoke rightly [v]through
[w]Isaiah the prophet to our* fathers,
26 "saying,

'Go to this people and say:
"Hearing you will hear, and shall
not understand;
And seeing you will see, and
not perceive;
27 *For the hearts of this people*
have grown dull.
Their ears are hard of hearing,
And their eyes they have
closed,
Lest they should see with their
eyes and hear with their
ears,
Lest they should understand
with their hearts and turn,
So that I should heal them."'

28 "Therefore let it be known to
you that the [x]salvation of God has

***28:19** That is, the ruling authorities
***28:25** NU-Text reads *your.*

28:11
a Acts 27:6

28:14
b Rom. 1:8; cp. Matt. 23:8; Luke 8:21; John 21:23; Rom. 8:29; Heb. 2:11; Rev. 12:10; 19:10

28:15
c Cp. Josh. 1:6-7,9; Ps. 27:14

28:16
d Cp. Acts 19:21; 23:11
e See Acts 27:1, *note*
f Acts 24:23; 27:3

28:17
g Acts 23:29; 26:31
h Acts 21:33

28:18
i Acts 26:32
j Acts 23:29; 26:31

28:19
k Acts 25:11

28:20
l *Resurrection:* v. 20; Rom. 1:4. (2 Kin. 4:35; 1 Cor. 15:52, *note*). Acts 23:6; 24:15; 26:6-8
m Eph. 3:1; 6:20; 2 Tim. 1:8

28:22
n Cp. Acts 24:5,14-16
o Cp. Luke 2:34; 1 Pet. 2:12; 4:14

28:23
p Cp. Gen. 49:10; Num. 24:17; Mal. 3:1; 4:2
q See Matt. 6:33, *note*
r *Law* (of Moses): v. 23; Rom. 2:12. (Ex. 19:1; Gal. 3:24, *note*)
s *Inspiration:* v. 23; Acts 28:25. (Ex. 4:15; 2 Tim. 3:16, *note*)

28:24
t *Faith:* v. 24; Rom. 1:5. (Gen. 3:20; Heb. 11:39, *note*)

28:25
u *Holy Spirit* (NT): v. 25; Rom. 5:5. (Matt. 1:18; Acts 2:4, *note*)
v *Inspiration:* vv. 25-27; Rom. 1:2. (Ex. 4:15; 2 Tim. 3:16, *note*)
w Is. 6:9-10; Matt. 13:14-15; John 12:40-41

28:28
x See Rom. 1:16, *note*

28:11 Twin Brothers. Greek *Dioskouri,* Zeus's sons Castor and Pollux.

28:16 when we came to Rome. Approximately A.D. 60; see v. 30, *note.*

28:17–28 Paul's defense before the Jews at Rome concludes a series of important documentations of his innocence, which may have been presented as part of his defense when he later appeared before Caesar. They are before (1) the Jerusalem mob (22:1–23); (2) the commander (22:24–30); (3) the Sanhedrin (23:1–10); (4) Felix (24:10–23); (5) Festus (25:8–12); (6) King Agrippa II (26:1–32); and (7) Jews at Rome (28:17–28).

been sent to the [a]Gentiles, and they will hear it!"

29 And when he had said these words, the Jews departed and had a great dispute among themselves.*

Two years in rented house at Rome

30 Then Paul dwelt two whole years in his own rented house, and received all who came to him,

31 [b]preaching the [c]kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him.

28:28
a See Eph. 3:6, *note*

28:31
b *Gospel:* v. 31; Rom. 1:1. (Gen. 12:3; Rev. 14:6, *note*)
c See Matt. 6:33, *note*

***28:29** NU-Text omits this verse.

28:30 his own rented house. It has been much disputed whether Paul endured two Roman imprisonments from A.D. 60 to 68, or one. The tradition from Clement to Eusebius favors two imprisonments with a year of liberty between them. It has been pointed out that the leaving of Trophimus sick at Miletus (2 Tim. 4:20) could not have been an occurrence of Paul's last journey to Jerusalem, for then Trophimus was not left (Acts 20:4; 21:29); nor could it have been on his journey to Rome to appear before Caesar, for then he did not touch at Miletus. To make this incident possible, there must have been a release from the first imprisonment and an interval of ministry and travel.

THE

EPISTLES OF PAUL

Background

The Epistles of Paul have a distinctive character. The Old Testament contains prophecies of the cross, the resurrection, and the return of Christ. In it Israel has a leading place through history and also through prophecy of the future Messianic kingdom. But "hidden in God" (Ephesians 3:9) was a period not specifically revealed in the Old Testament — the interval after the crucifixion and resurrection of Christ, and before His return in glory. Also not specifically revealed in the Old Testament was God's purpose in calling out of the world the Church, which is Christ's body. In Matthew 16:17–19 the Lord announced that purpose but without explaining how, when, or of whom the Church would be built. Elsewhere in the Gospels He instituted the two sacraments or ordinances of the Church—baptism (Matthew 28:18–20) and the Lord's Supper (Matthew 26:26–29; Mark 14:22–25; Luke 22:19–20); in the discourse on the night before His crucifixion (John 14–17), He set forth the relationship of His body, the Church, to Himself. But it is in the Epistles that the order, position, privileges, and duties of the Church are most fully given.

The Doctrine of the Church

It is these things that constitute the scope of the Epistles of Paul. They develop the doctrine of the Church. In his letters to seven of the churches (in Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, and Thessalonica), the Church as the body of Christ, the "mystery which from the beginning of the ages has been hidden in God" (Ephesians 3:9), is revealed. Moreover, in these Epistles the Church is instructed about her unique place in the counsels and purposes of God.

Although Christ taught that the Church is an organism, through Paul was given the detailed revelation of the body of Christ in its heavenly calling, promise, and destiny. Through him also were unfolded the organization and administration of local churches (1 Timothy and Titus). The fact that Christ is coming for His Church, introduced in John 14:3, was revealed more fully through Paul in 1 Corinthians 15:51–58 and 1 Thessalonians 4:13–18, where he teaches that "we shall not all sleep," that "the dead in Christ will rise first," and that believers living at His return will be "changed" and "caught up . . . to meet the Lord in the air."

The Doctrine of Grace

The doctrine of grace found in the teaching of Christ is also given further revelation through Paul. More fully than any other New Testament writer, Paul expounds the nature and purpose of the law; the ground and means of the believer's justification, sanctification, and glorification; the interpretation of the death and resurrection of Christ; and the position, conduct, expectation, and service of the believer. Paul, converted by the personal ministry of the risen Lord, is distinctively the witness to the glorified Christ, the Head of the Church which is His body.

The Order of the Epistles

The chronological order of the Pauline Epistles is generally considered to be as follows:

1 and 2 Thessalonians
Galatians
1 Corinthians
Romans
2 Corinthians
Ephesians
Colossians
Philemon
Philippians
1 Timothy
Titus
2 Timothy

The Pauline authorship of Hebrews has not been proved.

Paul's Life

Two significant periods in the life of Paul are passed over in comparative silence—the sojourn in Arabia (Galatians 1:17), from which he returned with the Gospel as set forth in Galatians and Romans, and the two years in prison (Acts 24:27) between his arrest in the Temple at Jerusalem and his journey under guard to Rome.

It was inevitable for a man of Paul's intellect and training, a devoted Jew who had been such a bitter enemy of Christianity, to seek the underlying principles of the Gospel. Immediately after his conversion he preached Jesus as the Messiah; but the relation of the Gospel to the law and, in lesser degree, to the great Jewish promises, needed clear ex-

planation. In Arabia this explanation was given Paul "through the revelation of Jesus Christ" (Galatians 1:11–12). The result was that he taught salvation by grace through faith wholly apart from the works of the law.

God's Relationship with Man

Furthermore, the Gospel proclaimed by Paul brings the believer into great relationships—to the Father, to the Son, to the Holy Spirit, and to the future purposes of God. It brings not only salvation from sin and its consequences, but also salvation into a blessed place in the divine counsels. And the Church in its deepest aspect and function requires inspired explanation. Such are the chief themes of the Epistles written by Paul from Rome and commonly called the Prison Epistles (Ephesians, Colossians, Philemon, and Philippians). It is possible that these crowning revelations were received through the apostle's disciplined meditation and prayerful seeking during the silent years at Caesarea.

THE EPISTLE OF PAUL THE APOSTLE TO THE

ROMANS

Author:	*Theme:*	*Date of writing:*
Paul	Gospel of God	*c.* A.D. 57–58

Background

The Epistle to the Romans was written from Corinth during the Apostle Paul's third visit to that city (2 Corinthians 13:1; compare Acts 20:2). It is rightly placed first among the Epistles because it is the most complete exposition in the New Testament of the central truths of Christianity. The Epistle had its occasion in the intention of Paul to visit the Roman Christians and his desire to communicate to them the great doctrines of grace that had been revealed to him.

God's Relationship with Man

The theme of the Epistle is "the gospel of God" (1:1). This is the widest possible designation of the whole body of redemption truth. It relates to the whole world because there is "no partiality" (2:11) with Him who is "the God of the Jews" and "also the God of the Gentiles" (3:29). Accordingly all humanity is found guilty (3:19,23) and a justification is revealed which is sufficient for man's need and received through faith alone (3:28). Romans states the divine provision of God's grace whereby He is able to declare sinners as righteous through the atoning work of His righteous Son. It goes on to set forth the nature of the new life which all justified persons may enjoy through the power of the indwelling Holy Spirit. Following this the Epistle reveals God's sovereign wisdom and grace in working out His purpose through the unfaithfulness of Israel. It closes by laying upon all Christians the obligation of recipients of "the mercies of God" (12:1) to live lives of consecrated service. The key expression of the book is "the righteousness of God" (1:17; 3:21,22).

Outline

The Epistle may be divided as follows:

	Introduction and Theme	1:1–17
I.	The Whole World Guilty before God	1:18—3:20
	A. The Wrath of God Revealed	1:18
	B. The Universe a Revelation of the Power and Deity of God	1:19–20
	C. Stages of Gentile World Unbelief	1:21–23
	D. Results of Gentile World Unbelief	1:24–32
	E. Gentile and Jew Condemned	2:1—3:20
II.	Justification by Faith in Christ	3:21—5:21
	A. Nature of Justification	3:21—4:25
	B. Results of Justification	5:1–11
	C. Justification Versus Condemnation	5:12–21
III.	Sanctification through Union with Christ in His Death and Resurrection	6:1—8:39
	A. The Principle of Union with Christ	6:1–14
	B. Life by the Spirit	6:15—8:11
	C. Certainty of Salvation	8:12–39
IV.	The Problem of Jewish Unbelief	9:1—11:36
	A. God's Sovereign Wisdom and Grace	9:1–33
	B. Unbelief and the Explanation for Apparent Failure of the Promises	10:1–21
	C. Certainty of Israel's Restoration	11:1–36
V.	Christian Life and Service for the Glory of God	12:1—15:13
	A. Dedication and Service	12:1–16
	B. Relations with Those Outside of God's Family	12:17—13:14
	C. Debatable Things	14:1—15:13
	Conclusion: The Outflow of Christian Love	15:14—16:27

Introduction and Theme: The Righteousness of God, 1:1–17

1 PAUL, a bondservant of Jesus Christ, called *to be* an [a]apostle, separated to the [b]gospel of God
2 which He [c]promised before through His prophets in the [d]Holy Scriptures,
3 concerning His Son Jesus Christ our Lord, who was [e]born of the seed of David according to the flesh,
4 *and* declared *to be* the [f]Son of God with power according to the Spirit of [d]holiness, by the [g]resurrection from the dead.
5 Through Him we have received [h]grace and [i]apostleship for obedience to the [j]faith among all nations for His name,
6 among whom you also are the called of Jesus Christ;

7 To all who are in Rome, beloved of God, called *to be* saints:

[h]Grace to you and peace from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your [j]faith is spoken of throughout the whole world.
9 For God is my witness, whom I serve with my spirit in the [b]gospel of His Son, that without ceasing I make mention of you always in my prayers,
10 making request if, by some means, now at last I may find a way in the will of God to come to you.
11 For I long to see you, that I may impart to you some spiritual gift, so that you may be established—
12 that is, that I may be encouraged together with you by the mutual [j]faith both of you and me.
13 Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other [k]Gentiles.
14 I am a debtor both to [l]Greeks and to barbarians, both to [m]wise and to unwise.
15 So, as much as is in me, *I am* ready to preach the [b]gospel to you who are in Rome also.
16 For I am not ashamed of the [b]gospel of Christ,* for it is the [n]power of God to salvation for everyone who [j]believes, for the Jew [o]first and also for the [p]Greek.
17 For in it the righteousness of God is revealed from faith to faith; as it is [c]written, *"The [q]just shall live by [j]faith."*

I. The Whole World Guilty before God, 1:18—3:20

(1) The wrath of God revealed

18 For the wrath of God is revealed from heaven against all ungodliness and [r]unrighteousness of

1:1
a 1 Cor. 1:1; 15:9
b *Gospel:* vv. 1-4, 9,15,16; Rom. 2:16. (Gen. 12:3; Rev. 14:6, *note*)

1:2
c *Inspiration:* vv. 2,17; Rom. 2:24. (Ex. 4:15; 2 Tim. 3:16, *note*)
d *Sanctification* (NT): vv. 2,4; Rom. 6:19. (Matt. 4:5; Rev. 22:11, *note*)

1:3
e *Christ* (first advent): vv. 3-5; Rom. 8:3. (Gen. 3:15; Acts 1:11, *note*). See Luke 3:23, *note*

1:4
f Acts 9:20; Heb. 1:2
g *Resurrection:* v. 4; Rom. 4:24. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

1:5
h *Grace:* vv. 5,7; Rom. 3:24. (John 1:14; John 1:17, *note*). Rom. 15:15-16
i 1 Cor. 1:1; 15:9
j *Faith:* vv. 5,8, 12,16,17; Rom. 3:22. (Gen. 3:20; Heb. 11:39, *note*). Cp. Rom. 10:1-11; 16:26

1:13
k See Eph. 3:6, *note*

1:14
l Acts 14:1; 17:4; 18:4; 19:10; 20:21; 21:28; 1 Cor. 1:22
m Cp. Is. 19:11-12; Acts 7:22

1:16
n 1 Cor. 1:18,24
o Acts 3:26
p Acts 14:1; 17:4; 18:4; 19:10; 20:21; 21:28; 1 Cor. 1:22

1:17
q *Righteousness* (OT): v. 17; Rom. 2:26. (Gen. 6:9; Luke 2:25, *note*)

1:18
r Rom. 6:13; 2 Thess. 2:10; 2 Pet. 2:13; 1 John 5:17

*1:16 NU-Text omits *of Christ.*

1:7 saints. In the NT the word "saint" always refers to a sanctified person, one set apart to God inviolably for His possession and service. (Compare the related Greek words *hagios* and *hagiazō* rendered "saint" and "sanctify" respectively.) This aspect of Christian sanctification is positional, being based on the atoning blood of Christ (Heb. 13:12; compare 10:10–14). In this sense, all believers are saints regardless of their progress in experience and growth. Thus according to Rom. 1:7, believers are not called to become saints (as the verb *"to be,"* supplied in the English translation, might seem to suggest). They *are* saints, and that by divine call, just as Paul was an apostle by divine call (1:1).

1:8 world. Greek *kosmos.* See Matt. 4:8, *note.*

1:17 the righteousness of God. That is, *a righteousness of which God is the source.* Compare v. 18.

1:18 wrath of God. In the progress of its argument, the

1:16 SALVATION

The Hebrew and Greek words for "salvation" imply the ideas of deliverance, safety, preservation, healing, and soundness: "Salvation" is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes: as justification, redemption, grace, propitiation, imputation, forgiveness, sanctification, and glorification.

Salvation is in three tenses:

(1) The Christian *has been* saved from the guilt and penalty of sin (Luke 7:50; 1 Cor. 1:18; 2 Cor. 2:15; Eph. 2:5,8; 2 Tim. 1:9) and is safe.

(2) The Christian *is being* saved from the habit and dominion of sin (Rom. 6:14; 8:2; 2 Cor. 3:18; Gal. 2:19–20; Phil. 1:19; 2:12–13; 2 Thess. 2:13). And

(3) the Christian *will be* saved at the Lord's return, from all the bodily infirmities that are the result of sin and God's curse upon the sinful world (Rom. 8:18–23; 1 Cor. 15:42–44), and brought into entire conformity to Christ (Rom. 13:11; Heb. 10:36; 1 Pet. 1:5; 1 John 3:2). Salvation is by grace through faith, is a free gift and wholly without works (Rom. 3:27–28; 4:1–8; 6:23; Eph. 2:8). The divine order is: first salvation, then works (Eph. 2:9–10; Titus 3:5–8).

men, who suppress the [a]truth in unrighteousness,

(2) The universe a revelation of the power and Deity of God

19 because what may be known of God is manifest in them, for God has [b]shown *it* to them.

20 For since the [c]creation of the world His invisible *attributes* are clearly seen, being understood by the things that are [c]made, *even* His eternal [d]power and Godhead, so that they are [e]without excuse,

(3) Stages of Gentile world unbelief

21 because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their [f]foolish hearts were darkened.

22 Professing to be [g]wise, they became fools,

23 and [h]changed the glory of the [i]incorruptible God into an image made like corruptible man—and birds and four-footed animals and [j]creeping things.

1:18
a v. 25

1:19
b Cp. Ps. 19:1-6; Acts 14:15-17; 17:22-29; see Rom. 3:2, *note*

1:20
c See Gen. 1:1, *note* 4
d Cp. Is. 40:26,28
e Cp. Rom. 2:14-15

1:21
f Cp. Eph. 4:17-19

1:22
g Cp. Is. 19:11-12; Acts 7:22

1:23
h Cp. Jer. 2:11
i 1 Tim. 1:17; 6:15-16
j Cp. Ezek. 8:10

Epistle emphasizes certain aspects of the divine nature and activity:

(1) the wrath of God against all forms of human sin and the certainty of its judgment (1:18—3:20);

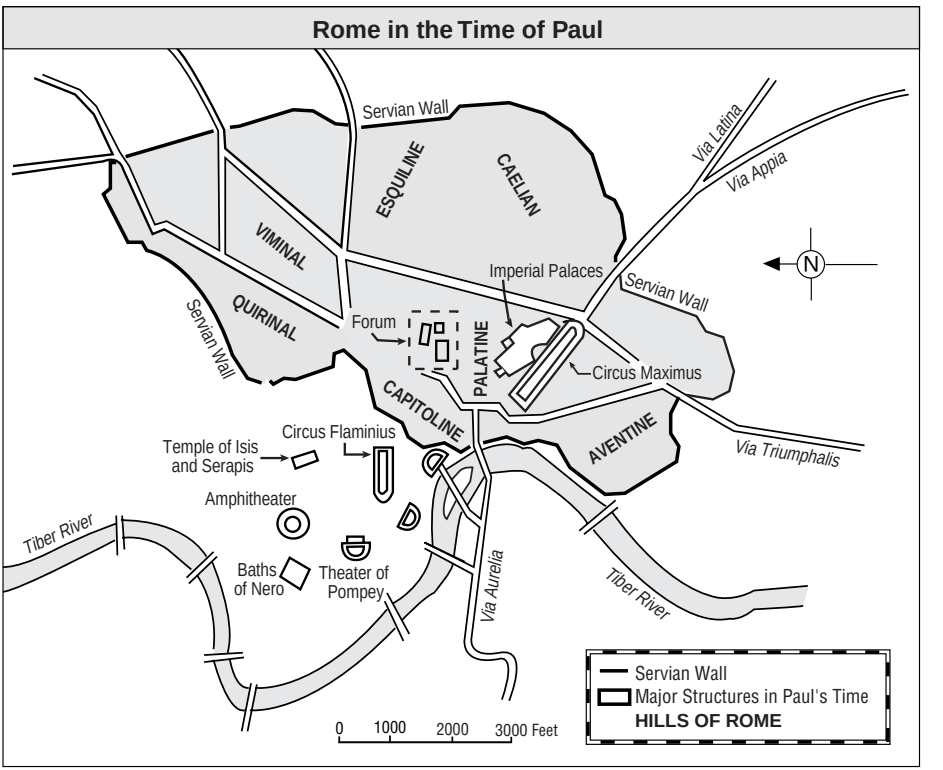
(2) the righteousness of God, both as a divine attribute and also a divine provision in saving sinners (3:21—8:39);

(3) the sovereignty and wisdom of God in dealing with the problem of unbelief in Israel (9:1—11:36); and

(4) the will of God for Christians in their various relationships (12:1—14:23).

In addition to these emphases, the Epistle speaks generally of the goodness of God, as represented by His forbearance and longsuffering (2:4); His love (5:5,8; 8:39); and His mercy (11:30–32). Above all, from its opening salutation (1:7) to the final benediction (16:24), Romans reveals God as the God of all grace, who offers salvation to a world which deserves nothing but judgment, and saves all who believe in his Son, Jesus Christ. The infinite reach of this grace is set forth in 5:20: "But where sin abounded, grace abounded much more."

1:20 world. Greek *kosmos*. See Matt. 4:8, *note*. **Godhead.** Or *Deity*. Col. 2:9.



(4) Result of Gentile world unbelief

24 Therefore [a]God also gave them
up to uncleanness, in the lusts of
their hearts, to dishonor their bodies among themselves,
25 who exchanged the truth of God
for the lie, and worshiped and served
the creature rather than the Creator,
who is blessed forever. Amen.
26 For this reason God gave them
up to vile passions. For even their
women exchanged the natural use
for what is against nature.
27 Likewise also the men, leaving
the natural use of the woman,
burned in their lust for one another,
men with men committing what is
shameful, and receiving in themselves the penalty of their error
which was due.
28 And even as they did not like to
retain God in *their* knowledge, God
gave them over to a debased mind,
to do those things which are not
[b]fitting;
29 being filled with all unrighteousness, sexual immorality,* wickedness, covetousness, maliciousness;
full of envy, murder, strife, deceit,
evil-mindedness; *they are* whisperers,
30 backbiters, haters of God, violent, proud, boasters, inventors of
evil things, disobedient to parents,
31 undiscerning, untrustworthy,
unloving, unforgiving,* unmerciful;
32 who, knowing the righteous
[c]judgment of God, that those who
practice such things are deserving
of death, not only do the same but
also approve of those who practice
them.

(5) Gentile pagan moralizers no better than other pagans

2 THEREFORE you are [d]inexcusable, O man, whoever you are
who judge, [e]for in whatever you
judge another you condemn yourself; for you who judge practice the
same things.
2 But we know that the [f]judgment
of God is according to truth against
those who practice such things.
3 And do you think this, O man,
[g]you who judge those practicing
such things, and doing the same,
that you will escape the [h]judgment
of God?
4 Or do you despise the [i]riches of
His goodness, [j]forbearance, and
[k]longsuffering, not knowing that the
goodness of God [l]leads you to [m]repentance?
5 But in accordance with your
hardness and your impenitent heart
you are treasuring up for yourself
wrath in the [n]day of wrath and revelation of the righteous [o]judgment
of God,
6 who *"will [p]render to each one according to his deeds":**
7 eternal [q]life to those who by patient continuance in [r]doing good
seek for glory, honor, and immortality;
8 but to those who are [s]self-seeking and do not obey the truth, but
obey unrighteousness—indignation
and wrath,
9 tribulation and anguish, on
every soul of man who does evil, of
the Jew first and also of the Greek;
10 but glory, honor, and peace to
everyone who [t]works what is good,
to the Jew first and also to the
Greek.
11 For [u]there is no partiality with
God.
12 For as many as have [v]sinned
without law will also perish without

***1:29** NU-Text omits *sexual immorality.*
***1:31** NU-Text omits *unforgiving.* ***2:6** Psalm 62:12

1:24
a vv. 26,28; Ps. 81:12; cp. Acts 7:42; 2 Thess. 2:11-12

1:28
b Eph. 5:4

1:32
c *Judgments* (the seven): v. 32; Rom. 2:2. (2 Sam. 7:14; Rev. 20:12, *note*)

2:1
d Rom. 1:20
e Matt. 7:1-5

2:2
f *Judgments* (the seven): v. 2; Rom. 2:3. (2 Sam. 7:14; Rev. 20:12, *note*)

2:3
g Matt. 7:1-5
h *Judgments* (the seven): v. 3; Rom. 2:5. (2 Sam. 7:14; Rev. 20:12, *note*)

2:4
i Rom. 9:23; Eph. 1:7; 2:4,7
j Rom. 3:25
k Ex. 34:6
l 2 Pet. 3:9,15
m *Repentance:* v. 4; Rom. 11:29. (Matt. 3:2; Acts 17:30, *note*)

2:5
n *Day* (of judgment): v. 5; Rom. 2:16. (Matt. 10:15; Rev. 20:11, *note*)
o *Judgments* (the seven): vv. 5-12; Rom. 2:16. (2 Sam. 7:14; Rev. 20:12, *note*)

2:6
p Prov. 24:12

2:7
q *Life* (eternal): v. 7; Rom. 5:21. (Matt. 7:14; Rev. 22:19, *note*)
r *Righteousness* (garment): v. 7; Rom. 2:10. (Gen. 3:21; Rev. 19:8, *note*)

2:8
s Cp. 2 Cor. 12:20; Gal. 5:19-20; Phil. 2:3; James 3:14,16

2:10
t *Righteousness* (garment): v. 10; Rom. 13:14. (Gen. 3:21; Rev. 19:8, *note*)

2:11
u Deut. 10:17; Acts 10:34

2:12
v See Rom. 3:23, *note*

2:1 judge. The judging here is moral in nature, that is, ability to discern between right and wrong. The moralists of v. 1 were not condemned by Paul for their moral judgment but for their sin; they did the very things which they rightly judged to be wrong in other men.

2:2 judgment. The basic principles of divine judgment are set forth in vv. 1–16 as follows: it will be according to (1) truth (v. 2), that is, an objective standard of conduct; (2) deeds (v. 6); (3) the light enjoyed (vv. 11–15); and (4) the Gospel by which the secret thoughts and motives of men are judged (v. 16).

2:7 doing good. In vv. 7 and 13 the cases are hypothetical. Paul is not teaching the possibility of salvation by works but is, rather, showing why all men without exception are lost. As he later states, no man has continued in doing good, nor is he a doer of the law (compare 3:19–20). The means of justification for sinners, entirely by faith in Christ, is set forth in 3:21—8:39. **immortality.** Or *incorruption.* 1 Cor. 15:53–54.

law, and as many as have [a]sinned in the [b]law will be [c]judged by the law
13 (for not the hearers of the law *are* just in the sight of God, but the doers of the law will be [d]justified;
14 for when [e]Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves,
15 who show the [f]work of the law written in their hearts, their [g]conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*)
16 in the [h]day when God will [c]judge the [i]secrets of men [j]by Jesus Christ, according to my [k]gospel.

(6) The Jew, knowing the law, is condemned by the law

17 Indeed* you are called a Jew, and [l]rest on the [b]law, and make your boast in God,
18 and know *His* will, and approve the things that are excellent, being instructed out of the [b]law,
19 and are confident that you yourself are a guide to the [m]blind, a light to those who are in darkness,
20 an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law.
21 You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?
22 You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you [n]rob temples?
23 You who make your boast in the [b]law, do you dishonor God through [o]breaking the law?
24 For *"the name of God is [p]blasphemed among the [q]Gentiles because of you,"** [r]as it is [s]written.
25 For circumcision is indeed profitable if you keep the [b]law; but if you are a [t]breaker of the law, your [u]circumcision has become uncircumcision.
26 [v]Therefore, if an uncircumcised man keeps the [w]righteous requirements of the law, will not his uncircumcision be counted as circumcision?
27 And will not the physically uncircumcised, if he fulfills the [b]law, judge you who, *even* with *your* written *code* and circumcision, *are* a [x]transgressor of the law?
28 [y]For he is not a Jew who *is one* outwardly, nor *is* circumcision that which *is* outward in the flesh;
29 [z]but *he is* a Jew who *is one* inwardly; and circumcision *is that* of the [aa]heart, [bb]in the Spirit, not in the letter; whose praise *is* not from men but from God.

(7) Advantage of the Jew makes his condemnation greater

3 WHAT [cc]advantage then has the Jew, or what *is* the profit of circumcision?
2 Much in every way! Chiefly [dd]because to them were committed the [b]oracles of God.
3 For what if some did not believe? [ee]Will their [ff]unbelief make the [gg]faithfulness of God without effect?
4 Certainly not! Indeed, let God be true but every man a liar. As it is [s]written:

"That[hh] You may be [d]justified in Your words,
And may overcome when You are judged."

5 But if our unrighteousness demonstrates the [ii]righteousness of God, what shall we say? *Is* God unjust who inflicts wrath? (I [ii]speak as a man.)
6 Certainly not! For then how will God judge the world?
7 For if the truth of God has in-

***2:17** NU-Text reads *But if.* ***2:24** Ezekiel 36:22

2:12
a See Rom. 3:23, *note*
b *Law* (of Moses): vv. 12-15,17,18, 23,25,27; 3:2; Rom. 3:19. (Ex. 19:1; Gal. 3:24, *note*)
c *Judgments* (the seven): vv. 5-12, 16; Rom. 5:16. (2 Sam. 7:14; Rev. 20:12, *note*)

2:13
d *Justification:* v. 13; 3:4; Rom. 3:20. (Luke 18:14; Rom. 3:28, *note*)

2:14
e See Eph. 3:6, *note*

2:15
f 1 Cor. 5:1
g Acts 24:25

2:16
h *Day* (of judgment): v. 16; Heb. 9:27. (Matt. 10:15; Rev. 20:11, *note*)
i Cp. Luke 8:17
j Acts 10:42
k *Gospel:* v. 16; Rom. 10:8. (Gen. 12:3; Rev. 14:6, *note*)

2:17
l v. 23; cp. John 5:45; 9:28-29

2:19
m Cp. Matt. 15:14

2:22
n Cp. Acts 19:37

2:23
o See Rom. 3:23, *note*

2:24
p Ezek. 16:27; cp. Acts 13:45
q See Eph. 3:6, *note*
r Is. 52:5
s *Inspiration:* v. 24; 3:4; Rom. 3:10. (Ex. 4:15; 2 Tim. 3:16, *note*)

2:25
t See Rom. 3:23, *note*
u Gen. 17:10-14; cp. Josh. 5:3; Acts 16:3; 1 Cor. 7:18; Gal. 2:3; 5:2; 6:12

2:26
v Cp. Eph. 2:11
w *Righteousness* (OT): v. 26; Rom. 4:3. (Gen. 6:9; Luke 2:25, *note*)

2:27
x See Rom. 3:23, *note*

2:28
y Gal. 6:15; see Rom. 9:6, *note*

2:29
z Cp. Phil. 3:3; Col. 2:11
aa Deut. 30:6; cp. Jer. 4:4; 9:24-26; 1 Cor. 7:19
bb See 2 Cor. 3:6, *note*

3:1
cc Cp. Rom. 9:3-5

3:2
dd Deut. 4:5-8; Ps. 147:19

3:3
ee Cp. 2 Tim. 2:13; Heb. 4:2
ff Cp. Heb. 3:12; 4:11
gg Cp. Rom. 11:29

3:4
hh Ps. 51:4

3:5
ii See Rom. 3:21, *note*
jj Cp. Rom. 6:19; Gal. 3:15

2:29 Spirit. True Judaism was not merely a matter of external observances or precise keeping of ordinances but of a heart attitude toward God. As Paul says in v. 29, it is not in the letter but in the spirit. The Judaism that bases everything on minute and external observances (compare Rom. 2:28–29) is not true Judaism but a perversion, and was condemned by the Lord Jesus Christ (Matt. 15:6).

3:2 oracles of God. In proving the guilt of the world Paul brings the witness of three forms of divine revelation, that is, God's will as it is revealed in the law and the prophets: (1) against the pagan, the witness of creation (1:19–20); (2) against the moralist, the witness of conscience (2:15); and (3) against the Jew, the witness of the Scriptures.

3:6 world. Greek *kosmos*. See Matt. 4:8, *note*.

creased through my lie to His glory, why am I also still judged as a [a]sinner?

8 And *why* not *say,* "Let us do evil that good may come"?—as we are slanderously reported and as some affirm that we say. Their condemnation is just.

(8) The final verdict: the whole world guilty before God

9 What then? Are we better *than they?* Not at all. For we have [b]previously charged both Jews and Greeks that they are [c]all under [d]sin.

10 [e]As it is [f]written:

"There is none [g]righteous, no, not one;
11 *There is none who understands;*
There is none who seeks after God.
12 *They have all turned aside;*
They have together become unprofitable;
*There is none who does good, no, not one."**
13 *"Their[h] throat is an open tomb;*
With their tongues they have practiced deceit";
"The poison of asps is under their lips";
14 *"Whose mouth is full of cursing and bitterness."*
15 *"Their feet are swift to shed blood;*
16 *Destruction and misery are in their ways;*
17 *And the way of peace they have not known."*
18 *"There is no fear of God before their eyes."*

19 Now we know that whatever the [i]law says, it says to those who are under the law, that every mouth may be [j]stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law [k]no flesh will be [l]justified in His sight, for by the [m]law *is* the knowledge of [n]sin.

II. Justification by Faith in Christ, 3:31—5:21

(1) Justification defined

21 But now the righteousness of God apart from the law is revealed, being witnessed by the [o]Law and the Prophets,

22 even the [p]righteousness of God, through faith in Jesus Christ, to all and on all* who [q]believe. For there is no difference;

23 for all have sinned and fall short of the glory of God,

24 being [r]justified freely by His [s]grace through the redemption that is in Christ Jesus,

25 whom God [t]set forth *as* a propitiation by His blood, through [u]faith, to demonstrate His [v]righteousness, because in His [w]forbearance God

***3:12** Psalm 53:1–3; Ecclesiastes 7:20
***3:22** NU-Text omits *and on all.*

3:7
a See v. 23, *note*

3:9
b Cp. Rom. 1:18-2:24
c Cp. Gen. 6:5; Is. 1:6; 64:6; Jer. 16:12; 2 Pet. 2:12
d See v. 23, *note*

3:10
e vv. 10-12; Ps. 14:1-3; Eccl. 7:20
f *Inspiration:* vv. 10-18; Rom. 4:3. (Ex. 4:15; 2 Tim. 3:16, *note*)
g See Rom. 10:10, *note*

3:13
h vv. 13-18; Ps. 5:9; 10:7; 36:1; 140:3; Is. 59:7-8

3:19
i *Law* (of Moses): vv. 19-31; Rom. 4:13. (Ex. 19:1; Gal. 3:24, *note*)
j Cp. Ezek. 16:63

3:20
k Ps. 143:2; Gal. 2:16
l *Justification:* v. 20; Rom. 3:24. (Luke 18:14; Rom. 3:28, *note*)
m *Law* (of Moses): vv. 19-31; Rom. 4:13. (Ex. 19:1; Gal. 3:24, *note*)
n See v. 23, *note*

3:21
o *Law* (of Moses): vv. 19-31; Rom. 4:13. (Ex. 19:1; Gal. 3:24, *note*)

3:22
p See Rom. 3:21, *note*
q *Faith:* v. 22; Rom. 3:25. (Gen. 3:20; Heb. 11:39, *note*)

3:24
r *Justification:* v. 24; Rom. 3:26. (Luke 18:14; Rom. 3:28, *note*)
s *Grace:* v. 24; Rom. 4:4. (John 1:14; John 1:17, *note*)

3:25
t *Sacrifice* (of Christ): v. 25; Rom. 4:25. (Gen. 3:15; Heb. 10:18, *note*)
u *Faith:* v. 25; Rom. 3:26. (Gen. 3:20; Heb. 11:39, *note*)
v See Rom. 3:21, *note*
w Rom. 2:4

3:19 become guilty. That is, *to be under the judicial sentence of God.*

3:21 righteousness. The righteousness of God is all that God demands and approves, and is ultimately found in Christ Himself, who fully met in our stead every requirement of the law. Through imputation Christ "became for us. . . righteousness" (1 Cor. 1:30; compare Lev. 25:47–52; Rom. 3:26; 4:6; 10:4; 2 Cor. 5:21; Phil. 3:9; James 2:23).

3:24 freely. That is, *as a gift.* **Redemption** means *to deliver by paying a price.* The work of Christ fulfilling the OT types and prophecies of redemption is set forth in three principal Greek words: (1) *Agorazō, to buy in the market* (from *agora, market*). Man is viewed as a slave "sold under sin" (Rom. 7:14) and under sentence of death (Ezek. 18:4; John 3:18–19; Rom. 6:23) but subject to redemption by the purchase price of the blood of the Redeemer (1 Cor. 6:20; 7:23; 2 Pet. 2:1; Rev. 5:9; 14:3–4). (2) *Exagorazō, to buy out of the market,* that is, to purchase and remove from further sale (Gal. 3:13; 4:5; Eph. 5:16; Col. 4:5), speaking of the finality of the work of redemption. And (3) *lutroō, to loose* or *set free* (Luke 24:21; Titus 2:14; 1 Pet.1:18), noun form, *lutrōsis* (Luke 2:38; Heb. 9:12). Compare also "redeemed" (literally *to make redemption,* Greek *epoiēsen lutrōsin,* Luke 1:68), and "deliverance" (intensive form, *apolutrōsis*) used commonly to indicate release of a slave (Luke 21:28; Rom. 3:24; 8:23; 1 Cor. 1:30; Eph. 1:7,14; 4:30; Col. 1:14; Heb. 9:15; 11:35). Redemption is by sacrifice and by power (Ex. 14:30, *note*); Christ paid the price, the Holy Spirit makes deliverance actual in experience (Rom. 8:2). See Ex. 14:30, *note;* Is. 59:20, *note*; Rom. 1:16, *note.*

3:25 Propitiation is translated from the Greek *hilastērion,* meaning *that which expiates* or *propitiates,* or *the gift which procures propitiation.* The word is also used in the NT for the place of propitiation, the "mercy seat" (Heb. 9:5), that is, the lid of the ark (compare frequent similar use in the OT Septuagint, Ex. 25:18ff.). The cover of the ark (mercy seat) was sprinkled with atoning blood on the Day of Atonement (Lev. 16:14), representing that the righteous sentence of the law had been executed, changing a

had passed over the [a]sins that were previously committed,

[26]to demonstrate at the present time His [b]righteousness, that He might be just and the [c]justifier of the one who has [d]faith in Jesus.

[27]Where *is* boasting then? It is excluded. By what law? Of works? No, but by the law of [d]faith.

[28]Therefore we conclude that a man is [c]justified by [d]faith apart from the deeds of the law.

(2) Justification a universal remedy

[29]Or *is He* the God of the Jews only? *Is He* not also the God of the [e]Gentiles? Yes, of the [e]Gentiles also,

[30]since *there is* one God who will [c]justify the [f]circumcised by faith and the [g]uncircumcised through [d]faith.

(3) Justification by faith honors the law

[31]Do we then make void the law through [d]faith? Certainly not! On the contrary, we establish the law.

(4) Justification by faith illustrated in OT in Abraham and David (cp. vv. 18–25)

4 WHAT then shall we say that [h]Abraham our [i]father has found according to the flesh?*

***4:1** Or *Abraham our (fore)father according to the flesh has found?*

3:25
- *a* See v. 23, *note*

3:26
- *b* See Rom. 3:21, *note*
- *c* *Justification:* vv. 26,28,30; Rom. 4:2. (Luke 18:14; Rom. 3:28, *note*)
- *d* *Faith:* vv. 26,27, 28,30,31; Rom. 4:3. (Gen. 3:20; Heb. 11:39, *note*)

3:29
- *e* See Eph. 3:6, *note*

3:30
- *f* Cp. Rom. 2:25-29
- *g* Cp. Gen. 15:6 with Gen. 17:9-14

4:1
- *h* Gen. 11:27-25:9
- *i* vv. 11,12; Luke 3:8; John 8:53; James 2:21

place of judgment into a place of mercy (Heb. 9:11–15; compare "throne of grace," Heb. 4:14–16; place of communion, Ex. 25:21–22).

Another Greek word, *hilasmos,* is used for Christ as our "propitiation" (1 John 2:2; 4:10) and for "atonement" in the OT (compare Lev. 25:9, Septuagint). The thought in the OT sacrifices and in the NT fulfillment is that Christ completely satisfied the just demands of a holy God for judgment on sin by His death on the cross. God, foreseeing the cross, is declared righteous in forgiving sins in the OT period as well as in justifying sinners under the new covenant (Rom. 3:25–26; compare Ex. 29:33, *note*).

Propitiation is not placating a vengeful God but, rather, it is satisfying the righteousness of a holy God, thereby making it possible for Him to show mercy righteously.

3:25 previously. That is, *since Adam.* Compare Heb. 9:15.

3:31 law. The sinner establishes the law in its right use and honor by confessing his guilt and just condemnation. Christ, on the sinner's behalf, establishes the law by obediently keeping its precepts (Matt. 5:17–18; Gal. 4:4–5), and by enduring its penalty, death.

3:23 SIN, SUMMARY

The literal meanings of the Hebrew and Greek words variously rendered "sin," "sinner," etc. disclose the true nature of sin in its manifold manifestations.

Sin is

(1) transgression, an overstepping of the law, the divine boundary between good and evil (Ps. 51:1; Rom. 2:23);

(2) iniquity, an act inherently wrong, whether expressly forbidden or not (Rom. 1:21–23);

(3) error, a departure from right (Rom. 1:18; 1 John 3:4);

(4) missing the mark, a failure to meet the divine standard (Rom. 3:23);

(5) trespass, the intrusion of self-will into the sphere of divine authority (Eph. 2:1);

(6) lawlessness, or spiritual anarchy (1 Tim. 1:9); and

(7) unbelief, or an insult to the divine veracity (John 16:9).

Sin

(1) originated with Satan (Is. 14:12–14);

(2) entered the world through Adam (Rom. 5:12);

(3) was, and is, universal, Christ alone excepted (Rom. 3:23; 1 Pet. 2:22);

(4) incurs the penalties of spiritual and physical death (Gen. 2:17; 3:19; Ezek. 18:4,20; Rom. 6:23); and

(5) has no remedy but in the sacrificial death of Christ (Acts 4:12; Heb. 9:26) made available by faith (Acts 13:38–39).

Sin may be summarized as threefold: (1) *an act,* the violation of, or want of obedience to, the revealed will of God; (2) *a state,* absence of righteousness; and (3) *a nature,* enmity toward God.

3:28 JUSTIFICATION, SUMMARY

The words "justified" and "righteousness" are translations of similar Greek words (verb, *dikaioō, to declare righteous, to justify;* noun, *dikaiosunē, righteousness;* adjective, *dikaios, righteous*). The believing sinner is justified, that is, treated as righteous because Christ, "who knew no sin," bore his sins on the cross, being made "sin for us, that we might become the righteousness of God in Him" (2 Cor. 5:21).

Justification is an act of divine reckoning and does not mean to *make* a person righteous.

Justification

(1) originates in grace (Rom. 3:24; Titus 3:4–5);

(2) is through the redemptive and propitiatory work of Christ who fulfilled the law (Rom. 3:24–25; 5:9);

(3) is by faith, not works (Rom. 3:28–30; 4:5; 5:1; Gal. 2:16; 3:8,24); and

(4) may be defined as *the judicial act of God whereby He justly declares and treats as righteous the one who believes in Jesus Christ.* The justified believer has been declared by the Judge Himself (Rom. 3:31) to have nothing laid to his charge (Rom. 8:1,31–34).

2 For if Abraham was [a]justified by [b]works, he has *something* to boast about, but not before God.

3 For what does the Scripture [c]say? [d]*"Abraham [e]believed God, and it was [f]accounted to him for [g]righteousness."**

4 Now to him who [h]works, the wages are not [f]counted as [i]grace but as debt.

5 But to him who does [j]not work but [e]believes on Him who [a]justifies the ungodly, his faith is accounted for righteousness,

6 just as David also [c]describes the blessedness of the man to whom God imputes [k]righteousness apart from [l]works:

7 *"Blessed[m] are those whose*
[n]lawless deeds are
[o]forgiven,
And whose [p]sins are [q]covered;
8 *Blessed is the man to whom*
the LORD shall not impute
[r]sin."

(5) Justification is apart from ordinances

9 *Does* this blessedness then *come* upon the [s]circumcised *only,* or upon the [t]uncircumcised also? For we say that [e]faith was [f]accounted to Abraham for [g]righteousness.

10 How then was it accounted? While he was [u]circumcised, or [v]uncircumcised? Not while circumcised, but while uncircumcised.

11 And he received the sign of circumcision, a seal of the [w]righteousness of the [e]faith which *he had while still* uncircumcised, that he might be the father of all those who [e]believe, though they are uncircumcised, that righteousness might be [f]imputed to them also,

12 and the father of circumcision to those who not only *are* of the circumcision, but who also walk in the steps of the [e]faith which our father [x]Abraham *had while still* uncircumcised.

(6) Justification is apart from the law

13 For the [y]promise that he would be the heir of the world *was* not to Abraham or to his seed through the [z]law, but through the [aa]righteousness of [e]faith.

14 For if those who are of the law *are* heirs, faith is made void and the promise made of no effect,

15 because the law brings about wrath; for where there is no law *there is* no [bb]transgression.

16 Therefore *it is* of [e]faith that *it might be* according to [i]grace, so that the promise might be sure to all the seed, not only to those who are of the [z]law, but also to those who are of the faith of Abraham, who is the father of us all

17 (as it is [c]written, *"I have made you a [cc]father of many nations"**) in the presence of Him whom he believed—God, who [dd]gives life to the dead and calls those things which do not exist as though they did;

18 who, contrary to hope, in [ee]hope [e]believed, so that he became the [ff]father of many nations, according to what was [c]spoken, [gg]*"So shall your descendants be."*

19 And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), [hh]and the deadness of Sarah's womb.

20 He did not waver at the [ii]promise of God through unbelief, but was strengthened in faith, giving glory to God,

21 and being fully convinced that what He had [jj]promised He was also able to perform.

22 And therefore *"it was [f]accounted to him for [g]righteousness."**

***4:3** Genesis 15:6 ***4:17** Genesis 17:5
***4:22** Genesis 15:6

4:2
a *Justification:* vv. 2,5; Rom. 4:25. (Luke 18:14; Rom. 3:28, *note*)
b See Rom. 2:7 and James 2:26, *notes*

4:3
c *Inspiration:* vv. 3,6,17; Rom. 8:36. (Ex. 4:15; 2 Tim. 3:16, *note*)
d Gal. 3:6
e *Faith:* vv. 3,5,9, 11-13,16,18; Rom. 4:24. (Gen. 3:20; Heb. 11:39, *note*)
f *Imputation:* vv. 3,4,9,11,22; Rom. 4:23. (Gen. 15:6; James 2:23, *note*). See v. 3, *note*
g *Righteousness* (OT): vv. 3,9,22; Rom. 5:7. (Gen. 6:9; Luke 2:25, *note*)

4:4
h See Rom. 2:7, *note*
i *Grace:* vv. 4,16; Rom. 5:2. (John 1:14; John 1:17, *note*)

4:5
j Gal. 2:16; Eph. 2:8-9

4:6
k See Rom. 10:10, *note*
l See Rom. 2:7, *note*

4:7
m Ps. 32:1-2
n See Rom. 3:23, *note*
o *Forgiveness:* v. 7; 2 Cor. 2:10. (Lev. 4:20; Matt. 26:28, *note*)
p See Rom. 3:23, *note*
q See Ex. 29:33 and Lev. 16:6, *notes*

4:8
r See Rom. 3:23, *note*

4:9
s Cp. Rom. 2:25-29
t Cp. Gen. 15:6 with Gen. 17:9-14

4:10
u Cp. Rom. 2:25-29
v Cp. Gen. 15:6 with Gen. 17:9-14

4:11
w See Rom. 10:10, *note*

4:12
x Rom. 4:18-22

4:13
y See Gen. 12:2, *note*
z *Law* (of Moses): vv. 13,16; Rom. 5:13. (Ex. 19:1; Gal. 3:24, *note*)
aa See Rom. 10:10, *note*

4:15
bb See Rom. 3:23, *note*

4:17
cc See Gen. 12:2, *note*
dd John 5:21; 6:63; 1 Cor. 15:22,36,45; 2 Cor. 3:6; 1 Tim. 6:13; 1 Pet. 3:18

4:18
ee Cp. Rom. 8:24-25
ff See Gen. 12:2, *note*
gg Gen. 15:5

4:19
hh Heb. 11:11

4:20
ii See Gen. 12:2, *note*

4:21
jj See Gen. 12:2, *note*

Abraham: *of a great multitude.* A man chosen by God to become the father of the great nation Israel. God promised Abraham that he would have descendants as numerous as the stars in the heavens. Abraham was revered throughout generations for his great faith.

4:3 accounted. The Greek word *logizomai* occurs eleven times in this chapter (vv. 3,4,5,6,8,9,10,11,22, 23,24), translated by the English verbs "account," "count," and "impute." It means *to put to one's account.* **for.** That is, *with a view to.*

David: *beloved.* The youngest son of Jesse. He was a man after God's own heart who was the greatest king of Israel.

4:13 world. Greek *kosmos.* See Matt. 4:8, *note.*

23 Now it was not written for his
sake alone that it was [a]imputed to
him,
24 but also for us. It shall be [a]im-
puted to us who [b]believe in Him
who [c]raised up Jesus our Lord from
the dead,
25 who was [d]delivered up because
of our offenses, and was raised be-
cause of our [e]justification.

(7) Results of justification

5 THEREFORE, having been [e]jus-
tified by [b]faith, we have* [f]peace
with God through our Lord Jesus
Christ,
2 through whom also we have ac-
cess by faith into this [g]grace in
which we stand, and rejoice in hope
of the glory of God.
3 And not only *that,* but we also
glory in [h]tribulations, knowing that
tribulation produces perseverance;
4 and perseverance, character; and
character, hope.
5 Now hope does not disappoint,
because the [i]love of God has been
poured out in our hearts by the
Holy [j]Spirit who was given to us.
6 For when we were still without
strength, in due time Christ [d]died
for the ungodly.
7 For scarcely for a [k]righteous man
will one die; yet perhaps for a good
man someone would even dare to
die.
8 But God demonstrates [l]His own
love toward us, in that while we
were still [m]sinners, Christ [d]died for
us.
9 Much more then, having now
been [e]justified by His [d]blood, we
shall be [n]saved from wrath through
Him.
10 For if when we were enemies
we were [o]reconciled to God
through the [d]death of His Son,
much more, having been recon-
ciled, we shall be [n]saved by His life.
11 And not only *that,* but we also
rejoice in God through our Lord
Jesus Christ, through whom we
have now received [o]the reconcilia-
tion.

(8) Justification compared and contrasted with condemnation

12 Therefore, just as through one
man [m]sin entered the world, and
[p]death through sin, and thus death
spread to all men, because all
sinned—
13 (For until the [q]law [m]sin was in
the world, but sin is not imputed
when there is no law.
14 Nevertheless [p]death reigned
from Adam to Moses, even over
those who had not [m]sinned accord-

*5:1 Another ancient reading is, *let us have peace.*

4:23
a *Imputation:* vv. 23,24; Gal. 3:6. (Gen. 15:6; James 2:23, *note*). See v. 3, *note*

4:24
b *Faith:* v. 24; 5:1; Rom. 6:8. (Gen. 3:20; Heb. 11:39, *note*)
c *Resurrection:* vv. 24-25; Rom. 6:4. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

4:25
d *Sacrifice* (of Christ): v. 25; 5:6,8-10; Rom. 8:3. (Gen. 3:15; Heb. 10:18, *note*)
e *Justification:* v. 25; 5:1,9; Rom. 5:16. (Luke 18:14; Rom. 3:28, *note*)

5:1
f Is. 53:5; Acts 10:36

5:2
g *Grace:* v. 2; Rom. 5:15. (John 1:14; John 1:17, *note*)

5:3
h John 16:33

5:5
i *Law* (of Christ): vv. 5,8; Rom. 12:9. (John 13:34; 2 John 5, *note*)
j *Holy Spirit* (NT): v. 5; Rom. 8:2. (Matt. 1:18; Acts 2:4, *note*)

5:7
k *Righteousness* (OT): v. 7; Rom. 8:4. (Gen. 6:9; Luke 2:25, *note*)

5:8
l John 3:16-17
m See Rom. 3:23, *note*

5:9
n See Rom. 1:16, *note*

5:10
o *Reconciliation:* vv. 10-11; Rom. 11:15. (Rom. 5:10; Col. 1:20, *note*)

5:12
p *Death* (physical): vv. 12,14; Rom. 5:17. (Gen. 2:17; Heb. 9:27, *note*)

5:13
q *Law* (of Moses): v. 13; Rom. 5:20. (Ex. 19:1; Gal. 3:24, *note*)

4:25 because of our justification. It was "because of our offenses" that Christ died (2 Cor. 5:21; 1 Pet. 2:24). He was raised again and exalted at God's right hand "because of" the fact that we were "justified by his blood" (Rom. 5:9). His resurrection is the proof that our sins are gone.

5:2 have. Literally *have obtained.*

5:10 by. Literally *in.* John 14:19; Col. 3:3–4.

5:12 Therefore. The "therefore" relates back to 3:19–23 and may be regarded as a continuation of the discussion of the universality of sin, interrupted by the passage on justification and its results (3:24—5:11).

5:12,13 world. Greek *kosmos.* See Matt. 4:8, *note.*

5:14 Adam. In 5:12–21 the contrast is between Adam, sin, death (vv. 12–14) and Christ, righteousness, life (v. 21). There is no contrasting term in vv. 12–14 for the word "grace" in v. 21. It is grace that makes the difference between condemnation in Adam and justification in Christ.

5:12 THE MORAL RUIN OF THE HUMAN RACE

The first sin wrought the moral ruin of the race. The demonstration is simple.

(1) Death is universal (vv. 12,14); all die—little children, moral people, and religious people equally with the depraved. For a universal effect there must be a universal cause; that cause is a state of universal sin (v. 12).

(2) But this universal state must have had a cause. It did. The consequence of Adam's sin was that the "many were made sinners" (v. 19): "through one man's offense judgment came to all men" (v. 18).

(3) Personal sins are not meant here. From Adam to Moses death reigned (v. 14) although, there being no law, personal guilt was not imputed (v. 13). Accordingly, from Gen. 4:7 to Ex. 29:14 the sin offering is not once mentioned. Then, since physical death from Adam to Moses was not due to the sinful acts of those who die (v. 13), it follows that it was due to a universal sinful state, or nature, and that state is declared to be our inheritance from Adam. And

(4) the moral state of fallen man is described in Scripture (Gen. 6:5; 1 Kin. 8:46; Ps. 14:1–3; 39:5; Jer. 17:9; Matt. 18:11; Mark 7:20–23; John 3:6; Rom. 1:21; 2:1–29; 3:9–19; 7:24; 8:7; 1 Cor. 2:14; 2 Cor. 3:14; 4:4; Gal. 5:19–21; Eph. 2:1–3,11–12; 4:18–22; Col. 1:21; Heb. 3:13; James 4:4). See 1 Cor. 15:22, *note.*

ing to the likeness of the transgression of Adam, who is a type of Him who was to come.

15 But the free gift *is* not like the offense. For if by the one man's offense many died, much more the [a]grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.

16 And the gift *is* not like *that which came* through the one who [b]sinned. For the [c]judgment *which came* from one *offense resulted* in condemnation, but the free gift *which came* from many offenses *resulted* in [d]justification.

17 For if by the one man's [b]offense [e]death reigned through the one, much more those who receive abundance of [a]grace and of the gift of [f]righteousness will reign in life through the [g]One, Jesus Christ.)

18 Therefore, as through one man's [b]offense *judgment came* to all men, resulting in condemnation, even so through [g]one Man's [f]righteous act *the free gift came* to all men, resulting in [d]justification of life.

19 For as by one man's disobedience many were made [b]sinners, so also by [g]one Man's [h]obedience many will be made righteous.

20 Moreover the [i]law [j]entered that the offense might abound. But where [b]sin abounded, [a]grace [k]abounded much more,

21 so that as sin reigned in [e]death, even so [a]grace might reign through [f]righteousness to eternal [l]life through Jesus Christ our Lord.

III. Sanctification through Union with Christ in His Death and Resurrection, 6—8

Deliverance from the power of indwelling sin

(1) By union with Christ in death and resurrection

6 WHAT shall we say then? Shall we continue in [m]sin that [a]grace may abound?

2 Certainly not! How shall we who [n]died to [m]sin live any longer in it?

3 Or do you not know that as many of us as were [o]baptized into Christ Jesus were baptized into His death?

4 Therefore we were buried with Him through [o]baptism into death, that just as Christ was [p]raised from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness* of *His* [p]resurrection,

6 knowing this, that our old man was crucified with *Him,* that the body of [m]sin might be done away with, that we should no longer be slaves of sin.

7 For he who has died has been freed from [m]sin.

8 Now if we died with Christ, we [q]believe that we shall also [r]live with Him,

9 knowing that Christ, having been [p]raised from the dead, dies no more. [e]Death no longer has dominion over Him.

10 For *the death* that He died, He

5:15
- *a* *Grace:* vv. 15, 17,20,21; 6:1; Rom. 6:14. (John 1:14; John 1:17, *note*)

5:16
- *b* See Rom. 3:23, *note*
- *c* *Judgments* (the seven): vv. 16,18; Rom. 8:1. (2 Sam. 7:14; Rev. 20:12, *note*)
- *d* *Justification:* vv. 16,18; Rom. 8:30. (Luke 18:14; Rom. 3:28, *note*)

5:17
- *e* *Death* (physical): vv. 17,21; 6:9; Rom. 8:38. (Gen. 2:17; Heb. 9:27, *note*)
- *f* See Rom. 3:21 and 10:10, *notes*
- *g* 1 Cor. 15:21,45

5:19
- *h* Phil. 2:8

5:20
- *i* *Law* (of Moses): v. 20; Rom. 6:14. (Ex. 19:1; Gal. 3:24, *note*)
- *j* Cp. Gal. 3:19-25
- *k* 1 Tim. 1:14; cp. Luke 7:47

5:21
- *l* *Life* (eternal): v. 21; Rom. 6:22. (Matt. 7:14; Rev. 22:19, *note*)

6:1
- *m* See Rom. 3:23 and 5:21, *notes*

6:2
- *n* vv. 7, 11; Gal. 5:24; Col. 3:3; 1 Pet. 2:24

6:3
- *o* Col. 2:12

6:4
- *p* *Resurrection:* vv. 4,5,9; Rom. 7:4. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

6:8
- *q* *Faith:* v. 8; Rom. 9:30. (Gen. 3:20; Heb. 11:39, *note*)
- *r* 2 Tim. 2:11

Moses: *saved from the water.* The great leader of the Israelites who led them out of slavery in Egypt to the Promised Land.

5:21 Sin in chs. 6 and 7 is man's nature in distinction from "sins," which are manifestations of that nature. Compare 1 John 1:8 with 1 John 1:10, where this distinction also appears.

6:3 know. In ch. 6 there are four key words which indicate the believer's personal responsibility in relation to God's sanctifying work: (1) to "know" the facts of our union and identification with Christ in His death and resurrection (vv. 3,6,9); (2) to "reckon" these facts to be true concerning ourselves (v. 11); (3) to "present" ourselves once for all as alive from the dead for God's possession and use (vv. 13,16,19); and (4) to "obey" in the realization that sanctification can proceed only as we are obedient to the will of God as revealed in His Word (vv. 16–17).

6:6 old man. The expression "old man" occurs elsewhere (Eph. 4:22; Col. 3:9) and means all that man was in Adam, both morally and judicially, that is, the man of old, the corrupt human nature, the inborn tendency to evil in all men. In Rom. 6:6 it is the natural man himself; in Eph. 4:22 and Col. 3:9 his ways. Positionally, in the reckoning of God, the "old man" has been crucified, and the believer is exhorted to make this good in experience, reckoning it to be so by definitely "putting off" the old man and "putting on" the new. (Col. 3:8–14). See Eph. 4:24, *note*. **done away.** That is, *rendered inoperative.*

died to [a]sin [b]once for all; but *the life* that He lives, He lives to God.

(2) By counting oneself dead to the old life, and by yielding the new life to God

11 Likewise you also, reckon yourselves to be dead indeed to [a]sin, but alive to God in Christ Jesus our Lord.

12 Therefore do not let [a]sin reign in your mortal body, that you should obey it in its [c]lusts.

13 And do not present your members *as* instruments of [d]unrighteousness to [a]sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of [e]righteousness to God.

(3) By deliverance from the principle of works through death, and by the Spirit (i.e., as in 8:2)

14 For [a]sin shall not have dominion over you, for you are not under [f]law but under [g]grace.

15 What then? Shall we [a]sin because we are not under [f]law but under [g]grace? Certainly not!

16 Do you not know that to whom you present yourselves slaves to [h]obey, you are that one's slaves whom you obey, whether of [a]sin *leading* to [i]death, or of obedience *leading* to [e]righteousness?

17 But God be thanked that *though* you were slaves of [a]sin, yet you obeyed from the heart that form of doctrine to which you were delivered.

18 And having been set free from [a]sin, you became slaves of [e]righteousness.

19 I speak in human *terms* because of the weakness of your flesh. For just as you presented your members *as* slaves of uncleanness, and of [a]lawlessness *leading* to *more* [a]lawlessness, so now present your members *as* slaves *of* [e]righteousness for [j]holiness.

20 For when you were slaves of [a]sin, you were free in regard to [e]righteousness.

21 What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* [i]death.

22 But now having been set free from [a]sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting [k]life.

23 For the wages of [a]sin *is* [i]death, but the gift of God *is* eternal [k]life in Christ Jesus our Lord.

(4) The believer united to Christ, the new "husband"

7 OR do you not know, brethren (for I speak to those who know the law), that the [f]law has dominion over a man as long as he lives?

2 For the woman who has a husband is [l]bound by the [f]law to *her* husband as long as he [m]lives. But if the husband dies, she is released from the law of *her* husband.

3 So then if, while *her* husband lives, she marries another man, she will be called an [n]adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man.

4 Therefore, my brethren, you also have become dead to the [f]law through the [o]body of Christ, that you may be [p]married to another—to Him who was [q]raised from the dead, that we should bear fruit to God.

5 For when we were in the [r]flesh, the sinful passions which were

6:10
- *a* See Rom. 3:23 and 5:21, *notes*
- *b* Heb. 10:10-12, 14

6:12
- *c* Ex. 20:17; Rom. 7:7

6:13
- *d* Rom. 1:18; 2 Thess. 2:10; 2 Pet. 2:13; 1 John 5:17
- *e* See Rom. 3:21 and 10:10, *notes*

6:14
- *f* *Law* (of Moses): vv. 14,15; 7:1,2, 4; Rom. 7:7. (Ex. 19:1; Gal. 3:24, *note*)
- *g* *Grace:* vv. 14, 15; Rom. 9:23. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

6:16
- *h* Prov. 5:22
- *i* *Death* (spiritual): vv. 16,21,23; Rom. 7:10. (Gen. 2:17; Eph. 2:5, *note*)

6:19
- *j* *Sanctification* (NT): vv. 19,22; Rom. 7:12. (Matt. 4:5; Rev. 22:11, *note*)

6:22
- *k* *Life* (eternal): vv. 22,23; Rom. 8:6. (Matt. 7:14; Rev. 22:19, *note*)

7:2
- *l* Cp. Gen. 2:24; Matt. 5:32; Mark 10:9
- *m* 1 Cor. 7:39

7:3
- *n* Cp. Lev. 20:10; Matt. 19:9; 1 Cor. 6:9; 2 Pet. 2:14

7:4
- *o* *Church* (the true): v. 4; Rom. 11:25. (Matt. 16:18; Heb. 12:23, *note*)
- *p* *Bride* (of Christ): v. 4; 2 Cor. 11:2. (John 3:29; Rev. 19:7, *note*)
- *q* *Resurrection:* v. 4; Rom. 8:11. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

7:5
- *r* *Flesh:* v. 5; Rom. 7:14. (John 8:15; Jude 23, *note*)

6:11 Likewise. Literally *Even so.* **Reckon** here does not mean *suppose* but *count on, rely upon.*

6:13,19 present. That is, *yield once for all.* Compare Rom. 12:1.

6:15 What then. The old relation to the law and sin, and the new relation to Christ and life are illustrated by the effect of death upon slavery (vv. 16–23), and marriage (7:1–6).

(1) The old slavery was nominally to the law but, since the law had no delivering power, the real master continued to be sin in the nature. The end was death. The law could not give life, and sin (here personified as the old man) results in death. But death in another form, that is, crucifixion with Christ, has intervened (6:6) to free the servant from his double bondage to sin (6:6–7) and to the law (7:4,6). And

(2) this effect of death is further illustrated by widowhood. Death dissolves the marriage relation (7:1–3). As natural death frees a wife from the law of marriage, so crucifixion with Christ sets the believer free from the law (the old husband) and makes him eligible to "be married to another," that is, the risen Christ (7:4). Compare Gal. 3:24, *note.*

7:4 have become dead. Literally *were made dead.*

aroused by the law were at work in our members to bear [a]fruit to death.

6 But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not *in* the oldness of the [b]letter.

(5) The believer is not made holy by the law

7 What shall we say then? *Is* the law sin? Certainly not! On the contrary, I would not have known [c]sin except through the [d]law. For I would not have known [e]covetousness unless the law had said, [f]*"You shall not covet."**

8 But [c]sin, taking opportunity by the commandment, produced in me all *manner of evil* desire. For apart from the law sin *was* dead.

9 I was alive once without the law, but when the commandment came, [c]sin revived and I [g]died.

10 And the commandment, which *was* to *bring* [h]life, I found to *bring* [i]death.

11 For [c]sin, taking occasion by the commandment, deceived me, and by it killed *me.*

12 Therefore the [d]law *is* holy, and the commandment [j]holy and just and good.

13 Has then what is good become death to me? Certainly not! But [c]sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly [c]sinful.

14 For we know that the [d]law is spiritual, but I [k]am carnal, sold under [c]sin.

(6) The strife of the two natures

15 For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.

7:5
a Cp. Gal. 5:19-21

7:6
b See 2 Cor. 3:6, *note*

7:7
c See Rom. 3:23 and 5:21, *notes*
d *Law* (of Moses): vv. 7,12,14; Rom. 7:16. (Ex. 19:1; Gal. 3:24, *note*)
e Cp. Matt. 5:27-30
f Ex. 20:17

7:9
g Cp. James 1:14-15

7:10
h Lev. 18:5
i *Death* (spiritual): v. 10; Rom. 8:2. (Gen. 2:17; Eph. 2:5, *note*)

7:12
j *Sanctification* (NT): v. 12; Rom. 11:16. (Matt. 4:5; Rev. 22:11, *note*)

7:14
k *Flesh:* v. 14; Rom. 7:18. (John 8:15; Jude 23, *note*)

***7:7** Deuteronomy 5:21

7:14 carnal. This is Paul's description of the Adamic nature and of the believer who lives under the power of it. In other places (1 Cor. 3:1,3; 2 Cor. 10:4) he calls such behavior "carnal." "Natural" is the apostle's characteristic word for the unrenewed man (1 Cor. 15:44,46), as "spiritual" designates the renewed man who lives in the Spirit (1 Cor. 3:1; Gal. 6:1).

7:9 PAUL'S RELIGIOUS EXPERIENCE

Verses 7–25 are autobiographical. Paul's religious experience was in three strongly marked phases:

(1) He was a godly Jew under the law. That the passage does not refer to that period is clear from his own explicit statements elsewhere. At that time he held himself to be "blameless" as concerning the law (Phil. 3:6). He had lived "in all good conscience" (Acts 23:1).

(2) With his conversion came new light upon the law itself. He now perceived it to be "spiritual" (v. 14). He now saw that, so far from having kept it, he was condemned by it. He had supposed himself to be "alive," but now the commandment really "came" (v. 9) and he "died." Just when the apostle passed through the experience of Rom. 7:7–25 we are not told. Perhaps it was during the days of physical blindness at Damascus (Acts 9:9); perhaps in Arabia (Gal. 1:17). It is the experience of a redeemed man, continuing to act as though he were under the law, and not yet fully aware of the delivering power of the Holy Spirit (compare Rom. 8:2). And

(3) with the great revelations afterward embodied in Galatians and Romans, the apostle's experience entered its third phase. He now knew himself to be "dead to the law through the body of Christ," and, in the power of the indwelling Spirit, "free from the law of sin and death" (8:2); while "the righteous requirement of the law" was met in him (not by him) as he walked according to the Spirit (8:4).

7:15 THE BELIEVER'S TWO NATURES

In this passage (vv. 15–25) of profound spiritual and psychological insight, the apostle personifies the struggle of the two natures within the believer—the old or Adamic nature, and the divine nature received through the new birth (1 Pet. 1:23; 2 Pet. 1:4; compare Gal. 2:20; Col. 1:27).

The frequent use of the first personal pronoun here and in the preceding section (vv. 7–14), dealing with the believer and the law, shows that self-effort can neither achieve holiness through keeping the law nor win the struggle against indwelling sin. But ch. 6, presenting the way of victory over sin through identification with Christ in His death and resurrection, and ch. 8, showing the work of the Holy Spirit on the believer's behalf, use the first personal pronoun only incidentally (6:19; 8:18,38). In vv. 15–25 the "I" that is Saul of Tarsus and the "I" that is Paul the apostle are at war, and Paul is in a state of defeat; whereas in ch. 8 Paul is victorious through the Spirit who delivers him, a victory anticipated by the despairing cry, "Who will deliver me from this body of death?" (7:24), with its admission of man's total inability to deliver himself from the bondage of sin.

16 If, then, I do what I will not to do, I agree with the [a]law that *it is* good.

17 But now, *it is* no longer I who do it, but [b]sin that dwells in me.

18 For I know that in me (that is, in my [c]flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find.

19 For the good that I will *to do,* I do not do; but the evil I will not *to do,* that I practice.

20 Now if I do what I will not *to do,* it is no longer I who do it, but [b]sin that dwells in me.

21 I find then a law, that evil is present with me, the one who wills to do good.

22 For I delight in the [a]law of God according to the inward man.

23 But I see another law in my members, [d]warring against the law of my mind, and bringing me into captivity to the law of [b]sin which is in my members.

24 O [e]wretched man that I am! [f]Who will deliver me [g]from this body of death?

25 I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the [a]law of God, but with the [c]flesh the law of [b]sin.

(7) The Spirit delivers from the old nature, producing righteousness

8 *THERE is* therefore now no [h]condemnation to those who are [i]in Christ Jesus,* who do not walk according to the flesh, but according to the Spirit.

2 For the law of the [j]Spirit of life [i]in Christ Jesus has made me free from the law of [b]sin and [k]death.

3 For what the [a]law could [l]not do in that it was weak through the [c]flesh, God *did* by [m]sending His own Son in the likeness of sinful flesh, [n]on account of sin: He [h]condemned [b]sin in the flesh,

4 that the [o]righteous requirement of the [a]law might be fulfilled in us who do not [p]walk according to the flesh but according to the [j]Spirit.

(8) Conflict of the Spirit with the old nature (cp. Gal. 5:16–18)

5 For those who live according to the [c]flesh set their minds on the things of the flesh, but those *who live* according to the [j]Spirit, the things of the [j]Spirit.

6 For to be carnally minded *is* [k]death, but to be spiritually minded *is* [q]life and peace.

7 Because the [c]carnal mind *is* enmity against God; for it is not subject to the [a]law of God, nor indeed can be.

8 So then, those who are in the flesh cannot please God.

9 But you are not in the [c]flesh but in the [j]Spirit, if indeed the [j]Spirit of God dwells in you. Now if anyone does not have the [j]Spirit of Christ, he is not His.

10 And if Christ *is* in you, the body *is* dead because of [b]sin, but the [j]Spirit *is* [q]life because of righteousness.

11 But if the [j]Spirit of Him who [r]raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your

*8:1 NU-Text omits the rest of this verse.

7:16
a *Law* (of Moses): vv. 16,22,25; 8:3,4,7; Rom. 9:4. (Ex. 19:1; Gal. 3:24, *note*)

7:17
b See Rom. 3:23 and 5:21, *notes*

7:18
c *Flesh:* vv. 18,25; 8:3,5,7,9; Rom. 8:12. (John 8:15; Jude 23, *note*)

7:23
d Gal. 5:17

7:24
e Cp. Deut. 28:67; Prov. 13:15
f Cp. Rom. 8:2
g Rom. 8:11; 1 Cor. 15:51-52; 1 Thess. 4:14-17

8:1
h *Judgments* (the seven): vv. 1,3; Rom. 14:10. (2 Sam. 7:14; Rev. 20:12, *note*)
i Cp. 1 Cor. 1:30

8:2
j *Holy Spirit* (NT): vv. 2,4,5,9-11; Rom. 8:11. (Matt. 1:18; Acts 2:4, *note*)
k *Death* (spiritual): vv. 2,6; Rom. 8:13. (Gen. 2:17; Eph. 2:5, *note*)

8:3
l Cp. Acts 15:10; Gal. 3:21; Heb. 7:18
m *Christ* (first advent): v. 3; Rom. 9:5. (Gen. 3:15; Acts 1:11, *note*)
n *Sacrifice* (of Christ): v. 3; Rom. 8:32. (Gen. 3:15; Heb. 10:18, *note*)

8:4
o *Righteousness* (OT): v. 4; Rom. 9:30. (Gen. 6:9; Luke 2:25, *note*)
p Rom. 6:4; 2 Cor. 5:7; Gal. 5:16; Eph. 4:1; 5:2,15; 1 John 1:7; 2:6

8:6
q *Life* (eternal): vv. 6,10; 2 Cor. 2:16. (Matt. 7:14; Rev. 22:19); 1 John 5:12

8:11
r *Resurrection:* v. 11; Rom. 8:34. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

7:21 law. Six "laws" are to be differentiated in Romans:
(1) the law of Moses, which condemns (3:19);
(2) law as a principle (3:21);
(3) the law of faith, which excludes self-righteousness (3:27);
(4) the law of sin in the members, which is victorious over the law of the mind (7:21,23,25);
(5) the law of the mind, which consents to the law of Moses but cannot do it because of the law of sin in the members (7:16,23); and
(6) the law of the Spirit, having power to deliver the believer from the law of sin which is in his members, and his conscience from condemnation by the Mosaic law. Moreover the Spirit works in the yielded Christian the very righteousness which Moses' law requires (8:2,4).

8:1 The last thirteen words of v. 1 may be copied from v. 4, where they express the result of "no condemnation." However, these words do occur in the majority of manuscripts and may simply express a further description of "those who are in Christ Jesus."

8:2 Spirit of life. Up to now in Romans the Holy Spirit has been mentioned four times (1:4; 2:29; 5:5; 7:6); in this chapter alone He is mentioned nineteen times. Redemption is by blood and by power (see Ex. 14:30, *note*). Rom. 3:21—5:11 speaks of the redemptive price; ch. 8, of redemptive power.

8:6 carnally. That is, *fleshly.*

8:7 carnal mind. That is, the mind of the flesh.

mortal bodies through His [a]Spirit who dwells in you.

12 Therefore, brethren, we are debtors—not to the [b]flesh, to live according to the flesh.

13 For if you live according to the [b]flesh you will [c,d]die; but if by the [a]Spirit you [e]put to death the deeds of the body, you will live.

(9) The believer is made a son and heir (cp. Gal. 4:4)

14 For as many as are led by the [a]Spirit of God, these are sons of God.

15 For you did not receive the spirit of bondage again to fear, but you received the [a]Spirit of [f]adoption by whom we [g]cry out, "Abba, Father."

16 The [a]Spirit Himself bears witness with our spirit that we are children of God,

17 and if children, then [h]heirs—heirs of God and joint heirs with Christ, if indeed we [i]suffer with *Him,* that we may also be [j]glorified together.

(10) The glorious deliverance ahead (cp. Gen. 3:18–19)

18 For I consider that the [i]sufferings of this present time are [k]not worthy *to be compared* with the [j]glory which shall be revealed in us.

19 For the earnest expectation of the [l]creation eagerly waits for the [m]revealing of the sons of God.

20 For the [l]creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope;

21 because the [l]creation itself also will be delivered from the [n]bondage of corruption into the glorious [o]liberty of the children of God.

22 For we know that the whole creation groans and labors with birth pangs together until now.

23 Not only *that,* but we also who have the firstfruits of the [a]Spirit, even we ourselves groan within ourselves, eagerly waiting for the [f]adoption, the [p]redemption of our body.

24 For we were [q]saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

25 But if we hope for what we do not see, we eagerly wait for *it* with perseverance.

(11) The Spirit an indwelling Intercessor (cp. Heb. 7:25)

26 Likewise the [a]Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us* with groanings which cannot be uttered.

27 Now He who searches the hearts knows what the mind of the [a]Spirit *is,* because He makes intercession for the saints according to *the will of* God.

(12) God's eternal, unfailing purpose through the Gospel

28 And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.

29 For whom He [r]foreknew, He also [s]predestined *to be* conformed to the [t]image of His Son, that He might be the firstborn among many brethren.

30 Moreover whom He [s]predestined, these He also [u]called; whom He called, these He also [v]justified; and whom He justified, these He also glorified.

31 What then shall we say to these

8:11
a *Holy Spirit* (NT): vv. 11,13-16,23,26,27; Rom. 9:1. (Matt. 1:18; Acts 2:4, *note*)

8:12
b *Flesh:* vv. 12,13; Rom. 13:14. (John 8:15; Jude 23, *note*)

8:13
c *Death* (spiritual): v. 13; 2 Cor. 3:7. (Gen. 2:17; Eph. 2:5, *note*)
d *Death* (the second): v. 13; Rev. 2:11. (John 8:21; Rev. 20:14, *note*)
e Col. 3:5-10

8:15
f *Adoption:* vv. 15,23; Gal. 4:5. (Rom. 8:15; Eph. 1:5, *note*)
g Gal. 4:6

8:17
h Cp. Gal. 3:29; Titus 3:7; Heb. 1:14; 6:17
i Cp. Acts 5:41; 9:16; Heb. 11:25; James 5:10; 1 Pet. 2:20; 5:10
j Cp. Matt. 13:43; Phil. 3:21; Col. 3:4; Rev. 22:5

8:18
k 2 Cor. 4:17

8:19
l vv. 20-23; cp. Gen. 3:17-19
m Cp. Matt. 13:40-43; 1 John 3:2

8:21
n Cp. Rom. 7:23; 2 Tim. 2:26; 2 Pet. 2:19
o 2 Cor. 3:17; Gal. 5:1,13

8:23
p Eph. 1:14; 4:30; Phil. 3:20-21; see Rom. 3:24, *note*

8:24
q See Rom. 1:16, *note*

8:29
r *Foreknowledge:* v. 29; Rom. 11:2. (Acts 2:23; 1 Pet. 1:20, *note*)
s *Predestination:* vv. 29,30; 1 Cor. 2:7. (Rom. 8:29; Eph. 1:11). See 1 Pet. 1:20, *note*
t Cp. 1 Cor. 15:48-49

8:30
u Eph. 4:4
v *Justification:* v. 30; Rom. 8:33. (Luke 18:14; Rom. 3:28, *note*)

***8:26** NU-Text omits *for us.*

8:11 through. Some manuscripts read *because of.*

8:16 Children is from the Greek *teknon,* meaning *one born, a child,* and so in vv. 17,21; not, as in v. 14, "sons" (Greek *huios*). Compare Gal. 4:1,7, where babyhood and sonhood are contrasted; also Adoption (Rom. 8:15,23; Eph. 1:5, *note*).

8:22 creation. Adam drew down into his ruin the old creation, of which he was lord and head. Christ will bring into moral unity with God, and into eternal life, all of the new creation of which He is Lord and Head (Eph. 1:22–23). Even the animal and material creation, cursed for man's sake (Gen. 3:17), will be delivered by Christ (vv. 19–22; compare Is. 11:6–9).

8:23 the adoption. Literally *the placing as sons.*

8:26 what we should pray. That is, *how to pray.* **uttered.** When Christians are so troubled as to find great difficulty in praying, the Holy Spirit is interceding for them with divine intensity ("groanings") that expresses their needs perfectly to God.

8:28 Observe, in the last clause of this verse, that God's purpose, not His foreknowledge, is first in the order of the chain of verbs occurring in vv. 28–30.

things? If God *is* for us, who *can be* against us?

32 He who did not spare His own Son, but [a]delivered Him up for us all, how shall He not with Him also freely give us all things?

33 Who shall bring a charge against God's [b]elect? *It is* God who [c]justifies.

34 Who *is* he who condemns? *It is* Christ who [a]died, and furthermore is also [d]risen, who is even at the right hand of God, who also makes [e]intercession for us.

(13) The believer is made secure

35 Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is [f]written:

"For[g] Your sake we are killed all day long;
We are accounted as sheep for the slaughter."

37 Yet in all these things we are more than [h]conquerors through Him who loved us.

38 For I am [i]persuaded that neither [j]death nor life, nor [k]angels nor principalities nor powers, nor things present nor things to come,

39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

IV. The Problem of Jewish Unbelief, 9—11

God's sovereign wisdom and grace in working out His purpose despite the unfaithfulness of Israel (9:11)

(1) Paul's solicitude for Israel

9 I TELL the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy [l]Spirit,

2 that I have great sorrow and continual grief in my heart.

3 For I could wish that I myself were [m]accursed from Christ for my brethren, my countrymen* according to the flesh,

(2) Israel's privileges

4 who are [n]Israelites, to whom *pertain* the adoption, the glory, the [o]covenants, the giving of the [p]law, the service *of God,* and the [f]promises;

5 of whom *are* the fathers and from whom, according to the flesh, Christ [q]*came,* who is over all, *the* eternally blessed God. Amen.

(3) Natural posterity not identical with spiritual posterity

6 But it is not that the [f]word of God has taken no effect. For they *are* not all Israel who *are* of Israel,

7 nor *are they* all [r]children be-

***9:3** Or *relatives*

8:31 THE DIVINE REVELATION

If the Epistle to the Romans may be likened to a great cathedral of Christian truth, then ch. 8 is the highest of the towering spires of that divine revelation. The grandeur of the theme is shown in the largeness of its references to God; the sweep of its revelation which includes past, present, and future—from creation to eternity; the good news of its message about God's answer to sin's tyranny; its lovely and soul-sustaining homily on suffering; and its closing triumphant note on the security of the believer.

God the Father is seen as Judge (vv. 30,33), as Benefactor (v. 32), as Ruler of history (vv. 28–30), as the Lord who searches hearts (v. 27), calls men (v. 28), justifies and glorifies believers (v. 30); above all, He is shown as the God of love (v. 39) who "did not spare His own Son, but delivered Him up for us all" (v. 32).

God the Son is revealed as the Firstborn among many brethren (v. 29), the Deliverer (vv. 1–4), the Indweller of His people (v. 10), the Lord with whom we are to be glorified (v. 17), the Savior of our souls (v. 34).

God the Spirit is gloriously presented as the Source of power (v. 4), life, and peace (v. 6), as the Lifegiver (v. 11), and Indweller (vv. 9,11). He leads (v. 14), witnesses to our spirits (v. 16), and intercedes (v. 26). He is the Spirit of our sonship (v. 15) and the Firstfruits of our redemption (v. 23).

The chapter speaks of men as well. The man devoid of the Spirit cannot please God (vv. 6–8). The Christian knows weaknesses (v. 26) but may live by the Spirit (v. 13) as God's heir (v. 17); moreover, his body, as well as his spirit, is involved in God's plan of redemption (v. 23); and, best of all, he is to be conformed to the image of God's Son (v. 29).

The opening verses of the chapter summarize chs. 5—8. The closing verses are a rock upon which assurance may stand forever. Yet this assurance is accomplished by moral means; for God's great objective which must be realized is for His children "to be conformed to the image of His Son."

8:32

a *Sacrifice* (of Christ): vv. 32, 34; Rom. 14:9. (Gen. 3:15; Heb. 10:18, *note*)

8:33

b *Election* (corporate): v. 33; Rom. 9:11. (Deut. 7:6; 1 Pet. 5:13, *note*)

c *Justification:* v. 33; 1 Cor. 4:4. (Luke 18:14; Rom. 3:28, *note*)

8:34

d *Resurrection:* v. 34; Rom. 10:9. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

e Heb. 7:25; 9:24

8:36

f *Inspiration:* v. 36; 9:4; Rom. 9:9. (Ex. 4:15; 2 Tim. 3:16, *note*)

g Ps. 44:22

8:37

h 2 Cor. 2:14; 1 John 5:4

8:38

i *Assurance/security:* vv. 38-39; Rom. 10:9. (Ps. 23:1; Jude 1, *note*)

j *Death* (physical): v. 38; Rom. 14:8. (Gen. 2:17; Heb. 9:27, *note*)

k See Heb. 1:4, *note*

9:1

l *Holy Spirit* (NT): v. 1; Rom. 14:17. (Matt. 1:18; Acts 2:4, *note*)

9:3

m Cp. Ex. 32:32

9:4

n *Israel* (prophecies): vv. 1-8; Rom. 10:1. (Gen. 12:2; Rom. 11:26, *note*)

o See Heb. 8:8, *note*

p *Law* (of Moses): v. 4; Rom. 9:32. (Ex. 19:1; Gal. 3:24, *note*)

9:5

q *Christ* (first advent): v. 5; Gal. 4:4. (Gen. 3:15; Acts 1:11, *note*)

9:7

r See Rom. 8:16, *note*

cause they are the seed of Abraham; but, [a] *"In Isaac your seed shall be called."*

(The distinction illustrated)

8 That is, those who *are* the [b] children of the flesh, these *are* not the [b] children of God; but the [b] children of the [c] promise are counted as the seed.

9 For this *is* the [d] word of promise: [e] *"At this time I will come and Sarah shall have a son."*

10 And not only *this,* but when [f] Rebecca also had conceived by one man, *even* by our father Isaac

11 (for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to [g] election might stand, not of works but of Him who calls),

12 it was [d] said to her, [h] *"The older shall serve the younger."*

13 As it is [d] written, [i] *"Jacob I have loved, but Esau I have hated."*

(4) God's mercy is under His sovereign will

14 What shall we say then? *Is there* [j] unrighteousness with God? Certainly not!

15 For He [d] says to Moses, [k] *"I will have mercy on whomever I will have* [l] *mercy, and I will have compassion on whomever I will have* [m] *compassion."*

16 So then *it is* not of him who wills, nor of him who runs, [n] but of [o] God who shows mercy.

17 For the Scripture [d] says to the Pharaoh, [p] *"For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth."*

18 Therefore He has mercy on whom He wills, and whom He wills He [q] hardens.

19 You will say to me then, "Why does He still find fault? For who has resisted His will?"

20 But indeed, O man, who are you to reply against God? [r] Will the thing formed say to him who formed *it*, "Why have you made me like this?"

21 Does not the potter have power over the clay, from the same lump to [s] make one vessel for honor and another for dishonor?

22 *What* if God, wanting to show *His* wrath and to make His power known, endured with much long-suffering the vessels of wrath prepared for destruction,

23 and that He might make known the [t] riches of His glory on the vessels of mercy, which He had [u] prepared beforehand for glory,

24 even us whom He [v] called, [w] not of the Jews only, but also of the Gentiles?

(5) The prophets foretold the blinding of Israel and mercy to Gentiles

25 As He [d] says also in Hosea:

"I [x] *will call them My people,*
who were not My people,

9:7
a Gen. 21:12

9:8
b See Rom. 8:16, *note*
c Cp. Gal. 4:22-31

9:9
d *Inspiration:* vv. 9,12,13,15,17, 25; Rom. 9:26. (Ex. 4:15; 2 Tim. 3:16, *note*)
e Gen. 18:10; Heb. 11:11

9:10
f Gen. 25:21

9:11
g *Election* (personal): v. 11; Rom. 11:5. (Deut. 7:6; 1 Pet. 5:13, *note*)

9:12
h Gen. 25:23

9:13
i Mal. 1:2-3; cp. Heb. 11:20

9:14
j Rom. 1:18, 6:13; 2 Thess. 2:10; 2 Pet. 2:13; 1 John 5:17

9:15
k Ex. 33:19
l Cp. Ps. 103:11
m Cp. Ps. 78:38; Lam. 3:32

9:16
n Cp. Dan. 9:18; Eph. 2:4-6; Titus 3:5
o Cp. John 1:13; 1 Cor. 3:7

9:17
p Ex. 9:16

9:18
q Ex. 4:21

9:20
r Is. 29:16; 45:9; Jer. 18:6; Dan. 4:35

9:21
s Cp. 2 Tim. 2:20-21

9:23
t *Grace:* v. 23; Rom. 11:5. (John 1:14; John 1:17, *note*)
u Cp. Eph. 1:3-12

9:24
v Rom. 8:28
w vv. 24-30; Is. 42:6-7

9:25
x Hos. 2:23

9:6–7 the seed of Abraham. The distinction is between Israel according to the flesh, the mere natural posterity of Abraham, and Israelites who through faith are also Abraham's spiritual children. Gentiles who believe are also of Abraham's spiritual seed; but here the apostle is not considering them but only the two kinds of Israelites—the natural and the spiritual Israel (Rom. 4:1–3; Gal. 3:6–7. Compare John 8:37–39). See Rom. 11:1, *note.*

The NT indicates no distinction between the terms Jew, Israelite, and Hebrew. All are used by Paul concerning himself (Acts 21:39; Rom. 11:1; Phil. 3:5).

9:24 of. Literally *from among.* Compare Acts. 15:14.

Sarah: *princess.* The wife of Abraham who conceived and gave birth to Isaac in her old age. Her name was changed from Sarai.

Rebecca (or Rebekah): *a noose.* Daughter of Bethuel (Abraham's nephew) and wife of Isaac. She had twin sons, Jacob and Esau, and helped the younger son, Jacob in deceiving his father to bless him rather than Esau.

Isaac: *laughter.* The son of Abraham and Sarah, born when they were both very old. His birth was foretold by an angel of the LORD and fulfilled the promise God had made to his father. He married Rebekah, was the father of Jacob and Esau, and inherited the covenant promise.

Jacob: *supplanter.* The younger son of Isaac and Rebekah who tricked his brother Esau into selling him his birthright. He deceived his father in order to receive the family blessing.

Esau: *hairy.* The oldest son of Isaac and Rebekah who was tricked by his brother into selling him the birthright. He was later also deprived of the family blessing.

And her beloved, who was not beloved."

26 *"And it shall come to pass in the place where it was [a] said to them,*
'You [b] are not My people,'
There they shall be called sons of the living God."

27 Isaiah also [a] cries out concerning Israel:

"Though [c] the number of the children of Israel be as the sand of the sea,
The [d] remnant will be [e] saved.
28 *For He will finish the work and cut it short in [f] righteousness,*
*Because the [g] LORD will make a short work upon the earth."**

29 And as Isaiah [a] said before:

"Unless the LORD of Sabaoth had left us a [d] seed,
We would have become like Sodom,
And we would have been made like Gomorrah."

30 What shall we say then? That [h] Gentiles, who did not pursue [i] righteousness, have attained to [f] righteousness, even the [f] righteousness of [j] faith;

31 but Israel, pursuing the law of [k] righteousness, has not attained to the law of righteousness.*

32 Why? Because *they did* not *seek it* by faith, but as it were, by the works of the [l] law.* For they stumbled at that stumbling [m] stone.

33 As it is [a] written:

"Behold, [n] I lay in Zion a stumbling [m] stone and rock of offense,
And whoever [j] believes on Him will [o] not be put to shame."

(6) Apparent failure of the promises to Israel explained by their unbelief

10 BRETHREN, my heart's desire and prayer to God for [p] Israel* is that they may be [e] saved.

2 For I bear them witness that they have a [q] zeal for God, but not according to knowledge.

3 For they being ignorant of God's [f] righteousness, and seeking to establish their own [k] righteousness, have not submitted to the [f] righteousness of God.

4 For Christ *is* the end of the [l] law for [f] righteousness to everyone who believes.

5 For Moses [a] writes about the [i] righteousness which is of the [l] law, [r] *"The man who does those things shall live by them."*

6 But the [f] righteousness of [j] faith speaks in this way, [s] *"Do not say in your heart, 'Who will ascend into heaven?' "* (that is, to bring Christ down *from above*)

7 or, *" 'Who will descend into the abyss?' "* (that is, to bring Christ up from the dead).

8 But what does it [a] say? *"The word is near you, in your mouth and in your heart"* (that is, the [t] word of faith which we preach):

9 [u] that if you confess with your mouth the Lord Jesus and [j] believe in your heart that God has [v] raised Him from the dead, you [w] will be [e] saved.

10 For with the heart one [j] believes unto righteousness, and with the

***9:28** NU-Text reads *For the Lord will finish the work and cut it short upon the earth.* ***9:31** NU-Text omits *of righteousness.* ***9:32** NU-Text reads *by works.* ***10:1** NU-Text reads *them.*

9:26
a *Inspiration:* vv. 26,27,29,33; 10:5,8; Rom. 10:11. (Ex. 4:15; 2 Tim. 3:16, *note*)
b Hos. 1:10

9:27
c Is. 10:22-23
d *Remnant:* vv. 27,29; Rom. 11:5. (Is. 1:9; Rom. 11:5, *note*)
e See Rom. 1:16, *note*

9:28
f See Rom. 10:10, *note*
g Is. 10:23

9:30
h See Eph. 3:6, *note*
i *Righteousness* (OT): v. 30; 10:5; Gal. 3:21. (Gen. 6:9; Luke 2:25, *note*)
j *Faith:* vv. 30,33; 10:6,9,10; Rom. 10:11. (Gen. 3:20; Heb. 11:39, *note*)

9:31
k See Rom. 3:21, *note*

9:32
l *Law* (of Moses): v. 32; 10:4,5; Rom. 13:18. (Ex. 19:1; Gal. 3:24, *note*)
m *Christ* (Stone): vv. 32-33; 1 Cor. 1:23. (Gen. 49:24; 1 Pet. 2:8, *note*)

9:33
n Ps. 118:22; Is. 8:14; 28:16; Matt. 21:42; 1 Pet. 2:6
o Rom. 5:5

10:1
p *Israel* (prophecies): vv. 1-4; Rom. 11:1. (Gen. 12:2; Rom. 11:26, *note*)

10:2
q Cp. Acts 22:3

10:5
r Lev. 18:5; Gal. 3:12

10:6
s vv. 6-8; Deut. 30:12-14

10:8
t *Gospel:* v. 8; Rom. 10:15. (Gen. 12:3; Rev. 14:6, *note*)

10:9
u Matt. 10:32; Luke 12:8; cp. Acts 8:37
v *Resurrection:* v. 9; Rom. 14:9. (2 Kin. 4:35; 1 Cor. 15:52, *note*). Rom. 4:24
w *Assurance/security:* v. 9; Rom. 10:13. (Ps. 23:1; Jude 1, *note*)

9:26 sons. Greek *huios.* Matt. 5:9; Luke 20:36.

9:29 LORD of Sabaoth. Literally *LORD of hosts.* Is. 1:9; see 1 Sam. 1:3, *note.*

Sodom and Gomorrah: *burning.* Cities located in the Valley of Siddim known for their extreme wickedness and destroyed by God with fire and brimstone. Only Lot and his family survived the destruction.

10:3 righteousness. The word "righteousness" here (and in the passages carrying a marginal reference to this verse) alludes to legal righteousness or self-righteousness, the futile effort of man to work out under law a character which God can approve. See Rev. 19:8, *note.*

10:9 Lord Jesus. That is, *Jesus as Lord.* Compare 1 Cor. 12:3.

10:10 Righteousness here (and in the passages carrying a marginal reference to this verse) alludes to that righteousness of God which is judicially reckoned to all who believe on the Lord Jesus Christ, that is, Christians are the righteous. See 3:21, *note.*

mouth confession is made unto [a]salvation.

11 For the Scripture [b]says, [c]*"Whoever [d]believes on Him will not be put to shame."**

12 For there is no [e]distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

13 For *"whoever calls on the name of the [f]LORD [g]shall be [a]saved."*

(7) World-wide outreach of the Gospel; God would have all to be saved

14 How then shall they call on Him in whom they have not believed? And how shall they [d]believe in Him of whom they have not heard? And how shall they hear without a preacher?

15 And how shall they preach unless they are sent? As it is [b]written:

"How[h] beautiful are the feet of those who preach the [i]gospel of peace,
Who bring glad tidings of good things!"

16 But they have not all obeyed the [i]gospel. For Isaiah [b]says, [j]*"Lord, who has [d]believed our report?"*

17 So then [d]faith *comes* by hearing, and hearing by the [i]word of God.

18 But I say, have they not heard? Yes indeed:

"Their[k] sound has [b]gone out to all the earth,
And their words to the ends of the world."

19 But I say, did Israel not know? First Moses [b]says:

"I[l] will provoke you to jealousy by those who are not a nation,
I will move you to anger by a foolish nation."

20 But Isaiah is very bold and [b]says:

"I[m] was found by those who did not seek Me;
I was made manifest to [n]those who did not ask for Me."

21 But to Israel he [b]says:

"All[o] day long I have stretched out My hands
To a disobedient and [p]contrary people."

(8) The spiritual in Israel are, like Paul, finding salvation in Christ

11 I SAY then, [q]has God cast away His [r]people? [s]Certainly not! For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God has not cast away His people whom He [t]foreknew. Or do you not know what the Scripture [b]says of Elijah, how he pleads with God against Israel, saying,

3 [u]*"LORD, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life"*?

4 But what does the divine response [b]say to him? [v]*"I have reserved for Myself seven thousand men who have not bowed the knee to Baal."*

5 Even so then, at this present time there is a [w]remnant according to the [x]election of [y]grace.

***10:11** Isaiah 28:16 ***10:15** NU-Text omits *preach the gospel of peace, Who.*

10:10
a See Rom. 1:16, *note*

10:11
b *Inspiration:* vv. 11,15-16,18-21; 11:2,4; Rom. 11:8. (Ex. 4:15; 2 Tim. 3:16, *note*)
c Cp. Is. 49:23
d *Faith:* vv. 11,14, 16-17; Rom. 11:20. (Gen. 3:20; Heb. 11:39, *note*)

10:12
e Rom. 3:22; Gal. 3:28

10:13
f Joel 2:32; Acts 2:21
g *Assurance/security:* v. 13; 1 Cor. 3:22. (Ps. 23:1; Jude 1, *note*)

10:15
h Is. 52:7; Nah. 1:15
i *Gospel:* v. 15-17; Rom. 11:28. (Gen. 12:3; Rev. 14:6, *note*)

10:16
j Is. 53:1

10:18
k Ps. 19:4

10:19
l Deut. 32:21; cp. Rom. 11:11

10:20
m Is. 65:1
n Cp. Is. 42:6-7

10:21
o Is. 65:2
p Cp. Acts 13:45

11:1
q Ps. 94:14; Jer. 46:28
r *Israel* (prophecies): vv. 1,8-10; Rom. 11:23. (Gen. 12:2; Rom. 11:26, *note*)
s 1 Sam. 12:22; Jer. 31:37

11:2
t *Foreknowledge:* v. 2; 1 Pet. 1:20. (Acts 2:23; 1 Pet. 1:20, *note*)

11:3
u 1 Kin. 19:10,14

11:4
v 1 Kin. 19:18

11:5
w *Remnant:* vv. 1-7; Rom. 11:23. (Is. 1:9; Rom. 11:5, *note*). Is. 1:9
x *Election* (corporate): v. 5; Rom. 11:7. (Deut. 7:6; 1 Pet. 5:13, *note*)
y *Grace:* v. 5; Rom. 11:6. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

10:18 world. Greek *oikoumenē*. See Luke 2:1, *note*.

11:1 cast away. That Israel has not been forever set aside is the theme of this chapter.

(1) The salvation of Paul proves that there is still a remnant of Israel (v. 1).

(2) The doctrine of the remnant proves it (vv. 2–6).

(3) The present national unbelief was foreseen (vv. 7–10).

(4) Israel's unbelief is the Gentile opportunity (vv. 11–25).

(5) Israel is judicially broken off from the good olive tree, Christ (vv. 17–22).

(6) They are to be grafted in again (vv. 23–24). And

(7) the promised Deliverer will come out of Zion and the nation will be saved (vv. 25–29).

That the Christian now inherits the distinctive Jewish promises is not taught in Scripture. The Christian is of the heavenly seed of Abraham (Gen. 15:5–6; Gal. 3:29) and partakes of the spiritual blessings of the Abrahamic Covenant (Gen. 12:2, *note*); but Israel as a nation always has its own place and is yet to have its greatest exaltation as the earthly people of God. See Israel (Gen. 12:2–3; Rom. 11:26, *note*); Kingdom (OT) (Gen. 1:26–28; Zech. 12:8, *note*).

Elijah: *my God is Jehovah.* The Tishbite who was a great prophet of the Lord. He performed miracles and was taken to heaven in a chariot of fire.

Baal: *lord.* A pagan god of the Moabites and Canaanites.

6 And if by [a]grace, then *it is* no longer of works; otherwise grace is no longer grace.* But if *it is* of works, it is no longer grace; otherwise work is no longer work.

(9) National Israel is temporarily set aside but not cast away permanently

7 What then? [b]Israel has not obtained what it seeks; but the [c]elect have obtained it, and the rest were [d]blinded.

8 Just as it is [e]written:

"God[f] has given them a spirit of stupor,
Eyes that they should not see
And ears that they should not hear,
To this very day."

9 And David [g]says:

"Let[h] their table become a snare and a trap,
A stumbling block and a recompense to them.
10 *Let their eyes be darkened, so that they do not see,*
And bow down their back always."

11 I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to [i]jealousy, [j]salvation *has come* to the [k]Gentiles.

12 Now if their fall *is* riches for the world, and their failure riches for the [l]Gentiles, [m]how much more their fullness!

(10) Gentiles warned: Israel's blindness is only "in part" (v. 25)

13 For I speak to you [n]Gentiles; inasmuch as I am an [o]apostle to the Gentiles, I magnify my ministry,

14 if by any means I may provoke to jealousy *those who are* my flesh and [p]save some of them.

15 For if their being cast away *is* the [q]reconciling of the world, what *will* their acceptance *be* [r]but life from the dead?

16 For if the firstfruit *is* [s]holy, the lump *is* also *holy;* and if the root *is* [s]holy, so *are* the branches.

17 And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree,

18 do not boast against the branches. But if you do boast, *remember that* you do not support the root, but the root *supports* you.

19 You will say then, "Branches were broken off that I might be grafted in."

20 Well *said.* Because of [t]unbelief they were broken off, and you stand by [u]faith. Do not be haughty, but fear.

21 [v]For if God did not spare the natural branches, He may not spare you either.

22 Therefore consider the goodness and severity of God: on those

*11:6 NU-Text omits the rest of this verse.

11:5 REMNANT, SUMMARY

In the history of Israel a remnant may be discerned, a spiritual Israel within the national Israel. In Elijah's time 7000 had not bowed the knee to Baal (1 Kin. 19:18). In Isaiah's time, Israel had been reduced to only a "very small remnant" (Is. 1:9), for whose sake God still held back from destroying the nation. During the captivities the remnant appears in Jews like Esther, Mordecai, Ezekiel, Daniel, Shadrach, Meshach, and Abednego. At the end of the seventy years of Babylonian captivity it was the remnant that returned under Ezra and Nehemiah. At the advent of our Lord, John the Baptist, Simeon, Anna, and those "who looked for redemption in Jerusalem" (Luke 2:38) were the remnant. During the Church Age the remnant is composed of believing Jews (Rom. 11:4–5).

But an important aspect of the remnant is prophetic. During the great tribulation a remnant out of all Israel will turn to Jesus as Messiah, the "sealed" Israelites of Rev. 7:3–8. It is inferred by many students of Scripture that the great multitude of Gentiles of Rev. 7:9 will be saved by the witness of the 144,000 of vv. 3–8. Some of these will undergo martyrdom (Rev. 6:9–11), some will be spared to enter the millennial kingdom (Zech. 12:6—13:9). Many of the Psalms express prophetically, the joys and sorrows of the tribulation remnant.

11:6
a *Grace:* v. 6; Rom. 12:3. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

11:7
b Rom. 9:31; cp. 10:13
c *Election* (corporate): v. 7; Rom. 11:28. (Deut. 7:6; 1 Pet. 5:13, *note*)
d 2 Cor. 3:14

11:8
e *Inspiration:* v. 8; Rom. 11:9. (Ex. 4:15; 2 Tim. 3:16, *note*)
f Deut. 29:3-4; Is. 29:10; Matt. 13:14; John 12:40; Acts 28:26-27

11:9
g *Inspiration:* vv. 9-10; Rom. 11:26. (Ex. 4:15; 2 Tim. 3:16, *note*)
h Ps. 69:22

11:11
i Deut. 32:21; Rom. 10:19
j See Rom. 1:16, *note*
k Is. 42:6-7; Acts 28:28; see Eph. 3:6, *note*

11:12
l Is. 42:6-7; Acts 28:28; see Eph. 3:6, *note*
m Cp. Ps. 72:8-11; Is. 49:6; 60:3

11:13
n Is. 42:6-7; Acts 28:28; see Eph. 3:6, *note*
o Acts 9:15; 22:21; Gal. 1:16; 2:7-9; Eph. 3:8

11:14
p See Rom. 1:16, *note*

11:15
q *Reconciliation:* v. 15; 2 Cor. 5:18. (Rom. 5:10; Col. 1:20, *note*)
r Is. 26:16-19; cp. Ezek. 37:1-14; Hos. 6:1-3

11:16
s *Sanctification* (NT): v. 16; Rom. 12:1. (Matt. 4:5; Rev. 22:11, *note*)

11:20
t Heb. 3:19; cp. Rom. 9:32
u *Faith:* v. 20; Rom. 12:3. (Gen. 3:20; Heb. 11:39, *note*)

11:21
v Cp. Heb. 4:1-13

11:12,15 world. Greek *kosmos.* See Matt. 4:8, *note.*

11:17 olive tree. The olive root represents the blessings promised to Abraham's seed. Though Gentiles do not, by faith in Christ, inherit Israel's particular promises, they do receive the blessing promised to "all the families of the earth" (Gen. 12:3; compare Gal. 3:6–9).

who fell, severity; but toward you, goodness,* if you continue in *His* goodness. Otherwise you also will be cut off.

23 And [a]they also, if they do not [b]continue in [c]unbelief, will be grafted in, for God is able to graft [d]them in again.

24 For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches,* be grafted into their own olive tree?

25 For I do not desire, brethren, that you should be ignorant of this [e]mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

(11) Repentant Israel will yet be saved through the Deliverer (cp. Is. 66:8)

26 And so all Israel will be [f]saved,* as it is [g]written:

"*The Deliverer will [i]come out of Zion,*
And He will turn away ungodliness from Jacob;
27 *For this is My [i]covenant with them,*
When I take away [j]their [k]sins."

28 Concerning the [l]gospel *they are* enemies for your sake, but concerning the [m]election *they are* beloved for the sake of the fathers.

29 For the gifts and the calling of God *are* [n]irrevocable.

30 For as you were once disobedient to God, yet have now obtained mercy through their disobedience,

31 even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.

32 For God has committed them [o]all to disobedience, that He might have mercy on all.

(12) God's matchless wisdom

33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* His judgments and His ways past finding out!

34 "*For who has known the [p]mind of the LORD?*
Or who has become His counselor?"*
35 "*Or who has first given to Him*
And it shall be repaid to him?"*

36 For of Him and through Him and to Him *are* [q]all things, to whom *be* glory forever. Amen.

V. Christian Life and Service for the Glory of God, 12:1—15:13

(1) Dedication

12 I BESEECH you therefore, brethren, by the [r]mercies of God, that you present your bodies a living [s]sacrifice, [t]holy, acceptable to God, *which is* your reasonable service.

2 And [u]do not be conformed to this world, but be transformed by

***11:22** NU-Text adds *of God.* ***11:26** Or *delivered* ***11:34** Jeremiah 23:18 ***11:35** Job 41:11

11:23
a *Remnant:* vv. 23-27; Rev. 6:11. (Is. 1:9; Rom. 11:5, *note*). Is. 1:9
b 2 Cor. 3:16
c Heb. 3:19; cp. Rom. 9:32
d *Israel* (prophecies): vv. 23-27; 1 Cor. 10:1. (Gen. 12:2; Rom. 11:26, *note*)

11:25
e *Church* (the true): v. 25; Rom. 12:5. (Matt. 16:18; Heb. 12:23). See Matt. 13:11, *note*

11:26
f See Rom. 1:16, *note*
g *Inspiration:* v. 26; Rom. 12:19. (Ex. 4:15; 2 Tim. 3:16, *note*)
h *Christ* (second advent): v. 26; 1 Cor. 1:7. (Deut. 30:3; Acts 1:11, *note*)

11:27
i *Covenant* (New): v. 27; 1 Cor. 11:25. (Is. 61:8; Heb. 8:8, *note*)
j *Israel* (prophecies): vv. 23-27; 1 Cor. 10:1. (Gen. 12:2; Rom. 11:26, *note*)
k See Rom. 3:23, *note*

11:28
l *Gospel:* v. 28; Rom. 15:16. (Gen. 12:3; Rev. 14:6, *note*)
m *Election* (corporate): v. 28; Rom. 16:13. (Deut. 7:6; 1 Pet. 5:13, *note*)

11:29
n *Repentance:* v. 29; 2 Cor. 7:9. (Matt. 3:2; Acts 17:30, *note*)

11:32
o Gal. 3:22

11:34
p 1 Cor. 2:16; cp. Is. 40:13

11:36
q Col. 1:16; Heb. 2:10

12:1
r Rom. 3:21-8:39
s vv. 1-2; Phil. 4:18; see Heb. 10:18, *note*
t *Sanctification* (NT): vv. 1-2; Rom. 15:16. (Matt. 4:5; Rev. 22:11, *note*)

12:2
u *Separation:* v. 2; 1 Cor. 10:20. (Gen. 12:1; 2 Cor. 6:17, *note*)

11:26 ISRAEL, SUMMARY

Israel, so named from the grandson of Abraham, was chosen for a fourfold mission:

(1) to witness to the unity of God in the midst of universal idolatry (compare Deut. 6:4 with Is. 43:10–12);

(2) to illustrate to the nations the blessedness of serving the true God (Deut. 33:26–29; 1 Chr. 17:20–21; Ps. 144:15);

(3) to receive, preserve, and transmit the Scriptures (Deut. 4:5–8; Rom. 3:1–2); and

(4) to be the human channel for the Messiah (Gen. 3:15; 12:3; 22:18; 28:10–14; 49:10; 2 Sam. 7:12–16; Is. 7:14; 9:6; Matt. 1:1; Rom. 1:3).

According to the prophets Israel, regathered from all nations, restored to her own land and converted, is yet to have her greatest earthly exaltation and glory. See Kingdom (OT) (Gen. 1:26–28; Zech. 12:8, *note*); (NT) (Matt. 2:2; 1 Cor. 15:24, *note*); Davidic Covenant (2 Sam. 7:16, *note*).

11:25 fullness. The "fullness of the Gentiles" is the completion of the purpose of God in this age, that is, the outcalling from among the Gentiles of a people for Christ's name, "the church, which is His body" (Eph. 1:22–23). Compare Acts 15:14; 1 Cor. 12:12–13; Eph. 4:11–13. It must be distinguished from "the times of the Gentiles" (Luke 21:24).

11:26 Deliverer. That is, *Redeemer.* Is. 59:20–21.

12:1 present. That is, *present once for all.* Compare Rom. 6:12–13. **service.** Rendered *divine service,* Heb. 9:1.

12:2 world. Literally *age.* **transformed.** Rendered *transfigured,* Matt. 17:2; Mark 9:2.

the renewing of your mind, that you may prove [a]what *is* that good and acceptable and perfect will of God.

(2) Service through gifts of the Spirit

3 For I say, through the [b]grace given to me, to everyone who is among you, not to think *of himself* more highly than he ought to think, but to think soberly, as God has [c]dealt to each one a measure of [d]faith.

4 For as we have many members in one body, but all the members do not have the same function,

5 so we, *being* many, are one [e]body in Christ, and individually members of [f]one another.

6 Having then gifts differing according to the [g]grace that is [h]given to us, *let us use them:* if prophecy, *let us prophesy* in proportion to our [i]faith;

7 or ministry, *let us use it* in *our* ministering; he who teaches, in teaching;

8 he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

(3) The Christian and those within God's family

9 *Let* [j]love *be* without hypocrisy. Abhor what is evil. Cling to what is good.

10 *Be* kindly affectionate to one another with brotherly [k]love, in honor giving preference to one another;

11 not lagging in diligence, fervent in spirit, serving the Lord;

12 rejoicing in hope, patient in tribulation, continuing [l]steadfastly in prayer;

13 [m]distributing to the needs of the saints, given to hospitality.

14 [n]Bless those who persecute you; bless and do not curse.

15 Rejoice with those who rejoice, and weep with those who weep.

16 Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.

(4) The Christian and those outside of God's family

17 Repay no one [o]evil for evil. Have regard for good things in the sight of all men.

18 If it is possible, as much as depends on you, live peaceably with all men.

19 Beloved, do not avenge yourselves, but *rather* give place to wrath; for it is [p]written, [q]*"Vengeance is Mine, I will repay,"* says the Lord.

20 Therefore

"If[r] *your enemy is hungry, feed him;*
If he is thirsty, give him a drink;
For in so doing you will heap coals of fire on his head."

21 Do not be overcome by evil, but [s]overcome evil with good.

(5) The Christian and government

13 LET every soul be [t]subject to the governing authorities. For there is no authority except from God, and the authorities that exist are [u]appointed by God.

2 Therefore whoever resists the authority [v]resists the ordinance of God, and those who resist will bring judgment on themselves.

3 For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? [w]Do what is good, and you will have praise from the same.

4 For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to *execute* wrath on him who practices evil.

5 Therefore *you* must be subject, not only because of wrath but also for [x]conscience' sake.

12:2
a Cp. Eph. 5:1-21

12:3
b *Grace:* v. 3; Rom. 12:6. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*
c vv. 3-8; cp. 1 Cor. 12:4-11; Eph. 4:7-16
d *Faith:* v. 3; Rom. 12:6. (Gen. 3:20; Heb. 11:39, *note*)

12:5
e *Church* (the true): v. 5; Rom. 16:23. (Matt. 16:18; Heb. 12:23, *note*)
f 1 Cor. 10:17; Gal. 3:28

12:6
g *Grace:* v. 6; Rom. 15:15. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*
h John 3:27
i *Faith:* v. 6; Rom. 13:11. (Gen. 3:20; Heb. 11:39, *note*)

12:9
j *Law* (of Christ): v. 9; Rom. 12:10. (John 13:34; 2 John 5, *note*)

12:10
k *Law* (of Christ): v. 10; Rom. 13:8. (John 13:34; 2 John 5, *note*)

12:12
l 1 Thess. 5:17

12:13
m Heb. 13:16; 1 Pet. 4:9

12:14
n v. 20; Luke 6:28; cp. Matt. 5:44

12:17
o 1 Pet. 3:9

12:19
p *Inspiration:* v. 19; Rom. 14:11. (Ex. 4:15; 2 Tim. 3:16, *note*)
q Deut. 32:35

12:20
r Prov. 25:21-22; cp. Matt. 5:44

12:21
s 12:1-2

13:1
t 13:5; Titus 3:1; 1 Pet. 2:13
u Cp. Dan 4:17; cp. John 19:11

13:2
v Cp. Acts 23:2-5; 2 Pet. 2:10-11

13:3
w Cp. 1 Pet. 2:14; 3:13; 4:15

13:5
x Acts 24:16; cp. Rom. 9:1; 2 Cor. 1:12; 1 Tim. 1:5,19; 1 Pet. 3:16

13:4 minister. Or *servant.* In vv. 1–4 the apostle points out that orderly government is part of God's provision, even in a wicked world. No ruler exercises control except as God permits (Dan. 4:17). Under normal circumstances the Christian is to be obedient to the law of the land. This does not mean that he is to obey regulations that are immoral or anti-Christian. In such cases it is his duty to obey God rather than men (Acts 5:29; compare Dan. 3:16–18; 6:10ff. See also Gen. 8:15 and 9:16, with their *notes*).

6 For because of this you also pay [a]taxes, for they are God's ministers attending continually to this very thing.

7 Render therefore to [b]all their due: [c]taxes to whom taxes *are due,* customs to whom customs, fear to whom fear, honor to whom honor.

(6) The law of love toward neighbors (cp. Luke 10:29–37)

8 [d]Owe no one anything except to [e]love one another, for he who loves another has [f]fulfilled the [g]law.

9 For the commandments, [h]*"You shall not commit adultery," "You shall not* [i]*murder," "You shall not steal," "You shall not bear false witness,"* "You shall not covet,"** and if *there is* any other commandment, are *all* summed up in this saying, namely, *"You shall love your neighbor as yourself."**

10 [j]Love [k]does no harm to a neighbor; therefore love *is* the fulfillment of the [l]law.

11 And *do* this, knowing the time, that now *it is* high time to awake out of sleep; for now our [m]salvation *is* [n]nearer than when we *first* [o]believed.

12 The night is far spent, the day is at hand. [p]Therefore let us cast off the works of darkness, and let us put on the [q]armor of light.

13 Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy.

14 But [r]put on the Lord Jesus Christ, and make no provision for the [s]flesh, to *fulfill its* lusts.

(7) The Christian and debatable things (cp. 1 Cor. 8:1—10:33)

(a) The principle of individual responsibility

14 RECEIVE one who is weak in the faith, *but* not to disputes over doubtful things.

2 For one believes he may eat all things, but he who is weak eats *only* vegetables.

3 Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him.

4 Who are you to [t]judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

5 One person esteems *one* day above another; another esteems every day *alike.* Let each be fully convinced in his own mind.

6 He who observes the day, observes *it* to the Lord;* and he who does not observe the day, to the Lord he does not observe *it.* He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks.

7 For none of us [u]lives to himself, and no one dies to himself.

8 For if we [v]live, we live to the Lord; and if we [w]die, we die to the Lord. Therefore, whether we live or die, we are the Lord's.

***13:9** NU-Text omits *"You shall not bear false witness."* * Deuteronomy 5:17–19,21 * Leviticus 19:18 ***14:6** NU-Text omits the rest of this sentence.

13:6
- *a* Cp. Matt. 17:24-27

13:7
- *b* Cp. Mark 12:17; 1 Pet. 2:17-18
- *c* Cp. Matt. 17:24-27

13:8
- *d* Cp. Lev. 19:13
- *e* *Law* (of Christ): 13:8-15:2; 1 Cor. 4:21. (John 13:34; 2 John 5, *note*)
- *f* Gal. 5:13-14
- *g* *Law* (of Moses): vv. 8-10; 1 Cor. 7:19. (Ex. 19:1; Gal. 3:24, *note*)

13:9
- *h* Ex. 20:13-17
- *i* See Ex. 20:13, *note*

13:10
- *j* *Law* (of Christ): 13:8-15:2; 1 Cor. 4:21. (John 13:34; 2 John 5, *note*)
- *k* Cp. 1 Cor. 13:1-13
- *l* *Law* (of Moses): vv. 8-10; 1 Cor. 7:19. (Ex. 19:1; Gal. 3:24, *note*)

13:11
- *m* See Rom. 1:16, *note*
- *n* Cp. 1 Cor. 7:29; James 5:8
- *o* *Faith:* v.11; Rom. 14:22. (Gen. 3:20; Heb. 11:39, *note*)

13:12
- *p* Eph. 5:11
- *q* Eph. 6:11

13:14
- *r* *Righteousness* (garment): v. 14; Col. 3:12. (Gen. 3:21; Rev. 19:8, *note*)
- *s* *Flesh:* v. 14; 1 Cor. 3:1. (John 8:15; Jude 23, *note*)

14:4
- *t* James 4:11-12

14:7
- *u* Cp. 1 Cor. 6:19-20

14:8
- *v* 2 Cor. 5:14-15
- *w* *Death* (physical): v. 8; 1 Cor. 3:22. (Gen. 2:17; Heb. 9:27, *note*)

14:3 CHRISTIAN PRACTICES

In this passage (14:1—15:3) Paul presents principles of guidance respecting practices about which Christians differ. Although he uses as examples meat sacrificed to idols and the keeping of ceremonial days, the principles involved apply to believers in every age. Convictions about what constitutes Christian conduct sometimes reflect ecclesiastical and social backgrounds, but the principles written in this passage are timeless.

They may be stated as follows: Christians

(1) are not to judge the practice of other Christians in respect to doubtful things (v. 3);

(2) are personally accountable to God for their actions (v. 12);

(3) are not to do anything that will put a stumbling block before their brethren (v. 13);

(4) have Christian liberty regarding what they do (vv. 14,20);

(5) are to do what will edify their brethren (v. 19);

(6) should, for the sake of their weaker brethren, voluntarily abstain from certain practices (v. 21);

(7) are to do only what can be done without self-condemnation (v. 22); and

(8) are to follow the example of Christ, who did not live to please Himself (15:1–3).

13:6 ministers. Or *servants.*

13:11 our salvation. The full result of salvation in glory. 1 John 3:2.

13:13 envy. Or *jealousy.*

9 For to this end Christ [a]died and [b]rose* and lived again, that He might be [c]Lord of both the dead and the living.

10 But why do you [d]judge your brother? Or why do you show contempt for your brother? For we shall all [e]stand before the [f]judgment seat of Christ.*

11 For it is [g]written:

"As[h] I live, says the LORD,
Every knee shall bow to Me,
And every tongue shall confess to God."

12 So then each of us shall give account of himself to God.

(b) The principle of a neighbor's good

13 Therefore let us not [i]judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in *our* brother's way.

14 I know and am convinced by the Lord Jesus that *there is* [j]nothing unclean of itself; but [k]to him who considers anything to be unclean, to him *it is* unclean.

15 Yet if your brother is [l]grieved because of *your* food, you are no longer walking in love. Do not destroy with your food the one for whom Christ [a]died.

16 Therefore do not let your good be spoken of as evil;

17 for the [m]kingdom of God is not eating and drinking, but [n]righteousness and [o]peace and joy in the Holy [p]Spirit.

18 For he who serves Christ in these things* *is* [q]acceptable to God and approved by men.

19 Therefore let us pursue the things *which make* for [r]peace and the things by which one may [s]edify another.

20 Do not destroy the work of God for the sake of food. All things indeed *are* pure, but *it is* evil for the man who eats with [t]offense.

21 *It is* good neither to eat meat nor drink wine nor *do anything* by which your brother stumbles or is offended or is made weak.*

(c) The principle of God's glory

22 Do you have [u]faith?* Have *it* to yourself before God. Happy *is* he who does not [v]condemn himself in what he approves.

23 But he who [w]doubts is condemned if he eats, because *he does* not *eat* from faith; for whatever *is* not from [u]faith is [x]sin.*

15 WE then who are strong ought to bear with the scruples of the weak, and not to please ourselves.

2 Let each of us please *his* neighbor for *his* good, leading to [y]edification.

3 For even Christ did not [z]please Himself; but as it is [g]written, [aa]*"The reproaches of those who reproached You fell on Me."*

(8) Jewish and Gentile believers are one in salvation

4 For whatever things were written before were [g]written [bb]for our learning, that we through the patience and comfort of the Scriptures might have hope.

5 Now may the God of patience and comfort grant you to be [cc]like-minded toward one another, according to Christ Jesus,

6 that you may with one mind *and* one mouth [dd]glorify the God and Father of our Lord Jesus Christ.

7 Therefore [ee]receive one another, just as Christ also received us,* to the glory of God.

8 Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the [ff]promises *made* to the fathers,

9 and that the Gentiles might [gg]glorify God for *His* mercy, as it is [g]written:

"For[hh] this reason I will confess to You among the [ii]Gentiles,
*And sing to Your name."**

10 And again he [g]says:

"Rejoice,[jj] O [kk]Gentiles, with His people!"

14:9 NU-Text omits *and rose.* **14:10** NU-Text reads *of God.* **14:18** NU-Text reads *this.* **14:21** NU-Text omits *or is offended or is made weak.* **14:22** NU-Text reads *The faith which you have—have.* **14:23** M-Text puts Romans 16:25–27 here. **15:7** NU-Text and M-Text read *you.* **15:9** 2 Samuel 22:50

14:9
a *Sacrifice* (of Christ): vv. 9,15; 1 Cor. 1:23. (Gen. 3:15; Heb. 10:18, *note*)
b *Resurrection:* v. 9; 1 Cor. 6:14. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
c Acts 10:36

14:10
d Cp. Matt. 7:1-2
e 2 Cor. 5:10
f *Judgments* (the seven): v. 10; 1 Cor. 3:13. (2 Sam. 7:14; Rev. 20:12, *note*)

14:11
g *Inspiration:* v. 11; 15:3-4,9-10; Rom. 15:11. (Ex. 4:15; 2 Tim. 3:16, *note*)
h Is. 45:23; Phil. 2:10-11

14:13
i Cp. Matt. 7:1-2

14:14
j Cp. Acts 10:15
k Cp. 1 Cor. 10:24-33

14:15
l Cp. 1 Cor. 8:9-13

14:17
m See Matt. 6:33, *note*
n See Rom. 10:10, *note*
o Rom. 8:6
p *Holy Spirit* (NT): v. 17; Rom. 15:13. (Matt. 1:18; Acts 2:4, *note*)

14:18
q 2 Cor. 5:9

14:19
r Rom. 8:6
s 1 Thess. 5:11

14:20
t Cp. 1 Cor. 8:9-13

14:22
u *Faith:* vv. 22-23; Rom. 15:13. (Gen. 3:20; Heb. 11:39, *note*)
v 1 John 3:21

14:23
w Cp. 1 Cor. 10:24-33
x See Rom. 3:23, *note*

15:2
y 1 Thess. 5:11

15:3
z Phil. 2:5-8
aa Ps. 69:9

15:4
bb Rom. 4:23-24; 1 Cor. 10:11; 2 Tim. 3:16-17

15:5
cc 1 Cor. 1:10; Phil. 1:27

15:6
dd Cp. 1 Cor. 10:31; 1 Pet. 4:11

15:7
ee Rom. 14:1

15:8
ff Rom. 9:4

15:9
gg Cp. 1 Cor. 10:31; 1 Pet. 4:11
hh Ps. 18:49
ii See Eph. 3:6, *note*

15:10
jj Deut. 32:43
kk See Eph. 3:6, *note*

11 And [a]again:

"[b]Praise the LORD, all you [c]Gentiles!
Laud Him, all you peoples!"

12 And [a]again, Isaiah says:

"[d]There shall be a root of Jesse;
And He who shall rise to [e]reign over the [c]Gentiles,
In Him the [c]Gentiles shall hope."

13 Now may the God of hope fill you with all [f]joy and [g]peace in [h]believing, that you may abound in hope by the power of the Holy [i]Spirit.

Conclusion: The Outflow of Christian Love, 15:14—16:27

Paul speaks of his coming journey to Jerusalem, Rome, and Spain

14 Now I myself am confident concerning you, my [j]brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.*

15 Nevertheless, brethren, I have [a]written more boldly to you on *some* points, as reminding you, because of the [k]grace given to me by God,

16 that I might be a [l]minister of Jesus Christ to the [c]Gentiles, ministering the [m]gospel of God, that the [n]offering of the [c]Gentiles might be acceptable, [o]sanctified by the Holy [i]Spirit.

17 Therefore I have reason to glory in Christ Jesus in the things *which pertain* to God.

18 For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the [c]Gentiles [p]obedient—

19 [q]in mighty signs and wonders, by the power of the [i]Spirit of God, [r]so that from Jerusalem and round about to Illyricum I have [s]fully preached the [m]gospel of Christ.

20 And so I have made it my aim to preach the [m]gospel, not where Christ was named, lest I should build on another man's foundation,

21 but as it is [a]written:

"[t]To whom He was not announced, they shall see;
And those who have not heard shall understand."

22 For this reason I also have been much [u]hindered from coming to you.

23 But now no longer having a place in these parts, and having a [v]great desire these many years to come to you,

24 whenever I journey to Spain, I shall come to you.* For I hope to see you on my journey, and to be helped on my way there by you, if first I may [w]enjoy your *company* for a while.

25 But now I am [x]going to Jerusalem to minister to the [y]saints.

26 For it pleased those from Macedonia and Achaia to make a certain [z]contribution for the poor among the [y]saints who are in Jerusalem.

27 It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in material things.

28 Therefore, when I have performed this and have sealed to them this fruit, I shall go by way of you to Spain.

29 But I know that when I come to you, I shall come in the [aa]fullness of the blessing of the gospel* of Christ.

30 Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the [i]Spirit, that you [bb]strive together with me in prayers to God for me,

31 that I may be delivered from those in Judea who do not believe, and that my service for Jerusalem may be acceptable to the [y]saints,

32 that I may come to you with [cc]joy by the will of God, and may be refreshed together with you.

33 Now the [dd]God of peace *be* with you all. Amen.

***15:14** M-Text reads *others.* ***15:24** NU-Text omits *I shall come to you* (and joins *Spain* with the next sentence). ***15:29** NU-Text omits *of the gospel.*

15:11
a *Inspiration:* vv. 11,12,15,21; Rom. 16:26. (Ex. 4:15; 2 Tim. 3:16, *note*)
b Ps. 117:1
c See Eph. 3:6, *note*

15:12
d Is. 11:1,10
e *Kingdom* (NT): v. 12; 1 Cor. 15:24. (Matt. 2:2; 1 Cor. 15:24, *note*)

15:13
f Rom. 12:12; 14:17
g Rom. 8:6
h *Faith:* v. 13; Rom. 16:26. (Gen. 3:20; Heb. 11:39, *note*)
i *Holy Spirit* (NT): vv. 13,16,19,30; 1 Cor. 2:4. (Matt. 1:18; Acts 2:4, *note*)

15:14
j Matt. 23:8; Luke 8:21; John 21:23; Rom. 8:29; Heb. 2:11,17; Rev. 12:10; 19:10

15:15
k *Grace:* v. 15; Rom. 16:20. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note;* Rom. 1:5

15:16
l Acts 9:15; 22:21; Rom. 11:13; Gal. 1:16; 2:7-9; Eph. 3:8
m *Gospel:* vv. 16, 19-20; Rom. 16:25. (Gen. 12:3; Rev. 14:6, *note*)
n Is. 26:20
o *Sanctification* (NT): v. 16; 1 Cor. 1:2. (Matt. 4:5; Rev. 22:11, *note*)

15:18
p Rom. 1:5

15:19
q Cp. Heb. 2:2-4
r See Acts 8:4, *note*
s Cp. Acts 20:27

15:21
t Is. 52:15

15:22
u Rom. 1:13

15:23
v Acts 19:21; 23:11; Rom. 1:10-11

15:24
w Rom. 1:12

15:25
x Acts 24:17
y Cp. Rom. 1:7; 8:27; 12:13; 16:2

15:26
z 2 Cor. 8:1-9:15

15:29
aa Cp. Rom. 1:11; Eph. 3:8,19

15:30
bb 2 Cor. 1:11

15:32
cc Cp. Philem. 20; 3 John 4

15:33
dd Rom. 16:20; 1 Cor. 14:33; 2 Cor. 13:11; Phil 4:9; 1 Thess. 5:23; 2 Thess. 3:16; Heb. 13:20

15:20 I have made it my aim. Literally *being ambitious to preach.*

Personal expressions of greetings and love

16 I [a]COMMEND to you Phoebe our sister, who is a servant of the [b]church in Cenchrea,

2 that you may receive her in the Lord [c]in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.

3 Greet [d]Priscilla and Aquila, my fellow workers in Christ Jesus,

4 who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the [e]Gentiles.

5 Likewise *greet* the [f]church that is in their house. Greet my beloved Epaenetus, who is the firstfruits of Achaia* to Christ.

6 Greet Mary, who [g]labored much for us.

7 Greet Andronicus and Junia, my [h]countrymen and my fellow prisoners, who are of note among the [i]apostles, who also were [j]in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.

10 Greet Apelles, approved in Christ. Greet those who are of the *household* of Aristobulus.

11 Greet Herodion, my countryman.* Greet those who are of the *household* of Narcissus who are in the Lord.

12 Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord.

13 Greet Rufus, [k]chosen in the Lord, and his mother and mine.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.

15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the [l]saints who are with them.

16 Greet one another with a holy kiss. The* [m]churches of Christ greet you.

17 Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.

18 For those who are such do not serve our Lord Jesus* Christ, but their own [n]belly, and by smooth words and flattering speech deceive the hearts of the simple.

19 For your obedience has become known to all. Therefore I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil.

20 And the God of peace will crush [o]Satan under your feet shortly. The [p]grace of our Lord Jesus Christ *be* with you. Amen.

21 Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my countrymen, greet you.

22 I, Tertius, who wrote *this* epistle, greet you in the Lord.

23 Gaius, my host and *the host* of the whole [q]church, greets you. Erastus, the treasurer of the city, greets you, and Quartus, a brother.

Benediction

24 The [r]grace of our Lord Jesus Christ *be* with you all. Amen.*

25 Now to Him who is able to establish you according to my [s]gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began

26 but now has been made manifest, and by the prophetic [t]Scriptures has been made known to all nations, according to the commandment of the everlasting God, [u]for obedience to the [v]faith—

27 to God, alone wise, *be* glory through Jesus Christ forever. Amen.*

***16:5** NU-Text reads *Asia.* ***16:11** Or *relative*
***16:16** NU-Text reads *All the churches.*
***16:18** NU-Text and M-Text omit *Jesus.*
***16:24** NU-Text omits this verse. ***16:27** M-Text puts Romans 16:25–27 after Romans 14:23.

16:1
a Cp. 2 Cor. 3:1-3; Phil. 2:29-30
b *Churches* (local): v. 1; Rom. 16:5. (Acts 8:3; Phil. 1:1, *note*)

16:2
c Phil. 1:27

16:3
d Acts 18:2,18,26; 1 Cor. 16:19; 2 Tim. 4:19

16:4
e See Eph. 3:6, *note*

16:5
f *Churches* (local): v. 5; Rom. 16:16. (Acts 8:3; Phil. 1:1, *note*)

16:6
g Cp. v. 12; Phil. 4:3

16:7
h vv. 11-21
i Acts 1:13,26
j Cp. Gal. 1:22

16:13
k *Election* (personal): v. 13; Gal. 1:15. (Deut. 7:6; 1 Pet. 5:13, *note*)

16:15
l Cp. Rom. 1:11; Eph. 3:8,19

16:16
m *Churches* (local): v. 16; 1 Cor. 1:2. (Acts 8:3; Phil. 1:1, *note*)

16:18
n Cp. Ezek. 13:17-19

16:20
o *Satan:* v. 20; 1 Cor. 5:5. (Gen. 3:1; Rev. 20:10, *note*)
p *Grace:* v. 20; Rom. 16:24. (John 1:14; John 1:17, *note*)

16:23
q *Church* (the true): vv. 23,25; 1 Cor. 3:9. (Matt. 16:18; Heb. 12:23); Eph. 3:1-12; see Matt. 13:11, *note*

16:24
r *Grace:* v. 24; 1 Cor. 1:3. (John 1:14; John 1:17, *note*)

16:25
s *Gospel:* v. 25; 1 Cor. 1:17. (Gen. 12:3; Rev. 14:6, *note*)

16:26
t *Inspiration:* vv. 25-26; 1 Cor. 1:19. (Ex. 4:15; 2 Tim. 3:16, *note*)
u Rom. 1:5
v *Faith:* v. 26; 1 Cor. 1:21. (Gen. 3:20; Heb. 11:39, *note*)

Phoebe: *moon.* A woman deaconess of the church in Cenchrea near Corinth.

Priscilla and Aquila: A Christian couple who led a house church in Epheseus.

16:1 servant. Literally *deaconess.*
16:17 doctrine. Or *teaching.* Rom. 6:17.
16:25 mystery. That is, *the Church.* **kept secret.** Literally *kept in silence through times eternal.*

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

CORINTHIANS

Author:	*Theme:*	*Date of writing:*
Paul	Christian Conduct	*c.* A.D. 56

Background

The First Epistle to the Corinthians was written by the Apostle Paul at the close of his three years' residence in Ephesus (Acts 20:31; 1 Corinthians 16:5–8). Paul's relation to the church at Corinth is set forth in Acts 18:1–18.

The occasion of this Epistle was a letter of inquiry concerning such things as marriage and the use of foods offered to idols (7:1; 8:1–13), but the apostle was also greatly troubled by reports from Corinth of deepening divisions, increasing contentions, and other problems (1:10–12), and by a case of incest which had not been judged by the church (5:1–2).

Focus and Theme

The main thrust of the Epistle is correction of error brought about more by the carnality of the believers at Corinth than by heresy. While Paul defends his apostleship because it involves the authority of the doctrine revealed through him, the letter is not a treatise but an expression of his grief, solicitude, and holy indignation on account of the unspiritual and immoral condition of the Corinthian church.

The subjects treated are various but may all be related to the general theme of Christian conduct. Even the tremendous revelation of the truth concerning the resurrection is made to bear upon that theme (15:58). And in spite of the dark overcast created by the difficulties in the church, it is in this Epistle that Paul presents his exquisite hymn of Christian love (chapter 13), as well as the most comprehensive treatment of the resurrection of the body to be found in the Word of God (chapter 15).

Outline

The Epistle may be divided as follows:

	Introduction: The Believer's Standing in Grace	1:1–9
I.	Divisions in the Corinthian Church	1:10—4:21
	A. Division of the Body by Human Wisdom	1:10–17
	B. Human Wisdom Contrasted with God's Wisdom	1:18–25
	C. Corinthian Believers Not of the Wise	1:26–31
	D. Wisdom and Spiritual Truth	2:1–16
	E. Worldliness and Spiritual Growth	3:1–8
	F. Christian Service and Its Reward	3:9—4:7
	G. Apostolic Example and Authority	4:8–21
II.	Immorality Rebuked; Discipline Commanded	5:1—6:8
III.	The Sanctity of the Body	6:9–20
IV.	Regulations Concerning Marriage	7:1–40
V.	Limitations of Christian Liberty	8:1–13
VI.	Discipline and Ministry	9:1–27
VII.	Biblical Separation	10:1—11:1
VIII.	Christian Order and the Lord's Supper	11:2–34
IX.	Spiritual Gifts	12:1—14:40
	A. Their Distribution	12:1–31
	B. Their Use in Love	13:1–13
	C. Their Regulation in the Assembly	14:1–40
X.	The Hope of Resurrection	15:1–58
XI.	Conclusion: Instructions and Personal Greetings	16:1–24

Introduction, 1:1–9

The believer's standing in grace through Christ (cp. Rom. 5:1–2; Eph. 1:3–14)

1 PAUL, called *to be* an apostle of Jesus Christ through the will of God, and [a]Sosthenes *our* brother,

2 To the [b]church of God which is at Corinth, to those who are [c]sanctified in Christ Jesus, [d]called *to be* [e]saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours:

3 [f]Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I thank my God always concerning you for the [f]grace of God which was given to you by Christ Jesus,

5 that you were enriched in everything by Him [g]in all utterance and all knowledge,

6 even as the testimony of Christ was confirmed in you,

7 so that you come short in no gift, eagerly waiting for the [h]revelation of our Lord Jesus Christ,

8 who will also confirm you to the end, *that you may be* [i]blameless in the [j]day of our Lord Jesus Christ.

9 God *is* [k]faithful, by whom you were [l]called into the [m]fellowship of His Son, Jesus Christ our Lord.

I. Divisions in the Corinthian Church, 1:10—4:21

(1) Human wisdom divides the body (vv. 10–17)

10 Now I plead with you, [n]brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and *that* there be no divisions among you, but *that* you be perfectly joined together in the same mind and in the same judgment.

11 For it has been declared to me concerning you, my [n]brethren, by those of Chloe's *household,* that there are contentions among you.

12 Now I say this, that each of you

1:1
a Acts 18:17

1:2
b *Churches* (local): v. 2; 1 Cor. 4:17. (Acts 8:3; Phil. 1:1, *note*)
c *Sanctification* (NT): v. 2; 1 Cor. 1:30. (Matt. 4:5; Rev. 22:11, *note*)
d Eph. 4:1; 1 Thess. 2:12
e Cp. Rom. 1:7; 8:27; 12:13; 15:25; 16:2

1:3
f *Grace:* vv. 3-7; 1 Cor. 3:10. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

1:5
g Cp. 1 Cor. 12:8; 2 Cor. 8:7

1:7
h *Christ* (second advent): v. 7; 1 Cor. 4:5. (Deut. 30:3; Acts 1:11, *note*)

1:8
i Col. 1:22; 1 Thess. 3:13; 5:23
j *Day* (of Christ): v. 8; 1 Cor. 3:13. (1 Cor. 1:8, *note;* 2 Tim. 4:8)

1:9
k 1 Cor. 10:13
l Eph. 4:1; 1 Thess. 2:12
m 1 John 1:3

1:10
n Matt. 23:8; Luke 8:21; John 21:23; Rom. 8:29; 15:14; Heb. 2:11,17; Rev. 12:10; 19:10

1:1 called to be an apostle. Literally *a called apostle.* Acts 9:15; 22:21; Rom. 11:13; Gal. 1:16; 2:7–9; Eph. 3:8.

1:2 Verses 2–9, in contrast with vv. 10–13, illustrate a distinction constantly made in the Epistles between the believer's standing in Christ Jesus, in the family of God, and his walk, or actual state. Christian standing in grace is the result of the work of Christ, and is fully entered the moment that Christ is received by faith (John 1:12–13; Rom. 8:1,15–17; 1 Cor. 1:2,30; 12:12–13; Gal. 3:26; Eph. 1:3–14; 2:4–9; 1 Pet. 2:9; Rev. 1:6; 5:9–10). The weakest, most ignorant, and fallible believer has precisely the same relationships in grace as the most illustrious saint. All the work of God on his behalf, the application of the Word to walk and conscience (John 17:17; Eph. 5:26), the divine chastenings (1 Cor. 11:32; Heb. 12:10), the ministry of the Spirit (Eph. 4:11–12), the difficulties and trials of daily life (1 Pet. 4:12–13), and the final transformation at the appearing of Christ (1 John 3:2) have for their object to make the Christian's character conform to his exalted standing in Christ. He grows *in* grace, not *into* grace.

1:10 divisions. Or *schism.*

1:7 THE RETURN OF THE LORD

Three words are prominently employed in connection with the return of the Lord:

(1) *Parousia,* also used by Paul of the coming of Stephanas (1 Cor. 16:17), of Titus (2 Cor. 7:6,7), and of his own coming to Philippi (Phil. 1:26). The word means *personal presence,* and is used of the return of the Lord as that event relates to the blessing of Christians (1 Cor. 15:23; 1 Thess. 4:14–17) and to the destruction of the man of sin (2 Thess. 2:8).

(2) *Apokalupsis,* employed here, and meaning *unveiling, revelation.* This word emphasizes the visibility of the Lord's return. It is used of the Lord (2 Thess. 1:7; 1 Pet. 1:7,13; 4:13), of the sons of God in connection with the Lord's return (Rom. 8:19), and of the man of sin (2 Thess. 2:3,6,8), and always implies perceptibility. And

(3) *epiphaneia,* translated "brightness" (2 Thess. 2:8) or "manifestation" in some other versions. It means *an appearing,* and is used of both advents (first advent, 2 Tim. 1:10; second advent, 2 Thess. 2:8; 1 Tim. 6:14; 2 Tim. 4:1,8; Titus 2:13).

1:8 THE DAY OF CHRIST, SUMMARY

The expression "the day of our Lord Jesus Christ," identified with His coming (v. 7), is the period of blessing for the Church beginning with the rapture. This coming day is referred to as "the day of the Lord Jesus" (1 Cor. 5:5; 2 Cor. 1:14), "the day of Jesus Christ" (Phil. 1:6), and "the day of Christ" (Phil. 1:10; 2:16). "The day of Christ" in all six references in the NT is described as relating to the reward and blessing of the Church at the rapture in contrast with the expression "the day of the LORD" (compare Is. 2:12; *marg.;* Joel 1:15, *note;* Rev. 19:19, *note*), which is related to judgment on unbelieving Jews and Gentiles, and blessing on millennial saints (Zeph. 3:8–20).

says, "I am of Paul," or "I am of [a]Apollos," or "I am of Cephas," or "I am of Christ."

13 Is Christ divided? Was Paul crucified for you? Or were you [b]baptized in the name of Paul?

14 I thank God that I [b]baptized [c]none of you except [d]Crispus and [e]Gaius,

15 lest anyone should say that I had [b]baptized in my own name.

16 Yes, I also [b]baptized the household of [f]Stephanas. Besides, I do not know whether I baptized any other.

17 For Christ did not send me to [b]baptize, but to preach the [g]gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.

(2) Human wisdom contrasted with the wisdom of God (i.e., the cross)

18 For the [g]message of the cross is [h]foolishness to those who are [i]perishing, but to us who are being [j]saved it is the power of God.

19 For it is [k]written:

> *"I[l] will destroy the wisdom of the wise,*
> *And bring to nothing the understanding of the prudent."*

20 [m]Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this age? Has not God made foolish the [n]wisdom of this world?

21 For since, in the [o]wisdom of God, the world through [n]wisdom did [p]not know God, it pleased God through the foolishness of the [g]message preached to [j]save those who [q]believe.

22 For Jews request a [r]sign, and Greeks seek after wisdom;

23 but we [g]preach Christ [s]crucified, to the Jews a stumbling [t]block and to the Greeks* [h]foolishness,

24 but to those who are [u]called, both [v]Jews and Greeks, Christ the power of God and the [o]wisdom of God.

25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

(3) The Corinthian believers were not of the wise

26 For you see your [u]calling, [w]brethren, that not many wise according to the flesh, not many mighty, not many noble, *are called.*

27 But God has [x]chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;

28 and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are,

29 that no flesh should glory in His presence.

30 But of Him you are in Christ Jesus, who became for us wisdom from God—and [y]righteousness and [z]sanctification and [aa]redemption—

31 that, as it is [k]written, [bb] *"He who glories, let him glory in the LORD."*

(4) The Christian revelation owes nothing to human wisdom

(a) Paul did not rely on it

2 AND I, [w]brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the [g]testimony* of God.

2 For I determined not to know anything among you except Jesus Christ and Him crucified.

3 I was with you in weakness, in fear, and in much trembling.

4 And my speech and my [g]preaching *were* not with persuasive words of human* wisdom, but in demonstration of the [cc]Spirit and of power,

5 that your [q]faith should not be in the wisdom of men but in the [dd]power of God.

6 However, we speak wisdom among those who are [ee]mature, yet

*1:23 NU-Text reads *Gentiles.* *2:1 NU-Text reads *mystery.* *2:4 NU-Text omits *human.*

1:12
a Acts 18:24; 19:1; 1 Cor. 3:4; 16:12; Titus 3:13

1:13
b See Acts 8:12, *note*

1:14
c John 4:2
d Acts 18:8
e Acts 19:29; 20:4; Rom. 16:23; 3 John 1

1:16
f 1 Cor. 16:15,17

1:17
g *Gospel:* vv. 17-18,21,23; 2:1,4; 1 Cor. 2:13. (Gen. 12:3; Rev. 14:6, *note*)

1:18
h 1 Cor. 2:14
i See John 3:16, *note*
j See Rom. 1:16, *note*

1:19
k *Inspiration:* vv. 19,31; 1 Cor. 2:7. (Ex. 4:15; 2 Tim. 3:16, *note*)
l Is. 29:14

1:20
m Is. 19:12; 33:18
n 1 Cor. 3:19

1:21
o Dan. 2:20; Rom. 11:33
p Cp. Rom. 1:21
q *Faith:* v. 21; 2:5; 1 Cor. 3:5. (Gen. 3:20; Heb. 11:39, *note*)

1:22
r John 2:18

1:23
s *Sacrifice* (of Christ): v. 23; 1 Cor. 5:7. (Gen. 3:15; Heb. 10:18, *note*)
t *Christ* (Stone): v. 23; 1 Cor. 10:4. (Gen. 49:24; 1 Pet. 2:8, *note*)

1:24
u Eph. 4:1; 1 Thess. 2:12
v Cp. Rom. 1:16; 2:10

1:26
w Matt. 23:8; Luke 8:21; John 21:23; Rom. 8:29; 15:14; Heb. 2:11,17; Rev. 12:10; 19:10

1:27
x Ps. 8:2; Matt. 11:25

1:30
y 2 Cor. 5:21; see Rom. 3:21, *note*
z *Sanctification* (NT): v. 30; 1 Cor. 3:17. (Matt. 4:5; Rev. 22:11, *note*)
aa See Rom. 3:24, *note*

1:31
bb Jer. 9:24; 2 Cor. 10:17

2:4
cc *Holy Spirit* (NT): v. 4; 1 Cor. 2:10. (Matt. 1:18; Acts 2:4, *note*)

2:5
dd Rom. 1:16; 1 Thess. 1:5

2:6
ee See Phil. 3:12, *note*

Cephas: The Aramaic name for Peter.

Apollos: A well educated Jew who became a Christian and was a powerful teacher in the church at Corinth.

1:12 Cephas. That is, *Simon Peter.* John 1:42.

1:20 age. Greek *aiōn.* See Mark 10:30, *note.* **world.** Greek *kosmos.* See Rev. 13:8, *note.*

1:27,28 world. Greek *kosmos.* See Matt. 4:8, *note.*

not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.

7 But we [a] speak the wisdom of God in a [b] mystery, the hidden *wisdom* which God [c] ordained before the ages for our glory,

8 which none of the rulers of this age knew; for had they known, they would not have [d] crucified the Lord of glory.

(b) Spiritual truths are not of human wisdom but revealed by God

9 But as it is [a] written:

"Eye [e] has not seen, nor ear heard,
Nor have entered into the heart of man
The things which God has prepared for those who love Him."

10 But God has [f] revealed *them* to us through His [g] Spirit. For the Spirit searches all things, yes, the deep things of God.

11 For what man knows the things of a man except the [h] spirit of the man which is in him? Even so no one knows the things of God except the [g] Spirit of God.

12 Now we have received, not the spirit of the world, but the [g] Spirit who is from God, that we might know the things that have been freely given to us by God.

(c) The revealed things are taught in words given by the Spirit

13 These things we also [i] speak, not in words which man's wisdom [a] teaches but which the [g] Holy* Spirit teaches, comparing spiritual things with spiritual.

***2:13** NU-Text omits *Holy.*

2:7
a *Inspiration:* vv. 7,9,13; 1 Cor. 3:19. (Ex. 4:15; 2 Tim. 3:16, *note*)
b See Matt. 13:11, *note*
c *Predestination:* v. 7; Eph. 1:5. (Rom. 8:29; Eph. 1:11). See 1 Pet. 1:20, *note*

2:8
d Matt. 27:33-50

2:9
e Is. 64:4

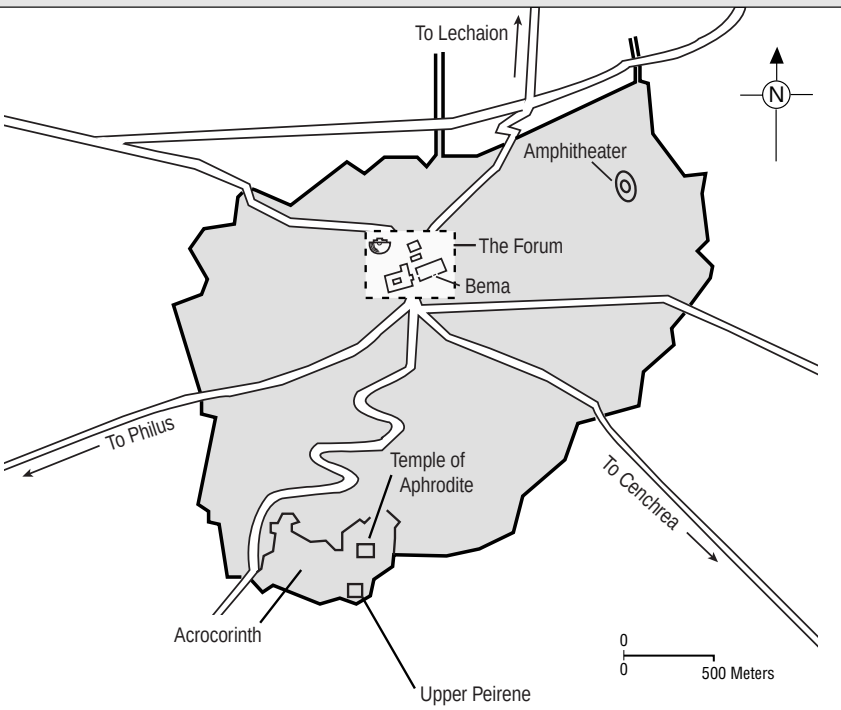
2:10
f John 14:26; 16:13; Eph. 3:5; cp. John 15:15; Eph. 1:9-10; Col. 1:26
g *Holy Spirit* (NT): vv. 10-13; 1 Cor. 2:14. (Matt. 1:18; Acts 2:4, *note*)

2:11
h Job 32:8; Eccl. 12:7; 1 Cor. 6:20; James 2:26

2:13
i *Gospel:* vv. 1-13; 1 Cor. 4:15. (Gen. 12:3; Rev. 14:6, *note*)

2:6,7,8 age. Greek *aiōn*. See Mark 10:30, *note*.
2:12 world. Greek *kosmos*. 1 Cor. 7:31,33; see Rev. 13:8, *note*.
2:13 words . . . which the Holy Spirit teaches. See articles on next page.

Corinth in the Time of Paul



(d) The revealed things are spiritually discerned

2:14 14 But the natural man does not receive the things of the [a]Spirit of God, for they are foolishness to him; nor can he know *them,* because they are spiritually discerned.

15 But he who is spiritual judges all things, yet he himself is *rightly* judged by no one.

16 For *"who has known the [b]mind of the LORD that he may instruct Him?"* But we have the mind of Christ.

(5) A carnal state prevents spiritual growth

3 AND I, brethren, could not speak to you as to spiritual *people* but as to [c]carnal, as to babes in Christ.

2 I fed you with [d]milk and not with solid food; for until now you were not able *to receive it,* and even now you are still not able;

3 for you are still [e]carnal. For where *there are* envy, strife, and divisions among you, are you not [e]carnal and behaving like *mere* men?

4 For when one says, "I am of Paul," and another, "I *am* of [f]Apollos," are you not [g]carnal?

(6) God alone counts in Christian service (cp. v. 7)

5 Who then is Paul, and who *is* Apollos, but [h]ministers through whom you [i]believed, as the Lord gave to each one?

6 I planted, Apollos watered, but God gave the increase.

7 So then [j]neither he who plants is anything, nor he who waters, but God who gives the increase.

8 Now he who plants and he who waters are one, and each one will receive his own [k]reward according to his own labor.

(7) Christian service and its reward

9 For we are God's [l]fellow workers; you are God's [m]field, *you are* God's [n]building.

10 According to the [o]grace of God which was given to me, as a wise master builder I have [p]laid the foundation, and another builds on it. But let each one take heed how he builds on it.

(a) The only foundation: Jesus Christ

11 For no other [q]foundation can anyone lay than that which is laid, which is Jesus Christ.

2:14
a *Holy Spirit* (NT): v. 10-14; 1 Cor. 3:16. (Matt. 1:18; Acts 2:4, *note*)

2:16
b Rom. 11:34; cp. Is. 40:13

3:1
c *Flesh:* vv. 1-4; 2 Cor. 1:17. (John 8:15; Jude 23). See Rom. 7:14, *note*

3:2
d Cp. 1 Pet. 2:2

3:3
e *Flesh:* vv. 1-4; 2 Cor. 1:17. (John 8:15; Jude 23). See Rom. 7:14, *note*

3:4
f Acts 18:24; 19:1; 1 Cor. 1:12; 16:12; Titus 3:13
g *Flesh:* vv. 1-4; 2 Cor. 1:17. (John 8:15; Jude 23). See Rom. 7:14, *note*

3:5
h 2 Cor. 3:6
i *Faith:* v. 5; 1 Cor. 12:9. (Gen. 3:20; Heb. 11:39, *note*)

3:7
j Cp. John 15:5

3:8
k *Rewards:* vv. 8,14; 1 Cor. 9:25. (Dan. 12:3; 1 Cor. 3:14, *note*)

3:9
l 2 Cor. 6:1; cp. Mark 16:20
m Cp. vv. 6-8
n *Church* (the true): vv. 9,16-17; 1 Cor. 6:15. (Matt. 16:18; Heb. 12:23, *note*). Zech. 6:12-13

3:10
o *Grace:* v. 10; 1 Cor. 15:10. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18
p Cp. Rom. 15:20

3:11
q Eph. 2:20

2:13 **WORDS TAUGHT BY THE HOLY SPIRIT**

(1) The writers of Scripture affirm, where the subject is mentioned by them at all, that the words of their writings are divinely taught. This, of necessity, refers to the original documents, not to translations and versions; but the labors of competent scholars have brought some of our English versions to a remarkable degree of reliability, so that no essential truth of Scripture is ever under any question. And

(2) 1 Cor. 2:9–14 gives the process by which a truth passes from the mind of God to the minds of His people.

(a) The unseen things of God are undiscoverable by the natural man (v. 9).

(b) These unseen things God has revealed to chosen men (vv. 10–12).

(c) The revealed things are communicated in Spirit-taught words (v. 13). This implies neither mechanical dictation nor the effacement of the writer's personality, but only that the Spirit infallibly guides in the choice of words from the writer's own vocabulary (v. 13). And

(d) these Spirit-taught words, in which the revelation has been expressed, are discerned, as to their full spiritual content, only by the spiritual among believers (1 Cor. 2:15–16). See also 2 Tim. 3:16, *note.*

2:14 natural man. Paul divides men into three classes: (1) *psuchikos,* meaning *of the senses, sensual,* (James 3:15; Jude 19), *natural,* that is, the Adamic man, unrenewed through the new birth (John 3:3,5);

(2) *pneumatikos,* meaning *spiritual,* that is, the renewed man as Spirit-filled and walking in the Spirit in full communion with God (Eph. 5:18–20); and

(3) *sarkikos,* meaning *carnal, fleshly,* that is, the renewed man who, walking "according to the flesh" (Rom. 8:4), remains a babe in Christ (1 Cor. 3:1–4). The natural man may be learned, gentle, eloquent and fascinating, but the spiritual content of Scripture is absolutely hidden from him; and the worldly Christian is able to comprehend only its simplest truths, "milk" (1 Cor. 3:2).

2:15 judges. Or *examines.* **judged.** Or *examined.*

3:1,3 carnal. That is, *fleshly.*

3:8 one. Paul refutes the notion that he and Cephas (Peter) and Apollos are at variance, mere theologians and rival founders of sects; they "are one." See v. 22; 1 Cor. 16:12.

(b) Two kinds of ministry and their result

12 Now if anyone [a]builds on this
foundation *with* gold, silver, pre-
cious stones, wood, hay, straw,
13 each one's work will become
clear; for the [b]Day will declare it,
because it will be revealed by fire;
and the fire will [c]test each one's
work, of what sort it is.
14 If anyone's work which he has
built on *it* endures, he will receive a
reward.
15 If anyone's work is burned, he
will suffer loss; but he himself will
be [d]saved, yet so as through fire.
16 Do you not know that you are
the temple of God and *that* the
[e]Spirit of God dwells in you?
17 If anyone defiles the temple of
God, God will destroy him. For the
temple of God is [f]holy, which *tem-
ple* you are.
18 Let no one deceive himself. If
anyone among you seems to be wise
in this age, let him become a fool
that he may become wise.
19 [g]For the wisdom of this world is
foolishness with God. For it is [h]writ-
ten, [i]*"He catches the wise in their
own craftiness"*;
20 and [h]again, [j]*"The LORD knows
the thoughts of the wise, that they
are futile."*
21 Therefore let no one boast in
men. For all things are yours:
22 whether Paul or [k]Apollos or Ce-
phas, or the world or life or [l]death,
or things present or things to
come—all are [m]yours.
23 And [n]you *are* Christ's, and
Christ *is* God's.

3:14 REWARDS, SUMMARY

God, in the NT Scriptures, offers to the lost, salvation; and for the faithful service of the saved, He offers rewards. The passages are easily distinguished by remembering that salvation is invariably spoken of as a free gift (e.g. John 4:10; Rom. 6:23; Eph. 2:8–9), whereas rewards are earned by works (Matt. 10:42; Luke 19:17; 1 Cor. 9:24–25; 2 Tim. 4:7–8; Rev. 2:10; 22:12). A further distinction is that salvation is a present possession (Luke 7:50; John 3:36; 5:24; 6:47), whereas rewards are a future attainment, to be given at the rapture (2 Tim. 4:8; Rev. 22:12).

(c) Judgment of Christ's servants is not committed to men

4 LET a man so consider us, as
[o]servants of Christ and stewards
of the [p]mysteries of God.
2 Moreover it is required in stew-
ards that one be found faithful.
3 But with me it is a very small
thing that I should be judged by you
or by a human court.* In fact, I do
not even judge myself.
4 For I know of nothing against
myself, yet I am not [q]justified by
this; but He who judges me is the
Lord.
5 Therefore judge nothing before
the time, until the Lord [r]comes,
who will both bring to [s]light the
hidden things of darkness [c]and [t]re-
veal the counsels of the hearts.
Then each one's praise will come
from God.
6 Now these things, [u]brethren, I
have figuratively transferred to my-
self and [k]Apollos for your sakes, that
you may learn in us not to think be-
yond what is written, that none of
you may be puffed up on behalf of
one against the other.
7 For who makes you differ *from
another?* And [v]what do you have
that you did not receive? Now if you
did indeed receive *it,* why do you
boast as if you had not received *it?*
8 [w]You are already full! You are al-
ready rich! You have reigned as
kings without us—and indeed I
could wish you did reign, [x]that we
also might reign with you!

(8) The apostolic example of humility and patience

9 For I think that God has dis-
played us, the apostles, last, as men
condemned to death; for we have
been made a [y]spectacle to the
world, both to [z]angels and to men.

*4:3 Literally *day*

3:12
a See Rev. 19:8, *note*

3:13
b *Day* (of Christ): v. 13; 2 Cor. 1:14. (1 Cor. 1:8, *note;* 2 Tim. 4:8)
c *Judgments* (the seven): vv. 13-15; 4:5; 1 Cor. 5:13. (2 Sam. 7:14; Rev. 20:12, *note*). 2 Cor. 5:10

3:15
d See Rom. 1:16, *note*

3:16
e *Holy Spirit* (NT): v. 16; 1 Cor. 6:11. (Matt. 1:18; Acts 2:4, *note*)

3:17
f *Sanctification* (NT): v. 17; 1 Cor. 6:11. (Matt. 4:5; Rev. 22:11, *note*)

3:19
g Cp. 1 Cor. 1:20-25
h *Inspiration:* vv. 19-20; 1 Cor. 4:14. (Ex. 4:15; 2 Tim. 3:16, *note*)
i Job 5:13

3:20
j Ps. 94:11

3:22
k Acts 18:24; 19:1; 1 Cor. 1:12; 16:12; Titus 3:13
l *Death* (physical): v. 22; 1 Cor. 15:21. (Gen. 2:17; Heb. 9:27, *note*)
m *Assurance/security:* vv. 22-23; Eph. 1:14. (Ps. 23:1; Jude 1, *note*)

3:23
n Rom. 14:8

4:1
o Rom. 13:6; 2 Cor. 3:6
p See Matt. 13:11, *note*

4:4
q *Justification:* v. 4; 1 Cor. 6:11. (Luke 18:14; Rom. 3:28, *note*)

4:5
r *Christ* (second advent): v. 5; 1 Cor. 15:23. (Deut. 30:3; Acts 1:11, *note*)
s Matt. 10:26
t 1 Cor. 3:13

4:6
u Matt. 23:8; Luke 8:21; John 21:23; Rom. 8:29; 15:14; Heb. 2:11,17; Rev. 12:10; 19:10

4:7
v John 3:27; cp. 1 Cor. 12:4-11; James 1:17

4:8
w Cp. vv. 9-12
x Cp. Rev. 3:21; 5:10

4:9
y Heb. 10:33
z See Heb. 1:4, *note*

3:16 temple of God. The temple here is the Church, the body of Christ, as distinguished from the temple in 6:19, which is the physical body of the individual Christian.

3:18 age. Greek *aiōn*. See Mark 10:30, *note*.

3:20 thoughts. Or *reasonings*.

3:22 Cephas. That is, *Simon Peter*. John 1:42. **world.** Greek *kosmos*. See Rev. 13:8, *note*.

4:2 faithful. Or *trustworthy*.

4:9 world. Greek *kosmos*. See Rev. 13:8, *note*.

10 We *are* [a]fools for Christ's sake,
but you *are* wise in Christ! We *are*
weak, but you *are* strong! You *are*
distinguished, but we *are* dishon-
ored!
11 To the present hour we both
hunger and thirst, and we are poor-
ly clothed, and beaten, and [b]home-
less.
12 And we [c]labor, working with
our own hands. Being [d]reviled, we
[e]bless; being persecuted, we en-
dure;
13 being defamed, we entreat. We
have been made as the filth of the
world, the [f]offscouring of all things
until now.
14 I do not [g]write these things to
shame you, but as my beloved chil-
dren I warn *you.*
15 For though you might have ten
thousand instructors in Christ, yet
you do not *have* many fathers; for in
Christ Jesus I have begotten you
through the [h]gospel.
16 Therefore I urge you, [i]imitate
me.
17 For this reason I have sent [j]Tim-
othy to you, who is my beloved and
faithful son in the Lord, who will re-
mind you of my ways in Christ, as I
[k]teach everywhere in every
[l]church.

(9) Apostolic authority

18 Now some are puffed up, as
though I were not coming to you.
19 But I will come to you shortly, if
the Lord wills, and I will know, not
the word of those who are puffed
up, but the power.
20 For the [m]kingdom of God *is* not
in word but in [n]power.
21 What do you want? Shall I come
to you with a rod, or in [o]love and a
spirit of gentleness?

II. Immorality Rebuked; Discipline Commanded, 5:1—6:8

5 IT is actually reported *that there*
is [p]sexual immorality among
you, and such sexual immorality as
is not even named* among the Gen-
tiles—that a man has his father's
[q]wife!

Indifference to evil in the church the result of divisions

2 And you are [r]puffed up, and
have not rather [s]mourned, that he
who has done this deed might be
taken away from among you.
3 For I indeed, as absent in body
but present in spirit, have already
judged (as though I were present)
him who has so done this deed.
4 In the [t]name of our Lord Jesus
Christ, when you are gathered to-
gether, along with my spirit, with
the [u]power of our Lord Jesus Christ,
5 deliver such a one to [v]Satan for
the destruction of the flesh, [w]that
his spirit may be [x]saved in the [y]day
of the Lord Jesus.*
6 Your glorying *is* not good. Do
you not know that a little leaven
[z]leavens the whole lump?
7 Therefore purge out the old leav-
en, that you may be a new lump,
since you truly are unleavened. For
indeed Christ, our [aa]Passover, was
[bb]sacrificed for us.*
8 Therefore let us keep the [cc]feast,
not with old leaven, nor with the
leaven of malice and wickedness,
but with the unleavened *bread* of
sincerity and truth.

In the world, not of it

9 I [dd]wrote to you in my epistle
[ee]not to keep company with sexual-
ly immoral people.
10 Yet *I* certainly *did* not *mean*
with the sexually immoral people of
this world, or with the covetous, or
extortioners, or idolaters, since
then you would need to go out of
the world.
11 But now I have [ff]written to you
[gg]not to keep company with anyone

*5:1 NU-Text omits *named.* *5:5 NU-Text omits *Jesus.* *5:7 NU-Text omits *for us.*

4:10
a Cp. Acts 26:24-25

4:11
b Cp. Matt. 8:20

4:12
c Acts 18:3; 20:34
d Cp. Matt. 5:44
e Cp. Acts 7:60

4:13
f Cp. Acts 22:22

4:14
g *Inspiration:* v. 14; 1 Cor. 5:9. (Ex. 4:15; 2 Tim. 3:16, *note*)

4:15
h *Gospel:* v. 15; 1 Cor. 4:17. (Gen. 12:3; Rev. 14:6, *note*)

4:16
i 1 Cor. 11:1; Phil. 3:17

4:17
j 1 Tim. 1:2
k *Gospel:* v. 17; 1 Cor. 9:12. (Gen. 12:3; Rev. 14:6, *note*)
l *Churches* (local): v. 17; 1 Cor. 6:4. (Acts 8:3; Phil. 1:1, *note*)

4:20
m See Matt. 6:33, *note*
n 1 Cor. 2:4

4:21
o *Law* (of Christ): v. 21; 1 Cor. 8:9. (John 13:34; 2 John 5, *note*)

5:1
p 1 Cor. 6:13; Gal. 5:19; Eph. 5:3; Col. 3:5; 1 Thess. 4:3; cp. 2 Cor. 12:21; Jude 7

5:1
q Lev. 18:6-8

5:2
r 1 Cor. 4:18
s Cp. 2 Cor. 7:7-10

5:4
t Matt. 18:20
u 2 Cor. 12:9

5:5
v *Satan:* v. 5; 1 Cor. 7:5. (Gen. 3:1; Rev. 20:10, *note*)
w Cp. Prov. 23:14
x See Rom. 1:16, *note*
y *Day* (of the LORD): v. 5; 1 Thess. 5:2. (Ps. 2:9; Rev. 19:19); cp. 1 Cor. 1:8, *note*

5:6
z *Leaven:* vv. 6-8; Gal. 5:9. (Gen. 19:3; Matt. 13:33, *note*)

5:7
aa See Ex. 12:11, *note*
bb *Sacrifice* (of Christ): v. 7; 1 Cor. 6:20. (Gen. 3:15; Heb. 10:18, *note*)

5:8
cc Cp. Ex. 12:14-20

5:9
dd *Inspiration:* v. 9; 1 Cor. 5:11. (Ex. 4:15; 2 Tim. 3:16, *note*)
ee Cp. Matt. 18:17; 2 Thess. 3:6,14

5:11
ff *Inspiration:* v. 11; 1 Cor. 7:10. (Ex. 4:15; 2 Tim. 3:16, *note*)
gg Cp. Matt. 18:17; 2 Thess. 3:6,14

4:13 world. Greek *kosmos.* See Rev. 13:8, *note.*
4:14 children. Greek *teknon, child.* Gal. 4:19.
4:17 son. Greek *teknon, child.* Gal. 4:19.
5:5 Destruction is from the Greek *olethros,* which is used also in 1 Thess. 5:3; 2 Thess. 1:9; 1 Tim. 6:9; Heb. 11:28; 1 Cor. 10:10. These and approximately twenty other words are rendered by "destroy," "destruction," "perish," "defile," and similar words. The most extensively used word is *apollumi* (in various combinations). There is no thought in these various words of annihilation but of something that is ruined and thus unsuitable or unable to fulfill its original purpose, e.g. Matt. 9:17. See John 3:16, *note.*

named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person.

12 For what *have* I *to do* with judging those also who are [a]outside? Do you not judge those who are inside?

13 But those who are [a]outside God [b]judges. Therefore [c]*"put away from yourselves the evil person."*

Christians forbidden to go to law against each other before unbelievers

6 DARE any of you, having a matter against another, go to law before the unrighteous, and not before the [d]saints?

2 Do you not know that the [d]saints will [b]judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters?

3 Do you not know that we shall [b]judge [e]angels? How much more, things that pertain to this life?

4 If then you have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the [f]church to judge?

5 I say this to your shame. Is it so, that there is not a wise man among you, not even one, who will be able to judge between his [g]brethren?

6 But brother goes to law against brother, and that before unbelievers!

7 Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather *let yourselves* be cheated?

8 No, you yourselves do wrong and cheat, and *you do* these things *to your* [g]brethren!

III. The Sanctity of the Body; Christian Marriage, 6:9—7:40

The body is holy: (1) because it is washed and justified

9 Do you not know that the [h]unrighteous will not inherit the [i]kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals,* nor [j]sodomites,

10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the [i]kingdom of God.

11 And such were some of you. But you were [k]washed, but you were [l]sanctified, but you were [m]justified in the [n]name of the Lord Jesus and by the [o]Spirit of our God.

12 All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any.

(2) Because it is the Lord's

13 Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body *is* not for [p]sexual immorality but for the Lord, and the Lord for the body.

14 And God both [q]raised up the Lord and will also raise us up by His power.

15 Do you not know that your bodies are [r]members of Christ? Shall I then take the members of Christ and make *them* members of a harlot? Certainly not!

16 Or do you not know that he who is joined to a harlot is one body *with her?* For [s]*"the two,"* He says, *"shall become one flesh."*

17 But he who is [r]joined [t]to the Lord is one spirit *with Him.*

18 Flee [p]sexual immorality. Every [u]sin that a man does is outside the body, but he who commits sexual immorality [u]sins against his own body.

*6:9 That is, catamites

5:12
a Mark 4:11

5:13
b *Judgments* (the seven): v. 13; 6:2-3; 1 Cor. 11:31. (2 Sam. 7:14; Rev. 20:12, *note*)
c Cp. Deut. 17:7; 19:19; 22:21,24; 24:7

6:1
d Dan. 7:22; Matt. 19:28; cp. Rom. 1:7; 8:27; 12:13; 15:25; 16:2

6:3
e See Heb. 1:4, *note*

6:4
f *Churches* (local): v. 4; 1 Cor. 7:17. (Acts 8:3; Phil. 1:1, *note*)

6:5
g Matt. 23:8; Luke 8:21; John 21:23; Rom. 8:29; 15:14; Heb. 2:11,17; Rev. 12:10; 19:10

6:9
h Rom. 1:18; 6:13; 2 Thess. 2:10; 2 Pet. 2:13; 1 John 5:17
i See Matt. 6:33, *note*
j Cp. Rom. 1:26-27

6:11
k Cp. Eph. 5:26; Titus 3:5; see John 3:3, *note*
l *Sanctification* (NT): v. 11; 1 Cor. 7:14. (Matt. 4:5; Rev. 22:11, *note*)
m *Justification:* v. 11; Gal. 2:16. (Luke 18:14; Rom. 3:28, *note*)
n Cp. Acts 3:6,16; 4:10,12,17,18,30; 5:28,40,41; 8:12,16; 9:14,15,21,27,29; 10:43,48; 15:14,17,26; 16:18; 19:5,13,17; 21:13; 22:16; 26:9
o *Holy Spirit* (NT): v. 11; 1 Cor. 6:19. (Matt. 1:18; Acts 2:4, *note*)

6:13
p 1 Cor. 5:1; Gal. 5:19; Eph. 5:3; Col. 3:5; 1 Thess. 4:3; cp. 2 Cor. 12:21; Jude 7

6:14
q *Resurrection:* v. 14; 1 Cor. 15:4. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

6:15
r *Church* (the true): vv. 15,17; 1 Cor. 10:17. (Matt. 16:18; Heb. 12:23, *note*)

6:16
s Gen. 2:24; Matt. 19:5

6:17
t Cp. Rom. 7:4; 2 Cor. 11:2; Eph. 5:30

6:18
u See Rom. 3:23, *note*

5:10 world. Greek *kosmos*. See Matt. 4:8, *note*.
6:2 world. Greek *kosmos*. See Matt. 14:8, *note*.
6:12 helpful. Or *profitable*.
6:13 Foods. Observe that gluttony, as well as impurity, is a sin against God.
6:15 Shall I then . . . Both the authority of the Seventh Commandment and the apostle's appeal to the Christian's sacredness as a member of the body of Christ forbid unequivocally immorality of every kind.

(3) Because it is God's temple

19 Or do you not know that your
body is the temple of the Holy [a]Spir-
it *who is* in you, whom you have
from God, and you are not your
[b]own?
20 For you were [c]bought at a price;
therefore glorify God in your body*
and in your spirit, which are God's.

(4) Because God has established marriage

7 NOW concerning the things of
which you wrote to me: *It is*
good for a man not to touch a
woman.
2 Nevertheless, because of [d]sexual
immorality, let each man have his
own wife, and let each woman have
her own husband.
3 Let the husband render to his
wife the [e]affection due her, and like-
wise also the wife to her husband.
4 The wife does not have authority
over her own body, but the husband
does. And likewise the husband
does not have authority over his
own body, but the wife *does.*
5 Do not deprive one another ex-
cept with consent for a time, that
you may give yourselves to fasting
and prayer; and come together again
so that [f]Satan does not [g]tempt you
because of your lack of self-control.
6 But I say this as a concession,
not as a commandment.
7 For I wish that all men were
even as I myself. But each one has
his own [h]gift from God, one in this
manner and another in that.
8 But I say to the unmarried and to
the widows: It is good for them if
they remain even as I am;
9 but if they cannot exercise self-
control, [i]let them marry. For it is
better to marry than to burn *with*
passion.

Regulation of marriage between believers

10 Now to the married I command,
yet not I [j]but the [k]Lord: A wife is not
to depart from *her* husband.
11 But even if she does depart, let
her remain unmarried or be recon-
ciled to *her* husband. And a hus-
band is not to divorce *his* wife.
12 But to the rest I, not the Lord,
[l]say: If any brother has a wife who
does not believe, and she is willing
to live with him, let him not divorce
her.
13 And a woman who has a hus-
band who does not believe, if he is
willing to live with her, let her not
divorce him.
14 For the unbelieving husband is
[m]sanctified by the wife, and the un-
believing wife is [m]sanctified by the
husband; otherwise your children
would be [n]unclean, but now they
are [m]holy.
15 But if the unbeliever departs,
let him depart; a brother or a sister
is not under bondage in such *cases.*
But God has called us to [o]peace.
16 For how do you know, O wife,
whether you will [p]save *your* hus-
band? Or how do you know, O hus-
band, whether you will [p]save *your*
wife?

Remain in the place of calling

17 But as God has distributed to
each one, as the Lord has called
each one, so let him walk. And so I
[q]ordain in [r]all the [s]churches.
18 Was anyone called while cir-
cumcised? Let him not become un-
circumcised. Was anyone called
while uncircumcised? Let him [t]not
be circumcised.
19 [u]Circumcision is nothing and
uncircumcision is nothing, but
[v]keeping the [w]commandments of
God *is what matters.*
20 Let each one remain in the
same calling in which he was called.
21 Were you called *while* a slave?
Do not be concerned about it; but if
you can be made free, rather use *it.*

***6:20** NU-Text ends the verse at *body.*

6:19
a *Holy Spirit* (NT): v. 19; 1 Cor. 7:40. (Matt. 1:18; Acts 2:4, *note*)
b Cp. Rom. 14:7-9

6:20
c *Sacrifice* (of Chirst): v. 20; 1 Cor. 7:23. (Gen. 3:15; Heb. 10:18, *note*)

7:2
d 1 Cor. 5:1; Gal. 5:19; Eph. 5:3; Col. 3:5; 1 Thess. 4:3; cp. 2 Cor. 12:21; Jude 7

7:3
e Cp. Eccl. 9:9; 1 Pet. 3:7

7:5
f *Satan:* v. 5; 2 Cor. 2:11. (Gen. 3:1; Rev. 20:10, *note*)
g *Test/Tempt:* v. 5; 1 Cor. 10:9. (Gen. 3:1; James 1:14, *note*)

7:7
h Cp. Matt. 19:11

7:9
i Cp. John 2:1-2; 1 Tim. 5:14; Heb. 13:4

7:10
j *Inspiration:* v. 10; 1 Cor. 7:12. (Ex. 4:15; 2 Tim. 3:16, *note*)
k Mark 10:6-10

7:12
l *Inspiration:* v. 12; 1 Cor. 7:29. (Ex. 4:15; 2 Tim. 3:16, *note*)

7:14
m *Sanctification* (NT): v. 14; 1 Cor. 7:34. (Matt. 4:5; Rev. 22:11, *note*).
n Cp. Mal. 2:14-15

7:15
o Cp. Rom. 12:18; 2 Cor. 13:11

7:16
p See Rom. 1:16, *note*

7:17
q Cp. Acts 16:4; Heb. 13:17
r 2 Cor. 11:28
s *Churches* (local): v. 17; 1 Cor. 10:32. (Acts 8:3; Phil. 1:1, *note*)

7:18
t Cp. Acts 15:1-2,24-29; Gal. 5:1-6

7:19
u Gen. 17:10-14; cp. Josh. 5:3; Acts 16:3; Rom. 2:25; Gal. 2:3; 5:2; 6:12
v Cp. 1 Sam. 15:22; Jer. 7:22-23; Matt. 5:19; John 15:14; 1 John 2:3
w *Law* (of Moses): v. 19; 1 Cor. 9:8. (Ex. 19:1; Gal. 3:24, *note*)

6:19 the temple. Literally *a temple.* Compare John 2:21.
7:11 divorce. Or *leave.*
7:12 In vv. 1–12 the contrast is not between inspired teaching and uninspired teaching, as some have supposed. In vv. 10–11 Paul is repeating in substance something already taught by the Lord (Matt. 19:3–9); but in v. 12 he is dealing with a situation not covered by our Lord's teaching. Instead of disclaiming inspiration for what he writes in v. 12, the apostle is actually claiming for his own words here the same authority as for the words of Christ Himself. So also in vv. 25,40. Compare 1 Cor. 14:37. **divorce her.** Or *leave her.*

22 For he who is called in the Lord *while* a slave is the Lord's freedman. Likewise he who is called *while* [a]free is Christ's slave.

23 You were [b]bought [c]at a [d]price; do not become slaves of men.

24 [e]Brethren, let each one remain with [f]God in that *state* in which he was called.

Apostolic advice to the unmarried

25 Now concerning virgins: I have no commandment from the Lord; yet I give judgment as one whom the Lord in His [g]mercy has made [h]trustworthy.

26 I suppose therefore that this is good because of the present distress—that *it is* good for a man to remain as he is:

27 Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.

28 But even if you do marry, you have not [i]sinned; and if a virgin marries, she has not sinned. Nevertheless such will have trouble in the flesh, but I would spare you.

29 But this I [j]say, [k]brethren, the [l]time *is* short, so that from now on even those who have wives should be as though they had none,

30 those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess,

31 and those who use this world as not misusing *it.* [m]For the form of this world is passing away.

32 But I want you to be without care. He who is unmarried [n]cares for the things of the Lord—how he may please the Lord.

33 But he who is married cares about the things of the world—how he may please *his* wife.

34 There is* a difference between a wife and a virgin. The unmarried woman [o]cares about the things of the Lord, that she may be [p]holy both in body and in spirit. But she who is married cares about the things of the world—how she may please *her* husband.

35 And this I [q]say for your own profit, not that I may put a leash on you, but for what is proper, and that you may serve the Lord without [r]distraction.

36 But if any man thinks he is behaving improperly toward his virgin, if she is past the flower of youth, and thus it must be, let him do what he wishes. He does not [s]sin; let them marry.

37 Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so determined in his heart that he will keep his virgin,* does well.

38 So then he who gives *her** in marriage does well, but he who does not give *her* in marriage does better.

39 A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, [t]only in the Lord.

40 But she is happier if she remains as she is, according to my [u]judgment—and I think I also have the [v]Spirit of God.

IV. Things Offered to Idols; Limitations of Christian Liberty 8:1—11:1

8 NOW [w]concerning things offered to [x]idols: We know that we all have knowledge. Knowledge puffs up, but love edifies.

2 And if anyone thinks that he knows anything, he knows nothing yet as he ought to know.

3 But if anyone loves God, this one is known by Him.

4 Therefore concerning the eating of things offered to idols, we know that an idol *is* nothing in the world, and that *there is* no other God but one.

5 For even if there are so-called [y]gods, whether in heaven or on earth (as there are many gods and many lords),

6 [z]yet for us *there is* one God, the Father, of whom *are* all things, and

***7:34** M-Text adds *also.* ***7:37** Or *virgin daughter* ***7:38** NU-Text reads *his own virgin.*

7:22
a John 8:36; Rom. 6:18,22

7:23
b See Rom. 3:24, *note*
c 1 Cor. 6:20; 1 Pet. 1:18-19; Rev. 5:9
d *Sacrifice* (of Christ): v. 23; 1 Cor. 8:11. (Gen. 3:15; Heb. 10:18, *note*)

7:24
e Matt. 23:8; Luke 8:21; John 21:23; Rom. 8:29; 15:14; Heb. 2:11,17; Rev. 12:10; 19:10
f Eph. 6:5-8; Col. 3:22-24

7:25
g 2 Cor. 4:1
h 1 Tim. 1:12

7:28
i See Rom. 3:23, *note*

7:29
j *Inspiration:* v. 29; 1 Cor. 7:35. (Ex. 4:15; 2 Tim. 3:16, *note*)
k Matt. 23:8; Luke 8:21; John 21:23; Rom. 8:29; 15:14; Heb. 2:11,17; Rev. 12:10; 19:10
l 1 Pet. 4:7; cp. 2 Pet. 3:8

7:31
m Cp. Ps. 39:6; James 4:14

7:32
n Cp. 1 Tim. 5:5

7:34
o Cp. 1 Tim. 5:5
p *Sanctification* (NT): v. 34; 1 Cor. 9:13. (Matt. 4:5; Rev. 22:11, *note*)

7:35
q *Inspiration:* v. 35; 1 Cor. 7:40. (Ex. 4:15; 2 Tim. 3:16, *note*)
r Cp. Luke 10:39-42

7:36
s See Rom. 3:23, *note*

7:39
t Cp. 2 Cor. 6:14

7:40
u *Inspiration:* v. 40; 1 Cor. 9:9. (Ex. 4:15; 2 Tim. 3:16, *note*)
v *Holy Spirit* (NT): v. 40; 1 Cor. 12:3. (Matt. 1:18; Acts 2:4, *note*)

8:1
w Cp. Rom. 14:1-15:3
x Cp. Acts 15:20

8:5
y See Ps. 16:4, *note*

8:6
z Mal. 2:10; Eph. 4:6

7:26 distress. Or *necessity.*
7:31,33 world. Greek *kosmos.* See Rev. 13:8, *note.*
7:34; 8:4 world. Greek *kosmos.* See Matt. 4:8, *note.*

we for Him; and one Lord Jesus Christ, through [a]whom *are* all things, and through whom [b]we *live.*

7 However, *there is* not in everyone that knowledge; for some, with consciousness of the idol, until now eat *it* as a thing offered to an idol; and their conscience, being weak, is defiled.

8 But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse.

9 But beware lest somehow this [c]liberty of yours become a [d]stumbling block to those who are weak.

10 For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols?

11 And because of your knowledge shall the weak brother perish, for whom Christ [e]died?

12 But when you thus [f]sin against the [g]brethren, and wound their weak conscience, you [f]sin against Christ.

13 Therefore, if food makes my brother stumble, I will never again eat meat, [h]lest I make my brother stumble.

Paul vindicates his apostleship (cp. Gal. 1:11—2:21)

9 AM I not an [i]apostle? Am I not free? Have I not [j]seen Jesus Christ our Lord? Are you not my work in the Lord?

2 If I am not an [k]apostle to others, yet doubtless I am to you. For you are the seal of my [k]apostleship in the Lord.

3 My defense to those who examine me is this:

4 Do we have no right to eat and drink?

5 Do we have no right to take along a believing wife, as *do* also the other apostles, the brothers of the Lord, and Cephas?

6 Or *is it* only [l]Barnabas and I *who* have no right to [m]refrain from working?

Those who preach the Gospel are to live by means of the Gospel

7 Who ever goes to war at his own expense? [n]Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

8 Do I say these things as a *mere* man? Or does not the [o]law say the same also?

9 For it is [p]written in the [q]law of Moses, [r]*"You shall not muzzle an ox while it treads out the grain."* Is it oxen God is concerned about?

10 Or does He say *it* altogether for our sakes? [s]For our sakes, no doubt, *this* is [t]written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.

11 If we have sown spiritual things for you, *is it* a great thing if we reap your [u]material things?

12 If others are partakers of *this* right over you, *are* we not even more? [v]Nevertheless we have not used this right, but endure all things lest we hinder the [w]gospel of Christ.

13 Do you not know that those who minister the [x]holy things eat *of the things* of the [y]temple, and those who serve at the altar partake of *the offerings of* the altar?

14 Even so the [z]Lord has commanded that those who preach the [aa]gospel should live from the gospel.

15 But I have used [bb]none of these things, nor have I [cc]written these things that it should be done so to me; for it *would be* better for me to

8:6
- *a* John 1:3; Col. 1:17; Heb. 1:2
- *b* Rom. 5:11; Rev. 4:11; 5:9-10

8:9
- *c* *Law* (of Christ): vv. 9-13; 1 Cor. 9:21. (John 13:34; 2 John 5, *note*)
- *d* Rom. 14:13; cp. 1 John 2:10

8:11
- *e* *Sacrifice* (of Christ): v. 11; 1 Cor. 10:16. (Gen. 3:15; Heb. 10:18, *note*)

8:12
- *f* See Rom. 3:23, *note*
- *g* Matt. 23:8; Luke 8:21; John 21:23; Rom. 8:29; 15:14; Heb. 2:11,17; Rev. 12:10; 19:10

8:13
- *h* Cp. Matt. 18:6; Rom. 14:21; 1 Cor. 9:22

9:1
- *i* Acts 9:15; 22:21; Rom. 11:13; Gal. 1:16; 2:7-9; Eph. 3:8
- *j* 1 Cor. 15:8

9:2
- *k* Acts 9:15; 22:21; Rom. 11:13 Gal. 1:16; 2:7-9; Eph. 3:8

9:6
- *l* Acts 4:36
- *m* Cp. Gal. 6:6; 2 Thess. 3:8-9

9:7
- *n* Cp. Deut. 20:6; Prov. 27:18

9:8
- *o* *Law* (of Moses): v. 8-9; 1 Cor. 9:20. (Ex. 19:1; Gal. 3:24, *note*)

9:9
- *p* *Inspiration:* v. 9-10; 1 Cor. 9:15. (Ex. 4:15; 2 Tim. 3:16, *note*)
- *q* *Law* (of Moses): v. 8-9; 1 Cor. 9:20. (Ex. 19:1; Gal. 3:24, *note*)
- *r* Deut. 25:4; 1 Tim. 5:18

9:10
- *s* Cp. Rom. 4:23-24; 2 Tim. 3:16
- *t* *Inspiration:* v. 9-10; 1 Cor. 9:15. (Ex. 4:15; 2 Tim. 3:16, *note*)

9:11
- *u* Rom. 15:27

9:12
- *v* Cp. 2 Cor. 11:7,9
- *w* *Gospel:* v. 12; 1 Cor. 9:14. (Gen. 12:3; Rev. 14:6, *note*)

9:13
- *x* *Sanctification* (NT): v. 13; 2 Cor. 7:1. (Matt. 4:5; Rev. 22:11, *note*)
- *y* Num. 18:8-31

9:14
- *z* Luke 10:7-8
- *aa* *Gospel:* v. 14; 1 Cor. 9:16. (Gen. 12:3; Rev. 14:6, *note*)

9:15
- *bb* Cp. Acts 20:34; 1 Cor. 4:12
- *cc* *Inspiration:* v. 15; 1 Cor. 10:7. (Ex. 4:15; 2 Tim. 3:16, *note*)

8:5

FALSE GODS IN NEW TESTAMENT TIMES

Name	Worshiped by	Reference
Artemis (Diana)	all of Asia	Acts 19:28
Castor, Pollux	the Greeks	Acts 28:11
Hermes	the Greeks	Acts 14:12
Zeus	the Greeks	Acts 14:12

8:7 with consciousness of the idol. Or *accustomed to idols.*

8:10 who is weak. Or *if he is weak.*

9:1 seen. Paul saw Him at his conversion on the Damascus Road (Acts 9:3–6; 22:6–10; 26:12–18).

9:5 Cephas. That is, *Simon Peter.* John 1:42.

Barnabas: A Jewish Christian who was a leader in the early church. He traveled extensively with Paul to preach the gospel.

die than that anyone should make my boasting void.

16 For if I preach the [a]gospel, I have nothing to boast of, for [b]necessity is laid upon me; yes, woe is me if I do not preach the gospel!

17 For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship.

18 What is my reward then? That when I preach the gospel, I may present the gospel of Christ* without charge, that I may not abuse my authority in the gospel.

The method and reward of true ministry

19 For though I am free from all *men,* I have made myself a servant to all, that I might win the more;

20 and to the Jews I became as a Jew, that I might win Jews; to those *who are* under the [c]law, as under the law,* that I might win those *who are* under the law;

21 to those *who are* without law, as without law (not being without [d]law toward God,* but under [e]law toward Christ*), that I might win those *who are* without law;

22 to the weak I became as* weak, that I might [f]win the weak. I have become all things to all *men,* that I might by all means [g]save some.

23 Now this I do for the [h]gospel's sake, that I may be partaker of it with *you.*

24 Do you not know that those who run in a race all run, but one receives the prize? [i]Run in such a way that you may obtain *it.*

25 And everyone who competes *for the prize* is temperate in all things. Now they *do it* to obtain a perishable crown, but we *for* [j]an [k]imperishable *crown.*

26 Therefore I run thus: not with uncertainty. Thus I fight: not as *one who* beats the air.

27 But I discipline my body and bring *it* into subjection, lest, when I have preached to others, I myself should become disqualified.

Israel in the wilderness

10 MOREOVER, brethren, I do not want you to be unaware that all our [l]fathers were under the [m]cloud, all passed through the [n]sea,

2 all were [o]baptized into Moses in the cloud and in the sea,

3 all ate the same spiritual [p]food,

4 and all drank the same spiritual drink. For they [q]drank of that spiritual [r]Rock that followed them, and that Rock was Christ.

5 But with most of them God was not well pleased, for *their bodies* were [s]scattered in the wilderness.

6 Now these things became our examples, to the intent that we should not lust after evil things as they also lusted.

7 And do not become idolaters as *were* some of them. As it is [t]written, [u]*"The people sat down to eat and drink, and rose up to play."*

8 Nor let us commit [v]sexual immorality, as [w]some of them did, and in one day twenty-three thousand fell;

9 nor let us [x]tempt [y]Christ, as some of them also [z]tempted, and were destroyed by [aa]serpents;

10 nor complain, as some of them also [bb]complained, and were destroyed by the destroyer.

***9:18** NU-Text omits *of Christ.* ***9:20** NU-Text adds *though not being myself under the law.* ***9:21** NU-Text reads *God's law.* * NU-Text reads *Christ's law.* ***9:22** NU-Text omits *as.*

9:16
a *Gospel:* v. 16-18; 1 Cor. 9:23. (Gen. 12:3; Rev. 14:6, *note*)
b Cp. Jer. 20:9; Rom. 1:14-15

9:20
c *Law* (of Moses): v. 20-21; 1 Cor. 14:21. (Ex. 19:1; Gal. 3:24, *note*)

9:21
d *Law* (of Moses): v. 20-21; 1 Cor. 14:21. (Ex. 19:1; Gal. 3:24, *note*)
e *Law* (of Christ): v. 21; 1 Cor. 13:1. (John 13:34; 2 John 5, *note*)

9:22
f Cp. Rom. 15:1; 1 Thess. 5:14
g See Rom. 1:16, *note*

9:23
h *Gospel:* v. 23; 1 Cor. 15:1. (Gen. 12:3; Rev. 14:6, *note*)

9:24
i Cp. Phil. 3:14; 1 Tim. 6:12; Heb. 12:1-2

9:25
j Cp. 2 Tim. 4:8; James 1:12; 1 Pet. 5:4; Rev. 2:10; 3:11
k *Rewards:* vv. 24-25; 2 Cor. 5:10. (Dan. 12:3; 1 Cor. 3:14, *note*)

10:1
l *Israel* (history): vv. 1-10; 2 Cor. 3:7. (Gen. 12:2; Rom. 11:26, *note*)
m Ex. 13:21-22
n Ex. 14:21-22

10:2
o Cp. Rom. 6:3

10:3
p Ex. 16:4-36

10:4
q Ex. 17:5-7
r *Christ* (Rock): v. 4; Eph. 2:20. (Gen. 49:24; 1 Pet. 2:8, *note*). Cp. John 4:13-14; 7:37-39

10:5
s Cp. Num. 14:26-45

10:7
t *Inspiration:* v. 7; 1 Cor. 10:11. (Ex. 4:15; 2 Tim. 3:16, *note*)
u Ex. 32:6

10:8
v 1 Cor. 5:1; 6:13; Gal. 5:19; Eph. 5:3; Col. 3:5; 1 Thess. 4:3; cp. 2 Cor. 12:21; Jude 7
w Num. 25:1-9

10:9
x *Test/Tempt:* v. 9; 1 Cor. 10:13. (Gen. 3:1; James 1:14, *note*)
y Ex. 17:2,7
z Num. 21:5
aa Num. 21:6-9

10:10
bb Num. 14:2-29; cp. 26:63-65

9:21 The parenthetical expression might be rendered, "not lawless toward God, but inlawed to Christ." See Law (of Christ), Gal. 6:2; 2 John 5. It is another way of saying that they are not under the law, but under [the rule of] grace (Rom. 6:14). In view of v. 20, where Paul has explicitly asserted the contrary, it is evident that Paul regarded himself as not being "under law."

9:27 Disqualified is translated from the Greek *adokimos,* meaning *disapproved. Dokimos,* without the negating *a,* is rendered "approved" in Rom. 14:18; 16:10; 1 Cor. 11:19; 2 Cor. 10:18; 2 Tim. 2:15; and James 1:12. The prefix simply changes the word to a negative, that is, *not approved,* or *disapproved.* The apostle is writing of service, not of salvation. He is not expressing fear that he may fail of salvation but of his crown. See Rewards (Dan. 12:3; 1 Cor. 3:14, *note*).

10:6 became. That is, *happened as figures or types for us.*

10:8 fell. There is an apparent discrepancy between this figure and that written in Num. 25:9. The latter has to do with the number of deaths "in the plague." But see 1 Chr. 11:11, *note.*

10:9 Christ. That is, *the Lord.*

Wilderness experiences an example

11 Now all* these things [a]happened to them as examples, and they were [b]written for our admonition, upon whom the ends of the ages have come.

12 Therefore let him who thinks he stands take heed lest he fall.

13 No [c]temptation has overtaken you except such as is common to man; but God *is* faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear *it.*

14 Therefore, my beloved, flee from idolatry.

15 I speak as to wise men; judge for yourselves what I [d]say.

Separation essential at the Lord's Table

16 The cup of blessing which we bless, [e]is it not the communion of the [f]blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we, *though* many, are one bread *and* one [g]body; for we all partake of that one bread.

18 Observe Israel after the flesh: Are not those who eat of the sacrifices [h]partakers of the altar?

19 What am I saying then? That an [i]idol is anything, or what is offered to idols is anything?

20 Rather, that the things which the Gentiles sacrifice [j]they sacrifice to [k]demons and not to God, and I do [l]not want you to have fellowship with [m]demons.

21 You cannot drink the cup of the Lord and the cup of [n]demons; you cannot partake of the [o]Lord's table and of the table of [n]demons.

22 Or do we provoke the Lord to [p]jealousy? Are we stronger than He?

The law of love in relation to eating and drinking (cp. Rom. 14:1–23)

23 All things are lawful for me,* but not all things are [q]helpful; all things are lawful for me,* but not all things [r]edify.

24 Let no one seek his own, but each one the [s]other's *well-being.*

25 Eat whatever is sold in the meat market, asking no questions for conscience' sake;

26 for *"the earth is the [t]LORD's, and all its fullness."*

27 If any of those who do not believe invites you *to dinner,* and you desire to go, eat whatever is set before you, asking no question for conscience' sake.

28 But if anyone says to you, "This was offered to idols," [u]do not eat it for the sake of the one who told you, and for conscience' sake;* for *"the earth is the LORD's, and all its fullness."*"*

29 "Conscience," I say, not your own, but that of the other. For why is my liberty judged by another *man's* conscience?

30 But if I partake with thanks, why am I evil spoken of for *the food* over which I give thanks?

31 Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.

32 Give no offense, either to the Jews or to the Greeks or to [v]the [w]church of God,

33 just as I also please all *men* in all *things,* not seeking my own profit, but the *profit* of [x]many, that they may be [y]saved.

11 [z]IMITATE me, just as I also *imitate* Christ.

V. Christian Order and the Lord's Supper, 11:2–34

2 Now I praise you, [aa]brethren, that you remember me in all things and [bb]keep the traditions just as I delivered *them* to you.

3 But I want you to know that the [cc]head of every man is Christ, the [dd]head of woman *is* man, and the head of Christ *is* God.

4 Every man praying or prophesy-

*10:11 NU-Text omits *all.* *10:23 NU-Text omits *for me.* * NU-Text omits *for me.*
*10:28 NU-Text omits the rest of this verse.
* Psalm 24:1

10:11
a v. 6; cp. Heb. 8:5
b *Inspiration:* v. 11; 1 Cor. 10:15. (Ex. 4:15; 2 Tim. 3:16, *note*)

10:13
c *Test/Tempt:* v. 13; 2 Cor. 11:3. (Gen. 3:1; James 1:14, *note*)

10:15
d *Inspiration:* v. 15; 1 Cor. 14:21. (Ex. 4:15; 2 Tim. 3:16, *note*)

10:16
e Matt. 26:26-28
f *Sacrifice* (of Christ): v. 16; 1 Cor. 11:24. (Gen. 3:15; Heb. 10:18, *note*)

10:17
g *Church* (the true): v. 17; 1 Cor. 12:13. (Matt. 16:18; Heb. 12:23, *note*)

10:18
h Lev. 7:6

10:19
i 1 Cor. 8:4

10:20
j Deut. 32:17
k See Matt. 7:22, *note*
l *Separation:* vv. 20-21; 2 Cor. 6:17. (Gen. 12:1; 2 Cor. 6:17, *note*)
m See Matt. 7:22, *note*

10:21
n See Matt. 7:22, *note*
o 1 Cor. 11:23-29

10:22
p Cp. Deut. 32:21

10:23
q 1 Cor. 6:12
r Cp. Rom. 14:19

10:24
s Phil. 2:4

10:26
t Ps. 24:1

10:28
u Cp. 1 Cor. 8:10

10:32
v *Churches* (local): v. 32; 1 Cor. 11:16. (Acts 8:3; Phil. 1:1, *note*)
w *Church* (visible): v. 32; 1 Cor. 12:28. (1 Cor. 10:32; 1 Tim. 3:15, *note*)

10:33
x Cp. Rom. 15:2; 1 Cor. 9:22
y See Rom. 1:16, *note*

11:1
z 1 Cor. 4:16

11:2
aa Matt. 23:8; Luke 8:21; John 21:23; Rom. 8:29; 15:14; Heb. 2:11,17; Rev. 12:10; 19:10
bb Cp. 2 Thess. 2:15

11:3
cc Eph. 4:15
dd Gen. 3:16; Eph. 5:23

10:11 ages. Greek *aiōn.* See Mark 10:30, *note.*

10:17 bread. Or *loaf.* Compare 1 Cor. 11:23–26; 12:12–13.

10:20 fellowship. Translated *communion* in v. 16. Compare 2 Cor. 6:14—7:1.

11:3 woman. Compare Gen. 3:16. The woman's veil or

ing, having *his* head covered, dishonors his head.

5 But every woman who prays or [a]prophesies with *her* head uncovered dishonors her head, for that is one and the same as if her head were shaved.

6 For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.

7 For a man indeed ought not to cover *his* head, since he is the [b]image and glory of God; but woman is the glory of man.

8 For man is not from woman, but woman [c]from man.

9 Nor was man created for the woman, but woman [d]for the man.

10 For this reason the woman ought to have *a symbol of* [e]authority on *her* head, because of the angels.

11 Nevertheless, neither *is* man independent of woman, nor woman independent of man, in the Lord.

12 For as woman *came* from man, even so man also *comes* through woman; [f]but all things are from God.

13 Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered?

14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him?

15 But if a woman has long hair, it is a glory to her; for *her* hair is given to her* for a covering.

16 But if anyone seems to be contentious, we have no such custom, nor *do* the [g]churches of God.

Disorders at the Lord's Table rebuked

17 Now in giving these instructions I do [h]not praise *you,* since you come together not for the better but for the worse.

18 For first of all, when you come together as a [i]church, I [j]hear that there are divisions among you, and in part I believe it.

19 For there must also be factions among you, that those who are approved may be [k]recognized among you.

20 Therefore when you come together in one place, it is not to eat the Lord's Supper.

21 For in eating, each one takes his own supper ahead of *others;* and one is [l]hungry and another is drunk.

22 What! Do you not have houses to eat and drink in? Or do you despise the [m]church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do [n]not praise *you.*

Order and meaning of the Lord's Table

23 For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread;

24 and when He had given thanks, He broke *it* and [o]said, "Take, eat;* this is My body which is [p]broken* for you; do this in [q]remembrance of Me."

25 In the same manner *He* also *took* the cup after supper, saying, "This cup is the new [r]covenant in My [s]blood. This do, as often as you drink *it,* in remembrance of Me."

26 For as often as you eat this bread and drink this cup, you proclaim the Lord's [t]death till He comes.

27 Therefore whoever eats this bread or drinks *this* cup of the Lord in an [u]unworthy manner will be guilty of the body and blood* of the Lord.

28 But let a man examine himself, and so let him eat of the bread and drink of the cup.

29 For he who eats and drinks in an [v]unworthy manner* eats and drinks [w]judgment to himself, not discerning the Lord's* body.

***11:15** M-Text omits *to her.* ***11:24** NU-Text omits *Take, eat.* * NU-Text omits *broken.*
***11:27** NU-Text and M-Text read *the blood.*
***11:29** NU-Text omits *in an unworthy manner.*
* NU-Text omits *Lord's.*

11:5
a Cp. Acts 21:9

11:7
b Gen. 1:27; 5:1

11:8
c Gen. 2:21-22; cp. 1 Tim. 2:13

11:9
d Gen. 2:18

11:10
e See v. 3, *note*

11:12
f Cp. Prov. 16:4; Rom. 11:36; 1 Cor. 8:6

11:16
g *Churches* (local): vv. 16-34; 1 Cor. 14:4. (Acts 8:3; Phil. 1:1, *note*)

11:17
h v. 22

11:18
i *Churches* (local): vv. 16-34; 1 Cor. 14:4. (Acts 8:3; Phil. 1:1, *note*)
j 1 Cor. 1:11-12

11:19
k Cp. 1 John 2:19

11:21
l Cp. Jude 12

11:22
m *Churches* (local): vv. 16-34; 1 Cor. 14:4. (Acts 8:3; Phil. 1:1, *note*)
n v. 17

11:24
o Matt. 26:26-28
p *Sacrifice* (of Christ): vv. 24-26; 1 Cor. 15:3. (Gen. 3:15; Heb. 10:18, *note*)
q Cp. Ex. 12:14

11:25
r *Covenant* (New): v. 25; 2 Cor. 3:6. (Is. 61:8; Heb. 8:8, *note*)
s *Sacrifice* (of Christ): vv. 24-26; 1 Cor. 15:3. (Gen. 3:15; Heb. 10:18, *note*)

11:26
t *Sacrifice* (of Christ): vv. 24-26; 1 Cor. 15:3. (Gen. 3:15; Heb. 10:18, *note*)

11:27
u Cp. vv. 17-22,28-29

11:29
v Cp. vv. 17-22,28-29
w Cp. v. 32

covering for her head is symbolic of her subordination (v. 10). According to v. 5 the covering seems to have been definitely connected with women praying or prophesying in the meetings of the church (vv. 7–8).

11:10 angels. That is, *the presence of the angels.*

11:15 covering. Or *veil.*

11:18 divisions. Or *schisms.*

11:19 factions. Or *sects.*

11:20 it is not to eat. Or *you cannot eat.*

11:23 took bread. The Lord's Supper is one of the two ordinances or sacraments of the Church for this age, the other being water baptism (see Acts 8:12, *note*).

30 For this reason many *are* weak
and sick among you, and many
[a]sleep.
31 For if we would [b]judge our-
selves, we would not be [c]judged.
32 But when we are judged, we
are [d]chastened by the Lord, that we
may not be condemned with the
world.
33 Therefore, my brethren, when
you [e]come together to eat, wait for
one another.
34 But if anyone is hungry, [f]let him
eat at home, lest you come together
for judgment. And the rest I will set
in order when I come.

VI. Spiritual Gifts and Their Use in Love, 12:1—14:40

12 NOW concerning spiritual
gifts, [g]brethren, I do not
want you to be ignorant:
2 You know that* you were Gen-
tiles, carried away to these [h]dumb
[i]idols, however you were led.
3 Therefore I make known to you
that no one speaking [j]by the [k]Spirit
of God calls Jesus accursed, and no
one can say that Jesus is Lord ex-
cept by the Holy Spirit.

True ministry is the exercise of spiritual gifts (cp. Eph. 4:7–16)

4 There are diversities of [l]gifts, but
the same [k]Spirit.
5 There are differences of min-
istries, but the same Lord.
6 And there are diversities of ac-
tivities, but it is the same God who
works all in all.
7 But the manifestation of the
[k]Spirit is given to each one for the
profit *of all:*
8 for to one is given the word of
wisdom through the [k]Spirit, to an-
other the word of knowledge
through the same Spirit,
9 to another [m]faith by the same
[k]Spirit, to another gifts of [n]healings
by the same* Spirit,
10 to another the working of [o]mira-
cles, to another prophecy, to another
[p]discerning of spirits, to another *dif-
ferent* kinds of [q]tongues, to another
the interpretation of tongues.
11 But one and the same [k]Spirit
works all these things, distributing
to each one individually as He wills.

Every believer is a member of Christ's body, with a definite ministry

12 For as the body is one and has
many members, but all the mem-
bers of that one body, being many,
are one body, so also *is* Christ.
13 For by one [k]Spirit we were all
baptized into one [r]body—[s]whether
[t]Jews or [u]Greeks, whether slaves or
free—and have all been made to
drink into* one Spirit.

***12:2** NU-Text and M-Text add *when.*
***12:9** NU-Text reads *one.* ***12:13** NU-Text omits *into.*

11:30
a Cp. 1 John 5:16-17

11:31
b Cp. 2 Cor. 13:5
c *Judgments* (the seven): v. 31; 2 Cor. 5:10. (2 Sam. 7:14; Rev. 20:12, *note*)

11:32
d Heb. 12:5-10

11:33
e vv. 18,20; 1 Cor. 14:26

11:34
f Cp. vv. 21-22

12:1
g Matt. 23:8; Luke 8:21; John 21:23; Rom. 8:29; 15:14; Heb. 2:11,17; Rev. 12:10; 19:10

12:2
h Cp. Ps. 115:4-8; Is. 44:9-20
i Cp. Acts 15:20

12:3
j Cp. 1 John 4:2
k *Holy Spirit* (NT): vv. 3-4,7-9,11, 13; 2 Cor. 1:22. (Matt. 1:18; Acts 2:4, *note*)

12:4
l vv. 4-11; Rom. 12:3-8; cp. 1 Cor. 12:28-31

12:9
m *Faith:* v. 9; 1 Cor. 13:2. (Gen. 3:20; Heb. 11:39, *note*)
n Matt. 10:1; Mark 3:15; 16:18; cp. Mark 6:13; James 5:14-15

12:10
o Cp. John 14:12; Acts 3:1-11; 14:8-10; 20:6-12
p 1 John 4:1
q Acts 2:4-11

12:13
r *Church* (the true): v. 13; 1 Cor. 12:27. (Matt. 16:18; Heb. 12:23, *note*). Col. 1:18,24; 2:19
s Cp. Gal. 3:28
t Rom. 3:29; cp. Rom. 1:16; 2:9,10; 12:2; Col. 3:11
u See Eph. 3:6, *note*

11:31 judge ourselves. Self-judgment is not so much the Christian's moral condemnation of his own ways or habits, as of himself for allowing such ways. Self-judgment avoids chastisement. If self-judgment is neglected, the Lord judges, and the result is chastisement, but never condemnation (v. 32; 2 Sam. 7:14–15; 12:13–14; 1 Cor. 5:5; 1 Tim. 1:20; Heb. 12:7). For other judgments, see *notes* at Ezek. 20:37; Matt. 25:32; John 12:31; 2 Cor. 5:10; Jude 6; Rev. 20:12.

11:32 world. Greek *kosmos*. See Matt. 4:8, *note*.

12:3 accursed. Greek *anathema*. Compare 1 Cor. 16:22.

12:4 gifts. Compare Eph. 4:8,11–12. The Holy Spirit bestows gifts for service to men. Christ gives the gifted men to the churches.

12:6 activities. Or *workings*.

12:10 prophecy. The NT prophet is not primarily a foreteller but, rather, a forthteller, one whose gift enables him to speak to others "edification and exhortation and comfort" (14:3).

12:1 THE HOLY SPIRIT'S RELATION TO THE BODY OF CHRIST

The Greek word for "spiritual gifts" is plural *(pneumatika)* and refers to things pertaining to the Holy Spirit. It gives the key to chs. 12—14. Chapter 12 concerns the Spirit in relation to the body of Christ.

This relation is twofold:

(1) The baptism with the Spirit forms the body by uniting believers to Christ, the risen and glorified Head, and to each other (vv. 12–13). The symbol of the body thus formed is the natural, human body (v. 12), and all the analogies are freely used (vv. 14–26). And

(2) to each Christian is given a spiritual enablement and capacity for specific service. None is destitute of such a gift (vv. 7,11,27), but in their distribution the Spirit acts in free sovereignty (v. 11). There is no room for self-choosing; Christian service is simply the ministry of such a gift or gifts as the individual may have received (compare Rom. 12:4–8). The gifts are diverse (vv. 6,8–10,28–30), but all are equally honorable because they are bestowed by the same Spirit, administered under the same Lord, and energized by the same God.

14 [a]For in fact the body is not one
member but many.
15 If the foot should say, "Because I
am not a hand, I am not of the body,"
is it therefore not of the body?
16 And if the ear should say, "Be-
cause I am not an eye, I am not of
the body," is it therefore not of the
body?
17 If the whole body *were* an eye,
where *would be* the hearing? If the
whole *were* hearing, where *would*
be the smelling?
18 But now God has [b]set the mem-
bers, each one of them, in the body
just as He pleased.
19 And if they were all one mem-
ber, where *would* the body *be?*
20 But now indeed *there are* many
members, yet one body.
21 And the eye cannot say to the
hand, "I have no need of you"; nor
again the head to the feet, "I have
no need of you."
22 No, much rather, those mem-
bers of the body which seem to be
weaker are necessary.
23 And those *members* of the body
which we think to be less honor-
able, on these we bestow greater
honor; and our unpresentable *parts*
have greater modesty,
24 but our presentable *parts* have
no need. But God composed the
body, having given greater honor to
that *part* which lacks it,
25 that there should be no schism
in the body, but *that* the members
should have the same care for one
another.
26 And if one member suffers, [c]all
the members suffer with *it;* or if one
member is honored, all the mem-
bers rejoice with *it.*
27 Now you are the [d]body of
Christ, and [e]members individually.
28 [f]And God has appointed these
in the [g]church: first [h]apostles, sec-
ond [i]prophets, third [j]teachers, after
that [k]miracles, then gifts of [l]heal-
ings, [m]helps, administrations, vari-
eties of [n]tongues.
29 *Are* all apostles? *Are* all proph-
ets? *Are* all teachers? *Are* all work-
ers of miracles?
30 Do all have gifts of healings? Do
all speak with tongues? Do all inter-
pret?
31 But earnestly desire the best*
gifts. And yet I show you a more ex-
cellent way.

Ministry gifts must be exercised in love

13 THOUGH I speak with the
tongues of men and of [o]an-
gels, but have not [p]love, I have be-
come sounding brass or a clanging
cymbal.
2 [q]And though I have *the gift of*
prophecy, and understand all mys-
teries and all knowledge, and
though I have all [r]faith, so that I
could remove [s]mountains, but have
not love, I am nothing.
3 And though I [t]bestow all my
goods to feed *the poor,* and though I
give my body to be burned,* but
have not love, it profits me nothing.
4 Love suffers long *and* is [u]kind;
love does not [v]envy; love does not
[w]parade itself, is not [x]puffed up;
5 does not behave [y]rudely, does
not [z]seek its own, is not [aa]pro-
voked, thinks no [bb]evil;
6 does not rejoice in [cc]iniquity, but
rejoices in the truth;
7 bears all things, believes all
things, [dd]hopes all things, endures
all things.
8 Love [ee]never fails. But whether
there are prophecies, they will fail;
whether *there are* tongues, they
will cease; whether *there is* knowl-
edge, it will vanish away.
9 For we know in part and we
prophesy [ff]in part.
10 [gg]But when that which is per-
fect has come, then that which is in
part will be done away.
11 When I was a child, I spoke as a
child, I understood as a child, I
thought as a child; but when I be-
came a man, I put away childish
things.

***12:31** NU-Text reads *greater.* ***13:3** NU-Text reads *so I may boast.*

12:14
a vv. 14-26

12:18
b Cp. v. 28; Rom. 12:3-8; Eph. 4:11

12:26
c Cp. Josh. 7:1-26

12:27
d *Church* (the true): vv. 27,28; 2 Cor. 11:2. (Matt. 16:18; Heb. 12:23, *note*). Col. 1:18,24; 2:19
e Eph. 5:30

12:28
f Cp. 12:8-11
g *Church* (visible): vv. 28-30; 1 Cor. 15:9. (1 Cor. 10:32; 1 Tim. 3:15, *note*)
h Eph. 2:20
i Eph. 4:11
j Acts 13:1
k Gal. 3:5
l Mark 16:18
m Cp. Acts 16:9
n Cp. Acts 2:1-11

13:1
o See Heb. 1:4, *note*
p *Law* (of Christ): 13:1-13; 1 Cor. 14:1. (John 13:34; 2 John 5, *note*)

13:2
q Cp. 1 Cor. 12:8-11
r *Faith:* v. 2; 1 Cor. 13:13. (Gen. 3:20; Heb. 11:39, *note*)
s Cp. Matt. 17:20-21

13:3
t Cp. Matt. 6:1-2

13:4
u Eph. 4:32
v Gal. 5:26
w Cp. Rom. 1:30; 2 Tim. 3:2
x Cp. 1 Cor. 4:6,18,19

13:5
y Cp. Phil. 4:8
z Cp. Phil. 2:4
aa Cp. Eph. 4:2
bb Cp. Rom. 12:9

13:6
cc See Rom. 3:23, *note*

13:7
dd Cp. Heb. 6:19

13:8
ee Cp. Eph. 3:17-19

13:9
ff Cp. 1 Cor. 8:2

13:10
gg Cp. 1 John 3:2

12:25 schism. Or *division*. Compare 1 Cor. 1:11-12.

12:31 more excellent way. Chapter 13 continues the *pneumatika* begun in ch. 12 (see 12:1, *note*). Gifts are good, but only if ministered in love (13:1–2). Benevolence is good, but not apart from love (v. 3). Love is described (vv. 4–7). Love is better than our present incomplete knowledge (vv. 8–12), even greater than faith and hope (v. 13).

13:6 in. Or *with*.

12 For now we see in a mirror,
dimly, but then face to face. Now I
know in part, but then I shall know
just as I also am [a]known.
13 And now abide [b]faith, [c]hope,
love, these three; but the greatest of
these *is* love.

Prophecy is the superior gift

14 PURSUE [d]love, and desire
spiritual *gifts,* but especially
that you may [e]prophesy.
2 For he who speaks in a [f]tongue
does not speak to men but to God,
for no one understands *him;* how-
ever, in the spirit he speaks mysteries.
3 But he who [g]prophesies speaks
[h]edification and [i]exhortation and
[j]comfort to men.
4 He who speaks in a tongue edi-
fies himself, but he who [g]prophe-
sies [h]edifies the [k]church.
5 I wish you all spoke with
tongues, but [l]even more that you
prophesied; for* he who [g]prophe-
sies *is* greater than he who speaks
with tongues, unless indeed he in-
terprets, that the [k]church may re-
ceive [h]edification.
6 But now, [m]brethren, if I come to
you speaking with tongues, what
shall I profit you unless I speak to
you either by [n]revelation, by knowl-
edge, by prophesying, or by [o]teach-
ing?
7 Even things without life,
whether flute or harp, when they
make a sound, unless they make a
distinction in the sounds, how will
it be known what is piped or
played?
8 For if the trumpet makes an un-
certain sound, who will prepare for
battle?
9 So likewise you, unless you utter
by the tongue words easy to under-
stand, how will it be known what is
spoken? For you will be speaking
into the air.
10 There are, it may be, so many
kinds of languages in the world, and
none of them *is* without signifi-
cance.
11 Therefore, if I do not know the
meaning of the language, I shall be a
[p]foreigner to him who speaks, and
he who speaks *will be* a foreigner to
me.
12 Even so you, since you are zeal-
ous for spiritual *gifts, let it be* for
the edification of the [k]church *that*
you seek to excel.
13 Therefore let him who speaks
in a tongue pray that he may [q]inter-
pret.
14 For if I pray in a tongue, my
spirit prays, but my understanding
is unfruitful.
15 What is *the conclusion* then? I
will pray with the spirit, and I will
also pray with the understanding. I
will [r]sing with the spirit, and I will
also sing with the understanding.
16 Otherwise, if you bless with the
spirit, how will he who occupies
the place of the uninformed say
[s]"Amen" at your giving of thanks,
since he does not understand what
you say?
17 For you indeed give thanks
well, but the other is not [h]edified.
18 I thank my God I speak with
tongues more than you all;
19 yet in the church I would rather
speak five words with my under-
standing, that I may teach others
also, than ten thousand words in a
tongue.
20 [m]Brethren, do not be [t]children
in understanding; however, in mal-
ice be [u]babes, but in understanding
be mature.
21 In the [v]law it is [w]written:

*14:5 NU-Text reads *and.*

13:12
a Cp. Nah. 1:7; John 10:14; 1 Cor. 8:3; 2 Tim. 2:19

13:13
b *Faith:* v. 13; 1 Cor. 14:22. (Gen. 3:20; Heb. 11:39, *note*)
c Cp. Heb. 6:19

14:1
d *Law* (of Christ): v. 1; 1 Cor. 16:14. (John 13:34; 2 John 5, *note*)
e Cp. 1 Thess. 5:20

14:2
f vv. 13,19

14:3
g See v. 1, *note*
h v. 26; Rom. 14:19; 15:2; 2 Cor. 10:8; 12:19; Eph. 4:12,29
i 1 Tim. 4:13; 2 Tim. 4:2; Titus 1:9; 2:15; Heb. 3:13; 10:25
j v. 31; cp. Phil. 2:1

14:4
k *Churches* (local): vv. 4-5,12; 1 Cor. 14:23. (Acts 8:3; Phil. 1:1, *note*)

14:5
l Cp. Num. 11:25-29

14:6
m Matt. 23:8; Luke 8:21; John 21:23; Rom. 8:29; 15:14; Heb. 2:11,17; Rev. 12:10; 19:10
n Cp. 2 Cor. 12:1; Eph. 1:17; 3:3
o Cp. 2 Tim. 3:16

14:11
p Acts 28:4; Rom. 1:14; Col. 3:11; cp. Acts 28:2

14:13
q 1 Cor. 12:10

14:15
r Cp. Eph. 5:19; Col. 3:16

14:16
s 1 Chr. 16:36; Neh. 8:6; Rev. 5:14; 7:12; cp. Deut. 27:15-26

14:20
t Cp. Jer. 4:22; Eph. 4:14; Heb. 5:12
u Cp. 1 Cor. 3:1

14:21
v *Law* (of Moses): v. 21; 1 Cor. 15:56. (Ex. 19:1; Gal. 3:24, *note*)
w *Inspiration:* v. 21; 1 Cor. 14:34. (Ex. 4:15; 2 Tim. 3:16, *note*)

14:1 especially that you may prophesy. The subject is still the *pneumatika* (see 12:1, *note*). Chapter 12 describes the gifts and the body, the Church; ch. 13 depicts the love which alone gives ministry of gifts any value; ch. 14 regulates the ministry of gifts in the primitive, apostolic assembly of believers in Christ.

(1) The important gift is that of prophecy (v. 1). The NT prophet was not merely a preacher, but an inspired preacher through whom, until the NT was written, new revelations suited to the new dispensation were given (14:29–30).

(2) Tongues and the sign gifts are to cease; meanwhile they must be used with restraint, and only if an interpreter is present (vv. 1–19,27–28).

(3) In the primitive Church there was liberty for the ministry of all the gifts which might be present, but for prophecy more especially (vv. 23–26,31,39). And

(4) these injunctions are declared to be "the commandments of the Lord" (vv. 36–37).

14:2 understands. Literally *listens to* or *hears.*

14:10 world. Greek *kosmos.* See Matt. 4:8, *note.*

"With[a] men of other tongues
and other lips
I will speak to this people;
And yet, for all that, they will
not hear Me,"

says the Lord.

22 Therefore tongues are for a [b]sign, not to those who [c]believe but to unbelievers; but prophesying is not for unbelievers but for those who [c]believe.

Regulations for the ministry of spiritual gifts in the local church

23 Therefore if the whole [d]church comes together in one place, and all speak with tongues, and there come in *those who are* uninformed or unbelievers, will they not [e]say that you are out of your mind?

24 But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all.

25 And thus* the secrets of his heart are revealed; and so, falling down on *his* face, he will worship God and report that [f]God is truly among you.

26 How is it then, [g]brethren? Whenever you come [d]together, each of you has a [h]psalm, has a [i]teaching, has a tongue, has a [j]revelation, has an [k]interpretation. Let all things be done for edification.

27 If anyone speaks in a tongue, *let there be* [l]two or at the most three, *each* in turn, and let one interpret.

28 But if there is no interpreter, let him keep silent in [d]church, and let him speak to himself and to God.

29 Let two or three prophets speak, and let the others judge.

30 But if *anything* is revealed to another who sits by, let the first keep silent.

31 For you can all prophesy one by one, that all may learn and all may be encouraged.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of [m]confusion but of peace, as in all the [d]churches of the [n]saints.

34 Let your* women keep silent in the [d]churches, for they are not permitted to speak; but *they are* to be [o]submissive, as the law also [p]says.

35 And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in [d]church.

36 Or did the word of God come *originally* from you? Or [q]*was it* you only that it reached?

37 If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I [p]write to you are the commandments of the Lord.

38 But if anyone is ignorant, let him be ignorant.*

39 Therefore, [g]brethren, desire earnestly to [r]prophesy, and do not forbid to speak with tongues.

40 Let all things be done decently and in order.

VII. The Resurrection of the Dead, 15

(1) Fact of the resurrection of Christ

15 MOREOVER, [g]brethren, I declare to you the [s]gospel which I preached to you, which also you received and in which you stand,

***14:25** NU-Text omits *And thus.* ***14:34** NU-Text omits *your.* ***14:38** NU-Text reads *If anyone does not recognize this, he is not recognized.*

14:21
a Is. 28:11-12; cp. Deut. 28:49

14:22
b Mark 16:17
c *Faith:* v. 22; 1 Cor. 15:2. (Gen. 3:20; Heb. 11:39, *note*)

14:23
d *Churches* (local): vv. 23,26, 28,33-35; 1 Cor. 16:1. (Acts 8:3; Phil. 1:1, *note*)
e Cp. Acts 2:12-13

14:25
f Cp. Is. 45:14

14:26
g Matt. 23:8; Luke 8:21; John 21:23; Rom. 8:29; 15:14; Heb. 2:11,17; Rev. 12:10; 19:10
h Cp. Eph. 5:19; Col. 3:16
i Cp. 2 Tim. 3:16
j Cp. 2 Cor. 12:1; Eph. 1:17; 3:3
k Cp. v. 13

14:27
l Cp. v. 40

14:33
m Cp. James 3:16
n Cp. Rom. 1:7; 8:27; 12:13; 15:25; 16:2

14:34
o Cp. Gen. 3:16; 1 Cor. 11:3; Eph. 5:22; 1 Tim. 2:11-13; 1 Pet. 3:1-5
p *Inspiration:* vv. 34,37; 1 Cor. 15:3. (Ex. 4:15; 2 Tim. 3:16, *note*)

14:36
q Cp. Is. 2:3; Luke 24:47; Rom. 15:19

14:39
r v. 1

15:1
s *Gospel:* vv. 1-4; 2 Cor. 1:19. (Gen. 12:3; Rev. 14:6, *note*)

14:27 SPEAKING IN TONGUES

The exercise of the gift of tongues was not to be forbidden in the early Church (v. 39), but this exercise was strictly circumscribed by certain rules outlined in vv. 27–40:

(1) Not more than two or three at a meeting may thus speak (v. 27).

(2) These must speak in turn (v. 27).

(3) If no one is able to interpret what is said, the speaker is to be silent (vv. 27–28).

(4) Those who speak must be in control of their faculties, because God is not the author of confusion (vv. 32–33).

(5) Women are not permitted to speak at the meetings of the church (vv. 34–36). And

(6) these rules must be regarded as "the commandments of the Lord," and their observance is a mark of true spirituality (v. 37). Undue preoccupation with tongues indicates spiritual childishness (vv. 19–20).

15:1 gospel. In vv. 1–8 the apostle outlines the Gospel of God's grace. (1) It concerns a Person—the Christ of the Scriptures and history. (2) It concerns His death—"for our sins according to the Scriptures." And (3) it concerns His resurrection—likewise "according to the Scriptures." His burial is asserted as the evidence of His death; and that

2 by which also you are [a]saved, if you hold fast that word which I preached to you—unless you [b]believed in vain.

3 For I delivered to you first of all that which I also received: that Christ [c]died for our [d]sins [e]according to the [f]Scriptures,

4 and that He was buried, and that He [g]rose again the third day [e]according to the [h]Scriptures,

5 and that He was seen by Cephas, [i]then by the twelve.

6 After that He was seen by over five hundred [j]brethren at once, of whom the greater part remain to the present, but some have fallen asleep.

7 After that He was seen by James, then by all the apostles.

8 Then last of all He was [k]seen by me also, as by one born out of due time.

9 For I am the least of the apostles, who am not worthy to be called an [l]apostle, because I persecuted the [m]church of God.

10 But by the [n]grace of God I am what I am, and His [n]grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the [n]grace of God *which was* with me.

11 Therefore, whether *it was* I or they, so we preach and so you [b]believed.

(2) Importance of Christ's resurrection

12 Now if Christ is preached that He has been [g]raised from the dead, [o]how do some among you say that there is no resurrection of the dead?

13 But if there is no resurrection of the dead, then Christ is not risen.

14 And if Christ is not risen, then our preaching *is* empty and your [b]faith *is* also empty.

15 Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise.

16 For if *the* dead do not rise, then Christ is not risen.

17 And if Christ is not risen, your [b]faith *is* futile; you are still in your [p]sins!

18 Then also those who have fallen [q]asleep in Christ have perished.

19 If in this life only we have hope in Christ, we are of all men the most pitiable.

(3) Order of the resurrections

20 But now Christ is [g]risen from the dead, *and* has become the [r]firstfruits of those who have fallen [q]asleep.

21 For since by man [s]*came* [t]death, by Man also *came* the resurrection of the dead.

22 For as in Adam all die, [u]even so in Christ all shall [v]be made alive.

23 But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His [w]coming.

24 [x]Then *comes* the end, when He delivers the [y]kingdom to God the Father, when He puts an end to all rule and all authority and power.

25 For He must reign [z]till He has put all enemies under His feet.

26 The last enemy *that* will be [aa]destroyed *is* [t]death.

27 For *"He has put* [bb]*all things under His feet."* But when He says "all things are put under *Him,"* *it is* evident that He who put all things under Him is excepted.

15:2
a See Rom. 1:16, *note*
b *Faith:* vv. 2,11, 14,17; 2 Cor. 1:24. (Gen. 3:20; Heb. 11:39, *note*)
15:3
c *Sacrifice* (of Christ): v. 3; 2 Cor. 5:14. (Gen. 3:15; Heb. 10:18, *note*)
d See Rom. 3:23, *note*
e *Inspiration:* vv. 3-4; 1 Cor. 15:45. (Ex. 4:15; 2 Tim. 3:16, *note*)
f Ps. 22; Is. 53
15:4
g *Resurrection:* vv. 4,12,20; 1 Cor. 15:35. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
h Gen. 1:9-13; 2 Kin. 20:8; Ps. 16:9-11; Jon. 1:17; 2:10; Hos. 6:2; cp. Matt. 12:39-40; Luke 24:46-47; Acts 13:32-37,44
15:5
i See Mark 16:14, *note*
15:6
j Matt. 23:8; Luke 8:21; John 21:23; Rom. 8:29; 15:14; Heb. 2:11,17; Rev. 12:10; 19:10
15:8
k Acts 9:4
15:9
l Acts 9:15; 22:21; Rom. 11:13; Gal. 1:16; 2:7-9; Eph. 3:8
m *Church* (visible): v. 9; Gal. 1:13. (1 Cor. 10:32; 1 Tim. 3:15, *note*)
15:10
n *Grace:* v. 10; 1 Cor. 16:23. (John 1:14; John 1:17, *note*). 2 Pet. 3:18, *note*
15:12
o Cp. Acts 26:8
15:17
p Cp. John 8:21,24; see Rom. 3:23, *note*
15:18
q Job 14:12; Ps. 13:3; cp. John 11:12
15:20
r Cp. James 1:18
15:21
s Gen. 3:19; Ezek. 18:4; Rom. 5:12; 6:23; Heb. 9:27
t *Death* (physical): vv. 21-22,26; 1 Cor. 15:54. (Gen. 2:17; Heb. 9:27, *note*)
15:22
u Cp. Rom. 5:17
v John 5:28-29
15:23
w *Christ* (second advent): v. 23; Phil. 3:20. (Deut. 30:3; Acts 1:11, *note*)
15:24
x v. 28
y *Kingdom* (NT): v. 24; Eph. 5:5. (Matt. 2:2; 1 Cor. 15:24, *note*)
15:25
z Ps. 110:1; Matt. 22:44
15:26
aa Cp. 2 Tim. 1:10; Rev. 21:4
15:27
bb Ps. 8:6

He was seen alive is declared as the proof of His resurrection. This is the Gospel that Paul preached; that the early Church accepted; and by which men are saved (vv. 1–2).

15:5 Cephas. That is, *Simon Peter.* Luke 24:34.

15:8 One born out of due time (Greek *tō ektrōmati*). That is, prematurely. Paul thinks of himself here as an Israelite whose time to be born again had not come nationally (compare Matt. 23:39), so that his conversion by the appearing of the Lord in glory (Acts 9:3–6) was an illustration, or instance, before the time of the future national conversion of Israel. See Ezek. 20:35–38; Hos. 2:14–17; Zech. 12:10—13:6; Rom. 11:25–27; 1 Tim. 1:16.

15:22 Adam is a contrasting type of Christ (vv. 45–47; compare Rom. 5:14–19).

(1) "The first man Adam became a living being" (Gen. 2:7), that is, he derived life from another, God. "The last Adam became a life-giving spirit." Far above deriving life, He was Himself the fountain of life, and He gave that life to others (John 1:4; 5:21; 10:10; 12:24; 1 John 5:12).

(2) In origin "the first man was of the earth, made of dust; the second Man is the Lord from heaven" (1 Cor. 15:47). And

(3) each is the head of a creation and these also are in contrast: "in Adam all die . . . in Christ all shall be made alive"; the Adamic creation is "flesh," whereas the new creation is "spirit" (John 3:6).

28 Now when all things are made
subject to Him, [a]then the Son Him-
self will also be subject to Him who
put all things under Him, that [b]God
may be [c]all in all.

(4) Moral value of the resurrection

29 Otherwise, what will they do
who are baptized for the dead, if the
dead do not rise at all? Why then
are they baptized for the dead?
30 And why do we stand in [d]jeop-
ardy every hour?
31 I affirm, by the boasting in you
which I have in Christ Jesus our
Lord, I [e]die daily.
32 If, in the manner of men, I have
fought with beasts at [f]Ephesus,
what advantage *is it* to me? If *the*
dead do not rise, [g]*"Let us eat and
drink, for tomorrow we die!"*
33 [h]Do not be deceived: "Evil
[i]company corrupts good habits."
34 [j]Awake to [k]righteousness, and
do not [l]sin; for some do not have
the [m]knowledge of God. I speak *this*
to your shame.

(5) Body of resurrection

35 But someone will say, [n]"How
are the dead [o]raised up? And with
what body do they come?"
36 Foolish one, what you sow is
not made alive unless it [p]dies.
37 And what you sow, you do not
sow that body that shall be, but
mere grain—perhaps wheat or some
other *grain.*
38 But God gives it a body as He
pleases, and to each seed its own
body.
39 All flesh *is* not the same flesh,
but *there is* one *kind of* flesh* of
men, another flesh of animals, an-
other of fish, *and* another of birds.
40 *There are* also celestial bodies
and terrestrial bodies; but the glory
of the celestial *is* one, and the *glory*
of the terrestrial *is* another.

***15:39** NU-Text and M-Text omit *of flesh.*

15:28
a v. 24
b Cp. Ps. 21:13; 47:9; 57:11; 99:5; 108:5; 118:28; Is. 12:4; 25:1
c Cp. 1 Cor. 11:3

15:30
d Cp. 2 Cor. 11:26

15:31
e Cp. Rom. 8:36; 2 Cor. 4:10-12

15:32
f Cp. 2 Cor. 1:8
g Is. 22:13

15:33
h Cp. Gal. 6:7
i Cp. Ps. 1:1; Prov. 4:14; 13:20; 1 Cor. 5:11; Eph. 4:29

15:34
j Cp. Rom. 13:11; Eph. 5:14
k Cp. Eph. 6:14
l See Rom. 3:23, *note*
m Matt. 22:29

15:35
n Cp. Ezek. 37:3
o *Resurrection:* v. 35; 1 Cor. 15:42. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

15:36
p John 12:24

15:29 dead. Paul is not here speaking of baptizing living believers in place of either believers or unbelievers who have died. There is no assignment of saving efficacy to baptism. The argument is: Of what value is it for one to trust Christ and be baptized in the ranks left vacant by the believing dead, if there is no resurrection for believers? Why place life in jeopardy and forfeit the benefits of this life, if there is no life after death?

15:31 boasting. Or *rejoicing.* Compare Phil. 3:3.

15:24 KINGDOM IN THE NEW TESTAMENT, SUMMARY

See Kingdom (OT) (Gen. 1:26–28; Zech. 12:8, *note*).

Kingdom truth is developed in the NT in the following order:

(1) The promise of the kingdom to David and his descendants, and described in the prophets (2 Sam. 7:8–17, and *notes;* Zech. 12:8), enters the NT absolutely unchanged (Luke 1:31–33). The King was born in Bethlehem (Matt. 2:1; compare Mic. 5:2) of a virgin (Matt. 1:18–25; compare Is. 7:14).

(2) The kingdom announced as "at hand" (Matt. 4:17, *note*) by John the Baptist, by the King, and by the twelve, was rejected by the Jews, first morally (Matt. 11:20, *note*), and afterward officially (Matt. 21:42–43), and the King, crowned with thorns, was crucified.

(3) In anticipation of His official rejection and crucifixion, the King revealed the "mysteries" of the kingdom of heaven (Matt. 13:11, *note*) to be fulfilled in the interval between His rejection and His return in glory (Matt. 13:1–50).

(4) Afterward He announced His purpose to "build" His Church (Matt. 16:18, *marg.* and notes; compare Eph. 3:9–11), another "mystery" which is being fulfilled in this present age contemporaneously with "the mysteries of the kingdom of heaven." The "mysteries of the kingdom of heaven" and the "mystery" of the Church (Eph. 3:9–11) occupy for the most part the same period, that is, this present age.

(5) The mysteries of the kingdom will be brought to an end by the "harvest" (Matt. 13:39–43,49–50) at the return of the King in glory, the Church having previously been caught up to meet Him in the air (1 Thess. 4:13–17).

(6) Upon His return the King will restore the Davidic monarchy in His own Person, regather dispersed Israel, establish His power over all the earth, and reign 1000 years (Matt. 24:27–30; Acts 15:14–17; Rev. 20:1–10). And

(7) the kingdom of heaven (Matt. 3:2, *note*), thus established under David's divine Son, has for its object the restoration of the divine authority in the earth, which may be regarded as a revolted province of the great kingdom of God (Matt. 6:33, *note*). The Kingdom Age of 1000 years constitutes the seventh dispensation (Rev. 20:4, *note*). When Christ defeats the last enemy, death (vv. 24–26), then He will deliver up the kingdom to "God the Father," that "God [that is, the triune God—Father, Son, and Holy Spirit] may be all in all" (v. 28). The eternal throne is that "of God and of the Lamb" (Rev. 22:1).

41 *There is* one glory of the sun,
another glory of the moon, and
another glory of the stars; for *one* star
differs from *another* star in glory.
42 So also *is* the [a]resurrection of
the dead. *The body* is sown in cor-
ruption, it is raised in incorruption.
43 It is sown in dishonor, it is
raised in glory. It is sown in weak-
ness, it is [b]raised in power.
44 It is sown a natural body, it is
raised a [c]spiritual body. There is a
natural body, and there is a [c]spiritu-
al body.
45 And so it is [d]written, [e]*"The first
man Adam became a living being."*
The last Adam *became* a [f]life-giving
spirit.
46 However, the [c]spiritual is not
first, but the natural, and afterward
the [c]spiritual.
47 The first man *was* of the earth,
made of dust; the second Man *is* the
Lord* from heaven.
48 As *was* the *man* of dust, so also
are those *who are made* of dust; and
as *is* the [c]heavenly *Man,* so also *are*
those *who are* [c]heavenly.
49 And as we have borne the [g]im-
age of the *man* of dust, we shall also
bear* the [h]image of the [c]heavenly
Man.
50 Now this I say, brethren, that
flesh and blood cannot inherit the
[i]kingdom of God; nor does corrup-
tion inherit incorruption.

(6) Mystery of the resurrection (cp. 1 Thess. 4:14–17)

51 Behold, I tell you a [j]mystery:
We shall not all [k]sleep, but we shall
all be changed—
52 in a moment, in the twinkling
of an eye, at the last trumpet. For
the trumpet will sound, and the
dead will be [a]raised incorruptible,
and we shall be [l]changed.
53 For this corruptible must put on
[m]incorruption, and this mortal *must*
put on [n]immortality.

(The believers' ultimate victory over death is a motive for faithful service)

54 So when this corruptible has
put on [o]incorruption, and this mor-
tal has put on [p]immortality, then

15:42
a *Resurrection:* vv. 42,52; 2 Cor. 1:9. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

15:43
b Cp. Phil. 3:21

15:44
c Cp. John 3:6; Phil. 3:21

15:45
d *Inspiration:* v. 45; 1 Cor. 15:54. (Ex. 4:15; 2 Tim. 3:16, *note*)
e Gen. 2:7
f Cp. John 5:21; Rom. 8:11

15:49
g Gen. 5:3
h Rom. 8:29

15:50
i See Matt. 6:33, *note*

15:51
j See Matt. 13:11, *note*
k Job 14:12; Ps. 13:3; cp. John 11:12

15:52
l Cp. 1 John 3:2

15:53
m Cp. 2 Tim. 1:10
n Cp. 2 Cor. 5:4

15:54
o Cp. 2 Tim. 1:10
p Cp. 2 Cor. 5:4

***15:47** NU-Text omits *the Lord.*
***15:49** M-Text reads *let us also bear.*

15:52

RESURRECTION, SUMMARY

(1) The resurrection of the dead was believed by the patriarchs (compare Gen. 22:5 with Heb. 11:19; Job 19:25–27) and revealed through the prophets (Is. 26:19; Dan. 12:2,13; Hos. 13:14), and miracles of the dead restored to life are recorded in the OT (2 Kin. 4:32–35; 13:21).

(2) Jesus Christ restored life to the dead (Matt. 9:25; Luke 7:12–15; John 11:43–44), and predicted His own resurrection (John 10:18; Luke 24:1–8).

(3) A resurrection of bodies followed the resurrection of Christ (Matt. 27:52–53), and the apostles raised the dead (Acts 9:36–41; 20:9–10).

(4) Two resurrections are yet future, which are inclusive of "all who are in the graves" (John 5:28). These are distinguished as the "first resurrection," which is one of life (John 5:28–29; 1 Cor. 15:22–23; 1 Thess. 4:14–17; Rev. 20:4–6), and a second resurrection, which is one of condemnation, that is, judgment (John 5:28–29; Rev. 20:5–6,11–13). They are separated by a period of 1000 years (Rev. 20:5). The "first resurrection," that pertaining to life, will occur at the second coming of Christ (1 Cor. 15:23), the believers of the Church Age meeting Him in the air (1 Thess. 4:16–17), and the martyrs of the tribulation period being raised at the close of the tribulation, when Christ returns to earth to inaugurate the millennium. Old Testament believers will likewise share in the first resurrection. Some hold that these will be raised with the Church (1 Thess. 4:16–17; 1 Cor. 15:51–53), prior to the tribulation; others hold that it is more harmonious with the OT Scriptures to include the OT believers with those who rise after the tribulation (Rev. 20:4–6), because both Isaiah and Daniel mention the resurrection of OT saints as taking place following a time of great trouble (Is. 26:16–21; Dan. 12:1–3).

(5) The mortal body will be related to the resurrection body as grain sown is related to the harvest (1 Cor. 15:37–38); the resurrection body will be incorruptible, glorious, powerful, and spiritual (1 Cor. 15:42–44,49).

(6) The bodies of living believers will, at the same time, be instantaneously changed (1 Cor. 15:50–53; Phil. 3:20–21). This change of the living, and resurrection of the dead in Christ, is called the "redemption of our body" (Rom. 8:23; compare Eph. 1:13–14). And

(7) after the 1000 years the resurrection leading to judgment (John 5:29) will occur. The resurrection body of the wicked dead is not described. They will be judged according to their works, and will be cast into the lake of fire (Rev. 20:7–15).

shall be brought to pass the [a]saying that is [b]written: [c]*"Death is swallowed up in victory."*

55 *"O [c]Death, where is your sting?*
*[d]O Hades, where is your victory?"**

56 The sting of [c]death *is* [e]sin, and the [f]strength of sin *is* the [g]law.

57 But thanks *be* to God, who gives us the [h]victory through our Lord Jesus Christ.

(7) Practical value of the resurrection

58 [i]Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

Conclusion: Instructions and Personal Greetings, 16

16 NOW concerning the [j]collection for the saints, as I have given orders to the [k]churches of Galatia, so you must do also:

2 On the [l]first *day* of the week let each one of you lay something aside, storing up as he may prosper, that there be no [m]collections when I come.

3 And when I come, whomever you approve by *your* letters I will send to bear your gift to Jerusalem.

4 But if it is fitting that I go also, they will go with me.

5 Now I will [n]come to you when I pass through [o]Macedonia (for I am passing through Macedonia).

6 And it may be that I will remain, or even spend the winter with you, that you may send me on my journey, wherever I go.

7 For I do not wish to see you now on the way; but I hope to stay a while with you, [p]if the Lord permits.

8 But I will tarry in Ephesus until [q]Pentecost.

9 For a great and effective door has opened to me, and *there are* many [r]adversaries.

10 And if [s]Timothy comes, see that he may be with you without fear; for he [t]does the work of the Lord, as I also *do.*

11 Therefore let no one [u]despise him. But send him on his journey in peace, that he may come to me; for I am waiting for him with the brethren.

12 Now concerning *our* brother [v]Apollos, I strongly urged him to come to you with the brethren, but he was quite unwilling to come at this time; however, he will come when he has a convenient time.

13 [w]Watch, [x]stand fast in the faith, be brave, be strong.

14 Let all *that* you *do* be done with [y]love.

15 I urge you, brethren—you know the household of [z]Stephanas, that it is the firstfruits of Achaia, and *that* they have devoted themselves to the ministry of the saints—

16 that you also [aa]submit to such, and to everyone who works and labors with *us.*

17 I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they [bb]supplied.

18 For they refreshed my spirit and yours. Therefore acknowledge such men.

19 The [k]churches of Asia greet you. Aquila and [cc]Priscilla greet you heartily in the Lord, with the [k]church that is in their [dd]house.

20 All the brethren greet you. Greet one another with a holy [ee]kiss.

21 The salutation with my own hand—Paul's.

22 If anyone does not love the Lord Jesus Christ, let him be accursed.* O Lord, come!*

23 The [ff]grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

***15:55** NU-Text reads *O Death, where is your victory? O Death, where is your sting?*
***16:22** Greek *anathema* * Aramaic *Maranatha*

15:54
a Is. 25:8
b *Inspiration:* v. 54; 2 Cor. 2:3. (Ex. 4:15; 2 Tim. 3:16, *note*)
c *Death* (physical): vv. 54-56; 2 Cor. 5:1. (Gen. 2:17; Heb. 9:27, *note*)

15:55
d Cp. Hos. 13:14

15:56
e See Rom. 3:23, *note*
f Cp. Rom. 5:20; 7:13
g *Law* (of Moses): v. 56; 2 Cor. 3:7. (Ex. 19:1; Gal. 3:24, *note*)

15:57
h 2 Cor. 2:14; cp. 1 John 5:4

15:58
i Cp. 2 Pet. 3:14

16:1
j Cp. 2 Cor. 8:1-9:5
k *Churches* (local): vv. 1,19; 2 Cor. 1:1. (Acts 8:3; Phil. 1:1, *note*)

16:2
l Cp. Acts 20:7
m See 2 Cor. 8:1, *note*

16:5
n 2 Cor. 1:15
o Acts 19:21-22

16:7
p James 4:15

16:8
q Lev. 23:15-22

16:9
r Cp. Phil. 3:18

16:10
s 2 Tim. 1:2
t Cp. Phil. 2:19-22

16:11
u 1 Tim. 4:12; cp. Luke 10:16; 1 Thess. 4:8

16:12
v See Acts 18:24, *note*

16:13
w Cp. 1 Pet. 5:8
x Cp. 2 Thess. 2:15

16:14
y *Law* (of Christ): v. 14; 2 Cor. 2:4. (John 13:34; 2 John 5, *note*)

16:15
z 1 Cor. 1:16

16:16
aa Eph. 5:21

16:17
bb Cp. Phil. 2:30

16:19
cc Acts 18:2,18,26; Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19
dd Cp. Col. 4:15

16:20
ee Cp. Rom. 16:16; 2 Cor. 13:12; 1 Thess. 5:26; 1 Pet. 5:14

16:23
ff *Grace:* v. 23; 2 Cor. 1:2. (John 1:14; John 1:17, *note*)

16:2 lay something aside. The essential features of Christian giving are stated here: (1) the time of the giving; (2) the regularity of the giving; (3) the participants in giving; (4) the basis of the giving; and (5) the manner of the giving. For further details see 2 Cor. 8—9, with 2 Cor. 8:1, *note.*

16:17 coming of. Greek *parousia,* meaning *personal presence.*

Priscilla and Aquila: A Christian couple who led a house church in Epheseus.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE

CORINTHIANS

Author:	*Theme:*	*Date of writing:*
Paul	Paul's Authority	*c.* A.D. 57

Background

The Second Epistle to the Corinthians was written within a year of the first letter to the same church. Paul's spiritual burden was great; for, in addition to the problems with which the apostle had to deal in his first letter, a wave of distrust in relation to Paul himself had now swept through the church. Some said he was not sincere; others even questioned whether he had apostolic authority. Consequently, Paul here defends his authority by placing before the church the overwhelming evidence of his sincerity in serving God. Thus this Epistle is very personal and autobiographical.

Here, then, is an unusual accumulation of words expressing suffering of mind, heart, and body: "affliction," "anguish," "beaten," "beatings," "conflicts," "danger," "hunger," "persecutions," "punished," "sorrow," "suffered," "sufferings," "tears," "tumults," "weak," and "weakness." At the same time the words "comfort" and "comforted" are found here more frequently than in other Pauline writings; also such words as "joy," "rejoicing," and "triumph" are prominent. No other Christian could match the sufferings and achievements recorded in chapters 10—12.

Outline

The Epistle may be divided as follows:

Introduction	1:1–11
I. Paul's Principles of Action in His Ministry	1:12—7:16
A. Background to His Appeal	1:12—2:13
B. New Covenant Ministry	2:14—6:10
1. Triumphant	2:14–17
2. Accredited	3:1–5
3. Spiritual and Glorious, Not Legal	3:6–18
4. Honest, Not Deceitful	4:1–7
5. Its Suffering	4:8–18
6. Its Ambition	5:1–10
7. Its Moving Motives	5:11–21
8. Its Supernatural Character	6:1–10
C. Appeal for Separation and Understanding of Paul	6:11—7:16
II. Concerning the Collection for the Poor at Jerusalem	8:1—9:15
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B. Example of Christ	8:8–15
C. Trusted Representatives	8:16–24
D. Encouragement Based on God's Generosity	9:1–15
III. Paul's Defense of His Apostolic Authority	10:1—13:10
A. Divine Authentication	10:1–18
B. Godly Jealousy	11:1–2
C. Warning Against False Teachers	11:3–15
D. Paul's Continual Boasting	11:16—12:10
E. Warning	12:11–21
F. Exhortation to Self-examination	13:1–10
Conclusion	13:11–14

Introduction, 1:1–11

1 PAUL, an [a]apostle of Jesus Christ by the will of God, and [b]Timothy *our* brother,

To the [c]church of God which is at Corinth, with all the [d]saints who are in all Achaia:

2 [e]Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,

4 who [f]comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.

5 For as the [g]sufferings of Christ abound in us, so our consolation also abounds through Christ.

6 Now if we are afflicted, *it is* for your consolation and [h]salvation, which is effective for enduring the same sufferings which we also suffer. Or if we are comforted, *it is* for your consolation and [h]salvation.

7 And our hope for you *is* steadfast, because we know that [i]as you are partakers of the sufferings, so also *you will partake* of the consolation.

8 For we do not want you to be ignorant, [j]brethren, of our [k]trouble which came to us in Asia: that we were burdened beyond measure, above strength, so that we despaired even of life.

9 Yes, we had the [l]sentence of death in ourselves, that we should not [m]trust in ourselves but in God who [n]raises the dead,

10 who delivered us from so great a [o]death, and does* deliver us; in whom we trust that He will still deliver *us,*

11 you also helping together in prayer for us, that thanks may be given by many persons on our* behalf for the gift *granted* to us through many.

I. Paul's Principles of Action in His Ministry, 1:12—7:16

12 For our boasting is this: the [p]testimony of our conscience that we conducted ourselves in the world in simplicity and godly [q]sincerity, not with fleshly [r]wisdom but by the [s]grace of God, and more abundantly toward you.

13 For we are not writing any other things to you than what you read or understand. Now I trust you will understand, even to the end

14 (as also you have understood us in part), that we are your boast as you also *are* ours, in the [t]day of the Lord Jesus.

Paul explains his delay

15 And in this confidence I intended to come to you before, that you might have a second benefit—

16 to [u]pass by way of you to Macedonia, to come again from Macedonia to you, and be helped by you on my way to Judea.

17 Therefore, when I was planning this, did I do it lightly? Or the things I plan, do I plan according to the [v]flesh, that with me there should be Yes, Yes, and No, No?

18 But *as* God *is* [w]faithful, our word to you was not Yes and No.

19 For the [x]Son of God, Jesus Christ, who was [y]preached among you by us—by me, [z]Silvanus, and [aa]Timothy—was not Yes and No, but in Him was Yes.

20 For all the [bb]promises of God in Him *are* Yes, and in Him [cc]Amen, to the glory of God through us.

21 Now He who establishes us with you in Christ and has [dd]anointed us *is* God,

22 who also has [ee]sealed us and

*1:10 NU-Text reads *shall.* *1:11 M-Text reads *your behalf.*

1:1
a Acts 9:15; 22:21; Rom. 11:13; Gal. 1:16; 2:7-9; Eph. 3:8
b 1 Cor. 16:10
c *Churches* (local): v. 1; 2 Cor. 8:1. (Acts 8:3; Phil. 1:1, *note*)
d Cp. Rom. 1:7; 8:27; 12:13; 15:25; 16:2

1:2
e *Grace:* v. 2; 2 Cor. 1:12. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

1:4
f Is. 51:12; 66:13

1:5
g 2 Cor. 4:10; Phil. 3:10; Col. 1:24

1:6
h See Rom. 1:16, *note*

1:7
i Rom. 8:17

1:8
j Matt. 23:8; Luke 8:21; John 21:23; Rom. 8:29; 15:14; Heb. 2:11,17; Rev. 12:10; 19:10
k Acts 19:23-41

1:9
l Cp. Matt. 27:24-26
m Cp. Jer. 17:5
n *Resurrection:* v. 9; 2 Cor. 4:14. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

1:10
o Cp. 1 Sam. 7:12; Job 5:19-22; Ps. 34:19,22; 2 Pet. 2:9

1:12
p Cp. Acts 24:16
q 2 Cor. 2:17
r Cp. 1 Cor. 1:17
s *Grace:* v. 12; 2 Cor. 4:15. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

1:14
t *Day* (of Christ): v. 14; Phil. 1:6. (1 Cor. 1:8, *note;* 2 Tim. 4:8)

1:16
u 1 Cor. 16:3-6

1:17
v *Flesh:* v. 17; 2 Cor. 5:16. (John 8:15; Jude 23, *note*)

1:18
w 1 John 5:20

1:19
x Mark 1:1; Luke 1:35; John 1:34; 20:31; 1 John 5:5,20
y *Gospel:* v. 19; 2 Cor. 2:12. (Gen. 12:3; Rev. 14:6, *note*)
z 1 Thess. 1:1; 2 Thess. 1:1; 1 Pet. 5:12
aa 2 Cor. 1:1

1:20
bb Rom. 15:8-9
cc 1 Chr. 16:36; Neh. 8:6; 1 Cor. 14:16; Rev. 5:14; 7:12; cp. Deut. 27:15-26

1:21
dd 1 John 2:20

1:22
ee Eph. 1:13-14

Timothy: *honoring God.* A young Christian who traveled with Paul on his journeys. Paul addressed two letters to him.

1:6 afflicted. What Paul and Timothy suffered for the sake of the Lord Jesus, and the encouragement that they received, were intended to encourage others also to suffer for Christ's sake.

1:10 trust. Or *hope.* Jer. 17:7; 1 Tim. 4:10.

1:12 world. Greek *kosmos.* See Matt. 4:8, *note.*

1:13 trust. Or *hope.* Jer. 17:7; 1 Tim. 4:10.

given us the [a]Spirit in our hearts as a guarantee.

23 Moreover I call God as witness against my soul, that to spare you I came [b]no more to Corinth.

24 Not that we have dominion over your [c]faith, but are fellow workers for your joy; for by [c]faith you stand.

Repentance not to be regretted

2 BUT I determined this within myself, that I would not come again to you in [d]sorrow.

2 For if I make you [e]sorrowful, then who is he who makes me glad but the one who is made sorrowful by me?

3 And I [f]wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I [g]wrote to you, with many tears, not that you should be grieved, but that you might know the [h]love which I have so abundantly for you.

5 But if anyone has caused grief, he has not grieved me, but all of you to some extent—not to be too severe.

6 This punishment which *was* [i]*inflicted* by the majority is sufficient for such a man,

7 so that, on the contrary, you *ought* rather to forgive and comfort *him,* lest perhaps such a one be swallowed up with too much sorrow.

8 Therefore I urge you to reaffirm *your* [j]love to him.

9 For to this end I also [k]wrote, that I might put you to the test, whether you are obedient in all things.

10 Now whom you [l]forgive anything, I also *forgive.* For if indeed I have [l]forgiven anything, I have forgiven* that one for your sakes in the presence of Christ,

11 lest [m]Satan should take advantage of us; for we are not ignorant of his [n]devices.

12 Furthermore, when I came to Troas to *preach* Christ's [o]gospel, and a [p]door was opened to me by the Lord,

13 I had no rest in my spirit, because I did not find [q]Titus my brother; but taking my leave of them, I departed for Macedonia.

New covenant ministry: (1) it is triumphant

14 Now thanks *be* to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place.

15 For we are to God the fragrance of Christ among those who are being [r]saved and among those who are [s]perishing.

16 To the one *we are* the aroma of death *leading* to death, and to the other the aroma of life *leading* to [t]life. And who *is* [u]sufficient for these things?

17 For we are not, as so many,* peddling the word of God; but as of [v]sincerity, but as from God, we speak in the sight of God in Christ.

The ministry: (2) accredited

3 DO we begin again to commend ourselves? Or do we need, as some *others,* epistles of commendation to you or *letters* of commendation from you?

2 [w]You are our epistle written in our hearts, known and read by all men;

3 clearly you are an epistle of Christ, ministered by us, written not with ink but by the [x]Spirit of the living God, not [y]on tablets of stone but on tablets of [z]flesh, *that is,* of the heart.

4 And we have such trust through Christ toward God.

5 Not that we are sufficient of ourselves to think of anything as *being* from ourselves, but our sufficiency *is* from [aa]God,

The ministry: (3) spiritual and glorious, not legal

6 who also made us sufficient as

1:22
a *Holy Spirit* (NT): v. 22; 2 Cor. 3:3. (Matt. 1:18; Acts 2:4, *note*)

1:23
b Cp. 1 Cor. 4:21

1:24
c *Faith:* v. 24; 2 Cor. 4:13. (Gen. 3:20; Heb. 11:39, *note*)

2:1
d Cp. 2 Cor. 12:20-21; 13:10

2:2
e 2 Cor. 7:8

2:3
f *Inspiration:* v. 3; 2 Cor. 2:4. (Ex. 4:15; 2 Tim. 3:16, *note*)

2:4
g *Inspiration:* v. 4; 2 Cor. 2:9. (Ex. 4:15; 2 Tim. 3:16, *note*)
h *Law* (of Christ): v. 4; 2 Cor. 2:8. (John 13:34; 2 John 5, *note*)

2:6
i 1 Cor. 5:4-5

2:8
j *Law* (of Christ): v. 8; 2 Cor. 5:14. (John 13:34; 2 John 5, *note*)

2:9
k *Inspiration:* v. 9; 2 Cor. 4:13. (Ex. 4:15; 2 Tim. 3:16, *note*)

2:10
l *Forgiveness:* v. 10; Eph. 1:7. (Lev. 4:20; Matt. 26:28, *note*)

2:11
m *Satan:* v. 11; 2 Cor. 4:4. (Gen. 3:1; Rev. 20:10, *note*)
n Cp. 2 Cor. 11:3; Eph. 6:11; 2 Thess. 2:9

2:12
o *Gospel:* v. 12; 2 Cor. 4:2. (Gen. 12:3; Rev. 14:6, *note*)
p Cp. 1 Cor. 16:9

2:13
q 2 Cor. 7:6,13; 8:6; Titus 1:4

2:15
r See Rom. 1:16, *note*
s See John 3:16, *note*

2:16
t *Life* (eternal): v. 16; 2 Cor. 3:6. (Matt. 7:14; Rev. 22:19, *note*)
u Cp. 2 Cor. 3:5

2:17
v 2 Cor. 1:12

3:2
w 1 Cor. 9:2

3:3
x *Holy Spirit* (NT): v. 3; 2 Cor. 3:6. (Matt. 1:18; Acts 2:4, *note*)
y Ex. 24:12
z Cp. Jer. 31:33; Ezek. 11:19

3:5
aa Cp. 1 Cor. 15:10

***2:10** NU-Text reads *indeed, what I have forgiven, if I have forgiven anything, I did it for your sakes.*
***2:17** M-Text reads *the rest.*

2:12 by. Literally *in.*
3:3 tablets of stone. That is, *The Ten Commandments.*
3:4 trust. Or *confidence.*

ministers of the new [a]covenant, not of the letter but of the Spirit;* for the letter kills, but the [b]Spirit [c]gives [d]life.

7 But if the ministry of [e]death, written *and* engraved [f]on stones, was glorious, so that the [g]children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which *glory* was passing away,

8 how will the [h]ministry of the [b]Spirit not be more glorious?

9 For if the ministry of condemnation *had* glory, the ministry of [i]righteousness exceeds much more in glory.

10 For even what was made glorious had no glory in this respect, because of the glory that excels.

11 For if what is passing away *was* glorious, what remains *is* much more glorious.

12 Therefore, since we have such hope, we use great boldness of speech—

13 unlike [j]Moses, *who* put a veil over his face so that the [g]children of Israel could not look steadily at the end of what was passing away.

14 But their minds were [k]blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the *veil* is taken away in Christ.

15 But even to this day, when [l]Moses is read, a [m]veil lies on their heart.

16 Nevertheless [n]when one turns to the Lord, the veil is taken away.

17 Now the Lord is the [b]Spirit; and where the Spirit of the Lord *is,* there *is* [o]liberty.

18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being [p]transformed into the same image from glory to glory, just as by the [b]Spirit of the Lord.

The ministry: (4) honest, not deceitful

4 THEREFORE, since we have this ministry, as we have received mercy, we do [q]not lose heart.

(Because the truth taught is commended by the life)

2 But we have renounced the hidden things of shame, not walking in craftiness nor handling the [r]word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

(Because not self but Christ Jesus as Lord is preached)

3 But even if our [r]gospel is [s]veiled, it is veiled to those who are [t]perishing,

4 whose minds [u]the [v]god of this age has blinded, who do not believe, lest the light of the [r]gospel of the glory of Christ, who is the image of God, should shine on them.

*3:6 Or *spirit*

3:6
- a *Covenant* (New): v. 6; Heb. 8:8. (Is. 61:8; Heb. 8:8, *note*)
- b *Holy Spirit* (NT): vv. 6,8,17-18; 2 Cor. 5:5. (Matt. 1:18; Acts 2:4, *note*)
- c John 6:63
- d *Life* (eternal): v. 6; 2 Cor. 4:10. (Matt. 7:14; Rev. 22:19, *note*)

3:7
- e *Death* (spiritual): v. 7; Eph. 2:5. (Gen. 2:17; Eph. 2:5, *note*)
- f *Law* (of Moses): vv. 7,15; Gal. 2:16. (Ex. 19:1; Gal. 3:24, *note*)
- g *Israel* (history): vv. 7,13; Rev. 7:4. (Gen. 12:2; Rom. 11:26, *note*)

3:8
- h Cp. Gal. 3:3-5

3:9
- i See Rom. 3:21, *note*

3:13
- j Ex. 34:33

3:14
- k Rom. 11:7-8

3:15
- l *Law* (of Moses): vv. 14-15; Gal. 2:16. (Ex. 19:1; Gal. 3:24, *note*)
- m Cp. Is. 6:9-10

3:16
- n *Israel* (prophecies): v. 16; Rev. 7:4. (Gen. 12:2; Rom. 11:26, *note*)

3:17
- o Gal. 5:1,13; cp. Is. 61:1

3:18
- p Rom. 8:29-30

4:1
- q v. 16

4:2
- r *Gospel:* vv. 2-5; 2 Cor. 8:18. (Gen. 12:3; Rev. 14:6, *note*)

4:3
- s Cp. 2 Cor. 3:14
- t See John 3:16, *note*

4:4
- u *Satan:* v. 4; 2 Cor. 11:3. (Gen. 3:1; Rev. 20:10, *note*)
- v John 12:31

3:6 the letter. Compare Rom. 2:29; 7:6. "The letter" is a Paulinism for the law, as "spirit" in other passages is his word for the relationships and powers of new life in Christ Jesus. Here in ch. 3 is presented a series of contrasts between law and spirit, between the old covenant and the new. The contrast is not between two methods of interpretation, literal and spiritual, but between two methods of divine dealing: one, through the law; the other, through the Holy Spirit.

3:7 stones. That is, *The Ten Commandments.* **was glorious.** Literally *came with glory.*

3:10 excels. Or *surpasses.*

Moses: *saved from the water.* The great leader of the Israelites who led them out of slavery in Egypt to the Promised Land.

3:14 Testament. Or *Covenant.*

3:18 transformed. In the Greek the same word (*metamorphoō*) is rendered "transfigured" in Matt. 17:2; Mark 9:2.

4:4 age. Greek *aiōn.* See Mark 10:30, *note.*

3:11 GOD'S MORAL LAW

God's moral law proceeds from the righteousness of God and can never be abolished. The Mosaic law, as an expression of this moral law is "passing away" in that it has been superseded by another law, that is, the standards of grace revealed in the NT. The believer is now under law to Christ (1 Cor. 9:21, and *note;* compare Rom. 8:2–4).

Although the Christian is not under the Mosaic law as a rule of life, some of the law of Moses is restated in the NT, that is, nine of the Ten Commandments are included. The Mosaic law still constitutes a revelation of the righteousness of God and remains as a part of Scripture which "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work" (2 Tim. 3:16–17; compare Rom. 15:4).

5 For we do not preach ourselves,
but Christ Jesus the Lord, and our-
selves your bondservants for Jesus'
sake.
6 For it is the God who [a]com-
manded light to shine out of dark-
ness, who has [b]shone in our hearts
to *give* the light of the knowledge of
the glory of God in the face of Jesus
Christ.

(Because the power is of God alone; cp. 1 Cor. 2:1–5)

7 But we have this treasure in
earthen vessels, that the excellence
of the power may be of God and not
of [c]us.

The ministry: (5) suffering

8 *We are* hard pressed on every
side, yet not crushed; *we are* per-
plexed, but not in despair;
9 persecuted, but not [d]forsaken;
struck down, but not [e]destroyed—
10 always carrying about in the
body the dying of the Lord Jesus,
that the [f]life of Jesus also may be
manifested in our body.
11 For we who live are always de-
livered to death for Jesus' sake, that
the life of Jesus also may be mani-
fested in our mortal flesh.
12 So then death is working in us,
but life in you.
13 And since we have the same
spirit of faith, according to what is
[g]written, [h]*"I [i]believed and there-
fore I spoke,"* we also believe and
therefore speak,
14 knowing that He who [j]raised up
the Lord Jesus will also [j]raise us up
with Jesus, and will present *us* with
you.
15 For all things *are* for your sakes,
that [k]grace, having spread through
the many, may cause thanksgiving
to abound to the glory of God.
16 Therefore we do [l]not lose heart.
Even though our outward man is
perishing, yet the [m]inward *man* is
being [n]renewed day by day.
17 For our [o]light affliction, which
is but for a moment, is working for
us a far more exceeding *and* eternal
weight of glory,
18 while we do not look at the
things which are seen, but at the
things which are [p]not seen. For the
things which are seen *are* tempo-
rary, but the things which are not
seen *are* eternal.

The ministry: (6) its ambition (v. 9)

5 FOR we know that if our earthly
house, *this* tent, is [q]destroyed,
we have a building from God, a
house [r]not made with hands, eter-
nal in the heavens.
2 For in this we groan, earnestly
desiring to be clothed with our
habitation which is from heaven,
3 if indeed, having been clothed,
we shall not be found naked.
4 For we who are in *this* tent
groan, being burdened, not because
we want to be unclothed, but fur-
ther clothed, that mortality may be
swallowed up by [s]life.
5 Now He who has prepared us for
this very thing *is* God, who also has
given us the [t]Spirit as a guarantee.
6 So *we are* always confident,
knowing that while we are at home
in the body we are absent from the
Lord.
7 For we walk by [u]faith, not by
sight.
8 We are confident, yes, well
pleased rather to be [v]absent from
the body and to be present with the
Lord.
9 Therefore we make it our aim,
whether present or absent, to be
well pleasing to Him.
10 For we must all appear before
the [w]judgment seat of Christ, that
each one may receive the things
done in the body, according to what
he has done, whether [x]good or bad.

4:6
a Gen. 1:3
b Cp. 2 Pet. 1:19
4:7
c Cp. 2 Cor. 3:5
4:9
d Heb. 13:5; cp. Matt. 28:20
e Cp. Mic. 7:8
4:10
f *Life* (eternal): vv. 10-12; 2 Cor. 5:4. (Matt. 7:14; Rev. 22:19, *note*)
4:13
g *Inspiration:* v. 13; 2 Cor. 6:2. (Ex. 4:15; 2 Tim. 3:16, *note*)
h Ps. 116:10
i *Faith:* v. 13; 2 Cor. 5:7. (Gen. 3:20; Heb. 11:39, *note*)
4:14
j *Resurrection:* v. 14; 2 Cor. 5:15. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
4:15
k *Grace:* v. 15; 2 Cor. 6:1. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*
4:16
l 4:1; Gal. 6:9; cp. Rev. 2:3
4:16
m Cp. Job 32:8
n Col. 3:10; cp. Is. 40:31
4:17
o Cp. Rom. 8:18
4:18
p Heb. 11:1; cp. 2 Cor. 5:7
5:1
q *Death* (physical): v. 1; 2 Cor. 5:8. (Gen. 2:17; Heb. 9:27, *note*)
r Mark 14:58
5:4
s *Life* (eternal): v. 4; Gal. 2:20. (Matt. 7:14; Rev. 22:19, *note*)
5:5
t *Holy Spirit* (NT): v. 5; 2 Cor. 6:6. (Matt. 1:18; Acts 2:4, *note*)
5:7
u *Faith:* v. 7; 2 Cor. 6:15. (Gen. 3:20; Heb. 11:39, *note*)
5:8
v *Death* (physical): v. 8; 2 Cor. 7:10. (Gen. 2:17; Heb. 9:27, *note*)
5:10
w *Judgments* (the seven): v. 10; 2 Cor. 13:5. (2 Sam. 7:14; Rev. 20:12, *note*)
x *Rewards:* v. 10; Eph. 6:8. (Dan. 12:3; 1 Cor. 3:14, *note*)

4:10 dying. Literally *putting to death.* Compare 1 Cor. 15:31.

5:10 The judgment of the believer's works, not sins, is under discussion here. His sins have been atoned for and are remembered no more forever (Heb. 10:17); but every work must come into judgment (Matt. 12:36; Rom. 14:10; Gal. 6:7; Eph. 6:8; Col. 3:24–25). The result is reward or loss of the reward, but "he himself [the Christian] shall be saved" (1 Cor. 3:11–15). This judgment occurs at the return of Christ for His Church (1 Cor. 4:5; 2 Tim. 4:8; Rev. 22:12). For other judgments, see *notes* at Ezek. 20:37; Matt. 25:32; John 12:31; 1 Cor. 11:31; Jude 6; Rev. 20:12.

The ministry: (7) its moving motives

11 Knowing, therefore, the terror
of the Lord, we persuade men; but
we are well known to God, and I
also trust are well known in your
consciences.
12 For we do not commend our-
selves again to you, but give you op-
portunity to boast on our behalf,
that you may have *an answer* for
those who boast in appearance and
not in heart.
13 For if we are beside ourselves,
it is for God; or if we are of sound
mind, *it is* for you.
14 For the [a]love of Christ compels
us, because we judge thus: that if
One [b]died for all, then all died;
15 and He [c]died for all, that those
who live should live no longer for
themselves, but for Him who died
for them and [d]rose again.
16 Therefore, from now on, we re-
gard no one according to the [e]flesh.
Even though we have known Christ
according to the flesh, yet now we
know *Him thus* no longer.
17 Therefore, if anyone *is* in
Christ, *he is* a new creation; old
things have passed away; behold, all
things have become [f]new.
18 Now all things *are* of God, who
has [g]reconciled us to Himself
[h]through Jesus Christ, and has giv-
en us the ministry of [g]reconcilia-
tion,
19 that is, that God was in Christ
[i]reconciling the world to Himself,
not [j]imputing their [k]trespasses to
them, and has committed to us the
word of [i]reconciliation.
20 Now then, we are [l]ambassadors
for Christ, as though God were
pleading through us: we implore
you on Christ's behalf, be [m]recon-
ciled to God.
21 For He [n]made Him who knew
no sin *to be* [o]sin for us, that we
might become the [p]righteousness of
God in Him.

The ministry: (8) supernatural

6 WE then, *as* workers together
with Him also plead with *you*
not to receive the [q]grace of God in
vain.
2 For He [r]says:

> *"In[s] an acceptable time I have*
> *heard you,*
> *And in the day of [t]salvation I*
> *have helped you."*

Behold, now *is* the accepted time;
behold, now *is* the day of salvation.
3 We give no offense in anything,
that our ministry may not be
blamed.
4 But in all *things* we commend
ourselves as [u]ministers of God: in
much patience, in tribulations, in
needs, in distresses,
5 in stripes, in imprisonments, in
tumults, in labors, in sleeplessness,
in fastings;
6 by purity, by knowledge, by long-
suffering, by kindness, by the Holy
[v]Spirit, by sincere [w]love,
7 by the word of truth, by the
power of God, by the armor of
[x]righteousness on the right hand
and on the left,
8 by honor and dishonor, by evil
report and good report; as de-
ceivers, and *yet* true;
9 as unknown, and *yet* well
known; as [y]dying, and behold we
live; as chastened, and *yet* not
killed;
10 as sorrowful, yet always rejoic-
ing; as poor, yet making many [z]rich;
as having nothing, and *yet* possess-
ing all things.

Appeal to separation and cleansing

11 O Corinthians! We have spoken
openly to you, our heart is wide
open.
12 You are not restricted by us, but
you are restricted by your *own* af-
fections.
13 Now in return for the same (I
speak as to children), you also be
open.

5:14
- a *Law* (of Christ): v. 14; 2 Cor. 6:6. (John 13:34; 2 John 5, *note*)
- b *Sacrifice* (of Christ): v. 14; 2 Cor. 5:15. (Gen. 3:15; Heb. 10:18, *note*)

5:15
- c *Sacrifice* (of Christ): v. 15; 2 Cor. 5:18. (Gen. 3:15; Heb. 10:18, *note*)
- d *Resurrection:* v. 15; 2 Cor. 13:4. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

5:16
- e *Flesh:* v. 16; 2 Cor. 7:1. (John 8:15; Jude 23, *note*)

5:17
- f Rom. 6:3-10; Col. 3:3

5:18
- g *Reconciliation:* vv. 18-20; Eph. 2:16. (Rom. 5:10; Col. 1:20, *note*)
- h *Sacrifice* (of Christ): v. 18-19; 2 Cor. 5:21. (Gen. 3:15; Heb. 10:18, *note*)

5:19
- i *Reconciliation:* vv. 18-20; Eph. 2:16. (Rom. 5:10; Col. 1:20, *note*)
- j See Philem. 18, *note*
- k See Rom. 3:23, *note*

5:20
- l Eph. 6:20
- m *Reconciliation:* vv. 18-20; Eph. 2:16. (Rom. 5:10; Col. 1:20, *note*)

5:21
- n *Sacrifice* (of Christ): v. 21; 2 Cor. 13:4. (Gen. 3:15; Heb. 10:18, *note*)
- o See Rom. 3:23, *note*
- p 1 Cor. 1:30; see Rom. 3:21, *note*

6:1
- q *Grace:* 6:1; 2 Cor. 8:1. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

6:2
- r *Inspiration:* v. 2; 2 Cor. 6:16. (Ex. 4:15; 2 Tim. 3:16, *note*)
- s Is. 49:8
- t See Rom. 1:16, *note*

6:4
- u 1 Cor. 4:1

6:6
- v *Holy Spirit* (NT): v. 6; 2 Cor. 13:14. (Matt. 1:18; Acts 2:4, *note*)
- w *Law* (of Christ): v. 6; 2 Cor. 8:8. (John 13:34; 2 John 5, *note*)

6:7
- x See 1 John 3:7, *note*

6:9
- y 2 Cor. 4:11

6:10
- z 2 Cor. 8:9

5:11 terror. Or *fear.* Compare Matt. 10:28. **trust.** Or *hope.*

5:14 then all died. All believers are regarded by God as having died with Christ (Rom. 6:6). We must, therefore, count upon this as being so, and live accordingly (see Rom. 6:11, *note*).

5:16 according to the flesh. That is, *from the human viewpoint.*

5:19 world. Greek *kosmos.* See Matt. 4:8, *note.*

14 Do not be [a]unequally yoked together with unbelievers. For what fellowship has [b]righteousness with [c]lawlessness? And what communion has light with darkness?

15 And what accord has Christ with Belial? Or what part has a [d]believer with an unbeliever?

16 And what agreement has the temple of God with idols? For you* are the [e]temple of the living God. As God has [f]said:

"[g]I will dwell in them
And walk among them.
[h]I will be their God,
*And they shall be My people."**

17 Therefore

"Come[i] out from among them
And be [j]separate, [f]says the
Lord.
Do not touch what is unclean,
*And I will receive you."**
18 *"I will [k]be a Father to you,*
And you shall be My [l]sons and
daughters,
*[f]Says the LORD Almighty."**

6:14
a Eph. 5:6-7; cp. Deut. 7:2-3; 1 John 1:6
b See Rom. 10:10, *note*
c Rom. 1:18; 6:13; 2 Thess. 2:10; 2 Pet. 2:13; 1 John 5:17

6:15
d *Faith:* v. 15; 2 Cor. 8:7. (Gen. 3:20; Heb. 11:39, *note*)

6:16
e 1 Cor. 3:16-17; 6:19
f *Inspiration:* vv. 16-18; 7:1; 2 Cor. 7:12. (Ex. 4:15; 2 Tim. 3:16, *note*)
g Ezek. 37:26-27
h Lev. 26:12; Jer. 31:33; Zech. 8:8

6:17
i Num. 33:51-56; Is. 52:11

6:17 SEPARATION, SUMMARY

(1) Separation in Scripture is twofold: (a) *from* whatever is contrary to the mind of God; and (b) *to* God Himself. The underlying principle is that in a moral universe it is impossible for God fully to bless and use His children who are in compromise or complicity with evil.

(2) Separation from evil implies (a) separation in desire, motive, and act, from the world, in the ethically bad sense of this present world system (see Rev. 13:8, *note*); and (b) separation from false teachers, who are described as being "vessels . . . for dishonor" (2 Tim. 2:20–21; 2 John 9–11).

(3) Separation is not from contact with evil in the world or the church, but from complicity with and conformity to it (vv. 14–18; compare John 17:15; Gal. 6:1). And

(4) the reward of separation is the full manifestation of the divine fatherhood (vv. 17–18); unhindered communion and worship (see Heb. 13:13–15), and fruitful service (2 Tim. 2:21), as world conformity involves the loss of these, though not of salvation. Here, as in all else, Christ is the model. He was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26), and yet He was in such contact with them for their salvation that the Pharisees, who illustrate the mechanical and ascetic conception of separation (Matt. 3:7, *note*), judged Him as having lost His Nazirite character (Luke 7:39). Compare 1 Cor. 9:19–23; 10:27.

7 THEREFORE, having these [f]promises, beloved, let us cleanse ourselves from all filthiness of the [m]flesh and spirit, [n]perfecting [o]holiness in the fear of God.

The heart of Paul

2 Open *your hearts* to us. We have wronged no one, we have corrupted no one, we have cheated no one.

3 I do not say *this* to condemn; for I have said before that you are in our hearts, to die together and to live together.

4 Great *is* my boldness of speech toward you, great *is* my boasting on your behalf. I am filled with comfort. I am exceedingly joyful in all our tribulation.

5 For indeed, when we came to Macedonia, our bodies had no rest, but we were troubled on every side. Outside *were* conflicts, inside *were* fears.

6 Nevertheless God, who [p]comforts the downcast, comforted us by the coming of [q]Titus,

7 and not only by his coming, but also by the consolation with which he was comforted in you, when he told us of your earnest desire, your mourning, your zeal for me, so that I rejoiced even more.

8 For even if I made you [r]sorry with my letter, I do not regret it; though I did regret it. For I perceive that the same epistle made you sorry, though only for a while.

9 Now I rejoice, not that you were made sorry, but that your sorrow led to [s]repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing.

10 For godly [t]sorrow produces [s]repentance *leading* to [u]salvation, not to be regretted; but the sorrow of the world produces [v]death.

11 For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, *what* [w]clearing *of yourselves, what* indignation, *what* fear, *what* vehement desire, *what* zeal, *what* vindi-

6:17
j *Separation:* vv. 14-17; 1 Tim. 6:11. (Gen. 12:1; 2 Cor. 6:17, *note*)

6:18
k Jer. 31:9
l John 1:12; Rom. 8:14; Gal. 4:5-7; Phil. 2:15; 1 John 3:1

7:1
m *Flesh:* v. 1; 2 Cor. 10:2. (John 8:15; Jude 23, *note*)
n See Matt. 5:48, *note*
o *Sanctification:* v. 1; Eph. 1:4. (Matt. 4:5; Rev. 22:11, *note*)

7:6
p Is. 49:13; 2 Cor. 1:3
q 2 Cor. 2:13

7:8
r 2 Cor. 2:2

7:9
s *Repentance:* vv. 9-10; 2 Cor. 12:21. (Matt. 3:2; Acts 17:30, *note*)

7:10
t Ps. 32:10
u See Rom. 1:16, *note*
v *Death* (physical): v. 10; Phil. 1:21. (Gen. 2:17; Heb. 9:27, *note*)

7:11
w Eph. 5:11

***6:16** NU-Text reads *we.* * Jeremiah 32:38
***6:17** Ezekiel 20:34,41 ***6:18** 2 Samuel 7:14

6:16 temple of God. Greek *naos,* the sanctuary itself.
7:10 world. Greek *kosmos*. See Rev. 13:8, *note*.

cation! In all *things* you proved yourselves to be [a]clear in this matter.

12 Therefore, although I [b]wrote to you, *I did* not *do it* for the sake of him who had done the wrong, nor for the sake of him who suffered wrong, but that our care for you in the sight of God might appear to you.

13 Therefore we have been comforted in your comfort. And we rejoiced exceedingly more for the joy of Titus, because his spirit has been refreshed by you all.

14 For if in anything I have boasted to him about you, I am not ashamed. But as we spoke all things to you in truth, even so our boasting to Titus was found true.

15 And his [c]affections are greater for you as he remembers the [d]obedience of you all, how with fear and trembling you received him.

16 Therefore I rejoice that I have [e]confidence in you in everything.

II. Concerning the Collection for the Poor at Jerusalem, 8:1—9:15

(1) Example of Macedonia

8 MOREOVER, [f]brethren, we make known to you the [g]grace of God bestowed on the [h]churches of Macedonia:

2 that in a great trial of affliction the [i]abundance of their joy and their deep poverty abounded in the riches of their liberality.

3 For I bear witness that according to *their* ability, yes, and beyond *their* ability, *they were* freely willing,

4 imploring us with much urgency that we would receive* the gift and the fellowship of the ministering to the [j]saints.

5 And not *only* as we had hoped, but they first [k]gave themselves to the Lord, and *then* to us by the [l]will of God.

6 So we urged [m]Titus, that as he had begun, so he would also complete this [n]grace in you as well.

(2) Example of Christ

7 But as you abound in everything—in [o]faith, in [p]speech, in knowledge, in all diligence, and in your love for us—*see* that you [q]abound in this [r]grace also.

8 I [s]speak not by commandment, but I am testing the sincerity of your [t]love by the diligence of others.

9 For you know the [u]grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became [v]poor, that you through His poverty might become [w]rich.

10 And in this I give advice: It is to your advantage not only to be doing what you began and were [x]desiring to do a year ago;

11 but now you also must complete the doing *of it;* that as *there was* a readiness to [y]desire *it,* so *there* also *may be* a completion out of what *you* have.

12 For if there is first a [z]willing mind, *it is* accepted according to what one has, *and* not according to what he does [aa]not have.

13 For *I do* not *mean* that others should be eased and you burdened;

14 but by an equality, *that* now at this time your abundance *may supply* their lack, that their abundance also may *supply* your lack—that there may be [bb]equality.

15 As it is [cc]written, [dd] *"He who gathered much had nothing left over, and he who gathered little had no lack."*

***8:4** NU-Text and M-Text omit *that we would receive,* thus changing text to *urgency for the favor and fellowship . . . .*

8:1 THE DOCTRINE OF GIVING

In 2 Cor. 8—9, the apostle epitomizes the Christian doctrine of giving. It may be thus summarized:

(1) It is a "grace," that is, a disposition created by the Spirit (8:7).

(2) In contrast with the law, which imposed giving as a divine requirement, Christian giving is voluntary, and a test of sincerity and love (8:8–12; 9:1–2,5,7).

(3) The privilege is universal, belonging, according to ability, to rich and poor (8:1–3,12–15. Compare 1 Cor. 16:1–2).

(4) Giving is to be proportioned to income (8:12–14; compare 1 Cor. 16:2). The OT proportion was the tithe, a proportion which antedates the law (Gen. 14:20), as well as numerous stated offerings. And

(5) the rewards of Christian giving are (a) joy (8:2); (b) increased ability to give in proportion to that which has been already given (9:7–11); (c) increased thankfulness to God (9:12); and (d) God and the Gospel glorified (9:13–14). See 1 Cor. 16:2, *note*.

7:11
a 2 Cor. 2:5-11

7:12
b *Inspiration:* v. 12; 2 Cor. 8:15. (Ex. 4:15; 2 Tim. 3:16, *note*)

7:15
c Cp. John 13:35; 15:12; 1 Thess. 3:12; 1 Pet. 1:22
d 2 Cor. 2:9

7:16
e 2 Cor. 2:3; 8:22; cp. 2 Thess. 3:4

8:1
f Matt. 23:8; Luke 8:21; John 21:23; Rom. 8:29; 15:14; Heb. 2:11,17; Rev. 12:10; 19:10
g *Grace:* v. 1; 2 Cor. 8:6. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*
h *Churches* (local): v. 1; 2 Cor. 8:18. (Acts 8:3; Phil. 1:1, *note*)

8:2
i Cp. Ex. 35:4-5,20-29; 36:3-7

8:4
j Cp. Rom. 1:7; 8:27; 12:13; 15:25; 16:2

8:5
k Rom. 12:1-2
l Eph. 6:6

8:6
m 2 Cor. 12:18
n *Grace:* v. 6; 2 Cor. 8:7. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

8:7
o *Faith:* v. 7; 2 Cor. 10:15. (Gen. 3:20; Heb. 11:39, *note*)
p 1 Cor. 1:5
q 2 Cor. 9:8
r *Grace:* v. 7; 2 Cor. 8:9. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

8:8
s Cp. 1 Cor. 7:6
t *Law* (of Christ): v. 8; 2 Cor. 8:24. (John 13:34; 2 John 5, *note*)

8:9
u *Grace:* v. 9; 2 Cor. 9:8. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*
v Cp. Luke 9:58; Phil. 2:6-7
w Rom. 9:23; Eph. 1:7; Rev. 3:18

8:10
x 2 Cor. 9:2

8:11
y See v. 1, *note*

8:12
z See v. 1, *note*
aa Cp. Prov. 3:27; Mark 12:41-44

8:14
bb Cp. Acts 4:32-37

8:15
cc *Inspiration:* v. 15; 2 Cor. 9:9. (Ex. 4:15; 2 Tim. 3:16, *note*)
dd Ex. 16:18

(3) Trusted representatives

16 But thanks *be* to God who puts* the same earnest care for you into the heart of [a]Titus.
17 For he not only accepted the exhortation, but being more diligent, he went to you of his own accord.
18 And we have sent with him the [b]brother whose praise *is* in the [c]gospel throughout all the [d]churches,
19 and not only *that,* but who was also chosen by the [e]churches to travel with us with this gift, which is administered by us to the glory of the Lord Himself and *to show* your ready mind,
20 avoiding this: that anyone should blame us in this lavish gift which is administered by us—
21 [f]providing honorable things, not only in the sight of the Lord, but also in the sight of men.
22 And we have sent with them our brother whom we have often proved diligent in many things, but now much more diligent, because of the great confidence which *we have* in you.
23 If *anyone inquires* about [g]Titus, *he is* my partner and fellow worker concerning you. Or if our brethren *are inquired about, they are* [h]messengers of the [i]churches, the glory of Christ.
24 Therefore show to them, and* before the [j]churches the proof of your [k]love and of our [l]boasting on your behalf.

(4) Encouragement: no man can outgive God

9 NOW concerning the [m]ministering to the [n]saints, it is [o]superfluous for me to write to you;
2 for I know your willingness, about which I boast of you to the Macedonians, that Achaia was ready a [p]year ago; and your zeal has stirred up the majority.
3 Yet I have sent the brethren, lest our boasting of you should be in vain in this respect, that, as I said, you may be ready;
4 lest if *some* Macedonians come with me and find you unprepared, we (not to mention you!) should be ashamed of this confident boasting.*
5 Therefore I thought it necessary to exhort the brethren to go to you ahead of time, and prepare your generous gift beforehand, which *you had* previously promised, that it may be ready as *a matter of* generosity and not as a grudging obligation.
6 But this *I say:* He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.
7 *So let* each one *give* as he purposes in his heart, [q]not grudgingly or of [r]necessity; for God loves a cheerful giver.
8 And God *is* able to make all [s]grace abound toward you, that you, always having all sufficiency in all *things,* may have an abundance for every good work.
9 As it is [t]written:

> *"He[u] has dispersed abroad,*
> *He has given to the poor;*
> *His [v]righteousness endures*
> *forever."*

10 Now may* He who supplies seed to the sower, and bread for food, supply and multiply the seed you have *sown* and [w]increase the fruits of your [x]righteousness,
11 while *you are* [y]enriched in everything for all liberality, which causes thanksgiving through us to God.
12 For the administration of this service not only supplies the needs of the [z]saints, but also is abounding through many thanksgivings to God,
13 while, through the proof of this ministry, they glorify God for the obedience of your confession to the [aa]gospel of Christ, and for *your* liberal sharing with them and all *men,*
14 and by their prayer for you, who long for you because of the exceeding [bb]grace of God in you.
15 [cc]Thanks *be* to God for His indescribable [dd]gift!

***8:16** NU-Text reads *has put.* ***8:24** NU-Text and M-Text omit *and.* ***9:4** NU-Text reads *this confidence.* ***9:10** NU-Text reads *Now He who supplies . . . will supply . . . .*

8:16
a 2 Cor. 12:18

8:18
b 2 Cor. 12:18; cp. Matt. 12:50; Acts 9:17; 21:20
c *Gospel:* v. 18; 2 Cor. 9:13. (Gen. 12:3; Rev. 14:6, *note*)
d *Churches* (local): v. 18; 2 Cor. 8:19. (Acts 8:3; Phil. 1:1, *note*)

8:19
e *Churches* (local): v. 19; 2 Cor. 8:23. (Acts 8:3; Phil. 1:1, *note*)

8:21
f Cp. Prov. 3:4; 1 Pet. 2:12

8:23
g v. 16; 2 Cor. 7:13-14
h Cp. Phil. 2:25
i *Churches* (local): v. 23; 2 Cor. 8:24. (Acts 8:3; Phil. 1:1, *note*)

8:24
j *Churches* (local): v. 24; 2 Cor. 11:8. (Acts 8:3; Phil. 1:1, *note*)
k *Law* (of Christ): v. 24; 2 Cor. 10:5. (John 13:34; 2 John 5, *note*)
l 2 Cor. 7:4,14

9:1
m 2 Cor. 8:4
n Cp. Rom. 1:7; 8:27; 12:13; 15:25; 16:2
o Cp. 1 Thess. 4:9

9:2
p 2 Cor. 8:10

9:7
q Cp. Deut. 15:7-10; Rom. 12:8
r Cp. 2 Cor. 8:8

9:8
s *Grace:* v. 8; 2 Cor. 9:14. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

9:9
t *Inspiration:* v. 9; 2 Cor. 13:2. (Ex. 4:15; 2 Tim. 3:16, *note*)
u Ps. 112:9
v See 1 John 3:7, *note*

9:10
w Cp. Hos. 10:12; Phil. 1:11
x See 1 John 3:7, *note*

9:11
y Cp. Prov. 10:22; 13:7; 2 Cor. 8:9; Eph. 1:18; Rev. 2:9

9:12
z Cp. Rom. 1:7; 8:27; 12:13; 15:25; 16:2

9:13
aa *Gospel:* v. 13; 2 Cor. 10:14. (Gen. 12:3; Rev. 14:6, *note*)

9:14
bb *Grace:* v. 14; 2 Cor. 12:9. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

9:15
cc Cp. Ps. 68:19; Dan. 2:23; 1 Cor. 15:57; 1 Thess. 5:18
dd John 3:16; 4:10; Rom. 6:23; 8:32; Eph. 2:8

9:6 bountifully. Literally *with blessings*. Prov. 11:24-26; 19:17; 22:9; compare Gal. 6:7-8.

9:7 cheerful. Greek *hilaros,* whence English *hilarious*. Compare Ex. 25:2.

III. Paul's Defense of His Apostolic Authority (cp. Gal. 1:11—2:21), 10:1—13:10

(1) Divine authentication

10 NOW I, Paul, myself am [a]pleading with you by the meekness and gentleness of Christ—who in [b]presence *am* lowly among you, but being absent am bold toward you.

2 But I [c]beg *you* that when I am present I may not be bold [d]with that confidence by which I intend to be bold against some, who think of us as if we walked according to the [e]flesh.

3 For though we walk in the flesh, we do not war according to the [f]flesh.

4 For the [g]weapons of our [h]warfare *are* not carnal but mighty in God for pulling down strongholds,

5 casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity [i]to the [j]obedience of Christ,

6 and being ready to punish all disobedience when your [k]obedience is fulfilled.

7 Do you look at things according to the [l]outward appearance? If anyone is convinced in himself that he is Christ's, let him again consider this in himself, that just as he *is* Christ's, even so [m]we *are* Christ's.*

8 For even if I should boast somewhat more about our [n]authority, which the Lord gave us* for [o]edification and not for your destruction, I shall not be ashamed—

9 lest I seem to terrify you by letters.

10 "For *his* letters," they say, "*are* weighty and powerful, but *his* bodily presence *is* [p]weak, and *his* speech [q]contemptible."

11 Let such a person consider this, that what we are in word by letters when we are absent, such *we will* also *be* in deed when we are present.

12 For [r]we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 We, however, will not boast beyond measure, but [s]within the limits of the sphere which God appointed us—a sphere which especially includes you.

14 For we are not overextending ourselves (as though *our authority* did not extend to you), for it was to you that we came with the [t]gospel of Christ;

15 not boasting of things beyond measure, *that is,* [u]in other men's labors, but having hope, *that* as your [v]faith is increased, we shall be greatly enlarged by you in our sphere,

16 to preach the [w]gospel in the *regions* [x]beyond you, *and* not to boast in [y]another man's sphere of accomplishment.

17 But *"he who glories, let him* [z]*glory in the* LORD."

18 For not he who [aa]commends himself is approved, but whom the Lord commends.

(2) Godly jealousy

11 OH, that you would bear with me in a little folly—and indeed you do bear with me.

2 For I am jealous for you with godly jealousy. For I have [bb]betrothed you to one husband, that I may present [cc]*you as* a chaste virgin to Christ.

(3) Warning against false teachers

3 But I fear, lest somehow, as the [dd]serpent [ee]deceived Eve by his [ff]craftiness, so your minds may be corrupted from the simplicity* that is in Christ.

4 For if he who comes preaches [gg]another Jesus whom we have not preached, or *if* you receive a different spirit which you have not received, or a different gospel which you have not accepted—you may well put up with it!

***10:7** NU-Text reads *even as we are.*
***10:8** NU-Text omits *us.* ***11:3** NU-Text adds *and purity.*

10:1
a Cp. Rom. 12:1
b v. 10

10:2
c Cp. Rom. 12:1
d Cp. 1 Cor. 4:21
e *Flesh:* v. 2; 2 Cor. 10:3. (John 8:15; Jude 23, *note*)

10:3
f *Flesh:* v. 3; 2 Cor. 11:18. (John 8:15; Jude 23, *note*)

10:4
g Cp. 1 Sam. 17:45; Rom. 13:12; 2 Cor. 6:7; Eph. 6:11-17; 1 Thess. 5:8
h Cp. Rom. 7:23; 1 Tim. 6:12

10:5
i *Law* (of Christ): v. 5; 2 Cor. 12:15. (John 13:34; 2 John 5, *note*)
j Cp. Matt. 7:24-25

10:6
k Cp. 2 Cor. 2:9

10:7
l Cp. 1 Sam. 16:7; Matt. 23:27; John 7:24; 2 Cor. 5:12
m Rom. 14:8

10:8
n 2 Cor. 13:10; cp. 1 Tim. 1:20; Titus 3:10
o Rom. 14:19; 15:2; 1 Cor. 14:3,26; 2 Cor. 12:19; Eph. 4:12,29

10:10
p Cp. 2 Cor. 12:7; Gal. 4:13-14
q 2 Cor. 11:6; cp. 1 Cor. 1:17; 2:1,4

10:12
r Cp. 2 Cor. 3:1

10:13
s Cp. Rom. 12:3

10:14
t *Gospel:* v. 14; 2 Cor. 10:16. (Gen. 12:3; Rev. 14:6, *note*)

10:15
u Cp. Rom. 15:20
v *Faith:* v. 15; Gal. 2:16. (Gen. 3:20; Heb. 11:39, *note*)

10:16
w *Gospel:* v. 16; 2 Cor. 11:7. (Gen. 12:3; Rev. 14:6, *note*)
x Cp. Matt. 28:19; Mark 16:15; Luke 24:47
y Cp. Rom. 15:20

10:17
z Jer. 9:24; 1 Cor. 1:31

10:18
aa Cp. 1 Cor. 4:5

11:2
bb *Bride* (of Christ): v. 2; Eph. 5:25. (John 3:29; Rev. 19:7, *note*)
cc *Church* (the true): v. 2; Eph. 1:22. (Matt. 16:18; Heb. 12:23, *note*)

11:3
dd *Satan:* v. 3; 2 Cor. 11:14. (Gen. 3:1; Rev. 20:10, *note*)
ee *Test/Tempt:* v. 3; Gal. 4:14. (Gen. 3:1; James 1:14, *note*)
ff Cp. 2 Cor. 2:11; Eph. 6:11; 2 Thess. 2:9; Rev. 12:9; 20:7-8

11:4
gg *Antichrist:* vv. 3-4; 1 John 2:18. (Matt. 24:5; Rev. 13:11, *note*)

10:4 carnal. That is, *fleshly.*
11:2 betrothed. Union with Christ is likened to the marriage relationship (see Eph. 5:32, *note*).
11:4 you . . . with it. Paul speaks ironically.

5 For I consider that I am not at all [a]inferior to the most eminent apostles.

6 Even though *I am* [b]untrained in speech, yet *I am* not in [c]knowledge. But we have been thoroughly manifested* among you in all things.

7 Did I commit [d]sin in humbling myself that you might be exalted, because I preached the [e]gospel of God to you [f]free of charge?

8 I robbed other [g]churches, taking wages *from them* to minister to you.

9 And when I was present with you, and in need, I was a burden to no one, for what I lacked the brethren who came from Macedonia supplied. And in everything I kept myself from being burdensome to you, and so I will keep *myself.*

10 As the truth of Christ is in me, no one shall stop me from this boasting in the regions of Achaia.

11 Why? Because I do not [h]love you? God knows!

12 But what I do, I will also continue to do, that I may cut off the opportunity from those who desire an opportunity to be regarded just as we are in the things of which they boast.

13 For such *are* [i]false apostles, deceitful workers, transforming themselves into apostles of Christ.

14 And no wonder! For [j]Satan himself transforms himself into an [k]angel of light.

15 Therefore *it is* no great thing if his ministers also transform themselves into ministers of [l]righteousness, whose end will be according to their works.

(4) Paul's unwilling boasting (11:16—12:18)

16 I say again, let no one think me a fool. If otherwise, at least receive me as a fool, that I also may boast a little.

17 What I speak, I [m]speak not according to the Lord, but as it were, foolishly, in this confidence of boasting.

18 Seeing that many boast according to the [n]flesh, I also will boast.

19 For you put up with fools gladly, since you *yourselves* are wise!

20 For you put up with it [o]if one brings you into bondage, [p]if one devours *you,* [q]if one takes *from you,* [r]if one exalts himself, if one strikes you on the face.

21 To *our* [s]shame I say that we were too weak for that! But in whatever anyone is bold—I speak foolishly—I am bold also.

22 Are they [t]Hebrews? So *am* I. Are they Israelites? So *am* I. Are they the seed of Abraham? So *am* I.

23 Are they [u]ministers of Christ?—I speak as a fool—I *am* more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often.

24 From the Jews five times I received [v]forty [w]*stripes* minus one.

25 Three times I was [x]beaten with rods; once I was [y]stoned; three times I was [z]shipwrecked; a night and a day I have been in the deep;

26 *in* [aa]journeys often, *in* perils of waters, *in* perils of robbers, *in* perils of *my own* [bb]countrymen, *in* perils of the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 in weariness and toil, in sleeplessness often, in hunger and thirst, in [cc]fastings often, in cold and nakedness—

28 besides the other things, what comes upon me daily: my deep [dd]concern for all the [ee]churches.

29 [ff]Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation?

30 If I must boast, I will [gg]boast in the things which concern my infirmity.

31 The God and Father of our Lord Jesus Christ, who is [hh]blessed forever, knows that I am not lying.

32 In [ii]Damascus the governor, under Aretas the king, was guarding

***11:6** NU-Text omits *been.*

11:5
a 2 Cor. 12:11

11:6
b 2 Cor. 10:10
c Eph. 3:4

11:7
d See Rom. 3:23, *note*
e *Gospel:* v. 7; Gal. 1:7. (Gen. 12:3; Rev. 14:6, *note*)
f 1 Cor. 9:18; 2 Cor. 12:13; cp. Acts 18:3; 1 Cor. 4:12

11:8
g *Churches* (local): v. 8; 2 Cor. 11:28. (Acts 8:3; Phil. 1:1, *note*)

11:11
h 2 Cor. 12:15

11:13
i Cp. Matt. 7:15; 24:11,24; 2 Pet. 2:1; 1 John 4:1

11:14
j *Satan:* v. 14; 2 Cor. 12:7. (Gen. 3:1; Rev. 20:10, *note*)
k Cp. 2 Cor. 2:11; Eph. 6:11

11:15
l See 1 John 3:7, *note*

11:17
m Cp. 1 Cor. 7:6

11:18
n *Flesh:* v. 18; Gal. 3:3. (John 8:15; Jude 23, *note*)

11:20
o Cp. Gal. 2:4; 4:9; 2 Pet. 2:19
p Cp. Matt. 23:14; Luke 20:47; Gal. 5:15
q Cp. Acts 20:29-30
r Cp. Matt. 23:12

11:21
s Cp. 2 Cor. 10:10

11:22
t Phil. 3:4-6

11:23
u Cp. 2 Cor. 3:6; Eph. 3:7-8; Col. 1:23

11:24
v Deut. 25:3
w 2 Cor. 6:5; cp. 1 Pet. 2:24

11:25
x Acts 16:22-23; 21:32
y Acts 14:5,19
z Acts 27:1-44

11:26
aa See Acts 9:26, *note*
bb Acts 9:23-24; 17:5

11:27
cc Acts 9:9; 13:2-3; 14:23

11:28
dd Acts 15:36; 20:17-21,31; 2 Cor. 7:12; 12:20; Gal. 4:11; 1 Thess. 3:10
ee *Churches* (local): v. 28; 2 Cor. 12:13. (Acts 8:3; Phil. 1:1, *note*)

11:29
ff Cp. 2 Cor. 2:4

11:30
gg 2 Cor. 12:5,9, 10

11:31
hh Rom. 9:5

11:32
ii Acts 9:19-25

11:6 we have been . . . manifested. That is, *we have made this clear to you.*

Abraham: *of a great multitude.* A man chosen by God to become the father of the great nation Israel. God promised Abraham that he would have descendants as numerous as the stars in the heavens. Abraham was revered throughout generations for his great faith.

the city of the Damascenes with a garrison, desiring to arrest me;
33 but I was let down in a basket through a window in the wall, and escaped from his hands.

Paul's thorn in the flesh

12 IT is doubtless* not profitable for me to boast. I will come to [a]visions and [b]revelations of the Lord:
2 I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven.
3 And I know such a man—whether in the body or out of the body I do not know, God knows—
4 how he was caught up into [c]Paradise and heard inexpressible words, which it is not lawful for a man to utter.
5 Of such a one I will boast; yet of myself I will not [d]boast, except in my infirmities.
6 For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me *to be* or hears from me.
7 And lest I should be exalted above measure by the abundance of the revelations, a [e]thorn in the flesh was given to me, a messenger of [f]Satan to buffet me, lest I be exalted above measure.
8 Concerning this thing I pleaded with the Lord [g]three times that it might depart from me.
9 And He said to me, "My [h]grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.
10 Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong.

(5) Warning

11 I have become a fool in boasting;* you have compelled me. For I ought to have been commended by you; for in nothing was I [i]behind the most eminent apostles, [j]though I am nothing.
12 Truly the [k]signs of an apostle were accomplished among you with all perseverance, in signs and [l]wonders and mighty [m]deeds.
13 For what is it in which you were inferior to other [n]churches, except that I myself was not burdensome to you? Forgive me this wrong!
14 Now *for* the [o]third time I am ready to come to you. And I will not be burdensome to you; [p]for I do not seek yours, but you. For the children ought not to lay up for the parents, but the parents for the children.
15 And I will very gladly spend and be spent for your souls; though the more abundantly I [q]love you, the less I am loved.
16 But be that *as it may,* I did not burden you. Nevertheless, being crafty, I caught you by cunning!
17 Did I take advantage of you by any of those whom I sent to you?

***12:1** NU-Text reads *necessary, though not profitable, to boast.* ***12:11** NU-Text omits *in boasting.*

12:1
a vv. 2-4; Acts 16:9; 18:9; 22:17-18; 23:11; 26:13-15; 27:23
b Acts 9:3-6; Gal. 2:2

12:4
c Luke 23:43; Rev. 2:7; see Luke 16:23, *note*

12:5
d vv. 9-10; 2 Cor. 11:30

12:7
e Gal. 4:14
f *Satan:* v. 7; Eph. 2:2. (Gen. 3:1; Rev. 20:10, *note*)

12:8
g Cp. Matt. 26:44

12:9
h *Grace:* v. 9; 2 Cor. 13:14. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

12:11
i 2 Cor. 11:5; cp. 1 Cor. 15:10
j Cp. Luke 17:10

12:12
k Acts 14:3; cp. Heb. 2:4
l Acts 15:12
m Acts 14:8-10; 16:16-18; 19:11-12; 20:6-12; 28:1-10

12:13
n *Churches* (local): v. 13; Gal. 1:2. (Acts 8:3; Phil. 1:1, *note*)

12:14
o 2 Cor. 13:1
p Cp. 1 Cor. 10:24,33; 1 Thess. 2:8

12:15
q *Law* (of Christ): v. 15; Gal. 5:6. (John 13:34; 2 John 5, *note*)

12:2 caught up. Whereas first century cosmology was different from that of today, when the Bible speaks about a subject such as heaven, which is outside the earthly realm, it can only use the phenomenal language common to men today as well as in the first century. The NT is no more to be criticized for speaking of heaven as being "up" than a scientist is to be charged with ignorance when he speaks of the sun rising and setting. **third heaven.** The "third heaven" is the abode of God, the first heaven being that of the clouds, and the second heaven that of the stars.

12:9,10 infirmities. Or *weaknesses.*

12:7 PAUL'S THORN

Paul's "thorn in the flesh" was probably some kind of bodily weakness or disease; possibly it may have been an eye affliction (see Gal. 6:11, *note*). Undoubtedly the reason that its particular nature is not disclosed is so that Paul's consolations may avail for all to whom any type of "thorn" is given. For God's people, weakness, infirmity, and even disease may be divinely permitted:
(1) to cause them to be humble (v. 7);
(2) to caution them against presumption in prayer (v. 8); and
(3) to exhibit the all-sufficiency of God's grace (v. 9).

18 I urged Titus, and sent our [a]brother with *him.* Did Titus take advantage of you? Did we not walk in the same spirit? Did *we* not *walk* in the same steps?

19 Again, do you think* that we excuse ourselves to you? We speak before God in Christ. But *we do* all things, beloved, for your [b]edification.

20 For I fear lest, [c]when I come, I shall not find you such as I wish, and *that* I shall be found by you such as you do not wish; lest *there* [d]*be* contentions, jealousies, outbursts of wrath, selfish ambitions, backbitings, whisperings, conceits, tumults;

21 lest, [e]when I come again, my God will humble me among you, and I shall mourn for many who have [f]sinned before and have not [g]repented of the uncleanness, fornication, and lewdness which they have practiced.

(6) Exhortation: "Examine yourselves"

13 THIS *will be* the [h]third *time* I am coming to you. *"By the mouth of two or three [i]witnesses every word shall be established."*

2 I have told you before, and foretell as if I were present the second time, and now being absent I [j]write* to those who have [k]sinned before, and to all the rest, that if I come again I will not spare—

3 since you seek a proof of Christ speaking in me, who is not weak toward you, but mighty in you.

4 For though He was [l]crucified in weakness, yet He [m]lives by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you.

5 [n]Examine yourselves *as to* whether you are in the [o]faith. [p]Test yourselves. Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified.

6 But I trust that you will know that we are not disqualified.

7 Now I* pray to God that you do no evil, not that we should appear approved, but that you should do what is honorable, though we may seem disqualified.

8 [q]For we can do nothing against the truth, but for the truth.

9 For we are glad when we are weak and you are strong. And this also we pray, that you may be made complete.

10 Therefore I [r]write these things being absent, lest being present I should use [s]sharpness, according to the [t]authority which the Lord has given me for edification and not for destruction.

Conclusion, 13:11–14

11 Finally, brethren, farewell. Become complete. Be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you.

12 Greet one another with a holy kiss.

13 All the saints greet you.

14 The [u]grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy [v]Spirit *be* with you all. Amen.

***12:19** NU-Text reads *You have been thinking for a long time. . . .* ***13:2** NU-Text omits *I write.* ***13:7** NU-Text reads *we.*

12:18
a 2 Cor. 8:18

12:19
b Rom. 14:19; 15:2; 1 Cor. 14:3,26; 2 Cor. 10:8; Eph. 4:12,29

12:20
c 2 Cor. 13:2; cp. 1 Cor. 4:21; 2 Cor. 13:10
d Cp. Gal. 5:19-21

12:21
e 2 Cor. 13:2; cp. 1 Cor. 4:21; 2 Cor. 13:10
f See Rom. 3:23, *note*
g *Repentance:* v. 21; 2 Tim. 2:25. (Matt. 3:2; Acts 17:30, *note*)

13:1
h 2 Cor. 12:14
i Deut. 19:15

13:2
j *Inspiration:* v. 2; 2 Cor. 13:10. (Ex. 4:15; 2 Tim. 3:16, *note*)
k See Rom. 3:23, *note*

13:4
l *Sacrifice* (of Christ): v. 4; Gal. 1:4. (Gen. 3:15; Heb. 10:18, *note*)
m *Resurrection:* v. 4; Gal. 1:1. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

13:5
n *Judgments* (the seven): v. 5; Gal. 3:13. (2 Sam. 7:14; Rev. 20:12, *note*)
o Cp. 1 Cor. 16:13
p Cp. 2 Pet. 1:10

13:8
q Cp. Prov. 21:30

13:10
r *Inspiration:* v. 10; Gal. 1:11. (Ex. 4:15; 2 Tim. 3:16, *note*)
s 1 Cor. 4:21
t 2 Cor. 10:8

13:14
u *Grace:* v. 14; Gal. 1:3. (John 1:14; John 1:17, *note*)
v *Holy Spirit* (NT): v. 14; Gal. 3:2. (Matt. 1:18; Acts 2:4, *note*)

13:6 trust. Or *hope.*
13:9 made complete. Or *perfected.* See Phil. 3:12, *note.*
13:11 farewell. Or *rejoice.* **complete.** Or *perfected.* See Phil. 3:12, *note.*

Titus: *protected.* A Christian from Greece who served with Paul. He was given important assignments in Corinth and Crete.

THE EPISTLE OF PAUL THE APOSTLE TO THE

GALATIANS

Author:	*Theme:*	*Date of writing:*
Paul	Salvation by Grace	*c.* A.D. 49 or 52

Background

The Epistle to the Galatians is addressed to a group of churches in Galatia, which was located in the center of what is now known as Asia Minor. The original inhabitants were Phrygians, with a religion of nature worship. Many Jews lived in these cities. The Galatians were noted for their impetuosity, fickleness, and love for new and curious things. Paul visited Galatia on both his first missionary journey (Acts 13:51; 14:8,20, Iconium, Lystra, and Derbe being situated in southern Galatia), and on his third (Acts 18:23), although there is no record of his labor in founding these churches. On his second missionary journey the apostle was forbidden by the Holy Spirit to preach there (Acts 16:6).

At the time Paul was writing, the Galatian churches were facing a double threat, involving purity of doctrine and purity of conduct. Certain individuals had come into the area who would "distort the gospel of Christ" (1:7; 5:10). They insisted that, while salvation was of Christ, works were also necessary for salvation. The Galatians were already beginning to yield to this Judaizing, that is, legalistic error (1:6; 3:1), thus returning to a bondage of observing days, months, years, times, etc. (4:10). Paul overwhelmingly destroys all arguments in favor of mixing the law with faith by pointing out that Abraham was justified by faith alone 430 years before the giving of the Mosaic law. The apostle answers the complementary error—that a believer is made spiritually mature by keeping the law—by setting forth the truth of the sanctifying power of the Holy Spirit, and the richness of life available when He rules the Christian whom He indwells.

Outline

The Epistle may be divided as follows:

	Introduction	1:1–5
I.	Occasion of the Epistle: The Galatians' Departure from the True Gospel	1:6–9
II.	Paul's Defense of His Apostolic Ministry	1:10—2:21
	A. His Reception of the Gospel from God	1:10–24
	B. The Jerusalem Council	2:1–10
	C. Withstanding Peter at Antioch	2:11–14
	D. The Christian and the Law	2:15–21
III.	Justification Is Wholly by Faith, Apart from the Law	3:1–24
	A. The Gift of the Spirit by Faith	3:1–5
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	C. The Curse of the Law	3:10–12
	D. Christ's Bearing the Curse of the Law	3:13–16
	E. The Law Preceded by Faith	3:17–18
	F. The Intent of the Law	3:19–24
IV.	The Rule of the Believer's Life Is Gracious, Not Legal	3:25—5:1
	A. The Justified Believer as a Son	3:25—4:3
	B. Redemption from the Curse of the Law	4:4–5
	C. Sonship Confirmed by the Spirit	4:6–7
	D. Legality as an Elementary Religion	4:8–14
	E. Loss of Blessing in Legality	4:15–18
	F. Incompatibility of Law and Grace	4:19—5:1
V.	Characteristics Displayed in the Life of a Christian Justified by Faith Alone	5:2–26
VI.	The Outworking of the New Life in Christ Jesus	6:1–16
	Conclusion	6:17–18

Introduction: Salutation, 1:1–5

1 PAUL, an apostle (not from men nor through man, but through Jesus Christ and God the Father who [a]raised Him from the dead),
2 and all the brethren who are with me,

To the [b]churches of Galatia:

3 [c]Grace to you and peace from God the Father and our Lord Jesus Christ,
4 who [d]gave Himself for our [e]sins, that He might [f]deliver us from this present evil age, [g]according to the will of our God and Father,
5 to whom *be* glory forever and ever. Amen.

I. The Occasion of the Epistle: the Galatians' Departure from the True Gospel, 1:6–9

6 I marvel that you are turning away so soon from Him who [h]called you in the [c]grace of Christ, to a different gospel,
7 which is not [i]another; but there are some who [j]trouble you and want to [k]pervert the [l]gospel of Christ.
8 But even if we, or an [m]angel from heaven, preach any other [l]gospel to you than what we have preached to you, let him be accursed.
9 As we have said before, so now I say again, if anyone preaches any other [l]gospel to you than what you have received, let him be accursed.

II. Paul's Defense of His Apostolic Ministry, 1:10—2:21

10 For do I now persuade men, or God? Or do I seek to [n]please men? For if I still pleased men, I would not be a bondservant of Christ.
11 But I make known to you, brethren, that the [l]gospel which was preached by me is [o]not according to man.
12 For I neither received it from man, nor was I taught *it,* but *it came* [o]through the [p]revelation of Jesus Christ.
13 For you have heard of my former conduct in Judaism, how I persecuted the [q]church of God beyond measure and *tried to* destroy it.
14 And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly [r]zealous for the traditions of my fathers.
15 But when it pleased God, who [s]separated me from my mother's womb and [t]called *me* through His [c]grace,
16 to [u]reveal His Son [v]in me, that I might [l]preach Him among the [w]Gentiles, I did not immediately [x]confer with [y]flesh and blood,
17 nor did I go up to Jerusalem to those *who were* apostles before me; but I went to Arabia, and returned again to Damascus.
18 Then after three years I [z]went up to Jerusalem to see Peter,* and remained with him fifteen days.

*1:18 NU-Text reads *Cephas.*

1:1
a *Resurrection:* v. 1; Eph. 1:20. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

1:2
b *Churches* (local): v. 2; Gal. 1:22. (Acts 8:3; Phil. 1:1, *note*)

1:3
c *Grace:* vv. 3,6,15; Gal. 2:9. (John 1:14; 1:17, *note*). See 2 Pet. 3:18, *note*

1:4
d *Sacrifice* (of Christ): v. 4; Gal. 2:20. (Gen. 3:15; Heb. 10:18, *note*)
e See Rom. 3:23, *note*
f Gal. 6:14; Col. 2:20
g Cp. 1 John 2:15-17

1:6
h 1 Cor. 1:2; Eph. 4:1; 1 Thess. 2:12

1:7
i Cp. Acts 4:12
j Gal. 5:10,12
k 2 Cor. 2:17; cp. 2 Cor. 11:13-14
l *Gospel:* vv. 7-9, 11,16; Gal. 1:23. (Gen. 12:3; Rev. 14:6, *note*)

1:8
m Cp. 1 Kin. 13:18; see Heb. 1:4, *note*

1:10
n 1 Thess. 2:4

1:11
o *Inspiration:* v. 11-12; Gal. 1:20. (Ex. 4:15; 2 Tim. 3:16, *note*)

1:12
p Eph. 3:3-5; cp. Acts 9:1-20; 22:1-16; 26:9-18

1:13
q *Church* (visible): v. 13; Phil. 3:6. (1 Cor. 10:32; 1 Tim. 3:15, *note*)

1:14
r Phil. 3:6

1:15
s Cp. Is. 49:1-5; Jer. 1:5
t *Election* (personal): v. 15; Eph. 1:4. (Deut. 7:6; 1 Pet. 5:13, *note*). Rom. 8:30

1:16
u Eph. 3:3-5; cp. Acts 9:1-20; 22:1-16; 26:9-18
v 2 Cor. 4:5-7
w See Eph. 3:6, *note*
x Cp. 1:1
y Cp. Matt. 16:17

1:18
z Acts 9:26

1:10 PAUL'S DEFENSE

The demonstration is as follows:

(1) The Galatians know Paul, that he is no seeker after popularity (v. 10).

(2) He puts his known character back of the assertion that his Gospel of grace was a revelation from God (vv. 11–12).

(3) As for the legalizers, Paul himself had been a foremost Jew, and had forsaken Judaism for something better (vv. 13–14).

(4) He had preached grace years before he saw any of the other apostles (vv. 15–24).

(5) When he did meet the other apostles, they had nothing to add to his revelation (2:1–6).

(6) The other apostles fully recognized Paul's apostleship (2:7–10). And

(7) if the legalizers pleaded Peter's authority, the answer was that Peter himself had claimed none when he was rebuked by Paul (2:11–21).

1:4 age. Greek *aiōn.*

1:6 grace. The test of the Gospel is grace. If the message excludes grace, or mingles law with grace as the means either of justification or sanctification (2:21; 3:1–3), or denies the fact or guilt of sin which alone gives grace its occasion and opportunity, it is "a different" gospel, and the preacher of it is under the anathema of God (vv. 8–9).

1:8,9 accursed. Greek *anathema.* 1 Cor. 16:22

1:14 Judaism. The expression, "Judaism" (vv. 13,14, Greek *loudaismos*), refers to the Jewish way of belief and life. A word for "religion" (Greek *thrēskeia,* meaning *religious service*) is used in the NT: (1) for external observances (Acts 26:5; James 1:26; Col. 2:18, "worship"); and (2) in the sense of a believer's good works (James 1:27). It is never used as synonymous with salvation or spirituality.

1:19
a See Matt. 4:21, *note*

1:20
b *Inspiration:* v. 20; Gal. 2:2. (Ex. 4:15; 2 Tim. 3:16, *note*)

1:22
c *Churches* (local): v. 22; Phil. 1:1. (Acts 8:3; Phil. 1:1, *note*)

1:23
d Acts 9:20-21
e Acts 8:3
f *Gospel:* v. 23; Gal. 2:2. (Gen. 12:3; Rev. 14:6, *note*)

1:24
g Acts 11:18

2:1
h Acts 15:2

2:2
i *Inspiration:* v. 2; Gal. 3:8. (Ex. 4:15; 2 Tim. 3:16, *note*)
j *Gospel:* v. 2; Gal. 2:5. (Gen. 12:3; Rev. 14:6, *note*)
k Acts 15:1-4
l Cp. Phil. 2:16

2:3
m Cp. Eph. 2:15; Col. 2:14; Heb. 7:18; 8:13
n Cp. Acts 15:5-21; Gal. 5:2

2:4
o Cp. 2 Cor. 11:26; Jude 4
p Gal. 5:1,13

2:5
q Cp. Acts 15:7-11
r *Gospel:* v. 5; Gal. 2:7. (Gen. 12:3; Rev. 14:6, *note*)

19 But I saw none of the other apostles except [a]James, the Lord's brother.

20 (Now *concerning* the things which I [b]write to you, indeed, before God, I do not lie.)

21 Afterward I went into the regions of Syria and Cilicia.

22 And I was unknown by face to the [c]churches of Judea which *were* in Christ.

23 But they were [d]hearing only, "He who formerly [e]persecuted us now [f]preaches the faith which he once *tried to* destroy."

24 And they [g]glorified God in me.

Behind the scenes at the first church council at Jerusalem (cp. Acts 15)

2 THEN after [h]fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with *me.*

2 And I went up by revelation, and [i]communicated to them that [j]gospel which I preach among the Gentiles, but [k]privately to those who were of reputation, lest by any means I might run, or had run, [l]in vain.

3 Yet not even Titus who *was* with me, being a Greek, [m]was compelled to be [n]circumcised.

4 And *this occurred* because of [o]false brethren secretly brought in (who came in by stealth to spy out our [p]liberty which we have in Christ Jesus, that they might bring us into bondage),

5 to whom we did not yield submission [q]even for an hour, that the truth of the [r]gospel might continue with you.

6 But from those who seemed to be something—whatever they were, it makes no difference to me; God [s]shows personal favoritism to no man—for those who seemed *to be something* added nothing to me.

7 But on the contrary, when they saw that the [t]gospel for the [u]uncircumcised had been committed to me, as *the gospel* for the [v]circumcised *was* to Peter

8 (for He who worked effectively in Peter for the apostleship to the [w]circumcised also [x]worked effectively in me toward the [y]Gentiles),

9 and when [z]James, Cephas, and John, who seemed to be pillars, perceived the [aa]grace that had been given to me, they gave me and Barnabas the right hand of fellowship, [bb]that we *should go* to the [cc]Gentiles and they to the circumcised.

10 *They desired* only that we should remember the poor, the very thing which I also was eager to do.

Paul reviews how he withstood Peter at Antioch

11 Now when Peter* had come to [dd]Antioch, I withstood him to his face, because he was to be blamed;

12 for before certain men came from James, he would [ee]eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision.

13 And the rest of the Jews also played the hypocrite with him, so that even [ff]Barnabas was carried away with their hypocrisy.

14 But when I saw that they were not straightforward about the truth of the [gg]gospel, I said to Peter before *them* all, "If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you* compel Gentiles to live as Jews?*

***2:11** NU-Text reads *Cephas.* ***2:14** NU-Text reads *how can you.* * Some interpreters stop the quotation here.

2:6
s Acts 10:34; Rom. 2:11

2:7
t *Gospel:* v. 7; Gal. 2:14. (Gen. 12:3; Rev. 14:6, *note*)
u Acts 9:15; 22:21; Rom. 11:13
v 1 Pet. 1:1

2:8
w 1 Pet. 1:1
x Cp. 1 Cor. 9:2; 2 Cor. 3:2; 12:12
y Acts 9:15; 22:21; Rom. 11:13

2:9
z See Matt. 4:21, *note*
aa *Grace:* v. 9; Gal. 2:21. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*
bb Acts 13:3
cc See Eph. 3:6, *note*

2:11
dd Cp. Acts 11:19-26; 15:1

2:12
ee Acts 11:2-3

2:13
ff Cp. Acts 15:37-39

2:14
gg *Gospel:* v. 14; Gal. 3:8. (Gen. 12:3; Rev. 14:6, *note*)

Barnabas: A Jewish Christian who was a leader in the early church. He traveled extensively with Paul to preach the gospel.

Peter: *rock.* One of the twelve disciples of Jesus. He believed Jesus was the Messiah, but denied even knowing Christ the night of his arrest. Later he became a major leader in the early Christian church.

Titus: *protected.* A Christian from Greece who served with Paul. He was given important assignments in Corinth and Crete.

Antioch: A city in Syria located sixteen miles from the Mediterranean Sea. It was the third city in the Roman Empire and became the first center of Christian missions under Paul and Barnabas.

The Christian is dead to the law; its sentence has been executed

15 "We *who are* Jews by nature, and not [a]sinners of the Gentiles,
16 "knowing that a man is not [b]justified [c]by the works of the [d]law but by faith in Jesus Christ, even we have [e]believed in Christ Jesus, that we might be [b]justified by faith in Christ and not [c]by the works of the [d]law; for by the works of the law no flesh shall be [c]justified.
17 "But if, while we seek to be justified [f]by Christ, we ourselves also are found sinners, *is* Christ therefore a minister of [a]sin? Certainly not!
18 "For if I [g]build again those things which I destroyed, I make myself a [a]transgressor.
19 "For I through the [d]law [h]died to the law that I might live to God.

The Christian life is the outliving of the inliving Christ (cp. Gal. 5:15–23)

20 "I have been [i]crucified with Christ; it is [j]no longer I who live, but Christ lives in me; and the [k]*life* which [l]I now live in the flesh I live by faith in the Son of God, who loved me and [m]gave Himself for me.

To mingle law with grace in justification nullifies grace

21 "I do not set aside the [n]grace of God; for if [o]righteousness *comes* through the [d]law, then Christ died [p]in vain."

III. Justification Is Wholly by Faith Apart from the Law, 3:1–24

(1) The gift of the Spirit is by faith

3 O FOOLISH Galatians! Who has bewitched you that you should not obey the truth,* before whose eyes Jesus Christ was clearly portrayed among you* as [m]crucified?
2 This only I want to learn from you: Did you receive the [q]Spirit by the works of the [d]law, or by the [r]hearing of [e]faith?
3 Are you so foolish? Having begun in the [q]Spirit, are you now being made [s]perfect by the [t]flesh?
4 Have you suffered so many things in vain—if indeed *it was* in vain?
5 Therefore He who [u]supplies the [q]Spirit to you and works miracles among you, *does He do it* by the works of the [d]law, or by the [r]hearing of [e]faith?—

(2) The Abrahamic Covenant is a covenant of faith (cp. Rom. 4)

6 [v]just as Abraham [e]*"believed God, and it was [w]accounted to him for righteousness."*
7 Therefore know that *only* those who are of [e]faith are sons of Abraham.
8 And the Scripture, foreseeing that God would [b]justify the [x]Gentiles by [e]faith, preached the [y]gospel to Abraham beforehand, [z]*saying,* [aa]*"In you all the nations shall be blessed."**
9 So then those who *are* of [e]faith are blessed with believing Abraham.

(3) The person under law-works is under the curse of the law

10 For as many as are of the works of the [d]law are under the curse; for it is [z]written, [bb]*"Cursed is everyone who does not continue in all things which are [z]written in the book of the [d]law, to do them."*

3:1 NU-Text omits *that you should not obey the truth.* * NU-Text omits *among you.*
3:8 Genesis 18:18; 22:18; 26:4; 28:14

2:15
a See Rom. 3:23, *note*

2:16
b *Justification:* v. 16; 3:8; Gal. 3:11. (Luke 18:14; Rom. 3:28, *note*)
c Rom. 3:20
d *Law* (of Moses): vv. 16,19,21; 3:2,5,10; Gal. 4:21. (Ex. 19:1; Gal. 3:24, *note*)
e *Faith:* v. 16; 3:2, 5-9; Gal. 3:11. (Gen. 3:20; Heb. 11:39, *note*)

2:17
f Cp. Rom. 8:1; Gal. 5:6

2:18
g Cp. Gal. 5:2-4

2:19
h Rom. 7:4

2:20
i Gal. 6:14
j See Eph. 4:24, *note*
k *Life* (eternal): v. 20; Gal. 6:8. (Matt. 7:14; Rev. 22:19, *note*)
l Rom. 6:8-11; Eph. 2:4-6; Col. 3:1-4
m *Sacrifice* (of Christ): v. 20; 3:1; Gal. 3:13. (Gen. 3:15; Heb. 10:18, *note*)

2:21
n *Grace:* v. 21; Gal. 5:4. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*
o See Rom. 10:10, *note*
p Cp. 1 Cor. 15:17

3:2
q *Holy Spirit* (NT): vv. 2-3,5; Gal. 3:14. (Matt. 1:18; Acts 2:4, *note*)
r Rom. 10:17

3:3
s See Phil. 3:12, *note*
t *Flesh:* v. 3; Gal. 4:23. (John 8:15; Jude 23, *note*)

3:5
u Cp. Acts 9:17; 10:44

3:6
v Gen. 15:6
w *Imputation:* v. 6; James 2:23. (Gen. 15:6; James 2:23, *note*)

3:8
x See Eph. 3:6, *note*
y *Gospel:* v. 8; Gal. 4:13. (Gen. 12:3; Rev. 14:6, *note*)
z *Inspiration:* vv. 8,10; Gal. 3:11. (Ex. 4:15; 2 Tim. 3:16, *note*)
aa Gen. 12:3

3:10
bb Deut. 27:26

2:15 Paul here quotes from his words to Peter when he withstood Peter at Antioch (v. 11), in order to show the Galatians that, whatever the legalists may have pretended, Peter and he were in perfect accord doctrinally. Paul appealed to his common belief of Peter and himself as a rebuke of Peter's inconsistent practice.

2:16 Jesus Christ. Literally *Christ Jesus.*

2:17 we. That is, "we" Jews. See Rom. 3:19–23. The passage might be thus paraphrased: If we Jews, in seeking to be justified by faith in Christ, take our places as mere sinners, like the Gentiles, is it therefore Christ who makes us sinners? By no means. It is by putting ourselves again under law after seeking justification through Christ, that we act as if we were still unjustified sinners, seeking to become righteous through law-works. Compare Gal. 5:1–4.

3:6 Abraham. See chart at Hebrews 11:1.

Abraham: *of a great multitude.* A man chosen by God to become the father of the great nation Israel. God promised Abraham that he would have descendants as numerous as the stars in the heavens. Abraham was revered throughout generations for his great faith.

11 But that no one is [a]justified by the [b]law in the sight of God *is* [c]evident, for [d]*"the just shall live by* [e]*faith."*

12 Yet the [b]law is not of [e]faith, but [f]*"the man who does them shall live by them."*

(4) Christ has borne the curse of the law

13 Christ has [g]redeemed us from the curse of the [b]law, having [h]become a [i]curse for us (for it is [c]written, [j]*"Cursed is everyone who hangs on a tree"*),

14 that the [k]blessing of Abraham might come upon the [l]Gentiles in Christ Jesus, that we might receive the promise of the [m]Spirit through faith.

15 Brethren, I [c]speak in the manner of men: Though *it is* only a man's covenant, yet *if it is* confirmed, no one annuls or adds to it.

16 Now [n]to Abraham and his Seed were the [c]promises made. He does not say, "And to seeds," as of many, but as of [o]one, *"And to your Seed,"** who is Christ.

(5) The law did not add a new condition to the Abrahamic Covenant of faith

17 And this I [c]say, *that* the [b]law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ,* that it should make the promise of no effect.

18 For if the inheritance *is* of the [b]law, *it is* no longer of promise; but God gave *it* to Abraham by promise.

(6) The intent of the law is condemnation, and a preparatory discipline

19 What purpose then *does* the [b]law *serve?* It was added because of transgressions, till the [p]Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator.

20 Now a mediator does not *mediate* for one *only,* but God is one.

21 *Is* the [b]law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly [q]righteousness would have been by the [b]law.

22 But the [c]Scripture has confined [r]all under [s]sin, that the promise by [e]faith in Jesus Christ might be given to those who believe.

23 But before faith came, we were kept under guard by the [b]law, kept for the faith which would afterward be revealed.

24 Therefore the [b]law was our tutor *to bring us* to Christ, that we might be [a]justified by [e]faith.

IV. The Rule of the Believer's Life Is Gracious, Not Legal, 3:25—5:1

25 But after [e]faith has come, we are no longer under a tutor.

***3:16** Genesis 12:7; 24:7 ***3:17** NU-Text omits *in Christ.*

3:11
- a *Justification:* vv. 11,24; Gal. 5:4. (Luke 18:14; Rom. 3:28, *note*)
- b *Law* (of Moses): vv. 11-13,17-19, 21,23-24; Gal. 4:21. (Ex. 19:1; Gal. 3:24, *note*)
- c *Inspiration:* vv. 11,13,15-17,22; Gal. 4:1. (Ex. 4:15; 2 Tim. 3:16, *note*)
- d Hab. 2:4; Rom. 1:17
- e *Faith:* vv. 11-12,22,24,25; Gal. 3:26. (Gen. 3:20; Heb. 11:39, *note*)

3:12
- f Lev. 18:5

3:13
- g See Rom. 3:24, *note*
- h *Sacrifice* (of Christ): v. 13; Gal. 4:5. (Gen. 3:15; Heb. 10:18, *note*)
- i *Judgments* (the seven): v. 13; Gal. 6:4. (2 Sam. 7:14; Rev. 20:12, *note*)
- j Deut. 21:23

3:14
- k v. 8; Rom. 4:1-5
- l Rom. 3:29-30

3:14
- m *Holy Spirit* (NT): v. 14; Gal. 4:6. (Matt. 1:18; Acts 2:4, *note*)

3:16
- n Gen. 13:15
- o Gen. 22:18

3:19
- p Gal. 4:4

3:21
- q *Righteousness* (OT): v. 21; Phil. 3:6. (Gen. 6:9; Luke 2:25, *note*)

3:22
- r Cp. Rom. 3:9-20
- s See Rom. 3:23, *note*

3:19 What purpose . . . law serve? Literally, *Why, then, the law?* The answer to this question is sixfold:

(1) The law was added because of transgressions, that is, to give to sin the character of transgression.

(a) Men had been sinning before Moses but, in the absence of law, their sins were not put to their account (Rom. 5:13); the law gave to sin the character of transgression, that is, of personal guilt.

(b) Furthermore, since men not only continued to sin after the law was given, but were provoked to transgress by the very law which forbade it (Rom. 7:8), the law conclusively proved the inveterate sinfulness of man's nature (Rom. 7:11–13).

(2) The law, therefore, "has confined all under sin" (compare Rom. 3:19–20,23).

(3) The law was an *ad interim* dealing, "till the Seed should come" (v. 19).

(4) The law shut sinful man up to faith as the only avenue of escape (v. 23).

(5) The law was to the Jews what the child-discipliner (Greek *paidagōgos*) was in a Greek household, a custodian of children in their minority, and it had this character to or until Christ (vv. 23–25, *note;* 4:1–2). And

(6) Christ having come, the believer is no longer under the child-discipliner (that is, the law, v. 25), but has become a disciple (that is, learner) of Christ Himself (Matt. 11:29; Luke 10:39; John 17:6–8; Titus 2:11–13).

3:19 because of transgressions. That is, *in order that sin might be shown to be transgression.* Rom. 4:15.

3:24 For the Law of Moses, Summary, see next page. **to bring us to.** Or *until.*

3:25 Tutor is translated from the Greek *paidagōgos,* meaning *child-discipliner* or *child-leader.* In the Greek and Roman world the pedagogue was the custodian or guardian in the education and life of minor children. The argument does not turn upon the extent or nature of the

(1) The justified believer is a son in the family of God

26 For you are all [a]sons of God
through [b]faith in Christ Jesus.
27 For as many of you as were
[c]baptized into Christ have put on
Christ.
28 [d]There is neither Jew nor
Greek, [e]there is neither slave nor
free, there is neither male nor fe-
male; for you are all [f]one in Christ
Jesus.
29 And if you *are* Christ's, then
you are Abraham's [g]seed, and [h]heirs
according to the promise.

4 NOW I [i]say *that* the heir, as long
as he is a child, does not differ at
all from a slave, though he is master
of all,
2 but is under guardians and stew-
ards until the time appointed by the
father.
3 Even so we, when we were chil-
dren, were in bondage under the
[j]elements of the world.

(2) The believer is redeemed from under the law

4 But when the fullness of the
time had come, God [k]sent forth His
Son, born* of a [l]woman, born under
the law,
5 to [m]redeem those who were
[n]under the law, that we might re-
ceive the [o]adoption as sons.

(3) The Spirit confirms the believer's sonship (see Eph. 1:5, note)

6 And because you are sons, God
has sent forth the [p]Spirit of His Son
into your hearts, crying out, [q]"Abba,
Father!"
7 Therefore you are no longer a
slave but a son, and if a son, then an
[r]heir of* God through Christ.

(4) Legalism is an elementary religion

8 But then, indeed, when you did

***4:4** Or *made* ***4:7** NU-Text reads *through God* and omits *through Christ.*

3:26
a See Eph. 1:5, *note*
b *Faith:* v. 26; Gal. 5:5. (Gen. 3:20; Heb. 11:39, *note*)

3:27
c Rom. 6:3

3:28
d Rom. 10:12; Col. 3:11
e 1 Cor. 12:13
f 1 Cor. 12:13; Eph. 2:15-16

3:29
g Rom. 4:11; Gal. 3:7
h Rom. 8:17

4:1
i *Inspiration:* v. 1; Gal. 4:22. (Ex. 4:15; 2 Tim. 3:16, *note*)

4:3
j Cp. Col. 2:8,20

4:4
k *Christ* (first advent): v. 4; Eph. 2:17. (Gen. 3:15; Acts. 1:11, *note*). John 16:28
l Gen. 3:15; Is. 7:14; Matt. 1:25

4:5
m *Sacrifice* (of Christ): v. 5; Eph. 1:7. (Gen. 3:15; Heb. 10:18, *note*)
n Gal. 3:13
o *Adoption:* v. 5; Eph. 1:5. (Rom. 8:15; Eph. 1:5, *note*)

4:6
p *Holy Spirit* (NT): v. 6; Gal. 4:29. (Matt. 1:18; Acts 2:4, *note*)
q Rom. 8:15

4:7
r Rom. 8:17

pedagogue's authority, but upon the fact that it wholly ceased when the "child" (4:1) became a son (4:1–6), when the minor became an adult. The adult "son" does voluntarily that which formerly he did in fear of the pedagogue. But even if he does not, it is no longer an issue between the son and the pedagogue (the law), but between the son and God, his Father. Compare Heb. 12:5–10; 1 John 2:1–2.

3:24

THE LAW OF MOSES, SUMMARY

(1) The Mosaic Covenant was given to Israel in three parts: (a) the commandments, expressing the righteous will of God (Ex. 20:1–26); (b) the judgments, governing the social life of Israel (Ex. 21:1—24:11); and (c) the ordinances, governing the religious life of Israel (Ex. 24:12; 31:18).

(2) The commandments and ordinances were one complete and inseparable whole. When an Israelite sinned, he was held "blameless" if he brought the required offering (Luke 1:6; Phil. 3:6).

(3) Law, as a method of the divine dealing with man, characterized the dispensation extending from the giving of the law to the death of Jesus Christ (Gal. 3:13–14,23–24). And

(4) the attempt of legalistic teachers (e.g. Acts 15:1–31; Gal. 2:1–5) to mingle law with grace as the divine method for this present dispensation of the Church, brought out the true relation of the law to the Christian.

The Christian Doctrine of the Law:

(1) Law is in contrast with grace. Under the latter God bestows the righteousness which, under law, He demanded (Ex. 19:5; John 1:17; Rom. 3:21, *note;* 10:3–10; 1 Cor. 1:30).

(2) The law is, in itself, holy, just, good, and spiritual (Rom. 7:12–14).

(3) Before the law the whole world is guilty, and the law is therefore of necessity a ministry of condemnation, death, and the divine curse (Rom. 3:19; 2 Cor. 3:7–9; Gal. 3:10).

(4) Christ bore the curse of the law, and redeemed the believer both from the curse and from the dominion of the law (Gal. 3:13; 4:5–7).

(5) Law neither justifies a sinner nor sanctifies a believer (Gal. 2:16; 3:2–3,11–12).

(6) The believer is both dead to the law and redeemed from it, so that he is "not under law, but under grace" (Rom. 6:14; 7:4; Gal. 2:19; 4:4–7; 1 Tim. 1:8–9). And

(7) under the new covenant of grace the principle of obedience to the divine will is produced inwardly (Heb. 10:16). So far is the life of the believer from the anarchy of self-will that he is "under law toward Christ" (1 Cor. 9:21), and the new "law of Christ" (Gal. 6:2; 2 John 5) is his delight; whereas, through the indwelling Spirit, the righteousness of the law is fulfilled in him (Rom. 8:2–4; Gal. 5:16–18). The commandments are used in the distinctively Christian Scriptures as an instruction in righteousness (2 Tim. 3:16–17; compare Rom. 13:8–10; 1 Cor. 9:8–9; Eph. 6:1–3).

not know God, you [a]served those which by nature are not gods.

9 But now after you have known God, or rather are known by God, how *is it that* you turn [b]again to the weak and beggarly [c]elements, to which you desire again to be in bondage?

10 You [d]observe days and months and seasons and years.

11 I am [e]afraid for you, lest I have labored for you in vain.

12 Brethren, I urge you to become like me, for I *became* like you. You have not [f]injured me at all.

13 You know that because of physical [g]infirmity I preached the [h]gospel to you at the first.

14 And my [i]trial which was in my flesh you did not despise or reject, but you received me as an angel of God, *even* as Christ Jesus.

(5) In legalism the Galatians have lost their blessing

15 What* then was the blessing you *enjoyed?* For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me.

16 Have I therefore become your enemy because I tell you the truth?

17 They zealously court you, *but* for no good; yes, they want to exclude you, that you may be zealous for them.

18 But it is good to be zealous in a good thing always, and not only when I am present with you.

(6) The two systems, law and grace, cannot co-exist

19 My little children, for whom I [j]labor in birth again until Christ is formed in you,

20 [k]I would like to be present with you now and to change my tone; for I have doubts about you.

21 Tell me, you who desire to be under the [l]law, do you not [m]hear the law?

22 For it is [n]written [o]that Abraham had two sons: the one by a bondwoman, the other by a freewoman.

23 But he *who was* of the bondwoman was born according to the [p]flesh, and he of the freewoman through [q]promise,

24 which things are symbolic. For these are the* two covenants: the one from Mount [r]Sinai which gives birth to [s]bondage, which is Hagar—

25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children—

26 but the Jerusalem [t]above is free, which is the mother of us all.

27 For it is [u]written:

> *"Rejoice,[v] O barren,*
> *You who do not bear!*
> *Break forth and shout,*
> *You who are not in labor!*
> *For the desolate has many more children*
> *Than she who has a husband."*

28 Now [w]we, brethren, as Isaac *was,* are children of [x]promise.

29 But, as he who was born according to the flesh then [y]persecuted him *who was born* according to the [z]Spirit, even so *it is* now.

30 Nevertheless what does the Scripture [aa]say? [bb] *"Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."*

31 So then, brethren, we are [cc]not children of the bondwoman but of the free.

5 [dd]STAND fast therefore in the liberty by which Christ has made us free,* and do not be entangled again with a [ee]yoke of bondage.

***4:15** NU-Text reads *Where.* ***4:24** NU-Text and M-Text omit *the.* ***5:1** NU-Text reads *For freedom Christ has made us free; stand fast therefore.*

4:8
a Cp. 1 Thess. 1:9

4:9
b Gal. 3:1-3
c Cp. Col. 2:8,20

4:10
d Cp. Col. 2:16

4:11
e Cp. v. 20

4:12
f Cp. 2 Cor. 2:5

4:13
g See Gal. 6:11, *note*
h *Gospel:* v. 13; Eph. 1:13. (Gen. 12:3; Rev. 14:6, *note*)

4:14
i *Test/Tempt:* v. 14; Gal. 6:1. (Gen. 3:1; James 1:14, *note*)

4:19
j Cp. 1 Cor. 4:15

4:20
k Cp. 2 Cor. 13:1-2

4:21
l *Law* (of Moses): v. 21; Gal. 5:3. (Ex. 19:1; Gal. 3:24, *note*)
m Cp. Rom. 3:19-20

4:22
n *Inspiration:* v. 22; Gal. 4:27. (Ex. 4:15; 2 Tim. 3:16, *note*)
o Gen. 16:15; 21:2

4:23
p *Flesh:* v. 23; Gal. 5:13. (John 8:15; Jude 23, *note*)
q Gen. 17:15-19

4:24
r Ex. 24:6-8
s Gal. 5:1

4:26
t Cp. Heb. 12:22

4:27
u *Inspiration:* v. 27; Gal. 4:30. (Ex. 4:15; 2 Tim. 3:16, *note*)
v Is. 54:1

4:28
w Rom. 9:8; Gal. 3:29
x Gen. 17:15-19

4:29
y Gen. 21:9
z *Holy Spirit* (NT): v. 29; Gal. 5:5. (Matt. 1:18; Acts 2:4, *note*)

4:30
aa *Inspiration:* v. 30; Gal. 5:2. (Ex. 4:15; 2 Tim. 3:16, *note*)
bb Gen. 21:10

4:31
cc Cp. Rom. 6:14

5:1
dd Phil. 4:1
ee Acts 15:10

4:19 little children. The allegory (vv. 22–31) is addressed to justified but immature believers (compare 1 Cor. 3:1–2) who, under the influence of legalistic teachers, "desire to be under the law." It has, therefore, no application to a sinner seeking justification. It raises and answers (for the fifth time in this Epistle) the question: Is the believer under the law? (2:19–21; 3:1–3,25–26; 4:4–6,9–31).

Hagar: *flight.* The maidservant of Sarai, who had a son Ishmael by Abraham. She and her son were later sent away from Abraham's family.

4:24 covenants. Or *testaments.* See Ex. 19:5 and Heb. 8:8, *notes.*

4:31 free. Literally *free woman.*

V. Characteristics Displayed in the Life of a Christian Justified by Faith Alone, 5:2–26

2 Indeed I, Paul, [a] say to you that [b] if you become circumcised, Christ will profit you nothing.
3 And I testify again to every man who becomes circumcised that he is a [c] debtor to keep the whole [d] law.
4 You have become [e] estranged from Christ, you who *attempt to* be [f] justified by [d] law; you have fallen from [g] grace.
5 For we through the [h] Spirit eagerly [i] wait for the hope of [j] righteousness by [k] faith.
6 For in Christ Jesus neither [l] circumcision nor uncircumcision avails anything, but [k] faith [m] working through [n] love.
7 You ran well. Who hindered you from obeying the truth?
8 This persuasion does not *come* from Him who calls you.
9 A little [o] leaven leavens the whole lump.
10 I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is.
11 And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased.
12 I could wish that those who trouble you would even cut themselves off!
13 For you, brethren, have been called to [p] liberty; only do not *use* liberty as an [q] opportunity for the [r] flesh, but through [n] love serve one another.
14 For all the [d] law is fulfilled in one word, *even* in this: [s] *"You shall love your neighbor as yourself."*
15 But if you [t] bite and devour one another, beware lest you be consumed by one another!

Sanctification is through the Spirit, not the law

16 I say then: [u] Walk in the [h] Spirit, and you shall not fulfill the lust of the [r] flesh.

The Spirit gives victory over sin (cp. Rom. 8:2; see Rom. 7:15, note)

17 For the [r] flesh [v] lusts against the [h] Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.
18 But if you are [w] led by the [h] Spirit, you are not under the [d] law.
19 Now the [x] works of the [r] flesh are evident, which are: adultery,* fornication, uncleanness, lewdness,
20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,
21 envy, murders,* drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told *you* in time past, that those who practice such things will [y] not inherit the [z] kingdom of God.

Christian character is produced by the Holy Spirit, not by self-effort (cp. John 15:1–5; Gal. 2:20)

22 But the [aa] fruit of the [h] Spirit is love, joy, peace, longsuffering, kindness, goodness, [k] faithfulness,
23 gentleness, self-control. Against such there is no law.
24 And those *who are* Christ's have crucified the [r] flesh with its passions and desires.
25 If we live in the [h] Spirit, let us also [bb] walk in the Spirit.
26 Let us not become conceited, provoking one another, envying one another.

***5:19** NU-Text omits *adultery.* ***5:21** NU-Text omits *murders.*

5:2
a *Inspiration:* v. 2; Gal. 6:11. (Ex. 4:15; 2 Tim. 3:16, *note*)
b Cp. Acts 15:1

5:3
c Deut. 27:26; Rom. 2:25
d *Law* (of Moses): vv. 3-4,14,18; Gal. 6:13. (Ex. 19:1; Gal. 3:24, *note*)

5:4
e Col. 1:23
f *Justification:* v. 4; Titus 3:7. (Luke 18:14; Rom. 3:28, *note*)
g *Grace:* v. 4; Gal. 6:18. (John 1:14; John 1:17, *note*)

5:5
h *Holy Spirit* (NT): vv. 5,16-18,22, 25; Gal. 6:8. (Matt. 1:18; Acts 2:4, *note*)
i Cp. Rom. 5:2-5
j See Rom. 10:10, *note*
k *Faith:* vv. 5-6,22; Eph. 1:13. (Gen. 3:20; Heb. 11:39, *note*)

5:6
l Gal. 6:15
m 1 Thess. 1:3
n *Law* (of Christ): vv. 6,13; Gal. 6:2. (John 13:34; 2 John 5, *note*)

5:9
o *Leaven:* v. 9. (Gen. 19:3; Matt. 13:33, *note*)

5:13
p Rom. 8:2; Gal. 5:1
q Rom. 6:1; 1 Pet. 2:16
r *Flesh:* vv. 13,16-17,19,24; Gal. 6:8. (John 8:15; Jude 23, *note*)

5:14
s Lev. 19:18; Matt. 22:39; Rom. 13:9

5:15
t Cp. James 3:13-16

5:16
u Cp. Rom. 8:12-13

5:17
v Rom. 7:22-23

5:18
w Rom. 8:14

5:19
x Rom. 1:26-31; Eph. 5:3,11; 2 Tim. 3:2-4

5:21
y 1 Cor. 6:9-10
z See Matt. 6:33, *note*

5:22
aa See Rev. 19:8, *note*

5:25
bb Cp. Rom. 8:12-13

5:4 fallen. Literally *fallen away.*

5:17 do not. Literally *may not.* Compare Rom. 7:15–25.

5:18 not under the law. That is, *not under bondage of effort to please God by works of the law.* Rom. 6:14.

5:22 Christian character is not mere moral or legal correctness, but the possession and manifestation of the graces of vv. 22–23. Taken together they present a moral portrait of Christ, and may be understood as the apostle's explanation of 2:20, "no longer I . . . but Christ," and as a definition of "fruit" in John 15:1–8. This character is possible because of the believer's vital union with Christ (John 15:5; 1 Cor. 12:12–13), and is wholly the fruit of the Spirit. "Fruit" (singular), in contrast with "works" (plural, v. 19), suggests that the Christian's life in the Spirit is unified in purpose and direction in contrast with the life in the flesh, with its inner conflicts and frustrations.

VI. The Outworking of the New Life in Christ Jesus, 6:1–16

(1) The new life as a brotherhood

(a) The case of a sinning brother

6 BRETHREN, if a man is overtaken in any [a]trespass, you who *are* [b]spiritual restore such a one in a spirit of [c]gentleness, considering yourself lest you also be [d]tempted.

(b) The case of a burdened brother

2 [e]Bear one another's burdens, and so fulfill the [f]law of Christ.

3 For if anyone [g]thinks himself to be something, when he is nothing, he [h]deceives himself.

4 But let each one [i]examine his own work, and then he will have rejoicing in [j]himself alone, and not in another.

5 For each one shall [k]bear his own load.

(c) The case of a teaching brother

6 Let him who is taught the word [l]share in all good things with him who teaches.

(2) The new life as a stewardship

7 [m]Do not be deceived, God is not mocked; for [n]whatever a man sows, that he will also reap.

8 For he who sows to his flesh will of the [o]flesh reap corruption, but he who sows to the [p]Spirit will of the Spirit reap [q]everlasting [r]life.

9 And let us not grow [s]weary while doing good, for in due season we shall [t]reap if we do not lose heart.

(3) The new life as a beneficence (cp. Acts 10:38)

10 Therefore, as we have [u]opportunity, let us do good to all, [v]especially to those who are of the household of faith.

(4) The new life in sacrificial love

11 See with what large letters I have [w]written to you with my own hand!

12 As many as desire to make a good [x]showing in the flesh, these *would* compel you to be circumcised, only that they may not [y]suffer persecution for the cross of Christ.

13 For not even those who are circumcised keep the [z]law, but they desire to have you circumcised that they may boast in your flesh.

(5) The new exultation of the new life

14 But God forbid that I should boast [aa]except in the [bb]cross of our Lord Jesus Christ, by whom* the world has been crucified to me, and [cc]I to the world.

15 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new [dd]creation.

(6) The peace of the new life

16 And as many as walk according to this rule, peace and mercy *be* upon them, and upon the Israel of God.

Conclusion: the New Fellowship of Suffering, 6:17–18

17 From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus.

18 Brethren, the [ee]grace of our Lord Jesus Christ *be* with your spirit. Amen.

*6:14 Or *by which* (the cross)

6:1
- a See Rom. 3:23, *note*
- b Cp. Rom. 15:1
- c Eph. 4:2; cp. 2 Thess. 3:15
- d *Test/Tempt:* v. 1; 1 Thess. 3:5. (Gen. 3:1; James 1:14, *note*)

6:2
- e Acts 20:35; 1 Thess. 5:14
- f *Law* (of Christ): v. 2; Eph. 1:15. (John 13:34; 2 John 5, *note*)

6:3
- g Rom. 12:3
- h James 1:22

6:4
- i *Judgments* (the seven): v. 4; 1 Tim. 1:20. (2 Sam. 7:14; Rev. 20:12, *note*)
- j Cp. 2 Cor. 10:12-18

6:5
- k Cp. Rom. 14:12

6:6
- l 1 Cor. 9:7-15; 1 Tim. 5:18

6:7
- m Cp. 1 Cor. 6:9-10
- n Cp. 1 Cor. 3:10-15

6:8
- o *Flesh:* v. 8; Eph. 2:3. (John 8:15; Jude 23, *note*)
- p *Holy Spirit* (NT): v. 8; Eph. 1:13. (Matt. 1:18; Acts 2:4, *note*)
- q *Life* (eternal): v. 8; Eph. 4:18. (Matt. 7:14; Rev. 22:19, *note*)
- r Rom. 6:8

6:9
- s 1 Cor. 15:58; 2 Thess. 3:13
- t James 5:7-8

6:10
- u Prov. 3:27
- v Rom. 12:13

6:11
- w *Inspiration:* v. 11; Eph. 3:3. (Ex. 4:15; 2 Tim. 3:16, *note*)

6:12
- x Cp. Phil. 3:4
- y Gal. 5:11

6:13
- z *Law* (of Moses): v. 13; Eph. 2:15. (Ex. 19:1; Gal. 3:24, *note*)

6:14
- aa Cp. Phil. 3:7-9
- bb 1 Cor. 1:18
- cc Gal. 2:20; Col. 2:20

6:15
- dd 2 Cor. 5:17

6:18
- ee *Grace:* v. 18; Eph. 1:2. (John 1:14; John 1:17, *note*)

6:11 large letters. Although no record is given in the NT as to what Paul's infirmity was (see 2 Cor. 12:7, *note*), it is possible that his eyes were in some way affected (e.g. 4:13–15). Perhaps this is the reason he ordinarily dictated his letters; but now, urged by the spiritual danger of his dear Galatians and having no amanuensis at hand, he writes with his own hand.

6:14 world. Greek *kosmos.* See Rev. 13:8, *note.*

6:17 marks. Literally *brands.*

THE EPISTLE OF PAUL THE APOSTLE TO THE

EPHESIANS

Author:	*Theme:*	*Date of writing:*
Paul	The Church, Christ's Body	*c.* A.D. 60

Background

The Epistle to the Ephesians, written in Rome, the first in order of the Prison Epistles (Acts 20—27; see Acts 28:30, *note*), was carried by Tychicus, concurrently with Colossians and Philemon. Probably the two larger letters had their occasion in the return of Onesimus to Philemon. Ephesians is the most impersonal of Paul's letters. Indeed the words "at Ephesus" are not in the best manuscripts. Colossians 4:16 mentions an epistle to the Laodiceans. It has been conjectured that the letter known as Ephesians is really the Laodicean letter. Possibly it was sent to Ephesus and Laodicea without being addressed to any specific church. The letter would then be "to the saints and the faithful in Christ Jesus" anywhere.

The Truths in Ephesians

The doctrine of the Epistle confirms this view. It contains the highest Church truth, but has nothing about church order. The Church here is the true Church, "His body," not the local church, as in Philippians, Corinthians, etc. Essentially, three lines of truth make up this Epistle:

(1) the Christian's exalted position through grace;
(2) the truth concerning the body of Christ; and
(3) a life lived in accordance with that position.

The Old Testament in the New

There is a close spiritual affinity between Ephesians and Joshua, the "heavenly places" corresponding in Christian position to Canaan in Israel's experience. In both there is conflict, often failure, but also victory, rest, and possession (Joshua 21:43–45; Ephesians 1:3; 3:14–19; 6:16). As befits a complete revelation, the number seven is conspicuous in the structure of Ephesians.

Outline

The Epistle may be divided as follows:

Introduction	1:1–2
I. The Believer's Standing in Grace	1:1—3:21
A. The Believer in Christ in the Heavenly Realms	1:3–14
B. Prayer of Knowledge and Power	1:15–21
C. Christ Exalted as the Head of His Body, the Church	1:22–23
D. Method of Salvation	2:1–10
E. Position of Gentiles by Nature	2:11–13
F. Jew and Gentile One Body in Christ	2:14–18
G. The Church a Temple for the Habitation of God through the Spirit	2:19–22
H. The Church a "Mystery" Hidden from Past Generations	3:1–12
I. Prayer for Comprehension	3:13–21
II. The Walk and Service of the Believer	4:1—5:17
A. Conduct Worthy of High Position	4:1–3
B. Seven Unities to Be Preserved	4:4–6
C. The Gifts of the Risen Christ and Their Purpose	4:7–16
D. The Conduct of the Believer as a New Individual in Christ	4:17–29
E. The Walk of the Believer as Indwelt by the Spirit	4:30–32
F. The Conduct of the Believer as God's Dearly Loved Child	5:1–17
III. The Walk and Warfare of the Spirit-filled Believer	5:18—6:20
A. The Inner Life of the Spirit-filled Believer	5:18–21
B. The Married Life of Spirit-filled Believers	5:22–33
C. The Domestic Life of Spirit-filled Believers	6:1–9
D. The Warfare of Spirit-filled Believers	6:10–20
Conclusion	6:21–24

Introduction (1:1–2)

1 PAUL, an apostle of Jesus Christ by the will of God,

To the saints who are in Ephesus, and faithful in Christ Jesus:

2 [a]Grace to you and peace from God our Father and the Lord Jesus Christ.

I. The Believer's Standing in Grace, 1:1—3:21

(1) The believer in Christ in the heavenlies

3 Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ,

4 just as He [b]chose us in Him before the foundation of the world, that we should be [c]holy and without blame before Him in love,

5 having [d]predestined us to [e]adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,

6 to the praise of the glory of His [f]grace, by which He made us accepted in the Beloved.

7 In Him we have [g]redemption through His [h]blood, the [i]forgiveness of [j]sins, according to the riches of His [k]grace

8 which He made to abound toward us in all wisdom and prudence,

9 having made known to us the [l]mystery of His will, according to His good pleasure which He purposed in Himself,

10 that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both* which are in heaven and which are on earth—in Him.

11 In Him also we have obtained an inheritance, being [m]predestined

*1:10 NU-Text and M-Text omit *both.*

1:2
a *Grace:* v. 2; Eph. 1:6. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

1:4
b *Election* (corporate): v. 4; Col. 3:12. (Deut. 7:6; 1 Pet. 5:13, *note*)
c *Sanctification* (NT): v. 4; Eph. 2:21. (Matt. 4:5; Rev. 22:11, *note*)

1:5
d *Predestination:* v. 5; Eph. 1:11
e *Adoption:* v. 5. (Rom. 8:15; Eph. 1:5, *note*)

1:6
f *Grace:* v. 6; Eph. 1:7. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

1:7
g See Rom. 3:24, *note*
h *Sacrifice* (of Christ): v. 7; Eph. 2:13. (Gen. 3:15; Heb. 10:18, *note*)
i *Forgiveness:* v. 7; Eph. 4:32. (Lev. 4:20; Matt. 26:28, *note*)
j See Rom. 3:23, *note*
k *Grace:* v. 7; Eph. 2:5. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

1:9
l See Matt. 13:11, *note*

1:11
m *Predestination:* v. 11. (Rom. 8:29; Eph. 1:11, *note*)

1:1 saints. A saint, in the NT, is not a sinless person but a saved sinner. It is through faith in the Lord Jesus Christ that a sinner becomes a saint. See Rom. 1:7, *note.* **in Christ Jesus.** This is the Christian's place as a member of the body of Christ, vitally united with Him by the baptism with the Holy Spirit (1 Cor. 12:12–13).

1:3 in the heavenly places. The same Greek words rendered here "heavenly places" are translated "heavenly things" in John 3:12. In both places the word signifies that which is heavenly in contradistinction to that which is earthly. "The heavenly places" may be defined as the sphere of the Christian's spiritual experience as identified with Christ in nature (2 Pet. 1:4); life (Col. 3:4; 1 John 5:12); relationships (John 20:17; Heb. 2:11); service (Matt. 28:20; John 17:18); suffering (Phil. 1:29; 3:10; Col. 1:24); inheritance (Rom. 8:16–17); and future glory in the kingdom (Rom. 8:18–21; 1 Pet. 2:9; Rev. 1:6; 5:10). The Christian is a heavenly person, and a stranger and pilgrim on the earth (Heb. 3:1; 1 Pet. 2:11).

1:4 world. Greek *kosmos.*

1:10 dispensation. Literally *stewardship.* See Rev. 20:4, *note.*

1:5 ADOPTION, SUMMARY

"Adoption" (Greek *huiothesia,* meaning *placing as a son*) is not so much a word of relationship as of position. In regeneration a Christian receives the nature of a child of God; in adoption he receives the position of a son of God. Every Christian obtains the place of a child and the right to be called a son the moment he believes (Gal. 3:25–26; 4:6; 1 John 3:1,2). The indwelling Spirit gives the realization of this in the Christian's present experience (Gal. 4:6); but the full manifestation of his sonship awaits the resurrection, change, and translation of saints, which is called "the redemption of our body" (Rom. 8:23; Eph. 1:14; 1 Thess. 4:14–17; 1 John 3:2).

1:11 PREDESTINATION, SUMMARY

"Predestine" means *to mark out* or *determine beforehand.* In Scripture this idea is more inclusive than election. The latter is always limited to those specially chosen of God. But predestination includes the salvation of the elect and also all other acts and events in the universe, both good and evil (Acts 4:27–28, Greek).

Within the total predestined plan of God, it is necessary to distinguish between two classes of decreed events:

(1) events divinely *caused,* such as the salvation of the elect; and

(2) events divinely *permitted.*

To say that God predestined the evil acts of men does not mean that God caused these acts, for this would make God the author of evil. Rather it means that God, foreknowing how men will act under various circumstances, determined beforehand to permit them so to act; thus making the acts certain to come to pass, as parts of His total plan, yet leaving all men fully responsible for what they do (Luke 22:22; Acts 2:23). The Biblical truth of predestination raises difficult intellectual problems, but these cannot be escaped by rejecting predestination and affirming foreknowledge. For, if God foreknows all events, then they are just as certain as if they were predestined. See Election, 1 Pet. 5:13, *note;* Foreknowledge, 1 Pet. 1:20, *note.*

according to the purpose of Him who works all things according to the [a]counsel of His will,

12 that we who first trusted in Christ should be to the [b]praise of His glory.

13 In Him you also *trusted,* after you heard the word of truth, the [c]gospel of your [d]salvation; in whom also, having [e]believed, you were sealed with the [f]Holy Spirit of promise,

14 who* is the [g]guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

(2) Prayer for knowledge and power

15 Therefore I also, after I heard of your [e]faith in the Lord Jesus and your [h]love for all the saints,

16 do not cease to give thanks for you, making mention of you in my [i]prayers:

17 that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him,

18 the eyes of your understanding* being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,

19 and what *is* the exceeding greatness of His power toward us who [e]believe, according to the working of His mighty power

20 which He worked in Christ when He [j]raised Him from the dead and seated *Him* at His right hand in the heavenly *places,*

21 far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.

(3) Christ exalted as the Head of His body, the Church

22 And He [k]put all *things* under His feet, and gave Him *to be* head over all *things* to the [l]church,

23 which is His [l]body, the fullness of Him who fills all in all.

(4) Method of salvation

2 AND you *He* [m]*made alive*, who were dead in [n]trespasses and sins,

2 in which you once walked according to the course of this world, according to the [o]prince of the power of the air, the spirit who now works in the sons of disobedience,

3 among whom also we all once conducted ourselves in the lusts of our [p]flesh, fulfilling the desires of the [p]flesh and of the mind, and were by nature children of wrath, just as the others.

4 But God, who is [q]rich in mercy, because of His [r]great love with which He loved us,

5 [s]even when we were [t]dead in [n]trespasses, [u]made us alive together with Christ (by [v]grace you have been [d]saved),

6 and raised *us* up together, and made *us* sit together in the [w]heavenly *places* in Christ Jesus,

7 that in the ages to come He might show the exceeding [x]riches of His [v]grace in *His* kindness toward us in Christ Jesus.

8 For by [v]grace you have been [d]saved through [e]faith, and that not of yourselves; *it is* the [y]gift of God,

9 not of [z]works, lest anyone should [aa]boast.

10 For we are His workmanship, [bb]created in Christ Jesus for good [cc]works, which God prepared beforehand that we should walk in them.

***1:14** NU-Text reads *which.* ***1:18** NU-Text and M-Text read *hearts.*

1:11
a Is. 46:10

1:12
b vv. 6,14

1:13
c *Gospel:* v. 13; Eph. 2:17. (Gen. 12:3; Rev. 14:6, *note*)
d See Rom. 1:16, *note*
e *Faith:* vv. 13,15, 19; 2:8; Eph. 3:12. (Gen. 3:20; Heb. 11:39, *note*)
f *Holy Spirit* (NT): v. 13; Eph. 2:18. (Matt. 1:18; Acts 2:4, *note*)

1:14
g *Assurance/security :* v. 14; Eph. 4:30. (Ps. 23:1; Jude 1, *note*)

1:15
h *Law* (of Christ): v. 15; Eph. 3:17. (John 13:34; 2 John 5, *note*)

1:16
i *Bible prayers* (NT): vv. 16-23; Eph. 3:14. (Matt. 6:9; Luke 11:2, *note*)

1:20
j *Resurrection:* vv. 20-21; Phil. 3:10. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

1:22
k Ps. 8:6
l *Church* (the true): vv. 22-23; Eph. 2:16. (Matt. 16:18; Heb. 12:23, *note*)

2:1
m v. 5; John 5:21; 6:63; 1 Cor. 15:22,36,45; 2 Cor. 3:6; 1 Tim. 6:13; 1 Pet. 3:18
n See Rom. 3:23, *note*

2:2
o *Satan:* v. 2; Eph. 4:27. (Gen. 3:1; Rev. 20:10); John 12:31; 1 John 5:19

2:3
p *Flesh:* v. 3; Phil. 3:3. (John 8:15; Jude 23, *note*)

2:4
q Ps. 103:8-11
r John 3:16; 1 John 4:9-10

2:5
s Rom. 5:8
t *Death* (spiritual): v. 5; Eph. 4:18. (Gen. 2:17; Eph. 2:5, *note*)
u Eph. 2:1
v *Grace:* vv. 5,7-8; Eph. 3:2. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

2:6
w See Eph. 1:3, *note*

2:7
x Ps. 103:8-11

2:8
y John 1:12-13

2:9
z Rom. 4:4-5; 11:6
aa Rom. 3:27

2:10
bb See Eph. 4:24, *note*
cc See John 3:3, *note*

1:12 trusted. Or *hoped.*

1:13 sealed. The Holy Spirit is Himself the seal. In the symbolism of Scripture a seal signifies: (1) a finished transaction (Jer. 32:9–10; John 17:4; 19:30); (2) ownership (Jer. 32:11–12; 2 Tim. 2:19); and (3) security (Esth. 8:8; Dan. 6:17; Eph. 4:30).

1:21 age. Greek *aiōn.* See Mark 10:30, *note.*

2:2 world. Greek *kosmos.* See Rev. 13:8, *note.*

2:5 DEATH (SPIRITUAL), SUMMARY

Spiritual death is the state of the natural or unregenerate man as still in his sins (2:1), alienated from the life of God (4:18–19), and destitute of the Spirit (Rom. 8:9). Prolonged beyond the death of the body, spiritual death is a state of eternal separation from God in conscious suffering. This is called "the second death" (Rev. 2:11; 20:6,14, *note;* 21:8).

(5) Position of Gentiles by nature

11 Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—

12 that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the [a]covenants of promise, having no hope and without God in the world.

13 But now in Christ Jesus you who once were far off have been brought near by the [b]blood of Christ.

(6) Jew and Gentile one body in Christ

14 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,

15 having abolished [b]in His flesh the enmity, *that is,* the [c]law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace,

16 and that He might [d]reconcile them both to God in one [e]body through the [b]cross, thereby putting to death the enmity.

17 And He [f]came and [g]preached peace to you who were afar off and to those who were near.

18 For through Him we both have access by one [h]Spirit to the Father.

(7) The Church a temple for the habitation of God through the Spirit

19 Now, therefore, you are no longer strangers and foreigners, but [e]fellow citizens with the saints and members of the household of God,

20 having been built on the [i]foundation of the apostles and prophets, Jesus Christ Himself being the chief [j]corner*stone,*

21 in whom the whole building, being fitted together, grows into a [k]holy [l]temple in the Lord,

22 in whom you also are being built together for a [m]dwelling place of God in the [h]Spirit.

(8) The Church a "mystery" hidden from past ages (cp. Col.1:24–27)

3 FOR this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—

2 if indeed you have heard of the dispensation of the [n]grace of God which was given to me for you,

3 how that by revelation He made known to me the [o]mystery (as I have briefly [p]written already,

4 by which, when you read, you may understand my knowledge in the [o]mystery of Christ),

5 which in other ages was not made known to the sons of men, as it has now been [p]revealed by the [h]Spirit to His [k]holy apostles and prophets:

6 that the Gentiles should be fellow heirs, of the same [e]body, and partakers of His promise in Christ through the [g]gospel,

7 of which I [q]became a minister according to the gift of the [n]grace of God given to me by the effective working of His [r]power.

8 To me, who am less than the [s]least of all the [t]saints, this [n]grace was given, that I should [g]preach among the [u]Gentiles the [v]unsearchable riches of Christ,

9 and to make all see what *is* the fellowship* of the [o]mystery, which from the beginning of the ages has been hidden in God who [w]created all things through Jesus Christ;*

***3:9** NU-Text and M-Text read *stewardship (dispensation).* * NU-Text omits *through Jesus Christ.*

2:12
a See Heb. 8:8, *note*

2:13
b *Sacrifice* (of Christ): vv. 13-16; Eph. 5:2. (Gen. 3:15; Heb. 10:18, *note*)

2:15
c *Law* (of Moses): v. 15; Phil. 3:5. (Ex. 19:1; Gal. 3:24, *note*)

2:16
d *Reconciliation:* vv. 12-18; Col. 1:20. (Rom. 5:10; Col. 1:20, *note*)
e *Church* (the true): vv. 16,19; 3:6; Eph. 3:10. (Matt. 16:18; Heb. 12:23, *note*)

2:17
f *Christ* (first advent): v. 17; Phil. 2:7. (Gen. 3:15; Acts 1:11, *note*)
g *Gospel:* v. 17; 3:6,8; Eph. 6:15. (Gen. 12:3; Rev. 14:16, *note*)

2:18
h *Holy Spirit* (NT): vv. 18,22; 3:5; Eph. 3:16. (Matt. 1:18; Acts 2:4, *note*)

2:20
i 1 Cor. 3:11
j *Christ* (Stone): v. 20; 1 Pet. 2:4. (Gen. 49:24; 1 Pet. 2:8, *note*)

2:21
k *Sanctification* (NT): v. 21; 3:5; Eph. 4:24. (Matt. 4:5; Rev. 22:11, *note*)
l 1 Cor. 3:16-17

2:22
m John 17:23

3:2
n *Grace:* vv. 2,7-8; Eph. 4:7. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

3:3
o See Matt. 13:11, *note*
p *Inspiration:* vv. 3,5; Eph. 4:8. (Ex. 4:15; 2 Tim. 3:16, *note*)

3:7
q Acts 9:15; 22:21; Gal. 1:16; 2:7-9; Eph. 3:8
r Cp. Gal. 2:7-8

3:8
s 1 Cor. 15:9; cp. 1 Tim. 1:15
t Cp. Rom. 1:7; 8:27; 12:13; 16:2
u See v. 6, *note;* Acts 9:15; Rom. 11:13
v vv. 18-19; Col. 2:2-3

3:9
w John 1:3; Col. 1:16; Heb. 1:2

2:12 world. Greek *kosmos.* See Matt. 4:8, *note.*

2:15 new man. Here, and possibly in 4:13, the "new man" is not the individual believer but the Church, considered as the body of Christ in the sense of 1 Cor. 12:12–13; Eph. 1:22–23; compare Col. 3:10–11; see Heb. 12:23, *note.*

3:2 dispensation. Literally *stewardship.*

3:5 ages. Literally *generations.*

3:6 That Gentiles were to be saved was no mystery (Rom. 9:24–33; 10:19–21). The mystery "hidden in God" was the divine purpose to make of Jew and Gentile a wholly new thing—"the church, which is His [Christ's] body," formed by the baptism with the Holy Spirit (1 Cor. 12:12–13) and in which the earthly distinction of Jew and Gentile disappears (Eph. 2:14–15; Col. 3:10–11). The revelation of this "mystery" of the Church was foretold but not explained by Christ (Matt. 16:18). The details concerning the doctrine, position, walk, and destiny of the Church were committed to Paul and his fellow "apostles and prophets" by the Spirit (Eph. 3:5).

3:9 ages. Greek *aiōn.* See Mark 10:30, *note.*

10 to the intent that now the manifold wisdom of God might be made known by the [a]church to the [b]principalities and powers in the [c]heavenly *places,*
11 [d]according to the eternal purpose which He accomplished in Christ Jesus our Lord,
12 in whom we have [e]boldness and access with confidence through [f]faith in Him.

(9) Prayer for apprehension

13 Therefore I ask that you do not lose heart at my tribulations for you, which is your glory.
14 [g]For this reason I [h]bow my knees to the [i]Father of our Lord Jesus Christ,*
15 from whom the whole family in heaven and earth is named,
16 that He would grant you, according to the [j]riches of His glory, to be [k]strengthened with might through His [l]Spirit in the inner man,
17 that Christ may [m]dwell in your hearts through [f]faith; that you, being rooted and grounded in [n]love,
18 may be [o]able to comprehend with all the [p]saints [q]what *is* the width and length and depth and height—
19 to know the [n]love of Christ which passes knowledge; that you may be filled with all the fullness of God.
20 Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us,
21 to Him *be* glory in the [a]church by Christ Jesus to all generations, forever and ever. Amen.

II. The Walk and Service of the Believer, 4:1—5:17

(1) A walk worthy of high position

4 I, THEREFORE, the prisoner of the Lord, beseech you to [r]walk worthy of the calling with which you were called,
2 with all lowliness and gentleness, with longsuffering, bearing with one another in [n]love,

***3:14** NU-Text omits *of our Lord Jesus Christ.*

3:10
a *Church* (the true): vv. 10,21; Eph. 4:4. (Matt. 16:18; Heb. 12:23, *note*)
b Eph. 1:21
c See Eph. 1:3, *note*

3:11
d Eph. 1:4,11

3:12
e Heb. 10:19
f *Faith:* vv. 12,17; Phil. 1:29. (Gen. 3:20; Heb. 11:39, *note*)

3:14
g Cp. Eph. 3:1
h *Bible prayers* (NT): vv. 14-21; Phil. 1:9. (Matt. 6:9; Luke 11:2, *note*)
i Eph. 1:3

3:16
j Eph. 1:7; 2:4; Phil. 4:19
k Col. 1:11
l *Holy Spirit* (NT): v. 16; Eph. 4:3. (Matt. 1:18; Acts 2:4, *note*)

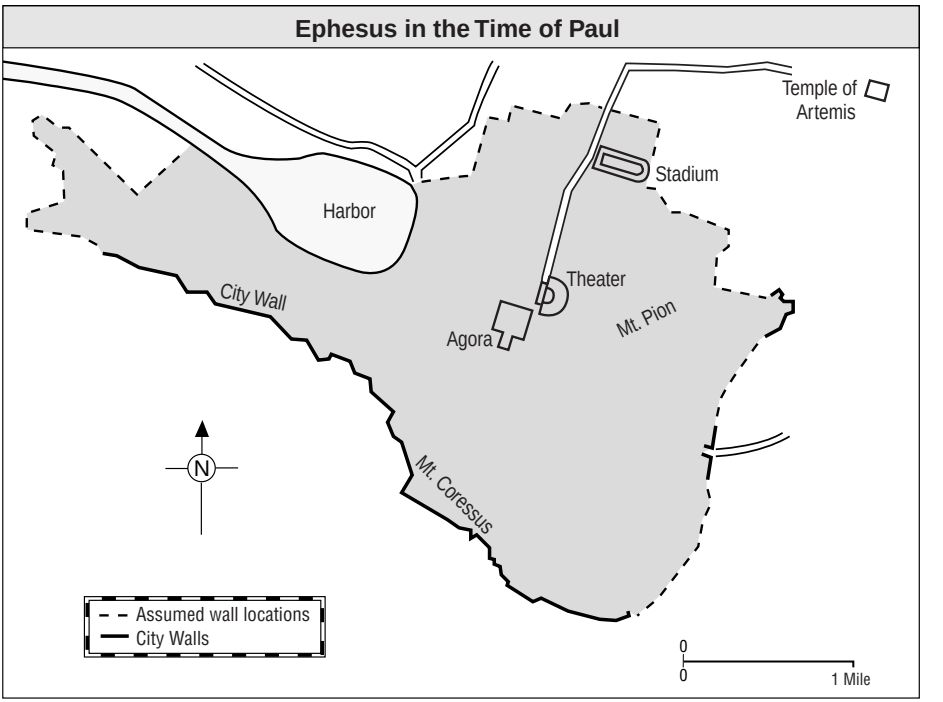
3:17
m John 14:23; cp. Col. 1:27
n *Law* (of Christ): vv. 17,19; 4:2; Eph. 4:15. (John 13:34; 2 John 5, *note*)

3:18
o Cp. Eph. 1:18
p Cp. Rom. 1:7; 8:27; 12:13; 16:2
q Cp. 2 Tim. 2:7

4:1
r 1 Thess. 2:12

3:15 the whole family. Literally *every family.*

3:21 forever and ever. Greek *aiōn.* See Mark 10:30, *note.*



3 endeavoring to keep the unity of the [a]Spirit in the bond of peace.

(2) Seven unities to be kept

4 *There is* one [b]body and one [c]Spirit, just as you were called in one hope of your calling;

5 [d]one Lord, [e]one faith, [f]one baptism;

6 [g]one God and Father of all, who *is* above all, and through all, and in you* all.

(3) The gifts of the risen Christ and their purpose (cp. 1 Cor. 12:4–11)

7 But to each one of us [h]grace was given according to the measure of Christ's gift.

8 Therefore He [i]says:

"When[j] He ascended on high,
He led captivity captive,
And gave gifts to men."

9 (Now this, *"He ascended"*—what does it mean but that He also first* descended into the lower parts of the earth?

10 He who descended is also the One who ascended far above all the heavens, that He might [k]fill all things.)

11 And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers,

12 for the equipping of the saints for the work of ministry, for the [l]edifying of the [m]body of Christ,

13 till we all come to the unity of the faith and of the knowledge of the Son of God, to a [n]perfect [o]man, to the measure of the stature of the fullness of Christ;

14 that we should no longer be [p]children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,

15 but, [q]speaking the truth in [r]love, may grow up in all things into Him who is the [s]head—Christ—

16 from whom the whole [t]body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the [t]body for the [u]edifying of itself in [v]love.

(4) The walk of the believer as a new man in Christ

17 This I say, therefore, and [w]testify in the Lord, that you should no longer [x]walk as the rest of the* Gentiles walk, in the futility of their mind,

18 having their understanding darkened, being [y]alienated from the [z]life of God, because of the ignorance that is in them, because of the blindness of their heart;

19 who, [aa]being past feeling, have [bb]given themselves over to lewdness, to work all uncleanness with greediness.

20 But you have not so learned Christ,

21 if indeed you have heard Him and have been taught by Him, as the truth is in Jesus:

22 that you [cc]put off, concerning your former conduct, the [dd]old man which grows corrupt according to the deceitful lusts,

23 and be [ee]renewed in the spirit of your mind,

24 and that you put on the new man which was created according to God, in true [ff]righteousness and [gg]holiness.

25 Therefore, putting away lying,

***4:6** NU-Text omits *you;* M-Text reads *us.* ***4:9** NU-Text omits *first.* ***4:17** NU-Text omits *rest of the.*

4:3
a *Holy Spirit* (NT): v. 3; Eph. 4:4. (Matt. 1:18; Acts 2:4, *note*)

4:4
b *Church* (the true): v. 4; Eph. 4:12. (Matt. 16:18; Heb. 12:23, *note*)
c *Holy Spirit* (NT): v. 4; Eph. 4:30. (Matt. 1:18; Acts 2:4, *note*)

4:5
d 1 Cor. 1:13; 8:6
e 1 Cor. 15:1-8
f 1 Cor. 12:12-13

4:6
g 1 Cor. 8:6; 12:6

4:7
h *Grace:* v. 7; Eph. 4:29. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

4:8
i *Inspiration:* v. 8; Eph. 4:17. (Ex. 4:15; 2 Tim. 3:16, *note*)
j Ps. 68:18

4:10
k Eph. 1:23

4:12
l Rom. 14:19; 15:2; 1 Cor. 14:26; 2 Cor. 10:8; 12:19; Eph. 4:12,29
m *Church* (the true): v. 12; Eph. 4:16. (Matt. 16:18; Heb. 12:23, *note*)

4:13
n See Phil. 3:12, *note*
o See Eph. 2:15, *note*

4:14
p 1 Cor. 14:20

4:15
q 2 Tim. 1:13
r *Law* (of Christ): v. 15; Eph. 4:16. (John 13:34; 2 John 5, *note*)
s Eph. 1:22

4:16
t *Church* (the true): v. 16; Eph. 5:23. (Matt. 16:18; Heb. 12:23, *note*)
u Rom. 14:19; 15:2; 1 Cor. 14:26; 2 Cor. 10:8; 12:19; Eph. 4:12,29
v *Law* (of Christ): v. 16; Eph. 5:2. (John 13:34; 2 John 5, *note*)

4:17
w *Inspiration:* v. 17; Eph. 5:14. (Ex. 4:15; 2 Tim. 3:16, *note*)
x Eph. 2:2

4:18
y *Death* (spiritual): v. 18; Col. 2:13. (Gen. 2:17; Eph. 2:5, *note*)
z *Life* (eternal): v. 18; Phil. 4:3. (Matt. 7:14; Rev. 22:19, *note*)

4:19
aa 1 Tim. 4:2
bb Cp. Rom. 1:24-32

4:22
cc Col. 3:9-10
dd See Rom. 6:6, *note*

4:23
ee Rom. 12:2

4:24
ff See Rom. 10:10, *note*
gg *Sanctification* (NT): v. 24, Eph. 5:26. (Matt. 4:5; Rev. 22:11, *note*)

4:11 gave. In 1 Cor. 12:8–28 the Holy Spirit is seen as enduing the members of the body of Christ with spiritual gifts, or enablements for a varied service; here certain Spirit-endued men, that is, apostles, prophets, evangelists, pastors and teachers are themselves the gifts whom the glorified Christ bestows on His body the Church. In 1 Corinthians, the gifts are spiritual enablements for specific service; in Ephesians, the gifts are men who have such enablements. **some to be apostles.** The Lord, in bestowing the gifted men, determines providentially (e.g. Acts 11:22–26), or directly through the Holy Spirit (e.g. Acts 13:1–2; 16:6–7), the places of their service. Some churches or places need one gift, as, e.g. an evangelist; others need rather a pastor or teacher. Absolutely nothing in Christ's service is left to mere human judgment or self-choosing. Even an apostle was not permitted to choose his place of service (Acts 16:7–8).

4:24 new man. The "new man" is the regenerate man

[a] *"Let each one of you speak truth with his neighbor,"* for we are members of one another.

26 [b] *"Be angry, and do not* [c] *sin"*: do not let the sun go down on your wrath,

27 [d] nor give place to the [e] devil.

28 Let him who stole steal no longer, but rather let him labor, working with *his* hands what is good, that he may have something to [f] give him who has need.

29 Let no corrupt word proceed out of your [g] mouth, but what is good for necessary [h] edification, that it may impart [i] grace to the hearers.

(5) The walk of the believer as indwelt by the Spirit

30 And do not grieve the Holy [j] Spirit of God, by whom you [k] were [l] sealed for the day of [m] redemption.

31 Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice.

32 And be kind to one another, tenderhearted, [n] forgiving one another, [o] even as God in Christ [p] forgave you.

(6) The walk of the believer as God's dear child

5 THEREFORE be imitators of God as dear [q] children.

2 And walk in [r] love, as Christ also has [s] loved us and given Himself for us, an offering and a [t] sacrifice to God for a [u] sweet-smelling aroma.

3 But [v] fornication and all [w] uncleanness or [x] covetousness, let it not even be named among you, as is fitting for [y] saints;

4 neither [z] filthiness, nor [aa] foolish talking, nor coarse [bb] jesting, which are not [cc] fitting, but rather [dd] giving of thanks.

5 For this you know,* that no [ee] fornicator, unclean person, nor covetous man, who is an idolater, has any [ff] inheritance in the [gg] kingdom of Christ and [hh] God.

6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the [ii] sons of disobedience.

7 Therefore do not be [jj] partakers with them.

8 For you were once darkness, but now *you are* [kk] light in the Lord. Walk as children of light

9 (for the fruit of the Spirit* *is* in all goodness, [ll] righteousness, and truth),

10 [mm] finding out what is acceptable to the Lord.

11 And have [nn] no fellowship with the unfruitful works of darkness, but rather expose *them.*

12 For it is shameful even to [oo] speak of those things which are done by them in secret.

13 But all things that are exposed are [pp] made manifest by the light, for whatever makes manifest is light.

14 Therefore He [qq] says:

"Awake,[rr] you who sleep,
Arise from the dead,
And Christ will give you light."

15 See then that you walk circumspectly, not as fools but as wise,

16 [ss] redeeming the time, because the days are evil.

17 Therefore do not be unwise, but understand what the will of the Lord *is.*

III. The Walk and Warfare of the Spirit-filled Believer, 5:18—6:20

(1) The inner life of the Spirit-filled believer

18 And do not be drunk with wine, in which is dissipation; but be filled with the [j] Spirit,

19 speaking to one another in psalms and hymns and spiritual songs, singing and making [tt] melody in your heart to the Lord,

20 [dd] giving thanks always for all things to God the Father in the name of our Lord Jesus Christ,

21 [uu] submitting to one another in the fear of God.*

***5:5** NU-Text reads *For know this.* ***5:9** NU-Text reads *light.* ***5:21** NU-Text reads *Christ.*

4:25
a Zech. 8:16
4:26
b Ps. 4:4
c See Rom. 3:23, *note*
4:27
d James 4:7
e *Satan:* v. 27; Eph. 6:11. (Gen. 3:1; Rev. 20:10, *note*)
4:28
f Cp. Luke 3:11
4:29
g Cp. Matt. 12:34-35
h Rom. 14:19; 15:2; 1 Cor. 14:26; 2 Cor. 10:8; 12:19; Eph. 4:12,29
i *Grace:* v. 29; Eph. 6:24. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*
4:30
j *Holy Spirit* (NT): v. 30; 5:18; Eph. 6:17. (Matt. 1:18; Acts 2:4, *note*)
k *Assurance/security :* v. 30; Phil. 1:6. (Ps. 23:1; Jude 1, *note*)
l See Eph. 1:13, *note*
m See Rom. 3:24, *note*
4:32
n Luke 6:37
o Cp. Matt. 18:21-35
p *Forgiveness:* v. 32; Col. 1:14. (Lev. 4:20; Matt. 26:28, *note*)
5:1
q 1 Pet. 1:14-16
5:2
r *Law* (of Christ): v. 2; Eph. 5:25. (John 13:34; 2 John 5, *note*)
s John 15:9; 1 John 3:16
t *Sacrifice* (of Christ): v. 2; Eph. 5:25. (Gen. 3:15; Heb. 10:18, *note*)
u See Lev. 1:9, *note*
5:3
v 1 Cor. 5:1; Gal. 5:19; Eph. 5:3; Col. 3:5; 1 Thess. 4:3; cp. 2 Cor. 12:21; Jude 7
w Col. 3:5-7
x Luke 12:15
y Cp. Rom. 1:7; 8:27; 12:13; 16:2
5:4
z James 1:21
aa Titus 3:9
bb Cp. Prov. 26:19
cc Rom. 1:28
dd Phil. 4:6; Col. 3:17; 1 Thess. 5:18
5:5
ee 1 Cor. 5:11
ff 1 Cor. 6:9-10
gg *Kingdom* (NT): v. 5; 1 Tim. 6:15. (Matt. 2:2; 1 Cor. 15:24, *note*)
hh See Matt. 6:33, *note*
5:6
ii Eph. 2:2-3
5:7
jj 1 Tim. 5:22
5:8
kk 1 Thess. 5:5
5:9
ll See 1 John 3:7, *note*
5:10
mm Rom. 12:1-2
5:11
nn 2 Cor. 6:14
5:12
oo Cp. v. 3
5:13
pp John 3:21
5:14
qq *Inspiration:* v. 14; Eph. 5:32. (Ex. 4:15; 2 Tim. 3:16, *note*)
rr Is. 26:19; 60:1
5:16
ss Col. 4:5
5:19
tt James 5:13
5:21
uu 1 Pet. 5:5

as distinguished from the old man (Rom. 6:6, *note*), and is a new man as having become a partaker of the divine nature and life (Col. 3:3–4; 2 Pet. 1:4), and in no sense the old man made over, or improved (2 Cor. 5:17; Gal. 6:15; Eph. 2:10; Col. 3:10). The new man is Christ "formed" in the Christian (Gal. 2:20; 4:19; Col. 1:27; 1 John 4:12).

(2) The married life of Spirit-filled believers as illustrating Christ and the Church

22 Wives, [a]submit to your own husbands, as to the Lord.
23 For the husband is [b]head of the wife, as also Christ is [c]head of the [d]church; and He is the [e]Savior of the body.
24 Therefore, just as the [d]church is subject to Christ, so *let* the wives *be* to their own husbands in everything.
25 Husbands, [f]love your wives, just as Christ also [g]loved the [d]church and [h]gave Himself for [i]her,
26 that He might [j]sanctify and cleanse her with the washing of water [k]by the word,
27 that He might present [i]her to Himself a glorious [d]church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.
28 So husbands ought to [f]love their own wives as their own bodies; he who loves his wife loves himself.
29 For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord *does* the [d]church.
30 For we are members of His [d]body,* of His flesh and of His bones.
31 [l]*"For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh."*
32 This is a great [m]mystery, but I [n]speak concerning Christ and the [d]church.
33 Nevertheless let each one of you in particular so love his own wife as himself, and let the wife *see* that she [o]respects *her* husband.

(3) The domestic life of Spirit-filled believers as children and servants

6 CHILDREN, [p]obey your parents in the Lord, for this is right.
2 [q]*"Honor your father and mother,"* which is the first commandment with promise:
3 *"that it may be well with you and you may live long on the earth."*
4 And you, fathers, do not [r]provoke your children to wrath, but [s]bring them up in the training and admonition of the Lord.
5 [t]Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ;
6 not with [u]eyeservice, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart,
7 with goodwill doing service, as to the Lord, and not to men,
8 knowing that whatever good anyone does, he will [v]receive the same from the Lord, whether *he is* a slave or free.
9 And you, masters, do the same things to them, [w]giving up threatening, knowing that your own [x]Master also* is in heaven, and there is no [y]partiality with Him.

(4) The warfare of Spirit-filled believers

(a) The warrior's power

10 Finally, my [z]brethren, [aa]be strong in the Lord and in the power of His might.

(b) The warrior's armor

11 Put on the whole [bb]armor of God, that you may be able to stand against the wiles of the [cc]devil.

(c) The warrior's foes

12 For we do not wrestle against flesh and blood, but against princi-

*5:30 NU-Text omits the rest of this verse.
*6:9 NU-Text reads *He who is both their Master and yours.*

5:22
a Col. 3:18; 1 Pet. 3:1-6; cp. Gen. 3:16

5:23
b 1 Cor. 11:3
c Col. 1:18
d *Church* (the true): vv. 23-25, 27,29-30,32; Col. 1:18. (Matt. 16:18; Heb. 12:23, *note*)
e See Rom. 1:16, *note*

5:25
f *Law* (of Christ): vv. 25,28; Eph. 6:23. (John 13:34; 2 John 5, *note*)
g John 15:9; 1 John 3:16
h *Sacrifice* (of Christ): v. 25; Col. 1:14. (Gen. 3:15; Heb. 10:18, *note*)
i *Bride* (of Christ): vv. 25,27; Rev. 19:7. (John 3:29; Rev. 19:7, *note*)

5:26
j *Sanctification* (NT): v. 26; Col. 1:22. (Matt. 4:5; Rev. 22:11, *note*)
k John 15:3; 17:17

5:31
l Gen. 2:24

5:32
m See Matt. 13:11, *note*
n *Inspiration:* v. 32; Col. 2:4. (Ex. 4:15; 2 Tim. 3:16, *note*)

5:33
o 1 Pet. 3:1

6:1
p Col. 3:20

6:2
q Ex. 20:12; Deut. 5:16; cp. Jer. 35:8-19

6:4
r Col. 3:21
s Prov. 22:6

6:5
t 1 Pet. 2:18

6:6
u Col. 3:22

6:8
v *Rewards:* v. 8; Phil. 4:1. (Dan. 12:3; 1 Cor. 3:14, *note*)

6:9
w Cp. 1 Pet. 2:23
x Col. 4:1
y Acts 10:34; Rom. 2:11; Col. 3:25

6:10
z Matt. 23:8; Luke 8:21; John 21:23; Rom. 8:29; Heb. 2:11,17; Rev. 12:10; 19:10
aa Cp. Josh. 1:6,7,9

6:11
bb Cp. Rom. 13:12; 2 Cor. 6:7
cc *Satan:* v. 11; Eph. 6:16. (Gen. 3:1; Rev. 20:10, *note*)

5:25 Christ . . . loved the church. Christ's labor of love on behalf of the Church is threefold: past, present, and future: (1) for love He gave Himself to redeem the Church (v. 25); (2) in love He is sanctifying the Church (v. 26); and (3) for the reward of His sacrifice and labor of love He will present the Church to Himself in flawless perfection, "one pearl of great price" (v. 27; Matt. 13:46).

5:29 the Lord. Literally *Christ.*

5:30 we. That is, *believers.*

5:32 church. Verses 30–31 are quoted from Gen. 2:23–24 and exclude the interpretation that the reference is to the Church only as the body of Christ. Eve, taken from Adam's body, was truly "bone of [his] bones and flesh of [his] flesh," but she was also his wife, united with him in a relation which makes of "two . . . one flesh" (Matt. 19:5–6), and so a clear type of the Church as bride of Christ (compare 2 Cor. 11:2–3). The bride types are Eve (Gen. 2:23–24), and Rebekah (Gen. 24:1–7, see *note* at v. 1). See Hos. 2:2, *note.*

6:4 training. Or *discipline.*

palities, against powers, against the rulers of the darkness of this age,* against spiritual *hosts* of wickedness in the heavenly *places.*

13 Therefore take up the whole [a]armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having girded your [b]waist with truth, having put on the [c]breastplate of righteousness,

15 and having shod your [d]feet with the preparation of the [e]gospel of peace;

16 above all, taking the [f]shield of faith with which you will be able to quench all the fiery darts of the [g]wicked one.

17 And take the [h]helmet of [i]salvation, and the [j]sword of the [k]Spirit, which is the [e]word of God;

(d) The warrior's resource

18 [l]praying always with all prayer and supplication in the [k]Spirit, being watchful to this end with all perseverance and supplication for all the saints—

19 and for me, that utterance may be given to me, [m]that I may open my mouth boldly to make known the [n]mystery of the [e]gospel,

20 for which I am an [o]ambassador in chains; that in it I may speak boldly, as I ought to speak.

Conclusion, 6:21–24

21 But that you also may know my affairs *and* how I am doing, [p]Tychicus, a beloved brother and [q]faithful minister in the Lord, will make all things known to you;

22 whom I have sent to you for this very purpose, that you may know our affairs, and *that* he may [r]comfort your hearts.

23 Peace to the brethren, and [s]love with faith, from God the Father and the Lord Jesus Christ.

24 [t]Grace *be* with all those who love our Lord Jesus Christ in sincerity. Amen.

***6:12** NU-Text reads *rulers of this darkness.*

6:12 rulers. Literally *world rulers,* Greek *kosmokratores.*

6:15 preparation. Literally *readiness.*

6:13
a Cp. Rom. 13:12; 2 Cor. 6:7

6:14
b Cp. Is. 11:5; Luke 12:35; 1 Pet. 1:13
c Is. 59:17; cp. 1 Thess. 5:8

6:15
d Cp. Is. 52:7; Rom. 10:15
e *Gospel:* vv. 15, 17,19; Phil. 1:5. (Gen. 12:3; Rev. 14:6, *note*)

6:16
f Cp. 1 John 5:4
g *Satan:* v. 16; 1 Thess. 2:18. (Gen. 3:1; Rev. 20:10, *note*)

6:17
h Cp. Is. 59:17
i See Rom. 1:16, *note*
j Cp. Heb. 4:12
k *Holy Spirit* (NT): vv. 17-18; Phil. 1:19. (Matt. 1:18; Acts 2:4, *note*)

6:18
l Col. 4:2; 1 Thess. 5:17

6:19
m Acts 4:29; Col. 4:3
n See Matt. 13:11, *note*

6:20
o 2 Cor. 5:20

6:21
p Acts 20:4; 2 Tim. 4:12; Titus 3:12
q 1 Cor. 4:1-2; cp. Col. 1:7

6:22
r 2 Cor. 1:6; cp. 2 Cor. 7:13

6:23
s *Law* (of Christ): v. 23; Phil. 1:9. (John 13:34; 2 John 5, *note*)

6:24
t *Grace:* v. 24; Phil. 1:2. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

THE EPISTLE OF PAUL THE APOSTLE TO THE

PHILIPPIANS

Author:	*Theme:*	*Date of writing:*
Paul	Christian Experience	*c.* A.D. 60

Background

The Epistle to the Philippians, one of Paul's Prison Epistles, was written in Rome. It was at Philippi, which the apostle visited on his second missionary journey (Acts 16:12), that Lydia and the Philippian jailor and his family were converted to Christ (Acts 16:14–34). Now, some few years later, the church was well established, as may be inferred from its address, which includes "bishops [elders] and deacons" (1:1).

The occasion of the Epistle was to acknowledge a gift of money from the church at Philippi, brought to the apostle by Epaphroditus, one of its members (4:10–18). This is a tender letter to a group of Christians who were especially close to the heart of Paul (2 Corinthians 8:1–6), and comparatively little is said about doctrinal error.

The key verse is, "For to me, to live is Christ, and to die is gain" (1:21). Paul was Nero's prisoner, yet the Epistle fairly shouts with triumph, the words "joy" and "rejoice" appearing frequently (1:4,18,25; 2:2,29; 3:1; 4:1,4,10). Right Christian experience is the outworking, whatever our circumstances may be, of the life, nature, and mind of Christ living in us (1:6,11; 2:5,13).

Philippians reaches its pinnacle at 2:5–11 with the glorious and profound declaration regarding the humiliation and exaltation of our Lord Jesus Christ.

Outline

The Epistle may be divided as follows:

	Introduction	1:1–7
I.	Christ, the Christian's Life: Rejoicing in Spite of Suffering	1:8–30
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	B. Paul's Expectation of Deliverance	1:19–30
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	A. Warning Against Legalizers	3:1–3
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	C. Christ, Object of the Believer's Faith for Righteousness	3:7–9
	D. Christ, Object of the Believer's Desire for Fellowship in Resurrection Power	3:10–14
	E. Appeal for Unity Among Believers	3:15–16
	F. Impossibility of Compromise for the Sake of Unity	3:17–19
	G. Christ, Object of the Believer's Expectation	3:20–21
IV.	Christ, the Christian's Strength: Rejoicing through Anxiety	4:1–19
	A. Exhortation to Be in Agreement	4:1–3
	B. The Secret of the Peace of God	4:4–7
	C. The Presence of the God of Peace	4:8–9
	D. The Believer's Sufficiency Through Christ	4:10–19
	Conclusion	4:20–23

Introduction: Salutation and Thanksgiving, 1:1–7

1 PAUL and Timothy, bondservants of Jesus Christ,

To all the saints in Christ Jesus who are [a]in Philippi, with the [b]bishops* and [c]deacons:

2 [d]Grace to you and peace from God our Father and the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,
4 always in [e]every prayer of mine making request for you all with joy,
5 for your fellowship in the [f]gospel from the first day until now,
6 being confident of this very thing, that He who has begun a good work in you will [g]complete *it* until the [h]day of Jesus Christ;
7 just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the [f]gospel, you all are partakers with me of [d]grace.

I. Christ, the Christian's Life: Rejoicing in Spite of Suffering, 1:8–30

(1) Joy triumphing over suffering

8 For God is my witness, how greatly I long for you all with the affection of Jesus Christ.
9 And this I [i]pray, that your [j]love may abound still more and more in knowledge and all discernment,
10 that you may approve the things that are excellent, that you may be sincere and without offense till the [h]day of Christ,
11 being filled with the [k]fruits of [l]righteousness which *are* by Jesus Christ, to the glory and praise of God.
12 But I want you to know, brethren, that the things *which happened* to me have actually turned out for the furtherance of the [f]gospel,
13 so that it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ;
14 and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the [f]word without fear.
15 Some indeed [f]preach Christ even from envy and strife, and some also from goodwill:
16 The former* [f]preach Christ from selfish ambition, not sincerely, supposing to add affliction to my chains;
17 but the latter out of [j]love, knowing that I am appointed for the defense of the [f]gospel.
18 What then? Only *that* in every way, whether in pretense or in truth, Christ is [f]preached; and in this I [m]rejoice, yes, and will rejoice.

(2) Paul's expectation of deliverance

19 For I know that [n]this will turn out for my [o]deliverance through your prayer and the supply of the [p]Spirit of Jesus Christ,
20 according to my earnest expectation and hope that in nothing I

*1:1 Literally *overseers* *1:16 NU-Text reverses the contents of verses 16 and 17.

1:1
a *Churches* (local): v. 1; Phil. 4:15. (Acts 8:3; Phil. 1:1, *note*)
b *Elders:* v. 1; 1 Tim. 3:1. (Acts 11:30; Titus 1:5, *note*). 1 Tim. 3:1-7
c 1 Tim. 3:8-13

1:2
d *Grace:* vv. 2,7; Phil. 4:23. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

1:4
e Eph. 1:16; 1 Thess. 1:2

1:5
f *Gospel:* vv. 5,7, 12,14-18; Phil. 1:27. (Gen. 12:3; Rev. 14:6, *note*)

1:6
g *Assurance/security :* v. 6; Col. 2:2. (Ps. 23:1; Jude 1, *note*)
h *Day* (of Christ): vv. 6,10; Phil. 2:16. (1 Cor. 1:8, *note;* 2 Tim. 4:8)

1:9
i *Bible prayers* (NT): v. 9; Col. 1:3. (Matt. 6:9; Luke 11:2, *note*)
j *Law* (of Christ): vv. 9,17; Phil. 2:1. (John 13:34; 2 John 5, *note*)

1:11
k See Rev. 19:8, *note*
l See 1 John 3:7, *note*

1:18
m Cp. Luke 9:50

1:19
n Job 13:16, LXX
o See Rom. 1:16, *note*
p *Holy Spirit* (NT): v. 19; Phil. 2:1. (Matt. 1:18; Acts 2:4, *note*)

1:1 CHURCHES (LOCAL), SUMMARY

A local church is an assembly of professed believers in the Lord Jesus Christ, living for the most part in one locality, who meet together in His name for baptism, the Lord's Supper, worship, praise, prayer, fellowship, testimony, the ministry of the Word, discipline, and the furtherance of the Gospel (Acts 13:1–4; 20:7; 1 Cor. 5:4–5; 14:26; Phil. 4:14–18; 1 Thess. 1:8; Heb. 10:25). Every such local church has Christ as its center, is a temple of God, and is indwelt by the Holy Spirit (1 Cor. 3:16–17). In organization a local church is here stated (v. 1) to be composed of "saints . . . with the bishops [elders, see 1 Tim. 3:1–13; Titus 1:5, *note*] and deacons."

1:13 to the whole palace guard. Literally *in the whole Praetorium.* Compare Phil. 4:22.

1:14 much more bold. The grandeur of Paul's courage inspired other believers also. Thus, when his voice was muted through imprisonment, they were constrained to proclaim the Gospel boldly in his stead.

1:18 rejoice. The apostle could rejoice as long as Christ was being preached, even though the preaching was done insincerely and with evil motives (vv. 15–18). On the other hand, he calls for a curse upon certain teachers who perverted the Gospel message with legalism (Gal. 1:8–9). Thus he reverses that standard of values which exalts right conduct above correct doctrine.

shall be ashamed, but with all [a]boldness, as always, so now also Christ will be magnified in my [b]body, whether by life [c]or by death.

21 For to me, to live *is* Christ, and to [d]die *is* gain.

22 But if *I* live on in the flesh, this *will mean* fruit from *my* labor; yet what I shall choose I cannot tell.

23 For* I am hard pressed between the two, having a [e]desire to depart and be with Christ, *which is* [f]far better.

24 Nevertheless to remain in the flesh *is* more needful for you.

25 And being confident of this, I know that I shall remain and [g]continue with you all for your progress and joy of faith,

26 that your rejoicing for me may be more abundant in Jesus Christ by my coming to you again.

27 Only let your conduct be [h]worthy of the [i]gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in [j]one spirit, with one mind [k]striving together for the faith of the gospel,

28 and not in any way terrified by your adversaries, which is to them a proof of [l]perdition, but to you of [m]salvation,* and that from God.

29 For to you it has been [n]granted on behalf of Christ, not only to [o]believe in Him, but also to [p]suffer for His sake,

30 having the same conflict which you [q]saw in me and now hear *is* in me.

II. Christ the Christian's Pattern: Rejoicing in Lowly Service, 2:1–30

(1) Exhortation to meekness and unity

2 THEREFORE if *there is* any consolation in Christ, if any comfort of [r]love, if any fellowship of the [s]Spirit, if any affection and [t]mercy,

2 fulfill my joy by being like-minded, having the same [u]love, *being* of one accord, of [v]one mind.

3 *Let* [w]nothing *be done* through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.

4 Let each of you look out not only for [x]his own interests, but also for the interests of [y]others.

(2) The humiliation of Christ

5 Let this mind be in you which was also in [z]Christ Jesus,

6 who, being in the form of God, did not consider it robbery to be equal with God,

7 but made Himself of no reputation, [aa]taking the form of a bondservant, *and* [bb]coming in the likeness of men.

8 And being found in appearance as a man, He humbled Himself and [cc]became [dd]obedient to *the point of* death, even the death of the cross.

(3) The exaltation of Jesus

9 [ee]Therefore God also has highly exalted Him and given Him the [ff]name which is above every name,

10 that at the name of Jesus [gg]every knee should bow, of those in heaven, and of those on earth, and of those under the earth,

11 and *that* every tongue should confess that Jesus Christ [hh]*is* Lord, to the glory of God the Father.

(4) The outworking of salvation

12 Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, [ii]work out your own [jj]salvation with fear and trembling;

13 for it is [kk]God who works in you both to will and to do [ll]for *His* good pleasure.

***1:23** NU-Text and M-Text read *But.*
***1:28** NU-Text reads *of your salvation.*

1:20
a Eph. 6:19,20
b Cp. 1 Cor. 6:20
c Rom. 14:8

1:21
d *Death* (physical): v. 21; Heb. 9:27. (Gen. 2:17; Heb. 9:27, *note*)

1:23
e 2 Cor. 5:2,8
f Ps. 16:11

1:25
g Cp. Phil. 2:24

1:27
h Eph. 4:1
i *Gospel:* v. 27; Phil. 2:22. (Gen. 12:3; Rev. 14:6, *note*)
j Eph. 4:3
k Jude 3

1:28
l Cp. 2 Thess. 1:4-6
m See Rom. 1:16, *note*

1:29
n Acts 5:41; cp. Matt. 5:12
o *Faith:* v. 29; Phil. 3:9. (Gen. 3:20; Heb. 11:39, *note*)
p 2 Tim. 3:12

1:30
q Cp. Acts 16:19; 1 Thess. 2:2

2:1
r *Law* (of Christ): v. 1; Phil. 2:2. (John 13:34; 2 John 5, *note*)
s *Holy Spirit* (NT): v. 1; Col. 1:8. (Matt. 1:18; Acts 2:4, *note*)
t Col. 3:12

2:2
u *Law* (of Christ): v. 2; Col. 1:4. (John 13:34; 2 John 5, *note*)
v v. 27; Phil. 4:2

2:3
w Gal. 5:26; James 3:14

2:4
x 1 Cor. 13:5
y Rom. 15:1-2

2:5
z Cp. Matt. 11:29; John 13:14; Rom. 15:3; 1 Pet. 2:21

2:7
aa *Christ* (first advent): vv. 7-8; 1 Tim. 1:15. (Gen. 3:15; Acts 1:11, *note*)
bb Cp. Ps. 8:4-6

2:8
cc Ps. 40:6-8
dd Heb. 5:8

2:9
ee Heb. 2:9
ff Eph. 1:21

2:10
gg Is. 45:23; Rom. 14:11; Rev. 5:13

2:11
hh John 13:13; Rom. 14:9

2:12
ii John 6:27,29; Heb. 4:11; 2 Pet. 1:10
jj See Rom. 1:16, *note*

2:13
kk 1 Cor. 12:6; Heb. 13:20-21
ll Eph. 1:5

1:26 Jesus Christ. Literally *Christ Jesus.*

2:3 selfish ambition. Or *rivalry, factiousness.*

2:6 form of God. This is one of the strongest assertions in the NT of the Deity of Jesus Christ. The "form" (Greek *morphē*), is the external appearance by which a person or thing strikes the vision; yet it is an external form truly indicative of the inner nature from which it springs. Nothing in this passage teaches that the eternal Word (John 1:1) emptied Himself of either His divine nature or His attributes, but only of the outward and visible manifestation of the Godhead. God may change form, but He cannot cease to be God. At all times His divine attributes could be exercised according to His will. See *notes* at John 1:1 and 20:28. **robbery.** Literally *a thing to be held on to.*

2:7 made Himself of no reputation. Literally *emptied Himself,* that is, *divested Himself of His visible glory.*

14 Do all things without [a] complaining and disputing,
15 that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse [b] generation, among whom you shine as [c] lights in the world,
16 holding fast the word of life, so that I may rejoice in the [d] day of Christ that I have not run in vain or labored in [e] vain.

(5) The apostolic example

17 Yes, and if I am being [f] poured out *as a drink offering* on the sacrifice and service of your faith, I am glad and rejoice with you all.
18 For the same reason you also be glad and rejoice with me.
19 But I trust in the Lord Jesus to send [g] Timothy to you shortly, that I also may be encouraged when I know your state.
20 For I have no one [h] like-minded, who will sincerely care for your state.
21 For all seek their own, not the things which are of Christ Jesus.
22 But you know his proven character, that as a son with *his* father he served with me in the [i] gospel.
23 Therefore I hope to send him at once, as soon as I see how it goes with me.
24 But I trust in the Lord that I myself shall also [j] come shortly.
25 Yet I considered it necessary to send to you [k] Epaphroditus, my brother, fellow worker, and fellow soldier, but your messenger and the one who ministered to my need;
26 since he was longing for you all, and was distressed because you had heard that he was sick.
27 For indeed he was sick almost unto death; but God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow.
28 Therefore I sent him the more eagerly, that when you see him again you may rejoice, and I may be less sorrowful.
29 [l] Receive him therefore in the Lord with all gladness, and hold such men in esteem;
30 because for the work of Christ he came close to death, not regarding his life, to supply what was lacking in your service toward me.

III. Christ, Object of the Christian's Faith, Desire, and Expectation, 3:1–21

(1) Warning against legalizers

3 FINALLY, my brethren, [m] rejoice in the Lord. For me to write the [n] same things to you *is* not tedious, but for you *it is* safe.
2 Beware of [o] dogs, beware of [p] evil workers, beware of the mutilation!
3 For we are the [q] circumcision, who worship God in the [r] Spirit,* rejoice in Christ Jesus, and have no confidence in the [s] flesh,

(2) Warning against legal righteousness

4 though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I [t] more so:
5 circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; concerning the [u] law, a [v] Pharisee;
6 concerning zeal, [w] persecuting the [x] church; concerning the [y] righteousness which is in the [z] law, blameless.

(3) Christ, object of the believer's faith for righteousness

7 But what things were gain to me, these I have counted loss for Christ.
8 Yet indeed I also count all things loss [aa] for the excellence of the knowledge of Christ Jesus my Lord, for whom I have [bb] suffered the loss of all things, and count them as rubbish, that I may gain Christ
9 and be found in Him, not having my own righteousness, which *is* from the [cc] law, but that which *is* through [dd] faith in Christ, the [ee] righteousness which is from God by faith;

***3:3** NU-Text and M-Text read *who worship in the Spirit of God.*

2:14
a 1 Cor. 10:10

2:15
b Deut. 32:5
c Matt. 5:15-16

2:16
d *Day* (of Christ): v. 16; 2 Tim. 1:18. (1 Cor. 1:8, *note;* 2 Tim. 4:8)
e Gal. 4:11; 1 Thess. 3:5

2:17
f Cp. 2 Tim. 4:6

2:19
g Cp. 1 Thess. 3:2

2:20
h 2 Tim. 3:10

2:22
i *Gospel:* v. 22; Phil. 4:3. (Gen. 12:3; Rev. 14:6, *note*)

2:24
j Cp. Phil. 1:25

2:25
k Phil. 4:18

2:29
l Cp. Matt. 10:40

3:1
m 1 Thess. 5:16
n Cp. 2 Pet. 1:12,15

3:2
o Cp. Ps. 22:16,20; Is. 56:10-11
p Ps. 119:115

3:3
q Rom. 2:29
r John 4:24
s *Flesh:* vv. 3,4; Col. 2:11. (John 8:15; Jude 23, *note*)

3:4
t 2 Cor. 11:22-23

3:5
u *Law* (of Moses): v. 5; Phil. 3:6. (Ex. 19:1; Gal. 3:24, *note*)
v Acts 23:6

3:6
w Acts 8:3
x *Church* (visible): v. 6; 1 Tim. 3:15. (1 Cor. 10:32; 1 Tim. 3:15, *note*)
y *Righteousness* (OT): vv. 6,9; 2 Pet. 2:5. (Gen. 6:9; Luke 2:25, *note*)
z *Law* (of Moses): v. 6; Phil. 3:9. (Ex. 19:1; Gal. 3:24, *note*)

3:8
aa Jer. 9:23-24; 1 Cor. 2:2; cp. John 17:3
bb Cp. 2 Cor. 11:25-28

3:9
cc *Law* (of Moses): v. 9; 1 Tim. 1:9. (Ex. 19:1; Gal. 3:24, *note*)
dd *Faith:* v. 9; 1 Thess. 1:7. (Gen. 3:20; Heb. 11:39, *note*)
ee See Rom. 3:21, *note*

2:15 world. Greek *kosmos.* See Matt. 4:8, *note.*

2:19 trust. Or *hope.*

(4) Christ, object of the believer's desire for fellowship in resurrection power

10 that I may know Him and the [a]power of His [b]resurrection, and the [c]fellowship of His sufferings, being conformed to His death,

11 if, by any means, I may [d]attain to the [e]resurrection from the dead.

12 Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.

13 Brethren, I do not count myself to have apprehended; but one thing *I do,* [f]forgetting those things which are behind and [g]reaching forward to those things which are ahead,

14 I [h]press toward the goal for the prize of the upward call of God in Christ Jesus.

(5) Appeal for unity among believers

15 Therefore let us, as many as are [i]mature, have [j]this mind; and if in anything you think otherwise, [k]God will reveal even this to you.

16 Nevertheless, to *the degree* that we have already attained, let us walk by the same rule,* let us be of the same mind.

(6) No compromise for the sake of unity

17 Brethren, join in following my example, and note those who so walk, as you have us [l]for a pattern.

18 For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19 whose [m]end *is* destruction, whose god *is their* belly, and *whose* glory *is* in their shame—who set their mind on earthly things.

(7) Christ, object of the believer's expectation

20 For our citizenship is in [n]heaven, [o]from which we also eagerly wait for the [p]Savior, the Lord Jesus Christ,

21 who will transform our lowly body that it may be [q]conformed to His glorious body, according to the working by which He is able even to [r]subdue all things to Himself.

IV. Christ, the Christian's Strength: Rejoicing through Anxiety, 4:1–19

(1) Exhortation to be of same mind

4 THEREFORE, my beloved and longed-for brethren, my joy and [s]crown, so stand fast in the Lord, beloved.

2 I implore Euodia and I implore Syntyche to be of the [t]same mind in the Lord.

3 And* I urge you also, true companion, help these women who labored with me in the [u]gospel, with Clement also, and the rest of my fellow workers, whose [v]names *are* in the Book of [w]Life.

***3:16** NU-Text omits *rule* and the rest of verse.
***4:3** NU-Text and M-Text read *Yes.*

3:10
- *a* Eph. 1:19-20
- *b* *Resurrection:* v. 10; Phil. 3:11. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
- *c* 2 Cor. 1:5; 1 Pet. 4:13

3:11
- *d* Cp. Luke 20:35
- *e* *Resurrection:* v. 11; Col. 2:12. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

3:13
- *f* Cp. Luke 9:62
- *g* Cp. 1 Cor. 9:24; 2 Tim. 4:7

3:14
- *h* Cp. Heb. 12:1-2

3:15
- *i* See v. 12, *note*
- *j* Cp. Gal. 5:10
- *k* Hos. 6:3; James 1:5

3:17
- *l* 1 Cor. 4:16; Titus 2:7-8; 1 Pet. 5:3

3:19
- *m* Cp. 2 Pet. 2:1

3:20
- *n* Col. 3:1
- *o* *Christ* (second advent): v. 20; Col. 3:4. (Deut. 30:3; Acts 1:11, *note*)
- *p* See Rom. 1:16, *note*

3:21
- *q* 1 John 3:2
- *r* 1 Cor. 15:28

4:1
- *s* *Rewards:* v. 1; Col. 3:24. (Dan. 12:3; 1 Cor. 3:14, *note*)

4:2
- *t* Phil. 2:2

4:3
- *u* *Gospel:* v. 3; Phil. 4:15. (Gen. 12:3; Rev. 14:6, *note*)
- *v* Luke 10:20
- *w* *Life* (eternal): v. 3; Col. 1:27. (Matt. 7:14; Rev. 22:19, *note*)

3:12 ACHIEVING PERFECTION

The word "perfected" or "perfect," as the Bible uses it of men, does not refer to sinless perfection. Old Testament characters described as "perfect," "blameless," or "loyal" were obviously not sinless (compare Gen. 6:9; 1 Kin. 15:14; 2 Kin. 20:3; 1 Chr. 12:38; Job 1:1,8; Ps. 37:37). Although a number of Hebrew and Greek words are translated "perfect," the thought is usually either *completeness in all details* (Heb. *tamam,* Greek *katartizō*), or *to reach a goal* or *achieve a purpose* (Greek *teleioō*).

Three stages of perfection are revealed:

(1) Positional perfection, already possessed by every believer in Christ (Heb. 10:14).

(2) Relative perfection, that is, spiritual maturity (Phil. 3:15), especially in such aspects as the will of God (Col. 4:12), love (1 John 4:17–18), holiness (2 Cor. 7:1), patience (James 1:4), "every good work" (Heb. 13:21). Maturity is achieved progressively, as in 2 Cor. 7:1, "perfecting holiness," and Gal. 3:3, "are you now being made perfect?" and is accomplished through gifts of ministry bestowed (Eph. 4:12). And

(3) ultimate perfection, that is, perfection in soul, spirit, and body, "for the equipping of the saints" which Paul denies he has attained (Phil. 3:12) but which will be realized at the time of the resurrection of the dead (Phil. 3:11). For the Christian nothing short of the moral perfection of God is always the absolute standard of conduct, but Scripture recognizes that Christians do not attain sinless perfection in this life (compare 1 Pet. 1:15–16; 1 John 1:8–10).

3:11 from. Literally *from among.*

3:21 lowly body. Literally *body of lowliness.* **His glorious body.** Literally *the body of His glory.*

(2) The secret of the peace of God

4 Rejoice in the Lord always.
Again I will say, rejoice!
5 Let your gentleness be known to
all men. [a] The Lord *is* at hand.
6 [b] Be anxious for nothing, but in
everything by prayer and supplica-
tion, with [c] thanksgiving, let your re-
quests be made known to God;
7 and the [d] peace of God, which
surpasses all understanding, will
guard your hearts and minds
through Christ Jesus.

(3) The presence of the God of peace

8 Finally, brethren, whatever things
are [e] true, whatever things *are* [f] no-
ble, whatever things *are* [g] just, what-
ever things *are* [h] pure, whatever
things *are* [i] lovely, whatever things
are of good report, if *there is* any
virtue and if *there is* anything praise-
worthy—meditate on these things.
9 The things which you learned
and received and heard and saw in
me, these do, and the [j] God of peace
will be with you.

(4) The believer's sufficiency through Christ

10 But I rejoiced in the Lord great-
ly that now at last your care for me
has flourished again; though you
surely did care, but you lacked op-
portunity.
11 Not that I speak in regard to
need, for I have learned in whatev-
er state I am, to be [k] content:
12 I know how to be abased, and I
know how to abound. Everywhere
and in all things I have learned both
to be full and to be hungry, both to
abound and to suffer need.
13 I can do all things [l] through
Christ* who strengthens me.
14 Nevertheless you have done
well that you shared in my distress.
15 Now you Philippians know also
that in the beginning of the
[m] gospel, when I departed from
Macedonia, no [n] church shared with
me concerning giving and receiving
but you only.
16 For even in [o] Thessalonica you
sent *aid* once and again for my ne-
cessities.
17 Not that I seek the gift, but I
seek the fruit that [p] abounds to your
account.
18 Indeed I have all and abound. I
am full, having received from
[q] Epaphroditus the things *sent* from
you, a sweet-smelling aroma, an ac-
ceptable [r] sacrifice, well pleasing to
God.
19 And my God shall [s] supply all
your need according to His riches in
glory by Christ Jesus.

Conclusion, 4:20–23

20 Now to our God and Father *be*
glory forever and ever. Amen.
21 Greet every saint in Christ
Jesus. The brethren who are with
me greet you.
22 All the saints greet you, but es-
pecially those who are of Caesar's
household.
23 The [t] grace of our Lord Jesus
Christ be with you all.* Amen.

***4:13** NU-Text reads *Him who.* ***4:23** NU-Text reads *your spirit.*

4:5
a James 5:7-9; Rev. 22:7,20; cp. Ps. 145:18

4:6
b Matt. 6:25; 1 Pet. 5:7
c 1 Thess. 5:17-18; cp. Dan. 6:10

4:7
d See Matt. 10:34, *note*

4:8
e Eph. 4:25
f 2 Cor. 8:21
g Deut. 16:20
h James 3:17
i 1 Cor. 13:4-7

4:9
j Heb. 13:20

4:11
k Heb. 13:5; cp. 1 Tim. 6:6

4:13
l Cp. John 15:5; 2 Cor. 12:9

4:15
m *Gospel:* v. 15; Col. 1:5. (Gen. 12:3; Rev. 14:6, *note*)
n *Churches* (local): v. 15; Col. 1:2. (Acts 8:3; Phil. 1:1, *note*)

4:16
o Cp. 1 Thess. 2:9

4:17
p Cp. Matt. 6:4

4:18
q Phil. 2:25
r Rom. 12:1; see Heb. 10:18, *note*

4:19
s Ps. 23:1; 2 Cor. 9:8

4:23
t *Grace:* v. 23; Col. 1:2. (John 1:14; John 1:17, *note*)

4:8 virtue. Or *excellence.*

4:10 has flourished. Literally *has revived.*

THE EPISTLE OF PAUL THE APOSTLE TO THE

COLOSSIANS

Author:	*Theme:*	*Date of writing:*
Paul	Christ's Preeminence	*c.* A.D. 60

Background

The Epistle to the Colossians, like the letters to the Ephesians and Philippians, was written in Rome during Paul's first imprisonment. Colosse, about 100 miles east of Ephesus, had never been visited by the apostle (1:7; 2:1). The church there may have been founded by Epaphras (1:7; 4:12,13; Philemon 23), who, with many others, had probably been converted during Paul's three-year ministry in Ephesus.

Someone had come to Colosse who taught an alluring but dangerous philosophy ultimately known as Gnosticism, the basis of much heretical teaching even today. (For further information about this error, see 2:18, *note*.) No passage in the New Testament more fully sets forth the eternal glory of the preexistent, omnipotent, exalted, and eternal Son of God than 1:15–23.

Outline

The Epistle may be divided as follows:

	Introduction	1:1–8
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II.	The Preeminent Glory of Christ	1:15–23
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IV.	Some Characteristics of the Abundant Life of the Christian	3:1—4:6
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	E. Earnest Prayer; Wise Speech	4:2–6
	Conclusion	4:7–18

Introduction: Greeting and Thanksgiving, 1:1–8

1 PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother,

2 To the saints and faithful brethren in Christ [a]*who are* in Colosse:

[b]Grace to you and peace from God our Father and the Lord Jesus Christ.*

3 We give thanks to the God and Father of our Lord Jesus Christ, [c]praying always for you,

4 since we heard of your faith in Christ Jesus and of your [d]love for all the saints;

5 because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the [e]gospel,

6 which has come to you, as *it has* also in all the world, and is [f]bringing forth fruit,* as *it is* also among you since the day you heard and knew the [g]grace of God in truth;

7 as you also learned from [h]Epaphras, our dear fellow servant, who is a [i]faithful minister of Christ on your behalf,

8 who also declared to us your [j]love in the [k]Spirit.

I. The Apostle's Prayer for the Colossian Christians, 1:9–14

9 For this reason we also, since the day we heard it, do not cease to [l]pray for you, and to ask that you may be filled with the [m]knowledge of His will in [n]all wisdom and spiritual understanding;

10 that you may [o]walk worthy of the Lord, fully [p]pleasing *Him,* being fruitful in every good work and increasing in the [q]knowledge of God;

11 [r]strengthened with all might, according to His glorious power, for all patience and longsuffering with [s]joy;

12 giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.

13 He has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of His love,

14 in whom we have [t]redemption through His [u]blood,* the [v]forgiveness of sins.

II. The Preeminent Glory of Christ, 1:15–23

(1) The seven superiorities of Christ

15 He is the [w]image of the invisible God, the firstborn over all creation.

16 For [x]by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. [y]All things were created through Him and for Him.

17 And [z]He is before all things, and in Him [aa]all things consist.

18 And He is the [bb]head of the body, the [cc]church, who is the beginning, the firstborn [dd]from the dead, that in all things He may have the preeminence.

19 For it pleased *the Father that* in Him all the [ee]fullness should dwell,

(2) The reconciling work of Christ

20 and by Him to [ff]reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace [gg]through the blood of His cross.

21 And you, who once were alienated and enemies in your mind by wicked works, yet now He has [hh]reconciled

22 [ii]in the body of His flesh

*1:2 NU-Text omits *and the Lord Jesus Christ.*
*1:6 NU-Text and M-Text add *and growing.*
*1:14 NU-Text and M-Text omit *through His blood.*

1:2
a *Churches* (local): v. 2; Col. 4:15. (Acts 8:3; Phil. 1:1, *note*)
b *Grace:* v. 2; Col. 1:6. (John 1:14; John 1:17, *note*)

1:3
c *Bible prayers* (NT): v. 3; Col. 3:9. (Matt. 6:9; Luke 11:2, *note*)

1:4
d *Law* (of Christ): v. 4; Col. 1:8. (John 13:34; 2 John 5, *note*)

1:5
e *Gospel:* v. 5; Col. 1:23. (Gen. 12:3; Rev. 14:6, *note*)

1:6
f John 15:16
g *Grace:* v. 6; Col. 3:16. (John 1:14; John 1:17, *note*)

1:7
h Col. 4:12; Philem. 23
i 1 Cor. 4:1-2

1:8
j *Law* (of Christ): v. 8; Col. 3:14. (John 13:34; 2 John 5, *note*)
k *Holy Spirit* (NT): v. 8; 1 Thess. 1:5. (Matt. 1:18; Acts 2:4, *note*)

1:9
l *Bible prayers* (NT): vv. 9-11; Col. 4:12. (Matt. 6:9; Luke 11:2, *note*)
m Eph. 5:17
n Eph. 1:8

1:10
o Eph. 4:1; 1 Thess. 2:12
p 1 Thess. 4:1
q 2 Pet. 3:18

1:11
r Eph. 3:16; 6:10
s 2 Cor. 8:2; Heb. 10:34

1:14
t See Rom. 3:24, *note*
u *Sacrifice* (of Christ): v. 14; Col. 1:20. (Gen. 3:15; Heb. 10:18, *note*)
v *Forgiveness:* v. 14; Col. 2:13. (Lev. 4:20; Matt. 26:28, *note*)

1:15
w 2 Cor. 4:4; Heb. 1:3

1:16
x John 1:1; Heb. 1:3
y Rom. 11:36; Heb. 2:10

1:17
z Cp. John 17:5
aa Heb. 1:3

1:18
bb Eph. 1:22
cc *Church* (the true): v. 18; Col. 1:24. (Matt. 16:18; Heb. 12:23, *note*)
dd Rev. 1:5

1:19
ee John 1:16

1:20
ff *Reconciliation:* vv. 20-23. (Rom. 5:10; Col. 1:20, *note*)
gg *Sacrifice* (of Christ): vv. 20-22; 1 Tim. 2:6. (Gen. 3:15; Heb. 10:18, *note*)

1:21
hh 2 Cor. 5:18-19

1:22
ii Eph. 2:14-16

1:6 world. Greek *kosmos.* See Matt. 4:8, *note.*

1:15 firstborn over all creation. As used of our Lord here, this term (Greek *prōtotokos*) refers to priority of position rather than of origin. This meaning is clear in Ps. 89:27: "Also I will make him My firstborn, / The highest of the kings of the earth." The assertion in 1:15, therefore, is that Christ, as the eternal Son, holds the position of priority in relation to all creation, in that He was before all things (v. 17), He created all things (v. 16), and in Him all things consist (v. 17).

1:19 "For in Him all the fullness was pleased to dwell" (literally). God the Father was in Him (John 17:21–23), and God the Holy Spirit was His in full measure (Is. 42:1; John 3:34).

1:21 alienated. Or *estranged.*

through death, to present you [a]holy, and blameless, and above reproach [b]in His sight—

23 if indeed you continue in the faith, grounded and steadfast, and are [c]not moved away from the hope of the [d]gospel which you heard, which was [e]preached to every creature under heaven, of which I, Paul, became a minister.

III. The Apostle's Concern for the Church at Colosse, 1:24—2:23

The church a "mystery" hidden from past ages (cp. Eph. 3:1–11)

24 I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the [f]afflictions of Christ, for the sake of His body, which is the [g]church,

25 of which I became a minister according to the stewardship from God which was given to me for you, to fulfill the word of God,

26 the [h]mystery which has been hidden from ages and from generations, but now has been revealed to His saints.

27 To them God willed to make known what are the riches of the glory of this [i]mystery among the Gentiles: which* is [j]Christ [k]in you, the hope of glory.

28 Him we preach, [l]warning every man and teaching every man in all wisdom, that we may present every man [m]perfect in Christ Jesus.

29 To this *end* I also labor, striving according to His working which works in me [n]mightily.

The Godhead incarnate in Christ

(1) Christ, the fount of wisdom

2 FOR I want you to know what a [o]great conflict I have for you and those in Laodicea, and *for* as many as have not seen my face in the flesh,

2 [p]that their hearts may be encouraged, being knit together in love, and *attaining* to all riches of the full [q]assurance of understanding, to the knowledge of the [r]mystery of God, both of the Father and* of Christ,

3 in whom are hidden all the treasures of [s]wisdom and knowledge.

(2) The danger from persuasive words (cp. Rom. 16:17–18; 1 Cor. 2:4; 2 Pet. 2:3)

4 Now this I [t]say [u]lest anyone should deceive you with persuasive words.

5 For though I am absent in the flesh, yet I am with you in spirit, rejoicing to [v]see your *good* order and the [w]steadfastness of your faith in Christ.

6 As you therefore have received Christ Jesus the Lord, so walk in Him,

7 rooted and built up in Him and established in the faith, as you have been taught, abounding in it* with thanksgiving.

***1:27** M-Text reads *who.* ***2:2** NU-Text omits *both of the Father and.* ***2:7** NU-Text omits *in it.*

1:22
- *a* *Sanctification* (NT): v. 22; Col. 3:12. (Matt. 4:5; Rev. 22:11, *note*)
- *b* Eph. 5:27

1:23
- *c* 1 Cor. 15:58
- *d* *Gospel:* v. 23; 1 Thess. 1:5. (Gen. 12:3; Rev. 14:6, *note*)
- *e* Col. 1:6

1:24
- *f* 2 Cor. 1:5
- *g* *Church* (the true): v. 24; Col. 2:19. (Matt. 16:18; Heb. 12:23, *note*)

1:26
- *h* See Matt. 13:11, *note*

1:27
- *i* See Matt. 13:11, *note*
- *j* Rom. 8:10-11; see Eph. 4:24, *note*
- *k* *Life* (eternal): v. 27; Col. 3:4. (Matt. 7:14; Rev. 22:19, *note*)

1:28
- *l* Cp. Acts 20:20,27
- *m* See Phil. 3:12, *note*

1:29
- *n* Eph. 3:7

2:1
- *o* Phil. 1:30; Col. 1:29; 1 Thess. 2:2

2:2
- *p* Cp. 2 Cor. 1:6
- *q* *Assurance/security:* v. 2; 1 Thess. 5:23. (Ps. 23:1; Jude 1, *note*)
- *r* See Matt. 13:11, *note*

2:3
- *s* 1 Cor. 1:24,30

2:4
- *t* *Inspiration:* v. 4; 1 Thess. 4:15. (Ex. 4:15; 2 Tim. 3:16, *note*)
- *u* vv. 8,18; 2 Cor. 11:13; Eph. 4:14; 5:6

2:5
- *v* Cp. 1 Cor. 14:40
- *w* 1 Pet. 5:9

1:20 RECONCILIATION

The word translated "reconcile" (Greek *katallassō*) means *to change thoroughly,* and in its various forms occurs in Rom. 5:10,11; 11:15; 1 Cor. 7:11; 2 Cor. 5:18–20; Eph. 2:16; Col. 1:20–21. A study of the passages referred to above indicates that the work of God involves two distinct reconciliations:

(1) The reconciliation accomplished at Calvary—"God was in Christ reconciling the world to Himself" (2 Cor. 5:19). Here God was not changed, for He had always loved the world; nor was the world changed, for it continued in sinful rebellion against God. But by the death of Christ the *relationship between God and the world* was changed: the barrier because of sin being taken away judicially, enabling God to show mercy where judgment was deserved. This reconciliation was the work of God alone, in which man had no part. And

(2) there is a reconciliation wrought by God in the sinner himself, whereby he becomes changed in his rebellious attitude toward God, so that he is persuaded to receive the reconciliation already accomplished through Christ at the cross (Rom. 5:11). In this ministry of reconciling the sinner, Christians have a part, being ambassadors for Christ bearing the "word of reconciliation" committed to them (2 Cor. 5:19) and pleading with men: "Be reconciled to God" (2 Cor. 5:20).

2:2 mystery of God. The "mystery of God" is Christ, as incarnating the fullness of the Godhead, and all the divine wisdom and knowledge for the redemption and reconciliation of man.

(3) Twofold warning against false philosophy and legalism

8 Beware lest anyone cheat you
through philosophy and empty de-
ceit, according to the tradition of
men, according to the basic [a]prin-
ciples of the world, and not according
to Christ.

(4) The believer complete in Christ

9 For in Him [b]dwells all the full-
ness of the Godhead bodily;
10 and you are complete in Him,
who is the [c]head of all principality
and power.
11 In Him you were also [d]circum-
cised with the circumcision made
without hands, by putting off the
body of the sins* of the [e]flesh, by
the circumcision of Christ,
12 [f]buried with Him in baptism, in
which you also were raised with
Him through faith in the [g]working
of God, who [h]raised Him from the
dead.
13 And you, being [i]dead in your
trespasses and the uncircumcision
of your flesh, He has [j]made alive to-
gether with Him, having [k]forgiven
you all trespasses,

(5) Law observances were abolished in Christ (cp. Matt. 5:17)

14 having [l]wiped out the hand-
writing of requirements that was
against us, which was contrary to
us. And He has taken it out of the
way, having nailed it to the cross.
15 Having [m]disarmed principalities
and powers, He made a public spec-
tacle of them, triumphing over
them in it.
16 So let no one [n]judge you in food
or in drink, or regarding a festival
or a new moon or [o]sabbaths,
17 which are a [p]shadow of things
to come, but the substance is of
Christ.

(6) Warning against false mysticism

18 Let no one cheat you of your re-
ward, taking delight in *false* humili-
ty and worship of [q]angels, intruding
into those things which he has not*
seen, vainly puffed up by his fleshly
mind,
19 and not holding fast to the
[r]Head, from whom all the [s]body,
nourished and knit together by
joints and ligaments, [t]grows with
the increase *that is* from God.

(7) Warning against asceticism

20 Therefore,* if you died with
Christ from the basic [u]principles of
the world, why, as *though* living in
the world, do you subject your-
selves to regulations—
21 "Do not touch, do not taste, do
not handle,"
22 which all concern things which
perish with the using—according to
the commandments and doctrines
of men?
23 These things indeed have an ap-
pearance of wisdom in self-imposed
religion, *false* humility, and neglect
of the body, *but are* of no value
against the indulgence of the [v]flesh.

***2:11** NU-Text omits *of the sins.* ***2:18** NU-Text omits *not.* ***2:20** NU-Text and M-Text omit *Therefore.*

2:8
a Gal. 4:3,9-10

2:9
b Col. 1:19; cp. John 1:14

2:10
c Eph. 1:20-21; 1 Pet. 3:22

2:11
d Cp. Deut. 10:16; Jer. 4:4; Rom. 2:29; Phil. 3:3
e *Flesh:* v. 11; Col. 2:23. (John 8:15; Jude 23, *note*)

2:12
f Rom. 6:4
g Eph. 1:20
h *Resurrection:* v. 12; 1 Thess. 1:10. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

2:13
i *Death* (spiritual): v. 13; James 1:15. (Gen. 2:17; Eph. 2:5, *note*)
j Eph. 2:5
k *Forgiveness:* v. 13; Col. 3:13. (Lev. 4:20; Matt. 26:28, *note*)

2:14
l Eph. 2:15-16

2:15
m Heb. 2:14; cp. Eph. 6:12

2:16
n Rom. 14:3
o *Sabbath:* v. 16. (Gen. 2:3; Matt. 12:1, *note*)

2:17
p Cp. Heb. 8:5; 10:1

2:18
q See Heb. 1:4, *note*

2:19
r Eph. 4:15
s *Church* (the true): v. 19; Col. 3:15. (Matt. 16:18; Heb. 12:23, *note*)
t Eph. 4:16

2:20
u Gal. 4:3,9-10

2:23
v *Flesh:* v. 23; 1 Pet. 3:21. (John 8:15; Jude 23, *note*)

2:18 GNOSTICISM

The error against which Paul warned the Colossians later developed into the heresy called Gnosticism (from Greek *gnōsis,* meaning *knowledge*). This false teaching assigned to Christ a place subordinate to the true Godhead, and undervalued the uniqueness and completeness of His redemptive work. It insisted that between a holy God and this earth a host of beings, angels, etc., formed a bridge, of which host Christ was a member. This system included the worship of angels (v. 18) and a false asceticism (vv. 20–22).

For all these errors, the apostle had one remedy, a knowledge (*epignōsis,* that is, *full knowledge,* 1:9–10; 3:10) of the fullness of God in Jesus Christ. Paul is not afraid of wisdom, or knowledge, and refers to them frequently, but he does insist that the knowledge be according to divine revelation. His devastating answer to this false teaching is in 1:19 and 2:9, in which the Lord is revealed as the one in whom "dwells all the fullness of the Godhead bodily." The word "fullness" (Greek *plērōma*) is the very word Gnosticism used for the entire host of intermediary beings between God and man. The incarnate Lord, crucified, risen, and ascended is the only Mediator between God and men (1 Tim. 2:5).

2:8,20 world. Greek *kosmos.* See Rev. 13:8, *note.*

2:22 doctrines. Or *teachings.*

2:23 no value. By creating a reputation for superior sanctity, as some did, they did not really honor God but only satisfied the flesh.

IV. Some Characteristics of the Abundant Life of the Christian, 3:1—4:6

The believer's union with Christ now and hereafter

3 IF then you were [a]raised with Christ, seek those things which are above, where [b]Christ is, sitting at the right hand of God.

2 Set your mind on things above, not on things on the [c]earth.

3 [d]For you died, and your life is hidden with Christ in God.

4 When Christ *who is* our [e]life [f]appears, then you also will appear with Him in glory.

(1) Christian living

5 Therefore [g]put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is [h]idolatry.

6 Because of these things the [i]wrath of God is coming upon the sons of disobedience,

7 in which [j]you yourselves once walked when you lived in them.

8 [k]But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth.

9 Do not lie to one another, since you have put off the [l]old man with his deeds,

10 and have put on the [m]new *man* who is [n]renewed in knowledge according to the image of Him who created him,

11 [o]where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave *nor* free, but Christ *is* all and in all.

12 Therefore, as *the* [p]elect of God, [q]holy and beloved, [r]put on [s]tender mercies, kindness, humility, meekness, longsuffering;

13 bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ [t]forgave you, so you also *must do.*

14 But [u]above all these things put on [v]love, which is the bond of [w]perfection.

15 And let the peace of God [x]rule in your hearts, to which also you were called in one [y]body; and [z]be thankful.

16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with [aa]grace in your hearts to the Lord.

17 And [bb]whatever you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through Him.

(2) Christian family relationships

18 Wives, submit to your own husbands, as [cc]is fitting in the Lord.

19 Husbands, [dd]love your wives and do not be bitter toward them.

20 Children, obey your parents in all things, for this is well pleasing to the Lord.

21 [ee]Fathers, do not provoke your children, lest they become discouraged.

(3) Servants and masters

22 [ff]Bondservants, obey in all things your masters according to the flesh, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing God.

23 And [gg]whatever you do, do it heartily, as to the Lord and not to men,

24 knowing that from the Lord you will receive the [hh]reward of the inheritance; for* you serve the Lord Christ.

25 But he who does wrong will be repaid for what he has done, and there is no partiality.

4 MASTERS, give your bondservants what is just and fair, knowing that you also have a Master in heaven.

(4) Earnest prayer; wise speech

2 Continue earnestly in prayer, being vigilant in it with thanksgiving;

3 meanwhile praying also for us, that God would open to us a door for the word, to speak the [ii]mystery

***3:24** NU-Text omits *for.*

3:15 God. Or *Christ.*

3:1
- *a* Rom. 6:5; Eph 2:6; Col. 2:12
- *b* Rom. 8:34; Eph. 1:20

3:2
- *c* Matt. 6:19-21

3:3
- *d* Rom. 6:2; Gal. 2:20

3:4
- *e* *Life* (eternal): v. 4; 1 Tim. 1:16. (Matt. 7:14; Rev. 22:19, *note*)
- *f* *Christ* (second advent): v. 4; 1 Thess. 1:10. (Deut. 30:3; Acts 1:11, *note*). 1 John 3:2

3:5
- *g* Rom. 8:13
- *h* Cp. Eph. 5:5

3:6
- *i* Rom. 1:18; Eph. 5:6

3:7
- *j* Eph. 2:2; Titus 3:3

3:8
- *k* Eph. 4:22; 1 Pet. 2:1

3:9
- *l* See Rom. 6:6, *note*

3:10
- *m* See Eph. 4:24, *note*
- *n* Rom. 12:2; 2 Cor. 4:16

3:11
- *o* Gal. 3:27-28

3:12
- *p* *Election* (corporate): v. 12; 1 Thess. 1:4. (Deut. 7:6; 1 Pet. 5:13, *note*)
- *q* *Sanctification:* (NT): v. 12; 1 Thess. 4:3. (Matt. 4:5; Rev. 22:11, *note*)
- *r* *Righteousness* (garment): vv. 12-15; 1 Tim. 2:10. (Gen. 3:21; Rev. 19:18, *note*)
- *s* Phil. 2:1-2

3:13
- *t* *Forgiveness:* v. 13; Heb. 9:22. (Lev. 4:20; Matt. 26:28, *note*)

3:14
- *u* 1 Pet. 4:8
- *v* *Law* (of Christ): v. 14; 1 Thess. 3:6. (John 13:34; 2 John 5, *note*)
- *w* See Matt. 5:48, *note*

3:15
- *x* John 14:27
- *y* *Church* (the true): v. 15; 1 Thess. 4:17. (Matt. 16:18; Heb. 12:23, *note*)
- *z* 1 Thess. 5:18

3:16
- *aa* *Grace:* v. 16; Col. 4:6. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

3:17
- *bb* 1 Cor. 10:31

3:18
- *cc* Eph. 5:22

3:19
- *dd* Eph. 5:25

3:21
- *ee* Eph. 6:4

3:22
- *ff* Eph. 6:5; 1 Tim. 6:1; Titus 2:9; 1 Pet. 2:18

3:23
- *gg* Eccl. 9:10

3:24
- *hh* *Rewards:* v. 24; 1 Thess. 2:19. (Dan. 12:3; 1 Cor. 3:14, *note*)

4:3
- *ii* See Matt. 13:11, *note*

of Christ, for which I am also in chains,
4 that I may make it manifest, as I ought to speak.
5 [a]Walk in [b]wisdom toward those *who are* outside, redeeming the time.
6 [c]*Let* your speech always *be* with grace, seasoned with salt, that you may know how you ought to answer each one.

Conclusion: Personal Exhortations, 4:7–18

7 [d]Tychicus, a beloved brother, faithful minister, and fellow servant in the Lord, will tell you all the news about me.
8 I am sending [e]him to you for this very purpose, that he* may know your circumstances and comfort your hearts,
9 with [f]Onesimus, a faithful and beloved brother, who is *one* of you. They will make known to you all things which *are happening* here.
10 [g]Aristarchus my fellow prisoner greets you, with [h]Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him),
11 and Jesus who is called Justus. These *are my* only fellow workers for the kingdom of God who are of the circumcision; they have proved to be a comfort to me.
12 [i]Epaphras, who is *one* of you, a bondservant of Christ, greets you, always laboring fervently for you in [j]prayers, that you may stand [k]perfect and complete* in all the will of God.
13 For I bear him witness that he has a great zeal* for you, and those who are in Laodicea, and those in Hierapolis.
14 [l]Luke the beloved physician and [m]Demas greet you.
15 Greet the brethren who are in Laodicea, and Nymphas and the [n]church that *is* in his* house.
16 Now when this epistle is [o]read among you, see that it is read also in the [p]church of the Laodiceans, and that you likewise read the *epistle* from Laodicea.
17 And say to [q]Archippus, "Take heed to the [r]ministry which you have received in the Lord, that you may fulfill it."
18 This salutation by my own hand—Paul. [s]Remember my chains. [t]Grace *be* with you. Amen.

***4:8** NU-Text reads *you may know our circumstances and he may.* ***4:12** NU-Text reads *fully assured.* ***4:13** NU-Text reads *concern.* ***4:15** NU-Text reads *Nympha . . . her house.*

4:5
a Eph. 5:15
b Matt. 10:16

4:6
c *Grace:* v. 6; Col. 4:18. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

4:7
d Acts 20:4; Eph. 6:21; 2 Tim. 4:12; Titus 3:12

4:8
e Cp. Eph. 6:22

4:9
f Philem. 10

4:10
g Acts 19:29; 20:4; 27:2; Philem. 24
h Acts 15:37; 2 Tim. 4:11

4:12
i Col. 1:7; Philem. 23
j *Bible prayers* (NT): v. 12; 1 Thess. 1:2. (Matt. 6:9; Luke 11:2, *note*)
k See Phil. 3:12, *note*

4:14
l 2 Tim. 4:11
m 2 Tim. 4:10; Philem. 24

4:15
n *Churches* (local): v. 15; Col. 4:16. (Acts 8:3; Phil. 1:1, *note*)

4:16
o Cp. 1 Thess. 5:27
p *Churches* (local): v. 16; 1 Thess. 1:1. (Acts 8:3; Phil. 1:1, *note*)

4:17
q Philem. 2
r 2 Tim. 4:5

4:18
s Heb. 13:3
t *Grace:* v. 18; 2 Thess. 1:12. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

4:12 Here is a touching illustration of priestly service through prayer (see 1 Pet. 2:9, *note*).

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

THESSALONIANS

Author:	*Theme:*	*Date of writing:*
Paul	Christ's Return	*c.* A.D. 51

Background

The First Epistle to the Thessalonians, written at Corinth by Paul shortly after his departure from Thessalonica (Acts 17:1–10; 18:1), was probably among the earliest of the apostle's inspired writings. Paul had visited Thessalonica on his second missionary journey, preaching in the synagogue on three successive Sabbaths (Acts 17:1–9). Because violent persecution had broken out, he was sent away for his personal safety (Acts 17:5–10).

The occasion of 1 Thessalonians was the coming of Timothy, whom Paul had sent to Thessalonica from Athens (3:1–2). Timothy's good report of the faith and love of the Thessalonians and their tender regard for the apostle prompted Paul to write this touching and intimate letter in which he commends them for their steadfastness, reminds them of truths he has taught them, and clears up certain questions which Timothy had reported about the Lord's return.

Themes in Thessalonians

The theme of the Epistle is fourfold:

(1) to confirm the young converts in Thessalonica in the foundational truths already taught them;
(2) to exhort them to a life of personal holiness pleasing to the Lord;
(3) to comfort them concerning those who had died; and
(4) to instruct them concerning their own hope of the Lord's return.

In every chapter of both 1 and 2 Thessalonians the coming of the Lord is prominent. The richness of Paul's teaching is evident in the fact that during one month the apostle had not only led them to Christ, but had taught them many of the great doctrines of the faith (compare 1:4, *note*).

Outline

The Epistle may be divided as follows:

	Introduction	1:1–4
I.	The Model Church and the Three Tenses of the Christian Life	1:5–10
	A. The Conversion of the Thessalonians	1:5–6
	B. The Example of the Thessalonians	1:7–8
	C. The Hope of the Thessalonians	1:9–10
II.	The Model Servant and His Reward	2:1–20
	A. Purity of Motive	2:1–6
	B. Genuine Love	2:7–12
	C. The Result: Genuine Faith	2:13–16
	D. Joy in Fruitbearing	2:17–20
III.	The Model Brother and His Sanctification	3:1–13
	A. The Sending of Timothy	3:1–6
	B. Prayer for Believers	3:7–13
IV.	The Model Life and the Believer's Hope	4:1–18
	A. Abstaining form Sexual Immorality	4:1–8
	B. Love for the Brethren	4:9–10
	C. Relations to Others	4:11–12
	D. The Revelation of the Rapture	4:13–18
V.	The Model Life and the Day of the Lord	5:1–24
	A. The Nature of the Day of the Lord	5:1–3
	B. The Position of Believers	5:4–5
	C. Exhortation to Watchfulness	5:6–11
	D. Regulations Concerning Assembly Life	5:12–28
	1. Relations to Overseers	5:12–13
	2. Ministering to Each Other	5:14–15
	3. Corporate Growth	5:16–22
	4. Prayer for Sanctification	5:23–24
	Conclusion	5:25–28

Introduction, 1:1–4

1 PAUL, Silvanus, and Timothy,

To the [a]church of the [b]Thessalonians in God the Father and the Lord Jesus Christ:

Grace to you and peace from God our Father and the Lord Jesus Christ.*

2 We give thanks to God always for you all, making mention of you in our [c]prayers,

3 remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father,

4 knowing, beloved brethren, your [d]election by God.

I. The Model Church and the Three Tenses of the Christian Life, 1:5–10

5 For our [e]gospel did not come to you in word only, but also in power, and in the Holy [f]Spirit and in much assurance, as you know what kind of men we were among you for your sake.

6 And you became followers of us and of the Lord, having received the word in much affliction, with [g]joy of the Holy [h]Spirit,

7 so that you became examples to all in Macedonia and Achaia who [i]believe.

8 For from you the word of the Lord has [j]sounded forth, not only in Macedonia and Achaia, but also [k]in every place. Your faith toward God has gone out, so that we do not need to say anything.

9 For they themselves declare concerning us what manner of entry we had to you, and how you turned to God [l]from idols to serve the living and true God,

10 and to [m]wait for His Son from heaven, whom He [n]raised from the dead, *even* Jesus who delivers us from the [o]wrath to come.

II. The Model Servant and His Reward, 2

2 FOR you yourselves know, brethren, that our coming to you was [p]not in vain.

2 But even* after we had suffered before and were spitefully treated at [q]Philippi, as you know, we were [r]bold in our God to speak to you the gospel of God in much conflict.

3 For our exhortation *did* not *come* from error or uncleanness, nor *was it* in deceit.

4 But as we have been approved by God to be entrusted with the [s]gospel, even so we speak, not as pleasing [t]men, but God who tests our hearts.

5 For [u]neither at any time did we use flattering words, as you know, nor a cloak for covetousness—God *is* witness.

6 Nor did we [v]seek glory from men, either from you or from others, when we might have made demands as apostles of Christ.

7 But we were gentle among you, just as a nursing *mother* cherishes her own children.

8 So, affectionately longing for you, we were well pleased to [w]impart to you not only the [x]gospel of God, but also our own lives, because you had become dear to us.

9 For you remember, brethren, our [y]labor and toil; for laboring night and day, that we might not be a burden to any of you, we preached to you the [z]gospel of God.

10 You *are* witnesses, and God *also,* how devoutly and justly and

*1:1 NU-Text omits *from God our Father and the Lord Jesus Christ.* *2:2 NU-Text and M-Text omit *even.*

1:1
a *Churches* (local): v. 1; 1 Thess. 2:14. (Acts 8:3; Phil. 1:1, *note*)
b Acts 17:1-9

1:2
c *Bible prayers* (NT): v. 2; 1 Thess. 3:10. (Matt. 6:9; Luke 11:2, *note*)

1:4
d *Election* (corporate): v. 4; 2 Thess. 2:13. (Deut. 7:6; 1 Pet. 5:13, *note*)

1:5
e *Gospel:* v. 5; 1 Thess. 2:4. (Gen. 12:3; Rev. 14:6, *note*)
f *Holy Spirit* (NT): v. 5; 1 Thess. 1:6. (Matt. 1:18; Acts 2:4, *note*)

1:6
g Acts 13:52
h *Holy Spirit* (NT): v. 6; 1 Thess. 4:8. (Matt. 1:18; Acts 2:4, *note*)

1:7
i *Faith:* v. 7; 1 Thess. 2:10. (Gen. 3:20; Heb. 11:39, *note*)

1:8
j Rom. 10:18
k 2 Thess. 1:4

1:9
l Cp. 1 Cor. 12:2; Gal. 4:8

1:10
m *Christ* (second advent): v. 10; 1 Thess. 2:19. (Deut. 30:3; Acts 1:11, *note*)
n *Resurrection:* v. 10; 1 Thess. 4:14. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
o Matt. 3:7; Rom. 5:9

2:1
p Cp. Gal. 2:2; 4:11; Phil. 2:16

2:2
q Acts 16:12-24
r Acts 17:1-3

2:4
s *Gospel:* v. 4; 1 Thess. 2:8. (Gen. 12:3; Rev. 14:6, *note*)
t Gal. 1:10

2:5
u 2 Cor. 2:17

2:6
v Cp. John 5:41,44

2:8
w Cp. Rom. 1:11
x *Gospel:* v. 8; 1 Thess. 2:9. (Gen. 12:3; Rev. 14:6, *note*)

2:9
y Acts 18:3; 20:34-35; 1 Cor. 4:12;2 Th. 3:7-8; cp. Phil. 4:16
z *Gospel:* v. 9; 1 Thess. 3:2. (Gen. 12:3; Rev. 14:6, *note*)

1:4 Even though Paul had ministered in Thessalonica for less than a month, many great doctrines of the Christian faith are alluded to in this Epistle: the Trinity (compare 1:1 with vv. 5–6); the Holy Spirit (1:5–6; 4:8; 5:19); Christ's second advent (1:10; 2:19; 3:13; 4:14–17; 5:23); the Day of the Lord (5:1–3); assurance (1:5); conversion (1:9); election (1:4); resurrection (4:14–18); sanctification (4:3; 5:23); and Christian behavior (2:12; 4:1).

1:5 assurance. Literally *fulfillment.*

1:9 The tenses of the Christian's life indicated here are logical and give the true order. They occur also in v. 3. The "work of faith" is to "[turn] to God from idols" (compare John 6:28–29); the "labor of love" is to "serve the living and true God"; and the "patience of hope" is to "wait for His Son from heaven" (compare Matt. 24:42; 25:13; Luke 12:36–48; Acts 1:11; Phil. 3:20–21). Paul repeats this threefold sequence in Titus 2:11–13.

1:10 from the dead. Literally *from among the dead.*

blamelessly we behaved ourselves among you who [a]believe;

11 as you know how we exhorted, and comforted, and charged* every one of you, as a father *does* his own children,

12 that you would walk [b]worthy of God [c]who calls you into His own kingdom and glory.

13 For this reason we also thank God without ceasing, because when you [d]received the word of God which you heard from us, you welcomed *it* not *as* the word of men, but as it is in truth, the word of God, which also effectively [e]works in you who [f]believe.

14 For you, brethren, became imitators of the [g]churches of God which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they *did* from the Judeans,

15 who killed both the Lord Jesus and [h]their own prophets, and have persecuted us; and they do not please God and are contrary to all men,

16 [i]forbidding us to speak to the Gentiles that they may be [j]saved, so as always to fill up *the measure of* their [k]sins; but wrath has come upon them to the uttermost.

17 But we, brethren, having been taken away from you for a short time in presence, not in heart, endeavored more eagerly to see your face with great desire.

18 Therefore we wanted to come to you—even I, Paul, time and again—but [l]Satan hindered us.

19 For what *is* our hope, or joy, or [m]crown of rejoicing? *Is it* not even you in the [n]presence of our Lord Jesus Christ [o]at His coming?

20 For you are our glory and joy.

III. The Model Brother and His Sanctification, 3

3 THEREFORE, when we could no longer endure it, we thought it good to be left in Athens alone,

2 and sent [p]Timothy, our brother and minister of God, and our fellow laborer in the [q]gospel of Christ, to establish you and encourage you concerning your faith,

3 [r]that no one should be shaken by these afflictions; for you yourselves know that [s]we are appointed to this.

4 For, in fact, we told you before when we were with you that we would suffer tribulation, just as it happened, and you know.

5 For this reason, when I could no longer endure it, I sent to know your faith, [t]lest by some means the tempter had [u]tempted you, and our labor [v]might be in vain.

6 But now that Timothy has come to us from you, and brought us good news of your faith and [w]love, and that you always have good remembrance of us, greatly [x]desiring to see us, as we also *to see* you—

7 therefore, brethren, in all our affliction and distress we were [y]comforted concerning you by your faith.

8 For now we live, if you [z]stand fast in the Lord.

9 For what thanks can we render to God for you, for all the joy with which we rejoice for your sake before our God,

10 night and day [aa]praying exceedingly that we may see your face and [bb]perfect what is lacking in your faith?

11 Now may our God and Father Himself, and our Lord Jesus Christ, direct our way to you.

12 And may the Lord make you increase and [cc]abound [dd]in [ee]love to one another and to all, just as we *do* to you,

13 so that He may establish [ff]your hearts blameless in holiness before our God and Father [gg]at the coming of our Lord Jesus Christ with all His saints.

IV. The Model Walk and the Believer's Hope, 4

4 FINALLY then, brethren, we urge and exhort in the Lord Jesus that you should [hh]abound more and more, just as you received

2:10
a *Faith:* v. 10; 1 Thess. 2:13. (Gen. 3:20; Heb. 11:39, *note*)

2:12
b Eph. 4:1
c 1 Cor. 1:9; 2 Thess. 2:14; 2 Tim. 1:9

2:13
d Mark 4:20
e 1 Pet. 1:23
f *Faith:* v. 13; 1 Thess. 4:14. (Gen. 3:20; Heb. 11:39, *note*)

2:14
g *Churches* (local): v. 14; 2 Thess. 1:1. (Acts 8:3; Phil. 1:1, *note*)

2:15
h Jer. 2:30; Matt. 23:34-35; Acts 7:52; cp. Luke 20:9-19

2:16
i Cp. Acts 17:5, 13; 18:12; 22:21-22
j See Rom. 1:16, *note*
k See Rom. 3:23, *note*

2:18
l *Satan:* v. 18; 2 Thess. 2:9. (Gen. 3:1; Rev. 20:10, *note*)

2:19
m *Rewards:* v. 19; 2 Tim. 4:8. (Dan. 12:3; 1 Cor. 3:14, *note*)
n Jude 24
o *Christ* (second advent): v. 19; 1 Thess. 3:13. (Deut. 30:3; Acts 1:11, *note*)

3:2
p Cp. Acts 17:15; Phil. 2:19

3:2
q *Gospel:* v. 2; 2 Thess. 1:8. (Gen. 12:3; Rev. 14:6, *note*)

3:3
r Eph. 3:13
s John 16:2; Acts 9:16; 1 Cor. 4:9; 2 Tim. 3:12; 1 Pet. 2:21

3:5
t Cp. 2 Cor. 11:2-3
u *Test/Tempt:* v. 5; 1 Tim. 2:14. (Gen. 3:1; James 1:14, *note*)
v Cp. Gal. 2:2; 4:11; Phil. 2:16

3:6
w *Law* (of Christ): v. 6; 1 Thess. 3:12. (John 13:34; 2 John 5, *note*)
x Cp. Phil. 1:8

3:7
y Cp. 2 Cor. 7:6-7

3:8
z Eph. 6:13-14; Phil. 4:1

3:10
aa *Bible prayers* (NT): vv. 10-13; 1 Thess. 5:23. (Matt. 6:9; Luke 11:2, *note*)
bb 2 Cor. 13:9; see Phil. 3:12, *note*

3:12
cc Phil. 1:9
dd John 13:34-35; 1 John 4:7,12
ee *Law* (of Christ): v. 12; 1 Thess. 4:9. (John 13:34; 2 John 5, *note*)

3:13
ff 2 Thess. 2:17
gg *Christ* (second advent): v. 13; 1 Thess. 4:14. (Deut. 30:3; Acts 1:11, *note*)

4:1
hh 1 Cor. 15:58

Timothy: *honoring God.* A young Christian who traveled with Paul on his journeys. Paul addressed two letters to him.

***2:11** NU-Text and M-Text read *implored.*

3:5 know. That is, *ascertain.*

from us how you ought [a] to walk and to please God;

2 for you know what commandments we gave you through the Lord Jesus.

3 For this is the will of God, your [b] sanctification: [c] that you should abstain from sexual immorality;

4 that each of you should know how to possess his own vessel in sanctification and honor,

5 not in passion of lust, like the [d] Gentiles who do not know God;

6 that no one should take advantage of and defraud his brother in this matter, because the Lord *is* the avenger of all such, as we also forewarned you and testified.

7 For God did not call us to uncleanness, [e] but in holiness.

8 Therefore he who [f] rejects *this* does not [f] reject man, but God, who has also given* us His Holy [g] Spirit.

9 But concerning brotherly love you have no need that I should write to you, for you yourselves are [h] taught by God to [i] love one another;

10 and indeed you do so toward all the brethren who are in all Macedonia. But we urge you, brethren, that you increase more and more;

11 that you also aspire to lead a quiet life, to [j] mind your own business, and to work with your own hands, as we commanded you,

12 that you may walk [k] properly toward those who are outside, and *that* you may lack nothing.

The revelation of the rapture of the Church

13 But I do not want you to be ignorant, brethren, concerning those who have fallen [l] asleep, lest you sorrow as others who have no hope.

14 For if we [m] believe that Jesus died and [n] rose again, even so God will bring with Him [o] those who sleep in Jesus.*

15 For this we [p] say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep.

16 [q] For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ [r] will [s] rise first.

17 [t] Then [u] we who are alive *and* remain shall be caught up together with [u] them in the clouds to meet the Lord in the air. And thus we shall always [v] be with the Lord.

18 Therefore comfort one another with these words.

V. The Model Walk and the Day of the Lord, 5:1–24. (See Joel 1:15 and Rev. 19:19, notes)

5 BUT concerning the times and the seasons, brethren, you have no need that I should write to you.

2 For you yourselves know perfectly that the [w] day of the Lord so comes as a thief in the night.

3 For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape.

4 But [x] you, brethren, are not in darkness, so that this Day should overtake you as a thief.

5 You are all sons of light and sons of the day. We are not of the night nor of darkness.

6 [y] Therefore let us not sleep, as others *do,* but let us [z] watch and be [aa] sober.

7 For those who sleep, sleep at night, and those who get drunk are drunk at night.

8 But let us who are of the day be sober, putting on the [bb] breastplate of faith and love, and *as* a helmet the hope of [cc] salvation.

9 For God did not appoint us to wrath, but to obtain [dd] salvation through our Lord Jesus Christ,

***4:8** NU-Text reads *who also gives.* ***4:14** Or *those who through Jesus sleep*

4:1
a Col. 1:10

4:3
b *Sanctification* (NT): v. 3; 1 Thess. 5:23. (Matt. 4:5; Rev. 22:11, *note*)
c 1 Cor. 6:15-20

4:5
d Eph. 4:17-18

4:7
e Lev. 11:44; Heb. 12:14; 1 Pet. 1:14-16

4:8
f Luke 10:16
g *Holy Spirit* (NT): v. 8; 1 Thess. 5:19. (Matt. 1:18; Acts 2:4, *note*)

4:9
h John 15:12,17
i *Law* (of Christ): v. 9; 1 Thess. 5:13. (John 13:34; 2 John 5, *note*)

4:11
j 2 Thess. 3:11; 1 Pet. 4:15

4:12
k 1 Pet. 2:12

4:13
l Cp. John 11:11-14

4:14
m *Faith:* v. 14; 2 Thess. 1:10. (Gen. 3:20; Heb. 11:39, *note*)
n *Resurrection:* v. 14; 1 Thess. 4:16. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
o 1 Cor. 15:20

4:15
p *Inspiration:* vv. 15-18; 1 Tim. 4:1. (Ex. 4:15; 2 Tim. 3:16, *note*)

4:16
q *Christ* (second advent): vv. 14-17; 1 Thess. 5:23. (Deut. 30:3; Acts 1:11, *note*)
r *Resurrection:* v. 16; 2 Tim. 2:8. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
s Rev. 20:6

4:17
t 1 Cor. 15:51-53
u *Church* (the true): vv. 15-18; Heb. 2:12. (Matt. 16:18; Heb. 12:23, *note*)
v John 14:3

5:2
w *Day* (of the LORD): vv. 1-4; 2 Thess. 2:2. (Ps. 2:9; Rev. 19:19, *note*)

5:4
x Eph. 5:8; 1 John 2:8

5:6
y Cp. Rom. 13:12-13
z Matt. 25:13; Mark 13:35
aa 1 Pet. 5:8

5:8
bb Cp. Is. 59:17; Eph. 6:14
cc See Rom. 1:16, *note*

5:9
dd See Rom. 1:16, *note*

4:6 defraud. Literally *wrong.*

4:17 caught up together. This central passage on the blessed hope of the Church includes: (1) reassurance (vv. 13–14); (2) revelation (vv. 15–17, setting forth the return of Christ, the rapture of the Church, and the reunion of all believers); and (3) comfort (v. 18). **in the clouds.** Or *in clouds.*

4:18 comfort. Or *exhort, encourage.*

5:4 you. Paul's careful alternation of the pronouns "those" and "you" throughout this passage is sufficient to show that he never conceived of the Church, the body of Christ, as remaining on earth during the time of wrath in the Day of the Lord.

10 who died for us, that whether
we wake or sleep, we should live to-
gether with Him.
11 Therefore comfort each other
and edify one another, just as you
also are doing.
12 And we urge you, brethren, to
recognize [a]those who labor among
you, and are over you in the Lord
and admonish you,
13 and to esteem them very highly
in [b]love for their work's sake. Be at
peace among yourselves.
14 Now we exhort you, brethren,
warn those who are unruly, comfort
the fainthearted, uphold the weak,
be patient with all.
15 See that no one renders evil for
evil to anyone, but always pursue
what is good both for yourselves
and for all.
16 Rejoice always,
17 pray without ceasing,
18 in everything give thanks; for
this is the will of God in Christ
Jesus for you.
19 Do not quench the [c]Spirit.
20 Do not despise prophecies.
21 Test all things; hold fast what is
good.
22 Abstain from every form of evil.
23 Now may the God of peace
Himself [d]sanctify you completely;
[e]and may your whole spirit, soul,
and body be [f]preserved [g]blameless
at the [h]coming of our Lord Jesus
Christ.
24 [i]He who calls you *is* faithful,
who also will [j]do *it.*

Conclusion, 5:25–28

25 Brethren, pray for us.
26 Greet all the brethren with a
holy kiss.
27 I charge you by the Lord that
this epistle be read to all the holy*
brethren.
28 The grace of our Lord Jesus
Christ *be* with you. Amen.

***5:27** NU-Text omits *holy.*

5:12
a Heb. 13:7,17

5:13
b *Law* (of Christ): v. 13; 2 Thess. 1:3. (John 13:34; 2 John 5, *note*)

5:19
c *Holy Spirit* (NT): v. 19; 2 Thess. 2:13. (Matt. 1:18; Acts 2:4, *note*)

5:23
d *Sanctification* (NT): v. 23; 1 Tim. 4:5. (Matt. 4:5; Rev. 22:11, *note*)
e *Bible prayers* (NT): v. 23; 2 Thess. 1:11. (Matt. 6:9; Luke 11:2, *note*)
f *Assurance/security:* v. 23; 2 Thess. 3:3. (Ps. 23:1; Jude 1, *note*)
g 1 Cor. 1:8-9
h *Christ* (second advent): v. 23; 2 Thess. 1:7. (Deut. 30:3; Acts 1:11, *note*)

5:24
i 1 Cor. 10:13; 2 Thess. 3:3
j Phil. 1:6

5:23 THE SOUL AND SPIRIT

Although the words "soul" and "spirit" are sometimes used interchangeably in Scripture when referring to man (Job 7:11; 1 Cor. 5:5; Heb. 10:39), a distinction is observed in some passages. They are declared to be divisible (Heb. 4:12) and are distinguished when used in reference to the burial and resurrection of the human body. The body is buried a natural body (Greek *sōma psuchikon—soul-body*) but raised a spiritual body (Greek *sōma pneumatikon*) (1 Cor. 15:44).

The difference between the two terms seems to be that the spirit is that which "knows" (1 Cor. 2:11) and is capable of God-consciousness and communication with God (Job 32:8; Prov. 20:27; compare Ps. 18:28), whereas the soul is the seat of the affections, desires, emotions, and the will of man (Matt. 11:29; 26:38; John 12:27). The NT word for soul (Greek *psuchē*) corresponds to the OT soul (Heb. *nephesh;* e.g. Deut. 6:5; 14:26; 1 Sam. 18:1; 20:4,17; Job 14:22; Ps. 42:6; 84:2), whereas the NT word for spirit (Greek *pneuma*) is the same in meaning as the OT word for spirit (Heb. *ruach;* e.g. Gen. 41:8; 1 Cor. 5:5). See Gen. 1:26, *note.*

5:11 comfort. Or *exhort, encourage.*
5:14 exhort. Or *encourage.*
5:27 charge. Literally *adjure,* that is, *solemnly appeal.*

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE

THESSALONIANS

Author:	*Theme:*	*Date of writing:*
Paul	Day of the Lord	*c.* A.D. 51

Background

The Second Epistle to the Thessalonians was written by Paul shortly after he wrote his first letter to them.

The Thessalonian converts were "shaken" and "disturbed," supposing, perhaps on the authority of a forged letter as from Paul, that the persecutions they were suffering were those of the "great and awesome day of the LORD" (Joel 2:31; see Joel 1:15; Revelation 19:19; and *notes*) from which they had been taught to expect deliverance at the day of Christ, that time of "our gathering together to Him" (2:1).

The present letter, then, was written to instruct the Thessalonian Christians that "our gathering together to Him [Christ]" (1 Thessalonians 4:14–17; 2 Thessalonians 2:1) will precede the Day of the Lord. First Thessalonians has more in view the translation of the Church; the second Epistle, "the day of the Lord" which will follow it.

Outline

The Epistle may be divided as follows:

Introduction	1:1–4
I. Comfort in Persecution	1:5–12
A. God's Recompense for Suffering	1:5–10
B. Prayer for a Significant Work of God	1:11–12
II. The Day of the Lord, and the Man of Lawlessness	2:1–12
A. Exhortation to Understanding	2:1–2
B. The Revealing of the Man of Lawlessness	2:3–12
1. The Rebellion	2:3
2. Characteristics of the Man of Lawlessness	2:4
3. The Restrainer	2:5–7
4. Satanic Activity	2:8–10
5. God's Judgment	2:11–12
III. Exhortations and Instructions	2:13—3:15
A. Plea for Steadfastness	2:13–17
B. Request for Prayer	3:1–5
C. Need for Diligence in Work	3:6–13
D. Instructions for Discipline	3:14–15
Conclusion	3:16–18

Introduction: Salutation, 1:1–4

1 PAUL, Silvanus, and Timothy,

To the [a]church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the [b]love of every one of you all abounds toward each other,

4 so that we ourselves boast of you among the [c]churches of God for your patience and faith in all your persecutions and tribulations that you endure,

I. Comfort in Persecution, 1:5–12

5 *which is* manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer;

6 since *it is* a righteous thing with God to repay with tribulation those who trouble you,

7 and to *give* you who are troubled rest with us [d]when the Lord Jesus is revealed from heaven with His mighty [e]angels,

8 in flaming fire taking [f]vengeance on those who do not know God, and on those who do not obey the [g]gospel of our Lord Jesus Christ.

9 These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,

10 when He comes, in that Day, [h]to be [i]glorified in His saints and to be admired among all those who [j]believe,* because our testimony among you was believed.

11 Therefore we also [k]pray always for you that our God would [l]count you worthy of *this* calling, and fulfill all the good pleasure of *His* goodness and the work of faith with power,

12 that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the [m]grace of our God and the Lord Jesus Christ.

II. The Day of the Lord and the Man of Sin, 2:1–12

2 NOW, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you,

2 not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the [n]day of Christ* had come.

3 Let no one deceive you by any means; for *that Day will not come* unless the [o]falling away comes first, and the [p]man of sin* is revealed, the son of perdition,

4 who opposes and [q]exalts himself above all that is called God or that is worshiped, so that he sits as God*

***1:10** NU-Text and M-Text read *have believed.* ***2:2** NU-Text reads *the Lord.* ***2:3** NU-Text reads *lawlessness.* ***2:4** NU-Text omits *as God.*

1:1
a *Churches* (local): v. 1; 2 Thess. 1:4. (Acts 8:3; Phil. 1:1, *note*)

1:3
b *Law* (of Christ): v. 3; 1 Tim. 1:5. (John 13:34; 2 John 5, *note*)

1:4
c *Churches* (local): v. 4; 1 Tim. 3:5. (Acts 8:3; Phil. 1:1, *note*)

1:7
d *Christ* (second advent): v. 7; 2 Thess. 2:8. (Deut. 30:3; Acts 1:11, *note*)

e See Heb. 1:4, *note*

1:8
f *Day* (of destruction): vv. 7-10; Rev. 19:20. (Job 21:30; Rev. 20:11, *note*)

g *Gospel:* v. 8; 2 Thess. 2:14. (Gen. 12:3; Rev. 14:6, *note*)

1:10
h Matt. 25:31

i John 17:10

j *Faith:* v. 10; 1 Tim. 1:16. (Gen. 3:20; Heb. 11:39, *note*)

1:11
k *Bible prayers* (NT): vv. 11-12; 2 Thess. 2:16. (Matt. 6:9; Luke 11:2, *note*)

l Col. 1:12

1:12
m *Grace:* v. 12; 2 Thess. 2:16. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

2:2
n *Day* (of the LORD): vv. 1-12; 2 Pet. 3:10. (Ps. 2:9; Rev. 19:19, *note*). See textual note

2:3
o *Apostasy:* vv. 1-12; 1 Tim. 4:1. (Luke 18:8; 2 Tim. 3:1, *note*)

p *The Beast:* vv. 3-8; Rev. 13:1. (Dan. 7:8; Rev. 19:20, *note*)

2:4
q Cp. Is. 14:14; Ezek. 28:2

2:3 the falling away. Greek *hē apostasia* meaning *the rebellion* or *the departure.*

2:3 EVENTS LEADING TO THE DAY OF THE LORD

The order of events is:

(1) The working of the mystery of lawlessness under divine restraint which had already begun in the apostle's time (v. 7) and which has been expanding throughout the Church Age.

(2) The removal of that which restrains the mystery of lawlessness (vv. 6–7). There are various views as to the identity of the restraining influence. The use of the masculine pronoun "He" indicates that it is a person. It seems evident that it is the Holy Spirit:

(a) in the OT the Holy Spirit acts as a restrainer of iniquity (Gen. 6:3);

(b) the restrainer is referred to by the use of both neuter and masculine genders ("what," v. 6; "He," v. 7), as in John 14:16–17; 16:12–13 concerning the coming of the Holy Spirit; and

(c) it will be when the restrainer is "taken out of the way" that the man of sin will be revealed; this will be when the Church is translated and the Spirit's restraining ministry through it will cease. Observe, however, that it is not said that the restrainer will be "taken away," but "taken out of the way"; thus the Holy Spirit will continue a divine activity to the end-time, though not as a restrainer of evil through the Church.

(3) The manifestation of the lawless one, the man of sin, with the resulting apostasy (vv. 3–4,8–10; Dan. 7:8; 9:27; Matt. 24:15; Rev. 13:1–18). And (4) the return of Christ to the earth in glory, which will result in the overthrow of the man of sin and the establishment of the millennial kingdom (vv. 8–10; Rev. 19:11—20:6).

in the temple of God, showing himself that he is God.

5 Do you not remember that when I was still with you I told you these things?

6 And now you know what is restraining, that he may be revealed in his own time.

7 For the [a]mystery of lawlessness is already at work; only He* who now restrains *will do so* until He* is taken out of the way.

8 And then [b]the lawless one will be revealed, [c]whom the Lord will consume with the breath of His [d]mouth and destroy [e]with the brightness of His coming.

9 The coming of the *lawless one* is according to the [f]working of [g]Satan, with all power, signs, and lying wonders,

10 and with all unrighteous deception among those who perish, because they did not receive [h]the love of the truth, that they might be [i]saved.

11 And for this reason God will send them strong delusion, that they should believe the [j]lie,

12 that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

III. Exhortations and Instructions, 2:13—3:15

13 But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning [k]chose you for [l]salvation through sanctification by the [m]Spirit and belief in the truth,

14 to which He called you by our [n]gospel, for the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast and hold the [o]traditions which you were taught, whether by word or our epistle.

16 [p]Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given *us* everlasting consolation and good hope by [q]grace,

17 comfort your hearts and establish you in every good word and work.

Prayer requested

3 FINALLY, brethren, pray for us, that the word of the Lord may run *swiftly* and be glorified, just as *it is* with you,

2 and that we may be delivered from unreasonable and wicked men; for not all have faith.

3 But the Lord is [r]faithful, who will establish you and guard *you* from the evil one.

4 And we have confidence in the Lord concerning you, both that you do and will do the things we command you.

5 Now may the [s]Lord direct your hearts into the love of God and into the patience of Christ.

Christians should work while awaiting the Lord's return

6 But we command you, brethren, in the name of our Lord Jesus Christ, that you [t]withdraw from every brother who walks disorderly and not according to the tradition which he* received from us.

7 For you yourselves know how you ought to follow us, for we were not disorderly among you;

8 nor did we eat anyone's bread free of charge, but worked with [u]labor and toil night and day, that we might not be a burden to any of you,

9 not because we do not have [v]authority, but to make ourselves an example of how you should follow us.

10 For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat.

11 For we hear that there are some who walk among you in a disorderly manner, not working at all, but are [w]busybodies.

12 Now those who are such we command and exhort through our Lord Jesus Christ that they [x]work in quietness and eat their own bread.

13 But *as for* you, brethren, [y]do not grow weary *in* doing good.

14 And if anyone does not obey our word in this epistle, note that

2:7** Or *he* ** Or *he* ***3:6** NU-Text and M-Text read *they.*

2:7
a See Matt. 13:11, *note*

2:8
b *The Beast:* vv. 3-8; Rev. 13:1. (Dan. 7:8; Rev. 19:20, *note*)
c *Day* (of the LORD): vv. 1-12; 2 Pet. 3:10. (Ps. 2:9; Rev. 19:19, *note*)
d Is. 11:4; Rev. 19:15
e *Christ* (second advent): v. 8; 1 Tim. 6:14. (Deut. 30:3; Acts 1:11, *note*)

2:9
f Cp. Matt. 12:24
g *Satan:* v. 9; 1 Tim. 1:20. (Gen. 3:1; Rev. 20:10, *note*)

2:10
h 1 Cor. 16:22
i See Rom. 1:16, *note*

2:11
j Cp. 1 Kin. 22:22

2:13
k *Election* (corporate): vv. 13-14; 2 Tim. 2:10. (Deut. 7:6; 1 Pet. 5:13, *note*)
l See Rom. 1:16, *note*
m *Holy Spirit* (NT): v. 13; 1 Tim. 3:16. (Matt. 1:18; Acts 2:4, *note*)

2:14
n *Gospel:* v. 14; 1 Tim. 1:11. (Gen. 12:3; Rev. 14:6, *note*)

2:15
o Rom. 6:17; Jude 3

2:16
p *Bible prayers* (NT): v. 16; 2 Thess. 3:5. (Matt. 6:9; Luke 11:2, *note*)
q *Grace:* v. 16; 1 Tim. 1:14. (John 1:14; John 1:17, *note*)

3:3
r *Assurance/security:* vv. 3-4; 2 Tim. 1:12. (Ps. 23:1; Jude 1, *note*)

3:5
s *Bible prayers* (NT): v. 5; Heb. 5:7. (Matt. 6:9; Luke 11:2, *note*)

3:6
t v. 14; 1 Cor. 5:11

3:8
u 1 Thess. 2:9

3:9
v 1 Cor. 9:6-14

3:11
w 1 Tim. 5:13; 1 Pet. 4:15

3:12
x 1 Thess. 4:11-12

3:13
y Cp. 1 Cor. 15:58; James 5:7,11

3:7,9 follow. Literally *imitate.*

person and [a]do not keep company with him, that he may be ashamed.
15 Yet do not count *him* as an enemy, but [b]admonish *him* [c]as a brother.

Conclusion: Benediction and Authentication, 3:16–18

16 Now may the [d]Lord of peace Himself give you peace always in every way. The Lord *be* with you all.
17 The [e]salutation of Paul with my own hand, which is a sign in every epistle; so I write.
18 The [f]grace of our Lord Jesus Christ *be* with you all. Amen.

3:14
a v. 6

3:15
b Cp. Ezek. 18:23; Gal. 6:1
c Lev. 19:17

3:16
d John 14:27; Phil. 4:9

3:17
e 1 Cor. 16:21

3:18
f Rom. 16:24

THE FIRST EPISTLE OF PAUL THE APOSTLE TO

TIMOTHY

Author:	*Theme:*	*Date of writing:*
Paul	Church Order	*c.* A.D. 64

Background

The First Epistle to Timothy was written during the last few years of Paul's life. Together with 2 Timothy and Titus it is known as a Pastoral Epistle. As the first-century churches increased in number, questions of church order, soundness in the faith, and discipline arose. The apostles themselves dealt with these questions, but the approaching end of the apostolic period made necessary authoritative teaching about faith and order for the future guidance of the churches. This teaching is revealed in the Pastoral Epistles.

Timothy, to whom this Epistle and its companion letter are addressed, was intimately associated with Paul. Considerably younger than the apostle, he was the son of a Greek Gentile father and a devout Jewish mother, Eunice by name (2 Timothy 1:5). He joined Paul on the second missionary journey and was with him, for instance, in Corinth, Macedonia, Ephesus, and Jerusalem.

Key Verse and Summary

The key verse of the Epistle is 3:15: "I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth." Particularly important is the summary of qualifications for church officers—bishops (the term is interchangeable with "elders") and deacons, 3; 5:1,17,19.

Outline

The Epistle may be divided as follows:

	Introduction	1:1–2
I.	Warning about Heresy in Doctrine and Life	1:3–11
II.	Paul's Personal Witness and Instruction to Timothy	1:12–20
	A. The Divine Origin of Paul's Ministry	1:12–17
	B. Commission to Timothy	1:18–20
III.	Instructions about Prayer and the Place of Women in the Church	2:1–15
IV.	Qualifications of Bishops (Elders) and Deacons	3:1–16
	A. Stipulations for Bishops	3:1–7
	B. Stipulations for Deacons	3:8–13
	C. Importance of the Local Assembly	3:14–16
V.	The Walk of the Good Minister of Jesus Christ	4:1–16
	A. Prediction of Apostasy	4:1–10
	B. Encouragement to Exemplary Behavior and Character	4:11–16
VI.	The Work of the Good Minister	5:1–25
	A. Relations to Older Believers	5:1–2
	B. Regulations Concerning Widows	5:3–16
	C. Guidelines on Elders	5:17–25
VII.	Warnings to a Good Minister	6:1–19
	Conclusion	6:20–21

Introduction: Salutation, 1:1–2

1 PAUL, an apostle of Jesus Christ, by the commandment of God our [a]Savior and the Lord Jesus Christ, our hope,

2 To [b]Timothy, a true son in the faith:

Grace, mercy, *and* peace from God our Father and Jesus Christ our Lord.

I. Warning about Heresy in Doctrine and Life, 1:3–11

3 As I urged you when I [c]went into Macedonia—remain in Ephesus that you may charge some that they teach no other doctrine,

4 nor give [d]heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith.

5 Now [e]the purpose of the commandment is [f]love from a [g]pure heart, *from* a good conscience, and *from* sincere faith,

6 from which some, [h]having strayed, have turned aside to [i]idle talk,

7 desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.

8 But we know that the law *is* [j]good if one uses it lawfully,

9 knowing this: that the [k]law is not made for a righteous person, but for *the* lawless and insubordinate, for *the* ungodly and for sinners, for *the* unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 for fornicators, for sodomites, for [l]kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to [m]sound doctrine,

11 according to the glorious [n]gospel of the [o]blessed God which was [p]committed to my trust.

II. Paul's Personal Witness and Charge to Timothy, 1:12–20

12 And I thank Christ Jesus our Lord who has [q]enabled me, because He counted me faithful, [r]putting *me* into the ministry,

13 although I was [s]formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did *it* ignorantly in unbelief.

14 And the [t]grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus.

15 This *is* a faithful saying and worthy of all acceptance, that Christ Jesus [u]came into the world to [v]save sinners, of whom I am chief.

16 However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to [w]believe on Him for everlasting [x]life.

17 Now to the King eternal, immortal, [y]invisible, to God who alone is wise,* *be* honor and glory forever and ever. Amen.

18 This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare,

19 having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck,

20 of whom are [z]Hymenaeus and [aa]Alexander, whom I [bb]delivered to [cc]Satan that they may learn not to blaspheme.

III. Instructions about Prayer and the Role of Women in the Church, 2

2 THEREFORE I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men,

***1:17** NU-Text reads *to the only God.*

1:1
a See Rom. 1:16, *note*

1:2
b Acts 16:1-2

1:3
c Acts 20:1,3

1:4
d 1 Tim. 6:3-4,20

1:5
e Rom. 13:8-10; Gal. 5:14
f *Law* (of Christ): v. 5; 1 Tim. 2:15. (John 13:34; 2 John 5, *note*)
g Eph. 6:24

1:6
h Cp. 2 Tim. 4:10
i Cp. Titus 1:10

1:8
j Rom. 7:12

1:9
k *Law* (of Moses): vv. 8-9; Heb. 7:19. (Ex. 19:1; Gal. 3:24, *note*)

1:10
l Ex. 21:16
m Cp. 2 Cor. 2:17

1:11
n *Gospel:* v. 11; 2 Tim. 1:10. (Gen. 12:3; Rev. 14:6, *note*)
o 1 Tim. 6:15
p 1 Cor. 9:17

1:12
q 1 Cor. 15:10
r Col. 1:25

1:13
s Acts 8:3; 1 Cor. 15:9

1:14
t *Grace:* vv. 14-15; 2 Tim. 1:9. (John 1:14; John 1:17, *note*)

1:15
u *Christ* (first advent): v. 15; 1 Tim. 2:6. (Gen. 3:15; Acts 1:11, *note*)
v See Rom. 1:16, *note*

1:16
w *Faith:* v. 16; 1 Tim. 4:3. (Gen. 3:20; Heb. 11:39, *note*)
x *Life* (eternal): v. 16; 1 Tim. 4:8. (Matt. 7:14; Rev. 22:19, *note*)

1:17
y See John 1:18, *note*

1:20
z 2 Tim. 2:17-18
aa 2 Tim. 4:14
bb *Judgments* (the seven): v. 20; 2 Tim. 4:1. (2 Sam. 7:14; Rev. 20:12, *note*). 1 Cor. 5:5
cc *Satan:* v. 20; 1 Tim. 3:6. (Gen. 3:1; Rev. 20:10, *note*)

1:1 Lord Jesus Christ. Or *Christ Jesus.*
1:2 son. Literally *child.* **Jesus Christ.** Or *Christ Jesus.*

Timothy: *honoring God.* A young Christian who traveled with Paul on his journeys. Paul addressed two letters to him.

1:11 glorious gospel. Literally *gospel of the glory.*
1:13 blasphemer. In applying this terrible word to himself, Paul gives strong testimony to his belief in the Deity of Christ. To blaspheme is to speak injuriously of God; and surely Saul of Tarsus, the strict Pharisee, could never have spoken thus of the LORD God of Israel. But he had spoken evil of Jesus (Acts 9:4–5), and he now humbly confesses his former blasphemy.
1:15 world. Greek *kosmos.* See Matt. 4:8, *note.*
1:18 son. Literally *child.*

2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

3 For this *is* good and acceptable in the sight of God our Savior,

4 who desires all men to be [a]saved and to come to the knowledge of the truth.

5 For *there is* one God and one Mediator between God and men, *the* Man Christ Jesus,

6 [b]who [c]gave Himself a ransom for all, to be testified in due time,

7 for which I was appointed a preacher and an apostle—I am speaking the truth in Christ* *and* not lying—a teacher of the Gentiles in faith and truth.

8 I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting;

9 in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with [d]braided hair or gold or pearls or costly clothing,

10 but, which is proper for women professing godliness, [e]with good works.

11 Let a woman learn in silence with all [f]submission.

12 And I do not permit a woman to teach or to have authority over a man, but to be in silence.

13 For Adam was formed first, then Eve.

14 And Adam was not deceived, but the woman being [g]deceived, fell into [h]transgression.

15 Nevertheless she will be saved in childbearing if they continue in faith, [i]love, and holiness, with self-control.

IV. Qualifications of Bishops (Elders) and Deacons, 3

3 THIS *is* a faithful saying: If a man desires the position of a [j]bishop, he desires a good work.

2 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach;

3 not given to wine, not violent, not greedy for money,* but gentle, not quarrelsome, not covetous;

4 one who rules his own house well, having *his* children in submission with all reverence

5 (for if a man does not know how to rule his own house, how will he take care of the [k]church of God?);

6 not a novice, lest being puffed up with pride he fall into the *same* condemnation as the [l]devil.

7 Moreover he must have a good testimony among those who are [m]outside, lest he fall into reproach and the [n]snare of the [o]devil.

8 Likewise deacons *must be* reverent, not double-tongued, not given to much wine, not greedy for money,

9 holding the [p]mystery of the faith with a pure conscience.

10 But let these also first be tested; then let them serve as deacons, being *found* blameless.

11 Likewise, *their* wives *must be* reverent, not slanderers, temperate, faithful in all things.

12 Let deacons be the husbands of one wife, ruling *their* children and their own houses well.

13 For those who have served [q]well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.

14 These things I write to you, though I hope to come to you shortly;

15 but if I am delayed, *I write* so that you may know how you ought to conduct yourself in the [r]house of God, which is the [s]church of the liv-

***2:7** NU-Text omits *in Christ.* ***3:3** NU-Text omits *not greedy for money.*

2:4
a See Rom. 1:16, *note*

2:6
b *Christ* (first advent): v. 6; Titus 2:11. (Gen. 3:15; Acts 1:11, *note*)
c *Sacrifice* (of Christ): v. 6; Titus 2:14. (Gen. 3:15; Heb. 10:18, *note*)

2:9
d 1 Pet. 3:3

2:10
e *Righteousness* (garment): v. 10; Titus 2:10. (Gen. 3:21; Rev. 19:8, *note*)

2:11
f Cp. Gen. 3:16

2:14
g *Test/Tempt:* v. 14; 1 Tim. 6:9. (Gen. 3:1; James 1:14, *note*)
h See Rom. 3:23, *note*

2:15
i *Law* (of Christ): v. 15; 1 Tim. 4:12. (John 13:34; 2 John 5, *note*)

3:1
j *Elders:* vv. 1-2; 1 Tim. 5:17. (Acts 11:30; Titus 1:5, *note*)

3:5
k *Churches* (local): v. 5; 1 Tim. 3:15. (Acts 8:3; Phil. 1:1, *note*)

3:6
l *Satan:* v. 6; 1 Tim. 3:7. (Gen. 3:1; Rev. 20:10, *note*)

3:7
m Col. 4:5; 1 Thess. 4:12
n 1 Tim. 6:9; 2 Tim. 2:26
o *Satan:* v. 7; 1 Tim. 5:15. (Gen. 3:1; Rev. 20:10, *note*)

3:9
p v. 16; see Matt. 13:11, *note*

3:13
q Matt. 25:21

3:15
r *Churches* (local): v. 15; Philem. 2. (Acts 8:3; Phil. 1:1, *note*)
s *Church* (visible): v. 15. (1 Cor. 10:32; 1 Tim. 3:15, *note*)

Adam: *red.* The first human created by God in His own image and assigned to have dominion over the earth. The Hebrew word *adam* is translated *man.*

Eve: *life.* The first woman, created from Adam's rib. She was tempted by Satan and ate the fruit from the tree of knowledge, thus disobeying God.

2:2 reverence. Or *gravity.*
2:11,12 silence. Or *quietness.* 1 Cor. 14:34.
3:1,2 bishop. Or *an overseer,* also called *an elder.*
3:6 novice. That is, *a new or recent convert.*
3:11 Likewise, their wives. Literally *Women in like manner must.*

ing God, the pillar and ground of the truth.

16 And without controversy great is the [a]mystery of godliness:

God* was manifested in the
[b]flesh,
Justified in the [c]Spirit,
Seen by [d]angels,
Preached among the Gentiles,
Believed on in the world,
Received up in glory.

V. The Walk of the Good Minister of Jesus Christ, 4

4 NOW the [e]Spirit expressly [f]says that in latter times some will [g]depart from the faith, giving heed to deceiving spirits and doctrines of demons,

2 speaking lies in hypocrisy, having their own conscience [h]seared with a hot iron,

3 forbidding to marry, *and commanding* to abstain from [i]foods which God created to be received with thanksgiving by those who [j]believe and know the truth.

4 For every creature of God *is* good, and nothing is to be refused if it is received with thanksgiving;

5 for it is [k]sanctified by the word of God and prayer.

6 If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed.

7 But reject profane and old wives' fables, and exercise yourself toward godliness.

8 For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of [l]that which is to come.

9 This *is* a faithful saying and worthy of all acceptance.

10 For to this *end* we both labor and suffer reproach,* because we trust in the living God, who is *the* Savior of all men, especially of those who [m]believe.

11 These things command and teach.

12 Let no one despise your youth, but be an [n]example to the [o]believers in word, in conduct, in [p]love, in spirit,* in faith, in purity.

13 Till I come, give attention to reading, to exhortation, to doctrine.

14 [q]Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the [r]eldership.

15 Meditate on these things; give yourself entirely to them, that your progress may be evident to all.

16 [s]Take heed to yourself and to the doctrine. Continue in them, for in doing this you will [t]save both yourself and those who hear you.

VI. The Work of the Good Minister, 5

5 DO not rebuke an older man, but exhort *him* as a father, younger men as brothers,

2 older women as mothers, younger women as sisters, with all purity.

3 Honor widows who are really [u]widows.

***3:16** NU-Text reads *Who.* ***4:10** NU-Text reads *we labor and strive.* ***4:12** NU-Text omits *in spirit.*

3:16
a See Matt. 13:11, *note*
b John 1:14
c *Holy Spirit* (NT): v. 16; 1 Tim. 4:1. (Matt. 1:18; Acts 2:4, *note*)
d See Heb. 1:4, *note*

4:1
e *Holy Spirit* (NT): v. 1; 2 Tim. 1:14. (Matt. 1:18; Acts 2:4, *note*)
f *Inspiration:* v. 1; 2 Tim. 3:15. (Ex. 4:15; 2 Tim. 3:16, *note*)
g *Apostasy:* vv. 1-3; 2 Tim. 3:1. (Luke 18:8; 2 Tim. 3:1, *note*)

4:2
h Eph. 4:19

4:3
i Col. 2:16,23
j *Faith:* v. 3; 1 Tim. 4:10. (Gen. 3:20; Heb. 11:39, *note*)

4:5
k *Sanctification* (NT): v. 5; Titus 1:8. (Matt. 4:5; Rev. 22:11, *note*)

4:8
l *Life* (eternal): v. 8; 1 Tim. 6:12. (Matt. 7:14; Rev. 22:19, *note*)

4:10
m *Faith:* v. 10; 1 Tim. 4:12. (Gen. 3:20; Heb. 11:39, *note*)

4:12
n Phil. 3:17; Titus 2:7; 1 Pet. 5:3
o *Faith:* v. 12; 1 Tim. 5:16. (Gen. 3:20; Heb. 11:39, *note*)
p *Law* (of Christ): v. 12; 1 Tim. 6:11. (John 13:34; 2 John 5, *note*)

4:14
q 2 Tim. 1:6
r See Titus 1:5, *note* 2

4:16
s Cp. Acts 20:28
t See Rom. 1:16, *note*

5:3
u vv. 5,16

3:15 **CHURCH (VISIBLE), SUMMARY**

The passages which speak of the Church of God (here and 1 Cor. 10:32) refer to that visible body of professed believers, called collectively "the church," though it exists under many names and divisions based upon differences in doctrine or in government. For the most part, within this historical church has existed the true Church, "which is His body, the fullness of Him who fills all in all" (Eph. 1:22–23; see Heb. 12:23, *note*), like the believing remnant within Israel (see Rom. 11:5, *note*). The predicted future of the true Church is translation and glory (1 Thess. 4:14–17; Rom. 8:18–23); the future of the unsaved element of the visible church left on earth at the rapture is apostasy and divine judgment (2 Tim. 3:1–9; 2 Pet. 2:1–3).

3:16 world. Greek *kosmos.* See Matt. 4:8, *note.*

4:1 deceiving spirits. Satanic deception which caused the fall of man (compare Gen. 3:13; 2 Cor. 11:3; 1 Tim. 2:14) will characterize the end of the age (Matt. 24:4–5,11,24; Mark 13:6; 2 Thess. 3:8–11; 1 John 2:18–26; 4:1–6; 2 John 7; Rev. 13:14; 19:20; 20:7–10). Satan is the one "who deceives the whole world" (Rev. 12:9) and is the power behind the beast and the false prophet (Rev. 13:4,7,12–15; 19:20; 20:3,7–10).

4:6 Jesus Christ. Or *Christ Jesus.* **faith.** Literally *the faith.*

4:10 trust. Or *hope.*

4 But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their [a]parents; for this is good and* acceptable before God.

5 Now she who is really a widow, and left alone, trusts in God and continues in supplications and prayers night and [b]day.

6 But she who lives in pleasure is [c]dead while she lives.

7 And these things command, that they may be blameless.

8 But if anyone does not provide for his own, and [d]especially for those of his household, he has denied the faith and is worse than an unbeliever.

9 Do not let a widow under sixty years old be taken into the number, *and not unless* she has been the wife of one man,

10 well reported for [e]good works: if she has brought up children, if she has [f]lodged strangers, if she has [g]washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.

11 But refuse *the* younger widows; for when they have begun to grow wanton against Christ, they desire to marry,

12 having condemnation because they have cast off their first faith.

13 And besides they learn *to be* idle, wandering about from house to house, [h]and not only idle but also gossips and busybodies, saying things which they ought not.

14 Therefore I desire that *the* younger *widows* marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully.

15 For some have already turned aside after [i]Satan.

16 If any [j]believing man or* woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows.

17 [k]Let the [l]elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine.

18 For the Scripture says, [m]"*You shall not muzzle an ox while it treads out the grain,*" [n]and, "The laborer *is* worthy of his wages."

19 Do not receive an accusation against an [o]elder except [p]from two or three witnesses.

20 Those who are [q]sinning rebuke in the presence of [r]all, that the rest also may fear.

21 I [s]charge *you* before God and the Lord Jesus Christ and the elect [t]angels that you observe these things without [u]prejudice, doing nothing with partiality.

22 Do not lay hands on anyone hastily, nor [v]share in other people's [w]sins; keep yourself pure.

23 No longer drink only water, but use a little wine for your stomach's sake and your frequent infirmities.

24 Some men's [x]sins are [y]clearly evident, preceding *them* to judgment, but those of some *men* follow later.

25 Likewise, the good works *of some* are clearly evident, and those that are otherwise cannot be hidden.

VII. Warnings to a Good Minister, 6:1–19

6 LET as many [z]bondservants as are under the yoke count their own masters worthy of all honor, so that the name of God and *His* doctrine may not be blasphemed.

2 And those who have [aa]believing masters, let them not despise *them* because they are brethren, but rather serve *them* because those who are benefited are believers and beloved. Teach and exhort these things.

3 If anyone teaches otherwise and does not consent to [bb]wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which accords with godliness,

4 he is proud, [cc]knowing nothing,

*5:4 NU-Text and M-Text omit *good and.*
*5:16 NU-Text omits *man or.*

5:4
a Cp. Matt. 15:4-6
5:5
b Cp. 1 Cor. 7:34
5:6
c Cp. Rev. 3:1
5:8
d 2 Cor. 12:14
5:10
e Cp. Acts 9:36
f Cp. Acts 16:15
g Cp. Luke 7:44; John 13:14
5:13
h Cp. 2 Thess. 3:11
5:15
i *Satan:* v. 15; 2 Tim. 2:26. (Gen. 3:1; Rev. 20:10, *note*)
5:16
j *Faith:* v. 16; 1 Tim. 6:2. (Gen. 3:20; Heb. 11:39, *note*)
5:17
k Cp. 1 Cor. 9:10-14; Gal. 6:6; 1 Thess. 5:12-13
l *Elders:* v. 17; 1 Tim. 5:19. (Acts 11:30; Titus 1:5, *note*)
5:18
m Deut. 25:4; 1 Cor. 9:7-9
n Luke 10:7
5:19
o *Elders:* v. 19; Titus 1:5. (Acts 11:30; Titus 1:5, *note*)
p Deut. 19:15; Matt. 18:16
5:20
q See Rom. 3:23, *note*
r Cp. Gal. 2:14
5:21
s Cp. 2 Tim. 4:1
t See Heb. 1:4, *note*
u Deut. 1:17
5:22
v Eph. 5:6-7; 2 John 11
w See Rom. 3:23, *note*
5:24
x See Rom. 3:23, *note*
y Gal. 5:19-21
6:1
z Eph. 6:5
6:2
aa *Faith:* v. 2; 2 Tim. 1:5. (Gen. 3:20; Heb. 11:39, *note*)
6:3
bb 2 Tim. 1:13
6:4
cc Cp. 1 Cor. 8:2

5:5 trusts. Or *hopes.*
5:14 house. That is, *household.*
5:22 Do not . . . hastily. This injunction is as timely today as the day it was written. All too frequently immature and inexperienced Christians are placed in positions of responsibility.

but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,

5 useless wranglings* of men of corrupt minds and destitute of the truth, who suppose that godliness is a *means of* gain. From [a]such withdraw yourself.*

6 Now godliness with [b]contentment is great gain.

7 For we brought nothing into *this* world, *and it is* [c]certain* we can carry nothing out.

8 And having food and clothing, with these we shall be [d]content.

9 But those who desire to be rich fall into [e]temptation and a snare, and *into* many foolish and harmful lusts which drown men in destruction and perdition.

10 For the love of money is a root of all *kinds of* evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

11 But you, O man of God, [f]flee these things and pursue [g]righteousness, godliness, faith, [h]love, patience, gentleness.

12 Fight the good fight of faith, lay hold on [i]eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.

13 I urge you in the sight of God who gives life to all things, and *before* Christ Jesus [j]who witnessed the good confession before Pontius Pilate,

14 that you keep *this* commandment without spot, blameless until our Lord Jesus Christ's [k]appearing,

15 which He will manifest in His own time, *He who is* the blessed and only Potentate, the [l]King of kings and Lord of lords,

16 who alone has immortality, dwelling in unapproachable [m]light, [n]whom no man has seen or can see, to whom *be* honor and everlasting power. Amen.

17 Command those who are rich in this present age not to be haughty, nor to trust in uncertain [o]riches but in the living God, who gives us richly all things [p]to enjoy.

18 *Let them* do good, that they be rich in good works, ready to give, willing to share,

19 [q]storing up for themselves a good foundation for the time to come, that they may lay hold on [r]eternal life.

Conclusion: Another Charge to Timothy, 6:20–21

20 O Timothy! Guard what was committed to your trust, avoiding the profane *and* idle babblings and contradictions of what is falsely called knowledge—

21 by professing it some have strayed concerning the faith. Grace *be* with you. Amen.

6:5** NU-Text and M-Text read *constant friction.* ** NU-Text omits this sentence. ***6:7** NU-Text omits *and it is certain.*

6:5
a 2 Tim. 3:5

6:6
b Heb. 13:5; cp. Phil. 4:11

6:7
c Job 1:21; Ps. 49:17

6:8
d Prov. 30:8-9; cp. Gen. 28:20

6:9
e *Test/Tempt:* v. 9; Heb. 2:18. (Gen. 3:1; James 1:14, *note*)

6:11
f *Separation:* vv. 9-11; 2 Tim. 2:21. (Gen. 12:1; 2 Cor. 6:17, *note*)
g See 1 John 3:7, *note*
h *Law* (of Christ): v. 11; 2 Tim. 1:7. (John 13:34; 2 John 5, *note*)

6:12
i *Life* (eternal): v. 12; 1 Tim. 6:19. (Matt. 7:14; Rev. 22:19, *note*)

6:13
j John 18:36-37

6:14
k *Christ* (second advent): vv. 14-15; 2 Tim. 4:8. (Deut. 30:3; Acts 1:11, *note*)

6:15
l *Kingdom* (NT): v. 15; 2 Tim. 4:1. (Matt. 2:2; 1 Cor. 15:24, *note*)

6:16
m Dan. 2:22
n See John 1:18, *note*

6:17
o Jer. 9:23; 48:7
p Eccl. 5:18-19

6:19
q Matt. 6:20-21; 19:21; cp. Col. 3:1
r *Life* (eternal): v. 19; 2 Tim. 1:1. (Matt. 7:14; Rev. 22:19, *note*)

Pontius Pilate: *armed with a javelin.* The governor of Judea during Christ's ministry, suffering and death. He allowed Jesus to be crucified.

6:17 trust. Or *hope.*

6:20 knowledge. Truth cannot contradict the Bible, since God, who knows all things, kept the writers of the Bible from error. If theories that rest upon mere speculation or insufficient evidence are presented as fact, in any area of knowledge, e.g. in religion, philosophy, science, etc., they deserve the description that the apostle gives here: "what is falsely called knowledge," which they are to avoid.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO

TIMOTHY

Author:	*Theme:*	*Date of writing:*
Paul	Holding the Truth	*c.* A.D. 67

Background

The Second Epistle to Timothy, probably the last letter by Paul, was written toward the end of Nero's reign.

Quite different in atmosphere from the first letter to Timothy, it is less formal than the other two Pastoral Epistles and far more personal. In the earlier letter to Timothy, Paul expresses, as though he were a free man, his hope soon to be with his "son in the faith." Here in the second letter alone he speaks of the time of his departure being at hand (4:6). Paul was not only in prison, but he had been abandoned by most of his friends (1:15; 4:16).

This Epistle contains the most detailed account from Paul of conditions that will prevail upon the earth during the last days (3:1–9; 4:3–4).

Outline

The Epistle may be divided as follows:

Introduction	1:1–2
I. Paul's Charge to Timothy	1:3–18
A. Personal Remembrances	1:3–5
B. Reminder of Need to Be Courageous	1:6–14
C. Paul's Deserters	1:15–18
II. The Path of an Approved Servant in a Day of Apostasy	2:1–26
A. Need to Commit Truth to Faithful Believers	2:1–2
B. The Faithful Servant	2:3–10
C. God's Faithfulness	2:11–18
D. God's Knowledge of His Servants	2:19–26
III. The Apostasy Predicted: the Christian's Resource—the Scriptures	3:1–17
A. Danger of the Last Days	3:1–9
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IV. A Faithful Servant and His Faithful Lord	4:1–18
A. Charge to Preach the Word	4:1–2
B. Need for Sound Teaching in the Presence of Spiritual Error	4:3–4
C. Personal Words of Paul	4:5–18
1. Prediction	4:5–8
2. Desire to See Timothy	4:9–11
3. His Desertion by Many	4:12–18
Conclusion	4:19–22

Introduction: Salutation, 1:1–2

1 PAUL, an apostle of Jesus Christ* by the will of God, according to the [a]promise of [b]life which is in Christ Jesus,

2 To Timothy, a [c]beloved son:

Grace, mercy, *and* peace from God the Father and Christ Jesus our Lord.

I. Paul's Charge to Timothy, 1:3–18

3 I thank God, whom I [d]serve with a pure [e]conscience, as *my* [f]forefathers *did,* as without ceasing I remember you in my prayers night and day,

4 greatly [g]desiring to see you, being mindful of your tears, that I may be filled with joy,

5 when I call to remembrance the [h]genuine [i]faith that is in you, which dwelt first in your grandmother Lois and your [j]mother Eunice, and I am persuaded is in you also.

6 Therefore I remind you to stir up the [k]gift of God which is in you through the laying on of my hands.

7 For God has not given us a spirit of [l]fear, but of [m]power and of [n]love and of a sound mind.

8 Therefore do not be [o]ashamed of the testimony of our Lord, nor of me His prisoner, but [p]share with me in the sufferings for the gospel according to the power of God,

9 who has [q]saved us and called *us* with a holy calling, [r]not according to our works, but according to His own purpose and [s]grace which was given to us in Christ Jesus before time began,

10 but has now been revealed by the appearing of our [t]Savior Jesus Christ, *who* has abolished death and brought [u]life and immortality to light through the [v]gospel,

11 to which I was appointed a preacher, an apostle, and a teacher of the Gentiles.*

12 For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have [w]believed and am persuaded that He is able to [x]keep what I have committed to Him until that Day.

13 Hold fast the pattern of [y]sound words which you have heard from me, in faith and love which are in Christ Jesus.

14 That good thing which was committed to you, keep by the Holy [z]Spirit who dwells in us.

15 This you know, that [aa]all those in Asia have [bb]turned away from me, among whom are Phygellus and Hermogenes.

16 The Lord grant mercy to the [cc]household of Onesiphorus, for he often refreshed me, and was not ashamed of my [dd]chain;

17 but when he arrived in Rome, he sought me out very zealously and found *me.*

18 The Lord [ee]grant to him that he may find mercy from the Lord in that [ff]Day—and you know very well how many ways he [gg]ministered *to me** at Ephesus.

II. The Path of an Approved Servant in a Day of Apostasy, 2

2 YOU therefore, my son, be strong in the [hh]grace that is in Christ Jesus.

2 And the things that you have heard from me among many witnesses, [ii]commit these to faithful men who will be able to teach others also.

***1:1** NU-Text and M-Text read *Christ Jesus.* ***1:11** NU-Text omits *of the Gentiles.* ***1:18** *To me* is from the Vulgate and a few Greek manuscripts.

1:1
a Titus 1:2
b *Life* (eternal): v. 1; 2 Tim. 1:10. (Matt. 7:14; Rev. 22:19, *note*)

1:2
c 1 Tim. 1:2

1:3
d Cp. Acts 23:1
e Cp. Heb. 13:18
f Acts 24:14

1:4
g Cp. 2 Tim. 4:9,21

1:5
h 1 Tim. 4:6
i *Faith:* v. 5; 2 Tim. 1:12. (Gen. 3:20; Heb. 11:39, *note*)
j Acts 16:1

1:6
k 1 Tim. 4:14

1:7
l Rom. 8:15; 1 John 4:18
m Cp. Acts 1:8
n *Law* (of Christ): v. 7; 2 Tim. 2:22. (John 13:34; 2 John 5, *note*)

1:8
o Luke 9:26
p Cp. Col. 1:24

1:9
q See Rom. 1:16, *note*
r Eph. 2:8-9
s *Grace:* v. 9; Titus 2:11. (John 1:14; John 1:17, *note*)

1:10
t See Rom. 1:16, *note*
u *Life* (eternal): v. 10; Titus 1:2. (Matt. 7:14; Rev. 22:19, *note*)

1:10
v *Gospel:* v. 10; 2 Tim. 2:8. (Gen. 12:3; Rev. 14:6, *note*)

1:12
w *Faith:* v. 12; Titus 3:8. (Gen. 3:20; Heb. 11:39, *note*)
x *Assurance/security:* v. 12; 2 Tim. 4:8. (Ps. 23:1; Jude 1, *note*)

1:13
y 1 Tim. 6:3

1:14
z *Holy Spirit* (NT): v. 14; Titus 3:5. (Matt. 1:18; Acts 2:4, *note*)

1:15
aa Cp. Acts 19:10
bb Cp. 2 Tim. 4:10,16

1:16
cc 2 Tim. 4:19
dd Cp. Acts 28:20

1:18
ee Matt. 6:4; Mark 9:41
ff *Day* (of Christ): v. 18; 2 Tim. 4:8. (1 Cor. 1:8, *note;* 2 Tim. 4:8)
gg Heb. 6:10

2:1
hh See 2 Pet. 3:18, *note*

2:2
ii Cp. 1 Tim. 1:18

1:2 a beloved son. It was probably during Paul's first visit to Lystra that Timothy was converted (compare Acts 16:1–3 with Acts 14:6–23). **son.** Literally *child.*

1:10 immortality. Literally *incorruptibility.*

2:1 son. Literally *child.*

1:12 RESOURCES OF THE CHRISTIAN

The Christian's resources in a day of general declension and apostasy are:
(1) faith (1:5);
(2) the Spirit (1:6–7);
(3) the Word of God (1:13; 3:1–17; 4:3–4);
(4) the grace of Christ (2:1);
(5) separation from "vessels of . . . dishonor" (2:4, 20–21);
(6) the Lord's sure reward (4:7–8); and
(7) the Lord's faithfulness and power (2:13,19).

The faithful servant

3 You therefore must [a]endure* hardship as a good soldier of Jesus Christ.
4 No one engaged in warfare entangles himself with the affairs of *this* life, that he may please him who enlisted him as a soldier.
5 And also if anyone competes in athletics, he is not crowned unless he competes according to the rules.
6 The hard-working farmer must be first to partake of the crops.
7 Consider what I say, and may* the Lord [b]give you understanding in all things.
8 Remember that [c]Jesus Christ, of the seed of David, was [d]raised from the dead according to my [e]gospel,
9 for which I suffer trouble as an evildoer, *even* to the point of [f]chains; but the word of God is not [g]chained.
10 Therefore I endure all things for the sake of the [h]elect, that they also may obtain the [i]salvation which is in Christ Jesus with eternal glory.

God is faithful

11 *This is* a faithful saying:

For if we died with *Him,*
We shall also live with *Him.*
12 If we endure,
We shall also reign with *Him.*
If we [j]deny *Him,*
He also will deny us.
13 If we are faithless,
He remains faithful;
He [k]cannot deny Himself.

14 [l]Remind *them* of these things, charging *them* before the Lord not to [m]strive about words to no profit, to the ruin of the hearers.
15 [n]Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.
16 But shun profane *and* idle babblings, for they will increase to more ungodliness.
17 And their message will spread like cancer. [o]Hymenaeus and Philetus are of this sort,
18 who have [p]strayed concerning the truth, [q]saying that the [r]resurrection is already past; and they overthrow the faith of some.

God knows His servants

19 Nevertheless the solid foundation of God stands, having this seal: "The Lord [s]knows those who are His," and, "Let everyone who names the name of Christ* depart from iniquity."
20 But in a great house there are not only [t]vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor.
21 Therefore if anyone [u]cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, [v]prepared for every good work.
22 [w]Flee also youthful lusts; but pursue [x]righteousness, faith, [y]love, peace with those who call on the Lord out of a pure heart.
23 But avoid foolish and ignorant disputes, knowing that they generate strife.
24 And a servant of the Lord must not quarrel but be gentle to all, able to teach, [z]patient,
25 in [aa]humility correcting those who are in opposition, if God [bb]perhaps will grant them [cc]repentance, so that they may know the truth,
26 and *that* they may come to their senses *and escape* the snare of the [dd]devil, having been taken captive by him to *do* his will.

III. The Apostasy Predicted: the Christian's Resource—the Scriptures, 3

3 BUT [ee]know this, [ff]that in the last days perilous times will come:
2 [gg]For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
3 unloving, unforgiving, slanderers, without self-control, brutal, despisers of good,

***2:3** NU-Text reads *You must share.* ***2:7** NU-Text reads *the Lord will give you.* ***2:19** NU-Text and M-Text read *the Lord.*

2:3
a 2 Tim. 4:5
2:7
b Prov. 2:6
2:8
c Rom. 1:3-4
d *Resurrection:* v. 8; 2 Tim. 2:18. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
e *Gospel:* v. 8; Philem. 13. (Gen. 12:3; Rev. 14:6, *note*)
2:9
f Cp. Eph. 6:20
g Cp. Acts 28:31
2:10
h *Election* (personal): v. 10; Titus 1:1. (Deut. 7:6; 1 Pet. 5:13, *note*)
i See Rom. 1:16, *note*
2:12
j Matt. 10:33
2:13
k Num. 23:19
2:14
l Cp. 2 Pet. 1:13
m Titus 3:9
2:15
n 1 Tim. 4:13; 2 Pet. 1:10
2:17
o 1 Tim. 1:20
2:18
p Cp. 1 Tim. 6:21
2:18
q 1 Cor. 15:12
r *Resurrection:* v. 18; Heb. 6:2. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
2:19
s Num. 16:5; John 10:14,27
2:20
t Rom. 9:21
2:21
u *Separation:* vv. 19-21; Heb. 11:25. (Gen. 12:1; 2 Cor. 6:17, *note*)
v 2 Tim. 3:17
2:22
w 1 Tim. 6:11
x See 1 John 3:7, *note*
y *Law* (of Christ): v. 22; 2 Tim. 3:10. (John 13:34; 2 John 5, *note*)
2:24
z 1 Tim. 3:3
2:25
aa Gal. 6:1
bb Cp. Jer. 36:3; Luke 20:13
cc *Repentance:* v. 25; Heb. 6:1. (Matt. 3:2; Acts 17:30, *note*)
2:26
dd *Satan:* v. 26; Heb. 2:14. (Gen. 3:1; Rev. 20:10, *note*)
3:1
ee *Apostasy:* v. 1-7; 2 Tim. 3:8. (Luke 18:8; 2 Tim. 3:1, *note*)
ff 1 Tim. 4:1; 2 Pet. 3:3; 1 John 2:18; Jude 17-18
3:2
gg Cp. Rom. 1:24-32

2:3 Jesus Christ. Or *Christ Jesus.*
2:4 engaged in warfare. Literally *serving as a soldier.* 1 Cor. 9:25–27.

David: *beloved.* The youngest son of Jesse. He was a man after God's own heart who was the greatest king of Israel.

4 [a]traitors, headstrong, haughty, lovers of pleasure rather than lovers of God,
5 [b]having a form of godliness but denying its power. And from such people [c]turn away!
6 For of this sort are those [d]who creep into households and make captives of gullible women loaded down with [e]sins, led away by various lusts,
7 always learning and never able to come to the knowledge of the truth.
8 Now as [f]Jannes and Jambres resisted Moses, so do these also resist the truth: [g]men of corrupt minds, [h]disapproved concerning the faith;
9 but they will progress no further, for their folly will be manifest to all, as theirs also was.
10 But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, [i]love, perseverance,
11 persecutions, afflictions, which happened to me at [j]Antioch, at [k]Iconium, at Lystra—what [l]persecutions I endured. And out of *them* all the Lord delivered me.
12 Yes, and all who desire to live godly in Christ Jesus will suffer persecution.
13 But evil men and impostors will grow worse and worse, deceiving and being deceived.
14 But you must continue in the things which you have learned and been assured of, knowing from whom you have learned *them,*
15 and that from childhood you have known the Holy [m]Scriptures, which are able to [n]make you wise for [o]salvation through faith which is in Christ Jesus.
16 All [p]Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in [q]righteousness,
17 that the man of God may be complete, thoroughly equipped for every good work.

IV. A Faithful Servant and His Faithful Lord, 4:1–18

4 I CHARGE *you* therefore before God and the Lord Jesus Christ, who will [r]judge the living and the dead at* His appearing and His [s]kingdom:
2 Preach the word! Be ready in season *and* out of season. [t]Convince, rebuke, exhort, with all longsuffering and teaching.
3 For the time will come when they will not endure sound doctrine, but according to their own desires, *because* they have itching ears, they will [u]heap up for themselves teachers;
4 [v]and they will turn *their* ears away from the truth, and be turned aside to fables.
5 But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.
6 For I am already being poured out as a drink offering, and the time of my [w]departure is at hand.
7 I have [x]fought the good fight, I have finished the [y]race, I have kept the faith.
8 Finally, there is [z]laid up for me the [aa]crown of [bb]righteousness, which the Lord, the righteous [cc]Judge, will give to me on that [dd]Day, and not to me only but also to all who have loved His [ee]appearing.

***4:1** NU-Text omits *therefore* and reads *and by* for *at.*

3:4
a 2 Pet. 2:10

3:5
b Titus 1:16; cp. Matt. 7:15
c 2 Thess. 3:6

3:6
d Titus 1:11
e See Rom. 3:23, *note*

3:8
f Ex. 7:11-12,22; 8:7; 9:11
g 1 Tim. 6:5
h *Apostasy:* v. 8; 2 Tim. 4:4. (Luke 18:8; 2 Tim. 3:1, *note*)

3:10
i *Law* (of Christ): v. 10; Titus 2:2. (John 13:34; 2 John 5, *note*)

3:11
j Acts 13:44-52
k Acts 14:1-6,19
l Cp. John 15:20; 1 Thess. 3:3

3:15
m *Inspiration:* vv. 15-17; Heb. 1:1. (Ex. 4:15; 2 Tim. 3:16, *note*)
n Ps. 119:97-104; John 5:39
o See Rom. 1:16, *note*

3:16
p *Inspiration:* vv. 15-17; Heb. 1:1. (Ex. 4:15; 2 Tim. 3:16, *note*)
q See 1 John 3:7, *note*

4:1
r *Judgments* (the seven): vv. 1,8; Heb. 9:27. (2 Sam. 7:14; Rev. 20:12, *note*)
s *Kingdom* (NT): v. 1; James 2:5. (Matt. 2:2; 1 Cor. 15:24, *note*)

4:2
t Titus 2:15

4:3
u Is. 30:9-11; Jer. 5:30-31

4:4
v *Apostasy:* v. 4; Heb. 6:4. (Luke 18:8; 2 Tim. 3:1, *note*)

4:6
w Cp. 2 Pet. 1:14

4:7
x Cp. 1 Tim. 6:12
y 1 Cor. 9:24-27; Phil. 3:13-14

4:8
z *Assurance/security:* v. 8; 2 Tim. 4:18. (Ps. 23:1; Jude 1, *note*)
aa *Rewards:* v. 8; Heb. 11:6. (Dan. 12:3; 1 Cor. 3:14, *note*)
bb See 1 John 3:7, *note*
cc John 5:22
dd *Day* (of Christ): v. 8. (1 Cor. 1:8, *note;* 2 Tim. 4:8)
ee *Christ* (second advent): v. 8; Titus 2:13. (Deut. 30:3; Acts 1:11, *note*)

3:1 APOSTASY, SUMMARY

Apostasy, "falling away" (2 Thess. 2:3) is the act of professed Christians who deliberately reject revealed truth as to (1) the Deity of Jesus Christ, and (2) redemption through His atoning and redeeming sacrifice (1 John 4:1–3; Phil. 3:18; 2 Pet. 2:1).

Apostasy differs, therefore, from error concerning truth, which may be the result of ignorance (Acts 19:1–6), or heresy, which may be due to the snare of Satan (2 Tim. 2:25–26), both of which may exist with true faith. The apostate is perfectly described in 4:3–4.

Apostates depart from the faith, but not from the outward profession of Christianity (3:5). Apostate teachers are described in 4:3; 2 Pet. 2:1–19; Jude 4,8,11–13,16. Apostasy in the church, as in Israel (Is. 1:5–6; 5:5–7), is irremediable and awaits judgment (2 Thess. 2:10–12; 2 Pet. 2:17,21; Jude 11–15; Rev. 3:14–16).

Moses: *saved from the water.* The great leader of the Israelites who led them out of slavery in Egypt to the Promised Land.

3:17 complete. Or *perfect.* See Phil. 3:12, *note.*
4:1 Lord Jesus Christ. Or *Christ Jesus.*

9 Be diligent to come to me quickly;
10 for [a]Demas has forsaken me, having loved this present world, and has departed for Thessalonica—Crescens for Galatia, Titus for Dalmatia.
11 Only Luke is with me. Get [b]Mark and bring him with you, for he is useful to me for ministry.
12 And [c]Tychicus I have sent to Ephesus.
13 Bring the cloak that I left with Carpus at Troas when you come—and the books, especially the parchments.
14 [d]Alexander the coppersmith did me much harm. May the Lord repay him according to his works.
15 You also must beware of him, for he has greatly resisted our words.
16 At my first defense no one stood with me, but all forsook me. May it not be [e]charged against them.
17 But [f]the Lord stood with me and strengthened me, so that the message might be preached fully through me, and *that* all the Gentiles might hear. Also I was delivered out of the mouth of the lion.
18 And the Lord will [g]deliver me from every evil work and [h]preserve *me* for His heavenly kingdom. To Him *be* glory forever and ever. Amen!

Conclusion, 4:19–22

19 Greet Prisca and [i]Aquila, and the household of [j]Onesiphorus.
20 Erastus stayed in Corinth, but [k]Trophimus I have left in Miletus sick.
21 Do your utmost to come before winter. Eubulus greets you, as well as Pudens, Linus, Claudia, and all the brethren.
22 The Lord Jesus Christ* be with your spirit. Grace be with you. Amen.

***4:22** NU-Text omits *Jesus Christ.*

4:10
a Col. 4:14; Philem. 24
4:11
b Acts 12:12
4:12
c Acts 20:4; Titus 3:12
4:14
d 1 Tim. 1:20
4:16
e Cp. Acts 7:60
4:17
f Deut. 31:6
4:18
g 2 Pet. 2:9
h *Assurance/security:* v. 18; Heb. 6:11. (Ps. 23:1; Jude 1, *note*)
4:19
i Acts 18:2
j 2 Tim. 1:16
4:20
k Acts 20:4

Luke: *of or belonging to Lucania.* The beloved physician and companion of Paul who wrote the books of Luke and Acts.

4:10 world. Literally *age.*

Prisca (or Priscilla) and Aquila: A Christian couple who led a house church in Epheseus.

3:16

INSPIRATION, SUMMARY

Every word of Holy Scripture is inspired or "God-breathed" (Greek *theopneustos*). Without impairing the intelligence, individuality, literary style, or personal feelings of the human authors, God supernaturally directed the writing of Scripture so that they recorded in perfect accuracy His comprehensive and infallible revelation to man. If God Himself had done the writing, the written Word would be no more accurate and authoritative than it is.

The inspiration of Scripture is attested by OT writers (2 Sam. 23:2–3; Is. 59:21; Jer. 1:9) and by hundreds of instances where the expression "thus says the LORD" or its equivalent is used. Christ affirms the inspiration of the OT (Matt. 5:18; 22:42–43; Mark 12:36; John 10:35). The apostles bear the same testimony (Acts 1:16; 4:24–25; 28:25; Heb. 3:7; 10:15–16; 2 Pet. 1:20–21). By means of divine inspiration the writers of Scripture spoke with authority concerning the unknown past, wrote by divine guidance the historical portions, revealed the law, penned the devotional literature of the Bible, recorded the contemporary prophetic message, and prophesied the future. Inspiration extends equally to all Scripture, although only a small portion was given by direct dictation of God, e.g. Ex. 20:1; Lev. 1:1; Deut. 5:4.

The inspiration of the NT was also authenticated by Christ (see John 16:12, *note*). The apostles claimed inspiration for their portions of the NT (1 Cor. 2:13; 14:37; Gal. 1:7–8; 1 Thess. 4:2,15; 2 Thess. 3:6,12,14). Paul quotes both Deuteronomy and Luke as Scripture (1 Tim. 5:18; compare Deut. 25:4; Luke 10:7). Peter declares all Paul's Epistles to be Scripture (2 Pet. 3:16). Although the NT sometimes quotes the OT loosely, in paraphrase, or interpretively, this is never done in a way to deny the authority or accuracy of the original text. The early apostolic church received the NT Scriptures as the inspired Word of God as they were written, though formal recognition of the entire canon came more slowly. Because the Scriptures are inspired, they are authoritative and without error in their original words, and constitute the infallible revelation of God to man.

THE EPISTLE OF PAUL THE APOSTLE TO

TITUS

Author:	*Theme:*	*Date of writing:*
Paul	Church Order	*c.* A.D. 65

Background

The Epistle to Titus, addressed by Paul to one of his most reliable helpers, deals chiefly with conditions in the churches located on the island of Crete. Although not mentioned in Acts, Titus is prominent in the Epistles; he was used by Paul for tasks requiring responsibility and discretion (1:5; compare 2 Corinthians 7:6–7; 8:6,16). Thus he was Paul's emissary to the church at Corinth; he was in charge of the collection for the poor in Jerusalem; and he was placed over the churches in Crete, the inhabitants of which were proverbially of low character (1:12). Later Paul sent Titus as far away as Dalmatia (Yugoslavia).

In emphasis Titus is akin to 1 Timothy. This Pastoral Epistle lists the qualifications of elders; stresses sound doctrine; states the ethical obligations of elderly men and women, young men and women, and servants; and warns against false teaching. It contains two outstanding doctrinal passages (2:1–14; 3:4–7).

Outline

The Epistle may be divided as follows:

Introduction	1:1–4
I. The Qualifications and Duties of Elders	1:5–16
A. Need for Elders	1:5
B. Personal Prerequisites	1:6–8
C. Doctrinal Qualifications	1:9–16
1. Ability to Refute Opponent of Sound Teaching	1:9
2. Presence of Deceivers	1:10–11
3. Character of Cretans	1:12–16
II. The Pastoral Work of a True Minister	2:1–15
A. Ministry Toward Various Groups	2:1–10
1. Older Men	2:1–2
2. Older Women	2:3
3. Younger Women	2:4–5
4. Younger Men	2:6–8
5. Servants	2:9–10
B. The Appearance of Life-Changing Grace	2:11–15
III. Exhortations to Godly Living	3:1–11
A. Subjection to Others	3:1–3
B. Behavior to Be Based on Mercy Shown to Sinners	3:4–7
C. Need for Continual Sound Teaching Leading to Good Works	3:8–11
Conclusion	3:12–15

Introduction: Salutation, 1:1–4

1 PAUL, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's [a]elect and the acknowledgment of the truth which accords with godliness,

2 in hope of [b]eternal life which God, who [c]cannot lie, promised before time began,

3 but has in due time manifested His word through preaching, which was committed to me according to the commandment of God our [d]Savior;

4 To [e]Titus, a true son in *our* common faith:

Grace, mercy, *and* peace from God the Father and the Lord Jesus Christ* our [f]Savior.

I. The Qualifications and Duties of Elders, 1:5–16

5 For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint [g]elders in every city as I commanded you—

6 if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination.

7 For a [h]bishop* must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money,

8 but hospitable, a lover of what is good, sober-minded, just, [i]holy, self-controlled,

9 [j]holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.

10 For there are many insubordinate, both idle [k]talkers and deceivers, especially those of the circumcision,

11 whose mouths must be stopped, who subvert whole households, teaching things which they ought not, [l]for the sake of dishonest gain.

12 [m]One of them, a prophet of their own, said, "Cretans *are* always liars, evil beasts, lazy gluttons."

13 This testimony is true. Therefore [n]rebuke them [o]sharply, that they may be sound in the faith,

14 not giving heed to Jewish fables and commandments of men who turn from the truth.

15 [p]To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled.

16 They [q]profess to [r]know God, but in works they deny *Him*, being abominable, disobedient, and disqualified for every good work.

***1:4** NU-Text reads *and Christ Jesus.*
***1:7** Literally *overseer*

1:1
a *Election* (corporate): v. 1; Heb. 3:1. (Deut. 7:6; 1 Pet. 5:13, *note*)

1:2
b *Life* (eternal): v. 2; Titus 3:7. (Matt. 7:14; Rev. 22:19, *note*)
c Num. 23:19

1:3
d See Rom. 1:16, *note*

1:4
e 2 Cor. 2:13
f See Rom. 1:16, *note*

1:5
g *Elders:* v. 5; Titus 1:7. (Acts 11:30; Titus 1:5, *note*)

1:7
h *Elders:* v. 7; James 5:14. (Acts 11:30; Titus 1:5, *note*)

1:8
i *Sanctification* (NT): v. 8; Heb. 2:11. (Matt. 4:5; Rev. 22:11, *note*)

1:9
j Cp. 2 Thess. 2:15

1:10
k James 1:26

1:11
l 1 Tim. 6:5

1:12
m Cp. Acts 17:28

1:13
n 2 Tim. 4:2
o Cp. 2 Cor. 13:10

1:15
p Rom. 14:14,20; cp. Luke 11:41

1:16
q 2 Tim. 3:5,7
r Matt. 7:20-23; 25:12; 1 John 2:4

1:1 bondservant. Or *slave.*

1:3 in due time. Literally *in its own due season,* that is, *at the proper time.*

1:4 son. Literally *child.*

Titus: *protected.* A Christian from Greece who served with Paul. He was given important assignments in Corinth and Crete.

1:5 lacking. It is not at all a question of the presence in the assembly of persons having the qualifications of elders, made overseers by the Holy Spirit (Acts 20:28); that such persons were in the churches of Crete is assumed. The question is altogether one of the appointment of such persons. These churches were not destitute of elders, but were at fault in having failed to duly appoint them. There is a progress of doctrine in respect to the appointing of elders.

1:7 not greedy. Literally *no seeker of dishonest gain.*

1:5 ELDERS, SUMMARY

Elder (Greek *presbuteros*) and overseer (Greek *episkopos*) designate the same office (compare v. 7; Acts 20:17; compare v. 28), the former referring to the man, the latter to a function of the office. The eldership in the apostolic churches was usually plural; there is no instance of only one elder in a local church.

The functions of the elders are: to rule (1 Tim. 3:4–5; 5:17); to teach (1 Tim. 5:17); to guard the body of revealed truth from perversion and error (Titus 1:9); and to oversee the church as a shepherd his flock (John 21:16; Acts 20:28; Heb. 13:17; 1 Pet. 5:2).

Elders are made or set in the churches by the Holy Spirit (Acts 20:28), but great stress is laid in the NT upon their due appointment (Acts 14:23; Titus 1:5). In Titus and 1 Timothy the qualifications of an elder become part of the Scriptures for the guidance of the churches themselves in such appointments (1 Tim. 3:1–7).

II. The Pastoral Work of a True Minister, 2

2 BUT as for you, speak the things which are proper for sound doctrine:

2 that the older men be sober, reverent, temperate, sound in faith, in [a]love, in patience;

3 the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—

4 that they admonish the young women to love their husbands, to love their children,

5 *to be* discreet, chaste, [b]homemakers, good, [c]obedient to their own husbands, that the word of God may not be blasphemed.

6 Likewise, exhort the young men to be sober-minded,

7 in all things showing yourself *to be* a [d]pattern of good works; in doctrine *showing* integrity, reverence, incorruptibility,*

8 [e]sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.*

9 *Exhort* [f]bondservants to be obedient to their own masters, to be well pleasing in all *things,* not answering back,

10 not pilfering, but showing all good fidelity, that they may [g]adorn the doctrine of God our [h]Savior in all things.

11 For the [i]grace of God that brings salvation has [j]appeared to all men,

12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,

13 looking for [k]the blessed hope and glorious appearing of our great God and [l]Savior Jesus Christ,

14 [m]who [n]gave Himself for us, that He might [o]redeem us from every lawless deed and purify for Himself *His* own special [p]people, zealous for good works.

15 Speak these things, exhort, and rebuke with all authority. [q]Let no one despise you.

III. Exhortations to Godly Living, 3:1–11

3 REMIND them to be [r]subject to rulers and authorities, to obey, to be ready for every good work,

2 to speak evil of no one, to be peaceable, gentle, showing all humility to all men.

3 For [s]we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.

4 But when the kindness and the love of God our [t]Savior toward man appeared,

5 [u]not by works of [v]righteousness which we have done, but according to His mercy He [w]saved us, through the washing of regeneration and renewing of the Holy [x]Spirit,

6 whom He poured out on us abundantly through Jesus Christ our [y]Savior,

7 that having been [z]justified by His [aa]grace we should become heirs according to the hope of [bb]eternal life.

8 This is a faithful saying, and these things I want you to affirm constantly, that those who have [cc]believed in God should be careful to [dd]maintain good works. These things are good and profitable to men.

9 But [ee]avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless.

10 Reject a divisive man after the first and second admonition,

11 knowing that such a person is warped and [ff]sinning, being self-condemned.

***2:7** NU-Text omits *incorruptibility.* ***2:8** NU-Text and M-Text read *us.*

2:2
a *Law* (of Christ): v. 2; Titus 3:15. (John 13:34; 2 John 5, *note*)

2:5
b 1 Tim. 5:14
c 1 Tim. 2:11; cp. Gen. 3:16

2:7
d Phil. 3:17; 1 Tim. 4:12

2:8
e Cp. 1 Tim. 6:3

2:9
f Eph. 6:5-6; 1 Tim. 6:1

2:10
g *Righteousness* (garment): v. 10; Titus 3:8. (Gen. 3:21; Rev. 19:8, *note*)
h See Rom. 1:16, *note*

2:11
i *Grace:* v. 11; Titus 3:7. (John 1:14; John 1:17, *note*)
j *Christ* (first advent): v. 11; Titus 2:14. (Gen. 3:15; Acts 1:11, *note*)

2:13
k *Christ* (second advent): v. 13; Heb. 9:28. (Deut. 30:3; Acts 1:11, *note*)
l See Rom. 1:16, *note*

2:14
m *Christ* (first advent): v. 14; Heb. 7:27. (Gen. 3:15; Acts 1:11, *note*)
n *Sacrifice* (of Christ): v. 14; Heb. 1:3. (Gen. 3:15; Heb. 10:18, *note*)
o See Rom. 3:24, *note*

2:14
p Deut. 14:2; 26:18; 1 Pet. 2:9

2:15
q Cp. 1 Tim. 4:12

3:1
r Rom. 13:1; 1 Pet. 2:13

3:3
s 1 Cor. 6:11; 1 Pet. 4:3

3:4
t See Rom. 1:16, *note*

3:5
u Eph. 2:4-9
v See Rom. 10:3, *note*
w See Rom. 1:16, *note*
x *Holy Spirit* (NT): v. 5; Heb. 2:4. (Matt. 1:18; Acts 2:4, *note*)

3:6
y See Rom. 1:16, *note*

3:7
z *Justification:* v. 7; James 2:21. (Luke 18:14; Rom. 3:28, *note*)
aa *Grace:* v. 7; Heb. 2:9. (John 1:14; John 1:17, *note*)
bb *Life* (eternal): v. 7; Heb. 7:16. (Matt. 7:14; Rev. 22:19, *note*)

3:8
cc *Faith:* v. 8; Philem. 6. (Gen. 3:20; Heb. 11:39, *note*)
dd *Righteousness* (garment): v. 8; 1 Pet. 2:12. (Gen. 3:21; Rev. 19:8, *note*)

3:9
ee 2 Tim. 2:23

3:11
ff See Rom. 3:23, *note*

2:11 Verses 11–14 are notable for their perfect balance of doctrine with living. Beginning with the incarnation ("the grace of God . . . has appeared," v. 11), they relate this doctrine to a life that denies evil and practices good here and now (v. 12); that sees in the return of Christ the incentive for godly conduct ("looking for the blessed hope. . ." v. 13); and that realizes, in personal holiness and good works, the purpose of the atonement (v. 14). The passage is one of the most concise summations in the entire NT of the relation of Gospel truth to life. See also 3:4–7; Eph. 2:8–10.

2:13 Jesus Christ. Or *Christ Jesus.*

Conclusion: Personal Remarks and Benediction, 3:12–15

3:12
a Acts 20:4; Eph. 6:21; 2 Tim. 4:12

12 When I send Artemas to you, or [a]Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there.

Apollos: A well educated Jew who became a Christian and was a powerful teacher in the church at Corinth.

13 Send Zenas the lawyer and [b]Apollos on their journey with haste, that they may lack nothing.

14 And let our *people* also learn to maintain good works, to *meet* urgent needs, that they may not be unfruitful.

15 All who *are* with me greet you. Greet those who [c]love us in the faith. Grace *be* with you all. Amen.

3:13
b Cp. Acts 18:24

3:15
c *Law* (of Christ): v. 15; Philem. 9. (John 13:34; 2 John 5, *note*)

THE EPISTLE OF PAUL THE APOSTLE TO

PHILEMON

Author:	*Theme:*	*Date of writing:*
Paul	Love Exemplified	*c.* A.D. 60

Background

The Epistle to Philemon, written during Paul's first imprisonment in Rome, was probably carried to Philemon, a well-to-do citizen of Colosse, by the same messenger who bore the Ephesian and Colossian letters, Tychicus. The messenger had Onesimus as his companion (Colossians 4:9).

Onesimus, whose name means *profitable* (or *useful*), had been unprofitable to his master Philemon (verse 11); for the slave had probably robbed the master (verse 18) and had fled to Rome. There he was converted through Paul's ministry, and now Paul was sending him back accompanied by Tychicus and this letter. It is of priceless value as instruction in

(1) practical righteousness;
(2) Christian brotherhood;
(3) Christian courtesy; and
(4) the law of love.

Outline

The Epistle may be divided as follows:

	Introduction	verses 1–3
I.	The Character of Philemon	verses 4–7
II.	Intercession for Onesimus	verses 8–21
	Conclusion	verses 22–25

Introduction: Paul's Greeting, vv. 1–3

PAUL, a [a]prisoner of Christ Jesus,
and Timothy *our* brother,

To Philemon our beloved *friend*
and fellow laborer,
2 to the beloved* Apphia, [b]Archippus our fellow soldier, and to the
[c]church in your [d]house:

3 Grace to you and peace from
God our Father and the Lord Jesus
Christ.

I. The Character of Philemon, vv. 4–7

4 [e]I thank my God, making mention of you always in my prayers,
5 [f]hearing of your love and faith
which you have toward the Lord
Jesus and toward all the saints,
6 that the sharing of your [g]faith
may become [h]effective by the acknowledgment of [i]every good thing
which is in you* in Christ Jesus.
7 For we have* great joy* and consolation in your love, because the
hearts of the saints have been refreshed by you, brother.

II. Intercession for Onesimus, vv. 8–21

8 Therefore, though I might be
very bold in Christ to command you
[j]what is fitting,
9 *yet* for [k]love's sake I rather appeal *to you*—being such a one as
Paul, the aged, and now also a prisoner of Jesus Christ—
10 I appeal to you for my son
[l]Onesimus, whom I have [m]begotten *while* in my chains,
11 who once was unprofitable to
you, but now is profitable to you
and to me.
12 I am sending him back.* You
therefore receive him, that is, my
own heart,
13 whom I wished to keep with
me, that on your [n]behalf he might
minister to me in my chains for the
[o]gospel.
14 But without your consent I
wanted to do nothing, that your
good deed might not be by compulsion, as it were, but [p]voluntary.
15 For [q]perhaps he departed for a
while for this *purpose,* that you
might receive him forever,
16 no longer as a [r]slave but more
than a [s]slave—a beloved brother,
especially to me but how much
more to you, both in the [t]flesh and
in the Lord.
17 If then you count me as a [u]partner, receive him as *you would* me.
18 But if he has wronged you or
owes anything, put that on my [v]account.
19 I, Paul, am writing with my
own [w]hand. I will repay—not to
mention to you that you owe me
even your own self besides.
20 Yes, brother, let me have joy
from you in the Lord; refresh my
heart in the Lord.
21 Having [x]confidence in your obedience, I write to you, knowing that
you will do even more than I say.

Conclusion: Personal Remarks and Benediction, vv. 22–25

22 But, meanwhile, also prepare a
guest room for me, for I trust that
through your prayers I shall be
granted to you.
23 [y]Epaphras, my fellow prisoner
in Christ Jesus, greets you,
24 *as do* [z]Mark, [aa]Aristarchus,
[bb]Demas, Luke, my fellow laborers.
25 The grace of our Lord Jesus
Christ *be* with your spirit. Amen.

***v. 2** NU-Text reads *to our sister Apphia.*
***v. 6** NU-Text and M-Text read *us.* ***v. 7** NU-Text reads *had.* * M-Text reads *thanksgiving.*
***v. 12** NU-Text reads *back to you in person, that is, my own heart.*

1
a Eph. 3:1
2
b Col. 4:17
c *Churches* (local): v. 2; James 5:14. (Acts 8:3; Phil. 1:1, *note*)
d Cp. Rom. 16:5
4
e Cp. Eph. 1:16
5
f Cp. Col. 1:3-4,9
6
g *Faith:* v. 6; Heb. 4:2. (Gen. 3:20; Heb. 11:39, *note*)
h James 2:14-17
i 1 Thess. 5:18; cp. Phil. 4:8; 2 Pet. 1:5-8
8
j v. 19
9
k *Law* (of Christ): v. 9; James 2:8. (John 13:34; 2 John 5, *note*)
10
l Col. 4:9
m Cp. 1 Cor. 4:15
13
n Cp. Phil. 2:30
o *Gospel:* v. 13; Heb. 4:2. (Gen. 12:3; Rev. 14:6, *note*)
14
p Cp. 2 Cor. 9:7; 1 Pet. 5:2
15
q Cp. Gen. 45:5-8
16
r 1 Cor. 7:22
s 1 Cor. 7:22
t Eph. 6:5; Col. 3:22
17
u Cp. 2 Cor. 8:23
18
v Cp. Luke 14:14
19
w 1 Cor. 16:21
21
x Cp. 2 Cor. 7:16
23
y Col. 1:7
24
z Acts 12:12,25
aa Acts 19:29
bb 2 Tim. 4:10

Philemon: *affectionate.* A Christian who received a letter from Paul urging him to accept Onesimus back as a brother in Christ.

9 Jesus Christ. Or *Christ Jesus.*

Onesimus: *profitable.* A run-away slave who became a Christian. He belonged to Philemon.

18 on my account. Verses 17–18 perfectly illustrate imputation: "Receive him as you would me"—reckon to him my merit; "If he has wronged you or owes anything, put that on my account"—reckon to me his demerit. See Imputation, Gen. 15:6; James 2:23, *note.*

20 the Lord. Or *Christ.*

22 trust. Or *hope.* Compare Phil. 2:24.

THE EPISTLE TO THE

HEBREWS

Author:	*Theme:*	*Date of writing:*
Unknown	Priesthood of Christ	*c.* A.D. 68

Background

The Epistle to the Hebrews is an anonymous book. Its authorship has been debated since post-apostolic days. In certain places its language is like Paul's and, on account of the personal reference to Timothy in 13:23, some scholars have attributed the letter to Paul. Although there is no conclusive proof of his authorship, Hebrews, as a part of Scripture, speaks with divine authority. The letter was composed prior to the destruction of Jerusalem, since it is evident that the Temple was still standing when Hebrews was written (compare 10:11).

The occasion of the Epistle was the need of special exhortation for Hebrew readers who had professed faith in Jesus as the Messiah, some of whom were wavering in their attitude. Hence, the exhortation is to "hold fast" (3:6) and to "go on to perfection" (6:1).

Purpose and Key Concept

The purpose of the book, then, was

(1) to confirm Jewish Christians by showing that Old Testament Judaism had come to an end through the fulfillment by Christ of the whole purpose of the law;

(2) to warn some who had identified themselves as Christians against (a) falling back into Judaism or (b) pausing short of true faith in Christ; and

(3) to bring to the attention of Christians everywhere the preeminence of Jesus Christ.

The key concept throughout the book is superiority (1:4; 6:9; 7:7,19,22; 8:6; 9:23; 10:34; 11:16,35,40; 12:24). Hebrews contains a series of contrasts between the good things of Judaism and the better things of Christ. Christ is better than angels, than Moses, than Joshua, than Aaron; and the New Covenant (8:7–13) is better than the Mosaic Covenant (see Exodus 19:5, *note*).

More fully than any New Testament writing, Hebrews reveals the present high-priestly ministry of the Man in the glory, the Lord Jesus Christ.

Outline

The Epistle may be divided as follows:

Introduction	1:1–3
I. Christ as a Person Superior to All Other Persons	1:4—4:16
A. The Son Superior to Angels	1:4—2:18
B. The Son Superior to Moses, the Servant	3:1—4:16
II. The Preeminence and Finality of the Priesthood of Christ	5:1—10:18
A. The Importance of Priesthood	5:1—6:20
1. The Office of High Priest	5:1–4
2. Christ, a High Priest after the Order of Melchizedek	5:5–10
3. The Danger of Rejecting the Priestly Work of Christ	5:11–14
4. Need for Entrance into Faith	6:1–12
5. Access to God by the Oath-Based Priesthood of Christ	6:13–20
B. The Melchizedekian Priesthood of the Son of God	7:1–28
1. The Historic Melchizedek a Type of Christ	7:1–3
2. Superiority of the Melchizedekian Priesthood	7:4–28
C. The Superiority of the New Covenant	8:1—10:18
1. The Presence of Our High Priest with God	8:1–5
2. The Temporary Nature of the Old Covenant	8:6—9:10
3. The Reality of the Sanctuary and Sacrifice of the New Covenant	9:11–15
4. The New Covenant as the Last Will and Testament of Christ	9:16–22
5. The Cleansing of the Heavenly Sanctuary	9:23–28
6. The Superiority of the One New Covenant Sacrifice	10:1–18
III. The Life of Faith	10:19—13:19
A. Encouragements and Warnings to Those Wavering	10:19–39
B. The Superiority of the Way of Faith	11:1–40
C. The Worship and Life of the Believer	12:1—13:19
Conclusion	13:20–25

Introduction: 1:1–3

1 GOD, who at various times and in various ways [a]spoke in time past to the fathers by the prophets,
2 has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;
3 who being the brightness of *His* glory and the express [b]image of His person, and upholding all things by the word of His power, when He had by Himself* [c]purged our* sins, sat down at the right hand of the Majesty on high,

I. Christ as a Person Superior to All Others, 1:4—4:16

The Son superior to angels

4 having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.
5 For to which of the angels did He ever say:

"You are My [d]Son,
Today I have begotten You"?

And again:

"I[e] will be to Him a Father,
And He shall be to Me a Son"?

6 But when He again brings the firstborn into the world, He says:

*"Let[f] all the angels of God worship Him."**

7 And of the angels He says:

"Who[g] makes His angels spirits
And His ministers a flame of fire."

8 But to the Son *He says:*

"Your throne, O [h]God, is forever and ever;
A scepter of righteousness is the scepter of Your kingdom.
9 *You have loved [i]righteousness and hated [j]lawlessness;*
Therefore God, Your God, has anointed You
With the oil of gladness more than Your companions."

10 And:

"You,[k] LORD, in the beginning laid the foundation of the earth,
And the heavens are the work of Your hands.
11 *They will perish, but You remain;*
And [l]they will all grow old like a garment;
12 *Like a cloak You will fold them up,*
And they will be changed.
But You are the [m]same,
And Your years will not fail."

13 But to which of the angels has He ever said:

"Sit[n] at My right hand,
Till I make Your enemies Your footstool"?

14 Are they not all ministering spirits sent forth to minister for those who will inherit [o]salvation?

Hearers warned

2 THEREFORE we must give the more earnest heed to the things we have heard, lest we drift away.
2 For if the word spoken through [p]angels proved steadfast, and every [q]transgression and [q]disobedience received a just reward,
3 how shall we escape if we neglect so great a [r]salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard [s]*Him,*
4 God also bearing witness both [t]with signs and wonders, with various miracles, and gifts of the Holy [u]Spirit, according to His own will?

***1:3** NU-Text omits *by Himself.* * NU-Text omits *our.* ***1:6** Psalm 97:7

1:1
a *Inspiration:* vv. 1-2; Heb. 3:7. (Ex. 4:15; 2 Tim. 3:16, *note*)

1:3
b 2 Cor. 4:4; Col. 1:15
c *Sacrifice* (of Christ): v. 3; Heb. 7:27. (Gen. 3:15; Heb. 10:18, *note*)

1:5
d Ps. 2:7
e 2 Sam. 7:14

1:6
f Deut. 32:43, LXX

1:7
g Ps. 104:4

1:8
h vv. 8-9; Ps. 45:6-7

1:9
i See 1 John 3:7, *note*
j See Rom. 3:23, *note*

1:10
k vv. 10-12; Ps. 102:25-27

1:11
l Is. 50:9; 51:6

1:12
m Heb. 13:8

1:13
n Ps. 110:1; Matt. 22:44

1:14
o See Rom. 1:16, *note*

2:2
p Acts 7:53; Gal. 3:19
q See Rom. 3:23, *note*

2:3
r See Rom. 1:16, *note*
s Luke 1:2

2:4
t Acts 2:43; 2 Cor. 12:12
u *Holy Spirit:* v. 4; Heb. 3:7. (Matt. 1:18; Acts 2:4, *note*)

1:1 at various times . . . ways. Literally *in many portions and in many ways.*
1:2 by His Son. Literally *in Son.* **worlds.** Literally *ages.*
1:3 brightness. Or *effulgence.* **express image of His person.** Literally *representation of His substance.*
1:6 world. Greek *oikoumenē.* See Luke 2:1, *note.*
1:8 righteousness. Literally *uprightness.*

God's purpose: the earth to be subject to humanity

5 For He has not put the world to come, of which we speak, in subjection to angels.

6 But one testified in a certain place, saying:

"What[a] is man that You are mindful of him,
Or the son of man that You take care of him?
7 You have made him a little lower than the angels;
You have crowned him with glory and honor,*
And set him over the works of Your hands.
8 You have put all things in subjection under his feet."

For in that He put all in subjection under [b]him, He left nothing *that is* not put under him. But now we do not yet see all things put under him.

Jesus made for a little time lower than the angels

9 But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the [c]grace of God, might taste death for everyone.

10 For it was fitting for Him, [d]for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation [e]perfect through sufferings.

2:6
a vv. 6-8; Ps. 8:4-6

2:8
b 1 Cor. 15:27

2:9
c *Grace:* v. 9; Heb. 4:16. (John 1:14; John 1:17, *note*)

2:10
d Col. 1:16
e Heb. 5:8-9; see Phil. 3:12, *note*

***2:7** NU-Text and M-Text omit the rest of verse 7.

2:5 world. Greek *oikoumenē*. See Luke 2:1, *note*.
2:7 a little lower. Or *for a little,* that is, *little time.*
2:10 captain. Literally *author, originator.*

1:4

ANGEL, SUMMARY

Angel, that is, "messenger," is used of God, of men, and of an order of created spiritual beings whose chief attributes are strength and wisdom (2 Sam. 14:20; Ps. 103:20; 104:4).

In the OT the expression "the Angel of the LORD" (sometimes "of God") usually implies the presence of Deity in angelic form (Gen. 16:1–13; 21:17–19; 22:11–16; 31:11–13; Ex. 3:2–4; Judg. 2:1; 6:12–16; 13:3–22). See Judg. 2:1, *note;* compare Mal. 3:1, *note*.

The word "angel" is used of men in Luke 7:24, Greek; James 2:25, Greek; Rev. 1:20; 2:1,8,12,18; 3:1,7,14. In Rev. 8:3–5 Christ is evidently meant.

Sometimes "angel" is used of the spirit of man (Acts 12:15). Though angels are spirits (Ps. 104:4; Heb. 1:14), power is given them to become visible in the semblance of human form (Gen. 19:1, compare v. 5; Ex. 3:2; Num. 22:22–31; Judg. 2:1; 6:11,22; 13:3,6; 1 Chr. 21:16,20; Matt. 1:20; Luke 1:26; John 20:12; Acts 7:30; 12:7–8, etc.). The word is always used in the masculine gender, though sex, in the human sense, is never ascribed to angels (Matt. 22:30; Mark 12:25).

They are exceedingly numerous (Ps. 68:17; Matt. 26:53; Heb. 12:22; Rev. 5:11).

Their power is inconceivable (2 Kin. 19:35).

Their place is about the throne of God (Rev. 5:11; 7:11).

Their relation to believers is that of "ministering spirits sent forth to minister for those who will inherit salvation," and this ministry has reference largely to the physical safety and well-being of children of God (1 Kin. 19:5; Ps. 34:7; 91:11; Dan. 6:22; Matt. 2:13,19; 4:11; Luke 22:43; Acts 5:19; 12:7–10). Comparing Heb. 1:14 with Matt. 18:10 and Ps. 91:11, it appears that this care for the heirs of salvation begins in infancy and continues through life. The angels observe us (Eccl. 5:6; 1 Cor. 4:9; Eph. 3:10), a fact which should influence conduct. Man is made "a little lower than the angels," and in incarnation Christ took "for a little while" this lower place (Ps. 8:4–5; Heb. 2:7) that He might lift the Christian into His own sphere above angels (Heb. 2:9–10).

The angels are to accompany Christ in His second advent (Matt. 25:31). To them will be committed the preparation of the judgment of individual Gentiles among the nations (see Matt. 13:30,39,41–42; 25:32, *note*). The Kingdom Age is not to be subject to angels, but to Christ and those for whom He was made a little lower than the angels (Heb. 2:7). An archangel, Michael, is mentioned as having a particular relation to Israel and to the resurrections (Dan. 10:13,21; 12:1–2; 1 Thess. 4:16; Jude 9). The only other angel whose name is revealed, Gabriel, was employed in the most distinguished services (Dan. 8:16; 9:21; Luke 1:19,26).

In regard to fallen angels, two classes are mentioned:

(1) "The angels who did not keep their proper domain, but left their own abode" and are chained under darkness, awaiting judgment (Jude 6; 2 Pet. 2:4; compare John 5:22; 1 Cor. 6:3). See Gen. 6:4, *note*. And

(2) the angels who are not bound, but go about doing the will of Satan (see Rev. 20:10, *note*). They may be identical with the demons (see Matt. 7:22, *note*). Everlasting fire is prepared for Satan and his angels (Matt. 25:41; Rev. 20:10).

11 For both He who [a]sanctifies and
those who are being sanctified *are*
all of one, for which reason He is
not ashamed to call them brethren,
12 saying:

"I[b] will declare Your name to
My brethren;
In the midst of the [c]assembly I
will sing praise to You."

13 And again:

*"I[d] will put My trust in Him."**

And again:

"Here am I and the children
*whom God has given Me."**

14 Inasmuch then as the children
have partaken of flesh and blood,
He Himself likewise shared in the
same, that through death He might
destroy him who had the power of
[e]death, that is, the [f]devil,
15 and release those who through
fear of death were all their lifetime
subject to bondage.
16 For indeed He does not give aid
to angels, but He does give aid to
the seed of Abraham.
17 Therefore, in all things He had
to be made like *His* brethren, that
He might be a merciful and faithful
High [g]Priest in things *pertaining*
to God, to make [h]propitiation for
the sins of the people.
18 For in that He Himself has suf-
fered, being [i]tempted, He is able to
aid those who are tempted.

The rest of God

Christ, the Son, superior
to Moses, the servant

3 THEREFORE, [j]holy brethren,
partakers of the heavenly [k]call-
ing, consider the Apostle and High
Priest of our confession, Christ Jesus,
2 who was faithful to Him who ap-
pointed Him, as [l]Moses also *was*
faithful in all His house.
3 For this One has been counted
worthy of more glory than Moses,
inasmuch as He who [m]built the
house has more honor than the
house.
4 For every house is built by some-
one, but He who built all things *is*
God.
5 And [n]Moses indeed *was* faithful
in all His house as a servant, for a
[o]testimony of those things which
would be spoken *afterward,*
6 but Christ as a Son over His own
house, whose [p]house we are if we
hold fast the confidence and the re-
joicing of the hope firm to the end.*

Exhortation: the generation that
came out of Egypt did not enter the
Canaan rest because of unbelief

7 Therefore, as the Holy [q]Spirit
[r]says:

"Today,[s] if you will hear His
voice,
8 *Do not harden your hearts as in*
the rebellion,
In the day of trial in the
wilderness,
9 *Where your fathers tested Me,*
[t]tried Me,
And saw My works forty years.
10 *Therefore I was angry with that*
generation,
And said, 'They always go
astray in their heart,
And they have not known My
ways.'
11 *So I swore in My wrath,*
'They shall not enter My
rest.'"

12 Beware, brethren, lest there be
in any of you an evil heart of unbe-
lief in departing from the living
God;
13 but exhort one another daily,
while it is called *"Today,"* lest any
of you be hardened through the de-
ceitfulness of [u]sin.
14 For we have become partakers
of Christ if we hold the beginning of
our confidence steadfast to the end,
15 while it is said:

"Today, if you will hear His
voice,
Do not harden your hearts as in
the rebellion."

16 For who, having heard, re-
belled? Indeed, *was it* not all who
came out of Egypt, *led* by Moses?
17 Now with whom was He angry
forty years? *Was it* not with those

2:13** 2 Samuel 22:3 ** Isaiah 8:18
***3:6** NU-Text omits *firm to the end.*

2:11
a *Sanctification* (NT): v. 11; Heb. 3:1. (Matt. 4:5; Rev. 22:11, *note*)

2:12
b Ps. 22:22
c *Church* (the true): v. 12; Heb. 12:23. (Matt. 16:18; Heb. 12:23, *note*)

2:13
d Is. 8:17, LXX

2:14
e 2 Tim. 1:10
f *Satan:* v. 14; James 4:7. (Gen. 3:1; Rev. 20:10, *note*)

2:17
g Heb. 5:1-10
h See Rom. 3:25, *note*

2:18
i *Test/Tempt:* v. 18; Heb. 3:9. (Gen. 3:1; James 1:14, *note*)

3:1
j *Sanctification* (NT): v. 1; Heb. 9:3. (Matt. 4:5; Rev. 22:11, *note*)
k *Election* (corporate): v. 1; James 2:5. (Deut. 7:6; 1 Pet. 5:13, *note*)

3:2
l Num. 12:7

3:3
m Zech. 6:12-13

3:5
n Num. 12:7
o Deut. 18:15,19

3:6
p Cp. Eph. 2:19

3:7
q *Holy Spirit* (NT): v. 7; Heb. 6:4. (Matt. 1:18; Acts 2:4, *note*)
r *Inspiration:* v. 7; Heb. 4:3. (Ex. 4:15; 2 Tim. 3:16, *note*)
s vv. 7-11; Ps. 95:7-11

3:9
t *Test/Tempt:* vv. 7-9; Heb. 4:15. (Gen. 3:1; James 1:14, *note*)

3:13
u See Rom. 3:23, *note*

who [a]sinned, whose corpses fell in the wilderness?

18 And to whom did He swear that they would not enter His rest, but to those who did not obey?

19 So we see that they could not enter in because of [b]unbelief.

The better rest for the believer

4 THEREFORE, since a promise remains of entering His rest, let us fear lest any of you seem to have come [c]short of it.

2 For indeed the [d]gospel was preached to us as well as to them; but the word which they heard did not profit them,* not being mixed with [e]faith in those who [f]heard *it.*

3 For we who have believed do enter that rest, as He has [g]said:

"So[h] I swore in My wrath,
'They shall not enter My rest,' "

although the works were finished from the foundation of the world.

4 For He has [i]spoken in a certain place of the seventh *day* in this way: *"And [j]God rested on the seventh day from all His works"*;

5 and again in this *place: "They shall not enter My rest."*

6 Since therefore it remains that some *must* enter it, and those to whom it was first preached did not enter because of disobedience,

7 again He designates a certain day, [k]saying in David, *"Today,"* after such a long time, as it has been [l]said:

"Today, if you will hear His voice,
Do not harden your hearts."

8 For if Joshua had [m]given them rest, then He would not afterward have spoken of another day.

The believer rests in a perfect work of redemption

9 There remains therefore a rest for the people of God.

10 For he who has entered His rest has himself also ceased from his [n]works as God *did* from His.

11 [o]Let us therefore be diligent to enter that rest, lest anyone [p]fall according to the same example of disobedience.

12 [q]For the word of God *is* [r]living and [s]powerful, and sharper than any [t]two-edged [u]sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a [v]discerner of the thoughts and intents of the heart.

13 And there is no creature [w]hidden from His sight, but all things *are* [x]naked and open to the eyes of Him to whom we *must give* account.

14 Seeing then that we have a great [y]High Priest who has passed through the heavens, Jesus the Son of God, [z]let us hold fast *our* confession.

15 For we do not have a High Priest who cannot [aa]sympathize with our weaknesses, but was in all *points* [bb]tempted as *we are, yet* without [cc]sin.

16 Let us therefore come [dd]boldly to the throne of [ee]grace, that we may obtain mercy and find grace to help in time of need.

II. The Preeminence and Finality of the Priesthood of Christ, 5:1—10:18

The believer is kept in perfect rest by grace

The office of high priest

5 FOR every high priest taken from among men is appointed for men in things [ff]*pertaining* to

*4:2 NU-Text and M-Text read *profit them, since they were not united by faith with those who heeded it.*

3:17
a See Rom. 3:23, *note*

3:19
b Num. 14:1-39; 1 Cor. 10:10-11

4:1
c Cp. Heb. 12:15

4:2
d *Gospel:* v. 2; 1 Pet. 1:12. (Gen. 12:3; Rev. 14:6, *note*)
e *Faith:* v. 2; Heb. 10:22. (Gen. 3:20; Heb. 11:39, *note*)
f Cp. 1 Thess. 2:13

4:3
g *Inspiration:* vv. 3-8; Heb. 5:5. (Ex. 4:15; 2 Tim. 3:16, *note*)
h Ps. 95:11

4:4
i *Inspiration:* vv. 3-8; Heb. 5:5. (Ex. 4:15; 2 Tim. 3:16, *note*)
j Gen. 2:2

4:7
k *Inspiration:* vv. 3-8; Heb. 5:5. (Ex. 4:15; 2 Tim. 3:16, *note*)
l Ps. 95:7-8

4:8
m Josh 22:4

4:10
n Cp. Rev. 14:13

4:11
o 2 Pet. 1:10
p Cp. Heb. 10:38

4:12
q Cp. Is. 49:2
r 1 Pet. 1:23
s Cp. Jer. 23:29
t Rev. 2:12
u Eph. 6:17
v Cp. John 12:48

4:13
w Ps. 33:13-15; cp. 2 Chr. 16:9
x Job 26:6; Prov. 15:11

4:14
y Heb. 2:17; 3:1; 5:5,10; 6:20; 7:26; 8:1; 9:11; 10:21
z Heb. 10:23

4:15
aa Cp. Hos. 11:8
bb *Test/Tempt:* v. 15; Heb. 11:17. (Gen. 3:1; James 1:14, *note*)
cc See Rom. 3:23, *note*

4:16
dd Heb. 10:19,22
ee *Grace:* v. 16; Heb. 12:15. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

5:1
ff Heb. 2:17

Moses: *saved from the water.* The great leader of the Israelites who led them out of slavery in Egypt to the Promised Land.

David: *beloved.* The youngest son of Jesse. He was a man after God's own heart who was the greatest king of Israel.

Joshua: *Jehovah is salvation.* The leader of the Israelites after the death of Moses. He led the people into the Promised Land.

4:6 it. Literally *the gospel.*
4:9 rest. Literally *keeping of a sabbath.*
4:15 without. Or *apart from.*

God, that he may offer both gifts and sacrifices for [a]sins.

2 He can have compassion on those who are ignorant and going astray, since he himself is also subject to [b]weakness.

3 Because of this he is required as for the people, so also for [c]himself, to offer *sacrifices* for [d]sins.

4 And no man takes this honor to himself, but he who is called by God, just as [e]Aaron *was.*

Christ, a high priest according to the order of Melchizedek

5 So also Christ did not glorify Himself to become [f]High Priest, but *it was* He who [g]said to Him:

"You[h] are My Son,
Today I have begotten You."

6 As *He* also says in another *place:*

"You[i] are a priest forever
According to the order of
Melchizedek";

7 who, in the days of His flesh, when He had offered up [j]prayers and supplications, with vehement cries and tears to Him who was [k]able to save Him from death, and was heard because of His godly [l]fear,

8 though He was a Son, *yet* He learned [m]obedience by the things which He suffered.

9 And [n]having been perfected, He became the author of eternal [o]salvation to all who obey Him,

10 called by God as High Priest *"according to the order of Melchizedek,"*

Appeal and warning (to 6:12)

11 of [p]whom we have much to say, and hard to explain, since you have become dull of hearing.

12 For though by this time you ought to be teachers, you need *someone* to teach you again the [q]first principles of the oracles of God; and you have come to need [r]milk and not solid food.

13 For everyone who partakes *only* of milk *is* unskilled in the word of righteousness, for he is a [s]babe.

14 But solid food belongs to those who are of full age, *that is,* those who by reason of use have their senses exercised to [t]discern both good and evil.

Progress toward maturity

6 THEREFORE, leaving the discussion of the elementary *principles* of Christ, let us go on to [u]perfection, not laying again the foundation of [v]repentance from [w]dead works and of faith toward God,

2 of the doctrine of baptisms, of laying on of hands, of [x]resurrection of the dead, and of eternal judgment.

3 And this we will* do if God permits.

4 [y]For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy [z]Spirit,

5 and have tasted the good word of God and the powers of the age to come,

6 if they fall away,* to renew them again to [aa]repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.

***6:3** M-Text reads *let us do.* ***6:6** Or *and have fallen away.*

5:1
a See Rom. 3:23, *note*

5:2
b Heb. 7:28

5:3
c Lev. 9:7; Heb. 9:7
d See Rom. 3:23, *note*

5:4
e Ex. 28:1; Num. 16:40

5:5
f Heb. 2:17; 3:1; 4:14; 6:20; 7:26; 8:1; 9:11; 10:21
g *Inspiration:* vv. 5-6; Heb. 6:14. (Ex. 4:15; 2 Tim. 3:16, *note*)
h Ps. 2:7

5:6
i Ps. 110:4

5:7
j *Bible prayers* (NT): v. 7; James 5:17. (Matt. 6:9; Luke 11:2, *note*)
k Matt. 26:53
l See Ps. 19:9, *note*

5:8
m Phil. 2:8

5:9
n Heb. 2:10
o See Rom. 1:16, *note*

5:11
p Heb. 7:1-22

5:12
q Cp. Heb. 6:1-2
r 1 Cor. 3:1-3

5:13
s Cp. Eph. 4:14

5:14
t Phil. 1:9

6:1
u See Phil. 3:12, *note*
v *Repentance:* v. 1; Heb. 6:6. (Matt. 3:2; Acts 17:30, *note*)
w Heb. 9:14

6:2
x *Resurrection:* v. 2; Heb. 11:19. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

6:4
y *Apostasy:* vv. 1-9; Heb. 10:29. (Luke 18:8; 2 Tim. 3:1, *note*)
z *Holy Spirit* (NT): v. 4; Heb. 9:8. (Matt. 1:18; Acts 2:4, *note*)

6:6
aa *Repentance:* v. 6; Heb. 12:17. (Matt. 3:2; Acts 17:30, *note*)

Aaron: *light.* Moses' brother who helped Moses speak in the presence of Pharaoh. He became the first high priest of Israel.

5:6 the order of Melchizedek. See Gen. 14:18, *note.* Melchizedek was a suitable type of Christ as High Priest, because:

(1) he was a man (Heb. 7:4; 1 Tim. 2:5);

(2) he was a king-priest (compare Gen. 14:18 with Zech. 6:12–13);

(3) his name means "my king is righteous" (compare Is. 11:5), and he was king of Salem (that is, "peace," compare Is. 11:6–9);

(4) he had no recorded "beginning of days" (compare John 1:1) or "end of life" (compare Rom. 6:9; Heb. 7:23–25), nor

(5) was he made a high priest by human appointment (Ps. 110:4).

But the contrast between the high priesthood of Melchizedek and Aaron is only as to person, "order" (or appointment), and duration. In His work Christ follows the Aaronic pattern, the "shadow" of which Christ was the substance (Heb. 8:1–6; 9:1–28).

5:7 from . Literally *out of.*

6:1 the. Literally *a.*

6:2 baptisms. Literally *washings.* Num. 8:7; Heb. 9:10.

7 For the earth which drinks in
the rain that often comes upon it,
and bears herbs useful for those by
whom it is cultivated, receives
[a]blessing from God;
8 but if it bears thorns and briers,
it is rejected and near to being
cursed, whose end *is* to be burned.
9 But, beloved, we are confident of
better things concerning you, yes,
things that accompany [b]salvation,
though we speak in this manner.
10 [c]For God *is* not unjust to forget
your work and labor of* love which
you have shown toward His name,
in that you have ministered to the
saints, and do [d]minister.
11 And we desire that each one of
you show the same diligence to the
full [e]assurance of hope until the
end,
12 that you do not become slug-
gish, but [f]imitate those who
through faith and patience inherit
the promises.

The believer's High Priest within the veil assures his entrance there also

13 For when God made a promise
to Abraham, because He could
swear by no one greater, He swore
by Himself,
14 [g]saying, [h]*"Surely blessing I will bless you, and multiplying I will multiply you."*
15 And so, after he had patiently
endured, he obtained the [i]promise.
16 For men indeed swear by the
[j]greater, and an oath for confirma-
tion *is* for them an end of all dis-
pute.
17 Thus God, determining to show
more abundantly to the [k]heirs of
promise the [l]immutability of His
counsel, confirmed *it* by an oath,
18 that by two immutable things,
in which it *is* impossible for God to
[m]lie, we might* have strong conso-
lation, who have fled for refuge to
lay hold of the [n]hope set before *us.*
19 This *hope* we have as an anchor
of the soul, both sure and steadfast,
and which enters the *Presence* [o]be-
hind the veil,
20 where the forerunner has en-
tered for us, *even* Jesus, having be-
come [p]High Priest forever according
to the order of [q]Melchizedek.

The historic Melchizedek a type of Christ (cp. Gen. 14)

7 FOR this [r]Melchizedek, king of
Salem, priest of the [s]Most High
God, who met Abraham returning
from the slaughter of the kings and
blessed him,
2 to whom also Abraham gave a
tenth part of all, first being translat-

***6:10** NU-Text omits *labor of.* ***6:18** M-Text omits *might.*

6:7
a Ps. 65:10

6:9
b See Rom. 1:16, *note*

6:10
c Cp. Matt. 25:40
d Heb. 10:32-34

6:11
e *Assurance/security:* vv. 8-12; Heb. 7:25. (Ps. 23:1; Jude 1, *note*)

6:12
f Heb. 13:7

6:14
g *Inspiration:* v. 14; Heb. 7:17. (Ex. 4:15; 2 Tim. 3:16, *note*)
h Gen. 22:16-17

6:15
i Gen. 21:5

6:16
j Cp. Ex. 22:10-11

6:17
k Rom. 8:17; Heb. 11:9
l Rom. 11:29

6:18
m Num. 23:19; 1 Sam. 15:29
n Col. 1:5; Heb. 7:19

6:19
o Lev. 16:15

6:20
p Heb. 2:17; 3:1; 4:14; 5:5,10; 7:26; 8:1; 9:11; 10:21
q Gen. 14:17-19; Ps. 110:4; Heb. 5:10-11

7:1
r Gen. 14:17-19; Ps. 110:4; Heb. 5:10-11
s Gen. 14:18

6:4 A WARNING EXPLAINED

The warning in vv. 6–8 has been understood in various ways. The major interpretations are:

(1) The warning is directed to some of the Jewish people who professed to be believers in Christ but stopped short of true faith in Him after advancing to the threshold of salvation.

(2) The admonition presents a hypothetical case: if one could "fall away" (v. 6), it would be impossible to renew him again to repentance; for, in such an instance, it would be necessary for Christ to be crucified a second time. Obviously this will not occur (Heb. 10:12,14); thus to fall away is impossible.

(3) The warning is directed toward believers who have fallen into sin to such an extent that they have crucified to themselves the Son of God all over again (v. 6) and are therefore disapproved and will lose their reward (see 1 Cor. 9:27, *note*). And

(4) the warning is to those who are believers in the Lord Jesus Christ and are in danger of falling away, through unbelief or sin, and losing their salvation.

The clause rendered "who have become partakers of the Holy Spirit" (v. 4) might be paraphrased somewhat like this: "were willingly being led toward the Holy Spirit." The warning is issued to those who have been instructed and even moved by the Holy Spirit but have never committed themselves to Christ. The entire passage turns on the word "better" in v. 9. If all that is written in vv. 1–5 were equivalent to salvation, there could be nothing better. The experiences outlined may precede and even accompany salvation, but they do not always result in salvation. Scripture abundantly affirms the Christian's eternal security; therefore this passage must not be interpreted as teaching that believers in Christ can lose their salvation. See John 3:15–16,36; 10:27–30; Rom. 8:35,37–39; Eph. 1:12–14; 4:30; Phil. 1:6; Heb. 10:12–14; 1 Pet. 1:3–5.

6:17 confirmed. Literally *intervened with.*

Abraham: *of a great multitude.* A man chosen by God to become the father of the great nation Israel. God promised Abraham that he would have descendants as numerous as the stars in the heavens. Abraham was revered throughout generations for his great faith.

ed "king of righteousness," and then also king of Salem, meaning "king of peace,"

3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.

Melchizedek high priesthood greater than Aaronic

(a) Because Aaron in Abraham paid tithes to Melchizedek

4 Now consider how great this man *was,* to whom even the patriarch Abraham gave a tenth of the spoils.

5 And indeed those who are of the [a]sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham;

6 but he whose genealogy is not derived from them [b]received tithes from Abraham and blessed him who had the promises.

7 Now beyond all contradiction the lesser is blessed by the better.

8 Here mortal men receive tithes, but there he *receives them,* of [c]whom it is witnessed that he lives.

9 Even Levi, who receives tithes, paid tithes through Abraham, so to speak,

10 for he was still in the loins of his father when [d]Melchizedek met him.

(b) Because the Aaronic priesthood made nothing perfect

11 [e]Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need *was there* that another priest should rise according to the order of [f]Melchizedek, and not be called according to the order of Aaron?

12 For the priesthood being changed, of necessity there is also a change of the law.

13 For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar.

14 For *it is* [g]evident that our Lord arose from [h]Judah, of which tribe Moses spoke nothing concerning priesthood.*

15 And it is yet far more evident if, in the likeness of [i]Melchizedek, there arises another priest

16 who has come, not according to the law of a [j]fleshly commandment, but according to the power of an endless [k]life.

17 For He [l]testifies:*

"You are a priest forever
According to the order of
[m]Melchizedek."

18 For on the one hand there is an annulling of the former commandment because of its [n]weakness and unprofitableness,

19 for the [o]law made [p]nothing [q]perfect; on the other hand, *there is the* bringing in of a better [r]hope, through [s]which we draw near to God.

20 And inasmuch as *He was* not *made priest* without an oath

21 (for they have become priests without an oath, but He with an oath by Him who [t]said to Him:

"The[u] LORD has sworn
And will not relent,
*'You are a priest forever***
According to the order of
Melchizedek' "),

22 by so much more Jesus has become a surety of a [v]better covenant.

(c) Because the Aaronic priests died; Christ lives forever

23 Also there were many priests, because they were prevented by death from continuing.

24 But He, because He continues forever, has an unchangeable priesthood.

***7:14** NU-Text reads *priests.* ***7:17** NU-Text reads *it is testified.* ***7:21** NU-Text ends the quotation here.

7:5
a Num. 18:21-26

7:6
b Gen. 14:20

7:8
c Heb. 5:6; Rev. 1:18

7:10
d Gen. 14:17-19; Ps. 110:4; Heb. 5:10-11

7:11
e vv. 18-19; Rom. 7:7-14; Gal. 2:21; Heb. 8:7
f Gen. 14:17-19; Ps. 110:4; Heb. 5:10-11

7:14
g Gen. 49:8-10
h Matt. 1:2

7:15
i Gen. 14:17-19; Ps. 110:4; Heb. 5:10-11

7:16
j See Rom. 7:14, *note*
k *Life* (eternal): v. 16; James 1:12. (Matt. 7:14; Rev. 22:19, *note*)

7:17
l *Inspiration:* v. 17; Heb. 7:21. (Ex. 4:15; 2 Tim. 3:16, *note*)
m Gen. 14:17-19; Ps. 110:4; Heb. 5:10-11

7:18
n Rom. 8:3; Gal. 3:21

7:19
o *Law* (of Moses): vv. 18-19; Heb. 10:28. (Ex. 19:1; Gal. 3:24, *note*)
p Heb. 9:9; 10:1
q See Matt. 5:48 and Phil. 3:12, *notes*
r Heb. 6:18-19
s Rom. 5:2

7:21
t *Inspiration:* v. 21; Heb. 8:1. (Ex. 4:15; 2 Tim. 3:16, *note*)
u Ps. 110:4

7:22
v Heb. 8:6

Levi: *associate.* One of the twelve tribes of Israel. Their ancestor was Levi, third son of Jacob. This tribe was designated to serve as priests.

7:3 Continually, because Melchizedek had neither "beginning of days or end of life." Compare *note* at 5:6.

7:16 endless. Literally *indissoluble.*

7:25
a Jude 24
b See Rom. 1:16, *note*
c *Assurance/security:* vv. 23-25; Heb. 8:10. (Ps. 23:1; Jude 1, *note*)
d Rom. 8:34; Heb. 9:24

7:26
e Heb. 2:17; 3:1; 4:14; 5:5,10; 6:20; 8:1; 9:11; 10:21
f See Rom. 3:23, *note*

7:27
g Lev. 16:6; Heb. 5:3
h See Rom. 3:23, *note*
i *Christ* (first advent): v. 27; Heb. 9:28. (Gen. 3:15; Acts 1:11, *note*)
j *Sacrifice* (of Christ): v. 27; Heb. 9:12. (Gen. 3:15; Heb. 10:18, *note*)

25 Therefore He is also [a]able to [b]save to the [c]uttermost those who come to God through Him, since He always lives to make [d]intercession for them.

26 For such a [e]High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from [f]sinners, and has become higher than the heavens;

27 who does not need daily, as those high priests, to offer up sacrifices, first for His [g]own [h]sins and then for the people's, for this He did [i]once for all when He [j]offered up Himself.

28 For the law appoints as high priests men who have [k]weakness, but the word of the oath, which came after the law, *appoints* the Son who has been perfected forever.

(d) Because the Aaronic priests served the shadows of which Christ serves the realities

8 NOW *this is* the main point of the things we are [l]saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the [m]heavens,

2 a Minister of the sanctuary and of the [n]true tabernacle which the Lord erected, and not man.

3 For every high priest is appointed to offer both gifts and sacrifices. Therefore *it is* necessary that this One also have something to offer.

4 For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law;

5 who serve the [o]copy and [p]shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He [q]said, [r]*"See that you make all things according to the pattern shown you on the mountain."*

(e) Because Christ mediates a superior covenant

6 But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a [s]better covenant, which was established on better promises.

The New Covenant

7 For if that [t]first *covenant* had been [u]faultless, then no place would have been sought for a second.

8 Because finding fault with them, He [v]says: *"Behold, the days are coming, says the* [w]*LORD, when I will make a* [x]*new* [y]*covenant with the house of Israel and with the house of Judah—*

9 *"not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD.*

10 *"For this is the covenant that I will make with the house of Israel after those days, [z]says the* [aa]*LORD: I will put My laws in their mind and* [bb]*write them on their hearts; and I* [cc]*will be their God, and they shall be My people.*

11 *"None of them shall teach his neighbor, and none his brother, saying, 'Know the* [dd]*LORD,' for all shall know Me, from the least of them to the greatest of them.*

7:28
k Heb. 5:2

8:1
l *Inspiration:* v. 1; Heb. 8:5. (Ex. 4:15; 2 Tim. 3:16, *note*)
m Heb. 1:3

8:2
n Heb. 9:11,24

8:5
o Heb. 9:23-24
p Col. 2:17
q *Inspiration:* v. 5; Heb. 8:8. (Ex. 4:15; 2 Tim. 3:16, *note*)
r Ex. 25:40

8:6
s Heb. 7:22

8:7
t Ex. 3:8; 19:5
u Cp. Heb. 7:11

8:8
v *Inspiration:* v. 8; Heb. 8:10. (Ex. 4:15; 2 Tim. 3:16, *note*)
w vv. 8-12; Jer. 31:31-34
x *Covenant* (New): vv. 8-13; Heb. 9:15. (Is. 61:8; Heb. 8:8, *note*)
y *Eight Covenants:* vv. 7-8. (Gen. 2:16; Heb. 8:8, *note*)

8:10
z *Inspiration:* v. 10; Heb. 10:5. (Ex. 4:15; 2 Tim. 3:16, *note*)
aa Jer. 31:33
bb Cp. 2 Cor. 3:3,6
cc *Assurance/security:* vv. 10-13; Heb. 9:26. (Ps. 23:1; Jude 1, *note*)

8:11
dd Jer. 31:34

8:8 THE NEW COVENANT, SUMMARY

The New Covenant, the last of the eight great covenants of Scripture (see next page), is

(1) better (compare "more excellent" 8:6) than the Mosaic Covenant (Ex. 19:5, *note*), not morally but efficaciously (Heb. 7:19; compare Rom. 8:3–4).

(2) It is established upon "better" (that is, unconditional) promises. In the Mosaic Covenant God said, "If you will indeed obey" (Ex. 19:5); in the New Covenant He says, "I will" (Heb. 8:10,12).

(3) Under the Mosaic Covenant obedience sprang from fear (2:2; 12:25–27); under the New it issues from a willing heart and mind (8:10).

(4) The New Covenant secures the personal revelation of the Lord to every believer (v. 11).

(5) It assures the complete oblivion of sins (v. 12; 10:17; compare 10:3).

(6) It rests upon an accomplished redemption (Matt. 26:27–28; 1 Cor. 11:25; Heb. 9:11–12,18–23). And

(7) it secures the perpetuity, future conversion, and blessing of a repentant Israel, with whom the New Covenant will yet be ratified (10:9; compare Jer. 31:31–40; see also Kingdom (OT), Zech. 12:8, *note;* and 2 Sam. 7:8–17 with *notes*).

7:25 to the uttermost. That is, *completely.*

12 *"For I will be merciful to their* [a] *unrighteousness, and their* [a] *sins and their* [a] *lawless deeds* I will remember no more."*

13 In that He says, *"A new covenant,"* He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

(1) The ordinances and sanctuary of the Old Covenant were mere types

9 THEN indeed, even the first *covenant* had ordinances of divine service and the earthly [b] sanctuary.

2 For a tabernacle was prepared: the first *part,* in which *was* the lampstand, the table, and the [c] showbread, which is called the sanctuary;

3 and behind the [d] second veil, the part of the tabernacle which is called the [e] Holiest of All,

4 which had the [f] golden censer and the [g] ark of the covenant overlaid on all sides with gold, in which *were* the [h] golden pot that had the manna, [i] Aaron's rod that budded, and the [j] tablets of the covenant;

5 and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

6 Now when these things had been thus prepared, the priests [k] always went into the first part of the tabernacle, performing the services.

7 But into the second part the high priest *went* alone [l] once a year, not without blood, which he offered for [m] himself and *for* the people's sins *committed* in ignorance;

8 the Holy [n] Spirit indicating this, that the way into the [o] Holiest of All was not yet made manifest while the first tabernacle was still standing.

***8:12** NU-Text omits *and their lawless deeds.*

8:12
a See Rom. 3:23, *note*

9:1
b Ex. 25:1-40

9:2
c See Ex. 25:30, *note*

9:3
d Ex. 26:31-35
e *Sanctification* (NT): v. 3; Heb. 9:8. (Matt. 4:5; Rev. 22:11, *note*)

9:4
f Lev. 16:12
g Ex. 25:10
h Ex. 16:33
i Num. 17:1-10
j Ex. 34:29; Deut. 10:2-5

9:6
k Num. 28:3

9:7
l Lev. 16:34
m Heb. 5:3

9:8
n *Holy Spirit* (NT): v. 8; Heb. 9:14. (Matt. 1:18; Acts 2:4, *note*)
o *Sanctification* (NT): v. 8; Heb. 9:12. (Matt. 4:5; Rev. 22:11, *note*)

8:12 merciful. Or *propitious.* See Rom. 3:25, *note.*

8:13 is becoming obsolete . . . away. Literally *grows old and aged is near to disappearing.*

9:3,8 Holiest of All. Also called *Most Holy Place;* see v. 12.

8:8

THE EIGHT COVENANTS, SUMMARY

(1) The Edenic Covenant (Gen. 2:16, *note*) conditions the life of man in innocence.

(2) The Adamic Covenant (Gen. 3:15, *note*) conditions the life of fallen men and gives promise of a Redeemer.

(3) The Noahic Covenant (Gen. 9:16, *note*) establishes the principle of human government.

(4) The Abrahamic Covenant (Gen. 12:2, *note*) founds the nation of Israel and confirms, with specific additions, the Adamic promise of redemption.

(5) The Mosaic Covenant (Ex. 19:5, *note*) condemns all men, "for all have sinned" (Rom. 3:23; 5:12).

(6) The Palestinian Covenant (Deut. 30:3, *note*) secures the final restoration and conversion of Israel.

(7) The Davidic Covenant (2 Sam. 7:16, *note*) establishes the perpetuity of the Davidic family (fulfilled in Christ, Matt. 1:1; Luke 1:31–33; Rom. 1:3), and of the Davidic kingdom over Israel and over the whole earth, to be fulfilled in and by Christ (2 Sam. 7:8–17; Zech. 12:8; Luke 1:31–33; Acts 15:14–17; 1 Cor. 15:24). And

(8) the New Covenant (Heb. 8:8, *note*) rests upon the sacrifice of Christ and secures the eternal blessedness, under the Abrahamic Covenant (Gal. 3:13–29), of all who believe. It is absolutely unconditional and, since no responsibility is by it committed to man, it is final and irreversible.

The relation of Christ to the eight covenants is as follows:

(1) To the Edenic Covenant, Christ, as the "second Man" and the "last Adam" (1 Cor. 15:45–47), takes the place over all things which the first Adam lost (Col. 2:10; Heb. 2:7–9).

(2) He is the Seed of the woman of the Adamic Covenant (Gen. 3:15; John 12:31; Gal. 4:4; 1 John 3:8; Rev. 20:10), and fulfilled its conditions of toil (Mark 6:3) and obedience (Phil. 2:8; Heb. 5:8).

(3) As the greatest Son of Shem, in Him was fulfilled supremely the promise to Shem in the Noahic Covenant (Gen. 9:16, *note;* Col. 2:9).

(4) He is the Seed to whom the promises were made in the Abrahamic Covenant, the Son of Abraham obedient unto death (Gen. 22:18; Gal. 3:16; Phil. 2:8).

(5) He lived sinlessly under the Mosaic Covenant and bore for us its curse (Gal. 3:10–13).

(6) He lived obediently as a Jew in the land under the Palestinian Covenant, and will yet perform its gracious promises (Deut. 28:1—30:9).

(7) He is the Seed, Heir, and King under the Davidic Covenant (Matt. 1:1; Luke 1:31–33). And

(8) His sacrifice is the foundation of the New Covenant (Matt. 26:28; 1 Cor. 11:25).

9:9
a Heb. 7:19; see Matt. 5:48 and Phil. 3:12, *notes*
9:10
b See Rom. 7:14, *note*
9:11
c Heb. 2:17; 3:1; 4:14; 5:5,10; 6:20; 7:26; 8:1; 10:21
d Eph. 1:3-11; Heb. 10:1
9:12
e *Sacrifice* (of Christ): v. 12; Heb. 9:15. (Gen. 3:15; Heb. 10:18, *note*)
f *Sanctification* (NT): v. 12; Heb. 9:24. (Matt. 4:5; Rev. 22:11, *note*)
9:14
g *Holy Spirit* (NT): v. 14; Heb. 10:15. (Matt. 1:18; Acts 2:4, *note*)
h 1 John 1:7

9 It *was* symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service [a]perfect in regard to the conscience—

10 *concerned* only with foods and drinks, various washings, and [b]fleshly ordinances imposed until the time of reformation.

(2) The sanctuary and sacrifice of the New Covenant are realities

11 But Christ came *as* [c]High Priest of the [d]good things to come,* with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

12 Not with the blood of goats and calves, but [e]with His own blood He entered the [f]Most Holy Place once for all, having obtained eternal redemption.

13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,

14 how much more shall the blood of Christ, who through the eternal [g]Spirit offered Himself without spot to God, [h]cleanse your conscience from dead works to serve the living God?

15 And for this reason He is the Mediator of the [i]new covenant, [j]by means of death, for the [k]redemption of the [l]transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

(3) The New Covenant is the last will and testament of Christ

16 For where there *is* a testament, there must also of necessity be the death of the testator.

17 For a testament *is* in force after men are dead, since it has no power at all while the testator lives.

18 Therefore not even the first *covenant* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

20 saying, *"This is the blood [m]of the covenant which [n]God has commanded you."*

21 [o]Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry.

22 And according to the law almost all things are purified with blood, and [p]without shedding of blood there is no [q]remission.

(4) The heavenly sanctuary was purified with a better sacrifice (Lev. 16:33)

23 Therefore *it was* necessary that the [r]copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

24 For Christ has not entered the [s]holy places made with hands, *which are* copies of the [t]true, but into heaven itself, now to appear in the presence of God for us;

25 not that He should offer Himself

9:15
i *Covenant* (New): v. 15; Heb. 12:24. (Is. 61:8; Heb. 8:8, *notes, note*)
j *Sacrifice* (of Christ): v. 15; Heb. 9:26. (Gen. 3:15; Heb. 10:18, *note*)
k See Rom. 3:24, *note*
l See Rom. 3:23, *note*
9:20
m Matt. 26:28
n Ex. 24:3-8
9:21
o Ex. 29:12,36
9:22
p Lev. 17:11
q *Forgiveness:* v. 22; James 5:15. (Lev. 4:20; Matt. 26:28, *note*)
9:23
r Heb. 8:5
9:24
s *Sanctification* (NT): v. 24; Heb. 9:25. (Matt. 4:5; Rev. 22:11, *note*)
t Heb. 8:2

*9:11 NU-Text reads *that have come.*

9:10 reformation. Literally *setting things right.*
9:16,17 testament. Or *covenant.*

9:27 DEATH (PHYSICAL), SUMMARY

(1) Physical death is a consequence of sin (Gen. 3:19), and the universality of death proves the universality of sin (Rom. 5:12–14).

(2) Physical death affects the body only, and is not cessation of existence or of consciousness (Hab. 2:5, *note;* Luke 16:23, *note;* Rev. 6:9–10).

(3) All physical death ends in the resurrection of the body. See Resurrection, Job 19:25; 1 Cor. 15:52, *note.*

(4) Because physical death is a consequence of sin, it is not inevitable to the redeemed (Gen. 5:24; 1 Cor. 15:51–52; 1 Thess. 4:15–17).

(5) Physical death has for the Christian a peculiar qualification. It is called "sleep," because his body may be awakened at any moment (Phil. 3:20–21; 1 Thess. 4:14–18).

(6) The soul and spirit live, independently of the death of the body, which is described as a "tent," in which the "I" dwells, and which may be put off (2 Cor. 5:1–8; compare 1 Cor. 15:42–44; 2 Pet. 1:13–15). And

(7) at the Christian's death he is at once "with the Lord" and his body awaits resurrection at the return of Christ (2 Cor. 5:1–8; Phil. 1:23; 1 Thess. 4:13–17). Regarding the death of Christ, see Matt. 27:50, *note.*

often, as the high priest enters the [a]Most Holy Place every year with blood of another—

26 He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to [b]put away [c]sin [d]by the sacrifice of Himself.

27 And as it is appointed for men to [e]die once, but [f]after this the [g]judgment,

28 so Christ was offered [h]once to bear the [c]sins of many. To those who eagerly [i]wait for Him He will appear a [j]second time, apart from [c]sin, for [k]salvation.

(5) The one sacrifice of the New Covenant is superior to the many sacrifices of the Old

10 FOR the law, having a [l]shadow of the good things to come, *and* not the very image of the things, can [m]never with these same sacrifices, which they offer continually year by year, make those who approach [n]perfect.

2 For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of [c]sins.

3 But in those *sacrifices there is* a reminder of [c]sins every year.

4 For *it is* not possible that the blood of bulls and goats could take away [c]sins.

5 Therefore, when He [h]came into the world, He [o]said:

"Sacrifice[p] and offering You did not desire,
But a body You have prepared for Me.
6 *In burnt offerings and sacrifices for [c]sin*
You had no pleasure.
7 *Then I said, 'Behold, I have [h]come—*
In the volume of the book it is written of Me—
To do Your will, O God.' "

8 Previously saying, *"Sacrifice and offering, burnt offerings, and offerings for [c]sin You did not desire, nor had pleasure in them"* (which are offered according to the law),

9 then He said, *"Behold, I have [h]come to do Your will, O God."** He takes away the first that He may establish the second.

10 By that will we have been [a]sanctified through the [d]offering of the body of Jesus Christ once *for all.*

11 And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away [c]sins.

12 But this Man, after He had [d]offered one sacrifice for sins forever, [q]sat down [r]at the right hand of God,

13 from that time waiting till His enemies are made His footstool.

14 For by one [d]offering He has [s]perfected forever [t]those who are being [a]sanctified.

15 But the Holy [u]Spirit also witnesses to us; for after He had [o]said before,

16 *"This is the covenant that I will make with them after those days, says the [v]LORD: I will put My laws*

***10:9** NU-Text and M-Text omit *O God.*

9:25
a *Sanctification* (NT): v. 25; 10:10,14; Heb. 10:19. (Matt. 4:5; Rev. 22:11, *note*)

9:26
b *Assurance/security:* vv. 24-26; Heb. 10:14. (Ps. 23:1; Jude 1, *note*)
c See Rom. 3:23, *note*
d *Sacrifice* (of Christ): v. 26; 10:10,12,14; Heb. 11:4. (Gen. 3:15; Heb. 10:18, *note*)

9:27
e *Death* (physical): v. 27; 2 Pet. 1:14. (Gen. 2:17; Heb. 9:27, *note*)
f *Judgments* (the seven): v. 27; 1 Pet. 2:24. (2 Sam. 7:14; Rev. 20:12, *note*)
g *Day* (of judgment): v. 27; 2 Pet. 2:9. (Matt. 10:15; Rev. 20:11, *note*)

9:28
h *Christ* (first advent): v. 28; 10:5,7,9; 1 Pet. 2:21. (Gen. 3:15; Acts 1:11, *note*)
i Titus 2:13; cp. 2 Tim. 4:8
j *Christ* (second advent): v. 28; Heb. 10:37. (Deut. 30:3; Acts 1:11, *note*)
k See Rom. 1:16, *note*

10:1
l Heb. 8:5
m Heb. 7:19
n See Matt. 5:48, *note*

10:5
o *Inspiration:* vv. 5,15; Heb. 10:30. (Ex. 4:15; 2 Tim. 3:16, *note*)
p vv. 5-7; Ps. 40:6-84

10:12
q Heb. 1:3
r Ps. 110:1

10:14
s *Assurance/security:* vv. 14,16-18; 1 Pet. 1:5. (Ps. 23:1; Jude 1, *note*)
t v. 10

10:15
u *Holy Spirit* (NT): v. 15; Heb. 10:29. (Matt. 1:18; Acts 2:4, *note*)

10:16
v Jer. 31:33-34

10:5 world. Greek *kosmos*. See Matt. 4:8, *note*. **body You have prepared for Me.** This quotation follows the LXX, with a minor variation, instead of the Hebrew text, as do many of the several hundred quotations of the OT found in the NT.

Quotations are used in various ways:

(1) Invariably the authors attribute unqualified divine authority to the OT, in some instances basing their argument on one word (Matt. 2:15; 22:43–45; John 10:34; 19:36–37; Rom. 4:3; etc.).

(2) The Septuagint is usually employed, as it is here in Hebrews, in the same way as an English translation may be quoted today (Matt. 1:23; compare Is. 7:14 in LXX).

(3) Variations in quotations may originate in the desire to translate the original Hebrew more accurately than the LXX (1 Cor. 14:21; compare Is. 28:11–12 in LXX and Hebrew).

(4) Many quotations were not intended to be verbatim, but are paraphrases designed to bring out the meaning or particular application (Gal. 4:30; compare Gen. 21:10).

(5) Some quotations are a summary of OT truth taken from several passages, giving the sense if not the exact words of the original (Rom. 11:26–27; compare Is. 59:20–21 and Is. 27:9).

(6) In some cases the quotation is only an allusion and is not intended to be an exact quotation (Rom. 9:27; compare Is. 10:22–23). And

(7) the Holy Spirit who inspired the OT was free to reword a quotation just as a human author may restate his own writings in other words without impugning the accuracy of the original statement (Matt. 2:6; compare Mic. 5:2). The doctrine of plenary inspiration requires only that revelation be expressed without error.

into their hearts, and in their minds
I will write them,"

17 *then He adds, "Their* [a] *sins and*
their lawless deeds I will remember
no more."

18 Now where there is remission of these, *there is* no longer an offering for [b] sin.

III. The Life of Faith, 10:19—13:19

19 Therefore, brethren, having [c] boldness to enter the [d] Holiest by the blood of Jesus,

20 by a new and [e] living way which He consecrated for us, through the [f] veil, that is, His flesh,

21 and *having* a High Priest over the house of God,

22 let us [g] draw near with a true heart in full assurance of [h] faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

23 Let us hold fast the confession of *our* hope without wavering, for [i] He who promised *is* faithful.

24 And let us consider one another in order to stir up love and good works,

25 not forsaking the assembling of ourselves together, as *is* the manner of some, but exhorting *one another,* and so much the more [j] as you see the Day [k] approaching.

The wavering warned;
Jewish sacrifices have lost their
efficacy; it is Christ or judgment

26 For if we [l] sin [m] willfully after we have received the knowledge of the truth, there [n] no longer remains a sacrifice for sins,

27 but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

28 Anyone who has rejected [o] Moses' law dies without mercy on *the testimony of* two or three [p] witnesses.

29 [q] Of how much worse punishment, do you suppose, will he be thought worthy [r] who has trampled the Son of God underfoot, counted the blood of the covenant by which he was [s] sanctified a common thing, and insulted the [t] Spirit of grace?

30 For we know Him who [u] said, [v] *"Vengeance is Mine, I will repay,"* says the Lord.* And again, *"The LORD will judge His people."*

31 It is a fearful thing to fall into the hands of the living God.

32 But recall the [w] former days in which, after you were illuminated, you endured a great struggle with sufferings:

33 partly while you were made a spectacle both by reproaches and tribulations, and partly while you became companions of those who were so treated;

34 for you had compassion on me* in my chains, and joyfully accepted the plundering of your goods, knowing that you have a better and an enduring possession for yourselves in heaven.*

35 Therefore do not cast away your confidence, which has great reward.

36 For you have need of [x] endurance, so that after you have done the will of God, you may receive the promise:

***10:30** NU-Text omits *says the Lord.*
***10:34** NU-Text reads *the prisoners* instead of *me in my chains.* * NU-Text omits *in heaven.*

10:17
a See Rom. 3:23, *note*

10:18
b See Rom. 3:23, *note*

10:19
c Heb. 4:16
d *Sanctification* (NT): v. 19; Heb. 10:29. (Matt. 4:5; Rev. 22:11, *note*)

10:20
e John 14:6; Heb. 7:24-25
f Cp. Matt. 27:50-51

10:22
g Heb. 7:19
h *Faith:* v. 22; Heb. 10:38. (Gen. 3:20; Heb. 11:39, *note*)

10:23
i 1 Thess. 5:24

10:25
j Cp. Matt. 24:1-51
k Rom. 13:11

10:26
l See Rom. 3:23, *note*
m Num. 15:30; cp. 2 Pet. 2:20-21
n Heb. 6:6

10:28
o *Law* (of Moses): v. 28; James 2:10. (Ex. 19:1; Gal. 3:24, *note*)
p Deut. 17:6

10:29
q Cp. Heb. 2:3
r *Apostasy:* vv. 26-31,38-39; 2 Pet. 2:15. (Luke 18:8; 2 Tim. 3:1, *note*)
s *Sanctification* (NT): v. 29; Heb. 13:12. (Matt. 4:5; Rev. 22:11, *note*)
t *Holy Spirit* (NT): v. 29; 1 Pet. 1:2. (Matt. 1:18; Acts 2:4, *note*)

10:30
u *Inspiration:* v. 30; 1 Pet. 1:11. (Ex. 4:15; 2 Tim. 3:16, *note*)
v Deut. 32:35-36

10:32
w Heb. 6:9-10

10:36
x Luke 21:19; Heb. 12:1

10:18 SACRIFICE, SUMMARY

(1) The first intimation of sacrifice is at Gen. 3:21, the coats of skins having obviously come from slain animals. The first clear instance of sacrifice is in Gen. 4:4, explained in Heb. 11:4. Abel's righteousness was manifested by his sacrifice. His righteousness was not the result of his sacrifice but of his faith (11:4).

(2) Before the giving of the law, the head of the family was the family priest. By the law an order of priests was established who alone could offer sacrifices. Those sacrifices were "shadows," types, expressing variously the guilt and need of the offerer in reference to God, and all pointing to Christ and fulfilled in Him.

(3) As foreshadowed by the types and explained by the NT, the sacrifice of Christ is penal (Gal. 3:13; 2 Cor. 5:21); substitutionary (Lev. 1:4; Is. 53:5–6; 2 Cor. 5:21; 1 Pet. 2:24); voluntary (John 10:18); redemptive (Gal. 3:13; Eph. 1:7; compare 1 Cor. 6:20); propitiatory (Rom. 3:25); reconciling (2 Cor. 5:18–19; Col. 1:21–22); efficacious (John 12:32–33; Rom. 5:9–10; 2 Cor. 5:21; Eph. 2:13; Heb. 9:11–12,26; 10:10–17; 1 John 1:7; Rev. 1:5); and revelatory (John 3:16; Rom. 3:25–26; 1 John 4:9–10).

10:25 exhorting. Or *encouraging.* Rom. 15:14.

10:34 that you have. Literally *that you have in yourselves.*

37 "*For yet a little while,*
And He who is coming [a] will*
come and will not [b] tarry.
38 *Now the* [c] just shall live by*
[d] faith;
But if anyone draws back,
My soul has no pleasure in
him."

39 But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.

The superiority of the way of faith

Sphere of faith

11 NOW [e] faith is the substance of things hoped for, the evidence of things [f] not seen.
2 For by it the elders obtained a *good* testimony.
3 By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.

Instances of faith: Abel

4 By faith [g] Abel offered to God a more excellent [h] sacrifice than Cain, through which he obtained witness that he was [i] righteous, God testifying of his gifts; and through it he being dead still [j] speaks.

Enoch

5 By faith [k] Enoch was taken away so that he did not see death, "*and was not found, because God had taken him*"; for before he was taken he had this testimony, that he pleased God.
6 But without [l] faith *it is* impossible to please *Him,* for he who comes to God must believe that He is, and *that* He is a [m] rewarder of those who diligently seek Him.

Noah

7 By faith [n] Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the [o] saving of his household, by which he condemned the world and became heir of the [p] righteousness which is according to faith.

Abraham and Sarah

8 By faith [q] Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going.
9 By faith he dwelt in the land of promise as *in* a foreign country, [r] dwelling in tents with Isaac and Jacob, the heirs with him of the same promise;
10 for he [s] waited for the city which has [t] foundations, whose builder and maker *is* God.
11 By faith [u] Sarah herself also received strength to conceive seed, and she bore a child* when she was past the age, because she judged Him [v] faithful who had promised.
12 Therefore from one man, and him as good as [w] dead, were born *as many* as the [x] stars of the sky in multitude—innumerable as the sand which is by the seashore.
13 These all died in faith, [y] not having received the [z] promises, but having [aa] seen them afar off were assured of them,* embraced *them* and confessed that they were strangers and pilgrims on the earth.
14 For those who say such things declare plainly that they seek a homeland.
15 And truly if they had called to mind [bb] that *country* from which they had come out, they would have had opportunity to [cc] return.
16 But now they desire a better, that is, a heavenly *country.* Therefore God is not ashamed to be called their God, for He has [dd] prepared a city for them.
17 By faith Abraham, [ee] when he was [ff] tested, offered up Isaac, and he who had received the promises offered up his only begotten *son,*
18 of whom it was said, [gg] "*In Isaac your seed shall be called,*"

***10:37** Or *that which my just one.* ***10:38** NU-Text reads *he.* ***11:11** NU-Text omits *she bore a child.* ***11:13** NU-Text and M-Text omit *were assured of them.*

10:37
a *Christ* (second advent): v. 37; James 5:8. (Deut. 30:3; Acts 1:11, *note*)
b Rev. 22:20

10:38
c Hab. 2:3-4; Rom. 1:17; Gal. 3:11
d *Faith:* v. 38; Heb. 11:1. (Gen. 3:20; Heb. 11:39, *note*)

11:1
e *Faith:* vv. 1-40; Heb. 12:2. (Gen. 3:20; Heb. 11:39, *note*)
f Cp. Rom. 8:24

11:4
g Gen. 4:3-5
h *Sacrifice* (typical): v. 4; Heb. 13:12. (Gen. 3:15; Heb. 10:18, *note*)
i vv. 4-7; see Rom. 10:10, *note*
j Heb. 12:24

11:5
k Gen. 5:22-24

11:6
l *Faith:* vv. 1-40; Heb. 12:2. (Gen. 3:20; Heb. 11:39, *note*)
m *Rewards:* v. 6; James 1:12. (Dan. 12:3; 1 Cor. 3:14, *note*)

11:7
n Gen. 6:14-22
o See Rom. 1:16, *note*
p Cp. Rom. 4:13-24

11:8
q Gen. 12:1-4

11:9
r Gen. 13:3,18

11:10
s Heb. 13:14; cp. 12:22
t Cp. Rev. 21:14

11:11
u Gen. 21:1-2
v Heb. 10:23

11:12
w Rom. 4:19
x Gen. 22:17

11:13
y Heb. 11:39; cp. 10:36
z v. 39; Gen. 12:7
aa Cp. John 8:56

11:15
bb Gen. 11:31
cc Cp. Gen. 24:6-8; Heb. 10:38-39

11:16
dd John 14:2; Rev. 21:2

11:17
ee Gen. 22:1-14; James 2:21
ff *Test/Tempt:* v. 17; Heb. 11:37. (Gen. 3:1; James 1:14, *note*)

11:18
gg Gen. 21:12

11:1 substance. Or *assurance.* **evidence.** Literally *conviction.*
11:3 worlds were framed. Literally *ages were planned.*
11:7 world. Greek *kosmos.* See Matt. 4:8, *note.*
11:18 of. Or *to.*

GREAT HEROES OF THE FAITH

Name	Description	Act of Faith	Reference
Abel	The second son of Adam and Eve. He was murdered by his brother, Cain.	Offered the best lamb as a sacrifice to God.	Genesis 4:1–16
Enoch	A God-fearing man who did not die but was taken to heaven.	He walked with God.	Genesis 5:21–26
Noah	A righteous, God-fearing man who obeyed God's order to build an ark thus saving himself, his family and the living creatures on earth from a devastating flood.	He believed God and obeyed Him without questioning.	Genesis 6:1—9:17
Abraham	A man chosen by God to become the father of the great nation Israel. God promised Abraham that he would have descendants as numerous as the stars in the heavens.	Abraham trusted God, leaving the security of homeland to follow God's command.	Genesis 12:1–9; 17:1–8.
Sarah	The wife of Abraham who conceived and gave birth to Isaac in her old age.	Sarah believed God would be faithful to His promise to make Abraham into a great nation.	Genesis 18:1–15; 21:1–8
Isaac	The son of Abraham and Sarah, born when they were both very old. His birth was foretold by an angel of the Lord and fulfilled the promise God had made to his father. He married Rebekah, was the father of Jacob and Esau, and inherited the covenant promise.	He blessed his sons.	Genesis 27:1–40
Jacob	The younger son of Isaac and Rebekah and twin brother of Esau. His name was later changed to Israel. God's covenant was repeated to him. The twelve tribes of Israel were named after his sons.	Blessed his sons and Ephraim and Manasseh, his grandsons.	Genesis 48:1–22
Joseph	Favorite son of Jacob who was hated by his brothers and sold into slavery in Egypt. God rewarded Joseph for his obedience by making him a great ruler in Egypt, thus enabling him to save his family from starvation during a great famine.	Believed that God would someday deliver His people from Egypt and return them to their land.	Genesis 37—50
Jochebed and her husband	The parents of Moses.	They hid their son to save him from being killed.	Exodus 2:1–3
Moses	The great leader of the Israelites who led them out of slavery in Egypt to the Promised Land.	He refused to be identified with the royalty of Egypt. Left the comforts of Egypt to lead God's people. Observed the Passover and led the people through the Red Sea.	Exodus 1—15; 19—34
Rahab	A prostitute from Jericho who helped the Israelite spies. She and her family were spared when Jericho was destroyed.	She helped the spies of Israel.	Joshua 2:1,3; 6:21–25
Gideon, Barak, Samson, Jephthah	Judges of the Israelites who delivered the people from the oppression of their enemies.	They performed heroic tasks and found their strength came from God.	Judges 4—16
David	The youngest son of Jesse. He was a man after God's own heart who was a brave warrior and the greatest king of Israel.	He killed the giant Goliath and followed the Lord.	1 Samuel 16:1; 17; 1 Kings 2:11
Samuel	Son of Elkanah and Hannah who grew up in the service of the Lord at Shiloh. As a great leader and judge of Israel he anointed Saul as the first king of Israel.	He led the people of Israel in the ways of the Lord.	1 Samuel 1:1—25:1

19 concluding that God *was* able to [a]raise *him* up, even from the dead, from which he also received him in a [b]figurative sense.

Isaac

20 By faith [c]Isaac blessed Jacob and Esau concerning things to come.

Jacob

21 By faith [d]Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, [e]*leaning* on the top of his staff.

Joseph

22 By faith [f]Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones.

The parents of Moses

23 By faith Moses, when he was born, was [g]hidden three months by his parents, because they saw *he was* a beautiful child; and they were not afraid of the king's [h]command.

Moses

24 By faith [i]Moses, when he became of age, refused to be called the son of Pharaoh's daughter,

25 choosing rather to suffer affliction [j]with the people of God than to enjoy the passing pleasures of [k]sin,

26 esteeming the reproach of Christ greater riches than the treasures in* Egypt; for he looked to the [l]reward.

27 By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.

28 By faith he kept the [m]Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.

29 By faith [n]they passed through the Red Sea as by dry *land, whereas* the Egyptians, attempting to do so, were drowned.

Joshua and Israel

30 By [o]faith the [p]walls of Jericho fell down after they were encircled for seven days.

Rahab

31 By faith the harlot [q]Rahab did not perish with those who did not believe, when she had received the spies with peace.

The many heroes of faith

32 And what more shall I say? For the time would fail me to tell of [r]Gideon and [s]Barak and [t]Samson and [u]Jephthah, also *of* [v]David and [w]Samuel and the prophets:

33 who through faith subdued kingdoms, worked [x]righteousness, obtained promises, [y]stopped the mouths of lions,

34 [z]quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens.

35 Women [aa]received their dead raised to life again. Others were tortured, not [bb]accepting deliverance, that they might obtain a better [cc]resurrection.

36 Still others had trial of mockings and scourgings, yes, and of chains and imprisonment.

37 They were [dd]stoned, they were sawn in two, were [ee]tempted,* were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—

38 of whom the world was not worthy. They wandered in deserts and mountains, *in* dens and caves of the earth.

39 And all these, having obtained a

11:19
a *Resurrection:* v. 19; Heb. 11:35. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
b Cp. Heb. 9:9
11:20
c Gen. 27:26-40
11:21
d Gen. 48:1-22
e Cp. Gen. 47:31
11:22
f Gen. 50:24-25
11:23
g Ex. 2:1-3
h Ex. 1:16
11:24
i Ex. 2:11-15
11:25
j *Separation:* v. 25; Heb. 13:14. (Gen. 12:1; 2 Cor. 6:17, *note*)
k See Rom. 3:23, *note*
11:26
l Rom. 8:18; 2 Cor. 4:17
11:28
m Ex. 12:1-51
11:29
n Ex. 14:13-31; Jude 5

11:30
o *Faith:* vv. 1-40; Heb. 12:2. (Gen. 3:20; Heb. 11:39, *note*)
p Josh. 6:1-20
11:31
q Josh. 2:1-21; 6:23; James 2:25
11:32
r Judg. 6:11; 7:1-25
s Judg. 4:6-24
t Judg. 13:24-16:31
u Judg. 11:1-29; 12:1-7
v 1 Sam. 16-17
w 1 Sam. 7:9-14
11:33
x See 1 John 3:7, *note*
y Dan. 6:22
11:34
z Dan. 3:23-28
11:35
aa 1 Kin. 17:22; 2 Kin. 4:35-37
bb vv. 24-26
cc *Resurrection:* v. 35; 1 Pet. 1:3. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
11:37
dd 2 Chr. 24:21
ee *Test/Tempt:* v. 36-37; James 1:2. (Gen. 3:1; James 1:14, *note*)

***11:26** NU-Text and M-Text read *of.*
***11:37** NU-Text omits *were tempted.*

11:35 Others. Observe that not all the heroes of faith saw their faith issue in physical triumph over the immediate circumstances of life. Some by faith subdued kingdoms and escaped the edge of the sword; others through faith (v. 33) were tortured and slain with the sword. "All these . . . obtained a good testimony through faith" (v. 39).

11:37 sawn in two. According to an ancient Jewish tradition the Prophet Isaiah was sawn in two by the servants of King Manasseh.

11:37 tormented. Literally *illtreated.*

11:38 world. Greek *kosmos.* See Matt. 4:8, *note.*

good testimony through faith, did [a]not receive the promise,

40 God having provided something better for us, that they should not be made [b]perfect [c]apart from us.

The worship and walk of the believer-priest

(1) Jesus is the perfect example

12 THEREFORE we also, since we are surrounded by so great a cloud of witnesses, let [d]us lay aside every weight, and the sin which so easily ensnares *us,* and let us [e]run with [f]endurance the race that is set before us,

2 looking unto Jesus, the [g]author and finisher of *our* [h]faith, who for the joy that was set before Him [i]endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Parenthetic, to v. 17

(a) The Father's chastening

3 For consider Him who endured such hostility from [j]sinners against Himself, lest you become [k]weary and discouraged in your souls.

4 You have not yet resisted to bloodshed, striving against [l]sin.

5 And you have forgotten the exhortation which speaks to you as to sons:

> *"My son, do not despise the chastening of the [m]LORD,*
> *Nor be discouraged when you are rebuked by Him;*
> 6 *For whom the LORD loves He [n]chastens,*
> *And scourges every son whom He receives."*

7 If* you endure chastening, God deals with you as with [o]sons; for what [p]son is there whom a father does not chasten?

8 But if you are without chastening, of which [q]all have become partakers, then you are illegitimate and not sons.

9 Furthermore, we have had human fathers who corrected *us,* and we paid *them* respect. Shall we not much more readily be in subjection to the Father of spirits and live?

10 For they indeed for a few days chastened *us* as seemed *best* to them, but He for *our* profit, that *we* may be partakers of His holiness.

11 Now no chastening seems to be joyful for the present, but [r]painful; nevertheless, afterward it yields the peaceable fruit of [s]righteousness to those who have been trained by it.

12 Therefore [t]strengthen the hands which hang down, and the feeble knees,

13 and make straight paths for your feet, so that what is lame may not be dislocated, but [u]rather be healed.

14 Pursue [v]peace with all *people,* and holiness, without which no one will see the Lord:

15 looking carefully lest anyone [w]fall short of the [x]grace of God; lest any [y]root of bitterness springing up cause trouble, and by this many become defiled;

(b) Esau a warning to professing Christians. (See Gen. 25:25,31, notes; Gen. 27:38)

16 lest there *be* any [z]fornicator or

*12:7 NU-Text and M-Text read *It is for discipline that you endure; God.*

11:39
a Heb. 11:13; cp. 10:36

11:40
b See Matt. 5:48, *note*
c Cp. Rev. 6:11

12:1
d Heb. 10:39
e Cp. 1 Cor. 9:24
f Heb. 10:36

12:2
g Cp. Heb. 2:10, *marg*
h *Faith:* v. 2; James 2:17. (Gen. 3:20; Heb. 11:39, *note*)
i Phil. 2:8

12:3
j See Rom. 3:23, *note*
k Cp. Gal. 6:9; Rev. 2:3

12:4
l See Rom. 3:23, *note*

12:5
m vv. 5-6; Prov. 3:11-12

12:6
n Rev. 3:19

12:7
o Deut. 8:5; 2 Sam. 7:14
p Prov. 13:24

12:8
q Cp. 1 Pet. 5:9

12:11
r Cp. 1 Pet. 1:6
s See 1 John 3:7, *note*

12:12
t Is. 35:3

12:13
u Cp. Gal. 6:1

12:14
v Ps. 34:14

12:15
w Heb. 4:1
x *Grace:* v. 15; James 4:6. (John 1:14; John 1:17, *note*)
y Deut. 29:18

12:16
z 1 Cor. 6:13-18

11:39 **FAITH, SUMMARY**

The essence of faith consists in believing and receiving what God has revealed, and may be defined as that trust in the God of the Scriptures and in Jesus Christ whom He has sent, which receives Him as Lord and Savior and impels to loving obedience and good works (John 1:12; James 2:14–26).

The particular uses of faith give rise to its secondary definitions:

(1) For salvation, faith is personal trust, apart from meritorious works, in the Lord Jesus Christ as delivered because of our offenses and raised again because of our justification (Rom. 4:5,23–25; 5:1).

(2) As used in prayer, faith is the "confidence that we have in Him, that if we ask anything according to His will, He hears us" (1 John 5:14–15).

(3) As used in reference to unseen things of which Scripture speaks, faith gives substance to them, so that we act upon the conviction of their reality (Heb. 11:1–3). And

(4) as a working principle in life, the uses of faith are illustrated in this chapter.

12:2 finisher. Literally *perfecter.*

12:3 consider Him. That is, *think about and weigh His worth.* Compare Matt. 10:24.

profane person like Esau, [a]who for one morsel of food sold his birthright.
17For you know that afterward, when he wanted to inherit the blessing, he was [b]rejected, for he found no place for [c]repentance, though he sought it diligently with tears.

(2) The believer-priest does not come to Mt. Sinai (the law) but to Mt. Zion (the Gospel)

18For you have [d]not come to the [e]mountain that* may be touched and that burned with fire, and to blackness and darkness* and tempest,
19and the sound of a trumpet and the voice of words, so that those who heard [f]*it* begged that the word should not be spoken to them anymore.
20(For they could not endure what was commanded: *"And if so much as a beast touches the mountain, it shall be stoned* or shot with an arrow."**
21And so terrifying was the sight *that* Moses said, *"I am exceedingly afraid* and trembling."*)
22But you have come to Mount Zion and to the [g]city of the living God, the heavenly Jerusalem, to an innumerable company of [h]angels,
23to the general assembly [i]and church of the firstborn *who are* registered in heaven, to God the Judge of all, to the spirits of just men made [j]perfect,
24to Jesus the [k]Mediator of the new [l]covenant, and to [m]the blood of [n]sprinkling that speaks better things than *that of* [o]Abel.

12:23 CHURCH (TRUE), SUMMARY

The Church, composed of the whole number of regenerate persons from Pentecost to the first resurrection (1 Cor. 15:52), united together and to Christ by the baptism with the Holy Spirit (1 Cor. 12:12–13), is the body of Christ of which He is the Head (Eph. 1:22–23). As such the Church is a holy temple for the dwelling of God through the Spirit (Eph. 2:21–22); is "one flesh" with Christ (Eph. 5:30–31); is betrothed to Him as a chaste virgin to one husband (2 Cor. 11:2–4); and will be translated to heaven at the return of the Lord in the air (1 Thess. 4:13–17).

(3) Warnings and instructions: "God is a consuming fire"

25[p]See that you do not refuse Him who speaks. For [q]if they did not escape who refused Him who spoke on earth, much more *shall we not escape* if we turn away from Him who *speaks* from heaven,
26whose voice then shook the earth; but now He has promised, saying, [r]*"Yet once more I shake* not only the [s]earth, but also heaven."*
27Now this, *"Yet once more,"* indicates the [t]removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain.
28Therefore, since we are receiving a kingdom which cannot be shaken, let us have [u]grace, by which we may* [v]serve God acceptably with reverence and godly fear.
29For our God *is* a consuming fire.

(4) The changeless Christ

13 LET brotherly love continue.
2Do not forget to [w]entertain strangers, for by so *doing* some have [x]unwittingly entertained [y]angels.
3Remember the [z]prisoners as if chained with them—those who are mistreated—since you yourselves are in the body also.
4[aa]Marriage *is* honorable among all, and the bed undefiled; but fornicators and adulterers God will judge.
5*Let your* conduct *be* without covetousness; *be* [bb]content with such things as you have. For He Himself has [cc]said, *"I will never leave you nor forsake you."**
6So we may boldly say:

***12:18** NU-Text reads *to that which.* * NU-Text reads *gloom.* ***12:20** NU-Text and M-Text omit the rest of this verse. * Exodus 19:12-13 ***12:21** Deuteronomy 9:19 ***12:26** NU-Text reads *will shake.* ***12:28** M-Text omits *may.* ***13:5** Deuteronomy 31:8; Joshua 1:5

12:16
a Gen. 25:33
12:17
b Gen. 27:30-37
c *Repentance:* v. 17; 2 Pet. 3:9. (Matt. 3:2; Acts 17:30, *note*)
12:18
d Cp. 2 Cor. 3:7-13
e Ex. 19:12
12:19
f Ex. 20:18-26
12:22
g Cp. Eph. 2:19; Phil. 3:20
h See Heb. 1:4, *note*
12:23
i *Church* (the true): v. 23. (Matt. 16:18; Heb. 12:23, *note*)
j See Phil. 3:12, *note*
12:24
k Heb. 8:6
l *Covenant* (New): v. 24; Heb. 13:20. (Is. 61:8; Heb. 8:8, *note*).
m Ex. 24:8
n Cp. Heb. 10:22
o Heb. 11:4
12:25
p Cp. Acts 13:46
q Cp. Heb. 2:2-4
12:26
r Hag. 2:6
s Cp. Ex. 19:18
12:27
t Is. 65:17
12:28
u See 2 Pet. 3:18, *note*
v Heb. 13:15
13:2
w Rom. 12:13
x Gen. 18:1-22
y See Heb. 1:4, *note*
13:3
z Matt. 25:36
13:4
aa Prov. 5:18-19
13:5
bb Cp. Phil. 4:11
cc Deut. 31:6

12:17 it. That is, *the blessing.*

Mount Zion: the hill on which Jerusalem stood.

12:24 covenant. Or *testament.*
13:5 covetousness. Literally *love of money.*

"The[a] LORD is my helper;
I will not fear.
What can man do to me?"

7 Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of *their* conduct.

8 Jesus Christ *is* the [b]same yesterday, today, and forever.

9 Do not be carried about* with various and strange doctrines. For *it is* good that the heart be established by [c]grace, not with [d]foods which have not profited those who have been occupied with them.

(5) Christian separation and worship

10 We have an [e]altar from which those who serve the tabernacle have no right to eat.

11 For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned [f]outside the camp.

12 Therefore Jesus also, that He might [g]sanctify the people [h]with His own blood, suffered [i]outside the gate.

13 Therefore let us go forth to Him, [j]outside the camp, [k]bearing His reproach.

14 For here we have no continuing city, but [l]we [m]seek the one to come.

(6) The believer-priest's sacrifice

15 Therefore by Him let us continually offer the [n]sacrifice of [o]praise to God, that is, the fruit of *our* lips, giving thanks to His name.

16 But do not forget to do good and to [p]share, for with [q]such sacrifices God is well pleased.

(7) The believer-priest's obedience

17 Obey those who rule over you, and be submissive, for they [r]watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.

18 Pray for us; for we are confident that we have a [s]good conscience, in all things desiring to live honorably.

19 But I especially urge *you* to do this, that I may be restored to you the sooner.

Conclusion: Benediction and Greetings, 13:20–25

20 Now may the [t]God of peace who brought up our Lord Jesus from the dead, that great [u]Shepherd of the sheep, through the [v]blood of the everlasting [w]covenant,

21 make you [x]complete in every good work to do His will, [y]working in you* what is well pleasing in His sight, through Jesus Christ, to whom *be* glory forever and ever. Amen.

22 And I appeal to you, brethren, bear with the word of exhortation, for I have written to you in few words.

23 Know that *our* brother Timothy has been set free, with whom I shall see you if he comes shortly.

24 Greet all those who rule over you, and all the saints. Those from Italy greet you.

25 Grace *be* with you all. Amen.

***13:9** NU-Text and M-Text read *away.*
***13:21** NU-Text and M-Text read *us.*

13:6
a Ps. 118:6

13:8
b Heb. 1:12

13:9
c See 2 Pet. 3:18, *note*
d Rom. 14:17

13:10
e Cp. 1 Cor. 10:18,21

13:11
f Cp. John 19:17

13:12
g *Sanctification* (NT): v. 12; 1 Pet. 1:15. (Matt. 4:5; Rev. 22:11, *note*)
h *Sacrifice* (of Christ): v. 12; 1 Pet. 1:19. (Gen. 3:15; Heb. 10:18, *note*)
i Cp. John 19:17

13:13
j Cp. John 19:17
k Cp. Acts 5:41

13:14
l Cp. Heb. 11:10
m *Separation:* v. 14; 2 John 10. (Gen. 12:1; 2 Cor. 6:17, *note*)

13:15
n *Sacrifice* (the believer-priest's); see Heb. 10:18, *note*
o Cp. Jer. 33:11

13:16
p Gal. 6:6
q Phil. 4:18

13:17
r Cp. Ezek. 3:17

13:18
s Cp. Acts 24:16

13:20
t Rom. 5:1-2,10
u John 10:11; 1 Pet. 5:4
v Zech. 9:11; Heb. 10:29
w *Covenant* (New): v. 20. (Is. 61:8; Heb. 8:8, *note*

13:21
x See Phil. 3:12, *note*
y Phil. 2:13

13:7,17,24 those who rule over you. Literally *your leaders.*
13:9 doctrines. Or *teachings.* Eph. 4:14.
13:14 continuing. Or *lasting.* Compare Heb. 10:34.
13:17 those who rule over you. Literally *your leaders.*
13:20 from. Literally *from among.*
13:20 everlasting. Literally *eternal.*

Timothy: *honoring God.* A young Christian who traveled with Paul on his journeys. Paul addressed two letters to him.

THE

GENERAL EPISTLES

Background

The seven letters—James; 1 and 2 Peter; 1, 2, and 3 John; and Jude—have been known, since the fourth century, as the Catholic or General Epistles. The designation refers to the fact that, unlike the Pauline Epistles, they are not addressed to particular churches or to individuals but rather to a wider circle and even to the Church as a whole. The earliest designation of these letters was the word "catholic" used in the sense of "universal"; "general" is a more recent term for this group of Epistles.

Some have objected that James, 1 Peter, and 2 and 3 John are not true "general" Epistles, because the direction of their teaching is too restricted. However, James, which is addressed to the Jewish Dispersion ("the twelve tribes which are scattered abroad"), is probably one of the very earliest New Testament books, having been written before Paul's missionary work was completed and at a time when the Church was still made up largely of Hebrew Christians. It is, therefore, validly described as a "general" Epistle. Likewise, 1 Peter, addressed to "the pilgrims" dispersed throughout five areas (Pontus, Galatia, Cappadocia, Asia, and Bithynia), is also of a "general" nature. As for 2 and 3 John, these briefest of Epistles, while addressed to individuals, are so closely related to 1 John in style and content that they may be considered appendixes to it.

Doctrine of These Epistles

Doctrinally, the General Epistles stand in relation to the Pauline Epistles as the Gospel of John does to the Synoptics—that is, the General Epistles supplement Paul's teaching but do not conflict with it. For example, James's exposition of justification by works (James 2:14–26) complements Paul's teaching of justification by faith; and Peter's teaching about "the last days" and the coming of the Lord supplements that of Paul.

The function, then, of the General Epistles may be said to round out New Testament doctrine by adding to the great Pauline exposition of Christianity. To state it in another way, Paul sets forth Christianity primarily for the Gentiles, while James presents it for the Jews; Peter represents a bridge between Paul and James; and John, in his Epistles, gives the universal aspect of Christianity. Paul may be thought of as the apostle of faith; James, as the apostle of works; Peter, as the apostle of hope; John, as the apostle of love; and Jude, as the apostle of the defense of the faith. Finally, in the interrelationship of the General Epistles, James and 1 Peter; 2 Peter and Jude; and the three Epistles of John have much in common.

THE EPISTLE OF

JAMES

Author:	*Theme:*	*Date of writing:*
James	Practical Christian Living	A.D. 45–50

Background

The Epistle of James was written by James, the brother of the Lord (see Matthew 4:21, *note* for the other three men in the New Testament named James). As head of the first Christian church, that at Jerusalem, James was a man of great authority (Acts 12:17; 15:13–29; 21:17–18). He was evidently converted by the risen Lord (1 Corinthians 15:7). He writes to "the twelve tribes which are scattered abroad" (verse 1), that is, the Christian Jews dispersed throughout the Roman Empire. The Epistle is probably one of the earliest New Testament books.

Focus and Themes

With its stress upon practical Christian living, the Epistle of James reflects, in its style and in its frequent references to the Sermon on the Mount, the mind and teaching of its writer's divine Brother. Although its emphasis is not theological, the Epistle is notable for moral and ethical teaching of timeless relevance for the Church. Moreover, Christ's coming again is twice referred to (5:7,8) and the new birth is clearly implied (1:18,21).

The local background of the Epistle is seen in such passages as 2:1–13; 4:1–11. James's central theme is religion (Greek *thrēskeia*) in the high sense of devoted service for others as the outcome and proof of faith. His discussion of justification (2:14–26) does not contradict Paul's teaching on this doctrine but complements it from the practical point of view.

The book does not yield to strict analysis. It is a series of didactic sayings clustered around certain recurring themes (compare Proverbs and Ecclesiastes). James's language is forceful and often eloquent. He gives several vivid pictures of life in the early church (e.g. 2:1–4; 5:1–6,14–16).

Outline

The Epistle may be divided as follows:

	Introduction	1:1
I.	Testing of Faith	1:2—2:26
	A. Purpose of Testing	1:2–12
	B. Invitation to Evil Not of God	1:13–21
	C. Test of Obedience	1:22–25
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Introduction, 1:1

1 JAMES, a bondservant of God and of the Lord Jesus Christ,

To the twelve tribes which are scattered abroad:

Greetings.

I. Testing of Faith, 1:2—2:26

(1) Purpose of testing

2 My brethren, count it all joy when you fall into various [a] trials,
3 [b] knowing that the testing of your faith produces patience.
4 But let patience have *its* perfect work, that you may be perfect and complete, lacking nothing.
5 If any of you lacks wisdom, let him ask of God, [c] who gives to all liberally and without reproach, and it will be given to him.
6 [d] But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind.
7 For let not that man suppose that he will receive anything from the Lord;
8 *he is* a [e] double-minded man, unstable in all his ways.
9 [f] Let the lowly brother glory in his exaltation,
10 but the rich [g] in his humiliation, because as a flower of the field he will pass away.
11 For no sooner has the sun risen with a burning heat than it withers the grass; its flower falls, and its beautiful appearance perishes. So the rich man also will fade away in his pursuits.
12 Blessed *is* the man who [h] endures [i] temptation; for when he has been approved, he will receive the [j] crown of [k] life which the Lord has promised to those who love Him.

(2) Solicitation to evil not of God

13 Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone.
14 But each one is tempted when he is drawn away by his own desires and enticed.
15 Then, when desire has [l] conceived, it gives birth to [m] sin; and sin, when it is full-grown, [n] brings forth [o] death.
16 Do not be deceived, my beloved brethren.
17 Every good gift and every perfect gift is from [p] above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.
18 [q] Of His own will He brought us forth by the [r] word of truth, that we might be a kind of [s] firstfruits of His creatures.
19 So then,* my beloved brethren, let every man be swift to hear, slow to speak, [t] slow to wrath;
20 for the wrath of man does not produce the [u] righteousness of God.
21 Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to [v] save your souls.

(3) Test of obedience

22 But be [w] doers of the word, and not hearers only, deceiving yourselves.
23 For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror;
24 for he observes himself, goes away, and immediately forgets what kind of man he was.

***1:19** NU-Text reads *Know (this)* or *(This) you know.*

1:2
a *Test/Tempt:* v. 2-3; James 1:12. (Gen. 3:1; James 1:14, *note*)
1:3
b Rom. 5:3-5
1:5
c Prov. 2:3-6
1:6
d Mark 11:24
1:8
e Cp. Prov. 3:5-6
1:9
f Cp. James 2:5
1:10
g Cp. Is. 57:15
1:12
h Heb. 10:36; James 5:11
i *Test/Tempt:* v. 12-14; 1 Pet. 1:6. (Gen. 3:1; James 1:14, *note*)
j *Rewards:* v. 12; 1 Pet. 5:4. (Dan. 12:3; 1 Cor. 3:14, *note*)
k *Life* (eternal): v. 12; 1 Pet. 3:7. (Matt. 7:14; Rev. 22:19, *note*)

1:15
l Ps. 7:14
m See Rom. 3:23, *note*
n Rom. 6:23
o *Death* (spiritual): v. 15; Rev. 20:12. (Gen. 2:17; Eph. 2:5, *note*)
1:17
p Cp. James 3:15-17
1:18
q John 1:13
r 1 Thess. 2:13; 1 Pet. 1:23
s Cp. Rev. 14:4
1:19
t Prov. 16:32
1:20
u See Rom. 3:21, *note*
1:21
v See Rom. 1:16, *note*
1:22
w Matt. 7:21-28

1:1 bondservant. Or *slave.* **scattered.** Literally *in the dispersion.* 1 Pet. 1:1.

1:4 perfect. That is, *mature and complete.* See Matt. 5:48, *note.*

1:17 gift. Two words are used in the Greek for "gift": the first in v. 17 is *dosis,* denoting *the act of giving;* the second, *dōrēma,* meaning *the thing given, the gift.*

1:14 TEST/TEMPT, SUMMARY

The concept of testing or temptation is expressed in both the OT and NT not only by the words translated "test" or "tempt," but also by the words rendered "provoke," "snare," "trials," etc. (e.g. Gen. 22:1; Ps. 7:9; 11:5; Luke 22:28; James 1:2; 1 Pet. 1:6; compare Job 31:27; Prov. 22:25; Is. 3:8.) The primary meaning is usually that of *proving by testing,* or *testing under trial.* Less frequently the sense is that of enticement or solicitation to evil (e.g. 1:13–14; Gen. 3:1–6; 2 Cor. 11:3–4).

25 But he who [a]looks into the perfect [b]law of liberty and continues *in it,* and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

(4) Test of true religion

26 If anyone among you* thinks he is religious, and does not bridle his [c]tongue but deceives his own heart, this one's religion *is* useless.

27 [d]Pure and undefiled religion before God and the Father is this: to visit orphans and [e]widows in their trouble, *and* to keep oneself unspotted from the world.

(5) Test of brotherly love

2 MY brethren, do not hold the faith of our Lord Jesus Christ, *the Lord* of glory, with partiality.

2 For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes,

3 and you pay attention to the one wearing the fine clothes and say to him, "You sit here in a good place," and say to the poor man, "You stand there," or, "Sit here at my footstool,"

4 have you not shown partiality among yourselves, and become judges with evil thoughts?

5 Listen, my beloved brethren: [f]Has God not [g]chosen the poor of this world *to be* [h]rich in faith and heirs of the [i]kingdom which He promised to those who love Him?

6 But you have dishonored the poor man. Do not the rich oppress you and drag you into the courts?

7 Do they not blaspheme that noble name by which you are [j]called?

8 If you really fulfill *the* royal [k]law according to the Scripture, [l]*"You shall love your neighbor as yourself,"* you do well;

9 but [m]if you show partiality, you commit [n]sin, and are convicted by the law as [o]transgressors.

10 For whoever shall keep the whole [p]law, and yet [q]stumble in one *point,* he is guilty of all.

11 For He who said, [r]*"Do not commit adultery,"** also said, *"Do not murder."** Now if you do not commit adultery, but you do murder, you have become a [s]transgressor of the law.

12 So speak and so do as those who will be judged by the [t]law of liberty.

13 For judgment is without mercy to the one who has shown [u]no [v]mercy. Mercy triumphs over judgment.

(6) Test of good works

14 What *does it* profit, my brethren, if someone says he has faith but does not have [w]works? Can faith [x]save him?

15 If a brother or sister is naked and destitute of daily food,

16 and [y]one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the [z]things which are needed for the body, what *does it* profit?

17 Thus also [aa]faith by itself, if it does not have works, is [bb]dead.

18 But someone will say, "You have faith, and I have works." [cc]Show me your faith without your* works, and I will show you my faith by my* [dd]works.

19 You believe that there is one God. You do well. Even the [ee]demons believe—and tremble!

20 But do you want to know, O foolish man, that [ff]faith without works is dead?*

1:25
a Cp. 2 Cor. 3:18
b James 2:12

1:26
c Ps. 34:13

1:27
d Matt. 25:34-36
e Cp. Deut. 14:29

2:5
f 1 Cor. 1:26-28
g *Election* (corporate): v. 5; 1 Pet. 1:1. (Deut. 7:6; 1 Pet. 5:13, *note*)
h 1 Tim. 6:18; cp. Luke 12:21
i *Kingdom* (NT): v. 5; Rev. 3:21. (Matt. 2:2; 1 Cor. 15:24, *note*)

2:7
j Acts 11:26; 1 Pet. 4:16

2:8
k *Law* (of Christ): v. 8; 1 Pet. 1:22. (John 13:34; 2 John 5, *note*)
l Lev. 19:18

2:9
m v. 1
n See Rom. 3:23, *note*
o Lev. 19:15; Deut. 1:17

2:10
p *Law* (of Moses): v. 10; Rev. 12:17. (Ex. 19:1; Gal. 3:24, *note*)
q Gal. 3:10; cp. Matt. 5:19

2:11
r Ex. 20:13-14
s See Rom. 3:23, *note*

2:12
t James 1:25; cp. 1 Pet. 2:16

2:13
u Prov. 21:13; Matt. 18:32-35
v Mic. 7:18; Matt. 5:7

2:14
w Matt. 7:21-23; 21:28-32
x See Rom. 1:16, *note*

2:16
y Cp. 1 John 3:18
z Luke 3:11

2:17
aa *Faith:* vv. 17-23; James 5:15. (Gen. 3:20; Heb. 11:39, *note*)
bb v. 26; cp. John 15:2

2:18
cc Col. 1:6; 1 Thess. 1:3; Heb. 6:10
dd Gal. 5:6

2:19
ee Matt. 8:29; Mark 1:24; cp. Acts 16:17; 19:15

2:20
ff vv. 17,26

***1:26** NU-Text omits *among you.*
2:11** Deuteronomy 5:18 ** Deuteronomy 5:17
2:18** NU-Text omits *your.* ** NU-Text omits *my.* ***2:20** NU-Text reads *useless.*

1:26,27 religious . . . religion. That is, *one who is outwardly religious.* See Gal. 1:14, *note.*

1:27 world. Greek *kosmos.* See Rev. 13:8, *note.*

2:1 partiality. This verse contains a very strong affirmation of the Deity of the Lord Jesus Christ. It may be translated: ". . . our Lord Jesus Christ, of glory." The use of the title "Lord," and the association of our Lord with the glory of God, the Shekinah, make clear James's witness to the Lord's Deity. Furthermore, the reference to partiality indicates that all earthly distinctions disappear in the presence of Christ, the Glorious One.

2:5 world. Greek *kosmos.* See Matt. 4:8, *note.*

2:7 noble. Or *honorable.*

2:14 Can faith save him? That is, *Can that faith save him?*

2:19 there is one. Or *God is one.*

(7) Abraham as an illustration (cp. Rom. 4:1–25)

21 Was not Abraham our father [a]justified by works when he offered Isaac his son on the [b]altar?

22 Do you see that faith was working together with his works, and by [c]works faith was made [d]perfect?

23 And the Scripture was fulfilled which says, *"Abraham [e]believed God, and it was [f]accounted to him for [g]righteousness."* And he was called the [h]friend of God.

24 You see then that a man is justified by works, and not by faith only.

25 Likewise, was not [i]Rahab the harlot also [j]justified by works when she received the messengers and sent *them* out another way?

26 For as the body without the spirit is dead, [k]so faith without works is dead also.

2:21
- a *Justification:* v. 21; James 2:25. (Luke 18:14; Rom. 3:28, *note*)
- b Gen. 22:9

2:22
- c John 8:39
- d See Phil. 3:12, *note*

2:23
- e Gen. 15:6
- f *Imputation:* v. 23. (Gen. 15:6; James 2:23, *note*)
- g See Rom. 3:21, *note*
- h 2 Chr. 20:7; Isa 41:8

2:25
- i Josh. 2:1-21; 6:25; Heb. 11:31

2:26 JUSTIFICATION BY FAITH

On the basis of this passage (2:14–26), James has been charged with contradicting the doctrine of justification by faith as set forth by Paul (see Rom. 4:1–5). But the supposed contradiction is merely in words rather than in underlying truth.

James in this passage uses the word "faith" in the sense of intellectual orthodoxy (compare v. 19); Paul, when he uses "faith" in a personal sense, means trust in the atoning work of Christ to the extent of full commitment to Him.

For James the word "works" means the believer's works, the outward evidence of a saved life. On the other hand, Paul sometimes employs "works" to denote the deeds of the unsaved man whereby he vainly hopes to gain acceptance with God, while at other times he speaks of "good works," by which he means the fruit that the justified man must produce.

Moreover, the word "justify" is for Paul a legal, positional term (see Rom. 3:28, *note*) describing a once-for-all act of God appropriated by faith alone and relating to the initial moment of the Christian life. But for James "justify" is employed of any subsequent moment of the Christian life and proves the reality of a man's faith before his fellow men.

Thus in their views of justification Paul and James complement one another (2:23); Paul stresses acceptance with God wholly by grace through faith, whereas James presents the continual evidence before men of the initial transaction. For the definitive NT statement on faith and works in which both views are brought together, see Eph. 2:8–10.

II. Reality of Faith Tested by Control of the Tongue, 3

3 MY brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.

2 For we all stumble in many things. If anyone does not stumble in word, he *is* a [l]perfect man, able also to bridle the whole body.

3 Indeed,* we put [m]bits in horses' mouths that they may obey us, and we turn their whole body.

4 Look also at ships: although they are so large and are driven by fierce winds, they are turned by a very small rudder wherever the pilot desires.

5 Even so the [n]tongue is a little member and boasts great things. See how great a forest a little fire kindles!

6 [o]And the tongue *is* a fire, a world of iniquity. The tongue is so set among our members that it [p]defiles the whole body, and [q]sets on fire the course of nature; and it is set on fire by hell.

7 For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind.

8 But no man can tame the tongue. *It is* an unruly evil, [r]full of deadly poison.

***3:3** NU-Text reads *Now if.*

2:25
- j *Justification:* v. 25. (Luke 18:14; Rom. 3:28, *note*)

2:26
- k vv. 17,20

3:2
- l See Phil. 3:12, *note*

3:3
- m Ps. 32:9

3:5
- n Prov. 12:18; 15:2; James 1:26

3:6
- o Prov. 16:27
- p Matt. 15:18
- q Cp. Ps. 83:12-14

3:8
- r Cp. Ps. 140:3; Rom. 3:13

Abraham: *of a great multitude.* A man chosen by God to become the father of the great nation Israel. God promised Abraham that he would have descendants as numerous as the stars in the heavens. Abraham was revered throughout generations for his great faith.

Isaac: *laughter.* The son of Abraham and Sarah, born when they were both very old. His birth was foretold by an angel of the LORD and fulfilled the promise God had made to his father. He married Rebekah, was the father of Jacob and Esau, and inherited the covenant promise.

2:23 accounted to him. Sometimes called "imputation," this is the act of God whereby He accounts righteousness to the believer in Christ, who has borne the believer's sins in vindication of the law. See Philem. 18, *note*.

Rahab: *broad.* A prostitute from Jericho who helped the Israelite spies. She and her family were spared when Jericho was destroyed. She is included in the genealogy of Christ (Matt.1:5).

3:6 hell. Greek *geenna.* See Matt. 5:22, *note.*

9 With it we bless our God and Father, and with it we curse men, who have been made [a] in the similitude of God.

10 Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so.

11 Does a spring send forth fresh *water* and bitter from the same opening?

12 Can a [b] fig tree, my brethren, bear olives, or a grapevine bear figs? Thus no spring yields both salt water and fresh.*

13 Who *is* wise and understanding among you? Let him show by good conduct *that* his works *are done* in the meekness of wisdom.

14 But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.

15 [c] This wisdom does not descend from above, but *is* earthly, sensual, demonic.

16 For where envy and self-seeking *exist,* confusion and every evil thing *are* there.

17 But the [d] wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, [e] without partiality and [f] without hypocrisy.

18 Now the fruit of [g] righteousness is sown in peace by those who make peace.

III. Rebuke of Worldliness, 4

4 WHERE do wars and fights *come* from among you? Do *they* not *come* from your *desires for* pleasure [h] that war in your members?

2 You lust and do not have. You [i] murder and covet and cannot obtain. You fight and war. Yet* you do not have because you do not ask.

3 You ask and do not receive, [j] because you ask amiss, that you may spend *it* on your pleasures.

4 Adulterers and* adulteresses! Do you not know that [k] friendship with the world is enmity with God? [l] Whoever therefore wants to be a friend of the world makes himself an enemy of God.

5 Or do you think that the Scripture says in vain, "The Spirit who dwells in us yearns jealously"?

6 But He gives more [m] grace. Therefore He says:

> *"God [n] resists the proud,*
> *But gives grace to the humble."*

7 Therefore submit to God. Resist the [o] devil and he will [p] flee from you.

8 [q] Draw near to God and He will draw near to you. Cleanse *your* hands, *you* [r] sinners; and purify *your* hearts, *you* double-minded.

9 Lament and mourn and weep! Let your laughter be turned to mourning and *your* joy to gloom.

10 [s] Humble yourselves in the sight of the Lord, and He will lift you up.

11 [t] Do not speak evil of one another, brethren. He who speaks evil of a brother and [u] judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge.

12 There is one Lawgiver,* [v] who is able to [w] save and to destroy. Who* are you to judge [x] another?*

13 Come now, you who say, "Today or tomorrow we will* go to such and such a city, spend a year there, buy and sell, and make a profit";

14 whereas you do not know what *will happen* [y] tomorrow. For what *is* your life? [z] It is even a vapor that appears for a little time and then vanishes away.

15 Instead you *ought* to say, [aa] "If the Lord wills, we shall live and do this or that."

16 But now you boast in your arrogance. All such boasting is evil.

17 Therefore, to him who [bb] knows to do good and does not do *it,* to him it is [cc] sin.

IV. Rich Warned, 5:1–6

5 COME now, *you* [dd] rich, weep and howl for your miseries that are coming upon [ee] *you!*

3:12** NU-Text reads *Neither can a salty spring produce fresh water.* ***4:2** NU-Text and M-Text omit *Yet.* ***4:4** NU-Text omits *Adulterers and.* ***4:12** NU-Text adds *and Judge.* ** NU-Text and M-Text read *But who.* ***** NU-Text reads *a neighbor.* ***4:13** M-Text reads *let us.*

3:9
a Gen. 1:26; 5:1; 9:6

3:12
b Matt. 7:16-20

3:15
c Cp. James 1:5,17

3:17
d 1 Cor. 2:6-7
e James 2:1
f Rom. 12:9; 1 Pet. 1:22

3:18
g See 1 John 3:7, *note*

4:1
h Rom. 7:23; Gal. 5:17; 1 Pet. 2:11

4:2
i Cp. 1 John 3:15

4:3
j Cp. 1 John 5:14

4:4
k 1 John 2:15
l Gal. 1:4; cp. John 15:19; 17:14

4:6
m *Grace:* v. 6; 1 Pet. 1:13. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*
n Prov. 3:34

4:7
o *Satan:* v. 7; 1 Pet. 5:8. (Gen. 3:1; Rev. 20:10, *note*)
p Cp. Matt. 4:10-11

4:8
q 2 Chr. 15:2; Mal. 3:7; Heb. 10:19-22
r See Rom. 3:23, *note*

4:10
s Job 22:29; Luke 14:11; 18:14; 1 Pet. 5:6

4:11
t Eph. 4:31; 1 Pet. 2:1-3
u Matt. 7:1-5

4:12
v Cp. Matt. 10:28
w See Rom. 1:16, *note*
x Rom. 14:4

4:14
y Prov. 27:1; cp. Luke 12:16-20
z Job 7:7; Ps. 102:3; 1 Pet. 1:24

4:15
aa Acts 18:21; 1 Cor. 4:19

4:17
bb Luke 12:47; 2 Pet. 2:21
cc See Rom. 3:23, *note*

5:1
dd Prov. 11:28; Luke 6:24
ee Cp. Luke 16:19-31

3:18 by. Or *for.*

4:4 world. Greek *kosmos*. See Rev. 13:8, *note*.

2 Your [a]riches are corrupted, and
your garments are moth-eaten.
3 Your gold and silver are corrod-
ed, and their corrosion will be a wit-
ness against you and will eat your
flesh like fire. You have heaped up
treasure in the last days.
4 Indeed the wages of the laborers
who mowed your fields, which you
[b]kept back by fraud, cry out; and the
[c]cries of the reapers have reached
the ears of the Lord of Sabaoth.
5 You have lived on the earth in
pleasure and luxury; you have fat-
tened your hearts as* in a day of
slaughter.
6 You have condemned, you have
murdered the just; he does not re-
sist you.

V. Exhortations in View of the Coming of the Lord, 5:7–18

7 Therefore be patient, brethren,
until the coming of the Lord. See
how the farmer waits for the pre-
cious fruit of the earth, waiting pa-
tiently for it until it receives the
[d]early and latter rain.
8 You also be patient. Establish
your hearts, [e]for the [f]coming of the
Lord is at hand.
9 Do not grumble against one an-
other, brethren, lest you be [g]con-
demned.* Behold, the Judge is
standing at the door!
10 My brethren, take the [h]proph-
ets, who spoke in the name of the
Lord, as an example of suffering and
[i]patience.
11 Indeed we count them [j]blessed
who [k]endure. You have heard of the
[l]perseverance of Job and seen the
[m]end *intended by* the Lord—that
the Lord is very compassionate and
merciful.
12 But above all, my brethren, [n]do
not swear, either by heaven or by
earth or with any other oath. But let
your "Yes" be "Yes," and *your*
"No," "No," lest you fall into judg-
ment.*
13 Is anyone among you suffering?
Let him [o]pray. Is anyone cheerful?
Let him sing [p]psalms.
14 Is anyone among you sick? Let
him call for the [q]elders of the
[r]church, and let them pray over
him, anointing him with oil in the
name of the Lord.
15 And the prayer of [s]faith will
save the sick, and the Lord will
raise him up. And if he has commit-
ted [t]sins, he will be [u]forgiven.
16 Confess *your* trespasses* to one
another, and pray for one another,
that you may be healed. The effec-
tive, fervent prayer of a [v]righteous
man avails much.
17 Elijah was a man with a nature
like ours, and [w]he [x]prayed earnestly
that it would not rain; and it did not
rain on the land for three years and
six months.
18 And he prayed [y]again, and the
heaven gave rain, and the earth pro-
duced its fruit.

Conclusion, 5:19–20

19 Brethren, if anyone among you
wanders from the truth, and some-
one [z]turns him back,
20 let him know that he who turns
a sinner from the error of his way
will save a soul* from death and
[aa]cover a multitude of [bb]sins.

***5:5** NU-Text omits *as.* ***5:9** NU-Text and M-Text read *judged.* ***5:12** M-Text reads *hypocrisy.* ***5:16** NU-Text reads *Therefore confess your sins.* ***5:20** NU-Text reads *his soul.*

5:2
a Jer. 17:11; Matt. 6:19

5:4
b Lev. 19:13
c Cp. Deut. 24:15

5:7
d Cp. Deut. 11:14; Jer. 5:24; Joel 2:23

5:8
e Cp. 1 Cor. 7:29-31
f *Christ* (second advent): vv. 7-8; 1 Pet. 1:7. (Deut. 30:3; Acts 1:11, *note*)

5:9
g Matt. 7:1

5:10
h Cp. Matt. 5:12; Heb. 10:32
i Heb. 10:36

5:11
j Matt. 5:10; James 1:2
k James 1:12
l Job 1:22
m Job 42:10

5:12
n Matt. 5:34

5:13
o Ps. 50:14-15
p Eph. 5:19

5:14
q *Elders:* v. 14; 1 Pet. 5:1. (Acts 11:30; Titus 1:5, *note*)
r *Churches* (local): v. 14; 1 Pet. 5:13. (Acts 8:3; Phil. 1:1, *note*)

5:15
s *Faith:* v. 15; 1 Pet. 1:5. (Gen. 3:20; Heb. 11:39, *note*)
t See Rom. 3:23, *note*
u *Forgiveness:* v. 15; 1 John 1:9. (Lev. 4:20; Matt. 26:28, *note*)

5:16
v See Rom. 10:10, *note*

5:17
w 1 Kin. 17:1
x *Bible prayers* (NT): vv. 17-18; Rev. 22:20. (Matt. 6:9; Luke 11:2, *note*)

5:18
y 1 Kin. 18:1,42

5:19
z Matt. 18:15; Gal. 6:1

5:20
aa Prov. 10:12
bb See Rom. 3:23, *note*

Job: *one persecuted.* A righteous man who probably lived during the time of Abraham. He was tested by Satan but remained faithful to God in spite of his afflictions and loss.

Elijah: *my God is Jehovah.* The Tishbite who was a great prophet of the Lord. He performed miracles and was taken to heaven in a chariot of fire.

5:4 the Lord of Sabaoth. That is, *LORD of hosts*. See 1 Sam. 1:3, *note*.

5:5 luxury. That is, *indulgence.*

THE FIRST EPISTLE OF

PETER

Author:	*Theme:*	*Date of writing:*
Peter	Suffering and Glory	*c.* A.D. 65

Background

The Epistle of Peter is the fulfillment of the commission given to Peter by Christ in Luke 22:31–32. Compare 1 Peter 1:1 with James 1:1. Peter was a minister to the Jews (Galatians 2:9), so he writes to the dispersed Jews (1:1). He is the apostle of hope: 1:3,7,9,13; 3:9–15; 4:13; 5:4. Like Paul, Peter sets forth the doctrines of grace. There are a number of parallels in this letter to the words of the Lord recorded in the Gospels; also there are resemblances between the language of this Epistle and the speeches of Peter in Acts.

First Peter was written from Babylon (5:13). Geographical notations in 1:1 agree with Babylon as the center of writing; however, many understand the name to be a symbol of Rome. The letter is addressed to Hebrew Christians (compare 4:3 with 1:1), with wider application to all believers in Christ.

Purpose

The purpose of the Epistle is exhortation and testimony. The key thought is the suffering of the Christian. Peter pleads for steadfastness in time of suffering, in the light of the believer's hope in the resurrected Redeemer. The Epistle is full of exhortations to godly living, and is replete with quotations from and allusions to the Old Testament.

Outline

First Peter may be divided as follows:

	Introduction	1:1–2
I.	Christian Suffering and Conduct in the Light of Complete Salvation	1:3–2:8
	A. The Certainty of the Salvation of the Soul	1:3–9
	B. Prophetic Inquiry	1:10–12
	C. Exhortation to Sober Living	1:13–21
	D. Permanence of the New Birth	1:22–25
	E. Need for Genuine Worship as Stones Built on the Cornerstone	2:1–8
II.	Christian Life in View of the Believer's Position and the Vicarious Suffering of Christ	2:9—4:19
	A. The Demand for Proper Behavior Toward Others	2:9–20
	B. The Vicarious Suffering of Christ	2:21–25
	C. Godly Living in the Home and in the Church	3:1–12
	D. Godly Living Before the World	3:13–17
	E. The Victory of Christ Preached in Noah's Time	3:18–22
	F. Exhortation to Cease from Sin	4:1–6
	G. Proper Use of Gifts	4:7–11
	H. Necessity of Distinctive Christian Behavior	4:12–19
III.	Christian Service in the Light of the Coming of Christ	5:1–9
	Conclusion	5:10–14

Introduction, 1:1–2

1 PETER, an apostle of Jesus Christ,

To the pilgrims of the [a]Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 [b]elect according to the foreknowledge of God the Father, in [c]sanctification of the [d]Spirit, for [e]obedience and sprinkling of the blood of Jesus Christ:

[f]Grace to you and peace be multiplied.

I. Christian Suffering and Conduct in the Light of Complete Salvation, 1:3—2:8

3 Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant [g]mercy has begotten us again to a living hope through the [h]resurrection of Jesus Christ from the dead,

4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,

5 who are [i]kept by the power of God through [j]faith for salvation ready to be revealed in the last time.

6 In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various [k]trials,

7 that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the [l]revelation of Jesus Christ,

8 whom having not seen* you love. Though now you do [m]not see *Him,* yet [j]believing, you rejoice with joy inexpressible and full of glory,

9 receiving the end of your [j]faith—the [n]salvation of *your* souls.

10 Of this [n]salvation the prophets have inquired and searched carefully, who prophesied of the grace *that would come* to you,

11 searching what, or what manner of time, the [d]Spirit of Christ who was in them was indicating when He [o]testified beforehand the sufferings of Christ and the glories that would follow.

12 To them it was revealed that, not to themselves, but to us* they were ministering the things which now have been reported to you through those who have preached the [p]gospel to you by the Holy [d]Spirit sent from heaven—things which [q]angels desire to look into.

13 Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the [r]grace that is to be brought to you at the revelation of Jesus Christ;

14 as obedient children, not [s]conforming yourselves to the former lusts, *as* in your ignorance;

15 but as He who [b]called you *is* holy, you also be [t]holy in all *your* conduct,

16 because it is written, [u]*"Be [t]holy, for I am holy."**

17 And if you call on the Father, who [v]without partiality judges according to each one's work, conduct yourselves throughout the time of your stay *here* in fear;

18 knowing that you were not [w]redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers,

19 but [x]with the precious blood of Christ, as of a lamb without blemish and without spot.

20 He indeed was [y]foreordained before the foundation of the world, but was manifest in these last times for you

1:8 M-Text reads *known.* **1:12** NU-Text and M-Text read *you.* **1:16** Leviticus 11:45; 19:2; 20:7

1:1
a James 1:1

1:2
b *Election* (corporate): vv. 1,15; 1 Pet. 2:9. (Deut. 7:6; 1 Pet. 5:13, *note*)
c 2 Thess. 2:13
d *Holy Spirit* (NT): vv. 2,11-12; 1 Pet. 1:22. (Matt. 1:18; Acts 2:4, *note*)
e Rom. 1:5
f See 2 Pet. 3:18, *note*

1:3
g Titus 3:5
h *Resurrection:* v. 3; 1 Pet. 1:21. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

1:5
i *Assurance/security:* vv. 3-5; 2 Pet. 2:9. (Ps. 23:1; Jude 1, *note*)
j *Faith:* vv. 5,8-9; 1 Pet. 1:21. (Gen. 3:20; Heb. 11:39, *note*)

1:6
k *Test/Tempt:* vv. 6-7; 1 Pet. 4:12. (Gen. 3:1; James 1:14, *note*)

1:7
l *Christ* (second advent): v. 7; 2 Pet. 3:4. (Deut. 30:3; Acts 1:11, *note*)

1:8
m John 20:29

1:9
n See Rom. 1:16, *note*

1:11
o *Inspiration:* vv. 10-12; 2 Pet. 1:21. (Ex. 4:15; 2 Tim. 3:16, *note*)

1:12
p *Gospel:* v. 12; 1 Pet. 1:25. (Gen. 12:3; Rev. 14:6, *note*)
q Eph. 3:10

1:13
r *Grace:* vv. 13,18-19; 1 Pet. 3:7. (John 1:14; John 1:17, *note*)

1:14
s Rom. 12:2

1:15
t *Sanctification* (NT): vv. 15-16; 1 Pet. 2:5. (Matt. 4:5; Rev. 22:11, *note*)

1:16
u Lev. 11:44

1:17
v Acts 10:34

1:18
w See Rom. 3:24, *note*

1:19
x *Sacrifice* (of Christ): vv. 18-19; 1 Pet. 2:24. (Gen. 3:15; Heb. 10:18, *note*)

1:20
y *Foreknowledge:* v. 20. (Acts 2:23; 1 Pet. 1:20, *note*).

1:2 elect. In the Greek the word translated "elect" (*eklektos*) actually appears in v. 1 as a modifier of "pilgrims." The letter is addressed, therefore, "to the elect pilgrims" of the Dispersion.

1:3 from. Literally *from among.*

1:7 tested by fire. Suffering, in this Epistle, is set in the light of:

(1) assured salvation (1:2–5);

(2) glory at Christ's appearing (1:7);

(3) Christ's sufferings and coming glories (1:11);

(4) the Christian's association with Him in both (2:20–21; 3:17–18; 4:12–13);

(5) the purifying effect of suffering (1:7; 4:1–2; 5:10);

(6) the fact that Christ is now glorified in the Christian's patient suffering (4:16); and

(7) the fact that suffering is disciplinary (4:17–19; compare 1 Cor. 11:31–32; Heb. 12:5–13).

1:20 foreordained. Literally *foreknown.*

21 who through Him [a] believe in God, who [b] raised Him from the dead and gave Him glory, so that your faith and hope are in God.

22 Since you have purified your souls in obeying the truth through the [c] Spirit* in sincere [d] love of the brethren, [d] love one another fervently with a pure heart,

23 having been born again, not of corruptible seed but incorruptible, through the [e] word of God which lives and abides forever,*

24 because

"All [f] flesh is as grass,
And all the glory of man as the flower of the grass.*
The grass withers,
And its flower falls away,
25 *But the word of the LORD endures forever."*

Now this is the word which by the [g] gospel was preached to you.

2 THEREFORE, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking,

2 as newborn babes, desire the pure milk of the word, that you may grow thereby,*

3 if indeed you have [h] tasted that the Lord *is* gracious.

4 Coming to Him *as to* a living [i] stone, [j] rejected indeed by men, but chosen by God *and* precious,

5 you also, as living stones, are being built up a [k] spiritual house, a [l] holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

6 Therefore it is also contained in the Scripture,

"Behold,[m] I lay in Zion
A chief [n] cornerstone, elect, precious,
And he who [o] believes on Him will by no means be put to shame."

7 Therefore, to you who [p] believe, *He is* precious; but to those who are disobedient,*

"The [q] stone which the builders [r] rejected
Has become the chief cornerstone,"

8 and

"A [s] stone of stumbling
*And a rock of offense."**

They stumble, being disobedient to the word, [t] to which they also were appointed.

II. Christian Life in View of the Believer's Position and the Vicarious Suffering of Christ, 2:9—4:19

9 But you *are* a [u] chosen generation, a royal priesthood, a [v] holy na-

***1:22** NU-Text omits *through the Spirit.* ***1:23** NU-Text omits *forever.* ***1:24** NU-Text reads *all its glory.* ***2:2** NU-Text adds *up to salvation.* ***2:7** NU-Text reads *to those who disbelieve.* ***2:8** Isaiah 8:14

1:21
- a *Faith:* v. 21; 1 Pet. 2:6. (Gen. 3:20; Heb. 11:39, *note*)
- b *Resurrection:* v. 21; 1 Pet. 3:21. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

1:22
- c *Holy Spirit* (NT): v. 22; 1 Pet. 3:18. (Matt. 1:18; Acts 2:4, *note*)
- d *Law* (of Christ): v. 22; 1 Pet. 3:8. (John 13:34; 2 John 5, *note*)

1:23
- e 1 Thess. 2:13; James 1:18

1:24
- f Is. 40:6-8

1:25
- g *Gospel:* v. 25; 1 Pet. 4:6. (Gen. 12:3; Rev. 14:6, *note*)

2:3
- h Ps. 34:8

2:4
- i *Christ* (Stone): v. 4; 1 Pet. 2:6. (Gen. 49:24; 1 Pet. 2:8, *note*)
- j Ps. 118:22

2:5
- k *Sacrifice* (the believer-priest's); see Heb. 10:18, *note*
- l *Sanctification* (NT): v. 5; 1 Pet. 2:9. (Matt. 4:5; Rev. 22:11, *note*)

2:6
- m Is. 28:16
- n *Christ* (Stone): v. 6; 1 Pet. 2:7. (Gen. 49:24; 1 Pet. 2:8, *note*)
- o *Faith:* v. 6; 1 Pet. 2:7. (Gen. 3:20; Heb. 11:39, *note*)

2:7
- p *Faith:* v. 7; 1 John 3:23. (Gen. 3:20; Heb. 11:39, *note*)
- q *Christ* (Stone): v. 7; 1 Pet. 2:8. (Gen. 49:24; 1 Pet. 2:8, *note*)
- r Ps. 118:22

2:8
- s *Christ* (Stone): v. 8. (Gen. 49:24; 1 Pet. 2:8, *note*)
- t Cp. Rom. 9:21-24

2:9
- u *Election* (corporate): v. 9; 1 Pet. 5:13. (Deut. 7:6; 1 Pet. 5:13, *note*)
- v *Sanctification* (NT): v. 9; 1 Pet. 3:5. (Matt. 4:5; Rev. 22:11, *note*)

1:25 word. Literally *saying.*

1:20 FOREKNOWLEDGE, SUMMARY

The sovereign choice of God in election and predestination logically originated in the divine decision based on His eternal omniscience of all possible plans of action. The order logically, not chronologically, is omniscience, divine decision (election and predestination), and foreknowledge. As God's decision is eternal, however, so also His foreknowledge is eternal. As foreknowledge extends to all events, it includes all that is embraced in election and predestination. Election is, therefore, according to foreknowledge, and foreknowledge is according to election, meaning that both are in perfect agreement. See Election, 1 Pet. 5:13, *note;* Predestination, Eph. 1:11, *note.*

2:8 CHRIST IS THE ROCK (OR STONE), SUMMARY

Christ is the Rock (or Stone)

(1) struck that the Spirit of life may flow from Him to all who will drink (Ex. 17:6; 1 Cor. 10:4; compare John 4:13–14; 7:37–39);

(2) to the Church, the foundation and chief Cornerstone (Eph. 2:20);

(3) to the Jews at His first coming, a "stumbling stone" (Rom. 9:32–33; 1 Cor. 1:23);

(4) to Israel at His second coming, the "capstone" of the corner (Zech. 4:7);

(5) to the Gentile world power, the striking "stone . . . cut out without hands" (Dan. 2:34);

(6) in the divine purpose, the Stone which, after the destruction of Gentile world power, is to grow and fill the earth (Dan. 2:35); and

(7) to unbelievers, the crushing Stone of judgment that will grind those on whom it falls to powder (Matt. 21:44).

tion, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

10 who once *were* not a people but *are* now the people of [a]God, who had not obtained mercy but now have obtained mercy.

11 Beloved, I beg *you* as [b]sojourners and pilgrims, abstain from fleshly lusts which [c]war against the soul,

12 having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, [d]by *your* [e]good works which they observe, glorify God in the day of visitation.

13 Therefore [f]submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme,

14 or to governors, as to those who are sent by him for the punishment of evildoers and *for the* praise of those who do good.

15 For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—

16 [g]as free, yet not [h]using liberty as a cloak for vice, but as bondservants of God.

17 Honor all *people.* Love the brotherhood. Fear [i]God. Honor the king.

18 [j]Servants, *be* submissive to *your* masters with all fear, not only to the good and gentle, but also to the harsh.

19 For this *is* commendable, if because of conscience toward God one endures grief, suffering wrongfully.

20 For [k]what credit *is it* if, when you are beaten for your [l]faults, you take it patiently? But when you do good and suffer, if you take it patiently, this *is* commendable before God.

The vicarious suffering of Christ

21 For [m]to this you were called, because Christ also suffered for us,* leaving us* an [n]example, that you should follow His steps:

22 *"Who[o] committed no [p]sin,*
Nor was deceit found in His mouth";

23 who, [q]when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed *Himself* to Him who judges righteously;

***2:21** NU-Text reads *you.* * NU-Text and M-Text read *you.*

2:10
a Hos. 1:10

2:11
b Ps. 119:19; cp. Lev. 25:23; Heb. 11:9-10
c Rom. 8:13; Gal. 5:17

2:12
d *Righteousness* (garment): v. 12; 1 Pet. 3:3. (Gen. 3:21; Rev. 19:8, *note*)
e Matt. 5:16

2:13
f Matt. 22:21; see Rom. 13:4, *note*

2:16
g Rom. 6:14,20, 22
h Gal. 5:13

2:17
i Prov. 24:21

2:18
j Eph. 6:5-8

2:20
k Luke 6:32-34
l See Rom. 3:23, *note*

2:21
m Matt. 16:24; 1 Thess. 3:3-4
n *Christ* (first advent): vv. 21-24; 1 Pet. 3:18. (Gen. 3:15; Acts 1:11, *note*)

2:22
o Is. 53:9
p See Rom. 3:23, *note*

2:23
q Is. 53:7

2:9 praises. Literally *excellencies.*
2:16 bondservants. Or *slaves.* 1 Cor. 6:20.
2:19 commendable. Or *grace.*

2:9 THE NEW TESTAMENT PRIESTHOOD

(1) Until the law was given, the head of each family was the family priest (Gen. 8:20; 26:25; 31:54).

(2) When the law was proposed, the promise to perfect obedience was that Israel should be to God "a kingdom of priests" (Ex. 19:6); but Israel violated the law, and God shut up the priestly office to the Aaronic family, appointing the tribe of Levi to minister to Israel, thus constituting the typical priesthood (Ex. 28:1).

(3) In the Church Age, all Christians are unconditionally constituted "kings and priests" (v. 9; Rev. 1:6), the distinction which Israel failed to achieve by works. The priesthood of the Christian is, therefore, a birthright, just as every descendant of Aaron was born to the priesthood (Heb. 5:1).

(4) The chief privilege of a priest is access to God. Under law the high priest only could enter "the Holiest of All," and that but once a year (Heb. 9:7); but when Christ died, the veil, a type of Christ's human body (Heb. 10:20), was torn, so that now the believer-priests, equally with Christ the High Priest, have access to God in the Holiest (Heb. 10:19–22). The High Priest is corporeally there (Heb. 4:14–16; 9:24; 10:19–22). And

(5) in the exercise of his office the NT believer-priest is

(1) a sacrificer who offers a fourfold sacrifice:

(a) his own living body (Rom. 12:1; Phil. 2:17; 2 Tim. 4:6; James 1:27; 1 John 3:16);

(b) praise to God, "the fruit of our lips, giving thanks to His name," to be offered continually (Heb. 13:15; compare Ex. 25:22, "there I will meet with you . . . above the mercy seat, from between the two cherubim which are on the ark of the Testimony");

(c) his substance (Rom. 12:13; Gal. 6:6,10; Titus 3:14; Heb. 13:2,16; 3 John 5–8); and

(d) his service, that is, "to do good" (Heb. 13:16).

(2) The NT priest is also an intercessor (Col. 4:12; 1 Tim. 2:1).

24 [a]who Himself [b]bore our sins in
His own body on the tree, that we,
having died to sins, might live for
righteousness—by whose stripes
you were healed.
25 For you were like sheep going
[c]astray, but have now returned to
the [d]Shepherd and Overseer* of
your souls.

Godly living in the home and in the church

3 [e]WIVES, likewise, *be* submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,
2 when they observe your chaste conduct *accompanied* by fear.
3 Do not let your [f]adornment be *merely* outward—arranging the hair, wearing gold, or putting on *fine* apparel—
4 rather *let it be* the hidden person of the heart, with the incorruptible *beauty* of a gentle and quiet spirit, which is very precious in the sight of God.
5 For in this manner, in former times, the [g]holy women who trusted in God also adorned themselves, being submissive to their own husbands,
6 as Sarah obeyed Abraham, [h]calling him lord, whose daughters you are if you do good and are not afraid with any terror.
7 [i]Husbands, likewise, dwell with *them* with understanding, giving honor to the wife, as to the weaker vessel, and as *being* heirs together of the [j]grace of [k]life, that your prayers may not be hindered.
8 Finally, all *of you be* of one mind, having compassion for one another; [l]love as brothers, *be* tenderhearted, *be* courteous;*
9 not returning evil for evil or reviling for reviling, but on the contrary [m]blessing, knowing that you were called to this, that you may inherit a blessing.
10 For

"He[n] who would love life
And see good days,
Let him refrain his tongue from evil,
And his lips from speaking deceit.
11 *Let him turn away from evil and do good;*
Let him seek peace and pursue it.
12 *For the eyes of the LORD are on the [o]righteous,*
And His ears are open to their prayers;
But the face of the LORD is against those who do evil."

Godly living before the world for righteousness' sake

13 And who *is* he who will harm you if you become followers of what is [p]good?
14 But even if you should suffer for [q]righteousness' sake, *you are* blessed. *"And do not be afraid of their threats, nor be troubled."**
15 But [r]sanctify the Lord God* in your hearts, and always *be* [s]ready to *give* a defense to everyone who asks you a reason for the [t]hope that is in you, with meekness and fear;
16 having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed.
17 For *it is* better, if it is the will of God, to suffer for doing good than for doing evil.

The vicarious suffering of Christ, preached by Christ through the Spirit in Noah (cp. 1:10–12)

18 For Christ also [u]suffered [v]once for [w]sins, the just for the unjust, that He might bring us* to God, [x]being put to death in the flesh but made alive by the [y]Spirit,
19 by whom also He went and preached to the spirits in prison,

***2:25** Greek *Episkopos* ***3:8** NU-Text reads *humble.* ***3:14** Isaiah 8:12 ***3:15** NU-Text reads *Christ as Lord.* ***3:18** NU-Text and M-Text read *you.*

2:24
a *Sacrifice* (of Christ): v. 24; 1 Pet. 3:18. (Gen. 3:15; Heb. 10:18, *note*)
b *Judgments* (the seven): v. 24; 1 Pet. 3:18. (2 Sam. 7:14; Rev. 20:12, *note*)

2:25
c Is. 53:5-6
d Ezek. 34:11; Heb. 13:20

3:1
e vv. 1,5,6; Gen. 3:16; Eph. 5:22

3:3
f *Righteousness* (garment): vv. 3-5; 1 Pet. 5:5. (Gen. 3:21; Rev. 19:8, *note*)

3:5
g *Sanctification* (NT): v. 5; 1 Pet. 3:15. (Matt. 4:5; Rev. 22:11, *note*)

3:6
h Gen. 18:12

3:7
i Eph. 5:25
j *Grace:* v. 7; 1 Pet. 5:5. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*
k *Life* (eternal): v. 7; 2 Pet. 1:3. (Matt. 7:14; Rev. 22:19, *note*)

3:8
l *Law* (of Christ): v. 8; 1 John 2:10. (John 13:34; 2 John 5, *note*)

3:9
m Matt. 5:44

3:10
n Ps. 34:12-15

3:12
o See Rom. 10:10, *note*

3:13
p Prov. 16:7

3:14
q See 1 John 3:7, *note*

3:15
r *Sanctification* (NT): v. 15; 2 Pet. 1:18. (Matt. 4:5; Rev. 22:11, *note*)
s Cp. Ps. 119:46
t Tim. 3:7

3:18
u *Christ* (first advent): v. 18; 1 Pet. 4:1. (Gen. 3:15; Acts 1:11, *note*)
v *Judgments* (the seven): v. 18; 1 Pet. 4:17. (2 Sam. 7:14; Rev. 20:12, *note*)
w See Rom. 3:23, *note*
x *Sacrifice* (of Christ): v. 18; 1 Pet. 4:1. (Gen. 3:15; Heb. 10:18, *note*)
y *Holy Spirit* (NT): v. 18; 1 Pet. 4:14. (Matt. 1:18; Acts 2:4, *note*)

Sarah: *princess.* The wife of Abraham who conceived and gave birth to Isaac in her old age. Her name was changed from Sarai.

2:24 righteousness. See Rom. 10:10, *note.*
3:5 trusted. Or *hoped.*
3:19 by whom. This means that Christ preached by the Holy Spirit through Noah to unsaved people in OT times

20 who formerly were disobedient,
when once the Divine longsuffering
waited* in the days of Noah, while
the ark was being prepared, in
which a few, that is, eight souls,
were saved through water.
21 There is also an antitype which
now saves us—baptism (not the re-
moval of the filth of the [a]flesh, but
the answer of a good conscience to-
ward God), through the [b]resurrec-
tion of Jesus Christ,
22 who has gone into heaven and
is at the right hand of God, [c]angels
and authorities and powers having
been made subject to Him.

Since Christ has suffered,
why should we not suffer?

4 THEREFORE, since Christ [d]suf-
fered for us* in the [e]flesh, arm
yourselves also with the same mind,
for he who has suffered in the flesh
has ceased from [f]sin,
2 that he no longer should live the
rest of *his* time in the flesh for the
lusts of men, but for the will of God.
3 For we *have spent* enough of our
past lifetime* in doing the will of
the Gentiles—when we walked in
lewdness, lusts, drunkenness, revel-
ries, drinking parties, and abom-
inable idolatries.
4 In regard to these, they think it
strange that you do not run with
them in the same flood of dissipa-
tion, speaking evil of *you.*
5 They will give an account to Him
who is ready to judge the living and
the dead.
6 For this reason the [g]gospel was
preached also to those who are
dead, that they might be judged ac-
cording to men in the flesh, but
[h]live according to God in the spirit.

Christian conduct in the light
of the times in which we live

7 But the [i]end of all things is [j]at
hand; therefore be serious and
watchful in your prayers.
8 And above all things have fer-
vent love for one another, for *"love
will cover a multitude of [k]sins."**
9 *Be* hospitable to one another
without grumbling.
10 As each one has [l]received a gift,
minister it to one another, as [m]good
stewards of the manifold [n]grace of
God.
11 [o]If anyone speaks, *let him
speak* as the oracles of God. If any-
one ministers, *let him do it* as with
the ability which God supplies, that
in [p]all things God may be glorified
through Jesus Christ, to whom be-
long the glory and the dominion for-
ever and ever. Amen.
12 Beloved, do not think it strange
concerning the fiery trial which is
to [q]try you, as though some strange
thing happened to you;
13 but rejoice [r]to the extent that
you partake of Christ's sufferings,
that [s]when His glory is revealed, you
may also be glad with exceeding joy.
14 If you are reproached for the
name of Christ, [t]blessed *are you,* for
the [u]Spirit of glory and of God rests
upon you.* On their part He is blas-
phemed, [v]but on your part He is glo-
rified.
15 But let none of you suffer as a
murderer, a thief, an evildoer, or as a
busybody in other people's matters.
16 Yet if *anyone suffers* as a Chris-
tian, let him not be ashamed, but let
him glorify God in this matter.*
17 For the time *has come* for
[w]judgment to begin at the house of
God; and if *it begins* with us first,
what will *be* the end of those who
do not obey the [x]gospel of God?
18 Now

"If the [y]righteous one is scarcely
[z]saved,
Where will the ungodly and the
*[aa]sinner appear?"**

***3:20** NU-Text and M-Text read *when the longsuffering of God waited patiently.*
***4:1** NU-Text omits *for us.* ***4:3** NU-Text reads *time.* ***4:8** Proverbs 10:12 ***4:14** NU-Text omits the rest of this verse. ***4:16** NU-Text reads *name.* ***4:18** Proverbs 11:31

3:21
a *Flesh:* v. 21; 2 Pet. 2:10. (John 8:15; Jude 23, *note*)
b *Resurrection:* vv. 21-22; Rev. 20:5. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

3:22
c See Heb. 1:4, *note*

4:1
d *Sacrifice* (of Christ): v. 1; 1 John 1:7. (Gen. 3:15; Heb. 10:18, *note*)
e *Christ* (first advent): v. 1; 1 John 1:1. (Gen. 3:15; Acts 1:11, *note*)
f See Rom. 3:23, *note*

4:6
g *Gospel:* v. 6; 1 Pet. 4:17. (Gen. 12:3; Rev. 14:6, *note*)
h Rom. 8:9,13; Gal. 5:25

4:7
i James 5:8-9
j See Matt. 4:17, *note*

4:8
k See Rom. 3:23, *note*

4:10
l Rom. 12:6-8
m 1 Cor. 4:2
n See 2 Pet. 3:18, *note*

4:11
o Eph. 4:29
p 1 Cor. 10:31

4:12
q *Test/Tempt:* v. 12; 2 Pet. 2:9. (Gen. 3:1; James 1:14, *note*)

4:13
r James 1:2
s 2 Tim. 2:12

4:14
t Matt. 5:11
u *Holy Spirit* (NT): v. 14; 2 Pet. 1:21. (Matt. 1:18; Acts 2:4, *note*)
v Matt. 5:16

4:17
w *Judgments* (the seven): v. 17; 2 Pet. 2:4. (2 Sam. 7:14; Rev. 20:12, *note*)
x *Gospel:* v. 17; Jude 3. (Gen. 12:3; Rev. 14:6, *note*)

4:18
y See Rom. 10:10, *note*
z See Rom. 1:16, *note*
aa See Rom. 3:23, *note*

(compare 1:10–11), their spirits being now in prison. The theory that the Lord Jesus, after His crucifixion, preached to the unsaved dead in Hades and gave them a second chance is not found in Scripture.

4:6 who are dead. That is, *it was preached then to those who are now dead.*

4:18 scarcely. That is, *with difficulty.*

Noah: *rest.* A righteous, God-fearing man who obeyed God's order to build an ark thus saving himself, his family and all the living creatures on earth from a devastating flood.

19 Therefore let those who suffer according to the will of God [a]commit their souls *to Him* in doing good, as to a faithful Creator.

III. Christian Service in the Light of the Coming of the Lord, 5:1–9

5 THE [b]elders who are among you I exhort, I who am a fellow elder and a [c]witness of the sufferings of Christ, and also a partaker of the [d]glory that will be revealed:

2 [e]Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly,* not for dishonest gain but eagerly;

3 nor as being lords over those entrusted to you, but being examples to the flock;

4 and when the Chief [f]Shepherd appears, you will receive the [g]crown of glory that does not fade away.

5 Likewise you younger people, submit yourselves to *your* elders. Yes, [h]all of *you* be submissive to one another, and be [i]clothed with humility, for

"God[j] resists the proud,
But gives [k]grace to the humble."

6 Therefore [l]humble yourselves under the mighty hand of God, that He may exalt you in due time,

7 casting all your care upon Him, for He cares for you.

8 Be sober, be vigilant; because* your adversary the [m]devil walks about like a roaring lion, seeking whom he may devour.

9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

Conclusion: Benediction and Personal Greetings, 5:10–14

10 But may* the God of all [n]grace, who called us* to His eternal glory by Christ Jesus, after you have suffered a while, [o]perfect, establish, strengthen, and settle *you.*

11 To Him *be* the glory and the dominion forever and ever. Amen.

12 By [p]Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true [q]grace of God in which you stand.

13 [r]She who is in Babylon, [s]elect together with *you,* greets you; and *so does* Mark my son.

14 Greet one another with a kiss of love. Peace to you all who are in Christ Jesus. Amen.

***5:2** NU-Text adds *according to God.* ***5:8** NU-Text and M-Text omit *because.* ***5:10** NU-Text reads *But the God of all grace . . . will perfect, establish, strengthen, and settle you.* * NU-Text and M-Text read *you.*

4:19
a Ps. 37:5-7

5:1
b *Elders:* vv. 1-4; 2 John 1. (Acts 11:30; Titus 1:5, *note*)
c Matt. 26:37
d Rom. 8:17-18

5:2
e Cp. John 21:15-17

5:4
f Heb. 13:20; 1 Pet. 2:25; cp. Is. 40:11
g *Rewards:* v. 4; 2 John 8. (Dan. 12:3; 1 Cor. 3:14, *note*)

5:5
h Eph. 5:21
i *Righteousness* (garment): v. 5; Rev. 3:4. (Gen. 3:21; Rev. 19:8, *note*)
j Prov. 3:34; James 4:6
k *Grace:* v. 5; 1 Pet. 5:10. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

5:6
l Is. 57:15

5:8
m *Satan:* vv. 8-9; 1 John 3:8. (Gen. 3:1; Rev. 20:10, *note*)

5:10
n *Grace:* v. 10; 1 Pet. 5:12. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*
o See Phil. 3:12, *note*

5:12
p 2 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1
q *Grace:* v. 12; 2 Pet. 1:2. (John 1:14; John 1:17, *note*). See 2 Pet. 3:18, *note*

5:13
r *Churches* (local): v. 13; 3 John 6. (Acts 8:3; Phil. 1:1, *note*)
s *Election* (corporate): v. 13; 2 Pet. 1:10. (Deut. 7:6; 1 Pet. 5:13, *note*)

5:9 world. Greek *kosmos.* See Matt. 4:8, *note.*

5:13 ELECTION, SUMMARY

In both Testaments the Hebrew and Greek words are rendered "elect," "election" "choose," "chosen." In all cases they mean, simply, *chosen* or *to choose,* and are used of both human and divine choices.

(1) In the latter use election is:

(a) corporate, as of the nation of Israel, or of the Church (Is. 45:4; Eph. 1:4); and

(b) individual (1 Pet. 1:2).

(2) Election is according to the foreknowledge of God (1:2), and wholly by grace, apart from human merit (Rom. 9:11; 11:5–6). And

(3) election proceeds from the divine volition (John 15:16).

Election is, therefore:

(1) the sovereign act of God in grace whereby certain persons are chosen from among mankind for Himself (John 15:19); and

(2) the sovereign act of God whereby certain elect persons are chosen for distinctive service for Him (Luke 6:13; Acts 9:15; 1 Cor. 1:27–28).

THE SECOND EPISTLE OF

PETER

Author:	*Theme:*	*Date of writing:*
Peter	Last Days	*c.* A.D. 66

Background

The Second Epistle of Peter and 2 Timothy have much in common. In both Epistles the writers are awaiting martyrdom (2 Timothy 4:6; 2 Peter 1:14; compare John 21:18–19); both are joyful in tone; both foresee the departure from the faith that will culminate during "the last days" (2:1–3:9; 2 Timothy 3). A similar emphasis upon the peril of false teaching is found in 1 John 4:1–5, in 2 John 7–11, and in Jude.

The thrust of the Epistle is the eloquent and comprehensive denunciation of heresy in doctrine and life (2:1—3:3). But there are other important matters in the letter also: Peter's insistence upon the validation of the Christian's calling and election by the practice of Christian virtues (1:4–14); his personal recollection of the transfiguration of Christ (1:15–18); his teaching about the inspired authenticity of prophecy (1:19–21) and the coming of the Lord (3:4–13); and his exhortations to spiritual diligence and steadfastness (3:14–17).

Outline

The Epistle may be divided as follows:

	Introduction	1:1–2
I.	Great Christian Virtues	1:3–14
	A. The Sequence of Spiritual Assets	1:3–7
	B. The Value of the Assets	1:8–11
	C. Peter's Personal Appeal as He Faces Death	1:12–14
II.	The Transfiguration Recalled	1:15–18
III.	Prophetic Scriptures Exalted	1:19–21
IV.	Warnings Concerning False Teachers	2:1—3:3
	A. The Prediction About False Teachers	2:1–3
	B. The Fate of Disobedient Angels	2:4–5
	C. The Fate of Sodom and Gomorrah	2:6–9
	D. Anti-authoritarian Nature of False Teachers	2:10–12
	E. Infiltration by False Teachers	2:13–14
	F. Marks of False Teachers	2:15–22
	1. Like Balaam	2:15–16
	2. Destitute of Spiritual Life	2:17
	3. Use Learned and Pretentious Words	2:18
	4. Pervert Christian Liberty	2:19–21
	5. Turn Away from the Faith	2:22
	G. The Reason for the Epistle	3:1–3
V.	The Second Coming of Christ and the Day of the Lord	3:4–16
	A. The Return of the Lord to Be Generally Disbelieved	3:4–9
	B. The Purging of the Heavens and the Earth	3:10–16
	Conclusion	3:17–18

Introduction, 1:1–2

1 SIMON Peter, a bondservant and [a]apostle of Jesus Christ,

To those who have obtained like precious faith with us by the [b]righteousness of our God and [c]Savior Jesus Christ:

2 [d]Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord,

I. Great Christian Virtues, 1:3–14

3 as His [e]divine power has given to us all things that *pertain* to [f]life and godliness, through the knowledge of Him who called us by glory and virtue,

4 [g]by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having [h]escaped the corruption *that is* in the world through lust.

5 But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge,

6 to knowledge self-control, to self-control perseverance, to perseverance godliness,

7 to godliness brotherly kindness, and to brotherly kindness love.

8 For if these things are yours and abound, *you* will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 For he who lacks these things is [i]shortsighted, even to blindness, and has forgotten that he was cleansed from his old [j]sins.

10 Therefore, brethren, be even more diligent to make your call and [k]election [l]sure, [m]for if you do these things you will never stumble;

11 for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

12 For this reason I will not be negligent to [n]remind you always of these things, though you know and are established in the present truth.

13 Yes, I think it is right, as long as I am in this tent, [o]to stir you up by reminding *you,*

14 [p]knowing that shortly I *must* [q]put off my tent, just as our Lord Jesus Christ [r]showed me.

II. The Transfiguration Recalled, 1:15–18

15 Moreover I will be careful to ensure that you always have a reminder of these things after my decease.

16 For we did not follow cunningly devised [s]fables when we made known to you the [t]power and [u]coming of our Lord Jesus Christ, but were [v]eyewitnesses of His majesty.

17 For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased."

18 And we heard this voice which came from heaven when we were with Him on the [w]holy mountain.

III. Prophetic Scriptures Exalted, 1:19–21

19 And so we have the prophetic word confirmed,* which you do well to heed as a [x]light that shines in a dark place, [y]until the day dawns and the morning [z]star rises in your [aa]hearts;

20 knowing this first, that no prophecy of Scripture is of any private interpretation,*

21 for prophecy never came by the will of man, but [bb]holy men of God* spoke [cc]*as they were* moved by the Holy [dd]Spirit.

***1:19** Or *We also have the more sure prophetic word.* ***1:20** Or *origin* ***1:21** NU-Text reads *but men spoke from God.*

1:1
a Gal. 2:8
b See Rom. 3:21, *note*
c See Rom. 1:16, *note*

1:2
d *Grace:* v. 2; 2 Pet. 3:18. (John 1:14; John 1:17, *note*)

1:3
e 1 Pet. 1:5
f *Life* (eternal): v. 3; 1 John 1:2. (Matt. 7:14; Rev. 22:19, *note*)

1:4
g 2 Cor. 1:20
h Cp. 2 Pet. 2:18-20

1:9
i 1 John 2:9-11
j See Rom. 3:23, *note*

1:10
k *Election* (personal): v. 10; 2 John 1. (Deut. 7:6; 1 Pet. 5:13, *note*)
l 2 Cor. 13:5
m Cp. 1 John 3:19

1:12
n Cp. 2 Tim. 2:14

1:13
o 2 Pet. 3:1

1:14
p Cp. 2 Tim. 4:6
q *Death* (physical): vv. 13-14; Rev. 6:9. (Gen. 2:17; Heb. 9:27, *note*)
r Cp. John 21:18-19

1:16
s Cp. 2 Cor. 4:2; 1 Tim. 1:4
t Matt. 28:18; Eph. 1:19-22
u 1 Pet. 5:4
v Matt. 17:1-5; Luke 1:2

1:18
w *Sanctification* (NT): v. 18; 2 Pet. 1:21. (Matt. 4:5; Rev. 22:11, *note*)

1:19
x John 1:4-5,9; cp. Ps. 119:105
y Prov. 4:18
z Rev. 2:28; 22:16
aa 2 Cor. 4:5-7

1:21
bb *Sanctification* (NT): v. 21; Jude 20. (Matt. 4:5; Rev. 22:11, *note*)
cc *Inspiration:* vv. 20-21; Rev. 1:1. (Ex. 4:15; 2 Tim. 3:16, *note*)
dd *Holy Spirit* (NT): v. 21; 1 John 3:24. (Matt. 1:18; Acts 2:4, *note*)

1:1 bondservant. Or *slave.*

Peter: *rock.* One of the twelve disciples of Jesus. He believed Jesus was the Messiah, but denied even knowing Christ the night of His arrest. Later he became a major leader in the early Christian church.

1:3 by glory. Or *by his own.*
1:4 world. Greek *kosmos.* See Rev. 13:8, *note.*
1:5 add to your faith. Literally *in your faith provide virtue.*
1:8 barren. Literally *idle.*
1:13,14 tent. That is, *body.*
1:18 holy. Where the reference is to inanimate things rather than persons the meaning of "holy," "sacred," "sanctified," or "consecrated" is, simply, *set apart for the use of God,* or *rendered sacred by the divine Presence.*
1:20 any private interpretation. Some suggest the basic meaning is that no prophecy is isolated from what Scripture states elsewhere; that is, all prophecies cohere.

IV. Warnings Concerning False Teachers, 2:1—3:3

They will deny redemption by blood

2 BUT there were also false prophets among the people, even as there will be [a]false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, *and* bring on themselves swift destruction.

2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed.

3 By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does* not slumber.

4 For if God did [b]not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment;

5 and did not spare the ancient world, but saved Noah, *one of* eight *people,* a preacher of [c]righteousness, bringing in the flood on the world of the ungodly;

6 and turning the cities of [d]Sodom and Gomorrah into ashes, condemned *them* to destruction, making *them* an example to those who afterward would live ungodly;

7 and delivered righteous Lot, *who was* oppressed by the filthy conduct of the wicked

8 (for that [e]righteous man, dwelling among them, tormented *his* [e]righteous soul from day to day by seeing and hearing *their* lawless deeds)—

9 *then* the Lord [f]knows how to [g]deliver the godly out of [h]temptations and to reserve the unjust under punishment for the [i]day of judgment,

10 and especially those who walk according to the [j]flesh in the lust of uncleanness and [k]despise authority. *They are* presumptuous, self-willed. They are not afraid to speak evil of dignitaries,

11 whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord.

12 But these, like [l]natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption,

13 *and* will receive the wages of unrighteousness, *as* those who count it pleasure to carouse in the daytime. *They are* spots and blemishes, carousing in their own deceptions while they feast with you,

14 having eyes full of adultery and that cannot cease from [m]sin, enticing unstable souls. They have a heart trained in covetous practices, *and are* accursed children.

The marks of the false teachers

(a) They are like Balaam

15 They have [n]forsaken the right way and gone astray, following the

2:1
a Matt. 24:5,24; 1 Tim. 4:2

2:4
b *Judgments* (the seven): v. 4; Jude 6. (2 Sam. 7:14; Rev. 20:12, *note*)

2:5
c *Righteousness* (OT): v. 5; 2 Pet. 2:8. (Gen. 6:9; Luke 2:25, *note*)

2:6
d Gen. 19:1-26

2:8
e *Righteousness* (OT): v. 8. (Gen. 6:9; Luke 2:25, *note*)

2:9
f *Assurance/security:* v. 9; 1 John 2:2. (Ps. 23:1; Jude 1, *note*)
g Ps. 34:15-19; 1 Cor. 10:13
h *Test/Tempt:* v. 9; 2 Pet. 3:17. (Gen. 3:1; James 1:14, *note*)
i *Day* (of judgment): v. 9; 2 Pet. 3:7. (Matt. 10:15; Rev. 20:11, *note*)

2:10
j *Flesh:* v. 10; 2 Pet. 2:18. (John 8:15; Jude 23, *note*)
k Jude 8

2:12
l Jude 10

2:14
m See Rom. 3:23, *note*

2:15
n *Apostasy:* vv. 1-22; 1 John 4:5. (Luke 18:8; 2 Tim. 3:1, *note*)

***2:3** M-Text reads *will not.*

1:19 FULFILLED PROPHECY

Prophecy is "confirmed" by fulfillment in part. Fulfilled prophecy is a proof of inspiration because the Scripture predictions of future events were uttered so long before the events took place that no mere human sagacity or foresight could have anticipated them, and these predictions are so detailed, minute, and specific as to exclude the possibility that they were simply fortunate guesses. Hundreds of predictions concerning Israel, the land of Canaan, Babylon, Assyria, Egypt, and numerous personages—so ancient, so singular, so seemingly improbable, as well as so detailed and definite that no mortal could have anticipated them—have been fulfilled by natural elements and by men who were ignorant of them, or who utterly disbelieved them, or who struggled with frantic desperation to avoid their fulfillment. It is certain, therefore, that the Scriptures which contain them are inspired. "For prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit" (v. 21).

2:4 hell. Greek *Tartaros,* the Greek nether world, comparable to Hades.

2:5 world. Greek *kosmos.* See Matt. 4:8, *note.*

Noah: *rest.* A righteous, God-fearing man who obeyed God's order to build an ark thus saving himself, his family and all the living creatures on earth from a devastating flood.

Sodom and Gomorrah: *burning.* Cities located in the Valley of Siddim known for their extreme wickedness and destroyed by God with fire and brimstone. Only Lot and his family survived the destruction.

way of [a]Balaam the *son* of Beor, who loved the wages of unrighteousness;

16 but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet.

(b) They are destitute of the Spirit (cp. John 4:14; 7:37–39; Rom. 8:9)

17 These are wells without water, [b]clouds* carried by a tempest, for whom is [c]reserved the blackness of darkness forever.*

(c) Their words are learned and pretentious (cp. 1 Cor. 2:1–5)

18 For when they speak great [d]swelling *words* of emptiness, they allure through the lusts of the [e]flesh, through lewdness, the ones who have actually escaped* from those who live in error.

(d) They pervert Christian liberty

19 While they promise them liberty, they themselves are [f]slaves of corruption; [g]for by whom a person is overcome, by him also he is brought into bondage.

20 For if, after they have escaped the pollutions of the world through the knowledge of the Lord and [h]Savior Jesus Christ, they are [i]again entangled in them and overcome, the latter end is worse for them than the beginning.

21 For it would have been [j]better for them not to have known the way of righteousness, than having known *it,* to turn from the holy commandment delivered to them.

(e) They turn away from the faith

22 But it has happened to them according to the true [k]proverb: *"A dog returns to his own vomit,"* and, "a sow, having washed, to her wallowing in the mire."

The reason for the epistle

3 BELOVED, I now write to you this second epistle (in *both of* which I [l]stir up your pure minds by way of reminder),

2 that you may be mindful of the words [m]which were spoken before by the holy prophets, and of the commandment of us,* the apostles of the Lord and [n]Savior,

3 knowing this first: that [o]scoffers will come in the last days, walking according to their own lusts,

V. The Second Coming of Christ and the Day of the Lord, 3:4–16

(1) The return of the Lord to be generally disbelieved

4 and saying, "Where is the promise of His [p]coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of [q]creation."

5 For this they willfully forget: that [r]by the word of God the heavens were of old, and the earth standing out of water and in the water,

6 by which the world *that* then existed [s]perished, being flooded with water.

7 But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the [t]day of judgment and perdition of ungodly men.

8 But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a [u]thousand years as one day.

9 The Lord is not [v]slack concerning *His* promise, as some count slackness, but is [w]longsuffering toward us,* not willing that any should perish but that all [x]should come to [y]repentance.

***2:17** NU-Text reads *and mists.* * NU-Text omits *forever.* ***2:18** NU-Text reads *are barely escaping.* ***3:2** NU-Text and M-Text read *commandment of the apostles of your Lord and Savior* or *commandment of your apostles of the Lord and Savior.* ***3:9** NU-Text reads *you.*

2:15
a Num. 22:1-41

2:17
b Jude 12
c Jude 13

2:18
d Cp. Jude 18
e *Flesh:* v. 18; 1 John 2:16. (John 8:15; Jude 23, *note*)

2:19
f Prov. 5:22
g John 8:34; Rom. 6:16

2:20
h See Rom. 1:16, *note*
i Luke 11:26; Heb. 6:4-6

2:21
j Cp. Matt. 11:23-24; Luke 12:47-48

2:22
k Prov. 26:11

3:1
l 2 Pet. 1:13

3:2
m 2 Pet. 1:21
n See Rom. 1:16, *note*

3:3
o Cp. Jude 10,18

3:4
p *Christ* (second advent): v. 4; 1 John 2:28. (Deut. 30:3; Acts 1:11, *note*)
q Gen. 6:1-7

3:5
r Gen. 1:6-9

3:6
s Gen. 7:21-23; Matt. 24:37-39; Luke 17:26-27; 2 Pet. 2:5

3:7
t *Day* (of judgment): v. 7; 1 John 4:17. (Matt. 10:15; Rev. 20:11, *note*)

3:8
u Ps. 90:4

3:9
v Cp. Hab. 2:3
w Ps. 86:15; Is. 30:18
x Matt. 20:28; 1 Tim. 2:4
y *Repentance:* v. 9; Rev. 2:5. (Matt. 3:2; Acts 17:30, *note*)

2:15 Balaam (see Num. 22:5, refs.) was the typical hireling prophet, anxious to make a market of his gift. This is the "way of Balaam." See the "error of Balaam," Jude 11, *note;* and the "doctrine of Balaam," Rev. 2:14, *note.*

Balaam: *destruction.* A prophet hired by the king of Moab to curse Israel.

2:20 world. Greek *kosmos.* See Rev. 13:8, *note.*

3:2 of us. Literally *of the Lord and Savior by our apostles.*

3:6 world. Greek *kosmos.* See Matt. 4:8, *note.*

3:7 perdition. Literally *destruction.*

3:9 willing. Or *desiring.* Three aspects of the will of God may be observed in Scripture:

(2) The purging of the heavens and the earth

10 But the [a]day of the Lord will come [b]as a thief in the night, in which the [c]heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.*

11 Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness,

12 [d]looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?

13 Nevertheless we, according to His [e]promise, look for [f]new heavens and a [f]new earth in which [g]righteousness dwells.

14 Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and [h]blameless;

15 and consider *that* the [i]longsuffering of our Lord *is* [j]salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you,

16 as also in all his [k]epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they do* also the [l]rest of the Scriptures.

Conclusion: Exhortation and Benediction, 3:17–18

17 You therefore, beloved, since you know *this* [m]beforehand, beware [n]lest you also fall from your own steadfastness, being led away with the error of the wicked;

18 but grow in the [o]grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory both now and forever. Amen.

***3:10** NU-Text reads *laid bare* (literally *found*).

3:10
- *a* *Day* (of the LORD): vv. 10-13; Jude 6. (Ps. 2:9; Rev. 19:19, *note*)
- *b* Matt. 24:42; 1 Thess. 5:2; Rev. 16:15
- *c* Gen. 1:6-8; Ps. 102:25-26; Is. 51:6; Rev. 20:11

3:12
- *d* 1 Cor. 1:7-8; Titus 2:13-15

3:13
- *e* Is. 65:17
- *f* Rev. 21:1
- *g* See 1 John 3:7, *note*

3:14
- *h* 1 Cor. 1:8; 1 Thess. 5:23

3:15
- *i* Ps. 86:15; Rom. 2:4
- *j* See Rom. 1:16, *note*

3:16
- *k* e.g. Rom. 8:19; 1 Cor. 15:24; 2 Thess. 1:10
- *l* 2 Tim. 3:16

3:17
- *m* Cp. John 16:4
- *n* *Test/Tempt:* v. 17; Rev. 2:10. (Gen. 3:1; James 1:14, *note*)

3:18
- *o* *Grace:* v. 18; 2 John 3. (John 1:14; John 1:17, *note*)

(1) the sovereign will of God (Is. 46:9–11; Dan. 4:17,35; Heb. 2:4; Rev. 17:17);

(2) the moral will of God, that is, His moral law (Mark 3:35; Eph. 6:6; Heb. 13:21); and

(3) the desires of God coming from His heart of love (Ezek. 33:11; Matt. 23:37; 2 Pet. 3:9).

The sovereign will of God is certain of complete fulfillment, but the moral law is disobeyed by men, and the desires of God are fulfilled only to the extent that they are included in His sovereign will. God does not desire that any should perish, but it is clear that many will not be saved (Rev. 21:8).

3:10 in the night. This refers to the close of the Day of the Lord at the end of the millennium, when the destruction of the heavens and the earth ends the Day of the Lord (Rev. 20:11; 21:1).

3:13,14 look for. Literally *wait for.*

3:18 GRACE (IMPARTED), SUMMARY

See Grace, John 1:17, *note.* Grace is the method of divine dealing in salvation and in the believer's life and service. As saved, he is "not under law but under grace" (Rom. 6:14). Having by grace brought the Christian into the highest conceivable position (Eph. 1:6), God ceaselessly works through grace, to impart to and perfect in him corresponding graces (John 15:4–5; Gal. 5:22–23). Grace, therefore, stands connected with service (Rom. 12:6; 15:15–16; 1 Cor. 1:3–7; 3:10; 15:10; 2 Cor. 12:9–10; Gal. 2:9; Eph. 3:7–8; 4:7; Phil. 1:7; 2 Tim. 2:1–2; 1 Pet. 4:10); with Christian growth (2 Cor. 1:12; Eph. 4:29; Col. 3:16; 4:6; 2 Thess. 1:12; Heb. 4:16; 12:28–29; 13:9; James 4:6; 1 Pet. 1:2; 3:7; 5:5,10; 2 Pet. 3:18; Jude 4); and with giving (2 Cor. 4:15; 8:1,6–7,19; 9:14).

THE FIRST EPISTLE OF

JOHN

Author:	*Theme:*	*Date of writing:*
John	Fellowship	*c.* A.D. 90–95

Background

The First Epistle of John, by the witness of internal evidence and comparison with the Gospel of John, was clearly written by the Apostle John. It is a family letter from the Father to His "little children" who are in the world. With the possible exception of the Song of Solomon, it is the most intimate of the inspired writings. The sin of a Christian is treated as a child's offense against his Father, and is dealt with as a family matter (1:9; 2:1). The moral government of the universe is not in question. The child's sin as an offense against the law has been met in the cross, and "Jesus Christ the righteous" is now the "Advocate with the Father." John's Gospel leads across the threshold of the Father's house; his First Epistle makes us at home there. A tender word is used for "children" (from Greek *teknia*), a diminutive meaning *little children, born-ones* as, e.g. the Scottish "bairns." Whereas Paul is occupied with the Christian's public position as a son, John has in mind the believer's nearness as one born of the Father.

Outline

First John may be divided as follows:

	Introduction	1:1–2
I.	Little Children and Fellowship	1:3—2:11
	A. Fellowship with the Father and Son	1:3–4
	B. The Conditions of Fellowship	1:5—2:11
	1. Position in the Light	1:5–7
	2. Recognition of Indwelling Sin	1:8
	3. Sins Confessed, Forgiven and Cleansed	1:9–10
	4. Maintaining of Fellowship by Christ's Advocacy	2:1–2
	5. Recognition of God's Holiness	2:3–11
II.	Little Children and Their Enemies	2:12–27
	A. The Family Addressed	2:12–14
	B. Danger of Loving the World	2:15–17
	C. Warning Against Apostates	2:18–27
III.	Little Children and the Lord's Return	2:28—3:3
	A. Purity Exhorted	2:28–29
	B. Future Conformity to Christ	3:1–3
IV.	Little Children Contrasted with Children of Satan	3:4–24
	A. Distinguishing Characteristics of the Two Groups	3:4–12
	B. Primacy of Love	3:13–24
V.	Little Children and False Teachers	4:1–6
	A. Command to Test Spirits	4:1
	B. Marks of False Teachers	4:2–6
VI.	Little Children Assured and Warned	4:7—5:19
	A. Basis of Love: God's Act	4:7–10
	B. God's Indwelling Love Demonstrated	4:11–21
	C. Faith as the Overcoming Principle	5:1–8
	D. Assurance of Salvation	5:9–15
	E. Sober Warnings	5:16–19
	Conclusion	5:20–21

Introduction: the Incarnate Word, 1:1–2

Fellowship made possible

1 THAT which [a]was [b]from the beginning, which we have [c]heard, which we have [d]seen with our eyes, which we have [e]looked upon, and our hands have [f]handled, concerning the [g]Word of life—

2 the life was [h]manifested, and we have seen, and bear witness, and declare to you that [i]eternal life which was [j]with the Father and was manifested to us—

I. Little Children and Fellowship, 1:3—2:11

(1) Fellowship is with the Father and the Son

3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship *is* [k]with the Father and with His Son Jesus Christ.

4 And these things we write to you that your* [l]joy may be full.

(2) The conditions of fellowship

(a) Their position in the light

5 This is the message which we have heard from Him and declare to you, that God is [m]light and in Him is no darkness at all.

6 If we [n]say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

7 But if we [o]walk in the [p]light as He is in the light, we have fellowship with one another, and the [q]blood of Jesus Christ His Son cleanses us from all sin.

(b) The recognition of indwelling sin (see 1 Cor. 11:31, note)

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

(c) Sins confessed, forgiven, and cleansed

9 If we [r]confess our sins, He is [s]faithful and just to [t]forgive us *our* sins and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we [u]make Him a liar, and His word is not in us.

(d) Fellowship maintained by Christ's advocacy

2 MY little children, these things I write to you, so that you may not sin. And if anyone [v]sins, we have an Advocate with the Father, Jesus Christ the righteous.

2 And He Himself is the [w]propitiation for our [x]sins, and not for ours only [y]but also for the whole world.

(e) Recognition of God's holiness

3 Now by this we know that we know Him, if we keep His commandments.

4 He who says, "I know Him," and does not keep His commandments, is a [z]liar, and the truth is not in him.

5 But whoever [aa]keeps His word, truly the love of God is [bb]perfected in him. By this we know that we are in Him.

6 He who says he abides in Him [cc]ought himself also to walk just as He walked.

*1:4 NU-Text and M-Text read *our*.

1:1
a *Christ* (first advent): vv. 1-3; 1 John 4:2. (Gen. 3:15; Acts 1:11, *note*)
b John 1:1; 1 John 2:13
c Cp. John 5:24; Acts 4:20
d Luke 1:2; John 1:14; 19:35
e 2 Pet. 1:16-17
f Luke 24:39; John 20:27
g John 1:1,14

1:2
h Rom. 16:26; 1 Tim. 3:16
i *Life* (eternal): vv. 1-2; 1 John 2:25. (Matt. 7:14; Rev. 22:19, *note*)
j John 1:1,18; 16:28

1:3
k John 17:21; 1 Cor. 1:9; 1 John 2:24

1:4
l John 15:11; 16:24; 1 Pet. 1:8

1:5
m 1 Tim. 6:16

1:6
n 1 John 2:9-11

1:7
o Is. 2:5
p See Ex. 27:20, *note*
q *Sacrifice* (of Christ): v. 7; Rev. 1:5. (Gen. 3:15; Heb. 10:18, *note*)

1:9
r Prov. 28:13; cp. Ps. 32:5
s Rom. 3:24-26
t *Forgiveness:* v. 9; 1 John 2:12. (Lev. 4:20; Matt. 26:28, *note*)

1:10
u 1 John 5:10; cp. John 3:33

2:1
v See Rom. 3:23, *note*

2:2
w See Rom. 3:25, *note*
x See Rom. 3:23, *note*
y *Assurance/security:* vv. 1-2; 1 John 3:2. (Ps. 23:1; Jude 1, *note*)

2:4
z Rom. 3:4

2:5
aa Cp. John 14:23; Col. 3:16
bb See Matt. 5:48, *note*

2:6
cc John 13:15; 1 Pet. 2:21

1:7 WALKING IN THE LIGHT

Walking in the light is explained in vv. 8–10; Eph. 5:13. Through the Word of God the indwelling Holy Spirit shows the Christian that he

(1) still possesses an old nature (v. 8), and

(2) needs the forgiveness of his sins (vv. 9–10).

The blood of Christ is the divine provision for both (see Advocacy, 2:1, *note*). To walk in the light is to live in fellowship with the Father and the Son. Sin interrupts fellowship but cannot change relationship. Confession restores fellowship and immediate confession keeps the fellowship unbroken.

1:9 just. Or *righteous.*

2:1 Advocate. Greek *paraklētos,* rendered *Helper* in John 14:16. This is the advocacy of Jesus Christ for sinning believers which He carries on with the Father whereby, because of the eternal efficacy of Christ's sacrifice, He restores them to fellowship. Compare Ps. 23:3; see John 13:10, *note.*

2:2 world. Greek *kosmos.* See Matt. 4:8, *note.*

2:3 commandments. John uses "commandments" (1) in the general sense of the divine will, however revealed—"His word" (v. 5); and (2) especially of the law of Christ (Gal. 6:2; 2 John 5). See also John 15:10–12.

7 Brethren,* [a]I write no new commandment to you, but an old commandment which you have had [b]from the beginning. The [c]old commandment is the word which you heard from the beginning.*

8 Again, a [d]new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the [e]true light is already shining.

9 He who [f]says he is in the light, and hates his brother, is in darkness until now.

10 He who [g]loves his brother abides in the light, and there is no cause for stumbling in him.

11 But he who [h]hates his brother is in darkness and [i]walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

II. Little Children and Their Enemies, 2:12–27

The family addressed

12 I write to you, little children,
Because your [j]sins are
[k]forgiven you for His name's sake.

13 I write to you, fathers,
Because you have known Him *who is* [l]from the beginning.
I write to you, young men,
Because you have [m]overcome the wicked one.
I write to you, little children,
Because you have [n]known the Father.

14 I have written to you, fathers,
Because you have known Him *who is* from the beginning.
I have written to you, young men,
Because you are strong, and the word of God abides in you,
And you have overcome the wicked one.

The children must not love the world

15 Do [o]not love the world or the things in the world. [p]If anyone loves the world, the love of the Father is not in him.

16 For all that *is* in the world—the lust of the [q]flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.

17 And the world is passing away, and the lust of it; but he who does the will of God abides forever.

The children warned against apostates

18 Little children, it is the [r]last hour; and as you have heard that the* [s]Antichrist is coming, even now many antichrists have come, by which we know that it is the [t]last hour.

19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but *they went out* [u]that they might be made manifest, that [v]none of them were of us.

20 But you have an [w]anointing from the Holy One, and you [x]know all things.*

21 I have not written to you because you do not know the truth, but [y]because you know it, and that no lie is of the truth.

22 Who is a liar but he who denies that [z]Jesus is the Christ? He is [aa]antichrist who denies the Father and the Son.

23 Whoever [bb]denies the Son does not have the [cc]Father either; he who acknowledges the Son has the Father also.

24 Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will [dd]abide in the Son and in the Father.

25 And this is the [ee]promise that He has promised us—[ff]eternal life.

26 These things I have written to you concerning those who *try to* deceive you.

***2:7** NU-Text reads *Beloved.* * NU-Text omits *from the beginning.* ***2:18** NU-Text omits *the.* ***2:20** NU-Text reads *you all know.*

2:7
a Cp. 2 John 5
b 1 John 3:11
c Cp. John 15:10

2:8
d John 15:12
e John 1:9; 8:12; 12:35

2:9
f v. 4; 1 John 3:14

2:10
g *Law* (of Christ): v. 10; 1 John 3:11. (John 13:34; 2 John 5, *note*)

2:11
h 1 John 3:15; 4:20
i John 12:35; cp. 2 Pet. 1:9

2:12
j See Rom. 3:23, *note*
k *Forgiveness:* v. 12. (Lev. 4:20; Matt. 26:28, *note*)

2:13
l 1 John 1:1; Rev. 22:13
m Cp. Eph. 6:11; Heb. 2:14; 1 John 4:4
n Rom. 8:15-17; Gal. 4:6

2:15
o Rom. 12:2; Gal. 1:4
p Matt. 6:24; James 4:4; cp. Gal. 1:10

2:16
q *Flesh:* v. 16; Jude 23. (John 8:15; Jude 23, *note*)

2:18
r 1 Pet. 4:7
s *Antichrist:* v. 18; 1 John 2:22. (Matt. 24:5; Rev. 13:11, *note*)
t 1 Pet. 4:7

2:19
u Cp. 1 Cor. 11:19
v Cp. John 10:27-29

2:20
w 2 Cor. 1:21
x 1 Cor. 2:15-16

2:21
y Cp. 2 Pet. 3:1; Jude 5

2:22
z 1 John 4:3
aa *Antichrist:* v. 22; 1 John 4:3. (Matt. 24:5; Rev. 13:11, *note*)

2:23
bb Cp. John 14:9-11
cc John 5:23

2:24
dd John 15:5; Col. 1:23; 2 John 9

2:25
ee John 3:14-16; 17:2-3
ff *Life* (eternal): v. 25; 1 John 3:15. (Matt. 7:14; Rev. 22:19, *note*)

2:13 little children. A general term for all children.

2:15 world. Greek *kosmos.* See Rev. 13:8, *note.*

2:19 went out from us. That is, doctrinally. Doubtless then, as now, the deniers of the Son (vv. 22–23) called themselves Christians. Compare 2 Tim. 1:15.

2:22 a. Literally *the.*

2:26 deceive you. Literally *cause you to wander,* that is, *lead you astray.*

2:27
a v. 20; John 14:26; 16:13

2:28
b As in 2:1,12
c *Christ* (second advent): v. 28; 1 John 3:2. (Deut. 30:3; Acts 1:11, *note*)
d 1 John 3:21; 4:17

2:29
e See 3:7, *note*

3:1
f Eph. 2:4-7; 1 John 4:10
g Cp. John 15:18-20

3:2
h *Assurance/security:* v. 2; Jude 1. (Ps. 23:1; Jude 1, *note*)
i *Christ* (second advent): vv. 2-3; Jude 14. (Deut. 30:3; Acts 1:11, *note*)
j Rom. 8:29; 1 Cor. 15:49; Phil. 3:21
k Cp. 1 Cor. 13:10-12

3:4
l See Rom. 3:23, *note*

3:5
m John 1:29; 2 Cor. 5:21; Heb. 9:26
n See Rom. 3:23, *note*
o Heb. 7:26; 1 Pet. 1:19

3:7
p As in 2:1,12

3:8
q See Rom. 3:23, *note*

27 But the [a]anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will* abide in Him.

III. Little Children and the Lord's Return, 2:28—3:3

Purity exhorted

28 And now, [b]little children, abide in Him, that when* He [c]appears, we may have [d]confidence and not be ashamed before Him at His coming.

29 If you know that He is righteous, you know that everyone who practices [e]righteousness is born of Him.

3 BEHOLD [f]what manner of love the Father has bestowed on us, that we should be called children of God!* Therefore the world does [g]not know us,* because it did not know Him.

2 Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we [h]know that when He is [i]revealed, [j]we shall be like Him, for we shall see Him as He [k]is.

3 And everyone who has this hope in Him purifies himself, just as He is pure.

IV. Little Children Contrasted with Children of Satan, 3:4–24

Their distinguishing characteristics

4 Whoever commits [l]sin also commits lawlessness, and sin is lawlessness.

5 And you know that He was manifested to [m]take away our [n]sins, and [o]in Him there is no sin.

6 Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.

7 [p]Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous.

8 He who [q]sins is of the [r]devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, [s]that He might destroy the works of the [r]devil.

9 Whoever has been [t]born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

10 In this the children of God and the children of the [u]devil are manifest: Whoever does not practice [v]righteousness is not of God, nor *is* he who does not love his brother.

11 For this is the [w]message that you heard from the beginning, that we should [x]love one another,

12 not as [y]Cain *who* was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous.

13 Do not marvel, my brethren, if the world [z]hates you.

14 We know that we have passed from death to life, because we [aa]love the brethren. He who does not love *his* brother* abides in death.

15 Whoever hates his brother is a murderer, and you know that no murderer has [bb]eternal life abiding in him.

16 By this we know [cc]love, [dd]because He laid down His life for us. And we also ought to [ee]lay down *our* lives for the brethren.

17 But whoever has this world's

3:8
r *Satan:* v. 8; 1 John 3:10. (Gen. 3:1; Rev. 20:10, *note*)
s Heb. 2:14

3:9
t John 3:3-6; 1 John 5:18

3:10
u *Satan:* v. 10; Jude 9. (Gen. 3:1; Rev. 20:10, *note*)
v See v. 7, *note*

3:11
w John 13:34; 1 John 1:5; 2:7-11; 3:23; 4:7-12
x *Law* (of Christ): v. 11; 1 John 3:14. (John 13:34; 2 John 5, *note*)

3:12
y Gen. 4:8

3:13
z John 15:18-21

3:14
aa *Law* (of Christ): v. 14; 1 John 3:16. (John 13:34; 2 John 5, *note*)

3:15
bb *Life* (eternal): vv. 14-15; 1 John 5:11. (Matt. 7:14; Rev. 22:19, *note*)

3:16
cc *Law* (of Christ): v. 16; 1 John 3:17. (John 13:34; 2 John 5, *note*)
dd John 15:13; Gal. 2:20
ee Cp. Rom. 16:4

***2:27** NU-Text reads *you abide.* ***2:28** NU-Text reads *if.* ***3:1** NU-Text adds *And we are.* * M-Text reads *you.* ***3:14** NU-Text omits *his brother.*

3:1 world. Greek *kosmos.* See Matt. 4:8, *note.*

3:4 commits. Here and in similar places in this Epistle the Greek verb has the force of a continuous present tense (compare 3:6,9; 5:18) and thus denotes a person's habitual attitude toward sin as expressed in his practice or nonpractice of it. John is not speaking of a state of perfection in which it is impossible for a Christian ever to sin; but he is stressing the fact that a Christian cannot keep on practicing sin, because he is born of God.

3:7 Righteousness here, and in the passages having marginal reference to this verse, means the righteous life which is the result of salvation through Christ. By God's grace the Christian does righteously because he has been made righteous (Rom. 3:22; see Rom. 10:3, *note*).

Cain: *possession.* The first-born son of Adam and Eve who was a farmer. He killed his brother Abel when Abel's meat offering was accepted by God and Cain's produce offering was rejected.

3:13 world. Greek *kosmos.* See Rev. 13:8, *note.*

goods, and sees his brother in [a]need, and shuts up his heart from him, how does the [b]love of God [c]abide in him?

18 My little children, let us not [b]love in word or in tongue, but in deed and in truth.

19 And by this we know* that we are of the truth, and shall assure our hearts before Him.

20 [d]For if our heart condemns us, God is greater than our heart, and knows all things.

21 Beloved, if our heart does not condemn us, we have [e]confidence toward God.

22 And [f]whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight.

23 And this is His commandment: that we should [g]believe on the name of His Son Jesus Christ and [b]love one another, as He gave us* commandment.

24 Now he who keeps His commandments [h]abides in Him, and He in him. And by this we know that He abides in us, by the [i]Spirit whom He has given us.

V. Little Children and False Teachers, 4:1–6

4 BELOVED, do not believe every [j]spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.

Marks of false teachers

(a) Erroneous doctrine concerning Christ's Person

2 By this you know the [i]Spirit of God: Every spirit that confesses that [k]Jesus Christ has [l]come in the flesh is of God,

3 and every spirit that does not confess that Jesus Christ has [l]come in the flesh* is not of God. And this is the *spirit* of the [m]Antichrist, which you have heard was coming, and is now already in the world.

4 You are of God, little children, and have overcome them, because He who is in you is [n]greater than [o]he who is in the world.

(b) Erroneous attitude toward world

5 [p]They are of the world. Therefore they speak *as* of the world, and [q]the world hears them.

6 We are of God. He who knows God hears us; he who is not of God does not hear [r]us. [s]By this we know the spirit of truth and the spirit of error.

VI. Little Children Assured and Warned, 4:7—5:19

7 [t]Beloved, let us [b]love one another, for love is of God; and everyone who [u]loves is born of God and knows God.

8 He who does not love does not know God, for [v]God is love.

9 In this the love of God was [w]manifested toward us, that God has sent His only begotten [x]Son into the world, that we might live through Him.

10 In this is love, [y]not that we loved God, but that He loved us and sent His Son *to be* the [z]propitiation for our sins.

God's indwelling love shown by a life of love toward Him and men

11 Beloved, if God so loved us, we also ought to [b]love one another.

12 No one has seen God at any time. If we [b]love one another, God abides in us, and His love has been perfected in us.

13 By this we know that we abide in Him, and He in us, because He has given us of His [i]Spirit.

14 And we have seen and testify that the Father has sent the Son *as* [aa]Savior of the world.

15 Whoever [bb]confesses that Jesus is the Son of God, God abides in him, and he in God.

16 And we have known and [g]be-

*3:19 NU-Text reads *we shall know.*
*3:23 M-Text omits *us.* *4:3 NU-Text omits *that* and *Christ has come in the flesh.*

3:17
a Cp. Luke 3:11
b *Law* (of Christ): vv. 17-18,23; 4:7,11-12; 1 John 4:17. (John 13:34; 2 John 5, *note*)
c Cp. 1 John 4:20

3:20
d Cp. 1 Cor. 4:4

3:21
e 1 John 2:28

3:22
f John 15:7; 1 John 5:14-15

3:23
g *Faith:* v. 23; 4:16; 1 John 5:1. (Gen. 3:20; Heb. 11:39, *note*)

3:24
h John 14:21
i *Holy Spirit* (NT): v. 24; 4:2,13; 1 John 5:7. (Matt. 1:18; Acts 2:4, *note*)

4:1
j Cp. Matt. 7:15; 2 Cor. 11:13-15

4:2
k Rom. 10:8-10; 1 John 5:1
l *Christ* (first advent): vv. 2-3; 1 John 5:20. (Gen. 3:15; Acts 1:11, *note*)

4:3
m *Antichrist:* v. 3; 2 John 7. (Matt. 24:5; Rev. 13:11, *note*)

4:4
n Cp. Rom. 8:31; Heb. 6:13
o John 14:30; 16:11; cp. 1 Cor. 2:12

4:5
p *Apostasy:* vv. 1-6; Jude 4. (Luke 18:8; 2 Tim. 3:1, *note*)
q John 15:19; 17:14

4:6
r Cp. John 8:47
s 1 Cor. 2:12-16

4:7
t 1 John 3:10-11,23
u 1 John 3:14; 1 Thess. 4:9

4:8
v v. 16

4:9
w Rom. 5:8
x Is. 9:6-7; John 3:16

4:10
y Titus 3:5
z See Rom. 3:25, *note*

4:14
aa See Rom. 1:16, *note*

4:15
bb v. 2

4:1,9,14 world. Greek *kosmos.* See Matt. 4:8, *note.*
4:3 world. Greek *kosmos.* See Rev. 13:8, *note.*
4:12 perfected. The word implies full development, growth into maturity of godliness. See Matt. 5:48; Phil.3:12, *note.*

lieved the love that God has for us. God is love, and he who abides in love abides in God, and God [a]in him.

17 [b]Love has been perfected among us in this: that we may have [c]boldness in the [d]day of judgment; because as He is, so are we in this world.

18 There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made [e]perfect in love.

19 [f]We love Him* because He first loved us.

20 [g]If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can* he love God whom he has not seen?

21 And [h]this commandment we have from Him: that he who loves God *must* [b]love his brother also.

Faith in the overcoming principle in the world conflict

5 WHOEVER [i]believes that [j]Jesus is the Christ is [k]born of God, and [l]everyone who loves Him who begot also loves him who is begotten of Him.

2 By this we know that we [b]love the children of God, when we love God and [m]keep His commandments.

3 For this is the love of God, that we keep His commandments. And His commandments [n]are not burdensome.

4 For whatever is born of God overcomes the world. And this is the victory that has [o]overcome the world—our* [i]faith.

5 Who is he who overcomes the world, but he who [i]believes that Jesus is the Son of God?

6 This is He who came by [p]water and blood—Jesus Christ; not only by water, but by water and blood. And it is the [q]Spirit who bears witness, because the [q]Spirit is truth.

7 For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one.

8 And there are [r]three that bear witness on earth:* [s]the [q]Spirit, the water, and the blood; and these three agree as one.

Blessed assurance

9 If we receive the witness of men, the witness of God is greater; for this is the [t]witness of God which* He has testified of His Son.

10 He who [i]believes in the Son of God [u]has the witness in himself; he who does not believe God [v]has made Him a liar, because he has not believed the testimony that God has given of His Son.

11 And this is the testimony: that God has given us [w]eternal life, and this life is in His Son.

12 He who [x]has the Son has [w]life; he who does not have the Son of God does not have [w]life.

13 These things I have written to you who [i]believe in the name of the Son of God, [y]that you may know that you have [w]eternal life,* and that you may *continue to* believe in the name of the Son of God.

14 Now this is the confidence that we have in Him, that [z]if we ask anything [aa]according to His will, He hears us.

15 And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.

Sober warnings

16 If anyone sees his brother sinning a [bb]sin *which does* not *lead* to death, he will [cc]ask, and He will give him life for those who commit sin not *leading* to death. There is sin *leading* to death. I do not say that he should [dd]pray about that.

17 [ee]All unrighteousness is sin, and there is sin not *leading* to death.

18 We know that whoever is [ff]born of God does not sin; but he who has been born of God keeps himself,*

4:15
a John 14:23

4:17
b *Law* (of Christ): vv. 17,21; 5:2; 2 John 5. (John 13:34; 2 John 5, *note*)
c 1 John 2:28
d *Day* (of judgment): v. 17; Rev. 20:11. (Matt. 10:15; Rev. 20:11, *note*)

4:18
e See Matt. 5:48, *note*

4:19
f v. 10; cp. 2 Cor. 5:14-15

4:20
g 1 John 2:4

4:21
h John 13:34; 15:12; 1 John 3:23

5:1
i *Faith:* vv. 1,4-5,10,13; Rev. 2:19. (Gen. 3:20; Heb. 11:39, *note*)
j 1 John 4:2,15; cp. 1 John 2:22-23
k John 1:13
l Cp. John 15:23

5:2
m John 15:10; 2 John 6

5:3
n Matt. 11:30

5:4
o 1 John 4:4; cp. Rev. 12:11

5:6
p John 19:34-35; Eph. 5:26-27; cp. John 15:3; 17:17
q *Holy Spirit* (NT): vv. 6-8; Jude 19. (Matt. 1:18; Acts 2:4, *note*)

5:8
r Cp. John 8:17-18
s John 15:26

5:9
t John 5:34,37

5:10
u Rom. 8:16; Gal. 4:6
v Cp. 1 John 1:10

5:11
w *Life* (eternal): vv. 11-13; 1 John 5:20. (Matt. 7:14; Rev. 22:19, *note*)

5:12
x John 3:36; 6:47; 17:2-3

5:13
y Cp. John 20:31

5:14
z 1 John 3:22
aa Cp. James 4:3

5:16
bb See Rom. 3:23, *note*
cc Cp. James 5:15
dd Cp. Jer. 7:16

5:17
ee 1 John 3:4

5:18
ff 1 John 3:9

***4:19** NU-Text omits *Him.* ***4:20** NU-Text reads *he cannot.* ***5:4** M-Text reads *your.* ***5:8** NU-Text and M-Text omit the words from *in heaven* (verse 7) through *on earth* (verse 8). Only four or five very late manuscripts contain these words in Greek. ***5:9** NU-Text reads *God, that.* ***5:13** NU-Text omits the rest of this verse. ***5:18** NU-Text reads *him.*

5:4 world. Greek *kosmos.* See Rev. 13:8, *note.*

and the wicked one does not touch him.

19 We know that we are of God, and [a] the whole world lies *under the sway of* the wicked one.

Conclusion, 5:20–21

20 And we know that the [b] Son of God has [c] come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. [d] This is the true God and [e] eternal life.

21 Little children, [f] keep yourselves from idols. Amen.

5:19
a Cp. Luke 4:5-6; 2 Cor. 4:3-4

5:20
b 1 John 4:2
c *Christ* (first advent): v. 20. (Gen. 3:15; Acts 1:11, *note*)
d John 17:3
e *Life* (eternal): v. 20; Jude 21. (Matt. 7:14; Rev. 22:19, *note*)

5:21
f See 2 Cor. 6:17, *note*

5:21 idols. Of course there is only one God (1 Cor. 8:5–6). The pagans had, however, those whom they called "gods", e.g. in David's day, Dagon and Baal. Then and now, whatever preempts the place in one's heart that belongs to the true God may be said to be a god, e.g. self and the pleasures of this world (2 Tim. 3:2,4).

THE SECOND EPISTLE OF

JOHN

Author:	*Theme:*	*Date of writing:*
John	Christ's Commandment	*c.* A.D. 90–95

Background

The Second Epistle of John has occasioned much discussion on account of its salutation. Some scholars assert that the words, "the elect lady," personify one of the first-century churches; others assume that they refer to some highly placed Christian matron with whom the Apostle John was acquainted. Brief though it is, the Epistle is quite significant. Its urgent message centers on the "truth" in its relation to Christian living. By the "truth" John means not only the body of revealed truth, the Scriptures, but also the Lord Jesus Christ who, as the chief Subject of the Scriptures, is Himself the Truth incarnate.

Outline

The Epistle may be divided as follows:

	Introduction	verses 1–3
I.	The Pathway of Truth and Love	verses 4–6
II.	The Mark of a Deceiver and Antichrist	verses 7–11
	Conclusion	verses 12–13

Introduction: Salutation and Invocation, vv. 1–3

THE [a]ELDER,

To the [b]elect lady and her children, whom I love in truth, and not only I, but also all those who have known the truth,

2 because of the truth [c]which abides in us and [d]will be with us forever:

3 [e]Grace, mercy, *and* peace will be with you* from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.

I. The Pathway of Truth and Love, vv. 4–6

4 I [f]rejoiced greatly that I have found *some* of your children walking in truth, as we received commandment from the Father.

5 And now I plead with you, lady, not as though I wrote a new commandment to you, but that which we have had [g]from the beginning: that we [h]love one another.

6 [i]This is love, that we walk according to His commandments. This is the commandment, that as you have heard from the beginning, you should walk in it.

II. The Mark of a Deceiver and Antichrist, vv. 7–11

7 For many deceivers have gone out into the world who do not confess Jesus Christ *as* coming in the [j]flesh. This is a deceiver and an [k]antichrist.

8 Look to yourselves, that we* do not [l]lose those things we worked for, but *that* we* may receive a full [m]reward.

9 Whoever transgresses* and does not abide in the doctrine of Christ does [n]not have God. He who abides in the doctrine of Christ has both the Father and the Son.

10 If anyone comes to you and does [o]not bring this doctrine, do [p]not receive him into your house nor greet him;

11 for he who greets him shares in his evil deeds.

Conclusion, vv. 12–13

12 Having many things to write to you, I did not wish *to do so* with paper and ink; but I hope to come to you and speak [q]face to face, that our joy may be full.

13 The children of your [r]elect sister greet you. Amen.

***v. 3** NU-Text and M-Text read *us.*
***v. 8** NU-Text reads *you.* * NU-Text reads *you.*
***v. 9** NU-Text reads *goes ahead.*

1
a *Elders:* v. 1; 3 John 1. (Acts 11:30; Titus 1:5, *note*)
b *Election* (personal): v. 1; 2 John 13. (Deut. 7:6; 1 Pet. 5:13, *note*)
2
c Cp. Col. 3:16
d Cp. 1 Pet. 1:23
3
e *Grace:* v. 3; Rev. 1:4. (John 1:14; John 1:17, *note*)
4
f 1 Thess. 2:19-20; 3 John 3-4
5
g John 13:34; 1 John 2:7
h *Law* (of Christ): v. 5. (John 13:34; 2 John 5, *note*)
6
i John 14:15; 1 John 5:3
7
j 1 John 4:2
k *Antichrist:* v. 7; Rev. 13:11. (Matt. 24:5; Rev. 13:11, *note*)
8
l Cp. Heb. 2:1; 4:1; 10:35
m *Rewards:* v. 8; Rev. 2:10. (Dan. 12:3; 1 Cor. 3:14, *note*)
9
n 1 John 2:19,24
10
o Rom. 16:17
p *Separation:* vv. 10-11; Rev. 18:4. (Gen. 12:1; 2 Cor. 6:17, *note*)
12
q Cp. 3 John 13-14
13
r *Election* (personal): v. 13; Jude 1. (Deut. 7:6; 1 Pet. 5:13, *note*)

5 LAW (OF CHRIST), SUMMARY

The new law of Christ is the divine love, as produced in the renewed heart by the Holy Spirit (Rom. 5:5; Heb. 10:16), which flows out in the energy of the Spirit, unforced and spontaneous, toward the objects of the divine love (2 Cor. 5:14–20; 1 Thess. 2:7–8). It is, therefore, "the law of liberty" (James 1:25; 2:12) in contrast with the external law of Moses. Moses' law demands love (Lev. 19:18; Deut. 6:5; Luke 10:27); Christ's law is love (Rom. 5:5; 1 John 4:7,19–20), and so takes the place of the external law by fulfilling it (Rom. 13:10; Gal. 5:14). It is the "law written in the heart" under the New Covenant (see Heb. 8:8, *note*).

7 world. The Greek word *kosmos* means *order, arrangement,* and so, with the Greeks, *beauty;* for order and arrangement, in the sense of system, are at the bottom of the Greek conception of beauty. Sometimes *kosmos* means *world.* When the word is employed in the NT for humanity, the world of men, it denotes organized humanity—humanity in families, tribes, nations. The word for chaotic, unorganized humanity—the mere mass of men—is *thalassa,* the "sea" of men (e.g. Rev. 13:1). For "world" *(kosmos)* in the bad ethical sense, see Rev. 13:8, *note.* **a . . . an.** Literally *the.*

9 transgresses. Sin is transgression, an overstepping of the law, the divine boundary between good and evil (Ps.51:1; Rom.2:23). See also Rom. 3:23 *note.* **doctrine.** Or *teaching.*

THE THIRD EPISTLE OF

JOHN

Author:	*Theme:*	*Date of writing:*
John	Walking in Truth	*c.* A.D. 90–95

Background

The Third Epistle of John, addressed by the Apostle John to his friend, Gaius, rebukes Diotrephes, who had usurped leadership in one of the churches. Slanderously rejecting John's authority, this man refused to "receive the brethren" (traveling ministers to the local church, verses 5–8) and excommunicated those that did receive them. He stands as one of the first examples of domineering ambition in the church. In contrast with Diotrephes, two other men are briefly characterized—Gaius, notable for sound Christian living, as evidenced especially in the practice of hospitality to the itinerant ministers; and Demetrius, a believer of lofty reputation based on living the truth. The Epistle as a whole presents a vivid glimpse of church life at the close of the first century.

Outline

Third John may be divided as follows:

	Introduction	verses 1–4
I.	Hospitality to the Traveling Ministers	verses 5–8
II.	Domineering Diotrephes and His Evil Deeds	verses 9–11
III.	Godly Demetrius	verses 12
	Conclusion	verses 13–14

Introduction: Gaius Greeted and Characterized, vv. 1–4

THE [a]ELDER,

To the beloved Gaius, whom I love in truth:

2 Beloved, I pray [b]that you may prosper in all things and be in health, just as your soul prospers.

3 For I [c]rejoiced greatly when brethren came and testified of the truth *that is* in you, just as you walk in the truth.

4 I have no greater [d]joy than to hear that [e]my children walk in [f]truth.*

I. Hospitality to Traveling Ministers, vv. 5–8

5 Beloved, you do faithfully whatever you do for the brethren and* for strangers,

6 who have borne witness of your love before the [g]church. *If* you send them [h]forward on their journey in a manner worthy of God, you will do [i]well,

God's work supported by His own people

7 because they went forth for His name's sake, [j]taking nothing from the Gentiles.

8 We therefore ought to [k]receive* such, that we may become fellow workers for the truth.

II. Domineering Diotrephes and His Evil Deeds, vv. 9–11

9 I wrote to the [l]church, but Diotrephes, who loves to have the [m]preeminence among them, does not receive us.

10 Therefore, if I come, I will call to mind his deeds which he does, [n]prating against us with malicious words. And not content with that, he himself does not receive the brethren, and forbids those who wish to, [o]putting *them* out of the [p]church.

11 Beloved, do not [q]imitate what is evil, but what is good. He who does good is of [r]God, but* he who does evil has not seen [s]God.

III. Godly Demetrius, v. 12

12 Demetrius has a *good* testimony from all, and from [t]the truth itself. And we also bear witness, and you know that our testimony is [u]true.

Conclusion, vv. 13–14

13 I had many things to write, but I do not wish to write to you with pen and ink;

14 but I hope to see you shortly, and we shall speak [v]face to face. Peace to you. Our friends greet you. Greet the friends by name.

***v. 4** NU-Text reads *the truth.* ***v. 5** NU-Text adds *especially.* ***v. 8** NU-Text reads *support.* ***v. 11** NU-Text and M-Text omit *but.*

1
a *Elders:* v. 1. (Acts 11:30; Titus 1:5, *note*)
2
b Cp. Matt. 6:33
3
c 2 John 4
4
d 1 Thess. 2:19-20; 2 John 4
e Cp. 1 Cor. 4:15
f 2 John 4
6
g *Churches* (local): v. 6; 3 John 9. (Acts 8:3; Phil. 1:1, *note*)
h Cp. Acts 15:3
i Cp. Matt. 25:40
7
j Cp. 1 Cor. 9:15-18
8
k Matt. 10:40; Rom. 12:13; Heb. 13:2; 1 Pet. 4:9
9
l *Churches* (local): v. 9; 3 John 10. (Acts 8:3; Phil. 1:1, *note*)
m Cp. Matt. 23:8; Col. 1:18
10
n Prov. 10:8,10; cp. 2 Pet. 2:18; Jude 10
o Cp. Matt. 23:13
p *Churches* (local): v. 10; Rev. 1:4. (Acts 8:3; Phil. 1:1, *note*)
11
q Ps. 37:27; Rom. 14:19; 1 Thess. 5:15; 1 Tim. 6:11; 2 Tim. 2:22
r 1 John 2:29
s 1 John 3:10
12
t v. 4
u Cp. John 21:24
14
v Cp. 2 John 12

Gaius: The person to whom John addressed his third letter. Nothing else is known about this individual.

Demetrius: A Christian whom John praised in his third letter.

THE EPISTLE OF

JUDE

Author:	*Theme:*	*Date of writing:*
Jude	Contending for the Faith	*c.* A.D. 68

Background

The Epistle of Jude was written by Jude, who was one of the half brothers of the Lord Jesus (Matthew 13:55; Mark 6:3). His message, one of the most severe in the New Testament, was occasioned by apostasy in the early church. So threatening were these heresies that the Spirit caused Jude to write this letter of warning, urging his readers to contend earnestly for the faith (verse 3) because of the prevalence of the false teachers who had already intruded into the local churches (verse 4). In burning words Jude describes these heretics, showing vividly how apostasy leads to sinful living (verses 5–19). The Epistle concludes with a noble doxology (verses 24–25).

Outline

Jude may be divided as follows:

	Introduction	verses 1–2
I.	Occasion of the Epistle	verses 3–4
II.	Historical Examples of Unbelief and Rebellion	verses 5–7
	A. Israel in the Wilderness	verse 5
	B. Disobedient Angels	verse 6
	C. Sodom and Gomorrah	verse 7
III.	False Teachers Described	verses 8–19
	A. Rebellious Against Authority	verses 8–10
	B. Greedy	verse 11
	C. Hidden Among True Believers	verse 12a
	D. Spiritually Dead	verses 12b–13
	E. Facing Judgment	verses 14–15
	F. Promoting Personalities	verse 16
	G. Devoid of the Spirit	verses 17–19
IV.	Exhortations to Christians	verses 20–23
	Conclusion	verses 24–25

Introduction, vv. 1–2

JUDE, a bondservant of Jesus Christ, and brother of [a]James,

To those who are [b]called, sanctified* by God the Father, and [c]preserved in Jesus Christ:

2 Mercy, peace, and love be multiplied to you.

I. Occasion of the Epistle, vv. 3–4

Warning concerning apostasy

3 Beloved, while I was very diligent to write to you concerning our common [d]salvation, I found it necessary to write to you exhorting you to [e]contend earnestly for the [f]faith which was once for all delivered to the saints.

4 For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the [g]grace of our God into lewdness and [h]deny the only Lord God* and our Lord Jesus Christ.

II. Historical Examples of Unbelief and Rebellion, vv. 5–7

5 But I want to [i]remind you, though you once knew this, that the Lord, having [j]saved the people out of the land of Egypt, afterward destroyed those who did not believe.

6 And the [k]angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the [l]judgment of [m]the great day;

7 as [n]Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

III. False Teachers Described, vv.8–19

8 Likewise also these dreamers [o]defile the flesh, reject authority, and speak evil of dignitaries.

9 Yet Michael the archangel, in contending with the [p]devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, [q]"The Lord rebuke you!"

10 But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves.

11 Woe to them! For they have gone in the way of Cain, have [r]run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.

12 These are spots in your love

v. 1 NU-Text reads *beloved.* **v. 4** NU-Text omits *God.*

1

a See James Intro. and Matt. 4:21, *note*

b *Election* (personal): v. 1; Rev. 17:14. (Deut. 7:6; 1 Pet. 5:13, *note*)

c *Assurance/security:* v. 1; Jude 24. (Ps. 23:1; Jude 1, *note*)

3

d See Rom. 1:16, *note*

e Cp. Phil. 1:27

f *Gospel:* v. 3; Rev. 14:6. (Gen. 12:3; Rev. 14:6, *note*)

4

g See 2 Pet. 3:18, *note*

h *Apostasy:* vv. 4-19; Rev. 3:15. (Luke 18:8; 2 Tim. 3:1, *note*)

5

i Cp. 2 Pet. 1:12

j See Rom. 1:16, *note*

6

k See Heb. 1:4, *note*

6

l *Judgments* (the seven): v. 6; Jude 15. (2 Sam. 7:14; Rev. 20:12, *note*)

m *Day* (of the LORD): v. 6; Rev. 2:27. (Ps. 2:9; Rev. 19:19, *note*)

7

n 2 Pet. 2:6

8

o 2 Pet. 2:10

9

p *Satan:* v. 9; Rev. 2:9. (Gen. 3:1; Rev. 20:10, *note*)

q Zech. 3:2

11

r *Apostasy:* vv. 4-19; Rev. 3:15. (Luke 18:8; 2 Tim. 3:1, *note*)

1 bondservant. Literally *slave.* **preserved.** Assurance is the Christian's full conviction that, through the work of Christ alone, received by faith, he is in possession of a salvation in which he will be eternally kept. This assurance rests only upon the Scripture promises to him who believes.

3 I found it necessary to. Or *I was constrained to.*

4 the only Lord God . . . Jesus Christ. Literally *our only Master, God, and Lord, Jesus Christ.*

6 great day. The judgment of the fallen angels. The "great day" is the day of the LORD (Is. 2:9–22, refs.). As the final judgment upon Satan occurs after the 1000 years and preceding the final judgment (Rev. 20:10), it is congruous to conclude, as to the time, that other fallen angels are judged with him (2 Pet. 2:4; Rev. 20:10). Christians are associated with Christ in this judgment (1 Cor. 6:3). See other Judgments, Rev. 20:12, *note*. Compare also Angels, Heb. 1:4, *note*.

Sodom and Gomorrah: *burning.* Cities located in the Valley of Siddim known for their extreme wickedness and destroyed by God with fire and brimstone. Only Lot and his family survived the destruction.

7 vengeance. Literally *punishment.*

9 accusation. Literally *judgment.*

Cain: *possession.* The first-born son of Adam and Eve who was a farmer. He killed his brother Abel when Abel's meat offering was accepted by God and Cain's produce offering was rejected.

Balaam: *destruction.* A prophet hired by the king of Moab to curse Israel.

11 Cain. Compare Gen. 4:1. Cain is an example of the religious natural man who believes in God, and in "religion," but after his own will, and who rejects redemption by blood. Compelled as a teacher of religion to explain the atonement, the false teacher explains it away. **error of Balaam.** The "error of Balaam" must be distinguished from the "way of Balaam" (see 2 Pet. 2:15, *note*) and the "doctrine of Balaam" (see Rev. 2:14, *note*). Balaam's error was that, reasoning from natural morality and seeing the evil in Israel, he supposed a righteous God must curse them. He was blind to the higher morality of the cross, through which God maintains and enforces the authority and awful

feasts, while they feast with you without fear, serving *only* themselves. *They are* clouds without water, carried about* by the winds; late autumn trees without fruit, twice dead, pulled up by the roots;

13 raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever.

14 Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord [a]comes with ten thousands of His saints,

15 "to execute [b]judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly [c]sinners have spoken against Him."

16 These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling *words,* flattering people to gain advantage.

17 But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ:

18 how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts.

19 These are sensual persons, who cause divisions, not having the [d]Spirit.

IV. Exhortations to Christians, vv. 20–23

20 But you, beloved, building yourselves up on your most [e]holy faith, praying in the Holy [f]Spirit,

21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto [g]eternal life.

22 And on some have compassion, making a distinction;*

23 but others save with fear, pulling *them* out of the fire,* hating even the garment defiled by the [h]flesh.

Conclusion: Doxology, vv. 24–25

24 Now to Him who is able to
[i]keep you* from stumbling,
And to present *you* faultless
Before the presence of His
glory with exceeding joy,

25 To God our [j]Savior,*
Who alone is wise,*
Be glory and majesty,
Dominion and power,*
Both now and forever.
Amen.

***v. 12** NU-Text and M-Text read *along.* ***v. 22** NU-Text reads *who are doubting* (or *making distinctions*). ***v. 23** NU-Text adds *and on some have mercy with fear* and omits *with fear* in first clause. ***v. 24** M-Text reads *them.* ***v. 25** NU-Text reads *To the only God, our Savior* and omits *wise.* * NU-Text adds *through Jesus Christ our Lord.* * NU-Text adds *Before all time.*

14
a *Christ* (second advent): vv. 14-15; Rev. 1:7. (Deut. 30:3; Acts 1:11, *note*)

15
b *Judgments* (the seven): v. 15; Rev. 20:12. (2 Sam. 7:14; Rev. 20:12, *note*)
c See Rom. 3:23, *note*

19
d *Holy Spirit* (NT): v. 19; Jude 20. (Matt. 1:18; Acts 2:4, *note*)

20
e *Sanctification* (NT): v. 20; Rev. 22:11. (Matt. 4:5; Rev. 22:11, *note*)
f *Holy Spirit* (NT): v. 20; Rev. 1:10. (Matt. 1:18; Acts 2:4, *note*)

21
g *Life* (eternal): v. 21; Rev. 2:7. (Matt. 7:14; Rev. 22:19, *note*)

23
h *Flesh:* v. 23. (John 8:15; Jude 23, *note*)

24
i *Assurance/security:* v. 24. (Ps. 23:1; Jude 1, *note*)

25
j See Rom. 1:16, *note*

sanctions of His law, so that He can be just and the Justifier of a believing sinner. The "profit" of v. 11 is not necessarily money; it may be popularity, fame, or applause. **Korah.** See Num. 16. The sin of Korah was denial of the authority of Moses as God's chosen spokesman, and intrusion into the priest's office.

Korah: *bald.* One of the three Israelites who led a rebellion against Moses. They were killed when the earth opened up and "swallowed" them.

14 Enoch. The quotation attributed to "Enoch, the seventh from Adam" (compare Gen. 5:19–24; Heb. 11:5–6) is similar to a passage in the noncanonical Book of Enoch (1:9), written by an unknown person who used Enoch's name for the title of the book. Jude's use of this quotation from Enoch does not suggest that he considered the Book of Enoch as authoritative. Besides, it is not impossible that Jude is the source from which the quotation eventually found its way into the Book of Enoch, since there is no evidence as to the precise contents of this apocryphal book until many centuries after the time when Jude was written. The prophecy of the godly Enoch is the earliest recorded revelation of the second coming of Christ.

Enoch: *experienced.* A God-fearing man who did not die but was taken to heaven. He walked with God.

22 distinction. Some Greek manuscripts read: "Refute those who dispute."

23 pulling. Literally *snatching.*

23 **FLESH, SUMMARY**

"Flesh," in the ethical sense, is the whole natural or unregenerate man—spirit, soul, and body—as centered upon self, prone to sin, and opposed to God (Rom. 7:18). The regenerate man is "not in the flesh but in [the sphere of] the Spirit" (Rom. 8:9); but the flesh is still in him and he may, according to his choice, "walk according to the flesh" or "the Spirit" (1 Cor. 3:1–4; Gal. 5:16–17). In the first case he is a "carnal" Christian; in the second, a "spiritual" Christian. Victory over the flesh will be the habitual experience of the Christian who walks in the Spirit (Rom. 8:2,4; Gal. 5:16–17).

THE REVELATION OF JESUS CHRIST

Author:	*Theme:*	*Date of writing:*
John	Consummation	*c.* A.D. 95

Background

The Revelation (also called simply "Revelation"), the concluding book of the Scriptures, unfolds the great events bringing history to consummation, including the revelation of Jesus Christ at His second advent. The word "revelation," used as the title of the book, is from the late Latin *revelatio*, which means (as does the Greek *apokalupsis*, from which the English word "apocalypse" is derived) *disclosure of that which was previously hidden or unknown*.

Themes of Revelation

In the unfolding of this central theme, Jesus Christ is revealed in glory in contrast with His presentation, in the four Gospels, in His humiliation. In Revelation Christ is seen in relationship to time as He "who was and who is to come" (1:4). He is related to the Church (1:9—3:22), the tribulation (4:1—19:21), the millennial kingdom (20:1–10), and the eternal state (20:11—22:21).

Christ is presented in this book as the Ruler of the kings of the earth (1:5), the Bridegroom and Head of the Church (2:1—3:22; 19:7–9), the Lion of the tribe of Judah (5:5), the Lamb that was slain (5:6,12, etc.), the High Priest (8:3–6), and the King and Judge (19:11—20:15).

The book is a record of what the Apostle John saw and heard. Constant use is made of symbols. References to Old Testament events and prophecies abound. Frequent shifts of locale from earth to heaven and back to earth may be observed. It is an account of divine judgment and conflict which sweeps the whole world.

The Past, Present and Future

Three major divisions of Revelation must be recognized. John was commanded in 1:19 to write concerning

(1) things past, "the things which you have seen," that is, the Patmos vision (1:1–20);

(2) things present, "the things which are," that is, the existing churches (2:1—3:22); and

(3) things future, "things which must take place after this," that is, events after the Church Age ends (4:1—22:5). It is important to observe that, beginning in chapter 4, the book presents future events.

The third major division of Revelation (4:1—22:21) is characterized by series of sevens: seven seals (4:1—8:1), seven trumpets (8:2—11:19), seven bowls (15:1—16:21), seven dooms (17:1—20:15), and seven new things (21:1—22:21). Important passages which are parenthetical, supplemental, or corrective may be observed, such as the Jewish remnant and the tribulation saints (7:1–17); the angel, the little book, and the two witnesses (10:1—11:14); the Lamb, the remnant, and the proclamation of the everlasting Gospel (14:1–13); the gathering of the kings of the earth in preparation for Armageddon (16:13–16); and the four alleluias in heaven (19:1–6). These passages do not advance the prophetic narration but, looking backward and forward, sum up the past and anticipate the future. The order of the narrative is therefore not consistently chronological. The major continuity is provided by the events symbolized in the seals, trumpets, and bowls.

Purpose

The main purpose of the book is to provide the setting for the revelation of Jesus Christ. Principal attention is given to the time of the tribulation (chapters 4—19), which is believed to coincide with Daniel's seventieth week (Daniel 9:24–27). The great tribulation, the latter half of that "week," is especially in view. The climax of the book begins with the revelation of the Lord Jesus Christ in chapter 19.

Interpreters of Revelation should bear in mind two passages of Scripture: 1 Peter 1:12; 2 Peter 1:20–21. Much that is now obscure will become clear to those for whom it was written, as the time approaches.

(Continued on next page)

Outline

The book may be divided as follows:

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Introduction, 1:1–3

1 THE [a]Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He [b]sent and signified *it* by His [c]angel to His servant John,

2 who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw.

3 Blessed *is* he who [d]reads and those who hear the words of this prophecy, and [e]keep those things which are written in it; for the time *is* [f]near.

I. The Messages of the Ascended Lord to the Seven Churches, 1:4—3:22

Things past: "The things which you have seen."

4 John, to the seven [g]churches which are in Asia:

[h]Grace to you and peace from Him who [i]is and who was and who is to come, and from the seven [j]Spirits who are before His throne,

5 and from Jesus Christ, the [k]faithful [l]witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed* us from our [m]sins in His own [n]blood,

6 and has made us kings* and [o]priests to His God and Father, to Him *be* glory and dominion forever and ever. Amen.

7 Behold, He is [p]coming with [q]clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will [r]mourn because of Him. Even so, Amen.

8 "I am the [s]Alpha and the Omega, *the* Beginning and *the* End,"* says the Lord,* "who is and who was and who is to come, the [t]Almighty."

Patmos vision

9 I, John, both* your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ.

10 I was in the [u]Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet,

11 saying, "I am the [v]Alpha and the Omega, the First and the Last," and,* "What you see, write in a book and send *it* to the seven [w]churches which are in Asia:* to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

12 Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands,

13 [x]and in the midst of the seven lampstands *One* like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band.

14 His head and hair *were* white like wool, as white as snow, and His eyes like a flame of fire;

15 His feet *were* like fine brass, as if refined in a furnace, and His voice as the sound of many waters;

16 He had in His right hand [y]seven stars, out of His mouth went a sharp two-edged sword, and His countenance *was* like the [z]sun shining in its strength.

17 And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me,* "Do not be afraid; I am the First and the Last.

1:5** NU-Text reads *loves us and freed;* M-Text reads *loves us and washed.* ***1:6** NU-Text and M-Text read *a kingdom.* ***1:8** NU-Text and M-Text omit *the Beginning and the End.* ** NU-Text and M-Text add God. ***1:9** NU-Text and M-Text omit *both.* ***1:11** NU-Text and M-Text omit *I am* through third *and.* ***** NU-Text and M-Text omit *which are in Asia.* ***1:17** NU-Text and M-Text omit *to me.*

1:1
- a *Inspiration:* v. 1; Rev. 1:19. (Ex. 4:15; 2 Tim. 3:16, *note*)
- b Rev. 22:6
- c See Heb. 1:4, *note*

1:3
- d Cp. 1 Thess. 5:27
- e Rev. 22:7
- f Rev. 22:10; see Matt. 4:17, *note*

1:4
- g *Churches* (local): v. 4; Rev. 1:11. (Acts 8:3; Phil. 1:1, *note*)
- h *Grace:* v. 4; Rev. 22:21. (John 1:14; John 1:17, *note*)
- i Ex. 3:14
- j Is. 11:2; Rev. 3:1; 4:5; 5:6

1:5
- k Prov. 14:5
- l Is. 55:4
- m See Rom. 3:23, *note*
- n *Sacrifice* (of Christ): vv. 5-6; Rev. 5:9. (Gen. 3:15; Heb. 10:18, *note*)

1:6
- o 1 Pet. 2:5,9

1:7
- p *Christ* (second advent): v. 7; Rev. 2:25. (Deut. 30:3; Acts 1:11, *note*)
- q Matt. 24:30
- r Zech. 12:10

1:8
- s Rev. 21:6; 22:13
- t Is. 9:6

1:10
- u *Holy Spirit* (NT): v. 10; Rev. 2:7. (Matt. 1:18; Acts 2:4, *note*)

1:11
- v Rev. 21:6; 22:13
- w *Churches* (local): v. 11; Rev. 1:20. (Acts 8:3; Phil. 1:1, *note*)

1:13
- x vv. 13-15; cp. Dan. 7:9-10; 10:5-6

1:16
- y v. 20
- z Matt. 17:2

1:8 Alpha and Omega, mentioned also in Rev. 21:6 and 22:13, are the first and last letters of the Greek alphabet.

1:9 In 1:1–20 John sees a vision of the risen Christ in the midst of the seven golden lampstands. From 2:1—3:22 he records the messages of our Lord to seven churches in Roman Asia. At 4:1–2 the apostle is pictured as caught up "in the Spirit" into heaven, from where he observes future things in heaven and upon the earth as recorded from 4:1—22:5.

John: One of Jesus' disciples. He was called "the disciple whom Jesus loved."

18 "I *am* He who lives, and was
dead, and behold, I am alive
forevermore. Amen. And I have the
keys of [a]Hades and of Death.

Command to write

19 [b]"Write* the things which you
have [c]seen, and the things which
are, and the things which will take
place after this.

20 "The [d]mystery of the seven
stars which you saw in My right
hand, and the seven golden lamp-
stands: The seven stars are the an-
gels of the seven [e]churches, and the
seven lampstands which you saw*
are the seven [e]churches.

Things present—seven churches: "The things which are."

(1) Message to Ephesus: the church at the end of the apostolic age

2 "TO the angel of the [f]church of
Ephesus [g]write,

'These things says He who holds
the seven stars in His right hand,
who walks in the midst of the seven
golden lampstands:

2 "I know your works, your labor,
your patience, and that you cannot
bear those who are evil. And you
have [h]tested those who say they are
apostles and are not, and have
found them liars;

3 "and you have persevered and
have [i]patience, and have labored for
My name's sake and have [j]not be-
come weary.

4 "Nevertheless I have *this* against
you, that you have left your first love.

5 "Remember therefore from
where you have fallen; [k]repent and
do the first works, or else I will
come to you quickly and remove
your lampstand from its place—un-
less you [k]repent.

6 "But this you have, that you hate
the deeds of the Nicolaitans, which
I also hate.

7 "He who has an ear, let him hear
what the [l]Spirit says to the
[m]churches. To him who overcomes
I will give to eat from the [n]tree of

***1:19** NU-Text and M-Text read *Therefore, write.*
***1:20** NU-Text and M-Text omit *which you saw.*

1:18
a See Luke 16:23, *note*

1:19
b *Inspiration:* v. 19; Rev. 2:1. (Ex. 4:15; 2 Tim. 3:16, *note*)
c Rev. 1:9-18

1:20
d See Matt. 13:11, *note*
e *Churches* (local): v. 20; Rev. 2:1. (Acts 8:3; Phil. 1:1, *note*)

2:1
f *Churches* (local): v. 1; Rev. 2:7. (Acts 8:3; Phil. 1:1, *note*)
g *Inspiration:* v. 1; Rev. 2:8. (Ex. 4:15; 2 Tim. 3:16, *note*)

2:2
h 1 John 4:1

2:3
i Heb. 12:1-3
j Gal. 6:9

2:5
k *Repentance:* v. 5; Rev. 2:16. (Matt. 3:2; Acts 17:30, *note*)

2:7
l *Holy Spirit* (NT): v. 7; Rev. 2:11. (Matt. 1:18; Acts 2:4, *note*)
m *Churches* (local): v. 7; Rev. 2:8. (Acts 8:3; Phil. 1:1, *note*)
n Gen. 2:9; Rev. 22:2,14

1:19 after this. Literally *after these things,* that is, *after the church*. Compare 4:1.

1:20 angels. Although this is the usual word for angel (Gr. *angelos*), it is often translated "messenger." The most natural explanation in this context is that these were men sent by the seven churches to ascertain the state of the aged apostle, now in exile in Patmos; but they represent any who bear God's messages to a church.

2:1 angel. That is, *messenger*. See Rev. 1:20, *note*. **of.** Or *in*.

Ephesus: A city in the province of Asia Minor on the shore of the Aegean Sea. The famous temple of the god Artemis was located here. Paul established a strong Christian church in Ephesus.

2:6,15 Nicolaitans. The name "Nicolaitans," according to early church fathers (Ignatius, Irenaeus, Clement of Alexandria, Tertullian, Hippolytus), refers to those who, while professing themselves to be Christians, lived licentiously. What in Ephesus was "deeds" (v. 6) became in Pergamos a "doctrine" (v. 15).

2:7 tree of life. "The tree of life" is one of the many allusions in Revelation to Genesis. In order to keep fallen

1:20 THE MESSAGES TO THE SEVEN CHURCHES

The messages to the seven churches have a fourfold reference:

(1) local, to the churches actually addressed;

(2) admonitory, to all churches in all time as tests by which they may discern their true spiritual state in the sight of God;

(3) personal, in the exhortations to him "who has an ear," and in the promises "to him who overcomes"; and

(4) prophetic, as disclosing in two areas the phases in the spiritual history of the church:

(a) a pattern that has been repeated again and again through the centuries; and

(b) the progress of its spiritual state until the end of the Church Age.

It is incredible that in a prophecy covering the church period there should be no such foreview. These messages must contain that foreview if it is in the book at all, for the Church does not appear on earth after 3:22.

Again, these messages by their very terms go beyond the local assemblies mentioned. It can be seen that Ephesus (2:1–7), though a local church in the apostle's day, is typical of the first century as a whole; Smyrna (2:8–11) characterizes the church under persecution, e.g. from A.D. c. 100–316; Pergamos (2:12–17), "where Satan dwells" (2:13; compare 2:14–15, and *notes*), is suggestive of the church mixing with the world, e.g. in the Middle Ages; Thyatira (2:18–29) reveals how evil progresses in the church and idolatry is practiced; Sardis (3:1–6) is representative of the church as dead, yet still having a minority of godly men and women, as during the Reformation; Philadelphia (3:7–13) shows revival and a state of spiritual advance; and Laodicea (3:14–19) is illustrative of the final state of apostasy which the visible church will experience.

[a]life, which is in the midst of the Paradise of God.” ’

(2) Message to Smyrna: the church under persecution

8 “And to the angel of the [b]church in Smyrna [c]write,

‘These things says the [d]First and the Last, who was dead, and came to life:

9 “I know your works, tribulation, and poverty (but you are rich); and *I know* the blasphemy of those who [e]say they are Jews and are not, but *are* a [f]synagogue of [g]Satan.

10 “Do not fear any of those things which you are about to suffer. Indeed, the [g]devil is about to throw *some* of you into prison, that you may be [h]tested, and you will have tribulation ten days. Be faithful until death, and I will give you the [i]crown of [a]life.

11 “He who has an ear, let him hear what the [j]Spirit says to the [b]churches. He who overcomes shall not be hurt by the [k]second death.” ’

(3) Message to Pergamos: the church settled in the world

12 “And to the angel of the [b]church in Pergamos [c]write,

‘These things says He who has the sharp two-edged [l]sword:

13 “I know your works, and where you dwell, where [g]Satan’s throne *is.* And you hold fast to My name, and did [m]not deny My faith even in the days in which Antipas *was* My faithful martyr, who was killed among you, where [g]Satan dwells.

14 “But I have a few things against

2:7

a *Life* (eternal): vv. 7,10; Rev. 3:5. (Matt. 7:14; Rev. 22:19, *note*)

2:8

b *Churches* (local): vv. 8,11-12; Rev. 2:17. (Acts 8:3; Phil. 1:1, *note*)

c *Inspiration:* vv. 8,12; Rev. 2:18. (Ex. 4:15; 2 Tim. 3:16, *note*)

d Rev. 1:17-18

2:9

e Rev. 3:9

f Cp. John 8:30-47; 2 Cor. 11:14

g *Satan:* vv. 9-10, 13; Rev. 2:24. (Gen. 3:1; Rev. 20:10, *note*)

2:10

h *Test/Tempt:* v. 10; Rev. 3:10. (Gen. 3:1; James 1:14, *note*)

i *Rewards:* v. 10; Rev. 3:11. (Dan. 12:3; 1 Cor. 3:14, *note*)

2:11

j *Holy Spirit* (NT): v. 11; Rev. 2:17. (Matt. 1:18; Acts 2:4, *note*)

k *Death* (the second): v. 11; Rev. 20:6. (John 8:21; Rev. 20:14, *note*)

2:12

l Rev. 1:16

2:13

m Cp. 2 Tim. 2:12

man from eating of “the tree of life,” God drove him from Eden and placed cherubim at the gate to guard the way to the tree (Gen. 2:9; 3:22,24). “The tree of life” appears three times in Rev. 22 (vv. 2,14,19 [Greek]), where the new paradise is described. In the NT the word translated “tree” (Greek *xulon*) is used of the cross (Acts 5:30; 10:39; 13:29; Gal. 3:13; 1 Pet. 2:24). It is through Christ’s death on the tree that mankind may have eternal life. He “bore our sins in His own body on the tree.”

2:8,12 angel. That is, *messenger.* See Rev. 1:20, *note*.

2:13 martyr. The word “martyr” derives from the Greek *martus* (“witness”) which appears eighteen times in its var-

you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality.

15 "Thus you also have those who hold the doctrine of the [a]Nicolaitans, which thing I hate.*

16 [b]"Repent, or else I will come to you quickly and will fight against them [c]with the sword of My mouth.

17 "He who has an ear, let him hear what the [d]Spirit says to the [e]churches. To him who overcomes I will give some of the hidden [f]manna to eat. And I will give him a white stone, and on the stone a [g]new name written which no one knows except him who [h]receives *it.*" '

(4) Message to Thyatira: the church in idolatry

18 "And to the angel of the [i]church in Thyatira [j]write,

'These things says the Son of God, [k]who has eyes like a flame of fire, and His feet like fine brass:

19 "I know your works, love, service, [l]faith,* and your patience; and *as* for your works, the last *are* more than the first.

20 "Nevertheless I have a few things against you, because you allow* that woman* [m]Jezebel, who calls herself a prophetess, to teach and seduce* My servants to commit sexual immorality and eat things sacrificed to idols.

21 "And I gave her time to [n]repent of her sexual immorality, and she did not [n]repent.*

22 "Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they [o]repent of their* deeds.

23 "I will kill her children with death, and all the [p]churches shall know that I am He who [q]searches the minds and hearts. And I will give to each one of you according to your works.

24 "Now to you I say, and* to the rest in Thyatira, as many as do not have this doctrine, who have not known the [r]depths of [s]Satan, as they say, I will* put on you no other burden.

25 "But hold fast what you have [t]till I come.

26 "And he who overcomes, and keeps My works until the end, to him I will give power over the nations—

27 *'He shall rule them with a rod of iron;*
They shall be dashed to pieces like the potter's vessels'—

[u]as [v]I also have received from My Father;

28 "and I will give him the morning [w]star.

29 "He who has an ear, let him hear what the [x]Spirit says to the [y]churches." '

(5) Message to Sardis: the church as dead, yet having a believing remnant

3 "AND to the angel of the [z]church in Sardis [aa]write,

'These things says He who [bb]has the seven Spirits of God and the seven stars: "I know your works,

2:15** NU-Text and M-Text read *likewise* for *which thing I hate.* ***2:19** NU-Text and M-Text read *faith, service.* ***2:20** NU-Text and M-Text read *I have against you that you tolerate.* ** M-Text reads *your wife Jezebel.* ***** NU-Text and M-Text read *and teaches and seduces.* ***2:21** NU-Text and M-Text read *time to repent, and she does not want to repent of her sexual immorality.* ***2:22** NU-Text and M-Text read *her.* ***2:24** NU-Text and M-Text omit *and.* ***** NU-Text and M-Text omit *will.*

2:15
a See 2:6, *note*

2:16
b *Repentance:* v. 16; Rev. 2:21. (Matt. 3:2; Acts 17:30, *note*)
c 2 Thess. 2:8; Rev. 19:15

2:17
d *Holy Spirit* (NT): v. 17; Rev. 2:29. (Matt. 1:18; Acts 2:4, *note*)
e *Churches* (local): v. 17; Rev. 2:18. (Acts 8:3; Phil. 1:1, *note*)
f Ex. 16:33-34; John 6:49-51
g Is. 62:2; Rev. 3:12; cp. John 1:42
h Cp. Rev. 14:3

2:18
i *Churches* (local): v. 18; Rev. 2:23. (Acts 8:3; Phil. 1:1, *note*)
j *Inspiration:* v. 18; Rev. 3:1. (Ex. 4:15; 2 Tim. 3:16, *note*)
k Rev. 1:14-15

2:19
l *Faith:* v. 19. (Gen. 3:20; Heb. 11:39, *note*)

2:20
m 1 Kin. 16:31-32

2:21
n *Repentance:* v. 21; Rev. 2:22. (Matt. 3:2; Acts 17:30, *note*)

2:22
o *Repentance:* v. 22; Rev. 3:3. (Matt. 3:2; Acts 17:30, *note*)

2:23
p *Churches* (local): v. 23; Rev. 2:29. (Acts 8:3; Phil. 1:1, *note*)
q Jer. 17:10

2:24
r 2 Tim. 3:1-9; cp. 1 Cor. 2:10
s *Satan:* v. 24; Rev. 3:9. (Gen. 3:1; Rev. 20:10, *note*)

2:25
t *Christ* (second advent): v. 25; Rev. 16:15. (Deut. 30:3; Acts 1:11, *note*)

2:27
u Ps. 2:7-9
v *Day* (of the LORD): v. 27; Rev. 6:17. (Ps. 2:9; Rev. 19:19, *note*)

2:28
w Rev. 22:16; cp. 2 Pet. 1:19

2:29
x *Holy Spirit* (NT): v. 29; Rev. 3:6. (Matt. 1:18; Acts 2:4, *note*)
y *Churches* (local): v. 29; Rev. 3:1. (Acts 8:3; Phil. 1:1, *note*)

3:1
z *Churches* (local): v. 1; Rev. 3:6. (Acts 8:3; Phil. 1:1, *note*)
aa *Inspiration:* v. 1; Rev. 3:7. (Ex. 4:15; 2 Tim. 3:16, *note*)
bb Rev. 1:4,16; cp. Acts 2:33

ious forms in this book as in 1:2,5; 3:14; 19:10; 20:4; etc.; it later came to denote *one who died because of his faithfulness in such witnessing,* as here.

2:14 doctrine of Balaam. The "doctrine of Balaam" (see 2 Pet. 2:15 and Jude 11, *notes*) was his teaching Balak to corrupt the people who could not be cursed (Num. 31:15–16; 22:5; 23:8) by tempting them to marry women of Moab, defile their separation, and abandon their pilgrim character. It is that union of the world and the church which is spiritual unchastity (James 4:4). Pergamos had lost the pilgrim character and was living (v. 13) where Satan's throne was (v. 13), that is, in the world (John 12:31; 14:30; 16:11). **children.** Literally *sons.*

2:17 white stone. Signifying approval.

2:18; 3:1 angel. That is, *messenger.* See Rev. 1:20, *note.*

Jezebel: *unmarried.* The wicked wife of King Ahab who tried to destroy the worship of the Lord and replace it with the worship of Baal.

2:26 power. Or *authority.*

that you have a name that you are alive, but you are dead.
2 "Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works [a]perfect before God.*
3 [b]"Remember therefore how you have received and heard; hold fast and [c]repent. Therefore if you will not watch, I will come upon you [d]as a thief, and you will not know what hour I will come upon you.
4 "You* have a few names even in Sardis who have not defiled their [e]garments; and [f]they shall walk with Me in white, for they are worthy.
5 "He who overcomes shall be clothed in [g]white garments, and I will not blot out his name from the Book of [h]Life; but I will [i]confess his name before My Father and before His [j]angels.
6 "He who has an ear, let him hear what the [k]Spirit says to the [l]churches." '

(6) Message to Philadelphia: the church in revival

7 "And to the angel of the [m]church in Philadelphia [n]write,
'These things says He who is [o]holy, He who is [p]true, *"He who has the [q]key of David, He who opens and no one shuts, and shuts and no one opens"*:
8 "I know your works. See, I have set before you an open door, and no one can shut it;* for you have a little strength, have kept My word, and have not denied My name.
9 "Indeed I will make *those* of the synagogue of [r]Satan, who say they are Jews and are [s]not, but lie—indeed I will make them come and worship before your feet, and to know that I have loved you.
10 "Because you have kept My command to persevere, I also will [t]keep you from the [u]hour of [v]trial which shall come upon the whole world, to test those who dwell on the earth.
11 "Behold,* I am coming quickly! Hold fast what you have, that no one may take your [w]crown.
12 "He who overcomes, I will make him a [x]pillar in the temple of My God, and he shall [y]go out no more. I will [z]write on him the name of My God and the name of the city of My God, the New Jerusalem, which [aa]comes down out of heaven from My God. And *I will write on him* My [bb]new name.
13 "He who has an ear, let him hear what the [cc]Spirit says to the [dd]churches." '

(7) Message to Laodicea: the church in its final state of apostasy

14 "And to the angel of the [ee]church of the Laodiceans* [ff]write,
'These things says the [gg]Amen, the [hh]Faithful and True Witness, the Beginning of the creation of God:
15 "I know your works, that [ii]you are neither cold nor hot. I could wish you were cold or hot.
16 "So then, because you are lukewarm, and neither cold nor hot,* I will vomit you out of My mouth.
17 "Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are wretched, miserable, poor, blind, and naked—
18 "I counsel you to buy from Me gold refined in the fire, that you may be rich; and [jj]white garments, that you may be clothed, *that* the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.
19 "As many as I love, I rebuke and [kk]chasten. Therefore be zealous and [ll]repent.

Place and attitude of Christ at the end of the Church Age

20 "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will [mm]come in to him and dine with him, and he with Me.
21 "To him who overcomes I will

***3:2** NU-Text and M-Text read *My God.*
***3:4** NU-Text and M-Text read *Nevertheless you have a few names in Sardis.* ***3:8** NU-Text and M-Text read *which no one can shut.*
***3:11** NU-Text and M-Text omit *Behold.*
***3:14** NU-Text and M-Text read *in Laodicea.*
***3:16** NU-Text and M-Text read *hot nor cold.*

3:2
a See Matt. 5:48, *note*
3:3
b Cp. Rev. 2:5
c *Repentance:* v. 3; Rev. 3:19. (Matt. 3:2; Acts 17:30, *note*)
d Rev. 16:15; cp. Matt. 24:43; 1 Thess. 5:2-5
3:4
e *Righteousness* (garment): v. 4; Rev. 3:5. (Gen. 3:21; Rev. 19:8, *note*)
f Rev. 6:11
3:5
g *Righteousness* (garment): v. 5; Rev. 3:18. (Gen. 3:21; Rev. 19:8, *note*)
h *Life* (eternal): v. 5; Rev. 13:8. (Matt. 7:14; Rev. 22:19, *note*)
i Luke 12:8
j See Heb. 1:4, *note*
3:6
k *Holy Spirit* (NT): v. 6; Rev. 3:13. (Matt. 1:18; Acts 2:4, *note*)
l *Churches* (local): v. 6; Rev. 3:7. (Acts 8:3; Phil. 1:1, *note*)
3:7
m *Churches* (local): v. 7; Rev. 3:13. (Acts 8:3; Phil. 1:1, *note*)
n *Inspiration:* v. 7; Rev. 3:14. (Ex. 4:15; 2 Tim. 3:16, *note*)
o Cp. Luke 1:35; 1 Pet. 1:16
p John 14:6; Rev. 19:11
q Is. 22:22
3:9
r *Satan:* v. 9; Rev. 12:3. (Gen. 3:1; Rev. 20:10, *note*)
s Rev. 2:9
3:10
t 2 Pet. 2:9
u *Tribulation* (the great): v. 10; Rev. 7:14. (Ps. 2:5; Rev. 7:14, *note*)
3:10
v *Test/Tempt:* v. 10. (Gen. 3:1; James 1:14, *note*)
3:11
w *Rewards:* v. 11; Rev. 4:4. (Dan. 12:3; 1 Cor. 3:14, *note*)
3:12
x 1 Kin. 7:21; cp. Gal. 2:9
y Ps. 23:6
z Rev. 22:4
aa Rev. 21:2
bb Rev. 2:17
3:13
cc *Holy Spirit* (NT): v. 13; Rev. 3:22. (Matt. 1:18; Acts 2:4, *note*)
dd *Churches* (local): v. 13; Rev. 3:14. (Acts 8:3; Phil. 1:1, *note*)
3:14
ee *Churches* (local): v. 14; Rev. 3:22. (Acts 8:3; Phil. 1:1, *note*)
ff *Inspiration:* v. 14; Rev. 14:13. (Ex. 4:15; 2 Tim. 3:16, *note*)
gg 2 Cor. 1:20
hh Rev. 1:5
3:15
ii *Apostasy:* vv. 14-18. (Luke 18:8; 2 Tim. 3:1, *note*)
3:18
jj *Righteousness* (garment): v. 18; Rev. 4:4. (Gen. 3:21; Rev. 19:8, *note*)
3:19
kk Heb. 12:6
ll *Repentance:* v. 19. (Matt. 3:2; Acts 17:30, *note*)
3:20
mm John 14:23

3:7,14 angel. That is, *messenger.* See Rev. 1:20, *note.*

3:10 world. Greek *oikoumenē.* See Luke 2:1, *note.*

grant to sit with Me on My throne, as I also overcame and sat down with My Father on His [a]throne.

22 "He who has an ear, let him hear what the [b]Spirit says to the [c]churches." ' "

II. The Opening of the Seven-sealed Scroll, 4—6; 8:1

Things future: "things . . . after this" (Lit. "after these things")

The scene in heaven before the breaking of the seals

4 AFTER these things I looked, and behold, a [d]door *standing* [e]open in heaven. And the first voice which I heard *was* like a [f]trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this."

2 Immediately I was in the [g]Spirit; and behold, a [h]throne set in heaven, and *One* sat on the throne.

3 And He who sat there was* [i]like a jasper and a sardius stone in appearance; and *there was* a [j]rainbow around the throne, in appearance like an emerald.

Enthroned elders around the throne

4 Around the throne *were* twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in [k]white robes; and they had [l]crowns* of gold on their heads.

5 And from the throne proceeded lightnings, thunderings, and voices.* Seven lamps of fire *were* burning before the throne, which are the* seven Spirits of God.

The four living creatures and twenty-four elders worship the Creator

6 Before the throne *there was** a [m]sea of glass, like crystal. And in the midst of the throne, and around the throne, *were* four [n]living creatures [o]full of eyes in front and in back.

7 The first [p]living creature *was* like a lion, the second [p]living creature like a calf, the third [p]living creature had a face like a man, and the fourth [p]living creature *was* like a flying eagle.

8 *The* four [q]living creatures, each having [r]six wings, were [s]full of eyes around and within. And they do not rest day or night, saying:

"Holy, holy, holy,*
Lord [t]God Almighty,
Who was and is and is to come!"

9 Whenever the [u]living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever,

10 the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their [v]crowns before the throne, saying:

11 "You are worthy, O Lord,*
To receive glory and honor and power;
For You [w]created all things,

***4:3** M-Text omits *And He who sat there was* (which makes the description in verse 3 modify the throne rather than God). ***4:4** NU-Text and M-Text read *robes, with crowns.* ***4:5** NU-Text and M-Text read *voices, and thunderings.* * M-Text omits *the.* ***4:6** NU-Text and M-Text add *something like.* ***4:8** M-Text has *holy* nine times. ***4:11** NU-Text and M-Text read *our Lord and God.*

3:21
a *Kingdom* (NT): v. 21; Rev. 5:1. (Matt. 2:2; 1 Cor. 15:24, *note*)

3:22
b *Holy Spirit* (NT): v. 22; Rev. 4:2. (Matt. 1:18; Acts 2:4, *note*)
c *Churches* (local): v. 22; Rev. 22:16. (Acts 8:3; Phil. 1:1, *note*)

4:1
d Cp. Luke 23:45; Heb. 10:19-20
e Ezek. 1:1
f Rev. 1:10; cp. 1 Thess. 4:16

4:2
g *Holy Spirit* (NT): v. 2; Rev. 14:13. (Matt. 1:18; Acts 2:4, *note*)
h Rev. 3:21; cp. Rev. 22:3

4:3
i Rev. 21:11; cp. Ezek. 1:26-27
j Gen. 9:13-17; Ezek. 1:28

4:4
k *Righteousness* (garment): v. 4; Rev. 6:11. (Gen. 3:21; Rev. 19:8, *note*)
l *Rewards:* v. 4; Rev. 4:10. (Dan. 12:3; 1 Cor. 3:14, *note*)

4:6
m Rev. 15:2
n See Ezek. 1:5, *note*
o Cp. Ezek. 1:18; 10:12

4:7
p See Ezek. 1:5, *note*

4:8
q See Ezek. 1:5, *note*
r Is. 6:2
s Cp. Ezek. 1:18; 10;12
t Is. 6:3

4:9
u See Ezek. 1:5, *note*

4:10
v *Rewards:* v. 10; Rev. 11:18. (Dan. 12:3; 1 Cor. 3:14, *note*)

4:11
w Gen. 1:1; John 1:3

3:21 This passage, in harmony with Luke 1:32–33; Acts 2:30,34–35; 15:14–16, is conclusive that Christ is not now seated upon His own throne. The Davidic Covenant (see 2 Sam. 7:16, *note*) and the promises of God through the prophets and the Angel Gabriel concerning the Messianic kingdom await fulfillment. It is in a still future day that God will give to His Son, once crowned with thorns by men, the crown of His father, David.

4:1 Come up here. Beginning with 4:1 the viewpoint of John is from heaven. As the word "church" does not appear again in Revelation until 22:16, the catching up of John from earth to heaven has been taken to be a symbolic representation of the translation of the Church as occurring before the events of the tribulation described in chs. 6—19. **after this.** Literally *after these things.* Rev. 1:19.

4:4 elders. These elders represent the Church. The very word "elder" has church significance (1 Tim. 5:17; Titus 1:5). Crowns throughout the NT are exclusively presented as rewards for the faithful in the Church. These elders sit on thrones which are associated with the central judgment throne of God (vv. 2–4; compare 1 Cor. 6:2–3; 2 Tim. 2:12).

The appearance of these elders, already glorified, crowned, and enthroned before the opening of the sealed book of judgment (ch. 5) and before the end-time judgments are loosed upon the world (chs. 6—18), reaffirms that the Church is not to be subjected to the judicial wrath and judgments of that time (compare John 5:24; Rom. 5:9; 1 Thess. 1:10; 5:1–11; Rev. 3:10).

And by [a]Your will they exist*
and were created."

Seven-sealed scroll taken by Christ

5 AND I saw in the right *hand* of
Him who sat on the [b]throne a
scroll written inside and on the
back, sealed with seven seals.
2 Then I saw a strong [c]angel pro-
claiming with a loud voice, [d]"Who
is worthy to open the scroll and to
loose its seals?"
3 And [e]no one in heaven or on the
earth or under the earth was able to
open the scroll, or to look at it.
4 So I wept much, because no one
was found worthy to open and read*
the scroll, or to look at it.

Christ in His kingly character opens the scroll (cp. Is. 11:1; Jer. 23:5; Luke 1:32–33)

5 But one of the elders said to me,
"Do not weep. Behold, the [f]Lion of
the tribe of [g]Judah, the [h]Root of Da-
vid, has [i]prevailed to open the scroll
and to loose* its seven seals."
6 And I looked, and behold,* in
the midst of the throne and of the
four [j]living creatures, and in the
midst of the elders, stood a [k]Lamb
as though it had been slain, having
seven [l]horns and seven [m]eyes,
which are the seven [n]Spirits of God
sent out into all the earth.
7 Then He came and took the
scroll out of the right hand of Him
who sat on the throne.

The living creatures and twenty-four elders worship

8 Now when He had taken the
scroll, the four [o]living creatures
and the twenty-four elders [p]fell down be-
fore the Lamb, each having a harp,
and golden bowls full of [q]incense,
which are the [r]prayers of the saints.
9 And they sang a [s]new song, say-
ing:

"You are worthy to take the scroll,
And to open its seals;
For You were slain,
And have [t]redeemed us to God
[u]by Your [v]blood
Out of every tribe and tongue
and people and nation,
10 And have made us* [w]kings* and
[x]priests to our God;
And we* shall [y]reign on the
earth."

Angels exalt the Lamb

11 Then I looked, and I heard the
voice of many angels around the
throne, the [z]living creatures, and
the elders; and the number of them
was ten thousand times ten thou-
sand, and thousands of thousands,
12 saying with a loud voice:

"Worthy[aa] is the Lamb who was
slain
To receive power and riches
and wisdom,
And strength and honor and
glory and blessing!"

Eventual universal adoration of the Lamb as King (cp. Phil. 2:9–11)

13 And every creature which is in
heaven and on the earth and under
the earth and such as are in the sea,
and all that are in them, I heard say-
ing:

"Blessing and honor and glory
and power
Be to Him who [bb]sits on the
throne,
And to the [cc]Lamb, forever and
ever!"*

14 Then the four [dd]living creatures
said, "Amen!" And the twenty-four*
elders fell down and worshiped Him
who lives forever and ever.*

***4:11** NU-Text and M-Text read *existed.* ***5:4** NU-Text and M-Text omit *and read.* ***5:5** NU-Text and M-Text omit *to loose.* ***5:6** NU-Text and M-Text read *I saw in the midst . . . a Lamb standing.* ***5:10** NU-Text and M-Text read *them.* * NU-Text reads *a kingdom.* * NU-Text and M-Text read *they.* ***5:13** M-Text adds *Amen.* ***5:14** NU-Text and M-Text omit *twenty-four.* * NU-Text and M-Text omit *Him who lives forever and ever.*

4:11
a Col. 1:16; cp. Ps. 19:1

5:1
b *Kingdom* (NT): vv. 1-4; Rev. 5:10. (Matt. 2:2; 1 Cor. 15:24, *note*)

5:2
c See Heb. 1:4, *note*
d Rev. 4:11; 5:9; cp. Ps. 15:1

5:3
e Cp. Is. 63:5

5:5
f Gen. 49:9
g Heb. 7:14
h Is. 11:10; Rom. 15:12; Rev. 22:16; Matt. 1:1
i Rev. 3:21; cp. Is. 53:12; 63:1-3

5:6
j See Ezek. 1:5, *note*
k John 1:29
l See Deut. 33:17, *note*
m Cp. Zech. 3:8-9; 4:10
n Rev. 1:4; 3:1; 4:5

5:8
o See Ezek. 1:5, *note*
p Rev. 4:8-10; 19:4
q Ps. 141:2
r Rev. 8:3

5:9
s Rev. 4:11; 14:3; cp. Ps. 33:3; 96:1; 98:1; 149:1
t See Rom. 3:24, *note*
u Heb. 9:12; 1 Pet. 1:18-19
v *Sacrifice* (of Christ): v. 9; Rev. 7:14. (Gen. 3:15; Heb. 10:18, *note*)

5:10
w Ex. 19:6
x Is. 61:6
y *Kingdom* (NT): v. 10; Rev. 11:15. (Matt. 2:2; 1 Cor. 15:24, *note*)

5:11
z See Ezek. 1:5, *note*

5:12
aa v. 9; cp. Phil. 2:9-11

5:13
bb Rev. 4:2-3; 6:16; 20:11
cc v. 6; cp. John 5:23

5:14
dd See Ezek. 1:5, *note*

5:5 Lion. The lion is the king of beasts. Of Judah it is predicted, in Gen. 49:8–12, that his seed would hold the scepter, that is, become king of Israel, and rule the world. Mary, the mother of Jesus, was of the tribe of Judah (Luke 3:33).

5:7 Compare Dan. 7:13–14. The two visions are identical; here is added that which was hidden from Daniel, that the kings and priests of the Church Age are to be associated with the Son of Man ("a Lamb as though it had been slain") when He "shall reign on the earth" (vv. 6–10; compare 3:21).

5:10 on. Or *over.*

The seven-sealed scrolls opened

(1) First seal: false Christ

6 NOW I saw when the Lamb [a]opened one of the seals;* and I heard one of the four [b]living creatures saying with a voice like thunder, "Come and see."

2 And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out [c]conquering and to conquer.

(2) Second seal: war

3 When He opened the second seal, I heard the second [d]living creature saying, "Come and see."*

4 Another horse, fiery [e]red, went out. And it was granted to the one who sat on it to [f]take peace from the earth, and that *people* should kill one another; and there was given to him a great sword.

(3) Third seal: famine

5 When He opened the third seal, I heard the third [g]living creature say, "Come and see." So I looked, and behold, a [h]black horse, and he who sat on it had a pair of [i]scales in his hand.

6 And I heard a voice in the midst of the four [j]living creatures saying, "A quart* of wheat for a denarius,* and three quarts of barley for a denarius; and do not harm the oil and the wine."

(4) Fourth seal: death

7 When He opened the fourth seal, I heard the voice of the fourth [k]living creature saying, "Come and see."

8 So I looked, and behold, a pale horse. And the name of him who sat on it was [l]Death, and [m]Hades followed with him. And power was given to them over a fourth of the earth, to [n]kill with sword, with hunger, with death, and by the [o]beasts of the earth.

(5) Fifth seal: martyred remnant

9 When He opened the fifth seal, I saw under the altar the souls of those who had been [p]slain for the word of God and for the testimony which they held.

10 And they cried with a loud voice, saying, [q]"How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?"

11 Then a [r]white robe was given to [s]each of them; and it was said to them that they should rest a little while longer, until both *the number of* their fellow servants and their brethren, who would be killed as they *were,* was [t]completed.

(6) Sixth seal: anarchy

12 I looked when He opened the sixth seal, and behold,* there was a great [u]earthquake; and the sun became [v]black as sackcloth of hair, and the moon* became like blood.

13 And the stars of heaven [w]fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind.

14 Then the [x]sky receded as a scroll when it is rolled up, and every [y]mountain and island was moved out of its place.

15 And the [z]kings of the earth, the great men, the rich men, the commanders,* the mighty men, every slave and every free man, [aa]hid themselves in the caves and in the rocks of the mountains,

16 and said to the mountains and rocks, [bb]"Fall on us and hide us from the face of Him who [cc]sits on the throne and from the wrath of the Lamb!

17 [dd]"For the great [ee]day of His wrath has come, and who is able to stand?"

6:1** NU-Text and M-Text read *seven seals.* ***6:3** NU-Text and M-Text omit *and see.* ***6:6** Greek *choinix;* that is, approximately one quart ** This was approximately one day's wage for a worker. ***6:12** NU-Text and M-Text omit *behold.* ***** NU-Text and M-Text read *the whole moon.* ***6:15** NU-Text and M-Text read *the commanders, the rich men.*

6:1
a vv. 3,5,7,9,12; 8:1
b See Ezek. 1:5, *note*

6:2
c Matt. 24:5; cp. Dan. 7:7

6:3
d See Ezek. 1:5, *note*

6:4
e Cp. 2 Kin. 3:22-23; Nah. 2:3; Zech. 6:2
f Matt. 24:6-7

6:5
g See Ezek. 1:5, *note*
h Cp. Zech. 6:2
i Matt. 24:7; cp. Ezek. 4:16-17

6:6
j See Ezek. 1:5, *note*

6:7
k See Ezek. 1:5, *note*

6:8
l Cp. Acts 3:15; Rom. 6:23
m See Luke 16:23, *note*
n Matt. 24:9
o Cp. Ezek. 14:21

6:9
p *Death* (physical): vv. 9-10; Rev. 9:6. (Gen. 2:17; Heb. 9:27, *note*)

6:10
q Ps. 13:1-6

6:11
r *Righteousness* (garment): vv. 9-11; Rev. 7:9. (Gen. 3:21; Rev. 19:8, *note*)
s *Remnant:* vv. 9-11; Rev. 7:3. (Is. 1:9; Rom. 11:5, *note*)
t Cp. Heb. 11:40

6:12
u Matt. 24:7
v Joel 2:10,31

6:13
w Matt. 24:29

6:14
x Is. 34:4
y Rev. 16:20; cp. Jer. 3:23

6:15
z Ps. 2:2-4; cp. Dan. 2:21
aa Is. 2:12,19

6:16
bb Luke 23:29-30
cc Rev. 20:11

6:17
dd Cp. Is. 13:6; Matt. 24:8
ee *Day* (of the LORD): vv. 12-17; Rev. 16:17. (Ps. 2:9; Rev. 19:19, *note*)

6:2 The rider on the white horse is not Christ. Those who identify this rider with Him consider the passage a prophecy of conquest by the Gospel. But no crown was given to the Lord as the proclamation of the Gospel began, and the terrible world events which accompany the other three riders (vv. 3–8) do not imply an earlier conquest by Christ.

6:6 quart. See Weights and Measures (NT), Acts 27:28, *note.* **denarius.** See Coinage (NT), Matt. 5:26, *note.*

III. Parenthetic: Jews and Gentiles Saved during the Tribulation, 7

7 AFTER these things I saw four [a]angels standing at the four corners of the earth, holding the four [b]winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree.

2 Then I saw another [c]angel ascending from the east, having the [d]seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea,

3 saying, [e]"Do not harm the earth, the sea, or the trees till we have [f]sealed the servants of our God on their foreheads."

Remnant of 144,000 out of Israel

4 And I heard the number of those who were sealed. [g]One hundred *and* forty-four thousand of [h]all the tribes of the children of Israel *were* sealed:

5 of the tribe of Judah
twelve thousand *were* sealed;*
of the tribe of Reuben
twelve thousand *were* sealed;
of the tribe of Gad
twelve thousand *were* sealed;
6 of the tribe of Asher
twelve thousand *were* sealed;
of the tribe of Naphtali
twelve thousand *were* sealed;
of the tribe of Manasseh
twelve thousand *were* sealed;
7 of the tribe of Simeon
twelve thousand *were* sealed;
of the tribe of Levi
twelve thousand *were* sealed;
of the tribe of Issachar
twelve thousand *were* sealed;
8 of the tribe of Zebulun
twelve thousand *were* sealed;
of the tribe of Joseph
twelve thousand *were* sealed;
of the tribe of Benjamin
twelve thousand *were* sealed.

Gentile multitude to come out of the great tribulation

9 After these things I looked, and behold, [i]a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with [j]white robes, with [k]palm branches in their hands,

10 and crying out with a loud voice, saying, [l]"Salvation *belongs* to our God who sits on the throne, and to the Lamb!"

11 All the [m]angels stood around the throne and the elders and the four [n]living creatures, and fell on their faces before the throne and [o]worshiped God,

12 saying:

"Amen! Blessing and glory and wisdom,
Thanksgiving and honor and power and might,
Be to our God forever and ever.
Amen."

13 Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?"

14 And I said to him, "Sir,* you know." So he said to me, "These are the ones who come out of the great [p]tribulation, and washed their robes and made them [q]white in the [r]blood of the Lamb.

15 "Therefore they are [s]before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them.

16 "They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat;

17 "for the Lamb who is in the midst of the throne will [t]shepherd them and lead them to living fountains of waters.* And [u]God will wipe away every tear from their eyes."

***7:5** In NU-Text and M-Text *were sealed* is stated only in verses 5a and 8c; the words are understood in the remainder of the passage. ***7:14** NU-Text and M-Text read *My lord.* ***7:17** NU-Text and M-Text read *to fountains of the waters of life.*

7:1
a See Heb. 1:4, *note*
b Cp. Dan. 7:2

7:2
c See Heb. 1:4, *note*
d Cp. Eph. 1:13-14

7:3
e Cp. 2 Thess. 2:7
f *Remnant:* vv. 3-17; Rev. 12:17. (Is. 1:9; Rom. 11:5, *note*)

7:4
g *Israel* (prophecies): vv. 1-4; Rev. 12:1. (Gen. 12:2; Rom. 11:26, *note*)
h Gen. 49:1-27; cp. Deut. 33:6-25; Ezek. 48:1-7,23-28

7:9
i Is. 60:1-5; cp. Rom. 11:25
j *Righteousness* (garment): vv. 9-14; Rev. 16:15. (Gen. 3:21; Rev. 19:8, *note*)
k vv. 9-10; cp. Matt. 21:8-9

7:10
l See Rom. 1:16, *note*

7:11
m See Heb. 1:4, *note*
n See Ezek. 1:5, *note*
o Rev. 4:11; 5:9,12,14; 11:16

7:14
p *Tribulation* (the great): v. 14. (Ps. 2:5; Rev. 7:14, *note*)
q Rev. 22:14; cp. Is. 1:18; Zech. 3:3-5; 1 John 1:7
r *Sacrifice* (of Christ): v. 14; Rev. 12:11. (Gen. 3:15; Heb. 10:18, *note*)

7:15
s v. 9

7:17
t Ezek. 34:23-24
u Rev. 21:4; cp. Is. 25:8

Israel: *soldier of God.* Jacob's name was changed to this after he wrestled with God at Peniel. He became the father of the great nation of Israel.

7:16 heat. Literally *scorching heat.*

Seventh seal (cp. 4:1): composed of seven trumpets

8 WHEN He opened the seventh seal, there was silence in heaven for about half an hour.

IV. The Seven Trumpet Judgments, 8:2—9:21; 11:15–19

Christ as high priest

2 And I saw the seven [a]angels who stand before God, and to them were given seven trumpets.

3 Then another [b]angel, having a golden censer, came and stood at the altar. He was given much incense, that he should [c]offer *it* with the [d]prayers of all the saints upon the golden altar which was before the throne.

4 And the [e]smoke of the incense, with the prayers of the saints, ascended before God from the [f]angel's hand.

5 Then the [g]angel took the censer, [h]filled it with fire from the altar, and threw *it* to the earth. And there were noises, thunderings, [i]lightnings, and an earthquake.

6 So the seven [j]angels who had the seven trumpets prepared themselves to sound.

(1) First trumpet

7 The first [k]angel sounded: And [l]hail and fire followed, mingled with blood, and they were thrown to the earth.* And a [m]third of the trees were burned up, and all [n]green grass was burned up.

(2) Second trumpet

8 Then the second [o]angel sounded: And *something* like a great [p]mountain burning with fire was thrown into the sea, and a third of the sea became [q]blood.

9 And a third of the living creatures in the sea died, and a third of the [r]ships were destroyed.

***8:7** NU-Text and M-Text add *And a third of the earth was burned up.*

8:2
a See Heb. 1:4, *note*

8:3
b See Heb. 1:4, *note*
c Cp. John 14:13; Heb. 7:25
d Rev. 5:8

8:4
e Cp. Ex. 30:7-8; Ps. 141:2
f See Heb. 1:4, *note*

8:5
g See Heb. 1:4, *note*
h Cp. Lev. 16:12; Num. 16:46
i Rev. 4:5; cp. Ex. 19:18-19; Ps. 97:1-4

8:6
j See Heb. 1:4, *note*

8:7
k See Heb. 1:4, *note*
l Cp. Ex. 9:23-24; Ps. 18:13; Ezek. 38:22
m vv. 8-10; Rev. 9:15-18
n Cp. 9:4

8:8
o See Heb. 1:4, *note*
p Cp. Jer. 51:25
q Rev. 11:6; cp. Ex. 7:19-20

8:9
r Cp. Is. 2:12,16

8:2 trumpets. The seven trumpets follow chronologically the opening of the seventh seal (8:1). For the angels' trumpets, compare 1 Thess. 4:16, *the trumpet of God.*

7:14

TRIBULATION (THE GREAT), SUMMARY

Although God's people may expect tribulation throughout the present age (John 16:33; Acts 14:22), the word "tribulation," as here, is also used specifically of a future time (Matt. 24:21,29; Mark 13:24).

Since our Lord links the abomination of desolation spoken of by Daniel with this time of tribulation (Matt. 24:15–21; Mark 13:14–19), it is evident that the tribulation is to be connected with the seventieth week of Daniel (Dan. 9:27). Furthermore, the Biblical references have in common an allusion to unprecedented trouble (Jer. 30:7; Dan. 9:27; 12:1; Matt. 24:21–22).

While the seventieth week of Daniel is seven years in length (see Dan. 9:24, *note;* compare Rev. 11:2, *note*), and the terms "tribulation" and "great tribulation," as used in the Scriptures, both have to do with the latter half of the seven years, it is customary to use "tribulation" of the whole period, and "great tribulation" of the second half of the period.

From the Scriptures we may deduce that the tribulation will begin with the signing of the covenant to permit the renewal of Jewish sacrifice (Dan. 9:27); it will be a period of unexampled trouble and judgment (see chain ref., *Tribulation,* Ps. 2:5 to Rev. 7:14), and is described in Rev. 6—19; and it will involve the whole earth (Rev. 3:10), but it is distinctively "the time of Jacob's trouble" (Jer. 30:7). The elements of the great tribulation (the latter half of the seventieth week) are: (1) the cruel reign of the "beast . . . out of the sea" (Rev. 13:1) who, at the beginning of the final three and one-half years, will break his covenant with the Jews (by virtue of which they will have re-established the temple worship, Dan. 9:27), and show himself in the temple, demanding that he be worshiped as God (Matt. 24:15; 2 Thess. 2:4); (2) the active interposition of Satan "having great wrath" (Rev. 12:12), who gives his power to the beast (Rev. 13:4–5); (3) the unprecedented activity of demons (Rev. 9:2,11; compare v. 20); and (4) the terrible bowl judgments of Rev. 16.

The tribulation will, nevertheless, be a period of salvation. An election out of Israel will be redeemed (Rev. 7:1–4) with an innumerable multitude of Gentiles (v. 9). These are said to have come "out of the great tribulation" (v. 14). They are not of the priesthood, the Church, to which they seem to stand somewhat in the relation of the Levites to the priests under the Mosaic Covenant. The great tribulation will be followed immediately by the return of Christ in glory, and the events associated therewith (Matt. 24:29–30). See Remnant (Is. 1:9; Rom. 11:5, *note*); Beast (Dan. 7:8; Rev. 19:20, *note*); Armageddon (Rev. 16:14; 19:17, *note*).

There is a difference of opinion about the location in Revelation at which the great tribulation is first alluded to. Some suggest as early as ch. 6; others, as late as ch. 11. In any case it is described in chs. 11—18.

(3) Third trumpet

10 Then the third [a]angel sounded:
And a great [b]star [c]fell from heaven,
burning like a torch, and it fell on a
third of the rivers and on the
[d]springs of water.
11 The name of the star is Wormwood. A third of the waters became
[e]wormwood, and many men died
from the water, because it was
made bitter.

(4) Fourth trumpet

12 Then the fourth [f]angel sounded:
And a third of the [g]sun was struck, a
third of the moon, and a third of the
stars, so that a third of them were
darkened. A third of the day did not
shine, and likewise the night.
13 And I looked, and I heard an
[h]angel* flying through the midst of
heaven, saying with a loud voice,
[i]"Woe, woe, woe to the inhabitants
of the earth, because of the remaining blasts of the trumpet of the three
angels who are about to sound!"

(5) Fifth trumpet

9 THEN the fifth [j]angel sounded:
And I saw a [k]star fallen from
heaven to the earth. To him was
given the key to the bottomless pit.
2 And he opened the bottomless
pit, and smoke arose out of the pit
like the smoke of a great furnace. So
the [l]sun and the air were darkened
because of the smoke of the pit.
3 Then out of the smoke [m]locusts
came upon the earth. And to them
was given power, as the [n]scorpions
of the earth have power.
4 They were commanded not to
harm the grass of the earth, or any
[o]green thing, or any tree, but only
those men [p]who do not have the
seal of God on their foreheads.
5 And they were not given *authority* to kill them, but to torment them
for five months. Their torment *was*
like the torment of a scorpion when
it strikes a man.
6 In those days men will [q]seek
[r]death and will not find it; they will
desire to die, and death will flee
from them.
7 The shape of the locusts was like
[s]horses prepared for battle. On their
heads were [t]crowns of something
like gold, and their faces *were* like
the faces of men.
8 They had hair like women's hair,
and their [u]teeth were like lions'
teeth.
9 And they had [v]breastplates like
breastplates of iron, and the sound
of their wings *was* like the sound of
[w]chariots with many horses running
into battle.
10 They had tails like scorpions,
and there were stings in their tails.
Their power *was* to hurt men five
months.
11 And they had as [x]king over
them the [y]angel of the bottomless
pit, whose name in Hebrew *is*
Abaddon, but in Greek he has the
name Apollyon.
12 One [z]woe is past. Behold, still
two more woes are coming after
these things.

(6) Sixth trumpet: army from the Far East (cp. 16:12)

13 Then the sixth [aa]angel sounded:
And I heard a voice from the four
horns of the [bb]golden altar which is
before God,
14 saying to the sixth [cc]angel who
had the trumpet, "Release the four
angels who are bound at the great
river Euphrates."

***8:13** NU-Text and M-Text read *eagle.*

8:10
a See Heb. 1:4, *note*
b Rev. 9:1; cp. Is. 14:12
c Cp. Dan. 12:3
d Rev. 16:4; cp. Rev. 7:17

8:11
e Cp. Deut. 29:18; Jer. 23:15

8:12
f See Heb. 1:4, *note*
g Is. 13:10; Joel 2:31; Matt. 24:29; Rev. 6:12; cp. Ex. 10:21-23; John 12:35

8:13
h See Heb. 1:4, *note*
i Rev. 9:12; 11:14; 12:12

9:1
j See Heb. 1:4, *note*
k Rev. 8:10; cp. Is. 14:12-14

9:2
l Joel 2:10; cp. Rev. 21:24

9:3
m Cp. Ex. 10:12-15
n Cp. Num. 21:6

9:4
o Cp. 8:7
p Rev. 7:2-3; cp. Rev. 13:16-17

9:6
q Cp. Jer. 8:3
r *Death* (physical): v. 6; Rev. 11:7. (Gen. 2:17; Heb. 9:27, *note*)

9:7
s Cp. Joel 2:4
t Cp. Nah. 3:17

9:8
u Cp. Joel 1:6

9:9
v v. 17; cp. Eph. 6:14
w Cp. Joel 2:5

9:11
x Cp. John 14:30; Eph. 2:2
y See Heb. 1:4, *note*

9:12
z Rev. 8:13

9:13
aa See Heb. 1:4, *note*
bb Rev. 8:3

9:14
cc See Heb. 1:4, *note*

8:13 through the midst of heaven. Literally *in midheaven.*
9:1,2,11 bottomless pit. Literally *pit of the abyss.*
9:7 shape. That is, *appearance.*
9:10 and there were stings . . . tails. Or *and stings, and their power was in their tails.*
9:11 Abaddon . . . Apollyon. Meaning *Destroyer.* Cp. Job 26:6; 1 Pet. 5:8
9:14 Euphrates. The Euphrates River, mentioned in the Bible as early as the Garden of Eden (Gen. 2:14) and on which were such famous cities of the ancient world as Babylon, Nippur, and Ur, was the northeastern boundary of the land promised to Israel (Gen. 15:18; compare Deut. 1:7; Josh. 1:4; 1 Kin. 4:21,24; etc.) as well as the eastern boundary of the Roman Empire. It was generally considered the boundary separating the East from the West (Ezra 4:10–11; Neh. 2:9; etc.).

The army described in Rev. 9:16–19 is a military host coming from the Orient across the Euphrates River (compare 16:12). The loosing of the angels (9:14–15) and the drying up of the Euphrates (16:12) are a preparation for the invasion of the Holy Land by the "kings from the East" (16:12) in anticipation of the battle of Armageddon (16:14–16).

15 So the four [a]angels, who had
been prepared for the hour and day
and month and year, were released
to kill a [b]third of mankind.
16 Now the number of the army of
the horsemen *was* two hundred mil-
lion; I heard the number of them.
17 And thus I saw the horses in
the vision: those who sat on them
had [c]breastplates of fiery red, hy-
acinth blue, and sulfur yellow; and
the heads of the horses *were* like
the [d]heads of lions; and out of their
mouths [e]came fire, smoke, and
brimstone.
18 By these three *plagues* a third
of mankind was killed—by the fire
and the smoke and the brimstone
which came out of their mouths.
19 For their power* is in their
mouth and in their tails; for their
[f]tails *are* like serpents, having
heads; and with them they do harm.
20 But the rest of mankind, who
were not killed by these plagues,
did not repent of the works of their
hands, that they should not [g]wor-
ship demons, and idols of gold, sil-
ver, brass, stone, and wood, which
can neither [h]see nor hear nor walk.
21 And they did not repent of their
murders or their [i]sorceries* or their
[j]sexual immorality or their thefts.

V. Parenthetic, 10:1—11:14

Announcement by mighty angel of no further delay

10 I SAW still [k]another mighty
[l]angel coming down from
heaven, [m]clothed with a cloud. And
a [n]rainbow *was* on his head, his
[o]face *was* like the sun, and his feet
like pillars of fire.
2 He had a little [p]book open in his
hand. And he set his [q]right foot on
the sea and *his* left *foot* on the land,
3 and cried with a loud voice, as
when a lion roars. When he cried
out, seven [r]thunders uttered their
voices.
4 Now when the seven thunders
uttered their voices,* I was about to
write; but I heard a voice from
heaven saying to me,* [s]"Seal up the
things which the seven thunders ut-
tered, and do not write them."
5 The [t]angel whom I saw standing
on the sea and on the land raised up
his hand* to heaven
6 and swore by Him who lives for-
ever and ever, who [u]created heaven
and the things that are in it, the
earth and the things that are in it,
and the sea and the things that are
in it, that there should be [v]delay no
longer,
7 but in the days of the sounding
of the [w]seventh [x]angel, when he is
about to sound, the [y]mystery of God
would be finished, as He declared to
His servants the prophets.

John commanded to prophesy again

8 Then the [z]voice which I heard
from heaven spoke to me again and
said, "Go, take the little book which
is open in the hand of the [aa]angel
who stands on the sea and on the
earth."
9 So I went to the [bb]angel and said
to him, "Give me the little book."
And he said to me, [cc]"Take and eat
it; and it will make your stomach
bitter, but it will be as [dd]sweet as
honey in your mouth."
10 Then I took the little book out
of the [ee]angel's hand and ate it, and
it was as sweet as honey in my
mouth. But when I had eaten it, my
stomach became bitter.
11 And he* said to me, "You must
[ff]prophesy again about many peo-
ples, nations, tongues, and kings."

"Times of the Gentiles" to conclude in forty-two months

11 THEN I was given a [gg]reed
like a measuring rod. And
the angel stood,* saying, "Rise and
[hh]measure the temple of God, the
altar, and those who worship there.

9:19** NU-Text and M-Text read *the power of the horses.* ***9:21** NU-Text and M-Text read *drugs.* ***10:4** NU-Text and M-Text read *sounded.* ** NU-Text and M-Text omit *to me.* ***10:5** NU-Text and M-Text read *right hand.* ***10:11** NU-Text and M-Text read *they.* ***11:1** NU-Text and M-Text omit *And the angel stood.*

9:15
a See Heb. 1:4, *note*
b Rev. 8:7-9
9:17
c v. 9
d Cp. Is. 5:25-30
e Cp. Ps. 27:2,12; Acts 9:1
9:19
f Cp. Is. 9:15; Mic. 3:5
9:20
g Cp. Deut. 32:17; 1 Cor. 10:20
h Cp. Ps. 115:4-7
9:21
i Rev. 21:8
j Cp. Rev. 18:9
10:1
k Cp. Rev. 5:2; 8:3
l See Heb. 1:4, *note*
m Cp. Acts 1:9; Rev. 1:7
n Ezek. 1:26-28; Rev. 4:3
o Rev. 1:16
10:2
p Cp. Rev. 5:1
q Ps. 95:5; cp. Hag. 2:6
10:3
r Ps. 29:3-9
10:4
s Cp. Dan. 8:26; 12:4-9
10:5
t See Heb. 1:4, *note*
10:6
u Gen. 1:1; Rev. 4:11
v Cp. Rev. 6:11; 12:12; 16:17; 21:6
10:7
w Rev. 11:15
x See Heb. 1:4, *note*
y Cp. Amos 3:7; see Matt. 13:11, *note*
10:8
z Cp. Rev. 4:1
aa See Heb. 1:4, *note*
10:9
bb See Heb. 1:4, *note*
cc Cp. Ezek. 2:8-9; 3:2-3
dd Cp. Ps. 19:9-10; 119:103
10:10
ee See Heb. 1:4, *note*
10:11
ff Cp. Jer. 25:15-26
11:1
gg See Weights and Measures (NT), Acts 27:28, *note*
hh Cp. Ezek. 40:3

10:7 would be finished. Or *also shall be completed.*

10:11 prophesy again about many peoples . . . John is here told that he will review, with further details, those events thus far covered, especially as the events of the last three and one-half years affect the believing remnant of Israel (compare 11:19; 12:1,2,5,17; 13:7; 14:1,3).

2 "But leave out the court which is
outside the temple, and do not mea-
sure it, for it has been given to the
[a]Gentiles. And they will tread the
holy city underfoot *for* [b]forty-two
months.

The two witnesses killed
and raised from the dead

3 "And I will give *power* to my
[c]two [d]witnesses, and they will
prophesy one [e]thousand two hun-
dred and sixty days, clothed in sack-
cloth."

4 [f]These are the two olive trees
and the two lampstands standing
before the God* of the earth.

5 And if anyone wants to harm
them, [g]fire proceeds from their
mouth and devours their enemies.
And if anyone wants to harm them,
he must be killed in this manner.

6 These have power to [h]shut heav-
en, so that no rain falls in the days
of their prophecy; [i]and they have
power over waters to turn them to
blood, and to strike the earth with
all plagues, as often as they desire.

7 When they finish their testimo-
ny, the [j]beast that ascends out of the
bottomless pit will make [k]war
against them, overcome them, and
[l]kill them.

8 And their dead bodies *will lie* in
the street of the great city which
spiritually is called [m]Sodom and
Egypt, where also our* Lord was
crucified.

9 Then *those* from the peoples,
tribes, tongues, and nations will
[n]see their dead bodies three-and-a-
half days, and not allow* their dead
bodies to be put into graves.

10 And those who dwell on the
earth will [o]rejoice over them, make
merry, and send gifts to one another,
because these two prophets torment-
ed those who dwell on the earth.

11 Now after the three-and-a-half
days the breath of life from God en-
tered them, and they [p]stood on
their feet, and great [q]fear fell on
those who saw them.

12 And they* heard a loud voice
from heaven saying to them,
[r]"Come up here." And they ascend-
ed to heaven in a cloud, and their
enemies [s]saw them.

13 In the same hour there was a
great earthquake, and a tenth of the
city fell. In the earthquake seven
thousand people were killed, and
the rest were afraid and gave glory
to the [t]God of heaven.

14 The second [u]woe is past. Be-
hold, the third woe is coming quick-
ly.

(7) Seventh trumpet
(vv. 15–19; cp. 8:2):

Christ's reign foreseen

15 Then the [v]seventh [w]angel
sounded: And there were loud
voices in heaven, saying, "The king-
doms* of this world have become
the kingdoms of our Lord and of His
Christ, and He shall [x]reign forever
and ever!"

16 And the twenty-four elders who
sat before God on their thrones fell
on their faces and [y]worshiped God,

17 saying:

"We give You thanks, O Lord
God Almighty,

***11:4** NU-Text and M-Text read *Lord.*
***11:8** NU-Text and M-Text read *their.*
***11:9** NU-Text and M-Text read *nations see . . . and will not allow.* ***11:12** M-Text reads *I.*
***11:15** NU-Text and M-Text read *kingdom . . . has become.*

11:2
a *Times of the Gentiles:* v. 2; Rev. 16:19. (Deut. 28:49; Rev. 16:19, *note*)
b Rev. 13:5; cp. Dan. 7:25; 12:7; Rev. 12:6,14

11:3
c Deut. 17:6
d Cp. Is. 43:10,12
e Rev. 13:5; cp. Dan. 7:25; 12:7; Rev. 12:6,14

11:4
f Zech. 4:2-3,14

11:5
g Cp. 2 Kin. 1:10,12; Jer. 5:14

11:6
h Cp. 1 Kin. 17:1; James 5:17
i Cp. Ex. 7:10,19

11:7
j Cp. Rev. 13:1; 17:8
k Cp. Dan. 7:21; Rev. 13:7
l *Death* (physical): v. 7; Rev. 13:3. (Gen. 2:17; Heb. 9:27, *note*)

11:8
m Cp. Is. 1:9-10

11:9
n Cp. Is. 66:23-24

11:10
o Cp. Ps. 79:2-4; John 16:20

11:11
p *Miracles* (NT): v. 11. (Matt. 8:3; Acts 28:8, *note*)
q Cp. Acts 5:11

11:12
r Cp. Rev. 20:4-6
s Cp. v. 9

11:13
t Cp. Dan. 2:18

11:14
u Rev. 8:13

11:15
v Rev. 10:7
w See Heb. 1:4, *note*
x *Kingdom* (NT): v. 15; Rev. 17:14. (Matt. 2:2; 1 Cor. 15:24, *note*)

11:16
y vv. 16-17; Rev. 4:11; 5:9,12,14; 7:11

11:2 forty-two months. The tribulation that is to occur at the end of this age will continue for seven years, the "one week" of Dan. 9:27 (see Rev. 7:14, *note*). This seven-year period is divided, in the prophetic writings, into two equal halves of three and one-half years each. The length of the periods is also referred to as "a time and times and half a time" (Rev. 12:14; compare Dan. 7:25; 12:7); "forty-two months" (Rev. 11:2; 13:5); and "one thousand two hundred and sixty days" (Rev. 11:3; 12:6). The second half of this seven-year period will be characterized by increasing cruelty on the part of the world ruler, and a consequent greater intensity of persecution and suffering.

11:3 witnesses. Scripture does not clearly identify these two witnesses. Their power is like that of Moses and Elijah (v. 6).

11:7 bottomless pit. Literally *pit of the abyss.*

11:8 city. That is, *Jerusalem.*

11:15 world. Greek *kosmos.* See Rev. 13:8, *note.* **and He shall reign.** The seventh trumpet announces the beginning of Christ's reign on earth, when the kingdom of this world will become the kingdom of our Lord, and occurs close to the end of the great tribulation. The seven bowls (ch. 16) follow this event in rapid sequence and culminate in the second coming of Christ.

The One who is and who was
and who is to come,*
Because You have taken Your
great power and reigned.
18 The nations were [a]angry, and
Your wrath has come,
And the time of the [b]dead, that
they should be judged,
And that You should [c]reward
Your servants the prophets
and the saints,
And those who fear Your name,
small and great,
And should destroy those who
destroy the earth."

19 Then the temple of God was [d]opened in heaven, and the ark of His [e]covenant* was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail.

VI. Prominent Personages, 12

The woman, Israel, gives birth to the male Child, Christ

12 NOW a great sign appeared in heaven: a [f]woman clothed with the sun, with the [g]moon under her feet, and on her head a garland of [h]twelve stars.

2 Then being with child, she cried out in [i]labor and in pain to give birth.

The red dragon: Satan

3 And another sign appeared in heaven: behold, a great, fiery red [j]dragon [k]having seven heads and [l]ten horns, and seven diadems on his heads.

4 His tail drew a third of the [m]stars of heaven and [n]threw them to the earth. And the [o]dragon stood before the woman who was ready to give birth, [p]to devour her Child as soon as it was born.

The male Child: Christ

5 She bore a male Child who was to rule all nations with a rod of iron. And her Child was [q]caught up to God and His throne.

6 Then the woman fled into the [r]wilderness, where she has a place prepared by God, that they should feed her there one [s]thousand two hundred and sixty days.

The archangel: Michael

7 And war broke out in heaven: [t]Michael and his [u]angels fought with the [v]dragon; and the dragon and his [w]angels fought,

8 but they did not prevail, nor was a place found for them* in heaven any longer.

9 So the great [x]dragon was cast out, that [x]serpent of old, called the [x]Devil and [x]Satan, who [y]deceives the whole world; he was cast to the earth, and his [z]angels were cast out with him.

10 Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the [aa]kingdom of our God, and the power of His Christ have come, for the [bb]accuser of our brethren, who accused them before our God day and night, has been cast down.

11 "And they overcame him by the [cc]blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.

12 "Therefore rejoice, O heavens, and you who dwell in them! [dd]Woe to the inhabitants of the earth and the sea! For the [ee]devil has come down to you, having great [ff]wrath, because he knows that he has a short time."

Jewish remnant assaulted by Satan

13 Now when the [gg]dragon saw that he had been cast to the earth, he [hh]persecuted the woman who gave birth to the male *Child.*

14 But the woman was given two [ii]wings of a great eagle, that she

*11:17 NU-Text and M-Text omit *and who is to come.* *11:19 M-Text reads *the covenant of the Lord.* *12:8 M-Text reads *him.*

11:18
a Ps. 2:1
b Rev. 20:12-13
c *Rewards:* v. 18; Rev. 22:12. (Dan. 12:3; 1 Cor. 3:14, *note*)

11:19
d Rev. 15:5
e Cp. Ex. 37:1; Heb. 9:4

12:1
f *Israel* (history): vv. 1-17; Rev. 21:12. (Gen. 12:2; Rom. 11:26, *note*)
g Cp. Gen. 37:9
h Cp. Rev. 7:4-8

12:2
i Is. 66:7-10; cp. Mic. 4:10

12:3
j *Satan:* vv. 3-7; Rev. 12:9. (Gen. 3:1; Rev. 20:10, *note*)
k Cp. Rev. 13:1
l Cp. Dan. 7:7

12:4
m Rev. 8:12
n Cp. Dan. 8:10
o *Satan:* vv. 3-7; Rev. 12:9. (Gen. 3:1; Rev. 20:10, *note*)
p Matt. 2:16

12:5
q Luke 24:51; Acts 1:9-11

12:6
r v. 14
s Rev. 11:2,3; 13:5; cp. Dan. 9:27; see Rev. 7:14 and 11:2, *notes*

12:7
t Dan. 10:21; Jude 9
u See Heb. 1:4, *note*
v *Satan:* vv. 3-7; Rev. 12:9. (Gen. 3:1; Rev. 20:10, *note*)
w See Heb. 1:4, *note*

12:9
x *Satan:* vv. 9-17; Rev. 20:2. (Gen. 3:1; Rev. 20:10, *note*)
y Cp. 2 Cor. 4:4; 11:14
z See Heb. 1:4, *note*

12:10
aa See Rev. 20:4, *note*
bb *Satan:* vv. 9-17; Rev. 20:2. (Gen. 3:1; Rev. 20:10, *note*)

12:11
cc *Sacrifice* (of Christ): v. 11. (Gen. 3:15; Heb. 10:18, *note*)

12:12
dd Rev. 8:13
ee *Satan:* vv. 9-17; Rev. 20:2. (Gen. 3:1; Rev. 20:10, *note*)
ff v. 17; cp. 1 Pet. 5:8

12:13
gg *Satan:* vv. 9-17; Rev. 20:2. (Gen. 3:1; Rev. 20:10, *note*)
hh Cp. Matt. 24:9

12:14
ii Cp. Ex. 19:4

11:19 Verse 19 is better understood when read as a part of ch. 12.

12:5 who. That is, *Christ.* Ps. 2:8–9; Rev. 2:27; 19:15; compare Is. 9:6–7.

12:9 old. Or *of ancient times.* Gen. 3:1; Is. 14:12–19. **world.** Greek *oikoumenē.* See Luke 2:1, *note.*

12:10 salvation. Literally *the salvation.* See Rom. 1:16, *note.* **strength.** Literally *the power.* **the power.** Literally *the authority.*

might fly into the wilderness to her [a]place, where she is nourished for a time and times and half a time, from the presence of the [b]serpent.

15So the [c]serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood.

16But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the [d]dragon had spewed out of his mouth.

17And the [e]dragon was enraged with the woman, and he went to make war with the [f]rest of her offspring, who keep the [g]commandments of God and have the testimony of Jesus Christ.*

VII. The Rise and Reign of the Beast and False Prophet, 13

The beast out of the sea: the deadly wound healed

13 THEN I* stood on the sand of the sea. And I saw a [h]beast rising up out of the sea, [i]having seven heads and [j]ten [k]horns,* and on his horns ten crowns, and on his heads a blasphemous [l]name.

2Now the beast which I saw was like a leopard, his feet were like *the feet of* a bear, and his mouth like the mouth of a lion. The [m]dragon gave him his power, his throne, and great authority.

3And I saw one of his heads as if it had been [n]mortally wounded, and his deadly wound was [o]healed. And all the [p]world [q]marveled and followed the beast.

4So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, "Who *is* like the beast? Who is able to make war with him?"

5And he was given a [r]mouth speaking great things and blasphemies, and he was given authority to continue* for [s]forty-two months.

6Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who [t]dwell in heaven.

7It was granted to him to make [u]war with the saints and to overcome them. And authority was given him over every tribe,* tongue, and nation.

8All who dwell on the earth will worship him, whose names have [v]not been written in the Book of [w]Life of the Lamb slain from the foundation of the world.

***12:17** NU-Text and M-Text omit *Christ.*
***13:1** NU-Text reads *he.* * NU-Text and M-Text read *ten horns and seven heads.*
***13:5** M-Text reads *make war.* ***13:7** NU-Text and M-Text add *and people.*

12:14
a v. 6; cp. Hos. 2:14-15
b *Satan:* vv. 9-17; Rev. 20:2. (Gen. 3:1; Rev. 20:10, *note*)

12:15
c *Satan:* vv. 9-17; Rev. 20:2. (Gen. 3:1; Rev. 20:10, *note*)

12:16
d *Satan:* vv. 9-17; Rev. 20:2. (Gen. 3:1; Rev. 20:10, *note*)

12:17
e *Satan:* vv. 9-17; Rev. 20:2. (Gen. 3:1; Rev. 20:10, *note*)
f *Remnant:* vv. 13-17; Rev. 14:5. (Is. 1:9; Rom. 11:5, *note*)
g *Law* (of Moses): v. 17; Rev. 14:12. (Ex. 19:1; Gal. 3:24, *note*)

13:1
h *The Beast:* vv. 1-8; Rev. 19:19. (Dan. 7:8; Rev. 19:20, *note*)
i Cp. Rev. 12:3
j Cp. Dan. 7:7
k See Deut. 33:17, *note*
l Rev. 17:3

13:2
m Rev. 12:3,9

13:3
n *Death* (physical): v. 3; Rev. 18:24. (Gen. 2:17; Heb. 9:27, *note*)
o Cp. Dan. 7:8
p See v. 8, *note*
q Rev. 17:8

13:5
r v. 6; cp. Dan. 7:8,11,20,25
s Rev. 11:2

13:6
t Cp. Rev. 12:12

13:7
u Cp. Dan. 7:21; Rev. 11:7

13:8
v Rev. 20:12-15; cp. Phil. 4:3; Rev. 3:5
w *Life* (eternal): v. 8; Rev. 17:8. (Matt. 7:14; Rev. 22:19, *note*)

13:1 saw a beast. In this unveiling of conditions on the earth at the end of the age, the following factors will be manifest:

(1) the world ruler is satanically energized (vv. 2,4);

(2) he and his image are worshiped (vv. 4,8,12,15);

(3) he is acknowledged as possessing supreme military power (v. 4);

(4) he exercises a universal authority (v. 7); and

(5) he persecutes the believers in Christ (vv. 6–7).

The second beast is (1) a deceiver (vv. 13–14), and (2) he exercises economic dictatorship (vv. 16–17).

13:1 beast rising up. Daniel's fourth beast (Dan. 7:26, *note*). The "ten horns" are explained in Dan. 7:24 and Rev. 17:12 to be ten kings. The whole vision is the last form of Gentile world power, a confederation of ten nations which will be a revival of the old Roman Empire. Its sphere will probably reach out beyond the old boundaries, since it is to be a world power (v. 8). For example, in Rev. 17:1–7 the woman arrayed in purple and scarlet is seen sitting on a scarlet beast. The woman is Babylon, apostate Christendom (see Rev. 18:2, *note*) and the beast is the final form of Gentile world power. Because the woman rides the beast, where one goes the other goes also; thus the world empire will embrace all the areas of Christendom, which assuredly includes the Western Hemisphere. Rev. 13:1–3 refers to the ten-kingdom power; vv. 4–10, to its ruler who is emphatically the "beast" (see Rev. 19:20, *note*). **crowns.** Literally *diadems.*

13:2 like a leopard. In Dan. 7:4–6 three animals—a lion, a bear, and a leopard—are seen. They are symbols of the empires which preceded the Roman Empire, the composite beast (Dan. 7:7) which combined characteristics and qualities of the first three: Babylonian voracity, Persian tenacity, and Macedonian swiftness.

13:3 mortally wounded. Fragments of the ancient Roman Empire have never ceased to exist as separate kingdoms. It was the imperial form of government which ceased; the one head "had been mortally wounded." What is written prophetically in v. 3 is the restoration of the imperial form as such, though over a federated empire of ten kingdoms. The head is "healed," that is, restored, there is an emperor again—the beast.

13:7 overcome. For the assurance of victory for the people of God over all these evil forces, see Rev. 15:2.

13:8 in the Book . . . world. Literally *from the foundation of the world in the book of the Lamb that was slain.*

9 If anyone has an ear, let him hear.

10 He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the [a]patience and the faith of the saints.

The beast out of the earth: the number of a man, 666

11 Then I saw [b]another beast coming up out of the earth, and he had two [c]horns [d]like a lamb and spoke like a dragon.

12 And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to [e]worship the first beast, whose deadly wound was healed.

13 He performs great signs, so that he even makes [f]fire come down from heaven on the earth in the sight of men.

14 And he [g]deceives those* who dwell on the earth by those [h]signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived.

15 He was granted *power* to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be [i]killed.

16 He causes all, both small and great, rich and poor, free and slave, to receive [j]a mark on their right hand or on their foreheads,

17 and that no one may buy or sell except one who has the [k]mark or* the name of the beast, or the [l]number of his name.

18 Here is wisdom. Let him who has [m]understanding calculate the number of the beast, for it is the [n]number of a man: His number *is* 666.

VIII. Parenthetic, 14

The Lamb and the 144,000 on Mount Zion

14 THEN I looked, and behold, a* [o]Lamb standing on Mount Zion, and with Him one [p]hundred *and* forty-four thousand, having* His Father's name [q]written on their foreheads.

2 And I heard a voice from heaven, like the [r]voice of many waters, and like the voice of loud thunder. And I heard the sound of [s]harpists playing their harps.

3 They sang as it were a new song before the throne, before the four living creatures, and the elders; and [t]no one could learn that song except the hundred *and* forty-four thousand who were [u]redeemed from the earth.

4 These are the ones who were

13:10
a Rev. 14:12; cp. Rev. 1:9

13:11
b *Antichrist:* vv. 11-17; Rev. 16:13. (Matt. 24:5; Rev. 13:11, *note*)
c See Deut. 33:17, *note*
d Cp. John 1:29

13:12
e v. 8

13:13
f Cp. 2 Kin. 1:10

13:14
g Matt. 24:24; 2 Thess. 2:9-12; Rev. 12:9; cp. 1 John 4:1-3
h See vv. 5,11

13:15
i Cp. Dan. 3:1-6

13:16
j Cp. Rev. 7:2-3

13:17
k Rev. 14:9-11
l Rev. 15:2

13:18
m 1 Cor. 2:14; cp. Dan. 12:10
n Cp. Ps. 9:20

14:1
o Rev. 5:6
p Rev. 7:4
q Rev. 7:3; 22:4; cp. Rev. 13:16

14:2
r Rev. 19:6
s Cp. Rev. 15:2

14:3
t Cp. Rev. 5:9
u See Rom. 3:24, *note*

***13:14** M-Text reads *my own people.*
***13:17** NU-Text and M-Text omit *or.*
***14:1** NU-Text and M-Text read *the.*
* NU-Text and M-Text add *His name and.*

13:14,15 he was granted. Literally *it was given him.*

Mount Zion: the hill on which Jerusalem stood.

13:8 WORLD (GREEK *KOSMOS*), SUMMARY

In the sense of the present world system, the ethically bad sense of the word refers to the order or arrangement under which Satan has organized the world of unbelieving mankind upon his cosmic principles of force, greed, selfishness, ambition, and pleasure (Matt. 4:8–9; John 12:31; 14:30; 18:36; Eph. 2:2; 6:12; 1 John 2:15–17). This world system is imposing and powerful with military might; is often outwardly religious, scientific, cultured, and elegant; but, seething with national and commercial rivalries and ambitions, is upheld in any real crisis only by armed force, and is dominated by satanic principles. Compare Zech. 12:1–6; see Matt. 4:8, *note*.

13:11 THE ANTICHRIST, SUMMARY

Many identify the "beast coming up out of the earth" as the Antichrist. According to Scripture "many antichrists" (1 John 2:18) and those who have the "spirit of the Antichrist" (1 John 4:3) precede and prepare the way for the final Antichrist. The supreme mark of all antichrists is the denial of the incarnation of the eternal Son of God (John 1:14; see Matt. 1:16, *note*). If the "beast coming up out of the earth" (vv. 11–17) is the Antichrist, he is the same as the "false prophet" of 16:13; 19:20; 20:10. Because the word "antichrist" is never directly applied to him, however, some have considered the term "antichrist," defined in the sense *against Christ,* as applying to the first beast (vv. 1–10), who is the political ruler.

not defiled with women, for they are virgins. These are the ones who [a]follow the Lamb wherever He goes. These were [b]redeemed* from *among* men, *being* firstfruits to God and to the Lamb.

5 And in their mouth was found no deceit,* for [c]they are without fault before the throne of God.*

Vision of the angel with the everlasting Gospel

6 Then I saw another [d]angel flying in the midst of heaven, having the everlasting [e]gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—

7 saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water."

Babylon's fall foretold

8 And another [f]angel followed, saying, "Babylon* is [g]fallen, is fallen, that [h]great city, because she has made all nations drink of the wine of the wrath of her fornication."

Doom to come on worshipers of the beast

9 Then a third [i]angel followed them, saying with a loud voice, "If anyone worships the beast and his [j]image, and receives *his* [k]mark on his forehead or on his hand,

10 "he himself shall also [l]drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be [m]tormented with fire and brimstone in the [n]presence of the holy [o]angels and in the presence of the Lamb.

11 "And the smoke of their torment ascends [p]forever and ever; and they have [q]no rest day or night,

14:4
a Rev. 7:17
b See Rom. 3:24, *note*

14:5
c *Remnant:* vv. 1-5; Rev. 20:4. (Is. 1:9; Rom. 11:5, *note*)

14:6
d See Heb. 1:4, *note*
e *Gospel:* vv. 6-7. (Gen. 12:3; Rev. 14:6, *note*)

14:8
f See Heb. 1:4, *note*
g Rev. 18:2

14:8
h Rev. 17:5

14:9
i See Heb. 1:4, *note*
j Rev. 13:14-15
k Rev. 13:16

14:10
l Ps. 75:8; Rev. 16:19; cp. Jer. 25:15
m Cp. Rev. 20:10
n 2 Thess. 1:9
o See Heb. 1:4, *note*

14:11
p Cp. Is. 66:23-24; Mark 9:48; Rev. 19:3
q Cp. Rev. 4:8

***14:4** M-Text adds *by Jesus.* ***14:5** NU-Text and M-Text read *falsehood.* * NU-Text and M-Text omit *before the throne of God.*
***14:8** NU-Text reads *Babylon the great is fallen, is fallen, which has made;* M-Text reads *Babylon the great is fallen. She has made.*

14:6 the midst of heaven. Literally *midheaven*.

14:6 THE GOSPEL, SUMMARY

The word "gospel" means *good news*. As used in the NT, the word deals with different aspects of divine revelation. Absolutely essential to man's salvation is the Gospel of the grace of God (Rom. 2:16, refs.). This is the good news that Jesus Christ died on the cross for the sins of the world, that He was raised from the dead on account of our justification, and that by Him all who believe are justified from all things. It is described as the Gospel "of God" (Rom. 1:1) because it originates in His love; "of Christ" (2 Cor. 10:14) because it flows from His sacrifice, and because He is the object of faith; "of the grace of God" (Acts 20:24) because it saves those whom the law curses; "of the glory of Christ" (2 Cor. 4:4; compare 1 Tim. 1:11) because it concerns Him who is in the glory and who is bringing many sons to glory (Heb. 2:10); "of your salvation" (Eph. 1:13) because it is "the power of God to salvation for everyone who believes" (Rom. 1:16); and "of peace" (Eph. 6:15) because through Christ it makes peace between the believing sinner and God, and makes inward peace possible.

Another aspect of the good news is the gospel "of the kingdom" (Matt. 4:23), that is, the good news that God purposes to set up on the earth the kingdom of Christ, the Son of David, in fulfillment of the Davidic Covenant (2 Sam. 7:16, *note*). The good news of this kingdom was announced by the OT prophets (Is. 9:6–7), by Christ in His first coming (Matt. 9:35), and will be proclaimed during the great tribulation (Matt. 24:14).

The "everlasting gospel" (Rev. 14:6ff.) is described as the announcement of divine judgment upon the wicked in the coming great tribulation. It is good news for the suffering believers as it heralds their coming deliverance and reward (compare v. 12). In view of this those who "dwell on the earth" are exhorted to fear God and worship Him (v. 7).

The good news of divine revelation is contrasted with "a different gospel" (2 Cor. 11:4; Gal. 1:6) which Paul states is "not another," but a perversion of the Gospel of the grace of God. We are warned against all its seductive forms which deny the sufficiency of grace alone to save, keep, and perfect. Its teachers lie under the awful anathema of God (Gal. 1:9).

The word "gospel," therefore, includes various aspects of the good news of divine revelation. But the fact that God has proclaimed the good news of the Gospel of grace, the Gospel of the coming kingdom, and the everlasting Gospel of divine judgment upon the wicked and deliverance of believers does not mean that there is more than one Gospel of salvation. Grace is the basis for salvation in all dispensations, and is under all circumstances the only way of salvation from sin.

who worship the beast and his image, and whoever receives the mark of his name."

12 Here is the patience of the saints; here *are* those* who keep the [a]commandments of God and the faith of Jesus.

Blessedness of the holy dead

13 Then I heard a voice from heaven saying to me,* [b] "Write: [c] 'Blessed *are* the dead who die in the Lord from now on.' " "Yes," says the [d]Spirit, "that they may rest from their labors, and their works follow [e]them."

Vision of Armageddon (see 19:17, note)

14 Then I looked, and behold, a white cloud, and on the cloud sat *One* [f]like the Son of Man, having on His head a [g]golden crown, and in His hand a [h]sharp sickle.

15 And another [i]angel came out of the temple, crying with a loud voice to Him who sat on the cloud, "Thrust in Your sickle and reap, [j]for the time has come for You* to reap, for the harvest of the earth is ripe."

16 So He who sat on the cloud thrust in His sickle on the [k]earth, and the earth was reaped.

17 Then another [l]angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another [m]angel came out from the altar, who had [n]power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, [o]"Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are [p]fully ripe."

19 So the [q]angel thrust his sickle into the earth and gathered the vine of the earth, and threw *it* into the great winepress of the wrath of God.

20 And the [r]winepress was trampled outside the city, and blood came out of the winepress, up to the horses' bridles, for one thousand six hundred furlongs.

IX. The Seven Bowl Judgments, 15—16

A glorious heavenly scene

15 THEN I saw another sign in heaven, great and marvelous: seven [s]angels having the [t]seven last plagues, for in them the wrath of God is complete.

2 And I saw *something* like a [u]sea of glass mingled with [v]fire, and those who have the [w]victory over the beast, over his [x]image and over his mark* *and* over the [y]number of his name, standing on the sea of glass, having [z]harps of God.

3 They sing the [aa]song of Moses, the servant of God, and the song of the [bb]Lamb, saying:

"Great [cc] and marvelous *are* Your works,
Lord God Almighty!
[dd]Just and true *are* Your ways,
O King of the saints!*
4 Who shall not fear You, O Lord, and glorify Your name?
For *You* alone *are* [ee]holy.
For all nations shall come and worship before You,
For Your judgments have been manifested."

5 After these things I looked, and behold,* the [ff]temple of the tabernacle of the testimony in heaven was opened.

6 And out of the temple came the seven [gg]angels having the seven plagues, [hh]clothed in pure bright linen, and having their chests [ii]girded with golden bands.

7 Then one of the four living creatures gave to the seven [jj]angels seven golden bowls full of the [kk]wrath of God who lives forever and ever.

8 The temple was [ll]filled with smoke from the glory of God and from His power, and no one was able to enter the temple till the sev-

***14:12** NU-Text and M-Text omit *here are those.*
***14:13** NU-Text and M-Text omit *to me.*
***14:15** NU-Text and M-Text omit *for You.*
***15:2** NU-Text and M-Text omit *over his mark.*
***15:3** NU-Text and M-Text read *nations.*
***15:5** NU-Text and M-Text omit *behold.*

14:12
a *Law* (of Moses): v. 12. (Ex. 19:1; Gal. 3:24, *note*)

14:13
b *Inspiration:* v. 13; Rev. 19:9. (Ex. 4:15; 2 Tim. 3:16, *note*)
c Cp. 1 Cor. 15:51-53; Phil. 1:23
d *Holy Spirit* (NT): v. 13; Rev. 17:3. (Matt. 1:18; Acts 2:4, *note*)
e 1 Cor. 3:11-15; 15:58

14:14
f Cp. Matt. 24:30; 26:64; Rev. 1:7
g Cp. Rev. 19:12
h Cp. Mark 4:29

14:15
i See Heb. 1:4, *note*
j Cp. Jer. 51:33

14:16
k Cp. Matt. 13:30, 36-43; Luke 3:17

14:17
l See Heb. 1:4, *note*

14:18
m See Heb. 1:4, *note*
n Cp. Rev. 16:8
o Joel 3:13
p Cp. 2 Thess. 2:7-12

14:19
q See Heb. 1:4, *note*

14:20
r Is. 63:1-6; Rev. 19:15

15:1
s See Heb. 1:4, *note*
t Cp. Lev. 26:21

15:2
u Cp. Rev. 4:6
v Cp. 1 Pet. 1:7
w Cp. Rev. 12:11
x Rev. 13:14-15
y Rev. 13:17
z Cp. Ps. 150:3; Rev. 5:8

15:3
aa Ex. 15:1-21
bb Rev. 15:3; cp. Ps. 22:22
cc Deut. 32:3-4; Ps. 92:5; Rom. 11:33
dd Rev. 16:7

15:4
ee Lev. 11:44; 1 Pet. 1:16; Rev. 4:8

15:5
ff Cp. Rev. 11:19

15:6
gg See Heb. 1:4, *note*
hh Cp. Rev. 19:8
ii Cp. Rev. 1:13

15:7
jj See Heb. 1:4, *note*
kk Cp. Jer. 25:15; Rev. 14:10

15:8
ll Cp. Ex. 40:34-35; 1 Kin. 8:10-11; Is. 6:4; cp. 1 Sam. 4:21-22

14:20 furlongs. See Weights and Measures (NT), Acts 27:28, *note.*

15:4 judgments. Literally *righteous acts.*

en plagues of the seven [a]angels were completed.

(1) First bowl of wrath

16 THEN I heard a loud voice from the temple saying to the seven [b]angels, "Go and [c]pour out the bowls* of the wrath of God on the earth."

2 So the first went and poured out his bowl upon the [d]earth, and a foul and loathsome [e]sore came upon the men who had the mark of the beast and those who worshiped his image.

(2) Second bowl of wrath

3 Then the second [f]angel poured out his bowl on the [g]sea, and it became blood as of a dead *man;* and every living creature in the sea died.

(3) Third bowl of wrath

4 Then the third [h]angel poured out his bowl on the rivers and [i]springs of water, and they became [j]blood.

5 And I heard the angel of the waters saying:

"You are [k]righteous, O Lord,*
The One who is and who was and who is to be,*
Because You have judged these things.
6 For they have [l]shed the blood of saints and prophets,
And You have given them [m]blood to drink.
For* it is their just due."

7 And I heard another from* the altar saying, "Even so, Lord God Almighty, true and righteous *are* Your judgments."

(4) Fourth bowl of wrath

8 Then the fourth [n]angel poured out his bowl on the [o]sun, and power was given to him to scorch men with fire.

9 And men were scorched with great heat, and they blasphemed the name of God who has power over these plagues; and they did not repent and give Him glory.

(5) Fifth bowl of wrath

10 Then the fifth [p]angel poured out his bowl on the throne of the beast, and his kingdom became full of [q]darkness; and they gnawed their tongues because of the pain.

11 They blasphemed the God of heaven because of their pains and their sores, and did not repent of their deeds.

(6) Sixth bowl of wrath

12 Then the sixth [r]angel poured out his bowl [s]on the great river Euphrates, and its water was dried up, so that the way of the kings from the east might be prepared.

Parenthetic: Armageddon
(vv. 13–16; see 19:17, note)

13 And I saw three unclean [t]spirits like frogs *coming* out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the [u]false [v]prophet.

14 For they are spirits of demons, performing [w]signs, *which* go out to the kings of the earth and* of the whole world, to gather them to the [x]battle of that great day of God Almighty.

15 "Behold, [y]I am coming as a thief. Blessed *is* he who watches, and keeps his [z]garments, lest he walk naked and they see his shame."

16 And they gathered them together to the place called in Hebrew, Armageddon.*

*16:1 NU-Text and M-Text read *seven bowls.*
*16:5 NU-Text and M-Text omit *O Lord.*
* NU-Text and M-Text read *who was, the Holy One.* *16:6 NU-Text and M-Text omit *For.*
*16:7 NU-Text and M-Text omit *another from.*
*16:14 NU-Text and M-Text omit *of the earth and.*
*16:16 M-Text reads *Megiddo.*

15:8
a See Heb. 1:4, *note*

16:1
b See Heb. 1:4, *note*
c Cp. Ps. 79:6

16:2
d Cp. Rev. 8:7
e Cp. Ex. 9:8-11

16:3
f See Heb. 1:4, *note*
g Cp. Rev. 8:8-9

16:4
h See Heb. 1:4, *note*
i Cp. Rev. 8:10-11
j Cp. Ex. 7:17-20

16:5
k Cp. Rom. 3:3-6

16:6
l Cp. Matt. 23:35; Rev. 18:24
m Is. 49:26

16:8
n See Heb. 1:4, *note*
o Cp. Rev. 8:12

16:10
p See Heb. 1:4, *note*
q Cp. Ex. 10:21; Rev. 9:2

16:12
r See Heb. 1:4, *note*
s Cp. Rev. 9:14

16:13
t Cp. Ex. 8:1-6; 1 Tim. 4:1; 1 John 4:1-3
u *Antichrist:* v. 13; Rev. 19:20. (Matt. 24:5; Rev. 13:11, *note*)
v Cp. Rev. 13:11

16:14
w Cp. Rev. 13:13
x *Armageddon* (battle of): vv. 13-16; Rev. 19:17. (Is. 10:27; Rev. 19:17, *note*)

16:15
y *Christ* (second advent): vv. 13-16; Rev. 19:11. (Deut. 30:3; Acts 1:11, *note*)
z *Righteousness* (garment): v. 15; Rev. 19:8. (Gen. 3:21; Rev. 19:8, *note*)

16:8 power was given to him. Literally *it was given to it.*
16:9 power. Or *authority.*
16:14 world. Greek *oikoumenē.* See Luke 2:1, *note.*
16:16 Armageddon. Although the battle of Armageddon is described in ch. 19 (see 19:17, *note*), only in this verse is the location given. The word is generally interpreted as meaning *the mountain of Megiddo.* Megiddo is located on the north side of the plain of Jezreel, and is often referred to in the OT as a military stronghold (Josh. 12:21; 17:11; 2 Kin. 9:27; 23:29; see Judg. 5:19, *note*).

(7) Seventh bowl of wrath

17 Then the seventh [a]angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, [b]"It is [c]done!"

18 And there were noises and thunderings and lightnings; and there was a great [d]earthquake, such a mighty and great earthquake as had not occurred since men were on the earth.

19 Now the great city was divided into three parts, and the cities of the [e]nations fell. And [f]great [g]Babylon was remembered before God, to give her the [h]cup of the wine of the fierceness of His wrath.

20 Then every [i]island fled away, and the mountains were not found.

21 And great [j]hail from heaven fell upon men, *each hailstone* about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great.

X. The Doom of Babylon, 17—18

The harlot: apostate Christendom exerts power over the revived fourth world empire

17 THEN one of the seven [k]angels who had the seven bowls came and talked with me, saying to me,* "Come, I will show you the [l]judgment of the [m]great harlot who sits on many [n]waters,

2 "with whom the [o]kings of the earth committed fornication, and the inhabitants of the earth were made [p]drunk with the wine of her fornication."

3 So he carried me away in the [q]Spirit into the wilderness. And I saw a woman sitting on a scarlet beast *which was* full of [r]names of blasphemy, having seven heads and ten [s]horns.

4 The woman was [t]arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden [u]cup full of abominations and the filthiness of her fornication.*

5 And on her forehead a name *was* written:

[v]MYSTERY,
[w]BABYLON THE GREAT,
THE MOTHER OF HARLOTS
AND OF THE ABOMINATIONS
OF THE EARTH.

6 I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement.

The harlot overthrown

7 But the [x]angel said to me, "Why did you marvel? I will tell you the [y]mystery of the woman and of the beast that carries her, which has the seven heads and the ten [z]horns.

8 "The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And those who [aa]dwell on the earth [bb]will marvel, whose names are not written in the [cc]Book of [dd]Life from the foundation of the world, when they see the beast that was, and is not, and yet [ee]is.*

9 [ff]"Here *is* the mind which has wisdom: [gg]The seven heads are seven mountains on which the woman sits.

10 "There are also seven kings. Five have fallen, one is, *and* the other has not yet come. And when he comes, he must [hh]continue a short time.

11 "The [ii]beast that was, and is not,

*17:1 NU-Text and M-Text omit *to me.*
*17:4 M-Text reads *the filthiness of the fornication of the earth.* *17:8 NU-Text and M-Text read *and shall be present.*

16:17
a See Heb. 1:4, *note*
b *Day* (of the LORD): vv. 12-17; Rev. 19:19. (Ps. 2:9; Rev. 19:19, *note*)
c Cp. Rev. 10:6-7

16:18
d Cp. Rev. 6:12; 11:13

16:19
e *Times of the Gentiles:* v. 19. (Deut. 28:49; Rev. 16:19, *note*)
f Rev. 17:5,18
g Rev. 14:8; see Is. 13:1, *note*
h Rev. 14:10; 18:5; cp. Is. 51:21-23

16:20
i Cp. Rev. 6:14

16:21
j Cp. Ex. 9:22-35

17:1
k See Heb. 1:4, *note*
l Rev. 16:19
m Rev. 19:2
n Cp. Jer. 51:13

17:2
o Rev. 18:3,9
p Rev. 14:8

17:3
q *Holy Spirit* (NT): v. 3; Rev. 21:10. (Matt. 1:18; Acts 2:4, *note*)
r Rev. 13:1
s See Deut. 33:17, *note*

17:4
t Cp. Rev. 18:16
u Rev. 18:6

17:5
v See Matt. 13:11, *note*
w See Is. 13:1, *note*

17:7
x See Heb. 1:4, *note*
y See Matt. 13:11, *note*
z See Deut. 33:17, *note*

17:8
aa Rev. 3:10
bb Rev. 13:3
cc Rev. 13:8
dd *Life* (eternal): v. 8; Rev. 20:12. (Matt. 7:14; Rev. 22:19, *note*)
ee Cp. Rev. 13:3,13-14

17:9
ff Rev. 13:18
gg Rev. 13:1

17:10
hh Rev. 13:5

17:11
ii Rev. 13:3

16:19 THE TIMES OF THE GENTILES, SUMMARY

"The times of the Gentiles" (Luke 21:24) is that long period that began with the Babylonian captivity of Judah, under Nebuchadnezzar, and is to be brought to an end by the destruction of Gentile world power by the stone "cut out without hands" (Dan. 2:34–35,44), that is, the coming of the Lord in glory (Rev. 19:11,21). Until then Jerusalem will be, as Christ said, "trampled by Gentiles" (Luke 21:24).

16:21 talent. See Weights and Measures (NT), Acts 27:28, *note.*

17:8 will. Or *is about to.* **bottomless pit.** Literally *abyss.* Rev. 9:1; 11:7. **world.** Greek *kosmos.* See Matt. 4:8, *note.*

is himself also the eighth, and is of the seven, and is going to perdition.

12 "The [a]ten [b]horns which you saw are [c]ten kings who have received no kingdom as yet, but they receive authority for [d]one hour as kings with the beast.

13 "These are of one mind, and they will give their power and authority to the beast.

Victory for the Lamb

14 "These will make [e]war with the Lamb, and the Lamb will [f]overcome them, for He is [g]Lord of lords and [h]King of kings; and those *who are* with Him *are* called, [i]chosen, and faithful."

15 Then he said to me, "The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues.

16 "And the ten [j]horns which you saw on* the beast, these will hate the harlot, make her [k]desolate and naked, eat her flesh and [l]burn her with fire.

17 "For God has put it into their hearts to fulfill [m]His purpose, to be of one mind, and to give their kingdom to the beast, until the words of God are fulfilled.

18 "And the woman whom you saw is that great city which reigns over the kings of the earth."

Babylon destroyed

18 AFTER these things I saw another [n]angel coming down from heaven, having great authority, and the earth was illuminated with his glory.

2 And he cried mightily* with a loud voice, saying, "Babylon the great is [o]fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird!

3 "For all the nations have [p]drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the [q]merchants of the earth have become rich through the abundance of her luxury."

4 And I heard [r]another voice from heaven saying, [s]"Come out of her, my people, lest you share in her [t]sins, and lest you receive of her plagues.

5 "For her [u]sins have [v]reached* to heaven, and God has remembered her iniquities.

6 [w]"Render to her just as she rendered to you,* and repay her double according to her works; in the cup which she has mixed, mix double for her.

7 "In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, 'I sit *as* [x]queen, and am no widow, and will not see sorrow.'

8 "Therefore her plagues will come in one day—death and mourning and famine. And she will be utterly burned with fire, for

***17:16** NU-Text and M-Text read *saw, and the beast.* ***18:2** NU-Text and M-Text omit *mightily.* ***18:5** NU-Text and M-Text read *have been heaped up.* ***18:6** NU-Text and M-Text omit *to you.*

17:12
- *a* Rev. 13:1
- *b* See Deut. 33:17, *note*
- *c* Cp. Dan. 7:24
- *d* Cp. Rev. 18:10

17:14
- *e* Rev. 19:19
- *f* Rev. 19:20; cp. 2 Thess. 2:8-9
- *g* Rev. 19:16; cp. 1 Tim. 6:15
- *h* *Kingdom* (NT): v. 14; Rev. 19:16. (Matt. 2:2; 1 Cor. 15:24, *note*)
- *i* *Election* (corporate): v. 14. (Deut. 7:6; 1 Pet. 5:13, *note*)

17:16
- *j* See Deut. 33:17, *note*
- *k* Rev. 18:17
- *l* Cp. Lev. 21:9; James 4:4

17:17
- *m* Cp. Rev. 18:8,20

18:1
- *n* See Heb. 1:4, *note*

18:2
- *o* Rev. 14:8

18:3
- *p* Cp. Jer. 51:7
- *q* vv. 11-12

18:4
- *r* Cp. Rev. 16:7
- *s* *Separation:* v. 4. (Gen. 12:1; 2 Cor. 6:17, *note*)
- *t* See Rom. 3:23, *note*

18:5
- *u* See Rom. 3:23, *note*
- *v* Cp. Jer. 51:9

18:6
- *w* Cp. Jer. 50:15,29

18:7
- *x* Cp. Is. 47:7-8

18:2 THE MEANING OF BABYLON

The name "Babylon," in prophecy, is sometimes used in a larger sense than mere reference to either the ancient city or nation (see Is. 13:1, *note*). There are two forms which Babylon is to have in the end-time: political Babylon (Rev. 17:8–17) and ecclesiastical Babylon (Rev. 17:1–7,18; 18:1–24). Political Babylon is the beast's confederated empire, the last form of Gentile world dominion. Ecclesiastical Babylon is all apostate Christendom. It may very well be that this union will embrace all the religions of the world.

Although some hold to a literal rebuilding of the city of Babylon (claiming that Is. 13:5–6,10,19–22; 14:1–6, 22,25–26 necessitate future fulfillment), the evidence seems to point to the symbolic use of the name here (since Is. 13:19–22; Jer. 51:24–26,62–64 appear to preclude such a restoration). In this latter view the reference is to Rome (compare Rev. 18:10,16,18).

Ecclesiastical Babylon is the "great harlot" (Rev. 17:1) and is to be destroyed by political Babylon (Rev. 17:15–18), so that the beast may alone be the object of worship (2 Thess. 2:3–4; Rev. 13:15). The power of political Babylon will be destroyed by the return of the Lord in glory. See Armageddon, Rev. 16:14,16; 19:17, *note.*

17:12 ten. Frequently in Scripture "ten" is the number of kings or kingdoms designated as opposed to Israel in her past history (Gen. 15:19–21; Ps. 83:1–8), or to be federated against Christ and the people of God in the future (Jer. 46—51; Dan. 2:41–42; 7:7,20,24; Rev. 12:3; 13:1).

18:3 luxury. Or *wantonness.*

[a]strong *is* the Lord God who judges* her.

Earth dwellers lament Babylon's destruction

9 "The [b]kings of the earth who committed fornication and lived luxuriously with her [c]will weep and lament for her, when they see the smoke of her burning,

10 "standing at a distance for fear of her torment, saying, 'Alas, alas, that great city [d]Babylon, that mighty city! For in [e]one hour your judgment has come.'

11 "And the [f]merchants of the earth will weep and [g]mourn over her, for no one buys their merchandise anymore:

12 "merchandise of gold and silver, precious stones and pearls, fine linen and purple, silk and scarlet, every kind of citron wood, every kind of object of ivory, every kind of object of most precious wood, bronze, iron, and marble;

13 "and cinnamon and incense, fragrant oil and frankincense, wine and oil, fine flour and wheat, cattle and sheep, horses and chariots, and bodies and souls of men.

14 "The fruit that your soul longed for has [h]gone from you, and all the things which are rich and splendid have gone from you,* and you shall find them no more at all.

15 "The merchants of these things, who became rich by her, will [i]stand at a distance for fear of her torment, weeping and wailing,

16 "and saying, 'Alas, alas, [j]that great city that was [k]clothed in fine linen, purple, and scarlet, and adorned with gold and precious stones and pearls!

17 'For in [l]one hour such great riches came to [m]nothing.' Every shipmaster, all who travel by ship, sailors, and as many as trade on the sea, stood at a distance

18 "and cried out when they saw the smoke of her burning, saying, 'What *is* like this great city?'

19 "They threw dust on their heads and cried out, weeping and wailing, and saying, 'Alas, alas, that great city, in which all who had ships on the sea became rich by her wealth! For in one hour she is made desolate.'

Heaven rejoices over Babylon's fall

20 [n]"Rejoice over her, O heaven, and *you* holy apostles* and prophets, for God has avenged you on her!"

21 Then a [o]mighty angel took up a stone like a great [p]millstone and threw *it* into the sea, saying, "Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore.

22 "The [q]sound of harpists, musicians, flutists, and trumpeters shall not be heard in you anymore. No craftsman of any craft shall be found in you anymore, and the sound of a millstone shall not be heard in you anymore.

23 "The light of a lamp shall not shine in you anymore, and the voice of [r]bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the earth, for by your sorcery all the nations were deceived.

24 "And in her was found the [s]blood of prophets and saints, and of all who were [t]slain on the earth."

XI. The Battle of Armageddon and the Millennium that Follows, 19:1—20:6

Rejoicing in heaven over destruction of the harlot (cp. 17:16–17; 18:8)

19 AFTER these things I heard* a loud [u]voice of a great multitude in heaven, saying, "Alleluia! [v]Salvation and glory and honor and power *belong* to the Lord* our God!

2 "For true and righteous *are* His [w]judgments, because He has judged the great [x]harlot who corrupted the earth with her fornication; and He has [y]avenged on her the blood of His servants *shed* by her."

***18:8** NU-Text and M-Text read *has judged.*
***18:14** NU-Text and M-Text read *been lost to you.*
18:20** NU-Text and M-Text read *saints and apostles.* ***19:1** NU-Text and M-Text add *something like.* ** NU-Text and M-Text omit *the Lord.*

18:8
a Jer. 50:34; Heb. 10:31

18:9
b Rev. 17:2
c Cp. Jer. 50:46

18:10
d See Is. 13:1, *note* 2
e vv. 17-19; cp. Rev. 17:12

18:11
f vv. 3,15
g Cp. Is. 13:19

18:14
h Cp. Rev. 17:16

18:15
i vv. 10,17

18:16
j Rev. 17:18
k Rev. 17:4

18:17
l vv. 10,19; cp. Rev. 17:12
m Rev. 17:16

18:20
n Rev. 12:12; cp. Is. 44:23; Jer. 51:48

18:21
o Cp. Rev. 10:1
p Cp. Jer. 51:63-64

18:22
q Cp. Rev. 14:1-3

18:23
r Cp. Jer. 16:9

18:24
s Rev. 16:6; 17:6
t *Death* (physical): v. 24. (Gen. 2:17; Heb. 9:27, *note*)

19:1
u v. 20; Rev. 11:15
v See Rom. 1:16, *note*

19:2
w Rev. 16:7
x Rev. 17:1
y Luke 18:7-8; Rev. 6:10

18:12 citron wood. Decorative and scented wood.

18:20 avenged . . . her. Literally *judged your verdict on her.*

3 Again they said, "Alleluia! Her [a]smoke rises up forever and ever!"

4 And the twenty-four elders and the four living creatures fell down and worshiped God who sat on the throne, saying, "Amen! Alleluia!"

5 Then a voice came from the throne, saying, [b]"Praise our God, all you His servants and those who fear Him, both* small and great!"

6 And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty [c]thunderings, saying, "Alleluia! For the* Lord God Omnipotent reigns!

Marriage of the Lamb

7 "Let us be glad and rejoice and give Him glory, for the [d]marriage of the Lamb has come, and His [e]wife has made herself ready."

8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the [f]righteous acts of the saints.

9 Then he said to me, [g]"Write: [h]'Blessed *are* those who are called to the marriage supper of the Lamb!' " And he said to me, "These are the true sayings of God."

10 And I fell at his feet to worship him. But he said to me, "See *that you do* not *do that!* I am your [i]fellow servant, and of your brethren who have the [j]testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

Second coming of Christ in glory (cp. Matt. 24:16–30)

11 Now I saw heaven opened, and behold, a white [k]horse. And [l]He who sat on him *was* called [m]Faithful and True, and in righteousness He judges and makes war.

***19:5** NU-Text and M-Text omit *both.*
***19:6** NU-Text and M-Text read *our.*

19:3
a Rev. 18:9,18

19:5
b Ps. 134

19:6
c Cp. Ex. 20:18

19:7
d Matt. 22:1-14; cp. Eph. 5:22-27
e *Bride* (of Christ): vv. 6-9; Rev. 21:9. (John 3:29; Rev. 19:7, *note*)

19:8
f *Righteousness* (garment): v. 8. (Gen. 3:21; Rev. 19:8, *note*)

19:9
g *Inspiration:* v. 9; Rev. 21:5. (Ex. 4:15; 2 Tim. 3:16, *note*)
h Cp. Luke 14:15

19:10
i Heb. 1:14
j Luke 24:27; John 5:39; cp. Eph. 1:9-10; 1 Pet. 1:10-12

19:11
k Ps. 45:3-4; cp. Matt. 21:2-5
l *Christ* (second advent): vv. 11-21; Rev. 20:4. (Deut. 30:3; Acts 1:11, *note*)
m Rev. 3:7

19:10 Jesus. Although men, cities, and nations have a large part in Biblical prophecy, its chief subject is a Person, the Lord Jesus Christ. As John was reminded at this climactic point when he was about to see the appearance of Christ in glory, "the testimony of [witness concerning] Jesus is the spirit of prophecy." All the prophetic themes are to be studied with care, but never in such a way as to obscure the fact of the centrality of Jesus Christ.

19:11 saw heaven. The vision is of the departure from heaven of Christ, with the saints and angels, preparatory to the catastrophe in which Gentile world power, headed up in the beast, is struck by the stone "cut out without hands" (Dan. 2:34–35). **judges.** Throughout the NT Christ is set forth as the Judge of mankind: He Himself declares this (John 5:22–23,27,30). This is re-emphasized in the preaching of the apostolic church: by Peter (Acts 10:42), and by Paul in his address to the Athenians (Acts 17:31; compare Rom. 2:16). Christ also will be the Judge of believers—for their works, not for salvation (Rom. 14:10; 2 Cor. 5:10). The controlling factor of judgment will be righteousness, a theme which begins at Gen. 18:25 and continues through the Scriptures to Rev. 19:11 (compare Ps. 9:8; 50:6, etc.).

19:7 BRIDE OF CHRIST, SUMMARY

"The marriage of the Lamb" (literally "the marriage supper of the Lamb") is the consummation of the marriage of Christ and the Church as His bride. The figure is according to the oriental pattern of marriage, covering three stages:

(1) the betrothal, legally binding when the individual members of the body of Christ are saved;

(2) the coming of the Bridegroom for His bride at the rapture of the Church; and

(3) the marriage supper of the Lamb, occurring in connection with the second coming of Christ to establish His millennial kingdom. The Lamb's wife is to be contrasted with the harlot of 17:1; and she is also to be distinguished from Israel, the unfaithful wife of the LORD (*Jehovah*) in historic times, who is to be restored in the millennium (Is. 54:1–10; Hos. 2:1–17).

19:8 RIGHTEOUSNESS (GARMENT), SUMMARY

The garment in Scripture is a symbol of righteousness. In the bad ethical sense it symbolizes self-righteousness, e.g. Is. 64:6. See Phil. 3:6–8 showing the best that a moral and religious man under law could do. In the good ethical sense the garment symbolizes

(1) the basic provision of God's salvation by grace through faith in Christ, the "garments of salvation . . . the robe of righteousness [Greek *dikaiosunē*]" (Is. 61:10; Rom. 3:21, *note*); and

(2) the garment of "fine linen . . . the righteous acts [from Greek *dikaiōma*] of the saints," as here in v. 8, works of godliness and goodness produced by the Holy Spirit, as the believer judges the flesh and yields himself to God (Rom. 13:14). These are the "good works" for which we are "created in Christ Jesus" (Eph. 2:10), with which believers are to adorn themselves to bring honor to Christ's name here (Matt. 5:16; 1 Tim. 2:10; Titus 2:8–10; 3:8; 1 Pet. 2:12; 3:3–5; 5:5) and hereafter (Rom. 2:7,10; 1 Cor. 3:12–14, *note;* Phil. 1:10–11; 1 Pet. 1:7; Rev. 19:8).

12 His [a]eyes *were* like a flame of fire, and on His head *were* many crowns. He had* a name written [b]that no one knew except Himself.

13 He *was* clothed with a robe dipped in blood, and His name is called The [c]Word of God.

14 And the armies in heaven, clothed in fine linen, white and clean,* followed Him on white horses.

15 Now out of His [d]mouth goes a sharp* sword, that with it He should strike the nations. And He Himself will [e]rule them with a rod of iron. He Himself [f]treads the winepress of the fierceness and wrath of Almighty God.

16 And He has on *His* robe and on His thigh a name written:

[g]KING OF KINGS
AND LORD OF LORDS.

19:12
a Rev. 1:14
b Cp. vv. 13,16; Matt. 11:27
19:13
c John 1:1,14
19:15
d Is. 11:4; 2 Thess. 2:8; Rev. 1:16
e Ps. 2:8-9
f Is. 63:3-6; Rev. 14:20; cp. Matt. 21:44
19:16
g *Kingdom* (NT): vv. 11-21; Rev. 20:6. (Matt. 2:2; 1 Cor. 15:24, *note*)

19:19 THE DAY OF THE LORD, SUMMARY

The Day of the LORD is that period of time when God openly intervenes in the affairs of men—in judgment and in blessing. See Joel 1:15, *note*. It will begin with the translation of the Church and will terminate with the cleansing of the heavens and the earth preparatory to the bringing into being of the new heavens and the new earth.

The order of events appears to be:

(1) the rapture of the Church just preceding the beginning of the Day of the LORD (1 Thess. 4:13–17);

(2) the fulfillment of Daniel's seventieth week (Dan. 9:27), the latter half of which is the great tribulation (Matt. 24:21; see Rev. 7:14, *note*);

(3) the return of the Lord in glory to establish the millennial kingdom (Matt. 24:29–30);

(4) the destruction of the beast, the false prophet, and their armies, which is the "great and awesome" aspect of the day (Rev. 19:11–21);

(5) the judgment of individual Gentiles according to their treatment of Christ's brethren, the Jewish people (Zech. 14:1–9; Matt. 25:31–46) and the judgment of Israel (Ezek. 20:34–38);

(6) the millennial reign of Christ on earth (Rev. 20:4–6);

(7) the satanic revolt and its judgment (Rev. 20:7–10);

(8) the resurrection and final judgment of the wicked (Rev. 20:11–15);

(9) the destruction of the present earth and heaven by fire preparatory for the future "day of God" (2 Pet. 3:10–12); and

(10) the creation of the new heavens and the new earth (Is. 65:17–19; 66:22; 2 Pet. 3:13; Rev. 21:1).

Armageddon
(see note; cp. 16:14–16)

17 Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, [h]"Come and gather together for the [i]supper of the great God,*

18 "that you may [j]eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all *people,* free* and slave, both small and great."

19 And I saw the [k]beast, the [l]kings of the earth, and their armies, gathered together to [m]make war against Him [n]who sat on the horse and against His army.

Doom of beast and false prophet

20 Then the beast was captured, and with him the [o]false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who [p]worshiped his image.

19:17
h *Armageddon* (battle of): vv. 11-21. (Is. 10:27; Rev. 19:17, *note*)
i Cp. Ezek. 39:17-20
19:18
j Cp. Ezek. 32:21-31
19:19
k *The Beast:* vv. 19-20. (Dan. 7:8; Rev. 19:20, *note*)
l Rev. 16:13-16
m *Day* (of the LORD): vv. 11-21. (Ps. 2:9; Rev. 19:19, *note*)
n v. 11
19:20
o *Antichrist:* v. 20. (Matt. 24:5; Rev. 13:11, *note*)
p Rev. 13:8,13

***19:12** M-Text adds *names written, and.*
***19:14** NU-Text and M-Text read *pure white linen.*
***19:15** M-Text adds *two-edged.* ***19:17** NU-Text and M-Text read *the great supper of God.*
***19:18** NU-Text and M-Text read *both free.*

19:12 crowns. Literally *diadems.*

19:17 the midst of heaven. Literally *midheaven.* **Come and gather together.** Armageddon (the name itself is to be found only in 16:16) is the ancient hill and valley of Megiddo, west of the Jordan in the plain of Jezreel between Samaria and Galilee. It is the appointed place where the armies of the beast and false prophet will be destroyed by Christ's descending to earth in glory (vv. 11,15,19,21), as well as any other forces which will come against the beast in their attack on Palestine (e.g. the remainder of the Far Eastern army of 200 million men), and others (9:13–18; 16:12–14,16; compare Joel 3:9–16; Zech. 12:1–9; 14:1–4; Matt. 24:27–30). The battle is a fulfillment of the striking-stone prophecy of Dan. 2:35, where see *note*. See also Is. 2:12, refs.

19:20 THE BEAST, SUMMARY

This "beast" is the little "horn" of Dan. 7:24–26; the "one who makes desolate" of Dan. 9:27; the "abomination of desolation" of Matt. 24:15; the "man of sin" of 2 Thess. 2:4–8; and earth's last and most awful tyrant, Satan's cruel instrument of wrath and hatred against God and the Jewish saints. To him Satan gives the power which he offered to Christ (Matt. 4:8–9; Rev. 13:4). See The Great Tribulation, Ps. 2:5; Rev. 7:14, *note*.

These two were [a]cast alive into the lake of fire burning with brimstone.

Doom of kings and armies

21 And the rest were killed with the sword which proceeded from the [b]mouth of Him who sat on the horse. And all the birds were filled with their flesh.

Satan bound in the bottomless pit during the Kingdom Age

20 THEN I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand.

2 He laid hold of the dragon, that serpent of old, who is *the* [c]Devil and Satan, and bound him for a thousand years;

3 and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should [d]deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.

Completion of first resurrection (see 1 Cor. 15:52, note), and the Kingdom Age

4 And I saw thrones, and they sat on them, and judgment was committed [e]to them. Then *I saw* the souls of [f]those who had been beheaded for their witness to Jesus and for the word of God, who had [g]not worshiped the beast or his image, and had not received *his* mark on their foreheads or on their hands. And they [h]lived and [i]reigned [j]with Christ for a* thousand years.

5 But the rest of the dead did not live again until the thousand years were finished. This *is* the first [k]resurrection.

6 [l]Blessed and holy *is* he who has

19:20
a *Day* (of destruction): v. 20; Rev. 20:11. (Job 21:30; Rev. 20:11, *note*)

19:21
b Is. 11:4; 2 Thess. 2:8; Rev. 1:16

20:2
c *Satan:* v. 2; Rev. 20:7. (Gen. 3:1; Rev. 20:10, *note*)

20:3
d v. 8; cp. 2 Cor. 4:4; Rev. 13:14

20:4
e 1 Cor. 6:2
f *Remnant:* v. 4. (Is. 1:9; Rom. 11:5, *note*)
g Cp. Rev. 13:15-17; 14:9-13
h John 14:19
i v. 6; cp. 2 Tim. 2:12
j *Christ* (second advent): vv. 4-6; Rev. 22:7. (Deut. 30:3; Acts 1:11, *note*)

20:5
k *Resurrection:* vv. 4-6; Rev. 20:12-13. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

20:6
l Cp. Rev. 14:13

***20:4** M-Text reads *the.*

20:2 thousand years. The expression "thousand years," which occurs six times in vv. 1–7, gave rise to the term "millennium" (from the Latin *mille* meaning *thousand,* and *annus* meaning *year*). The millennium is that period of time during which Christ will reign upon the earth, a time of universal peace, prosperity, long life, and prevailing righteousness. The early church fathers, e.g. Justin Martyr and Irenaeus, interpreted this passage as referring to a future literal period of time. See Ps. 72:1–20; Is. 9:6–7; 11:1–9; 24:22–23; 30:15–33; 35:1–10; 44:1–28; 49:1–26; 65:17–25; Jer. 23:5–6; 33:15; Mic. 4:1–4; Matt. 25:31–32; 1 Cor. 15:24–28.

20:5 first resurrection. The first resurrection is the resurrection of the just (Luke 14:14). Although it is shown in both the OT and NT that the resurrection of the just to life eternal, and the resurrection of the lost to everlasting condemnation, are distinct from one another (e.g. Dan. 12:2; John 5:29), here for the first time the precise interval between the two resurrections is revealed as a period of 1000 years. See 1 Cor. 15:52, *note.*

20:4 **THE SEVENTH DISPENSATION: THE KINGDOM**

This is the last of the ordered ages which condition human life on the earth. It is the kingdom covenanted to David (2 Sam. 7:8–17, see v. 16, *note;* Zech. 12:8, Summary; Luke 1:31–33; 1 Cor. 15:24, Summary). David's greater Son, the Lord Jesus Christ, will rule over the earth as King of kings and Lord of lords for 1000 years, associating with Himself in that reign His saints of all ages (Rev. 3:21; 5:9–10; 11:15–18; 15:3–4; 19:16; 20:4,6).

The Kingdom Age gathers into itself under Christ the various "times" spoken of in the Scriptures:

(1) The time of oppression and misrule ends when Christ establishes His kingdom (Is. 11:3–4).

(2) The time of testimony and divine forbearance ends in judgment (Matt. 25:31–46; Acts 17:30–31; Rev. 20:7–15).

(3) The time of toil ends in rest and reward (2 Thess. 1:6–7).

(4) The time of suffering ends in glory (Rom. 8:17–18).

(5) The time of Israel's blindness and chastisement ends in restoration and conversion (Ezek. 39:25–29; Rom. 11:25–27).

(6) The times of the Gentiles end in the striking down of the image and the setting up of the kingdom of the heavens (Dan. 2:34–35; Rev. 19:15–21). And

(7) the time of creation's bondage ends in deliverance at the manifestation of the sons of God (Gen. 3:17; Is. 11:6–8; Rom. 8:19–21).

At the conclusion of the thousand years, Satan is released for a little while and instigates a final rebellion which is summarily put down by the Lord. Christ casts Satan into the lake of fire to be eternally tormented, defeats the last enemy—death—and then delivers up the kingdom to the Father (see 1 Cor. 15:24, *note,* especially point 7).

For *notes* on the other dispensations, see Innocence (Gen. 1:28); Conscience or Moral Responsibility (Gen. 3:7); Human Government (Gen. 8:15); Promise (Gen. 12:1); Law (Ex. 19:1); Church (Acts 2:1).

part in the first [a]resurrection. Over such the [b]second death has no power, but they shall be [c]priests of God and of Christ, and shall [d]reign with Him a thousand years.

XII. The Final Judgment and the Holy City, 20:7—22:5

Satan loosed at end of 1000 years; rebellion quelled

7 Now when the thousand years have expired, [e]Satan will be released from his prison

8 and will go out to deceive the nations which are in the four corners of the earth, [f]Gog and Magog, to gather them together to battle, whose number *is* as the sand of the sea.

9 They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them.

Satan cast into lake of fire

10 The [g]devil, who deceived them, was cast into the lake of fire and brimstone where* the beast and the false prophet *are.* And they will be tormented day and night forever and ever.

Second resurrection and great white throne judgment

11 Then I saw a [h]great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And [i]there was found no place for them.

12 And I saw the [j]dead, small and great, standing before God,* and [k]books were opened. And another [l]book was opened, which is *the Book* of [m]Life. And the dead were judged according to their works, by

***20:10** NU-Text and M-Text add *also.*
***20:12** NU-Text and M-Text read *the throne.*

20:6
- a *Resurrection:* vv. 4-6; Rev. 20:12-13. (2 Kin. 4:35; 1 Cor. 15:52, *note*)
- b *Death* (the second): v. 6; Rev. 20:14. (John 8:21; Rev. 20:14, *note*)
- c Rev. 1:6
- d *Kingdom* (NT): v. 6; Rev. 21:5. (Matt. 2:2; 1 Cor. 15:24, *note*)

20:7
- e *Satan:* vv. 7-10. (Gen. 3:1; Rev. 20:10, *note*)

20:8
- f See Ezek. 38:2, *note*

20:10
- g *Satan:* vv. 7-10. (Gen. 3:1; Rev. 20:10, *note*)

20:11
- h *Day* (of judgment): vv. 11-15. (Matt. 10:15; Rev. 20:11, *note*)
- i *Day* (of destruction): vv. 11-15. (Job 21:30; Rev. 20:11, *note*)

20:12
- j *Death* (spiritual): vv. 12-15. (Gen. 2:17; Eph. 2:5, *note*)
- k *Judgments* (the seven): vv. 11-15; Rev. 22:12. (2 Sam. 7:14; Rev. 20:12, *note*)
- l Cp. Luke 10:20
- m *Life* (eternal): v. 12; Rev. 20:15. (Matt. 7:14; Rev. 22:19, *note*)

20:11 The NT expressions "the judgment" and "the day of judgment," as the passages and their context show, refer to this final judgment of vv. 11–15.

The "day of destruction" is that aspect of the Day of the LORD (Is. 2:12; Joel 1:15, *note;* Rev. 19:19, Summary) which visits final and eternal judgment upon the wicked. Three such "days" are included in the Day of the LORD and are described in the marginal references beginning with Is. 34:2.

20:12 judged. The final judgment. The subjects are the "dead." As the redeemed were raised from among the dead 1000 years before (v. 5) and have been in glory with Christ during that period, the "dead" can only be the wicked dead, from the beginning of human history to the setting up of the great white throne in space. As there are degrees in punishment (Luke 12:47–48), the dead are judged according to their works. The Book of Life is there to answer such

20:10 SATAN, SUMMARY

This fearful being, apparently created one of the cherubim (Ezek. 1:5, *note;* 28:12, *note*) and anointed for a position of great authority, perhaps over the primitive creation (Gen. 1:2, *note;* Ezek. 28:11–15), fell through pride (Is. 14:12–14). His "I will" (Is. 14:13) marks the introduction of sin into the universe.

Cast out of heaven (Luke 10:18), he makes earth and air the scene of his tireless activity (Eph. 2:2; 1 Pet. 5:8). After the creation of man he entered into the serpent (Gen. 3:1, *note*) and, beguiling Eve by his subtlety, secured the downfall of Adam and through him of the race, and the entrance of sin into the world of men (Rom. 5:12–14).

The Adamic Covenant (Gen. 3:15, *note*) promised the ultimate defeat of Satan through the "Seed" of the woman. Then began Satan's long warfare against the work of God on behalf of humanity, which still continues. The present world system (Rev. 13:8), organized upon the principles of force, greed, selfishness, ambition, and sinful pleasure, is his work and was the bribe which he offered to Christ (Matt. 4:8–9). Of that world system he is ruler (John 14:30; 16:11), and god (2 Cor. 4:4).

As "prince of the power of the air" (Eph. 2:2) he is at the head of a vast host of demons (Matt. 7:22, *note*). To him, under God, was committed upon earth the power of death (Heb. 2:14). Cast out of heaven as his proper sphere and "position of authority," he still has access to God as the "accuser of our brethren" (Rev. 12:10) and is permitted a certain power of sifting or testing the self-confident and carnal among believers (Job 1:6–11; Luke 22:31–32; 1 Cor. 5:5; 1 Tim. 1:20); but this is a strictly permissive and limited power, and believers so sifted are kept in faith through the advocacy of Christ (Luke 22:31–32; 1 John 2:1, *note*).

At the beginning of the great tribulation Satan's privilege of access to God as accuser will be withdrawn (Rev. 12:7–12). At the return of Christ in glory Satan will be bound for 1000 years (Rev. 20:2), after which he will be "released for a little while" (Rev. 20:3,7–8) and will become the head of a final effort to overthrow the kingdom. Defeated in this, he will be cast into the lake of fire, his final doom. The notion that he reigns in hell is not biblical. He is ruler of this present world system but will be tormented in the lake of fire.

the things which were written in the books.

13 The sea [a]gave up the dead who were in it, and Death and [b]Hades [a]delivered up the dead who were in them. And they were judged, each one according to his works.

14 Then Death and [c]Hades were cast into the lake of fire. This is the second [d]death.*

15 And anyone not found written in the Book of [e]Life was cast into the lake of fire.

The new heaven, the new earth, and the new Jerusalem

21 NOW I saw a [f]new heaven and a new earth, for the [g]first heaven and the first earth had passed away. Also there was no more sea.

2 Then I, John,* saw the [h]holy city, New Jerusalem, coming down out of heaven from God, prepared as a [i]bride adorned for her husband.

3 And I heard a loud voice from heaven saying, "Behold, the tabernacle of God *is* with men, and He will dwell with them, and they shall be His people. God Himself will be with them *and be* their God.

4 "And God will wipe away every [j]tear from their eyes; there shall be no more [k]death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

5 Then He who sat on the [l]throne said, "Behold, I make all things new." And He said to me,* "Write, [m]for these words are true and faithful."

6 And He said to me, "It is done!* I am the [n]Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of [o]life freely to him who thirsts.

7 "He who overcomes shall inherit all things,* and I will be his God and he shall be My son.

8 "But the cowardly, unbelieving,* abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second [p]death."

The Lamb's wife; the new Jerusalem

9 Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me* and talked with me, saying, "Come, I will show you the [q]bride, the Lamb's wife."*

20:14** NU-Text and M-Text add *the lake of fire.* ***21:2** NU-Text and M-Text omit *John.* ***21:5** NU-Text and M-Text omit *to me.* ***21:6** M-Text omits *It is done.* ***21:7** M-Text reads *overcomes, I shall give him these things.* ***21:8** M-Text adds *and sinners.* ***21:9** NU-Text and M-Text omit *to me.* ** M-Text reads *I will show you the woman, the Lamb's bride.*

20:13

a *Resurrection:* vv. 12-13. (2 Kin. 4:35; 1 Cor. 15:52, *note*)

b See Luke 16:23, *note*

20:14

c See Luke 16:23, *note*

d *Death* (the second): v. 14-15; Rev. 21:8. (John 8:21; Rev. 20:14, *note*)

20:15

e *Life* (eternal): v. 15; Rev. 21:6. (Matt. 7:14; Rev. 22:19, *note*)

21:1

f Cp. Is. 65:17; 66:22; 2 Pet. 3:13

g Cp. Heb. 12:26-27; 2 Pet. 3:10-12

21:2

h Rev. 22:19; cp. Heb. 11:10,16

i Rev. 19:7-8; cp. Ps. 45:13-15

21:4

j Rev. 7:17

k Is. 25:8; 1 Cor. 15:26

21:5

l *Kingdom* (NT): v. 5; 21:9—22:5. (Matt. 2:2; 1 Cor. 15:24, *note*)

m *Inspiration:* v. 5; Rev. 22:18. (Ex. 4:15; 2 Tim. 3:16, *note*)

21:6

n See Rev. 1:8, *note*

o *Life* (eternal): v. 6; Rev. 21:27. (Matt. 7:14; Rev. 22:19, *note*)

21:8

p *Death* (the second): v. 8. (John 8:21; Rev. 20:14, *note*)

21:9

q *Bride* (of Christ): vv. 9-10. (John 3:29; Rev. 19:7, *note*)

as plead their works for justification, e.g. Matt. 7:22–23—an awful blank where the name might have been.

21:2 New Jerusalem. The new Jerusalem is the dwelling place throughout eternity for the saints of all ages and fulfills the hope of Abraham for the heavenly city (Heb. 11:10–16; compare Heb. 12:22–24).

20:12 JUDGMENTS (THE SEVEN), SUMMARY

Among the many judgments mentioned in Scripture, seven are invested with special significance. These are:

(1) the judgment of the believer's sins in the cross of Christ (John 12:31, *note*);

(2) the believer's self-judgment (1 Cor. 11:31, *note*);

(3) the judgment of the believer's works (2 Cor. 5:10, *note*);

(4) the judgment of the individual Gentiles at the return of Christ to the earth (Matt. 25:32, *note*);

(5) the judgment of Israel at the return of Christ to the earth (Ezek. 20:37, *note*);

(6) the judgment of angels after the 1000 years (Jude 6, *note*); and

(7) here, the judgment of the wicked dead with which the history of the present earth ends.

20:14 DEATH (THE SECOND), SUMMARY

"The second death" and the "lake of fire" in this verse are identical terms and are used of the eternal state of the wicked. It is "second" in relation to the preceding physical death of the wicked in unbelief and rejection of God; their eternal state is one of eternal "death" (that is, separation from God) in sins (John 8:21,24). That the second death is not annihilation is shown by a comparison of Rev. 19:20 with 20:10. After 1000 years in the lake of fire the beast and false prophet are still there, personally existing. The words "forever and ever" (*to the ages of the ages*), compare v. 10, are used of God (1:18; 4:9,10; 10:6; 15:7), of the glory of God (Gal. 1:5, etc.) and of the dominion, the reign of God (1 Pet. 4:11; Rev. 1:6; 5:13,14; 7:12; 11:15), and plainly mean *eternal* in the sense of unending.

10 And he carried me away in the [a]Spirit to a great and high mountain, and showed me the great city, the holy* Jerusalem, descending out of heaven from God,

11 having the glory of God. Her light *was* like a most precious stone, like a jasper stone, clear as crystal.

12 Also she had a great and high wall with twelve gates, and twelve [b]angels at the gates, and names written on them, which are *the names* of the [c]twelve [d]tribes of the children of Israel:

13 three gates on the east, three gates on the north, three gates on the south, and three gates on the west.

14 Now the wall of the city had twelve [e]foundations, and on them were the names* of the twelve [f]apostles of the Lamb.

15 And he who talked with me had a gold [g]reed to measure the city, its gates, and its wall.

16 The city is laid out as a [h]square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand [i]furlongs. Its length, breadth, and height are equal.

17 Then he measured its wall: one hundred *and* forty-four cubits, *according* to the measure of a [j]man, that is, of an [k]angel.

18 The construction of its wall was *of* jasper; and the city *was* [l]pure gold, like clear glass.

19 The [m]foundations of the wall of the city *were* adorned with all kinds of precious stones: the first foundation *was* jasper, the second sapphire, the third chalcedony, the fourth emerald,

20 the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.

21 The twelve gates *were* twelve [n]pearls: each individual gate was of one pearl. And the [o]street of the city *was* pure gold, like transparent glass.

22 But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple.

23 The city had no need of the sun or of the moon to shine in it,* for the glory* of [p]God illuminated it. The Lamb *is* its [q]light.

24 And the [r]nations of those who are [s]saved* shall walk in its light, and the kings of the earth bring their glory and honor into it.*

25 Its gates shall not be [t]shut at all by day (there shall be no night there).

26 And they shall bring the glory and the honor of the nations into it.*

27 But there shall by no means [u]enter it anything that defiles, or causes* an abomination or a lie, but only those who are written in the Lamb's [v]Book of [w]Life.

The new paradise; its river and tree of life

22 AND he showed me a pure* [x]river of water of [y]life, clear as crystal, proceeding from the [z]throne of God and of the Lamb.

2 In the middle of its [aa]street, and on either side of the river, *was* the [bb]tree of [cc]life, which bore twelve fruits, each *tree* yielding its fruit every month. The [dd]leaves of the tree *were* for the [ee]healing of the nations.

3 And there shall be [ff]no more curse, but the [gg]throne of God and of the Lamb shall be in it, and His [hh]servants shall serve Him.

4 They shall see His face, and His name *shall be* on their foreheads.

5 There shall be no night there: They need no lamp nor [ii]light of the sun, for the [jj]Lord God gives them light. And they shall reign forever and ever.

21:10** NU-Text and M-Text omit *the great* and read *the holy city, Jerusalem.* ***21:14** NU-Text and M-Text read *twelve names.* ***21:23** NU-Text and M-Text omit *in it.* ** M-Text reads *the very glory.* ***21:24** NU-Text and M-Text omit *of those who are saved.* ***** M-Text reads *the glory and honor of the nations to Him.* ***21:26** M-Text adds *that they may enter in.* ***21:27** NU-Text and M-Text read *anything profane, nor one who causes.* ***22:1** NU-Text and M-Text omit *pure.*

21:10
a *Holy Spirit* (NT): v. 10; Rev. 22:17. (Matt. 1:18; Acts 2:4, *note*)

21:12
b See Heb. 1:4, *note*
c Cp. Ezek. 48:31-34
d *Israel* (prophecies): v. 12. (Gen. 12:2; Rom. 11:26, *note*)

21:14
e Cp. Heb. 11:10
f Luke 22:29-30; cp. Eph. 2:20

21:15
g See Weights and Measures (NT), Acts 27:28, *note*

21:16
h Cp. 1 Kin. 6:20
i See Weights and Measures (NT), Acts 27:28, *note*

21:17
j Cp. Deut. 3:11
k See Heb. 1:4, *note*

21:18
l Cp. 2 Chr. 3:8

21:19
m Cp. Is. 54:11

21:21
n Matt. 13:45-46; cp. Eph. 5:25
o Rev. 22:2

21:23
p Is. 60:19
q Rev. 22:5

21:24
r Is. 60:3
s See Rom. 1:16, *note*

21:25
t Is. 60:11

21:27
u Cp. Rev. 22:15
v Phil. 4:3; Rev. 3:5; 13:8; 20:12; 22:19; cp. Ex. 32:32; Ps. 69:28; Dan. 12:1
w *Life* (eternal): v. 27; Rev. 22:1. (Matt. 7:14; Rev. 22:19, *note*)

22:1
x Cp. Ezek. 47:1,12; Zech. 14:8
y *Life* (eternal): v. 1; Rev. 22:2. (Matt. 7:14; Rev. 22:19, *note*)
z Cp. Rev. 4:2-3

22:2
aa Rev. 21:21
bb Cp. Gen. 2:9; 3:22
cc *Life* (eternal): v. 2; Rev. 22:14. (Matt. 7:14; Rev. 22:19, *note*)
dd Cp. Ezek. 47:12
ee Cp. Gen. 3:6-7

22:3
ff Cp. Gen. 3:17-19
gg v. 1
hh Rev. 7:15

22:5
ii Rev. 21:23
jj Is. 60:19

21:11 light. That is, *brightness.*
21:12 children. Literally *sons.*
21:24 in. Literally *by.*
22:5 no night. Literally *night no more.*

XIII. The Last Message of the Bible, 22:6–19

22:6
a Rev. 1:1
b Heb. 10:37

22:7
c *Christ* (second advent): v. 7; Rev. 22:12. (Deut. 30:3; Acts 1:11, *note*)
d Rev. 1:3

22:8
e See Heb. 1:4, *note*

22:10
f Cp. Rev. 10:4
g See Matt. 4:17, *note*

22:11
h *Sanctification* (NT): v. 11. (Matt. 4:5; Rev. 22:11, *note*)

22:12
i *Christ* (second advent): v. 12; Rev. 22:20. (Deut. 30:3; Acts 1:11, *note*)

6 Then he said to me, "These words *are* faithful and true." And the Lord God of the holy* prophets [a]sent His angel to show His servants the things which must [b]shortly take place.

7 "Behold, I am [c]coming quickly! Blessed *is* he who [d]keeps the words of the prophecy of this book."

8 Now I, John, saw and heard* these things. And when I heard and saw, I fell down to worship before the feet of the [e]angel who showed me these things.

9 Then he said to me, "See *that you do* not *do that.* For* I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God."

10 And he said to me, "Do [f]not seal the words of the prophecy of this book, for the time is [g]at hand.

11 "He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous* still; he who is [h]holy, let him be holy still."

12 "And behold, I am [i]coming quickly, and My [j]reward *is* with Me, to give to every one [k]according to his work.

13 "I am the [l]Alpha and the Omega, *the* Beginning and *the* End, the First and the Last."*

14 Blessed *are* those who do His commandments,* that they may have the right to the [m]tree of [n]life, and may enter through the gates into the city.

15 But* outside *are* dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.

16 "I, Jesus, have sent My angel to testify to you these things in the [o]churches. I am the Root and the Offspring of David, the Bright and Morning Star."

17 And the [p]Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him

***22:6** NU-Text and M-Text read *spirits of the prophets.* ***22:8** NU-Text and M-Text read *am the one who heard and saw.* ***22:9** NU-Text and M-Text omit *For.* ***22:11** NU-Text and M-Text read *do right.* ***22:13** NU-Text and M-Text read *the First and the Last, the Beginning and the End.* ***22:14** NU-Text reads *wash their robes.* ***22:15** NU-Text and M-Text omit *But.*

22:12
j *Rewards:* vv. 12,14. (Dan. 12:3; 1 Cor. 3:14, *note*)
k *Judgments* (the seven): vv. 10-19. (2 Sam. 7:14; Rev. 20:12, *note*)

22:13
l See Rev. 1:8, *note*

22:14
m Prov. 11:30
n *Life* (eternal): v. 14; Rev. 22:17. (Matt. 7:14; Rev. 22:19, *note*)

22:16
o *Churches* (local): v. 16. (Acts 8:3; Phil. 1:1, *note*)

22:17
p *Holy Spirit* (NT): v. 17. (Matt. 1:18; Acts 2:4, *note*)

22:11 SANCTIFICATION, HOLINESS, SUMMARY

(1) In both Testaments the same Hebrew and Greek words are rendered by the English words "sanctify," "consecrate" and "holy" in their various grammatical forms. The one uniform meaning is *to set apart for God.*

(2) In both Testaments the words are used of things and of persons.

(3) When sanctification is used of things, no moral quality is implied; they are consecrated or made holy because they are set apart for God. And

(4) when sanctification is used of persons, it has a threefold meaning:

(a) In position, believers are eternally set apart for God by redemption, "through the offering of the body of Jesus Christ once for all" (Heb. 10:10). Positionally, therefore, believers are "saints" and "holy" from the moment of believing (Phil. 1:1; Heb. 3:1).

(b) In experience, believers are being sanctified by the work of the Holy Spirit through the Scriptures (John 17:17; 2 Cor. 3:18; Eph. 5:25–26; 1 Thess. 5:23–24). And

(c) in consummation, believers' complete sanctification awaits the appearing of the Lord (Eph. 5:27; 1 John 3:2). See Salvation, Rom. 1:16, *note*.

22:11 righteous. See *notes:* OT righteousness (Luke 2:25); NT righteousness (Rom. 3:21; 10:10); self-righteousness (Rom. 10:3); righteous living (1 John 3:7); righteous garments (Rev. 19:8).

22:19 ETERNAL LIFE, SUMMARY

(1) This life is called "eternal" because it is from the eternity which is past to the eternity which is to come—it is the life of God revealed in Jesus Christ, who is God (John 1:4; 5:26; 1 John 1:1–2).

(2) This life of God, which was revealed in Christ, is imparted in a new birth by the Holy Spirit, acting upon the Word of God, to every believer in the Lord Jesus Christ (John 3:3–15).

(3) The life thus imparted is not a new life except in the sense of human possession; it is still "that which was from the beginning". But the recipient is a new creation (2 Cor. 5:17; Gal. 6:15). And

(4) the life of God which is in the believer is an unsevered part of the life which eternally was, and eternally is, in Christ Jesus—one life in Him and in the believer; Vine and branches, Head and members (John 15:1–5; 1 Cor. 6:17; 12:12–14; Gal. 2:20; Col. 1:27; 3:3–4; 1 John 5:11–12).

who thirsts come. Whoever desires, let him take the water of [a]life freely.

18 For* I testify to everyone who hears the [b]words of the prophecy of this book: If anyone adds to these things, God will add* to him the plagues that are written in this book;

19 and if anyone takes away from the words of the book of this prophecy, God shall take away* his part from the Book* of [c]Life, from the holy city, and *from* the things which are written in this book.

Conclusion: Last Promise, Last Prayer, and Last Provision, 22:20–21

20 He who testifies to these things says, "Surely I am [d]coming quickly." Amen. [e]Even so, come, Lord Jesus!

21 The [f]grace of our Lord Jesus Christ *be* with you all.* Amen.

***22:18** NU-Text and M-Text omit *For.* * M-Text reads *may God add.* ***22:19** M-Text reads *may God take away.* * NU-Text and M-Text read *tree of life.* ***22:21** NU-Text reads *with all;* M-Text reads *with all the saints.*

22:17

a *Life* (eternal): v. 17; Rev. 22:19. (Matt. 7:14; Rev. 22:19, *note*)

22:18

b *Inspiration:* v. 18. (Ex. 4:15; 2 Tim. 3:16, *note*)

22:19

c *Life* (eternal): v. 19. (Matt. 7:14; Rev. 22:19, *note*)

22:20

d *Christ* (second advent): v. 20. (Deut. 30:3; Acts 1:11, *note*)

e *Bible prayers* (NT): v. 20. (Matt. 6:9; Luke 11:2, *note*)

22:21

f *Grace:* v. 21. (John 1:14; John 1:17, *note*)

MONIES, WEIGHTS AND MEASURES
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MONIES, WEIGHTS AND MEASURES

The Hebrews probably first used coins in the Persian period (500–350 B.C.). However, minting began around 700 B.C. in other nations. Prior to this, precious metals were weighed, not counted as money.

Some units appear as both measures of money and measures of weights. This comes from naming the coins after their weight. For example, the shekel was a weight long before it became the name of a coin.

It is helpful to relate biblical monies to current values. But we cannot make exact equivalents. The fluctuating value of money's purchasing power is difficult to determine in our own day. It is even harder to evaluate currencies used two- to three-thousand years ago.

Therefore, it is best to choose a value meaningful over time, such as a common laborer's daily wage. One day's wage corresponds to the ancient Jewish system (a silver shekel is four days' wages) as well as to the Greek and Roman systems (the drachma and the denarius were each coins representing a day's wage).

The monies chart below takes a current day's wage as thirty-two dollars. Though there are differences of economies and standards of living, this measure will help us apply meaningful value to the monetary units in the chart and in the biblical text.

MONIES

Unit	Equivalents	Translations
Jewish Weights		
Talent	3,000 shekels; 6,000 bekas	talent
Shekel	4 days' wages; 2 bekas; 20 gerahs	shekel
Beka	1/2 shekel; 10 gerahs	bekah
Gerah	1/20 shekel	gerahs
Persian Coins		
Daric	2 days' wages; 1/2 Jewish silver shekel	drachma
Greek Coins		
Tetradrachma (Stater)	4 drachmas	piece of money
Didrachma	2 drachmas	tribute
Drachma	1 day's wage	piece of silver
Lepton	1/2 of a Roman kodrantes	mite
Roman Coins		
Aureus	25 denarii	
Denarius	1 day's wage	denarius
Assarius	1/16 of a denarius	copper coin
Kodrantes	1/4 of an assarius	penny, quadrans

WEIGHTS

Unit	Weight	Equivalents	Translations
Jewish Weights			
Talent	c. 75 pounds for common talent, c. 150 pounds for royal talent	60 minas; 3000 shekels	talent
Mina (Maneh)	1.25 pounds	50 shekels	mina
Shekel	c. .4 ounce (11.4 grams) for common shekel c. .8 ounce for royal shekel	2 bekas; 20 gerahs	shekel
Beka	c. .2 ounce (5.7 grams)	1/2 shekel; 10 gerahs	half a shekel
Gerah	c. .02 ounce (.57 grams)	1/20 shekel	gerah
Roman Weight			
Litra	12 ounces		pound

MEASURES OF LENGTH

Unit	Length	Equivalents	Translations
Day's journey	c. 20 miles		day's journey
Roman mile	4,854 feet	8 stadia	mile
Sabbath day's journey	3,637 feet	6 stadia	Sabbath day's journey
Stadion	606 feet	1/8 Roman mile	furlong
Rod	9 feet (10.5 feet in Ezekiel)	3 paces; 6 cubits	measuring reed, reed
Fathom	6 feet	4 cubits	fathom
Pace	3 feet	1/3 rod; 2 cubits	pace
Cubit	18 inches	1/2 pace; 2 spans	cubit
Span	9 inches	1/2 cubit; 3 handbreadths	span
Handbreadth	3 inches	1/3 span; 4 fingers	handbreadth
Finger	.75 inches	1/4 handbreadth	finger

LIQUID MEASURES

Unit	Measures	Equivalents	Translations
Kor	60 gallons	10 baths	kor
Metretes	10.2 gallons		gallons
Bath	6 gallons	6 hins	measure, bath
Hin	1 gallon	2 kabs	hin
Kab	2 quarts	4 logs	kab
Log	1 pint	1/4 kab	log

DRY MEASURES

Unit	Measures	Equivalents	Translations
Homer	6.52 bushels	10 ephahs	homer
Kor	6.52 bushels	1 homer; 10 ephahs	kor, measure
Lethech	3.26 bushels	1/2 kor	half homer
Ephah	.65 bushel, 20.8 quarts	1/10 homer	ephah
Modius	7.68 quarts		basket
Seah	7 quarts	1/3 ephah	measure
Omer	2.08 quarts	1/10 ephah; 1 4/5 kab	omer
Kab	1.16 quarts	4 logs	kab
Choenix	1 quart		measure
Xestes	1 1/6 pints		pot
Log	.58 pint	1/4 kab	log

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SUBJECT CHAIN REFERENCES

Adoption
Summary note: Eph. 1:5
Rom. 8:15,23.
Gal. 4:5.
Eph. 1:5.

Angel (of the LORD)
Summary note: Judg. 2:1
Gen. 16:7–12; 21:17; 22:11,15; 31:11–13; 48:16.
Ex. 3:2–22; 4:1–17; 14:19; 23:20–23; 32:34–35; 33:1–2.
Num. 22:22–35.
Judg. 2:1–4; 5:23–31; 6:11–24; 13:3–21.
2 Sam. 24:16–17.
1 Kin. 19:5,7.
2 Kin. 1:3–4, 15–16; 19:35.
1 Chr. 21:12–20,27–30.
Ps. 34:7; 35:5–6.
Is. 37:36; 63:9.
Zech. 1:9,11–14,19; 2:3; 3:1,3,5–6; 4:1; 5:5,10; 6:4–5; 12:8.

Antichrist
Summary note: Rev. 13:11
Matt. 24:4–5; 24:11,23–24.
John 5:43.
2 Cor. 11:3–4.
1 John 2:18,22; 4:3.
2 John 7.
Rev. 13:11–17; 16:13; 19:20.

Apostasy
Summary note: 2 Tim. 3:1
Luke 18:8.
2 Thess. 2:1–12.
1 Tim. 4:1–3.
2 Tim. 3:1–8; 4:4.
Heb. 6:1–9; 10:26–31,38–39.
2 Pet. 2:1–22.
1 John 4:1–6.
Jude 4–19.
Rev. 3:14–18.

Armageddon (battle of)
Summary note: Rev. 19:17
Is. 10:24–34; 24:21; 26:20–21; 34:1–8; 63:1–6; 66:15–16.
Jer. 25:29–33.
Ezek. 38:1–23; 39:1–24.
Joel 3:9–14.
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Zeph. 3:8,15.
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Matt. 24:27–28.
Luke 17:37.
Rev. 16:13–16; 19:11–21.

Assurance/security
Summary note: Jude 1
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Is. 32:17–18; 43:1; 49:16; 54:17.
Hab. 3:17–19.
John 3:16; 5:24,29; 6:39,51; 10:28–29; 11:26; 14:19–20; 17:11,15,24.
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Rom. 8:38–39; 10:9,13.
1 Cor. 3:22–23.
Eph. 1:14; 4:30.
Phil. 1:6.
Col. 2:2.
1 Thess. 5:23.
2 Thess. 3:3–4.
2 Tim. 1:12; 4:8,18.
Heb. 6:8–12; 7:23–25; 8:10–13; 9:24–26; 10:14,16–18.
1 Pet. 1:3–5.
2 Pet. 2:9.
1 John 2:1–2; 3:2.
Jude 1,24.

The Beast
Summary note: Rev. 19:20
Dan. 7:8,11,20–26; 8:24–25; 9:26–27; 11:36–45; 12:11.
Matt. 24:15.
Mark 13:14.
John 5:43.
2 Thess. 2:3–8.
Rev. 13:1–8; 19:19–20.

Bible Prayers (OT)
Summary note: Hab. 3:1
Gen. 15:2–3; 17:17–18; 18:23–33; 24:12–14; 32:9–12.
Ex. 32:11–14; 33:12–23.
Num. 6:22–26; 10:35–36; 11:11–15; 12:13; 14:13–19; 27:15–17.
Deut. 3:23–25; 9:26–29; 21:6–8; 26:5–10,13–15.
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1 Sam. 1:11; 2:1.
2 Sam. 7:18–29; 24:17.
1 Kin. 3:5–14; 8:22–53; 17:20–24; 18:36–37; 19:4.
2 Kin. 6:17–18; 19:14–19; 20:2–3.
1 Chr. 4:10; 29:10–19.
2 Chr. 6:12–42; 14:11; 20:6–12; 30:18–20.
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Neh. 1:5–11; 4:4–5; 9:5–38.
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Is. 37:14–20; 38:3.
Jer. 14:7–9; 32:16–25.
Ezek. 9:8.
Dan. 9:3–21.
Jon. 2:1–9.
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Bible prayers (NT)
Summary note: Luke 11:2
Matt. 6:9–13; 8:2,25; 9:18,21,27; 11:25–26; 14:30; 15:22,25,27; 26:39,42,44; 27:46.
Mark 5:23,28; 7:26; 9:24; 10:47–48, 51; 14:35–36,39,41; 15:34.
Luke 2:28–32; 5:12; 8:24; 9:38–40; 10:21; 11:2–4; 15:18–19,21; 16:24,27,30; 17:5,13,15–16; 18:11–13,38,41; 22:32,42; 23:34,42,46.
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Eph. 1:16–23; 3:14–21.
Phil. 1:9.
Col. 1:3,9–11; 4:12.
1 Thess. 1:2; 3:10–13; 5:23.
2 Thess. 1:11–12; 2:16; 3:5.
Heb. 5:7.
James 5:17–18.
Rev. 22:20.

Bride (of Christ)
Summary note: Rev. 19:7
John 3:29.
Rom. 7:4.
2 Cor. 11:2.
Eph. 5:25,27.
Rev. 19:6–9; 21:9–10.

Christ (first advent)
Summary note: Acts 1:11
Gen. 3:15; 12:3; 17:19; 24:60; 28:14; 49:10.
2 Sam. 7:16.
Ps. 2:2; 16:10; 22:1–18.
Is. 7:14; 9:6; 28:16; 42:1–7; 49:1–6; 50:4–7. 52:13–15; 53:1–12; 61:1–2.
Dan. 9:24–6.
Hos. 11:1.
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Zech. 9:9; 11:11–13; 13:7.
Mal. 3:1.
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Mark 11:9–10; 12:6–8; 14:27; 16:6–7.
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Acts 1:9–11; 2:22–32; 3:12–15,26; 4:10–11,26–27; 7:52; 10:34–43; 13:23–25; 17:31; 18:5; 19:4; 26:23.
Rom. 1:3–5; 8:3; 9:5.
Gal. 4:4.
Eph. 2:17.
Phil. 2:7–8.
1 Tim. 1:15; 2:6.
Titus 2:11,14.
Heb. 7:27; 9:28; 10:5,7,9.
1 Pet. 2:21–24; 3:18; 4:1.
1 John 1:1–3; 4:2–3; 5:20.

Christ (second advent)
Summary note: Acts 1:11
Deut. 30:3.
Ps. 2:6–9; 24:7–10; 50:3–6; 96:10–13; 110:1–7.
Is. 9:6–7; 11:10–12.
Jer. 23:5–6.
Ezek. 37:21–22.
Dan. 7:13–14.
Hos. 3:4–5.
Mic. 4:6–7.

Hag. 2: 6–7.
Zech. 2:10–12; 6:11–13; 12:9–10; 14:3–4.
Matt. 10:23; 16:27–28; 19:28; 23:39; 24:3,27,30,36–50; 25:10–13,31; 26:64.
Mark 8:38; 13:26,32–33,35–36; 14:62.
Luke 9:26; 13:35; 17:30–31; 18:8; 21:27.
John 14:3,28; 16:16–19; 21:22–23.
Acts 1:11; 3:20–21.
Rom. 11:26.
1 Cor. 1:7; 4:5; 15:23.
Phil. 3:20.
Col. 3:4.
1 Thess. 1:10; 2:19; 3:13; 4:14–17; 5:23.
2 Thess. 1:7; 2:8.
1 Tim. 6:14–15.
2 Tim. 4:8.
Titus 2:13.
Heb. 9:28; 10:37.
James 5:7–8.
1 Pet. 1:7.
2 Pet. 3:4.
1 John 2:28; 3:2–3.
Jude 14–15.
Rev. 1:7; 2:25; 16:13–16; 19:11–21; 20:4–6; 22:7,12,20.

Christ (Stone or Rock)
Summary note: 1 Pet. 2:8
Gen. 49: 24.
Ex. 17:6; 33:21–22.
Num. 20:8–11.
Deut. 32:4,15,30–31.
2 Sam. 23:3.
Ps. 62:2,6–7; 118:22.
Is. 8:14–15; 28:16; 32:2.
Dan. 2:34–35, 44–46.
Zech. 4:7.
Matt. 7:24–25; 16:18; 21:42,44.
Mark 12:10.
Luke 20:17–18.
John 7:37–39.
Acts 4:11.
Rom. 9:32–33.
1 Cor. 1:23; 10:4.
Eph. 2:20.
1 Pet. 2:4,6–8.

Church (the true)
Summary note: Heb. 12:23
Matt. 16:18.
Acts 2:41–47; 4:32,34; 5:11,14; 6:1–7; 8:1; 12:1,5,24; 20:28.
Rom. 7:4; 11:25; 12:5; 16:23,25.
1 Cor. 3:9,16–17; 6:15,17; 10:17; 12:13,27–28.
2 Cor. 11:2.
Eph. 1:22–23; 2:15–22; 3:6,10,21; 4:4,12,16; 5:23–32.
Col. 1:18,24; 2:19; 3:15.
1 Thess. 4:15–18.
Heb. 2:12; 12:23.

Church (visible)
Summary note: 1 Tim. 3:15
1 Cor. 10:32; 12:28–30; 15:9.
Gal. 1:13.
Phil. 3:6.
1 Tim. 3:15.

Churches (local)
Summary note: Phil. 1:1
Acts 8:3; 9:31; 11:22,26; 13:1–3; 14:23,27; 15:3–4,22,41; 16:5; 18:22; 20:17.
Rom. 16:1,5,16.
1 Cor. 1:2; 4:17; 6:4; 7:17; 10:32; 11:16–34; 14:4–5,12,23,26,28, 33–35; 16:1,19.
2 Cor. 1:1; 8:1,18–19,23–24; 11:8,28; 12:13.
Gal. 1:2,22.
Phil. 1:1; 4:15.
Col. 1:2; 4:15–16.
1 Thess. 1:1; 2:14.
2 Thess. 1:1,4.
1 Tim. 3:5,15.
Philem. 2.
James 5:14.
1 Pet. 5:13.
3 John 6,9–10.
Rev. 1:4,11,20; 2:1,7–8,11–12,17–18, 23,29; 3:1,6–7,13–14,22; 22:16.

Covenant (New)
Summary note: Heb. 8:8 (1)
Is. 61:8.
Jer. 31:31–34; 32:37–40; 50:4–5.
Matt. 26:28.
Mark 14:24.
Luke 22:20.
Rom. 11:27.
1 Cor. 11:25.
2 Cor. 3:6.
Heb. 8:8–13; 9:15; 12:24; 13:20.

Covenants, Eight
Summary note: Heb. 8:8 (2)
Gen. 2:15–17; 3:14–20; 8:21–22; 9:1–17,24–27; 12:1–3,7.
Ex. 19:3–8.
Deut. 30:1–9.
2 Sam. 7:4–17.
Heb. 8:7–8.

Day (of Christ)
Summary note: 1 Cor. 1:8
1 Cor. 1:8; 3:13.
2 Cor. 1:14.
Phil. 1:6,10; 2:16.
2 Tim. 1:18; 4:8.

Day (of destruction)
Summary note: Rev. 20:11 (3)
Job 21:30.
Is. 34:1–8; 61:2; 63:1–4.
Matt. 25:46.
Luke 21:22,35.
2 Thess. 1:7–10.
Rev. 19:20; 20:11–15.

Day (of judgment)
Summary note: Rev. 20:11 (2)
Matt. 10:15; 11:20–24; 12:36,41–42.
Mark 6:11.
Luke 10:12–15; 11:31–32.
John 5:22,27,29–30; 12:48.
Acts 17:31.
Rom. 2:5,16.
Heb. 9:27.
2 Pet. 2:9; 3:7.
1 John 4:17.
Rev. 20:11–15.

Day (of the LORD)
Summary note: Rev. 19:19
Ps. 2:9.
Is. 2:10–21; 10:20–23; 13:6–16; 14:1–8; 24:1–23; 26:20–21; 34:1–8; 63:1–6; 66:15–24.
Jer. 25:29–38; 46:10.
Ezek. 30:3; 38:14–23; 39:1–29.
Joel 1:15; 2:1–11,28–32; 3:9–21.
Amos 2:14–16; 5:18–20.
Obad. 15–21.
Zeph. 1:7–18.
Zech. 12:1–14; 13:1–9; 14:1–21.
Mal. 3:17–18; 4:1–6.
Matt. 24:29–31,36; 25:31–46; 26:29.
Mark 13:24–37.
Luke 17:30–37; 21:27,34–35.
Acts 2:19–20.
1 Cor. 5:5.
1 Thess. 5:1–4.
2 Thess. 2:1–12.
2 Pet. 3:10–13.
Jude 6.
Rev. 2:27; 6:12–17; 16:12–17; 19:11–21.

Death (physical)
Summary note: Heb. 9:27
Gen. 2:17; 3:19; 5:5; 6:17.
Mark 5:39.
Luke 16:22; 20:36.
Rom. 5:12,14–17,21; 6:9; 8:38; 14:8.
1 Cor. 3:22; 15:21–22,26,54–56.
2 Cor. 5:1,8; 7:10.
Phil. 1:21.
Heb. 9:27.
2 Pet. 1:13–14.
Rev. 6:9–10; 9:6; 11:7; 13:3; 18:24.

Death (spiritual)
Summary note: Eph. 2:5
Gen. 2:17; 3:3.
Matt. 8:22.
Luke 9:60; 15:24,32.
John 5:24–25; 8:51.
Rom. 6:16,21,23; 7:10; 8:2,6,13.
2 Cor. 3:7.
Eph. 2:5; 4:18.
Col. 2:13.
James 1:15.
Rev. 20:12–15.

Death (the second)
Summary note: Rev. 20:14
John 8:21,24; 11:26.
Rom. 8:13.
Rev. 2:11; 20:6,14–15; 21:8.

Deity (names of)
Summary note: Mal. 3:18
Gen. 1:1; 2:4; 14:18; 15:2; 17:1; 21:33; 35:11.
Ex. 3:13–15; 34:5–7.
1 Sam. 1:3.
Ps. 110:1.
Mal. 2:16; 3:18.

Elders
Summary note: Titus 1:5 (2)
Acts 11:30; 14:23; 15:2,4,6,22–23; 16:4; 20:17; 21:18.
Phil. 1:1.
1 Tim. 3:1–2; 5:17,19.

Titus 1:5,7.
James 5:14.
1 Pet. 5:1–4.
2 John 1.
3 John 1.

Election (corporate, personal)
Summary note: 1 Pet. 5:13
Deut. 7:6–7; 10:15; 14:1–2; 26:18–19; 27:9.
1 Chr. 16:13–22.
Ps. 33:12; 105:43; 106:5; 135:4.
Is. 43:20–21.
Ezek. 20:5.
Hos. 11:1.
Matt. 24:22,24,31.
Mark 13:20,22,27.
Luke 18:7.
John 6:37,65; 13:18; 15:16,19.
Acts 1:2; 6:3–6; 9:15–16; 10:41; 13:17,48; 14:23; 15:7; 22:14.
Rom. 8:33; 9:11; 11:5,7,28; 16:13.
Gal. 1:15.
Eph. 1:4.
Col. 3:12.
1 Thess. 1:4.
2 Thess. 2:13–14.
2 Tim. 2:4,10.
Titus 1:1.
Heb. 3:1.
James 2:5.
1 Pet. 1:2,15; 2:9; 5:13.
2 Pet. 1:10.
2 John 1,13.
Jude 1.
Rev. 17:14.

Faith
Summary note: Heb. 11:39
Gen. 3:20; 4:4; 5:22–24; 6:22; 12:1–5; 13:14–18; 14:22–24; 15:6; 21:1–6; 22:1–14; 50:24–25.
Ex. 1:17; 12:21–28; 14:21–22.
Josh. 6:20,25.
Ps. 2:12; 28:7; 32:10; 37:3–5; 84:12; 125:1.
Jon. 3:5.
Hab. 2:4.
Matt. 8:10,13; 9:2,22,29; 15:28; 17:19–21; 21:32.
Mark 2:3–5; 5:28,34; 7:29; 9:23–24; 10:52.
Luke 5:18–20; 7:9,50; 8:48; 17:5–6, 19; 18:42; 23:42–43.
John 1:12,49–50; 2:11,23; 4:39,41–42,50,53; 5:46; 6:69; 7:31,40–41; 8:30–31; 9:7,36–38; 10:42; 11:22,27,45; 12:11,42; 14:1; 17:20; 20:8,29.
Acts 2:44; 3:16; 4:4,32; 5:14; 6:5,8; 8:12–14,37; 9:42; 10:45; 11:17–18, 21,24; 13:12,48; 14:1,9,23,27; 15:5,9; 16:1,14,34; 17:4,12,34; 18:8,27; 19:18; 21:20,25; 22:19; 24:14; 27:25; 28:24.
Rom. 1:5,8,12,16–17; 3:22,25–31; 4:3,5,9–13,16–24; 5:1–2; 6:8; 9:30–33; 10:6,9–11,14,16–17; 11:20; 12:3,6; 13:11; 14:22–23; 15:13; 16:26.
1 Cor. 1:21; 2:5; 3:5; 12:9; 13:2,13; 14:22; 15:2,11,14,17.
2 Cor. 1:24; 4:13; 5:7; 6:15; 8:7; 10:15.
Gal. 2:16; 3:2,5–9,11–12,22,24–26; 5:5–6,22.
Eph. 1:13,15,19; 2:8; 3:12,17.
Phil. 1:29; 3:9.
1 Thess. 1:7; 2:10,13; 4:14.
2 Thess. 1:10.
1 Tim. 1:16; 4:3,10,12; 5:16; 6:2.
2 Tim. 1:5,12.
Titus 3:8.
Philem. 6.
Heb. 4:2; 10:22,38; 11:1–40; 12:2.
James 2:17–23; 5:15.
1 Pet. 1:5,8–9,21; 2:6–7.
1 John 3:23; 4:16; 5:1,4–5,10,13.
Rev. 2:19.

Flesh
Summary note: Jude 23
John 8:15.
Rom. 7:5,14,18,25; 8:3,5,7,9,12–13; 13:14.
1 Cor. 3:1–4.
2 Cor. 1:17; 5:16; 7:1; 10:2–3; 11:18.
Gal. 3:3; 4:23; 5:13,16–17,19,24; 6:8.
Eph. 2:3.
Phil. 3:3–4.
Col. 2:11,23.
1 Pet. 3:21.
2 Pet. 2:10,18.
1 John 2:16.
Jude 23.

Foreknowledge
Summary note: 1 Pet. 1:20
Acts 2:23.
Rom. 8:29; 11:2.
1 Pet. 1:20.

Forgiveness
Summary note: Matt. 26:28
Lev. 4:20,26,31,35; 5:10,13,16,18; 6:7; 19:22.
Num. 15:25–26,28.
Ps. 32:5; 99:8; 103:12.
Is. 38:17; 44:22.
Jer. 31:34.
Matt. 6:12,14–15; 9:2,5–6; 12:31–32; 18:21–22,27,32,35; 26:28.
Mark 2:5–10; 3:28; 4:12; 11:25–26.
Luke 5:20,24; 6:37; 7:47–48; 11:4; 17:3–4; 23:34.
Acts 2:38; 5:31; 8:22; 13:38; 26:18.
Rom. 4:7.
2 Cor. 2:10.
Eph. 1:7; 4:32.
Col. 1:14; 2:13; 3:13.
Heb. 9:22.
James 5:15.
1 John 1:9; 2:12.

Gospel
Summary note: Rev. 14:6
Gen. 12:3.
Is. 41:27; 52:7; 61:1–3.
Matt. 3:1–2; 4:17,23; 9:35; 10:7; 11:5; 24:14; 26:13,55; 28:19–20.
Mark 1:1,14–15; 2:2; 8:35; 10:29; 13:10; 14:9; 16:15,20.
Luke 2:10–11; 4:18; 7:22; 8:1; 9:6; 20:1; 24:47.
John 3:16–17.
Acts 5:42; 6:2,4; 8:4–5,12,14,25,35; 9:20,27; 10:36–37,42–43; 11:1,19–20; 12:24; 13:5,7,12, 32–39,44,46–49; 14:3,7,21,25; 15:7,35–36; 16:10,13–14,31–32; 17:11,13,18–20; 18:11; 19:10,20; 20:24,32; 26:23; 28:31.
Rom. 1:1–4,9,15–16; 2:16; 10:8,15–18; 11:28; 15:16,19–20,25.
1 Cor. 1:17–18,21,23; 2:1–13; 4:15,17; 9:12,14,16–18,23; 15:1–4.
2 Cor. 1:19; 2:12; 4:2–5; 8:18; 9:13; 10:14,16; 11:7.
Gal. 1:7–9,11–12,16,23; 2:2,5,7,14; 3:8; 4:13.
Eph. 1:13; 2:17; 3:1–10; 6:15,17,19.
Phil. 1:5,7,12,14–18,27; 2:22; 4:3,15.
Col. 1:5,23.
1 Thess. 1:5; 2:4,8–9; 3:2.
2 Thess. 1:8; 2:14.
1 Tim. 1:11.
2 Tim. 1:10; 2:8.
Philem. 13.
Heb. 4:2.
1 Pet. 1:12,25; 4:6,17.
Jude 3.
Rev. 14:6–7.

Grace
Summary note: John 1:17
John 1:14,16–17.
Acts 4:33; 11:23; 13:43; 14:3,26; 15:11,40; 18:27; 20:24.
Rom. 1:5,7; 3:24; 4:4,16; 5:2,15,17,20–21; 6:1,14–15; 9:23; 11:5–6; 12:3,6; 15:15; 16:20,24.
1 Cor. 1:3–7; 3:10; 15:10; 16:23.
2 Cor. 1:2,12; 4:15; 6:1; 8:1,6–7,9; 9:8,14; 12:9; 13:14.
Gal. 1:3,6,15; 2:9,21; 5:4; 6:18.
Eph. 1:2,6–7; 2:5,7–8; 3:2,7–8; 4:7,29; 6:24.
Phil. 1:2,7; 4:23.
Col. 1:2,6; 3:16; 4:6,18.
2 Thess. 1:12; 2:16.
1 Tim. 1:14–15.
2 Tim. 1:9.
Titus 2:11; 3:7.
Heb. 2:9; 4:16; 12:15.
James 4:6.
1 Pet. 1:13,18–19; 3:7; 5:5,10,12.
2 Pet. 1:2; 3:18.
2 John 3.
Rev. 1:4; 22:21.

Holy Spirit (OT)
Summary note: Zech. 12:10
Gen. 1:2; 6:3; 41:38.
Ex. 28:3; 31:3; 35:31.
Num. 11:17,25–26,29; 24:2; 27:18.
Deut. 34:9.
Judg. 3:10; 6:34; 11:29; 13:25; 14:6,19; 15:14.
1 Sam. 10:6–10; 11:6; 16:13–14; 19:20–23.
2 Sam. 23:2.
1 Kin. 18:12.
2 Kin. 2:16.
1 Chr. 12:18; 28:12.
2 Chr. 15:1; 20:14; 24:20.
Neh. 9:20,30.
Job 26:13, 33:4.

Ps. 51:11–12; 104:30; 139:7; 143:10.
Is. 11:2; 30:1; 32:15; 34:16; 40:13; 42:1; 44:3; 48:16; 59:19,21; 61:1; 63:10.
Ezek. 2:2; 3:12,14,24; 8:3; 11:1,5,24; 36:26–27; 37:1,14; 39:29; 43:5.
Joel 2:28–29.
Mic. 2:7; 3:8.
Hag. 2:5.
Zech. 4:6; 12:10.

Holy Spirit (NT)
Summary note: Acts 2:4
Matt. 1:18,20; 3:11,16; 4:1; 10:20; 12:18,28,31–32; 22:43; 28:19.
Mark 1:8,10,12; 3:29; 12:36; 13:11.
Luke 1:15,17,35,41,67; 2:25–27; 3:16,22; 4:1,14; 11:13; 12:10,12; 24:49.
John 1:32–33; 3:5–6,8,34; 4:14; 7:38–39; 14:16–18,26; 15:26–27; 16:7–11,13–14; 20:22.
Acts 1:2,5,8,16; 2:2–4,17–18,33,38–39; 4:8,31; 5:3,9,32; 6:3,5,10; 7:51,55; 8:15–19,29,39; 9:17,31; 10:19,38,44–45,47; 11:12,15–17, 24,28; 13:2,4,9,52; 15:8,28; 16:6–7; 19:2,6; 20:23,28; 21:4,11; 28:25.
Rom. 5:5; 8:2,4–5,9–11,13–16,23,26–27; 9:1; 14:17; 15:13,16,19,30.
1 Cor. 2:4,10–14; 3:16; 6:11,19; 7:40; 12:3–11,13.
2 Cor. 1:22; 3:3,6,8,17–18; 5:5; 6:6; 13:14.
Gal. 3:2–3,5,14; 4:6,29; 5:5,16–18,22–23,25; 6:8.
Eph. 1:13; 2:18,22; 3:5,16; 4:3–4,30; 5:18; 6:17–18.
Phil. 1:19; 2:1.
Col. 1:8.
1 Thess. 1:5–6; 4:8; 5:19.
2 Thess. 2:13.
1 Tim. 3:16; 4:1.
2 Tim. 1:14.
Titus 3:5.
Heb. 2:4; 3:7; 6:4; 9:8,14; 10:15,29.
1 Pet. 1:2,11–12,22; 3:18; 4:14.
2 Pet. 1:21.
1 John 3:24; 4:2,13; 5:6,8.
Jude 19–20.
Rev. 1:10; 2:7,11,17,29; 3:6,13,22; 4:2; 14:13; 17:3; 21:10; 22:17.

Imputation
Summary note: James 2:23
Gen. 15:6.
Ps. 32:1–2.
Rom. 4:3–6,8–11; 4:22–24.
Gal. 3:6.
James 2:23.

Inspiration
Summary note: 2 Tim. 3:16
Ex. 4:15,28,30; 17:14; 19:6–7; 20:1; 24:3–4,7–8,12; 32:16; 34:1,27–28; 35:1.
Num. 11:24; 22:38; 23:5,12–16.
Deut. 4:2,13; 5:22; 10:1–4; 29:29; 31:24.
2 Sam. 23:2.
Job 6:10; 32:18.
Ps. 68:11.
Is. 6:5–9; 8:1; 30:8; 59:19,21.
Jer. 1:9; 30:2; 36:1–32; 45:1–2.
Ezek. 2:2.
Amos 3:7–8.
Mic. 3:8.
Hab. 2:2–4.
Zech. 7:7.
Matt. 2:5–6,15,17–18,23; 3:3; 4:4,6–7,10,14–16; 5:18,21,27,31, 33,38,43; 8:17; 10:14; 11:10,13–14; 12:3–5,17–21,39–42; 13:14–15,35; 15:7–9; 16:4; 19:4–6; 21:4–5,9,13,16,42; 22:31–32; 24:15,37–38; 26:24,31,54,56; 27:9–10,35,46; 28:19–20.
Mark 1:2,44; 7:6,10; 9:12; 10:4–9; 11:17; 12:10–11,26,36; 13:14; 14:21,27; 15:28.
Luke 1:1–4,70–79; 3:4–6; 4:4,8,10,12,17–19; 6:3–4; 7:27; 18:31–33; 19:46; 20:17,37,42–43; 21:22; 22:22,37; 23:30; 24:25,27,44–47.
John 1:45; 2:17; 3:14; 4:37; 5:46–47; 6:31,45; 7:42; 8:17,40; 10:34–35; 12:14–15,38–41,48; 13:18; 14:10,24; 15:25,27; 16:13; 17:8,12,14,17; 19:24,28–29,36–37; 20:9,31; 21:24.
Acts 1:1,16,20; 2:16–21,25–28,30–31,34–35; 3:18,21–22,25; 4:25; 7:2–53; 8:28,30,32–33; 10:43; 13:15,22–42,47; 15:15–17; 17:2,11; 23:5; 24:14; 26:22–23; 28:23,25–27.
Rom. 1:2,17; 2:24; 3:4,10–18; 4:3,6–7, 17–23; 8:36; 9:4,6,9,12–13,15,17, 25–29,33; 10:5–8,11,15–16,18–21; 11:2–4,8–10,26; 12:19; 14:11; 15:3–4,9–12,15,21; 16:25–26.
1 Cor. 1:19,31; 2:7–10,13; 3:19–20; 4:14; 5:9,11; 7:10,12,29,35,40; 9:9–10,15; 10:7,11,15; 14:21,34,37; 15:3–4,45,54.
2 Cor. 2:3–4,9; 4:13; 6:2,16–18; 7:1,12; 8:15; 9:9; 13:2,10.
Gal. 1:11–12,20; 2:2; 3:8,10–11,13,15–18,22; 4:1,22,27,30; 5:2; 6:11.
Eph. 3:3–5; 4:8,17; 5:14,32.
Col. 2:4.
1 Thess. 4:15–18.
1 Tim. 4:1.
2 Tim. 3:15–17.
Heb. 1:1–2; 3:7; 4:3–8; 5:5–6; 6:14; 7:17,21; 8:1,5,8–13; 10:5,15,30.
1 Pet. 1:10–12.
2 Pet. 1:20–21.
Rev. 1:1,19; 2:1,8,12,18; 3:1,7,14; 14:13; 19:9; 21:5; 22:18.

Israel
Summary note: Rom. 11:26
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1 Tim. 1:20.
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Summary note: 2 John 5
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Parables (OT)
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Parables (NT)
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2 Cor. 7:9–11; 12:21.
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1 Thess. 2:19.
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1 Pet. 5:4.
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Righteousness (garment)
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Summary note: Matt. 12:1
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Summary note: Heb. 10:18
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Sanctification (OT)
Summary note: Zech. 8:3
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Sanctification (NT)
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AARON, aˊron, light (?). Ex. 4:14.
BROTHER of MOSES, the FIRST HIGH PRIEST, cometh forth to meet Moses; can speak well. appointed by God to be Moses' spokesman. Ex. 4:14, 16, 27.
with Moses appeals to Pharaoh; chided by him. Ex. 5:1.
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ABADDON, a-badˊdon, destruction.
angel of the bottomless pit. Rev. 9:11.

ABANA, a-baˊnah, stony.
river of Damascus. 2 Kin. 5:12.

ABARIM, a-baˊrim, regions beyond. Num. 27:12.
mountains of, including Nebo, Pisgah, Hor. Deut. 32:49.

ABBA, abˊbah, father. Mark 14:36; Rom. 8:15; Gal. 4:6.

ABDON, abˊdon, servile. A judge. Judg. 12:13.

ABED-NEGO, a-bedˊne-go, servant or worshipper of Nebo. Dan. 1:7.
saved in fiery furnace. Dan. 3. *See* Is. 43:2.

ABEL, aˊbel, (1) vanity. Gen. 4:2. (2) A meadow. 2 Sam. 20:14.
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his offering accepted. Gen. 4:4.
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ABEL-BETH-MAACHAH, aˊbel-beth-maˊa-kah, meadow of the house of Maachah. 1 Kin. 15:20.

ABEL-MAIM, aˊbel-maˊim, *m.* of the waters. 2 Chr. 16:4.

ABEL-MEHOLAH, aˊbel-me-hoˊlah, *m.* of dancing. Judg. 7:22; 1 Kin. 4:12; 19:16.

ABEL-MIZRAIM, aˊbel-miz-raˊim, *m.* of Egypt. Mourning of the Egyptians. Gen. 50:11.

ABEL-SHITTIM, aˊbel-shitˊim, *m.* of acacias. Num. 33:49.

ABI, aˊbi, shortened form of ABIAH. 2 Kin. 18:2.

ABIA, a-biˊah, Greek form of following. Matt. 1:7.

ABIAH, a-biˊah, same as ABIJAH. 2 Kin. 18:2.

ABI-ALBON, aˊbi-alˊbon, father of strength. 2 Sam. 23:31.

ABIASAPH, a-biˊa-saf, *f.* of gathering. Ex. 6:24.

ABIATHAR, ab-iaˊthar, *f.* of plenty. 1 Sam. 22:20.

ABIB, aˊbib, an ear of corn, or green ear. Ex. 13:4.
the Hebrew passover month. Ex. 23:15; 34:18.

ABIDAH, a-biˊdah, father of knowledge. Gen. 25:4.

ABIDAN, a-biˊdan, *f.* of a judge. Num. 1:11.

ABIEL, a-biˊel, *f.* of strength. 1 Sam. 9:1.

ABIEZER, aˊbi-eˊzer, *f.* of help. Josh. 17:2.
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ABIGAIL, a-bi-gaˊle, father of exultation. 1 Sam. 25:14.
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ABIHU, a-biˊhoo, He *(i.e.* God) is my *f.* Ex. 6:23.
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ABIJAH, a-biˊjah, *f.* of Jehovah. 1 Kin. 14:1.
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makes war against Israel. 2 Chr. 13.

——(son of Jeroboam), his death foretold by Ahijah the prophet. 1 Kin. 14:12.

ABIJAM, a-biˊjam, another mode of spelling ABIJAH. 1 Kin. 14:31.

ABILENE, aˊbi-leˊne, a grassy place (?). Luke 3:1.

ABIMELECH, a-biˊme-lek, *f.* of the king. Gen. 20:2.
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——(king at Shechem), son of the judge Gideon. Judg. 8:31.
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ABINADAB, a-biˊna-dab, *f.* of nobility. 1 Sam. 7:1.
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ABINOAM, a-bi-noˊam, *f.* of pleasantness. Judg. 4:6.

ABIRAM, a-biˊram, *f.* of loftiness. Num. 16:1.
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ABISHAG, a-biˊshag, *f.* of error (?). 1 Kin. 1:3.
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ABISHAI, a-biˊshai, *f.* of a gift. 1 Sam. 26:6.
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ABISHALOM, a-biˊsha-lomˊ, *f.* of peace. 1 Kin. 15:2.

ABNER, ab´ner, *f.* of light. 1 Sam. 14:50.
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ABRAM, ab´ram, a high *f.* Gen. 11:26.

ABRAHAM, a´bra-ham, *f.* of a great multitude. Gen. 17:5.

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ACELDAMA, a-kel´da-mah´, field of blood. Matt. 27:8; Acts 1:19.

ACHAIA, a-ka´yah, Greece. Acts 18:12.
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contribution for poor by. Rom. 15:26; 2 Cor. 9:2. *See* 1 Cor. 16:15; 2 Cor. 11:10.

ACHAN, or ACHAR, a´kan, a´kar, troubler. Josh. 7:18.
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ACHISH, a´kish, angry (?).
king of Gath, succours David. 1 Sam. 21:10; 27:2; 28:1; 29:6. *See* 1 Kin. 2:39.

ACHOR, a´kor, trouble. Josh. 7:24.
valley of, Achan slain there. Josh. 7:26. *See* Hos. 2:15.

ACHSAH, ak´sah, anklet. Josh. 15:16.
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ACHZIB, ak´zib, deceit. Josh. 15:44.

ADADAH, a´d-a-dah, festival (?). Josh. 15:22.

ADAIAH, a-da´yah, whom Jehovah adorns. 2 Kin. 22:1.

ADAM, a´dam, red. Gen. 2:19.
created. Gen. 1.
called the son of God. Luke 3:38.
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ADAM, the last. 1 Cor. 15:45.

ADDAN, a´d-dahn, humble (?).
a city of the captivity. Ezra 2:59.

ADDON, a´d-don, same as ADDAN. Neh. 7:61.

ADMAH, ad´mah, same as ADAMAH. Gen. 10:19.
city of the plain. *See* SODOM.

ADONI-BEZEK, a-do´ni-be´zek, lord of Bezek. Judg. 1:5.

ADONIJAH, a´do-ni´jah, Jehovah is my Lord. 2 Sam. 3:4.
fourth son of David, usurps the kingdom. 1 Kin. 1:5, 11, 25.
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ADONIKAM, a´do-ni´kam, lord of enemies. Ezra 2:13.

ADONIRAM, a´do-ni´ram, lord of height. 1 Kin. 4:6.

ADONI-ZEDEC, a-do´ni-ze´dek, lord of justice.
king of Jerusalem, resists Joshua. Josh. 10:1.
his death. Josh. 10:26.

ADORAM, a-do´ram, contracted from ADONIRAM. 2 Sam. 20:24.

ADRAMMELECH, ad-ram´me-lek, magnificence of the king (?), king of fire (?). 2 Kin. 17:31.

ADRAMYTTIUM, ad´ra-mit´ti-um. Acts 27:2.

ADRIA, a´dri-ah. Acts 27:27.

ADULLAM, a-dul´am, justice of the people. Josh. 12:15.
cave of. 1 Sam. 22:1; 1 Chr. 11:15.

ADULLAMITE, a-dul´am-ite, a native of Adullam. Gen. 38:1.

ADUMMIM, a-dum´im, the red (men ?). Josh. 15:7.

AENEAS, e´ne-as, praiseworthy (?).
healing of. Acts 9:33.

AENON, e´non, springs. John baptizes at. John 3:23.

AGABUS, ag´ab-us, probably Greek form of Hagab.
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AGAG, a´gag, flaming (?). Num. 24:7.
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AGAGITE, a´gag-ite. Esth. 3:1.

AGAR, a´gar, same as HAGAR. Gal. 4:24.

AGRIPPA, a-grip´ah. Acts 25:13.
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AGUR, a´goor, an assembler.
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AHAB, a´hab, uncle.
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trusts false prophets, and is mortally wounded at Ramoth-gilead. 1 Kin. 22:6, 34; 2 Chr. 18.

——(son of Kolaiah), and Zedekiah, lying prophets. Jer. 29:21.

AHASAI, a´ha-zai, probably a corruption of JAHZERAH. Neh. 11:13.

AHASBAI, a-ha´s-bai. 2 Sam. 23:34.

AHASUERUS, a-haz-u-e´rus, king (?).
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hangs Haman. Esth. 7:9; 8:7.
advances Mordecai. Esth. 9:4; 10.

AHAVA, a´ha-vah. Ezra 8:15.

AHAZ, a´haz, possessor. 2 Kin. 15:38.
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AHAZIAH, a-haz-i-ah, whom Jehovah upholds. 1 Kin. 22:40.
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AHIJAH, a-hi-jah. 1 Kin. 11:29.
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AHIKAM, a-hi-kam, *b*. of the enemy. 2 Kin. 22:12.
protects Jeremiah. Jer. 26:24.

AHILUD, a-hi-lood, *b*. of one born. 2 Sam. 8:16.

AHIMAAZ, a-hi-ma-az, *b*. of anger.
son of Zadok, serves David. 2 Sam. 15:27; 17:17; 18:19.

AHIMELECH, a-hi-me-lek, *b*. of the king. 1 Sam. 21:1.
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AHINADAB, a-hi-na-dab, *b*. of a nobleman. 1 Kin. 4:14.

AHINOAM, a-hi-no-am, *b*. of grace. 1 Sam. 14:50.

AHITHOPHEL, a-hi-tho-fel, *b*. of impiety. 2 Sam. 15:12.
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AHITUB, a-hi-toob, *b*. of goodness. 1 Sam. 14:3.

AHOHITE, a-hoh-ite, a descendant of Ahoah. 2 Sam. 23:9.

AHOLAH, a-ho-lah, (she has) her own tent.

——(Samaria), and Aholibah (Jerusalem), their adulteries. Ezek. 23:4.

AHOLIAB, a-holi-a-b, father's tent. Ex. 31:6.
inspired to construct the tabernacle. Ex. 35:34; 36, &c.

AHOLIBAH, a-holi-b-ah, my tent is in her. Ezek. 23:4.

AHOLIBAMAH, a-holi-ba-mah, tent of the high place. Gen. 36:2.

AHUMAI, a-hoo-mai, brother of *(i.e.* dweller near) water. 1 Chr. 4:2.

AI, a-i, a heap of ruins. Josh. 7:2.
men of, contend with Israel. Josh. 7:5.

AIJA, ai-jah, same as AI. Neh. 11:31.

AIJALON, ai-ja-lon, place of gazelles. Josh. 21:24.

AIJELETH SHAHAR, ai-ye-leth sha-har, morning hind. Ps. 22 Title.

AIN, a-in, an eye, or fountain. Num. 34:11.

AJALON, ad-jal-on, same as AIJALON. Josh. 19:42.

AKRABBIM, ak-rab-bim, scorpions. Num. 34:4.

ALAMMELECH, a-la-m-me-lek, king's oak. Josh. 19:26.

ALAMOTH, a-la-moth, virgins (?). Ps. 46 title.

ALEMETH, a-le-meth, same as ALAMETH. 1 Chr. 8:36.

ALEXANDER, al-ex-an-der, defending men. Mark 15:21.

——a member of the council. Acts 4:6.

——an Ephesian Jew. Acts 19:33.

——the coppersmith. 1 Tim. 1:20; 2 Tim. 4:14.

ALEXANDRIA, al-ex-an-dri-a, the city named after Alexander. Acts 18:24.

ALLELUIA, al-el-oo-ya, praise ye the Lord. Rev. 19:1.

ALLON-BACHUTH, al-on-bak-ooth, oak of weeping. Gen. 35:8; 1 Kin. 13:14.

ALMON-DIBLATHAIM, al-mon-dib-lath-a-im, hiding of the two cakes (?). Num. 33:46.

ALPHA, al-fah, the first letter of the Greek alphabet. Rev. 1:8; 21:6; 22:13.

ALPHAEUS, al-fee-us, successor. Matt. 10:3.

AL-TASCHITH, al-tash-kith, 'do not destroy.' Ps. 57 title.

AMALEK, am-al-ek. Gen. 36:12.
fights with Israel in Rephidim, and is defeated. Ex. 17:8, 13.
perpetual war declared against. Ex. 17:16; Deut. 25:17.
smitten by Gideon. Judg. 7:12.
by Saul. 1 Sam. 14:48; 15:8.
by David. 1 Sam. 27:9; 30:17.

AMALEKITE, am-al-ek-ite, self-accused of killing Saul, slain by David. 2 Sam. 1:10, 15.

AMALEKITES, am-al-ek-ites, descendants of Amalek. Gen. 14:7.

AMANA, a-ma-nah, fixed (?). Song 4:8.

AMARIAH, a-mar-i-ah, Jehovah has said. 1 Chr. 6:7.

AMASA, a-ma-sa, burden.
captain of the host of Absalom. 2 Sam. 17:25.
slain by Joab. 2 Sam. 20:9, 10; 1 Kin. 2:5.

AMASAI, a-ma-sai, burdensome. 1 Chr. 6:25.

AMASHAI, a-ma-sh-ai. Neh. 11:13.

AMASIAH, a-mas-i-ah, burden of Jehovah. 2 Chr. 17:16.

AMAZIAH, a-maz-i-ah, Jehovah strengthens.
king of Judah, his good reign. 2 Kin. 14:1; 2 Chr. 25:1.
defeats Edom. 2 Chr. 25:11.
defeated by Joash king of Israel. 2 Chr. 25:21.
slain at Lachish. 2 Kin. 14:19.

——priest of Beth-el. Amos 7:10.

AMINADAB, a-mi-na-dab, same as AMMINADAB. Matt. 1:4.

AMITTAI, a-mi-t-tai, true. 2 Kin. 14:25.

AMMAH, am-ah. 2 Sam. 2:24.

AMMI, am-i, my people. Hos. 2:1.

AMMIEL, am-i-el, people of God. Num. 13:12.

AMMIHUD, am-i-hood, *p*. of praise (?). Num. 1:10.

AMMINADAB, am-i-na-dab, *p*. of the prince. Ex. 6:23.

AMMINADIB, am-i-na-dib, same as preceding. Song 6:12.

AMMISHADDAI, a-m-sha-d-ai, *p*. of the Almighty. Num. 1:12.

AMMIZABAD, am-i-za-bad, *p*. of the giver *(i.e.* Jehovah). 1 Chr. 27:6.

AMMON, am-on, son of my *p*. (?).
children of. Gen. 19:38.
not to be meddled with. Deut. 2:19.
not to enter the congregation. Deut. 23:3.
make war on Israel, and are conquered by Jephthah. Judg. 11:4, 33.
slain by Saul. 1 Sam. 11:11.
outrage David's servants. 2 Sam. 10.
tortured by David. 2 Sam. 12:26.
prophecies concerning. Jer. 25:21; 49:1; Ezek. 21:28; 25:2, 3; Amos 1:13; Zeph. 2:8.

AMMONITES, am-on-ites, a tribe descended from Ammon. Deut. 2:20.

AMNON, am-non, faithful.
son of David. 2 Sam. 3:2.
outrages Tamar. 2 Sam. 13.
slain by Absalom. 2 Sam. 13:28.

AMON, a-mon. 2 Kin. 21:18.
king of Judah. 2 Kin. 21:19; 2 Chr. 33:20.
his idolatry. 2 Kin. 21:21; 2 Chr. 33:23.
killed by his servants. 2 Kin. 21:23.

AMORITE, am-or-ite, mountaineer. Gen. 10:16.

AMORITES, am-or-ites, their iniquities, Gen. 15:16; Deut. 20:17; Josh. 3:10.

AMOS, a-mos, burden.

declares God's judgment upon the nations. Amos 1:1, 2.
and upon Israel. Amos 3:1, &c.
his call. Amos 7:14, 15.
foretells Israel's restoration. Amos 9:11.

AMPHIPOLIS, am-phi'-pol-is, named from the river Strymon flowing *round the city.* Acts 17:1.

AMPLIAS, am'-pli-as, short form of Ampliatus, enlarged. Rom. 16:8.

AMRAM, am'-ram, people of the Highest *(i.e.* God). Ex. 6:18.

AMRAMITES, am'-ram-ites, the descendants of Amram. Num. 3:27.

AMRAPHAEL, am'-ra-fel. Gen. 14:1.

ANAK, a'-nak, long-necked (?). Num. 13:22.

ANAKIM, a'-nak-im, a tribe called after Anak. Deut. 1:28.

——(giants). Num. 13:33; Deut. 9:2.
cut off by Joshua. Josh. 11:21.

ANAMMELECH, a-nam'-me-lek, idol of the king (?), or shepherd and flock (?). 2 Kin. 17:31.

ANANIAS, an-an-i'-as, Greek form of HANANIAH.

——(and Sapphira), their lie and death. Acts 5:1.

——(disciple), sent to Paul at Damascus. Acts 9:10; 22:12.

——(high priest), Paul brought before. Acts 22:30.
Paul smitten by order of. Acts 23:2.
rebuked by Paul. Acts 23:3.

ANATHEMA, an-ath'-em-ah, something accursed. 1 Cor. 16:22.

ANATHOTH, a'-nath-oth, answers to prayer. Josh. 21:18.
men of, condemned for persecuting Jeremiah. Jer. 11:21. *See* 1 Kin. 2:26.

ANDREW, an'-droo. Mark 1:29.
the APOSTLE. Matt. 4:18; Mark 13:3; John 1:40; 6:8; 12:22; Acts 1:13.

ANDRONICUS, an'-dro-ni'-kus, disciple at Rome, Rom. 16:7.

ANETHOTHITE, a´n-e-tho-thite, or ANETOTHITE, a´n-e-to-thite, a man of Anathoth. 2 Sam. 23:27.

ANNA, an'-ah, grace. A prophetess. Luke 2:36.

ANNAS, an'-as, Greek form of HANANIAH.
high priest. Luke 3:2.
Christ brought to. John 18:13, 24.
Peter and John before. Acts 4:6.

ANTICHRIST, an'-ti-christ, adversary to Christ.
1 John 2:18, 22; 2 John 7. See 2 Thess. 2:9; 1 Tim. 4:1.

ANTIOCH, an'-ti-ok, named in honour of Antiochus. Acts 6:5.

——(Syria), disciples first called Christians at. Acts 11:26.
Barnabas and Saul called to apostleship at. Acts 13:1.
Paul withstands Peter at. Gal. 2:11.

——(Pisidia), Paul's first address at. Acts 13:16.
Paul and Barnabas persecuted at. Acts 13:50.

ANTIPAS, an'-tip-as, contraction of Antipater. Martyr. Rev. 2:13.

ANTIPATRIS, an'-tip-atr'-is, from the foregoing. Acts 23:31.

ANTOTHIJAH, an'-to-thi'-jah, prayers answered by Jehovah (?). 1 Chr. 8:24.

ANTOTHITE, an'-toth-ite, a man of Anathoth. 1 Chr. 11:28.

APHARSACHITES, a-far'-sa-kites. Ezra 5:6.

APHARSATHCHITES, a-far-sath'-kites. Ezra 4:9.

APHARSITES, a-far'-sites. Ezra 4:9.

APHEK, a'-fek, strength. Josh. 12:18.
defeat of Saul at. 1 Sam. 29:1. *See* Josh. 13:4; 1 Sam. 4:1; 1 Kin. 20:26.

APHEKAH, a-fe'-kah, same as preceding. Josh. 15:53.

APHIK, a'-fik, same as APHEK. Judg. 1:31.

APHRAH, af'-rah, dust. Mic. 1:10.

APOLLONIA, ap'-ol-o'-ni-ah. Acts 17:1.

APOLLOS, ap-ol'-os, another form of Apollonius or Apollodorus.
eloquent and mighty in the Scriptures. Acts 18:24; 19:1; 1 Cor. 1:12; 3:4.

APOLLYON, ap-ol'-yon, one that exterminates. Rev. 9:11.

APPHIA, af'-yah, the Greek form of Appia. Philem. 2.

APPII FORUM, ap'-py-i fo'-rum, forum or marketplace of Appius. Acts 28:15.

AQUILA, ak'-wil-ah, an eagle.

——(and Priscilla) go with Paul from Corinth to Ephesus. Acts 18:2, 19.
their constancy. Rom. 16:3; 1 Cor. 16:19.
Apollos instructed by. Acts 18:26.

ARABAH, a-ra´h-bah, a plain. Josh. 18:18.

ARABIA, a-ra'-bi-a. Ps. 72:10, 15. Gal. 1:17.
kings of, pay tribute. 2 Chr. 9:14; 17:11; 26:7.

ARABIAN, a-ra'-bi-an, a person from Arabia. Neh. 2:19.

ARABIANS, Is. 13:20; 21:13; Jer. 25:24;—Acts 2:11.

ARAM, a'-ram, height. Gen. 10:22.

ARARAT, a'-ra-rat.
ark rested on. Gen. 8:4. *See* Jer. 51:27.

ARAUNAH, a-raw'-nah, calf (?). 2 Sam. 24:18.

——(Ornan), Jebusite, sells to David site for temple.
2 Sam. 24:16; 1 Chr. 21:15, 18; 22:1.

ARCHELAUS, ar'-ke-la'-us, prince, king of Judaea, feared by Joseph. Matt. 2:22.

ARCHEVITES, ar'-kev-ites, the men of ERECH (?), q.v. Ezra 4:9.

ARCHIPPUS, at-kip'-us, master of the horse. Col. 4:17.

ARCTURUS, ark-tu'-rus, probably the constellations known as the Great and Little Bear. Job 9:9; 38:32.

AREOPAGITE, a'-re-op'-ag-ite, belonging to the Council held on Areopagus. Acts 17:34.

AREOPAGUS, a'-re-op'-ag-us, hill of Mars, at Athens; Paul preaches on. Acts 17:19.

ARETAS, ar'-e-tas, a husbandman (?). 2 Cor. 11:32.

ARIMATHAEA, a'-rim-ath-ee'-ah, the same as RAMAH. Matt. 27:57.

ARISTARCHUS, a-ris-tark'-us, best ruling.
fellow-prisoner of Paul, Acts 19:29; 20:4; 27:2; Col. 4:10; Philem. 24.

ARISTOBULUS, a'-ris-to-bewl'-us, best counsellor.
his household greeted by Paul. Rom. 16:10.

ARMAGEDDON, ar'-ma-ged'-on, height of Megiddo. Rev. 16:16.

ARMENIA, ar-me'-ni-a, land of Aram. 2 Kin. 19:37.

ARNON, ar'-non, swift. Num. 21:13.

AROER, a-ro'-er, ruins (?). Deut. 2:36.
built by children of Gad. Num. 32:34.
boundary of Reuben. Josh. 13:16.

AROERITE, ar-o'-er-ite, a man of Aroer. 1 Chr. 11:44.

ARTAXERXES, ar'-ta-xerk'-ses, honoured king (?). Ezra 4:8.
(king of Persia), oppresses the Jews. Ezra 4.

——(Longimanus), permits Ezra to restore the temple, Ezra 7; and Nehemiah to rebuild Jerusalem. Neh. 2.

ARTEMAS, ar'-te-mas, shortened form of Artemidorus (?). Titus 3:12.

ASA, a'-sah, physician.
his good reign. 1 Kin. 15:8.
wars with Baasha. 1 Kin. 15:16.
his prayer against the Ethiopians. 2 Chr. 14:11.
his zeal. 2 Chr. 15.

seeks aid of the Syrians. 2 Chr. 16.
reproved by Hanani the seer. 2 Chr. 16:7.
reigns forty years, and dies much honoured. 2 Chr. 16:10.

ASAHEL, a'sa-hel, whom God made.
his rashness; slain by Abner in self-defence. 2 Sam. 2:18; 3:27; 23:24; 1 Chr. 11:26.

ASAPH, a'saf, collector. 2 Kin. 18:18.
a Levite, musical composer, and leader of David's choir, 1 Chr. 6:39; 2 Chr. 5:12; 29:30; 35:15; Neh. 12:46; Psalms 50 and 73 to 83 ascribed to him.

ASENATH, a'se-nath, she who is of Neith *(i.e.* a goddess of the Egyptians) (?). Gen. 41:45.
wife of Joseph. Gen. 41:45; 46:20.

ASER, a'ser, same as ASHER. Luke 2:36.

ASHCHENAZ, ash'ken-az, same as ASHKENAZ. 1 Chr. 1:6.

ASHDOD, ash'dod, a strong place. Josh. 15:46.
city of Philistines; the ark carried there; men of, smitten. 1 Sam. 5.
reduced by Uzziah. 2 Chr. 26:6.
predictions concerning. Jer. 25:20; Amos 1:8; Zeph. 2:4; Zech. 9:6.

ASHDOTH-PISGAH, ash'doth-piz'gah, springs of Pisgah. Josh. 12:3.

ASHDOTHITES, ash'doth-ites, same as ASHDODITES. Josh. 13:3.

ASHER, ash'er, fortunate, happy.
son of Jacob. Gen. 30:13.
his descendants. Num. 1:40; 26:44; 1 Chr. 7:30; their inheritance, Josh. 19:24; Judg. 5:17. *See* Ezek. 48:34; Rev. 7:6.
Anna, prophetess, descended from. Luke 2:36.

ASHERAH, ash-er'ah, the goddess Ashtoreth. 2 Kin. 17:10.

ASHERITES, a'sher-ites, descendants of Asher. Judg. 1:32.

ASHIMA, a-shi'ma. 2 Kin. 17:30.

ASHKELON, ash'kel-on, migration.

——(Askelon) taken. Judg. 1:18; 14:19; 1 Sam. 6:17; 2 Sam. 1:20.
prophecies concerning. Jer. 25:20; 47:5; Amos 1:8; Zeph. 2:4; Zech. 9:5.

ASHKENAZ, ash'ken-az. Gen. 10:3.

ASHTAROTH, ash'tar-oth, statutes of Ashtoreth. Josh. 9:10.
idolatrous worship of, by Israel. Judg. 2:13; 1 Sam. 12:10; by Solomon, 1 Kin. 11:5, 33.

ASHTEROTH KARNAIM, ash'ter-oth kar-na'im, Ashteroth of the two horns. Gen. 14:5.

ASHTORETH, ash-tor'eth, she who enriches. 1 Kin. 11:5.

ASHUR, ash'oor. 1 Chr. 2:24.

ASHURITES, ash'oor-ites. 2 Sam. 2:9.

ASIA, a'shah. Acts 2:9.

ASKELON, *see* ASHKELON. Judg. 1:18.

ASNAPPER, as-nap'er, same as ASSUR-BANI-PAL, Assur has formed a son. Ezra 4:10.

ASSHUR, ash'oor, the gracious One (?). Gen. 10:22.

ASSHURIM, ash-oor'im. Gen. 25:3.

ASSYRIA, as-ir'ya, the land so named from ASSHUR. Gen. 2:14.
Israel carried captive to. 2 Kin. 15:29; 17.
army of, miraculously destroyed. 2 Kin. 19:35; Is. 37:36.
prophecies concerning. Is. 8; 10:5; 14:24; 30:31; 31:8; Mic. 5:6; Zeph. 2:13.
its glory. Ezek. 31:3.

ASSYRIANS, as-ir'yans, inhabitants of Assyria. Is. 10:5.

ASTAROTH, as'tar-oth, same as ASHTORETH. Deut. 1:4.

ATHALIAH, ath'al-i'ah, whom Jehovah has afflicted.
daughter of Ahab, mother of Ahaziah. 2 Kin. 8:26.
slays the seed royal, Joash only saved. 2 Kin. 11:1; 2 Chr. 22:10.
slain by order of Jehoiada. 2 Kin. 11:16; 2 Chr. 23:15.

ATHLAI, a'th-lai, shortened form of Athaliah. Ezra 10:28.

ATHENIANS, ath-e'ni-ans, natives of Athens. Acts 17:21.

ATHENS, ath'ens.
Paul preaches to the philosophers at. Acts. 17:15; 1 Thess. 3:1.
men of, described. Acts 17:21.

ATROTH, at'roth, same as ATAROTH. Num. 32:35.

ATTALIA, at'ta-li'a, so called from Attalus, the royal founder of the city, sea-port. Acts 14:25.

AUGUSTUS, aw-gust'us, venerable. Luke 2:1.

AVEN, a'ven, nothingness. Ezek. 30:17.

AZALIAH, a'zal-i'ah, whom Jehovah has reserved. 2 Kin. 22:3.

AZANIAH, a'zan-i'ah, whom Jehovah hears. Neh. 10:9.

AZARIAH, a'zar-i'ah, whom Jehovah aids. 2 Chr. 22:6.

——(Uzziah), king of Judah, his good reign. 2 Kin. 14:21; 2 Chr. 26.
his wars. 2 Chr. 26.
invades the priest's office. 2 Chr. 26:16.
struck with leprosy. 2 Kin. 15:5; 2 Chr. 26:20.

——prophet, exhorts Asa. 2 Chr. 15.

AZAZIAH, a'zaz-i'ah, whom Jehovah strengthened. 1 Chr. 15:21.

AZEKAH, a-ze'kah, dug over. Josh. 10:10.

AZMAVETH, az-ma'veth, strength (?). 2 Sam. 23:31.

AZMON, az'mon, robust. Num. 34:4.

AZNOTH-TABOR, az'noth-ta'bor, ears *(i.e.* summits) of Tabor. Josh. 19:34.

AZOTUS, a-zo'tus, the Greek form of ASHDOD. Acts 8:40.

BAAL, ba'al, lord, master, possessor, owner.
worshipped. Num. 22:41; Judg. 2:13; 8:33; 1 Kin. 16:32; 18:26; 2 Kin. 17:16; 19:18; 21:3; Jer. 2:8; 7:9; 12:16; 19:5, 23:13; Hos. 2:8; 13:1, &c.
his altars and priests destroyed by Gideon. Judg. 6:25; by Elijah. 1 Kin. 18:40; by Jehu. 2 Kin. 10:18; by Jehoiada. 2 Kin. 11:18; by Josiah. 2 Kin. 23:4; 2 Chr. 34:4.

BAALAH, ba'al-ah, mistress. Josh. 15:10.

BAALATH, ba'al-ath, same as preceding. Josh. 19:44.

BAALATH-BEER, ba'al-ath-be'er, having a well. Josh. 19:8.

BAAL-BERITH, ba'al-be-ri'th, lord of covenant. Judg. 8:33.

BAALE, ba'al-ay, plural of Baal. 2 Sam. 6:2.

BAAL-GAD, ba'al-gad', lord of fortune. Josh. 11:17.

BAAL-HAMON, ba'al-ha'mon, place of a multitude. Song 8:11.

BAAL-HANAN, ba'al-ha'nan, lord of benignity. Gen. 36:38.

BAAL-HAZOR, ba'al-ha'zor, having a village. 2 Sam. 13:23.

BAAL-HERMON, ba'al-her'mon, place of Hermon. Judg. 3:3.

BAALI, ba'al-i, my lord. Hos. 2:16.

BAALIM, ba'al-im, lords. Judg. 2:11; 2 Chr. 28:2.

BAAL-MEON, ba'al-me'on, place of habitation. Num. 32:38.

BAAL-PEOR, ba'al-pe'or, lord of the opening. Num. 25:3.
the trespass of Israel concerning. Num:25; Deut. 4:3; Ps. 106:28; Hos. 9:10.

BAAL-PERAZIM, ba'al-pe-raz'im, place of breaches.

David's victory over Philistines at. 2 Sam. 5:20.

BAAL-SHALISHA, ba'al-sha-lish'ah, lord (or place) of Shalisha. 2 Kin. 4:42.

BAAL-ZEBUB, ba'al-ze-bo'ob, lord of flies. false god of Ekron, Ahaziah rebuked for sending to enquire of. 2 Kin. 1:2.

BAAL-ZEPHON, ba'al-ze-pho'n, place of Zephon, or sacred to Zephon. Ex. 14:2.

BAANAH, ba'a-nah.
and Rechab, for murdering Ish-bosheth, slain by David. 2 Sam. 4:2.

BAASHA, ba'ash-ah, wicked (?).
king of Israel, destroys the house of Jeroboam. 1 Kin. 15:16, 27; Jehu's prophecy concerning him. 1 Kin. 16:1.

BABEL, ba'bel, confusion.
Nimrod king of. Gen. 10:10.
confusion of tongues at the building of. Gen. 11:9.

BABYLON, bab'il-on, Greek form of Babilu, the gate of God. Gen. 10:10; 2 Kin. 17:30; 20:12.
ambassadors from, to Hezekiah. 2 Kin. 20:12; 2 Chr. 32:31; Is. 39.
Jewish captivity there. 2 Kin. 25; 2 Chr. 36; Jer. 39; 52.
return from. Ezra 1; Neh. 2.
greatness of. Dan. 4:30.
taken by the Medes. Dan. 5:30.
fall of. Is. 13:14; 21:2; 47; 48; Jer. 25:12; 50; 51.
church in. 1 Pet. 5:13.

——the Great. Rev. 14:8; 17; 18.

BABYLONISH, bab'il-one-ish, of, or belonging to, Babylon. Josh. 7:21.

BACA, ba'kah, weeping.
valley of misery. Ps. 84:6.

BAJITH, ba'yith (same as BETH), house. Is. 15:2.

BALAAM, ba'la-am, destruction (?). Num. 22:5.
requested by Balak to curse Israel, is forbidden. Num. 22:13.
his anger. Num. 22:27.
blesses Israel. Num. 23:19; 24.
his prophecies. Num. 23:9, 24; 24:17.
his wicked counsel. Num. 31:16; Deut. 23:4. *See* Josh. 24:9; Judg. 11:25; Mic. 6:5; 2 Pet. 2:15; Jude 11; Rev. 2:14.
slain. Num. 31:8; Josh. 13:22.

BALAC, ba'lac, same as BALAK. Rev. 2:14.

BALAK, ba'lak, to make empty. Num. 22:2.

BAMOTH-BAAL, ba'moth-ba'al, *h.p.* of Baal. Josh. 13:17.

BARABBAS, bar-a'b-as, son of Abba or father. Mark 15:7.
a robber, released instead of Jesus. Matt. 27:16; Mark 15:6; Luke 23:18; John 18:40.

BARACHIAS, ba-rak-i'as, whom Jehovah blesses. Matt. 23:35.

BARAK, ba'rak, thunderbolt, lightning. Judg. 4:6.
delivers Israel from Sisera. Judg. 4:5; Heb. 11:32.

BAR-JESUS, bar-je'sus, son of Jesus. (Elymas) smitten with blindness by Paul. Acts 13:6.

BAR-JONA, bar-jo'nah, son of Jona (Simon). Matt. 16:17.

BARNABAS, bar'na-bas, son of exhortation.
Levite of Cyprus, sells his lands. Acts 4:36.
preaches at Antioch. Acts 11:22.
accompanies Paul. Acts 11:30; 12:25; 13; 14; 15; 1 Cor. 9:6.
his contention. Acts 15:36.
his error. Gal. 2:13.

BARSABAS, bar'sa-bas, *s.* of Seba. Acts 1:23.

BARTHOLOMEW, bar-thol'o-mew, *s.* of Talmai.
the apostle. Matt. 10:3; Mark 3:18; Luke 6:14; Acts 1:13.

BARTIMAEUS, bar'ti-me'us, *s.* of Timai.
blindness cured near Jericho. Mark 10:46.

BARUCH, ba'rook, blessed. Jer. 32:12.
receives Jeremiah's evidence. Jer. 32:13; 36.
discredited by Azariah, and carried into Egypt. Jer. 43:6.
God's message to. Jer. 45.

BARZILLAI, bar-zi'l-ai, of iron.
loyalty to David. 2 Sam. 17:27.
David's recognition of. 2 Sam. 19:31; 1 Kin. 2:7.

BASHAN, ba'shan, soft rich soil.
conquered. Num. 21:33; Deut. 3:1; Ps. 68:15, 22; 135:10; 136:20.

BASHAN-HAVOTH-JAIR, ba'shan-hav-'oth-ja'yir, Bashan of the villages of Jair. Deut. 3:14.

BATH-RABBIM, bath-rab'im, daughter many. Song 7:4.

BATH-SHEBA, bath'she-bah, *d.* of the oath. 2 Sam. 11:3.
wife of Uriah, taken by David. 2 Sam. 11; 12.
appeals to David for Solomon against Adonijah. 1 Kin. 1:15.
intercedes with Solomon for Adonijah. 1 Kin. 2:19.

BATH-SHUA, bath'shoo-ah. 1 Chr. 3:5.

BEELZEBUB, be-el'ze-bub', same as BAALZEBUB. Matt. 10:25.
prince of devils. Matt. 12:24; Mark 3:22; Luke 11:15.
Christ's miracles ascribed to. Matt. 12:24, &c.

BEER, be'er, a well. Num. 21:16.

BEERA, be-er'ah, same as BEER. 1 Chr. 7:37.

BEERAH, be-er'ah, same as BEER. 1 Chr. 5:6.

BEER-ELIM, be'er-el'im, well of heroes. Is. 15:8.

BEERI, be'er-i, man of the *w.* Gen. 26:34.

BEER-LAHAI-ROI, be'er-la-hai'ro'i, *w.* of vision (of God) to the living. Gen. 16:14.

BEEROTH, be-er'oth, wells. Josh. 9:17.

BEEROTHITE, be-er'oth-ite, a native of Beeroth. 2 Sam. 23:37.

BEER-SHEBA, be'er-she'bah, well of the oath.
Abraham dwells at. Gen. 21:31; 22:19; 28:10.
Hagar relieved at. Gen. 21:14.
Jacob comforted at. Gen. 46:1.
Elijah flees to. 1 Kin. 19:3.

BEESH-TERAH, be-esh'te-rah, house or temple of Astarte (?). Josh. 21:27.

BEHEMOTH, be-he'moth, the water-ox. Job 40:15.

BEL, bel, another form of BAAL, an idol. Is. 46:1; Jer. 50:2.

BELIAL, be'li-al, worthless.
men of, wicked men so called. Deut. 13:13; Judg. 19:22.
sons of. 1 Sam. 10:27.

BELSHAZZAR, bel-shaz'ar, Bel protect the king. Dan. 5:1.
his profane feast, warning, and death. Dan. 5.

BELTESHAZZAR, bel'te-shaz'ar, preserve his life.
Daniel so named. Dan. 1:7; 4:8, &c.

BENAIAH, ben-ai'ah, whom Jehovah has built. 2 Sam. 8:18.
valiant acts of. 2 Sam. 23:20; 1 Chr. 11:22; 27:5.
proclaims Solomon king. 1 Kin. 1:32.
slays Adonijah, Joab, and Shimei. 1 Kin. 2:25-46.

BEN-AMMI, ben'am'i, son of my own kindred. Gen. 19:38.

BEN-BERAK, be-ne'be-rak', sons of Barak, or of lightning. Josh. 19:45.

BEN-HADAD, ben-ha'dad, *s.* of Hadad.
king of Syria, his league with Asa against Baasha. 1 Kin. 15:18.

——wars with Ahab. 1 Kin. 20.
baffled by Elisha. 2 Kin. 6:8.
besieges Samaria. 2 Kin. 6:24; 7.
slain by Hazael. 2 Kin. 8:7.

——son of Hazael, wars with Israel. 2 Kin. 13:3, 25. *See* Jer. 49:27; Amos 1:4.

BEN-HAIL, ben-ha´yil, son of the host. 2 Chr. 17:7.

BENINU, be-ni´noo, our *s*. Neh. 10:13.

BENJAMIN, ben´ja-min, *s*. of the right hand, *i.e.* fortunate. Gen. 35:18.
(first named Ben-oni, 'son of my sorrow'), Patriarch, youngest son of Jacob, his birth at Bethlehem. Gen. 35:16.
goes into Egypt. Gen. 43:15.
Joseph's stratagem to detain. Gen. 44.
Jacob's prophecy concerning. Gen. 49:27.
HIS DESCENDANTS. Gen. 46:21; 1 Chr. 7:6.
twice numbered. Num. 1:36; 26:38.
blessed by Moses. Deut. 33:12.
their inheritance. Josh. 18:11.
their wickedness chastised. Judg. 20; 21.
the first king chosen from. 1 Sam. 9; 10.
support the house of Saul. 2 Sam. 2.
afterwards adhere to that of David. 1 Kin. 12:21; 1 Chr 11.
the tribe of Paul. Phil. 3:5. *See* Ps. 68:27; Ezek. 48:32; Rev. 7:8.

BENJAMITE, ben´jam-ite, a man of the tribe of Benjamin. Judg. 20:35.

BEN-ONI, be´n-o´ni, *s*. of my sorrow. Gen. 35:18.

BERACHAH, be´rak-ah, blessing. 1 Chr. 12:3.
valley of, why so named. 2 Chr. 20:26.

BERACHIAH, be´rak-i´ah, whom Jehovah hath blessed. 1 Chr. 6:39.

BEREA, be-re´ah.
city of Macedonia, Paul preaches at. Acts 17:10.
people 'more noble'. Acts 17:11.

BERECHIAH, be´rek-i´ah, same as BERACHIAH. 1 Chr. 3:20.

BERNICE, ber-ni´see, Victoria. Acts 25:13.

BERODACH-BALADAN, be´ro-dak-bal´a-dan, Bero-dach (same as MERODACH) has given a son. 2 Kin. 20:12.

BETHABARA, beth-ab´ar-ah, house of passage.
place where John baptized. John 1:28.

BETH-ANATH, beth´an-ath, echo. Josh. 19:38.

BETH-ANOTH, beth´an-oth. Josh. 15:59.

BETHANY, beth´an-y, house of dates.
visited by Christ, Matt. 21:17; 26:6; Mark 11:1; Luke 19:29; John 12:1.
raising of Lazarus at. John 11:18.
ascension of Christ at. Luke 24:50.

BETH-ARABAH, beth-a-ra´h-bah, *h*. of the desert. Josh. 15:6.

BETH-ARBEL, beth-arb´el, *h*. of the ambush of God. Hos. 10:14.

BETH-AVEN, beth-a´ven, *h*. of vanity *(i.e.* of idols). Josh. 7:2.

BETH-BAAL-MEON, beth´ba´al-me-on´, *h*. of Baalmeon. Josh. 13:17.

BETH-BARAH, beth-ba´rah, same as BETHABARA. Judg. 7:24.

BETH-DAGON, beth-da´gon, *h*. of Dagon. Josh. 15:41.

BETH-EL, beth´el, *h*. of God. Gen. 12:8.
(Luz), city of Palestine, named Beth-el by Jacob. Gen. 28:19; 31:13.
altar built by Jacob at. Gen. 35:1.
occupied by the house of Joseph. Judg. 1:22.
sons of prophets resident there. 2 Kin. 2:2, 3; 17:28.
the king's chapel. Amos 7:13.
idolatry of Jeroboam at. 1 Kin. 12:28; 13:1.
reformation by Josiah at. 2 Kin. 23:15.

BETHER, be´ther, separation. Song 2:17.

BETHESDA, beth-esd´ah, house of mercy.
pool of, at Jerusalem, miracles wrought at. John 5:2.

BETH-EZEL, beth-e´zel, house of firmness (?). Mic. 1:11.

BETH-HACCEREM, beth´hak-er´em, *h*. of the vineyard. Neh. 3:14.

BETH-HARAN, beth-ha´ran. Num. 32:36.

BETH-HOGLAH, beth-hog´lah, *h*. of the partridge. Josh. 15:6.

BETH-HORON, beth-ho´ron, *h*. of the hollow. Josh. 10:10.

BETH-JESIMOTH, beth-je-shim´oth, *h*. of the deserts. Num. 33:49.

BETH-LEBAOTH, beth´le-ba´oth, *h*. of lionesses. Josh. 19:6.

BETH-LEHEM, beth´le-hem, *h*. of bread. Gen. 35:19.

BETH-LEHEM EPHRATAH, beth´le-hem ef´ra-tah, B. the fruitful (?).
(originally Ephratah), Naomi and Ruth return to. Ruth 1–4.
David anointed at. 1 Sam. 16:13; 20:6.
well of. 2 Sam. 23:15; 1 Chr. 11:17.
Christ's birth at. Matt. 2:1; Luke 2:4; John 7:42; predicted. Mic. 5:2 (Ps. 132:5, 6).
babes of, slain. Matt. 2:16.

BETH-LEHEMITE, beth´le-hem-ite, a man of Beth-lehem. 1 Sam. 16:1.

BETH-LEHEM-JUDAH, beth´le-hem-joo-´dah, B. of Judah. Judg. 17:7.

BETH-MAACHAH, beth´ma´ak-ah, house of Maachah. 2 Sam. 20:14.

BETH-MARCABOTH, beth´mar´kab-oth, *h*. of chariots. Josh. 19:5.

BETH-PEOR, beth´pe´or, temple of Peor. Deut. 3:29.

BETHPHAGE, be´th-fa-gee, house of unripe figs. Matt. 21:1.

BETHSAIDA, beth´sai´dah, *h*. of fishing.
of Galilee, native place of Philip, Peter, and Andrew. Mark 6:45; John 1:44; 12:21.
blind man cured at. Mark 8:22.
condemned for unbelief. Matt. 11:21.
Christ feeds the five thousand at. Luke 9:10-17.

BETH-SHAN, beth´shan´, *h*. of rest. 1 Sam. 31:10.

BETH-SHEAN, beth´she´an, same as BETH-SHAN. Josh. 17:11.

BETH-SHEMESH, beth´she´mesh, house of the sun. Josh. 15:10.
men of, punished for looking into the ark. 1 Sam. 6:19.
great battle at. 2 Kin. 14:11.

BETHSHEMITE, beth´shem´ite, a native of Beth-shemesh. 1 Sam. 6:14.

BETHUEL, beth´oo-el, house of God. Gen. 22:22.

BETHUL, beth-ool´, same as BETHEL (?). Josh. 19:4.

BETH-ZUR, beth´zoor´, house of the rock. Josh. 15:58.

BEULAH, be-ool´ah, married. Is. 62:4.

BEZALEEL, be-zal´e-el, in the shadow of God (?).
constructs the tabernacle. Ex. 31:2; 35:30; 36–38.

BEZEK, be´zek, lightning (?). Judg. 1:4.

BEZER, be´zer, ore of precious metal. Deut. 4:43.

BIGTHAN, big´than, given by God.
and Teresh, their conspiracy against Ahasuerus. Esth. 2:21.

BILDAD, bil´dad, son of contention (?). Job 2:11.
his answers to Job. Job 8; 18; 25.

BILEAM, bil´e-am, same as BALAAM (?), or IBLEAM (?). 1 Chr. 6:70.

BILHAH, bil´hah, modesty. Gen. 29:29.
Jacob's children by. Gen. 30:5.

BITHRON, bith´ron, a broken place. 2 Sam. 2:29.

BITHYNIA, bi-thin´yah. Acts 16:7.

BIZJOTHJAH, biz-joth´jah, contempt of Jehovah. Josh. 15:28.

BLASTUS, blast´us, a shoot. Acts 12:20.

BOANERGES, bo´an-er´jes, sons of thunder.
James and John surnamed by Christ. Mark 3:17.

BOAZ, bo´az, fleetness. Ruth 2:1.
his conduct towards Ruth. Ruth 2; 3; 4.
ancestor of David and Christ. Ruth 4:17, 22; Matt. 1:5; Luke 3:23, 32.

——and Jachin (strength and stability), pillars of the temple. 2 Chr. 3:17.

BOCHIM, bo´kim, weepers. Judg. 2:1.
Israel rebuked by an angel at. Judg. 2:1-3.
Israel repent at. Judg. 2:4, 5.

BOHAN, bo´han, thumb (?). Josh. 15:6.

BOOZ, bo´oz, same as BOAZ. Matt. 1:5.

BOSOR, bo´sor, Greek and Aramaic form of BEOR. 2 Pet. 2:15.

BOZEZ, bo´zez, shining. 1 Sam. 14:4.

BOZRAH, boz´rah, sheepfold. Gen. 36:33.
prophecies concerning. Is. 34:6; 63:1; Jer. 48:24; 49:13; Amos 1:12.

BUKKI, book´i, wasting. Num. 34:22.

BUKKIAH, book´yah, wasting from Jehovah. 1 Chr. 25:4.

BUL, bool, rain. 1 Kin. 6:38.

BUZ, booz, contempt. Gen. 22:21.

BUZI, booz´i, descended from Buz. Ezek. 1:3.

BUZITE, booz´ite, a descendant of Buz. Job. 32:2.

CABUL, cah´bool, displeasing (?). Josh. 19:27.

CAESAR, see´zar. Matt. 22:17.
Augustus. Luke 2:1.
Tiberius. Luke 3:1.
Claudius, time of dearth. Acts 11:28.
Paul appeals to. Acts 25:11.
household of. Phil. 4:22.

CAESAREA, see´zar-e´a, named after Augustus.
Caesar. Acts 8:40.

CAESAREA PHILIPPI, see´zar-e´a fil-ip´i, named after Philip the tetrarch.
visited by Christ. Matt. 16:13; Mark 8:27.

——(Stratonis), Peter sent there. Acts 10.
Paul visits. Acts 21:8.
Paul sent to Felix there. Acts 23:23.

CAIAPHAS, kai´a-fas, depression (?).
high priest, prophesies concerning Christ. John 11:49.
his counsel. Matt. 26:3.
he condemns Him. Matt. 26:65; Mark 14:63; Luke 22:71.

CAIN, kane, possession. Gen. 4:1. Josh. 15:57.
his anger. Gen. 4:5.
murders Abel. Gen. 4:8; 1 John 3:12.
his punishment. Gen. 4:11; Jude 11.

CALEB, ka´leb, a dog.
faith of. Num. 13:30; 14:6.
permitted to enter Canaan. Num. 26:65; 32:12; Deut. 1:36.
his request. Josh. 14:6.
his possessions. Josh. 15:13.
gives his daughter to Othniel to wife. Judg. 1:13.

CALEB-EPHRATAH, ka´leb-ef´rat-ah, C. the fruitful. 1 Chr. 2:24.

CALVARY, kal´va-ry, skull. Luke 23:33.

CANA, ka´nah.
Christ turns water into wine at. John 2.
nobleman visits Christ at. John 4:47.

CANAAN, ka´na-an, low region. Gen. 9:18.
land of. Ex. 23:31; Josh. 1:4; Zeph. 2:5.
promised to Abraham. Gen. 12:7; 13:14; 17:8.
inhabitants of. Ex. 15:15.
their wickedness at Sodom and Gomorrah. Gen. 13:13; 19.
Israelites not to walk in the ways of. Lev. 18:3, 24, 30; 20:23.
daughters of. Gen. 28:1, 6, 8.
language of. Is. 19:18.
kingdoms of. Ps. 135:11.
king of. Judg. 4:2, 23, 24; 5:19.
wars of. Judg. 3:1.
dwelling of Abraham in. Gen. 12:6. Isaac and Jacob. Gen. 28. Esau. Gen. 36. Joseph. Gen. 37.
allotted to children of Israel. Josh. 14.
the spies visit, and their report. Num. 13.
Moses sees, from Pisgah. Num. 27:12; Deut. 3:27; 34:1.

——a son of Ham, grandson of Noah, cursed on account of his father's mockery of Noah. Gen. 9:25.

CANAANITE., ka´na-an-ite, a zealot. Mark 3:18.

CANAANITES, ka´na-an-ites, inhabitants of Canaan. Judg. 1:1.

CANAANITESS, ka´na-an-ite-ess, feminine of preceding. 1 Chr. 2:3.

CANDACE, kan´da-see, Queen of Ethiopia. Acts 8:27.

CAPERNAUM, ka-per´na-um, city of consolation (?).
Christ dwells at. Matt. 4:13; John 2:12.
preaches at. Matt. 4:17; Mark 1:21.
miracles at. Matt. 8:5; 17:24; John 4:46; 6:17.
parables at. Matt. 13:18, 24; Mark 4.
condemned for impenitence. Matt. 11:23; Luke 10:15.

CAPPADOCIA, kap´ad-o´sha. Acts 2:9; 1 Pet. 1:1.

CARCHEMISH, kar´kem-ish, fortress of Chemosh. Jer. 46:2.

CARMEL, karm´el, park. Josh. 12:22.
Nabal's conduct to David at. 1 Sam. 25.
mount, Elijah and the prophets of Baal. 1 Kin. 18.
the Shunammite woman goes to Elisha at. 2 Kin. 4:25.
her child restored to life by Elisha. 2 Kin. 4:34.

CARMELITE, karm´el-ite, a native of Carmel. 1 Sam. 30:5.

CARMELITESS, karm´el-ite-ess, feminine of preceding. 1 Sam. 27:3.

CARMI, karm´i, a vine-dresser. Gen. 46:9.

CARMITES, karm´ites, descendants of Carmi. Num. 26:6.

CARPUS, karp´us, fruit (?). 2 Tim. 4:13.

CASLUHIM, kas´loo-him. Gen. 10:14.

CASTOR, kas´tor.
and Pollux, Paul's ship. Acts 28:11.

CEDRON, keed´ron, same as KIDRON. John 18:1.

CENCHREA, ken´kre-ah, millet, small pulse.
Paul shaves his head at. Acts 18:18.
seaport of Corinth, church there. Rom. 16:1.

CEPHAS, kee´fas.
(Peter), a stone. John 1:42; 1 Cor. 1:12; 3:22; 9:5; 15:5; Gal. 2:9. *See* PETER.

CHALDEA, kal-de´ah. Jer. 50:10.

CHALDEANS, kal-de´ans, inhabitants of Chaldea.
afflict Job. Job. 1:17.
besiege Jerusalem. 2 Kin. 24:2; 25:4; Jer. 37–39.
wise men of, preserved by Daniel. Dan. 2:24.
prophecies concerning. Is. 23:13; 43:14; 47:1; 48:14; Hab. 1:5.

CHALDEES, kal-dees´, same as preceding. Gen. 11:28.

CHANAAN, ka´na-an, another form of Canaan. Acts 7:11.

CHARASHIM, kar´ash-im, craftsmen. 1 Chr. 4:14.

CHARCHEMISH, same as CARCHEMISH. 2 Chr. 35:20.

CHARRAN, kar´an, same as HARAN. Acts 7:2.

CHEBAR, ke´bar, great (?).
the river, Ezekiel's visions at. Ezek. 1; 3:15; 10:15.

CHEDORLAOMER, ke-dor´la-o´mer, glory of Laomer (?).
king of Elam, takes Lot prisoner, but subdued by Abram. Gen. 14.

CHEMOSH, keem´osh, subduer.
god of Moab. Num. 21:29; Judg. 11:24; Jer. 48:7, 13, 46.
worshipped by Solomon. 1 Kin. 11:7.

CHERETHIMS, ke´reth-ims, Cretans (?). Ezek. 25:16.

CHERETHITES, ke´reth-ites, probably same as preceding. 2 Sam. 8:18.

(and Pelethites), David's guard. 2 Sam. 15:18.

CHERUB, cher'-ub, blessing (?), strong (?). Ezra 2:59.

CHERUBIM, cher'-oob-im, plural of CHERUB.
in garden of Eden. Gen. 3:24.
for the mercy seat and the temple. Ex. 25:18; 37:7; 1 Kin. 6:23; 2 Chr. 3:10; Ps. 80:1; Ezek. 41:18.
Ezekiel's visions of. Ezek. 1; 10.

CHILEAB, kil'-e-ab, probably another form of CALEB. 2 Sam. 3:3.

CHILION, kil'-yon, wasting away. Ruth 1:2.

CHIMHAM, kim'-ham, longing. 2 Sam. 19:37.

CHINNERETH, kin'-er-eth, a lyre. Josh. 19:35.

CHINNEROTH, kin'-er-oth, plural of CHINNERETH. Josh. 11:2.

CHIOS, ki'-os. Acts 20:15.

CHISLOTH-TABOR, kis'-loth-ta'-bor, flanks (?) of Tabor. Josh. 19:12.

CHITTIM, kit'-im, probably Cyprus.
prophecies of. Num. 24:24; Is. 23:1, 12; Dan. 11:30.

CHIUN, ki'-oon, image. Amos 5:26.

CHLOE, klo'-ee. 1 Cor. 1:11.

CHORAZIN, ko-ra'-zin. Matt. 11:21.

CHRIST, the anointed, Greek for MESSIAH, Matt. 1:1.

——LORD JESUS, Matt. 1:21; Luke 2:11; John 1:41; 4:42; Acts 5:31; 11:17; 13:23; 15:11; 16:31; 20:21; Rom. 5:1, 11; 6:23; 7:25; 13:14; 15:6, 30; 16:13; 1 Cor. 1:2, 3, 7, 10; 5:4; Eph. 5:23; Phil. 3:20; 1 Tim. 1:1, 12; 3:13; 4:6; 5:21; 2 Tim. 1:10; Titus 1:4; 2:13; 3:6; Philem.. 3:5, 25; Heb. 13:8, 21; James 1:1; 1 Pet. 1:3; 2 Pet. 1:1, 11; 2:20; 3:2, 18; 1 John 4:10; Jude 1, 4, 17, 21; Rev. 22:21.
Son of God, Matt. 2:15; 3:17; 4:3, 6; Luke 1:32, 35; 3:22; 4:3, 9; 4:34, 41; John 1:34, 40; 3:16, 18, 35, 36; 5:22, 23; 6:40, 69; 12:26; 13:3; 14:13; 15:23; 16:27, 30; 17:1; 19:7; Rom. 1:9; 5:10; 8:3, 29, 32; 1 Cor. 1:9; Gal. 1:16; 4:4, 6; Col. 1:13; 1 Thess. 1:10; Heb. 1:2, 5, 8; 3:6; 4:14; 5:5, 8; 6:6; 7:3; 1 John 4:1, 3, 7; 3:23; 4:9, 10; 5:9.
Son of Man, Ezek. 2:1; Matt. 8:20; 9:6; 10:23; 11:19; 12:8, 32, 40; 13:37, 41; 16:13; 17:9, 22; 24:27, 30, 44; 25:31; 26:2, 24, 45; Mark 8:38; 9:12, 31; 13:14; Luke 5:24; 6:22; 9:22, 26; 11:30; 12:8; 17:22; 18:8; 19:10; 21:36; 22:48; John 1:51; 3:13; 5:27; 6:27, 53, 62; 8:28; 12:23, 34; 13:31; Acts 7:56; Rev. 1:13.
Emmanuel, Is. 7:14; 8:8; Matt. 1:23.
Saviour, Luke 2:11; John 4:42; Acts 5:31; 13:23; Eph. 5:23; 2 Pet. 1:1; 3:2; 1 John 4:14; Jude 25.
the Word, John 1:1, 14; Acts 10:36; 1 John 5:7; Rev. 19:13.
the Lamb of God, John 1:29, 36; Rev. 5:6; 6:1, 16; 12:11; 13:8; 15:3; 19:7; 22:1, 3.
the Mediator, Gal. 3:19; 1 Tim. 2:5; Heb. 2:17; 7:25; 8:6; 9:15; 10:10; 12:2, 24; 13:15.
the Lord our Righteousness, Jer. 23:6; 33:16; Mal. 4:2; Acts 17:31; Rom. 5:18; Phil. 1:11; Heb. 7:2; 2 Pet. 1:1.
the Lord of all, Acts 10:3, 6.
the Lord of glory, 1 Cor. 2:8; James 2:1.
King of kings, and Lord of lords, Rev. 19:16.
Prophet, Priest, and King, Deut. 18:15; Is. 49; 50; 51; 52; Nah. 1:15; Matt. 2:2; 23:36; 24:4; 25:34; Luke 4:1, 15, 16, 18, 24; 5:3, 17, 32; 19:41; 21:10, 25; 22:34; 23:2, 27; John 18:37; 19:14, 19; Acts 17:7; 1 Tim. 1:17; 6:15; Heb. 1:8; 2:17; 3:1; Rev. 1:5; 11:15; 15:3; 17:14; 19:16.
Alpha and Omega, Rev. 21:6; 22:13.

CHRIST (the man CHRIST JESUS).

——LIFE ON EARTH:—
His miraculous conception and birth predicted, Is. 7:14; 11:1; Matt. 1:18; Luke 1:31.
accomplished at Bethlehem, Matt. 1:25; Luke 2:7.
announced to shepherds by angels, Luke 2:9-14.
wise men of the East do homage to, Matt. 2:1.
circumcision of, and presentation in temple, Luke 2:21, 22.
carried into Egypt, Matt. 2:13.
first public appearance (doctors in temple), Luke 2:46.
baptism by John, Matt. 3:13; Mark 1:9; Luke 3:21; John 1:32; 3:24.
selection of disciples, Matt. 4:18; Mark 1:16; Luke 4:31; 5:10; John 1:38.
begins to preach and heal, Matt. 4:12; Mark 1:14; Luke 4:16.
opposition of the Pharisees begins, Matt. 9:34.
sufferings and death predicted, Matt. 16:17, 20; Matt. 8:9, 10; Luke 9:18.
transfiguration, Matt. 17; Mark 9.
institutes the Lord's Supper, Matt. 26; Mark 14; Luke 22 (1 Cor. 11:23).
betrayed by Judas, Matt. 26; Mark 14; Luke 22; John 18; Acts 1.
deserted by disciples, Matt. 26; John 18.
taken before Annas and Caiaphas, and Pilate and Herod, Matt. 26:57; 27; Mark 14:54; 15; Luke 23; John 18:19.
pronounced faultless by Pilate, yet delivered up to the Jews, Matt. 27; Mark 15; Luke 23; John 18:19.
crucified, Matt. 27; Mark 15; Luke 23; John 19.
His legs not broken, John 19:33.
His side pierced by soldier, John 19:34.
His garments divided amongst soldiers, Matt. 27:35; Mark 15:24; Luke 23:34; John 19:24.
yields up the ghost, Matt. 27:50.
buried, Matt. 27; Mark 15; Luke 23; John 19; in a new sepulchre watched by soldiers and sealed, Matt. 27:66.
His descent into hell, Eph. 4:9.
rises from the tomb, Matt. 28; Mark 16; Luke 24; John 20:21 (1 Cor. 15:4).
appears to Mary Magdalene and disciples, Matt. 28; Mark 16; Luke 24; John 20.
shows Thomas His hands and feet, John 20:27.
charge to Peter to feed His lambs, John 21:15.
ascends into heaven, Mark 16; Luke 24; Acts 1:9, 10.
seen in heaven by Stephen, Acts 7:55.
appearances after ascension:—
to Paul, Acts 9:4; 18:9; 22:8.
to John, Rev. 1:13.

——WORK ON EARTH:—
questions the doctors, Luke 2:46.
is tempted, Matt. 4; Mark 1:12; Luke 4.
sermon on the mount, Matt. 5:6, 7.
cleanses the temple, Ps. 69:9; John 2:14.
teaches Nicodemus, John 3.
converses with woman of Samaria, John 4.
the people attempt to make Him king, John 6:15.
taunted by His brethren, John 7:4.
the people's testimony, Matt. 16:13; Mark 8:27; Luke 9:18; John 7:12.
message to John the Baptist, Luke 7:22.
anointed at Simon the Pharisee's house, Luke 7:36.
pays tribute at Capernaum, Matt. 17:24.
inculcates humility on apostles, Matt. 18; Mark 9:33; Luke 9:49; 22:24.
departs from Galilee into Judaea, Matt. 19:1.
teaches respecting divorce, Matt. 19:3; Luke 16:18.
reproves Herod ('that fox'), and Jerusalem, Luke 13:32, 34.
pardons woman taken in adultery, John 8.
compares Martha and Mary ('that good part'), Luke 10:38-42.
suffers children to come to Him, Matt. 19:13; Mark 10:13; Luke 18:15.
Zacchaeus the publican called by, Luke 19:2.
anointed by Mary at Bethany, Matt. 26:6; Mark 14:3; John 12:3.
His triumphant entry into Jerusalem, Matt. 21; Mark 11; Luke 19; John 12.
drives moneychangers out of temple, Matt. 21:12; Mark 11:15; Luke 19:45.

curses the fig tree, Matt. 21:19; Mark 11:12.
Greeks would see Jesus, John 12:20.
His answer, John 12:23.
to the chief priests, Luke 20:3.
to the Pharisees, Matt. 22:15.
to the Sadducees, Mark 12:18.
glorified by the Father, John 12:28.
chief priests conspire to kill, Matt. 26:3; Mark 14:1.
covenant with Judas to betray, Matt. 26:13; Mark 14:10; Luke 22:3; John 13:18.
gives directions for the passover, Matt. 26:17; Mark 14:12; Luke 22:7.
foretells Peter's denial, Matt. 26:34; Mark 14:29; Luke 22:31; John 13:26.
love to His own, John 13:1.
washes His disciples' feet, John 13:5.
Peter's protest, John 13:8.
example to His disciples, John 13:15.
comforts His disciples, John 14:1.
promise to them, John 14:14.
leaves His peace with them, John 14:27.
commands them to love one another, John 15:12, 17.
promises the Comforter, John 15:26; 16:7.
predicts disciples' persecution, John 16:2.
'a little while,' John 16:16.
encourages prayer in His name, John 16:23.
prays for disciples, John 17.
goes over the brook Cedron, John 18:1.
ofttimes resorted to garden, John 18:2.
His agony, Matt. 26:36; Luke 22:44.
betrayed by Judas, Matt. 26:47; Mark 14:43; Luke 22:47; John 18:3.
seized by the officers, Matt. 26:50; Mark 14:46; Luke 22:54; John 18:12.
forbids use of sword, Matt. 26:52; John 18:11.
taken before the chief priests, Pilate, and Herod. *See* LIFE ON EARTH.
tried, found innocent, delivered to the Jews, crucifixion. *See* LIFE ON EARTH.
commends His mother to the beloved disciple, John 19:25.
prays for His executioners, Luke 23:34.
His promise to the penitent thief, Luke 23:43.
acknowledged by centurion to be Son of God, Matt. 27:54; Mark 15:39; to be righteous, Luke 23:47.

CHUSHAN-RISHATHAIM, koosh'an-rish-a-tha'im.
Oppresses Israel. Judg. 3:8, 9, 10.

CHUZA, koo'zah. Luke 8:3.

CILICIA, si-lish'ya.
disciples there. Acts 15:23, 41.
the country of Paul. Acts 21:39; Gal. 1:21.
Paul born at Tarsus in. Acts 22:3.

CINNEROTH, kin'er-oth, same as CHINNEROTH. 1 Kin. 15:20.

CIS, kis. Acts 13:21, same as KISH.

CLAUDA, klawd'ah. Acts 27:16.

CLAUDIA, klawd'yah. 2 Tim. 4:21.

CLAUDIUS, klawd'yus. Acts 11:28.

CLAUDIUS LYSIAS, klawd'yus-lis-yas.
chief captain, rescues Paul. Acts 21:31; 22:24; 23:10.
sends him to Felix. Acts 23:26.

CLEMENT, klem'ent.
fellow labourer of Paul. Phil. 4:3.

CLEOPAS, kle'op-as, either a shortened form of Cleopatros, or a Greek form of Alphaeus.
a disciple. Luke 24:18. *See* EMMAUS.

CLEOPHAS, kle'of-as, probably same as preceding. John 19:25.

CNIDUS, kni'dus, nettle (?). Acts 27:7.

COLOSSE, ko-los'ee.
brethren at, encouraged and warned. Col. 1; 2.
exhorted to holiness. Col. 3; 4.

COLOSSIANS, ko-los'yans, people of Colosse.

CONANIAH. 2 Chr. 35:9, same as CONONIAH.

CONIAH, ko-ni'ah, contracted from JECONIAH. Jer. 22:24.

CONONIAH, kon-on-i'ah, whom Jehovah has set up. 2 Chr. 31:12.

COOS, ko'os.
Paul sails to. Acts 21:1.

CORE, ko're, Greek form of KORAH. Jude 11.

CORINTH, kor'inth.
Paul and Apollos at. Acts 18; 19:1.

CORINTHIANS, kor-inth'yans, inhabitants of Corinth. Acts 18:8.
their divisions, &c., censured. 1 Cor. 1; 5; 11:18.
their faith and graces. 2 Cor. 3.
instructed concerning spiritual gifts. 1 Cor. 14; and the resurrection. 1 Cor. 15.
exhorted to charity, &c. 1 Cor. 13; 14:1; 2 Cor. 8; 9.
their false teachers exposed. 2 Cor. 11:3, 4, 13.
Paul commends himself to. 2 Cor. 11; 12.

CORNELIUS, kor-neel'yus. Acts 10:1.
devout centurion, his prayer answered. Acts 10:3; sends for Peter, 10:9; baptized, 10:48.

COZ, koz, thorn. 1 Chr. 4:8.

COZBI, kos'bi, deceitful, slain by Phineas. Num. 25:15.

CRESCENS, kres'ens, growing.
goes to Dalmatia. 2 Tim. 4:10.

CRETE, kreet.
visited by Paul. Acts 27:7.

CRETES or CRETIANS, kreet'yans, inhabitants of Crete. Acts 2:11; Titus 1:12.

CRISPUS, krisp'us, curled.
baptized by Paul. Acts 18:8; 1 Cor. 1:14.

CUSH, koosh, black. Gen. 10:6.

CUSHAN, koosh'an, same meaning as CUSH. Hab. 3:7.

CUSHI, koosh'i, same meaning as CUSH.
announces Absalom's death. 2 Sam. 18:21.

CUTH, kooth. 2 Kin. 17:30.

CUTHAH, kooth'ah, same as CUTH. 2 Kin. 17:24.

CYPRUS, si'prus. Acts 4:36.
disciples there. Acts 11:19.
Paul and Barnabas preach there. Acts 13:4.
Barnabas and Mark go there. Acts 15:39.

CYRENE, si-re'nee. Matt. 27:32.
disciples of. Acts 11:20; 13:1.
Simon of. Mark 15:21.

CYRENIAN, si-reen'yan, a native of Cyrene. Acts 6:9.

CYRENIUS, si-reen'yus, Greek form of the Roman name Quirinus.
governor of Syria. Luke 2:2.

CYRUS, si'rus, the sun. 2 Chr. 36:22.
king of Persia, prophecies concerning. Is. 44:28; 45:1. *See* Dan. 6:28; 10:1.
his proclamation for rebuilding the temple. 2 Chr. 36:22; Ezra 1.

DAGON, da'gon, fish.
national idol-god of the Philistines, sacrificed to. Judg. 16:23.
smitten down in temple at Ashdod. 1 Sam. 5:3, 4.
Saul's head fastened in house of. 1 Chr. 10:10.

DALMANUTHA, dal'ma-noo'thah. Mark 8:10.

DALMATIA, dal'ma'shah. 2 Tim. 4:10.

DAMARIS, dam'ar-is, calf (?).
cleaves to Paul. Acts 17:34.

DAMASCENES, dam'as-eens', people of Damascus. 2 Cor. 11:32.

DAMASCUS, dam-ask'us, activity (?). Gen. 14:15.
mentioned. Gen. 15:2.
subjugated by David. 2 Sam. 8:6; 1 Chr. 18:6.
Elisha's prophecy there. 2 Kin. 8:7.
taken by Tiglath-pileser, king of Assyria. 2 Kin. 16:9.

restored to Israel by Jeroboam. 2 Kin. 14:28.
king Ahaz copies an altar there. 2 Kin. 16:10.
Paul's journey to. Acts 9; 22:6.
Paul restored to sight, and baptized there. Acts 9:17, 18.
prophecies concerning. Is. 7:8; 8:4; 17:1; Jer. 49:23; Amos 1:3.

DAN, judge.
son of Jacob, by Rachel's handmaid. Gen. 30:6.

——TRIBE of, numbered. Num. 1:38; 26:42.
their inheritance. Josh. 19:40.
blessed by Jacob. Gen. 49:16.
blessed by Moses. Deut. 33:22.
win Laish, and call it Dan. Judg. 18:29.
set up idolatry. Judg. 18:30; 1 Kin. 12:29.

DAN-JAAN, dan-ja-an, woodland (?) Dan. 2 Sam. 24:6.

DANIEL, dan-yel, God's judge. Dan. 1:6.
(Belteshazzar), with other captives, taken from Jerusalem to Babylon. Dan. 1:3.
taught the learning of the Chaldeans. Dan. 1:4.
will not take the king's meat or drink. Dan. 1:8.
has understanding in dreams. Dan. 1:17.
interprets the royal dreams. Dan. 2; 4; and handwriting on wall. Dan. 5:17.
made chief president by Darius. Dan. 6:2.
conspired against by the princes. Dan. 6:4.
idolatrous decree against, issued. Dan. 6:9; breach thereof, Dan. 6:10.
cast into the lions' den. Dan. 6:16; preservation in, Dan. 6:22.
his vision of the four beasts. Dan. 7:12; ram and he-goat. Dan. 8:3.
his prayer. Dan. 9:3.
promise of return from captivity. Dan. 9:20; 10:10; 12:13.
name mentioned. Ezek. 14:14, 20; 28:3.

DANITES, dan-ites, descendants of Dan. Judg. 13:2.

DARIUS, da-ri-us, governor (?). Ezra 4:5.
decree concerning the rebuilding of the temple. Ezra 6.

——(the Median) takes Babylon. Dan. 5:31; his decree to fear the God of Daniel. Dan. 6:25.

DATHAN, da-than. Num. 16:1.

DAVID, da-vid, beloved.
King, son of Jesse. Ruth 4:22; 1 Chr. 2; Matt. 1.
anointed by Samuel. 1 Sam. 16:8.
plays the harp before Saul. 1 Sam. 16:19.
his zeal and faith. 1 Sam. 17:26, 34.
kills Goliath of Gath. 1 Sam. 17:49.
at first honoured by Saul. 1 Sam. 18.
Saul jealous of, tries to kill. 1 Sam. 18:8, 12.
afterwards persecuted by him. 1 Sam:19; 20.
loved by Jonathan. 1 Sam. 18:1; 19:2; 20; 23:16; and by Michal. 1 Sam. 18:28; 19:11.
overcomes the Philistines. 1 Sam. 18:27; 19:8.
flees to Naioth. 1 Sam. 19:18.
eats of the shewbread. 1 Sam. 21; Ps. 52; Matt. 12:4.
flees to Gath, and feigns madness. 1 Sam. 21:10, 13; Ps. 34; 56.
dwells in the cave of Adullam. 1 Sam. 22; Ps. 63; 142.
escapes Saul's pursuit. 1 Sam. 23; Ps. 57.
twice spares Saul's life. 1 Sam. 24:4; 26:5.
his wrath against Nabal appeased by Abigail. 1 Sam. 25:23.
dwells at Ziklag. 1 Sam. 27.
dismissed from the army by Achish. 1 Sam. 29:9.
chastises the Amalekites, and rescues the captives. 1 Sam. 30:16.
kills messenger who brings news of Saul's death. 2 Sam. 1:15.
laments the death of Saul and Jonathan. 2 Sam. 1:17.
becomes king of Judah. 2 Sam. 2:4.
forms a league with Abner. 2 Sam. 3:13.
laments Abner's death. 2 Sam. 3:31.
avenges the murder of Ish-bosheth. 2 Sam. 4:9.
becomes king of all Israel. 2 Sam. 5:3; 1 Chr. 1:11.
his victories. 2 Sam. 2; 5; 8; 10; 12:29; 21:15; 1 Chr. 18–20; Ps. 60.
brings the ark to Zion. 2 Sam. 6; 1 Chr. 13; 15.
his psalms of thanksgiving. 2 Sam. 22; 1 Chr. 16:7; Ps. 18; 103; 105.
Michal despises him for dancing before the ark. 2 Sam. 6:20.
reproves her. 2 Sam. 6:21.
desires to build God a house. 2 Sam. 7:2; and is forbidden by Nathan. 1 Chr. 17:4.
God's promises to him. 2 Sam. 7:11; Chr. 17:10.
his prayer and thanksgiving. 2 Sam. 7:18; 1 Chr. 17:16.
his consideration for Mephibosheth. 2 Sam. 9.
his sin concerning Bath-sheba and Uriah. 2 Sam. 11; 12.
repents at Nathan's parable of the ewe lamb. 2 Sam. 12; Ps. 51.
Absalom conspires against. 2 Sam. 15; Ps. 3.
Ahithophel's treachery against. 1 Sam. 15:31; 16; 17.
Shimei curses. 2 Sam. 16:5; Ps. 7.
Barzillai's loyalty. 2 Sam. 17:27.
grieves over Absalom's death. 2 Sam. 18:33; 19:1.
returns to Jerusalem. 2 Sam. 19:15.
pardons Shimei. 2 Sam. 19:16.
Sheba's conspiracy against. 2 Sam. 20.
atones for the Gibeonites. 2 Sam. 21.
his mighty men. 2 Sam. 23:8; 1 Chr. 11:10.
tempted by Satan, numbers the people. 2 Sam. 24; 1 Chr. 21.
regulates the service of the tabernacle. 1 Chr. 23–26.
exhorts the congregation to fear God. 1 Chr. 28.
appoints Solomon his successor. 1 Kin. 1; Ps. 72.
his charge to Solomon. 1 Kin. 2; 1 Chr. 28:9; to build a house for the sanctuary. 1 Chr. 22:6; 28:10.
his last words. 2 Sam. 23.
his death. 1 Kin. 2; 1 Chr. 29:26.
the progenitor of Christ. Matt. 1:1; 9:27; 21:9; comp. Ps. 110, with Matt. 22:41; Luke 1:32; John 7:42; Acts 2:25; 13:22; 15:15; Rom. 1:3; 2 Tim. 2:8; Rev. 5:5; 22:16.
prophecies concerning. Ps. 89; 132; Is. 9:7; 22:22; 55:3; Jer. 30:9; Hos. 3:5; Amos 9:11.

DEBORAH, deb-or-ah, bee.
the prophetess judges and delivers Israel. Judg. 4.
her song. Judg. 5.

——Rebekah's nurse, death of. Gen. 35:8.

DECAPOLIS, de-kap-ol-is, ten cities. Matt. 4:25.

DEHAVITES, de-hav-ites. Ezra 4:9.

DELILAH, de-li-lah, delicate. Judg. 16:4.

DEMAS, de-mas, probably same as following. Col. 4:14.

DEMETRIUS, de-me-tri-us, belonging to Demeter.
silversmith. Acts 19:24.
disciple. 3 John 12.

DERBE, der-bee, juniper (?). Acts 14:6.

DEUEL, doo-el, the same as REUEL (?). Num. 1:14.

DIANA, di-an-ah.
of Ephesians, tumult concerning. Acts 19:24.

DIBLATHAIM, dib-la-thah-im, same as DIBLAIM. Num. 33:46.

DIBRI, dib-ri, eloquent. Lev. 24:11.

DIDYMUS, did-im-us, twin. John 11:16.
(Thomas). John 20:24.

DINAH, di-nah, vindicated.
Jacob's daughter. Gen. 30:21; outraged by Shechem, Gen. 34:2; avenged by Simeon and Levi, Gen. 34:25.

DINAITES, di-na-ites. Ezra 4:9.

DINHABAH, din-hab-ah. Gen. 36:32.

DIONYSIUS, di-o-nis-yus, belonging to Dionysus.
the Areopagite, believes. Acts 17:34.

DIOTREPHES, di-ot´ref-ees, nourished by Zeus, loveth preeminence. 3 John 9.

DOEG, do´eg, anxious. 1 Sam. 21:7.
the Edomite slays the priests. 1 Sam. 22:9.

DOR, dor, dwelling. Josh. 11:2.

DORCAS, dor´kas, gazelle. Acts 9:36.
(Tabitha), raised from death by Peter. Acts 9:40.

DOTHAN, do´than, two wells or cisterns. Gen. 37:17.

DRUSILLA, droo-sil´ah. Acts 24:24.

DUMAH, doom´ah, silence. Gen. 25:14.

DURA, doo´rah, town.
plain of, golden image set up. Dan. 3:1.

EBAL, e´bal, stony (?). Gen. 36:23.
mount, curses delivered from. Deut. 27:13; Josh. 8:33.

EBED-MELECH, e´bed-me´lek, servant of the king.
Ethiopian eunuch, intercedes with king Zedekiah for Jeremiah. Jer. 38:7; 39:16.

EBEN-EZER, e´ben-e´zer, stone of help.
Israelites smitten by Philistines at. 1 Sam. 4:1.
'hitherto hath the Lord helped us,' (stone raised by Samuel in memory of defeat of the Philistines). 1 Sam. 7:12.

EDEN, e´den, pleasantness. Gen. 2:8.
Adam driven from. Gen. 3:24.
mentioned. Is. 51:3; Ezek. 28:13; 31:9; 36:35; Joel 2:3.

EDOM, e´dom, red. Gen. 25:30.

——(Idumea), the land of Esau. Gen. 32:3; Is. 63:1.
prophecies concerning. Is. 34; Jer. 25:21; 49:7; Ezek. 25:13; 35; Amos 1:11; Obad. 1.

EDOMITES, e´dom-ites, inhabitants of Edom. Gen. 36:9.
the descendants of Esau. Gen. 36.
deny Moses passage through Edom. Num. 20:18.
their possessions. Deut. 2:5; Josh. 24:4.
not to be abhorred. Deut. 23:7.
subdued by David. 2 Sam. 8:14.
revolt. 2 Kin. 8:20; 2 Chr. 21:8.
subdued by Amaziah. 2 Kin. 14:7; 2 Chr. 11:25.

EGLON, eg´lon. Judg. 3:12.
oppresses Israel. Judg. 3:14; slain by Ehud. Judg. 3:21.

EGYPT, e´jipt, black.
Abram goes down into. Gen. 12:10.
Joseph sold into. Gen. 37:36; his advancement, fall, imprisonment, and restoration there. Gen. 39; 40; 41.
Jacob's sons go to buy corn in. Gen. 42.
Jacob and all his seed go there. Gen. 46:6.
children of Israel wax mighty there. Ex. 1:7; afflicted, and build treasure cities. Ex. 1:11.
plagued on account of Israelites. Ex. 7–11.
children of Israel depart from. Ex. 13:17.
army of, pursue and perish in the Red sea. Ex. 14.
kings of, harass Judah. 1 Kin. 14:25; 2 Kin. 23:29; 2 Chr. 12:2; 35:20; 36:3; Jer. 37:5.
the 'remnant of Judah' go there. Jer. 43:7.
Jesus taken to. Matt. 2:13.
prophecies concerning. Gen. 15:13; Is. 11:11; 19; 20; 27:12; 30:1; Jer. 9:26; 25:19; 43:8; 44:28; 46; Ezek. 29–32; Dan. 11:8; Hos. 9:3; 11; Joel 3:19; Zech. 10:10; 14:18.

EHUD, e´hud, joined together (?).
judge, delivers Israel. Judg. 3:15.

EKRON, ek´ron, eradication. Josh. 13:3.
taken. Judg. 1:18.
men of, smitten with emerods. 1 Sam. 5:12.
their trespass offering for recovery. 1 Sam. 6:17.
prophecies concerning. Amos 1:8; Zeph. 2:4; Zech. 9:5.

ELAH, e´lah, terebinth. Gen. 36:41.
king of Israel. 1 Kin. 16:8, 10.

——valley of, Saul sets the battle in array against the Philistines. 1 Sam. 17:2.
David slays Goliath there. 1 Sam. 17:49.

ELAM, e´am.
son of Shem. Gen. 10:22.
Chedorlaomer, king of. Gen. 14.

ELAMITES, e´lam-ites, inhabitants of Elam. Ezra 4:9; Acts 2:9.

EL-BETH-EL, el-beth´el, the house of God. Gen. 35:7.

ELEAZAR, el´e-a´zar, whom God aids.
son of Aaron, and chief priest. Ex. 6:23; 28; 29; Lev. 8; Num. 3:2; 4:16; 16:36; 20:26, 28; 27:22; 31:13; 34:17; Josh. 17:4; 24:33.

——son of Abinadab, keeps the ark. 1 Sam. 7:1.

——one of David's captains. 2 Sam. 23:9; 1 Chr. 11:12.

EL-ELOHE-ISRAEL, el´el-o´he-iz´ra-el, God, the God of Israel.
the altar erected by Jacob at Shalem. Gen. 33:20.

ELHANAN, el´ha´nan, whom God gave.
one of David's warriors. 2 Sam. 21:19; 23:24; 1 Chr. 11:26; 20:5.

ELI, e´li, height. 1 Sam. 1:3.
high priest and judge, blesses Hannah, who bears Samuel. 1 Sam. 1:17, 20.
Samuel brought to. 1 Sam. 1:25.
wickedness of his sons. 1 Sam. 2:22.
rebuked by man of God. 1 Sam. 2:27.
ruin of his house shewed to Samuel by God. 1 Sam. 3:11.
his sons slain. 1 Sam. 4:10.
his death. 1 Sam. 4:18.

ELIAB, el-i´ab, whose father is God. Num. 1:9.

ELIAKIM, el-i´a-kim, whom God establishes. 2 Kin. 18:18.
chief minister of Hezekiah; his conference with Rabshakeh's ambassadors; mission to Isaiah. 2 Kin. 18; 19.
prefigures kingdom of Christ. Is. 22:20-25.

——son of Josiah, made king by Pharaoh, and named Jehoiakim. 2 Kin. 23:34; 2 Chr. 36:4.

ELIAS, el-i´as, same as ELIJAH. Matt. 27:47, 49; Mark 15:35, 36; John 1:21. *See* ELIJAH.

ELIASHIB, el-i´a-shib, whom God restores.
high priest, builds the wall. Neh. 3:1.
allied unto Tobiah. Neh. 13:4.

ELIEZER, el´i-e´zer, my God is help.
Abraham's steward. Gen. 15:2.

——son of Moses. Ex. 18:4; 1 Chr. 23:15.

——prophet. 2 Chr. 20:37.

ELIHU, el-i´hoo, whose God is He. 1 Sam. 1:1.
reproves Job's friends, Job 32; and Job's impatience, Job 33:8; and self-righteousness, Job 34:5.
declares God's justice, Job 33:12; 34:10; 35:13; 36; power, Job 33–37; and mercy, Job 33:23; 34:28.

ELIJAH, el-i´jah, my God is Jehovah.
the Tishbite, prophet, predicts great drought. 1 Kin. 17:1; Luke 4:25; James 5:17.
hides at the brook Cherith, and is fed by ravens. 1 Kin. 17:5. (19:5).
raises the widow's son. 1 Kin. 17:21.
his sacrifice at Carmel. 1 Kin. 18:38.
slays the prophets of Baal at the brook Kishon. 1 Kin. 18:40.
flees from Jezebel into the wilderness of Beer-sheba. 1 Kin. 19; Rom. 11:2.
anoints Elisha. 1 Kin. 19:19.
by God's command denounces Ahab in Naboth's vineyard. 1 Kin. 21:17.
his prediction fulfilled. 1 Kin. 22:38; 2 Kin. 9:36; 10:10.
condemns Ahaziah for enquiring of Baal-zebub. 2 Kin. 1:3, 16.
two companies sent to take him burnt with fire from heaven. 2 Kin. 1:10; Luke 9:54.
divides Jordan. 2 Kin. 2:8.
taken up by chariot of fire. 2 Kin. 2:11.
his mantle taken by Elisha. 2 Kin. 2:13.
appears at Christ's transfiguration. Matt. 17:3; Mark 9:4; Luke 9:30.

precursor of John the Baptist. Mal. 4:5; Matt. 11:14; 16:14; Luke 1:17; 9:8, 19; John 1:21.

ELIM, eel´im, oaks. Ex. 15:27.

ELIMELECH, el-i´me-lek, to whom God is king. Ruth 1:2.

ELIPHAZ, el´i-faz, to whom God is strength. Gen. 36:4.
reproves Job. Job 4; 5; 15; 22.
God's wrath against him. Job 42:7; he offers a burnt-offering, and Job prays for him. Job 42:8.

ELISABETH, el-iz´a-beth, same as ELISHEBA.
cousin of Virgin Mary, and mother of John the Baptist. Luke 1:5.
angel promises her a son. Luke 1:13.
her salutation to Mary. Luke 1:42.

ELISHA, el-i´shah, to whom God is salvation.

——(Eliseus), succeeds Elijah. 1 Kin. 19:16.
receives his mantle, and divides Jordan. 2 Kin. 2:13.
heals the waters with salt. 2 Kin. 2:22.
bears destroy the children who mock him. 2 Kin. 2:24.
his miracles: water, 2 Kin. 3:16; oil, 4:4; Shunammite's son, 4:32; death in the pot, 4:40; feeds a hundred men with twenty loaves, 4:44; Naaman's leprosy, 5:14; iron swims, 6:5; Syrians struck blind, 6:18.
prophesies plenty in Samaria when besieged. 2 Kin. 7:1.
sends to anoint Jehu. 2 Kin. 9:1.
his death. 2 Kin. 13:20.
miracle wrought by his bones. 2 Kin. 13:21.

ELKANAH, el´ka´nah, whom God possessed. Ex. 6:24.
Samuel's father. 1 Sam. 1.

ELKOSHITE, el´kosh-ite, inhabitant of Elkosh. Nah. 1:1.

ELNATHAN, el-na´than, whom God gave. 2 Kin. 24:8.

ELON, e´lon, oak. Gen. 26:34.
judges Israel. Judg. 12:11.

ELON-BETH-HANAN, e´lon-beth´ha´nan, oak of the house of grace. 1 Kin. 4:9.

ELOTH, e´loth, same as ELATH. 1 Kin. 9:26.

EL-PARAN, el-par´an, oak of Paran. Gen. 14:6.

ELYMAS, el´im-as, a wise man. Acts 13:8.
(Bar-jesus). Acts 13:6.

EMIMS, eem´ims, terrible men, giants. Gen. 14:5; Deut. 2:10.

EMMANUEL, em-an´u-el, same as IMMANUEL.
God with us. Is. 7:14; 8:8; Matt. 1:23.

EMMAUS, em-a´us, hot springs (?). Luke 24:13.
Christ talks with Cleopas and another on the way to. Luke 24:15.

EMMOR, em´or, same as HAMOR. Acts 7:16.

EN-DOR, en´dor, fountain of Dor. Josh. 17:11.
witch of. 1 Sam. 28:7.

ENEAS, e´ne-as. Acts 9:33, 34.

EN-GEDI, en´ged-i, *f.* of the kid.
city of Judah. Josh. 15:62.
David dwells there. 1 Sam. 23:29; 24:1.

ENOCH, e´nok, experienced (?). Gen. 4:17.
his faith, Heb. 11:5; prophecy, Jude 14; translation, Gen. 5:24.

ENOS, e´nos, man. Gen. 4:26.

ENOSH, enosh, same as ENOS. 1 Chr. 1:1.

EN-ROGEL, en´ro´gel, *f.* of the fuller.
fountain. Josh. 15:7; 18:16; 2 Sam. 17:17; 1 Kin. 1:9.

EN-SHEMESH, en´she´mesh, *f.* of the sun. Josh. 15:7.

EPAPHRAS, ep´af-ras, contracted from the next word (?).
commended. Col. 1:7; 4:12.

EPAPHRODITUS, ep-af´ro-di´tus, handsome.
Paul's joy at his recovery, Phil. 2:25; his kindness, Phil. 4:18.

EPHES-DAMMIM, e´fez-dam´im, boundary of blood. 1 Sam. 17:1.

EPHESIANS, e-fe´zi-ans, inhabitants of Ephesus. Acts 19:28.
Paul's epistle to. Eph. 1.
election. Eph. 1:4.
adoption of grace. Eph. 1:6.
dead in sin quickened. Eph. 2:1, 5.
Gentiles made nigh. Eph. 2:13.
unity and kindness enjoined. Eph. 4–6.

EPHESUS, ef´es-us.
visited by Paul. Acts 18:19; 19:1.
miracles there. Acts 19:11.
tumult there. Acts 19:24.
Paul's address at Miletus to the elders of. Acts 20:17.
Paul fights with beasts there. 1 Cor. 15:32.
tarries there. 1 Cor. 16:8.

EPHRAIM, ef´ra-im, fruitful (?).
younger son of Joseph. Gen. 41:52.
Jacob blesses Ephraim and Manasseh. Gen. 48:14.
his descendants numbered. Num. 1:10, 32; 2:18; 26:35; 1 Chr. 7:20.
their possessions. Josh. 16:5; 17:14; Judg. 1:29.
chastise the Midianites. Judg. 7:24.
quarrel with Gideon. Judg. 8:1; and Jephthah. Judg. 12.
revolt from the house of David. 1 Kin. 12:25.
chastise Ahaz and Judah. 2 Chr. 28:6, 7.
release their prisoners. 2 Chr. 28:12.
carried into captivity. 2 Kin. 17:5; Ps. 78:9, 67; Jer. 7:15.
repenting, called God's son. Jer. 31:20.
prophecies concerning. Is. 7; 9:9; 11:13; 28:1; Hos. 5–14; Zech. 9:10; 10:7.

EPHRAIMITES, ef´ra-im-ites, inhabitants of Ephraim. Judg. 12:4.

EPHRATH, or EPHRATAH, ef´rat-ah, fruitful (?). 1 Chr. 2:50.

——(Beth-lehem). Gen. 35:16; Ps. 132:6; Mic. 5:2.

EPHRATHITES, ef´rath-ites, inhabitants of Ephrath. Ruth. 1:2.

EPHRON, ef´ron, of or belonging to a calf. Gen. 23:8.
the Hittite, sells Machpelah to Abraham. Gen. 23:10.

EPICUREANS, ep´ik-u-re´ans, followers of Epicurus.
philosophers, encounter Paul at Athens. Acts 17:18.

ERASTUS, e-rast´us, beloved.
ministers to Paul. Acts 19:22; Rom. 16:23; 2 Tim. 4:20.

ESAIAS, e´sai-as, same as ISAIAH. Matt. 3:3.

ESAR-HADDON, e´sar-had´on, Assur giveth a brother.
powerful king of Assyria. 2 Kin. 19:37; Ezra 4:2; Is. 37:38.

ESAU, e´saw, hairy.
son of Isaac. Gen. 25:25; (Mal. 1:2; Rom. 9:13).
sells his birthright. Gen. 25:29 (Heb. 12:16).
deprived of the blessing. Gen. 27:38.
his anger against Jacob. Gen. 27:41; and reconciliation. Gen. 33.
his riches and descendants. Gen. 36; 1 Chr. 1:35.

ESH-BAAL, esh-ba´al, man of Baal. 1 Chr. 8:33.

ESHCOL, esh´kol, cluster. Gen. 14:13.
grapes of. Num. 13:23.

ESTHER, es´ter, star. Esth. 2:7.
(Hadassah), made queen in the place of Vashti. Esth. 2:17.
pleads for her people. Esth. 7:3, 4.

ETHBAAL, eth-ba´al, living with Baal. 1 Kin. 16:31.

ETHIOPIA, e´thi-ope´yah, (region of) burnt faces. Gen. 2:13.

ETHIOPIAN, e´thi-ope´yan, a native of Ethiopia. Jer. 13:23.

ETHIOPIANS, e-thi-ope-yans, invading Judah, subdued by Asa. 2 Chr. 14:9. *See* Num. 12:1; 2 Kin. 19:19; Esth. 1:1; Job 28:19.
prophecies concerning. Ps. 68:31; 87:4; Is. 18; 20; 43:3; 45:14; Jer. 46:9; Ezek. 30:4; 38:5; Nah. 3:9; Zeph. 3:10.

EUBULUS, eu-bew-lus, good counsellor. 2 Tim. 4:21.

EUNICE, eu-ni-see.
commended (Acts 16:1); 2 Tim. 1:5.

EUODIAS, eu-ode-yas, success. Phil. 4:2.

EUPHRATES, eu-fra-tes, the fertile river (?).
river. Gen. 2:14; 15:18; Deut. 11:24; Josh. 1:4; 2 Sam. 8:3; Jer. 13:4; 46:2; 51:63.
typical. Rev. 9:14; 16:12.

EUROCLYDON, eu-rok-ly-don, storm from the east.
a wind. Acts 27:14.

EUTYCHUS, eu-tyk-us, fortunate. Acts 20:9.
restored. Acts 20:7.

EVE, eve, life. Gen. 3:20.
created. Gen. 1:27; 2:18.
her fall and fate. Gen. 3. *See* ADAM.

EVIL-MERODACH, e-vil-me-ro-dak, man of Merodach. 2 Kin. 25:27.
king of Babylon, restores Jehoiachin. 2 Kin. 25:27; Jer. 52:31.

EZEKIAS, ez-ek-i-as, same as HEZEKIAH. Matt. 1:9.

EZEKIEL, ez-e-ki-el, whom God will strengthen. Ezek. 1:3.
sent to house of Israel. Ezek. 2; 3; 33:7.
his visions of God's glory. Ezek. 1; 8; 10; 11:22.
of the Jews' abominations, &c. Ezek. 8:5.
their punishment. Ezek. 9; 11.
of the resurrection of dry bones. Ezek. 37.
his vision of the measuring of the temple. Ezek. 40.
intercedes for Israel. Ezek. 9:8; 11:13.
his dumbness. Ezek. 3:26; 24:26; 33:22.
his parables. Ezek. 15; 16; 17; 19; 23; 24.
exhorts Israel against idols. Ezek. 14:1; 20:1; 33:30.
rehearses Israel's rebellions. Ezek. 20; and the sins of the rulers and people of Jerusalem, 22; 23; 24.
predicts Israel's and the nations' doom. Ezek. 21; 25.

EZION-GABER, or EZION-GEBER, e-zi-on-ga-ber, the backbone of a giant.
on the Red Sea. Num. 33:35; 1 Kin. 9:26.

EZRA, ez-rah, help. Ezra 7:1.
scribe, goes up from Babylon to Jerusalem. Ezra 7:1; 8:1.
his commission from Artaxerxes to rebuild the temple. Ezra 7:11.
fast ordered by. Ezra 8:21.
reproves the people. Ezra 10:9.
reads the book of the law. Neh. 8.
reforms corruptions. Ezra 10; Neh. 13.

EZRAHITE, ez-rah-ite, a descendant of Zerah. 1 Kin. 4:31.

FAIR HAVENS. Acts 27:8.

FELIX, fe-lix, happy. Acts 23:24.
governor of Judaea, Paul sent to. Acts 23:23.
Paul's defence before him. Acts 24:10.
trembles at Paul's preaching, but leaves him bound. Acts 24:25.

FESTUS, fest-us, joyful. Acts 24:27.
governor of Judaea. Acts 24:27.
Paul brought before him. Acts 25.
Paul's defence before. Acts 25:8; 26.
acquits Paul. Acts 25:14; 26:31.

FORTUNATUS, for-tu-na-tus, prosperous.
succours Paul. 1 Cor. 16:17.

GABBATHA, gab-ath-ah, height (pavement). John 19:13.

GABRIEL, ga-bri-el, man of God.
archangel, appears to Daniel. Dan. 8:16; 9:21.
to Zacharias. Luke 1:19.
to Mary. Luke 1:26.

GAD, gad, a troop, good fortune.
birth of. Gen. 30:11.
his descendants. Gen. 46:16.
blessed by Jacob. Gen. 49:19.

——tribe of, blessed by Moses. Deut. 33:20.
numbered. Num. 1:24; 26:15.
their possessions. Num. 32; 34:14.
divers commands to. Deut. 27:13; Josh. 4:12.
commended by Joshua. Josh. 22:1.
charged with idolatry. Josh. 22:11.
their defence. Josh. 22:21.

——seer, his message to David. 2 Sam. 24:11; 1 Chr. 21:9; 2 Chr. 29:25.

GADARENES, gad-ar-eens´, inhabitants of Gadara.
or Gergesenes, Christ's miracle in the country of, Matt. 8:28; Mark 5:1; Luke 8:26.

GADITES, gad-ites, persons belonging to the tribe
of Gad. Deut. 3:12.

GAIUS, ga-yus. The Greek form of Caius. Acts 19:29.
his piety. 3 John

GALATIA, ga-la-shah, a place colonised by Gauls. Acts 16:6.

GALATIANS, ga-la-shans, inhabitants of Galatia. Gal. 3:1.
Paul visits. Acts 16:6.
reproved. Gal. 1:6; 3.
exhorted. Gal. 5; 6.
their love to Paul. Gal. 4:13.

GALEED, gal-e-ed, witness-heap. Gen. 31:47.

GALILEANS, gal-il-e-yans, slaughter of. Luke 13:1.
disciples so called. Acts 1:11; 2:7.

GALILEE, gal-il-ee, circuit. Josh. 20:7.
Isaiah's prophecy concerning. Is. 9:1; Matt. 4:15.
work of Christ there. Matt. 2:22; 15:29; 26:32; 27:55; 28:7; Mark 1:9; Luke 4:14; 23:5; 24:6; Acts 10:37; 13:31.

GALLIO. gal-yo.
dismisses Paul. Acts 18:12.

GAMALIEL, ga-ma-li-el, benefit of God. Num. 1:10.
advises the council. Acts 5:34.
Paul brought up at feet of. Acts 22:3.

GATH, gath, wine-press. Josh. 11:22.
Goliath of. 1 Sam. 17:4.
men of, smitten with emerods. 1 Sam. 5:8.
David a refugee there. 1 Sam. 27:4.
taken by David. 1 Chr. 18:1.
by Hazael. 2 Kin. 12:17.
Uzziah breaks down the wall of. 2 Chr. 26:6.

GATH-HEPHER, gath-he-fer, the wine-press of the well. 2 Kin. 14:25.

GAZA, ga-zah, same as AZZAH. Gen. 10:19.
Samson carries away the gates of. Judg. 16.
destruction of, foretold. Jer. 47; Amos 1:6; Zeph. 2:4; Zech. 9:5.

GEDALIAH, ged-al-i-ah, whom Jehovah has made great.
governor of the remnant of Judah. 2 Kin. 25:22 (Jer. 40:5).
treacherously killed by Ishmael. 2 Kin. 25:25 (Jer. 41).

GEDEON, ged-e-on, Greek form of Gideon. Heb. 11:32.

GEDOR, ged-or, wall. Josh. 15:58.
conquered by Simeonites. 1 Chr. 4.

GEHAZI, ge-ha-zi, valley of vision.
servant of Elisha. 2 Kin. 4:12.
his covetousness. 2 Kin. 5:20.

GEMARIAH, gem-ar-i-ah, whom Jehovah has completed. Jer. 29:3.

GENNESARET, gen-es-a-ret. Matt. 14:34.
a lake of Palestine, miracles wrought there. Matt. 17:27; Luke 5:1; John 21:6.

GENTILES, jen-tiles.
origin of. Gen. 10:5.
their state by nature. Rom. 1:21; 1 Cor. 12:2; Eph. 2; 4:17; 1 Thess. 4:5.
God's judgments on. Joel 3:9.
their conversion predicted. Is. 11:10; 42:1; 49:6 (Matt. 12:18; Luke 2:32;

Acts 13:47); 62:2; Jer. 16:19; Hos. 2:23; Mal. 1:11; Matt. 8:11.
prediction fulfilled. John 10:16; Acts 8:37; 10; 14; 15; Eph. 2; 1 Thess. 1:1.
calling of. Rom. 9:24. *See* Is. 66:19.
become fellow-citizens of the saints. Eph. 2:11.
Christ made known to. Col. 1:27.

GERAR, ge-rar, sojourning. Gen. 10:19.
herdmen of, strive with Isaac's. Gen. 26:20.

GERGESENES, ger-ge-seens', inhabitants of Gerasa. Matt. 8:28.

GERIZIM, ge-rize-im, persons living in a desert.
mount of blessing. Deut. 11:29; 27:12; Josh. 8:33.

GERSHOM, ger-shom, expulsion.
son of Moses. Ex. 2:22; 18:3.
(Gershon), son of Levi. Gen. 46:11; Num. 3:17.

GERSHONITES, ger-shon-ites, descendants of Gershon. Num. 3:21.
their duties in the service of the tabernacle. Num. 4; 7; 10:17.

GESHEM, ge-shem, stout (?). Neh. 2:19.

GESHUR, ge-shoor, bridge. 2 Sam. 3:3.
Absalom takes refuge there after killing Amnon. 2 Sam. 13:37; 14:23 (Josh. 13:13).

GETHSEMANE, geth-sem-an-e, oil-press.
garden of, our Lord's agony there. Matt. 26:36; Mark 14:32; Luke 22:39; John 18:1.

GIBEAH, gib-e-ah, hill. Josh. 15:57.
a city of Benjamin. Judg. 19:14.
sin of its inhabitants. Judg. 19:22.
their punishment. Judg. 20.
the city of Saul. 1 Sam. 10:26; 11:4; 14:2; 15:34; 2 Sam. 21:6.

GIBEON, gib-e-on, pertaining to a hill. Josh. 9:3.
its inhabitants deceive Joshua. Josh. 9.
delivered by him from the five kings. Josh. 10.
Saul persecutes them. 2 Sam. 21:1.
David makes atonement. 2 Sam. 21:3-9.
Solomon's dream at. 1 Kin. 3:5.
tabernacle of the Lord kept at. 1 Chr. 16:39; 21:29.

GIBEONITES, gib-e-on-ites, inhabitants of Gibeon. 2 Sam. 21:1.

GIDEON, gid-e-on, one who cuts down. Judg. 6:11.
God appoints him to deliver Israel from the Midianites. Judg. 6:14.
destroys the altar and grove of Baal. Judg. 6:25, 27.
called Jerubbaal. Judg. 6:32.
God gives him two signs. Judg. 6:36-40.
his army reduced, and selected by a test of water. Judg. 7:2-7.
his stratagem. Judg. 7:16.
subdues the Midianites. Judg. 7:19; 8.
makes an ephod of the spoil. Judg. 8:24.
his death. Judg. 8:32. *See* Heb. 11:32.

GILBOA, gil-bo-ah, bubbling fountain. 1 Sam. 28:4.
mount, Saul slain there. 1 Sam. 31:2; 2 Sam. 1:21.

GILEAD, gil-e-ad, hill of witness. Gen. 31:21.
land of, granted to the Reubenites, &c. Num. 32.
invaded by the Ammonites. Judg. 10:17.
Jephthah made captain of. Judg. 11.

GILGAL, gil-gal, a circle.
Joshua encamps there. Josh. 4:19; 9:6.
Saul made king there. 1 Sam. 10:8; 11:14.
Saul sacrifices at. 1 Sam. 13:8; 15:12.

GIRGASHITE, gir-gash-ite, dwelling in a clayey soil. 1 Chr. 1:14.

GIRGASHITES, gir-gash-ites, descendants of Canaan. Gen. 10:15; 15:21.
communion with, forbidden. Deut. 7:1.
driven out. Josh. 3:10; 24:11.

GIRGASITE, gir-gas-ite, same as preceding. Gen. 10:16.

GOG. 1 Chr. 5:4.

GOG and MAGOG. Ezek. 38; 39; Rev. 20:8.

GOLGOTHA, gol-goth-ah, place of a skull. Matt. 27:33; Mark 15:22; Luke 23:33; John 19:17.

GOLIATH, go-li-ath, exile (?). 1 Sam. 17:4.
of Gath. 1 Sam. 17; 21:9; 22:10.

GOMORRAH, go-mor-ah. Gen. 10:19.
(and Sodom). Gen. 18:20; 19:24, 28; Is. 1:9; Matt. 10:15; Mark 6:11.

GOMORRHA, go-mor-ah, same as preceding. Matt. 10:15.

GOSHEN, go-shen, land of (Egypt), Israelites placed there. Gen. 45:10; 46:34; 47:4.
no plagues there. Ex. 8:22; 9:26.

——(Canaan). Josh. 10:41; 11:16.

GREECE, grees, country of the Greeks. Acts 20:2.
prophecies of. Dan. 8:21; 10:20; 11:2; Zech. 9:13.
Paul preaches in. Acts 16; 20.

GRECIA, greesh-ah, same as GREECE. Dan. 8:21.

GRECIAN, greesh-an, a Jew who speaks Greek. Acts 11:20.

GREEK, the language of Greece. Acts 21:37.

GREEKS, inhabitants of Greece. Acts 18:17.
would see Jesus. John 12, 20.
believe in Him. Acts 11:21; 17:4.

HABAKKUK, ha-bak-ook, embrace. Hab. 1:1.
prophet, his burden, complaint to God, his answer, and faith. Hab. 1; 2; 3.

HABOR, ha-bor, joining together. 2 Kin. 17:6.

HADAD, ha-dad. Gen. 36:35.
Edomite. 1 Kin. 11:14.

HADADEZER, had-ad-e-zer, whose help is Hadad. 2 Sam. 8:3.

——(Hadarezer), king of Zobah, David's wars with. 2 Sam. 8; 10:15; 1 Chr. 18.

HADADRIMMON, had-ad-rim-on, named from Hadad and Rimmon. Zech. 12:11.

HADAR, ha-dar, enclosure. Gen. 25:15.

HADAREZER, had-ar-e-zer, same as HADADEZER. 1 Chr. 18:3.

HADASSAH, had-as-ah, myrtle. Esth. 2:7.

HAGAR, ha-gar, flight. Gen. 16:3.
mother of Ishmael. Gen. 16.
fleeing from Sarah is comforted by an angel. Gen. 16:10, 11.
sent away with her son, Gen. 21:14; allegory of, Gal. 4:24.

HAGGAI, hag-ai, festive.
prophet. Ezra 5; 6:14. *See* Hag. 1; 2.

HAI, hai, same as AI. Gen. 12:8.

HALLELUIAH, hal-el-oo-ya, praise the Lord. Rev. 19:1.

HALLELUJAH (Alleluia). Ps. 106; 111; 113; 146; 148; 149; 150; Rev. 19:1, 3, 4, 6.

HAM, ham, warm. Gen. 9:18.
son of Noah, cursed. Gen. 9:22.
his descendants. Gen. 10:6; 1 Chr. 1:8; Ps. 105:23; smitten by the Simeonites. 1 Chr. 4:40.

HAMAN, ha-man. Esth. 3:1.
Haman's advancement. Esth. 3.
anger against Mordecai. Esth. 3:8.
his fall. Esth. 7.

HAMATH, ha-math, fortress.

——(Syria). Num. 34:8; Josh. 13:5; 2 Kin. 14:28; 17:24.
conquered. 2 Kin. 18:34; Is. 37:13; Jer. 49:23.

HAMON-GOG, ham-on-gog', *m*. of Gog. Ezek. 39:11.

HAMOR, ha-mor, ass. Gen. 33:19.
father of Shechem. Gen. 34; Acts 7:16.

HANANI, ha-na-ni, probably same as HANANIAH. 1 Kin. 16:1.
prophet. 2 Chr. 16:7.

——brother of Nehemiah. Neh. 1:2; 7:2; 12:36.

HANANIAH, han-an-i-ah, whom Jehovah graciously gave. 1 Chr. 3:19.
false prophet. Jer. 28.
his death. Jer. 28:16.

HANNAH, han´ah, gracious.
her song. 1 Sam. 2.
vow and prayer. 1 Sam. 1:11; answered. 1 Sam. 1:19.

HANUN, ha´noon, whom (God) pities. 2 Sam. 10:1.
king of the Ammonites, dishonours David's messengers. 2 Sam. 10:4.
chastised. 2 Sam. 12:30.

HARAN, ha´ran, mountaineer. Gen. 11:27.
son of Terah. Gen. 11:26.

——(city of Nahor), Abram comes to. Gen. 11:31; departs from. Gen. 12:4.
Jacob flees to Laban at. Gen. 27:43; 28:10; 29.

HAURAN, how´ran, hollow land. Ezek. 47:16.

HAVILAH, ha-vil´ah. Gen. 10:7.

HAZAEL, ha´za-el, whom God watches over.
king of Syria. 1 Kin. 19:15.
Elisha's prediction. 2 Kin. 8:7.
slays Ben-hadad. 2 Kin. 8:15.
oppresses Israel. 2 Kin. 9:14; 10:32; 12:17; 13:22.

HAZOR, ha´zor, castle. Josh. 11:1.
Canaan, burnt. Josh. 11:10; 15:25.

HEBER, he´ber. Gen. 10:21; Luke 3:35.

——the Kenite. Judg. 4:11.
(1) same as EBER. 1 Chr. 5:13; (2) fellowship. Gen. 46:17.

HEBREW, he´broo, the (name of Abraham), Gen. 14:13; the language spoken by the Jews: John 19:20. Or a Jew: Jer. 34:9.

HEBREWESS, he´broo-ess´, a Jewess. Jer. 34:9.

HEBREWS, he´broos, descendants of Abraham. Gen. 40:15; 43:32; Ex. 2:6; 2 Cor. 11:22; Phil. 3:5.

HEBRON, heb´ron, alliance.

——(Mamre), in Canaan, Abraham dwells there. Gen. 13:18; 23:2.
the spies come to. Num. 13:22.
taken. Josh. 10:36.
given to Caleb. Josh. 14:13; 15:13.
David reigns there. 2 Sam. 2:1; 3:2; 5:1; 1 Chr. 11; 12:38; 29:27.

HEMATH, he´math; (1) fortress, 1 Chr. 2:55; (2) same as HAMATH, Amos 6:14.

HEPHZI-BAH, heph´zi-bah, in whom is my delight.
queen of Hezekiah, and mother of Manasseh. 2 Kin. 21:1.
the restored Jerusalem. Is. 62:4.

HERMAS, and HERMES, her´mas and her´mes, of Rome, saluted by Paul. Rom. 16:14.

HERMOGENES, her-mog´e-nees. 2 Tim. 1:15.

HERMON, her´mon, lofty. Deut. 3:8.
mount. Deut. 4:48; Josh. 12:5; 13:5; Ps. 89:12; 133:3.

HEROD, her´od (the Great), king of Judaea. Matt. 2:1.
troubled at Christ's birth. Matt. 2:3.
slays the babes of Bethlehem. Matt. 2:16.

——(Antipas) reproved by John the Baptist, imprisons him, Luke 3:19; beheads him. Matt. 14; Mark 6:14.
desires to see Christ. Luke 9:9.
scourges Him, and is reconciled to Pilate. Luke 23:7; Acts 4:27.

——(Agrippa) persecutes the church. Acts 12:1.
his pride and miserable death. Acts 12:23.

HERODIANS, he-ro´di-ans, partisans of Herod, a sect, rebuked by Christ. Matt. 22:16; Mark 12:13.
plot against him. Mark 3:6; 8:15; 12:13.

HERODIAS, he-ro´di-as. Matt. 14:3.
married to Herod Antipas. Mark 6:17.
plans the death of John the Baptist. Matt. 14; Mark 6:24.

HERODION, he-ro´di-on. Rom. 16:11.
Paul's kinsman. Rom. 16:11.

HESHBON, hesh´bon, counting. Num. 21:25.
city of Sihon, taken. Num. 21:26; Deut. 2:24; Neh. 9:22; Is. 16:8.

HETH, sons of. Gen. 10:15.
their kindness to Abraham. Gen. 23:7; 25:10.

HEZEKIAH, hez´ek-i´ah, the might of Jehovah. 2 Kin. 18:1.
king of Judah. 2 Kin. 16:19 (2 Chr. 28:27).
abolishes idolatry. 2 Kin. 18.
attacked by the Assyrians, his prayer and deliverance. 2 Kin. 19.
his life lengthened, shadow of dial goes backward, displays his treasure, Isaiah's prediction. 2 Kin. 20 (Is. 38); his passover. 2 Chr. 30:13.
his piety, and good reign. 2 Chr. 29.
his death. 2 Kin. 20:20.

HEZRON, hez´ron, same as HEZRAI. Gen. 46:12.

HEZRONITES, hez´ron-ites, descendants of Hezron. Num. 26:6.

HIDDEKEL, hid-ek´el. Gen. 2:14.

HIEL, hi´el, God liveth. 1 Kin. 16:34.

——*See* JERICHO.

HIERAPOLIS, hi´e-ra´pol-is, a sacred or holy city. Col. 4:13.

HIGGAION, hig-a´yon, meditation. Ps. 9:16.

HILKIAH, hilk-i´ah, portion of Jehovah. 2 Kin. 18:18.
finds the book of the law. 2 Kin. 22:8.

HINNOM, hin´ome, valley of (Josh. 15:8); 2 Kin. 23:10; 2 Chr. 28:3; 33:6; Jer. 7:31; 19:11; 32:35. *See* TOPHET and MOLOCH.

HIRAM, hi´ram, noble (?) (Huram), king of Tyre, sends aid to David and Solomon. 2 Sam. 5:11; 1 Kin. 5; 9:11; 10:11; 1 Chr. 14:1; 2 Chr. 2:11.

——principal brass-worker to Solomon. 1 Kin. 7:13.

HITTITES, hit´ites, descendants of Heth. Gen. 15:20; Judg. 1:26; 3:5.

HIVITES, hive´ites, villagers. Gen. 10:17; Ex. 3:8, 17.
deceive Joshua. Josh. 9.

HOBAB, ho´bab, beloved. Num. 10:29. *See* JETHRO.

HOPHNI, hof´ni, pugilist; and PHINEHAS, sons of Eli. 1 Sam. 1:3.
their sin and death. 1 Sam. 2:12, 22; 4:11.

HOPHRA, hof´rah, priest of the sun. Jer. 44:30.

HOR, mountain. Num. 20:23.
mount, Aaron dies on. Num. 20:25.

HOREB, ho´reb, desert, mount (Sinai). Ex. 3:1; 17:6; 33:6; Deut. 1:6; 4:10.
law given. Ex. 19; 20; Deut. 4:10; 5:2; 18:16; 1 Kin. 8:9; Mal. 4:4.
Moses twice there for forty days. Ex. 24:18; 34:28; Deut. 9:9.
Elijah there for forty days. 1 Kin. 19:8.

HORI, ho´ri, cave-dweller. Gen. 36:22.

HORIMS, hor´ims, descendants of Hori. Deut. 2:12.

HORITES, hor´ites, same as preceding. Gen. 14:6.

HORMAH, hor´mah, a devoting, a place laid waste. Num. 14:45.
destruction of. Num. 21:3; Judg. 1:17.

HOSANNA, ho-san´nah, save us we pray, children sing, to Christ. Matt. 21:9, 15; Mark 11:9; John 12:13; (Ps. 118:25, 26).

HOSEA, ho-ze´ah, salvation. Hos. 1:1.
prophet, declares God's judgment against idolatrous Israel. Hos. 1; 2; 4; and his reconciliation. Hos. 2:14; 11; 13; 14.

HOSHEA, ho-she´ah, same as HOSEA. Deut. 32:44.
last king of Israel, his wicked reign, defeat by the king of Assyria, and captivity. 2 Kin. 15:30; 17.

HULDAH, hool´dah, weasel. 2 Kin. 22:14.

HURAM, hoo´ram, the older way of spelling Hiram. 2 Chr. 2:13.

HUSHAI, hoo´shai, hasting, loyalty. 2 Sam. 15:32.
defeats Ahithophel's counsel. 2 Sam. 16:16; 17:5.

HYMENAEUS, hi´men-e´us, belonging to Hymen. 1 Tim. 1:20; 2 Tim. 2:17.

IBZAN, ib´zan, active (?). Judg. 12:8.

I-CHABOD, i´ka-bod, inglorious. 1 Sam. 4:21; 14:3.

ICONIUM, i-kon´yum, gospel preached at. Acts 13:51; 14:1; 16:2.
Paul persecuted at. 2 Tim. 3:11.

IDDO, id´o, (1) loving, 1 Chr. 27:21; (2) Ezra 8:17; (3) seasonable, Zech. 1:1.

IDUMEA, i´du-me´ah, same as EDOM. Is. 34:5.

ILLYRICUM, il-ir´ik-um, gospel preached there. Rom. 15:19.

IMMANUEL, im-an´u-el *(see* EMMANUEL), God with us. Is. 7:14; Matt. 1:23.

INDIA, ind´ya. Esth. 1:1.

ISAAC, i´zak, laughter. Gen. 17:19.
his birth promised. Gen. 15:4; 17:16; 18:10; born. Gen. 21:2.
offered by Abraham. Gen. 22:7.
marries Rebekah. Gen. 24:67.
blesses his sons, Gen. 27:28; dies, Gen. 35:29.

ISAIAH, i-zai´ah, salvation of Jehovah (Esaias), prophet. Is. 1:1; 2:1.
sent to Ahaz. Is. 7; and Hezekiah. Is. 37:6; 38:4; 39:3.
prophesies concerning various nations. Is. 7; 8; 10; 13–23; 45–47.
referred to in Matt. 3:3; 4:14; 8:17; 12:17; 13:14; 15:7; Mark 1:3; Luke 3:4; 4:17; John 1:23; 12:38; Acts 8:32; 28:25; Rom. 9:27; 10:16; 15:12.

ISCARIOT, is-kar´i-ot, man of Kerioth. Judas, Matt. 10:4; Mark 3:19.
his treachery. Matt. 26:21; Mark 14:18; Luke 22:47; John 18:3.
death, Matt. 27:5; Acts 1:18.

ISHBI-BENOB, ish´bi-ben-ob´e, one who dwells at Nob. 2 Sam. 21:16.

ISH-BOSHETH, ish-bo´sheth, man of shame. 2 Sam. 2:8; 3:7; 4:5, 8.

ISHMAEL, ish´ma-el, whom God hears, son of Abram. Gen. 16:15; 17:20; 21:17; 25:17; his descendants. Gen. 25:12; 1 Chr. 1:29.

——son of Nethaniah, slays Gedaliah. 2 Kin. 25:25; Jer. 40:14; 41.

ISHMAELITES, ish´ma-el-ites, descendants of Ishmael. Judg. 8:24.

ISHMEELITES, ish´me-el-ites, same as ISHMAELITES. Gen. 37:25.

ISRAEL, iz´ra-el, soldier of God. Jacob so called after wrestling with God. Gen. 32:28; 35:10; Hos. 12:3.

ISRAELITES, iz´ra-el-ites, descendants of Israel. Ex. 9:7.
in Egypt. Ex. 1–12.
the first passover instituted. Ex. 12.
flight from Egypt. Ex. 12:31.
pass through the Red Sea. Ex. 14.
their journeys. Ex. 14:1, 19; Num. 9:15; Ps. 78:14.
fed by manna and water in the wilderness. Ex. 16:4; 17:1; Num. 11; 20.
God's covenant with at Sinai. Ex. 19; 20; Deut. 29:10.
their idolatry. Ex. 32. *See also* 2 Kin. 17; Ezra 9; Neh. 9; Ezek. 20; 22; 23; Acts 7:39; 1 Cor. 10:1.
their rebellious conduct rehearsed by Moses. Deut. 1; 2; 9.
conquer and divide Canaan under Joshua. Josh. 1; 12; 13.
governed by judges. Judg. 2; by kings. 1 Sam. 10; 2 Sam.; 1 & 2 Kin.; 1 & 2 Chr.
their captivity in Assyria, 2 Kin. 17; in Babylon, 2 Kin. 25; 2 Chr. 36; Jer. 39; 52; their return, Ezra; Neh.; Hag.; Zech.
God's wrath against. Ps. 78; 106; deliverances of. Ps. 105.
their sufferings our examples. 1 Cor. 10:6.

ISRAELITISH, iz´ra-el-ite-ish, after the fashion of an Israelite. Lev. 24:10.

ISSACHAR, is´ak-ar, he is hired (?). Gen. 30:18; 35:23.
descendants of. Gen. 46:13; Judg. 5:15; 1 Chr. 7:1. *See* Num. 1:28; 26:23; Gen. 49:14; Deut. 33:18; Josh. 19:17; Ezek. 48:33; Rev. 7:7.

ITALIAN, it-al´yan, belonging to Italy. Acts 10:1.

ITALY, it´a-ly. Acts 18:2.

ITHAMAR, i´tha-mar, island of palms. Ex. 6:23; Lev. 10:6; his charge. Num. 4.

ITURAEA, i´tu-re´ah, a province so named from Jetur. Luke 3:1.

JABBOK, jab´ok, pouring out, river. Gen. 32:22; Num. 21:24; Deut. 3:16; Josh. 12:2.

JABESH-GILEAD, ja´besh-gil´e-ad, Jabesh of Gilead. Judg. 21:8.
inhabitants smitten by Israel. Judg. 21.
threatened by Ammonites. 1 Sam. 11:1; delivered by Saul. 1 Sam. 11:11.

JABEZ, ja´bez, causing pain, prayer of. 1 Chr. 4:9.

JABIN, ja´bin, whom He (God) considered. Judg. 4:2.
king of Hazor, conquered by Joshua. Josh. 11.
——(another), destroyed by Barak. Judg. 4.

JACHAN, ja´kan, troubled. 1 Chr. 5:13.

JACHIN, ja´kin, whom (God) strengthens, one of the pillars of the porch of the temple. 1 Kin. 7:21; 2 Chr. 3:17.

JACOB, ja´kob, supplanter, his birth, Gen. 25:26; birthright, 25:33; blessing, 27:27; sent to Padan-aram, 27:43; 28:1; his vision of the ladder, and vow, 28:10; marriages, 29; sons, 29:31; 30; dealings with Laban, 31; his vision of God's host, 32:1; his prayer, 32:9; wrestles with an angel, 32:24; Hos. 12:4; reconciled with Esau. Gen. 33; builds an altar at Bethel, 35:1; his grief for Joseph and Benjamin, 37; 42:38; 43; goes down to Egypt, 46; brought before Pharaoh, 47:7; blesses his sons, 48; 49.
his death, and burial. Gen. 49:33; 50. *See* Ps. 105:23; Mal. 1:2; Rom. 9:10; Heb. 11:21.

JACOB'S WELL. John 4:5.

JADON, ja´don, a judge. Neh. 3:7.

JAEL, ja´el, same as JAALA, kills Sisera. Judg. 4:17; 5:24.

JAH, poetic form of JEHOVAH. Ps. 68:4.

JAHAZIEL, ja-haz´i-el, whom God watches over. 1 Chr. 16:6.
comforts Jehoshaphat. 2 Chr. 19:14.
prophecies against Moab and Ammon. 2 Chr. 20:14.

JAIR, ja´er, *(i.e.* God) enlightens. Num. 32:41.
Gileadite, judge. Judg. 10:3.

JAIRUS, ja-i´rus, Greek form of JAIR, daughter of, raised. Matt. 9:18; Mark 5:22; Luke 8:41.

JAMBRES, jam´brees. 2 Tim. 3:8.

JAMES, the English equivalent for Jacob in the New Testament.

——(APOSTLE), son of Zebedee, called. Matt. 4:21; Mark 1:19; Luke 5:10.
ordained one of the twelve. Matt. 10:2; Mark 3:14; Luke 6:13.
witnessed Christ's transfiguration. Matt. 17:1; Mark 9:2; Luke 9:28.
present at the passion. Matt. 26:36; Mark 14:33.
slain by Herod. Acts 12:2.

——(APOSTLE), son of Alphaeus. Matt. 10:3; Mark 3:18; 6:3; Luke 6:15; Acts 1:13; 12:17.
his judgment respecting ceremonial. Acts 15:13-29; *See* 1 Cor. 15:7; Gal. 1:19; 2:9.
his teaching. James 1–5.
mentioned. Acts 21:18; 1 Cor. 15:7; Gal. 1:19; 2:9.

JANNES and JAMBRES, magicians of Egypt. 2 Tim. 3:8 (Ex. 7:11).

JAPHETH, ja´feth, extension. Gen. 5:32.

son of Noah, blessed. Gen. 9:27.
his descendants. Gen. 10:1; 1 Chr. 1:4.

JASHOBEAM, ja-shob´e-am, the people returns, valour of. 1 Chr. 11:11.

JASON, ja´son, Graeco-Judaean equivalent of Joshua.
persecuted at Thessalonica. Acts 17:5; Rom. 16:21.

JEBUS, je´boos, a place trodden down (?). Judg. 19:10.

JEBUSI, je-boo´si, a Jebusite. Josh. 18:16.

JEBUSITES, je-boo´sites, the descendants of Jebus, the son of Canaan. Gen. 15:21; Num. 13:29; Josh. 15:63; Judg. 1:21; 19:11; 2 Sam. 5:6.

JECHOLIAH, jek´ol-i´ah, Jehovah is strong. 2 Kin. 15:2.

JECHONIAS, jek´on-i´as, the Greek way of spelling Jeconiah. Matt. 1:11, 12; 1 Chr. 3:17.

JECOLIAH, jek´ol-i´ah, same as JECHOLIAH. 2 Chr. 26:3.

JECONIAH, jek´on-i´ah, Jehovah establishes. 1 Chr. 3:16.

JEDAIAH, jed-ai´ah, (1) Jehovah—(?). 1 Chr. 4:37.
(2) Jehovah knoweth. 1 Chr. 24:7.

JEDIDIAH, jed´id-i´ah (beloved of the Lord), a name of Solomon. 2 Sam. 12:25.

JEDUTHUN, jed-ooth´oon, friendship (?). 1 Chr. 16:38, 41; 25:6.

JEGAR-SAHADUTHA, je-gar´sa-ha-doo-´thah, the heap of testimony. Gen. 31:47.

JEHOAHAZ, je-ho´a-haz, whom Jehovah holds fast.
son of Jehu, king of Israel. 2 Kin. 10:35; 13:4.

——(Shallum), king of Judah, his evil reign. 2 Kin. 23:31; 2 Chr. 36:1.

JEHOASH, je-ho´ash, Jehovah supports. 2 Kin. 11:21.

JEHOIACHIN, je-ho´ya-kin, Jehovah has established.
king of Judah, his defeat and captivity. 2 Kin. 24:6; 2 Chr. 36:8.

JEHOIADA, je-ho´ya-dah, Jehovah knoweth. 2 Sam. 8:18.
high priest, deposes and slays Athaliah, and restores Jehoash: 2 Kin. 11:4; 2 Chr. 23; repairs the temple. 2 Kin. 12:7; 2 Chr. 24:6.
abolishes idolatry. 2 Chr. 23:16.

JEHOIAKIM, je-ho´ya-kim, Jehovah has set up.

——(Eliakim), made king of Judah by Pharaoh-nechoh, his evil reign and captivity. 2 Kin. 23:34; 24:1; 2 Chr. 36:4; Dan. 1:2. *See* Jer. 22:18.

JEHORAM, je-ho´ram, Jehovah is high.

——(son of Jehoshaphat), king of Judah. 1 Kin. 22:50; 2 Kin. 8:16; his cruelty and death, 2 Chr. 21:4, 18.

——(Joram), king of Israel, son of Ahab. 2 Kin. 1:17; 3:1; his evil reign. 2 Kin. 3:2; slain by Jehu. 2 Kin. 9:24.

JEHOSHAPHAT, je-hosh´af-at, whom Jehovah judges.
king of Judah, his good reign. 1 Kin. 15:24; 2 Chr. 17; his death. 1 Kin. 22:50; 2 Chr. 21:1.

——valley of. Joel 3:2.

JEHOVAH, (YHWH, I AM THAT I AM). Ex. 6:3; Ps. 83:18; Is. 12:2; 26:4.

JEHOVAH-JIREH, je-ho´vah-ji´ray, Jehovah will provide. Gen. 22:14.

JEHOVAH-NISSI, je-ho´vah-nis´i, Jehovah my banner. Ex. 17:15.

JEHOVAH-SHALOM, je-ho´vah-sha´lom, Jehovah send peace. Judg. 6:24.

JEHOVAH-SHAMMAH, je-ho´vah-sham-´mah (the LORD is there). Ezek. 48:35.

JEHOVAH-TSIDKENU, je-ho´vah-tsid-ke-´nu (the LORD is our righteousness). Jer. 23:6.

JEHOZABAD, je-ho´za-bad, Jehovah gave. 2 Kin. 12:21.

JEHOZADAK, je-ho´za-dak, Jehovah is just. 1 Chr. 6:14.

JEHU, je´hu, Jehovah is He (?), son of Hanani, prophesies against Baasha. 1 Kin. 16:1.
rebukes Jehoshaphat. 2 Chr. 19:2; 20:34.

——son of Nimshi, to be anointed king of Israel. 1 Kin. 19:16; 2 Kin. 9:1.
his reign. 2 Kin. 9:10.

JEMIMA, je-mi´mah, dove. Job 42:14.

JEPHTHAE, jef´thah, Greek way of writing Jephthah. Heb. 11:32.

JEPHTHAH, jef´thah, God opens. Judg. 11:1.
judge, his dealings with the Gileadites. Judg. 11:4.
defeats the Ammonites. Judg. 11:14.
his rash vow. Judg. 11:30, 34.
chastises the Ephraimites. Judg. 12.

JEREMIAH, jer´em-i´ah, whom Jehovah has appointed.
(prophet), his call and visions. Jer. 1.
his mission. Jer. 1:17; 7.
his complaint. Jer. 20:14.
his message to Zedekiah. Jer. 21:3; 34:1.
foretells the seventy years' captivity. Jer. 25:8.
arraigned, condemned, but delivered. Jer. 26.
denounces the false prophet Hananiah. Jer. 28:5.
writes to the captives in Babylon. Jer. 29.
his promises of comfort and redemption to Israel. Jer. 31.
writes a roll of a book. Jer. 36:4; Baruch reads it. Jer. 36:8.
imprisoned by Zedekiah. Jer. 32; 37; 38.
released. Jer. 38:7.
predicts slaughter of innocents. Jer. 31:15; fulfilled. Matt. 2:17.
with all the remnant of Judah carried into Egypt. Jer. 43:4.
various predictions. Jer. 46–51; 51:59.
mentioned. Matt. 16:14; 27:9.

JEREMIAS, jer´em-i´as, Greek form of Jeremiah. Matt. 16:14.

JEREMY, jer´em-y, shortened English form of Jeremiah. Matt. 2:17.

JERICHO, jer´ik-o, a fragrant place. Num. 22:1.
the spies at. Josh. 2:1.
capture of. Josh. 6:20 (Heb. 11:30).
rebuilt by Hiel. 1 Kin. 16:34. *See* Josh. 6:26.

JEROBOAM I, jer´ob-o´am, whose people are many. 1 Kin. 11:26.
promoted by Solomon. 1 Kin. 11:28.
Ahijah's prophecy to. 1 Kin. 11:29.
made king. 1 Kin. 12:20 (2 Chr. 10).
his idolatry, withered hand, denunciation. 1 Kin. 12; 13; 14.
death. 1 Kin. 14:20.
evil example. 1 Kin. 15:34.

JEROBOAM II. 2 Kin. 13:13; 14:23-29.

JEROHAM, je-ro´ham, who is loved. 1 Sam. 1:1.

JERUBBAAL, jer-oob-ba´al, let Baal plead. Judg. 6:32.

JERUBBESHETH, jer-oob-be´sheth, let shame plead, another name for JERUBBAAL. 2 Sam. 11:21.

JERUSALEM, je-roo´sa-lem, founded in peace (?). Josh. 10:1.

——Adoni-zedec, king of, slain by Joshua. Josh. 10.
borders of. Josh. 15:8.
David reigns there. 2 Sam. 5:6.
the ark brought there. 2 Sam. 6.
saved from the pestilence. 2 Sam. 24:16.
temple built at. 1 Kin. 5–8; 2 Chr. 1–7.
sufferings from war. 1 Kin. 14:25; 2 Kin. 14:14; 25; 2 Chr. 12; 25:24; 36; Jer. 39; 52.
capture and destruction by Nebuchadrezzar. Jer. 52:12–15.
captives return: and rebuilding of the temple begun by Cyrus. Ezra 1–3; continued by Artaxerxes. Neh. 2.
wall rebuilt and dedicated by Nehemiah. Neh. 12:38.
abominations there. Ezek. 16:2.
presentation of Christ at. Luke 2:22.
the child Jesus tarries at. Luke 2:42.

Christ rides into. Matt. 21:1; Mark 11:7; Luke 19:35; John 12:14.
laments over it. Matt. 23:37; Luke 13:34; 19:41.
foretells its destruction. Matt. 24; Mark 13; Luke 13:34; 17; 23; 19:41; 21.
disciples filled with the Holy Ghost at. Acts 2:4.
which is above. Gal. 4:26.
the new. Rev. 21:2.

JESHUA (Joshua), jesh´oo-ah, Jehovah is salvation. Ezra 2:2; Neh. 8:17. *See* JOSHUA.

JESHURUN, jesh-oor´oon, righteous, symbolical name of Israel. Deut. 32:15; 33:5, 26; Is. 44:2.

JESSE, jes´sy, gift (?). Ruth 4:17.
David's father. Ruth 4:22.
and his sons sanctified by Samuel. 1 Sam. 16:5.
his son David anointed to be king. 1 Sam. 16:13. *See* Is. 11:1.
his posterity. 1 Chr. 2:13.

JESUS, je´sus, Saviour. Matt. 1:21. *See* CHRIST.

JETHRO, jeth´ro, same as ITHRA. Ex. 3:1.
Moses' father-in-law. Ex. 18:12.

JEW, joo, an Israelite. Esth. 2:5.

JEWESS, joo´ess, a female Jew. Acts 16:1.

JEWISH, joo´ish, of or belonging to Jews. Titus 1:14.

JEWRY, joo´ry, Old English name for Judea. Dan. 5:13.

JEWS, joos, inhabitants of Judea (Israelites first so called). 2 Kin. 16:6.
Christ's mission to. Matt. 15:24; 21:37; Acts 3:26.
Christ's compassion for. Matt. 23:37 ;Luke 19:41.
Christ rejected by. Matt. 11:20; 13:15, 58; John 5:16, 38, 43; Acts 3:13; 13:46; 1 Thess. 2:15.
gospel first preached to, Matt. 10:6; Luke 24:47; Acts 1:8.
St. Paul's teaching rejected by, Acts 13:46; 28:24, 26, &c.

JEZEBEL, jez´e-bel, unmarried.
wife of Ahab. 1 Kin. 16:31.
kills the prophets, 1 Kin. 18:4; 19:2.
causes Naboth to be put to death. 1 Kin. 21.
her violent death. 2 Kin. 9:30.

JEZREEL, jez´re-el, God scatters. 1 Chr. 4:3. *See* AHAB.

JEZREELITE, jez´re-el-ite, an inhabitant of Jezreel. 1 Kin. 21:6.

JEZREELITESS, jez´re-el-ite-ess, feminine of preceding. 1 Sam. 27:3.

JOAB, jo´ab, Jehovah is father. 2 Sam. 2:13.
nephew of David, and captain of the host. 2 Sam. 8:16.
kills Abner. 2 Sam. 3:23.
intercedes for Absalom, 2 Sam. 14; slays him in an oak, 2 Sam. 18:14.
reproves David's grief. 2 Sam. 19:5.
slays Amasa. 2 Sam. 20:9.
unwillingly numbers the people. 2 Sam. 24:3 (1 Chr. 21:3).
joins Adonijah's usurpation. 1 Kin. 1:7.
slain by Solomon's command. 1 Kin. 2:5, 28.

JOASH, jo´ash, whom Jehovah supports (?). 2 Kin. 11:2.
(Jehoash), king of Israel. 2 Kin. 13:10.
visits Elisha sick. 2 Kin. 13:14.
defeats the Syrians. 2 Kin. 13:25.
chastises Amaziah. 2 Kin. 14:8; 2 Chr. 25:17.

——king of Judah. 2 Kin. 11:4; 2 Chr. 23.
repairs the temple. 2 Kin. 12; 2 Chr. 24.
kills Zechariah. 2 Chr. 24:17.
slain by his servants. 2 Kin. 12:19; 2 Chr. 24:23.

JOB, jobe, (1) a desert, Gen. 46:13; (2) one persecuted.
his character, Job 1:1, 8; 2:3 (Ezek. 14:14, 20).
his afflictions and patience. Job. 1:13, 20; 2:7, 10 (James 5:11).
complains of his life. Job 3.
reproves his friends. Job 6; 7; 9; 10; 12–14; 16; 17; 19; 21; 23; 24; 26–30.
solemnly protests his integrity. Job. 31.
humbles himself. Job 40:3; 42:1.
God accepts and doubly blesses. Job 42:10.

JOCHEBED, jo´ke-bed, Jehovah is glorious (?).
mother of Moses. Ex. 6:20; Num. 26:59.

JOEL, jo´el, Jehovah is might.
delivers God's judgments. Joel 1–3.
proclaims a fast, and declares God's mercy. Joel 1:14; 2:12; 3.
quoted. Acts 2:16.

JOHN, English way of spelling Johanan. Matt. 3:1.
the APOSTLE, called, Matt. 4:21; Mark 1:19; Luke 5:10.
ordained. Matt. 10:2; Mark 3:17.
enquires of Jesus. Mark 13:3.
reproved. Matt. 20:20; Mark 10:35-40; Luke 9:50.
sent to prepare the passover. Luke 22:8.
declares the divinity and humanity of Jesus Christ. John 1; 1 John 1; 4; 5.
Christ's love for. John 13:23; 19:26; 21:7, 20, 24.
his care for Mary the Lord's mother. John 19:27.
meets for prayer. Acts 1:13.
accompanies Peter before the council. Acts 3; 4.
exhorts to obedience and warns against false teachers. 1 John 1–5.
sees Christ's glory in heaven. Rev. 1:13.
writes the Revelation. Rev. 1:19.
forbidden to worship the angel. Rev. 19:10; 22:8.

——(MARK). Acts 12:12, 25. *See* MARK.

——the BAPTIST, his coming foretold. Is. 40:3; Mal. 4:5; Luke 1:17.
his birth and circumcision. Luke 1:57.
office, preaching, and baptism. Matt. 3; Mark 1; Luke 3; John 1:6; 3:26; Acts 1:5; 13:24.
baptizes Christ. Matt. 3; Mark 1; Luke 3; John 1:32; 3:26.
imprisoned by Herod, Matt. 4:12; Mark 1:14; Luke 3:20; and beheaded, Matt. 14; Mark 6:14.
sends his disciples to Christ. Matt. 11:1; Luke 7:18.
Christ's testimony to. Matt. 11:11, 14; 17:12; Mark 9:11; Luke 7:27.
his disciples receive the Holy Ghost. Acts 18:24; 19:1.

JOIAKIM, jo´ya-kim, shortened from Jehoiakim. Neh. 12:10.

JOKIM, jo´kim, shortened from Jehoiakim. 1 Chr. 4:22.

JONA, jo´nah, a Greek way of spelling Johanan. John 1:42.

JONADAB, jo´na-dab, same as JEHONADAB. 2 Sam. 13:3.

——(Jehonadab), son of Rechab. 2 Kin. 10:15.

JONAH, jo´nah, dove.
prophet. 2 Kin. 14:25.
his disobedience, punishment, prayer, and repentance. Jon. 1–4.
a type of Christ. Matt. 12:39; Luke 11:29.

JONAS, jo´nas, (1) same as JONA. John 21:15. (2) Or JONAH. Matt. 12:39.

JONATH-ELEM-RECHOKIM, jo´nath-e-´lem-re-ko-kim´, the silent dove afar off. Title of Ps. 56.

JONATHAN, jo´na-than, whom Jehovah gave.
son of Saul, smites the Philistines. 1 Sam. 13:2; 14.
his love for David. 1 Sam. 18:1; 19; 20; 23:16.
slain by the Philistines. 1 Sam. 31:2.
David's lamentation for. 2 Sam. 1:17.

——son of Abiathar. 2 Sam. 15:27; 1 Kin. 1:42.

——one of David's nephews, his deeds. 2 Sam. 21:21; 1 Chr. 20:7.

——a Levite, hired by Micah. Judg. 17:7; 18.

JOPPA, jop´ah, beauty (?).
(Jaffa). 2 Chr. 2:16; Jon. 1:3.
Tabitha raised at. Acts 9:36.
Peter dwells at. Acts 10:5; 11:5.

JORDAN, jor´dan, flowing down. Gen. 13:10.
river, waters of, divided for the

Israelites. Josh. 3; 4; Ps. 114:3; by Elijah and Elisha. 2 Kin. 2:8, 13.
Naaman's leprosy cured at. 2 Kin. 5:10.
John baptizes there. Matt. 3; Mark 1:5; Luke 3:3; *See* Job 40:23; Ps. 42:6; Jer. 12:5; 49:19; Zech. 11:3.

JOSEPH, jo´sef, he shall add.
son of Jacob. Gen. 30:24. *See* Ps. 105:17; Acts 7:9; Heb. 11:22.
his dreams, and the jealousy of his brethren. Gen. 37:5.
sold to the Ishmeelites. Gen. 37:28.
slave to Potiphar. Gen. 39.
resists Potiphar's wife. Gen. 39:7.
interprets the dreams of Pharaoh's servants. Gen. 40; and of Pharaoh, predicting famine. Gen. 41:25.
made ruler of Egypt. Gen. 41:39.
prepares for the famine. Gen. 41:48.
receives his brethren and father. Gen. 42–46.
gives direction concerning his bones. Gen. 50:25.
his death. Gen. 50:26.

——son of Heli, husband of the Virgin. Matt. 1:19; 2:13, 19; Luke 1:27; 2:4.

——of Arimathaea. Matt. 27:57; Mark 15:42; Luke 23:50; John 19:38.

——(Barsabas), Justus. Acts 1:23.

JOSES, jo´ses. Matt. 13:55.

JOSHUA, josh´you-ah, Jehovah is salvation. Num. 14:6.
(Hoshea, Oshea, Jehoshua, Jeshua, and Jesus), son of Nun. 1 Chr. 7:27; Heb. 4:8.
discomfits Amalek. Ex. 17:9.
ministers to Moses. Ex. 24:13; 32:17; 33:11.
spies out Canaan. Num. 13:16.
ordained to succeed Moses. Num. 27:18; 34:17; Deut. 1:38; 3:28; 34:9.
reassured by God. Josh. 1.
harangues his officers. Josh. 1:10.
crosses river Jordan. Josh. 3.
erects memorial pillars. Josh. 4.
re-enacts circumcision. Josh. 5.
assaults and destroys Jericho. Josh. 6.
condemns Achan. Josh. 7.
subdues Ai. Josh. 8.
his victories. Josh. 10–12.
apportions the land. Josh. 14–21; Heb. 4:8.
his charge to the Reubenites. Josh. 22.
exhortation to the people. Josh. 23.
reminds them of God's mercies. Josh. 24.
renews the covenant. Josh. 24:14.
his death. Josh. 24:29; Judg. 2:8.
his curse, Josh. 6:26; fulfilled, 1 Kin. 16:34.

JOSIAH, jo-si´ah, whom Jehovah heals. 2 Kin. 21:24.
prophecy concerning, 1 Kin. 13:2; fulfilled, 2 Kin. 23:15.
reigns well. 2 Kin. 22.
repairs the temple. 2 Kin. 22:3.
hears the words of the book of the law. 2 Kin. 22:8.
Huldah's message from God to him. 2 Kin. 22:15.
ordains the reading of the book. 2 Kin. 23.
keeps a signal passover to the Lord. 2 Chr. 35.
slain by Pharaoh-nechoh at Megiddo. 2 Kin. 23:29.

JOSIAS, jo-si´as, Greek form of Josiah. Matt. 1:10.

JOTHAM, jo´tham, Jehovah is upright. Judg. 9:5.
son of Gideon, his apologue. Judg. 9:7.

——king of Judah. 2 Kin. 15:32; 2 Chr. 27.

JOZABAD, jo´za-bad, same as JEHOZABAD. 1 Chr. 12:20.

JOZADAK, jo´za-dak, same as JEHOZADAK. Ezra 3:2.

JUBAL, joo´bal, music (?).
inventor of harp and organ. Gen. 4:21.

JUDA, joo´dah, same as JUDAH. Luke 3:30.

JUDAH, joo´dah, praised.
son of Jacob. Gen. 29:35.
his descendants. Gen. 38; 46:12; Num. 1:26; 26:19; 1 Chr. 2–4.
pledges himself for Benjamin. Gen. 43:3.
his interview with Joseph. Gen. 44:18;—46:28.
blessed by Jacob. Gen. 49:8.

——tribe of, their blessing by Moses. Deut. 33:7.
their inheritance. Josh. 15.
they make David king, 2 Sam. 2:4; and adhere to his house. 1 Kin. 12; 2 Chr. 10; 11. *See* JEWS.

JUDAS, joo´das, Greek form of JUDAH. Matt. 10:4.

(JUDE, Lebbaeus, Thaddaeus), APOSTLE, brother of James. Matt. 10:3; Mark 3:18; Luke 6:16; Acts 1:13.
his question to our Lord. John 14:22.
enjoins perseverance. Jude 3:20.
denounces false disciples. Jude 4.

——the Lord's brother. Matt. 13:55; Mark 6:3.

——(Barsabas). Acts 15:22.

JUDAS ISCARIOT. Matt. 10:4; Mark 3:19; Luke 6:16; John 6:70.
betrays Jesus. Matt. 26:14, 47; Mark 14:10, 43; Luke 22:3, 47; John 13:26; 18:2.
hangs himself. Matt. 27:5 (Acts 1:18).

JUDE, jood, abbreviated from Judas. Jude 1.

JUDEA, joo-de´ah (land of Judah). Ezra 5:8.

JULIA, joo´li-ah, *feminine* form of Julius. Rom. 16:15.

JULIUS, joo´li-us, downy. Acts 27:1.

JUNIA, joo´ni-ah.
saluted by Paul. Rom. 16:7.

JUPITER, joo´pit-er.
Barnabas addressed as. Acts 14:12;—19:35.

KADESH, ka´desh, consecrated. Gen. 20:1.

KADESH-BARNEA, ka´desh-bar´ne-ah. Num. 34:4.
Israelites murmur against Moses and Aaron, threaten to stone Caleb and Joshua, and provoke God's anger. Num. 13; 14; Deut. 1:19; Josh. 14:6.

KADMONITES, kad´mon-ites, Orientals. Gen. 15:19.

KEDAR, ke´dar, black-skinned.
son of Ishmael. Gen. 25:13; 1 Chr. 1:29; Ps. 120:5; Song 1:5; Jer. 2:10; Ezek. 27:21.

——tribe of, prophecies concerning. Is. 21:16; 42:11; 60:7; Jer. 49:28.

KEDRON (Kidron, Cedron), ke´dron, brook and ravine, near garden of Gethsemane, frequented by our Lord. John 18:1.
crossed by David. 2 Sam. 15:23.
idols destroyed there. 1 Kin. 15:13; 2 Kin. 23:6; 2 Chr. 29:16; Jer. 31:40. *See* KIDRON.

KEILAH, ke-ee´lah, sling (?). Josh. 15:44.
David there. 1 Sam. 23:1, 12.

KENAZ, ke´naz, hunting. Gen. 36:11.

KENEZITE, ke´nez-ite, descendant of Kenaz. Num. 32:12.

KENITES, keen´ites, descendants of an unknown man named Kain. Gen. 15:19.
their fate foretold. Num. 24:22.

KENIZZITES, ke´niz-ites, same as KENEZITE. Gen. 15:19.

KEREN-HAPPUCH, ke´ren-hap´ook, horn of paint.
one of Job's daughters. Job 42:14.

KERIOTH, ke-ri´oth, cities.
city of Judah. Josh. 15:25; Jer. 48:24, 41; Amos 2:2.

KETURAH, ke-too´rah, incense.
Abraham's wife, Gen. 25; her children, 1 Chr. 1:32.

KIBROTH-HATTAAVAH, kib´roth-hat-ta´a-vah, graves of lust. Num. 11:34.

KIDRON, kid´ron, turbid. 2 Sam. 15:23.

KIR, kir, town. 2 Kin. 16:9; Is. 15:1; 22:6; Amos 1:5; 9:7.

KIR-HARASETH, kir´ha-ras´eth, brick-town. 2 Kin. 3:25; Is. 16:7, 11.

KIR-HARESETH, kir-ha-res-eth, same as preceding. Is. 16:7.

KIR-HARESH, kir-har-esh, same as preceding. Is. 16:11.

KIR-HERES, kir-her-es, same as preceding. Jer. 48:31.

KIRIATHAIM, kir-yath-a-im, same as KIRJATHAIM. Ezek. 25:9.

KIRJATH-JEARIM, kir-jath-je-ar-im, *c.* of woods. Josh. 9:17; 18:14; 1 Chr. 13:6.
the ark brought to. 1 Sam. 7:1.
ark fetched from. 1 Chr. 13:5; 2 Chr. 1:4.

KISH, kish, bow.
Saul's father. 1 Sam. 9:1.

KISHON, ki-shon, tortuous.
waters of Megiddo. Judg. 4:7; 5:21; 1 Kin. 18:40.

KITTIM, kit-im, same as CHITTIM. Gen. 10:4.

KOHATH, ko-hath, assembly.
son of Levi. Gen. 46:11.
his descendants. Ex. 6:18; 1 Chr. 6:2.
their duties. Num. 4:15; 10:21; 2 Chr. 29:12; 34:12.

KOHATHITES, ko-hath-ites, descendants of Kohath. Num. 3:27.

KORAH, ko-rah, bald.
Dathan, &c., their sedition and punishment. Num. 16; 26:9; 27:3. (Core), Jude 11.

KORAHITES, ko-rah-ites, descendants of Korah. 1 Chr. 9:19.

KORATHITES, ko-rath-ites, same as preceding. Num. 26:58.

KORE, ko-re, partridge. 1 Chr. 9:19.

KORHITE, kor-ite, same as KORATHITE. 2 Chr. 20:19.

LABAN, la-ban, white.
hospitality of. Gen. 24:29.
gives Jacob his two daughters. Gen. 29.
envies and oppresses him. Gen. 30:27; 31:1.
his dream. Gen. 31:24.
his covenant with Jacob. Gen. 31:43.

LACHISH, la-kish, impregnable. Josh. 10:3.
conquered. Josh. 10:31; 12:11.
Amaziah slain at. 2 Kin. 14:19.

LAHAI-ROI, la-hai-ro-i, to the living is sight. Gen. 24:62.

LAISH, la-ish, lion. 1 Sam. 25:44.
taken. Judg. 18:14.

LAMECH, la-mek, destroyer.
descendant of Cain. Gen. 4:18.
——father of Noah. Gen. 5:25, 29.

LAODICEA, la-od-i-se-ah. Col. 2:1.

LAODICEANS, la-od-i-se-ans, inhabitants of Laodicea. Rev. 1:11; 3:14.
Paul's epistle to. Col. 4:16.

LAPIDOTH, la-pid-oth, torches. Judg. 4:4.

LATIN, lat-in, the language spoken by Romans. John 19:20.

LAZARUS, laz-ar-us, Greek form of Eleazar. Luke 16:20.
and the rich man. Luke 16:19.

LAZARUS, brother of Mary and Martha, raised from the dead. John 11; 12:1.

LEAH, le-ah, languid. Gen. 29:16, 31; 30:17; 31:4; 33:2; 49:31. *See* Ruth 4:11.

LEBANON, leb-an-on, the white (mountain). Deut. 1:7.
forest and mountain. Deut. 3:25; Judg. 3:3; 1 Kin. 5:14.
its cedars. 2 Kin. 14:9; 2 Chr. 2:8; Ps. 92:12; Song 3:9; Is. 40:16; Hos. 14:5.

LEBBAEUS, leb-e-us. Matt. 10:3. *See* JUDE.

LEHI, le-hi, jaw-bone. Judg. 15:9.

LEMUEL, lem-oo-el, (devoted) to God (?).
king, his lesson. Prov. 31:1.

LEUMMIM, le-oom-im, peoples. Gen. 25:3.

LEVI, le-vi, associate (?).
son of Jacob. Gen. 29:34.
avenges Dinah. Gen. 34:25; 49:5.
——*See* MATTHEW.

LEVIATHAN, le-vi-a-than, a water monster. Ps. 104:26.

LEVITES, le-vites, descendants of Levi, mentioned. Ex. 6:25; 32:26.
their service. Ex. 38:21.
appointed over the tabernacle. Num. 1:47.
their divisions, Gershonites, Kohathites, Merarites. Num. 3.
duties of. Num. 3:23; 4; 8:23; 18.
their consecration. Num. 8:5.
inheritance of. Num. 35; Deut. 18; Josh. 21.
not to be forsaken. Deut. 12:19; 14:27.
their genealogies. 1 Chr. 6; 9.
charged with the temple service. 1 Chr. 23–27.
twenty-four courses, instituted by David, 1 Chr. 23:6; re-divided by Ezra, Ezra 6:18.
their sin censured. Mal. 1:2; Ezek. 22:26.

LIBERTINES, lib-ert-ines, freedmen. Acts 6:9.

LIBNAH, lib-nah, whiteness. Num. 33:20.
subdued. Josh. 10:29; 21:13.
rebels. 2 Kin. 8:22.
attacked by Assyrians. 2 Kin. 19:8; Is. 37:8.

LIBYA, lib-yah. Jer. 46:9; Ezek. 30:5; Dan. 11:43; Acts 2:10.

LINUS, li-nus, flax. 2 Tim. 4:21.

LO-AMMI, lo-am-i, not my people. Hos. 1:9.

LOIS, lo-is. 2 Tim. 1:5.

LO-RUHAMAH, lo-ru-hah-mah, not having obtained mercy. Hos. 1:6.

LOT, veil. Gen. 11:27.
(Abram's nephew), separates from Abram. Gen. 13:10.
captured by four kings, and rescued by Abram. Gen. 14.
entertains angel visitors. Gen. 19:1.
saved from Sodom. Gen. 19:16; 2 Pet. 2:7.
his wife turned into a pillar of salt. Gen. 19:26; Luke 17:28, 32.

LOTAN, lo-tan, veiling. Gen. 36:20.

LUBIMS, loob-ims, same as LEHABIM. 2 Chr. 12:3.

LUCAS, loo-kas, same as LUKE. Phil. 24.

LUCIFER, loo-sif-er, light-bearer. Is. 14:12.

LUCIUS, loosh-yus, a noble (?).
of Cyrene, a teacher. Acts 13:1; Rom. 16:21.

LUKE, of or belonging to Lucania.
the beloved physician, companion of Paul. Col. 4:14; 2 Tim. 4:11; Phil. 24 (Acts 16:12; 20:5).

LYCAONIA, li-ka-o-ni-ah. Acts 14:6.

LYCIA, lish-yah. Acts 27:5.

LYDDA, lid-ah, Greek form of LOD (?).
miracle at. Acts 9:32.

LYDIA, lid-yah.
of Thyatira, piety of. Acts 16:14, 40.

LYSANIAS, li-sa-ni-as, ending sorrow. Luke 3:1.

LYSIAS, lis-yas, a person of Lysia. Acts 23:26.

LYSTRA, lis-trah. Acts 14:6.
miracle at. Acts 14:8.
Paul and Barnabas taken for gods at. Acts 14:11.
Paul stoned at, by Jews. Acts 14:19.

MAACHAH, ma-ak-ah, royal (?). 1 Kin. 2:39.
——queen, her idolatry. 1 Kin. 15:13; 2 Chr. 15:16.

MACEDONIA, mas-ed-o-ni-ah.
Paul's mission there. Acts 16:9; 17.
liberality of. 2 Cor. 8; 9; 11:9; Phil. 4:15.
its churches. 1 & 2 Thess.

MACHPELAH, mak-pe-lah, a doubling. Gen. 23:9.
field of. Gen. 23.
patriarchs buried there. Gen. 23:19; 25:9; 35:29; 49:30; 50:12.

MAGDALA, mag´dal-ah, tower. Matt. 15:39.

MAGDALENE, mag´dal-e´ne, inhabitant of Magdala. Matt. 27:56.

MAHANAIM, ma´han-a´im, two camps. Gen. 32:2.
Jacob's vision at. Gen. 32.
Ish-bosheth made king at. 2 Sam. 2:8.
David takes refuge from Absalom at. 2 Sam. 17:24.

MAHER-SHALAL-HASH-BAZ, ma´her-sha´lal-hash´baz, the spoil hastens, the prey speeds. Is. 8:1.

MAHLON, mah´lon, a sick person.
and Chilion die in Moab. Ruth 1:2.

MAKKEDAH, mak´ed-ah, place of shepherds (?). Josh. 10:10.
cave of, five kings hide in. Josh. 10:16.

MALACHI, mal´ak-i, the messenger of Jehovah.
deplores and reproves Israel's ingratitude. Mal. 1; 2.
foretells the Messiah and His messenger. Mal. 3; 4.

MALCHAM, mal´kam, their king. 1 Chr. 8:9.

MALCHUS, mal´kus, Greek form of Malluch. John 18:10.
wounded by Peter. John 18:10; Matt. 26:51; Mark 14:47.
healed by Jesus. Luke 22:51.

MAMMON, mam´on, fulness.
worship of. Matt. 6:24; Luke 16:9.

MAMRE, mam´re, fatness.
Abram dwells there. Gen. 13:18; 14; 18; 23:17; 35:27.

MANASSEH, ma-nas´ay, one who causes to forget.
firstborn son of Joseph. Gen. 41:51.
his blessing. Gen. 48.
his descendants numbered, &c. Num. 1:34; 26:29; Josh. 22:1; 1 Chr. 5:23; 7:14.
their inheritance. Num. 32:33; 34:14; Josh. 13:29; 17.
incline to David's cause. 1 Chr. 9:3; 12:19; 2 Chr. 15:9; 30:11.

——king of Judah, his reign. 2 Kin. 21; 2 Chr. 33.

MANASSES, ma-nas´es, Greek form of Manasseh. Matt. 1:10.

MANASSITES, ma-nas´ites, members of the tribe of Manasseh. Deut. 4:43.

MANOAH, ma-no´ah, rest.
(father of Samson). Judg. 13; 16:31.

MARA, ma´rah, sad. Ruth 1:20.

MARAH, ma´rah, bitter.
bitter waters healed there. Ex. 15:23.

MARANATHA, ma´ran-ah´thah, our lord cometh. 1 Cor. 16:22.

MARCUS, mar´kus. Col. 4:10.

MARK, English form of Marcus.
EVANGELIST. Acts 12:12.
goes with Paul and Barnabas. Acts 12:25; 13:5.
leaves them at Perga. Acts 13:13.
contention about him. Acts 15:37.
approved by Paul. 2 Tim. 4:11.

MARS' HILL, English of Areopagus. Acts 17:22.

MARTHA, mar´thah, lady.
instructed by Christ. John 11:5, 21.
reproved by Him. Luke 10:38.

MARY, Greek form of Miriam. Matt. 1:16.
the VIRGIN, mother of Jesus, visited by the angel Gabriel. Luke 1:26.
believes, and magnifies the Lord. Luke 1:38, 46; John 2:5.
Christ born of. Matt. 1:18; Luke 2.
witnesses the miracle at Cana. John 2:1.
desires to speak with Christ. Matt. 12:46; Mark 3:31; Luke 8:19.
commended to John by Christ at His crucifixion. Matt. 27:56; John 19:25.

MARY MAGDALENE, Luke 8:2.
at the cross. Matt. 27:56; Mark 15:40; John 19:25.
Christ appears first to. Matt. 28:1; Mark 16:1; Luke 24:10; John 20:1.

——sister of Lazarus, commended. Luke 10:42.
Christ's love for. John 11:5, 33.
anoints Christ's feet, John 12:3; (head), Matt. 26:6; Mark 14:3.

MARYS, THE THREE, at the cross. John 19:25.

MASCHIL, mas´kil, understanding. Ps. 53, title.

MASSAH, mas´ah, temptation.
the rebellion at. Ex. 17:7; Deut. 9:22; 33:8.

MATTAN, mat´an, a gift.
slain. 2 Kin. 11:18; 2 Chr. 23:17.

MATTHEW, English way of spelling Mattathiah.
(Levi), APOSTLE and EVANGELIST, called. Matt. 9:9; Mark 2:14; Luke 5:27.
sent out. Matt. 10:3; Mark 3:18; Luke 6:15;—Acts 1:13.

MATTHIAS, math-i´as, another Greek form of Mattathias, apostle. Acts 1:23; 26.

MAZZAROTH, maz´ar-oth, the signs of the zodiac. Job 38:32.

MEDAD, me´dad.
prophesies. Num. 11:26.

MEDES, inhabitants of Media. 2 Kin. 17:6.
capture Babylon (Is. 21:2). Dan. 5:28, 31.

MEDIA, me´di-ah, Greek form of Madai. Esth. 1:3.
Israel taken captive to. 2 Kin. 17:6; 18:11; Esth. 2:6.
Daniel's prophecy of. Dan. 8:20.

MEGIDDO, me-gid´o, place of troops. Josh. 12:21; 17:11; Judg. 1:27; 5:19.
Ahaziah and Josiah slain there. 2 Kin. 9:27; 23:29; Zech. 12:11.

MEGIDDON, me-gid´on, same as preceding. Zech. 12:11.

MELCHIZEDEK, melk-iz´ed-ek, king of righteousness.
king of Salem, blesses Abram. Gen. 14:18.
his priesthood and Aaron's. Ps. 110:4; Heb. 5:6, 10; 6:20; 7:1.

MELITA, mel´it-ah.
Paul shipwrecked near, and lands at, Acts 28:1; received kindly by the people, Acts 28:2; shakes off the viper at, Acts 28:5; heals Publius' father and others at, Acts 28.

MELZAR, mel´zar, steward.
favours Daniel. Dan. 1:11.

MENAHEM, me-na´hem, comforter.
king of Israel, his evil rule. 2 Kin. 15:14, 18.

MENE, me´ne, numbered.

MENE, TEKEL, UPHARSIN. Dan. 5:25–28.

MEPHIBOSHETH, mef-ib´osh-eth, destroying shame.
son of Jonathan, his lameness. 2 Sam. 4:4.
cherished by David. 2 Sam. 9:1.
slandered by Ziba. 2 Sam. 16:1; 19:24.
spared by David. 2 Sam. 21:7.

MERAB, me´rab, increase.
Saul's daughter. 1 Sam. 14:49; 18:17.
her five sons hanged by the Gibeonites. 2 Sam. 21:8.

MERARI, me-rah´ri, bitter. Gen. 46:11.

MERARITES, descendants of Levi. Ex. 6:19; 1 Chr. 6:1; 23:21; 24:26.
their duties and dwellings. Num. 4:29; 7:8; 10:17; Josh. 21:7; 1 Chr. 6:63.

MERCURIUS, mer-ku´ri-us.
Paul so called. Acts 14:12.

MERIBAH, me-ree´bah, water of strife.
Israel rebels there. Ex. 17:7; Num. 20:13; 27:14; Deut. 32:51; 33:8; Ps. 81:7.

MERIB-BAAL, me´rib-ba´al, contender (?) against Baal. 1 Chr. 8:34.

MERODACH, me´ro-dak. Jer. 50:2.

MERODACH-BALADAN, me´ro-dak-bal´a-dan, Merodach gives a son.
(or BERODACH) BALADAN, sends messengers to Hezekiah. 2 Kin. 20:12; 2 Chr. 32:31; Is. 39;—Jer. 50:2.

MEROM, me´rom, a high place.
waters of. Josh. 11:5.

MEROZ, me´roz, refuge (?).
cursed. Judg. 5:23.

MESHECH, me´shek, tall (?).
son of Japheth. Gen. 10:2.
traders of. Ezek. 27:13; 32:26; 38:2; 39:1.

MESOPOTAMIA, mes´o-pot-a´mi-ah, amidst the rivers. (Ur), country of the two rivers.
Abram leaves. Gen. 11:31; 12:1; 24:4, 10. *See* Acts 2:9; 7:2.
king of, slain by Othniel. Judg. 3:8.

MESSIAH, mes-i´ah, anointed (anointed; CHRIST).
Prince, prophecy about. Dan. 9:25.

MESSIAS, mes-i´as, Greek form of the above. John 1:41; 4:25. *See* Is. 9:6.

METHUSELAH, me-thoo´se-lah, man of the dart (?). Gen. 5:21.
his great age. Gen. 5:27.

MICAH, mi´kah, who (is) like unto Jehovah? Judg. 17:1.
makes and worships idols. Judg. 17; 18.

——prophet (Jer. 26:18); denounces Israel's sin. Mic. 1–3; 6; 7.
predicts the Messiah. Mic. 4; 5; 7.

MICAIAH, mi-kai´ah, fuller form of Micah.
forewarns Ahab. 1 Kin. 22; 2 Chr. 18.

MICHAEL, mi´ka-el, who (is) like unto God? Dan. 10:13, 21; 12:1.
Archangel. Jude 9; Rev. 12:7.

MICHAL, mi´kal, brook. 1 Sam. 14:49.
David's wife. 1 Sam. 18:20.
given to another. 1 Sam. 25:44.
restored to David. 2 Sam. 3:13.
mocks his religious dancing, and is rebuked. 2 Sam. 6:16, 20; 1 Chr. 15:29.

MIDIAN, mid´yan, strife. Gen. 25:2.
sons of. Gen. 25:4.

——land of. Ex. 2:15. *See* 1 Kin. 11:18; Is. 60:6; Hab. 3:7.

MIDIANITES, mid´yan-ites, people of Midian. Gen. 37:28.
their cities destroyed by Moses. Num. 31:1.
subdued by Gideon. Judg. 6–8. *See* Ps. 83:9; Is. 9:4; 10:26.

MILCAH, mil´kah, counsel (?). Gen. 11:29; 22:20.

MILCOM, mil´kom, same as MOLOCH.
false god. 1 Kin. 11:5, 33; 2 Kin. 23:13.

MILETUM, mi-le´tum, improper form of MILETUS. 2 Tim. 4:20.

MILETUS, mi-le´tus.
Paul takes leave of elders at. Acts 20:15.
Trophimus left at. 2 Tim. 4:20.

MILLO, mil´o, a mound.
house of. Judg. 9:6; 1 Sam. 5:9.

MIRIAM, mir´yam, rebellion (?).
sister of Moses and Aaron. Ex. 15:20; Num. 26:59.
song of. Ex. 15:20, 21.
murmurs against Moses. Num. 12:1, 2.
is smitten with leprosy, and shut out of the camp. Num. 12:10, 15.
her death. Num. 20:1.

MITYLENE, mit´il-e´ne. Acts 20:14.

MIZPAH, miz´pah (Gilead), a look out.
Jacob and Laban meet at. Gen. 31:49.
Jephthah at. Judg. 10:17; 11:11; 20:1.
Samuel at. 1 Sam. 7:5.

——(Moab). 1 Sam. 22:3.

MIZPEH, miz´peh, watch-tower. Josh. 11:3.

MNASON, na´son, an old disciple. Acts 21:16.

MOAB, mo´ab, progeny of a father. Gen. 19:37.
his descendants, and territory. Deut. 2:9, 18; 34:5.

MOABITES, mo´ab-ites, people of Moab. Deut. 2:9.
excluded from the congregation. Deut. 23:3.
conquered by Ehud. Judg. 3:12; by David. 2 Sam. 8:2; by Jehoshaphat and Jehoram. 2 Kin. 1:1; 3.
their overthrow. 2 Chr. 20:23.
prophecies concerning. Ex. 15:15; Num. 21:29; 24:17; Ps. 60:8; 83:6; Is. 11:14; 15; 16; 25:10; Jer. 9:26; 25:21; 48; Ezek. 25:8; Amos 2:1; Zeph. 2:8.

MOABITESS, mo´ab-ite-ess, a lady of Moab. Ruth 4:5.

MOLECH, mo´lek, English form for Moloch. Lev. 18:21; 20:2.
worship of. 1 Kin. 11:7; 2 Kin. 23:10; Jer. 32:35; Amos 5:26; Acts 7:43.

MOLOCH, mo´lok, king. Amos 5:26.

MORDECAI, mor´dek-ai, worshipper of Merodach (?). Esth. 2:5.
reveals conspiracy against king Ahasuerus. Esth. 2:21.
is hated by Haman. Esth. 3:5.
honoured by the king. Esth. 6.
advanced. Esth. 8–10 (Ezra 2:2; Neh. 7:7).

MORIAH, mor-i´ah, provided by Jehovah. Gen. 22:2.
mount. Gen. 22.
David's sacrifice there. 2 Sam. 24:18; 1 Chr. 21:18; 22:1.
temple built on. 2 Chr. 3:1.

MOSES, mo´zes, saved from the water.
born, and hidden. Ex. 2 (Acts 7:20; Heb. 11:23).
escapes to Midian. Ex. 2:15.
revelation from God. Ex. 3; confirmed by signs. Ex. 4.
returns to Egypt. Ex. 4:20.
intercedes with Pharaoh for Israel. Ex. 5–12.
leads Israel forth. Ex. 14.
meets God in mount Sinai. Ex. 19:3 (24:18).
brings the law to the people. Ex. 19:25; 20–23; 34:10; 35:1; Lev. 1; Num. 5; 6; 15; 27–30; 36; Deut. 12–26.
instructed to build the tabernacle. Ex. 25–31; 35:40; Num. 4; 8–10; 18; 19.
his grief at Israel's idolatry. Ex. 32:19.
his intercession. Ex. 32:11 (33:12).
again meets God in the mount. Ex. 34:2.
skin of his face shines. Ex. 34:29 (2 Cor. 3:7, 13).
sets apart Aaron. Lev. 8; 9.
numbers the people. Num. 1; 26.
sends out the spies to Canaan. Num. 13.
intercedes for the murmuring people. Num. 14:13.
Korah's sedition against. Num. 16.
for his unbelief suffered not to enter Canaan. Num. 20:12; 27:12; Deut. 1:35; 3:23.
his government of Israel in the wilderness. Num. 20; 21.
makes the brazen serpent. Num. 21:9 (John 3:14).
recounts Israel's history, and exhorts to obedience. Deut. 1; 3–12; 27–31.
his charge to Joshua. Deut. 3:28; 31:7, 23.
his death. Deut. 34:5; his body, Jude 9.
seen at Christ's transfiguration. Matt. 17:3; Mark 9:4; Luke 9:30.
his meekness, Num. 12:3; dignity, Deut. 34:10; faithfulness, Num. 12:7; Heb. 3:2.

MUTH-LABBEN, mooth´la-ben´, death to the son (?). Ps. 9, title.

MYRA, mi´rah, balsam. Acts 27:5.

MYSIA, mish´yah. Acts 16:7.

NAAMAN, na´am-an, pleasantness. 2 Kin. 5:1.
the Syrian, his anger. 2 Kin. 5:11.
his leprosy healed. 2 Kin. 5:14.
his request. 2 Kin. 5:17. *See* Luke 4:27.

NABAL, na´bal, foolish. 1 Sam. 25:3.
conduct to David. 1 Sam. 25:10.
Abigail, intercedes for. 1 Sam. 25:18.
his death. 1 Sam. 25:38.

NABOTH, na´both, fruits (?).
slain by Jezebel. 1 Kin. 21.
his murder avenged. 2 Kin. 9:21.

NADAB, na´dab, liberal. Ex. 6:23.
son of Aaron, offers strange fire. Lev. 10:1, 2.

——king of Israel, slain by Baasha. 1 Kin. 14:20; 15:25, 28.

NAHASH, na´hash, serpent.
the Ammonite, invades Jabesh-Gilead. 1 Sam. 11.

NAHOR, na´hor. Gen. 11:22.
Abram's brother. Gen. 11:26; 22:20; 24:10.

NAHUM, na´hoom, comforter.
vision of. Nah. 1:1-3.

NAIN, na´in, pasture.
miracle at. Luke 7:11.

NAIOTH, nai´oth, habitations. 1 Sam. 19:18.
school of prophets. 1 Sam. 19:23; 20:1.

NAOMI, na´om-i, pleasant. Ruth 1:2.

NAPHTALI, naf´tal-i, my wrestling.
son of Jacob. Gen. 30:8; 35:25; 46:24; 49:21; Deut. 33:23.

——tribe of, numbered. Num. 1:42; 10:27; 13:14; 26:48; Judg. 1:33.
subdue the Canaanites. Judg. 4:10; 5:18; 6:35; 7:23.
carried captive. 2 Kin. 15:29. *See* Is. 9:1; Matt. 4:13.

NARCISSUS, nar-sis´us, benumbing.
household of. Rom. 16:11.

NATHAN, na´than, gift.
the prophet. 2 Sam. 7.
shews David his sin. 2 Sam. 12:1.
anoints Solomon king. 1 Kin. 1:34; 1 Chr. 29:29; 2 Chr. 9:29.

——son of David. 2 Sam. 5:14; Zech. 12:12; Luke 3:31.

NATHANAEL, na-than´a-el, gift of God. 'Israelite indeed.' John 1:45; 21:2.

NAZARENE, naz´ar-een´, a native of Nazareth. Acts 24:5.

NAZARETH, naz´ar-eth, branch. Luke 1:26.
Jesus of. Matt. 2:23; 21:11; Luke 1:26; 2:39, 51; 4:16; John 1:45; 18:5; Acts 2:22; 3:6.

NAZARITE, naz´ar-ite, one separated. Num. 6:2.

NAZARITES, law of the. Num. 6.

NEAPOLIS, ne-a´po-lis, new city. Acts 16:11.

NEBO, ne´bo, a lofty place. Deut. 32:49.

NEBUCHADNEZZAR, neb´u-kad-nez´ar, another way of spelling the following. 2 Kin. 24:1.
king of Babylon. Jer. 20; 21; 25; 27; 28; 32; 34; Ezek. 26:7; 29:19.
captures Jerusalem. 2 Kin. 24; 25; 2 Chr. 36; Jer. 37–39; 52; Dan. 1:1.
his dreams. Dan. 2; 4.
sets up the golden image. Dan. 3.
his madness. Dan. 4:33.
his restoration and confession. Dan. 4:34.

NEBUCHADREZZAR, neb´u-kad-rez´ar, Nebo protect the landmark. Jer. 21:2.

NEBUZAR-ADAN, neb´u-zar´a-dan´, Nebo gives posterity. 2 Kin. 25:8.
his care of Jeremiah. Jer. 39:11; 40:1.

NECHO, ne´ko, conqueror (?). Jer. 46:2.

NECHOH, same as NECHO. 2 Kin. 23:29.

NEHEMIAH, ne´hem-i´ah, Jehovah comforts.
his grief for Jerusalem. Neh. 1.
his prayer for. Neh. 1:5.
his visit to. Neh. 2:5, 9, 17.
his conduct at. Neh. 4–6; 8–10; 13.

NEHUSHTAN, ne-hoosh´tan, brazen.
the brazen serpent of Moses, idolatrously used by Israelites, so called by Hezekiah, and destroyed by him. 2 Kin. 18:4.

NERGAL, ner´gal, lion. 2 Kin. 17:30.

NERGAL-SHAREZER, ner´gal-shar-e´zer, Nergal protect the king. Jer. 39:3.

NETHINIMS, neth´in-ims, the appointed. 1 Chr. 9:2; Ezra 2:43; 7:7, 24; 8:17; Neh. 10:28.

NICANOR, ni-ka´nor, one of the seven deacons. Acts 6:5.

NICODEMUS, nik´o-de´mus, Pharisee and ruler.
goes to Jesus by night. John 3:1.
takes His part. John 7:50.
assists at Christ's burial. John 19:39.

NICOLAITANES, nik´o-la´it-ans, named after Nicolas. Rev. 2:6.

NICOLAS, nik´o-las. Acts 6:5.

NICOPOLIS, nik-o´pol-is, city of victory. Titus 3:12.

NIGER, ni´ger, black. Acts 13:1.

NIMROD, nim´rod, an inhabitant of Marad (?). Gen. 10:8.
mighty hunter. Gen. 10:9.

NINEVEH, nin´ev-ay, dwelling (?). Gen. 10:11.
Jonah's mission to. Jon. 1:1; 3:2.
denounced by Jonah. Jon. 3:4.
repenting, is spared by God. Jon. 3:5-10 (Matt. 12:41; Luke 11:32).
the burden of. Nah. 1:1; 2; 3.

NINEVITES, nin´ev-ites, inhabitants of Nineveh. Luke 11:30.

NISAN, ni´san, month. Neh. 2:1; Esth. 3:7.

NISROCH, nis´rok, eagle (?). 2 Kin. 19:37; Is. 37:38.

NO, abode (?). Nah. 3:8.
multitude of, threatened. Jer. 46:25; Ezek. 30:14.

NO AMON, no a´mon, abode of Amon. Jer. 46:25.

NOADIAH, no´ad-i´ah, whom Jehovah meets. Neh. 6:14.

NOAH, no´ah, (1) rest. Gen. 5:29. (2) wandering. Num. 26:33.
son of Lamech. Gen. 5:29.
finds grace with God. Gen. 6:8.
ordered to build the ark. Gen. 6:14.
with his family and living creatures enters into the ark. Gen. 7.
flood assuaging, goes forth. Gen. 8:18.
God blesses and makes a covenant with. Gen. 9:1, 8.
is drunken, and mocked of Ham. Gen. 9:22.
his death. Gen. 9:29.

NOB, nobe, high place.
city of, David comes to, and eats hallowed bread at. 1 Sam. 21:1.
smitten by Saul. 1 Sam. 22:19.

NOD, node, flight, wandering. Gen. 4:16.

NOE, no´e, Greek form of Noah. Matt. 24:37.

NON, none, same as NUN. 1 Chr. 7:27.

NOPH, nofe, same as MEMPHIS.
city, warned. Is. 19:13; Jer. 2:16; 46:14; Ezek. 30:13.

NUN, noon, fish. Ex. 33:11.

NYMPHAS, nim´fas, shortened form of Nymphodorus. Col. 4:15.

OBADIAH, ob´ad-i´ah, worshipper of Jehovah. Obad. 1.
prophet, his prediction. Obad. 17.

——Levite, porter in the temple. Neh. 12:25.

——sent by Ahab to find water. 1 Kin. 18:3.
meets Elijah. 1 Kin. 18:7.
how he hid a hundred prophets, 1 Kin. 18:4, 13.

OBED, o´bed, worshipping (God.). Ruth 4:17.

OBED-EDOM, o´bed-e´dom, serving Edom.
prospered while taking charge of the ark. 2 Sam. 6:10; 1 Chr. 13:14; 15:18, 24; 16:5.
his sons. 1 Chr. 26:4, 5.

ODED, o´ded, setting up (?).
prophet. 2 Chr. 15:1; 28:9.

OG, circle (?).
king of Bashan. Num. 21:33; Deut. 3:1; Ps. 135:11; 136:20.

OLIVET, ol´iv-et, place of olives.
(Olives) mount. 2 Sam. 15:30; Matt. 21:1; 24:3; Mark 11:1; 13:3; Luke 21:37; John 8:1; Acts 1:12.

OLYMPAS, o-limp´as, bright (?). Rom. 16:15.

OMEGA, o´meg-ah, great O. Rev. 1:8, 11; 21:6; 22:13.

OMRI, om´ri, like a sheaf (?).
king of Israel. 1 Kin. 16:16, &c.; Mic. 6:16.

ON, the sun. Gen. 41:45.

ONESIMUS, o-ne´sim-us, profitable. Col. 4:9; Philem. 10.

ONESIPHORUS, o´nes-if´or-us, bringing profit. 2 Tim. 1:16.

OPHEL, o´fel, a hill. 2 Chr. 27:3.

OPHIR, o´feer.
gold of. Gen. 10:29; 1 Kin. 9:28; 10:11; 22:48; 1 Chr. 29:4; 2 Chr. 8:18; Job 22:24; Ps. 45:9; Is. 13:12.

ORION, o-ri´on. Job 9:9.

ORNAN, or´nan (Araunah). 2 Sam. 24:16; 1 Chr. 21:15.

ORPAH, orp´ah, hind (?). Ruth. 1:4.

OSEE, o´zee, same as HOSEA. Rom. 9:25.

OSHEA, o-she´ah, same as JOSHUA. Num. 13:8.

OTHNIEL, oth´ni-el, powerful man of God. Josh. 15:17; Judg. 1:13; 3:9.

OZIAS, o-zi´as, Greek form of Uzziah. Matt. 1:8.

PADAN-ARAM, pa´dan-a´ram, the plain of Syria. Gen. 25:20; 28:2.

PAHATH-MOAB, pa´hath-mo´ab, governor of Moab. Ezra 2:6.

PALESTINA, pal´es-ti´nah, land of strangers (?).
predictions about. Ex. 15:14; Is. 14:29, 31.

PAMPHYLIA, pam-fil´yah.
Paul preaches there. Acts 13:13; 14:24; 27:5.

PAPHOS, pa´fos.
Paul at. Acts 13:6.
Elymas the sorcerer at. Acts 13:8.

PARAN, pa´ran, cavernous.
mount. Gen. 21:21; Num. 10:12; 12:16; 13:26; Deut. 33:2; Hab. 3:3.

PARTHIANS, parth´yans. Acts 2:9.

PASHUR, pash´oor, prosperity round about.
his cruelty to Jeremiah. Jer. 20.

PATARA, pat´ar-ah. Acts 21:1.

PATHROS, path´ros.
in Egypt. Is. 11:11; Jer. 44:1, 15; Ezek. 29:14; 30:14.

PATMOS, pat´mos.
place of St. John's exile. Rev. 1:9.

PAUL, or PAULUS, little. Acts 13:9.
as a persecutor. Acts 7:58; 8:1; 9:1; 22:4; 26:9; 1 Cor. 15:9; Gal. 1:13; Phil. 3:6; 1 Tim. 1:13.
as a convert to the Gospel. Acts 9:3; 22:6; 26:12.
as a preacher. Acts 9:19, 29; 13:1, 4, 14; 17:18 (2 Cor. 11:32; Gal. 1:17).
stoned at Lystra. Acts 14:8, 19.
contends with Barnabas. Acts 15:36.
is persecuted at Philippi. Acts 16.
the Holy Ghost given by his hands to John's disciples at Ephesus. Acts 19:6.
restores Eutychus. Acts 20:10.
his charge to the elders of Ephesus, at Miletus. Acts 20:17.
his return to Jerusalem, and persecution there. Acts 21.
his defence before the people and the council. Acts 22; 23.
before Felix, Acts 24; Festus, Acts 25; and Agrippa, Acts 26.
appeals to Caesar at Rome. Acts 25.
his voyage and shipwreck. Acts 27.
miracles by, at Melita. Acts 28:3, 8.
at Rome, reasons with the Jews. Acts 28:17.
his love to the churches. Rom. 1:8; 15; 1 Cor. 1:4; 4:14; 2 Cor. 1; 2; 6; 7; Phil. 1; Col. 1; 1 & 2 Thess.
his sufferings. 1 Cor. 4:9; 2 Cor. 11:23; 12:7; Phil. 1:12; 2 Tim. 3:11.
divine revelations to. 2 Cor. 12:1.
defends his apostleship. 1 Cor. 9; 2 Cor. 11; 12; 2 Tim. 3:10.
commends Timothy, &c. 1 Cor. 16:10; Phil. 2:19; 1 Thess. 3:2.
commends Titus. 2 Cor. 7:13; 8:23.
blames Peter. Gal. 2:14.
pleads for Onesimus. Philem.
his epistles mentioned by St. Peter. 2 Pet. 3:15.

PEKAH, pe´kah, open-eyed.
king of Israel. 2 Kin. 15:25.
his victory over Judah. 2 Chr. 28:6.
denounced in prophecy. Is. 7:1.

PEKAHIAH, pe´kah-i´ah, whose eyes Jehovah opened.
king of Israel. 2 Kin. 15:22.

PENIEL, pe-nee´el, the face of God.
scene of Jacob's wrestling with an angel. Gen. 32:30.
Gideon's vengeance upon. Judg. 8:17.

PENINNAH, pe-nin´ah, coral. 1 Sam. 1:2. *See* HANNAH.

PENTECOST, pen´te-kost, fiftieth.
(feast of weeks), how observed. Lev. 23:15; Deut. 16:9.
Holy Spirit given at. Acts 2.

PENUEL, pe-noo´el, old form of Peniel. Gen. 32:31.

PEOR, pe´or, point.
(Baal), Num. 23:28; 25:3, 18; Josh. 22:17.

PEREZ, pe´rez, breach. 1 Chr. 27:3.

PEREZ-UZZA, pe´rez-uz´ah, same as following. 1 Chr. 13:11.

PEREZ-UZZAH, pe´rez-uz´ah, breach of Uzzah. 2 Sam. 6:8.

PERGA, per´gah.
visited by Paul. Acts 13:13; 14:25.

PERGAMOS, per´ga-mos, citadel (?).
epistle to. Rev. 1:11; 2:12.

PERIZZITES, per´iz-ites, belonging to a village. Gen. 13:7; 15:20; 34:30; Judg. 1:4; 2 Chr. 8:7.

PERSIA, per´shah.
kingdom of. 2 Chr. 36:20; Esth. 1:3; Ezek. 27:10; 38:5; Dan. 6.
prophecies concerning. Is. 21:2; Dan. 5:28; 8:20; 10:13; 11:2.

PERSIAN, per´shan, belonging to Persia. Dan. 6:28.

PERSIS, per´sis, a Persian woman.
the beloved. Rom. 16:12.

PETER, pe´ter, a stone. Matt. 16:18.
APOSTLE, called. Matt. 4:18; Mark 1:16; Luke 5; John 1:35.
sent forth. Matt. 10:2; Mark 3:16; Luke 6:14.
tries to walk to Jesus on the sea. Matt. 14:29.
confesses Jesus to be the Christ. Matt. 16:16; Mark 8:29; Luke 9:20.
witnesses the transfiguration. Matt. 17; Mark 9; Luke 9:28; 2 Pet. 1:16.
his self-confidence reproved. Luke 22:31; John 13:36.
thrice denies Christ. Matt. 26:69; Mark 14:66; Luke 22:57; John 18:17.
his repentance. Matt. 26:75; Mark 14:72; Luke 22:62.
the assembled disciples addressed by. Acts 1:15.
the Jews preached to by. Acts 2:14; 3:12.
brought before the council. Acts 4.
condemns Ananias and Sapphira. Acts 5.
denounces Simon the sorcerer. Acts 8:18.
restores Aeneas and Tabitha. Acts 9:32, 40.
sent for by Cornelius. Acts 10.
instructed by a vision not to despise the Gentiles. Acts 10:9.
imprisoned, and liberated by an angel. Acts 12.
his decision about circumcision. Acts 15:7.
rebuked by Paul. Gal. 2:14.
bears witness to Paul's teaching. 2 Pet. 3:15.
comforts the church, and exhorts to holy living by his epistles. 1 & 2 Pet.
his martyrdom foretold by Christ. John 21:18; 2 Pet. 1:14.

PHARAOH, fa´roh, the sun (title of rulers of Egypt). Gen. 12:14; Ezek. 29:3.
Abram's wife taken into house of. Gen. 12:15.
Pharaoh plagued because of her. Gen. 12:17.

——(patron of Joseph), his dreams, &c. Gen. 40.
his hospitality to Joseph's father and brethren. Gen. 47.

——(oppressor of the Israelites). Ex. 1:8.
daughter preserves Moses. Ex. 2:5, 10; Acts 7:21.
miracles performed before, and plagues sent. Ex. 7–10.
grants Moses' request. Ex. 12:31.
repenting, pursues Israel, and perishes in the Red sea. Ex. 14 (Neh. 9:10; Ps. 135:9; 136:15; Rom. 9:17).

——(father-in-law of Solomon). 1 Kin. 3:1.
shelters Hadad, Solomon's adversary. 1 Kin. 11:19.

PHARAOH-HOPHRA, fa'-roh-hof'-rah, Pharaoh the priest of the sun.
his fate predicted. Jer. 44:30. *See* Ezek. 30–32.
compared to a dragon. Ezek. 29:3.

PHARAOH-NECHO, fa'-roh-ne'-ko, Pharaoh the lame.
slays Josiah. 2 Kin. 23:29; 2 Chr. 35:20.
his wars with Israel. 2 Kin. 23:33; 2 Chr. 36:3.

PHARISEES, far'-is-ees, the separated.
celebrated ones: Nicodemus, John 3:1; Simon, Luke 7; Gamaliel, Acts 5:34; Saul of Tarsus, Acts 23:6; 26:5; Phil. 3:5.
Christ entertained by. Luke 7:36; 11:37; 14:1.
Christ utters woes against. Matt. 23:13; Luke 11:42.
Christ questioned by, about divorce, Matt. 19:3; eating, Matt. 9:11; 15:1; Mark 2:16; Luke 5:30; forgiveness of sin, Luke 5:21; sabbath, Matt. 12:2, 10; fasting, Mark 2:18; tribute, Matt. 22:17.
deride Christ. Luke 16:14.
murmur against Christ. Matt. 9:34; Luke 15:2.
denounced by Christ. Matt. 5:20; 16:6; 21:43; 23:2; Luke 11:39.
people cautioned against. Mark 8:15; Luke 12:1.
seek a sign from Christ. Matt. 12:38; 16:1.
take counsel against Christ. Matt. 12:14; Mark 3:6.
Nicodemus remonstrates with. John 7:51.
cast out the man cured of blindness. John 9:13.
dissensions about. John 9:16.
send officers to take Christ. John 7:32.
contend about circumcision. Acts 15:5.
their belief in the resurrection, &c. Acts 23:8.
and publican. Luke 18.

PHEBE, fe'-be, moon. Rom. 16:1.

PHENICE, fe-ni'-see, palm tree. Acts 11:19; 15:3; 27:12.

PHENICIA, fe-nish'-yah, land of palms. Acts 21:2.

PHICHOL, fi'-kol, attentive (?). Gen. 21:22.

PHILADELPHIA, fil'-a-delf'-yah, brotherly love.
church of, commended. Rev. 1:11; 3:7.

PHILEMON, fil-e'-mon, affectionate.
Paul's letter to, concerning Onesimus. Philem.

PHILETUS, fil-e'-tus, beloved. 2 Tim. 2:17.

PHILIP, fil'-ip, lover of horses.
APOSTLE, called. John 1:43.
sent forth. Matt. 10:3; Mark 3:18; Luke 6:14; John 12:22; Acts 1:13.
remonstrated with by Christ. John 14:8.

——deacon, elected. Acts 6:5.
preaches in Samaria. Acts 8:5.
baptizes the eunuch. Acts 8:27.
his four virgin daughters prophesy. Acts 21:8.

——(brother of Herod). Matt. 14:3; Mark 6:17; Luke 3:1, 19.

PHILIPPI, fil-ip'-i, a town so called after Philip of Macedon.
Paul persecuted at. Acts 16:12.
church at, commended and exhorted. Phil. 1–4.

PHILIPPIANS, fil-ip'-yans, the people of Philippi. Phil. 4:15.

PHILISTIA, fil-ist'-yah, the land of the Philistines. Gen. 21:34; Ex. 13:17; Josh. 13:2; 2 Kin. 8:2; Ps. 60:8.

PHILISTIM, fil'-ist-im, wanderers. Gen. 10:14.

PHILISTINES, fil'-ist-ines, same as PHILISTIM. Gen. 21:34.
origin of. Gen. 10:14; 1 Chr. 1:12.
fill up Isaac's wells. Gen. 26:15.
contend with Joshua. Josh. 13; Shamgar, Judg. 3:31; Samson, Judg. 14–16; Samuel, 1 Sam. 4; 7; Jonathan, 1 Sam. 14; Saul, 1 Sam. 17; David, 1 Sam. 18.
their wars with Israel. 1 Sam. 4:1; 28; 29; 31; 2 Chr. 21:16.
mentioned. Ps. 60:8; 83:7; 87:4; 108:9; Is. 2:6; 9:12; 11:14; Jer. 25:20.
their destruction predicted. Jer. 47; Ezek. 25:15; Amos 1:8; Obad. 19; Zeph. 2:5; Zech. 9:6.

PHILOLOGUS, fil-o'-log-us, talkative.
Julia, and all saints with them. Rom. 16:15.

PHINEHAS, fin'-e-as, serpent's mouth. Ex. 6:25.
slays Zimri and Cozbi. Num. 25:7, 11; Ps. 106:30.
sent against the Midianites, Reubenites, and Benjamites. Num. 31:6; Josh. 22:13; Judg. 20:28.

——son of Eli, his sin and death. 1 Sam. 1:3; 2:22; 4:11.

PHRYGIA, frij'-yah. Acts 2:10; 16:6; 18:23.

PHYGELLUS, fi-gel'-us, little fugitive.
and Hermogenes turned away from Paul. 2 Tim. 1:15.

PILATE, pi'-lat, armed with a javelin (?). Matt. 27:2.
Pontius, governor of Judaea during our Lord's ministry, sufferings, and death. Luke 3:1.
Christ delivered to, admonished by his wife, examines Jesus, washes his hands, but delivers Him to be crucified. Matt. 27; Mark 15; Luke 23; John 18; 19.
grants request of Joseph of Arimathaea. Matt. 27:57; Mark 15:42; Luke 23:50; John 19:38. *See* Acts 3:13; 4:27; 13:28; 1 Tim. 6:13.

PISGAH, piz'-gah, a part, boundary.
mount. Num. 21:20; 23:14; Deut. 3:27; 34:1.

PITHOM, pi'-thom.
(and Raamses), cities built by Israelites in Egypt. Ex. 1:11.

PLEIADES, pli'-ad-ees, (coming at) the sailing season (?). Job 9:9; 38:31; Amos 5:8.

POCHERETH OF ZEBAIM, po-ke'-reth of Ze-ba'-im, offspring of gazelles (?). Ezra 2:57.

POLLUX, pol'-ux. Acts 28:11.

PONTIUS, pon'-shus, belonging to the sea. Matt. 27:2. *See* PILATE.

PONTUS, pont'-us, sea. Acts 2:9.

PORCIUS FESTUS, por'-shus fest'-us. Acts 24:27.

POTIPHAR, pot'-i-far, belonging to the sun. Gen. 37:36.
Joseph's master. Gen. 39.

POTI-PHERAH, pot'-i-fer'-ah, same as POTIPHAR. Gen. 41:45.

PRISCA, pris'-kah, ancient. 2 Tim. 4:19.

PRISCILLA, pris-il'-ah, diminutive of PRISCA. Acts 18:2.
(and AQUILA). Acts 18; Rom. 16:3; 1 Cor. 16:19.

PTOLEMAIS, tol'-em-a'-is, city of Ptolemy.
Paul at. Acts 21:7.

PUBLIUS, pub'-li-us.
entertains Paul. Acts 28:7.

PUHITES, poo'-hites. 1 Chr. 2:53.

PUL, pool, (1) a short name for Tiglath-Pileser (?). 2 Kin. 15:19. (2) son (?). Is. 66:19.
king of Assyria. 1 Chr 5:26.

PUNITES, poon'-ites, descendants of Pua. Num. 26:23.

PUR, poor, a lot. Esth. 3:7.

PURIM, poor'-im, lots. Esth. 9:26.
feast of. Esth. 9:20.

PUTEOLI, poo-te'-o-li, wells.
(Pozzuoli), seaport of Italy. Acts 28:13.

QUARTUS, kwart'-us, the fourth. Rom. 16:23.

RAAMSES, ra-am'-ses, son of the sun. Ex. 1:11.

RABBAH, rab'-ah, capital city. Josh. 13:25.

city. 2 Sam. 11; 12:26; Jer. 49:2; Ezek. 21:20; 25:5; Amos 1:14.

RABBI, rab´i, master. Matt. 23:7, 8; John 1:38; 3:2.

RABBONI, rab-o´ni, my master.
title addressed to Christ by Mary. John 20:16.

RAB-MAG, rab´mag, most exalted. Jer. 39:3.

RAB-SARIS, rab´sar-is, chief eunuch. 2 Kin. 18:17.

RAB-SHAKEH, rab´sha-kay, chief of the cupbearers. 2 Kin. 18:17.
reviles Hezekiah. 2 Kin. 18:19; 19:1; Is. 36:4.

RACHEL, ra´chel, ewe. Gen. 29:6.
(Rahel) and Jacob. Gen. 29:10, 28; 30; 31:4, 19, 34; 35:16.

RAHAB, ra´hab, (1) broad. Josh. 2:1. (2) violence. Ps. 87:4.
the harlot. Josh. 2; 6:22. *See* Matt. 1:5; Heb. 11:31; James 2:25.

——(EGYPT). Ps. 87:4; 89:10; Is. 51:9.

RAMAH, ra´mah, high place. Josh. 18:25; Judg. 4:5; 1 Sam. 1:19; 7:17; 8:4; 19:18; 25:1; Jer. 31:15.

RAMESES, ra´me-sees, same as RAAMSES. Gen. 47:11.

RAMOTH-GILEAD, ra´moth gil´yad, heights of Gilead. Deut. 4:43; 1 Kin. 4:13, 22; 2 Kin. 8:28; 9:1; 2 Chr. 18; 22:5.

REBECCA, Greek form of Rebekah. Rom. 9:10.

REBEKAH, re-bek´ah, a noose.
history of. Gen. 22:23; 24:15, 67; 27:6, 42; 49:31; Rom. 9:10.

RECHAB, re´kab, horseman. 2 Kin. 10:15.

RECHABITES, re´kab-ites, descendants of Rechab. Jer. 35:2.

REHOBOAM, re´hob-o´am, who enlarges the people. 1 Kin. 11:43.
king of Judah. 1 Kin. 11; 12; 14; 2 Chr. 9–12.

REPHAIM, re-fa´m, giants. 2 Sam. 5:18.

REPHAIMS, re-fa´ims, same as REPHAIM. Gen. 14:5.

REPHIDIM, re-fee´dim, supports.
Amalek subdued there by Joshua. Ex. 17.

REUBEN, roo´ben, behold a son (?).
son of Jacob. Gen. 29; 30; 35; 37; 42; 49; 1 Chr. 5:1.

REUBENITES, roo´ben-ites, descendants of Reuben.
their number and possessions. Num. 1; 2; 26; 32; Deut. 3:12; Josh. 13:15; 1 Chr. 5:18.
dealings of Moses and Joshua with. Num. 32; Deut. 33; Josh. 1; 22.
go into captivity. 1 Chr. 5:26 (Rev. 7:5).

REUEL, roo´el, friend of God. 1 Chr. 9:8.

REZIN, re´zin, firm.
king of Syria. 2 Kin. 15:37; 16:5, 9; Is. 7:1.

REZON, re´zon, lean.
of Damascus. 1 Kin. 11:23.

RHEGIUM, re´ji-um. Acts 28:13.

RHODA, ro´dah, a rose. Acts 12:13.

RHODES, rodes.
island of. Acts 21:1.

RIBLAH, rib´lah, fertility. Num. 34:11.
in Syria. 2 Kin. 23:33; 25:6; Jer. 39:5; 52:9.

RIMMON, rim´on, (1) pomegranate, 2 Sam. 4:2; (2) idol, 2 Kin. 5:18.

RIMMON-PAREZ, rim´on-pa´rez, pomegranate of the breach. Num. 33:19.

ROBOAM, rob-o´am, Greek form of Rehoboam. Matt. 1:7.

ROMANS, ro´mans, men of Rome. John 11:48.
St. Paul's teaching to. *See* Epistle to Romans, *also* FAITH, WORKS, RIGHTEOUSNESS.

ROME, strength (?).
strangers of, at Pentecost. Acts 2:10.
Jews ordered to depart from. Acts 18:2.
Paul preaches there. Acts 28.

RUFUS, roo´fus, red. Mark 15:21.
(chosen in the Lord). Rom. 16:13.

RUHAMAH, roo-hah´mah, compassionated. Hos. 2:1.

RUTH, rooth, friendship (?). Ruth 1:4.
story of. Ruth 1–4.
Christ descended from, Matt. 1:5.

SABEANS, sab-e´ans, people of Seba. Job 1:15; Is. 45:14.

SADDUCEES, sad´u-sees (named from ZADOK, founder of the sect).
their controversies with Christ, Matt. 16:1; 22:23; Mark 12:18; Luke 20:27; with the apostles, Acts 4:1; with Paul, Acts 23:6.
their doctrines. Matt. 22:23; Mark 12:18; Acts 23:8.

SALEM, sa´lem, perfect. Gen. 14:18; Heb. 7:1.

SALMONE, sal-mo´ne. Acts 27:7.

SALOME, sal-o´me, perfect. Mark 15:40; 16:1.

SAMARIA, sa-ma´ri-ah, Greek equivalent of Shomron which means guard.
(city of). 1 Kin. 16:24; 20:1; 2 Kin. 6:24.
——(region of), visited by Christ. Luke 17:11; John 4.
gospel preached there. Acts 8.

SAMARITAN, sa-mar´it-an.
parable of the good. Luke 10:33.
miracle performed on. Luke 17:16.

SAMARITANS, sa-mar´it-ans, inhabitants of Samaria. 2 Kin. 17:29.

SAMOTHRACIA, sa´mo-thra´shah. Acts 16:11.

SAMSON, sam´son, like the sun. Judg. 13–16.
delivered up to Philistines. Judg. 16:21.
his death. Judg. 16:30.

SAMUEL, sam´u-el, name of God, or, heard of God. 1 Sam. 1:20.
born, and presented to the Lord. 1 Sam. 1:19, 26.
ministers to the Lord. 1 Sam. 3.
the Lord speaks to. 1 Sam. 3:11.
judges Israel. 1 Sam. 7; 8:1; Acts 13:20.
anoints Saul king. 1 Sam. 10:1.
rebukes Saul for sin. 1 Sam. 13:13; 15:16.
anoints David. 1 Sam. 16; 19:18.
his death. 1 Sam. 25:1; 28:3.
his spirit consulted by Saul. 1 Sam. 28:12.
as a prophet. Ps. 99:6; Acts 3:24; Heb. 11:32.

SANBALLAT, san-bal´at, Sin (the moon) giveth life (?). Neh. 2:10; 4; 6:2; 13:28.

SAPPHIRA, saf-i´rah, beautiful. Acts 5:1.

SARA, sa´rah, Greek form of Sarah. Heb. 11:11.

SARAH, sa´rah, princess. Gen. 17:15.
(Sarai). Gen. 11; 12; 20:2. *See* ABRAHAM.
her death and burial. Gen. 23 (Heb. 11:11; 1 Pet. 3:6).

SARAI, sa´rai, contentious (?). Gen. 11:29.

SARDIS, sard´is.
church of. Rev. 1:11; 3:1.

SARDITES, sard´ites, descendants of Sered. Num. 26:26.

SARGON, sar´gon, [God] appoints the king. Is. 20:1.

SATAN, sa´tan, adversary. 1 Chr. 21:1.

SAUL, asked for. 1 Sam. 9:2.
king of Israel, his parentage, anointing by Samuel, prophesying, and acknowledgment as king. 1 Sam. 9; 10.
his disobedience, and rejection by God. 1 Sam. 14:31; 15.
possessed by an evil spirit, quieted by David. 1 Sam. 16:14, 15, 23.
favours David, 1 Sam. 18:5; seeks to kill him, 1 Sam. 18:10; pursues him, 1 Sam. 20; 23; 24; 26.

slays priests for succouring David. 1 Sam. 22:9.
enquires of the witch of En-dor. 1 Sam. 28:7.
his ruin and suicide. 1 Sam. 28:15; 31; 1 Chr. 10.
his posterity. 1 Chr. 8:33.

——of Tarsus. *See* PAUL.

SCEVA, se´vah, left-handed. Acts 19:14.

SEIR, se´ir, hairy.
mount, Edom, land of Esau. Gen. 14:6; 32:3; 36:8, 20; Deut. 33:2; Josh. 24:4; Is. 21:11; Ezek. 25:8.
predictions about. Num. 24:18; Ezek. 35:2.

SELAH, se´lah, forte (?), a musical direction, pause. Ps. 3:2; 4:2; 24:6; 39:5, 11; 46:3; 48:8; 50:6; Hab. 3:3, 9, 12, &c.

SELEUCIA, se-loo´shah, called after Seleucus.
apostles at. Acts 13:4.

SENNACHERIB, sen-ak´er-ib, Sin (the moon) multiplies brethren. 2 Kin. 18:13; 2 Chr. 32; Is. 36:37.

SERGIUS, ser´ji-us. Acts 13:7.

SETH, substitute.
son of Adam. Gen. 4:25; 5:3.

SHADDAI, shad´ai, Almighty. Num. 1:6.

SHADRACH, shad´rak. Dan. 1:7.
Meshach, and Abed-nego, their faith and sufferings, and deliverance. Dan. 1; 3.

SHALLUM, shal´oom, retribution. 2 Kin. 15:10; 22:14; 2 Chr. 34:22; Jer. 22:11.

SHALMAN, shal´man, shortened form of following. Hos. 10:14.

SHALMANESER, shal´man-e´zer, Shalman be propitious. 2 Kin. 17:3.
carries ten tribes captive. 2 Kin. 17; 18:9.

SHAMGAR, sham´gar, destroyer (?).
judges Israel. Judg. 3:31; 5:6.

SHAMMA, sham´ah, desert. 1 Chr. 7:37.

SHAMMAH, sham´ah, same as SHAMMA. Gen. 36:13.
his valour. 2 Sam. 23:11.

SHAPHAN, sha´fan, coney.
repairs the temple. 2 Kin. 22:3; 2 Chr. 34:8.

SHARON, sha´ron, plain. 1 Chr. 27:29.
rose of. Song 2:1.

SHEALTIEL, she-al´ti-el, I asked from God. Ezra 3:2.

SHEAR-JASHUB, she´ar-ja´shoob, the remnant shall return. Is. 7:3.

SHEBA, she´bah, an oath. Gen. 25:3; 2 Sam. 20:1; Job 6:19; Ps. 72:10; Jer. 6:20; Ezek. 27:22; 38:13.
queen of. 1 Kin. 10; 2 Chr. 9; Matt. 12:42.

——(Benjamite) revolts. 2 Sam. 20.

SHEBNA, sheb´nah, youth (?).
the scribe. 2 Kin. 18:18; 19:2; Is. 22:15; 36:3; 37:2.

SHECHEM, she´kem, back, shoulder. Gen. 34:2.
the Hivite. Gen. 34.

——city of. Josh. 17:7; Ps. 60:6.
charge of Joshua at. Josh. 24.
its treachery and penalty. Judg. 9:1, 41.

SHELAH, she´lah, petition.
son of Judah. Gen. 38:5.

SHEM, name. Gen. 5:32; 9:26; 10:21; 11:10; 1 Chr. 1:17.

SHEMAIAH, she-mai´ah, Jehovah has heard.
prophet. 1 Kin. 12:22; 2 Chr. 11:2; 12:5 (Jer. 29:24).

SHESHACH, she´shak, a name for Babel. Jer. 25:26; 51:41.

SHESHBAZZAR, shesh-baz´ar. Ezra 1:8; 5:14.

SHETHAR-BOZNAI, she´thar-boz´nai, bright star. Ezra 5:3.
and Tatnai oppose rebuilding of temple. Ezra 5:6.

SHIBBOLETH, shib´ol-eth, an ear of corn, or a flood. Judg. 12:6.

SHIGGAION, shig-ai´on, irregular. Ps. 7, title.

SHIGIONOTH, shig´i-o´noth. Hab. 3:1.

SHILOH, shi´lo, rest, Messiah. Gen. 49:10.

——site of tabernacle. Josh. 18:1; Judg. 21:19; 1 Sam. 1:3; 2:14; 3:21; Ps. 78:60; Jer. 7:12; 26:6.

SHIMEI, shim´e-i, my fame. Num. 3:18.
curses David. 2 Sam. 16:5.
slain by Solomon. 1 Kin. 2:36.

SHISHAK, shi´shak, illustrious. 1 Kin. 11:40.
invades and spoils Jerusalem. 1 Kin. 14:25; 2 Chr. 12.

SHOSHANNIM-EDUTH, sho-shan´im-e-´dooth, lilies a testimony. Ps. 80, title.

SHULAMITE, shoo´lam-ite, same as SHELOMITH. Song 6:13.

SHUMATHITES, shoo´math-ites, people of Shumah. 1 Chr. 2:53.

SHUNAMMITE, shoon´am-ite, an inhabitant of Shunem. 1 Kin. 1:3.

SHUNEM, shoon´em, two resting-places. Josh. 19:18; 1 Sam. 28:4; 2 Kin. 4:8.

SHUSHAN, shoo´shan.
city, Artaxerxes at. Neh. 1:1; Esth. 2:8; 3:15.

SHUSHAN-EDUTH, sh.-e´dooth, lily of the testimony. Ps. 60, title.

SIBBOLETH, sib´o-leth, same as SHIBBOLETH. Judg. 12:6.

SIDON, si´don, fishing.
son of Canaan. Gen. 10:15.

——(Zidon), city of. Josh. 19:28; 1 Kin. 5:6; Acts 27:3.

SIDONIANS, si-do´ni-ans, persons living in Sidon. Deut. 3:9.

SIHON, si´hon, brush.
king of the Amorites. Num. 21:21; Deut. 1:4; 2:26; Ps. 135:11; 136:19.

SILAS, si´las, shortened form of Silvanus. Acts 15:22; 16:19; 17:4. *See* 2 Cor. 1:19; 1 Thess. 1:1; 1 Pet. 5:12.

SILOAM, si-lo´am, same as SHILOAH. John 9:7.

SILVANUS, sil-vane´us, of the forest. 2 Cor. 1:19.

SIMEON, sim´e-on, same as SHIMEON.
son of Jacob. Gen. 29:33; 34:7, 25; 42:24.
his descendants. Gen. 46:10; Ex. 6:15; Num. 1:22; 26:12; 1 Chr. 4:24; 12:25.
prophecy concerning. Gen. 49:5.

——blesses Christ. Luke 2:25.

SIMON, si´mon, same as preceding.
brother of Christ. Matt. 13:55; Mark 6:3.

——(Zelotes), APOSTLE. Matt. 10:4; Mark 3:18; Luke 6:15.

——(Pharisee), reproved. Luke 7:36.

——(leper). Matt. 26:6; Mark 14:3.

——(of Cyrene), bears the cross of Jesus. Matt. 27:32; Mark 15:21; Luke 23:26.

——(a tanner), Peter's vision in his house. Acts 9:43; 10:6.

——(a sorcerer), baptized. Acts 8:9; rebuked by Peter. Acts 8:18.

——PETER. *See* PETER.

SIN, clay. Ex. 16:1.
(Zin), wilderness of. Ex. 16; Num. 13:21; 20; 27:14.

SINA, si´nah, Greek form of Sinai. Acts 7:30.

SINAI, si´nai, pointed. Ex. 19:1.
mount. Deut. 33:2; Judg. 5:5; Ps. 68:8, 17; Gal. 4:24.

SINIM, sin´im. Chinese (?). Is. 49:12.

SINITE, sin´ite. Gen. 10:17.

SION, si´on, (1) lifted up, Deut. 4:48; (2) Greek name for Mount Zion, Matt. 21:5.

SIRION, sir´i-on, a coat of mail.
mount. Deut. 8:9; Ps. 29:6.

SISERA, si′ser-ah, binding in chains (?). Judg. 4:2, 21; 5:24; 1 Sam. 12:9; Ps. 83:9.

SITNAH, sit′nah, contention. Gen. 26:21.

SMYRNA, smir′nah, myrrh. Rev. 1:11.

SO, Hebrew form of Egyptian word Sevech. 2 Kin. 17:4.

SODOM, sod′om, burning. Gen. 10:19.
its iniquity and destruction. Gen. 13:13; 18:20; 19:4-24; Deut. 23:17; 1 Kin. 14:24.
Lot's deliverance from. Gen. 19.
a warning. Deut. 29:23; 32:32; Is. 1:9; 13:19; Lam. 4:6; Matt. 10:15; Luke 17:29; Jude 7; Rev. 11:8.

SODOMA, sod′om-ah, Greek form of the preceding. Rom. 9:29.

SODOMITES, sod′om-ites, persons who were as wicked as the men of Sodom. 1 Kin. 15:12.

SOLOMON, sol′om-on, peaceable. 2 Sam. 5:14.
king of Israel. 2 Sam. 12:24; 1 Kin. 1; 2:24; 1 Chr. 28:9; 29.
asks of God wisdom. 1 Kin. 3:5 (4:29); 2 Chr. 1:7.
the wise judgment of. 1 Kin. 3:16.
his league with Hiram for building the temple. 1 Kin. 5; 2 Chr. 2.
builds the temple (2 Sam. 7:12; 1 Chr. 17:11); 1 Kin. 6; 7; 2 Chr. 3–5; the dedication, 1 Kin. 8; 2 Chr. 6.
God's covenant with. 1 Kin. 9; 2 Chr. 7:12.
the queen of Sheba visits. 1 Kin. 10; 2 Chr. 9; Matt. 6:29; 12:42.
David's prayer for. Ps. 72.
his idolatry, rebuke, and death. 1 Kin. 11:1, 9, 14, 31, 41; 2 Chr. 9:29; Neh. 13:26.
his Proverbs and Canticles. Prov. 1:1; Eccl. 1:1; Song 1:1.

SON OF GOD. *See* CHRIST.

SON OF MAN. *See* CHRIST.

SOPATER, so′pa-ter. Acts 20:4.

SOSTHENES, sos′then-ees. Acts 18:17.

SPAIN. Rom. 15:24.

STEPHANAS, ste′fan-as, crowned. 1 Cor. 1:16.

STEPHEN, ste′ven, English form of Stephanas.
deacon and protomartyr. Acts 6:5, 8; 7:58.

STOICKS, sto′ics, philosophers whose founder taught in a famous porch or Stoa. Acts 17:18.

SUCCOTH, sook′oth, booths.
(Canaan). Gen. 33:17; Josh. 13:27; 1 Kin. 7:46; Ps. 60:6.
punished by Gideon. Judg. 8:5, 16.
——(in Egypt). Ex. 12:37; 13:20.

SUCHATHITES, sook′ath-ites. 1 Chr. 2:55.

SUKKIIMS, sook′i-ims, nomads. 2 Chr. 12:3.

SUSANCHITES, soo′sank-ites, inhabitants of Susa or Susinak. Ezra. 4:9.

SUSANNA, su-san′ah, lily. Luke 8:3.

SYCHAR, si′kar, drunken (?). John 4:5.

SYCHEM, si′kem, Greek form of Shechem. Acts 7:16.

SYNTYCHE, sin′ty-kee, fortunate. Phil. 4:2.

SYRACUSE, si′ra-kuse. Acts 28:12.

SYRIA, sir′yah. Judg. 10:6.

SYRIAN, sir′yan, inhabitant of Syria. Gen. 25:20.

SYRIANS, sir′yans. Gen. 25:20; Deut. 26:5.
subdued by David. 2 Sam. 8; 10.
contend with Israel. 1 Kin. 10:29; 11:25; 20; 22; 2 Kin. 6:24; 7; 8:13; 13:7; 16:6; 2 Chr. 18.
employed to punish Joash. 2 Chr. 24:23 *See* 2 Chr. 28:23; Is. 7:2; Ezek. 27:16; Hos. 12:12; Amos 1:5.
gospel preached to. Matt. 4:24; Acts 15:23; 18:18; Gal. 1:21.

SYROPHENICIAN, si′ro-fee-nish′yan, Phenician living in Syria. Mark 7:26.

TABITHA, tab′ith-ah, gazelle. Acts 9:36.

TABOR, ta′bor, height. Josh. 19:22.
(mount). Judg. 4:14. *See* Judg. 8:18; 1 Sam. 10:3; Ps. 89:12; Jer. 46:18; Hos. 5:1.

TABRIMON, tab′rim-on, Rimmon is good. 1 Kin. 15:18.

TADMOR, tad′mor, city of palms (?). (Palmyra), built by Solomon. 1 Kin. 9:18.

TAMAR, ta′mar, a palm tree. Gen. 38:6.

TAMMUZ, tam′ooz, son of life (?).
women weeping for. Ezek. 8:14.

TARPELITES, tar′pel-ites, people of Tarpel. Ezra 4:9.

TARSHISH, tar′shish. Gen. 10:4; 1 Kin. 10:22; 2 Chr. 9:21; 20:36; Jer. 10:9; Ezek. 27:12; 38:13.
Jonah going there. Jon. 1:3.
prophecies concerning. Ps. 48:7; 72:10; Is. 2:16; 23; 60:9; 66:19.

TARSUS, tar′sus, city of the apostle Paul. Acts 9:11; 11:25; 21:39.

TARTAN, tar′tan, military chief. 2 Kin. 18:17.

TATNAI, tat′nai, gift (?).
and Shethar-boznai hinder the rebuilding of the temple. Ezra 5:3; 6:13.

TEKOA, te-ko′ah, sound of trumpet (1 Chr. 2:24; 4:5).
widow of. 2 Sam. 14 (Jer. 6:1).

TEMAN, te′man, on the right hand. Gen. 36:11; Jer. 49:7, 20; Ezek. 25:13; Amos 1:12; Obad. 9; Hab. 3:3.

TEMANI, te′man-i, descendants of Teman. Gen. 36:34.

TEMANITE, te′man-ite, same as preceding. Job 2:11.

TERAPHIM, ter′af-im, nourishers.
of Laban. Gen. 31:34.
of Micah. Judg. 17:5; 18:14.
of Michal. 1 Sam. 19:13.

TERTIUS, ter′shus, the third. Rom. 16:22.

TERTULLUS, ter-tul′us *(dim.* of TERTIUS). Acts 24:1.

TETRARCH, tet′rark, ruler of a fourth part of a country. Matt. 14:1.

THADDAEUS, thad-e′us, Greek form of Theudas. Matt. 10:3.

THEBEZ, the′bez, brightness.
Abimelech wounded at. Judg. 9:50.

THEOPHILUS, the-o′fil-us, loved of God. Luke 1:3.

THESSALONICA, thes′al-on-i′kah.
Paul at. Acts 17.
church there instructed. 1 & 2 Thess.

THEUDAS, thoo′das, praise (?). Acts 5:36.

THOMAS, tom′as, a twin.
APOSTLE. Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13.
his zeal. John 11:16.
his unbelief and confession. John 20:24.

THUMMIM, thoom′im, truth (?).
on high priest's breastplate. Ex. 28:30; Lev. 8:8; Deut. 33:8; Ezra 2:63; Neh. 7:65.

THYATIRA, thi′at-i′rah (Acts 16:14).
angel of. Rev. 1:11; 2:18.

TIBERIAS, ti-be′ri-as, a place named after Tiberius. John 6:1.

TIBERIUS, ti-be′ri-us. Luke 3:1.

TIBNI, tib′ni, made of straw (?). 1 Kin. 16:21.

TIGLATH-PILESER, tig′lath-pil-e′zer, the son of the temple of Sarra is a ground of confidence (?).
(Tilgath-pilneser, 1 Chr. 5:6, 26), 2 Kin. 15:29; 16:7; 2 Chr. 28:20.

TILGATH-PILNESER, til′gath-pil-ne′ser, same as TIGLATH-PILESER. 1 Chr. 5:6.

TIMAEUS, ti-me′us, polluted (?). Mark 10:46.

TIMNATH-SERAH, tim′nath-se′rah, portion of the remainder. Josh. 19:50.
Joshua buried there. Josh. 24:30.

TIMOTHEUS, ti-mo´the-us, honouring God. Acts 16:1.

TIMOTHY, tim´oth-y, English form of the above.
accompanies Paul. Acts 16:3; 17:14, 15; Rom. 16:21; 2 Cor. 1:1, 19.
commended. 1 Cor. 16:10; Phil. 2:19.
instructed in letters by Paul. 1 & 2 Tim.

TIRHAKAH, tir-hah´kah, distance (?). Sennacherib's war with. 2 Kin. 19:9.

TIRZAH, tir´zah, pleasantness. Num. 26:33; 1 Kin. 14:17; 15:21; 16:8, 15; 2 Kin. 15:16; Song 6:4 (Josh. 12:24).

TISHBITE, tish´bite, inhabitant of Tishbe. 1 Kin. 17:1.

TITUS, ti´tus, protected. Gal. 2:3.
Paul's love for. 2 Cor. 2:13; 7:6, 13.
instructed by Paul. Titus 1–3.

TOBIAH, tob-i´ah, Jehovah is good. Ezra 2:60.
the Ammonite, vexes the Jews. Neh. 4:3; 6:1, 12, 14; 13:4.

TROAS, tro´as, so called from Tros.
visited by Paul. Acts 16:8; 20:5; 2 Cor. 2:12; 2 Tim. 4:13.

TROGYLLIUM, tro-gil´yum. Acts 20:15.

TROPHIMUS, trof´im-us, master of the house (?).
companion of Paul. Acts 20:4; 21:29; 2 Tim. 4:20.

TUBAL, too´bal, production (?). Gen. 10:2; Is. 66:19; Ezek. 27:13; 32:26; 38; 39.

TUBAL-CAIN, too´bal-kane´, producer of weapons (?). Gen. 4:22.

TYCHICUS, tik´ik-us, fortuitous.
companion of Paul. Acts 20:4; 2 Tim. 4:12; Titus 3:12.
commended. Eph. 6:21; Col. 4:7.

TYRANNUS, ti-ran´us, tyrant. Acts 19:9.

TYRE, tire, rock. Josh. 19:29.
its wealth. Ezek. 27.
fall. Ezek. 26:7.
Christ visits coasts of. Matt. 15:21.
Paul lands at. Acts 21:3.

URIAH, oo-ri´ah, light of Jehovah.
the HITTITE. 2 Sam. 11; 1 Kin. 15:5; Matt. 1:6.

URIJAH, oo´ri-jah, same as URIAH.
(priest). 2 Kin. 16:10, 16.

——(prophet). Jer. 26:20.

URIM, oo´rim, light. Ex. 28:30. *See* THUMMIM.

UZZAH, a form of Uzza.
his trespass. 2 Sam. 6:3.
his death. 1 Chr. 13:7.

UZZIAH, ooz-i´ah, might of Jehovah. 2 Kin. 15:13. *See* AZARIAH.

VASHTI, vash´ti, beautiful. Esth. 1:9.

ZACCHAEUS, zak-e´us, Greek form of Zaccai. Luke 19:2.

ZACHARIAH, zak´ar-i´ah, whom Jehovah remembers.
last king of Israel of Jehu's race, as foretold by the word of the Lord, begins to reign. 2 Kin. 14:29.
smitten by Shallum, who succeeds him. 2 Kin. 15:10.

ZACHARIAS, zak´ar-i´as, Greek form of preceding.
father of John the Baptist, with Elisabeth his wife, accounted righteous before God. Luke 1:6.
is promised a son. Luke 1:13.
doubting, is stricken with dumbness. Luke 1:18, 22.
his recovery and song. Luke 1:64, 68.

——'son of Barachias', slain 'between the temple and the altar'. Matt. 23:35; Luke 11:51. *See* ZECHARIAH.

ZADOK, za´dok, just.
priest. 2 Sam. 8:17; 15:24; 20:25.
anoints Solomon king. 1 Kin. 1:39.

ZALMUNNA, zal-moon´ah, shelter denied. Judg. 8:5.

ZAREPHATH, zar´ef-ath, workshop for refining metals.
(Sarepta), Elijah there. 1 Kin. 17:10. *See* ELIJAH.

ZEBAH, ze´bah, sacrifice.
and Zalmunna. Judg. 8:5, 21; Ps. 83:11.

ZEBEDEE, zeb´ed-ee. Matt. 4:21; Mark 1:20.

ZEBULONITE, ze-bool´on-ite, a member of the tribe of Zebulun. Judg. 12:11.

ZEBULUN, ze-bool´un. Gen. 30:20; 35:23; 49:13; Num. 1:30; 26:26; Deut. 33:13; Josh. 19:10; Judg. 4:6; 5:14, 18; 6:35; 2 Chr. 30:11, 18; Ps. 68:27; Ezek. 48:26; Rev. 7:8.
Christ preaches in the land of (Is. 9:1); Matt. 4:13.

ZECHARIAH, zek´ar-i´ah, a better way of spelling Zachariah.
son of Jehoiada, stoned in the court of the Lord's house. 2 Chr. 24:20, 21.

——son of Jeberechiah. Is. 8:2.

——the prophet, his exhortations to repentance, his visions and predictions. Zech. 1–14.

ZEDEKIAH, zed´ek-i´ah, justice of Jehovah.
false prophet. 1 Kin. 22:11; 2 Chr. 18:10, 23.

——another. Jer. 29:22.

——(Mattaniah), king of Judah. 2 Kin. 24:17; 25; 2 Chr. 36:10, 11; Jer. 37; 38; 39; 52.

ZEPHANIAH, zef´an-i´ah, whom Jehovah hid. 2 Kin. 25:18.
priest. Jer. 29:25; 37:3.

——prophet. Zeph. 1; 2; 3.

ZERUBBABEL, ze-roob´ab-el, scattered in Babylon.
(Zorobabel), prince of Judah. Ezra 2:2.
restores the worship of God. Ezra 3:1; Neh. 12:47; Hag. 1:1, 14; 2:1; Zech. 4:6.

ZIDON, zi´don, fishing. Gen. 49:13; Josh. 11:8; Judg. 10:6; 18:7; 1 Kin. 11:1; Ezra 3:7; Luke 4:26; Acts 12:20.
prophecies concerning. Is. 23; Jer. 25:22; 27:3; 47:4; Ezek. 27:8; 28:21; 32:30; Joel 3:4; Zech. 9:2.

ZIDONIANS, zi-done´yans, inhabitants of Zidon. Judg. 10:12; 18:7; 1 Kin. 11:1.

ZIKLAG, zik´lag. Josh. 15:31; 1 Sam. 27:6; 30:1; 2 Sam. 1:1; 1 Chr. 12:1.

ZIN, thorn.
wilderness of. Num. 13:21; Josh. 15:1.

ZION, zi´on, sunny.
(mount). 2 Sam. 5:7; 1 Kin. 8:1; Rom. 11:26; Heb. 12:22; Rev. 14:1.

ZIPPORAH, zip-or´ah, bird. Ex. 2:21; 4:20.

ZOAR, zo´ar, smallness. Gen. 13:10; 14:2; 19:22 (Is. 15:5); Deut. 34:3; Jer. 48:34.

ZOBAH, zo´bah, a plantation.
kings of, subdued. 1 Sam. 14:47; 2 Sam. 8:3; 1 Kin. 11:23.

ZOPHAR, zo´far, chatterer. Job. 2:11; 11; 20; 42:9.

ZORAH, zo´rah, a place of hornets.
city of Samson. Josh. 19:41; Judg. 13:2, 25; 16:31.

ZOROBABEL, zo-rob´ab-el, Greek form of Zerubbabel. Matt. 1:12.

ZURISHADDAI, zoor´i-shad´ai, whose Almighty is the Rock. Num. 1:6.

ZUZIMS, zooz´ims, giants. Gen. 14:5.

CONCORDANCE

The Concordance includes proper names and significant topics, defined by phrases and scripture references. Occasionally, a keyword applies to more than one Bible person, place, or topic. This is the case with "Abijah," for whom the Concordance lists four different persons by that name. The second, third, and following occurrences are distinguished by the dash ("—").

AARON
Ancestry and family of, Ex 6:16–20, 23
Helper and prophet to Moses, Ex 4:13–31; 7:1, 2
Appears before Pharaoh, Ex 5:1–4
Performs miracles, Ex 7:9, 10, 19, 20
Supports Moses' hands, Ex 17:10–12
Ascends Mt. Sinai; sees God's glory, Ex 19:24; 24:1, 9, 10
Judges Israel in Moses' absence, Ex 24:14
Chosen by God as priest, Ex 28:1
Consecrated, Ex 29; Lev 8
Duties prescribed, Ex 30:7–10
Tolerates Israel's idolatry, Ex 32
Priestly ministry begins, Lev 9
Sons offer profane fire; Aaron's humble response, Lev 10
Conspires against Moses, Num 12:1–16
Rebelled against by Korah, Num 16
Intercedes to stop plague, Num 16:45–48
Rod buds to confirm his authority, Num 17:1–10
With Moses, fails at Meribah, Num 20:1–13
Dies; son succeeds him as priest, Num 20:23–29
His priesthood compared:
with Melchizedek's, Heb 7:11–19
with Christ's, Heb 9:6–15, 23–28

ABADDON
Angel of the bottomless pit, Rev 9:11

ABASED
I know how to be *a* . . . . . .Phil 4:12

ABBA
And He said, "*A* . . . . . .Mark 14:36
by whom we cry out, "*A* . . . . .Rom 8:15
crying out, "*A* . . . . . .Gal 4:6

ABED-NEGO
Name given to Azariah, a Hebrew captive, Dan 1:7
Appointed by Nebuchadnezzar, Dan 2:49
Refuses to serve idols; cast into furnace but delivered, Dan 3:12–30

ABEL
Adam's second son, Gen 4:2
His offering accepted, Gen 4:4
Murdered by Cain, Gen 4:8
His sacrifice offered by faith, Heb 11:4

ABEL BETH MAACHAH
Captured by Tiglath-Pileser, 2 Kin 15:29
Refuge of Sheba; saved from destruction, 2 Sam 20:14–22
Seized by Ben-Hadad, 1 Kin 15:20

ABHOR
My soul shall not *a* . . . . . .Lev 26:11
Therefore I *a* myself . . . . . .Job 42:6
nations will *a* him . . . . . .Prov 24:24
a the pride of Jacob . . . . . .Amos 6:8
A what is evil . . . . . .Rom 12:9

ABHORRED
a His own inheritance . . . . . .Ps 106:40
he who is *a* by the . . . . . .Prov 22:14
and their soul also *a* . . . . . .Zech 11:8

ABHORRENCE
They shall be an *a* . . . . . .Is 66:24

ABHORRENT
you have made us *a* . . . . . .Ex 5:21

ABHORS
So that his life *a* . . . . . .Job 33:20

ABIATHAR
A priest who escapes Saul at Nob, 1 Sam 22:20–23
Becomes high priest under David, 1 Sam 23:6, 9–12
Remains faithful to David, 2 Sam 15:24–29
Informs David about Ahithophel, 2 Sam 15:34–36
Supports Adonijah's usurpation, 1 Kin 1:7, 9, 25
Deposed by Solomon, 1 Kin 2:26, 27, 35

ABIDE
nor *a* in its paths . . . . . .Job 24:13
LORD, who may *a* . . . . . .Ps 15:1
He shall *a* before God . . . . . .Ps 61:7
the Most High shall *a* . . . . . .Ps 91:1
"If you *a* in My word . . . . . .John 8:31
And a slave does not *a* . . . . . .John 8:35
Helper, that He may *a* . . . . . .John 14:16
A in Me and I in you . . . . . .John 15:4
If you *a* in Me . . . . . .John 15:7
a in My love . . . . . .John 15:9
And now *a* faith . . . . . .1 Cor 13:13
does the love of God *a* . . . . . .1 John 3:17
by this we know that we *a* . .1 John 4:13

ABIDES
even He who *a* from of old . . . . .Ps 55:19
He who *a* in Me . . . . . .John 15:5
lives and *a* forever . . . . . .1 Pet 1:23
will of God *a* forever . . . . . .1 John 2:17

ABIDING
not have His word *a* . . . . . .John 5:38
has eternal life *a* . . . . . .1 John 3:15

ABIEZRITES
Relatives of Gideon; rally to his call, Judg 6:11, 24, 34

ABIGAIL
Wise wife of foolish Nabal, 1 Sam 25:3
Appeases David and becomes his wife, 1 Sam 25:14–42
Mother of Chileab, 2 Sam 3:3

ABIHU
Second son of Aaron, Ex 6:23
Offers profane fire and dies, Lev 10:1–7

ABIJAH
Samuel's second son; follows corrupt ways, 1 Sam 8:2, 3
—Descendant of Aaron; head of an office of priests, 1 Chr 24:3, 10
Zechariah belongs to division of, Luke 1:5
—Son of Jeroboam I, 1 Kin 14:1–18
—Another name for King Abijam, 2 Chr 11:20

ABIJAM (or Abijah)
King of Judah, 1 Kin 14:31
Follows the sins of his father, 1 Kin 15:1–7
Defeats Jeroboam and takes cities, 2 Chr 13:13–20

ABILITY
who had *a* to serve . . . . . .Dan 1:4
according to his own *a* . . . . . .Matt 25:15
and beyond their *a* . . . . . .2 Cor 8:3
a which God supplies . . . . . .1 Pet 4:11

ABIMELECH
King of Gerar; takes Sarah in ignorance, Gen 20:1–18
Makes treaty with Abraham, Gen 21:22–34
—A second king of Gerar; sends Isaac away, Gen 26:1–16
Makes treaty with Isaac, Gen 26:17–33
—Gideon's son by a concubine, Judg 8:31
Conspires to become king, Judg 9

ABINADAB
A man of Kirjath Jearim in whose house the ark was kept, 1 Sam 7:1, 2
—The second of Jesse's eight sons, 1 Sam 16:8
Serves in Saul's army, 1 Sam 17:13
—A son of Saul slain at Mt. Gilboa, 1 Sam 31:1–8
Bones of, buried by men of Jabesh, 1 Chr 10:1–12

ABIRAM
Reubenite who conspired against Moses, Num 16:1–50

ABISHAG
A Shunammite employed as David's nurse, 1 Kin 1:1–4, 15
Witnessed David's choice of Solomon as successor, 1 Kin 1:15–31
Adonijah slain for desiring to marry her, 1 Kin 2:13–25

ABISHAI
David's nephew; joins Joab in bloodrevenge against Abner, 2 Sam 2:18–24
Loyal to David during Absalom's and Sheba's rebellion, 2 Sam 16:9–12; 20:1–6, 10
Rebuked by David, 2 Sam 16:9–12; 19:21–23

His exploits, 2 Sam 21:16, 17; 23:18; 1 Chr 18:12, 13

ABLE
you are *a* to number .....Gen 15:5
shall give as he is *a* .....Deut 16:17
For who is *a* to judge .....1 Kin 3:9
"The LORD is *a* .....2 Chr 25:9
Who then is *a* to stand .....Job 41:10
God whom we serve is *a* .....Dan 3:17
God is *a* to raise up .....Matt 3:9
believe that I am *a* .....Matt 9:28
fear Him who is *a* .....Matt 10:28
Are you *a* to drink the .....Matt 20:22
beyond what you are *a* .....1 Cor 10:13
And God is *a* to make .....2 Cor 9:8
may be *a* to comprehend .....Eph 3:18
persuaded that He is *a* .....2 Tim 1:12
learning and never *a* .....2 Tim 3:7
being tempted, He is *a* .....Heb 2:18
that God was *a* to .....Heb 11:19
to Him who is *a* .....Jude 24
has come, and who is *a* .....Rev 6:17

ABNER
Saul's cousin; commander of his army, 1 Sam 14:50, 51
Rebuked by David, 1 Sam 26:5, 14–16
Supports Ishbosheth; defeated by David's men; kills Asahel, 2 Sam 2:8–32
Makes covenant with David, 2 Sam 3:6–21
Killed by Joab; mourned by David, 2 Sam 3:22–39

ABODE
but left their own *a* .....Jude 6

ABOLISHED
your works may be *a* .....Ezek 6:6
having *a* in His flesh .....Eph 2:15
Christ, who has *a* .....2 Tim 1:10

ABOMINABLE
not make yourselves *a* .....Lev 11:43
They have done *a* .....Ps 14:1
your grave like an *a* .....Is 14:19
Oh, do not do this *a* .....Jer 44:4
they deny Him, being *a* .....Titus 1:16
and *a* idolatries .....1 Pet 4:3
unbelieving, *a* .....Rev 21:8

ABOMINATION
every shepherd is an *a* .....Gen 46:34
If we sacrifice the *a* .....Ex 8:26
You have made me an *a* .....Ps 88:8
yes, seven are an *a* .....Prov 6:16
wickedness is an *a* .....Prov 8:7
Dishonest scales are an *a* .....Prov 11:1
the scoffer is an *a* .....Prov 24:9
prayer is an *a* .....Prov 28:9
An unjust man is an *a* .....Prov 29:27
incense is an *a* .....Is 1:13
and place there the *a* .....Dan 11:31
the *a* of desolation .....Dan 12:11
the '*a* of desolation,' .....Matt 24:15
among men is an *a* .....Luke 16:15

ABOMINATIONS
to follow the *a* .....Deut 18:9
delights in their *a* .....Is 66:3
will put away your *a* .....Jer 4:1
your harlotry, your *a* .....Jer 13:27
will see greater *a* .....Ezek 8:6
a which they commit .....Ezek 8:17
you, throw away the *a* .....Ezek 20:7
show her all her *a* .....Ezek 22:2
a golden cup full of *a* .....Rev 17:4
of the *a* of the earth .....Rev 17:5

ABOUND
lawlessness will *a* .....Matt 24:12
the offense might *a* .....Rom 5:20
sin that grace may *a* .....Rom 6:1
thanksgiving to *a* .....2 Cor 4:15
to make all grace *a* .....2 Cor 9:8
and I know how to *a* .....Phil 4:12
that you should *a* .....1 Thess 4:1
things are yours and *a* .....2 Pet 1:8

ABOUNDED
But where sin *a* .....Rom 5:20

ABOUNDING
and *a* in mercy .....Ps 103:8
immovable, always *a* .....1 Cor 15:58

ABOVE
that is in heaven *a* .....Ex 20:4
"He sent from *a* .....2 Sam 22:17
A it stood seraphim .....Is 6:2
nor a servant *a* his master ..Matt 10:24
He who comes from *a* .....John 3:31
I am from *a* .....John 8:23
been given you from *a* .....John 19:11
who is *a* all .....Eph 4:6
the name which is *a* .....Phil 2:9
things which are *a* .....Col 3:1
perfect gift is from *a* .....James 1:17

ABRAHAM
Ancestry and family, Gen 11:26–31
Receives God's call; enters Canaan, Gen 12:1–6
Promised Canaan by God; pitched tent near Bethel, Gen 12:7, 8
Deceives Egyptians concerning Sarai, Gen 12:11–20
Separates from Lot; inherits Canaan, Gen 13
Rescues Lot from captivity, Gen 14:11–16
Gives a tithe to Melchizedek; refuses spoil, Gen 14:18–24
Covenant renewed; promised a son, Gen 15
Takes Hagar as concubine; Ishmael born, Gen 16
Name changed from Abram; circumcision commanded, Gen 17
Entertains Lord and angels, Gen 18:1–15
Intercedes for Sodom, Gen 18:16–33
Deceives Abimelech concerning Sarah, Gen 20
Birth of Isaac, Gen 21:1–7
Sends Hagar and Ishmael away, Gen 21:9–14
Offers Isaac in obedience to God, Gen 22:1–19
Finds wife for Isaac, Gen 24
Marries Keturah; fathers other children; dies, Gen 25:1–10
Friend of God, 2 Chr 20:7
Justified by faith, Rom 4:1–12
Father of true believers, Rom 4:11–25
In the line of faith, Heb 11:8–10
Eternal home of, in heaven, Luke 16:19–25

ABRAM
See ABRAHAM

ABSALOM
Son of David, 2 Sam 3:3
Kills Amnon for raping Tamar; flees from David, 2 Sam 13:20–39
Returns through Joab's intrigue; reconciled to David, 2 Sam 14
Attempts to usurp throne, 2 Sam 15:1—18:8
Caught and killed by Joab, 2 Sam 18:9–18
Mourned by David, 2 Sam 18:19—19:8

ABSENT
For I indeed, as *a* .....1 Cor 5:3
in the body we are *a* .....2 Cor 5:6

ABSTAIN
we write to them to *a* .....Acts 15:20
A from every form .....1 Thess 5:22
and commanding to *a* .....1 Tim 4:3
a from fleshly lusts .....1 Pet 2:11

ABUNDANCE
is the sound of *a* .....1 Kin 18:41
workmen with you in *a* .....1 Chr 22:15
and *a* of peace .....Ps 72:7
eyes bulge with *a* .....Ps 73:7
nor he who loves *a* .....Eccl 5:10
delight itself in *a* .....Is 55:2
For out of the *a* .....Matt 12:34
put in out of their *a* .....Mark 12:44
not consist in the *a* .....Luke 12:15
of affliction the *a* .....2 Cor 8:2
above measure by the *a* .....2 Cor 12:7
rich through the *a* .....Rev 18:3

ABUNDANT
Longsuffering and *a* .....Ps 86:15
slow to anger and *a* .....Jon 4:2
in labors more *a* .....2 Cor 11:23
Lord was exceedingly *a* .....1 Tim 1:14
a mercy has begotten .....1 Pet 1:3

ABUNDANTLY
a satisfied with the .....Ps 36:8
may have it more *a* .....John 10:10
to do exceedingly *a* .....Eph 3:20
to show more *a* to the .....Heb 6:17

ACACIA GROVE
Spies sent from, Josh 2:1
Israel's last camp before crossing the Jordan, Josh 3:1

ACCEPT
For I will *a* him .....Job 42:8
a your burnt sacrifice .....Ps 20:3
offering, I will not *a* .....Jer 14:12
Should I *a* this from .....Mal 1:13

ACCEPTABLE
sought to find *a* .....Eccl 12:10
a time I have heard .....Is 49:8
proclaim the *a* year .....Is 61:2
proclaim the *a* year .....Luke 4:19
is that good and *a* .....Rom 12:2
finding out what is *a* .....Eph 5:10
For this is good and *a* .....1 Tim 2:3
spiritual sacrifices *a* .....1 Pet 2:5

ACCEPTABLY
we may serve God *a* .....Heb 12:28

ACCEPTED
Behold, now is the *a* .....2 Cor 6:2
by which He made us *a* .....Eph 1:6

ACCESS
we have *a* by faith .....Rom 5:2
we have boldness and *a* .....Eph 3:12

ACCOMPLISHED
today the LORD has *a* . . . . . .1 Sam 11:13
A desire *a* is sweet to . . . . . .Prov 13:19
must still be *a* . . . . . .Luke 22:37
all things were now *a* . . . . . .John 19:28

ACCORD
and Israel with one *a* . . . . . .Josh 9:2
serve Him with one *a* . . . . . .Zeph 3:9
continued with one *a* . . . . . .Acts 1:14
daily with one *a* . . . . . .Acts 2:46
what *a* has Christ with . . . . . .2 Cor 6:15
love, being of one *a* . . . . . .Phil 2:2

ACCOUNT
they will give *a* . . . . . .Matt 12:36
The former *a* I made . . . . . .Acts 1:1
each of us shall give *a* . . . . . .Rom 14:12
put that on my *a* . . . . . .Philem 18
those who must give *a* . . . . . .Heb 13:17

ACCOUNTED
and He *a* it to him . . . . . .Gen 15:6
And that was *a* to him . . . . . .Ps 106:31
his faith is *a* . . . . . .Rom 4:5
a as sheep for the . . . . . .Rom 8:36
and it was *a* to him . . . . . .Gal 3:6
and it was *a* to him . . . . . .James 2:23

ACCURSED
he who is hanged is *a* . . . . . .Deut 21:23
regarding the *a* things . . . . . .Josh 7:1
years old shall be *a* . . . . . .Is 65:20
not know the law is *a* . . . . . .John 7:49
that I myself were *a* . . . . . .Rom 9:3
calls Jesus *a*, and no one . . . . .1 Cor 12:3
let him be *a* . . . . . .Gal 1:8

ACCUSATION
they wrote an *a* against . . . . . .Ezra 4:6
over His head the *a* . . . . . .Matt 27:37
they might find an *a* . . . . . .Luke 6:7
Do not receive an *a* . . . . . .1 Tim 5:19
not bring a reviling *a* . . . . . .2 Pet 2:11

ACCUSE
anyone or *a* falsely . . . . . .Luke 3:14
they began to *a* Him . . . . . .Luke 23:2
think that I shall *a* . . . . . .John 5:45

ACCUSED
forward and *a* the Jews . . . . . .Dan 3:8
while He was being *a* . . . . . .Matt 27:12

ACCUSER
a of our brethren . . . . . .Rev 12:10

ACCUSING
their thoughts *a* or else . . . . . .Rom 2:15

ACHAIA
Visited by Paul, Acts 18:1, 12
Apollos preaches in, Acts 18:24–28
Gospel proclaimed throughout, 1 Thess 1:7, 8

ACHAN (or Achar)
Sin of, caused Israel's defeat, Josh 7:1–15
Stoned to death, Josh 7:16–25
Sin of, recalled, Josh 22:20
Also called Achar, 1 Chr 2:7

ACHISH
A king of Gath, 1 Sam 21:10–15
David seeks refuge with, 1 Sam 27:1–12
Forced by Philistine lords to expel David, 1 Sam 29:1–11
Receives Shimei's servants, 1 Kin 2:39, 40

ACHOR, VALLEY OF
Site of Achan's stoning, Josh 7:24–26
On Judah's boundary, Josh 15:7
Promises concerning, Is 65:10

ACHSAH
A daughter of Caleb, 1 Chr 2:49
Given to Othniel, Josh 15:16–19
Given springs of water, Judg 1:12–15

ACKNOWLEDGE
did he *a* his brothers . . . . . .Deut 33:9
a my transgressions . . . . . .Ps 51:3
in all your ways *a* . . . . . .Prov 3:6
and Israel does not *a* . . . . . .Is 63:16
a your iniquity . . . . . .Jer 3:13
let him *a* that the things . . . .1 Cor 14:37

ACKNOWLEDGED
of Israel, and God *a* them . . . . . .Ex 2:25
a my sin to You . . . . . .Ps 32:5

ACKNOWLEDGES
there is no one who *a* . . . . . .Ps 142:4
he who *a* the Son has . . . . . .1 John 2:23

ACQUAINT
a yourself with Him . . . . . .Job 22:21

ACQUAINTANCES
You have put away my *a* . . . . . .Ps 88:8
All my *a* watched for . . . . . .Jer 20:10
But all His *a* . . . . . .Luke 23:49

ACQUAINTED
and are *a* with all my ways . . . . .Ps 139:3
a Man of sorrows and *a* . . . . . .Is 53:3

ACQUIT
at all *a* the wicked . . . . . .Nah 1:3

ACT
seen every great *a* . . . . . .Deut 11:7
is time for You to *a* . . . . . .Ps 119:126
His *a*, His unusual *a* . . . . . .Is 28:21
in the very *a* . . . . . .John 8:4

ACTIONS
by Him *a* are weighed . . . . . .1 Sam 2:3

ACTS
LORD, the righteous *a* . . . . . .Judg 5:11
His *a* to the children . . . . . .Ps 103:7
declare Your mighty *a* . . . . . .Ps 145:4
of Your awesome *a* . . . . . .Ps 145:6

ADAM
Creation of, Gen 1:26, 27; 2:7
Given dominion over the earth, Gen 1:28–30
Given a wife, Gen 2:18–25
Temptation, fall, and exile from Eden, Gen 3
Children of, Gen 4:1, 2; 5:3, 4
Transgression results in sin and death, Rom 5:12–14
—Last or second Adam, an appellation of Christ, Rom 5:14, 15; 1 Cor 15:20–24, 45–48

ADD
You shall not *a* . . . . . .Deut 4:2
Do not *a* to His words . . . . . .Prov 30:6

ADDED
things shall be *a* . . . . . .Matt 6:33
And the Lord *a* to the . . . . . .Acts 2:47
many people were *a* . . . . . .Acts 11:24
It was *a* because of . . . . . .Gal 3:19

ADMINISTERS
a justice for the . . . . . .Deut 10:18

ADMONISH
also to *a* one another . . . . . .Rom 15:14
a him as a brother . . . . . .2 Thess 3:15

ADMONISHED
further, my son, be *a* . . . . . .Eccl 12:12
Angel of the LORD *a* . . . . . .Zech 3:6

ADMONISHING
a one another in . . . . . .Col 3:16

ADMONITION
were written for our *a* . . . . .1 Cor 10:11
in the training and *a* . . . . . .Eph 6:4

ADONIJAH
David's fourth son, 2 Sam 3:2, 4
Attempts to usurp throne, 1 Kin 1:5–53
Desires Abishag as wife, 1 Kin 2:13–18
Executed by Solomon, 1 Kin 2:19–25

ADONI-ZEDEK
An Amorite king of Jerusalem, Josh 10:1–5
Defeated and slain by Joshua, Josh 10:6–27

ADONIRAM (or Adoram)
Official under David, Solomon, and Rehoboam, 2 Sam 20:24; 1 Kin 5:14; 12:18
Stoned by angry Israelites, 1 Kin 12:18
Called Hadoram, 2 Chr 10:18

ADOPTION
the Spirit of *a* . . . . . .Rom 8:15
waiting for the *a* . . . . . .Rom 8:23
to whom pertain the *a* . . . . . .Rom 9:4
we might receive the *a* . . . . . .Gal 4:5
a as sons by Jesus . . . . . .Eph 1:5

ADORN
a the monuments . . . . . .Matt 23:29
also, that the women *a* . . . . . .1 Tim 2:9

ADORNED
By His Spirit He *a* . . . . . .Job 26:13
You shall again be *a* . . . . . .Jer 31:4
temple, how it was *a* . . . . . .Luke 21:5
also *a* themselves . . . . . .1 Pet 3:5
prepared as a bride *a* . . . . . .Rev 21:2

ADRIFT
A among the dead . . . . . .Ps 88:5

ADULTERER
the *a* and the adulteress . . . . . .Lev 20:10
The eye of the *a* . . . . . .Job 24:15

ADULTERERS
the land is full of *a* . . . . . .Jer 23:10
nor idolaters, nor *a* . . . . . .1 Cor 6:9
a God will judge . . . . . .Heb 13:4
A and adulteresses . . . . . .James 4:4

ADULTERIES
I have seen your *a* . . . . . .Jer 13:27
her sight, and her *a* . . . . . .Hos 2:2
evil thoughts, *a* . . . . . .Mark 7:21

ADULTEROUS
evil and *a* generation . . . . . .Matt 12:39

ADULTERY
You shall not commit *a* . . . . . .Ex 20:14
Whoever commits *a* . . . . . .Prov 6:32
Israel had committed *a* . . . . . .Jer 3:8
already committed *a* . . . . . .Matt 5:28
is divorced commits *a* . . . . . .Matt 5:32
another commits *a* . . . . . .Mark 10:11

a woman caught in *a* . . . . . .John 8:3
those who commit *a* . . . . . .Rev 2:22

ADVANTAGE
a will it be to You . . . . . .Job 35:3
man has no *a* over . . . . . .Eccl 3:19
a that I go away . . . . . .John 16:7
What *a* then has the . . . . . .Rom 3:1
Satan should take *a* . . . . . .2 Cor 2:11
no one should take *a* . . . . . .1 Thess 4:6
people to gain *a* . . . . . .Jude 16

ADVERSARIES
The *a* of the LORD . . . . . .1 Sam 2:10
rid Myself of My *a* . . . . . .Is 1:24
a will not be able . . . . . .Luke 21:15
and there are many *a* . . . . . .1 Cor 16:9
terrified by your *a* . . . . . .Phil 1:28
will devour the *a* . . . . . .Heb 10:27

ADVERSARY
in the way as an *a* . . . . . .Num 22:22
battle he become our *a* . . . . .1 Sam 29:4
how long will the *a* . . . . . .Ps 74:10
a has spread his hand . . . . . .Lam 1:10
Agree with your *a* . . . . . .Matt 5:25
justice for me from my *a* . . . . .Luke 18:3
opportunity to the *a* . . . . . .1 Tim 5:14
your *a* the devil walks . . . . . .1 Pet 5:8

ADVERSITIES
you from all your *a* . . . . . .1 Sam 10:19
known my soul in *a* . . . . . .Ps 31:7

ADVERSITY
them with every *a* . . . . . .2 Chr 15:6
I shall never be in *a* . . . . . .Ps 10:6
from the days of *a* . . . . . .Ps 94:13
brother is born for *a* . . . . . .Prov 17:17
faint in the day of *a* . . . . . .Prov 24:10
the day of *a* consider . . . . . .Eccl 7:14
you the bread of *a* . . . . . .Is 30:20

ADVICE
And blessed is your *a* . . . . . .1 Sam 25:33
in this I give my *a* . . . . . .2 Cor 8:10

ADVOCATE
we have an *A* with the . . . . . .1 John 2:1

AFAR
and worship from *a* . . . . . .Ex 24:1
sons shall come from *a* . . . . . .Is 60:4
and not a God *a* . . . . . .Jer 23:23
and saw Abraham *a* . . . . . .Luke 16:23
to all who are *a* . . . . . .Acts 2:39
to you who were *a* . . . . . .Eph 2:17
but having seen them *a* . . . . . .Heb 11:13

AFFAIRS
he will guide his *a* . . . . . .Ps 112:5
I may hear of your *a* . . . . . .Phil 1:27
himself with the *a* . . . . . .2 Tim 2:4

AFFECTION
to his wife the *a* . . . . . .1 Cor 7:3
for you all with the *a* . . . . . .Phil 1:8
if any *a* and mercy . . . . . .Phil 2:1

AFFECTIONATE
Be kindly *a* to one . . . . . .Rom 12:10

AFFIRM
you to *a* constantly . . . . . .Titus 3:8

AFFLICT
a them with their . . . . . .Ex 1:11
oath to *a* her soul . . . . . .Num 30:13
may be bound to *a* you . . . . . .Judg 16:6
a the descendants . . . . . .1 Kin 11:39
will hear, and *a* them . . . . . .Ps 55:19
a Your heritage . . . . . .Ps 94:5
a man to *a* his soul . . . . . .Is 58:5
to destroy, and to *a* . . . . . .Jer 31:28
For He does not *a* . . . . . .Lam 3:33
deal with all who *a* . . . . . .Zeph 3:19

AFFLICTED
"Why have You *a* . . . . . .Num 11:11
and the Almighty has *a* . . . . . .Ruth 1:21
To him who is *a* . . . . . .Job 6:14
hears the cry of the *a* . . . . . .Job 34:28
You *a* the peoples . . . . . .Ps 44:2
Before I was *a* . . . . . .Ps 119:67
I am *a* very much . . . . . .Ps 119:107
Many a time they have *a* . . . . . .Ps 129:1
the cause of the *a* . . . . . .Ps 140:12
days of the *a* are evil . . . . . .Prov 15:15
Smitten by God, and *a* . . . . . .Is 53:4
oppressed and He was *a* . . . . . .Is 53:7
"O you *a* one . . . . . .Is 54:11
Why have we *a* our . . . . . .Is 58:3
and satisfy the *a* . . . . . .Is 58:10
her virgins are *a* . . . . . .Lam 1:4
she has relieved the *a* . . . . . .1 Tim 5:10
being destitute, *a* . . . . . .Heb 11:37

AFFLICTING
A the just and taking . . . . . .Amos 5:12

AFFLICTION
in the land of my *a* . . . . . .Gen 41:52
the bread of *a* . . . . . .Deut 16:3
indeed look on the *a* . . . . . .1 Sam 1:11
LORD saw that the *a* . . . . . .2 Kin 14:26
a take hold of me . . . . . .Job 30:16
days of *a* confront me . . . . . .Job 30:27
held in the cords of *a* . . . . . .Job 36:8
of death, bound in *a* . . . . . .Ps 107:10
is my comfort in my *a* . . . . . .Ps 119:50
and it is an evil *a* . . . . . .Eccl 6:2
a He was afflicted . . . . . .Is 63:9
refuge in the day of *a* . . . . . .Jer 16:19
"O LORD, behold my *a* . . . . . .Lam 1:9
not grieved for the *a* . . . . . .Amos 6:6
For our light *a* . . . . . .2 Cor 4:17
supposing to add *a* . . . . . .Phil 1:16
the word in much *a* . . . . . .1 Thess 1:6

AFRAID
garden, and I was *a* . . . . . .Gen 3:10
saying, "Do not be *a* . . . . . .Gen 15:1
his face, for he was *a* . . . . . .Ex 3:6
none will make you *a* . . . . . .Lev 26:6
of whom you are *a* . . . . . .Deut 7:19
I will not be *a* . . . . . .Ps 3:6
ungodliness made me *a* . . . . . .Ps 18:4
Do not be *a* when one . . . . . .Ps 49:16
Whenever I am *a* . . . . . .Ps 56:3
farthest parts are *a* . . . . . .Ps 65:8
nor be *a* of their threats . . . . . .Is 8:12
no one will make them *a* . . . . . .Is 17:2
that you should be *a* . . . . . .Is 51:12
dream which made me *a* . . . . . .Dan 4:5
do not be *a* . . . . . .Matt 14:27
if you do evil, be *a* . . . . . .Rom 13:4
do good and are not *a* . . . . . .1 Pet 3:6

AFTERWARD
A he will let you go . . . . . .Ex 11:1
a we will speak . . . . . .Job 18:2
a receive me to glory . . . . . .Ps 73:24
you shall follow Me *a* . . . . . .John 13:36
the firstfruits, *a* . . . . . .1 Cor 15:23

AGAG
A king of Amalek in Balaam's prophecy, Num 24:7
—Amalekite king spared by Saul, but slain by Samuel, 1 Sam 15:8, 9, 20–24, 32, 33

AGAIN
day He will rise *a* . . . . . .Matt 20:19
'You must be born *a* . . . . . .John 3:7
to renew them *a* . . . . . .Heb 6:6
having been born *a* . . . . . .1 Pet 1:23

AGAINST
his hand shall be *a* . . . . . .Gen 16:12
I will set My face *a* . . . . . .Lev 20:3
come to 'set a man *a* . . . . . .Matt 10:35
or house divided *a* . . . . . .Matt 12:25
not with Me is *a* Me . . . . . .Matt 12:30
blasphemy *a* the Spirit . . . . . .Matt 12:31
For nation will rise *a* . . . . . .Matt 24:7
out, as *a* a robber . . . . . .Matt 26:55
I have sinned *a* . . . . . .Luke 15:18
lifted up his heel *a* . . . . . .John 13:18
LORD and *a* His Christ . . . . . .Acts 4:26
to kick *a* the goads . . . . . .Acts 9:5
all men everywhere *a* . . . . . .Acts 21:28
let us not fight *a* . . . . . .Acts 23:9
a the promises of God . . . . . .Gal 3:21
we do not wrestle *a* . . . . . .Eph 6:12
I have a few things *a* . . . . . .Rev 2:20

AGE
well advanced in *a* . . . . . .Gen 18:11
Israel were dim with *a* . . . . . .Gen 48:10
the flower of their *a* . . . . . .1 Sam 2:33
the grave at a full *a* . . . . . .Job 5:26
a is as nothing . . . . . .Ps 39:5
and in the *a* to come . . . . . .Mark 10:30
"The sons of this *a* . . . . . .Luke 20:34
He is of *a* . . . . . .John 9:21
who are of full *a* . . . . . .Heb 5:14
the powers of the *a* . . . . . .Heb 6:5

AGED
Wisdom is with *a* . . . . . .Job 12:12
a one as Paul, the *a* . . . . . .Philem 9

AGES
ordained before the *a* . . . . . .1 Cor 2:7
in other *a* was not . . . . . .Eph 3:5
at the end of the *a* . . . . . .Heb 9:26

AGONY
And being in *a* . . . . . .Luke 22:44

AGREE
A with your adversary . . . . . .Matt 5:25
that if two of you *a* . . . . . .Matt 18:19
testimonies did not *a* . . . . . .Mark 14:56
and these three *a* . . . . . .1 John 5:8

AGREED
unless they are *a* . . . . . .Amos 3:3
they were glad, and *a* . . . . . .Luke 22:5

AGREEMENT
with Sheol we are in *a* . . . . . .Is 28:15
the North to make an *a* . . . . . .Dan 11:6
what *a* has the temple . . . . . .2 Cor 6:16

AHAB
A wicked king of Israel, 1 Kin 16:29
Marries Jezebel; promotes Baal worship, 1 Kin 16:31–33; 18:17–46
Denounced by Elijah, 1 Kin 17:1
Wars against Ben-Hadad, 1 Kin 20:1–43
Covets Naboth's vineyard, 1 Kin 21:1–16

Death predicted; repentance delays judgment, 1 Kin 21:17–29
Goes to war in spite of Micaiah's warning; killed in battle, 1 Kin. 22:1–37
Prophecy concerning, fulfilled, 1 Kin 22:38
—Lying prophet, Jer 29:21–23

AHASUERUS
The father of Darius the Mede, Dan 9:1
—Persian king, probably Xerxes I, 486–465 B.C., Ezra 4:6; Esth 1:1
Makes Esther queen, Esth 2:16, 17
Orders Jews annihilated, by Haman's advice, Esth 3:8–15
Reverses decree at Esther's request, Esth 7; 8
Exalts Mordecai, Esth 10:1–3

AHAZ
King of Judah; pursues idolatry; submits to Assyrian rule; desecrates the temple, 2 Kin 16
Defeated by Syria and Israel, 2 Chr 28:5–15
Comforted by Isaiah; refuses to ask a sign, Is 7:1–17

AHAZIAH
King of Israel; son of Ahab and Jezebel; worships Baal, 1 Kin 22:51–53
Falls through lattice; calls on Baal-Zebub; dies according to Elijah's word, 2 Kin 1:2–18
—King of Judah; Ahab's son-in-law; reigns wickedly, 2 Kin 8:25–29; 2 Chr 22:1–6
Killed by Jehu, 2 Kin 9:27–29; 2 Chr 22:7–9

AHIJAH
A prophet of Shiloh who foretells division of Solomon's kingdom, 1 Kin 11:29–39
Foretells elimination of Jeroboam's line, 1 Kin 14:1–18
A writer of prophecy, 2 Chr 9:29

AHIKAM
Sent in Josiah's mission to Huldah, 2 Kin 22:12–14
Protects Jeremiah, Jer 26:24
The father of Gedaliah, governor under Nebuchadnezzar, 2 Kin 25:22; Jer 39:14

AHIMAAZ
A son of Zadok the high priest, 1 Chr 6:8, 9
Warns David of Absalom's plans, 2 Sam 15:27, 36
First to tell David of Absalom's defeat, 2 Sam 18:19–30

AHIMELECH
High priest in Saul's reign; helps David, 1 Sam 21:1–9
Betrayed and killed by Doeg; son Abiathar escapes, 1 Sam 22:9–20
David writes concerning, Ps 52:title

AHINOAM
Wife of David, 1 Sam 25:43; 27:3; 30:5, 18
Mother of Amnon, 2 Sam 3:2

AHITHOPHEL
David's counselor, 2 Sam 15:12
Joins Absalom's insurrection; counsels him, 2 Sam 15:31; 16:20–23
His counsel rejected; commits suicide, 2 Sam 17:1–23

AI
Israel defeated at, Josh 7:2–5
Israel destroys completely, Josh 8:1–28

AIDE
the king's personal *a* . . . . . .Acts 12:20

AIJALON
Amorites not driven from, Judg 1:35
Miracle there, Josh 10:12, 13
City of refuge, 1 Chr 6:66–69
Fortified by Rehoboam, 2 Chr 11:5, 10
Captured by Philistines, 2 Chr 28:18

AIR
the birds of the *a* . . . . . .Gen 1:26
of the *a* have nests . . . . . .Luke 9:58
as one who beats the *a* . . . . . .1 Cor 9:26
be speaking into the *a* . . . . . .1 Cor 14:9
of the power of the *a* . . . . . .Eph 2:2
meet the Lord in the *a* . . . . .1 Thess 4:17
his bowl into the *a* . . . . . .Rev 16:17

AKEL DAMA
Field called "Field of Blood," Acts 1:19

AKRABBIM
An "ascent" on the south of the Dead Sea, Num 34:4
One border of Judah, Josh 15:3

ALARM
to sound the *a* against . . . . .2 Chr 13:12
A day of trumpet and *a* . . . . . .Zeph 1:16

ALEXANDER
A member of the high-priestly family, Acts 4:6
—A Jew in Ephesus, Acts 19:33, 34
—An apostate condemned by Paul, 1 Tim 1:19, 20

ALEXANDRIA
Men of, persecute Stephen, Acts 6:9
Paul sails in ship of, Acts 27:6

ALIEN
because you were an *a* . . . . . .Deut 23:7
I am an *a* in their . . . . . .Job 19:15
who turn away an *a* . . . . . .Mal 3:5

ALIENATED
a herself from them . . . . . .Ezek 23:17
darkened, being *a* . . . . . .Eph 4:18
you, who once were *a* . . . . . .Col 1:21

ALIENS
For we are *a* and . . . . . .1 Chr 29:15
For I have loved *a* . . . . . .Jer 2:25
A have devoured his . . . . . .Hos 7:9
without Christ, being *a* . . . . . .Eph 2:12
the armies of the *a* . . . . . .Heb 11:34

ALIKE
All things come *a* . . . . . .Eccl 9:2
esteems every day *a* . . . . . .Rom 14:5

ALIVE
in the ark remained *a* . . . . . .Gen 7:23
with them went down *a* . . . .Num 16:33
LORD your God are *a* . . . . . .Deut 4:4
I kill and I make *a* . . . . . .Deut 32:39
Let them go down *a* . . . . . .Ps 55:15
he preserves himself *a* . . . . . .Ezek 18:27
heard that He was *a* . . . . . .Mark 16:11
son was dead and is *a* . . . . . .Luke 15:24
presented Himself *a* . . . . . .Acts 1:3
dead indeed to sin, but *a* . . . . .Rom 6:11
I was *a* once without . . . . . .Rom 7:9
all shall be made *a* . . . . . .1 Cor 15:22
trespasses, made us *a* . . . . . .Eph 2:5
flesh, He has made *a* . . . . . .Col 2:13
that we who are *a* . . . . . .1 Thess 4:15
the flesh but made *a* . . . . . .1 Pet 3:18
and behold, I am *a* . . . . . .Rev 1:18
a name that you are *a* . . . . . .Rev 3:1
These two were cast *a* . . . . . .Rev 19:20

ALL
for this is man's *a* . . . . . .Eccl 12:13

ALLELUIA
Again they said, "*A* . . . . . .Rev 19:3

ALLOW
a Your Holy One . . . . . .Ps 16:10
a My faithfulness . . . . . .Ps 89:33
nor do you *a* those . . . . . .Matt 23:13
a Your Holy One . . . . . .Acts 2:27
who will not *a* . . . . . .1 Cor 10:13

ALLOWED
bygone generations *a* . . . . . .Acts 14:16

ALLURE
behold, I will *a* . . . . . .Hos 2:14
they *a* through the lusts . . . . . .2 Pet 2:18

ALMOND
a blossoms on one . . . . . .Ex 25:33
a tree blossoms . . . . . .Eccl 12:5

ALMOST
for me, my feet had *a* . . . . . .Ps 73:2
a persuade me to . . . . . .Acts 26:28
a all things are . . . . . .Heb 9:22

ALMS
But rather give *a* . . . . . .Luke 11:41
you have and give *a* . . . . . .Luke 12:33
I came to bring *a* . . . . . .Acts 24:17

ALOES
with myrrh and *a* . . . . . .Ps 45:8
my bed with myrrh, *a* . . . . . .Prov 7:17
mixture of myrrh and *a* . . . . .John 19:39

ALPHA
I am the *A* and the . . . . . .Rev 1:8
I am the *A* and the . . . . . .Rev 22:13

ALTAR
Then Noah built an *a* . . . . . .Gen 8:20
An *a* of earth you . . . . . .Ex 20:24
a shall be kept . . . . . .Lev 6:9
it to you upon the *a* . . . . . .Lev 17:11
offering for the *a* . . . . . .Num 7:84
called the *a* Witness . . . . . .Josh 22:34
and tear down the *a* . . . . . .Judg 6:25
"Go up, erect an *a* . . . . . .2 Sam 24:18
cried out against the *a* . . . . . .1 Kin 13:2
I will go to the *a* . . . . . .Ps 43:4
there will be an *a* . . . . . .Is 19:19
Lord has spurned His *a* . . . . . .Lam 2:7
you cover the *a* . . . . . .Mal 2:13
your gift to the *a* . . . . . .Matt 5:23
swears by the *a* . . . . . .Matt 23:18
I even found an *a* . . . . . .Acts 17:23
the offerings of the *a* . . . . . .1 Cor 9:13
partakers of the *a* . . . . . .1 Cor 10:18
We have an *a* from . . . . . .Heb 13:10
Isaac his son on the *a* . . . . . .James 2:21
and stood at the *a* . . . . . .Rev 8:3

ALTARS
a Hezekiah has taken .....2 Kin 18:22
Even Your *a*, O LORD .....Ps 84:3
on the horns of your *a* .....Jer 17:1
a shall be broken .....Ezek 6:4
has made many *a* .....Hos 8:11
a shall be heaps .....Hos 12:11
destruction on the *a* .....Amos 3:14
and torn down Your *a* .....Rom 11:3

ALTERED
of His face was *a* .....Luke 9:29

ALWAYS
delight, rejoicing *a* .....Prov 8:30
the poor with you *a* .....Matt 26:11
Me you do not have *a* .....Matt 26:11
lo, I am with you *a* .....Matt 28:20
'Son, you are *a* .....Luke 15:31
men *a* ought to pray .....Luke 18:1
immovable, *a* abounding ....1 Cor 15:58
Rejoice in the Lord *a* .....Phil 4:4
thus we shall *a* .....1 Thess 4:17
a be ready to give a .....1 Pet 3:15

AM
to Moses, "I *A* WHO I *A* .....Ex 3:14
First and I *a* the Last .....Is 44:6
in My name, I *a* there .....Matt 18:20
I *a* the bread of life .....John 6:35
I *a* the light of the .....John 8:12
I *a* from above .....John 8:23
Abraham was, I *A* .....John 8:58
I *a* the door .....John 10:9
I *a* the good shepherd .....John 10:11
I *a* the resurrection .....John 11:25
to him, "I *a* the way .....John 14:6
of God I *a* what I *a* .....1 Cor 15:10

AMALEK
Grandson of Esau, Gen 36:11, 12
A chief of Edom, Gen 36:16
First among nations, Num 24:20

AMALEKITES
Destruction predicted, Ex 17:14; Deut 25:17–19
Defeated by Israel, Ex 17:8–13; Judg 7:12–25; 1 Sam 14:47, 48; 27:8, 9; 1 Chr 4:42, 43
Overcome Israel, Num 14:39–45; Judg 3:13

AMASA
Commands Absalom's rebels, 2 Sam 17:25
Made David's commander, 2 Sam 19:13
Treacherously killed by Joab, 2 Sam 20:9–12
Death avenged, 1 Kin 2:28–34

AMAZED
trembled and were *a* .....Mark 16:8

AMAZIAH
King of Judah; kills his father's assassinators, 2 Kin 14:1–6; 2 Chr 25:1–4
Hires troops from Israel; is rebuked by a man of God; sends troops home, 2 Chr 25:5–10
Defeats Edomites; worships their gods, 2 Chr 25:11–16
Wars with Israel, 2 Kin 14:8–14; 2 Chr 25:17–24
Killed by conspirators, 2 Chr 25:25–28

AMBASSADOR
but a faithful *a* .....Prov 13:17
for which I am an *a* .....Eph 6:20

AMBASSADORS
which sends *a* by sea .....Is 18:2
cry outside, the *a* .....Is 33:7
we are *a* for Christ .....2 Cor 5:20

AMBITION
Christ from selfish *a* .....Phil 1:16
through selfish *a* .....Phil 2:3

AMEN
uninformed say "*A* .....1 Cor 14:16
are Yes, and in Him *A* .....2 Cor 1:20
creatures said, "*A* .....Rev 5:14

AMEND
A your ways and your .....Jer 7:3
from his evil way, *a* .....Jer 35:15

AMMON
A nation fathered by Lot, Gen 19:36, 38

AMMONITES
Excluded from assembly for hostility to Israel, Deut 23:3–6
Propose cruel treaty; conquered by Saul, 1 Sam 11:1–3, 11
Abuse David's ambassadors; conquered by his army, 2 Sam 10:1–14
Harass postexilic Jews, Neh 4:3, 7, 8
Defeated by Israel and Judah, Judg 11:4–33; 2 Chr 20:1–25; 27:5, 6
Prophecies concerning, Ps 83:1–18; Jer 25:9–21; Ezek 25:1–7; Amos 1:13–15; Zeph 2:9–11

AMNON
A son of David, 2 Sam 3:2
Rapes his half sister, 2 Sam 13:1–18
Killed by Absalom, 2 Sam 13:19–29

AMON
King of Judah, 2 Kin 21:18, 19
Follows evil, 2 Chr 33:22, 23
Killed by conspiracy, 2 Kin 21:23, 24
—A governor of Samaria, 1 Kin 22:10, 26

AMORITES
Defeated by Joshua, Josh 10:1–43
Not driven out of Canaan, Judg 1:34–36
Put to forced labor under Solomon, 1 Kin 9:20, 21

AMOS
A prophet of Israel, Amos 1:1
Pronounces judgment against nations, Amos 1:1–3, 15
Denounces Israel's sins, Amos 4:1—7:9
Condemns Amaziah, the priest of Bethel, Amos 7:10–17
Predicts Israel's downfall, Amos 9:1–10
Foretells great blessings, Amos 9:11–15

AMRAM
Son of Kohath, Num 3:17–19
The father of Aaron, Moses and Miriam, Ex 6:18–20; 1 Chr 6:3

ANAKIM
A race of giants; very strong, Num 13:28–33; Deut 2:10, 11, 21
Defeated
by Joshua, Josh 10:36–39; 11:21
by Caleb, Josh 14:6–15

ANANIAS
Disciple at Jerusalem; slain for lying to God, Acts 5:1–11
—A Christian disciple at Damascus, Acts 9:10–19; 22:12–16
—A Jewish high priest, Acts 23:1–5

ANATHOTH
A Levitical city in Benjamin, Josh 21:18
Jeremiah's birthplace; he buys property there, Jer 1:1; 32:6–15
To be invaded by Assyria, Is 10:30

ANCHOR
hope we have as an *a* .....Heb 6:19

ANCIENT
Do not remove the *a* .....Prov 23:10
a times that I .....Is 37:26
until the *A* of Days .....Dan 7:22

ANDREW
A disciple of John the Baptist, then of Christ, Matt 4:18, 19; John 1:40–42
Enrolled among the Twelve, Matt 10:2
Mentioned, Mark 13:3, 4; John 6:8, 9; 12:20–22; Acts 1:13

ANGEL
Now the *A* of the LORD .....Gen 16:7
A who has redeemed me ....Gen 48:16
"Behold, I send an *A* .....Ex 23:20
the donkey saw the *A* .....Num 22:23
For I have seen the *A* .....Judg 6:22
Manoah said to the *A* .....Judg 13:17
in my sight as an *a* .....1 Sam 29:9
a who was destroying .....2 Sam 24:16
night that the *a* .....2 Kin 19:35
the *A* of His Presence .....Is 63:9
struggled with the *A* .....Hos 12:4
standing before the *A* .....Zech 3:3
like God, like the *A* .....Zech 12:8
things, behold, an *a* .....Matt 1:20
for an *a* of the Lord .....Matt 28:2
Then an *a* of the Lord .....Luke 1:11
And behold, an *a* .....Luke 2:9
a appeared to Him from ....Luke 22:43
For an *a* went down at .....John 5:4
a has spoken to Him .....John 12:29
But at night an *a* .....Acts 5:19
A who appeared to him .....Acts 7:35
Then immediately an *a* .....Acts 12:23
and no *a* or spirit .....Acts 23:8
a has spoken to him .....Acts 23:9
by me this night an *a* .....Acts 27:23
himself into an *a* .....2 Cor 11:14
even if we, or an *a* .....Gal 1:8
Then I saw a strong *a* .....Rev 5:2
over them the *a* .....Rev 9:11
Then I saw an *a* .....Rev 19:17
Jesus, have sent My *a* .....Rev 22:16

ANGELS
If He charges His *a* .....Job 4:18
lower than the *a* .....Ps 8:5
He shall give His *a* .....Ps 91:11
Praise Him, all His *a* .....Ps 148:2
He shall give His *a* .....Matt 4:6
a will come forth .....Matt 13:49
a always see the face .....Matt 18:10
but are like *a* .....Matt 22:30
not even the *a* .....Matt 24:36
and all the holy *a* .....Matt 25:31
twelve legions of *a* .....Matt 26:53
the presence of the *a* .....Luke 15:10
was carried by the *a* .....Luke 16:22

are equal to the *a* . . . . . .Luke 20:36
And she saw two *a* . . . . . .John 20:12
that we shall judge *a* . . . . . .1 Cor 6:3
head, because of the *a* . . . . .1 Cor 11:10
and worship of *a* . . . . . .Col 2:18
with His mighty *a* . . . . . .2 Thess 1:7
the Spirit, seen by *a* . . . . . .1 Tim 3:16
much better than the *a* . . . . . .Heb 1:4
does not give aid to *a* . . . . . .Heb 2:16
company of *a* . . . . . .Heb 12:22
entertained *a* . . . . . .Heb 13:2
things which *a* desire . . . . . .1 Pet 1:12
did not spare the *a* . . . . . .2 Pet 2:4
a who did not keep . . . . . .Jude 6
Michael and his *a* . . . . . .Rev 12:7

ANGER
Cursed be their *a* . . . . . .Gen 49:7
sun, that the fierce *a* . . . . . .Num 25:4
fierceness of His *a* . . . . . .Deut 13:17
of this great *a* . . . . . .Deut 29:24
So the *a* of the LORD . . . . . .Judg 10:7
to provoke Me to *a* . . . . . .1 Kin 16:2
For His *a* is but for a . . . . . .Ps 30:5
let Your wrathful *a* . . . . . .Ps 69:24
a time He turned His *a* . . . . . .Ps 78:38
made a path for His *a* . . . . . .Ps 78:50
You prolong Your *a* . . . . . .Ps 85:5
the power of Your *a* . . . . . .Ps 90:11
gracious, slow to *a* . . . . . .Ps 103:8
Nor will He keep His *a* . . . . . .Ps 103:9
harsh word stirs up *a* . . . . . .Prov 15:1
a sins against his own . . . . . .Prov 20:2
a rests in the bosom . . . . . .Eccl 7:9
a the Holy One of . . . . . .Is 1:4
a is not turned away . . . . . .Is 5:25
a is turned away . . . . . .Is 12:1
'I will not cause My *a* . . . . . .Jer 3:12
For great is the *a* . . . . . .Jer 36:7
and I will send My *a* . . . . . .Ezek 7:3
does not retain His *a* . . . . . .Mic 7:18
fierceness of His *a* . . . . . .Nah 1:6
a is kindled against . . . . . .Zech 10:3
around at them with *a* . . . . . .Mark 3:5
bitterness, wrath, *a* . . . . . .Eph 4:31

ANGRY
Cain, "Why are you *a* . . . . . .Gen 4:6
"Let not the Lord be *a* . . . . . .Gen 18:30
the Son, lest He be *a* . . . . . .Ps 2:12
judge, and God is *a* . . . . . .Ps 7:11
When once You are *a* . . . . . .Ps 76:7
Will you be *a* forever . . . . . .Ps 79:5
friendship with an *a* . . . . . .Prov 22:24
backbiting tongue an *a* . . . . . .Prov 25:23
a man stirs up strife . . . . . .Prov 29:22
in your spirit to be *a* . . . . . .Eccl 7:9
I was *a* with My people . . . . . .Is 47:6
nor will I always be *a* . . . . . .Is 57:16
covetousness I was *a* . . . . . .Is 57:17
right for you to be *a* . . . . . .Jon 4:4
LORD has been very *a* . . . . . .Zech 1:2
I am exceedingly *a* . . . . . .Zech 1:15
you that whoever is *a* . . . . . .Matt 5:22
"Be *a*, and do not sin" . . . . . .Eph 4:26
Therefore I was *a* . . . . . .Heb 3:10
with whom was He *a* . . . . . .Heb 3:17
The nations were *a* . . . . . .Rev 11:18

ANGUISH
a has come upon me . . . . . .2 Sam 1:9
a make him afraid . . . . . .Job 15:24
I will be in *a* over my . . . . . .Ps 38:18
trouble and *a* have overtaken .Ps 119:143
longer remembers the *a* . . . . .John 16:21
tribulation and *a* . . . . . .Rom 2:9
much affliction and *a* . . . . . .2 Cor 2:4

ANIMAL
of every clean *a* . . . . . .Gen 7:2
Whoever kills an *a* . . . . . .Lev 24:18
the life of his *a* . . . . . .Prov 12:10
set him on his own *a* . . . . . .Luke 10:34

ANIMALS
of *a* after their kind . . . . . .Gen 6:20
sacrifices of fat *a* . . . . . .Ps 66:15
of four-footed *a* . . . . . .Acts 10:12
and four-footed *a* . . . . . .Rom 1:23

ANISE
tithe of mint and *a* . . . . . .Matt 23:23

ANNA
Aged prophetess, Luke 2:36–38

ANNAS
A Jewish high priest, Luke 3:2
Christ appeared before, John 18:12–24
Peter and John appeared before, Acts 4:6

ANNUL
and who will *a* . . . . . .Is 14:27
years later, cannot *a* . . . . . .Gal 3:17

ANNULLING
one hand there is an *a* . . . . . .Heb 7:18

ANNULS
is confirmed, no one *a* . . . . . .Gal 3:15

ANOINT
You shall *a* them . . . . . .Ex 28:41
but you shall not *a* . . . . . .Deut 28:40
you shall *a* for Me the . . . . . .1 Sam 16:3
a yourself with oil . . . . . .2 Sam 14:2
a my head with oil . . . . . .Ps 23:5
Arise, you princes, *a* . . . . . .Is 21:5
a the Most Holy . . . . . .Dan 9:24
when you fast, *a* . . . . . .Matt 6:17
a My body for burial . . . . . .Mark 14:8
they might come and *a* . . . . . .Mark 16:1
a your eyes with eye . . . . . .Rev 3:18

ANOINTED
the priest, who is *a* . . . . . .Lev 16:32
"Surely the LORD'S *a* . . . . . .1 Sam 16:6
destroy the LORD'S *a* . . . . . .2 Sam 1:14
he cursed the LORD'S *a* . . . . .2 Sam 19:21
shows mercy to His *a* . . . . . .2 Sam 22:51
"Do not touch My *a* . . . . . .1 Chr 16:22
the LORD saves His *a* . . . . . .Ps 20:6
because the LORD has *a* . . . . . .Is 61:1
"These are the two *a* . . . . . .Zech 4:14
Because He has *a* . . . . . .Luke 4:18
but this woman has *a* . . . . . .Luke 7:46
a the eyes of the . . . . . .John 9:6
It was that Mary who *a* . . . . . .John 11:2
Jesus, whom You *a* . . . . . .Acts 4:27
and has *a* us is God . . . . . .2 Cor 1:21

ANOINTING
also made the holy *a* . . . . . .Ex 37:29
pray over him, *a* him . . . . . .James 5:14
But you have an *a* . . . . . .1 John 2:20
but as the same *a* . . . . . .1 John 2:27

ANOTHER
that you love one *a* . . . . . .John 13:34
and He will give you *a* . . . . . .John 14:16
'Let *a* take his . . . . . .Acts 1:20

ANSWER
will give Pharaoh an *a* . . . . . .Gen 41:16
a I should take back . . . . . .2 Sam 24:13
Him, he could not *a* . . . . . .Job 9:3
Call, and I will *a* . . . . . .Job 13:22
how shall I *a* Him . . . . . .Job 31:14
and you shall *a* . . . . . .Job 40:7
the day that I call, *a* . . . . . .Ps 102:2
In Your faithfulness *a* . . . . . .Ps 143:1
a turns away wrath . . . . . .Prov 15:1
A man has joy by the *a* . . . . . .Prov 15:23
He who gives a right *a* . . . . . .Prov 24:26
a a fool according . . . . . .Prov 26:4
was there none to *a* . . . . . .Is 50:2
for there is no *a* . . . . . .Mic 3:7
or what you should *a* . . . . . .Luke 12:11
you may have an *a* . . . . . .2 Cor 5:12
ought to *a* each one . . . . . .Col 4:6

ANSWERS
a a matter before he . . . . . .Prov 18:13
but the rich *a* . . . . . .Prov 18:23
money *a* everything . . . . . .Eccl 10:19

ANT
Go to the *a* . . . . . .Prov 6:6

ANTICHRIST
heard that the *A* . . . . . .1 John 2:18
a who denies the . . . . . .1 John 2:22
is the spirit of the *A* . . . . . .1 John 4:3
is a deceiver and an *a* . . . . . .2 John 7

ANTIOCH
—In Syria:
First Gentile church established, Acts 11:19–21
Disciples first called "Christians" in, Acts 11:26
Church commissions Paul, Acts 13:1–4; 15:35–41
Church troubled by Judaizers, Acts 15:1–4; Gal 2:11–21
—In Pisidia:
Paul visits; Jews reject the gospel, Acts 13:14, 42–51

ANTITYPE
a which now saves us . . . . . .1 Pet 3:21

ANXIETIES
the multitude of my *a* . . . . . .Ps 94:19
Try me, and know my *a* . . . . . .Ps 139:23

ANXIETY
A in the heart of man . . . . . .Prov 12:25
eat their bread with *a* . . . . . .Ezek 12:19

ANXIOUS
drink, nor have an *a* . . . . . .Luke 12:29
Be *a* for nothing . . . . . .Phil 4:6

APART
that you shall set *a* . . . . . .Ex 13:12
she shall be set *a* . . . . . .Lev 15:19
the LORD has set *a* . . . . . .Ps 4:3
justified by faith *a* . . . . . .Rom 3:28

APHEK
A town in the Plain of Sharon, Josh 12:18
Site of Philistine camp, 1 Sam 4:1; 29:1
—A city in Jezreel, 1 Kin 20:26–30
Syria's defeat prophesied here, 2 Kin 13:14–19

APOLLOS
An Alexandrian Jew; instructed by Aquila and Priscilla and sent to Achaia, Acts 18:24–28

Referred to as having ministered in Corinth, 1 Cor 1:12; 3:4, 22; 4:6; 16:12

APOLLYON
Angel of the bottomless pit, Rev 9:11

APOSTLE
called to be an *a* . . . . . .Rom 1:1
inasmuch as I am an *a* . . . . . .Rom 11:13
Am I not an *a* . . . . . .1 Cor 9:1
the signs of an *a* were . . . . . .2 Cor 12:12
a preacher and an *a* . . . . . .1 Tim 2:7
consider the *A* . . . . . .Heb 3:1

APOSTLES
of the twelve *a* . . . . . .Matt 10:2
whom He also named *a* . . . . . .Luke 6:13
displayed us, the *a* . . . . . .1 Cor 4:9
am the least of the *a* . . . . . .1 Cor 15:9
to the most eminent *a* . . . . . .2 Cor 11:5
themselves into *a* . . . . . .2 Cor 11:13
none of the other *a* . . . . . .Gal 1:19
gave some to be *a* . . . . . .Eph 4:11
who say they are *a* . . . . . .Rev 2:2
heaven, and you holy *a* . . . . . .Rev 18:20

APOSTLESHIP
in this ministry and *a* . . . . . .Acts 1:25
received grace and *a* . . . . . .Rom 1:5
are the seal of my *a* . . . . . .1 Cor 9:2
in Peter for the *a* . . . . . .Gal 2:8

APPAREL
is glorious in His *a* . . . . . .Is 63:1
clothed with foreign *a* . . . . . .Zeph 1:8
by them in white *a* . . . . . .Acts 1:10
themselves in modest *a* . . . . . .1 Tim 2:9
gold rings, in fine *a* . . . . . .James 2:2
or putting on fine *a* . . . . . .1 Pet 3:3

APPEAL
I *a* to Caesar . . . . . .Acts 25:11
love's sake I rather *a* . . . . . .Philem 9

APPEAR
and let the dry land *a* . . . . . .Gen 1:9
all your males shall *a* . . . . . .Ex 23:17
all Israel comes to *a* . . . . . .Deut 31:11
shall I come and *a* . . . . . .Ps 42:2
Let Your work *a* . . . . . .Ps 90:16
He shall *a* in His . . . . . .Ps 102:16
doings your sins *a* . . . . . .Ezek 21:24
faces that they may *a* . . . . . .Matt 6:16
also outwardly *a* . . . . . .Matt 23:28
kingdom of God would *a* . . . .Luke 19:11
For we must all *a* . . . . . .2 Cor 5:10
for Him He will *a* . . . . . .Heb 9:28
and the sinner *a* . . . . . .1 Pet 4:18

APPEARANCE
Do not look at his *a* . . . . . .1 Sam 16:7
a is blacker than soot . . . . . .Lam 4:8
As He prayed, the *a* . . . . . .Luke 9:29
judge according to *a* . . . . . .John 7:24
those who boast in *a* . . . . . .2 Cor 5:12
to the outward *a* . . . . . .2 Cor 10:7
found in *a* as a man . . . . . .Phil 2:8
indeed have an *a* . . . . . .Col 2:23

APPEARED
an angel of the Lord *a* . . . . . .Luke 1:11
who *a* in glory and . . . . . .Luke 9:31
brings salvation has *a* . . . . . .Titus 2:11
of the ages, He has *a* . . . . . .Heb 9:26

APPEARING
Lord Jesus Christ's *a* . . . . . .1 Tim 6:14
been revealed by the *a* . . . . . .2 Tim 1:10
and the dead at His *a* . . . . . .2 Tim 4:1
who have loved His *a* . . . . . .2 Tim 4:8
hope and glorious *a* . . . . . .Titus 2:13

APPEARS
can stand when He *a* . . . . . .Mal 3:2
who is our life *a* . . . . . .Col 3:4
the Chief Shepherd *a* . . . . . .1 Pet 5:4
in Him, that when He *a* . . . .1 John 2:28

APPETITE
or satisfy the *a* . . . . . .Job 38:39
are a man given to *a* . . . . . .Prov 23:2

APPLE
He kept him as the *a* . . . . . .Deut 32:10
And my law as the *a* . . . . . .Prov 7:2
Like an *a* tree among . . . . . .Song 2:3
touches the *a* of His eye . . . . . .Zech 2:8

APPLES
fitly spoken is like *a* . . . . . .Prov 25:11
refresh me with *a* . . . . . .Song 2:5

APPLIED
a my heart to know . . . . . .Eccl 7:25

APPOINT
I will even *a* terror . . . . . .Lev 26:16
a each of them to his . . . . . .Num 4:19
a me ruler over the . . . . . .2 Sam 6:21
a salvation for walls . . . . . .Is 26:1
For God did not *a* . . . . . .1 Thess 5:9
a elders in every city . . . . . .Titus 1:5

APPOINTED
You have *a* his limits . . . . . .Job 14:5
To release those *a* . . . . . .Ps 102:20
And as it is *a* for men . . . . . .Heb 9:27

APPROACH
a anyone who is near . . . . . .Lev 18:6
And cause to *a* You . . . . . .Ps 65:4
year, make those who *a* . . . . . .Heb 10:1

APPROACHING
take delight in *a* God . . . . . .Is 58:2
as you see the Day *a* . . . . . .Heb 10:25

APPROVE
their posterity who *a* . . . . . .Ps 49:13
do the same but also *a* . . . . . .Rom 1:32
a the things that . . . . . .Rom 2:18
a the things that are . . . . . .Phil 1:10

APPROVED
to God and *a* by men . . . . . .Rom 14:18
to present yourself *a* . . . . . .2 Tim 2:15
when he has been *a* . . . . . .James 1:12

AQUILA
Paul's host in Corinth, Acts 18:2, 3
Travels to Syria and Ephesus with Paul, Acts 18:18, 19
Instructs Apollos, Acts 18:24–26
Esteemed by Paul, Rom 16:3, 4

AR
A chief Moabite city, Num 21:15
On Israel's route, Deut 2:18
Destroyed by Sihon, Num 21:28
Destroyed by God, Is 15:1

ARABIA
Pays tribute to Solomon, 1 Kin 10:14, 15
Plunders Jerusalem, 2 Chr 21:16, 17
Defeated by Uzziah, 2 Chr 26:1, 7
Denounced by prophets, Is 21:13–17

ARARAT
Site of ark's landing, Gen 8:4
Assassins flee to, 2 Kin 19:37; Is 37:38

ARAUNAH (or Ornan)
A Jebusite, 2 Sam 24:15–25
His threshing floor bought by David, 2 Sam 24:18–25
becomes site of temple, 2 Chr 3:1
Also called Ornan, 1 Chr 21:18–28

ARBITRATOR
a judge or an *a* over . . . . . .Luke 12:14

ARCHANGEL
with the voice of an *a* . . . . .1 Thess 4:16
Yet Michael the *a* . . . . . .Jude 9

ARCHELAUS
Son of Herod the Great, Matt 2:22

AREOPAGUS
Paul preaches at, Acts 17:18–34

ARGUMENTS
fill my mouth with *a* . . . . . .Job 23:4
casting down *a* and . . . . . .2 Cor 10:5

ARIEL
Ezra's friend, Ezra 8:15–17
—Name applied to Jerusalem, Is 29:1, 2, 7

ARISE
needy, now I will *a* . . . . . .Ps 12:5
A for our help . . . . . .Ps 44:26
Let God *a* . . . . . .Ps 68:1
A, shine; for your light . . . . . .Is 60:1
But the LORD will *a* . . . . . .Is 60:2
Righteousness shall *a* . . . . . .Mal 4:2
I will *a* and go to . . . . . .Luke 15:18
you who sleep, *a* . . . . . .Eph 5:14

ARISTARCHUS
A Macedonian Christian, Acts 19:29
Accompanies Paul, Acts 20:1, 4
Imprisoned with Paul, Col 4:10

ARK
Make yourself an *a* . . . . . .Gen 6:14
she took an *a* of bulrushes . . . . . .Ex 2:3
Bezalel made the *a* . . . . . .Ex 37:1
seat which is on the *a* . . . . . .Lev 16:2
Let us bring the *a* . . . . . .1 Sam 4:3
golden censer and the *a* . . . . . .Heb 9:4
of Noah, while the *a* . . . . . .1 Pet 3:20
in heaven, and the *a* . . . . . .Rev 11:19

ARM
with an outstretched *a* . . . . . .Ex 6:6
"Has the LORD's *a* . . . . . .Num 11:23
With him is an *a* . . . . . .2 Chr 32:8
a that has no strength . . . . . .Job 26:2
Have you an *a* like God . . . . . .Job 40:9
Break the *a* of the . . . . . .Ps 10:15
You have a mighty *a* . . . . . .Ps 89:13
a have gained Him the . . . . . .Ps 98:1
a shall rule for Him . . . . . .Is 40:10
therefore His own *a* . . . . . .Is 59:16
strength with His *a* . . . . . .Luke 1:51
with an uplifted *a* . . . . . .Acts 13:17
a yourselves also with . . . . . .1 Pet 4:1

ARMAGEDDON
See MEGIDDO
Possible site of final battle, Rev 16:16

ARMED
You have *a* me with . . . . . .2 Sam 22:40
a strong man, fully *a* . . . . . .Luke 11:21

ARMIES
make captains of the *a* . . . . . .Deut 20:9
"I defy the *a* . . . . . .1 Sam 17:10
any number to His *a* . . . . . .Job 25:3

not go out with our *a* . . . . . .Ps 60:10
And he sent out his *a* . . . . . .Matt 22:7
surrounded by *a* . . . . . .Luke 21:20
And the *a* in heaven . . . . . .Rev 19:14
the earth, and their *a* . . . . . .Rev 19:19

ARMOR
but he put his *a* . . . . . .1 Sam 17:54
spears, put on the *a* . . . . . .Jer 46:4
let us put on the *a* . . . . . .Rom 13:12
Put on the whole *a* . . . . . .Eph 6:11

ARMS
are the everlasting *a* . . . . . .Deut 33:27
into the clash of *a* . . . . . .Job 39:21
It is God who *a* . . . . . .Ps 18:32
My *a* will judge the . . . . . .Is 51:5
wounds between your *a* . . . . . .Zech 13:6
took them up in His *a* . . . . . .Mark 10:16
took Him up in his *a* . . . . . .Luke 2:28

ARMY
the multitude of an *a* . . . . . .Ps 33:16
an exceedingly great *a* . . . . . .Ezek 37:10
the number of the *a* . . . . . .Rev 9:16

ARNON
Boundary between Moab and Ammon, Num 21:13, 26
Border of Reuben, Deut 3:12, 16
Ammonites reminded of, Judg 11:18–26

AROER
A town in east Jordan; rebuilt by Gadites, Num 32:34; Deut 2:36
Assigned to Reuben, Deut 3:12
Ruled by Amorites, Josh 12:2; 13:9, 10, 16

AROMA
smelled a soothing *a* . . . . . .Gen 8:21
To the one we are the *a* . . . . .2 Cor 2:16
for a sweet-smelling *a* . . . . . .Eph 5:2
a sweet-smelling *a* . . . . . .Phil 4:18

AROUSED
the LORD was greatly *a* . . . . . .Num 11:10
his wrath was *a* . . . . . .Job 32:2
Then Joseph, being *a* . . . . . .Matt 1:24

ARPHAXAD
A son of Shem, Gen 10:22, 24
Born two years after the flood, Gen 11:10–13
An ancestor of Christ, Luke 3:36

ARRAYED
his glory was not *a* . . . . . .Matt 6:29
"Who are these *a* . . . . . .Rev 7:13
The woman was *a* . . . . . .Rev 17:4

ARROGANCE
Pride and *a* and the . . . . . .Prov 8:13
I will halt the *a* . . . . . .Is 13:11

ARROGANT
the fruit of the *a* . . . . . .Is 10:12
My sanctuary, your *a* boast . . .Ezek 24:21

ARROW
deliverance and the *a* . . . . . .2 Kin 13:17
a cannot make him flee . . . . . .Job 41:28
make ready their *a* . . . . . .Ps 11:2
a that flies by day . . . . . .Ps 91:5
a sword, and a sharp *a* . . . . . .Prov 25:18
Their tongue is an *a* . . . . . .Jer 9:8
as a target for the *a* . . . . . .Lam 3:12

ARROWS
He sent out *a* and . . . . . .2 Sam 22:15
a pierce me deeply . . . . . .Ps 38:2
There He broke the *a* . . . . . .Ps 76:3
Like *a* in the hand of . . . . . .Ps 127:4
He has caused the *a* . . . . . .Lam 3:13
were sworn over Your *a* . . . . . .Hab 3:9

ARTAXERXES
Artaxerxes I, king of Persia (465–425 B.C.), authorizes Ezra's mission to Jerusalem, Ezra 7:1–28
Temporarily halts rebuilding program at Jerusalem, Ezra 4:7–23
Authorizes Nehemiah's mission, Neh 2:1–10
Permits Nehemiah to return, Neh 13:6

ARTEMIS
Worship of, at Ephesus, creates uproar, Acts 19:23–41

ASA
Third king of Judah; restores true worship, 1 Kin 15:8–15; 2 Chr 14—15
Hires Ben-Hadad against Baasha; rebuked by a prophet, 1 Kin 15:16–22; 2 Chr 16:1–10
Diseased, seeks physicians rather than the Lord, 2 Chr 16:12
Death and burial, 2 Chr 16:13, 14

ASAHEL
David's nephew; captain in his army; noted for valor, 2 Sam 2:18; 23:24; 1 Chr 2:16; 27:7
Killed by Abner, 2 Sam 2:19–23
Avenged by Joab, 2 Sam 3:27, 30

ASAPH
A Levite choir leader under David and Solomon, 1 Chr 15:16–19; 16:1–7; 2 Chr 5:6, 12
Twelve Psalms assigned to, 2 Chr 29:30; Ps 50; 73—83

ASCEND
Who may *a* into the . . . . . .Ps 24:3
If I *a* into heaven . . . . . .Ps 139:8
'I will *a* into heaven . . . . . .Is 14:13
a as high as the eagle . . . . . .Obad 4
see the Son of Man *a* . . . . . .John 6:62

ASCENDED
You have *a* on high . . . . . .Ps 68:18
Who has *a* into heaven . . . . . .Prov 30:4
No one has *a* . . . . . .John 3:13
"When He *a* on high . . . . . .Eph 4:8
also the One who *a* . . . . . .Eph 4:10
And they *a* to heaven . . . . . .Rev 11:12

ASCENDING
angels of God were *a* . . . . . .Gen 28:12
the angels of God *a* . . . . . .John 1:51

ASCRIBE
a greatness to our God . . . . . .Deut 32:3
a righteousness . . . . . .Job 36:3
A strength to God . . . . . .Ps 68:34

ASENATH
Daughter of Poti-Pherah and wife of Joseph, Gen 41:45
Mother of Manasseh and Ephraim, Gen 41:50–52; 46:20

ASHAMED
I am too *a* and . . . . . .Ezra 9:6
all my enemies be *a* . . . . . .Ps 6:10
Let me not be *a* . . . . . .Ps 25:2
who waits on You be *a* . . . . . .Ps 25:3
The wise men are *a* . . . . . .Jer 8:9
forsake You shall be *a* . . . . . .Jer 17:13
And Israel shall be *a* . . . . . .Hos 10:6
For whoever is *a* . . . . . .Mark 8:38
am not *a* of the gospel . . . . . .Rom 1:16
nothing I shall be *a* . . . . . .Phil 1:20
Therefore God is not *a* . . . . . .Heb 11:16
in Christ may be *a* . . . . . .1 Pet 3:16
let him not be *a* . . . . . .1 Pet 4:16
and not be *a* before . . . . . .1 John 2:28

ASHDOD
One of five Philistine cities, Josh 13:3
Seat of Dagon worship, 1 Sam 5:1–8
Opposes Nehemiah, Neh 4:7
Women of, marry Jews, Neh 13:23, 24
Called Azotus, Acts 8:40

ASHER
Jacob's second son by Zilpah, Gen 30:12, 13
Goes to Egypt with Jacob, Gen 46:8, 17
Blessed by Jacob, Gen 49:20
—Tribe of:
Census of, Num 1:41; 26:47
Slow to fight against Canaanites, Judg 1:31, 32; 5:17
Among Gideon's army, Judg 6:35; 7:23
A godly remnant among, 2 Chr 30:11

ASHERAH
The female counterpart of Baal, Judg 3:7; 1 Kin 18:19
Image of, erected by Manasseh in the temple, 2 Kin 21:7
Vessels of, destroyed by Josiah, 2 Kin 23:4
—Translated "wooden images," idols used in the worship of Asherah, Ex 34:13; Deut 12:3; 16:21; 1 Kin 16:32, 33; 2 Kin 23:6, 7

ASHES
are proverbs of *a* . . . . . .Job 13:12
become like dust and *a* . . . . . .Job 30:19
For I have eaten *a* . . . . . .Ps 102:9
He feeds on *a* . . . . . .Is 44:20
sackcloth and sat in *a* . . . . . .Jon 3:6
in sackcloth and *a* . . . . . .Luke 10:13
and the *a* of a heifer . . . . . .Heb 9:13

ASHKELON
One of five Philistine cities, Josh 13:3; Jer 47:5, 7
Captured by Judah, Judg 1:18
Men of, killed by Samson, Judg 14:19, 20
Repossessed by Philistines, 1 Sam 6:17; 2 Sam 1:20
Doom of, pronounced by the prophets, Jer 47:5, 7; Amos 1:8; Zeph 2:4, 7; Zech 9:5

ASHTAROTH
A city in Bashan; residence of King Og, Deut 1:4; Josh 12:4
Captured by Israel, Josh 9:10
—A general designation of the Canaanite female deities, 1 Sam 7:3, 4; 31:10

ASHTORETH
A mother-goddess worshiped by the Philistines, 1 Sam 31:10
Israel ensnared by, Judg 2:13; 10:6
Worshiped by Solomon, 1 Kin 11:5, 33
Destroyed by Josiah, 2 Kin 23:13

ASIA
Paul forbidden to preach in, Acts 16:6
Paul's later ministry in, Acts 19:1–26
Seven churches of, Rev 1:4, 11

ASIDE
lay something *a,* storing . . . . .1 Cor 16:2
lay *a* all filthiness . . . . . .James 1:21
Therefore, laying *a* . . . . . .1 Pet 2:1

ASK
"Why is it that you *a* . . . . . .Gen 32:29
when your children *a* . . . . . .Josh 4:6
"*A* a sign for yourself . . . . . .Is 7:11
They shall *a* the way . . . . . .Jer 50:5
the young children *a* . . . . . .Lam 4:4
A the LORD for rain in . . . . . .Zech 10:1
whatever things you *a* . . . . . .Matt 21:22
a, and it will be . . . . . .Luke 11:9
that whatever You *a* . . . . . .John 11:22
a anything in My . . . . . .John 14:14
in that day you will *a* . . . . . .John 16:23
something, let them *a* . . . . . .1 Cor 14:35
above all that we *a* . . . . . .Eph 3:20
wisdom, let him *a* . . . . . .James 1:5
But let him *a* in faith . . . . . .James 1:6
because you do not *a* . . . . . .James 4:2
hears us, whatever we *a* . . . .1 John 5:15

ASKS
For everyone who *a* . . . . . .Matt 7:8
if his son *a* for bread . . . . . .Matt 7:9
Or if he *a* for a fish . . . . . .Luke 11:11

ASLEEP
down, and was fast *a* . . . . . .Jon 1:5
But He was *a* . . . . . .Matt 8:24
but some have fallen *a* . . . . . .1 Cor 15:6
those who are *a* . . . . . .1 Thess 4:15
the fathers fell *a* . . . . . .2 Pet 3:4

ASSEMBLED
of the God of Israel *a* . . . . . .Ezra 9:4
behold, the kings *a* . . . . . .Ps 48:4

ASSEMBLING
not forsaking the *a* . . . . . .Heb 10:25

ASSEMBLY
to kill this whole *a* . . . . . .Ex 16:3
It is a sacred *a* . . . . . .Lev 23:36
a I will praise You . . . . . .Ps 22:22
I have hated the *a* . . . . . .Ps 26:5
also in the *a* of the . . . . . .Ps 89:5
to be feared in the *a* . . . . . .Ps 89:7
will rest in the *a* of the . . . . . .Prov 21:16
fast, call a sacred *a* . . . . . .Joel 1:14
people, sanctify the *a* . . . . . .Joel 2:16
a I will sing praise . . . . . .Heb 2:12
to the general *a* . . . . . .Heb 12:23
come into your *a* . . . . . .James 2:2

ASSHUR
One of the sons of Shem; progenitor of the Assyrians, Gen 10:22; 1 Chr 1:17
—The chief god of the Assyrians; seen in names like Ashurbanipal (Osnapper), Ezra 4:10
—A city in Assyria or the nation of Assyria, Num 24:22, 24

ASSURANCE
night, and have no *a* . . . . . .Deut 28:66
riches of the full *a* . . . . . .Col 2:2
Spirit and in much *a* . . . . . .1 Thess 1:5
to the full *a* of hope . . . . . .Heb 6:11
a true heart in full *a* . . . . . .Heb 10:22

ASSURE
a our hearts before . . . . . .1 John 3:19

ASSURED
I will give you *a* peace . . . . . .Jer 14:13
learned and been *a* . . . . . .2 Tim 3:14

ASSYRIA (or Asshur)
Founded by Nimrod, Gen 10:8–12; Mic 5:6
Agent of God's purposes, Is 7:17–20; 10:5, 6
Attacks and finally conquers Israel, 2 Kin 15:19, 20, 29; 17:3–41
Invades and threatens Judah, 2 Kin 18:13–37
Hezekiah prays for help against; army miraculously slain, 2 Kin 19:1–35
Prophecies concerning, Num 24:22–24; Is 10:12–19; 14:24, 25; 19:23–25; Hos 10:6; 11:5; Nah 3:1–19

ASTONISHED
Just as many were *a* . . . . . .Is 52:14
that the people were *a* . . . . . .Matt 7:28
who heard Him were *a* . . . . . .Luke 2:47

ASTONISHMENT
you shall become an *a* . . . . . .Deut 28:37
a has taken hold . . . . . .Jer 8:21

ASTRAY
is a people who go *a* . . . . . .Ps 95:10
a fool, shall not go *a* . . . . . .Is 35:8
Their lies lead them *a* . . . . . .Amos 2:4
and one of them goes *a* . . . . .Matt 18:12
'They always go *a* . . . . . .Heb 3:10
like sheep going *a* . . . . . .1 Pet 2:25

ATHALIAH
Daughter of Ahab and Jezebel, 2 Kin 8:18, 26; 2 Chr 22:2, 3
Kills royal children; usurps throne, 2 Kin 11:1–3; 2 Chr 22:10, 11
Killed in priestly uprising, 2 Kin 11:4–16; 2 Chr 23:1–21

ATHENS
Paul preaches in, Acts 17:15–34
Paul resides in, 1 Thess 3:1

ATONEMENT
a year he shall make *a* . . . . . .Ex 30:10
priest shall make *a* . . . . . .Lev 16:30
the blood that makes *a* . . . . . .Lev 17:11
for it is the Day of *A* . . . . . .Lev 23:28
what shall I make *a* . . . . . .2 Sam 21:3
offerings to make *a* . . . . . .Neh 10:33
a is provided for . . . . . .Prov 16:6
there will be no *a* . . . . . .Is 22:14
I provide you an *a* . . . . . .Ezek 16:63

ATTAIN
It is high, I cannot *a* . . . . . .Ps 139:6
understanding will *a* . . . . . .Prov 1:5
How long until they *a* . . . . . .Hos 8:5
worthy to *a* that age . . . . . .Luke 20:35
by any means, I may *a* . . . . . .Phil 3:11

ATTEND
just cause, O LORD, *a* . . . . . .Ps 17:1
And *a* to the voice of . . . . . .Ps 86:6
behold, I will *a* . . . . . .Jer 23:2

ATTENTION
My son, give *a* to my . . . . . .Prov 4:20
Till I come, give *a* . . . . . .1 Tim 4:13
and you pay *a* to the . . . . . .James 2:3

ATTENTIVE
Let Your ears be *a* . . . . . .Ps 130:2
the people were very *a* . . . . .Luke 19:48

ATTESTED
a Man *a* by God to you . . . . . .Acts 2:22

AUSTERE
because you are an *a* . . . . . .Luke 19:21

AUTHOR
For God is not the *a* . . . . . .1 Cor 14:33
He became the *a* . . . . . .Heb 5:9
unto Jesus, the *a* . . . . . .Heb 12:2

AUTHORITIES
a that exist are . . . . . .Rom 13:1
of God, angels and *a* . . . . . .1 Pet 3:22

AUTHORITY
Jew, wrote with full *a* . . . . . .Esth 9:29
the righteous are in *a* . . . . . .Prov 29:2
them as one having *a* . . . . . .Matt 7:29
who are great exercise *a* . . . .Matt 20:25
"All *a* has been given . . . . . .Matt 28:18
a I will give You . . . . . .Luke 4:6
and has given Him *a* . . . . . .John 5:27
You have given Him *a* . . . . . .John 17:2
has put in His own *a* . . . . . .Acts 1:7
For there is no *a* . . . . . .Rom 13:1
to have a symbol of *a* . . . . . .1 Cor 11:10
and all who are in *a* . . . . . .1 Tim 2:2
and rebuke with all *a* . . . . . .Titus 2:15
defile the flesh, reject *a* . . . . . .Jude 8

AUTUMN
a trees without fruit . . . . . .Jude 12

AVAILS
nor uncircumcision *a* . . . . . .Gal 5:6
of a righteous man *a* . . . . . .James 5:16

AVEN
The city of On in Egypt near Cairo; known as Heliopolis, Gen 41:45; Ezek 30:17
—A name contemptuously applied to Bethel, Hos 10:5, 8
—Valley in Syria, Amos 1:5

AVENGE
for He will *a* the . . . . . .Deut 32:43
you that He will *a* . . . . . .Luke 18:8
Beloved, do not *a* . . . . . .Rom 12:19
a our blood on those . . . . . .Rev 6:10

AVENGER
The *a* of blood . . . . . .Num 35:19
the enemy and the *a* . . . . . .Ps 8:2
God's minister, an *a* . . . . . .Rom 13:4
the Lord is the *a* . . . . . .1 Thess 4:6

AVENGES
It is God who *a* . . . . . .2 Sam 22:48
When He *a* blood . . . . . .Ps 9:12

AWAKE
be satisfied when I *a* . . . . . .Ps 17:15
I lie *a* . . . . . .Ps 102:7
A, lute and harp . . . . . .Ps 108:2
My eyes are *a* through . . . . . .Ps 119:148
A, O north wind . . . . . .Song 4:16
but my heart is *a* . . . . . .Song 5:2
of the earth shall *a* . . . . . .Dan 12:2
it is high time to *a* . . . . . .Rom 13:11
A to righteousness . . . . . .1 Cor 15:34
"*A*, you who sleep . . . . . .Eph 5:14

AWAY
the wind drives *a* . . . . . .Ps 1:4
Do not cast me *a* . . . . . .Ps 51:11

A time to cast *a* . . . . . .Eccl 3:5
fair one, and come *a* . . . . . .Song 2:10
and the shadows flee *a* . . . . . .Song 2:17
minded to put her *a* . . . . . .Matt 1:19
and earth will pass *a* . . . . . .Matt 24:35
and steal Him *a* . . . . . .Matt 27:64
the rich He has sent *a* . . . . . .Luke 1:53
of God who takes *a* . . . . . .John 1:29
"I am going *a* . . . . . .John 8:21
they cried out, "*A* . . . . . .John 19:15
"They have taken *a* . . . . . .John 20:2
crying out, "*A* . . . . . .Acts 21:36
the veil is taken *a* . . . . . .2 Cor 3:14
Barnabas was carried *a* . . . . . .Gal 2:13
unless the falling *a* . . . . . .2 Thess 2:3
in Asia have turned *a* . . . . . .2 Tim 1:15
heard, lest we drift *a* . . . . . .Heb 2:1
if they fall *a* . . . . . .Heb 6:6
which can never take *a* . . . . . .Heb 10:11
that does not fade *a* . . . . . .1 Pet 5:4
the world is passing *a* . . . . . .1 John 2:17
and the heaven fled *a* . . . . . .Rev 20:11
if anyone takes *a* . . . . . .Rev 22:19
God shall take *a* . . . . . .Rev 22:19

AWE
the world stand in *a* . . . . . .Ps 33:8
my heart stands in *a* . . . . . .Ps 119:161

AWESOME
a is this place . . . . . .Gen 28:17
a thing that I will do . . . . . .Ex 34:10
God, the great and *a* . . . . . .Deut 7:21
God, mighty and *a* . . . . . .Deut 10:17
Angel of God, very *a* . . . . . .Judg 13:6
a deeds for Your land . . . . . .2 Sam 7:23
heaven, O great and *a* . . . . . .Neh 1:5
hand shall teach You *a* . . . . . .Ps 45:4
By *a* deeds in . . . . . .Ps 65:5
a are Your works . . . . . .Ps 66:3
He is *a* in His doing . . . . . .Ps 66:5
O God, You are more *a* . . . . . .Ps 68:35
He is *a* to the kings . . . . . .Ps 76:12
Your great and *a* name . . . . . .Ps 99:3
of the might of Your *a* . . . . . .Ps 145:6
When You did *a* things . . . . . .Is 64:3
with me as a mighty, *a* . . . . . .Jer 20:11
her collapse was *a* . . . . . .Lam 1:9
"O Lord, great and *a* . . . . . .Dan 9:4

AWL
his ear with an *a* . . . . . .Ex 21:6
you shall take an *a* . . . . . .Deut 15:17

AX
a stroke with the *a* . . . . . .Deut 19:5
Abimelech took an *a* . . . . . .Judg 9:48
a tree, the iron *a* . . . . . .2 Kin 6:5
If the *a* is dull . . . . . .Eccl 10:10
a boast itself against . . . . . .Is 10:15
And even now the *a* . . . . . .Matt 3:10

AZARIAH
A prophet who encourages King Asa, 2 Chr 15:1–8
—Son of King Jehoshaphat, 2 Chr 21:2
—King of Judah, 2 Kin 15:1
—A high priest who rebukes King Uzziah, 2 Chr 26:16–20
—Chief priest in the time of Hezekiah, 2 Chr 31:9, 10
—The Hebrew name of Abed-Nego, Dan 1:7

AZEKAH
Camp of Goliath, 1 Sam 17:1, 4, 17
Besieged by Nebuchadnezzar, Jer 34:7

AZMAVETH
A village near Jerusalem, Neh 12:29
Also called Beth Azmaveth, Neh 7:28

B

BAAL (or Baals)
Deities of Canaanite polytheism, Judg 10:10–14
The male god of the Phoenicians and Canaanites; the counterpart of the female Ashtaroth, 2 Kin 23:5
Nature of the worship of, 1 Kin 18:26, 28; 19:18; Ps 106:28; Jer 7:9; 19:5; Hos 9:10; 13:1, 2
Worshiped by Israelites, Num 25:1–5; Judg 2:11–14; 3:7; 6:28–32; 1 Kin 16:31, 32; 2 Kin 21:3; Jer 11:13; Hos 2:8
Ahaz makes images to, 2 Chr 28:1–4
Overthrown by Elijah, 1 Kin 18:17–40 by Josiah, 2 Kin 23:4, 5
Denounced by prophets, Jer 19:4–6; Ezek 16:1, 2, 20, 21
Historic retrospect, Rom 11:4

BAAL PEOR (or Baal of Peor)
A Moabite god; worshiped by Israelites, Num 25:1–9

BAAL PERAZIM
Site of David's victory over the Philistines, 2 Sam 5:18–20
Same as Perazim, Is 28:21

BAAL-ZEBUB
A Philistine god at Ekron, 2 Kin 1:2
Ahaziah inquires of, 2 Kin 1:2, 6, 16
Also called Beelzebub, Matt 10:25; 12:24

BAALAH
A town also known as Kirjath Jearim, Josh 15:9, 10

BAALS
Deities of Canaanite polytheism, Judg 10:10–14
Ensnare Israelites, Judg 2:11–14; 3:7
Ahaz makes images to, 2 Chr 28:1–4

BAANAH
A murderer of Ishbosheth, 2 Sam 4:1–12

BAASHA
Usurps throne of Israel; his evil reign; wars with Judah, 1 Kin 15:16—16:7

BABBLER
b is no different . . . . . .Eccl 10:11
"What does this *b* . . . . . .Acts 17:18

BABBLINGS
the profane and idle *b* . . . . . .1 Tim 6:20

BABE
the *b* leaped in my . . . . . .Luke 1:44
You will find a *B* . . . . . .Luke 2:12
for he is a *b* . . . . . .Heb 5:13

BABEL, TOWER OF
A huge brick structure intended to magnify man and preserve the unity of the race, Gen 11:1–4
Objectives of, thwarted by God, Gen 11:5–9

BABES
Out of the mouth of *b* . . . . . .Ps 8:2
b shall rule over them . . . . . .Is 3:4
revealed them to *b* . . . . . .Matt 11:25
'Out of the mouth of *b* . . . . . .Matt 21:16
a teacher of *b* . . . . . .Rom 2:20
as to carnal, as to *b* . . . . . .1 Cor 3:1
as newborn *b* . . . . . .1 Pet 2:2

BABYLON
Built by Nimrod; Tower of Babel, Gen 10:8–10; 11:1–9
Descriptions of, Is 13:19; 14:4; Jer 51:44; Dan 4:30
Jews carried captive to, 2 Kin 25:1–21; 2 Chr 36:5–21
Inhabitants of, described, Is 47:1, 9–13; Jer 50:35–38; Dan 5:1–3
Prophecies concerning, Is 13:1–22; Jer 21:1–7; 25:9–12; 27:5–8; 29:10; Jer 50:1–46; Dan 2:31–38; 7:2–4
The prophetic city, Rev 14:8; 16:19; 17:1—18:24

BACK
Jordan turned *b* . . . . . .Ps 114:3
but a rod is for the *b* . . . . . .Prov 10:13
for the fool's *b* . . . . . .Prov 26:3
I gave My *b* to those . . . . . .Is 50:6
cast Me behind your *b* . . . . . .Ezek 23:35
found Him, bring *b* word . . . . . .Matt 2:8
plow, and looking *b* . . . . . .Luke 9:62
they drew *b* and fell . . . . . .John 18:6
I am sending him *b* . . . . . .Philem 12
of those who draw *b* . . . . . .Heb 10:39
someone turns him *b* . . . . . .James 5:19
inside and on the *b* . . . . . .Rev 5:1

BACKBITERS
b, haters of God . . . . . .Rom 1:30

BACKBITING
b tongue an angry . . . . . .Prov 25:23

BACKSLIDER
The *b* in heart will be . . . . . .Prov 14:14

BACKSLIDINGS
b will rebuke you . . . . . .Jer 2:19
And I will heal your *b* . . . . . .Jer 3:22
b have increased . . . . . .Jer 5:6
for our *b* are many . . . . . .Jer 14:7

BACKWARD
fell off the seat *b* . . . . . .1 Sam 4:18
shadow ten degrees *b* . . . . . .2 Kin 20:11

BAD
speak to you either *b* . . . . . .Gen 24:50
good for *b* or *b* for good . . . . . .Lev 27:10
b tree bears *b* fruit . . . . . .Matt 7:17

BAG
is sealed up in a *b* . . . . . .Job 14:17
wages to put into a *b* . . . . . .Hag 1:6
nor *b* for your . . . . . .Matt 10:10

BAKE
b twelve cakes with it . . . . . .Lev 24:5

BAKED
b unleavened cakes . . . . . .Ex 12:39
b unleavened bread . . . . . .1 Sam 28:24

BAKER
the butler and the *b* . . . . . .Gen 40:1

BAKERS
of bread from the *b* . . . . . .Jer 37:21

BAKES
kindles it and *b* bread . . . . . .Is 44:15

BALAAM
Sent by Balak to curse Israel, Num 22:5–7; Josh 24:9
Hindered by talking donkey, Num 22:22–35; 2 Pet 2:16
Curse becomes a blessing, Deut 23:4, 5; Josh 24:10
Prophecies of, Num 23:7–10, 18–24; 24:3–9, 15–24
NT references to, 2 Pet 2:15, 16; Jude 11; Rev 2:14

BALAK
A Moabite king, Num 22:4
Hires Balaam to curse Israel, Num 22–24

BALANCE
b is an abomination .....Prov 11:1
small dust on the *b* .....Is 40:15

BALANCES
falsifying the *b* .....Amos 8:5

BALD
shall not make any *b* .....Lev 21:5
every head shall be *b* .....Jer 48:37
completely *b* because .....Ezek 27:31

BALDHEAD
Go up, you *b* .....2 Kin 2:23

BALM
a little *b* and a .....Gen 43:11
no *b* in Gilead .....Jer 8:22

BAND
A *b* of robbers takes .....Hos 7:1
with a golden *b* .....Rev 1:13

BANDAGED
him, and *b* his wounds .....Luke 10:34

BANKERS
my money with the *b* .....Matt 25:27

BANNERS
we will set up our *b* .....Ps 20:5
They set up their *b* .....Ps 74:4
as an army with *b* .....Song 6:4

BANQUET
b that I have prepared .....Esth 5:4
companions make a *b* .....Job 41:6
lords, came to the *b* .....Dan 5:10

BANQUETING
He brought me to the *b* .....Song 2:4

BANQUETS
b shall be removed .....Amos 6:7

BAPTISM
coming to his *b* .....Matt 3:7
b that I am baptized .....Matt 20:22
The *b* of John .....Matt 21:25
But I have a *b* .....Luke 12:50
said, "Into John's *b* .....Acts 19:3
with Him through *b* .....Rom 6:4
Lord, one faith, one *b* .....Eph 4:5
buried with Him in *b* .....Col 2:12
now saves us—*b* .....1 Pet 3:21

BAPTISMS
of the doctrine of *b* .....Heb 6:2

BAPTIZE
I indeed *b* you with .....Matt 3:11
"Why then do you *b* .....John 1:25
Himself did not *b* .....John 4:2
did not send me to *b* .....1 Cor 1:17

BAPTIZED
"I need to be *b* .....Matt 3:14
b will be saved .....Mark 16:16
b more disciples .....John 4:1
every one of you be *b* .....Acts 2:38
all his family were *b* .....Acts 16:33
believed and were *b* .....Acts 18:8
Arise and be *b* .....Acts 22:16
were *b* into Christ .....Rom 6:3
I thank God that I *b* .....1 Cor 1:14
b the household .....1 Cor 1:16
all were *b* into Moses .....1 Cor 10:2
Spirit we were all *b* .....1 Cor 12:13
who are *b* for the dead .....1 Cor 15:29
as many of you as were *b* .....Gal 3:27

BAPTIZING
b them in the name of .....Matt 28:19
therefore I came *b* .....John 1:31

BAR-JESUS (or Elymas)
A Jewish false prophet, Acts 13:6–12

BAR-JONAH
Surname of Simon (Peter), Matt 16:17

BARABBAS
A murderer released in place of Jesus, Matt 27:16–26; Acts 3:14, 15

BARAK
Defeats Jabin, Judg 4:1–24
A man of faith, Heb 11:32

BARBARIAN
nor uncircumcised, *b* .....Col 3:11

BARE
make yourselves *b* .....Is 32:11
The LORD has made *b* .....Is 52:10

BARLEY
a land of wheat and *b* .....Deut 8:8
loaf of *b* bread tumbled .....Judg 7:13
beginning of *b* harvest .....Ruth 1:22
who has five *b* loaves .....John 6:9
and three quarts of *b* .....Rev 6:6

BARN
seed still in the *b* .....Hag 2:19
the wheat into my *b* .....Matt 13:30
storehouse nor *b* .....Luke 12:24

BARNABAS
A disciple from Cyprus; gives property, Acts 4:36, 37
Supports Paul, Acts 9:27
Ministers in Antioch, Acts 11:22–30
Travels with Paul, Acts 12:25; 13—15
Breaks with Paul over John Mark, Acts 15:36–39

BARNS
b will be filled .....Prov 3:10
b are broken down .....Joel 1:17
reap nor gather into *b* .....Matt 6:26
I will pull down my *b* .....Luke 12:18

BARREN
But Sarai was *b* .....Gen 11:30
b has borne seven .....1 Sam 2:5
He grants the *b* .....Ps 113:9
"Sing, O *b* .....Is 54:1
'Blessed are the *b* .....Luke 23:29
"Rejoice, O *b* .....Gal 4:27
you will be neither *b* .....2 Pet 1:8

BARRENNESS
A fruitful land into *b* .....Ps 107:34

BARS
has strengthened the *b* .....Ps 147:13
bronze and cut the *b* .....Is 45:2
the earth with its *b* .....Jon 2:6

BARSABAS
Nominated to replace Judas, Acts 1:23
Sent to Antioch, Acts 15:22

BARTHOLOMEW
Called Nathanael, John 1:45, 46
One of the twelve apostles, Matt 10:3; Acts 1:13

BARTIMAEUS
Blind beggar healed by Jesus, Mark 10:46–52

BARUCH
Son of Neriah, Jer 32:12, 13
Jeremiah's faithful friend and scribe, Jer 36:4–32

BARZILLAI
Supplies David with food, 2 Sam 17:27–29
Age restrains him from following David, 2 Sam 19:31–39

BASE
the elder, and the *b* .....Is 3:5
and the *b* things of .....1 Cor 1:28

BASHAN
Conquered by Israel, Num 21:33–35
Assigned to Manasseh, Deut 3:13
Conquered by Hazael, king of Syria, 2 Kin 10:32, 33

BASIN
poured water into a *b* .....John 13:5

BASKET
Cursed shall be your *b* .....Deut 28:17
b had very good figs .....Jer 24:2
and put it under a *b* .....Matt 5:15
I was let down in a *b* .....2 Cor 11:33

BASKETS
there were three white *b* .....Gen 40:16
and there were two *b* .....Jer 24:1
they took up twelve *b* .....Matt 14:20
took up seven large *b* .....Matt 15:37

BATHED
My sword shall be *b* .....Is 34:5
to him, "He who is *b* .....John 13:10

BATHSHEBA
Wife of Uriah, taken by David, 2 Sam 11
Her first child dies, 2 Sam 12:14–19
Bears Solomon, 2 Sam 12:24
Secures throne for Solomon, 1 Kin 1:15–31
Deceived by Adonijah, 1 Kin 2:13–25

BATS
To the moles and *b* .....Is 2:20

BATTLE
b is the LORD's .....1 Sam 17:47
out to God in the *b* .....1 Chr 5:20
strength for the *b* .....Ps 18:39
for the day of *b* .....Prov 21:31
the *b* to the strong .....Eccl 9:11
who turn back the *b* .....Is 28:6
A sound of *b* is in the .....Jer 50:22
prepare for *b* .....1 Cor 14:8
became valiant in *b* .....Heb 11:34
gather them to the *b* .....Rev 16:14

BEAR
greater than I can *b* .....Gen 4:13
whom Sarah shall *b* .....Gen 17:21
not *b* false witness .....Ex 20:16
from the paw of the *b* .....1 Sam 17:37

they shall *b* you up in .....Ps 91:12
b a broken spirit .....Prov 18:14
be clean, you who *b* .....Is 52:11
b their iniquities .....Is 53:11
LORD could no longer *b* .....Jer 44:22
b deprived of her cubs .....Hos 13:8
lion, and a *b* met him .....Amos 5:19
He shall *b* the glory .....Zech 6:13
child, and *b* a Son .....Matt 1:23
A good tree cannot *b* .....Matt 7:18
how long shall I *b* .....Matt 17:17
by, to *b* His cross .....Mark 15:21
wife Elizabeth will *b* .....Luke 1:13
And whoever does not *b* ....Luke 14:27
in Me that does not *b* .....John 15:2
for he does not *b* .....Rom 13:4
are strong ought to *b* .....Rom 15:1
you may be able to *b* .....1 Cor 10:13
B one another's .....Gal 6:2
I *b* in my body the .....Gal 6:17
b the sins of many .....Heb 9:28
like the feet of a *b* .....Rev 13:2

BEARD
the edges of your *b* .....Lev 19:27
I caught it by its *b* .....1 Sam 17:35
took Amasa by the *b* .....2 Sam 20:9
Running down on the *b* .....Ps 133:2

BEARING
goes forth weeping, *b* .....Ps 126:6
And He, *b* His cross .....John 19:17
b with one another .....Col 3:13
the camp, *b* His reproach ....Heb 13:13

BEARS
Every branch that *b* .....John 15:2
b all things .....1 Cor 13:7
it is the Spirit who *b* .....1 John 5:6

BEAST
b has devoured him .....Gen 37:20
You preserve man and *b* .....Ps 36:6
I was like a *b* before .....Ps 73:22
to the *b* its food .....Ps 147:9
b touches the mountain ....Heb 12:20
And I saw a *b* rising .....Rev 13:1
Then I saw another *b* .....Rev 13:11
the mark of the *b* .....Rev 19:20

BEASTS
are we counted as *b* .....Job 18:3
The *b* go into dens .....Job 37:8
like the *b* that perish .....Ps 49:12
I have fought with *b* .....1 Cor 15:32
like brute *b* .....Jude 10

BEAT
I will *b* down his foes .....Ps 89:23
You shall *b* him with a .....Prov 23:14
b their swords into .....Is 2:4
you shall *b* in pieces .....Mic 4:13
spat in His face and *b* .....Matt 26:67
but *b* his breast .....Luke 18:13

BEATEN
and you will be *b* .....Mark 13:9
his will, shall be *b* .....Luke 12:47
Three times I was *b* .....2 Cor 11:25
when you are *b* for your ....1 Pet 2:20

BEAUTIFUL
but Rachel was *b* .....Gen 29:17
B in elevation .....Ps 48:2
has made everything *b* .....Eccl 3:11
my love, you are as *b* .....Song 6:4
of the LORD shall be *b* .....Is 4:2
How *b* upon the .....Is 52:7
indeed appear *b* .....Matt 23:27
begging alms at the *B* .....Acts 3:10
they saw he was a *b* .....Heb 11:23

BEAUTIFY
b the humble with .....Ps 149:4
b the place of My .....Is 60:13

BEAUTY
for glory and for *b* .....Ex 28:2
"The *b* of Israel is .....2 Sam 1:19
To behold the *b* .....Ps 27:4
and *b* is passing .....Prov 31:30
see the King in His *b* .....Is 33:17
no *b* that we should .....Is 53:2
the one I called *B* .....Zech 11:7
Do not let your *b* .....1 Pet 3:3
the incorruptible *b* .....1 Pet 3:4

BECAME
b a living being .....Gen 2:7
to the Jews I *b* .....1 Cor 9:20
for I *b* like you .....Gal 4:12

BED
house, if I make my *b* .....Job 17:13
I remember You on my *b* .....Ps 63:6
if I make my *b* in hell .....Ps 139:8
Also our *b* is green .....Song 1:16
b is too short to stretch .....Is 28:20
you have set your *b* .....Is 57:7
"Arise, take up your *b* .....Matt 9:6
be two men in one *b* .....Luke 17:34
and the *b* undefiled .....Heb 13:4

BEDS
sing aloud on their *b* .....Ps 149:5
shall rest in their *b* .....Is 57:2
who lie on *b* of ivory .....Amos 6:4

BEE
Egypt, and for the *b* .....Is 7:18

BEELZEBUB
Jesus accused of serving, Matt 10:25; 12:24–27

BEER LAHAI ROI
Angel meets Hagar there, Gen 16:7–14
Isaac dwells in, Gen 24:62

BEERSHEBA
God appears there to Hagar, Gen 21:14–19
to Isaac, Gen 26:23–25
to Jacob, Gen 46:1–5
to Elijah, 1 Kin 19:3–7
Oaths sworn there by Abraham, Gen 21:31–33
by Isaac, Gen 26:26–33

BEFOREHAND
do not worry *b* .....Mark 13:11
told you all things *b* .....Mark 13:23
not to meditate *b* .....Luke 21:14
when He testified *b* .....1 Pet 1:11

BEG
I would *b* mercy of my .....Job 9:15
I am ashamed to *b* .....Luke 16:3
b you as sojourners .....1 Pet 2:11

BEGAN
Then men *b* to call on .....Gen 4:26
since the world *b* .....Luke 1:70

BEGETS
b a scoffer does .....Prov 17:21
b a wise child will .....Prov 23:24
b a hundred children .....Eccl 6:3

BEGGAR
and lifts the *b* .....1 Sam 2:8
there was a certain *b* .....Luke 16:20

BEGGARLY
weak and *b* elements .....Gal 4:9

BEGINNING
b God created the .....Gen 1:1
Though your *b* was .....Job 8:7
of the LORD is the *b* .....Ps 111:10
that God does from *b* .....Eccl 3:11
who made them at the *b* ....Matt 19:4
In the *b* was the Word .....John 1:1
This *b* of signs Jesus .....John 2:11
a murderer from the *b* .....John 8:44
with Me from the *b* .....John 15:27
the *b*, the firstborn .....Col 1:18
having neither *b* .....Heb 7:3
True Witness, the *B* .....Rev 3:14
and the Omega, the *B* .....Rev 21:6

BEGOTTEN
I have *b* You .....Ps 2:7
heart, 'Who has *b* .....Is 49:21
glory as of the only *b* .....John 1:14
Christ Jesus I have *b* .....1 Cor 4:15
abundant mercy has *b* .....1 Pet 1:3
loves him who is *b* .....1 John 5:1

BEGUILING
b unstable souls .....2 Pet 2:14

BEGUN
Having *b* in the Spirit .....Gal 3:3
that He who has *b* .....Phil 1:6

BEHALF
to speak on God's *b* .....Job 36:2
you on Christ's *b* .....2 Cor 5:20
has been granted on *b* .....Phil 1:29

BEHAVE
I will *b* wisely in a .....Ps 101:2
does not *b* rudely .....1 Cor 13:5

BEHAVED
sent him, and *b* wisely .....1 Sam 18:5
and blamelessly we *b* .....1 Thess 2:10

BEHAVIOR
of good *b*, hospitable .....1 Tim 3:2
they be reverent in *b* .....Titus 2:3

BEHEADED
he sent and had John *b* ....Matt 14:10
those who had been *b* .....Rev 20:4

BEHEMOTH
Described, Job 40:15–24

BEHOLD
the eyes to *b* the sun .....Eccl 11:7
B, you are fair .....Song 1:15
B, the virgin shall .....Is 7:14
Judah, "*B* your God .....Is 40:9
B the Lamb of God .....John 1:36
I am, that they may *b* .....John 17:24
to them, "*B* the Man .....John 19:5
B what manner of love .....1 John 3:1

BEHOLDING
with unveiled face, *b* .....2 Cor 3:18

BEING
man became a living *b* .....Gen 2:7
God while I have my *b* .....Ps 104:33
move and have our *b* .....Acts 17:28
who, *b* in the form of .....Phil 2:6

BEL
Patron god of Babylon, Is 46:1; Jer 50:2; 51:44

BELIEF
by the Spirit and *b* . . . . . .2 Thess 2:13

BELIEVE
B in the LORD your God . . . .2 Chr 20:20
tears, "Lord, I *b* . . . . . .Mark 9:24
b that you receive . . . . . .Mark 11:24
because they did not *b* . . . . .Mark 16:14
have no root, who *b* . . . . . .Luke 8:13
and slow of heart to *b* . . . . . .Luke 24:25
to those who *b* . . . . . .John 1:12
how will you *b* . . . . . .John 3:12
sent, Him you do not *b* . . . . . .John 5:38
we may see it and *b* . . . . . .John 6:30
to him, "Do you *b* . . . . . .John 9:35
this, that they may *b* . . . . . .John 11:42
you *b* in God . . . . . .John 14:1
written that you may *b* . . . . . .John 20:31
King Agrippa, do you *b* . . . . . .Acts 26:27
the Lord Jesus and *b* . . . . . .Rom 10:9
And how shall they *b* . . . . . .Rom 10:14
a wife who does not *b* . . . . . .1 Cor 7:12
I spoke," we also *b* . . . . . .2 Cor 4:13
given to those who *b* . . . . . .Gal 3:22
Christ, not only to *b* . . . . . .Phil 1:29
comes to God must *b* . . . . . .Heb 11:6
b that there is one . . . . . .James 2:19
Even the demons *b* . . . . . .James 2:19
Beloved, do not *b* . . . . . .1 John 4:1

BELIEVED
And he *b* in the LORD . . . . . .Gen 15:6
b that I would see the . . . . . .Ps 27:13
Who has *b* our report . . . . . .Is 53:1
of that city *b* in Him . . . . . .John 4:39
seen Me, you have *b* . . . . . .John 20:29
who heard the word *b* . . . . . .Acts 4:4
of those who *b* were of . . . . . .Acts 4:32
Holy Spirit when you *b* . . . . . .Acts 19:2
"Abraham *b* God . . . . . .Rom 4:3
I know whom I have *b* . . . . . .2 Tim 1:12

BELIEVERS
be an example to the *b* . . . . . .1 Tim 4:12
are benefited are *b* . . . . . .1 Tim 6:2

BELIEVES
The simple *b* every . . . . . .Prov 14:15
He who *b* and is . . . . . .Mark 16:16
that whoever *b* in Him . . . . . .John 3:16
He who *b* in the Son . . . . . .John 3:36
with the heart one *b* . . . . . .Rom 10:10
b all things . . . . . .1 Cor 13:7

BELIEVING
you ask in prayer, *b* . . . . . .Matt 21:22
blessed with *b* Abraham . . . . . .Gal 3:9

BELLY
On your *b* you shall go . . . . . .Gen 3:14
And Jonah was in the *b* . . . . . .Jon 1:17
three nights in the *b* . . . . . .Matt 12:40
whose god is their *b* . . . . . .Phil 3:19

BELONG
To the Lord our God *b* . . . . . .Dan 9:9
My name, because you *b* . . . . .Mark 9:41

BELOVED
"The *b* of the Lord . . . . . .Deut 33:12
so He gives His *b* . . . . . .Ps 127:2
of myrrh is my *b* . . . . . .Song 1:13
My *b* is mine . . . . . .Song 2:16
b more than another . . . . . .Song 5:9
Where has your *b* . . . . . .Song 6:1
leaning upon her *b* . . . . . .Song 8:5
a song of my *B* . . . . . .Is 5:1
for you are greatly *b* . . . . . .Dan 9:23
"This is My *b* . . . . . .Matt 3:17
election they are *b* . . . . . .Rom 11:28
us accepted in the *B* . . . . . .Eph 1:6
Luke the *b* physician . . . . . .Col 4:14
than a slave as a *b* . . . . . .Philem 16
"This is My *b* . . . . . .2 Pet 1:17
our *b* brother Paul . . . . . .2 Pet 3:15
the saints and the *b* . . . . . .Rev 20:9

BELSHAZZAR
King of Babylon; Daniel interprets his dream, Dan 5

BELT
with a leather *b* . . . . . .Matt 3:4
us, he took Paul's *b* . . . . . .Acts 21:11

BELTESHAZZAR
Daniel's Babylonian name, Dan 1:7

BEMOAN
Or who will *b* you . . . . . .Jer 15:5
for the dead, nor *b* . . . . . .Jer 22:10

BEN-AMMI
Son of Lot; father of the Ammonites, Gen 19:38

BEN-HADAD
Ben-Hadad I, king of Damascus; hired by Asa, king of Judah, to attack Baasha, king of Israel, 1 Kin 15:18–21
—Ben-Hadad II, king of Damascus; makes war on Ahab, king of Israel, 1 Kin 20
Falls in siege against Samaria, 2 Kin 6:24–33; 7:6–20
Killed by Hazael, 2 Kin 8:7–15
—Ben-Hadad III, king of Damascus; loses all Israelite conquests made by Hazael, his father, 2 Kin 13:3–25

BEN-ONI
Rachel's name for Benjamin, Gen 35:16–18

BENAIAH
The son of Jehoiada; a mighty man, 2 Sam 23:20–23
Faithful to David, 2 Sam 15:18; 20:23
Escorts Solomon to the throne, 1 Kin 1:38–40
Executes Adonijah, Joab and Shimei, 1 Kin 2:25, 29–34, 46
—A Pirathonite; another of David's mighty men, 2 Sam 23:30
Divisional commander, 1 Chr 27:14

BEND
The wicked *b* their bow . . . . . .Ps 11:2

BENEATH
and on the earth *b* . . . . . .Deut 4:39
"You are from *b* . . . . . .John 8:23

BENEFACTORS
them are called '*b* . . . . . .Luke 22:25

BENEFIT
That I may see the *b* . . . . . .Ps 106:5
people who could not *b* . . . . . .Is 30:5
might have a second *b* . . . . . .2 Cor 1:15

BENJAMIN
Jacob's youngest son, Gen 35:16–20
Taken to Egypt against Jacob's wishes, Gen 42—45
Jacob's prophecy concerning, Gen 49:27
—Tribe of:
Families of, Num 26:38–41
Territory allotted to, Josh 18:11–28
Attacked by remaining tribes for condoning sin of Gibeah, Judg 20:12–48
Wives provided for remnant of, Judg 21:1–23
Tribe of Saul, 1 Sam 9:1, 2 of Paul, Phil 3:5

BENT
behold, this vine *b* . . . . . .Ezek 17:7

BEREA
A city of Macedonia; visited by Paul, Acts 17:10–15

BEREAVE
I will *b* them of . . . . . .Jer 15:7
no more shall you *b* . . . . . .Ezek 36:12
children, yet I will *b* . . . . . .Hos 9:12

BERNICE
Sister of Herod Agrippa II, Acts 25:13, 23
Hears Paul's defense, Acts 26:1–30

BERODACH-BALADAN
See MERODACH-BALADAN
A king of Babylon, 2 Kin 20:12–19

BESEECH
Return, we *b* You . . . . . .Ps 80:14
b you therefore . . . . . .Rom 12:1
of the LORD, *b* you to . . . . . .Eph 4:1

BESIDE
He leads me *b* the . . . . . .Ps 23:2
"Paul, you are *b* . . . . . .Acts 26:24
For if we are *b* . . . . . .2 Cor 5:13

BEST
with the *b* ointments . . . . . .Amos 6:6
'Bring out the *b* . . . . . .Luke 15:22
earnestly desire the *b* . . . . . .1 Cor 12:31

BESTOW
LORD, that He may *b* . . . . . .Ex 32:29
b greater honor . . . . . .1 Cor 12:23

BESTOWED
love the Father has *b* . . . . . .1 John 3:1

BETH HORON
Twin towns of Ephraim, Josh 16:3, 5
Fortified by Solomon, 2 Chr 8:3–5
Prominent in battles, Josh 10:10–14; 1 Sam 13:18

BETH PEOR
Town near Pisgah, Deut 3:29
Moses buried near, Deut 34:6
Assigned to Reubenites, Josh 13:15, 20

BETH SHAN (or Beth Shean)
A town in Issachar, Josh 17:11–16
Saul's corpse hung up at, 1 Sam 31:10–13; 2 Sam 21:12–14

BETH SHEMESH
Ark brought to, 1 Sam 6:12–19
Joash defeats Amaziah at, 2 Kin 14:11
Taken by Philistines, 2 Chr 28:18

BETHABARA
A place beyond the Jordan where John baptized, John 1:28

BETHANY
A town on the Mt. of Olives, Luke 19:29
Home of Lazarus, John 11:1
Home of Simon, the leper, Matt 26:6
Jesus visits there, Mark 11:1, 11, 12
Scene of the Ascension, Luke 24:50, 51

BETHEL
Abram settles near, Gen 12:7, 8
Site of Abram's altar, Gen 13:3, 4
Site of Jacob's vision of the ladder, Gen 28:10–19
Jacob returns to, Gen 35:1–15
Samuel judges there, 1 Sam 7:15, 16
Site of worship and sacrifice, 1 Sam 10:3
Center of idolatry, 1 Kin 12:28–33
Josiah destroys altars of, 2 Kin 23:4, 15–20
Denounced by prophets, 1 Kin 13:1–10; Amos 7:10–13; Jer 48:13; Hos 10:15

BETHESDA
Jerusalem pool, John 5:2–4

BETHLEHEM
Originally called Ephrath, Gen 35:16
Rachel buried there, Gen 35:19
Home of Naomi and Boaz, Ruth 1:1, 19; 4:9–11
Home of David, 1 Sam 16:1–18
Predicted place of Messiah's birth, Mic 5:2
Christ born there, Matt 2:1; Luke 2:4–7; John 7:42
Infants of, killed by Herod, Matt 2:16–18

BETHPHAGE
Village near Bethany, Mark 11:1
Near Mt. of Olives, Matt 21:1

BETHSAIDA
A city of Galilee, Mark 6:45
Home of Andrew, Peter and Philip, John 1:44; 12:21
Blind man healed there, Mark 8:22, 23
5,000 fed nearby, Luke 9:10–17
Unbelief of, denounced, Matt 11:21; Luke 10:13

BETRAY
the outcasts, do not *b* . . . . . .Is 16:3
you, one of you will *b* . . . . . .Matt 26:21
Now brother will *b* . . . . . .Mark 13:12

BETRAYED
Man is about to be *b* . . . . . .Matt 17:22
in which He was *b* . . . . . .1 Cor 11:23

BETRAYER
See, My *b* is at . . . . . .Matt 26:46

BETRAYING
"Judas, are you *b* . . . . . .Luke 22:48

BETRAYS
who is the one who *b* . . . . . .John 21:20

BETROTH
"You shall *b* a wife . . . . . .Deut 28:30
"I will *b* you to Me . . . . . .Hos 2:19

BETROTHED
to a virgin *b* to a man . . . . . .Luke 1:27
For I have *b* you to . . . . . .2 Cor 11:2

BETTER
b than sacrifice . . . . . .1 Sam 15:22
It is *b* to trust in . . . . . .Ps 118:8
B is a little with the . . . . . .Prov 15:16
B is a dry morsel . . . . . .Prov 17:1
B is the poor who . . . . . .Prov 19:1
B to dwell in . . . . . .Prov 21:19
b is a neighbor . . . . . .Prov 27:10
B a handful with . . . . . .Eccl 4:6
Two are *b* than one . . . . . .Eccl 4:9
B a poor and wise . . . . . .Eccl 4:13
were the former days *b* . . . . . .Eccl 7:10
features appeared *b* . . . . . .Dan 1:15
For it is *b* to marry . . . . . .1 Cor 7:9
Christ, which is far *b* . . . . . .Phil 1:23
b than the angels . . . . . .Heb 1:4
b things concerning . . . . . .Heb 6:9
b things than that . . . . . .Heb 12:24

BEULAH
A symbol of true Israel, Is 62:4, 5

BEWARE
"*B* of false prophets . . . . . .Matt 7:15
b of evil workers . . . . . .Phil 3:2
B lest anyone cheat . . . . . .Col 2:8

BEWITCHED
b you that you should . . . . . .Gal 3:1

BEYOND
b what is written . . . . . .1 Cor 4:6
b their ability . . . . . .2 Cor 8:3
advanced in Judaism *b* . . . . . .Gal 1:14

BEZALEL
Hur's grandson, 1 Chr 2:20
Tabernacle builder, Ex 31:1–11; 35:30–35

BILDAD
One of Job's friends, Job 2:11
Makes three speeches, Job 8:1–22; 18:1–21; 25:1–6

BILHAH
Rachel's maid, Gen 29:29
The mother of Dan and Naphtali, Gen 30:1–8
Commits incest with Reuben, Gen 35:22

BILLOWS
b have gone over me . . . . . .Ps 42:7
all Your *b* and Your . . . . . .Jon 2:3

BIND
b the cluster of the . . . . . .Job 38:31
b the wild ox in the . . . . . .Job 39:10
b them around your . . . . . .Prov 3:3
B them on your fingers . . . . . .Prov 7:3
B up the testimony . . . . . .Is 8:16
but He will *b* us up . . . . . .Hos 6:1
and whatever you *b* . . . . . .Matt 16:19
'*B* him hand and foot . . . . . .Matt 22:13
b heavy burdens . . . . . .Matt 23:4

BIRD
the blood of the *b* . . . . . .Lev 14:52
with him as with a *b* . . . . . .Job 41:5
soul, "Flee as a *b* . . . . . .Ps 11:1
has escaped as a *b* . . . . . .Ps 124:7
b hastens to the snare . . . . . .Prov 7:23
for a *b* of the air may . . . . . .Eccl 10:20
fly away like a *b* . . . . . .Hos 9:11
unclean and hated *b* . . . . . .Rev 18:2

BIRDS
b will eat your flesh . . . . . .Gen 40:19
b make their nests . . . . . .Ps 104:17
b caught in a snare . . . . . .Eccl 9:12
Look at the *b* . . . . . .Matt 6:26
"Foxes have holes and *b* . . . . .Matt 8:20

BIRTH
heaven, who gives it *b* . . . . . .Job 38:29
makes the deer give *b* . . . . . .Ps 29:9
the day of one's *b* . . . . . .Eccl 7:1
bring to the time of *b* . . . . . .Is 66:9
the deer also gave *b* . . . . . .Jer 14:5
Now the *b* of Jesus . . . . . .Matt 1:18
will rejoice at his *b* . . . . . .Luke 1:14
who was blind from *b* . . . . . .John 9:1
conceived, it gives *b* . . . . . .James 1:15

BIRTHDAY
which was Pharaoh's *b* . . . . . .Gen 40:20
b gave a feast for his . . . . . .Mark 6:21

BIRTHRIGHT
"Sell me your *b* . . . . . .Gen 25:31
Esau despised his *b* . . . . . .Gen 25:34
according to his *b* . . . . . .Gen 43:33
of food sold his *b* . . . . . .Heb 12:16

BISHOP
the position of a *b* . . . . . .1 Tim 3:1
b must be blameless . . . . . .Titus 1:7

BIT
and they *b* the people . . . . . .Num 21:6
be harnessed with *b* . . . . . .Ps 32:9

BITE
A serpent may *b* . . . . . .Eccl 10:11
But if you *b* and . . . . . .Gal 5:15

BITHYNIA
The Spirit keeps Paul from, Acts 16:7
Peter writes to Christians of, 1 Pet 1:1

BITS
the great house into *b* . . . . . .Amos 6:11
Indeed, we put *b* . . . . . .James 3:3

BITTER
made their lives *b* . . . . . .Ex 1:14
b herbs they . . . . . .Ex 12:8
to those who are *b* . . . . . .Prov 31:6
who put *b* for sweet . . . . . .Is 5:20
and do not be *b* . . . . . .Col 3:19
But if you have *b* . . . . . .James 3:14
make your stomach *b* . . . . . .Rev 10:9

BITTERLY
has dealt very *b* . . . . . .Ruth 1:20
And Hezekiah wept *b* . . . . . .2 Kin 20:3
he went out and wept *b* . . . . .Matt 26:75

BITTERNESS
man dies in the *b* . . . . . .Job 21:25
heart knows its own *b* . . . . . .Prov 14:10
all my years in the *b* . . . . . .Is 38:15
you are poisoned by *b* . . . . . .Acts 8:23
b springing up cause . . . . . .Heb 12:15

BLACK
My skin grows *b* . . . . . .Job 30:30
wavy, and *b* as a raven . . . . . .Song 5:11
one hair white or *b* . . . . . .Matt 5:36
a *b* horse . . . . . .Rev 6:5
and the sun became *b* . . . . . .Rev 6:12

BLACKNESS
the heavens with *b* . . . . . .Is 50:3
whom is reserved the *b* . . . . . .Jude 13

BLACKSMITH
The *b* with the tongs . . . . . .Is 44:12
I have created the *b* . . . . . .Is 54:16

BLADE
went in after the *b* . . . . . .Judg 3:22
first the *b* . . . . . .Mark 4:28

BLAME
that anyone should *b* . . . . . .2 Cor 8:20
be holy and without *b* . . . . . .Eph 1:4

BLAMELESS
You shall be *b* . . . . . .Deut 18:13
and that man was *b* . . . . . .Job 1:1
when You speak, and *b* . . . . . .Ps 51:4
Let my heart be *b* . . . . . .Ps 119:80
end, that you may be *b* . . . . . .1 Cor 1:8
which is in the law, *b* . . . . . .Phil 3:6
you holy, and *b* . . . . . .Col 1:22
your hearts *b* in . . . . . .1 Thess 3:13
body be preserved *b* . . . . . .1 Thess 5:23
bishop then must be *b* . . . . . .1 Tim 3:2
deacons, being found *b* . . . . .1 Tim 3:10
without spot and *b* . . . . . .2 Pet 3:14

BLAMELESSLY
b we behaved . . . . . .1 Thess 2:10

BLASPHEME
b Your name forever . . . . . .Ps 74:10
compelled them to *b* . . . . . .Acts 26:11
may learn not to *b* . . . . . .1 Tim 1:20
b that noble name . . . . . .James 2:7
God, to *b* His name . . . . . .Rev 13:6

BLASPHEMED
a foolish people has *b* . . . . . .Ps 74:18
b continually every . . . . . .Is 52:5
who passed by *b* Him . . . . . .Matt 27:39
who were hanged *b* . . . . . .Luke 23:39
The name of God is *b* . . . . . .Rom 2:24
doctrine may not be *b* . . . . . .1 Tim 6:1
On their part He is *b* . . . . . .1 Pet 4:14
great heat, and they *b* . . . . . .Rev 16:9

BLASPHEMER
I was formerly a *b* . . . . . .1 Tim 1:13

BLASPHEMERS
boasters, proud, *b* . . . . . .2 Tim 3:2

BLASPHEMES
b the name of the LORD . . . . . .Lev 24:16
"This Man *b* . . . . . .Matt 9:3

BLASPHEMIES
false witness, *b* . . . . . .Matt 15:19
is this who speaks *b* . . . . . .Luke 5:21
great things and *b* . . . . . .Rev 13:5

BLASPHEMY
but the *b* against . . . . . .Matt 12:31
"He has spoken *b* . . . . . .Matt 26:65
was full of names of *b* . . . . . .Rev 17:3

BLAST
By the *b* of God they . . . . . .Job 4:9
for the *b* of the . . . . . .Is 25:4

BLASTED
"I *b* you with blight . . . . . .Amos 4:9

BLEATING
"What then is this *b* . . . . . .1 Sam 15:14

BLEMISH
shall be without *b* . . . . . .Ex 12:5
LORD, a ram without *b* . . . . . .Lev 6:6
be holy and without *b* . . . . . .Eph 5:27
as of a lamb without *b* . . . . . .1 Pet 1:19

BLEMISHED
to the Lord what is *b* . . . . . .Mal 1:14

BLESS
b those who *b* you . . . . . .Gen 12:3
You go unless You *b* . . . . . .Gen 32:26
"The LORD *b* you and . . . . . .Num 6:24
b the LORD at all . . . . . .Ps 34:1
b You while I live . . . . . .Ps 63:4
b His holy name . . . . . .Ps 103:1
b the house of Israel . . . . . .Ps 115:12
b those who fear the . . . . . .Ps 115:13
b you in the name of . . . . . .Ps 129:8
I will abundantly *b* . . . . . .Ps 132:15
b those who curse . . . . . .Luke 6:28
B those who persecute . . . . . .Rom 12:14
Being reviled, we *b* . . . . . .1 Cor 4:12
With it we *b* our God . . . . . .James 3:9

BLESSED
And God *b* them . . . . . .Gen 1:22
the earth shall be *b* . . . . . .Gen 12:3
b be those who . . . . . .Gen 27:29
indeed he shall be *b* . . . . . .Gen 27:33
B is he who . . . . . .Num 24:9
B shall be the . . . . . .Deut 28:4
You have *b* the work of . . . . . .Job 1:10
B is the man who walks . . . . . .Ps 1:1
B is the man to whom . . . . . .Ps 32:2
B is the nation whose . . . . . .Ps 33:12
B is he who considers . . . . . .Ps 41:1
B are those who keep . . . . . .Ps 106:3
B is he who comes . . . . . .Ps 118:26
b who fears the LORD . . . . . .Ps 128:4
rise up and call her *b* . . . . . .Prov 31:28
will call you *b* . . . . . .Mal 3:12
B are the poor in . . . . . .Matt 5:3
B are those who mourn . . . . . .Matt 5:4
B are the meek . . . . . .Matt 5:5
B are those who hunger . . . . . .Matt 5:6
B are the merciful . . . . . .Matt 5:7
B are the pure in . . . . . .Matt 5:8
B are the peacemakers . . . . . .Matt 5:9
B are those who are . . . . . .Matt 5:10
B are you when they . . . . . .Matt 5:11
b is he who is . . . . . .Matt 11:6
b are your eyes . . . . . .Matt 13:16
B is He who comes . . . . . .Matt 21:9
hand, 'Come, you *b* . . . . . .Matt 25:34
Jesus took bread, *b* . . . . . .Matt 26:26
b are you among women . . . . .Luke 1:28
know these things, *b* . . . . . .John 13:17
B are those who have . . . . . .John 20:29
'It is more *b* to give . . . . . .Acts 20:35
the Creator, who is *b* . . . . . .Rom 1:25
all, the eternally *b* . . . . . .Rom 9:5
B be the God and . . . . . .Eph 1:3
b God which was . . . . . .1 Tim 1:11
the lesser is *b* . . . . . .Heb 7:7
this one will be *b* . . . . . .James 1:25
B is he who reads . . . . . .Rev 1:3
'*B* are the dead who . . . . . .Rev 14:13
B is he who watches . . . . . .Rev 16:15
B are those who are . . . . . .Rev 19:9
B and holy is he who . . . . . .Rev 20:6
B is he who keeps the . . . . . .Rev 22:7
B are those who do His . . . . . .Rev 22:14

BLESSING
and you shall be a *b* . . . . . .Gen 12:2
I will command My *b* . . . . . .Lev 25:21
before you today a *b* . . . . . .Deut 11:26
The *b* of a perishing . . . . . .Job 29:13
Your *b* is upon Your . . . . . .Ps 3:8
The *b* of the LORD . . . . . .Prov 10:22
shall be showers of *b* . . . . . .Ezek 34:26
relent, and leave a *b* . . . . . .Joel 2:14
and you shall be a *b* . . . . . .Zech 8:13
the fullness of the *b* . . . . . .Rom 15:29
b which we bless . . . . . .1 Cor 10:16
that the *b* of Abraham . . . . . .Gal 3:14
with every spiritual *b* . . . . . .Eph 1:3
cultivated, receives *b* . . . . . .Heb 6:7
to inherit the *b* . . . . . .Heb 12:17
honor and glory and *b* . . . . . .Rev 5:12

BLESSINGS
of the law, the *b* . . . . . .Josh 8:34
B are on the head of . . . . . .Prov 10:6

BLIGHT
"I blasted you with *b* . . . . . .Amos 4:9
I struck you with *b* . . . . . .Hag 2:17

BLIND
I was eyes to the *b* . . . . . .Job 29:15
B yourselves and be . . . . . .Is 29:9
To open *b* eyes . . . . . .Is 42:7
I will bring the *b* . . . . . .Is 42:16
b people who have eyes . . . . . .Is 43:8
His watchmen are *b* . . . . . .Is 56:10
They wandered *b* . . . . . .Lam 4:14
when you offer the *b* . . . . . .Mal 1:8
The *b* see . . . . . .Matt 11:5
b leads the *b* . . . . . .Matt 15:14
of sight to the *b* . . . . . .Luke 4:18
to Him, "Are we *b* . . . . . .John 9:40
miserable, poor, *b* . . . . . .Rev 3:17

BLINDED
b their eyes and . . . . . .John 12:40
and the rest were *b* . . . . . .Rom 11:7
of this age has *b* . . . . . .2 Cor 4:4
the darkness has *b* . . . . . .1 John 2:11

BLINDS
a bribe, for a bribe *b* . . . . . .Deut 16:19

BLOOD
of your brother's *b* . . . . . .Gen 4:10
b shall be shed . . . . . .Gen 9:6
you are a husband of *b* . . . . . .Ex 4:25
b that makes atonement . . . . . .Lev 17:11
b sustains its life . . . . . .Lev 17:14
do not cover my *b* . . . . . .Job 16:18
is there in my *b* . . . . . .Ps 30:9
And condemn innocent *b* . . . . . .Ps 94:21
hands are full of *b* . . . . . .Is 1:15
also disclose her *b* . . . . . .Is 26:21
And the moon into *b* . . . . . .Joel 2:31
For this is My *b* . . . . . .Matt 26:28
called the Field of *B* . . . . . .Matt 27:8
"His *b* be on us and . . . . . .Matt 27:25
new covenant in My *b* . . . . . .Luke 22:20
were born, not of *b* . . . . . .John 1:13
b has eternal life . . . . . .John 6:54
b every nation of men . . . . . .Acts 17:26
with His own *b* . . . . . .Acts 20:28
propitiation by His *b* . . . . . .Rom 3:25
justified by His *b* . . . . . .Rom 5:9
through His *b* . . . . . .Eph 1:7
brought near by the *b* . . . . . .Eph 2:13
against flesh and *b* . . . . . .Eph 6:12
peace through the *b* . . . . . .Col 1:20
"This is the *b* . . . . . .Heb 9:20
are purified with *b* . . . . . .Heb 9:22
of *b* there is no . . . . . .Heb 9:22
the Holiest by the *b* . . . . . .Heb 10:19
sprinkling of the *b* . . . . . .1 Pet 1:2
with the precious *b* . . . . . .1 Pet 1:19
b of Jesus Christ His . . . . . .1 John 1:7
our sins in His own *b* . . . . . .Rev 1:5
us to God by Your *b* . . . . . .Rev 5:9
them white in the *b* . . . . . .Rev 7:14
overcame him by the *b* . . . . . .Rev 12:11
a robe dipped in *b* . . . . . .Rev 19:13

BLOODSHED
me from the guilt of *b* . . . . . .Ps 51:14

the land is full of *b* . . . . . .Ezek 9:9
build up Zion with *b* . . . . . .Mic 3:10

BLOODTHIRSTY
The LORD abhors the *b* . . . . . .Ps 5:6
B and deceitful men . . . . . .Ps 55:23

BLOSSOM
Israel shall *b* and bud . . . . . .Is 27:6
and *b* as the rose . . . . . .Is 35:1
the fig tree may not *b* . . . . . .Hab 3:17

BLOT
say that He would *b* . . . . . .2 Kin 14:27
from my sins, and *b* . . . . . .Ps 51:9
and I will not *b* . . . . . .Rev 3:5

BLOTTED
Let them be *b* out of . . . . . .Ps 69:28
I have *b* out . . . . . .Is 44:22
your sins may be *b* . . . . . .Acts 3:19

BLOW
an east wind to *b* . . . . . .Ps 78:26
B upon my garden . . . . . .Song 4:16
with a very severe *b* . . . . . .Jer 14:17

BLOWS
B that hurt cleanse . . . . . .Prov 20:30
breath of the LORD *b* . . . . . .Is 40:7
The wind *b* where it . . . . . .John 3:8

BOANERGES
Surname of James and John, Mark 3:17

BOAST
puts on his armor *b* . . . . . .1 Kin 20:11
soul shall make its *b* . . . . . .Ps 34:2
God we *b* all day long . . . . . .Ps 44:8
and make your *b* . . . . . .Rom 2:17
that we are your *b* . . . . . .2 Cor 1:14
you, and not to *b* . . . . . .2 Cor 10:16
that I also may *b* . . . . . .2 Cor 11:16
lest anyone should *b* . . . . . .Eph 2:9
your hearts, do not *b* . . . . . .James 3:14

BOASTERS
God, violent, proud, *b* . . . . . .Rom 1:30
lovers of money, *b* . . . . . .2 Tim 3:2

BOASTFUL
b shall not stand . . . . . .Ps 5:5
I was envious of the *b* . . . . . .Ps 73:3

BOASTING
Where is *b* then . . . . . .Rom 3:27
should make my *b* . . . . . .1 Cor 9:15
you, great is my *b* . . . . . .2 Cor 7:4
All such *b* is evil . . . . . .James 4:16

BOASTS
Whoever falsely *b* . . . . . .Prov 25:14

BOAZ
A wealthy Bethlehemite, Ruth 2:1, 4–18
Husband of Ruth, Ruth 4:10–13
Ancestor of Christ, Matt 1:5
—Pillar of the temple, 1 Kin 7:21

BODIES
valley of the dead *b* . . . . . .Jer 31:40
b a living sacrifice . . . . . .Rom 12:1
not know that your *b* . . . . . .1 Cor 6:15
also celestial *b* . . . . . .1 Cor 15:40
wives as their own *b* . . . . . .Eph 5:28
and chariots, and *b* . . . . . .Rev 18:13

BODILY
b form like a dove . . . . . .Luke 3:22
b presence is weak . . . . . .2 Cor 10:10
of the Godhead *b* . . . . . .Col 2:9
b exercise . . . . . .1 Tim 4:8

BODY
b clings to the ground . . . . . .Ps 44:25
b is carved ivory . . . . . .Song 5:14
b was wet with the dew . . . . . .Dan 4:33
of the *b* is the eye . . . . . .Matt 6:22
those who kill the *b* . . . . . .Matt 10:28
this is My *b* . . . . . .Matt 26:26
and asked for the *b* . . . . . .Matt 27:58
around his naked *b* . . . . . .Mark 14:51
of the temple of His *b* . . . . . .John 2:21
deliver me from this *b* . . . . . .Rom 7:24
redemption of our *b* . . . . . .Rom 8:23
members in one *b* . . . . . .Rom 12:4
and the Lord for the *b* . . . . . .1 Cor 6:13
against his own *b* . . . . . .1 Cor 6:18
not know that your *b* . . . . . .1 Cor 6:19
glorify God in your *b* . . . . . .1 Cor 6:20
But I discipline my *b* . . . . . .1 Cor 9:27
one bread and one *b* . . . . . .1 Cor 10:17
b which is broken . . . . . .1 Cor 11:24
be guilty of the *b* . . . . . .1 Cor 11:27
For as the *b* is one . . . . . .1 Cor 12:12
baptized into one *b* . . . . . .1 Cor 12:13
b is not one member . . . . . .1 Cor 12:14
are the *b* of Christ . . . . . .1 Cor 12:27
though I give my *b* . . . . . .1 Cor 13:3
It is sown a natural *b* . . . . . .1 Cor 15:44
both to God in one *b* . . . . . .Eph 2:16
be magnified in my *b* . . . . . .Phil 1:20
in the *b* of His flesh . . . . . .Col 1:22
by putting off the *b* . . . . . .Col 2:11
and neglect of the *b* . . . . . .Col 2:23
were called in one *b* . . . . . .Col 3:15
b You have prepared . . . . . .Heb 10:5
the offering of the *b* . . . . . .Heb 10:10
For as the *b* without . . . . . .James 2:26
our sins in His own *b* . . . . . .1 Pet 2:24

BOILS
Job with painful *b* . . . . . .Job 2:7

BOLD
the righteous are *b* . . . . . .Prov 28:1
whatever anyone is *b* . . . . . .2 Cor 11:21
are much more *b* . . . . . .Phil 1:14

BOLDLY
I may open my mouth *b* . . . . . .Eph 6:19
therefore come *b* . . . . . .Heb 4:16
So we may *b* say . . . . . .Heb 13:6

BOLDNESS
Great is my *b* of . . . . . .2 Cor 7:4
in whom we have *b* . . . . . .Eph 3:12
but with all *b* . . . . . .Phil 1:20
standing and great *b* . . . . . .1 Tim 3:13
brethren, having *b* . . . . . .Heb 10:19
that we may have *b* . . . . . .1 John 4:17

BOND
bring you into the *b* . . . . . .Ezek 20:37
of the Spirit in the *b* . . . . . .Eph 4:3
love, which is the *b* . . . . . .Col 3:14

BONDAGE
because of the *b* . . . . . .Ex 2:23
out of the house of *b* . . . . . .Ex 13:14
the spirit of *b* . . . . . .Rom 8:15
might bring us into *b* . . . . . .Gal 2:4
which gives birth to *b* . . . . . .Gal 4:24
again with a yoke of *b* . . . . . .Gal 5:1
lifetime subject to *b* . . . . . .Heb 2:15
he is brought into *b* . . . . . .2 Pet 2:19

BONDS
"Let us break Their *b* . . . . . .Ps 2:3

BONDSERVANTS
B, be obedient to . . . . . .Eph 6:5
Masters, give your *b* . . . . . .Col 4:1
for vice, but as *b* . . . . . .1 Pet 2:16

BONDWOMAN
"Cast out this *b* . . . . . .Gen 21:10
the one by a *b* . . . . . .Gal 4:22

BONE
"This is now *b* . . . . . .Gen 2:23
b clings to my skin . . . . . .Job 19:20
bonds came together, *b* . . . . . .Ezek 37:7

BONES
shall carry up my *b* . . . . . .Gen 50:25
which made all my *b* . . . . . .Job 4:14
His *b* are like beams . . . . . .Job 40:18
I can count all My *b* . . . . . .Ps 22:17
and my *b* waste away . . . . . .Ps 31:10
I kept silent, my *b* . . . . . .Ps 32:3
the wind, or how the *b* . . . . . .Eccl 11:5
say to them, 'O dry *b* . . . . . .Ezek 37:4
b are the whole house . . . . . .Ezek 37:11
of dead men's *b* . . . . . .Matt 23:27
b shall be broken . . . . . .John 19:36
concerning his *b* . . . . . .Heb 11:22

BOOK
you will find in the *b* . . . . . .Ezra 4:15
distinctly from the *b* . . . . . .Neh 8:8
were inscribed in a *b* . . . . . .Job 19:23
"Search from the *b* . . . . . .Is 34:16
'Write in a *b* for . . . . . .Jer 30:2
found written in the *b* . . . . . .Dan 12:1
so a *b* of remembrance . . . . . .Mal 3:16
are written in the *b* . . . . . .Gal 3:10
sprinkled both the *b* . . . . . .Heb 9:19
in the Lamb's *B* . . . . . .Rev 21:27
the prophecy of this *b* . . . . . .Rev 22:18
the words of the *b* . . . . . .Rev 22:19

BOOKS
b there is no end . . . . . .Eccl 12:12
not contain the *b* . . . . . .John 21:25
magic brought their *b* . . . . . .Acts 19:19
God, and *b* were opened . . . . .Rev 20:12

BOOTH
b which a watchman . . . . . .Job 27:18
of Zion is left as a *b* . . . . . .Is 1:8

BORDERS
and enlarge your *b* . . . . . .Ex 34:24
makes peace in your *b* . . . . . .Ps 147:14
and enlarge the *b* . . . . . .Matt 23:5

BORE
conceived and *b* Cain . . . . . .Gen 4:1
And to Sarah who *b* . . . . . .Is 51:2
b the sin of many . . . . . .Is 53:12
and He *b* them and . . . . . .Is 63:9
b our sicknesses . . . . . .Matt 8:17
who Himself *b* our sins . . . . . .1 Pet 2:24
b a male Child who was . . . . . .Rev 12:5

BORN
"Every son who is *b* . . . . . .Ex 1:22
yet man is *b* to . . . . . .Job 5:7
"Man who is *b* . . . . . .Job 14:1
'This one was *b* . . . . . .Ps 87:4
A time to be *b* . . . . . .Eccl 3:2
unto us a Child is *b* . . . . . .Is 9:6
Or shall a nation be *b* . . . . . .Is 66:8
b Jesus who is called . . . . . .Matt 1:16
For there is *b* . . . . . .Luke 2:11
unless one is *b* again . . . . . .John 3:3
That which is *b* . . . . . .John 3:6

For this cause I was *b* . . . . . .John 18:37
me also, as by one *b* . . . . . .1 Cor 15:8
of the bondwoman was *b* . . . . . .Gal 4:23
having been *b* again . . . . . .1 Pet 1:23
who loves is *b* of God . . . . . .1 John 4:7
is the Christ is *b* . . . . . .1 John 5:1
know that whoever is *b* . . . . .1 John 5:18

BORNE
And as we have *b* . . . . . .1 Cor 15:49

BORROWER
b is servant to the . . . . . .Prov 22:7
lender, so with the *b* . . . . . .Is 24:2

BORROWS
The wicked *b* and does . . . . . .Ps 37:21

BOSOM
man take fire to his *b* . . . . . .Prov 6:27
consolation of her *b* . . . . . .Is 66:11
angels to Abraham's *b* . . . . . .Luke 16:22
Son, who is in the *b* . . . . . .John 1:18
leaning on Jesus' *b* . . . . . .John 13:23

BOTTLE
b shall be filled . . . . . .Jer 13:12

BOTTOMLESS
given the key to the *b* . . . . . .Rev 9:1
ascend out of the *b* . . . . . .Rev 17:8
the key to the *b* . . . . . .Rev 20:1

BOUGHS
cedars with its *b* . . . . . .Ps 80:10
She sent out her *b* . . . . . .Ps 80:11

BOUGHT
the hand of him who *b* . . . . . .Lev 25:28
not your Father, who *b* . . . . . .Deut 32:6
b the threshing floor . . . . . .2 Sam 24:24
b the field from . . . . . .Jer 32:9
all that he had and *b* . . . . . .Matt 13:46
For you were *b* at a . . . . . .1 Cor 6:20
denying the Lord who *b* . . . . . .2 Pet 2:1

BOUND
of the wicked have *b* . . . . . .Ps 119:61
b the waters in a . . . . . .Prov 30:4
not been closed or *b* . . . . . .Is 1:6
on earth will be *b* . . . . . .Matt 16:19
b hand and foot with . . . . . .John 11:44
And see, now I go *b* . . . . . .Acts 20:22
of Israel I am *b* . . . . . .Acts 28:20
who has a husband is *b* . . . . . .Rom 7:2
Are you *b* to a wife . . . . . .1 Cor 7:27
Devil and Satan, and *b* . . . . . .Rev 20:2

BOUNDARY
b that they may not . . . . . .Ps 104:9

BOUNTIFUL
the miser said to be *b* . . . . . .Is 32:5
you into a *b* country . . . . . .Jer 2:7

BOUNTIFULLY
Because He has dealt *b* . . . . . .Ps 13:6
and he who sows *b* . . . . . .2 Cor 9:6

BOW
b remained in strength . . . . . .Gen 49:24
You shall not *b* . . . . . .Ex 23:24
to serve them and *b* . . . . . .Judg 2:19
b is renewed in my . . . . . .Job 29:20
will not trust in my *b* . . . . . .Ps 44:6
He breaks the *b* . . . . . .Ps 46:9
like a deceitful *b* . . . . . .Ps 78:57
let us worship and *b* . . . . . .Ps 95:6
B down Your heavens . . . . . .Ps 144:5
not save them by *b* . . . . . .Hos 1:7
who sat on it had a *b* . . . . . .Rev 6:2

BOWED
stood all around and *b* . . . . . .Gen 37:7
b the heavens also . . . . . .2 Sam 22:10
whose knees have not *b* . . . .1 Kin 19:18
They have *b* down and . . . . . .Ps 20:8
And they *b* the knee . . . . . .Matt 27:29
men who have not *b* . . . . . .Rom 11:4

BOWL
his hand in the *b* . . . . . .Prov 19:24
or the golden *b* . . . . . .Eccl 12:6
and poured out his *b* . . . . . .Rev 16:2

BOWLS
who drink wine from *b* . . . . . .Amos 6:6
a harp, and golden *b* . . . . . .Rev 5:8
Go and pour out the *b* . . . . . .Rev 16:1
who had the seven *b* . . . . . .Rev 21:9

BOWS
"The *b* of the mighty . . . . . .1 Sam 2:4

BOX
Judas had the money *b* . . . . . .John 13:29

BOYS
Shall be full of *b* . . . . . .Zech 8:5

BOZRAH
City of Edom, Gen 36:33
Destruction of, foretold, Amos 1:12
Figurative of Messiah's victory, Is 63:1

BRAIDED
not with *b* hair or . . . . . .1 Tim 2:9

BRAMBLE
gather grapes from a *b* . . . . . .Luke 6:44

BRANCH
blossoms on one *b* . . . . . .Ex 25:33
b will not be green . . . . . .Job 15:32
from Israel, palm *b* . . . . . .Is 9:14
B shall grow out of . . . . . .Is 11:1
raise to David a *B* . . . . . .Jer 23:5
grow up to David a *B* . . . . . .Jer 33:15
forth My Servant the *B* . . . . . .Zech 3:8
whose name is the *B* . . . . . .Zech 6:12
b has already become . . . . . .Matt 24:32
b that bears fruit He . . . . . .John 15:2
b cannot bear fruit . . . . . .John 15:4
he is cast out as a *b* . . . . . .John 15:6

BRANCHES
in the sun, and his *b* . . . . . .Job 8:16
and bring forth *b* . . . . . .Job 14:9
and cut down the *b* . . . . . .Is 18:5
and its *b* are broken . . . . . .Jer 11:16
His *b* shall spread . . . . . .Hos 14:6
vine, you are the *b* . . . . . .John 15:5
b were broken off . . . . . .Rom 11:17

BRASS
become sounding *b* . . . . . .1 Cor 13:1
feet were like fine *b* . . . . . .Rev 1:15

BRAVE
in the faith, be *b* . . . . . .1 Cor 16:13

BREACHES
Heal its *b* . . . . . .Ps 60:2

BREAD
face you shall eat *b* . . . . . .Gen 3:19
of Salem brought out *b* . . . . . .Gen 14:18
"Behold, I will rain *b* . . . . . .Ex 16:4
shall eat unleavened *b* . . . . . .Ex 23:15
not live by *b* alone . . . . . .Deut 8:3
lives, I do not have *b* . . . . . .1 Kin 17:12
new wine, a land of *b* . . . . . .2 Kin 18:32
that his life abhors *b* . . . . . .Job 33:20
people as they eat *b* . . . . . .Ps 14:4
Can He give *b* also . . . . . .Ps 78:20
up late, to eat the *b* . . . . . .Ps 127:2
her poor with *b* . . . . . .Ps 132:15
For they eat the *b* . . . . . .Prov 4:17
b eaten in secret is . . . . . .Prov 9:17
B gained by deceit is . . . . . .Prov 20:17
Go, eat your *b* with . . . . . .Eccl 9:7
Cast your *b* upon the . . . . . .Eccl 11:1
b will be given him . . . . . .Is 33:16
for what is not *b* . . . . . .Is 55:2
to share your *b* . . . . . .Is 58:7
We get our *b* at the . . . . . .Lam 5:9
who give me my *b* . . . . . .Hos 2:5
For their *b* shall be . . . . . .Hos 9:4
And lack of *b* in all . . . . . .Amos 4:6
these stones become *b* . . . . . .Matt 4:3
not live by *b* alone . . . . . .Matt 4:4
this day our daily *b* . . . . . .Matt 6:11
eating, Jesus took *b* . . . . . .Matt 26:26
no bag, no *b* . . . . . .Mark 6:8
is he who shall eat *b* . . . . . .Luke 14:15
gives you the true *b* . . . . . .John 6:32
I am the *b* of life . . . . . .John 6:48
having dipped the *b* . . . . . .John 13:26
b which we break . . . . . .1 Cor 10:16
He was betrayed took *b* . . . .1 Cor 11:23
as you eat this *b* . . . . . .1 Cor 11:26
did we eat anyone's *b* . . . . . .2 Thess 3:8
and eat their own *b* . . . . . .2 Thess 3:12

BREADTH
is as great as its *b* . . . . . .Rev 21:16

BREAK
b their bones and . . . . . .Num 24:6
torment my soul, and *b* . . . . . .Job 19:2
They *b* up my path . . . . . .Job 30:13
B their teeth in their . . . . . .Ps 58:6
And now they *b* down . . . . . .Ps 74:6
b My statutes and do . . . . . .Ps 89:31
covenant I will not *b* . . . . . .Ps 89:34
Remember, do not *b* . . . . . .Jer 14:21
together to *b* bread . . . . . .Acts 20:7

BREAKING
in the *b* of bread . . . . . .Acts 2:42
b bread from house to . . . . . .Acts 2:46
weeping and *b* my heart . . . . .Acts 21:13
dishonor God through *b* . . . . . .Rom 2:23

BREAKS
He *b* in pieces mighty . . . . . .Job 34:24
My soul *b* with longing . . . . . .Ps 119:20
Until the day *b* . . . . . .Song 2:17
Whoever therefore *b* . . . . . .Matt 5:19

BREAST
back on Jesus' *b* . . . . . .John 13:25

BREASTPLATE
a *b,* an ephod . . . . . .Ex 28:4
righteousness as a *b* . . . . . .Is 59:17
having put on the *b* . . . . . .Eph 6:14

BREASTS
blessings of the *b* . . . . . .Gen 49:25
on My mother's *b* . . . . . .Ps 22:9
doe, let her *b* satisfy . . . . . .Prov 5:19
Your two *b* are like . . . . . .Song 4:5
b which nursed You . . . . . .Luke 11:27
done, beat their *b* . . . . . .Luke 23:48

BREATH
nostrils the *b* of life . . . . . .Gen 2:7
at the blast of the *b* . . . . . .2 Sam 22:16
that there was no *b* . . . . . .1 Kin 17:17
perish, and by the *b* . . . . . .Job 4:9
as long as my *b* . . . . . .Job 27:3

has made me, and the *b* . . . . . .Job 33:4
You take away their *b* . . . . . .Ps 104:29
Man is like a *b* . . . . . .Ps 144:4
everything that has *b* . . . . . .Ps 150:6
they all have one *b* . . . . . .Eccl 3:19
from it, who gives *b* . . . . . .Is 42:5
"Surely I will cause *b* . . . . . .Ezek 37:5
God who holds your *b* . . . . . .Dan 5:23
gives to all life, *b* . . . . . .Acts 17:25
consume with the *b* . . . . . .2 Thess 2:8
power to give *b* . . . . . .Rev 13:15

BREATHE
me, and such as *b* . . . . . .Ps 27:12
winds, O breath, and *b* . . . . . .Ezek 37:9

BREATHES
indeed he *b* his last . . . . . .Job 14:10

BRETHREN
presence of all his *b* . . . . . .Gen 16:12
be lifted above his *b* . . . . . .Deut 17:20
and you are all *b* . . . . . .Matt 23:8
least of these My *b* . . . . . .Matt 25:40
Go and tell My *b* . . . . . .Matt 28:10
firstborn among many *b* . . . . . .Rom 8:29
to judge between his *b* . . . . . .1 Cor 6:5
thus sin against the *b* . . . . . .1 Cor 8:12
over five hundred *b* . . . . . .1 Cor 15:6
perils among false *b* . . . . . .2 Cor 11:26
b secretly brought . . . . . .Gal 2:4
to be made like His *b* . . . . . .Heb 2:17
sincere love of the *b* . . . . . .1 Pet 1:22
because we love the *b* . . . . . .1 John 3:14
our lives for the *b* . . . . . .1 John 3:16
does not receive the *b* . . . . . .3 John 10
of your *b* the prophets . . . . . .Rev 22:9

BRIBE
you shall take no *b* . . . . . .Ex 23:8
b blinds the eyes . . . . . .Deut 16:19
b debases the heart . . . . . .Eccl 7:7

BRIBERY
consume the tents of *b* . . . . . .Job 15:34

BRIBES
hand is full of *b* . . . . . .Ps 26:10
but he who hates *b* . . . . . .Prov 15:27
but he who receives *b* . . . . . .Prov 29:4
everyone loves *b* . . . . . .Is 1:23
the just and taking *b* . . . . . .Amos 5:12

BRICK
people straw to make *b* . . . . . .Ex 5:7
incense on altars of *b* . . . . . .Is 65:3
Make strong the *b* . . . . . .Nah 3:14

BRICKS
"Come, let us make *b* . . . . . .Gen 11:3
b which they made . . . . . .Ex 5:8
deliver the quota of *b* . . . . . .Ex 5:18
b have fallen down . . . . . .Is 9:10

BRIDE
them on you as a *b* . . . . . .Is 49:18
He who has the *b* . . . . . .John 3:29
I will show you the *b* . . . . . .Rev 21:9
the Spirit and the *b* . . . . . .Rev 22:17

BRIDEGROOM
righteousness, as a *b* . . . . . .Is 61:10
and as the *b* rejoices . . . . . .Is 62:5
mourn as long as the *b* . . . . . .Matt 9:15
b will be taken away . . . . . .Matt 9:15
went out to meet the *b* . . . . . .Matt 25:1
b fast while the . . . . . .Mark 2:19
the friend of the *b* . . . . . .John 3:29

BRIDLE
with bit and *b* . . . . . .Ps 32:9
b the whole body . . . . . .James 3:2

BRIER
b shall come up the . . . . . .Is 55:13
longer be a pricking *b* . . . . . .Ezek 28:24
of them is like a *b* . . . . . .Mic 7:4

BRIERS
there shall come up *b* . . . . . .Is 5:6
their words, though *b* . . . . . .Ezek 2:6

BRIGHTER
Her Nazirites were *b* . . . . . .Lam 4:7
a light from heaven, *b* . . . . . .Acts 26:13

BRIGHTNESS
From the *b* before Him . . . .2 Sam 22:13
and kings to the *b* . . . . . .Is 60:3
goes forth as *b* . . . . . .Is 62:1
very dark, with no *b* . . . . . .Amos 5:20
who being the *b* . . . . . .Heb 1:3

BRIMSTONE
Then the LORD rained *b* . . . . .Gen 19:24
b is scattered on his . . . . . .Job 18:15
fire, smoke, and *b* . . . . . .Rev 9:17
the lake of fire and *b* . . . . . .Rev 20:10

BRING
LORD your God will *b* . . . . . .Deut 30:3
b back his soul . . . . . .Job 33:30
for they *b* down . . . . . .Ps 55:3
Lord said, "I will *b* . . . . . .Ps 68:22
B forth your . . . . . .Is 41:21
b forth justice . . . . . .Is 42:3
b My righteousness . . . . . .Is 46:13
Though they *b* up their . . . . . .Hos 9:12
And she will *b* . . . . . .Matt 1:21
b no fruit to maturity . . . . . .Luke 8:14
b this Man's blood . . . . . .Acts 5:28
Who shall *b* a charge . . . . . .Rom 8:33
b Christ down from . . . . . .Rom 10:6
b Christ up from the . . . . . .Rom 10:7
even so God will *b* . . . . . .1 Thess 4:14

BROAD
set me in a *b* place . . . . . .Ps 118:5
b is the way that . . . . . .Matt 7:13
their phylacteries *b* . . . . . .Matt 23:5

BROKE
b them at the foot of . . . . . .Ex 32:19
b open the fountain . . . . . .Ps 74:15
covenant which they *b* . . . . . .Jer 31:32
He blessed and *b* . . . . . .Matt 14:19
b the flask and poured . . . . . .Mark 14:3
b the legs of the . . . . . .John 19:32

BROKEN
he has *b* My covenant . . . . . .Gen 17:14
I am like a *b* vessel . . . . . .Ps 31:12
their bows shall be *b* . . . . . .Ps 37:15
He has *b* his covenant . . . . . .Ps 55:20
heart the spirit is *b* . . . . . .Prov 15:13
b spirit dries the . . . . . .Prov 17:22
but who can bear a *b* . . . . . .Prov 18:14
in the staff of this *b* . . . . . .Is 36:6
heart within me is *b* . . . . . .Jer 23:9
is oppressed and *b* . . . . . .Hos 5:11
this stone will be *b* . . . . . .Matt 21:44
Scripture cannot be *b* . . . . . .John 10:35
is My body which is *b* . . . . . .1 Cor 11:24

BROKENHEARTED
He heals the *b* and . . . . . .Ps 147:3

BRONZE
So Moses made a *b* . . . . . .Num 21:9
your head shall be *b* . . . . . .Deut 28:23
b serpent that Moses . . . . . .2 Kin 18:4
Or is my flesh *b* . . . . . .Job 6:12
b as rotten wood . . . . . .Job 41:27
broken the gates of *b* . . . . . .Ps 107:16
b I will bring . . . . . .Is 60:17
b walls against the . . . . . .Jer 1:18
people a fortified *b* . . . . . .Jer 15:20
a third kingdom of *b* . . . . . .Dan 2:39
make your hooves *b* . . . . . .Mic 4:13
were mountains of *b* . . . . . .Zech 6:1

BROOD
The *b* of evildoers . . . . . .Is 14:20
B of vipers . . . . . .Matt 12:34
hen gathers her *b* . . . . . .Luke 13:34

BROOK
stones from the *b* . . . . . .1 Sam 17:40
shall drink of the *b* . . . . . .Ps 110:7
disciples over the *B* . . . . . .John 18:1

BROOKS
good land, a land of *b* . . . . . .Deut 8:7
b that pass away . . . . . .Job 6:15
for the water *b* . . . . . .Ps 42:1

BROTHER
"Where is Abel your *b* . . . . . .Gen 4:9
he were my friend or *b* . . . . . .Ps 35:14
speak against your *b* . . . . . .Ps 50:20
and a *b* is born for . . . . . .Prov 17:17
b offended is harder . . . . . .Prov 18:19
has neither son nor *b* . . . . . .Eccl 4:8
and do not trust any *b* . . . . . .Jer 9:4
he pursued his *b* . . . . . .Amos 1:11
Was not Esau Jacob's *b* . . . . . .Mal 1:2
b will deliver up . . . . . .Matt 10:21
how often shall my *b* . . . . . .Matt 18:21
"Teacher, tell my *b* . . . . . .Luke 12:13
b will rise again . . . . . .John 11:23
do you judge your *b* . . . . . .Rom 14:10
b goes to law against . . . . . .1 Cor 6:6
shall the weak *b* . . . . . .1 Cor 8:11
slave—a beloved *b* . . . . . .Philem 16
He who loves his *b* . . . . . .1 John 2:10
and murdered his *b* . . . . . .1 John 3:12
Whoever hates his *b* . . . . . .1 John 3:15
b sinning a sin which . . . . . .1 John 5:16
I, John, both your *b* . . . . . .Rev 1:9

BROTHERHOOD
the covenant of *b* . . . . . .Amos 1:9
I might break the *b* . . . . . .Zech 11:14
Love the *b* . . . . . .1 Pet 2:17
experienced by your *b* . . . . . .1 Pet 5:9

BROTHERLY
to one another with *b* . . . . . .Rom 12:10
b love continue . . . . . .Heb 13:1

BROTHER'S
Am I my *b* keeper . . . . . .Gen 4:9
at the speck in your *b* . . . . . .Matt 7:3

BROTHERS
My *b* have dealt . . . . . .Job 6:15
a stranger to my *b* . . . . . .Ps 69:8
is My mother, or My *b* . . . . . .Mark 3:33
b are these who hear . . . . . .Luke 8:21
b did not believe . . . . . .John 7:5
love as *b* . . . . . .1 Pet 3:8

BROUGHT
He *b* out His people . . . . . .Ps 105:48
The king has *b* me into . . . . . .Song 1:4
to heaven, will be *b* . . . . . .Luke 10:15

BRUISE
He shall *b* your head . . . . . .Gen 3:15
LORD binds up the *b* . . . . . .Is 30:26
the LORD to *b* Him . . . . . .Is 53:10

BRUISED
b reed He will not . . . . . .Is 42:3
He was *b* for our . . . . . .Is 53:5
b reed He will not . . . . . .Matt 12:20

BRUTAL
b men who are . . . . . .Ezek 21:31

BUCKLER
be your shield and *b* . . . . . .Ps 91:4

BUD
it bring forth and *b* . . . . . .Is 55:10

BUFFET
of Satan to *b* me . . . . . .2 Cor 12:7

BUILD
b ourselves a city . . . . . .Gen 11:4
"Would you *b* a house . . . . . .2 Sam 7:5
b a temple for the name . . . . .1 Kin 8:17
that the LORD will *b* . . . . . .1 Chr 17:10
Solomon who shall *b* . . . . . .1 Chr 28:6
able to *b* Him a temple . . . . . .2 Chr 2:6
labor in vain who *b* . . . . . .Ps 127:1
down, and a time to *b* . . . . . .Eccl 3:3
house that you will *b* . . . . . .Is 66:1
I will *b* them and not . . . . . .Jer 24:6
Who *b* up Zion with . . . . . .Mic 3:10
b the desolate . . . . . .Mal 1:4
'This man began to *b* . . . . . .Luke 14:30
What house will you *b* . . . . . .Acts 7:49
b you up and give you . . . . . .Acts 20:32
named, lest I should *b* . . . . . .Rom 15:20
For if I *b* again . . . . . .Gal 2:18

BUILDER
me, as a wise master *b* . . . . . .1 Cor 3:10
foundations, whose *b* . . . . . .Heb 11:10

BUILDING
field, you are God's *b* . . . . . .1 Cor 3:9
destroyed, we have a *b* . . . . . .2 Cor 5:1
in whom the whole *b* . . . . . .Eph 2:21
But you, beloved, *b* . . . . . .Jude 20

BUILDS
The LORD *b* up . . . . . .Ps 147:2
The wise woman *b* . . . . . .Prov 14:1
one take heed how he *b* . . . . .1 Cor 3:10

BUILT
Wisdom has *b* her house . . . . . .Prov 9:1
my works great, I *b* . . . . . .Eccl 2:4
Babylon, that I have *b* . . . . . .Dan 4:30
to a wise man who *b* . . . . . .Matt 7:24
a foolish man who *b* . . . . . .Matt 7:26
work which he has *b* . . . . . .1 Cor 3:14
having been *b* on the . . . . . .Eph 2:20
rooted and *b* up in Him . . . . . .Col 2:7
For every house is *b* . . . . . .Heb 3:4
stones, are being *b* . . . . . .1 Pet 2:5

BULL
I will not take a *b* . . . . . .Ps 50:9
like an untrained *b* . . . . . .Jer 31:18

BULLS
in the blood of *b* . . . . . .Is 1:11
For if the blood of *b* . . . . . .Heb 9:13

BULWARKS
Mark well her *b* . . . . . .Ps 48:13
for walls and *b* . . . . . .Is 26:1

BUNDLE
each man's *b* of money . . . . . .Gen 42:35
A *b* of myrrh is my . . . . . .Song 1:13

BURDEN
You have laid the *b* . . . . . .Num 11:11
one knows his own *b* . . . . . .2 Chr 6:29
so that I am a *b* . . . . . .Job 7:20
Cast your *b* on the . . . . . .Ps 55:22
the grasshopper is a *b* . . . . . .Eccl 12:5
in that day that his *b* . . . . . .Is 10:27
its reproach is a *b* . . . . . .Zeph 3:18
easy and My *b* is light . . . . . .Matt 11:30
as it may, I did not *b* . . . . . .2 Cor 12:16
we might not be a *b* . . . . . .1 Thess 2:9
on you no other *b* . . . . . .Rev 2:24

BURDENED
but you have *b* Me with . . . . . .Is 43:24

BURDENS
and looked at their *b* . . . . . .Ex 2:11
For they bind heavy *b* . . . . . .Matt 23:4
Bear one another's *b* . . . . . .Gal 6:2

BURDENSOME
b task God has given . . . . . .Eccl 1:13
his life will be *b* . . . . . .Is 15:4
I myself was not *b* . . . . . .2 Cor 12:13
commandments are not *b* . . . .1 John 5:3

BURIAL
indeed he has no *b* . . . . . .Eccl 6:3
she did it for My *b* . . . . . .Matt 26:12
for the day of My *b* . . . . . .John 12:7
Stephen to his *b* . . . . . .Acts 8:2

BURIED
and there will I be *b* . . . . . .Ruth 1:17
I saw the wicked *b* . . . . . .Eccl 8:10
away the body and *b* . . . . . .Matt 14:12
also died and was *b* . . . . . .Luke 16:22
Therefore we were *b* . . . . . .Rom 6:4
and that He was *b* . . . . . .1 Cor 15:4
b with Him in baptism . . . . . .Col 2:12

BURN
the bush does not *b* . . . . . .Ex 3:3
that My wrath may *b* . . . . . .Ex 32:10
b their chariots . . . . . .Josh 11:6
both will *b* together . . . . . .Is 1:31
"Did not our heart *b* . . . . . .Luke 24:32
eat her flesh and *b* . . . . . .Rev 17:16

BURNED
If anyone's work is *b* . . . . . .1 Cor 3:15
my body to be *b* . . . . . .1 Cor 13:3
whose end is to be *b* . . . . . .Heb 6:8
be touched and that *b* . . . . . .Heb 12:18
are *b* outside the camp . . . . . .Heb 13:11
in it will be *b* . . . . . .2 Pet 3:10
all green grass was *b* . . . . . .Rev 8:7

BURNING
b torch that passed . . . . . .Gen 15:17
with severe *b* fever . . . . . .Deut 28:22
on his lips like a *b* . . . . . .Prov 16:27
b fire shut up in my . . . . . .Jer 20:9
b jealousy against the . . . . . .Ezek 36:5
plucked from the *b* . . . . . .Amos 4:11
a great mountain *b* . . . . . .Rev 8:8
fell from heaven, *b* . . . . . .Rev 8:10

BURNT
lamb for a *b* offering . . . . . .Gen 22:7
delight in *b* offering . . . . . .Ps 51:16
b offerings are not . . . . . .Jer 6:20
Though you offer Me *b* . . . . . .Amos 5:22

BURST
it is ready to *b* . . . . . .Job 32:19
with doors, when it *b* . . . . . .Job 38:8
the new wine will *b* . . . . . .Luke 5:37
falling headlong, he *b* . . . . . .Acts 1:18

BURY
b your dead in the . . . . . .Gen 23:6
was no one to *b* them . . . . . .Ps 79:3
go and *b* my father . . . . . .Matt 8:21
and let the dead *b* . . . . . .Matt 8:22

BUSH
from the midst of a *b* . . . . . .Ex 3:2
Him who dwelt in the *b* . . . . .Deut 33:16
to him in the *b* . . . . . .Acts 7:35

BUSINESS
in ships, who do *b* . . . . . .Ps 107:23
farm, another to his *b* . . . . . .Matt 22:5
about My Father's *b* . . . . . .Luke 2:49

BUSYBODIES
at all, but are *b* . . . . . .2 Thess 3:11
but also gossips and *b* . . . . . .1 Tim 5:13

BUTLER
b did not remember . . . . . .Gen 40:23

BUTTER
So he took *b* and milk . . . . . .Gen 18:8
were smoother than *b* . . . . . .Ps 55:21
of milk produces *b* . . . . . .Prov 30:33

BUY
in Egypt to *b* grain . . . . . .Gen 41:57
B the truth . . . . . .Prov 23:23
Yes, come, *b* wine and . . . . . .Is 55:1
that we may *b* the poor . . . . . .Amos 8:6
b food for all these . . . . . .Luke 9:18
"*B* those things we . . . . . .John 13:29
rejoice, those who *b* . . . . . .1 Cor 7:30
spend a year there, *b* . . . . . .James 4:13
I counsel you to *b* . . . . . .Rev 3:18
and that no one may *b* . . . . . .Rev 13:17

BUYER
nothing," cries the *b* . . . . . .Prov 20:14
as with the *b* . . . . . .Is 24:2
'Let not the *b* . . . . . .Ezek 7:12

BUYS
a field and *b* it . . . . . .Prov 31:16
has and *b* that field . . . . . .Matt 13:44
b their merchandise . . . . . .Rev 18:11

BYGONE
b generations . . . . . .Acts 14:16

BYWORD
But He has made me a *b* . . . . . .Job 17:6
You made us a *b* . . . . . .Ps 44:14

C

CAESAR
—Augustus Caesar (31 B.C.–A.D. 14):
Decree of brings Joseph and Mary to Bethlehem, Luke 2:1
—Tiberius Caesar (A.D. 14–37):
Christ's ministry dated by, Luke 3:1–23
Tribute paid to, Matt 22:17–21
Jews side with, John 19:12
—Claudius Caesar (A.D. 41–54):
Famine in time of, Acts 11:28
Banished Jews from Rome, Acts 18:2
—Nero Caesar (A.D. 54–68):
Paul appealed to, Acts 25:8–12
Christian converts in household of, Phil 4:22
Paul tried before, 2 Tim 4:16–18
Called Augustus, Acts 25:21

CAESAREA
Roman capital of Palestine, Acts 12:19; 23:33
Paul escorted to, Acts 23:23–33
Paul imprisoned at; appeals to Caesar, Acts 25:4, 8–13
Peter preaches at, Acts 10:34–43
Paul preaches at, Acts 9:26–30; 18:22; 21:8

CAESAREA PHILIPPI
A city in northern Palestine; scene of Peter's great confession, Matt 16:13–20
Probable site of the Transfiguration, Matt 17:1–3

CAGE
c is full of birds . . . . . .Jer 5:27
foul spirit, and a *c* . . . . . .Rev 18:2

CAIAPHAS
Son-in-law of Annas; high priest, John 18:13
Makes prophecy, John 11:49–52
Jesus appears before, John 18:23, 24
Apostles appear before, Acts 4:1–22

CAIN
Adam's first son, Gen 4:1
His offering rejected, Gen 4:2–7; Heb 11:4
Murders Abel; is exiled; settles in Nod, Gen 4:8–17
A type of evil, Jude 11

CAKE
Ephraim is a *c* . . . . . .Hos 7:8

CAKES
Sustain me with *c* . . . . . .Song 2:5
and love the raisin *c* . . . . . .Hos 3:1

CALAMITIES
refuge, until these *c* . . . . . .Ps 57:1

CALAMITY
for the day of their *c* . . . . . .Deut 32:35
will laugh at your *c* . . . . . .Prov 1:26
c shall come suddenly . . . . . .Prov 6:15
If there is *c* in a . . . . . .Amos 3:6

CALCULATED
c the dust of the . . . . . .Is 40:12

CALDRON
this city is the *c* . . . . . .Ezek 11:3

CALEB
Sent as spy; gives good report; rewarded, Num 13:2, 6, 27, 30; 14:5–9, 24–38
Inherits Hebron, Josh 14:6–15
Conquers his territory with Othniel's help, Josh 15:13–19

CALF
and made a molded *c* . . . . . .Ex 32:4
They made a *c* in Horeb . . . . . .Ps 106:19
is, than a fatted *c* . . . . . .Prov 15:17
like a stubborn *c* . . . . . .Hos 4:16
Your *c* is rejected . . . . . .Hos 8:5
And bring the fatted *c* . . . . . .Luke 15:23
creature like a *c* . . . . . .Rev 4:7

CALL
I will *c* to the LORD . . . . . .1 Sam 12:17
c their lands after . . . . . .Ps 49:11
To you, O men, I *c* . . . . . .Prov 8:4
c upon Him while He . . . . . .Is 55:6
'*C* to Me . . . . . .Jer 33:3
Arise, *c* on your God . . . . . .Jon 1:6
They will *c* on My name . . . . .Zech 13:9
c His name JESUS . . . . . .Matt 1:21
c the righteous . . . . . .Matt 9:13
Lord our God will *c* . . . . . .Acts 2:39
c them My people . . . . . .Rom 9:25
then shall they *c* . . . . . .Rom 10:14
For God did not *c* . . . . . .1 Thess 4:7
c and election sure . . . . . .2 Pet 1:10

CALLED
c the light Day . . . . . .Gen 1:5
c his wife's name Eve . . . . . .Gen 3:20
"I, the LORD, have *c* . . . . . .Is 42:6
I have *c* you by your . . . . . .Is 43:1
The LORD has *c* Me from . . . . . .Is 49:1
and out of Egypt I *c* . . . . . .Hos 11:1
"Out of Egypt I *c* . . . . . .Matt 2:15
a city *c* Nazareth . . . . . .Matt 2:23
For many are *c* . . . . . .Matt 20:16
to those who are the *c* . . . . . .Rom 8:28
these He also *c* . . . . . .Rom 8:30
But God has *c* us to . . . . . .1 Cor 7:15
praises of Him who *c* . . . . . .1 Pet 2:9
knowledge of Him who *c* . . . . . .2 Pet 1:3
c children of God . . . . . .1 John 3:1

CALLING
the gifts and the *c* . . . . . .Rom 11:29
For you see your *c* . . . . . .1 Cor 1:26
remain in the same *c* . . . . . .1 Cor 7:20
to walk worthy of the *c* . . . . . .Eph 4:1
in one hope of your *c* . . . . . .Eph 4:4
us with a holy *c* . . . . . .2 Tim 1:9
of the heavenly *c* . . . . . .Heb 3:1

CALLS
c them all by name . . . . . .Ps 147:4
there is no one who *c* . . . . . .Is 64:7
David himself *c* . . . . . .Mark 12:37
c his own sheep . . . . . .John 10:3
For "whoever *c* . . . . . .Rom 10:13

CALM
the sea will become *c* . . . . . .Jon 1:12
there was a great *c* . . . . . .Matt 8:26

CALMED
Surely I have *c* . . . . . .Ps 131:2

CALVARY
Christ crucified there, Luke 23:33
Same as "Golgotha" in Hebrew, John 19:17

CALVES
made two *c* of gold . . . . . .1 Kin 12:28
their cow *c* without . . . . . .Job 21:10
like stall-fed *c* . . . . . .Mal 4:2
blood of goats and *c* . . . . . .Heb 9:12
he took the blood of *c* . . . . . .Heb 9:19

CAMEL
it is easier for a *c* . . . . . .Matt 19:24
and swallow a *c* . . . . . .Matt 23:24

CAMP
"This is God's *c* . . . . . .Gen 32:2
who went before the *c* . . . . . .Ex 14:19
to Him, outside the *c* . . . . . .Heb 13:13

CAN
I *c* do all things . . . . . .Phil 4:13

CANA
A village of upper Galilee; home of Nathanael, John 21:2
Site of Christ's first miracle, John 2:1–11
Healing at, John 4:46–54

CANAAN
A son of Ham, Gen 10:6
Cursed by Noah, Gen 9:20–25
—Promised Land, Gen 12:5
Boundaries of, Gen 10:19
God's promises concerning, given to
Abraham, Gen 12:1–3
to Isaac, Gen 26:2, 3
to Jacob, Gen 28:10–13
to Israel, Ex 3:8
Conquest of, announced, Gen 15:7–21
preceded by spying expedition, Num 13:1–33
delayed by unbelief, Num 14:1–35
accomplished by the Lord, Josh 23:1–16
achieved only in part, Judg 1:21, 27–36

CANAANITES
Israelites commanded to:
drive them out; not serve their gods, Ex 23:23–33
shun their abominations, Lev 18:24–30
not make covenants or intermarry with them, Deut 7:1–3

CANCER
will spread like *c* . . . . . .2 Tim 2:17

CANE
bought Me no sweet *c* . . . . . .Is 43:24
Sheba, and sweet *c* . . . . . .Jer 6:20

CANOPIES
He made darkness *c* . . . . . .2 Sam 22:12

CANOPY
His *c* around Him was . . . . . .Ps 18:11

CAPERNAUM
Simon Peter's home, Mark 1:21, 29
Christ performs healings there, Matt 8:5–17; 9:1–8; Mark 1:21–28; John 4:46–54
preaches there, Mark 9:33–50; John 6:24–71
uses as headquarters, Matt 4:13–17
pronounces judgment upon, Matt 11:23, 24

CAPPADOCIA
Jews from, at Pentecost, Acts 2:1, 9
Christians of, addressed by Peter, 1 Pet 1:1

CAPSTONE
bring forth the *c* . . . . . .Zech 4:7

CAPTAIN
which, having no *c* . . . . . .Prov 6:7

CAPTIVE
have led captivity *c* . . . . . .Ps 68:18
of your neck, O *c* . . . . . .Is 52:2
they shall now go *c* . . . . . .Amos 6:7
and be led away *c* . . . . . .Luke 21:24
He led captivity *c* . . . . . .Eph 4:8

CAPTIVES
will bring back the *c* . . . . . .Amos 9:14
and return their *c* . . . . . .Zeph 2:7
make *c* of gullible women . . . .2 Tim 3:6

CAPTIVITY
bring you back from *c* . . . . . .Deut 30:3
high, You have led *c* . . . . . .Ps 68:18
Judah has gone into *c* . . . . . .Lam 1:3
from David until the *c* . . . . . .Matt 1:17

and bringing me into *c* . . . . . .Rom 7:23
every thought into *c* . . . . . .2 Cor 10:5
on high, He led *c* . . . . . .Eph 4:8
shall go into *c* . . . . . .Rev 13:10

CARCASS
honey were in the *c* . . . . . .Judg 14:8
For wherever the *c* . . . . . .Matt 24:28

CARE
"Lord, do You not *c* . . . . . .Luke 10:40
you to be without *c* . . . . . .1 Cor 7:32
who will sincerely *c* . . . . . .Phil 2:20
how will he take *c* . . . . . .1 Tim 3:5
casting all your *c* . . . . . .1 Pet 5:7

CARED
he said, not that he *c* . . . . . .John 12:6

CAREFULLY
c keep all these . . . . . .Deut 11:22
I shall walk *c* all my . . . . . .Is 38:15

CARELESS
but he who is *c* . . . . . .Prov 19:16

CARES
no one *c* for my soul . . . . . .Ps 142:4
and are choked with *c* . . . . . .Luke 8:14
He who is unmarried *c* . . . . . .1 Cor 7:32
for He *c* for you . . . . . .1 Pet 5:7

CARMEL
City of Judah, Josh 15:55
Site of Saul's victory, 1 Sam 15:12
—A mountain of Palestine, Josh 19:26
Scene of Elijah's triumph, 1 Kin 18:19–45
Elisha visits, 2 Kin 2:25

CARNAL
spiritual, but I am *c* . . . . . .Rom 7:14
c mind is enmity . . . . . .Rom 8:7
for you are still *c* . . . . . .1 Cor 3:3
our warfare are not *c* . . . . . .2 Cor 10:4

CARNALLY
we may know them *c* . . . . . .Gen 19:5
that we may know him *c* . . . Judg 19:22
c minded is death . . . . . .Rom 8:6

CAROUSE
count it pleasure to *c* . . . . . .2 Pet 2:13

CAROUSING
be weighed down with *c* . . . .Luke 21:34

CARPENTER
Is this not the *c* . . . . . .Mark 6:3

CARRIED
the LORD your God *c* . . . . . .Deut 1:31
and *c* our sorrows . . . . . .Is 53:4
parted from them and *c* . . . . .Luke 24:51
c me away in the . . . . . .Rev 17:3

CARRY
their hands cannot *c* . . . . . .Job 5:12
c them away like a . . . . . .Ps 90:5
I am not worthy to *c* . . . . . .Matt 3:11
for you to *c* your bed . . . . . .John 5:10
it is certain we can *c* . . . . . .1 Tim 6:7

CARRYING
a man will meet you *c* . . . . . .Mark 14:13
always *c* about in the . . . . . .2 Cor 4:10

CASE
c that is too hard . . . . . .Deut 1:17
I have prepared my *c* . . . . . .Job 13:18
I would present my *c* . . . . . .Job 23:4
"Present your *c* . . . . . .Is 41:21
Festus laid Paul's *c* . . . . . .Acts 25:14

CASSIA
myrrh and aloes and *c* . . . . . .Ps 45:8

CAST
When they *c* you down . . . . .Job 22:29
c away Their . . . . . .Ps 2:3
Why are you *c* down . . . . . .Ps 42:5
But You have *c* us off . . . . . .Ps 44:9
c me away from Your . . . . . .Ps 51:11
He *c* on them the . . . . . .Ps 78:49
the LORD will not *c* . . . . . .Ps 94:14
me up and *c* me away . . . . . .Ps 102:10
and the earth shall *c* . . . . . .Is 26:19
My sight, as I have *c* . . . . . .Jer 7:15
C away from you all . . . . . .Ezek 18:31
brought Daniel and *c* . . . . . .Dan 6:16
c all our sins into . . . . . .Mic 7:19
whole body to be *c* . . . . . .Matt 5:29
the kingdom will be *c* . . . . . .Matt 8:12
spirits, to *c* them out . . . . . .Matt 10:1
In My name they will *c* . . . . .Mark 16:17
by no means *c* out . . . . . .John 6:37
c away His people . . . . . .Rom 11:1
c away your confidence . . . . .Heb 10:35
c their crowns before . . . . . .Rev 4:10
the great dragon was *c* . . . . . .Rev 12:9

CASTING
nation which I am *c* . . . . . .Lev 20:23
Andrew his brother, *c* . . . . . .Matt 4:18
c down arguments . . . . . .2 Cor 10:5
c all your care . . . . . .1 Pet 5:7

CASTS
If Satan *c* . . . . . .Matt 12:26
perfect love *c* out . . . . . .1 John 4:18

CATCH
in wait to *c* the poor . . . . . .Ps 10:9
c Him in His words . . . . . .Mark 12:13
down your nets for a *c* . . . . . .Luke 5:4
From now on you will *c* . . . . . .Luke 5:10

CATCHES
and the wolf *c* the . . . . . .John 10:12
c the wise in their . . . . . .1 Cor 3:19

CATERPILLAR
their crops to the *c* . . . . . .Ps 78:46

CATTLE
c you shall take as . . . . . .Josh 8:2
does not let their *c* . . . . . .Ps 107:38

CAUGHT
behind him was a ram *c* . . . . .Gen 22:13
and that night they *c* . . . . . .John 21:3
Spirit of the Lord *c* . . . . . .Acts 8:39
her Child was *c* up . . . . . .Rev 12:5

CAUSE
I would commit my *c* . . . . . .Job 5:8
my enemy without *c* . . . . . .Ps 7:4
hate me without a *c* . . . . . .Ps 35:19
c His face to shine . . . . . .Ps 67:1
C me to know the way . . . . . .Ps 143:8
one to plead his *c* . . . . . .Prov 18:17
God, Who pleads the *c* . . . . . .Is 51:22
He judged the *c* . . . . . .Jer 22:16
brother without a *c* . . . . . .Matt 5:22
hated Me without a *c* . . . . . .John 15:25
For this *c* I was born . . . . . .John 18:37

CAVES
the people hid in *c* . . . . . .1 Sam 13:6
rocks, and into the *c* . . . . . .Is 2:19
in dens and *c* of the . . . . . .Heb 11:38

CEASE
and night shall not *c* . . . . . .Gen 8:22
Why should the work *c* . . . . . .Neh 6:3
There the wicked *c* . . . . . .Job 3:17
He makes wars *c* . . . . . .Ps 46:9
C listening to . . . . . .Prov 19:27
C to do evil . . . . . .Is 1:16
tongues, they will *c* . . . . . .1 Cor 13:8
do not *c* to give . . . . . .Eph 1:16
do not *c* to pray for . . . . . .Col 1:9

CEASED
c building the city . . . . . .Gen 11:8
the sea, and the sea *c* . . . . . .Jon 1:15

CEASES
for the godly man *c* . . . . . .Ps 12:1

CEASING
c your work of faith . . . . . .1 Thess 1:3
thank God without *c* . . . . . .1 Thess 2:13
pray without *c* . . . . . .1 Thess 5:17

CEDAR
dwell in a house of *c* . . . . . .2 Sam 7:2
He shall grow like a *c* . . . . . .Ps 92:12
of our houses are *c* . . . . . .Song 1:17
it, paneling it with *c* . . . . . .Jer 22:14
Indeed Assyria was a *c* . . . . . .Ezek 31:3

CEDARS
the LORD breaks the *c* . . . . . .Ps 29:5
c of Lebanon which He . . . . . .Ps 104:16

CELESTIAL
but the glory of the *c* . . . . . .1 Cor 15:40

CENCHREA
A harbor of Corinth, Acts 18:18
Home of Phoebe, Rom 16:1

CENSER
Aaron, each took his *c* . . . . . .Lev 10:1
Each man had a *c* . . . . . .Ezek 8:11
which had the golden *c* . . . . . .Heb 9:4
the angel took the *c* . . . . . .Rev 8:5

CEPHAS
Aramaic for Peter, John 1:42

CERTAINTY
make you know the *c* . . . . . .Prov 22:21
you may know the *c* . . . . . .Luke 1:4

CERTIFICATE
a man to write a *c* . . . . . .Mark 10:4

CERTIFIED
His testimony has *c* . . . . . .John 3:33

CHAFF
c that a storm . . . . . .Job 21:18
c which the wind . . . . . .Ps 1:4
Let them be like *c* . . . . . .Ps 35:5
be chased like the *c* . . . . . .Is 17:13
You shall conceive *c* . . . . . .Is 33:11
the day passes like *c* . . . . . .Zeph 2:2
He will burn up the *c* . . . . . .Matt 3:12

CHAIN
He has made my *c* . . . . . .Lam 3:7
pit and a great *c* . . . . . .Rev 20:1

CHAINED
of God is not *c* . . . . . .2 Tim 2:9
the prisoners as if *c* . . . . . .Heb 13:3

CHAINS
their kings with *c* . . . . . .Ps 149:8
your neck with *c* . . . . . .Song 1:10
And his *c* fell off . . . . . .Acts 12:7
am, except for these *c* . . . . . .Acts 26:29
Remember my *c* . . . . . .Col 4:18
minister to me in my *c* . . . . . .Philem 13
delivered them into *c* . . . . . .2 Pet 2:4

CHALDEA
Originally, the southern portion of Babylonia, Gen 11:31
Applied later to all Babylonia, Dan 3:8
Abram came from, Gen 11:28–31

CHALDEANS
Attack Job, Job 1:17
Nebuchadnezzar, king of, 2 Kin 24:1
Jerusalem defeated by, 2 Kin 25:1–21
Babylon, "the glory of," Is 13:19
Predicted captivity of Jews among, Jer 25:1–26
God's agent, Hab 1:6

CHAMBERS
and the *c* of the south . . . . . .Job 9:9
brought me into his *c* . . . . . .Song 1:4
and his *c* by injustice . . . . . .Jer 22:13

CHAMPION
And a *c* went out from . . . . . .1 Sam 17:4

CHANGE
c his countenance . . . . . .Job 14:20
c the night into day . . . . . .Job 17:12
and who can make Him *c* . . . . .Job 23:13
Because they do not *c* . . . . . .Ps 55:19
a cloak You will *c* . . . . . .Ps 102:26
with those given to *c* . . . . . .Prov 24:21
Can the Ethiopian *c* . . . . . .Jer 13:23
c times and law . . . . . .Dan 7:25
c their glory into . . . . . .Hos 4:7
the LORD, I do not *c* . . . . . .Mal 3:6
now and to *c* my tone . . . . . .Gal 4:20
there is also a *c* . . . . . .Heb 7:12

CHANGED
But My people have *c* . . . . . .Jer 2:11
c the glory of the . . . . . .Rom 1:23
but we shall all be *c* . . . . . .1 Cor 15:51
the priesthood being *c* . . . . . .Heb 7:12

CHANGERS'
and poured out the *c* . . . . . .John 2:15

CHANGES
c the times and the . . . . . .Dan 2:21

CHANNELS
c of the sea were seen . . . . . .Ps 18:15

CHARACTER
and *c*, hope . . . . . .Rom 5:4

CHARGED
May it not be *c* . . . . . .2 Tim 4:16

CHARIOT
He took off their *c* . . . . . .Ex 14:25
that suddenly a *c* . . . . . .2 Kin 2:11
makes the clouds His *c* . . . . . .Ps 104:3
and overtake this *c* . . . . . .Acts 8:29

CHARIOTS
the clatter of his *c* . . . . . .Judg 5:28
Some trust in *c* . . . . . .Ps 20:7
The *c* of God are . . . . . .Ps 68:17

CHARITABLE
you do not do your *c* . . . . . .Matt 6:1
that your *c* deed . . . . . .Matt 6:4
c deeds which she . . . . . .Acts 9:36

CHARM
C is deceitful and . . . . . .Prov 31:30

CHARMERS
heed the voice of *c* . . . . . .Ps 58:5

CHARMS
women who sew magic *c* . . . .Ezek 13:18

CHASE
Five of you shall *c* . . . . . .Lev 26:8
How could one *c* . . . . . .Deut 32:30
angel of the LORD *c* . . . . . .Ps 35:5

CHASTE
may present you as a *c* . . . . . .2 Cor 11:2
to be discreet, *c* . . . . . .Titus 2:5
c conduct accompanied . . . . . .1 Pet 3:2

CHASTEN
C your son while there . . . . . .Prov 19:18
is My desire, I will *c* . . . . . .Hos 10:10
a father does not *c* . . . . . .Heb 12:7
I love, I rebuke and *c* . . . . . .Rev 3:19

CHASTENED
c my soul with fasting . . . . . .Ps 69:10
c every morning . . . . . .Ps 73:14
The LORD has *c* me . . . . . .Ps 118:18
In vain I have *c* . . . . . .Jer 2:30
c us as seemed best . . . . . .Heb 12:10

CHASTENING
have not seen the *c* . . . . . .Deut 11:2
do not despise the *c* . . . . . .Job 5:17
'I have borne *c* . . . . . .Job 34:31
a prayer when Your *c* . . . . . .Is 26:16
if you are without *c* . . . . . .Heb 12:8
Now no *c* seems to be . . . . . .Heb 12:11

CHASTENS
the LORD loves He *c* . . . . . .Heb 12:6

CHASTISE
and I, even I, will *c* . . . . . .Lev 26:28
c them according . . . . . .Hos 7:12
I will therefore *c* . . . . . .Luke 23:22

CHASTISEMENT
the *c* for our peace . . . . . .Is 53:5

CHATTER
c leads only to . . . . . .Prov 14:23

CHEAT
'You shall not *c* . . . . . .Lev 19:13
Beware lest anyone *c* . . . . . .Col 2:8

CHEATED
let yourselves be *c* . . . . . .1 Cor 6:7
we have *c* no one . . . . . .2 Cor 7:2

CHEBAR
River in Babylonia, Ezek 1:3
Site of Ezekiel's visions, Ezek 10:15, 20

CHEDORLAOMER
A king of Elam; invaded Canaan, Gen 14:1–16

CHEEK
Let him give his *c* . . . . . .Lam 3:30
with a rod on the *c* . . . . . .Mic 5:1
on your right *c* . . . . . .Matt 5:39

CHEEKBONE
my enemies on the *c* . . . . . .Ps 3:7

CHEEKS
c are lovely with . . . . . .Song 1:10
His *c* are like a bed . . . . . .Song 5:13
struck Me, and My *c* . . . . . .Is 50:6

CHEER
and let your heart *c* . . . . . .Eccl 11:9
"Son, be of good *c* . . . . . .Matt 9:2

CHEERFUL
for God loves a *c* . . . . . .2 Cor 9:7
Is anyone *c* . . . . . .James 5:13

CHEERFULNESS
shows mercy, with *c* . . . . . .Rom 12:8

CHEESE
and curdle me like *c* . . . . . .Job 10:10

CHEMOSH
The god of the Moabites, Num 21:29
Children sacrificed to, 2 Kin 3:26, 27
Solomon builds altars to, 1 Kin 11:7
Josiah destroys altars of, 2 Kin 23:13

CHERISHES
but nourishes and *c* . . . . . .Eph 5:29
as a nursing mother *c* . . . . . .1 Thess 2:7

CHERUB
He rode upon a *c* . . . . . .2 Sam 22:11

CHERUBIM
and He placed *c* . . . . . .Gen 3:24
dwell between the *c* . . . . . .Ps 80:1
fire from among the *c* . . . . . .Ezek 10:2
above it were the *c* . . . . . .Heb 9:5

CHIEF
is white and ruddy, *c* . . . . . .Song 5:10
of whom I am *c* . . . . . .1 Tim 1:15
Zion a *c* cornerstone . . . . . .1 Pet 2:6
has become the *c* . . . . . .1 Pet 2:7
C Shepherd appears . . . . . .1 Pet 5:4

CHILD
Like a weaned *c* . . . . . .Ps 131:2
c is known by his . . . . . .Prov 20:11
Train up a *c* in the . . . . . .Prov 22:6
For unto us a *C* . . . . . .Is 9:6
c shall lead them . . . . . .Is 11:6
When Israel was a *c* . . . . . .Hos 11:1
virgin shall be with *c* . . . . . .Matt 1:23
He took a little *c* . . . . . .Mark 9:36
of God as a little *c* . . . . . .Mark 10:15
kind of *c* will this be . . . . . .Luke 1:66
So the *c* grew and . . . . . .Luke 1:80
When I was a *c* . . . . . .1 Cor 13:11
She bore a male *C* . . . . . .Rev 12:5

CHILDBEARING
she will be saved in *c* . . . . . .1 Tim 2:15

CHILDBIRTH
pain as a woman in *c* . . . . . .Is 13:8

CHILDHOOD
from your flesh, for *c* . . . . . .Eccl 11:10
And he said, "From *c* . . . . . .Mark 9:21
c you have known . . . . . .2 Tim 3:15

CHILDLESS
give me, seeing I go *c* . . . . . .Gen 15:2
this man down as *c* . . . . . .Jer 22:30

CHILDREN
she bore Jacob no *c* . . . . . .Gen 30:1
and all of you are *c* . . . . . .Ps 82:6
c are a heritage . . . . . .Ps 127:3
He has blessed your *c* . . . . . .Ps 147:13
let the *c* of Zion be . . . . . .Ps 149:2
c are blessed after . . . . . .Prov 20:7
c rise up and call her . . . . . .Prov 31:28
c are their oppressors . . . . . .Is 3:12
c whom the LORD has . . . . . .Is 8:18
be the peace of your *c* . . . . . .Is 54:13
they are My people, *c* . . . . . .Is 63:8
the hearts of the *c* . . . . . .Mal 4:6
c will rise up against . . . . . .Matt 10:21
and become as little *c* . . . . . .Matt 18:3
c were brought to Him . . . . . .Matt 19:13
"Let the little *c* . . . . . .Matt 19:14
the right to become *c* . . . . . .John 1:12
you were Abraham's *c* . . . . . .John 8:39
spirit that we are *c* . . . . . .Rom 8:16
but as my beloved *c* . . . . . .1 Cor 4:14

Brethren, do not be *c* . . . . . .1 Cor 14:20
c ought not to lay up . . . . . .2 Cor 12:14
and were by nature *c* . . . . . .Eph 2:3
should no longer be *c* . . . . . .Eph 4:14
Walk as *c* of light . . . . . .Eph 5:8
and harmless, *c* . . . . . .Phil 2:15
now we are *c* of God . . . . . .1 John 3:2
that we love the *c* . . . . . .1 John 5:2
to hear that my *c* . . . . . .3 John 4

CHILION
Elimelech's son, Ruth 1:2
Orpah's deceased husband, Ruth 1:4, 5
Boaz redeems his estate, Ruth 4:9

CHINNERETH (or Chinneroth)
Fortified city in Naphtali, Deut 3:17
A region bordering the Sea of Galilee, 1 Kin 15:20
Same as the plain of Gennesaret, Matt 14:34
—The OT name for the Sea of Galilee, Num 34:11
Also called Lake of Gennesaret, Luke 5:1

CHOICE
rather than *c* gold . . . . . .Prov 8:10

CHOOSE
therefore *c* life . . . . . .Deut 30:19
c none of his ways . . . . . .Prov 3:31
evil and *c* the good . . . . . .Is 7:15
will still *c* Israel . . . . . .Is 14:1
will again *c* Jerusalem . . . . . .Zech 1:17
You did not *c* . . . . . .John 15:16
yet what I shall *c* . . . . . .Phil 1:22

CHOOSES
in the way He *c* . . . . . .Ps 25:12

CHOSE
a good while ago God *c* . . . . . .Acts 15:7
just as He *c* us in Him . . . . . .Eph 1:4
from the beginning *c* . . . . . .2 Thess 2:13

CHOSEN
of Jacob, His *c* . . . . . .1 Chr 16:13
people He has *c* . . . . . .Ps 33:12
a covenant with My *c* . . . . . .Ps 89:3
c the way of truth . . . . . .Ps 119:30
servant whom I have *c* . . . . . .Is 43:10
c that good part . . . . . .Luke 10:42
I know whom I have *c* . . . . . .John 13:18
c you that you should . . . . . .Acts 22:14
c the foolish things . . . . . .1 Cor 1:27
Has God not *c* the poor . . . . . .James 2:5
But you are a *c* . . . . . .1 Pet 2:9

CHRIST
genealogy of Jesus *C* . . . . . .Matt 1:1
Jesus who is called *C* . . . . . .Matt 1:16
"You are the *C* . . . . . .Matt 16:16
if You are the *C* . . . . . .Matt 26:63
a Savior, who is *C* . . . . . .Luke 2:11
that He Himself is *C* . . . . . .Luke 23:2
the law that the *C* . . . . . .John 12:34
he preached the *C* . . . . . .Acts 9:20
have the Spirit of *C* . . . . . .Rom 8:9
It is *C* who died . . . . . .Rom 8:34
C did not please . . . . . .Rom 15:3
Is *C* divided . . . . . .1 Cor 1:13
Him you are in *C* Jesus . . . . . .1 Cor 1:30
to be justified by *C* . . . . . .Gal 2:17
been crucified with *C* . . . . . .Gal 2:20
but *C* lives in me . . . . . .Gal 2:20
your Seed," who is *C* . . . . . .Gal 3:16
before by God in *C* . . . . . .Gal 3:17
C may dwell in your . . . . . .Eph 3:17
C will give you . . . . . .Eph 5:14
C is head of the . . . . . .Eph 5:23
to me, to live is *C* . . . . . .Phil 1:21
confess that Jesus *C* . . . . . .Phil 2:11
C who strengthens . . . . . .Phil 4:13
which is *C* in you . . . . . .Col 1:27
C who is our . . . . . .Col 3:4
C is all and in all . . . . . .Col 3:11
and men, the Man *C* . . . . . .1 Tim 2:5
Jesus *C* is the same . . . . . .Heb 13:8
C His Son cleanses us . . . . . .1 John 1:7
that Jesus is the *C* . . . . . .1 John 5:1
of His *C* have come . . . . . .Rev 12:10
and reigned with *C* . . . . . .Rev 20:4

CHRISTIAN
me to become a *C* . . . . . .Acts 26:28
anyone suffers as a *C* . . . . . .1 Pet 4:16

CHRISTIANS
were first called *C* . . . . . .Acts 11:26

CHRISTS
For false *c* and . . . . . .Matt 24:24

CHURCH
rock I will build My *c* . . . . . .Matt 16:18
them, tell it to the *c* . . . . . .Matt 18:17
c daily those who were . . . . . .Acts 2:47
elders in every *c* . . . . . .Acts 14:23
do you despise the *c* . . . . . .1 Cor 11:22
be made known by the *c* . . . . . .Eph 3:10
also loved the *c* . . . . . .Eph 5:25
Himself a glorious *c* . . . . . .Eph 5:27
as the Lord does the *c* . . . . . .Eph 5:29
body, which is the *c* . . . . . .Col 1:24
and do not let the *c* . . . . . .1 Tim 5:16
general assembly and *c* . . . . . .Heb 12:23
To the angel of the *c* . . . . . .Rev 2:1

CHURCHES
strengthening the *c* . . . . . .Acts 15:41
The *c* of Christ greet . . . . . .Rom 16:16
imitators of the *c* . . . . . .1 Thess 2:14
John, to the seven *c* . . . . . .Rev 1:4
angels of the seven *c* . . . . . .Rev 1:20
these things in the *c* . . . . . .Rev 22:16

CHURNING
For as the *c* of milk . . . . . .Prov 30:33

CHURNS
My heart *c* within Me . . . . . .Hos 11:8

CILICIA
Paul's homeland, Acts 21:39
Students from, argued with Stephen, Acts 6:9
Paul labors in, Gal 1:21

CIRCLE
He walks above the *c* . . . . . .Job 22:14
when He drew a *c* . . . . . .Prov 8:27
who sits above the *c* . . . . . .Is 40:22

CIRCUIT
of heaven, and its *c* . . . . . .Ps 19:6
comes again on its *c* . . . . . .Eccl 1:6

CIRCUMCISE
c the foreskin of your . . . . . .Deut 10:16
LORD your God will *c* . . . . . .Deut 30:6
C yourselves to the . . . . . .Jer 4:4
is necessary to *c* them . . . . . .Acts 15:5

CIRCUMCISED
among you shall be *c* . . . . . .Gen 17:10
who will justify the *c* . . . . . .Rom 3:30
While he was *c* . . . . . .Rom 4:10
the gospel for the *c* . . . . . .Gal 2:7
if you become *c* . . . . . .Gal 5:2
c the eighth day . . . . . .Phil 3:5
In Him you were also *c* . . . . . .Col 2:11

CIRCUMCISION
him the covenant of *c* . . . . . .Acts 7:8
c that which is outward . . . . . .Rom 2:28
c is that of the heart . . . . . .Rom 2:29
a servant to the *c* . . . . . .Rom 15:8
C is nothing and . . . . . .1 Cor 7:19
Christ Jesus neither *c* . . . . . .Gal 5:6
For we are the *c* . . . . . .Phil 3:3
circumcised with the *c* . . . . . .Col 2:11
those of the *c* . . . . . .Titus 1:10

CIRCUMSPECTLY
then that you walk *c* . . . . . .Eph 5:15

CISTERN
waters of his own *c* . . . . . .2 Kin 18:31
from your own *c* . . . . . .Prov 5:15

CITIES
He overthrew those *c* . . . . . .Gen 19:25
repair the ruined *c* . . . . . .Is 61:4
c are a wilderness . . . . . .Is 64:10
c will be laid waste . . . . . .Jer 4:7
three parts, and the *c* . . . . . .Rev 16:19

CITIZEN
But I was born a *c* . . . . . .Acts 22:28

CITIZENS
But his *c* hated him . . . . . .Luke 19:14
but fellow *c* with the . . . . . .Eph 2:19

CITIZENSHIP
sum I obtained this *c* . . . . . .Acts 22:28
For our *c* is in heaven . . . . . .Phil 3:20

CITY
And he built a *c* . . . . . .Gen 4:17
shall make glad the *c* . . . . . .Ps 46:4
c shall flourish . . . . . .Ps 72:16
They found no *c* . . . . . .Ps 107:4
c that is compact . . . . . .Ps 122:3
the LORD guards the *c* . . . . . .Ps 127:1
at the entry of the *c* . . . . . .Prov 8:3
c has become a harlot . . . . . .Is 1:21
upon Zion, the *c* . . . . . .Is 33:20
after the holy *c* . . . . . .Is 48:2
How lonely sits the *c* . . . . . .Lam 1:1
Nineveh, that great *c* . . . . . .Jon 4:11
c that dwelt securely . . . . . .Zeph 2:15
to the oppressing *c* . . . . . .Zeph 3:1
c called Nazareth . . . . . .Matt 2:23
c that is set on a . . . . . .Matt 5:14
He has prepared a *c* . . . . . .Heb 11:16
Zion and to the *c* . . . . . .Heb 12:22
have no continuing *c* . . . . . .Heb 13:14
will tread the holy *c* . . . . . .Rev 11:2
fallen, that great *c* . . . . . .Rev 14:8
and the beloved *c* . . . . . .Rev 20:9
John, saw the holy *c* . . . . . .Rev 21:2
c was pure gold . . . . . .Rev 21:18
c had no need of the . . . . . .Rev 21:23
the gates into the *c* . . . . . .Rev 22:14

CLAMOROUS
A foolish woman is *c* . . . . . .Prov 9:13

CLAP
c their hands at him . . . . . .Job 27:23
Oh, *c* your hands . . . . . .Ps 47:1
let the rivers *c* . . . . . .Ps 98:8
of the field shall *c* . . . . . .Is 55:12

CLAUDIUS LYSIAS
Roman commander who protected Paul, Acts 24:22–24, 26

CLAY
dwell in houses of *c* . . . . . .Job 4:19
have made me like *c* . . . . . .Job 10:9
are defenses of *c* . . . . . .Job 13:12
been formed out of *c* . . . . . .Job 33:6
takes on form like *c* . . . . . .Job 38:14
pit, out of the miry *c* . . . . . .Ps 40:2
be esteemed as the *c* . . . . . .Is 29:16
Shall the *c* say to him . . . . . .Is 45:9
We are the *c* . . . . . .Is 64:8
"Look, as the *c* . . . . . .Jer 18:6
iron and partly of *c* . . . . . .Dan 2:33
blind man with the *c* . . . . . .John 9:6
have power over the *c* . . . . . .Rom 9:21

CLEAN
seven each of every *c* . . . . . .Gen 7:2
between unclean and *c* . . . . . .Lev 10:10
wash in them and be *c* . . . . . .2 Kin 5:12
Who can bring a *c* . . . . . .Job 14:4
He who has *c* hands and . . . . . .Ps 24:4
make yourselves *c* . . . . . .Is 1:16
Then I will sprinkle *c* . . . . . .Ezek 36:25
c out His threshing . . . . . .Matt 3:12
You can make me *c* . . . . . .Matt 8:2
all things are *c* . . . . . .Luke 11:41
but is completely *c* . . . . . .John 13:10
"You are not all *c* . . . . . .John 13:11
You are already *c* . . . . . .John 15:3
in fine linen, *c* . . . . . .Rev 19:8

CLEANSE
You shall *c* the altar . . . . . .Ex 29:36
C me from secret . . . . . .Ps 19:12
and *c* me from my sin . . . . . .Ps 51:2
How can a young man *c* . . . . . .Ps 119:9
I will *c* you from all . . . . . .Ezek 36:25
c the lepers, raise . . . . . .Matt 10:8
might sanctify and *c* . . . . . .Eph 5:26
c your conscience . . . . . .Heb 9:14
C your hands . . . . . .James 4:8
us our sins and to *c* . . . . . .1 John 1:9

CLEANSED
Surely I have *c* . . . . . .Ps 73:13
and you were not *c* . . . . . .Ezek 24:13
the lepers are *c* . . . . . .Matt 11:5
"Were there not ten *c* . . . . . .Luke 17:17

CLEANSES
Therefore if anyone *c* . . . . . .2 Tim 2:21
Jesus Christ His Son *c* . . . . . .1 John 1:7

CLEAR
c shining after rain . . . . . .2 Sam 23:4
fair as the moon, *c* . . . . . .Song 6:10
yourselves to be *c* . . . . . .2 Cor 7:11
like a jasper stone, *c* . . . . . .Rev 21:11
of life, *c* as crystal . . . . . .Rev 22:1

CLEFTS
to go into the *c* . . . . . .Is 2:21
valleys and in the *c* . . . . . .Is 7:19
you who dwell in the *c* . . . . . .Jer 49:16

CLERK
c had quieted the . . . . . .Acts 19:35

CLIFF
secret places of the *c* . . . . . .Song 2:14

CLIMB
go into thickets and *c* . . . . . .Jer 4:29
mighty men, they *c* . . . . . .Joel 2:7
though they *c* up to . . . . . .Amos 9:2

CLIMBS
c up some other way . . . . . .John 10:1

CLING
and that you may *c* . . . . . .Deut 30:20
to her, "Do not *c* . . . . . .John 20:17
C to what is good . . . . . .Rom 12:9

CLINGS
and My tongue *c* . . . . . .Ps 22:15
My soul *c* to the dust . . . . . .Ps 119:25

CLOAK
c You will change them . . . . . .Ps 102:26
let him have your *c* . . . . . .Matt 5:40
c You will fold them . . . . . .Heb 1:12
using liberty as a *c* . . . . . .1 Pet 2:16

CLODS
The *c* of the valley . . . . . .Job 21:33

CLOSE
c friends abhor me . . . . . .Job 19:19
of Christ he came *c* . . . . . .Phil 2:30

CLOSED
and has *c* your eyes . . . . . .Is 29:10
for the words are *c* . . . . . .Dan 12:9
the deep *c* around me . . . . . .Jon 2:5

CLOTH
a piece of unshrunk *c* . . . . . .Matt 9:16
in a clean linen *c* . . . . . .Matt 27:59

CLOTHE
c them with tunics . . . . . .Ex 40:14
c me with skin and . . . . . .Job 10:11
c her priests with . . . . . .Ps 132:16
His enemies I will *c* . . . . . .Ps 132:18
Though you *c* yourself . . . . . .Jer 4:30
He not much more *c* . . . . . .Matt 6:30

CLOTHED
of skin, and *c* them . . . . . .Gen 3:21
Have you *c* his neck . . . . . .Job 39:19
off my sackcloth and *c* . . . . . .Ps 30:11
The pastures are *c* . . . . . .Ps 65:13
the LORD is *c* . . . . . .Ps 93:1
You are *c* with honor . . . . . .Ps 104:1
c himself with cursing . . . . . .Ps 109:18
Let Your priests be *c* . . . . . .Ps 132:9
all her household is *c* . . . . . .Prov 31:21
c you with fine linen . . . . . .Ezek 16:10
A man *c* in soft . . . . . .Matt 11:8
I was naked and you *c* . . . . . .Matt 25:36
legion, sitting and *c* . . . . . .Mark 5:15
And they *c* Him with . . . . . .Mark 15:17
rich man who was *c* . . . . . .Luke 16:19
desiring to be *c* . . . . . .2 Cor 5:2
that you may be *c* . . . . . .Rev 3:18
a woman *c* with the sun . . . . . .Rev 12:1
He was *c* with a robe . . . . . .Rev 19:13

CLOTHES
c will abhor me . . . . . .Job 9:31
c became shining . . . . . .Mark 9:3
many spread their *c* . . . . . .Luke 19:36
laid down their *c* . . . . . .Acts 7:58
and tore off their *c* . . . . . .Acts 22:23
a poor man in filthy *c* . . . . . .James 2:2

CLOTHING
c they cast lots . . . . . .Ps 22:18
c is woven with gold . . . . . .Ps 45:13
will provide your *c* . . . . . .Prov 27:26
and honor are her *c* . . . . . .Prov 31:25
of vengeance for *c* . . . . . .Is 59:17
the body more than *c* . . . . . .Matt 6:25
do you worry about *c* . . . . . .Matt 6:28
to you in sheep's *c* . . . . . .Matt 7:15
those who wear soft *c* . . . . . .Matt 11:8
c as white as snow . . . . . .Matt 28:3
c they cast lots . . . . . .John 19:24
before me in bright *c* . . . . . .Acts 10:30

CLOTHS
wrapped in swaddling *c* . . . . . .Luke 2:12
in, saw the linen *c* . . . . . .John 20:5

CLOUD
My rainbow in the *c* . . . . . .Gen 9:13
day in a pillar of *c* . . . . . .Ex 13:21
c covered the mountain . . . . . .Ex 24:15
c descended and stood . . . . . .Ex 33:9
c did not depart . . . . . .Neh 9:19
He led them with the *c* . . . . . .Ps 78:14
his favor is like a *c* . . . . . .Prov 16:15
these who fly like a *c* . . . . . .Is 60:8
like a morning *c* . . . . . .Hos 6:4
behold, a bright *c* . . . . . .Matt 17:5
of Man coming in a *c* . . . . . .Luke 21:27
c received Him out of . . . . . .Acts 1:9
were under the *c* . . . . . .1 Cor 10:1
by so great a *c* . . . . . .Heb 12:1

CLOUDS
a morning without *c* . . . . . .2 Sam 23:3
c poured out water . . . . . .Ps 77:17
and hail, snow and *c* . . . . . .Ps 148:8
c drop down the dew . . . . . .Prov 3:20
he who regards the *c* . . . . . .Eccl 11:4
of Man coming on the *c* . . . . .Matt 24:30
with them in the *c* . . . . . .1 Thess 4:17
are *c* without water . . . . . .Jude 12
He is coming with *c* . . . . . .Rev 1:7

CLOUDY
them by day with a *c* . . . . . .Neh 9:12
spoke to them in the *c* . . . . . .Ps 99:7

CLOVEN
the hoof, having *c* . . . . . .Lev 11:3
chew the cud or have *c* . . . . . .Deut 14:7

CLUSTER
beloved is to me a *c* . . . . . .Song 1:14
wine is found in the *c* . . . . . .Is 65:8

COAL
in his hand a live *c* . . . . . .Is 6:6
it shall not be a *c* . . . . . .Is 47:14

COALS
wicked He will rain *c* . . . . . .Ps 11:6
c were kindled by it . . . . . .Ps 18:8
let burning *c* fall . . . . . .Ps 140:10
Can one walk on hot *c* . . . . . .Prov 6:28
so you will heap *c* . . . . . .Prov 25:22
doing you will heap *c* . . . . . .Rom 12:20

COBRA
it becomes *c* venom . . . . . .Job 20:14
c that stops its ear . . . . . .Ps 58:4
the lion and the *c* . . . . . .Ps 91:13

COBRA'S
shall play by the *c* . . . . . .Is 11:8

COFFIN
and he was put in a *c* . . . . . .Gen 50:26
David followed the *c* . . . . . .2 Sam 3:31
touched the open *c* . . . . . .Luke 7:14

COIN
sold for a copper *c* . . . . . .Matt 10:29
if she loses one *c* . . . . . .Luke 15:8

COLD
and harvest, *C* and . . . . . .Gen 8:22
can stand before His *c* . . . . . .Ps 147:17
Like the *c* of snow in . . . . . .Prov 25:13

c water to a weary .....Prov 25:25
c water in the name of .....Matt 10:42
of many will grow *c* .....Matt 24:12
that you are neither *c* .....Rev 3:15

COLLECTED
coming I might have *c* .....Luke 19:23

COLLECTION
from Jerusalem the *c* .....2 Chr 24:6
concerning the *c* .....1 Cor 16:1

COLOSSE
A city in Asia Minor, Col 1:2
Evangelized by Epaphras, Col 1:7
Not visited by Paul, Col 2:1
Paul writes against errors of, Col 2:16–23

COLT
and his donkey's *c* .....Gen 49:11
on a donkey, a *c* .....Zech 9:9
on a donkey, a *c* .....Matt 21:5
own clothes on the *c* .....Luke 19:35

COME
then does wisdom *c* .....Job 28:20
of glory shall *c* .....Ps 24:7
Our God shall *c* .....Ps 50:3
You all flesh will *c* .....Ps 65:2
C with me from Lebanon .....Song 4:8
He will *c* and save you .....Is 35:4
who have no money, *C* .....Is 55:1
Your kingdom *c* .....Matt 6:10
C to Me .....Matt 11:28
For many will *c* .....Matt 24:5
Israel, let Him now *c* .....Matt 27:42
If anyone desires to *c* .....Luke 9:23
kingdom of God has *c* .....Luke 10:9
I have *c* in My .....John 5:43
and I have not *c* .....John 7:28
thirsts, let him *c* .....John 7:37
c that they may have .....John 10:10
c as a light into the .....John 12:46
I will *c* to you .....John 14:18
If I had not *c* .....John 15:22
savage wolves will *c* .....Acts 20:29
O Lord, *c* .....1 Cor 16:22
the door, I will *c* .....Rev 3:20
the bride say, "*C* .....Rev 22:17

COMELINESS
He has no form or *c* .....Is 53:2

COMES
Who is this who *c* .....Is 63:1
'Come,' and he *c* .....Matt 8:9
Lord's death till He *c* .....1 Cor 11:26
Then *c* the end .....1 Cor 15:24

COMFORT
with him, and to *c* him .....Job 2:11
and Your staff, they *c* .....Ps 23:4
When will you *c* .....Ps 119:82
yes, *c* My people .....Is 40:1
For the LORD will *c* .....Is 51:3
c all who mourn .....Is 61:2
she has none to *c* her .....Lam 1:2
the LORD will again *c* .....Zech 1:17
and God of all *c* .....2 Cor 1:3
trouble, with the *c* .....2 Cor 1:4
in Christ, if any *c* .....Phil 2:1
c each other and edify .....1 Thess 5:11

COMFORTED
So Isaac was *c* after .....Gen 24:67
soul refused to be *c* .....Ps 77:2
For the LORD has *c* .....Is 49:13
refusing to be *c* .....Jer 31:15
but now he is *c* .....Luke 16:25

COMFORTER
She had no *c* .....Lam 1:9

COMFORTS
the army, as one who *c* .....Job 29:25
I, even I, am He who *c* .....Is 51:12
him, and restore *c* .....Is 57:18
one whom his mother *c* .....Is 66:13
who *c* us in all our .....2 Cor 1:4
who *c* the downcast .....2 Cor 7:6

COMING
your salvation is *c* .....Is 62:11
behold, the day is *c* .....Mal 4:1
but He who is *c* .....Matt 3:11
"Are You the *C* .....Matt 11:3
be the sign of Your *c* .....Matt 24:3
is delaying his *c* .....Matt 24:48
see the Son of Man *c* .....Mark 13:26
mightier than I is *c* .....Luke 3:16
are Christ's at His *c* .....1 Cor 15:23
to you the power and *c* .....2 Pet 1:16
the promise of His *c* .....2 Pet 3:4
Behold, I am *c* .....Rev 3:11
"Behold, I am *c* .....Rev 22:7
"Surely I am *c* .....Rev 22:20

COMMAND
in order that he may *c* .....Gen 18:19
"The LORD will *c* .....Deut 28:8
in that I *c* you .....Deut 30:16
c His lovingkindness .....Ps 42:8
c victories for Jacob .....Ps 44:4
to all that I *c* .....Jer 11:4
if it is You, *c* .....Matt 14:28
c fire to come down .....Luke 9:54
c I have received .....John 10:18
And I know that His *c* .....John 12:50
if you do whatever I *c* .....John 15:14
do the things we *c* .....2 Thess 3:4

COMMANDED
"Have you *c* the .....Job 38:12
c His covenant forever .....Ps 111:9
For there the LORD *c* .....Ps 133:3
it is the God who *c* .....2 Cor 4:6
not endure what was *c* .....Heb 12:20

COMMANDMENT
c of the LORD is pure .....Ps 19:8
c is exceedingly broad .....Ps 119:96
For the *c* is a lamp .....Prov 6:23
Me is taught by the *c* .....Is 29:13
which is the great *c* .....Matt 22:36
A new *c* I give to .....John 13:34
the Father gave Me *c* .....John 14:31
law, but when the *c* .....Rom 7:9
the *c* might become .....Rom 7:13
which is the first *c* .....Eph 6:2
c is the word which .....1 John 2:7
And this is His *c* .....1 John 3:23
as we received *c* .....2 John 4
This is the *c* .....2 John 6

COMMANDMENTS
covenant, the Ten *C* .....Ex 34:28
to observe all these *c* .....Deut 6:25
who remember His *c* .....Ps 103:18
do not hide Your *c* .....Ps 119:19
myself in Your *c* .....Ps 119:47
for I believe Your *c* .....Ps 119:66
Your *c* are faithful .....Ps 119:86
c more than gold .....Ps 119:127
as doctrines the *c* .....Matt 15:9
c hang all the Law .....Matt 22:40
He who has My *c* .....John 14:21
according to the *c* .....Col 2:22
Now he who keeps His *c* .....1 John 3:24

COMMANDS
with authority He *c* .....Mark 1:27

COMMEND
But food does not *c* .....1 Cor 8:8

COMMENDABLE
For this is *c* .....1 Pet 2:19
patiently, this is *c* .....1 Pet 2:20

COMMENDED
A man will be *c* .....Prov 12:8
c the unjust steward .....Luke 16:8
where they had been *c* .....Acts 14:26

COMMENDING
of the truth *c* .....2 Cor 4:2

COMMENDS
but whom the Lord *c* .....2 Cor 10:18

COMMIT
"You shall not *c* .....Ex 20:14
C your works to the .....Prov 16:3
mammon, who will *c* .....Luke 16:11
into Your hands I *c* .....Luke 23:46
But Jesus did not *c* .....John 2:24
c sexual immorality .....1 Cor 10:8
c these to faithful .....2 Tim 2:2
c their souls to Him .....1 Pet 4:19
c sin not leading .....1 John 5:16

COMMITS
to you, whoever *c* .....John 8:34
sin also *c* lawlessness .....1 John 3:4

COMMITTED
For My people have *c* .....Jer 2:13
c things deserving .....Luke 12:48
For God has *c* them all .....Rom 11:32
Guard what was *c* .....1 Tim 6:20
"Who *c* no sin .....1 Pet 2:22
c Himself to Him who .....1 Pet 2:23

COMMON
of the *c* people sins .....Lev 4:27
poor have this in *c* .....Prov 22:2
c people heard Him .....Mark 12:37
had all things in *c* .....Acts 2:44
never eaten anything *c* .....Acts 10:14
not call any man *c* .....Acts 10:28
a true son in our *c* .....Titus 1:4
concerning our *c* .....Jude 3

COMMOTION
there arose a great *c* .....Acts 19:23

COMMUNED
I *c* with my heart .....Eccl 1:16

COMMUNION
bless, is it not the *c* .....1 Cor 10:16
c has light with .....2 Cor 6:14
c of the Holy Spirit .....2 Cor 13:14

COMPANION
a man my equal, My *c* .....Ps 55:13
I am a *c* of all who .....Ps 119:63
the Man who is My *C* .....Zech 13:7
urge you also, true *c* .....Phil 4:3
your brother and *c* .....Rev 1:9

COMPANIONS
are rebellious, and *c* .....Is 1:23
and calling to their *c* .....Matt 11:16
more than Your *c* .....Heb 1:9
while you became *c* .....Heb 10:33

COMPANY
great was the *c* . . . . . .Ps 68:11
epistle not to keep *c* . . . . . .1 Cor 5:9
c corrupts good habits . . . . .1 Cor 15:33
and do not keep *c* . . . . . .2 Thess 3:14
to an innumerable *c* . . . . . .Heb 12:22

COMPARE
may desire cannot *c* . . . . . .Prov 3:15
c ourselves with those . . . . .2 Cor 10:12

COMPARED
the heavens can be *c* . . . . . .Ps 89:6
may desire cannot be *c* . . . . . .Prov 8:11
are not worthy to be *c* . . . . . .Rom 8:18

COMPASSION
show you mercy, have *c* . . . .Deut 13:17
His people and have *c* . . . . . .Deut 32:36
He, being full of *c* . . . . . .Ps 78:38
are a God full of *c* . . . . . .Ps 86:15
will return and have *c* . . . . . .Jer 12:15
yet He will show *c* . . . . . .Lam 3:32
c everyone to his . . . . . .Zech 7:9
He was moved with *c* . . . . . .Matt 9:36
also have had *c* . . . . . .Matt 18:33
"I have *c* on the . . . . . .Mark 8:2
whomever I will have *c* . . . . . .Rom 9:15
He can have *c* on those . . . . . .Heb 5:2
of one mind, having *c* . . . . . .1 Pet 3:8
And on some have *c* . . . . . .Jude 22

COMPASSIONATE
c women have cooked . . . . . .Lam 4:10
the Lord is very *c* . . . . . .James 5:11

COMPASSIONS
because His *c* fail not . . . . . .Lam 3:22

COMPEL
c them to come in . . . . . .Luke 14:23

COMPELLED
Macedonia, Paul was *c* . . . . . .Acts 18:5

COMPELS
the spirit within me *c* . . . . . .Job 32:18
And whoever *c* . . . . . .Matt 5:41
the love of Christ *c* . . . . . .2 Cor 5:14

COMPLACENCY
slay them, and the *c* . . . . . .Prov 1:32
who are settled in *c* . . . . . .Zeph 1:12

COMPLAIN
should a living man *c* . . . . . .Lam 3:39

COMPLAINED
and you *c* in your . . . . . .Deut 1:27
but *c* in their tents . . . . . .Ps 106:25
some of them also *c* . . . . . .1 Cor 10:10

COMPLAINERS
These are grumblers, *c* . . . . . .Jude 16

COMPLAINING
all things without *c* . . . . . .Phil 2:14

COMPLAINT
"Even today my *c* . . . . . .Job 23:2
I pour out my *c* . . . . . .Ps 142:2
for the LORD has a *c* . . . . . .Mic 6:2
if anyone has a *c* . . . . . .Col 3:13

COMPLAINTS
Who has *c* . . . . . .Prov 23:29
laid many serious *c* . . . . . .Acts 25:7

COMPLETE
that you may be made *c* . . . . .2 Cor 13:9
work in you will *c* . . . . . .Phil 1:6
and you are *c* in Him . . . . . .Col 2:10
of God may be *c* . . . . . .2 Tim 3:17
make you *c* in every . . . . . .Heb 13:21
the wrath of God is *c* . . . . . .Rev 15:1

COMPLETELY
I made a man *c* well . . . . . .John 7:23
Himself sanctify you *c* . . . . .1 Thess 5:23

COMPOSED
But God *c* the body . . . . . .1 Cor 12:24

COMPREHEND
which we cannot *c* . . . . . .Job 37:5
c my path and my lying . . . . . .Ps 139:3
the darkness did not *c* . . . . . .John 1:5
may be able to *c* . . . . . .Eph 3:18

CONCEAL
Almighty I will not *c* . . . . . .Job 27:11
c pride from man . . . . . .Job 33:17
of God to *c* a matter . . . . . .Prov 25:2

CONCEALED
c Your lovingkindness . . . . . .Ps 40:10
than love carefully *c* . . . . . .Prov 27:5

CONCEIT
selfish ambition or *c* . . . . . .Phil 2:3

CONCEITED
Let us not become *c* . . . . . .Gal 5:26

CONCEIVE
the virgin shall *c* . . . . . .Is 7:14
And behold, you will *c* . . . . . .Luke 1:31

CONCEIVED
in sin my mother *c* . . . . . .Ps 51:5
when desire has *c* . . . . . .James 1:15

CONCERN
Neither do I *c* myself . . . . . .Ps 131:1
the things which *c* . . . . . .Acts 28:31
my deep *c* for all the . . . . . .2 Cor 11:28

CONCERNED
Is it oxen God is *c* . . . . . .1 Cor 9:9

CONCESSION
But I say this as a *c* . . . . . .1 Cor 7:6

CONCILIATION
c pacifies great . . . . . .Eccl 10:4

CONCLUSION
Let us hear the *c* . . . . . .Eccl 12:13

CONDEMN
say to God, 'Do not *c* . . . . . .Job 10:2
world to *c* the world . . . . . .John 3:17
her, "Neither do I *c* . . . . . .John 8:11
judge another you *c* . . . . . .Rom 2:1
our heart does not *c* . . . . . .1 John 3:21

CONDEMNATION
will receive greater *c* . . . . . .Matt 23:14
can you escape the *c* . . . . . .Matt 23:33
subject to eternal *c* . . . . . .Mark 3:29
And this is the *c* . . . . . .John 3:19
the resurrection of *c* . . . . . .John 5:29
Their *c* is just . . . . . .Rom 3:8
therefore now no *c* . . . . . .Rom 8:1
of *c* had glory . . . . . .2 Cor 3:9
having *c* because they . . . . . .1 Tim 5:12
marked out for this *c* . . . . . .Jude 4

CONDEMNED
words you will be *c* . . . . . .Matt 12:37
does not believe is *c* . . . . . .John 3:18
c sin in the flesh . . . . . .Rom 8:3

CONDEMNS
Who is he who *c* . . . . . .Rom 8:34
For if our heart *c* . . . . . .1 John 3:20

CONDUCT
c yourselves like men . . . . . .1 Sam 4:9
who are of upright *c* . . . . . .Ps 37:14
c yourself in the . . . . . .1 Tim 3:15
c that his works are . . . . . .James 3:13
to each one's work, *c* . . . . . .1 Pet 1:17
from your aimless *c* . . . . . .1 Pet 1:18
may be won by the *c* . . . . . .1 Pet 3:1

CONFESS
c my transgressions . . . . . .Ps 32:5
that if you *c* with . . . . . .Rom 10:9
every tongue shall *c* . . . . . .Rom 14:11
C your trespasses . . . . . .James 5:16
If we *c* our sins . . . . . .1 John 1:9
but I will *c* his name . . . . . .Rev 3:5

CONFESSED
c that He was Christ . . . . . .John 9:22
c the good confession . . . . . .1 Tim 6:12

CONFESSES
prosper, but whoever *c* . . . . .Prov 28:13
c that Jesus is the . . . . . .1 John 4:15

CONFESSION
of Israel, and make *c* . . . . . .Josh 7:19
with the mouth *c* . . . . . .Rom 10:10
confessed the good *c* . . . . . .1 Tim 6:12
witnessed the good *c* . . . . . .1 Tim 6:13
High Priest of our *c* . . . . . .Heb 3:1
let us hold fast our *c* . . . . . .Heb 4:14

CONFIDENCE
You who are the *c* . . . . . .Ps 65:5
the LORD than to put *c* . . . . . .Ps 118:8
c shall be your . . . . . .Is 30:15
Jesus, and have no *c* . . . . . .Phil 3:3
if we hold fast the *c* . . . . . .Heb 3:6
appears, we may have *c* . . . .1 John 2:28

CONFINED
saying, "I am *c* . . . . . .Jer 36:5
the Scripture has *c* . . . . . .Gal 3:22

CONFIRM
c the promises . . . . . .Rom 15:8
who will also *c* . . . . . .1 Cor 1:8

CONFIRMED
covenant that was *c* . . . . . .Gal 3:17
by the Lord, and was *c* . . . . . .Heb 2:3
c it by an oath . . . . . .Heb 6:17
prophetic word *c* . . . . . .2 Pet 1:19

CONFIRMING
c the word through the . . . . .Mark 16:20

CONFLICT
having the same *c* . . . . . .Phil 1:30
to know what a great *c* . . . . . .Col 2:1

CONFLICTS
Outside were *c* . . . . . .2 Cor 7:5

CONFORMED
predestined to be *c* . . . . . .Rom 8:29
And do not be *c* . . . . . .Rom 12:2
sufferings, being *c* . . . . . .Phil 3:10
body that it may be *c* . . . . . .Phil 3:21

CONFOUNDED
who seek You be *c* . . . . . .Ps 69:6

CONFUSE
c their language . . . . . .Gen 11:7

CONFUSED
there the LORD *c* . . . . . .Gen 11:9
the assembly was *c* . . . . . .Acts 19:32

CONFUSION
c who plot my hurt . . . . . .Ps 35:4

us drink the wine of *c* . . . . . .Ps 60:3

CONGREGATION
Nor sinners in the *c* . . . . . .Ps 1:5
the *c* of the wicked . . . . . .Ps 22:16
God stands in the *c* . . . . . .Ps 82:1

CONIAH
King of Judah, Jer 22:24, 28
Same as Jehoiachin, 2 Kin 24:8

CONQUER
conquering and to *c* . . . . . .Rev 6:2

CONQUERORS
we are more than *c* . . . . . .Rom 8:37

CONSCIENCE
convicted by their *c* . . . . . .John 8:9
strive to have a *c* . . . . . .Acts 24:16
I am not lying, my *c* . . . . . .Rom 9:1
wrath but also for *c* . . . . . .Rom 13:5
no questions for *c* . . . . . .1 Cor 10:25
faith with a pure *c* . . . . . .1 Tim 3:9
having their own *c* . . . . . .1 Tim 4:2
to God, cleanse your *c* . . . . . .Heb 9:14
from an evil *c* and our . . . . . .Heb 10:22
having a good *c* . . . . . .1 Pet 3:16

CONSECRATE
"*C* to Me all the . . . . . .Ex 13:2
c himself this day . . . . . .1 Chr 29:5
the trumpet in Zion, *c* . . . . . .Joel 2:15
c their gain to the . . . . . .Mic 4:13

CONSECRATED
c this house which you . . . . . .1 Kin 9:3

CONSENT
entice you, do not *c* . . . . . .Prov 1:10
and does not *c* to . . . . . .1 Tim 6:3

CONSENTED
you saw a thief, you *c* . . . . . .Ps 50:18
He had not *c* to their . . . . . .Luke 23:51

CONSENTING
Now Saul was *c* to his . . . . . .Acts 8:1

CONSIDER
When I *c* Your heavens . . . . . .Ps 8:3
c her palaces . . . . . .Ps 48:13
c carefully what is . . . . . .Prov 23:1
C the work of God . . . . . .Eccl 7:13
My people do not *c* . . . . . .Is 1:3
c the operation . . . . . .Is 5:12
your God will *c* . . . . . .Jon 1:6
"*C* your ways . . . . . .Hag 1:5
C the lilies of the . . . . . .Matt 6:28
C the ravens . . . . . .Luke 12:24
Let a man so *c* us . . . . . .1 Cor 4:1
c how great this man . . . . . .Heb 7:4
c one another in order . . . . . .Heb 10:24
c Him who endured . . . . . .Heb 12:3

CONSIDERS
c all their works . . . . . .Ps 33:15

CONSIST
in Him all things *c* . . . . . .Col 1:17

CONSOLATION
waiting for the *C* . . . . . .Luke 2:25
have received your *c* . . . . . .Luke 6:24
abound in us, so our *c* . . . . . .2 Cor 1:5
if there is any *c* . . . . . .Phil 2:1
given us everlasting *c* . . . . . .2 Thess 2:16
we might have strong *c* . . . . . .Heb 6:18

CONSOLATIONS
Are the *c* of God too . . . . . .Job 15:11

CONSOLE
c those who mourn . . . . . .Is 61:3

CONSPIRE
What do you *c* against . . . . . .Nah 1:9

CONSTANT
c prayer was . . . . . .Acts 12:5

CONSULT
They only *c* to cast . . . . . .Ps 62:4

CONSULTED
c together against . . . . . .Ps 83:3

CONSUME
your midst, lest I *c* . . . . . .Ex 33:3
this great fire will *c* . . . . . .Deut 5:25
C them in wrath . . . . . .Ps 59:13
whom the Lord will *c* . . . . . .2 Thess 2:8

CONSUMED
but the bush was not *c* . . . . . .Ex 3:2
c the burnt . . . . . .1 Kin 18:38
For we have been *c* . . . . . .Ps 90:7
mercies we are not *c* . . . . . .Lam 3:22
beware lest you be *c* . . . . . .Gal 5:15

CONSUMING
the LORD was like a *c* . . . . . .Ex 24:17
before you as a *c* . . . . . .Deut 9:3
our God is a *c* fire . . . . . .Heb 12:29

CONSUMMATION
I have seen the *c* . . . . . .Ps 119:96

CONSUMPTION
will strike you with *c* . . . . . .Deut 28:22

CONTAIN
of heavens cannot *c* . . . . . .2 Chr 2:6
c the books that . . . . . .John 21:25

CONTEMPT
He pours *c* on princes . . . . . .Job 12:21
wicked comes, *c* comes . . . . . .Prov 18:3
and everlasting *c* . . . . . .Dan 12:2
and be treated with *c* . . . . . .Mark 9:12

CONTEMPTIBLE
of the LORD is *c* . . . . . .Mal 1:7
also have made you *c* . . . . . .Mal 2:9
and his speech *c* . . . . . .2 Cor 10:10

CONTEND
show me why You *c* . . . . . .Job 10:2
Will you *c* for God . . . . . .Job 13:8
let us *c* together . . . . . .Is 43:26
for I will *c* with him . . . . . .Is 49:25
then how can you *c* . . . . . .Jer 12:5
c earnestly for the . . . . . .Jude 3

CONTENDED
Therefore the people *c* . . . . . .Ex 17:2

CONTENT
state I am, to be *c* . . . . . .Phil 4:11
these we shall be *c* . . . . . .1 Tim 6:8
covetousness; be *c* . . . . . .Heb 13:5

CONTENTION
lips enter into *c* . . . . . .Prov 18:6
and *c* will leave . . . . . .Prov 22:10
strife and a man of *c* . . . . . .Jer 15:10

CONTENTIONS
Casting lots causes *c* . . . . . .Prov 18:18
sorcery, hatred, *c* . . . . . .Gal 5:20
genealogies, *c* . . . . . .Titus 3:9

CONTENTIOUS
than with a *c* and . . . . . .Prov 21:19
shared with a *c* woman . . . . . .Prov 25:24
anyone seems to be *c* . . . . . .1 Cor 11:16

CONTENTMENT
c is great gain . . . . . .1 Tim 6:6

CONTINUAL
a merry heart has a *c* . . . . . .Prov 15:15
in wrath with a *c* . . . . . .Is 14:6
c coming she weary me . . . . . .Luke 18:5
c grief in my heart . . . . . .Rom 9:2

CONTINUALLY
heart was only evil *c* . . . . . .Gen 6:5
His praise shall *c* . . . . . .Ps 34:1
and Your truth *c* . . . . . .Ps 40:11
of God endures *c* . . . . . .Ps 52:1
I keep Your law *c* . . . . . .Ps 119:44
Before Me *c* are grief . . . . . .Jer 6:7
and wait on your God *c* . . . . . .Hos 12:6
will give ourselves *c* . . . . . .Acts 6:4
remains a priest *c* . . . . . .Heb 7:3
c offer the sacrifice . . . . . .Heb 13:15

CONTINUE
tells lies shall not *c* . . . . . .Ps 101:7
persuaded them to *c* . . . . . .Acts 13:43
Shall we *c* in sin that . . . . . .Rom 6:1
who does not *c* in all . . . . . .Gal 3:10
C earnestly in prayer . . . . . .Col 4:2
because they did not *c* . . . . . .Heb 8:9
Let brotherly love *c* . . . . . .Heb 13:1
asleep, all things *c* . . . . . .2 Pet 3:4

CONTINUED
c steadfastly in the . . . . . .Acts 2:42
us, they would have *c* . . . . . .1 John 2:19

CONTINUES
But He, because He *c* . . . . . .Heb 7:24
law of liberty and *c* . . . . . .James 1:25

CONTRADICTIONS
idle babblings and *c* . . . . . .1 Tim 6:20

CONTRARY
to worship God *c* . . . . . .Acts 18:13
and these are *c* . . . . . .Gal 5:17
please God and are *c* . . . . . .1 Thess 2:15
other thing that is *c* . . . . . .1 Tim 1:10

CONTRIBUTION
to make a certain *c* . . . . . .Rom 15:26

CONTRITE
saves such as have a *c* . . . . . .Ps 34:18
a broken and a *c* . . . . . .Ps 51:17
with him who has a *c* . . . . . .Is 57:15
poor and of a *c* spirit . . . . . .Is 66:2

CONTROVERSY
another, matters of *c* . . . . . .Deut 17:8
For the LORD has a *c* . . . . . .Jer 25:31
c great is . . . . . .1 Tim 3:16

CONVERSION
describing the *c* . . . . . .Acts 15:3

CONVERTED
unless you are *c* . . . . . .Matt 18:3

CONVEYED
of darkness and *c* . . . . . .Col 1:13

CONVICT
He has come, He will *c* . . . . . .John 16:8
c those who . . . . . .Titus 1:9
c all who are ungodly . . . . . .Jude 15

CONVICTS
Which of you *c* . . . . . .John 8:46

CONVINCED
Let each be fully *c* . . . . . .Rom 14:5

COOKED
c their own children . . . . . .Lam 4:10

COOL
in the garden in the *c* . . . . . .Gen 3:8
and *c* my tongue . . . . . .Luke 16:24

COPIES
necessary that the *c* . . . . . .Heb 9:23
hands, which are *c* . . . . . .Heb 9:24

COPPER
hills you can dig *c* . . . . . .Deut 8:9
of cups, pitchers, *c* . . . . . .Mark 7:4
sold for two *c* coins . . . . . .Luke 12:6

COPPERSMITH
c did me much harm . . . . . .2 Tim 4:14

COPY
who serve the *c* . . . . . .Heb 8:5

CORD
this line of scarlet *c* . . . . . .Josh 2:18
And a threefold *c* . . . . . .Eccl 4:12
before the silver *c* . . . . . .Eccl 12:6

CORDS
in pieces the *c* . . . . . .Ps 129:4
he is caught in the *c* . . . . . .Prov 5:22
draw iniquity with *c* . . . . . .Is 5:18
them with gentle *c* . . . . . .Hos 11:4
had made a whip of *c* . . . . . .John 2:15

CORINTH
Paul labors at, Acts 18:1–18
Site of church, 1 Cor 1:2
Visited by Apollos, Acts 19:1

CORNELIUS
A religious Gentile, Acts 10:1–48

CORNER
was not done in a *c* . . . . . .Acts 26:26

CORNERSTONE
Or who laid its *c* . . . . . .Job 38:6
has become the chief *c* . . . . . .Ps 118:22
stone, a precious *c* . . . . . .Is 28:16
become the chief *c* . . . . . .Matt 21:42
in Zion a chief *c* . . . . . .1 Pet 2:6

CORPSE
c was thrown on the . . . . . .1 Kin 13:24
c trodden underfoot . . . . . .Is 14:19

CORRECT
with rebukes You *c* . . . . . .Ps 39:11
C your son . . . . . .Prov 29:17
But I will *c* you in . . . . . .Jer 30:11

CORRECTED
human fathers who *c* . . . . . .Heb 12:9

CORRECTION
nor detest His *c* . . . . . .Prov 3:11
but he who refuses *c* . . . . . .Prov 10:17
but he who hates *c* . . . . . .Prov 12:1
c will drive it . . . . . .Prov 22:15
Do not withhold *c* . . . . . .Prov 23:13
they received no *c* . . . . . .Jer 2:30
for reproof, for *c* . . . . . .2 Tim 3:16

CORRECTS
is the man whom God *c* . . . . . .Job 5:17
the LORD loves He *c* . . . . . .Prov 3:12

CORRODED
and silver are *c* . . . . . .James 5:3

CORRUPT
have together become *c* . . . . . .Ps 14:3
have together become *c* . . . . . .Ps 53:3
old man which grows *c* . . . . . .Eph 4:22
men of *c* minds . . . . . .2 Tim 3:8
in these things they *c* . . . . . .Jude 10

CORRUPTED
for all flesh had *c* . . . . . .Gen 6:12
we have *c* no one . . . . . .2 Cor 7:2
so your minds may be *c* . . . . .2 Cor 11:3
Your riches are *c* . . . . . .James 5:2
the great harlot who *c* . . . . . .Rev 19:2

CORRUPTIBLE
For this *c* must put on . . . . .1 Cor 15:53
redeemed with *c* things . . . . . .1 Pet 1:18

CORRUPTION
Your Holy One to see *c* . . . . . .Ps 16:10
God raised up saw no *c* . . . . .Acts 13:37
from the bondage of *c* . . . . . .Rom 8:21
The body is sown in *c* . . . . . .1 Cor 15:42
c inherit incorruption . . . . . .1 Cor 15:50
of the flesh reap *c* . . . . . .Gal 6:8
having escaped the *c* . . . . . .2 Pet 1:4
perish in their own *c* . . . . . .2 Pet 2:12

COST
and count the *c* . . . . . .Luke 14:28

COULD
has done what she *c* . . . . . .Mark 14:8
c remove mountains . . . . . .1 Cor 13:2
which no one *c* number . . . . . .Rev 7:9

COUNCILS
deliver you up to *c* . . . . . .Mark 13:9

COUNSEL
and strength, He has *c* . . . . . .Job 12:13
the *c* of the wicked is . . . . . .Job 21:16
when the friendly *c* . . . . . .Job 29:4
is this who darkens *c* . . . . . .Job 38:2
who walks not in the *c* . . . . . .Ps 1:1
We took sweet *c* . . . . . .Ps 55:14
guide me with Your *c* . . . . . .Ps 73:24
you disdained all my *c* . . . . . .Prov 1:25
have none of my *c* . . . . . .Prov 1:30
Where there is no *c* . . . . . .Prov 11:14
C in the heart of man . . . . . .Prov 20:5
by wise *c* wage war . . . . . .Prov 20:18
whom did He take *c* . . . . . .Is 40:14
You are great in *c* . . . . . .Jer 32:19
according to the *c* . . . . . .Eph 1:11
immutability of His *c* . . . . . .Heb 6:17
I *c* you to buy from . . . . . .Rev 3:18

COUNSELOR
be called Wonderful, *C* . . . . . .Is 9:6
but there was no *c* . . . . . .Is 41:28
Has your *c* perished . . . . . .Mic 4:9
who has become His *c* . . . . . .Rom 11:34

COUNSELORS
c there is safety . . . . . .Prov 11:14

COUNT
c the people of Israel . . . . . .2 Sam 24:4
c my life dear to . . . . . .Acts 20:24
c me as a partner . . . . . .Philem 17
His promise, as some *c* . . . . . .2 Pet 3:9

COUNTED
Even a fool is *c* . . . . . .Prov 17:28
c as the small dust . . . . . .Is 40:15
the wages are not *c* . . . . . .Rom 4:4
He *c* me faithful . . . . . .1 Tim 1:12
who rule well be *c* . . . . . .1 Tim 5:17

COUNTENANCE
The LORD lift up His *c* . . . . . .Num 6:26
c they did not cast . . . . . .Job 29:24
up the light of Your *c* . . . . . .Ps 4:6
His *c* is like Lebanon . . . . . .Song 5:15
with a sad *c* . . . . . .Matt 6:16
His *c* was like . . . . . .Matt 28:3
of the glory of his *c* . . . . . .2 Cor 3:7
sword, and His *c* . . . . . .Rev 1:16

COUNTRY
"Get out of your *c* . . . . . .Gen 12:1
good news from a far *c* . . . . . .Prov 25:25
and went into a far *c* . . . . . .Matt 21:33
as in a foreign *c* . . . . . .Heb 11:9
that is, a heavenly *c* . . . . . .Heb 11:16

COUNTRYMEN
for my brethren, my *c* . . . . . .Rom 9:3

COURAGE
strong and of good *c* . . . . . .Deut 31:6
thanked God and took *c* . . . . .Acts 28:15

COURSE
and sets on fire the *c* . . . . . .James 3:6

COURT
appoint my day in *c* . . . . . .Job 9:19
by you or by a human *c* . . . . . .1 Cor 4:3
They zealously *c* . . . . . .Gal 4:17

COURTEOUS
be tenderhearted, be *c* . . . . . .1 Pet 3:8

COURTS
he may dwell in Your *c* . . . . . .Ps 65:4
even faints for the *c* . . . . . .Ps 84:2
flourish in the *c* . . . . . .Ps 92:13
and into His *c* . . . . . .Ps 100:4
drink it in My holy *c* . . . . . .Is 62:9

COVENANT
I will establish My *c* . . . . . .Gen 6:18
the LORD made a *c* . . . . . .Gen 15:18
for Me, behold, My *c* . . . . . .Gen 17:4
as a perpetual *c* . . . . . .Ex 31:16
it is a *c* of salt . . . . . .Num 18:19
Remember His *c* forever . . . .1 Chr 16:15
"I have made a *c* . . . . . .Job 31:1
will show them His *c* . . . . . .Ps 25:14
c shall stand firm . . . . . .Ps 89:28
sons will keep My *c* . . . . . .Ps 132:12
and give You as a *C* . . . . . .Is 42:6
the words of this *c* . . . . . .Jer 11:2
I will make a new *c* . . . . . .Jer 31:31
'I made a *c* with your . . . . . .Jer 34:13
I might break the *c* . . . . . .Zech 11:10
the Messenger of the *c* . . . . . .Mal 3:1
cup is the new *c* . . . . . .Luke 22:20
c that was confirmed . . . . . .Gal 3:17
Mediator of a better *c* . . . . . .Heb 8:6
c had been faultless . . . . . .Heb 8:7
He says, "A new *c* . . . . . .Heb 8:13
Mediator of the new *c* . . . . . .Heb 12:24
of the everlasting *c* . . . . . .Heb 13:20

COVENANTED
your kingdom, as I *c* . . . . . .2 Chr 7:18
to the word that I *c* . . . . . .Hag 2:5

COVENANTS
the glory, the *c* . . . . . .Rom 9:4
these are the two *c* . . . . . .Gal 4:24

COVER
the rock, and will *c* . . . . . .Ex 33:22
He shall *c* you with . . . . . .Ps 91:4
c Yourself with light . . . . . .Ps 104:2
LORD as the waters *c* . . . . . .Is 11:9
and will no more *c* . . . . . .Is 26:21
from the wind and a *c* . . . . . .Is 32:2
not to *c* his head . . . . . .1 Cor 11:7
c a multitude of sins . . . . . .James 5:20

COVERED
The depths have *c* . . . . . .Ex 15:5

c my transgressions as .....Job 31:33
Whose sin is *c* .....Ps 32:1
the wings of a dove *c* .....Ps 68:13
c all their sin .....Ps 85:2
You *c* me in my .....Ps 139:13
with two he *c* his face .....Is 6:2
of Jacob will be *c* .....Is 27:9
You have *c* Yourself .....Lam 3:44
For there is nothing *c* .....Matt 10:26

COVERING
spread a cloud for a *c* .....Ps 105:39
make sackcloth their *c* .....Is 50:3
given to her for a *c* .....1 Cor 11:15

COVERINGS
and made themselves *c* .....Gen 3:7

COVET
"You shall not *c* .....Ex 20:17
c fields and take them .....Mic 2:2
You murder and *c* .....James 4:2

COVETED
c no one's silver .....Acts 20:33

COVETOUS
nor thieves, nor *c* .....1 Cor 6:10
trained in *c* practices .....2 Pet 2:14

COVETOUSNESS
but he who hates *c* .....Prov 28:16
for nothing but your *c* .....Jer 22:17
heed and beware of *c* .....Luke 12:15
would not have known *c* .....Rom 7:7
all uncleanness or *c* .....Eph 5:3
conduct be without *c* .....Heb 13:5

COWARDLY
the *c*, unbelieving .....Rev 21:8

CRAFTILY
His people, to deal *c* .....Ps 105:25

CRAFTINESS
wise in their own *c* .....Job 5:13
not walking in *c* .....2 Cor 4:2
deceived Eve by his *c* .....2 Cor 11:3
in the cunning *c* .....Eph 4:14

CRAFTSMAN
instructor of every *c* .....Gen 4:22
c encouraged the .....Is 41:7
c stretches out his .....Is 44:13

CRAFTY
Jonadab was a very *c* .....2 Sam 13:3
the devices of the *c* .....Job 5:12
They have taken *c* .....Ps 83:3
of a harlot, and a *c* .....Prov 7:10
Nevertheless, being *c* .....2 Cor 12:16

CRANE
Like a *c* or a swallow .....Is 38:14

CRAVES
and his soul still *c* .....Is 29:8

CREAM
she brought out *c* .....Judg 5:25
were bathed with *c* .....Job 29:6

CREATE
peace and *c* calamity .....Is 45:7
For behold, I *c* .....Is 65:17

CREATED
So God *c* man in His .....Gen 1:27
Spirit, they are *c* .....Ps 104:30
and they were *c* .....Ps 148:5
and see who has *c* .....Is 40:26
of Israel has *c* .....Is 41:20
For the LORD has *c* .....Jer 31:22
Has not one God *c* .....Mal 2:10
Nor was man *c* for the .....1 Cor 11:9
c in Christ Jesus .....Eph 2:10
hidden in God who *c* .....Eph 3:9
new man which was *c* .....Eph 4:24
Him all things were *c* .....Col 1:16
from foods which God *c* .....1 Tim 4:3
for You *c* all things .....Rev 4:11

CREATION
c which God .....Mark 13:19
c was subjected .....Rom 8:20
know that the whole *c* .....Rom 8:22
Christ, he is a new *c* .....2 Cor 5:17
anything, but a new *c* .....Gal 6:15
firstborn over all *c* .....Col 1:15

CREATOR
Remember now your *C* .....Eccl 12:1
God, the LORD, the *C* .....Is 40:28
rather than the *C* .....Rom 1:25
to a faithful *C* .....1 Pet 4:19

CREATURE
the gospel to every *c* .....Mark 16:15
For every *c* of God is .....1 Tim 4:4
And there is no *c* .....Heb 4:13
And every *c* which is .....Rev 5:13
and every living *c* .....Rev 16:3

CREATURES
created great sea *c* .....Gen 1:21
firstfruits of His *c* .....James 1:18
were four living *c* .....Rev 4:6

CREDIT
who love you, what *c* .....Luke 6:32
For what *c* is it if .....1 Pet 2:20

CREDITOR
Every *c* who has lent .....Deut 15:2
c is coming to take my .....2 Kin 4:1
c seize all that he .....Ps 109:11
There was a certain *c* .....Luke 7:41

CREEP
of the forest *c* .....Ps 104:20
sort are those who *c* .....2 Tim 3:6

CREEPING
c thing and beast of .....Gen 1:24
every sort of *c* thing .....Ezek 8:10

CREPT
For certain men have *c* .....Jude 4

CRETE
Paul visits, Acts 27:7–21
Titus dispatched to, Titus 1:5
Inhabitants of, evil and lazy, Titus 1:12

CRIB
donkey its master's *c* .....Is 1:3

CRIED
the poor who *c* out .....Job 29:12
They *c* to You .....Ps 22:5
of the depths I have *c* .....Ps 130:1

CRIES
your brother's blood *c* .....Gen 4:10
with vehement *c* .....Heb 5:7

CRIMES
land is filled with *c* .....Ezek 7:23

CRIMINALS
also two others, *c* .....Luke 23:32

CRISPUS
Chief ruler of synagogue of Corinth, Acts 18:8
Baptized by Paul, 1 Cor 1:14

CROOKED
turn aside to their *c* .....Ps 125:5
whose ways are *c* .....Prov 2:15
c places shall be made .....Is 40:4
c places straight .....Is 45:2
c places shall be made .....Luke 3:5
in the midst of a *c* .....Phil 2:15

CROSS
does not take his *c* .....Matt 10:38
to bear His *c* .....Matt 27:32
down from the *c* .....Matt 27:40
lest the *c* of Christ .....1 Cor 1:17
persecution for the *c* .....Gal 6:12
boast except in the *c* .....Gal 6:14
one body through the *c* .....Eph 2:16
the enemies of the *c* .....Phil 3:18
Him endured the *c* .....Heb 12:2

CROWD
shall not follow a *c* .....Ex 23:2

CROWN
You set a *c* of pure .....Ps 21:3
c the year with Your .....Ps 65:11
have profaned his *c* .....Ps 89:39
upon Himself His *c* .....Ps 132:18
The *c* of the wise is .....Prov 14:24
head is a *c* of glory .....Prov 16:31
Woe to the *c* of pride .....Is 28:1
hosts will be for a *c* .....Is 28:5
c has fallen from our .....Lam 5:16
they had twisted a *c* .....Matt 27:29
obtain a perishable *c* .....1 Cor 9:25
brethren, my joy and *c* .....Phil 4:1
laid up for me the *c* .....2 Tim 4:8
he will receive the *c* .....James 1:12
no one may take your *c* .....Rev 3:11
on His head a golden *c* .....Rev 14:14

CROWNED
angels, and You have *c* .....Ps 8:5
but the prudent are *c* .....Prov 14:18
athletics, he is not *c* .....2 Tim 2:5
You have *c* him with glory .....Heb 2:7

CROWNS
and they had *c* of gold .....Rev 4:4
on his horns ten *c* .....Rev 13:1
His head were many *c* .....Rev 19:12

CRUCIFIED
"Let Him be *c* .....Matt 27:22
Calvary, there they *c* .....Luke 23:33
lawless hands, have *c* .....Acts 2:23
that our old man was *c* .....Rom 6:6
Was Paul *c* for you .....1 Cor 1:13
Jesus Christ and Him *c* .....1 Cor 2:2
they would not have *c* .....1 Cor 2:8
though He was *c* .....2 Cor 13:4
I have been *c* .....Gal 2:20

CRUCIFY
out again, "*C* Him .....Mark 15:13
I have power to *c* You .....John 19:10
since they *c* again .....Heb 6:6

CRUEL
wrath, for it is *c* .....Gen 49:7
spirit and *c* bondage .....Ex 6:9
hate me with *c* hatred .....Ps 25:19
of the wicked are *c* .....Prov 12:10

CRUELTY
of *c* are in their .....Gen 49:5
the haunts of *c* .....Ps 74:20
c you have ruled .....Ezek 34:4

CRUSH
that a foot may *c* . . . . . .Job 39:15
that your foot may *c* . . . . . .Ps 68:23
the poor, who *c* . . . . . .Amos 4:1
of peace will *c* . . . . . .Rom 16:20

CRUSHED
in the dust, who are *c* . . . . . .Job 4:19
c my life to the . . . . . .Ps 143:3
every side, yet not *c* . . . . . .2 Cor 4:8

CRUST
man is reduced to a *c* . . . . . .Prov 6:26

CRY
and their *c* came up to . . . . . .Ex 2:23
of oppressions they *c* . . . . . .Job 35:9
heart and my flesh *c* . . . . . .Ps 84:2
I *c* out with my whole . . . . . .Ps 119:145
Does not wisdom *c* . . . . . .Prov 8:1
"What shall I *c* . . . . . .Is 40:6
nor lift up a *c* . . . . . .Jer 7:16
c mightily to God . . . . . .Jon 3:8
at midnight a *c* . . . . . .Matt 25:6
His own elect who *c* . . . . . .Luke 18:7

CRYING
"The voice of one *c* . . . . . .Matt 3:3
nor sorrow, nor *c* . . . . . .Rev 21:4

CRYSTAL
nor *c* can equal it . . . . . .Job 28:17
your gates of *c* . . . . . .Is 54:12
of an awesome *c* . . . . . .Ezek 1:22
a sea of glass, like *c* . . . . . .Rev 4:6

CUBIT
shall finish it to a *c* . . . . . .Gen 6:16
can add one *c* . . . . . .Matt 6:27

CUCUMBERS
in Egypt, the *c* . . . . . .Num 11:5
a hut in a garden of *c* . . . . . .Is 1:8

CUNNING
the serpent was more *c* . . . . . .Gen 3:1
c comes quickly . . . . . .Job 5:13
c craftiness of deceitful . . . . . .Eph 4:14

CUP
My *c* runs over . . . . . .Ps 23:5
waters of a full *c* are . . . . . .Ps 73:10
the LORD there is a *c* . . . . . .Ps 75:8
I will take up the *c* . . . . . .Ps 116:13
the dregs of the *c* . . . . . .Is 51:17
men give them the *c* . . . . . .Jer 16:7
"Take this wine *c* . . . . . .Jer 25:15
The *c* of the LORD's . . . . . .Hab 2:16
make Jerusalem a *c* . . . . . .Zech 12:2
little ones only a *c* . . . . . .Matt 10:42
Then He took the *c* . . . . . .Matt 26:27
possible, let this *c* . . . . . .Matt 26:39
c is the new covenant . . . . . .Luke 22:20
cannot drink the *c* . . . . . .1 Cor 10:21
c is the new . . . . . .1 Cor 11:25
to give her the *c* . . . . . .Rev 16:19

CURE
but they could not *c* . . . . . .Matt 17:16
and to *c* diseases . . . . . .Luke 9:1

CURES
and perform *c* . . . . . .Luke 13:32

CURSE
c the ground for man's . . . . . .Gen 8:21
c a ruler of your . . . . . .Ex 22:28
You shall not *c* . . . . . .Lev 19:14
c this people for me . . . . . .Num 22:6
Balaam, "Neither *c* . . . . . .Num 23:25
your God turned the *c* . . . . . .Deut 23:5
said to him, '*C* David . . . . . .2 Sam 16:10
C God and die . . . . . .Job 2:9
mouth, but they *c* . . . . . .Ps 62:4
The *c* of the LORD is . . . . . .Prov 3:33
Do not *c* the king . . . . . .Eccl 10:20
do not *c* the rich . . . . . .Eccl 10:20
"I will send a *c* . . . . . .Mal 2:2
are cursed with a *c* . . . . . .Mal 3:9
law are under the *c* . . . . . .Gal 3:10

CURSED
c more than all cattle . . . . . .Gen 3:14
C is the man who . . . . . .Jer 17:5
c is he who keeps . . . . . .Jer 48:10
'Depart from Me, you *c* . . . . .Matt 25:41
and near to being *c* . . . . . .Heb 6:8

CURSES
I will curse him who *c* . . . . . .Gen 12:3
'For everyone who *c* . . . . . .Lev 20:9
c his father or his . . . . . .Prov 20:20

CURSINGS
by the sword for the *c* . . . . . .Hos 7:16

CURTAIN
of each *c* shall be . . . . . .Ex 26:2
the heavens like a *c* . . . . . .Ps 104:2

CUSH
Ham's oldest son, 1 Chr 1:8–10
—Another name for Ethiopia, Is 18:1

CUSHAN-RISHATHAIM
Mesopotamian king; oppresses Israel, Judg 3:8
Othniel delivers Israel from, Judg 3:9, 10

CUSTOM
to me, as Your *c* . . . . . .Ps 119:132
according to the *c* . . . . . .Acts 15:1
we have no such *c* . . . . . .1 Cor 11:16

CUT
confidence shall be *c* . . . . . .Job 8:14
evildoers shall be *c* . . . . . .Ps 37:9
the wicked will be *c* . . . . . .Prov 2:22
causes you to sin, *c* . . . . . .Matt 5:30
and will *c* him in . . . . . .Matt 24:51
him whose ear Peter *c* . . . . . .John 18:26
He had his hair *c* . . . . . .Acts 18:18

CYMBAL
or a clanging *c* . . . . . .1 Cor 13:1

CYPRUS
Mentioned in prophecies, Num 24:24; Is 23:1–12; Jer 2:10
Christians preach to Jews of, Acts 11:19, 20
Paul and Barnabas visit, Acts 13:4–13; 15:39

CYRENE
A Greek colonial city in North Africa; home of Simon the cross-bearer, Matt 27:32
Synagogue of, Acts 6:9
Christians from, become missionaries, Acts 11:20

CYRUS
King of Persia, referred to as God's anointed, Is 44:28—45:1

D

DAGON
The national god of the Philistines, Judg 16:23
Falls before ark, 1 Sam 5:1–5

DAILY
much as they gather *d* . . . . . .Ex 16:5
d He shall be . . . . . .Ps 72:15
to me, watching *d* . . . . . .Prov 8:34
Yet they seek Me *d* . . . . . .Is 58:2
Give us this day our *d* . . . . . .Matt 6:11
I sat *d* with you . . . . . .Matt 26:55
take up his cross *d* . . . . . .Luke 9:23
the Scriptures *d* . . . . . .Acts 17:11
our Lord, I die *d* . . . . . .1 Cor 15:31
stands ministering *d* . . . . . .Heb 10:11

DALMATIA
A region east of the Adriatic Sea; Titus departs for, 2 Tim 4:10

DAMASCUS
Capital of Syria; captured by David; ruled by enemy kings, 2 Sam 8:5, 6; 1 Kin 11:23, 24; 15:18
Elisha's prophecy in, 2 Kin 8:7–15
Taken by Assyrians, 2 Kin 16:9
Prophecy concerning, Is 8:3, 4
Paul converted on road to; first preaches there, Acts 9:1–22 escapes from, 2 Cor 11:32, 33 revisits, Gal 1:17

DAN
Jacob's son by Bilhah, Gen 30:5, 6
Prophecy concerning, Gen 49:16, 17
—Tribe of:
Numbered, Num 1:38, 39
Blessed, Deut 33:22
Receive their inheritance, Josh 19:40–47
Fall into idolatry, Judg 18:1–31
—Town, northern boundary of Israel, Judg 20:1
Called Leshem; captured by Danites, Josh 19:47
Center of idolatry, 1 Kin 12:28–30
Destroyed by Ben-Hadad, 1 Kin 15:20

DANCE
and their children *d* . . . . . .Job 21:11
His name with the *d* . . . . . .Ps 149:3
mourn, and a time to *d* . . . . . .Eccl 3:4
d has turned into . . . . . .Lam 5:15
and you did not *d* . . . . . .Matt 11:17

DANCED
Then David *d* before . . . . . .2 Sam 6:14
daughter of Herodias *d* . . . . . .Matt 14:6

DANCING
saw the calf and the *d* . . . . . .Ex 32:19
me my mourning into *d* . . . . . .Ps 30:11
he heard music and *d* . . . . . .Luke 15:25

DANIEL
Taken to Babylon; refuses Nebuchadnezzar's foods, Dan 1
Interprets dreams; honored by king, Dan 2
Interprets handwriting on wall; honored by Belshazzar, Dan 5:10–29
Appointed to high office; conspired against and thrown to lions, Dan 6:1–23
Visions of four beasts, ram and goat, Dan 7; 8
Intercedes for Israel, Dan 9:1–19
Further visions, Dan 9:20—12:13

DARE
someone would even *d* .....Rom 5:7
D any of you .....1 Cor 6:1

DARIUS
Darius the Mede, son of Ahasuerus; made king of the Chaldeans, Dan 9:1
Succeeds Belshazzar, Dan 5:30, 31
Co-ruler with Cyrus, Dan 6:28
—Darius Hystaspis (522–486 B.C.), king of all Persia; temple work dated by his reign, Ezra 4:5, 24
Confirms Cyrus's royal edict, Ezra 6:1–14
—Darius the Persian (423–404 B.C.); priestly records kept during his reign, Neh 12:22

DARK
dwell in the *d* cloud .....1 Kin 8:12
I am *d* .....Song 1:5
d place of the earth .....Is 45:19
d places like the dead .....Lam 3:6
and makes the day *d* .....Amos 5:8
and the day shall be *d* .....Mic 3:6
I tell you in the *d* .....Matt 10:27
while it was still *d* .....John 20:1
shines in a *d* place .....2 Pet 1:19

DARKENED
so that the land was *d* .....Ex 10:15
Let their eyes be *d* .....Ps 69:23
their understanding *d* .....Eph 4:18

DARKNESS
d He called Night .....Gen 1:5
shall enlighten my *d* .....2 Sam 22:29
through the deep *d* .....Job 22:13
Those who sat in *d* .....Ps 107:10
d shall not hide .....Ps 139:12
d have seen a .....Is 9:2
I will make *d* light .....Is 42:16
and deep *d* the people .....Is 60:2
Israel, or a land of *d* .....Jer 2:31
body will be full of *d* .....Matt 6:23
cast out into outer *d* .....Matt 8:12
and the power of *d* .....Luke 22:53
d rather than light .....John 3:19
d does not know .....John 12:35
For you were once *d* .....Eph 5:8
the rulers of the *d* .....Eph 6:12
us from the power of *d* .....Col 1:13
of the night nor of *d* .....1 Thess 5:5
and to blackness and *d* .....Heb 12:18
called you out of *d* .....1 Pet 2:9
d is reserved .....2 Pet 2:17
and in Him is no *d* .....1 John 1:5
Him, and walk in *d* .....1 John 1:6
d is passing away .....1 John 2:8
blackness of *d* forever .....Jude 13

DARTS
quench all the fiery *d* .....Eph 6:16

DASH
You shall *d* them to .....Ps 2:9
lest you *d* your foot .....Matt 4:6

DASHED
hand, O LORD, has *d* .....Ex 15:6
also will be *d* to .....Is 13:16
infants shall be *d* .....Hos 13:16

DATHAN
Joins Korah's rebellion, Num 16:1–35
Swallowed up by the earth, Ps 106:17

DAUGHTER
had neither son nor *d* .....Judg 11:34
"Rejoice greatly, O *d* .....Zech 9:9
"Fear not, *d* of Zion .....John 12:15
the son of Pharaoh's *d* .....Heb 11:24

DAUGHTERS
he had sons and *d* .....Gen 5:4
of God saw the *d* .....Gen 6:2
a bird, and all the *d* .....Eccl 12:4
d shall prophesy .....Acts 2:17
man had four virgin *d* .....Acts 21:9
shall be My sons and *d* .....2 Cor 6:18

DAVID
Anointed by Samuel, 1 Sam 16:1–13
Becomes royal harpist, 1 Sam 16:14–23
Defeats Goliath, 1 Sam 17
Makes covenant with Jonathan, 1 Sam 18:1–4
Honored by Saul; loved by the people; Saul becomes jealous, 1 Sam 18:5–16
Wins Michal as wife, 1 Sam 18:17–30
Flees from Saul, 1 Sam 19; 20; 21:10—22:5; 23:14–29
Eats the holy bread, 1 Sam 21:1–6; Matt 12:3, 4
Saves Keilah from Philistines, 1 Sam 23:1–13
Twice spares Saul's life, 1 Sam 24:1–22; 26:1–25
Anger at Nabal appeased by Abigail; marries her, 1 Sam 25:2–42
Allies with the Philistines, 1 Sam 27:1—28:2
Rejected by them, 1 Sam 29
Avenges destruction of Ziklag, 1 Sam 30
Mourns death of Saul and Jonathan, 2 Sam 1
Anointed king of Judah, 2 Sam 2:1–7
War with Saul's house; Abner defects to David, 2 Sam 3:1, 6–21
Mourns Abner's death, 2 Sam 3:28–39
Punishes Ishbosheth's murderers, 2 Sam 4
Anointed king of all Israel, 2 Sam 5:1–5
Conquers Jerusalem; makes it his capital, 2 Sam 5:6–16
Defeats Philistines, 2 Sam 5:17–25
Brings ark to Jerusalem, 2 Sam 6
Receives eternal covenant, 2 Sam 7
Further conquests, 2 Sam 8; 10
Shows mercy to Mephibosheth, 2 Sam 9
Commits adultery and murder, 2 Sam 11
Rebuked by Nathan; repents, 2 Sam 12:1–23; Ps 32; 51
Absalom's rebellion, 2 Sam 15—18
Mourns Absalom's death, 2 Sam 18:33—19:8
Shows himself merciful, 2 Sam 19:18–39
Sheba's rebellion, 2 Sam 19:40—20:22
Avenges the Gibeonites, 2 Sam 21:1–14
Song of deliverance, 2 Sam 22
Sins by numbering the people, 2 Sam 24:1–17
Buys threshing floor to build altar, 2 Sam 24:18–25
Secures Solomon's succession, 1 Kin 1:5–53
Instructions to Solomon, 1 Kin 2:1–11
Last words, 2 Sam 23:1–7
Inspired by Spirit, Matt 22:43
As prophet, Acts 2:29–34
Faith of, Heb 11:32–34

DAY
God called the light *D* .....Gen 1:5
and *d* and night .....Gen 8:22
shall observe this *d* .....Ex 12:17
Remember the Sabbath *d* .....Ex 20:8
and cursed the *d* .....Job 3:1
d utters speech .....Ps 19:2
For a *d* in Your courts .....Ps 84:10
d the LORD has .....Ps 118:24
not strike you by *d* .....Ps 121:6
night shines as the *d* .....Ps 139:12
do not know what a *d* .....Prov 27:1
For the *d* of the LORD .....Joel 2:11
who put far off the *d* .....Amos 6:3
for the *d* of the LORD .....Zeph 1:7
who has despised the *d* .....Zech 4:10
who can endure the *d* .....Mal 3:2
d our daily bread .....Matt 6:11
and Gomorrah in the *d* .....Matt 10:15
sent Me while it is *d* .....John 9:4
great and awesome *d* .....Acts 2:20
person esteems one *d* .....Rom 14:5
D will declare it .....1 Cor 3:13
again the third *d* .....1 Cor 15:4
perfectly that the *d* .....1 Thess 5:2
and sons of the *d* .....1 Thess 5:5
with the Lord one *d* .....2 Pet 3:8

DAYS
d are swifter than a .....Job 7:6
Let me alone, for my *d* .....Job 7:16
of woman is of few *d* .....Job 14:1
blessed the latter *d* .....Job 42:12
The *d* of our lives are .....Ps 90:10
for length of *d* .....Prov 3:2
"Why were the former *d* .....Eccl 7:10
Before the difficult *d* .....Eccl 12:1
and tested them ten *d* .....Dan 1:14
had shortened those *d* .....Mark 13:20
raise it up in three *d* .....John 2:20
You observe *d* and .....Gal 4:10
life and see good *d* .....1 Pet 3:10

DAYSPRING
with which the *D* .....Luke 1:78

DEACONS
with the bishops and *d* .....Phil 1:1
d must be reverent .....1 Tim 3:8
d be the husbands .....1 Tim 3:12

DEAD
"We shall all be *d* .....Ex 12:33
he stood between the *d* .....Num 16:48
work wonders for the *d* .....Ps 88:10
who have long been *d* .....Ps 143:3
But the *d* know nothing .....Eccl 9:5
shall cast out the *d* .....Is 26:19
d bury their own *d* .....Matt 8:22
d are raised up and .....Matt 11:5
not the God of the *d* .....Matt 22:32
for this my son was *d* .....Luke 15:24
d will hear the voice .....John 5:25
was raised from the *d* .....Rom 6:4
yourselves to be *d* .....Rom 6:11
from the law sin was *d* .....Rom 7:8
be Lord of both the *d* .....Rom 14:9
resurrection of the *d* .....1 Cor 15:12
baptized for the *d* .....1 Cor 15:29
made alive, who were *d* .....Eph 2:1
And the *d* in Christ .....1 Thess 4:16
d while she lives .....1 Tim 5:6

without works is *d* . . . . . .James 2:26
d did not live again . . . . . .Rev 20:5
And the *d* were judged . . . . . .Rev 20:12

DEAD SEA
Called the:
Salt Sea, Gen 14:3
Sea of the Arabah, Deut 3:17

DEADLY
they drink anything *d* . . . . . .Mark 16:18
evil, full of *d* poison . . . . . .James 3:8
d wound was healed . . . . . .Rev 13:3

DEADNESS
the *d* of Sarah's womb . . . . . .Rom 4:19

DEAF
makes the mute, the *d* . . . . . .Ex 4:11
d shall hear the words . . . . . .Is 29:18
d shall be unstopped . . . . . .Is 35:5
d as My messenger . . . . . .Is 42:19
d who have ears . . . . . .Is 43:8
their ears shall be *d* . . . . . .Mic 7:16
are cleansed and the *d* . . . . . .Matt 11:5

DEAL
Do you thus *d* with the . . . . . .Deut 32:6
My Servant shall *d* . . . . . .Is 52:13

DEATH
Let me die the *d* . . . . . .Num 23:10
d parts you and me . . . . . .Ruth 1:17
and the shadow of *d* . . . . . .Job 10:21
You will bring me to *d* . . . . . .Job 30:23
For in *d* there is no . . . . . .Ps 6:5
I sleep the sleep of *d* . . . . . .Ps 13:3
of the shadow of *d* . . . . . .Ps 23:4
my soul from *d* . . . . . .Ps 56:13
can live and not see *d* . . . . . .Ps 89:48
house leads down to *d* . . . . . .Prov 2:18
who hate me love *d* . . . . . .Prov 8:36
D and life are in the . . . . . .Prov 18:21
swallow up *d* forever . . . . . .Is 25:8
no pleasure in the *d* . . . . . .Ezek 18:32
redeem them from *d* . . . . . .Hos 13:14
turns the shadow of *d* . . . . . .Amos 5:8
who shall not taste *d* . . . . . .Matt 16:28
but has passed from *d* . . . . . .John 5:24
he shall never see *d* . . . . . .John 8:51
Nevertheless *d* reigned . . . . . .Rom 5:14
as sin reigned in *d* . . . . . .Rom 5:21
D no longer has . . . . . .Rom 6:9
the wages of sin is *d* . . . . . .Rom 6:23
to bear fruit to *d* . . . . . .Rom 7:5
proclaim the Lord's *d* . . . . . .1 Cor 11:26
since by man came *d* . . . . . .1 Cor 15:21
D is swallowed up in . . . . . .1 Cor 15:54
The sting of *d* is sin . . . . . .1 Cor 15:56
we are the aroma of *d* . . . . . .2 Cor 2:16
d is working in us . . . . . .2 Cor 4:12
the world produces *d* . . . . . .2 Cor 7:10
to the point of *d* . . . . . .Phil 2:8
d crowned with glory . . . . . .Heb 2:9
who had the power of *d* . . . . . .Heb 2:14
that he did not see *d* . . . . . .Heb 11:5
brings forth *d* . . . . . .James 1:15
to God, being put to *d* . . . . . .1 Pet 3:18
is sin leading to *d* . . . . . .1 John 5:16
Be faithful until *d* . . . . . .Rev 2:10
Over such the second *d* . . . . . .Rev 20:6
shall be no more *d* . . . . . .Rev 21:4
which is the second *d* . . . . . .Rev 21:8

DEBIR
City of Judah; captured by Joshua, Josh 10:38, 39
Recaptured by Othniel; formerly called Kirjath Sepher, Josh 15:15–17; Judg 1:11–13

DEBORAH
A prophetess and judge, Judg 4:4–14
Composed song of triumph, Judg 5:1–31

DEBTOR
I am a *d* both to . . . . . .Rom 1:14
that he is a *d* to keep . . . . . .Gal 5:3

DEBTORS
as we forgive our *d* . . . . . .Matt 6:12
of his master's *d* . . . . . .Luke 16:5
brethren, we are *d* . . . . . .Rom 8:12
and they are their *d* . . . . . .Rom 15:27

DECEIT
spirit there is no *d* . . . . . .Ps 32:2
from speaking *d* . . . . . .Ps 34:13
d shall not dwell . . . . . .Ps 101:7
D is in the heart of . . . . . .Prov 12:20
Nor was any *d* in His . . . . . .Is 53:9
They hold fast to *d* . . . . . .Jer 8:5
in whom is no *d* . . . . . .John 1:47
"O full of all *d* . . . . . .Acts 13:10
philosophy and empty *d* . . . . . .Col 2:8
no sin, nor was *d* . . . . . .1 Pet 2:22
mouth was found no *d* . . . . . .Rev 14:5

DECEITFUL
deliver me from the *d* . . . . . .Ps 43:1
d men shall not . . . . . .Ps 55:23
of the wicked are *d* . . . . . .Prov 12:5
of an enemy are *d* . . . . . .Prov 27:6
"The heart is *d* . . . . . .Jer 17:9
are false apostles, *d* . . . . . .2 Cor 11:13

DECEITFULLY
an idol, nor sworn *d* . . . . . .Ps 24:4
the word of God *d* . . . . . .2 Cor 4:2

DECEITFULNESS
this world and the *d* . . . . . .Matt 13:22
hardened through the *d* . . . . . .Heb 3:13

DECEIVE
'Do not *d* yourselves . . . . . .Jer 37:9
rise up and *d* many . . . . . .Matt 24:11
wonders to *d* . . . . . .Matt 24:24
Let no one *d* himself . . . . . .1 Cor 3:18
Let no one *d* you with . . . . . .Eph 5:6
we have no sin, we *d* . . . . . .1 John 1:8

DECEIVED
"The serpent *d* . . . . . .Gen 3:13
d heart has turned him . . . . . .Is 44:20
by the commandment, *d* . . . . .Rom 7:11
as the serpent *d* . . . . . .2 Cor 11:3
but the woman being *d* . . . . .1 Tim 2:14
deceiving and being *d* . . . . . .2 Tim 3:13

DECEIVER
"But cursed be the *d* . . . . . .Mal 1:14
how that *d* said . . . . . .Matt 27:63
This is a *d* and an . . . . . .2 John 7

DECEIVES
heed that no one *d* . . . . . .Matt 24:4
d his own heart . . . . . .James 1:26

DECENTLY
all things be done *d* . . . . . .1 Cor 14:40

DECEPTION
d all the day long . . . . . .Ps 38:12

DECEPTIVE
you with *d* words . . . . . .2 Pet 2:3

DECISION
but its every *d* . . . . . .Prov 16:33
in the valley of *d* . . . . . .Joel 3:14

DECLARE
The heavens *d* the . . . . . .Ps 19:1
d Your name to My . . . . . .Ps 22:22
d what He had done . . . . . .Ps 66:16
d that the LORD is . . . . . .Ps 92:15
d His generation . . . . . .Is 53:8
"I will *d* Your name . . . . . .Heb 2:12
seen and heard we *d* . . . . . .1 John 1:3

DECLARED
the Father, He has *d* . . . . . .John 1:18
and *d* to be the Son of . . . . . .Rom 1:4

DECREE
"I will declare the *d* . . . . . .Ps 2:7
d which shall not pass . . . . . .Ps 148:6
in those days that a *d* . . . . . .Luke 2:1

DEDICATED
house and has not *d* . . . . . .Deut 20:5
every *d* thing in . . . . . .Ezek 44:29
first covenant was *d* . . . . . .Heb 9:18

DEDICATION
sacrifices at the *d* . . . . . .Ezra 6:17
it was the Feast of *D* . . . . . .John 10:22

DEED
d has been done . . . . . .Judg 19:30
you do a charitable *d* . . . . . .Matt 6:2
you do in word or *d* . . . . . .Col 3:17

DEEDS
Declare His *d* among . . . . . .Ps 9:11
vengeance on their *d* . . . . . .Ps 99:8
harlot by their own *d* . . . . . .Ps 106:39
declare His *d* among . . . . . .Is 12:4
they surpass the *d* . . . . . .Jer 5:28
because their *d* . . . . . .John 3:19
You do the *d* . . . . . .John 8:41
one according to his *d* . . . . . .Rom 2:6
you put to death the *d* . . . . . .Rom 8:13
shares in his evil *d* . . . . . .2 John 11

DEEP
LORD God caused a *d* . . . . . .Gen 2:21
He lays up the *d* . . . . . .Ps 33:7
D calls unto *d* . . . . . .Ps 42:7
In His hand are the *d* . . . . . .Ps 95:4
His wonders in the *d* . . . . . .Ps 107:24
put out in *d* darkness . . . . . .Prov 20:20
led them through the *d* . . . . . .Is 63:13
d closed around me . . . . . .Jon 2:5
d uttered its voice . . . . . .Hab 3:10
"Launch out into the *d* . . . . . .Luke 5:4
I have been in the *d* . . . . . .2 Cor 11:25

DEEPER
D than Sheol . . . . . .Job 11:8

DEEPLY
Drink, yes, drink *d* . . . . . .Song 5:1
But He sighed *d* . . . . . .Mark 8:12

DEER
"Naphtali is a *d* . . . . . .Gen 49:21
As the *d* pants for the . . . . . .Ps 42:1
shall leap like a *d* . . . . . .Is 35:6

DEFEATED
and Israel was *d* . . . . . .1 Sam 4:10

DEFECT
who has any *d* . . . . . .Lev 21:17

DEFEND
'For I will *d* this . . . . . .2 Kin 19:34
d my own ways before . . . . . .Job 13:15

D the poor and . . . . . .Ps 82:3
d the fatherless . . . . . .Is 1:17
of hosts *d* Jerusalem . . . . . .Is 31:5

DEFENDER
a *d* of widows . . . . . .Ps 68:5

DEFENSE
For wisdom is a *d* . . . . . .Eccl 7:12
d will be the . . . . . .Is 33:16
am appointed for the *d* . . . . . .Phil 1:17
d no one stood with me . . . . .2 Tim 4:16
be ready to give a *d* . . . . . .1 Pet 3:15

DEFILE
the heart, and they *d* . . . . . .Matt 15:18
also these dreamers *d* . . . . . .Jude 8

DEFILED
d the dwelling place . . . . . .Ps 74:7
For your hands are *d* . . . . . .Is 59:3
lest they should be *d* . . . . . .John 18:28
to those who are *d* . . . . . .Titus 1:15
and conscience are *d* . . . . . .Titus 1:15
even the garment *d* . . . . . .Jude 23

DEFILES
mouth, this *d* a man . . . . . .Matt 15:11
d the temple of God . . . . . .1 Cor 3:17
it anything that *d* . . . . . .Rev 21:27

DEFRAUD
d his brother in this . . . . . .1 Thess 4:6

DEGENERATE
before Me into the *d* . . . . . .Jer 2:21
d is your heart . . . . . .Ezek 16:30

DEGREES
go forward ten *d* . . . . . .2 Kin 20:9

DELAIAH
Son of Shemaiah; urges Jehoiakim not to burn Jeremiah's scroll, Jer 36:12, 25

DELICACIES
let me eat of their *d* . . . . . .Ps 141:4
Do not desire his *d* . . . . . .Prov 23:3
of the king's *d* . . . . . .Dan 1:5

DELICATE
be called tender and *d* . . . . . .Is 47:1
a lovely and *d* woman . . . . . .Jer 6:2

DELIGHT
the LORD as great *d* . . . . . .1 Sam 15:22
And his heart took *d* . . . . . .2 Chr 17:6
Will he *d* himself in . . . . . .Job 27:10
But his *d* is in the . . . . . .Ps 1:2
D yourself also in the . . . . . .Ps 37:4
I *d* to do Your will . . . . . .Ps 40:8
Your law had been my *d* . . . . .Ps 119:92
d ourselves with love . . . . . .Prov 7:18
And I was daily His *d* . . . . . .Prov 8:30
truthfully are His *d* . . . . . .Prov 12:22
And let your soul *d* . . . . . .Is 55:2
call the Sabbath a *d* . . . . . .Is 58:13
For I *d* in the law of . . . . . .Rom 7:22

DELIGHTED
The LORD *d* only in . . . . . .Deut 10:15

DELIGHTS
O love, with your *d* . . . . . .Song 7:6
For the LORD *d* in you . . . . . .Is 62:4
forever, because He *d* . . . . . .Mic 7:18

DELILAH
Deceives Samson, Judg 16:4–22

DELIVER
d them out of the hand . . . . . .Ex 3:8
He shall *d* you in six . . . . . .Job 5:19
is no one who can *d* . . . . . .Job 10:7
'*D* him from going down . . . . .Job 33:24
Let Him *d* Him . . . . . .Ps 22:8
d their soul from . . . . . .Ps 33:19
I will *d* him and honor . . . . . .Ps 91:15
d you from the immoral . . . . . .Prov 2:16
wickedness will not *d* . . . . . .Eccl 8:8
have I no power to *d* . . . . . .Is 50:2
we serve is able to *d* . . . . . .Dan 3:17
into temptation, but *d* . . . . . .Matt 6:13
let Him *d* Him now if . . . . . .Matt 27:43
d such a one to Satan . . . . . .1 Cor 5:5
And the Lord will *d* . . . . . .2 Tim 4:18
d the godly out of . . . . . .2 Pet 2:9

DELIVERANCE
d He gives to His king . . . . . .Ps 18:50
but *d* is of the LORD . . . . . .Prov 21:31
not accepting *d* . . . . . .Heb 11:35

DELIVERED
d the poor who cried . . . . . .Job 29:12
for You have *d* my soul . . . . . .Ps 56:13
For He has *d* the life . . . . . .Jer 20:13
All things have been *d* . . . . . .Matt 11:27
who was *d* up because . . . . . .Rom 4:25
But now we have been *d* . . . . . .Rom 7:6
who *d* us from so great . . . . . .2 Cor 1:10
was once for all *d* . . . . . .Jude 3

DELIVERER
the LORD raised up a *d* . . . . . .Judg 3:9
LORD gave Israel a *d* . . . . . .2 Kin 13:5
D will come out of . . . . . .Rom 11:26

DELIVERERS
d who saved them . . . . . .Neh 9:27

DELIVERS
d the kingdom to God . . . . . .1 Cor 15:24
even Jesus who *d* . . . . . .1 Thess 1:10

DELUSION
send them strong *d* . . . . . .2 Thess 2:11

DEMAS
Follows Paul, Col 4:14
Forsakes Paul, 2 Tim 4:10

DEMETRIUS
A silversmith at Ephesus, Acts 19:24–31
—A good Christian, 3 John 12

DEMON
Jesus rebuked the *d* . . . . . .Matt 17:18
you say, 'He has a *d* . . . . . .Luke 7:33
and have a *d* . . . . . .John 8:48

DEMONIC
is earthly, sensual, *d* . . . . . .James 3:15

DEMONS
They sacrificed to *d* . . . . . .Deut 32:17
their daughters to *d* . . . . . .Ps 106:37
authority over all *d* . . . . . .Luke 9:1
the *d* are subject . . . . . .Luke 10:17
Lord and the cup of *d* . . . . . .1 Cor 10:21
Even the *d* believe . . . . . .James 2:19
a dwelling place of *d* . . . . . .Rev 18:2

DEMONSTRATE
faith, to *d* His . . . . . .Rom 3:25

DEMONSTRATES
d His own love toward . . . . . .Rom 5:8

DEN
in the viper's *d* . . . . . .Is 11:8
by My name, become a *d* . . . . . .Jer 7:11
cast him into the *d* . . . . . .Dan 6:16
it a '*d* of thieves . . . . . .Matt 21:13

DENARIUS
the laborers for a *d* . . . . . .Matt 20:2
they brought Him a *d* . . . . . .Matt 22:19
quart of wheat for a *d* . . . . . .Rev 6:6

DENIED
before men will be *d* . . . . . .Luke 12:9
Peter then *d* again . . . . . .John 18:27
d the Holy One and the . . . . . .Acts 3:14
things cannot be *d* . . . . . .Acts 19:36
household, he has *d* . . . . . .1 Tim 5:8
word, and have not *d* . . . . . .Rev 3:8

DENIES
But whoever *d* . . . . . .Matt 10:33
d that Jesus is the . . . . . .1 John 2:22

DENS
lie down in their *d* . . . . . .Ps 104:22
and mountains, in *d* . . . . . .Heb 11:38

DENY
lest I be full and *d* . . . . . .Prov 30:9
let him *d* himself . . . . . .Matt 16:24
He cannot *d* Himself . . . . . .2 Tim 2:13
in works they *d* . . . . . .Titus 1:16
d the only Lord . . . . . .Jude 4
d My faith even . . . . . .Rev 2:13

DENYING
but *d* its power . . . . . .2 Tim 3:5
d ungodliness and . . . . . .Titus 2:12
d the Lord who bought . . . . . .2 Pet 2:1

DEPART
scepter shall not *d* . . . . . .Gen 49:10
they say to God, '*D* . . . . . .Job 21:14
D from evil . . . . . .Ps 34:14
fear the LORD and *d* . . . . . .Prov 3:7
the mountains, shall *d* . . . . . .Is 54:10
on the left hand, '*D* . . . . . .Matt 25:41
will *d* from the faith . . . . . .1 Tim 4:1

DEPARTED
the day that you *d* . . . . . .Deut 9:7

DEPARTING
heart of unbelief in *d* . . . . . .Heb 3:12

DEPARTURE
d savage wolves will . . . . . .Acts 20:29
and the time of my *d* . . . . . .2 Tim 4:6

DEPRESSION
of man causes *d* . . . . . .Prov 12:25

DEPRIVE
d myself of good . . . . . .Eccl 4:8
d one another except . . . . . .1 Cor 7:5

DEPTH
because they had no *d* . . . . . .Matt 13:5
nor height nor *d* . . . . . .Rom 8:39
Oh, the *d* of the . . . . . .Rom 11:33
width and length and *d* . . . . . .Eph 3:18

DEPTHS
d have covered them . . . . . .Ex 15:5
The *d* also trembled . . . . . .Ps 77:16
my soul from the *d* . . . . . .Ps 86:13
led them through the *d* . . . . . .Ps 106:9
go down again to the *d* . . . . . .Ps 107:26
d I was brought forth . . . . . .Prov 8:24
our sins into the *d* . . . . . .Mic 7:19
have not known the *d* . . . . . .Rev 2:24

DERANGED
the nations are *d* . . . . . .Jer 51:7

DERBE
Paul visits, Acts 14:6, 20

Paul meets Timothy at, Acts 16:1

DERISION
shall hold them in *d* . . . . . .Ps 2:4
I am in *d* daily . . . . . .Jer 20:7

DESCEND
His glory shall not *d* . . . . . .Ps 49:17
d now from the cross . . . . . .Mark 15:32
Lord Himself will *d* . . . . . .1 Thess 4:16
This wisdom does not *d* . . . . .James 3:15

DESCENDANTS
All you *d* of Jacob . . . . . .Ps 22:23
d shall inherit the . . . . . .Ps 25:13
In the LORD all the *d* . . . . . .Is 45:25
"We are Abraham's *d* . . . . . .John 8:33

DESCENDED
because the LORD *d* . . . . . .Ex 19:18
that He also first *d* . . . . . .Eph 4:9
He who *d* is also the . . . . . .Eph 4:10

DESCENDING
were ascending and *d* . . . . . .Gen 28:12
"I saw the Spirit *d* . . . . . .John 1:32
God ascending and *d* . . . . . .John 1:51
the holy Jerusalem, *d* . . . . . .Rev 21:10

DESERT
d shall rejoice . . . . . .Is 35:1
and rivers in the *d* . . . . . .Is 43:19
'Look, He is in the *d* . . . . . .Matt 24:26

DESERTED
d place by Himself . . . . . .Matt 14:13

DESERTS
led them through the *d* . . . . . .Is 48:21
They wandered in *d* . . . . . .Heb 11:38

DESERVE
to them what they *d* . . . . . .Ps 28:4
d I will judge them . . . . . .Ezek 7:27

DESIGN
with an artistic *d* . . . . . .Ex 26:31
may keep its whole *d* . . . . . .Ezek 43:11

DESIRABLE
the eyes, and a tree *d* . . . . . .Gen 3:6
d that we should leave . . . . . .Acts 6:2

DESIRE
d shall be for your . . . . . .Gen 3:16
for we do not *d* . . . . . .Job 21:14
him his heart's *d* . . . . . .Ps 21:2
Behold, You *d* truth in . . . . . .Ps 51:6
upon earth that I *d* . . . . . .Ps 73:25
the *d* of the wicked . . . . . .Ps 112:10
and satisfy the *d* . . . . . .Ps 145:16
The *d* of the lazy . . . . . .Prov 21:25
a burden, and *d* fails . . . . . .Eccl 12:5
the *d* of our soul is . . . . . .Is 26:8
d I have desired . . . . . .Luke 22:15
"Father, I *d* that . . . . . .John 17:24
all manner of evil *d* . . . . . .Rom 7:8
Brethren, my heart's *d* . . . . . .Rom 10:1
d the best gifts . . . . . .1 Cor 12:31
d spiritual gifts . . . . . .1 Cor 14:1
the two, having a *d* . . . . . .Phil 1:23
passion, evil *d* . . . . . .Col 3:5
d has conceived . . . . . .James 1:15

DESIRED
d are they than gold . . . . . .Ps 19:10
One thing I have *d* . . . . . .Ps 27:4
guides them to their *d* . . . . . .Ps 107:30
What is *d* in a man is . . . . . .Prov 19:22
Whatever my eyes *d* . . . . . .Eccl 2:10
desire I have *d* . . . . . .Luke 22:15

DESIRES
Who is the man who *d* . . . . . .Ps 34:12
shall give you the *d* . . . . . .Ps 37:4
the devil, and the *d* . . . . . .John 8:44
fulfulling the *d* . . . . . .Eph 2:3
not come from your *d* . . . . . .James 4:1

DESOLATE
on me, for I am *d* . . . . . .Ps 25:16
the wilderness in a *d* . . . . . .Ps 107:4
my children and am *d* . . . . . .Is 49:21
any more be termed *D* . . . . . .Is 62:4
to make your land *d* . . . . . .Jer 4:7
house is left to you *d* . . . . . .Matt 23:38
one hour she is made *d* . . . . . .Rev 18:19

DESOLATION
the 'abomination of *d* . . . . . .Matt 24:15
then know that its *d* . . . . . .Luke 21:20

DESOLATIONS
LORD, who has made *d* . . . . . .Ps 46:8

DESPAIRED
turned my heart and *d* . . . . . .Eccl 2:20
strength, so that we *d* . . . . . .2 Cor 1:8

DESPERATELY
he flees *d* from its . . . . . .Job 27:22

DESPISE
if you *d* My statutes . . . . . .Lev 26:15
d Me shall be lightly . . . . . .1 Sam 2:30
d your mother when she . . . .Prov 23:22
d your feast days . . . . . .Amos 5:21
to you priests who *d* . . . . . .Mal 1:6
one and *d* the other . . . . . .Matt 6:24
d the riches of His . . . . . .Rom 2:4
d the church of God . . . . . .1 Cor 11:22
and *d* authority . . . . . .2 Pet 2:10

DESPISED
poor man's wisdom is *d* . . . . . .Eccl 9:16
d the word of the Holy . . . . . .Is 5:24
He is *d* and rejected . . . . . .Is 53:3
the things which are *d* . . . . . .1 Cor 1:28

DESPISES
wisdom *d* his neighbor . . . . . .Prov 11:12
d the word will be . . . . . .Prov 13:13
d his neighbor sins . . . . . .Prov 14:21
but a foolish man *d* . . . . . .Prov 15:20
d the scepter of My . . . . . .Ezek 21:10

DESPISING
the cross, *d* the shame . . . . . .Heb 12:2

DESTINY
did not consider her *d* . . . . . .Lam 1:9

DESTITUTE
the prayer of the *d* . . . . . .Ps 102:17
of corrupt minds and *d* . . . . . .1 Tim 6:5
sister is naked and *d* . . . . . .James 2:15

DESTROY
d the righteous . . . . . .Gen 18:23
d all the wicked . . . . . .Ps 101:8
of the LORD I will *d* . . . . . .Ps 118:10
the wicked He will *d* . . . . . .Ps 145:20
Why should you *d* . . . . . .Eccl 7:16
shall not hurt nor *d* . . . . . .Is 11:9
have mercy, but will *d* . . . . . .Jer 13:14
d them with double . . . . . .Jer 17:18
I did not come to *d* . . . . . .Matt 5:17
Him who is able to *d* . . . . . .Matt 10:28
Barabbas and *d* Jesus . . . . . .Matt 27:20
d this temple . . . . . .Mark 14:58
to save life or to *d* . . . . . .Luke 6:9
d men's lives but to . . . . . .Luke 9:56
d the work of God for . . . . . .Rom 14:20
d the wisdom of the . . . . . .1 Cor 1:19
foods, but God will *d* . . . . . .1 Cor 6:13
able to save and to *d* . . . . . .James 4:12

DESTROYED
d all living things . . . . . .Gen 7:23
d those who hated me . . . . .2 Sam 22:41
My people are *d* . . . . . .Hos 4:6
"O Israel, you are *d* . . . . . .Hos 13:9
house, this tent, is *d* . . . . . .2 Cor 5:1

DESTROYER
the paths of the *d* . . . . . .Ps 17:4
him who is a great *d* . . . . . .Prov 18:9
destroyed by the *d* . . . . . .1 Cor 10:10

DESTRUCTION
not be afraid of *d* . . . . . .Job 5:21
D has no covering . . . . . .Job 26:6
d come upon him . . . . . .Ps 35:8
cast them down to *d* . . . . . .Ps 73:18
You turn man to *d* . . . . . .Ps 90:3
d that lays waste . . . . . .Ps 91:6
your life from *d* . . . . . .Ps 103:4
d will come to the . . . . . .Prov 10:29
Pride goes before *d* . . . . . .Prov 16:18
d the heart of a man . . . . . .Prov 18:12
called the City of *D* . . . . . .Is 19:18
neither wasting nor *d* . . . . . .Is 60:18
heifer, but *d* comes . . . . . .Jer 46:20
wrath prepared for *d* . . . . . .Rom 9:22
one to Satan for the *d* . . . . . .1 Cor 5:5
whose end is *d* . . . . . .Phil 3:19
then sudden *d* . . . . . .1 Thess 5:3
with everlasting *d* . . . . . .2 Thess 1:9
which drown men in *d* . . . . . .1 Tim 6:9
twist to their own *d* . . . . . .2 Pet 3:16

DESTRUCTIVE
bring in *d* heresies . . . . . .2 Pet 2:1

DETERMINED
Since his days are *d* . . . . . .Job 14:5
of hosts will make a *d* . . . . . .Is 10:23
"Seventy weeks are *d* . . . . . .Dan 9:24
d their preappointed . . . . . .Acts 17:26
For I *d* not to know . . . . . .1 Cor 2:2

DETESTABLE
shall not eat any *d* . . . . . .Deut 14:3

DEVICE
there is no work or *d* . . . . . .Eccl 9:10

DEVICES
not ignorant of his *d* . . . . . .2 Cor 2:11

DEVIL
to be tempted by the *d* . . . . . .Matt 4:1
prepared for the *d* . . . . . .Matt 25:41
forty days by the *d* . . . . . .Luke 4:2
then the *d* comes and . . . . . .Luke 8:12
and one of you is a *d* . . . . . .John 6:70
of your father the *d* . . . . . .John 8:44
d having already put . . . . . .John 13:2
give place to the *d* . . . . . .Eph 4:27
the wiles of the *d* . . . . . .Eph 6:11
the snare of the *d* . . . . . .2 Tim 2:26
Resist the *d* and he . . . . . .James 4:7
the works of the *d* . . . . . .1 John 3:8
contending with the *d* . . . . . .Jude 9
Indeed, the *d* is about . . . . . .Rev 2:10

DEVIOUS
crooked, and who are *d* . . . . . .Prov 2:15

DEVISE
Do not *d* evil against . . . . . .Prov 3:29
Woe to those who *d* . . . . . .Mic 2:1

DEVISES
d wickedness on his . . . . . .Ps 36:4
he *d* evil continually . . . . . .Prov 6:14
d wicked plans to . . . . . .Is 32:7
But a generous man *d* . . . . . .Is 32:8

DEVOID
He who is *d* of wisdom . . . . . .Prov 11:12

DEVOTED
d offering is most . . . . . .Lev 27:28
"Every *d* thing in . . . . . .Num 18:14
Your servant, who is *d* . . . . . .Ps 119:38

DEVOUR
A fire shall *d* before . . . . . .Ps 50:3
For you *d* widows' . . . . . .Matt 23:14
bite and *d* one another . . . . . .Gal 5:15
seeking whom he may *d* . . . . . .1 Pet 5:8
d her Child as . . . . . .Rev 12:4

DEVOURED
Some wild beast has *d* . . . . . .Gen 37:20
rebel, you shall be *d* . . . . . .Is 1:20
the curse has *d* . . . . . .Is 24:6
Your sword has *d* . . . . . .Jer 2:30
For shame has *d* . . . . . .Jer 3:24
have *d* their judges . . . . . .Hos 7:7
trees, the locust *d* . . . . . .Amos 4:9
birds came and *d* them . . . . . .Matt 13:4
of heaven and *d* them . . . . . .Rev 20:9

DEVOURER
I will rebuke the *d* . . . . . .Mal 3:11

DEVOURING
You love all *d* words . . . . . .Ps 52:4
the flame of *d* fire . . . . . .Is 29:6

DEVOUT
man was just and *d* . . . . . .Luke 2:25
d men carried . . . . . .Acts 8:2
d soldier from among . . . . . .Acts 10:7
d proselytes . . . . . .Acts 13:43

DEW
God give you of the *d* . . . . . .Gen 27:28
shall also drop *d* . . . . . .Deut 33:28
his favor is like *d* . . . . . .Prov 19:12
your *d* is like the *d* . . . . . .Is 26:19
like the early *d* . . . . . .Hos 6:4
many peoples, like *d* . . . . . .Mic 5:7

DIADEM
LORD, and a royal *d* . . . . . .Is 62:3

DIADEMS
ten horns, and seven *d* . . . . . .Rev 12:3

DIAMOND
d it is engraved . . . . . .Jer 17:1

DIBON
Amorite town, Num 21:30
Taken by Israel, Num 32:2–5
Destruction of, foretold, Jer 48:18, 22

DICTATES
according to the *d* . . . . . .Jer 23:17

DIE
it you shall surely *d* . . . . . .Gen 2:17
but a person shall *d* . . . . . .2 Chr 25:4
sees wise men *d* . . . . . .Ps 49:10
I shall not *d* . . . . . .Ps 118:17
who are appointed to *d* . . . . . .Prov 31:8
how does a wise man *d* . . . . . .Eccl 2:16
born, and a time to *d* . . . . . .Eccl 3:2
why should you *d* . . . . . .Eccl 7:17
wicked way, he shall *d* . . . . . .Ezek 3:19
"Even if I have to *d* . . . . . .Matt 26:35
nor can they *d* . . . . . .Luke 20:36
eat of it and not *d* . . . . . .John 6:50
to you that you will *d* . . . . . .John 8:24
though he may *d* . . . . . .John 11:25
that one man should *d* . . . . . .John 11:50
that Jesus would *d* . . . . . .John 11:51
our law He ought to *d* . . . . . .John 19:7
the flesh you will *d* . . . . . .Rom 8:13
For as in Adam all *d* . . . . . .1 Cor 15:22
and to *d* is gain . . . . . .Phil 1:21
for men to *d* once . . . . . .Heb 9:27
are the dead who *d* . . . . . .Rev 14:13

DIED
And all flesh *d* . . . . . .Gen 7:21
"Oh, that we had *d* . . . . . .Ex 16:3
was that the beggar *d* . . . . . .Luke 16:22
in due time Christ *d* . . . . . .Rom 5:6
Christ *d* for us . . . . . .Rom 5:8
For he who has *d* . . . . . .Rom 6:7
Now if we *d* with . . . . . .Rom 6:8
sin revived and I *d* . . . . . .Rom 7:9
that if One *d* for all . . . . . .2 Cor 5:14
and He *d* for all . . . . . .2 Cor 5:15
through the law *d* . . . . . .Gal 2:19
who *d* for us . . . . . .1 Thess 5:10
for if we *d* with Him . . . . . .2 Tim 2:11
These all *d* in faith . . . . . .Heb 11:13
having *d* to sins . . . . . .1 Pet 2:24

DIES
made alive unless it *d* . . . . . .1 Cor 15:36

DIFFERS
for one star *d* from . . . . . .1 Cor 15:41

DIFFUSED
By what way is light *d* . . . . . .Job 38:24

DILIGENCE
d is man's . . . . . .Prov 12:27
d it produced in you . . . . . .2 Cor 7:11
of your love by the *d* . . . . . .2 Cor 8:8

DILIGENT
and my spirit makes *d* . . . . . .Ps 77:6
d makes rich . . . . . .Prov 10:4
of the *d* will rule . . . . . .Prov 12:24
d shall be made rich . . . . . .Prov 13:4
Let us therefore be *d* . . . . . .Heb 4:11

DILIGENTLY
d followed every good . . . . . .1 Tim 5:10
d lest anyone fall . . . . . .Heb 12:15

DIM
His eyes were not *d* . . . . . .Deut 34:7
the windows grow *d* . . . . . .Eccl 12:3
the gold has become *d* . . . . . .Lam 4:1

DIMLY
we see in a mirror, *d* . . . . . .1 Cor 13:12

DINAH
Daughter of Leah, Gen 30:20, 21
Defiled by Shechem, Gen 34:1–24
Avenged by brothers, Gen 34:25–31

DINE
asked Him to *d* with . . . . . .Luke 11:37
come in to him and *d* . . . . . .Rev 3:20

DINNER
I have prepared my *d* . . . . . .Matt 22:4
invites you to *d* . . . . . .1 Cor 10:27

DIOTREPHES
Unruly church member, 3 John 9, 10

DIP
d your piece of bread . . . . . .Ruth 2:14

DIPPED
d his finger in the . . . . . .Lev 9:9
of bread when I have *d* . . . . .John 13:26
clothed with a robe *d* . . . . . .Rev 19:13

DIRECT
the morning I will *d* . . . . . .Ps 5:3
d their work in truth . . . . . .Is 61:8
Now may the Lord *d* . . . . . .2 Thess 3:5

DIRT
I cast them out like *d* . . . . . .Ps 18:42
cast up mire and *d* . . . . . .Is 57:20

DISAPPEARS
As water *d* from the . . . . . .Job 14:11

DISARMED
d principalities . . . . . .Col 2:15

DISARMS
and *d* the mighty . . . . . .Job 12:21

DISASTER
D will come upon . . . . . .Ezek 7:26
you shall see *d* . . . . . .Zeph 3:15
voyage will end with *d* . . . . . .Acts 27:10

DISCERN
Can I *d* between the . . . . . .2 Sam 19:35
Then you shall again *d* . . . . . .Mal 3:18
d the face of the sky . . . . . .Matt 16:3
senses exercised to *d* . . . . . .Heb 5:14

DISCERNED
they are spiritually *d* . . . . . .1 Cor 2:14

DISCERNER
d of the thoughts . . . . . .Heb 4:12

DISCERNMENT
and takes away the *d* . . . . . .Job 12:20

DISCERNS
a wise man's heart *d* . . . . . .Eccl 8:5

DISCIPLE
d is not above his . . . . . .Matt 10:24
in the name of a *d* . . . . . .Matt 10:42
he cannot be My *d* . . . . . .Luke 14:26
d whom Jesus loved . . . . . .John 21:7

DISCIPLES
but Your *d* do not fast . . . . . .Matt 9:14
d transgress the . . . . . .Matt 15:2
took the twelve *d* . . . . . .Matt 20:17
My word, you are My *d* . . . . . .John 8:31
to become His *d* . . . . . .John 9:27
but we are Moses' *d* . . . . . .John 9:28
so you will be My *d* . . . . . .John 15:8

DISCIPLINE
Harsh *d* is for him who . . . . . .Prov 15:10

DISCIPLINES
but he who loves him *d* . . . . . .Prov 13:24

DISCLOSE
d my dark saying . . . . . .Ps 49:4

DISCORD
and one who sows *d* . . . . . .Prov 6:19

DISCOURAGED
will not fail nor be *d* . . . . . .Is 42:4
lest they become *d* . . . . . .Col 3:21
you become weary and *d* . . . . . .Heb 12:3

DISCRETION
D will preserve you . . . . . .Prov 2:11
out knowledge and *d* . . . . . .Prov 8:12
woman who lacks *d* . . . . . .Prov 11:22
The *d* of a man makes . . . . . .Prov 19:11
the heavens at His *d* . . . . . .Jer 10:12

DISFIGURE
d their faces that . . . . . .Matt 6:16

DISGUISES
and he *d* his face . . . . . .Job 24:15
He who hates, *d* . . . . . .Prov 26:24

DISHONOR
d who wish me evil . . . . . .Ps 40:14
d the pride of all . . . . . .Is 23:9
My Father, and you *d* Me . . . . .John 8:49
d their bodies among . . . . . .Rom 1:24
and another for *d* . . . . . .Rom 9:21
It is sown in *d* . . . . . .1 Cor 15:43
honor and some for *d* . . . . . .2 Tim 2:20

DISHONORED
But you have *d* the . . . . . .James 2:6

DISHONORS
For son *d* father . . . . . .Mic 7:6
covered, *d* his head . . . . . .1 Cor 11:4

DISOBEDIENCE
d many were made . . . . . .Rom 5:19
works in the sons of *d* . . . . . .Eph 2:2
d received a just . . . . . .Heb 2:2

DISOBEDIENT
out My hands to a *d* . . . . . .Rom 10:21
d, deceived, serving . . . . . .Titus 3:3
They stumble, being *d* . . . . . .1 Pet 2:8
who formerly were *d* . . . . . .1 Pet 3:20

DISORDERLY
for this *d* gathering . . . . . .Acts 19:40
brother who walks *d* . . . . . .2 Thess 3:6

DISPENSATION
d of the fullness of . . . . . .Eph 1:10
d of the grace of God . . . . . .Eph 3:2

DISPERSE
d them throughout the . . . . . .Ezek 20:23

DISPERSION
intend to go to the *D* . . . . . .John 7:35
the pilgrims of the *D* . . . . . .1 Pet 1:1

DISPLEASE
LORD see it, and it *d* . . . . . .Prov 24:18

DISPLEASED
that David had done *d* . . . . .2 Sam 11:27
You have been *d* . . . . . .Ps 60:1
they were greatly *d* . . . . . .Matt 20:24
it, He was greatly *d* . . . . . .Mark 10:14

DISPUTE
Now there was also a *d* . . . . .Luke 22:24

DISPUTER
Where is the *d* of this . . . . . .1 Cor 1:20

DISPUTES
d rather than godly . . . . . .1 Tim 1:4
but is obsessed with *d* . . . . . .1 Tim 6:4
foolish and ignorant *d* . . . . . .2 Tim 2:23
But avoid foolish *d* . . . . . .Titus 3:9

DISQUALIFIED
myself should become *d* . . . . .1 Cor 9:27
indeed you are *d* . . . . . .2 Cor 13:5
though we may seem *d* . . . . . .2 Cor 13:7

DISQUIETED
And why are you *d* . . . . . .Ps 42:5

DISSENSION
had no small *d* and . . . . . .Acts 15:2

DISSENSIONS
selfish ambitions, *d* . . . . . .Gal 5:20

DISSIPATION
not accused of *d* . . . . . .Titus 1:6
in the same flood of *d* . . . . . .1 Pet 4:4

DISSOLVED
of heaven shall be *d* . . . . . .Is 34:4
the heavens will be *d* . . . . . .2 Pet 3:12

DISTINCTION
and made no *d* . . . . . .Acts 15:9
For there is no *d* . . . . . .Rom 10:12
compassion, making a *d* . . . . . .Jude 22

DISTRESS
me in the day of my *d* . . . . . .Gen 35:3
When you are in *d* . . . . . .Deut 4:30
my life from every *d* . . . . . .1 Kin 1:29
you out of dire *d* . . . . . .Job 36:16
keep you from *d* . . . . . .Job 36:19
d them in His deep . . . . . .Ps 2:5
on the LORD in *d* . . . . . .Ps 118:5
a whirlwind, when *d* . . . . . .Prov 1:27
and on the earth *d* . . . . . .Luke 21:25
tribulation, or *d* . . . . . .Rom 8:35
of the present *d* . . . . . .1 Cor 7:26

DISTRESSED
heart within me is *d* . . . . . .Ps 143:4
troubled and deeply *d* . . . . . .Mark 14:33

DISTRESSES
bring me out of my *d* . . . . . .Ps 25:17

DISTRIBUTE
that you have and *d* . . . . . .Luke 18:22

DISTRIBUTED
and they *d* to each as . . . . . .Acts 4:35
But as God has *d* . . . . . .1 Cor 7:17

DISTRIBUTING
d to the needs of the . . . . . .Rom 12:13

DITCH
will fall into a *d* . . . . . .Matt 15:14

DIVERSITIES
There are *d* . . . . . .1 Cor 12:4

DIVIDE
D the living child . . . . . .1 Kin 3:25
d their tongues . . . . . .Ps 55:9
d the spoil with the . . . . . .Prov 16:19
d the inheritance . . . . . .Luke 12:13
"Take this and *d* . . . . . .Luke 22:17

DIVIDED
and the waters were *d* . . . . . .Ex 14:21
death they were not *d* . . . . . .2 Sam 1:23
And You *d* the sea . . . . . .Neh 9:11
"Who has *d* a channel . . . . . .Job 38:25
shall they ever be *d* . . . . . .Ezek 37:22
kingdom has been *d* . . . . . .Dan 5:28
your land shall be *d* . . . . . .Amos 7:17
"Every kingdom *d* . . . . . .Matt 12:25
and a house *d* against . . . . . .Luke 11:17
in one house will be *d* . . . . . .Luke 12:52
So he *d* to them his . . . . . .Luke 15:12
appeared to them *d* . . . . . .Acts 2:3
d them among all . . . . . .Acts 2:45
Is Christ *d* . . . . . .1 Cor 1:13
the great city was *d* . . . . . .Rev 16:19

DIVIDES
at home *d* the spoil . . . . . .Ps 68:12

DIVIDING
rightly *d* the word of . . . . . .2 Tim 2:15

DIVINATION
shall you practice *d* . . . . . .Lev 19:26
D is on . . . . . .Prov 16:10
darkness without *d* . . . . . .Mic 3:6
a spirit of *d* met us . . . . . .Acts 16:16

DIVINE
futility and who *d* . . . . . .Ezek 13:9
and her prophets *d* . . . . . .Mic 3:11
d service and the . . . . . .Heb 9:1
d power has given . . . . . .2 Pet 1:3

DIVINERS
your prophets, your *d* . . . . . .Jer 27:9

DIVISION
So there was a *d* . . . . . .John 7:43
piercing even to the *d* . . . . . .Heb 4:12

DIVISIONS
note those who cause *d* . . . . .Rom 16:17
and that there be no *d* . . . . . .1 Cor 1:10
envy, strife, and *d* . . . . . .1 Cor 3:3
hear that there are *d* . . . . . .1 Cor 11:18
persons, who cause *d* . . . . . .Jude 19

DIVISIVE
Reject a *d* man after . . . . . .Titus 3:10

DIVORCE
her a certificate of *d* . . . . . .Deut 24:1
of your mother's *d* . . . . . .Is 50:1
a certificate of *d* . . . . . .Mark 10:4

DO
set in them to *d* evil . . . . . .Eccl 8:11
I will also *d* it . . . . . .Is 46:11
men to *d* to you, *d* . . . . . .Matt 7:12
d this and you will . . . . . .Luke 10:28
He sees the Father *d* . . . . . .John 5:19
without Me you can *d* . . . . . .John 15:5
"Sirs, what must I *d* . . . . . .Acts 16:30
d evil that good may . . . . . .Rom 3:8
For what I will to *d* . . . . . .Rom 7:15
good that I will to *d* . . . . . .Rom 7:19
or whatever you *d*, *d* . . . . . .1 Cor 10:31
d all things through . . . . . .Phil 4:13
d in word or deed, *d* . . . . . .Col 3:17
d good and to share . . . . . .Heb 13:16
and *d* this or that . . . . . .James 4:15

DOCTRINE
said, 'My *d* is pure . . . . . .Job 11:4
for I give you good *d* . . . . . .Prov 4:2
idol is a worthless *d* . . . . . .Jer 10:8
of bread, but of the *d* . . . . . .Matt 16:12
What new *d* is this . . . . . .Mark 1:27
"My *d* is not Mine . . . . . .John 7:16
Jerusalem with your *d* . . . . . .Acts 5:28
heart that form of *d* . . . . . .Rom 6:17
with every wind of *d* . . . . . .Eph 4:14
is contrary to sound *d* . . . . . .1 Tim 1:10
followed my *d* . . . . . .2 Tim 3:10
is profitable for *d* . . . . . .2 Tim 3:16
not endure sound *d* . . . . . .2 Tim 4:3
in *d* showing . . . . . .Titus 2:7
they may adorn the *d* . . . . . .Titus 2:10
not abide in the *d* . . . . . .2 John 9

DOCTRINES
the commandments and *d* . . . . .Col 2:22
spirits and *d* of . . . . . .1 Tim 4:1
various and strange *d* . . . . . .Heb 13:9

DOEG
An Edomite; chief of Saul's herdsmen, 1 Sam 21:7
Betrays David, 1 Sam 22:9, 10
Kills 85 priests, 1 Sam 22:18, 19

DOERS
of God, but the *d* . . . . . .Rom 2:13
But be *d* of the word . . . . . .James 1:22

DOG
to David, "Am I a *d* . . . . . .1 Sam 17:43

they growl like a *d* . . . . . .Ps 59:6
d returns to his own . . . . . .Prov 26:11
d is better than a . . . . . .Eccl 9:4
d returns to his own . . . . . .2 Pet 2:22

DOGS
Yes, they are greedy *d* . . . . . .Is 56:11
what is holy to the *d* . . . . . .Matt 7:6
d eat the crumbs which . . . . .Matt 15:27
Moreover the *d* came . . . . . .Luke 16:21
But outside are *d* . . . . . .Rev 22:15

DOMINION
let them have *d* . . . . . .Gen 1:26
"*D* and fear belong . . . . . .Job 25:2
made him to have *d* . . . . . .Ps 8:6
let them not have *d* . . . . . .Ps 19:13
besides You have had *d* . . . . . .Is 26:13
d is an everlasting . . . . . .Dan 4:34
sin shall not have *d* . . . . . .Rom 6:14
Not that we have *d* . . . . . .2 Cor 1:24
glory and majesty, *d* . . . . . .Jude 25

DONKEY
d saw the Angel . . . . . .Num 22:23
Does the wild *d* . . . . . .Job 6:5
d its master's crib . . . . . .Is 1:3
and riding on a *d* . . . . . .Zech 9:9
colt, the foal of a *d* . . . . . .Matt 21:5
He had found a young *d* . . . . .John 12:14
d speaking with a . . . . . .2 Pet 2:16

DONKEY'S
d colt is born a man . . . . . .Job 11:12

DONKEYS
d quench their thirst . . . . . .Ps 104:11
a chariot of *d* . . . . . .Is 21:7
And the wild *d* stood . . . . . .Jer 14:6

DOOM
for the day of *d* . . . . . .Prov 16:4

DOOR
sin lies at the *d* . . . . . .Gen 4:7
keep watch over the *d* . . . . . .Ps 141:3
d turns on its hinges . . . . . .Prov 26:14
stone against the *d* . . . . . .Matt 27:60
to you, I am the *d* . . . . . .John 10:7
and effective *d* . . . . . .1 Cor 16:9
d was opened to me by . . . . . .2 Cor 2:12
would open to us a *d* . . . . . .Col 4:3
is standing at the *d* . . . . . .James 5:9
before you an open *d* . . . . . .Rev 3:8
I stand at the *d* . . . . . .Rev 3:20
and behold, a *d* . . . . . .Rev 4:1

DOORKEEPER
I would rather be a *d* . . . . . .Ps 84:10
To him the *d* . . . . . .John 10:3

DOORPOSTS
write them on the *d* . . . . . .Deut 6:9
"Strike the *d* . . . . . .Amos 9:1

DOORS
up, you everlasting *d* . . . . . .Ps 24:7
the entrance of the *d* . . . . . .Prov 8:3
when the *d* are shut in . . . . . .Eccl 12:4
who would shut the *d* . . . . . .Mal 1:10

DORCAS
Disciple at Joppa, also called Tabitha; raised to life, Acts 9:36–42

DOUBLE
from the LORD's hand *d* . . . . . .Is 40:2
first I will repay *d* . . . . . .Jer 16:18
worthy of *d* honor . . . . . .1 Tim 5:17
and repay her *d* . . . . . .Rev 18:6

DOUBLE-MINDED
I hate the *d* . . . . . .Ps 119:113
he is a *d* man . . . . . .James 1:8
your hearts, you *d* . . . . . .James 4:8

DOUBT
life shall hang in *d* . . . . . .Deut 28:66
faith, why did you *d* . . . . . .Matt 14:31

DOUBTING
without wrath and *d* . . . . . .1 Tim 2:8
in faith, with no *d* . . . . . .James 1:6

DOUBTS
And why do *d* arise in . . . . . .Luke 24:38
for I have *d* about you . . . . . .Gal 4:20
doubting, for he who *d* . . . . . .James 1:6

DOVE
d found no resting . . . . . .Gen 8:9
I had wings like a *d* . . . . . .Ps 55:6
I mourned like a *d* . . . . . .Is 38:14
also is like a silly *d* . . . . . .Hos 7:11
descending like a *d* . . . . . .Matt 3:16

DOVES
and moan sadly like *d* . . . . . .Is 59:11
and harmless as *d* . . . . . .Matt 10:16
of those who sold *d* . . . . . .Matt 21:12

DOWNCAST
who comforts the *d* . . . . . .2 Cor 7:6

DRAGNET
gather them in their *d* . . . . . .Hab 1:15
d that was cast . . . . . .Matt 13:47

DRAGON
a great, fiery red *d* . . . . . .Rev 12:3
fought with the *d* . . . . . .Rev 12:7
they worshiped the *d* . . . . . .Rev 13:4
He laid hold of the *d* . . . . . .Rev 20:2

DRAIN
wicked of the earth *d* . . . . . .Ps 75:8

DRAINED
all faces are *d* . . . . . .Joel 2:6

DRANK
them, and they all *d* . . . . . .Mark 14:23
d the same spiritual . . . . . .1 Cor 10:4

DRAW
d honey from the rock . . . . . .Deut 32:13
me to *d* near to God . . . . . .Ps 73:28
and the years *d* . . . . . .Eccl 12:1
D me away . . . . . .Song 1:4
Woe to those who *d* . . . . . .Is 5:18
with joy you will *d* . . . . . .Is 12:3
"*D* some out now . . . . . .John 2:8
You have nothing to *d* . . . . . .John 4:11
will *d* all peoples . . . . . .John 12:32
let us *d* near with a . . . . . .Heb 10:22
D near to God and He . . . . . .James 4:8

DRAWN
The wicked have *d* . . . . . .Ps 37:14
tempted when he is *d* . . . . . .James 1:14

DRAWS
and my life *d* near to . . . . . .Ps 88:3
your redemption *d* . . . . . .Luke 21:28

DREAD
fear of you and the *d* . . . . . .Gen 9:2
begin to put the *d* . . . . . .Deut 2:25

DREADFUL
of the great and *d* . . . . . .Mal 4:5

DREAM
Now Joseph had a *d* . . . . . .Gen 37:5
I speak to him in a *d* . . . . . .Num 12:6
will fly away like a *d* . . . . . .Job 20:8
As a *d* when one awakes . . . . . .Ps 73:20
like those who *d* . . . . . .Ps 126:1
For a *d* comes through . . . . . .Eccl 5:3
her, shall be as a *d* . . . . . .Is 29:7
prophet who has a *d* . . . . . .Jer 23:28
do not let the *d* . . . . . .Dan 4:19
your old men shall *d* . . . . . .Joel 2:28
to Joseph in a *d* . . . . . .Matt 2:13
things today in a *d* . . . . . .Matt 27:19
your old men shall *d* . . . . . .Acts 2:17

DREAMERS
d defile the flesh . . . . . .Jude 8

DREAMS
in the multitude of *d* . . . . . .Eccl 5:7
when a hungry man *d* . . . . . .Is 29:8
Nebuchadnezzar had *d* . . . . . .Dan 2:1

DREGS
d shall all the wicked . . . . . .Ps 75:8
has settled on his *d* . . . . . .Jer 48:11

DRIED
My strength is *d* . . . . . .Ps 22:15
of her blood was *d* . . . . . .Mark 5:29
saw the fig tree *d* . . . . . .Mark 11:20
and its water was *d* . . . . . .Rev 16:12

DRIFT
have heard, lest we *d* . . . . . .Heb 2:1

DRINK
"What shall we *d* . . . . . .Ex 15:24
"Do not *d* wine or . . . . . .Lev 10:9
and let him *d* of the . . . . . .Job 21:20
gave me vinegar to *d* . . . . . .Ps 69:21
D water from your own . . . . . .Prov 5:15
mocker, strong *d* . . . . . .Prov 20:1
lest they *d* and forget . . . . . .Prov 31:5
Give strong *d* to him . . . . . .Prov 31:6
Let him *d* and forget . . . . . .Prov 31:7
d your wine with a . . . . . .Eccl 9:7
follow intoxicating *d* . . . . . .Is 5:11
mixing intoxicating *d* . . . . . .Is 5:22
d the milk of the . . . . . .Is 60:16
My servants shall *d* . . . . . .Is 65:13
bosom, that you may *d* . . . . . .Is 66:11
d water by measure . . . . . .Ezek 4:11
"Bring wine, let us *d* . . . . . .Amos 4:1
to you of wine and *d* . . . . . .Mic 2:11
and you gave Me no *d* . . . . . .Matt 25:42
that day when I *d* . . . . . .Matt 26:29
mingled with gall to *d* . . . . . .Matt 27:34
with myrrh to *d* . . . . . .Mark 15:23
to her, "Give Me a *d* . . . . . .John 4:7
him come to Me and *d* . . . . . .John 7:37
d wine nor do anything . . . . .Rom 14:21
do, as often as you *d* . . . . . .1 Cor 11:25
all been made to *d* . . . . . .1 Cor 12:13
No longer *d* only water . . . . .1 Tim 5:23
has made all nations *d* . . . . . .Rev 14:8

DRINKS
to her, "Whoever *d* . . . . . .John 4:13
d My blood has . . . . . .John 6:54
For he who eats and *d* . . . . .1 Cor 11:29
For the earth which *d* . . . . . .Heb 6:7

DRIPPING
wife are a continual *d* . . . . . .Prov 19:13
His lips are lilies, *d* . . . . . .Song 5:13

DRIVE
of the wicked *d* . . . . . .Ps 36:11
They shall *d* you from . . . . . .Dan 4:25
temple and began to *d* . . . . . .Mark 11:15

DRIVEN
They were *d* out from .....Job 30:5
Let them be *d* backward .....Ps 40:14
sail and so were *d* .....Acts 27:17
a wave of the sea *d* .....James 1:6

DROP
They *d* on the pastures .....Ps 65:12
the nations are as a *d* .....Is 40:15

DROSS
of the earth like *d* .....Ps 119:119
Take away the *d* .....Prov 25:4
purge away your *d* .....Is 1:25
of Israel has become *d* .....Ezek 22:18

DROUGHT
through a land of *d* .....Jer 2:6
in the year of *d* .....Jer 17:8
For I called for a *d* .....Hag 1:11

DROVE
So He *d* out the man .....Gen 3:24
temple of God and *d* .....Matt 21:12
a whip of cords, He *d* .....John 2:15

DROWN
nor can the floods *d* .....Song 8:7
harmful lusts which *d* .....1 Tim 6:9

DROWSINESS
d will clothe a .....Prov 23:21

DRUNK
of the wine and was *d* .....Gen 9:21
d my wine with my milk .....Song 5:1
you afflicted, and *d* .....Is 51:21
My anger, made them *d* .....Is 63:6
be satiated and made *d* .....Jer 46:10
the guests have well *d* .....John 2:10
For these are not *d* .....Acts 2:15
and another is *d* .....1 Cor 11:21
And do not be *d* .....Eph 5:18
and those who get *d* .....1 Thess 5:7
the earth were made *d* .....Rev 17:2
I saw the woman, *d* .....Rev 17:6

DRUNKARD
d could be included .....Deut 29:19
d is a proverb in the .....Prov 26:9
to and fro like a *d* .....Is 24:20
or a reviler, or a *d* .....1 Cor 5:11

DRUNKEN
I am like a *d* man .....Jer 23:9

DRUNKENNESS
will be filled with *d* .....Ezek 23:33
Jerusalem a cup of *d* .....Zech 12:2
with carousing, *d* .....Luke 21:34
not in revelry and *d* .....Rom 13:13
envy, murders, *d* .....Gal 5:21
lusts, *d* .....1 Pet 4:3

DRUSILLA
Wife of Felix; hears Paul, Acts 24:24, 25

DRY
place, and let the *d* .....Gen 1:9
made the sea into *d* .....Ex 14:21
It was *d* on the fleece .....Judg 6:40
I will *d* up her sea .....Jer 51:36
d tree flourish .....Ezek 17:24
will make the rivers *d* .....Ezek 30:12
will be done in the *d* .....Luke 23:31

DUE
because it is your *d* .....Lev 10:13
their food in *d* season .....Ps 104:27
pay all that was *d* .....Matt 18:34
d time Christ died .....Rom 5:6
to whom taxes are *d* .....Rom 13:7
d season we shall .....Gal 6:9
exalt you in *d* time .....1 Pet 5:6

DULL
heart of this people *d* .....Is 6:10
people have grown *d* .....Matt 13:15
you have become *d* .....Heb 5:11

DUMB
the tongue of the *d* .....Is 35:6
"Deaf and *d* spirit .....Mark 9:25

DUNGHILL
the land nor for the *d* .....Luke 14:35

DUST
formed man of the *d* .....Gen 2:7
d you shall return .....Gen 3:19
descendants as the *d* .....Gen 13:16
now, I who am but *d* .....Gen 18:27
"Who can count the *d* .....Num 23:10
lay your gold in the *d* .....Job 22:24
and repent in *d* .....Job 42:6
Will the *d* praise You .....Ps 30:9
like the whirling *d* .....Ps 83:13
show favor to her *d* .....Ps 102:14
that we are *d* .....Ps 103:14
or the primal *d* .....Prov 8:26
all are from the *d* .....Eccl 3:20
counted as the small *d* .....Is 40:15
They shall lick the *d* .....Mic 7:17
city, shake off the *d* .....Matt 10:14
image of the man of *d* .....1 Cor 15:49

DUTY
done what was our *d* .....Luke 17:10

DWELL
O LORD, make me *d* .....Ps 4:8
Who may *d* in Your holy .....Ps 15:1
He himself shall *d* .....Ps 25:13
d in the land .....Ps 37:3
the LORD God might *d* .....Ps 68:18
of my God than *d* .....Ps 84:10
Him, that glory may *d* .....Ps 85:9
Woe is me, that I *d* .....Ps 120:5
he will *d* on high .....Is 33:16
into Egypt to *d* there .....Is 52:4
"I *d* in the high and .....Is 57:15
"They shall no longer *d* .....Lam 4:15
they enter and *d* there .....Matt 12:45
of Judea and all who *d* .....Acts 2:14
"I will *d* in them .....2 Cor 6:16
that Christ may *d* .....Eph 3:17
the fullness should *d* .....Col 1:19
the word of Christ *d* .....Col 3:16
men, and He will *d* .....Rev 21:3

DWELLER
fled and became a *d* .....Acts 7:29

DWELLING
A people *d* alone .....Num 23:9
is the way to the *d* .....Job 38:19
built together for a *d* .....Eph 2:22
a foreign country, *d* .....Heb 11:9

DWELLS
He who *d* in the secret .....Ps 91:1
but the Father who *d* .....John 14:10
do it, but sin that *d* .....Rom 7:17
the Spirit of God *d* .....Rom 8:9
from the dead *d* .....Rom 8:11
the Spirit of God *d* .....1 Cor 3:16
d all the fullness .....Col 2:9
which righteousness *d* .....2 Pet 3:13
you, where Satan *d* .....Rev 2:13

DWELT
Egypt, and Jacob *d* .....Ps 105:23
became flesh and *d* .....John 1:14
By faith he *d* in the .....Heb 11:9

DYING
I do not object to *d* .....Acts 25:11
in the body the *d* .....2 Cor 4:10
Jacob, when he was *d* .....Heb 11:21

E

EAGLE
As an *e* stirs up its .....Deut 32:11
e swooping on its prey .....Job 9:26
fly away like an *e* .....Prov 23:5
The way of an *e* .....Prov 30:19
nest as high as the *e* .....Jer 49:16
had the face of an *e* .....Ezek 1:10
like a flying *e* .....Rev 4:7
two wings of a great *e* .....Rev 12:14

EAGLES
up with wings like *e* .....Is 40:31
are swifter than *e* .....Jer 4:13
e will be gathered .....Matt 24:28

EAGLES'
how I bore you on *e* .....Ex 19:4

EAR
shall pierce his *e* .....Ex 21:6
Does not the *e* test .....Job 12:11
Bow down Your *e* .....Ps 31:2
And the *e* of the wise .....Prov 18:15
He awakens My *e* .....Is 50:4
e is uncircumcised .....Jer 6:10
what you hear in the *e* .....Matt 10:27
cut off his right *e* .....John 18:10
not seen, nor *e* heard .....1 Cor 2:9
if the *e* should say .....1 Cor 12:16
He who has an *e* .....Rev 2:7

EARLY
Very *e* in the morning .....Mark 16:2
arrived at the tomb *e* .....Luke 24:22

EARNEST
must give the more *e* .....Heb 2:1

EARNESTLY
if you *e* obey My .....Deut 11:13
He prayed more *e* .....Luke 22:44
in this we groan, *e* .....2 Cor 5:2
e that it would not .....James 5:17
you to contend *e* .....Jude 3

EARS
both his *e* will tingle .....2 Kin 21:12
Whoever shuts his *e* .....Prov 21:13
And hear with their *e* .....Is 6:10
He who has *e* .....Matt 11:15
e are hard of hearing .....Matt 13:15
they have itching *e* .....2 Tim 4:3
e are open to their .....1 Pet 3:12

EARTH
e which is under you .....Deut 28:23
e are the LORD's .....1 Sam 2:8
coming to judge the *e* .....1 Chr 16:33
service for man on *e* .....Job 7:1
He hangs the *e* on .....Job 26:7
foundations of the *e* .....Job 38:4
e is the LORD's .....Ps 24:1
the shields of the *e* .....Ps 47:9
You visit the *e* .....Ps 65:9
You had formed the *e* .....Ps 90:2

let the *e* be moved . . . . . .Ps 99:1
glory is above the *e* . . . . . .Ps 148:13
wisdom founded the *e* . . . . . .Prov 3:19
there was ever an *e* . . . . . .Prov 8:23
For three things the *e* . . . . . .Prov 30:21
e abides forever . . . . . .Eccl 1:4
for the meek of the *e* . . . . . .Is 11:4
e is My footstool . . . . . .Is 66:1
and the *e* shone with . . . . . .Ezek 43:2
I will darken the *e* . . . . . .Amos 8:9
e will be filled . . . . . .Hab 2:14
shall inherit the *e* . . . . . .Matt 5:5
heaven and *e* pass away . . . . . .Matt 5:18
e as it is in heaven . . . . . .Matt 6:10
treasures on *e* . . . . . .Matt 6:19
then shook the *e* . . . . . .Heb 12:26
"Do not harm the *e* . . . . . .Rev 7:3
from whose face the *e* . . . . . .Rev 20:11
new heaven and a new *e* . . . . . .Rev 21:1

EARTHLY
If I have told you *e* . . . . . .John 3:12
that if our *e* house . . . . . .2 Cor 5:1
their mind on *e* things . . . . . .Phil 3:19
from above, but is *e* . . . . . .James 3:15

EARTHQUAKE
after the wind an *e* . . . . . .1 Kin 19:11
as you fled from the *e* . . . . . .Zech 14:5
there was a great *e* . . . . . .Matt 28:2
there was a great *e* . . . . . .Rev 6:12

EARTHQUAKES
And there will be *e* . . . . . .Mark 13:8

EASE
I was at *e* . . . . . .Job 16:12
you women who are at *e* . . . . . .Is 32:9
to you who are at *e* . . . . . .Amos 6:1
take your *e* . . . . . .Luke 12:19

EASIER
Which is *e*, to say . . . . . .Mark 2:9
It is *e* for a camel . . . . . .Mark 10:25

EAST
goes toward the *e* . . . . . .Gen 2:14
the LORD brought an *e* . . . . . .Ex 10:13
e wind scattered . . . . . .Job 38:24
As far as the *e* . . . . . .Ps 103:12
descendants from the *e* . . . . . .Is 43:5
wise men from the *E* . . . . . .Matt 2:1
many will come from *e* . . . . . .Matt 8:11
will come from the *e* . . . . . .Luke 13:29
e might be prepared . . . . . .Rev 16:12

EAT
you may freely *e* . . . . . .Gen 2:16
'You shall not *e* . . . . . .Gen 3:17
my people as they *e* . . . . . .Ps 53:4
good to *e* much honey . . . . . .Prov 25:27
e this scroll . . . . . .Ezek 3:1
on your couches, *e* . . . . . .Amos 6:4
e the flesh of My . . . . . .Mic 3:3
life, what you will *e* . . . . . .Matt 6:25
You to *e* the Passover . . . . . .Matt 26:17
give us His flesh to *e* . . . . . .John 6:52
one believes he may *e* . . . . . .Rom 14:2
e meat nor drink wine . . . . . .Rom 14:21
I will never again *e* . . . . . .1 Cor 8:13
neither shall he *e* . . . . . .2 Thess 3:10
e your flesh like fire . . . . . .James 5:3

EATEN
Have you *e* from the . . . . . .Gen 3:11
e my honeycomb with my . . . . .Song 5:1
e the fruit of lies . . . . . .Hos 10:13
And he was *e* by worms . . . . .Acts 12:23

EATS
The righteous *e* . . . . . .Prov 13:25
receives sinners and *e* . . . . . .Luke 15:2
Whoever *e* My flesh . . . . . .John 6:54
e this bread will live . . . . . .John 6:58
e despise him who does . . . . . .Rom 14:3
He who *e*, *e* to the . . . . . .Rom 14:6
an unworthy manner *e* . . . . .1 Cor 11:29

EBAL
Mountain in Samaria, Deut 27:12, 13
Stones of the law erected upon, Deut 27:1–8; Josh 8:30–35

EBED-MELECH
Ethiopian eunuch; rescues Jeremiah, Jer 38:7–13
Promised divine protection, Jer 39:15–18

EBENEZER
Site of Israel's defeat, 1 Sam 4:1–10
Ark transferred from, 1 Sam 5:1
Site of memorial stone, 1 Sam 7:10, 12

EBER
Great-grandson of Shem, Gen 10:21–24; 1 Chr 1:25
Progenitor of the:
Hebrews, Gen 11:16–26
Arabians and Arameans, Gen 10:25–30
Ancestor of Christ, Luke 3:35

EDEN
First home of mankind, Gen 2:8–15
Zion becomes like, Is 51:3
Called the "garden of God," Ezek 28:13

EDIFICATION
his good, leading to *e* . . . . . .Rom 15:2
prophesies speaks *e* . . . . . .1 Cor 14:3
things be done for *e* . . . . . .1 Cor 14:26
the Lord gave us for *e* . . . . . .2 Cor 10:8
has given me for *e* . . . . . .2 Cor 13:10
rather than godly *e* . . . . . .1 Tim 1:4

EDIFIES
puffs up, but love *e* . . . . . .1 Cor 8:1
he who prophesies *e* . . . . . .1 Cor 14:4

EDIFY
but not all things *e* . . . . . .1 Cor 10:23
and *e* one another . . . . . .1 Thess 5:11

EDIFYING
of the body for the *e* . . . . . .Eph 4:16

EDOM
Name given to Esau, Gen 25:30
—Land of Esau; called Seir, Gen 32:3
Called Edom and Idumea, Mark 3:8
People of, cursed, Is 34:5, 6

EDOMITES
Descendants of Esau, Gen 36:9
Refuse passage to Israel, Num 20:18–20
Hostile to Israel, Gen 27:40; 1 Sam 14:47; 2 Chr 20:10; Ps 137:7
Prophecies concerning, Gen 27:37; Is 34:5–17; Ezek 25:12–14; 35:5–7; Amos 9:11, 12

EDREI
Capital of Bashan, Deut 3:10
Site of Og's defeat, Num 21:33–35

EFFECTIVELY
for He who worked *e* . . . . . .Gal 2:8
e works in you who . . . . . .1 Thess 2:13

EGG
in the white of an *e* . . . . . .Job 6:6
Or if he asks for an *e* . . . . . .Luke 11:12

EGYPT
Abram visits, Gen 12:10
Joseph sold into, Gen 37:28, 36
Joseph becomes leader in, Gen 39:1–4
Hebrews move to, Gen 46:5–7
Hebrews persecuted in, Ex 1:15–22
Plagues on, Ex 7—11
Israel leaves, Ex 12:31–33
Army of, perishes, Ex 14:26–28
Prophecies concerning, Gen 15:13; Is 19:18–25; Ezek 29:14, 15; 30:24, 25; Matt 2:15

EHUD
Son of Gera, Judg 3:15
Slays Eglon, Judg 3:16–26

EIGHT
a few, that is, *e* . . . . . .1 Pet 3:20

EKRON
Philistine city, Josh 13:3
Captured by Judah, Judg 1:18
Assigned to Dan, Josh 19:40, 43
Ark sent to, 1 Sam 5:10
Denounced by the prophets, Jer 25:9, 20

ELAH
King of Israel, 1 Kin 16:6, 8–10

ELAMITES
Descendants of Shem, Gen 10:22
Destruction of, Jer 49:34–39
In Persian Empire, Ezra 4:9
Jews from, at Pentecost, Acts 2:9

ELATH
Seaport on Red Sea, 1 Kin 9:26
Built by Azariah, 2 Kin 14:21, 22
Captured by Syrians, 2 Kin 16:6
Same as Ezion Geber, 2 Chr 8:17

EL BETHEL
Site of Jacob's altar, Gen 35:6, 7

ELDER
The *e* and honorable . . . . . .Is 9:15
against an *e* except . . . . . .1 Tim 5:19
I who am a fellow *e* . . . . . .1 Pet 5:1

ELDERS
and seventy of the *e* . . . . . .Ex 24:1
And teach his *e* . . . . . .Ps 105:22
and counsel from the *e* . . . . . .Ezek 7:26
the tradition of the *e* . . . . . .Matt 15:2
be rejected by the *e* . . . . . .Luke 9:22
they had appointed *e* . . . . . .Acts 14:23
and called for the *e* . . . . . .Acts 20:17
e who rule well be . . . . . .1 Tim 5:17
lacking, and appoint *e* . . . . . .Titus 1:5
e obtained a good . . . . . .Heb 11:2
Let him call for the *e* . . . . . .James 5:14
e who are among you I . . . . . .1 Pet 5:1
I saw twenty-four *e* . . . . . .Rev 4:4

ELDERSHIP
of the hands of the *e* . . . . . .1 Tim 4:14

ELEAZAR
Son of Aaron; succeeds him as high priest, Ex 6:23, 25; 28:1; Lev 10:6, 7; Num 3:32; 20:25–28; Josh 14:1; 24:33

ELECT
whom I uphold, My *E* . . . . . .Is 42:1

and Israel My *e* . . . . . .Is 45:4
e shall long enjoy the . . . . . .Is 65:22
gather together His *e* . . . . . .Matt 24:31
e have obtained it . . . . . .Rom 11:7
e according to the . . . . . .1 Pet 1:2
a chief cornerstone, *e* . . . . . .1 Pet 2:6
e sister greet you . . . . . .2 John 13

ELECTION
e they are beloved . . . . . .Rom 11:28
call and *e* sure . . . . . .2 Pet 1:10

ELEMENTS
weak and beggarly *e* . . . . . .Gal 4:9
e will melt with . . . . . .2 Pet 3:10

ELEVEN
and his *e* sons . . . . . .Gen 32:22
e disciples went away . . . . . .Matt 28:16
numbered with the *e* . . . . . .Acts 1:26

ELI
Officiates in Shiloh, 1 Sam 1:3
Blesses Hannah, 1 Sam 1:12–19
Becomes Samuel's guardian, 1 Sam 1:20–28
Samuel ministers before, 1 Sam 2:11
Sons of, 1 Sam 2:12–17
Rebukes sons, 1 Sam 2:22–25
Rebuked by a man of God, 1 Sam 2:27–36
Instructs Samuel, 1 Sam 3:1–18
Death of, 1 Sam 4:15–18

ELIAB
Brother of David, 1 Sam 16:5–13
Fights in Saul's army, 1 Sam 17:13
Discounts David's worth, 1 Sam 17:28, 29

ELIAKIM
Son of Hilkiah, 2 Kin 18:18
Confers with Rabshakeh, Is 36:4, 11–22
Sent to Isaiah, Is 37:2–5
Becomes type of the Messiah, Is 22:20–25
—Son of King Josiah, 2 Kin 23:34
Name changed to Jehoiakim, 2 Chr 36:4

ELIASHIB
High priest, Neh 12:10
Rebuilds Sheep Gate, Neh 3:1, 20, 21
Allies with foreigners, Neh 13:4, 5, 28

ELIHU
David's brother, 1 Chr 27:18
Called Eliab, 1 Sam 16:6
—One who reproved Job and his friends, Job 32:2, 4–6

ELIJAH
Denounces Ahab; goes into hiding; fed by ravens, 1 Kin 17:1–7
Dwells with widow; performs miracles for her, 1 Kin 17:8–24
Sends message to Ahab; overthrows prophets of Baal, 1 Kin 18:1–40
Brings rain, 1 Kin 18:41–45
Flees from Jezebel; fed by angels, 1 Kin 19:1–8
Receives revelation from God, 1 Kin 19:9–18
Condemns Ahab, 1 Kin 21:15–29
Condemns Ahaziah; fire consumes troops sent against him, 2 Kin 1:1–16
Taken up to heaven, 2 Kin 2:1–15
Appears with Christ in Transfiguration, Matt 17:1–4
Type of John the Baptist, Mal 4:5, 6; Luke 1:17

ELIMELECH
Naomi's husband, Ruth 1:1–3; 2:1, 3; 4:3–9

ELIPHAZ
One of Job's friends, Job 2:11
Rebukes Job, Job 4:1, 5
Is forgiven, Job 42:7–9

ELISHA
Chosen as Elijah's successor; follows him, 1 Kin 19:16–21
Witnesses Elijah's translation; receives his spirit and mantle, 2 Kin 2:1–18
Performs miracles, 2 Kin 2:19–25; 4:1—6:23
Prophesies victory over Moab; fulfilled, 2 Kin 3:11–27
Prophesies end of siege; fulfilled, 2 Kin 7
Prophesies death of Ben-Hadad, 2 Kin 8:7–15
Sends servant to anoint Jehu, 2 Kin 9:1–3
Last words and death; miracle performed by his bones, 2 Kin 13:14–21

ELIZABETH
Barren wife of Zacharias, Luke 1:5–7
Conceives a son, Luke 1:13, 24, 25
Salutation to Mary, Luke 1:36–45
Mother of John the Baptist, Luke 1:57–60

ELIZAPHAN
Chief of Kohathites, Num 3:30
Heads family, 1 Chr 15:5, 8
Family consecrated, 2 Chr 29:12–16

ELKANAH
Father of Samuel, 1 Sam 1:1–23
—Son of Korah, Ex 6:24
Escapes judgment, Num 26:11

ELNATHAN
Father of Nehushta, 2 Kin 24:8
Goes to Egypt, Jer 26:22
Entreats with king, Jer 36:25

ELOQUENT
"O my Lord, I am not *e* . . . . . .Ex 4:10
an *e* man and mighty . . . . . .Acts 18:24

ELYMAS
Arabic name of Bar-Jesus, a false prophet, Acts 13:6–12

EMBALM
to *e* his father . . . . . .Gen 50:2

EMBANKMENT
will build an *e* . . . . . .Luke 19:43

EMERALDS
for your wares *e* . . . . . .Ezek 27:16

EMMAUS
Town near Jerusalem, Luke 24:13–18

EMPTY
appear before Me *e* . . . . . .Ex 23:15
e things which . . . . . .1 Sam 12:21
not listen to *e* talk . . . . . .Job 35:13
LORD makes the earth *e* . . . . . .Is 24:1
comes, he finds it *e* . . . . . .Matt 12:44
He has sent away *e* . . . . . .Luke 1:53
you with *e* words . . . . . .Eph 5:6

EMPTY-HEADED
e man will be wise . . . . . .Job 11:12

EN GEDI
Occupied by the Amorites, Gen 14:7
Assigned to Judah, Josh 15:62, 63
David's hiding place, 1 Sam 23:29
Noted for vineyards, Song 1:14

EN HAKKORE
Miraculous spring, Judg 15:14–19

EN ROGEL
Fountain outside Jerusalem, 2 Sam 17:17
Seat of Adonijah's plot, 1 Kin 1:5–9

ENABLED
our Lord who has *e* . . . . . .1 Tim 1:12

ENCHANTER
and the expert *e* . . . . . .Is 3:3

ENCOURAGED
is, that I may be *e* . . . . . .Rom 1:12
and all may be *e* . . . . . .1 Cor 14:31
their hearts may be *e* . . . . . .Col 2:2

END
yet your latter *e* . . . . . .Job 8:7
make me to know my *e* . . . . . .Ps 39:4
shall keep it to the *e* . . . . . .Ps 119:33
e is the way of death . . . . . .Prov 14:12
There was no *e* of all . . . . . .Eccl 4:16
Declaring the *e* . . . . . .Is 46:10
Our *e* was near . . . . . .Lam 4:18
whose iniquity shall *e* . . . . . .Ezek 21:25
what shall be the *e* . . . . . .Dan 12:8
e has come upon my . . . . . .Amos 8:2
the harvest is the *e* . . . . . .Matt 13:39
to pass, but the *e* . . . . . .Matt 24:6
always, even to the *e* . . . . . .Matt 28:20
He loved them to the *e* . . . . . .John 13:1
For Christ is the *e* . . . . . .Rom 10:4
the hope firm to the *e* . . . . . .Heb 3:6
but now, once at the *e* . . . . . .Heb 9:26
of Job and seen the *e* . . . . . .James 5:11
But the *e* of all . . . . . .1 Pet 4:7
what will be the *e* . . . . . .1 Pet 4:17
the latter *e* is worse . . . . . .2 Pet 2:20
My works until the *e* . . . . . .Rev 2:26
Beginning and the *E* . . . . . .Rev 22:13

ENDEAVORING
e to keep the unity . . . . . .Eph 4:3

ENDLESS
and *e* genealogies . . . . . .1 Tim 1:4
to the power of an *e* . . . . . .Heb 7:16

ENDS
All the *e* of the world . . . . . .Ps 22:27
established all the *e* . . . . . .Prov 30:4
she came from the *e* . . . . . .Matt 12:42
to the *e* of the . . . . . .Acts 13:47
their words to the *e* . . . . . .Rom 10:18

ENDURANCE
For you have need of *e* . . . . . .Heb 10:36
e the race that . . . . . .Heb 12:1

ENDURE
But the LORD shall *e* . . . . . .Ps 9:7
as the sun and moon *e* . . . . . .Ps 72:5
His name shall *e* . . . . . .Ps 72:17
nor does a crown *e* . . . . . .Prov 27:24
Can your heart *e* . . . . . .Ezek 22:14
persecuted, we *e* . . . . . .1 Cor 4:12
Therefore I *e* all . . . . . .2 Tim 2:10

them blessed who *e* . . . . . .James 5:11

ENDURED
what persecutions I *e* . . . . . .2 Tim 3:11
he had patiently *e* . . . . . .Heb 6:15
e as seeing Him who . . . . . .Heb 11:27
For consider Him who *e* . . . . . .Heb 12:3

ENDURES
And His truth *e* . . . . . .Ps 100:5
For His mercy *e* . . . . . .Ps 136:1
But he who *e* to the . . . . . .Matt 10:22
e only for a while . . . . . .Matt 13:21
for the food which *e* . . . . . .John 6:27
he has built on it *e* . . . . . .1 Cor 3:14
hopes all things, *e* . . . . . .1 Cor 13:7
is the man who *e* . . . . . .James 1:12
word of the LORD *e* . . . . . .1 Pet 1:25

ENDURING
the LORD is clean, *e* . . . . . .Ps 19:9
e possession for . . . . . .Heb 10:34

ENEMIES
Your *e* be scattered . . . . . .Num 10:35
delivers me from my *e* . . . . . .Ps 18:48
the presence of my *e* . . . . . .Ps 23:5
Let not my *e* triumph . . . . . .Ps 25:2
But my *e* are vigorous . . . . . .Ps 38:19
e will lick the dust . . . . . .Ps 72:9
me wiser than my *e* . . . . . .Ps 119:98
I count them my *e* . . . . . .Ps 139:22
e are the men of his . . . . . .Mic 7:6
to you, love your *e* . . . . . .Matt 5:44
e will be those . . . . . .Matt 10:36
be saved from our *e* . . . . . .Luke 1:71
e we were reconciled . . . . . .Rom 5:10
the gospel they are *e* . . . . . .Rom 11:28
till He has put all *e* . . . . . .1 Cor 15:25
were alienated and *e* . . . . . .Col 1:21
His *e* are made His . . . . . .Heb 10:13
and devours their *e* . . . . . .Rev 11:5

ENEMY
then I will be an *e* . . . . . .Ex 23:22
regard me as Your *e* . . . . . .Job 13:24
He counts me as His *e* . . . . . .Job 33:10
or have plundered my *e* . . . . . .Ps 7:4
You may silence the *e* . . . . . .Ps 8:2
e does not triumph . . . . . .Ps 41:11
e who reproaches me . . . . . .Ps 55:12
e has persecuted my . . . . . .Ps 143:3
If your *e* is hungry . . . . . .Prov 25:21
e are deceitful . . . . . .Prov 27:6
with the wound of an *e* . . . . . .Jer 30:14
rejoice over me, my *e* . . . . . .Mic 7:8
and hate your *e* . . . . . .Matt 5:43
last *e* that will be . . . . . .1 Cor 15:26
become your *e* because . . . . . .Gal 4:16
not count him as an *e* . . . . .2 Thess 3:15
makes himself an *e* . . . . . .James 4:4

ENGRAVE
two onyx stones and *e* . . . . . .Ex 28:9
e its inscription . . . . . .Zech 3:9

ENJOY
e its sabbaths as long . . . . . .Lev 26:34
therefore *e* pleasure . . . . . .Eccl 2:1
richly all things to *e* . . . . . .1 Tim 6:17
than to *e* the passing . . . . . .Heb 11:25

ENJOYMENT
So I commended *e* . . . . . .Eccl 8:15

ENLARGES
He *e* nations . . . . . .Job 12:23
e his desire as hell . . . . . .Hab 2:5

ENLIGHTEN
E my eyes . . . . . .Ps 13:3
the LORD my God will *e* . . . . . .Ps 18:28

ENLIGHTENED
those who were once *e* . . . . . .Heb 6:4

ENMITY
And I will put *e* . . . . . .Gen 3:15
the carnal mind is *e* . . . . . .Rom 8:7
in His flesh the *e* . . . . . .Eph 2:15
putting to death the *e* . . . . . .Eph 2:16
with the world is *e* . . . . . .James 4:4

ENOCH
Father of Methuselah, Gen 5:21
Walks with God, Gen 5:22
Taken up to heaven, Gen 5:24
Prophecy of, cited, Jude 14, 15

ENOUGH
never say, "*E* . . . . . .Prov 30:15
It is *e* . . . . . .Mark 14:41
servants have bread *e* . . . . . .Luke 15:17

ENRAGED
being exceedingly *e* . . . . . .Acts 26:11
And the dragon was *e* . . . . . .Rev 12:17

ENRAPTURED
And always be *e* . . . . . .Prov 5:19

ENRICHED
that you were *e* . . . . . .1 Cor 1:5
while you are *e* . . . . . .2 Cor 9:11

ENSNARED
The wicked is *e* . . . . . .Prov 12:13

ENSNARES
sin which so easily *e* . . . . . .Heb 12:1

ENTANGLE
how they might *e* . . . . . .Matt 22:15

ENTANGLES
engaged in warfare *e* . . . . . .2 Tim 2:4

ENTER
E into His gates . . . . . .Ps 100:4
Do not *e* into judgment . . . . . .Ps 143:2
E into the rock . . . . . .Is 2:10
He shall *e* into peace . . . . . .Is 57:2
you will by no means *e* . . . . . .Matt 5:20
"*E* by the narrow . . . . . .Matt 7:13
e the kingdom of God . . . . . .Matt 19:24
E into the joy of your . . . . . .Matt 25:21
and pray, lest you *e* . . . . . .Matt 26:41
"Strive to *e* through . . . . . .Luke 13:24
you, he who does not *e* . . . . . .John 10:1
who have believed do *e* . . . . . .Heb 4:3
e the Holiest by the . . . . . .Heb 10:19
e the temple till the . . . . . .Rev 15:8
e through the gates . . . . . .Rev 22:14

ENTERED
Then Satan *e* Judas . . . . . .Luke 22:3
through one man sin *e* . . . . . .Rom 5:12
ear heard, nor have *e* . . . . . .1 Cor 2:9
the forerunner has *e* . . . . . .Heb 6:20
e the Most Holy Place . . . . . .Heb 9:12

ENTERS
If anyone *e* by Me . . . . . .John 10:9
e the Presence behind . . . . . .Heb 6:19

ENTHRONED
You are holy, *e* in . . . . . .Ps 22:3

ENTICED
his own desires and *e* . . . . . .James 1:14

ENTICING
e speech she caused . . . . . .Prov 7:21

ENTIRELY
give yourself *e* . . . . . .1 Tim 4:15

ENTRANCE
The *e* of Your words . . . . . .Ps 119:130
e will be supplied . . . . . .2 Pet 1:11

ENTREAT
"*E* me not to leave you . . . . . .Ruth 1:16
"But now *e* God's favor . . . . . .Mal 1:9
being defamed, we *e* . . . . . .1 Cor 4:13

ENTREATED
man of God *e* the LORD . . . . . .1 Kin 13:6
e our God for this . . . . . .Ezra 8:23

ENVIOUS
For I was *e* of the . . . . . .Ps 73:3
Do not be *e* of evil . . . . . .Prov 24:1
patriarchs, becoming *e* . . . . . .Acts 7:9

ENVY
e slays a simple . . . . . .Job 5:2
e the oppressor . . . . . .Prov 3:31
e is rottenness . . . . . .Prov 14:30
not let your heart *e* . . . . . .Prov 23:17
e have now perished . . . . . .Eccl 9:6
full of *e* . . . . . .Rom 1:29
not in strife and *e* . . . . . .Rom 13:13
love does not *e* . . . . . .1 Cor 13:4
e, murders . . . . . .Gal 5:21
living in malice and *e* . . . . . .Titus 3:3
For where *e* and . . . . . .James 3:16
deceit, hypocrisy, *e* . . . . . .1 Pet 2:1

EPAPHRAS
Leader of the Colossian church, Col 1:7, 8
Suffers as a prisoner in Rome, Philem 23

EPAPHRODITUS
Messenger from Philippi, Phil 2:25–27
Brings a gift to Paul, Phil 4:18

EPHES DAMMIM
Philistine encampment, 1 Sam 17:1
Called Pasdammim, 1 Chr 11:13

EPHESUS
Paul visits, Acts 18:18–21
Miracles done here, Acts 19:11–21
Demetrius stirs up riot in, Acts 19:24–29
Elders of, addressed by Paul at Miletus, Acts 20:17–38
Letter sent to, Eph 1:1
Site of one of seven churches, Rev 1:11

EPHRAIM
Joseph's younger son, Gen 41:52
Obtains Jacob's blessing, Gen 48:8–20
—Tribe of:
Predictions concerning, Gen 48:20
Territory assigned to, Josh 16:1–10
Assist Deborah, Judg 5:14, 15
Assist Gideon, Judg 7:24, 25
Quarrel with Gideon, Judg 8:1–3
Quarrel with Jephthah, Judg 12:1–4
Leading tribe of kingdom of Israel, Is 7:2–17
Provoke God by sin, Hos 12:7–14
Many of, join Judah, 2 Chr 15:8, 9
Captivity of, predicted, Hos 9:3–17
Messiah promised to, Zech 9:9–13

EPHRATHAH
Ancient name of Bethlehem, Ruth 4:11
Prophecy concerning, Mic 5:2

EPHRON
Hittite who sold Machpelah to Abraham, Gen 23:8–20

EPICUREANS
Sect of pleasure-loving philosophers, Acts 17:18

EPISTLE
You are our *e* written . . . . . .2 Cor 3:2
you are an *e* . . . . . .2 Cor 3:3
by word or our *e* . . . . . .2 Thess 2:15
our word in this *e* . . . . . .2 Thess 3:14
is a sign in every *e* . . . . . .2 Thess 3:17

EPISTLES
e of commendation to . . . . . .2 Cor 3:1
as also in all his *e* . . . . . .2 Pet 3:16

EQUAL
it was you, a man my *e* . . . . . .Ps 55:13
and you made them *e* . . . . . .Matt 20:12
making Himself *e* . . . . . .John 5:18
it robbery to be *e* . . . . . .Phil 2:6

EQUALITY
that there may be *e* . . . . . .2 Cor 8:14

EQUITY
You have established *e* . . . . . .Ps 99:4
judgment, and *e* . . . . . .Prov 1:3
and *e* cannot enter . . . . . .Is 59:14
and pervert all *e* . . . . . .Mic 3:9
with Me in peace and *e* . . . . . .Mal 2:6

ER
Son of Judah, Gen 38:1–7; 46:12

ERASTUS
Paul's friend at Ephesus, Acts 19:21, 22; 2 Tim 4:20
Treasurer of Corinth, Rom 16:23

ERR
you cause you to *e* . . . . . .Is 3:12
My people Israel to *e* . . . . . .Jer 23:13

ERROR
God that it was an *e* . . . . . .Eccl 5:6
e which was due . . . . . .Rom 1:27
a sinner from the *e* . . . . . .James 5:20
led away with the *e* . . . . . .2 Pet 3:17
and the spirit of *e* . . . . . .1 John 4:6
run greedily in the *e* . . . . . .Jude 11

ERRORS
can understand his *e* . . . . . .Ps 19:12

ESARHADDON
Son of Sennacherib; king of Assyria (681–669 B.C.), 2 Kin 19:36, 37

ESAU
Isaac's favorite son, Gen 25:25–28
Sells his birthright, Gen 25:29–34
Deprived of blessing; seeks to kill Jacob, Gen 27
Reconciled to Jacob, Gen 33:1–17
Descendants of, Gen 36

ESCAPE
E to the mountains . . . . . .Gen 19:17
and they shall not *e* . . . . . .Job 11:20
Shall they *e* by . . . . . .Ps 56:7
speaks lies will not *e* . . . . . .Prov 19:5
and how shall we *e* . . . . . .Is 20:6
e all these things . . . . . .Luke 21:36
same, that you will *e* . . . . . .Rom 2:3
also make the way of *e* . . . . .1 Cor 10:13
how shall we *e* if we . . . . . .Heb 2:3
e who refused Him who . . . . .Heb 12:25

ESCAPED
my flesh, and I have *e* . . . . . .Job 19:20
Our soul has *e* as a . . . . . .Ps 124:7
after they have *e* . . . . . .2 Pet 2:20

ESH-BAAL
Son of Saul, 1 Chr 8:33

ESHCOL
Valley near Hebron, Num 13:22–27; Deut 1:24

ESTABLISH
to *e* them forever . . . . . .2 Chr 9:8
'Your seed I will *e* . . . . . .Ps 89:4
e the work of our . . . . . .Ps 90:17
E Your word to Your . . . . . .Ps 119:38
e an everlasting . . . . . .Ezek 16:60
e justice in the gate . . . . . .Amos 5:15
seeking to *e* their own . . . . . .Rom 10:3
faithful, who will *e* . . . . . .2 Thess 3:3
E your hearts . . . . . .James 5:8
a while, perfect, *e* . . . . . .1 Pet 5:10

ESTABLISHED
also is firmly *e* . . . . . .1 Chr 16:30
David my father be *e* . . . . . .2 Chr 1:9
a rock, and *e* my steps . . . . . .Ps 40:2
e a testimony in Jacob . . . . . .Ps 78:5
Your throne is *e* . . . . . .Ps 93:2
let all your ways be *e* . . . . . .Prov 4:26
e the clouds above . . . . . .Prov 8:28
lip shall be *e* forever . . . . . .Prov 12:19
house shall be *e* . . . . . .Is 2:2
by His power, He has *e* . . . . . .Jer 10:12
built up in Him and *e* . . . . . .Col 2:7
covenant, which was *e* . . . . . .Heb 8:6
that the heart be *e* . . . . . .Heb 13:9

ESTABLISHES
The king *e* the land by . . . . . .Prov 29:4
Now He who *e* us with . . . . . .2 Cor 1:21

ESTEEM
high wall in his own *e* . . . . . .Prov 18:11
and we did not *e* . . . . . .Is 53:3
e others better than . . . . . .Phil 2:3
and hold such men in *e* . . . . . .Phil 2:29
e them very highly . . . . . .1 Thess 5:13

ESTEEMED
For what is highly *e* . . . . . .Luke 16:15
those who are least *e* . . . . . .1 Cor 6:4

ESTEEMS
One person *e* one day . . . . . .Rom 14:5

ESTHER
Selected for harem, Esth 2:7–16
Chosen to be queen, Esth 2:17, 18
Agrees to intercede for her people, Esth 4
Invites king to banquet, Esth 5:1–8
Denounces Haman; obtains reversal of decree, Esth 7:1—8:8
Establishes Purim, Esth 9:29–32

ESTRANGED
The wicked are *e* . . . . . .Ps 58:3
because they are all *e* . . . . . .Ezek 14:5
You have become *e* . . . . . .Gal 5:4

ETAM
Rock where Samson took refuge, Judg 15:8–19

ETERNAL
e God is your refuge . . . . . .Deut 33:27
For man goes to his *e* . . . . . .Eccl 12:5
I do that I may have *e* . . . . . .Matt 19:16
and inherit *e* life . . . . . .Matt 19:29
in the age to come, *e* . . . . . .Mark 10:30
not perish but have *e* . . . . . .John 3:15
you think you have *e* . . . . . .John 5:39
And I give them *e* life . . . . . .John 10:28
that He should give *e* . . . . . .John 17:2
And this is *e* life . . . . . .John 17:3
e life to those who by . . . . . .Rom 2:7
the gift of God is *e* . . . . . .Rom 6:23
e weight of glory . . . . . .2 Cor 4:17
are not seen are *e* . . . . . .2 Cor 4:18
not made with hands, *e* . . . . . .2 Cor 5:1
lay hold on *e* life . . . . . .1 Tim 6:12
e life which God . . . . . .Titus 1:2
and of *e* judgment . . . . . .Heb 6:2
e life which was . . . . . .1 John 1:2
that no murderer has *e* . . . . .1 John 3:15
God has given us *e* . . . . . .1 John 5:11
that you have *e* life . . . . . .1 John 5:13
Jesus Christ unto *e* . . . . . .Jude 21

ETERNITY
Also He has put *e* . . . . . .Eccl 3:11
One who inhabits *e* . . . . . .Is 57:15

ETHIOPIA
See CUSH
Hostile to Israel and Judah, 2 Chr 12:2, 3; 14:9–15; Is 43:3; Dan 11:43
Prophecies against, Is 20:1–6; Ezek 30:4–9

ETHIOPIANS
Skin of, unchangeable, Jer 13:23

EUNICE
Mother of Timothy, 2 Tim 1:5

EUNUCH
of Ethiopia, a *e* . . . . . .Acts 8:27

EUNUCHS
have made themselves *e* . . . .Matt 19:12

EUPHRATES
River of Eden, Gen 2:14
Boundary of Promised Land, Gen 15:18; 1 Kin 4:21, 24
Scene of battle, Jer 46:2, 6, 10
Angels bound there, Rev 9:14

EUTYCHUS
Sleeps during Paul's sermon, Acts 20:9
Restored to life, Acts 20:12

EVANGELIST
of Philip the *e* . . . . . .Acts 21:8
do the work of an *e* . . . . . .2 Tim 4:5

EVANGELISTS
some prophets, some *e* . . . . . .Eph 4:11

EVEN
E in laughter the . . . . . .Prov 14:13
E a child is known . . . . . .Prov 20:11
e nature itself teach . . . . . .1 Cor 11:14
e denying the Lord who . . . . . .2 Pet 2:1

EVENING
At *e* they return . . . . . .Ps 59:6
e it is cut down and . . . . . .Ps 90:6
of my hands as the *e* . . . . . .Ps 141:2
e do not withhold your . . . . . .Eccl 11:6
and more fierce than *e* . . . . . .Hab 1:8

EVERLASTING
God of Israel from *e* . . . . . .1 Chr 16:36
of the LORD is from *e* . . . . . .Ps 103:17
righteousness is an *e* . . . . . .Ps 119:142
Your kingdom is an *e* . . . . . .Ps 145:13
in YAH, the LORD, is *e* . . . . . .Is 26:4

will be to you an *e* . . . . . .Is 60:19
from *E* is Your name . . . . . .Is 63:16
awake, some to *e* life . . . . . .Dan 12:2
not perish but have *e* . . . . . .John 3:16
Him who sent Me has *e* . . . . . .John 5:24
endures to *e* life . . . . . .John 6:27
in Him may have *e* . . . . . .John 6:40
believes in Me has *e* . . . . . .John 6:47
unworthy of *e* life . . . . . .Acts 13:46
of the Spirit reap *e* . . . . . .Gal 6:8
e destruction from the . . . . . .2 Thess 1:9

EVERYONE
said, 'Repent now *e* . . . . . .Jer 25:5
e who is born of the . . . . . .John 3:8
E who is of the truth . . . . . .John 18:37

EVIDENCE
e of things not seen . . . . . .Heb 11:1

EVIDENT
the sight of God is *e* . . . . . .Gal 3:11
of some are clearly *e* . . . . . .1 Tim 5:25
e that our Lord arose . . . . . .Heb 7:14

EVIL
of good and *e* . . . . . .Gen 2:9
knowing good and *e* . . . . . .Gen 3:5
his heart was only *e* . . . . . .Gen 6:5
e have been the . . . . . .Gen 47:9
rebellious and *e* city . . . . . .Ezra 4:12
e shall touch you . . . . . .Job 5:19
I looked for good, *e* . . . . . .Job 30:26
nor shall *e* dwell . . . . . .Ps 5:4
I will fear no *e* . . . . . .Ps 23:4
E shall slay the . . . . . .Ps 34:21
he does not abhor *e* . . . . . .Ps 36:4
e more than good . . . . . .Ps 52:3
e shall befall you . . . . . .Ps 91:10
To do *e* is like sport . . . . . .Prov 10:23
shall be filled with *e* . . . . . .Prov 12:21
e will bow before the . . . . . .Prov 14:19
Keeping watch on the *e* . . . . . .Prov 15:3
Whoever rewards *e* . . . . . .Prov 17:13
E will not depart . . . . . .Prov 17:13
e all the days of her . . . . . .Prov 31:12
There is a severe *e* . . . . . .Eccl 5:13
of men are full of *e* . . . . . .Eccl 9:3
to those who call *e* . . . . . .Is 5:20
is taken away from *e* . . . . . .Is 57:1
of peace and not of *e* . . . . . .Jer 29:11
commit this great *e* . . . . . .Jer 44:7
Seek good and not *e* . . . . . .Amos 5:14
deliver us from the *e* . . . . . .Matt 6:13
If you then, being *e* . . . . . .Matt 7:11
"Why do you think *e* . . . . . .Matt 9:4
e treasure brings . . . . . .Matt 12:35
everyone practicing *e* . . . . . .John 3:20
bear witness of the *e* . . . . . .John 18:23
e I will not to do . . . . . .Rom 7:19
then a law, that *e* . . . . . .Rom 7:21
done any good or *e* . . . . . .Rom 9:11
Abhor what is *e* . . . . . .Rom 12:9
Repay no one *e* for . . . . . .Rom 12:17
not be overcome by *e* . . . . . .Rom 12:21
simple concerning *e* . . . . . .Rom 16:19
provoked, thinks no *e* . . . . . .1 Cor 13:5
from every form of *e* . . . . . .1 Thess 5:22

EVIL-MERODACH
Babylonian king (562–560 B.C.), 2 Kin 25:27–30

EVIL-MINDEDNESS
strife, deceit, *e* . . . . . .Rom 1:29

EVILDOER
"If He were not an *e* . . . . . .John 18:30
suffer trouble as an *e* . . . . . .2 Tim 2:9
a thief, an *e* . . . . . .1 Pet 4:15

EVILDOERS
e shall be cut off . . . . . .Ps 37:9
Depart from me, you *e* . . . . . .Ps 119:115
iniquity, a brood of *e* . . . . . .Is 1:4
e shall never be . . . . . .Is 14:20
against you as *e* . . . . . .1 Pet 2:12

EVILS
e have surrounded me . . . . . .Ps 40:12
have committed two *e* . . . . . .Jer 2:13

EXALT
God, and I will *e* . . . . . .Ex 15:2
e the horn of His . . . . . .1 Sam 2:10
e His name together . . . . . .Ps 34:3
E the LORD our God . . . . . .Ps 99:5
are my God, I will *e* . . . . . .Ps 118:28
if I do not *e* . . . . . .Ps 137:6
into heaven, I will *e* . . . . . .Is 14:13
E the humble . . . . . .Ezek 21:26
and he shall *e* himself . . . . . .Dan 8:25

EXALTATION
e comes neither from . . . . . .Ps 75:6
who rejoice in My *e* . . . . . .Is 13:3
brother glory in his *e* . . . . . .James 1:9

EXALTED
Let God be *e* . . . . . .2 Sam 22:47
built You an *e* . . . . . .2 Chr 6:2
name, which is *e* . . . . . .Neh 9:5
when vileness is *e* . . . . . .Ps 12:8
I will be *e* among the . . . . . .Ps 46:10
righteous shall be *e* . . . . . .Ps 75:10
favor our horn is *e* . . . . . .Ps 89:17
You are *e* far above . . . . . .Ps 97:9
His name alone is *e* . . . . . .Ps 148:13
upright the city is *e* . . . . . .Prov 11:11
LORD alone shall be *e* . . . . . .Is 2:11
valley shall be *e* . . . . . .Is 40:4
Him God has *e* . . . . . .Acts 5:31
And lest I should be *e* . . . . . .2 Cor 12:7
also has highly *e* . . . . . .Phil 2:9

EXALTS
Righteousness *e* . . . . . .Prov 14:34
high thing that *e* . . . . . .2 Cor 10:5
e himself above all . . . . . .2 Thess 2:4

EXAMINE
E me, O LORD . . . . . .Ps 26:2
But let a man *e* . . . . . .1 Cor 11:28
But let each one *e* . . . . . .Gal 6:4

EXAMPLE
to make her a public *e* . . . . . .Matt 1:19
I have given you an *e* . . . . . .John 13:15
in following my *e* . . . . . .Phil 3:17
to make ourselves an *e* . . . . . .2 Thess 3:9
youth, but be an *e* . . . . . .1 Tim 4:12
us, leaving us an *e* . . . . . .1 Pet 2:21
making them an *e* . . . . . .2 Pet 2:6
are set forth as an *e* . . . . . .Jude 7

EXAMPLES
happened to them as *e* . . . . . .1 Cor 10:11
so that you became *e* . . . . . .1 Thess 1:7
to you, but being *e* . . . . . .1 Pet 5:3

EXCEEDING
He might show the *e* . . . . . .Eph 2:7

EXCEEDINGLY
for the LORD must be *e* . . . . . .1 Chr 22:5
You have made him *e* . . . . . .Ps 21:6
is far off and *e* deep . . . . . .Eccl 7:24
e high mountain . . . . . .Matt 4:8
Rejoice and be *e* . . . . . .Matt 5:12

EXCEEDS
your righteousness *e* . . . . . .Matt 5:20

EXCEL
you His angels, who *e* . . . . . .Ps 103:20
but you *e* them all . . . . . .Prov 31:29
that you seek to *e* . . . . . .1 Cor 14:12

EXCELLENCE
e You have overthrown . . . . . .Ex 15:7
did not come with *e* . . . . . .1 Cor 2:1

EXCELLENT
He is *e* in power . . . . . .Job 37:23
It shall be as *e* . . . . . .Ps 141:5
will speak of *e* things . . . . . .Prov 8:6
like Lebanon, *e* . . . . . .Song 5:15
for He has done *e* . . . . . .Is 12:5
in counsel and *e* . . . . . .Is 28:29
Inasmuch as an *e* . . . . . .Dan 5:12
the things that are *e* . . . . . .Rom 2:18
the things that are *e* . . . . . .Phil 1:10
e sacrifice than Cain . . . . . .Heb 11:4
came to Him from the *E* . . . . .2 Pet 1:17

EXCELS
Do you see a man who *e* . . . .Prov 22:29
I saw that wisdom *e* . . . . . .Eccl 2:13
of the glory that *e* . . . . . .2 Cor 3:10

EXCHANGE
man give in *e* for his soul . . . .Matt 16:26

EXCHANGED
Nor can it be *e* . . . . . .Job 28:17
e the truth of God for . . . . . .Rom 1:25
For even their women *e* . . . . . .Rom 1:26

EXCLUDE
you, and when they *e* . . . . . .Luke 6:22
they want to *e* you . . . . . .Gal 4:17

EXCUSE
God be angry at your *e* . . . . . .Eccl 5:6
but now they have no *e* . . . .John 15:22
they are without *e* . . . . . .Rom 1:20
do you think that we *e* . . . . .2 Cor 12:19

EXCUSES
began to make *e* . . . . . .Luke 14:18

EXECUTE
e vengeance on the . . . . . .Ps 149:7
if you thoroughly *e* . . . . . .Jer 7:5
e the fierceness . . . . . .Hos 11:9
e judgment also . . . . . .John 5:27
e wrath on him who . . . . . .Rom 13:4

EXECUTES
by the judgment He *e* . . . . . .Ps 9:16
e righteousness . . . . . .Ps 103:6
e justice for the . . . . . .Ps 146:7
e justice for me . . . . . .Mic 7:9

EXERCISE
those who are great *e* . . . . . .Matt 20:25
e yourself toward . . . . . .1 Tim 4:7
e profits a little . . . . . .1 Tim 4:8

EXERCISED
have their senses *e* . . . . . .Heb 5:14

EXHORT
we command and *e* . . . . . .2 Thess 3:12
e him as a father . . . . . .1 Tim 5:1
and *e* these things . . . . . .1 Tim 6:2
doctrine, both to *e* . . . . . .Titus 1:9
Speak these things, *e* . . . . . .Titus 2:15

e one another . . . . . .Heb 3:13

EXHORTATION
you have any word of *e* . . . . . .Acts 13:15
he who exhorts, in *e* . . . . . .Rom 12:8
to reading, to *e* . . . . . .1 Tim 4:13
with the word of *e* . . . . . .Heb 13:22

EXHORTED
For I earnestly *e* . . . . . .Jer 11:7
e and strengthened . . . . . .Acts 15:32
as you know how we *e* . . . .1 Thess 2:11

EXILE
and also an *e* from . . . . . .2 Sam 15:19
The captive *e* hastens . . . . . .Is 51:14

EXIST
things which do not *e* . . . . . .Rom 4:17
by Your will they *e* . . . . . .Rev 4:11

EXPECT
an hour you do not *e* . . . . . .Luke 12:40

EXPECTATION
The *e* of the poor . . . . . .Ps 9:18
God alone, for my *e* . . . . . .Ps 62:5
the people were in *e* . . . . . .Luke 3:15
a certain fearful *e* . . . . . .Heb 10:27

EXPERT
and the *e* enchanter . . . . . .Is 3:3
those of an *e* warrior . . . . . .Jer 50:9
because you are *e* . . . . . .Acts 26:3

EXPLAIN
was no one who could *e* . . . . .Gen 41:24
days they could not *e* . . . . . .Judg 14:14
"*E* this parable to us . . . . . .Matt 15:15
to say, and hard to *e* . . . . . .Heb 5:11

EXPLAINED
He *e* all things to His . . . . . .Mark 4:34

EXPLOIT
e all your . . . . . .Is 58:3
against those who *e* . . . . . .Mal 3:5
they will *e* you with . . . . . .2 Pet 2:3

EXPOSED
his deeds should be *e* . . . . . .John 3:20
all things that are *e* . . . . . .Eph 5:13

EXPOUNDED
He *e* to them in all . . . . . .Luke 24:27

EXPRESS
man cannot *e* it . . . . . .Eccl 1:8
of His glory and the *e* . . . . . .Heb 1:3

EXPRESSLY
of the LORD came *e* . . . . . .Ezek 1:3
Now the Spirit *e* . . . . . .1 Tim 4:1

EXTEND
none to *e* mercy to him . . . . .Ps 109:12
"Behold, I will *e* . . . . . .Is 66:12
did not *e* to you . . . . . .2 Cor 10:14

EXTINGUISHED
broken, my days are *e* . . . . . .Job 17:1
They are *e* . . . . . .Is 43:17

EXTOL
I will *e* You . . . . . .Ps 30:1
e Him who rides . . . . . .Ps 68:4

EXTOLLED
shall be exalted and *e* . . . . . .Is 52:13

EXTORTION
e gathers it for him . . . . . .Prov 28:8
your neighbors by *e* . . . . . .Ezek 22:12
they are full of *e* . . . . . .Matt 23:25

EXTORTIONERS
e will inherit . . . . . .1 Cor 6:10

EXULT
in anguish I would *e* . . . . . .Job 6:10

EYE
e for *e* . . . . . .Ex 21:24
the ear, but now my *e* . . . . . .Job 42:5
guide you with My *e* . . . . . .Ps 32:8
Behold, the *e* of the . . . . . .Ps 33:18
He who formed the *e* . . . . . .Ps 94:9
and the seeing *e* . . . . . .Prov 20:12
who has a generous *e* . . . . . .Prov 22:9
A man with an evil *e* . . . . . .Prov 28:22
e that mocks his . . . . . .Prov 30:17
e is not satisfied . . . . . .Eccl 1:8
labors, nor is his *e* . . . . . .Eccl 4:8
for they shall see *e* . . . . . .Is 52:8
e seen any God besides . . . . . .Is 64:4
the apple of His *e* . . . . . .Zech 2:8
if your right *e* . . . . . .Matt 5:29
it was said, 'An *e* . . . . . .Matt 5:38
plank in your own *e* . . . . . .Matt 7:3
e causes you to sin . . . . . .Matt 18:9
Or is your *e* evil . . . . . .Matt 20:15
e causes you to sin . . . . . .Mark 9:47
the *e* of a needle . . . . . .Luke 18:25
"Because I am not an *e* . . . . .1 Cor 12:16
whole body were an *e* . . . . .1 Cor 12:17
the twinkling of an *e* . . . . . .1 Cor 15:52
every *e* will see Him . . . . . .Rev 1:7
your eyes with *e* salve . . . . . .Rev 3:18

EYELIDS
His eyes behold, His *e* . . . . . .Ps 11:4
e look right before . . . . . .Prov 4:25

EYES
e will be opened . . . . . .Gen 3:5
and you can be our *e* . . . . . .Num 10:31
she put paint on her *e* . . . . . .2 Kin 9:30
For the *e* of the . . . . . .2 Chr 16:9
Do You have *e* of flesh . . . . . .Job 10:4
And my *e* shall behold . . . . . .Job 19:27
I was *e* to the blind . . . . . .Job 29:15
e observe from afar . . . . . .Job 39:29
e are secretly fixed . . . . . .Ps 10:8
e are ever toward the . . . . . .Ps 25:15
The *e* of the LORD are . . . . . .Ps 34:15
e fail while I wait . . . . . .Ps 69:3
e shall you look . . . . . .Ps 91:8
I will lift up my *e* . . . . . .Ps 121:1
not give sleep to my *e* . . . . . .Ps 132:4
e saw my substance . . . . . .Ps 139:16
e look straight ahead . . . . . .Prov 4:25
but the *e* of a fool . . . . . .Prov 17:24
Will you set your *e* . . . . . .Prov 23:5
Who has redness of *e* . . . . . .Prov 23:29
be wise in his own *e* . . . . . .Prov 26:5
so the *e* of man are . . . . . .Prov 27:20
The wise man's *e* . . . . . .Eccl 2:14
e than the wandering . . . . . .Eccl 6:9
You have dove's *e* . . . . . .Song 1:15
e have seen the King . . . . . .Is 6:5
of the book, and the *e* . . . . . .Is 29:18
e fail from looking . . . . . .Is 38:14
O LORD, are not Your *e* . . . . . .Jer 5:3
Who have *e* and see . . . . . .Jer 5:21
e will weep bitterly . . . . . .Jer 13:17
For I will set My *e* . . . . . .Jer 24:6
rims were full of *e* . . . . . .Ezek 1:18
full of *e* all around . . . . . .Ezek 10:12
that horn which had *e* . . . . . .Dan 7:20
horn between his *e* . . . . . .Dan 8:5
You are of purer *e* . . . . . .Hab 1:13
But blessed are your *e* . . . . . .Matt 13:16
"He put clay on my *e* . . . . . .John 9:15
e they have closed . . . . . .Acts 28:27
e that they should not . . . . . .Rom 11:8
plucked out your own *e* . . . . . .Gal 4:15
have seen with our *e* . . . . . .1 John 1:1
the lust of the *e* . . . . . .1 John 2:16
as snow, and His *e* . . . . . .Rev 1:14
and anoint your *e* . . . . . .Rev 3:18
creatures full of *e* . . . . . .Rev 4:6
horns and seven *e* . . . . . .Rev 5:6
tear from their *e* . . . . . .Rev 21:4

EYESERVICE
not with *e* . . . . . .Eph 6:6
the flesh, not with *e* . . . . . .Col 3:22

EYEWITNESSES
the beginning were *e* . . . . . .Luke 1:2
e of His majesty . . . . . .2 Pet 1:16

EZEKIEL
Sent to rebellious Israel, Ezek 2; 3
Prophesies by symbolic action:
siege of Jerusalem, Ezek 4
destruction of Jerusalem, Ezek 5
captivity of Judah, Ezek 12:1–20
destruction of the temple, Ezek 24:15–27
Visions of:
God's glory, Ezek 1:4–28
abominations, Ezek 8:5–18
valley of dry bones, Ezek 37:1–14
messianic times, Ezek 40—48
river of life, Ezek 47:1–5
Parables, allegories, dirges of, Ezek 15; 16; 17; 19; 23; 24

EZION GEBER
See ELATH
Town on the Red Sea, 1 Kin 9:26
Israelite encampment, Num 33:35
Seaport of Israel's navy, 1 Kin 22:48

EZRA
Scribe, priest and reformer of postexilic times; commissioned by Artaxerxes, Ezra 7
Returns with exiles to Jerusalem, Ezra 8
Institutes reforms, Ezra 9
Reads the Law, Neh 8
Assists in dedication of wall, Neh 12:27–43

F

FABLES
nor give heed to *f* . . . . . .1 Tim 1:4
be turned aside to *f* . . . . . .2 Tim 4:4
cunningly devised *f* . . . . . .2 Pet 1:16

FACE
"For I have seen God *f* . . . . . .Gen 32:30
f shone while he . . . . . .Ex 34:29
he put a veil on his *f* . . . . . .Ex 34:33
the LORD make His *f* . . . . . .Num 6:25
Then he turned his *f* . . . . . .2 Kin 20:2
curse You to Your *f* . . . . . .Job 1:11
me, I will see Your *f* . . . . . .Ps 17:15
Why do You hide Your *f* . . . . . .Ps 44:24
and cause His *f* . . . . . .Ps 67:1
of his *f* is changed . . . . . .Eccl 8:1
sins have hidden His *f* . . . . . .Is 59:2
I have made your *f* . . . . . .Ezek 3:8
but to us shame of *f* . . . . . .Dan 9:7
before Your *f* who . . . . . .Matt 11:10

f shone like the sun .....Matt 17:2
always before my *f* .....Acts 2:25
dimly, but then *f* .....1 Cor 13:12
look steadily at the *f* .....2 Cor 3:7
with unveiled *f* .....2 Cor 3:18
withstood him to his *f* .....Gal 2:11
his natural *f* in a .....James 1:23
but the *f* of the LORD .....1 Pet 3:12
They shall see His *f* .....Rev 22:4

FACES
f were not ashamed .....Ps 34:5
hid, as it were, our *f* .....Is 53:3
be afraid of their *f* .....Jer 1:8
and all *f* turned pale .....Jer 30:6
they disfigure their *f* .....Matt 6:16

FACTIONS
there must also be *f* .....1 Cor 11:19

FADE
we all *f* as a leaf .....Is 64:6
and the leaf shall *f* .....Jer 8:13
rich man also will *f* .....James 1:11
and that does not *f* .....1 Pet 1:4

FADES
withers, the flower *f* .....Is 40:7

FAIL
eyes shall look and *f* .....Deut 28:32
flesh and my heart *f* .....Ps 73:26
of the thirsty to *f* .....Is 32:6
their tongues *f* .....Is 41:17
whose waters do not *f* .....Is 58:11
have caused wine to *f* .....Jer 48:33
of the olive may *f* .....Hab 3:17
nor shall the vine *f* .....Mal 3:11
that when you *f* .....Luke 16:9
tittle of the law to *f* .....Luke 16:17
faith should not *f* .....Luke 22:32
they will *f* .....1 Cor 13:8
Your years will not *f* .....Heb 1:12
For the time would *f* .....Heb 11:32

FAILED
Not a word *f* of any .....Josh 21:45
My relatives have *f* .....Job 19:14
refuge has *f* me .....Ps 142:4

FAILING
men's hearts *f* .....Luke 21:26

FAILS
my strength *f* because .....Ps 31:10
my spirit *f* .....Ps 143:7
and every vision *f* .....Ezek 12:22
Love never *f* .....1 Cor 13:8

FAINT
the youths shall *f* .....Is 40:30
shall walk and not *f* .....Is 40:31
my heart is *f* in me .....Jer 8:18
and the infants *f* .....Lam 2:11

FAINTED
thirsty, their soul *f* .....Ps 107:5

FAINTHEARTED
unruly, comfort the *f* .....1 Thess 5:14

FAINTS
longs, yes, even *f* .....Ps 84:2
My soul *f* for Your .....Ps 119:81
And the whole heart *f* .....Is 1:5
the earth, neither *f* .....Is 40:28

FAIR
Behold, you are *f* .....Song 1:15
of the Lord is not *f* .....Ezek 18:25
to a place called *F* .....Acts 27:8
what is just and *f* .....Col 4:1

FAIR-MINDED
These were more *f* .....Acts 17:11

FAIRER
f than the sons .....Ps 45:2

FAIREST
another beloved, O *f* .....Song 5:9
your beloved gone, O *f* .....Song 6:1

FAITH
in whom is no *f* .....Deut 32:20
shall live by his *f* .....Hab 2:4
you, O you of little *f* .....Matt 6:30
not found such great *f* .....Matt 8:10
f as a mustard seed .....Matt 17:20
that you have no *f* .....Mark 4:40
to them, "Have *f* .....Mark 11:22
"Increase our *f* .....Luke 17:5
will He really find *f* .....Luke 18:8
a man full of *f* .....Acts 6:5
are sanctified by *f* .....Acts 26:18
for obedience to the *f* .....Rom 1:5
God is revealed from *f* .....Rom 1:17
God, through *f* .....Rom 3:22
f apart from the deeds .....Rom 3:28
his *f* is accounted for .....Rom 4:5
f is made void and the .....Rom 4:14
those who are of the *f* .....Rom 4:16
f which we preach .....Rom 10:8
f comes by hearing .....Rom 10:17
and you stand by *f* .....Rom 11:20
in proportion to our *f* .....Rom 12:6
Do you have *f* .....Rom 14:22
he does not eat from *f* .....Rom 14:23
though I have all *f* .....1 Cor 13:2
And now abide *f* .....1 Cor 13:13
For we walk by *f* .....2 Cor 5:7
the flesh I live by *f* .....Gal 2:20
or by the hearing of *f* .....Gal 3:2
f are sons of Abraham .....Gal 3:7
the law is not of *f* .....Gal 3:12
But after *f* has come .....Gal 3:25
f working through love .....Gal 5:6
of the household of *f* .....Gal 6:10
been saved through *f* .....Eph 2:8
one Lord, one *f* .....Eph 4:5
to the unity of the *f* .....Eph 4:13
taking the shield of *f* .....Eph 6:16
your work of *f* .....1 Thess 1:3
for not all have *f* .....2 Thess 3:2
having *f* and a good .....1 Tim 1:19
the mystery of the *f* .....1 Tim 3:9
he has denied the *f* .....1 Tim 5:8
I have kept the *f* .....2 Tim 4:7
in our common *f* .....Titus 1:4
not being mixed with *f* .....Heb 4:2
f is the substance .....Heb 11:1
without *f* it is .....Heb 11:6
someone says he has *f* .....James 2:14
Show me your *f* .....James 2:18
and not by *f* only .....James 2:24
f will save the sick .....James 5:15
add to your *f* virtue .....2 Pet 1:5
on your most holy *f* .....Jude 20
the patience and the *f* .....Rev 13:10
of God and the *f* .....Rev 14:12

FAITHFUL
God, He is God, the *f* .....Deut 7:9
f disappear from among .....Ps 12:1
LORD preserves the *f* .....Ps 31:23
whose spirit was not *f* .....Ps 78:8
eyes shall be on the *f* .....Ps 101:6
f spirit conceals a .....Prov 11:13
But who can find a *f* .....Prov 20:6
f witness between us .....Jer 42:5
the Holy One who is *f* .....Hos 11:12
"Who then is a *f* .....Matt 24:45
good and *f* servant .....Matt 25:23
He who is *f* in what .....Luke 16:10
if you have not been *f* .....Luke 16:12
have judged me to be *f* .....Acts 16:15
God is *f* .....1 Cor 1:9
is my beloved and *f* .....1 Cor 4:17
But as God is *f* .....2 Cor 1:18
f brethren in Christ .....Col 1:2
He who calls you is *f* .....1 Thess 5:24
This is a *f* saying and .....1 Tim 1:15
f High Priest in .....Heb 2:17
as Moses also was *f* .....Heb 3:2
He who promised is *f* .....Heb 10:23
He is *f* and just to .....1 John 1:9
Be *f* until death .....Rev 2:10
words are true and *f* .....Rev 21:5

FAITHFULNESS
I have declared Your *f* .....Ps 40:10
f You shall establish .....Ps 89:2
Your *f* also surrounds .....Ps 89:8
and Your *f* every night .....Ps 92:2
f endures to all .....Ps 119:90
In Your *f* answer me .....Ps 143:1
counsels of old are *f* .....Is 25:1
great is Your *f* .....Lam 3:23
unbelief make the *f* .....Rom 3:3

FAITHLESS
"O *f* generation .....Mark 9:19
If we are *f* .....2 Tim 2:13

FALL
a deep sleep to *f* .....Gen 2:21
but do not let me *f* .....2 Sam 24:14
Let them *f* by their .....Ps 5:10
For I am ready to *f* .....Ps 38:17
Yes, all kings shall *f* .....Ps 72:11
righteous man may *f* .....Prov 24:16
but the wicked shall *f* .....Prov 24:16
digs a pit will *f* .....Prov 26:27
all their host shall *f* .....Is 34:4
men shall utterly *f* .....Is 40:30
of music, you shall *f* .....Dan 3:5
And great was its *f* .....Matt 7:27
the blind, both will *f* .....Matt 15:14
the stars will *f* .....Matt 24:29
"I saw Satan *f* .....Luke 10:18
that they should *f* .....Rom 11:11
take heed lest he *f* .....1 Cor 10:12
with pride he *f* .....1 Tim 3:6
if they *f* away .....Heb 6:6
lest anyone *f* short of .....Heb 12:15
it all joy when you *f* .....James 1:2
and rocks, "*F* on us .....Rev 6:16

FALLEN
"Babylon is *f* .....Is 21:9
you have *f* from grace .....Gal 5:4
And I saw a star *f* .....Rev 9:1
"Babylon is *f* .....Rev 14:8

FALLING
great drops of blood *f* .....Luke 22:44
f away comes first .....2 Thess 2:3

FALLS
who is alone when he *f* .....Eccl 4:10
And whoever *f* .....Matt 21:44
master he stands or *f* .....Rom 14:4
its flower *f* .....James 1:11

so that no rain *f* . . . . . .Rev 11:6

FALSE
"You shall not bear *f* . . . . . .Ex 20:16
I hate every *f* way . . . . . .Ps 119:104
gives heed to *f* lips . . . . . .Prov 17:4
f witness shall perish . . . . . .Prov 21:28
and do not love a *f* . . . . . .Zech 8:17
"Beware of *f* prophets . . . . . .Matt 7:15
f christs and *f* . . . . . .Matt 24:24
and we are found *f* . . . . . .1 Cor 15:15
among *f* brethren . . . . . .2 Cor 11:26
of *f* brethren . . . . . .Gal 2:4
f prophets have gone . . . . . .1 John 4:1
mouth of the *f* prophet . . . . . .Rev 16:13

FALSEHOOD
those who speak *f* . . . . . .Ps 5:6
and brings forth *f* . . . . . .Ps 7:14
For their deceit is *f* . . . . . .Ps 119:118
remove *f* and lies far . . . . . .Prov 30:8
under *f* we have hidden . . . . . .Is 28:15
offspring of *f* . . . . . .Is 57:4

FALSELY
it, and swears *f* . . . . . .Lev 6:3
nor have we dealt *f* . . . . . .Ps 44:17
surely they swear *f* . . . . . .Jer 5:2
words, swearing *f* . . . . . .Hos 10:4
of evil against you *f* . . . . . .Matt 5:11
f called knowledge . . . . . .1 Tim 6:20

FAME
Sheba heard of the *f* . . . . . .1 Kin 10:1
Your *f* went out . . . . . .Ezek 16:14
them for praise and *f* . . . . . .Zeph 3:19
Then His *f* went . . . . . .Matt 4:24

FAMILIES
in you all the *f* . . . . . .Gen 12:3
and makes their *f* . . . . . .Ps 107:41
the God of all the *f* . . . . . .Jer 31:1
f which the LORD has . . . . . .Jer 33:24
in your seed all the *f* . . . . . .Acts 3:25

FAMILY
shall mourn, every *f* . . . . . .Zech 12:12
f were baptized . . . . . .Acts 16:33
from whom the whole *f* . . . . . .Eph 3:15

FAMINE
Now there was a *f* . . . . . .Gen 12:10
keep them alive in *f* . . . . . .Ps 33:19
He called for a *f* . . . . . .Ps 105:16
send the sword, the *f* . . . . . .Jer 24:10
of the fever of *f* . . . . . .Lam 5:10
I will increase the *f* . . . . . .Ezek 5:16
there arose a severe *f* . . . . . .Luke 15:14

FAMINES
And there will be *f* . . . . . .Matt 24:7

FAMISH
righteous soul to *f* . . . . . .Prov 10:3

FAMISHED
honorable men are *f* . . . . . .Is 5:13

FAMOUS
and may his name be *f* . . . . . .Ruth 4:14

FAN
not to *f* or to cleanse . . . . . .Jer 4:11
His winnowing *f* . . . . . .Matt 3:12

FANCIES
with their own *f* . . . . . .Prov 1:31

FAR
removed my brothers *f* . . . . . .Job 19:13
Your judgments are *f* . . . . . .Ps 10:5
Be not *f* from Me . . . . . .Ps 22:11
those who are *f* . . . . . .Ps 73:27
The LORD is *f* from the . . . . . .Prov 15:29
but it was *f* from me . . . . . .Eccl 7:23
removed their hearts *f* . . . . . .Is 29:13
Those near and those *f* . . . . . .Ezek 22:5
their heart is *f* from . . . . . .Matt 15:8
going to a *f* country . . . . . .Mark 13:34
though He is not *f* . . . . . .Acts 17:27
you who once were *f* . . . . . .Eph 2:13

FARMER
The hard-working *f* . . . . . .2 Tim 2:6
See how the *f* waits . . . . . .James 5:7

FASHIONED
have made me and *f* . . . . . .Job 10:8

FASHIONS
He *f* their hearts . . . . . .Ps 33:15

FAST
f as you do this day . . . . . .Is 58:4
f that I have chosen . . . . . .Is 58:5
"Moreover, when you *f* . . . . . .Matt 6:16
disciples do not *f* . . . . . .Matt 9:14
I *f* twice a week . . . . . .Luke 18:12

FASTED
'Why have we *f* . . . . . .Is 58:3
'When you *f* and . . . . . .Zech 7:5
And when He had *f* . . . . . .Matt 4:2

FASTENED
were its foundations *f* . . . . . .Job 38:6
'the peg that is *f* . . . . . .Is 22:25

FASTING
humbled myself with *f* . . . . . .Ps 35:13
are weak through *f* . . . . . .Ps 109:24
house on the day of *f* . . . . . .Jer 36:6
except by prayer and *f* . . . . . .Matt 17:21
give yourselves to *f* . . . . . .1 Cor 7:5

FASTINGS
in sleeplessness, in *f* . . . . . .2 Cor 6:5

FAT
and you will eat the *f* . . . . . .Gen 45:18
f is the LORD's . . . . . .Lev 3:16
Now Eglon was a very *f* . . . . . .Judg 3:17
have closed up their *f* . . . . . .Ps 17:10

FATHER
man shall leave his *f* . . . . . .Gen 2:24
and you shall be a *f* . . . . . .Gen 17:4
'You are my *f* . . . . . .Job 17:14
I was a *f* to the poor . . . . . .Job 29:16
A *f* of the fatherless . . . . . .Ps 68:5
f pities his children . . . . . .Ps 103:13
the instruction of a *f* . . . . . .Prov 4:1
God, Everlasting *F* . . . . . .Is 9:6
You, O LORD, are our *F* . . . . . .Is 63:16
time cry to Me, My *F* . . . . . .Jer 3:4
for I am a *F* to Israel . . . . . .Jer 31:9
"A son honors his *f* . . . . . .Mal 1:6
Have we not all one *F* . . . . . .Mal 2:10
Our *F* in heaven . . . . . .Matt 6:9
He who loves *f* . . . . . .Matt 10:37
does anyone know the *F* . . . .Matt 11:27
'He who curses *f* . . . . . .Matt 15:4
for One is your *F* . . . . . .Matt 23:9
F will be divided . . . . . .Luke 12:53
F loves the Son . . . . . .John 3:35
F has been working . . . . . .John 5:17
F raises the dead . . . . . .John 5:21
F judges no one . . . . . .John 5:22
He has seen the *F* . . . . . .John 6:46
F who sent Me bears . . . . . .John 8:18
we have one *F* . . . . . .John 8:41
of your *f* the devil . . . . . .John 8:44
I and My *F* are one . . . . . .John 10:30
and believe that the *F* . . . . . .John 10:38
'I am going to the *F* . . . . . .John 14:28
F is the vinedresser . . . . . .John 15:1
came forth from the *F* . . . . . .John 16:28
that he might be the *f* . . . . . .Rom 4:11
"I have made you a *f* . . . . . .Rom 4:17
"I will be a *F* . . . . . .2 Cor 6:18
one God and *F* of all . . . . . .Eph 4:6
but exhort him as a *f* . . . . . .1 Tim 5:1
"I will be to Him a *F* . . . . . .Heb 1:5
without *f*, without mother . . . .Heb 7:3
comes down from the *F* . . . .James 1:17
if you call on the *F* . . . . . .1 Pet 1:17
and testify that the *F* . . . . . .1 John 4:14

FATHER'S
you in My *F* kingdom . . . . . .Matt 26:29
I must be about My *F* . . . . . .Luke 2:49
F house are many . . . . . .John 14:2
that a man has his *f* . . . . . .1 Cor 5:1

FATHERLESS
my hand against the *f* . . . . . .Job 31:21
the helper of the *f* . . . . . .Ps 10:14
to do justice to the *f* . . . . . .Ps 10:18
He relieves the *f* . . . . . .Ps 146:9
the fields of the *f* . . . . . .Prov 23:10
do not defend the *f* . . . . . .Is 1:23
they may rob the *f* . . . . . .Is 10:2
You the *f* finds mercy . . . . . .Hos 14:3

FATHERS
the LORD God of our *f* . . . . . .Ezra 7:27
f trusted in You . . . . . .Ps 22:4
our ears, O God, our *f* . . . . . .Ps 44:1
have sinned with our *f* . . . . . .Ps 106:6
f ate the manna . . . . . .John 6:31
of whom are the *f* . . . . . .Rom 9:5
you do not have many *f* . . . . .1 Cor 4:15
unaware that all our *f* . . . . . .1 Cor 10:1

FATLING
and the *f* together . . . . . .Is 11:6

FATNESS
as with marrow and *f* . . . . . .Ps 63:5
of the root and *f* . . . . . .Rom 11:17

FATTED
f cattle are . . . . . .Matt 22:4
has killed the *f* . . . . . .Luke 15:27

FATTENED
f your hearts as . . . . . .James 5:5

FAULT
find no charge or *f* . . . . . .Dan 6:4
I have found no *f* . . . . . .Luke 23:14
does He still find *f* . . . . . .Rom 9:19
of God without *f* . . . . . .Phil 2:15
for they are without *f* . . . . . .Rev 14:5

FAULTLESS
covenant had been *f* . . . . . .Heb 8:7
to present you *f* . . . . . .Jude 24

FAULTS
"I remember my *f* . . . . . .Gen 41:9
me from secret *f* . . . . . .Ps 19:12
are beaten for your *f* . . . . . .1 Pet 2:20

FAVOR
granted me life and *f* . . . . . .Job 10:12
f You will . . . . . .Ps 5:12
His *f* is for life . . . . . .Ps 30:5
A good man obtains *f* . . . . . .Prov 12:2
but his *f* is like dew . . . . . .Prov 19:12
and seek the LORD's *f* . . . . . .Jer 26:19

and stature, and in *f* . . . . . .Luke 2:52
God and having *f* . . . . . .Acts 2:47
to do the Jews a *f* . . . . . .Acts 24:27

FAVORABLE
And will He be *f* . . . . . .Ps 77:7
LORD, You have been *f* . . . . . .Ps 85:1

FAVORED
because You *f* them . . . . . .Ps 44:3
"Rejoice, highly *f* . . . . . .Luke 1:28

FAVORITISM
do not show personal *f* . . . . .Luke 20:21
God shows personal *f* . . . . . .Gal 2:6

FEAR
this and live, for I *f* God . . . . .Gen 42:18
f the people of the . . . . . .Num 14:9
to put the dread and *f* . . . . . .Deut 2:25
f Me all the days . . . . . .Deut 4:10
f the LORD your God . . . . . .Deut 6:2
book, that you may *f* . . . . . .Deut 28:58
said, "Does Job *f* . . . . . .Job 1:9
Yes, you cast off *f* . . . . . .Job 15:4
Surely no *f* of me will . . . . . .Job 33:7
He mocks at *f* . . . . . .Job 39:22
they are in great *f* . . . . . .Ps 14:5
The *f* of the LORD is . . . . . .Ps 19:9
of death, I will *f* . . . . . .Ps 23:4
whom shall I *f* . . . . . .Ps 27:1
Let all the earth *f* . . . . . .Ps 33:8
Oh, *f* the LORD . . . . . .Ps 34:9
there is no *f* of God . . . . . .Ps 36:1
they are in great *f* . . . . . .Ps 53:5
hear, all you who *f* . . . . . .Ps 66:16
f You as long as the . . . . . .Ps 72:5
heart to *f* Your name . . . . . .Ps 86:11
The *f* of the LORD is . . . . . .Ps 111:10
f You will be glad . . . . . .Ps 119:74
f the LORD and depart . . . . . .Prov 3:7
The *f* of man brings a . . . . . .Prov 29:25
it, that men should *f* . . . . . .Eccl 3:14
F God and keep His . . . . . .Eccl 12:13
let Him be your *f* . . . . . .Is 8:13
"Be strong, do not *f* . . . . . .Is 35:4
Do you not *f* Me . . . . . .Jer 5:22
who would not *f* . . . . . .Jer 10:7
but I will put My *f* . . . . . .Jer 32:40
who *f* My name the Sun . . . . . .Mal 4:2
f Him who is able . . . . . .Matt 10:28
"Do not *f* . . . . . .Luke 12:32
a judge who did not *f* . . . . . .Luke 18:2
"Do you not even *f* . . . . . .Luke 23:40
And walking in the *f* . . . . . .Acts 9:31
the rest also may *f* . . . . . .1 Tim 5:20
given us a spirit of *f* . . . . . .2 Tim 1:7
those who through *f* . . . . . .Heb 2:15
His rest, let us *f* . . . . . .Heb 4:1
because of His godly *f* . . . . . .Heb 5:7
F God . . . . . .1 Pet 2:17
love casts out *f* . . . . . .1 John 4:18
Do not *f* any of . . . . . .Rev 2:10

FEARED
But the midwives *f* . . . . . .Ex 1:17
He is also to be *f* . . . . . .1 Chr 16:25
f God more than . . . . . .Neh 7:2
Yourself, are to be *f* . . . . . .Ps 76:7
Then those who *f* . . . . . .Mal 3:16

FEARFUL
f in praises, doing . . . . . .Ex 15:11
them, "Why are you *f* . . . . . .Matt 8:26
It is a *f* thing to . . . . . .Heb 10:31

FEARFUL-HEARTED
to those who are *f* . . . . . .Is 35:4

FEARFULLY
f and wonderfully made . . . . . .Ps 139:14

FEARFULNESS
F and trembling have . . . . . .Ps 55:5
f has seized the . . . . . .Is 33:14

FEARING
is devoted to *f* You . . . . . .Ps 119:38
sincerity of heart, *f* . . . . . .Col 3:22
forsook Egypt, not *f* . . . . . .Heb 11:27

FEARS
upright man, one who *f* . . . . . .Job 1:8
Who is the man that *f* . . . . . .Ps 25:12
me from all my *f* . . . . . .Ps 34:4
an oath as he who *f* . . . . . .Eccl 9:2
every nation whoever *f* . . . . . .Acts 10:35
f has not been made . . . . . .1 John 4:18

FEAST
Then he made them a *f* . . . . . .Gen 19:3
and you shall keep a *f* . . . . . .Num 29:12
f is made for laughter . . . . . .Eccl 10:19
f day the terrors that . . . . . .Lam 2:22
hate, I despise your *f* . . . . . .Amos 5:21
every year at the *F* . . . . . .Luke 2:41
when you give a *f* . . . . . .Luke 14:13
Now the Passover, a *f* . . . . . .John 6:4
great day of the *f* . . . . . .John 7:37
let us keep the *f* . . . . . .1 Cor 5:8

FEASTING
go to the house of *f* . . . . . .Eccl 7:2

FEASTS
I will turn your *f* . . . . . .Amos 8:10
the best places at *f* . . . . . .Luke 20:46
spots in your love *f* . . . . . .Jude 12

FED
f me all my life long . . . . . .Gen 48:15
and *f* you with manna . . . . . .Deut 8:3
but the shepherds *f* . . . . . .Ezek 34:8
f you with milk and . . . . . .1 Cor 3:2

FEEBLE
strengthened the *f* . . . . . .Job 4:4
And there was none *f* . . . . . .Ps 105:37
And my flesh is *f* . . . . . .Ps 109:24
Every hand will be *f* . . . . . .Ezek 7:17
hang down, and the *f* . . . . . .Heb 12:12

FEED
ravens to *f* you there . . . . . .1 Kin 17:4
death shall *f* on them . . . . . .Ps 49:14
of the righteous *f* . . . . . .Prov 10:21
and *f* your flocks . . . . . .Is 61:5
to him, "*F* My lambs . . . . . .John 21:15
to him, "*F* My sheep . . . . . .John 21:17
your enemy hungers, *f* . . . . . .Rom 12:20
my goods to *f* the poor . . . . . .1 Cor 13:3

FEEDS
"Ephraim *f* on the wind . . . . . .Hos 12:1
your heavenly Father *f* . . . . . .Matt 6:26

FEET
So she lay at his *f* . . . . . .Ruth 3:14
so my *f* did not slip . . . . . .2 Sam 22:37
f they hang far . . . . . .Job 28:4
I was *f* to the lame . . . . . .Job 29:15
all things under his *f* . . . . . .Ps 8:6
He makes my *f* like the . . . . . .Ps 18:33
You have set my *f* . . . . . .Ps 31:8
does not allow our *f* . . . . . .Ps 66:9
f had almost stumbled . . . . . .Ps 73:2
f have been standing . . . . . .Ps 122:2
For their *f* run to . . . . . .Prov 1:16
Her *f* go down to death . . . . . .Prov 5:5
sandals off your *f* . . . . . .Is 20:2
called him to His *f* . . . . . .Is 41:2
up the dust of your *f* . . . . . .Is 49:23
mountains are the *f* . . . . . .Is 52:7
place of My *f* glorious . . . . . .Is 60:13
are the dust of His *f* . . . . . .Nah 1:3
in that day His *f* . . . . . .Zech 14:4
two hands or two *f* . . . . . .Matt 18:8
began to wash His *f* . . . . . .Luke 7:38
also sat at Jesus' *f* . . . . . .Luke 10:39
wash the disciples' *f* . . . . . .John 13:5
at the apostles' *f* . . . . . .Acts 4:35
f are swift to shed . . . . . .Rom 3:15
beautiful are the *f* . . . . . .Rom 10:15
all things under His *f* . . . . . .1 Cor 15:27
and having shod your *f* . . . . . .Eph 6:15
fell at His *f* as dead . . . . . .Rev 1:17
And I fell at his *f* . . . . . .Rev 19:10

FELIX
Governor of Judea; letter addressed to, Acts 23:24–30
Paul's defense before, Acts 24:1–27

FELLOW
f servants who owed . . . . . .Matt 18:28
begins to beat his *f* . . . . . .Matt 24:49
f worker concerning . . . . . .2 Cor 8:23
f citizens with the . . . . . .Eph 2:19
Gentiles should be *f* . . . . . .Eph 3:6
rest of my *f* workers . . . . . .Phil 4:3
These are my only *f* . . . . . .Col 4:11
that we may become *f* . . . . . .3 John 8
I am your *f* servant . . . . . .Rev 19:10

FELLOWSHIP
doctrine and *f* . . . . . .Acts 2:42
were called into the *f* . . . . . .1 Cor 1:9
not want you to have *f* . . . . .1 Cor 10:20
f has righteousness . . . . . .2 Cor 6:14
the right hand of *f* . . . . . .Gal 2:9
And have no *f* with the . . . . . .Eph 5:11
for your *f* in the . . . . . .Phil 1:5
of love, if any *f* . . . . . .Phil 2:1
and the *f* of His . . . . . .Phil 3:10
also may have *f* . . . . . .1 John 1:3
we say that we have *f* . . . . . .1 John 1:6
the light, we have *f* . . . . . .1 John 1:7

FENCE
and a tottering *f* . . . . . .Ps 62:3

FENCED
He has *f* up my way . . . . . .Job 19:8

FERTILIZE
I dig around it and *f* . . . . . .Luke 13:8

FERVENT
and being *f* in spirit . . . . . .Acts 18:25
f prayer of a . . . . . .James 5:16
all things have *f* . . . . . .1 Pet 4:8
will melt with *f* . . . . . .2 Pet 3:10

FERVENTLY
you, always laboring *f* . . . . . .Col 4:12
love one another *f* . . . . . .1 Pet 1:22

FESTIVAL
night when a holy *f* . . . . . .Is 30:29
or regarding a *f* . . . . . .Col 2:16

FESTUS
Governor of Judea, Acts 24:27
Paul's defense made to, Acts 25:1–22

FETCH
f my knowledge from . . . . . .Job 36:3

FETTERS
hurt his feet with *f* . . . . . .Ps 105:18
their nobles with *f* . . . . . .Ps 149:8

FEVER
f which shall . . . . . .Lev 26:16
my bones burn with *f* . . . . . .Job 30:30
and rebuked the *f* . . . . . .Luke 4:39

FEW
f and evil have been . . . . . .Gen 47:9
f days and full of . . . . . .Job 14:1
Let his days be *f* . . . . . .Ps 109:8
let your words be *f* . . . . . .Eccl 5:2
and there are *f* . . . . . .Matt 7:14
but the laborers are *f* . . . . . .Matt 9:37
called, but *f* chosen . . . . . .Matt 20:16
"Lord, are there *f* . . . . . .Luke 13:23
prepared, in which a *f* . . . . . .1 Pet 3:20
I have a *f* things . . . . . .Rev 2:20

FIDELITY
but showing all good *f* . . . . . .Titus 2:10

FIELD
Let the *f* be joyful . . . . . .Ps 96:12
to house; they add *f* . . . . . .Is 5:8
becomes a fruitful *f* . . . . . .Is 32:15
The *f* is the world . . . . . .Matt 13:38
and buys that *f* . . . . . .Matt 13:44
f has been called the . . . . . .Matt 27:8
you are God's *f* . . . . . .1 Cor 3:9

FIELD OF BLOOD
A field bought as a cemetery for Judas's burial, Matt 27:1–10
Predicted in the OT, Zech 11:12, 13

FIELDS
f yield no food . . . . . .Hab 3:17
living out in the *f* . . . . . .Luke 2:8
eyes and look at the *f* . . . . . .John 4:35

FIERCENESS
f has deceived you . . . . . .Jer 49:16
the winepress of the *f* . . . . . .Rev 19:15

FIERY
the LORD sent *f* serpents . . . . .Num 21:6
right hand came a *f* . . . . . .Deut 33:2
shall make them as a *f* . . . . . .Ps 21:9
offspring will be a *f* . . . . . .Is 14:29
burning *f* furnace . . . . . .Dan 3:6
concerning the *f* . . . . . .1 Pet 4:12
f red dragon having . . . . . .Rev 12:3

FIG
f leaves together . . . . . .Gen 3:7
his vine and his *f* . . . . . .1 Kin 4:25
fruit falling from a *f* . . . . . .Is 34:4
f tree may not blossom . . . . . .Hab 3:17
fruit on this *f* . . . . . .Luke 13:7
"Look at the *f* . . . . . .Luke 21:29
'I saw you under the *f* . . . . . .John 1:50
Can a *f* tree . . . . . .James 3:12
f tree drops its late . . . . . .Rev 6:13

FIGHT
The LORD will *f* . . . . . .Ex 14:14
you go with me to *f* . . . . . .1 Kin 22:4
Our God will *f* for us . . . . . .Neh 4:20
My servants would *f* . . . . . .John 18:36
to him, let us not *f* . . . . . .Acts 23:9
F the good *f* . . . . . .1 Tim 6:12
have fought the good *f* . . . . . .2 Tim 4:7
You *f* and war . . . . . .James 4:2

FIGHTS
your God is He who *f* . . . . . .Josh 23:10
because my lord *f* . . . . . .1 Sam 25:28
f come from among . . . . . .James 4:1

FIGS
puts forth her green *f* . . . . . .Song 2:13
f set before the . . . . . .Jer 24:1
from thornbushes or *f* . . . . . .Matt 7:16
men do not gather *f* . . . . . .Luke 6:44
or a grapevine bear *f* . . . . . .James 3:12

FIGURATIVELY
brethren, I have *f* . . . . . .1 Cor 4:6

FIGURE
and using no *f* . . . . . .John 16:29

FILL
f the earth and subdue . . . . . .Gen 1:28
wealth, that I may *f* . . . . . .Prov 8:21
"Do I not *f* heaven . . . . . .Jer 23:24
f this temple with . . . . . .Hag 2:7
"*F* the waterpots . . . . . .John 2:7
that He might *f* . . . . . .Eph 4:10
so as always to *f* . . . . . .1 Thess 2:16

FILLED
the whole earth be *f* . . . . . .Ps 72:19
Then our mouth was *f* . . . . . .Ps 126:2
for they shall be *f* . . . . . .Matt 5:6
"Let the children be *f* . . . . . .Mark 7:27
he would gladly have *f* . . . . . .Luke 15:16
being *f* with all . . . . . .Rom 1:29
full of goodness, *f* . . . . . .Rom 15:14
that you may be *f* . . . . . .Eph 3:19
but be *f* with the . . . . . .Eph 5:18
being *f* with the . . . . . .Phil 1:11
peace, be warmed and *f* . . . . .James 2:16

FILTH
has washed away the *f* . . . . . .Is 4:4
been made as the *f* . . . . . .1 Cor 4:13
the removal of the *f* . . . . . .1 Pet 3:21

FILTHINESS
from all your *f* . . . . . .Ezek 36:25
ourselves from all *f* . . . . . .2 Cor 7:1
lay aside all *f* . . . . . .James 1:21
abominations and the *f* . . . . . .Rev 17:4

FILTHY
is abominable and *f* . . . . . .Job 15:16
with *f* garments . . . . . .Zech 3:3
malice, blasphemy, *f* . . . . . .Col 3:8
poor man in *f* clothes . . . . . .James 2:2
oppressed by the *f* . . . . . .2 Pet 2:7
let him be *f* . . . . . .Rev 22:11

FIND
sure your sin will *f* . . . . . .Num 32:23
Almighty, we cannot *f* . . . . . .Job 37:23
life to those who *f* . . . . . .Prov 4:22
that no one can *f* . . . . . .Eccl 3:11
waters, for you will *f* . . . . . .Eccl 11:1
seek, and you will *f* . . . . . .Matt 7:7
for My sake will *f* . . . . . .Matt 10:39
when he comes, will *f* . . . . . .Matt 24:46
f a Babe wrapped . . . . . .Luke 2:12
f no fault in this Man . . . . . .Luke 23:4
I *f* then a law . . . . . .Rom 7:21
f grace to help in . . . . . .Heb 4:16

FINDING
great things past *f* . . . . . .Jon 9:10
and *f* none . . . . . .Luke 11:24
and His ways past *f* . . . . . .Rom 11:33

FINDS
f me *f* life . . . . . .Prov 8:35
f a wife *f* a good . . . . . .Prov 18:22
Whatever your hand *f* . . . . . .Eccl 9:10
and he who seeks *f* . . . . . .Matt 7:8
f his life will lose . . . . . .Matt 10:39
and he who seeks *f* . . . . . .Luke 11:10

FINE
Then I beat them as *f* . . . . . .2 Sam 22:43
gold, yea, than much *f* . . . . . .Ps 19:10
f gold is a wise . . . . . .Prov 25:12
set on bases of *f* gold . . . . . .Song 5:15
more rare than *f* . . . . . .Is 13:12
and for *f* clothing . . . . . .Is 23:18
how changed the *f* . . . . . .Lam 4:1
rings, in *f* apparel . . . . . .James 2:2
for the *f* linen is the . . . . . .Rev 19:8

FINGER
written with the *f* . . . . . .Ex 31:18
f shall be thicker . . . . . .1 Kin 12:10
the pointing of the *f* . . . . . .Is 58:9
dip the tip of his *f* . . . . . .Luke 16:24
the ground with His *f* . . . . . .John 8:6
"Reach your *f* . . . . . .John 20:27

FINGERS
the work of Your *f* . . . . . .Ps 8:3
he points with his *f* . . . . . .Prov 6:13
that which their own *f* . . . . . .Is 2:8
with one of their *f* . . . . . .Matt 23:4

FINISH
city, to *f* the . . . . . .Dan 9:24
he has enough to *f* . . . . . .Luke 14:28
has given Me to *f* . . . . . .John 5:36
so that I may *f* . . . . . .Acts 20:24

FINISHED
f the work which You . . . . . .John 17:4
He said, "It is *f* . . . . . .John 19:30
I have *f* the race . . . . . .2 Tim 4:7
thousand years were *f* . . . . . .Rev 20:3

FIRE
rained brimstone and *f* . . . . . .Gen 19:24
to him in a flame of *f* . . . . . .Ex 3:2
by day, and *f* was over . . . . . .Ex 40:38
God, who answers by *f* . . . . .1 Kin 18:24
LORD was not in the *f* . . . . . .1 Kin 19:12
I was musing, the *f* . . . . . .Ps 39:3
we went through *f* . . . . . .Ps 66:12
they have set *f* . . . . . .Ps 74:7
f goes before Him . . . . . .Ps 97:3
f and hail . . . . . .Ps 148:8
burns as the *f* . . . . . .Is 9:18
says the LORD, whose *f* . . . . . .Is 31:9
you walk through the *f* . . . . . .Is 43:2
f that burns all the . . . . . .Is 65:5
on whose bodies the *f* . . . . . .Dan 3:27
He break out like *f* . . . . . .Amos 5:6
for conflict by *f* . . . . . .Amos 7:4
like a refiner's *f* . . . . . .Mal 3:2
the Holy Spirit and *f* . . . . . .Matt 3:11
f is not quenched . . . . . .Mark 9:44
"I came to send *f* . . . . . .Luke 12:49
tongues, as of *f* . . . . . .Acts 2:3
f taking vengeance . . . . . .2 Thess 1:8
and that burned with *f* . . . . . .Heb 12:18
And the tongue is a *f* . . . . . .James 3:6
vengeance of eternal *f* . . . . . .Jude 7
f came down from God . . . . . .Rev 20:9
into the lake of *f* . . . . . .Rev 20:14

FIREBRAND
f plucked from the . . . . . .Amos 4:11

FIREBRANDS
a madman who throws *f* . . . . .Prov 26:18

two stubs of smoking *f* . . . . . .Is 7:4

FIRM
their strength is *f* . . . . . .Ps 73:4
f the feeble knees . . . . . .Is 35:3
of the hope *f* to the . . . . . .Heb 3:6

FIRMAMENT
Thus God made the *f* . . . . . .Gen 1:7
f shows His handiwork . . . . . .Ps 19:1
in His mighty *f* . . . . . .Ps 150:1
brightness of the *f* . . . . . .Dan 12:3

FIRST
The *f* one to plead his . . . . . .Prov 18:17
f father sinned . . . . . .Is 43:27
desires to be *f* . . . . . .Matt 20:27
f shall be slave . . . . . .Mark 10:44
And the gospel must *f* . . . . . .Mark 13:10
evil, of the Jew *f* . . . . . .Rom 2:9
"Or who has *f* . . . . . .Rom 11:35
f man Adam became a . . . . .1 Cor 15:45
f a willing mind . . . . . .2 Cor 8:12
that we who *f* trusted . . . . . .Eph 1:12
For Adam was formed *f* . . . . .1 Tim 2:13
f covenant had been . . . . . .Heb 8:7
love Him because He *f* . . . . .1 John 4:19
I am the *F* and the . . . . . .Rev 1:17
you have left your *f* . . . . . .Rev 2:4
is the *f* resurrection . . . . . .Rev 20:5

FIRST-RIPE
f fruit which my soul . . . . . .Mic 7:1

FIRSTBORN
LORD struck all the *f* . . . . . .Ex 12:29
I will make him My *f* . . . . . .Ps 89:27
Shall I give my *f* . . . . . .Mic 6:7
brought forth her *f* . . . . . .Matt 1:25
that He might be the *f* . . . . . .Rom 8:29
invisible God, the *f* . . . . . .Col 1:15
the beginning, the *f* . . . . . .Col 1:18
witness, the *f* from . . . . . .Rev 1:5

FIRSTFRUIT
For if the *f* is holy . . . . . .Rom 11:16

FIRSTFRUITS
and with the *f* . . . . . .Prov 3:9
also who have the *f* . . . . . .Rom 8:23
and has become the *f* . . . . . .1 Cor 15:20
Christ the *f* . . . . . .1 Cor 15:23
might be a kind of *f* . . . . . .James 1:18
among men, being *f* . . . . . .Rev 14:4

FISH
f taken in a cruel net . . . . . .Eccl 9:12
had prepared a great *f* . . . . . .Jon 1:17
do You make men like *f* . . . . . .Hab 1:14
Or if he asks for a *f* . . . . . .Matt 7:10
belly of the great *f* . . . . . .Matt 12:40
five loaves and two *f* . . . . . .Matt 14:17
and likewise the *f* . . . . . .John 21:13

FISHERMEN
The *f* also will mourn . . . . . .Is 19:8
I will send for many *f* . . . . . .Jer 16:16

FISHERS
and I will make you *f* . . . . . .Matt 4:19

FIT
and looking back, is *f* . . . . . .Luke 9:62

FITTING
Is it *f* to say to a . . . . . .Job 34:18
Luxury is not *f* . . . . . .Prov 19:10
so honor is not *f* . . . . . .Prov 26:1
things which are not *f* . . . . . .Rom 1:28
a High Priest was *f* . . . . . .Heb 7:26

FIVE
f smooth stones . . . . . .1 Sam 17:40
about *f* thousand men . . . . . .Matt 14:21
and *f* were foolish . . . . . .Matt 25:2

FIXED
f My limit for it . . . . . .Job 38:10
is a great gulf *f* . . . . . .Luke 16:26

FLAME
appeared to him in a *f* . . . . . .Ex 3:2
f will dry out his . . . . . .Job 15:30
f consumes the chaff . . . . . .Is 5:24
and tempest and the *f* . . . . . .Is 29:6
nor shall the *f* . . . . . .Is 43:2
behind them a *f* . . . . . .Joel 2:3
am tormented in this *f* . . . . . .Luke 16:24
and His ministers a *f* . . . . . .Heb 1:7
and His eyes like a *f* . . . . . .Rev 1:14

FLAMES
the LORD divides the *f* . . . . . .Ps 29:7

FLAMING
f sword which turned . . . . . .Gen 3:24
f fire in their land . . . . . .Ps 105:32
in *f* fire taking . . . . . .2 Thess 1:8

FLATTER
I do not know how to *f* . . . . . .Job 32:22
They *f* with their . . . . . .Ps 5:9

FLATTERED
Nevertheless they *f* . . . . . .Ps 78:36

FLATTERING
f mouth works ruin . . . . . .Prov 26:28
f speech deceive . . . . . .Rom 16:18
any time did we use *f* . . . . . .1 Thess 2:5
swelling words, *f* . . . . . .Jude 16

FLATTERS
with one who *f* with . . . . . .Prov 20:19
f his neighbor spreads . . . . . .Prov 29:5

FLATTERY
shall corrupt with *f* . . . . . .Dan 11:32

FLAVOR
the salt loses its *f* . . . . . .Matt 5:13

FLAVORLESS
f food be eaten . . . . . .Job 6:6

FLAX
f He will not quench . . . . . .Is 42:3
f He will not quench . . . . . .Matt 12:20

FLED
The sea saw it and *f* . . . . . .Ps 114:3
who have *f* for refuge . . . . . .Heb 6:18

FLEE
f away secretly . . . . . .Gen 31:27
those who hate You *f* . . . . . .Num 10:35
such a man as I *f* . . . . . .Neh 6:11
who see me outside *f* . . . . . .Ps 31:11
Or where can I *f* . . . . . .Ps 139:7
And the shadows *f* . . . . . .Song 2:17
who are in Judea *f* . . . . . .Matt 24:16
F sexual immorality . . . . . .1 Cor 6:18
f these things and . . . . . .1 Tim 6:11
devil and he will *f* . . . . . .James 4:7

FLESH
bone of my bones and *f* . . . . . .Gen 2:23
shall become one *f* . . . . . .Gen 2:24
f had corrupted their . . . . . .Gen 6:12
f I shall see God . . . . . .Job 19:26
My *f* also will rest in . . . . . .Ps 16:9
that they were but *f* . . . . . .Ps 78:39
my heart and my *f* . . . . . .Ps 84:2
f shall bless His holy . . . . . .Ps 145:21
is wearisome to the *f* . . . . . .Eccl 12:12
And all *f* shall see it . . . . . .Is 40:5
"All *f* is grass . . . . . .Is 40:6
out My Spirit on all *f* . . . . . .Joel 2:28
Simon Bar-Jonah, for *f* . . . . . .Matt 16:17
two shall become one *f* . . . . . .Matt 19:5
were shortened, no *f* . . . . . .Matt 24:22
shall become one *f* . . . . . .Mark 10:8
f shall see the . . . . . .Luke 3:6
And the Word became *f* . . . . . .John 1:14
I shall give is My *f* . . . . . .John 6:51
unless you eat the *f* . . . . . .John 6:53
f profits nothing . . . . . .John 6:63
according to the *f* . . . . . .John 8:15
when we were in the *f* . . . . . .Rom 7:5
of God, but with the *f* . . . . . .Rom 7:25
on the things of the *f* . . . . . .Rom 8:5
you are not in the *f* . . . . . .Rom 8:9
to the *f* you will die . . . . . .Rom 8:13
f should glory in His . . . . . .1 Cor 1:29
"shall become one *f* . . . . . .1 Cor 6:16
there is one kind of *f* . . . . . .1 Cor 15:39
For the *f* lusts . . . . . .Gal 5:17
have crucified the *f* . . . . . .Gal 5:24
good showing in the *f* . . . . . .Gal 6:12
may boast in your *f* . . . . . .Gal 6:13
f has ceased from sin . . . . . .1 Pet 4:1
of his time in the *f* . . . . . .1 Pet 4:2
the lust of the *f* . . . . . .1 John 2:16
has come in the *f* . . . . . .1 John 4:2
dreamers defile the *f* . . . . . .Jude 8

FLESHLY
f wisdom but by the . . . . . .2 Cor 1:12
law of a *f* commandment . . . . . .Heb 7:16
f lusts which . . . . . .1 Pet 2:11

FLIES
will send swarms of *f* . . . . . .Ex 8:21
He sent swarms of *f* . . . . . .Ps 78:45
Dead *f* putrefy the . . . . . .Eccl 10:1

FLIGHT
f shall perish from . . . . . .Amos 2:14
And pray that your *f* . . . . . .Matt 24:20

FLINT
will seem like *f* . . . . . .Is 5:28
set My face like a *f* . . . . . .Is 50:7

FLINTY
out of the *f* rock . . . . . .Deut 8:15

FLOAT
and he made the iron *f* . . . . . .2 Kin 6:6

FLOCK
Your people like a *f* . . . . . .Ps 77:20
wilderness like a *f* . . . . . .Ps 78:52
lead Joseph like a *f* . . . . . .Ps 80:1
the footsteps of the *f* . . . . . .Song 1:8
He will feed His *f* . . . . . .Is 40:11
you do not feed the *f* . . . . . .Ezek 34:3
are My *f*, the *f* . . . . . .Ezek 34:31
though the *f* be cut . . . . . .Hab 3:17
my God, "Feed the *f* . . . . . .Zech 11:4
sheep of the *f* . . . . . .Matt 26:31
"Do not fear, little *f* . . . . . .Luke 12:32
there will be one *f* . . . . . .John 10:16
of the milk of the *f* . . . . . .1 Cor 9:7
Shepherd the *f* of God . . . . . .1 Pet 5:2
examples to the *f* . . . . . .1 Pet 5:3

FLOCKS
are clothed with *f* . . . . . .Ps 65:13

FLOOD
the waters of the *f* . . . . . .Gen 7:10
sat enthroned at the *F* . . . . . .Ps 29:10
them away like a *f* . . . . . .Ps 90:5
will you do in the *f* . . . . . .Jer 12:5
the days before the *f* . . . . . .Matt 24:38
bringing in the *f* . . . . . .2 Pet 2:5
of his mouth like a *f* . . . . . .Rev 12:15

FLOODS
me, and the *f* of . . . . . .Ps 18:4
f on the dry ground . . . . . .Is 44:3
rain descended, the *f* . . . . . .Matt 7:25

FLOURISH
the righteous shall *f* . . . . . .Ps 72:7

FLOURISHED
your care for me has *f* . . . . . .Phil 4:10

FLOURISHES
In the morning it *f* . . . . . .Ps 90:6

FLOW
f away as waters which . . . . . .Ps 58:7
and the waters *f* . . . . . .Ps 147:18
that its spices may *f* . . . . . .Song 4:16
all nations shall *f* . . . . . .Is 2:2
of his heart will *f* . . . . . .John 7:38

FLOWER
comes forth like a *f* . . . . . .Job 14:2
as a *f* of the field . . . . . .Ps 103:15
beauty is a fading *f* . . . . . .Is 28:4
is like the *f* of the . . . . . .Is 40:6
grass withers, the *f* . . . . . .Is 40:7
if she is past the *f* . . . . . .1 Cor 7:36
of man as the *f* . . . . . .1 Pet 1:24

FLOWERS
f appear on the earth . . . . . .Song 2:12

FLOWING
'a land *f* with milk . . . . . .Deut 6:3
of wisdom is a *f* . . . . . .Prov 18:4
the Gentiles like a *f* . . . . . .Is 66:12

FLUTE
play the harp and *f* . . . . . .Gen 4:21
sound of the horn, *f* . . . . . .Dan 3:5

FLUTES
instruments and *f* . . . . . .Ps 150:4

FLUTISTS
harpists, musicians, *f* . . . . . .Rev 18:22

FLY
I would *f* . . . . . .Ps 55:6
soon cut off, and we *f* . . . . . .Ps 90:10
they *f* away like an . . . . . .Prov 23:5

FOE
and scattered the *f* . . . . . .Ps 18:14

FOES
my enemies and *f* . . . . . .Ps 27:2
I will beat down his *f* . . . . . .Ps 89:23

FOLD
are not of this *f* . . . . . .John 10:16
a cloak You will *f* . . . . . .Heb 1:12

FOLDING
slumber, a little *f* . . . . . .Prov 6:10

FOLLOW
f what is altogether . . . . . .Deut 16:20
to Me, you who *f* . . . . . .Is 51:1
f You wherever You go . . . . . .Matt 8:19
He said to him, "*F* . . . . . .Matt 9:9
up his cross, and *f* . . . . . .Mark 8:34
someone who does not *f* . . . . .Mark 9:38
will by no means *f* . . . . . .John 10:5
serves Me, let him *f* . . . . . .John 12:26
those of some men *f* . . . . . .1 Tim 5:24
that you should *f* . . . . . .1 Pet 2:21
f the Lamb wherever He . . . . . .Rev 14:4
and their works *f* . . . . . .Rev 14:13

FOLLOWED
f the LORD my God . . . . . .Josh 14:8
LORD took me as I *f* . . . . . .Amos 7:15
we have left all and *f* . . . . . .Mark 10:28

FOLLOWS
My soul *f* close behind . . . . . .Ps 63:8
f Me shall not walk . . . . . .John 8:12

FOLLY
taken much notice of *f* . . . . . .Job 35:15
not turn back to *f* . . . . . .Ps 85:8
F is joy to him who is . . . . . .Prov 15:21
of fools is *f* . . . . . .Prov 16:22
F is set in great . . . . . .Eccl 10:6

FOOD
you it shall be for *f* . . . . . .Gen 1:29
that lives shall be *f* . . . . . .Gen 9:3
stranger, giving him *f* . . . . . .Deut 10:18
He gives *f* in . . . . . .Job 36:31
he may bring forth *f* . . . . . .Ps 104:14
Who gives *f* to all . . . . . .Ps 136:25
Much *f* is in the . . . . . .Prov 13:23
night, and provides *f* . . . . . .Prov 31:15
f which you eat shall . . . . . .Ezek 4:10
the fields yield no *f* . . . . . .Hab 3:17
that there may be *f* . . . . . .Mal 3:10
to give them *f* . . . . . .Matt 24:45
and you gave Me *f* . . . . . .Matt 25:35
and he who has *f* . . . . . .Luke 3:11
have you any *f* . . . . . .John 21:5
they ate their *f* . . . . . .Acts 2:46
our hearts with *f* . . . . . .Acts 14:17
destroy with your *f* . . . . . .Rom 14:15
f makes my brother . . . . . .1 Cor 8:13
the same spiritual *f* . . . . . .1 Cor 10:3
sower, and bread for *f* . . . . . .2 Cor 9:10
And having *f* and . . . . . .1 Tim 6:8
and not solid *f* . . . . . .Heb 5:12
But solid *f* belongs to . . . . . .Heb 5:14
of *f* sold his . . . . . .Heb 12:16
destitute of daily *f* . . . . . .James 2:15

FOODS
F for the stomach . . . . . .1 Cor 6:13
f which God . . . . . .1 Tim 4:3

FOOL
f has said in his . . . . . .Ps 14:1
is like sport to a *f* . . . . . .Prov 10:23
f will be servant . . . . . .Prov 11:29
f is right in his own . . . . . .Prov 12:15
f lays open his folly . . . . . .Prov 13:16
is too lofty for a *f* . . . . . .Prov 24:7
whoever says, 'You *f* . . . . . .Matt 5:22
I speak as a *f* . . . . . .2 Cor 11:23
I have become a *f* . . . . . .2 Cor 12:11

FOOLISH
of the *f* women speaks . . . . . .Job 2:10
I was so *f* and . . . . . .Ps 73:22
f pulls it down with . . . . . .Prov 14:1
f man squanders it . . . . . .Prov 21:20
"For My people are *f* . . . . . .Jer 4:22
Has not God made *f* . . . . . .1 Cor 1:20
O *f* Galatians . . . . . .Gal 3:1
were also once *f* . . . . . .Titus 3:3
But avoid *f* disputes . . . . . .Titus 3:9

FOOLISHLY
I speak *f* . . . . . .2 Cor 11:21

FOOLISHNESS
O God, You know my *f* . . . . . .Ps 69:5
Forsake *f* and live . . . . . .Prov 9:6
of fools proclaims *f* . . . . . .Prov 12:23
The *f* of a man twists . . . . . .Prov 19:3
F is bound up in the . . . . . .Prov 22:15
devising of *f* is sin . . . . . .Prov 24:9
person will speak *f* . . . . . .Is 32:6
of the cross is *f* . . . . . .1 Cor 1:18
Because the *f* of God . . . . . .1 Cor 1:25

FOOLS
f despise wisdom . . . . . .Prov 1:7
folly of *f* is deceit . . . . . .Prov 14:8
F mock at sin . . . . . .Prov 14:9
has no pleasure in *f* . . . . . .Eccl 5:4
We are *f* for Christ's . . . . . .1 Cor 4:10

FOOT
will not allow your *f* . . . . . .Ps 121:3
f will not stumble . . . . . .Prov 3:23
From the sole of the *f* . . . . . .Is 1:6
you turn away your *f* . . . . . .Is 58:13
f causes you to sin . . . . . .Matt 18:8
you dash your *f* . . . . . .Luke 4:11
If the *f* should say . . . . . .1 Cor 12:15

FOOTMEN
have run with the *f* . . . . . .Jer 12:5

FOOTSTEPS
f were not known . . . . . .Ps 77:19
and shall make His *f* . . . . . .Ps 85:13

FOOTSTOOL
Your enemies Your *f* . . . . . .Ps 110:1
Your enemies Your *f* . . . . . .Matt 22:44
"Sit here at my *f* . . . . . .James 2:3

FORBID
said, "Do not *f* . . . . . .Mark 9:39
"Can anyone *f* . . . . . .Acts 10:47
prophesy, and do not *f* . . . . .1 Cor 14:39
f that I should boast . . . . . .Gal 6:14

FORBIDDING
confidence, no one *f* . . . . . .Acts 28:31
f us to speak to the . . . . . .1 Thess 2:16
f to marry . . . . . .1 Tim 4:3

FORCE
violent take it by *f* . . . . . .Matt 11:12
come and take Him by *f* . . . . . .John 6:15
a testament is in *f* . . . . . .Heb 9:17

FORCEFUL
f are right words . . . . . .Job 6:25

FORCES
Though they join *f* . . . . . .Prov 11:21

FOREFATHERS
f who refused to hear . . . . . .Jer 11:10
and oppressed our *f* . . . . . .Acts 7:19
conscience, as my *f* . . . . . .2 Tim 1:3

FOREHEADS
against their *f* . . . . . .Ezek 3:8
put a mark on the *f* . . . . . .Ezek 9:4
seal of God on their *f* . . . . . .Rev 9:4
his mark on their *f* . . . . . .Rev 20:4

FOREIGNER
"I am a *f* and a . . . . . .Gen 23:4
of me, since I am a *f* . . . . . .Ruth 2:10
to God except this *f* . . . . . .Luke 17:18
who speaks will be a *f* . . . . .1 Cor 14:11

FOREIGNERS
with the children of *f* . . . . . .Is 2:6
f shall build up your . . . . . .Is 60:10
f who were there . . . . . .Acts 17:21

longer strangers and *f* . . . . . .Eph 2:19

FOREKNEW
For whom He *f* . . . . . .Rom 8:29
His people whom He *f* . . . . . .Rom 11:2

FOREKNOWLEDGE
purpose and *f* of God . . . . . .Acts 2:23
according to the *f* . . . . . .1 Pet 1:2

FOREORDAINED
He indeed was *f* . . . . . .1 Pet 1:20

FORERUNNER
f has entered for us . . . . . .Heb 6:20

FORESAW
'I *f* the LORD . . . . . .Acts 2:25

FORESEEING
f that God would . . . . . .Gal 3:8

FORESEES
A prudent man *f* . . . . . .Prov 22:3

FOREST
beast of the *f* is Mine . . . . . .Ps 50:10
See how great a *f* . . . . . .James 3:5

FORESTS
and strips the *f* . . . . . .Ps 29:9

FORETOLD
have also *f* these days . . . . . .Acts 3:24
killed those who *f* . . . . . .Acts 7:52

FOREVER
and eat, and live *f* . . . . . .Gen 3:22
to our children *f* . . . . . .Deut 29:29
has loved Israel *f* . . . . . .1 Kin 10:9
I would not live *f* . . . . . .Job 7:16
from this generation *f* . . . . . .Ps 12:7
LORD sits as King *f* . . . . . .Ps 29:10
Do not cast us off *f* . . . . . .Ps 44:23
throne, O God, is *f* . . . . . .Ps 45:6
"You are a priest *f* . . . . . .Ps 110:4
His mercy endures *f* . . . . . .Ps 136:1
will bless Your name *f* . . . . . .Ps 145:1
who keeps truth *f* . . . . . .Ps 146:6
The LORD shall reign *f* . . . . . .Ps 146:10
for riches are not *f* . . . . . .Prov 27:24
Trust in the LORD *f* . . . . . .Is 26:4
of our God stands *f* . . . . . .Is 40:8
My salvation will be *f* . . . . . .Is 51:6
will not cast off *f* . . . . . .Lam 3:31
be the name of God *f* . . . . . .Dan 2:20
Like the stars *f* . . . . . .Dan 12:3
of the LORD our God *f* . . . . . .Mic 4:5
and the glory *f* . . . . . .Matt 6:13
the Christ remains *f* . . . . . .John 12:34
who is blessed *f* . . . . . .2 Cor 11:31
to whom be glory *f* . . . . . .Gal 1:5
generation, *f* and ever . . . . . .Eph 3:21
and Father be glory *f* . . . . . .Phil 4:20
throne, O God, is *f* . . . . . .Heb 1:8
has been perfected *f* . . . . . .Heb 7:28
lives and abides *f* . . . . . .1 Pet 1:23
of darkness *f* . . . . . .Jude 13
power, both now and *f* . . . . . .Jude 25
And they shall reign *f* . . . . . .Rev 22:5

FOREVERMORE
Blessed be the LORD *f* . . . . . .Ps 89:52
this time forth and *f* . . . . . .Ps 113:2
behold, I am alive *f* . . . . . .Rev 1:18

FOREWARNED
all such, as we also *f* . . . . . .1 Thess 4:6

FORGAVE
f the iniquity of my . . . . . .Ps 32:5
to repay, he freely *f* . . . . . .Luke 7:42
God in Christ *f* . . . . . .Eph 4:32
even as Christ *f* . . . . . .Col 3:13

FORGED
The proud have *f* . . . . . .Ps 119:69

FORGERS
But you *f* of lies . . . . . .Job 13:4

FORGET
"For God has made me *f* . . . . .Gen 41:51
yourselves, lest you *f* . . . . . .Deut 4:23
f the covenant of your . . . . . .Deut 4:31
f the LORD who brought . . . . . .Deut 6:12
the paths of all who *f* . . . . . .Job 8:13
all the nations that *f* . . . . . .Ps 9:17
this, you who *f* . . . . . .Ps 50:22
f the works of God . . . . . .Ps 78:7
I will not *f* Your word . . . . . .Ps 119:16
If I *f* you . . . . . .Ps 137:5
My son, do not *f* . . . . . .Prov 3:1
f her nursing child . . . . . .Is 49:15
f the LORD your Maker . . . . . .Is 51:13
f her ornaments . . . . . .Jer 2:32
f your work and labor . . . . . .Heb 6:10

FORGETFULNESS
in the land of *f* . . . . . .Ps 88:12

FORGETS
f the covenant of her . . . . . .Prov 2:17
and immediately *f* . . . . . .James 1:24

FORGETTING
f those things which . . . . . .Phil 3:13

FORGIVE
dwelling place, and *f* . . . . . .1 Kin 8:39
f their sin and heal . . . . . .2 Chr 7:14
good, and ready to *f* . . . . . .Ps 86:5
And *f* us our debts . . . . . .Matt 6:12
Father will also *f* . . . . . .Matt 6:14
f men their trespasses . . . . . .Matt 6:15
his heart, does not *f* . . . . . .Matt 18:35
Who can *f* sins but God . . . . . .Mark 2:7
f the sins of any . . . . . .John 20:23
you ought rather to *f* . . . . . .2 Cor 2:7
anything, I also *f* . . . . . .2 Cor 2:10
F me this wrong . . . . . .2 Cor 12:13
f us our sins and to . . . . . .1 John 1:9

FORGIVEN
transgression is *f* . . . . . .Ps 32:1
sins be *f* them . . . . . .Mark 4:12
to whom little is *f* . . . . . .Luke 7:47
indeed I have *f* . . . . . .2 Cor 2:10
f you all trespasses . . . . . .Col 2:13
sins, he will be *f* . . . . . .James 5:15
your sins are *f* . . . . . .1 John 2:12

FORGIVENESS
But there is *f* with . . . . . .Ps 130:4
God belong mercy and *f* . . . . . .Dan 9:9
preached to you the *f* . . . . . .Acts 13:38
they may receive *f* . . . . . .Acts 26:18
His blood, the *f* . . . . . .Eph 1:7

FORGIVES
f all your iniquities . . . . . .Ps 103:3
"Who is this who even *f* . . . . .Luke 7:49

FORGIVING
tenderhearted, *f* . . . . . .Eph 4:32
and *f* one another . . . . . .Col 3:13

FORGOT
remember Joseph, but *f* . . . . .Gen 40:23
f the LORD their God . . . . . .Judg 3:7
f His works and His . . . . . .Ps 78:11
They soon *f* His works . . . . . .Ps 106:13

FORGOTTEN
f the God who fathered . . . . .Deut 32:18
"Why have You *f* . . . . . .Ps 42:9
If we had *f* the name . . . . . .Ps 44:20
memory of them is *f* . . . . . .Eccl 9:5
you will not be *f* . . . . . .Is 44:21
And my Lord has *f* . . . . . .Is 49:14
I have *f* prosperity . . . . . .Lam 3:17
not one of them is *f* . . . . . .Luke 12:6
f the exhortation . . . . . .Heb 12:5
f that he was cleansed . . . . . .2 Pet 1:9

FORM
earth was without *f* . . . . . .Gen 1:2
Who would *f* a god or . . . . . .Is 44:10
f the light and create . . . . . .Is 45:7
descended in bodily *f* . . . . . .Luke 3:22
time, nor seen His *f* . . . . . .John 5:37
For the *f* of this . . . . . .1 Cor 7:31
who, being in the *f* . . . . . .Phil 2:6
Abstain from every *f* . . . . . .1 Thess 5:22
having a *f* of . . . . . .2 Tim 3:5

FORMED
And the LORD God *f* . . . . . .Gen 2:7
And His hands *f* . . . . . .Ps 95:5
f my inward parts . . . . . .Ps 139:13
f everything gives the . . . . . .Prov 26:10
say of him who *f* . . . . . .Is 29:16
Me there was no God *f* . . . . . .Is 43:10
This people I have *f* . . . . . .Is 43:21
"Before I *f* you in . . . . . .Jer 1:5
Will the thing *f* . . . . . .Rom 9:20
say to him who *f* . . . . . .Rom 9:20
until Christ is *f* . . . . . .Gal 4:19
For Adam was *f* first . . . . . .1 Tim 2:13

FORMER
f lovingkindness . . . . . .Ps 89:49
f days better than . . . . . .Eccl 7:10
f rain to the earth . . . . . .Hos 6:3
f prophets preached . . . . . .Zech 1:4
f conduct in Judaism . . . . . .Gal 1:13
your *f* conduct . . . . . .Eph 4:22
f things have passed . . . . . .Rev 21:4

FORMS
clay say to him who *f* . . . . . .Is 45:9
f the spirit of man . . . . . .Zech 12:1

FORNICATION
"We were not born of *f* . . . . . .John 8:41
of the wrath of her *f* . . . . . .Rev 14:8

FORNICATOR
you know, that no *f* . . . . . .Eph 5:5
lest there be any *f* . . . . . .Heb 12:16

FORNICATORS
but *f* and adulterers . . . . . .Heb 13:4

FORSAKE
but if you *f* Him . . . . . .2 Chr 15:2
"If his sons *f* . . . . . .Ps 89:30
f His inheritance . . . . . .Ps 94:14
But I did not *f* . . . . . .Ps 119:87
father, and do not *f* . . . . . .Prov 1:8
worthless idols *f* . . . . . .Jon 2:8
of you does not *f* . . . . . .Luke 14:33
never leave you nor *f* . . . . . .Heb 13:5

FORSAKEN
My God, why have You *f* . . . . . .Ps 22:1
seen the righteous *f* . . . . . .Ps 37:25
you dread will be *f* . . . . . .Is 7:16
cities will be as a *f* . . . . . .Is 17:9
a mere moment I have *f* . . . . . .Is 54:7
no longer be termed *F* . . . . . .Is 62:4

they have *f* Me . . . . . .Jer 2:13
My God, why have You *f* . . . .Matt 27:46
persecuted, but not *f* . . . . . .2 Cor 4:9
for Demas has *f* . . . . . .2 Tim 4:10
f the right way . . . . . .2 Pet 2:15

FORSAKING
f the assembling . . . . . .Heb 10:25

FORSOOK
f God who made him . . . . . .Deut 32:15
all the disciples *f* . . . . . .Matt 26:56
with me, but all *f* . . . . . .2 Tim 4:16
By faith he *f* Egypt . . . . . .Heb 11:27

FORTRESS
LORD is my rock, my *f* . . . . . .2 Sam 22:2
my rock of refuge, a *f* . . . . . .Ps 31:2

FOUL
My wounds are *f* . . . . . .Ps 38:5
f weather today . . . . . .Matt 16:3
a prison for every *f* . . . . . .Rev 18:2

FOUND
f a helper comparable . . . . . .Gen 2:20
where can wisdom be *f* . . . . . .Job 28:12
when You may be *f* . . . . . .Ps 32:6
f My servant David . . . . . .Ps 89:20
a thousand I have *f* . . . . . .Eccl 7:28
this only I have *f* . . . . . .Eccl 7:29
f the one I love . . . . . .Song 3:4
LORD while He may be *f* . . . . . .Is 55:6
your fruit is *f* . . . . . .Hos 14:8
fruit on it and *f* none . . . . . .Luke 13:6
he was lost and is *f* . . . . . .Luke 15:24
f the Messiah" (which . . . . . .John 1:41
I *f* to bring death . . . . . .Rom 7:10
and be *f* in Him . . . . . .Phil 3:9
be diligent to be *f* . . . . . .2 Pet 3:14

FOUNDATION
he shall lay its *f* . . . . . .Josh 6:26
His *f* is in the holy . . . . . .Ps 87:1
and justice are the *f* . . . . . .Ps 89:14
Of old You laid the *f* . . . . . .Ps 102:25
has an everlasting *f* . . . . . .Prov 10:25
deep and laid the *f* . . . . . .Luke 6:48
the earth without a *f* . . . . . .Luke 6:49
loved Me before the *f* . . . . . .John 17:24
I have laid the *f* . . . . . .1 Cor 3:10
f can anyone lay than . . . . . .1 Cor 3:11
us in Him before the *f* . . . . . .Eph 1:4
the solid *f* of God . . . . . .2 Tim 2:19
not laying again the *f* . . . . . .Heb 6:1
Lamb slain from the *f* . . . . . .Rev 13:8
the first *f* was jasper . . . . . .Rev 21:19

FOUNDATIONS
when I laid the *f* . . . . . .Job 38:4
f are destroyed . . . . . .Ps 11:3
You who laid the *f* . . . . . .Ps 104:5
shall raise up the *f* . . . . . .Is 58:12
The *f* of the wall . . . . . .Rev 21:19

FOUNDED
For He has *f* it upon . . . . . .Ps 24:2
shake it, for it was *f* . . . . . .Luke 6:48

FOUNTAIN
will become in him a *f* . . . . . .John 4:14

FOUNTAINS
on that day all the *f* . . . . . .Gen 7:11
f be dispersed abroad . . . . . .Prov 5:16
when there were no *f* . . . . . .Prov 8:24
lead them to living *f* . . . . . .Rev 7:17

FOX
build, if even a *f* . . . . . .Neh 4:3
"Go, tell that *f* . . . . . .Luke 13:32

FOXES
caught three hundred *f* . . . . . .Judg 15:4
f that spoil the vines . . . . . .Song 2:15
F have holes and birds . . . . . .Luke 9:58

FRAGMENTS
f that remained . . . . . .Matt 14:20
of the leftover *f* . . . . . .Luke 9:17
baskets with the *f* . . . . . .John 6:13

FRAGRANCE
garments is like the *f* . . . . . .Song 4:11
was filled with the *f* . . . . . .John 12:3
we are to God the *f* . . . . . .2 Cor 2:15

FRAIL
that I may know how *f* . . . . . .Ps 39:4

FRAME
For He knows our *f* . . . . . .Ps 103:14
f was not hidden . . . . . .Ps 139:15

FRAMED
that the worlds were *f* . . . . . .Heb 11:3

FREE
and the servant is *f* . . . . . .Job 3:19
let the oppressed go *f* . . . . . .Is 58:6
'You will be made *f* . . . . . .John 8:33
if the Son makes you *f* . . . . . .John 8:36
And having been set *f* . . . . . .Rom 6:18
now having been set *f* . . . . . .Rom 6:22
Jesus has made me *f* . . . . . .Rom 8:2
Am I not *f* . . . . . .1 Cor 9:1
is neither slave nor *f* . . . . . .Gal 3:28
Jerusalem above is *f* . . . . . .Gal 4:26
Christ has made us *f* . . . . . .Gal 5:1
he is a slave or *f* . . . . . .Eph 6:8
poor, *f* and slave . . . . . .Rev 13:16

FREED
has died has been *f* . . . . . .Rom 6:7

FREEDMAN
slave is the Lord's *f* . . . . . .1 Cor 7:22

FREELY
the garden you may *f* . . . . . .Gen 2:16
I will love them *f* . . . . . .Hos 14:4
F you have received . . . . . .Matt 10:8
f give us all . . . . . .Rom 8:32
that have been *f* . . . . . .1 Cor 2:12
the water of life *f* . . . . . .Rev 22:17

FREEWOMAN
the other by a *f* . . . . . .Gal 4:22
with the son of the *f* . . . . . .Gal 4:30

FRESH
My glory is *f* within . . . . . .Job 29:20
They shall be *f* . . . . . .Ps 92:14
both salt water and *f* . . . . . .James 3:12

FRETS
and his heart *f* . . . . . .Prov 19:3

FRIEND
a man speaks to his *f* . . . . . .Ex 33:11
of Abraham Your *f* . . . . . .2 Chr 20:7
though he were my *f* . . . . . .Ps 35:14
f You have put . . . . . .Ps 88:18
f loves at all times . . . . . .Prov 17:17
f who sticks closer . . . . . .Prov 18:24
not forsake your own *f* . . . . . .Prov 27:10
a *f* of tax collectors . . . . . .Matt 11:19
of you shall have a *f* . . . . . .Luke 11:5
f Lazarus sleeps . . . . . .John 11:11
you are not Caesar's *f* . . . . . .John 19:12
Philemon our beloved *f* . . . . . .Philem 1
he was called the *f* . . . . . .James 2:23
wants to be a *f* . . . . . .James 4:4

FRIENDS
and hate your *f* . . . . . .2 Sam 19:6
My *f* scorn me . . . . . .Job 16:20
f have forgotten me . . . . . .Job 19:14
the rich has many *f* . . . . . .Prov 14:20
one's life for his *f* . . . . . .John 15:13
You are My *f* . . . . . .John 15:14
I have called you *f* . . . . . .John 15:15
to forbid any of his *f* . . . . . .Acts 24:23

FROGS
your territory with *f* . . . . . .Ex 8:2
f coming out of the . . . . . .Rev 16:13

FRONTLETS
on your hand and as *f* . . . . . .Ex 13:16
and they shall be as *f* . . . . . .Deut 6:8

FROZEN
the broad waters are *f* . . . . . .Job 37:10

FRUIT
and showed them the *f* . . . . .Num 13:26
Blessed shall be the *f* . . . . . .Deut 28:4
brings forth its *f* . . . . . .Ps 1:3
f is better than gold . . . . . .Prov 8:19
The *f* of the righteous . . . . . .Prov 11:30
with good by the *f* . . . . . .Prov 12:14
f was sweet to my . . . . . .Song 2:3
they shall eat the *f* . . . . . .Is 3:10
like the first *f* . . . . . .Is 28:4
"I create the *f* . . . . . .Is 57:19
f is found in Me . . . . . .Hos 14:8
does not bear good *f* . . . . . .Matt 3:10
good tree bears good *f* . . . . . .Matt 7:17
not drink of this *f* . . . . . .Matt 26:29
and blessed is the *f* . . . . . .Luke 1:42
life, and bring no *f* . . . . . .Luke 8:14
and he came seeking *f* . . . . . .Luke 13:6
And if it bears *f* . . . . . .Luke 13:9
branch that bears *f* . . . . . .John 15:2
that you bear much *f* . . . . . .John 15:8
should go and bear *f* . . . . . .John 15:16
f did you have then in . . . . . .Rom 6:21
God, you have your *f* . . . . . .Rom 6:22
that we should bear *f* . . . . . .Rom 7:4
But the *f* of the . . . . . .Gal 5:22
but I seek the *f* . . . . . .Phil 4:17
yields the peaceable *f* . . . . . .Heb 12:11
Now the *f* of . . . . . .James 3:18
autumn trees without *f* . . . . . .Jude 12
tree yielding its *f* . . . . . .Rev 22:2

FRUITFUL
them, saying, "Be *f* . . . . . .Gen 1:22
a *f* bough, a *f* . . . . . .Gen 49:22
wife shall be like a *f* . . . . . .Ps 128:3
heaven and *f* seasons . . . . . .Acts 14:17
pleasing Him, being *f* . . . . . .Col 1:10

FRUITS
Therefore bear *f* . . . . . .Matt 3:8
know them by their *f* . . . . . .Matt 7:16
and increase the *f* . . . . . .2 Cor 9:10
of mercy and good *f* . . . . . .James 3:17
which bore twelve *f* . . . . . .Rev 22:2

FUEL
people shall be as *f* . . . . . .Is 9:19
into the fire for *f* . . . . . .Ezek 15:4

FULFILL
the LORD, to *f* his vow . . . . . .Lev 22:21
And you shall *f* . . . . . .1 Kin 5:9
f all your petitions . . . . . .Ps 20:5
f the desire of those . . . . . .Ps 145:19

for us to *f* all . . . . . .Matt 3:15
f the law of Christ . . . . . .Gal 6:2
f my joy by being . . . . . .Phil 2:2
and *f* all the good . . . . . .2 Thess 1:11
If you really *f* . . . . . .James 2:8

FULFILLED
the law till all is *f* . . . . . .Matt 5:18
of the Gentiles are *f* . . . . . .Luke 21:24
all things must be *f* . . . . . .Luke 24:44
of the law might be *f* . . . . . .Rom 8:4
loves another has *f* . . . . . .Rom 13:8
For all the law is *f* . . . . . .Gal 5:14

FULFILLMENT
for there will be a *f* . . . . . .Luke 1:45
love is the *f* of the . . . . . .Rom 13:10

FULL
I went out *f* . . . . . .Ruth 1:21
For I am *f* of words . . . . . .Job 32:18
of the LORD is *f* . . . . . .Ps 29:4
who has his quiver *f* . . . . . .Ps 127:5
Lest I be *f* and deny . . . . . .Prov 30:9
yet the sea is not *f* . . . . . .Eccl 1:7
the whole earth is *f* . . . . . .Is 6:3
and it was *f* of bones . . . . . .Ezek 37:1
But truly I am *f* . . . . . .Mic 3:8
whole body will be *f* . . . . . .Matt 6:22
of the Father, *f* . . . . . .John 1:14
your joy may be *f* . . . . . .John 15:11
chose Stephen, a man *f* . . . . . .Acts 6:5
You are already *f* . . . . . .1 Cor 4:8
learned both to be *f* . . . . . .Phil 4:12
I am *f*, having received . . . . . .Phil 4:18

FULL-GROWN
and sin, when it is *f* . . . . . .James 1:15

FULLNESS
satisfied with the *f* . . . . . .Ps 36:8
f we have all received . . . . . .John 1:16
to Israel until the *f* . . . . . .Rom 11:25
But when the *f* of the . . . . . .Gal 4:4
dispensation of the *f* . . . . . .Eph 1:10
filled with all the *f* . . . . . .Eph 3:19
Him dwells all the *f* . . . . . .Col 2:9

FUME
Why do you *f* with envy . . . . . .Ps 68:16

FUNCTION
do not have the same *f* . . . . . .Rom 12:4

FURIOUS
You have been *f* . . . . . .Ps 89:38
f man do not go . . . . . .Prov 22:24
fury and in *f* rebukes . . . . . .Ezek 5:15
LORD avenges and is *f* . . . . . .Nah 1:2
this, they were *f* . . . . . .Acts 5:33

FURIOUSLY
for he drives *f* . . . . . .2 Kin 9:20

FURNACE
you out of the iron *f* . . . . . .Deut 4:20
tested you in the *f* . . . . . .Is 48:10
of a burning fiery *f* . . . . . .Dan 3:6
cast them into the *f* . . . . . .Matt 13:42
the smoke of a great *f* . . . . . .Rev 9:2

FURNISHED
also *f* her table . . . . . .Prov 9:2
a large upper room, *f* . . . . . .Mark 14:15

FURY
F is not in Me . . . . . .Is 27:4
they are full of the *f* . . . . . .Is 51:20
f to His adversaries . . . . . .Is 59:18
and My own *f* . . . . . .Is 63:5
even in anger and *f* . . . . . .Jer 21:5
and I will cause My *f* . . . . . .Ezek 5:13
Thus will I spend My *f* . . . . . .Ezek 6:12
in anger and *f* on the . . . . . .Mic 5:15

FUTILE
For it is not a *f* . . . . . .Deut 32:47
of the peoples are *f* . . . . . .Jer 10:3
wise, that they are *f* . . . . . .1 Cor 3:20
risen, your faith is *f* . . . . . .1 Cor 15:17

FUTILITY
allotted months of *f* . . . . . .Job 7:3
f have You created all . . . . . .Ps 89:47
was subjected to *f* . . . . . .Rom 8:20

FUTURE
for the *f* of that man . . . . . .Ps 37:37
the *f* of the wicked . . . . . .Ps 37:38
to give you a *f* . . . . . .Jer 29:11

G

GAAL
Son of Ebed; vilifies Abimelech, Judg 9:26–41

GAASH
Hill of Ephraim, Judg 2:9
Joshua buried near, Josh 24:30

GABBATHA
Place of Pilate's court, John 19:13

GABRIEL
Messenger archangel; interprets Daniel's vision, Dan 8:16–27
Reveals the prophecy of 70 weeks, Dan 9:21–27
Announces John's birth, Luke 1:11–22
Announces Christ's birth, Luke 1:26–38
Stands in God's presence, Luke 1:19

GAD
Son of Jacob by Zilpah, Gen 30:10, 11
Blessed by Jacob, Gen 49:19
—Tribe of:
Census of, Num 1:24, 25
Territory of, Num 32:20–36
Captivity of, 1 Chr 5:26
Later references to, Rev 7:5
—Prophet in David's reign, 1 Sam 22:5
Message of, to David, 2 Sam 24:10–16

GADARENES (or Gergesenes)
People east of the Sea of Galilee, Mark 5:1
Healing of demon-possessed in territory of, Matt 8:28–34

GAIN
g than fine gold . . . . . .Prov 3:14
will have no lack of *g* . . . . . .Prov 31:11
a time to *g* . . . . . .Eccl 3:6
to get dishonest *g* . . . . . .Ezek 22:27
him who covets evil *g* . . . . . .Hab 2:9
and to die is *g* . . . . . .Phil 1:21
rubbish, that I may *g* . . . . . .Phil 3:8
is a means of *g* . . . . . .1 Tim 6:5
contentment is great *g* . . . . . .1 Tim 6:6
for dishonest *g* . . . . . .1 Pet 5:2

GAINED
g more wisdom than all . . . . . .Eccl 1:16
g five more talents . . . . . .Matt 25:20

GAINS
g the whole world . . . . . .Matt 16:26

GAIUS
Companion of Paul, Acts 19:29
—Convert at Derbe, Acts 20:4
—Paul's host at Corinth, Rom 16:23; 1 Cor 1:14

GALATIA
Paul visits, Acts 16:6; 18:23
Paul writes to Christians in, Gal 1:1
Peter writes to Christians in, 1 Pet 1:1

GALILEANS
Speech of, Mark 14:70
Faith of, John 4:45
Pilate's cruelty toward, Luke 13:1, 2

GALILEE
Prophecies concerning, Deut 33:18–23; Is 9:1, 2
Dialect of, distinctive, Matt 26:73
Herod's jurisdiction over, Luke 3:1
Christ's contacts with, Matt 2:22; 4:12–25; 26:32; 27:55; John 4:1, 3

GALILEE, SEA OF
Scene of many events in Christ's life, Mark 7:31
Called Chinnereth, Num 34:11
Later called Gennesaret, Luke 5:1

GALL
They also gave me *g* . . . . . .Ps 69:21
the wormwood and the *g* . . . . .Lam 3:19
turned justice into *g* . . . . . .Amos 6:12
wine mingled with *g* . . . . . .Matt 27:34

GALLIO
Roman proconsul of Achaia, dismisses charges against Paul, Acts 18:12–17

GAMALIEL
Famous Jewish teacher, Acts 22:3
Respected by people, Acts 5:34–39

GAP
and stand in the *g* . . . . . .Ezek 22:30

GARDEN
LORD God planted a *g* . . . . . .Gen 2:8
g enclosed is my . . . . . .Song 4:12
like a watered *g* . . . . . .Is 58:11
Eden, the *g* of God . . . . . .Ezek 28:13
raise up for them a *g* . . . . . .Ezek 34:29
where there was a *g* . . . . . .John 18:1
in the *g* a new tomb . . . . . .John 19:41

GARDENER
Him to be the *g* . . . . . .John 20:15

GARDENS
I made myself *g* . . . . . .Eccl 2:5
plant *g* and eat their . . . . . .Jer 29:5

GARLANDS
brought oxen and *g* . . . . . .Acts 14:13

GARMENT
beautiful Babylonian *g* . . . . . .Josh 7:21
g that is moth-eaten . . . . . .Job 13:28
made sackcloth my *g* . . . . . .Ps 69:11
with light as with a *g* . . . . . .Ps 104:2
one who takes away a *g* . . . . .Prov 25:20
the hem of His *g* . . . . . .Matt 9:20
have on a wedding *g* . . . . . .Matt 22:11
cloth on an old *g* . . . . . .Mark 2:21
all grow old like a *g* . . . . . .Heb 1:11
hating even the *g* . . . . . .Jude 23

GARMENTS
g did not wear out on . . . . . .Deut 8:4
Why are your *g* hot . . . . . .Job 37:17
They divide My *g* . . . . . .Ps 22:18
g always be white . . . . . .Eccl 9:8
g rolled in blood . . . . . .Is 9:5

from Edom, with dyed *g* . . . . . .Is 63:1
Take away the filthy *g* . . . . . .Zech 3:4
man clothed in soft *g* . . . . . .Matt 11:8
spread their *g* on the . . . . . .Matt 21:8
and divided His *g* . . . . . .Matt 27:35
by them in shining *g* . . . . . .Luke 24:4
g are moth-eaten . . . . . .James 5:2
be clothed in white *g* . . . . . .Rev 3:5

GARRISON
gathered the whole *g* . . . . . .Matt 27:27
Damascenes with a *g* . . . . . .2 Cor 11:32

GATE
This is the *g* of the . . . . . .Ps 118:20
by the narrow *g* . . . . . .Matt 7:13
by the Sheep *G* a pool . . . . . .John 5:2
laid daily at the *g* . . . . . .Acts 3:2
suffered outside the *g* . . . . . .Heb 13:12
each individual *g* . . . . . .Rev 21:21

GATES
possess the *g* of those . . . . . .Gen 24:60
g are burned with fire . . . . . .Neh 1:3
they go down to the *g* . . . . . .Job 17:16
up your heads, O you *g* . . . . . .Ps 24:7
The LORD loves the *g* . . . . . .Ps 87:2
Open to me the *g* . . . . . .Ps 118:19
is known in the *g* . . . . . .Prov 31:23
go through the *g* . . . . . .Is 62:10
and the *g* of Hades . . . . . .Matt 16:18
wall with twelve *g* . . . . . .Rev 21:12
g were twelve pearls . . . . . .Rev 21:21
g shall not be shut . . . . . .Rev 21:25

GATH
Philistine city, 1 Sam 6:17
Ark carried to, 1 Sam 5:8
David takes refuge in, 1 Sam 21:10–15
David's second flight to, 1 Sam 27:3–12
Captured by David, 1 Chr 18:1
Destruction of, prophetic, Amos 6:1–3
Name becomes proverbial, Mic 1:10

GATHER
g my soul with sinners . . . . . .Ps 26:9
G My saints . . . . . .Ps 50:5
and a time to *g* stones . . . . . .Eccl 3:5
g the lambs with His . . . . . .Is 40:11
g His wheat into the . . . . . .Matt 3:12
sow nor reap nor *g* . . . . . .Matt 6:26
Do men *g* grapes from . . . . . .Matt 7:16
g where I have not . . . . . .Matt 25:26
g together His . . . . . .Mark 13:27

GATHERED
g little had no lack . . . . . .Ex 16:18
And *g* out of the lands . . . . . .Ps 107:3
g some of every kind . . . . . .Matt 13:47
the nations will be *g* . . . . . .Matt 25:32

GATHERING
g together of the . . . . . .Gen 1:10
g together to Him . . . . . .2 Thess 2:1

GATHERS
g the waters of the . . . . . .Ps 33:7
His heart *g* iniquity . . . . . .Ps 41:6
g her food in the . . . . . .Prov 6:8
The Lord GOD, who *g* . . . . . .Is 56:8
together, as a hen *g* . . . . . .Matt 23:37

GAVE
to be with me, she *g* . . . . . .Gen 3:12
g You this authority . . . . . .Matt 21:23
that He *g* His only . . . . . .John 3:16
Those whom You *g* . . . . . .John 17:12
but God *g* the increase . . . . . .1 Cor 3:6
g Himself for our sins . . . . . .Gal 1:4
g Himself for me . . . . . .Gal 2:20
g Himself for it . . . . . .Eph 5:25
The sea *g* up the dead . . . . . .Rev 20:13

GAZA
Philistine city, Josh 13:3
Samson removes the gates of, Judg 16:1–3
Samson taken there as prisoner; his revenge, Judg 16:21–31
Sin of, condemned, Amos 1:6, 7
Philip journeys to, Acts 8:26

GAZED
g into heaven and saw . . . . . .Acts 7:55

GAZING
why do you stand *g* . . . . . .Acts 1:11

GEDALIAH
Made governor of Judah, 2 Kin 25:22–26
Befriends Jeremiah, Jer 40:5, 6
Murdered by Ishmael, Jer 41:2, 18

GEHAZI
Elisha's servant; seeks reward from Naaman, 2 Kin 5:20–24
Afflicted with leprosy, 2 Kin 5:25–27
Relates Elisha's deeds to Jehoram, 2 Kin 8:4–6

GENEALOGIES
fables and endless *g* . . . . . .1 Tim 1:4

GENEALOGY
The book of the *g* . . . . . .Matt 1:1
mother, without *g* . . . . . .Heb 7:3

GENERATION
perverse and crooked *g* . . . . . .Deut 32:5
The *g* of the upright . . . . . .Ps 112:2
g shall praise Your . . . . . .Ps 145:4
g that curses its . . . . . .Prov 30:11
g that is pure in its . . . . . .Prov 30:12
One *g* passes away . . . . . .Eccl 1:4
g it shall lie . . . . . .Is 34:10
who will declare His *g* . . . . . .Is 53:8
and adulterous *g* . . . . . .Matt 12:39
this *g* will by no . . . . . .Matt 24:34
from this perverse *g* . . . . . .Acts 2:40
But you are a chosen *g* . . . . . .1 Pet 2:9

GENERATIONS
be remembered in all *g* . . . . . .Ps 45:17
Your praise to all *g* . . . . . .Ps 79:13
for a thousand *g* . . . . . .Ps 105:8
g will call me blessed . . . . . .Luke 1:48

GENEROUS
g soul will be made . . . . . .Prov 11:25
g eye will be blessed . . . . . .Prov 22:9
no longer be called *g* . . . . . .Is 32:5
g man devises *g* . . . . . .Is 32:8

GENTILES
G were separated . . . . . .Gen 10:5
as a light to the *G* . . . . . .Is 42:6
G shall come to your . . . . . .Is 60:3
the riches of the *G* . . . . . .Is 61:6
all these things the *G* . . . . . .Matt 6:32
into the way of the *G* . . . . . .Matt 10:5
revelation to the *G* . . . . . .Luke 2:32
G are fulfilled . . . . . .Luke 21:24
bear My name before *G* . . . . . .Acts 9:15
poured out on the *G* . . . . . .Acts 10:45
a light to the *G* . . . . . .Acts 13:47
blasphemed among the *G* . . . . .Rom 2:24
also the God of the *G* . . . . . .Rom 3:29
even named among the *G* . . . . .1 Cor 5:1
mystery among the *G* . . . . . .Col 1:27
a teacher of the *G* . . . . . .1 Tim 2:7
nothing from the *G* . . . . . .3 John 7

GENTLE
g tongue breaks a bone . . . . . .Prov 25:15
from Me, for I am *g* . . . . . .Matt 11:29
But we were *g* among . . . . . .1 Thess 2:7
to be peaceable, *g* . . . . . .Titus 3:2
only to the good and *g* . . . . . .1 Pet 2:18
ornament of a *g* . . . . . .1 Pet 3:4

GENTLENESS
g has made me great . . . . . .Ps 18:35
love and a spirit of *g* . . . . . .1 Cor 4:21
g, self-control . . . . . .Gal 5:23
all lowliness and *g* . . . . . .Eph 4:2
Let your *g* be known to . . . . . .Phil 4:5
love, patience, *g* . . . . . .1 Tim 6:11

GERAR
Town of Philistia, Gen 10:19
Visited by Abraham, Gen 20:1–18
Visited by Isaac, Gen 26:1–17
Abimelech, king of, Gen 26:1, 26

GERIZIM
See MOUNT GERIZIM

GERSHOM (or Gershon)
Son of Moses, Ex 2:21, 22
Circumcised, Ex 4:25
Founder of Levite family, 1 Chr 23:14–16

GESHUR
Inhabitants of, not expelled by Israel, Josh 13:13
Talmai, king of, grandfather of Absalom, 2 Sam 3:3
Absalom flees to, 2 Sam 13:37, 38

GETHSEMANE
Garden near Jerusalem, Matt 26:30, 36
Often visited by Christ, Luke 22:39
Scene of Christ's agony and betrayal, Matt 26:36–56; John 18:1–12

GEZER
Canaanite city, Josh 10:33
Inhabitants not expelled, Josh 16:10
Given as dowry of Pharaoh's daughter, 1 Kin 9:15–17

GHOST
supposed it was a *g* . . . . . .Mark 6:49

GIBEAH
Town of Benjamin; known for wickedness, Judg 19:12–30
Destruction of, Judg 20:1–48
Saul's birthplace, 1 Sam 10:26
Saul's political capital, 1 Sam 15:34
Wickedness of, long remembered, Hos 9:9

GIBEON
Sun stands still at, Josh 10:12
Location of tabernacle, 1 Chr 16:39
Joab struck Amasa at, 2 Sam 20:8–10
Joab killed at, 1 Kin 2:28–34
Site of Solomon's sacrifice and dream, 1 Kin 3:5–15

GIBEONITES
Trick Joshua into making treaty; subjected to forced labor, Josh 9:3–27
Rescued by Joshua, Josh 10

Massacred by Saul; avenged by David, 2 Sam 21:1–9

GIDEON
Called by an angel, Judg 6:11–24
Destroys Baal's altar, Judg 6:25–32
Fleece confirms call from God, Judg 6:36–40
Miraculous victory over the Midianites, Judg 7
Takes revenge on Succoth and Penuel, Judg 8:4–21
Refuses kingship; makes an ephod, Judg 8:22–28
Fathers seventy-one sons; dies, Judg 8:29–35

GIFT
g makes room for him .....Prov 18:16
A *g* in secret pacifies .....Prov 21:14
it is the *g* of God .....Eccl 3:13
is Corban"—'(that is, a *g* .....Mark 7:11
"If you knew the *g* .....John 4:10
But the free *g* is not .....Rom 5:15
but the *g* of God is .....Rom 6:23
each one has his own *g* .....1 Cor 7:7
though I have the *g* .....1 Cor 13:2
it is the *g* of God .....Eph 2:8
Not that I seek the *g* .....Phil 4:17
Do not neglect the *g* .....1 Tim 4:14
you to stir up the *g* .....2 Tim 1:6
tasted the heavenly *g* .....Heb 6:4
Every good *g* and every .....James 1:17
one has received a *g* .....1 Pet 4:10

GIFTED
the women who were *g* .....Ex 35:25
but good-looking, *g* .....Dan 1:4

GIFTS
g you shall offer .....Num 18:29
You have received *g* .....Ps 68:18
and Seba will offer *g* .....Ps 72:10
though you give many *g* .....Prov 6:35
to one who gives *g* .....Prov 19:6
how to give good *g* .....Matt 7:11
rich putting their *g* .....Luke 21:1
g differing .....Rom 12:6
are diversities of *g* .....1 Cor 12:4
and desire spiritual *g* .....1 Cor 14:1
captive, and gave *g* .....Eph 4:8

GIHON
River of Eden, Gen 2:13
—Spring outside Jerusalem, 1 Kin 1:33–45
Source of water supply, 2 Chr 32:30

GILBOA
Range of limestone hills in Issachar, 1 Sam 28:4
Scene of Saul's death, 1 Sam 31:1–9
Under David's curse, 2 Sam 1:17, 21

GILEAD
Plain east of the Jordan; taken from the Amorites and assigned to Gad, Reuben, and Manasseh, Num 21:21–31; 32:33–40; Deut 3:12, 13; Josh 13:24–31
Ishbosheth rules over, 2 Sam 2:8, 9
David takes refuge in, 2 Sam 17:21–26
Conquered by Hazael, 2 Kin 10:32, 33
Balm of, figurative of national healing, Jer 8:22

GILGAL
Site of memorial stones, circumcision, first Passover in the Promised Land, Josh 4:19—5:12
Site of Gibeonite covenant, Josh 9:3–15
One location on Samuel's circuit, 1 Sam 7:15, 16
Saul made king and later rejected, 1 Sam 11:15; 13:4–15
Denounced for idolatry, Hos 9:15

GIRD
G Your sword upon Your .....Ps 45:3
of wrath You shall *g* .....Ps 76:10
I will *g* you .....Is 45:5
and another will *g* .....John 21:18
Therefore *g* up the .....1 Pet 1:13

GIRDED
a towel and *g* Himself .....John 13:4
down to the feet and *g* .....Rev 1:13

GIRGASHITES
Descendants of Canaan, Gen 10:15, 16
Land of, given to Abraham's descendants, Gen 15:18, 21
Delivered to Israel, Josh 24:11

GITTITES
600 follow David, 2 Sam 15:18–23

GIVE
g thanks to the LORD .....1 Chr 16:8
g me wisdom and .....2 Chr 1:10
G ear to my prayer .....Ps 17:1
G to them according .....Ps 28:4
g you the desires .....Ps 37:4
Yes, the LORD will *g* .....Ps 85:12
G me understanding .....Ps 119:34
g me your heart .....Prov 23:26
You will *g* truth to .....Mic 7:20
G to him who asks .....Matt 5:42
G us this day our .....Matt 6:11
what you have and *g* .....Matt 19:21
authority I will *g* .....Luke 4:6
g them eternal life .....John 10:28
A new commandment I *g* .....John 13:34
but what I do have I *g* .....Acts 3:6
g us all things .....Rom 8:32
G no offense .....1 Cor 10:32
So let each one *g* .....2 Cor 9:7
g him who has need .....Eph 4:28
g thanks to God always .....2 Thess 2:13
g yourself entirely .....1 Tim 4:15
good works, ready to *g* .....1 Tim 6:18

GIVEN
to him more will be *g* .....Matt 13:12
has, more will be *g* .....Matt 25:29
to whom much is *g* .....Luke 12:48
g Me I should lose .....John 6:39
Spirit was not yet *g* .....John 7:39
have been freely *g* .....1 Cor 2:12
not *g* to wine .....1 Tim 3:3

GIVES
He who *g* to the poor .....Prov 28:27
For God *g* wisdom and .....Eccl 2:26
g life to the world .....John 6:33
All that the Father *g* .....John 6:37
The good shepherd *g* .....John 10:11
not as the world *g* .....John 14:27
g us richly all things .....1 Tim 6:17
who *g* to all liberally .....James 1:5
But He *g* more grace .....James 4:6
g grace to the humble .....James 4:6

GLAD
I will be *g* and .....Ps 9:2
my heart is *g* .....Ps 16:9
Be *g* in the LORD and .....Ps 32:11
streams shall make *g* .....Ps 46:4
And wine that makes *g* .....Ps 104:15
I was *g* when they said .....Ps 122:1
make merry and be *g* .....Luke 15:32
he saw it and was *g* .....John 8:56

GLADNESS
in the day of your *g* .....Num 10:10
day of feasting and *g* .....Esth 9:17
You have put *g* in my .....Ps 4:7
me hear joy and *g* .....Ps 51:8
Serve the LORD with *g* .....Ps 100:2
shall obtain joy and *g* .....Is 35:10
over you with *g* .....Zeph 3:17
receive it with *g* .....Mark 4:16

GLASS
there was a sea of *g* .....Rev 4:6
like transparent *g* .....Rev 21:21

GLORIFIED
the people I must be *g* .....Lev 10:3
and they *g* the God of .....Matt 15:31
Jesus was not yet *g* .....John 7:39
when Jesus was *g* .....John 12:16
By this My Father is *g* .....John 15:8
I have *g* You on the .....John 17:4
g His Servant Jesus .....Acts 3:13
these He also *g* .....Rom 8:30
things God may be *g* .....1 Pet 4:11

GLORIFY
My altar, and I will *g* .....Is 60:7
g your Father in .....Matt 5:16
"Father, *g* Your name .....John 12:28
He will *g* Me .....John 16:14
And now, O Father, *g* .....John 17:5
what death he would *g* .....John 21:19
God, they did not *g* .....Rom 1:21
therefore *g* God in .....1 Cor 6:20
also Christ did not *g* .....Heb 5:5
ashamed, but let him *g* .....1 Pet 4:16

GLORIOUS
daughter is all *g* .....Ps 45:13
And blessed be His *g* .....Ps 72:19
G things are spoken .....Ps 87:3
is honorable and *g* .....Ps 111:3
g splendor of Your .....Ps 145:5
habitation, holy and *g* .....Is 63:15
it to Himself a *g* .....Eph 5:27
be conformed to His *g* .....Phil 3:21
g appearing of our .....Titus 2:13

GLORY
"Please, show me Your *g* .....Ex 33:18
g has departed from .....1 Sam 4:21
G in His holy name .....1 Chr 16:10
a shield for me, my *g* .....Ps 3:3
who have set Your *g* .....Ps 8:1
Who is this King of *g* .....Ps 24:8
the place where Your *g* .....Ps 26:8
Your power and Your *g* .....Ps 63:2
shall speak of the *g* .....Ps 145:11
wise shall inherit *g* .....Prov 3:35
The *g* of young men is .....Prov 20:29
It is the *g* of God to .....Prov 25:2
"*G* to the righteous .....Is 24:16
g I will not give .....Is 42:8
g will be seen upon .....Is 60:2
then be likened in *g* .....Ezek 31:18
I will change their *g* .....Hos 4:7

and I will be the *g* . . . . . .Zech 2:5
He shall bear the *g* . . . . . .Zech 6:13
that they may have *g* . . . . . .Matt 6:2
the power and the *g* . . . . . .Matt 6:13
g was not arrayed . . . . . .Matt 6:29
Man will come in the *g* . . . . .Matt 16:27
with power and great *g* . . . . .Matt 24:30
"*G* to God in the . . . . . .Luke 2:14
and we beheld His *g* . . . . . .John 1:14
and manifested His *g* . . . . . .John 2:11
I do not seek My own *g* . . . . . .John 8:50
"Give God the *g* . . . . . .John 9:24
g which I had with You . . . . . .John 17:5
g which You gave Me I . . . . . .John 17:22
he did not give *g* . . . . . .Acts 12:23
doing good seek for *g* . . . . . .Rom 2:7
fall short of the *g* . . . . . .Rom 3:23
in faith, giving *g* . . . . . .Rom 4:20
the adoption, the *g* . . . . . .Rom 9:4
the riches of His *g* . . . . . .Rom 9:23
God, alone wise, be *g* . . . . . .Rom 16:27
who glories, let him *g* . . . . . .1 Cor 1:31
but woman is the *g* . . . . . .1 Cor 11:7
of the *g* that excels . . . . . .2 Cor 3:10
of the gospel of the *g* . . . . . .2 Cor 4:4
eternal weight of *g* . . . . . .2 Cor 4:17
who glories, let him *g* . . . . . .2 Cor 10:17
to His riches in *g* . . . . . .Phil 4:19
appear with Him in *g* . . . . . .Col 3:4
For you are our *g* . . . . . .1 Thess 2:20
many sons to *g* . . . . . .Heb 2:10
grass, and all the *g* . . . . . .1 Pet 1:24
to whom belong the *g* . . . . . .1 Pet 4:11
for the Spirit of *g* . . . . . .1 Pet 4:14
the presence of His *g* . . . . . .Jude 24
O Lord, to receive *g* . . . . . .Rev 4:11
g of God illuminated . . . . . .Rev 21:23

GLORYING
Your *g* is not good . . . . . .1 Cor 5:6

GLUTTON
g will come to poverty . . . . . .Prov 23:21
you say, 'Look, a *g* . . . . . .Luke 7:34

GLUTTONS
g shames his . . . . . .Prov 28:7
evil beasts, lazy *g* . . . . . .Titus 1:12

GNASHING
will be weeping and *g* . . . . . .Matt 8:12

GO
He said, "Let Me *g* . . . . . .Gen 32:26
'Let My people *g* . . . . . .Ex 5:1
Presence does not *g* . . . . . .Ex 33:15
for wherever you *g* . . . . . .Ruth 1:16
"Look, I *g* forward . . . . . .Job 23:8
For I used to *g* . . . . . .Ps 42:4
g astray as soon as . . . . . .Ps 58:3
I will *g* in the . . . . . .Ps 71:16
Those who *g* down to . . . . . .Ps 107:23
Where can I *g* from . . . . . .Ps 139:7
G to the ant . . . . . .Prov 6:6
All *g* to one place . . . . . .Eccl 3:20
of mourning than to *g* . . . . . .Eccl 7:2
of Zion shall *g* . . . . . .Is 2:3
You wherever You *g* . . . . . .Matt 8:19
do not *g* out . . . . . .Matt 24:26
He said to them, "*G* . . . . . .Mark 16:15
And I say to one, '*G* . . . . . .Luke 7:8
also want to *g* away . . . . . .John 6:67
to whom shall we *g* . . . . . .John 6:68
g you cannot come . . . . . .John 8:21
I *g* to prepare a place . . . . . .John 14:2
will do, because I *g* . . . . . .John 14:12
seek Me, let these *g* . . . . . .John 18:8
and he shall *g* out no more . . . .Rev 3:12

GOADS
of the wise are like *g* . . . . . .Eccl 12:11
to kick against the *g* . . . . . .Acts 9:5

GOAL
I press toward the *g* . . . . . .Phil 3:14

GOATS
drink the blood of *g* . . . . . .Ps 50:13
his sheep from the *g* . . . . . .Matt 25:32
with the blood of *g* . . . . . .Heb 9:12
g could take away . . . . . .Heb 10:4

GOD
G created the heavens . . . . . .Gen 1:1
Abram of *G* Most High . . . . . .Gen 14:19
and I will be their *G* . . . . . .Gen 17:8
of the Mighty *G* . . . . . .Gen 49:24
the *G* of Abraham . . . . . .Ex 3:6
He is my *G* . . . . . .Ex 15:2
Stand before *G* for the . . . . . .Ex 18:19
"I am the LORD your *G* . . . . . .Ex 20:2
"This is your *g* . . . . . .Ex 32:4
G is not a man . . . . . .Num 23:19
G is a consuming fire . . . . . .Deut 4:24
great and awesome *G* . . . . . .Deut 7:21
my people, and your *G* . . . . . .Ruth 1:16
know that there is a *G* . . . . .1 Sam 17:46
a rock, except our *G* . . . . . .2 Sam 22:32
If the LORD is *G* . . . . . .1 Kin 18:21
G is greater than all . . . . . .2 Chr 2:5
G is greater than . . . . . .Job 33:12
"Behold, *G* is mighty . . . . . .Job 36:5
"Behold, *G* is great . . . . . .Job 36:26
You have been My *G* . . . . . .Ps 22:10
"Where is your *G* . . . . . .Ps 42:3
G is our refuge . . . . . .Ps 46:1
G is in the midst of . . . . . .Ps 46:5
G is the King of all . . . . . .Ps 47:7
The Mighty One, *G* . . . . . .Ps 50:1
I am *G* . . . . . .Ps 50:7
me a clean heart, O *G* . . . . . .Ps 51:10
Our *G* is the *G* . . . . . .Ps 68:20
Who is so great a *G* . . . . . .Ps 77:13
Restore us, O *G* . . . . . .Ps 80:7
You alone are *G* . . . . . .Ps 86:10
Exalt the LORD our *G* . . . . . .Ps 99:9
Yes, our *G* is merciful . . . . . .Ps 116:5
give thanks to the *G* . . . . . .Ps 136:26
For *G* is in heaven . . . . . .Eccl 5:2
Counselor, Mighty *G* . . . . . .Is 9:6
G is my salvation . . . . . .Is 12:2
Behold, this is our *G* . . . . . .Is 25:9
"Behold your *G* . . . . . .Is 40:9
Is there a *G* besides . . . . . .Is 44:8
to Zion, "Your *G* . . . . . .Is 52:7
stricken, smitten by *G* . . . . . .Is 53:4
and I will be their *G* . . . . . .Jer 31:33
and I saw visions of *G* . . . . . .Ezek 1:1
Who is a *G* like You . . . . . .Mic 7:18
"*G* with us . . . . . .Matt 1:23
in *G* my Savior . . . . . .Luke 1:47
the Word was with *G* . . . . . .John 1:1
enter the kingdom of *G* . . . . . .John 3:5
For *G* so loved the . . . . . .John 3:16
has certified that *G* . . . . . .John 3:33
G is Spirit . . . . . .John 4:24
"My Lord and my *G* . . . . . .John 20:28
Christ is the Son of *G* . . . . . .Acts 8:37
To the Unknown *G* . . . . . .Acts 17:23
Indeed, let *G* be true . . . . . .Rom 3:4
If *G* is for us . . . . . .Rom 8:31
G is faithful . . . . . .1 Cor 1:9
us there is one *G* . . . . . .1 Cor 8:6
G shall supply all . . . . . .Phil 4:19
and I will be their *G* . . . . . .Heb 8:10
G is a consuming fire . . . . . .Heb 12:29
G is greater than our . . . . . .1 John 3:20
for *G* is love . . . . . .1 John 4:8
No one has seen *G* . . . . . .1 John 4:12
in the temple of My *G* . . . . . .Rev 3:12
gave glory to the *G* . . . . . .Rev 11:13
G Himself will be . . . . . .Rev 21:3
and I will be his *G* . . . . . .Rev 21:7

GODDESS
after Ashtoreth the *g* . . . . . .1 Kin 11:5
of the great *g* Diana . . . . . .Acts 19:35

GODHEAD
eternal power and *G* . . . . . .Rom 1:20
the fullness of the *G* . . . . . .Col 2:9

GODLINESS
is the mystery of *g* . . . . . .1 Tim 3:16
g is profitable . . . . . .1 Tim 4:8
Now *g* with contentment . . . . .1 Tim 6:6
having a form of *g* . . . . . .2 Tim 3:5
pertain to life and *g* . . . . . .2 Pet 1:3
to perseverance *g* . . . . . .2 Pet 1:6

GODLY
Himself him who is *g* . . . . . .Ps 4:3
everyone who is *g* . . . . . .Ps 32:6
who desire to live *g* . . . . . .2 Tim 3:12
righteously, and *g* . . . . . .Titus 2:12
reverence and *g* fear . . . . . .Heb 12:28
to deliver the *g* . . . . . .2 Pet 2:9

GODS
your God is God of *g* . . . . . .Deut 10:17
the household *g* . . . . . .2 Kin 23:24
He judges among the *g* . . . . . .Ps 82:1
I said, "You are *g* . . . . . .Ps 82:6
yourselves with *g* . . . . . .Is 57:5
If He called them *g* . . . . . .John 10:35
g have come down to . . . . . .Acts 14:11

GOG
Prince of Rosh, Meshech, and Tubal, Ezek 38:2, 3
—Leader of the final battle, Rev 20:8–15

GOLD
And the *g* of that land . . . . . .Gen 2:12
a mercy seat of pure *g* . . . . . .Ex 25:17
multiply silver and *g* . . . . . .Deut 17:17
"If I have made *g* . . . . . .Job 31:24
yea, than much fine *g* . . . . . .Ps 19:10
is like apples of *g* . . . . . .Prov 25:11
is Mine, and the *g* . . . . . .Hag 2:8
g I do not have . . . . . .Acts 3:6
with braided hair or *g* . . . . . .1 Tim 2:9
a man with *g* rings . . . . . .James 2:2
Your *g* and silver are . . . . . .James 5:3
more precious than *g* . . . . . .1 Pet 1:7
like silver or *g* . . . . . .1 Pet 1:18
of the city was pure *g* . . . . . .Rev 21:21

GOLGOTHA
Where Jesus died, Matt 27:33–35

GOLIATH
Giant of Gath, 1 Sam 17:4
Killed by David, 1 Sam 17:50
—Brother of above; killed by Elhanan, 2 Sam 21:19

GOMER
Son of Japheth, Gen 10:2, 3; 1 Chr 1:5, 6
Northern nation, Ezek 38:6

—Wife of Hosea, Hos 1:2, 3

GOMORRAH
With Sodom, defeated by Chedorlaomer; Lot captured, Gen 14:8–12
Destroyed by God, Gen 19:23–29
Later references to, Is 1:10; Amos 4:11; Matt 10:15

GONE
I am *g* like a shadow .....Ps 109:23
I have *g* astray like a .....Ps 119:176
the word has *g* out of .....Is 45:23
like sheep have *g* .....Is 53:6

GOOD
God saw that it was *g* .....Gen 1:10
but God meant it for *g* .....Gen 50:20
LORD has promised *g* .....Num 10:29
you have spoken is *g* .....2 Kin 20:19
seeking the *g* of his .....Esth 10:3
indeed accept *g* .....Job 2:10
"Who will show us any *g* .....Ps 4:6
is none who does *g* .....Ps 14:1
G and upright is the .....Ps 25:8
that he may see *g* .....Ps 34:12
Truly God is *g* to .....Ps 73:1
g man deals graciously .....Ps 112:5
Your Spirit is *g* .....Ps 143:10
g man obtains favor .....Prov 12:2
g word makes it glad .....Prov 12:25
on the evil and the *g* .....Prov 15:3
A merry heart does *g* .....Prov 17:22
who knows what is *g* .....Eccl 6:12
learn to do *g* .....Is 1:17
Zion, you who bring *g* .....Is 40:9
tidings of *g* things .....Is 52:7
talked to me, with *g* .....Zech 1:13
they may see your *g* .....Matt 5:16
said, "Be of *g* cheer .....Matt 9:22
A *g* man out of the .....Matt 12:35
"*G* Teacher, what *g* .....Matt 19:16
No one is *g* but One .....Matt 19:17
For she has done a *g* .....Matt 26:10
behold, I bring you *g* .....Luke 2:10
love your enemies, do *g* .....Luke 6:35
"Can anything *g* .....John 1:46
Some said, "He is *g* .....John 7:12
g works I have shown .....John 10:32
who went about doing *g* .....Acts 10:38
For he was a *g* man .....Acts 11:24
in that He did *g* .....Acts 14:17
g man someone would .....Rom 5:7
in my flesh) nothing *g* .....Rom 7:18
overcome evil with *g* .....Rom 12:21
Jesus for *g* works .....Eph 2:10
fruitful in every *g* .....Col 1:10
know that the law is *g* .....1 Tim 1:8
For this is *g* and .....1 Tim 2:3
bishop, he desires a *g* .....1 Tim 3:1
for this is *g* and .....1 Tim 5:4
be rich in *g* works .....1 Tim 6:18
prepared for every *g* .....2 Tim 2:21
and have tasted the *g* .....Heb 6:5
Every *g* gift and every .....James 1:17
g works which they .....1 Pet 2:12
to suffer for doing *g* .....1 Pet 3:17

GOODNESS
"I will make all My *g* .....Ex 33:19
and abounding in *g* .....Ex 34:6
"You are my Lord, my *g* .....Ps 16:2
Surely *g* and mercy .....Ps 23:6
that I would see the *g* .....Ps 27:13
how great is Your *g* .....Ps 31:19
The *g* of God endures .....Ps 52:1
how great is its *g* .....Zech 9:17
the riches of His *g* .....Rom 2:4
consider the *g* and .....Rom 11:22
kindness, *g* .....Gal 5:22

GOODS
When *g* increase .....Eccl 5:11
and plunder his *g* .....Matt 12:29
ruler over all his *g* .....Matt 24:47
"Soul, you have many *g* .....Luke 12:19
man was wasting his *g* .....Luke 16:1
I give half of my *g* .....Luke 19:8
has this world's *g* .....1 John 3:17

GOSHEN
District of Egypt where Israel lived; the best of the land, Gen 45:10; 46:28, 29; 47:1–11

GOSPEL
The beginning of the *g* .....Mark 1:1
and believe in the *g* .....Mark 1:15
g must first be .....Mark 13:10
to testify to the *g* .....Acts 20:24
separated to the *g* .....Rom 1:1
not ashamed of the *g* .....Rom 1:16
should live from the *g* .....1 Cor 9:14
if our *g* is veiled .....2 Cor 4:3
to a different *g* .....Gal 1:6
of truth, the *g* .....Eph 1:13
the mystery of the *g* .....Eph 6:19
g which you heard .....Col 1:23
the everlasting *g* .....Rev 14:6

GOSSIPS
only idle but also *g* .....1 Tim 5:13

GOVERNMENT
and the *g* will be upon .....Is 9:6

GRACE
But Noah found *g* .....Gen 6:8
G is poured upon Your .....Ps 45:2
The LORD will give *g* .....Ps 84:11
the Spirit of *g* .....Zech 12:10
and the *g* of God was .....Luke 2:40
g and truth came .....John 1:17
And great *g* was upon .....Acts 4:33
G to you and peace .....Rom 1:7
receive abundance of *g* .....Rom 5:17
g is no longer *g* .....Rom 11:6
The *g* of our Lord .....Rom 16:20
For you know the *g* .....2 Cor 8:9
g is sufficient .....2 Cor 12:9
The *g* of the Lord .....2 Cor 13:14
you have fallen from *g* .....Gal 5:4
to the riches of His *g* .....Eph 1:7
g you have been .....Eph 2:8
dispensation of the *g* .....Eph 3:2
g was given according .....Eph 4:7
G be with all those .....Eph 6:24
shaken, let us have *g* .....Heb 12:28
But He gives more *g* .....James 4:6
this is the true *g* .....1 Pet 5:12
but grow in the *g* .....2 Pet 3:18

GRACIOUS
he said, "God be *g* .....Gen 43:29
I will be *g* to whom I .....Ex 33:19
then He is *g* to him .....Job 33:24
wise man's mouth are *g* .....Eccl 10:12
of hosts will be *g* .....Amos 5:15
know that You are a *g* .....Jon 4:2
that He may be *g* .....Mal 1:9
at the *g* words which .....Luke 4:22
that the Lord is *g* .....1 Pet 2:3

GRAFTED
in unbelief, will be *g* .....Rom 11:23

GRAIN
Israel went to buy *g* .....Gen 42:5
it treads out the *g* .....Deut 25:4
You provide their *g* .....Ps 65:9
be an abundance of *g* .....Ps 72:16
him who withholds *g* .....Prov 11:26
be revived like *g* .....Hos 14:7
G shall make the young .....Zech 9:17
to pluck heads of *g* .....Matt 12:1
unless a *g* of wheat .....John 12:24
it treads out the *g* .....1 Cor 9:10

GRANT
and *g* us Your .....Ps 85:7
G that these two .....Matt 20:21
who overcomes I will *g* .....Rev 3:21

GRAPES
in the blood of *g* .....Gen 49:11
their *g* are *g* of gall .....Deut 32:32
g give a good smell .....Song 2:13
vines have tender *g* .....Song 2:15
brought forth wild *g* .....Is 5:2
Yet gleaning *g* will be .....Is 17:6
"No *g* shall be .....Jer 8:13
have eaten sour *g* .....Ezek 18:2
Do men gather *g* .....Matt 7:16
g are fully ripe .....Rev 14:18

GRASPING
all is vanity and *g* .....Eccl 1:14

GRASS
they were as the *g* .....2 Kin 19:26
offspring like the *g* .....Job 5:25
g which grows up .....Ps 90:5
his days are like *g* .....Ps 103:15
The *g* withers .....Is 40:7
so clothes the *g* .....Matt 6:30
to sit down on the *g* .....Matt 14:19
"All flesh is as *g* .....1 Pet 1:24

GRASSHOPPERS
inhabitants are like *g* .....Is 40:22
generals like great *g* .....Nah 3:17

GRAVE
g does not come .....Job 7:9
for the *g* as my house .....Job 17:13
my soul up from the *g* .....Ps 30:3
the power of the *g* .....Ps 49:15
or wisdom in the *g* .....Eccl 9:10
And they made His *g* .....Is 53:9
the power of the *g* .....Hos 13:14

GRAVES
there were no *g* .....Ex 14:11
and the *g* were opened .....Matt 27:52
g which are not .....Luke 11:44
g will hear His voice .....John 5:28

GRAY
would bring down my *g* .....Gen 42:38
the man of *g* hairs .....Deut 32:25
of old men is their *g* .....Prov 20:29

GREAT
and make your name *g* .....Gen 12:2
He has done us this *g* .....1 Sam 6:9
For the LORD is *g* .....1 Chr 16:25
I build will be *g* .....2 Chr 2:5
"The work is *g* .....Neh 4:19
Who does *g* things .....Job 5:9
G men are not always .....Job 32:9
in the *g* assembly .....Ps 22:25

g are Your works . . . . . .Ps 92:5
my God, You are very *g* . . . . . .Ps 104:1
"The LORD has done *g* . . . . . .Ps 126:2
g is the sum of them . . . . . .Ps 139:17
in the place of the *g* . . . . . .Prov 25:6
g is the Holy One . . . . . .Is 12:6
And do you seek *g* . . . . . .Jer 45:5
g is Your faithfulness . . . . . .Lam 3:23
The *g* day of the LORD . . . . . .Zeph 1:14
he shall be called *g* . . . . . .Matt 5:19
one pearl of *g* price . . . . . .Matt 13:46
desires to become *g* . . . . . .Matt 20:26
g drops of blood . . . . . .Luke 22:44
that he was someone *g* . . . . . .Acts 8:9
"*G* is Diana of the . . . . . .Acts 19:28
that I have *g* sorrow . . . . . .Rom 9:2
without controversy *g* . . . . . .1 Tim 3:16
with contentment is *g* . . . . . .1 Tim 6:6
But in a *g* house . . . . . .2 Tim 2:20
appearing of our *g* . . . . . .Titus 2:13
See how *g* a forest . . . . . .James 3:5
g men, the rich men . . . . . .Rev 6:15
Babylon the *G* . . . . . .Rev 17:5
Then I saw a *g* white . . . . . .Rev 20:11
the dead, small and *g* . . . . . .Rev 20:12

GREATER
the throne will I be *g* . . . . . .Gen 41:40
g than all the gods . . . . . .Ex 18:11
whose appearance was *g* . . . . . .Dan 7:20
kingdom of heaven is *g* . . . . .Matt 11:11
place there is One *g* . . . . . .Matt 12:6
g than Jonah is here . . . . . .Matt 12:41
g than Solomon is here . . . . .Matt 12:42
g things than these . . . . . .John 1:50
g than our father . . . . . .John 4:12
a servant is not *g* . . . . . .John 13:16
g than he who sent him . . . . .John 13:16
G love has no one . . . . . .John 15:13
'A servant is not *g* . . . . . .John 15:20
parts have *g* modesty . . . . . .1 Cor 12:23
he who prophesies is *g* . . . . . .1 Cor 14:5
swear by no one *g* . . . . . .Heb 6:13
condemns us, God is *g* . . . . .1 John 3:20
witness of God is *g* . . . . . .1 John 5:9

GREATEST
little child is the *g* . . . . . .Matt 18:4
be considered the *g* . . . . . .Luke 22:24
but the *g* of these is . . . . . .1 Cor 13:13

GREATNESS
And in the *g* of Your . . . . . .Ex 15:7
According to the *g* . . . . . .Ps 79:11
g is unsearchable . . . . . .Ps 145:3
I will declare Your *g* . . . . . .Ps 145:6
I have attained *g* . . . . . .Eccl 1:16
traveling in the *g* . . . . . .Is 63:1
is the exceeding *g* . . . . . .Eph 1:19

GREECE
Paul preaches in, Acts 17:16–31
Daniel's vision of, Dan 8:21

GREED
part is full of *g* . . . . . .Luke 11:39

GREEDINESS
all uncleanness with *g* . . . . . .Eph 4:19
the faith in their *g* . . . . . .1 Tim 6:10

GREEDY
of everyone who is *g* . . . . . .Prov 1:19
not violent, not *g* . . . . . .1 Tim 3:3
not violent, not *g* . . . . . .Titus 1:7

GREEK
written in Hebrew, *G* . . . . . .John 19:20
and also for the *G* . . . . . .Rom 1:16
with me, being a *G* . . . . . .Gal 2:3
is neither Jew nor *G* . . . . . .Gal 3:28

GREEKS
Natives of Greece, Joel 3:6; Acts 16:1
Spiritual state of, Rom 10:12
Some believe, Acts 14:1

GREEN
lie down in *g* pastures . . . . . .Ps 23:2

GREET
g your brethren only . . . . . .Matt 5:47
G one another with a . . . . . .1 Cor 16:20
into your house nor *g* . . . . . .2 John 10
G the friends by name . . . . . .3 John 14

GREETED
and *g* Elizabeth . . . . . .Luke 1:40

GREW
And the Child *g* . . . . . .Luke 2:40
But the word of God *g* . . . . . .Acts 12:24
the word of the Lord *g* . . . . . .Acts 19:20

GRIEF
burden and his own *g* . . . . . .2 Chr 6:29
g were fully weighed . . . . . .Job 6:2
Though I speak, my *g* . . . . . .Job 16:6
observe trouble and *g* . . . . . .Ps 10:14
of mirth may be *g* . . . . . .Prov 14:13
much wisdom is much *g* . . . . . .Eccl 1:18
and acquainted with *g* . . . . . .Is 53:3
joy and not with *g* . . . . . .Heb 13:17

GRIEVE
g the children of men . . . . . .Lam 3:33
g the Holy Spirit . . . . . .Eph 4:30

GRIEVED
earth, and He was *g* . . . . . .Gen 6:6
Has not my soul *g* . . . . . .Job 30:25
forty years I was *g* . . . . . .Ps 95:10
a woman forsaken and *g* . . . . . .Is 54:6
g His Holy Spirit . . . . . .Is 63:10
with anger, being *g* . . . . . .Mark 3:5
Peter was *g* because . . . . . .John 21:17

GRINDERS
when the *g* cease . . . . . .Eccl 12:3

GRINDING
the sound of *g* is low . . . . . .Eccl 12:4
g the faces of the . . . . . .Is 3:15
Two women will be *g* . . . . . .Matt 24:41

GROAN
The dying *g* in the . . . . . .Job 24:12
even we ourselves *g* . . . . . .Rom 8:23
who are in this tent *g* . . . . . .2 Cor 5:4

GROANING
So God heard their *g* . . . . . .Ex 2:24
I am weary with my *g* . . . . . .Ps 6:6
Then Jesus, again *g* . . . . . .John 11:38

GROANINGS
g which cannot . . . . . .Rom 8:26

GROPE
And you shall *g* . . . . . .Deut 28:29
They *g* in the dark . . . . . .Job 12:25
We *g* for the wall like . . . . . .Is 59:10
hope that they might *g* . . . . . .Acts 17:27

GROUND
"Cursed is the *g* . . . . . .Gen 3:17
you stand is holy *g* . . . . . .Ex 3:5
up your fallow *g* . . . . . .Jer 4:3
give its fruit, the *g* . . . . . .Zech 8:12
others fell on good *g* . . . . . .Matt 13:8
bought a piece of *g* . . . . . .Luke 14:18
God, the pillar and *g* . . . . . .1 Tim 3:15

GROUNDED
being rooted and *g* . . . . . .Eph 3:17

GROW
they will all *g* . . . . . .Ps 102:26
the horn of David *g* . . . . . .Ps 132:17
the earth will *g* . . . . . .Is 51:6
you shall go out and *g* . . . . . .Mal 4:2
truth in love, may *g* . . . . . .Eph 4:15
and they will all *g* . . . . . .Heb 1:11
but *g* in the grace and . . . . . .2 Pet 3:18

GRUDGINGLY
in his heart, not *g* . . . . . .2 Cor 9:7

GRUMBLERS
These are *g* . . . . . .Jude 16

GUARANTEE
in our hearts as a *g* . . . . . .2 Cor 1:22
us the Spirit as a *g* . . . . . .2 Cor 5:5
who is the *g* of our . . . . . .Eph 1:14

GUARD
g the way to the tree . . . . . .Gen 3:24
will be your rear *g* . . . . . .Is 52:12
g the doors of your . . . . . .Mic 7:5
we were kept under *g* . . . . . .Gal 3:23
G what was committed . . . . .1 Tim 6:20

GUARDIANS
but is under *g* and . . . . . .Gal 4:2

GUARDS
Unless the LORD *g* . . . . . .Ps 127:1
And the *g* shook for . . . . . .Matt 28:4

GUIDANCE
and excellent in *g* . . . . . .Is 28:29

GUIDE
He will be our *g* . . . . . .Ps 48:14
Father, You are the *g* . . . . . .Jer 3:4
g our feet into the . . . . . .Luke 1:79
has come, He will *g* . . . . . .John 16:13
Judas, who became a *g* . . . . . .Acts 1:16
you yourself are a *g* . . . . . .Rom 2:19

GUIDES
to you, blind *g* . . . . . .Matt 23:16
unless someone *g* . . . . . .Acts 8:31

GUILT
they accept their *g* . . . . . .Lev 26:41
g has grown up to the . . . . . .Ezra 9:6
of your fathers' *g* . . . . . .Matt 23:32

GUILTLESS
g who takes His name . . . . . .Ex 20:7
have condemned the *g* . . . . . .Matt 12:7

GUILTY
"We are truly *g* . . . . . .Gen 42:21
we have been very *g* . . . . . .Ezra 9:7
the world may become *g* . . . . .Rom 3:19
in one point, he is *g* . . . . . .James 2:10

GULF
you there is a great *g* . . . . . .Luke 16:26

H

HABAKKUK
Prophet in Judah just prior to Babylonian invasion, Hab 1:1
Prayer of, in praise of God, Hab 3:1–19

HABITATION
to Your holy *h* . . . . . .Ex 15:13
your rightful *h* . . . . . .Job 8:6

Is God in His holy *h* . . . . . .Ps 68:5
their *h* be desolate . . . . . .Ps 69:25
the Most High, your *h* . . . . . .Ps 91:9
go to a city for *h* . . . . . .Ps 107:7
establish a city for *h* . . . . . .Ps 107:36
but He blesses the *h* . . . . . .Prov 3:33
in a peaceful *h* . . . . . .Is 32:18
Jerusalem, a quiet *h* . . . . . .Is 33:20
from His holy *h* . . . . . .Zech 2:13
'Let his *h* be . . . . . .Acts 1:20
be clothed with our *h* . . . . . .2 Cor 5:2

HACHILAH
Hill in the Wilderness of Ziph where David hid, 1 Sam 23:19–26

HADADEZER
King of Zobah, 2 Sam 8:3–13
Defeated by David, 2 Sam 10:6–19

HADASSAH
Esther's Jewish name, Esth 2:7

HADES
be brought down to *H* . . . . . .Matt 11:23
H shall not . . . . . .Matt 16:18
being in torments in *H* . . . . .Luke 16:23
not leave my soul in *H* . . . . . .Acts 2:27
I have the keys of *H* . . . . . .Rev 1:18
H were cast into the . . . . . .Rev 20:14

HAGAR
Sarah's servant; bears Ishmael to Abraham, Gen 16
Abraham sends her away; God comforts her, Gen 21:9–21
Paul explains symbolic meaning of, Gal 4:22–31

HAGGAI
Postexilic prophet; contemporary of Zechariah, Ezra 5:1, 2; 6:14; Hag 1:1

HAGGITH
One of David's wives, 2 Sam 3:4
Mother of Adonijah, 1 Kin 1:5

HAIL
cause very heavy *h* . . . . . .Ex 9:18
seen the treasury of *h* . . . . . .Job 38:22
He casts out His *h* . . . . . .Ps 147:17
h will sweep away the . . . . . .Is 28:17
of the plague of the *h* . . . . . .Rev 16:21

HAILSTONES
clouds passed with *h* . . . . . .Ps 18:12

HAIR
bring down my gray *h* . . . . . .Gen 42:38
the *h* on my body stood . . . . . .Job 4:15
Your *h* is like a flock . . . . . .Song 4:1
you cannot make one *h* . . . . . .Matt 5:36
But not a *h* of your . . . . . .Luke 21:18
if a woman has long *h* . . . . . .1 Cor 11:15
not with braided *h* . . . . . .1 Tim 2:9
h like women's *h* . . . . . .Rev 9:8

HAIRS
are more than the *h* . . . . . .Ps 40:12
h I will carry you . . . . . .Is 46:4
yes, gray *h* are here . . . . . .Hos 7:9
But the very *h* . . . . . .Matt 10:30

HAIRY
h garment all over . . . . . .Gen 25:25
him, "A *h* man . . . . . .2 Kin 1:8

HAKKOZ
Descendant of Aaron, 1 Chr 24:1, 10
Called Koz, Ezra 2:61, 62
Descendants of, kept from priesthood, Neh 7:63, 64

HALLOW
hosts, Him you shall *h* . . . . . .Is 8:13
h the Holy One of . . . . . .Is 29:23
h the Sabbath day . . . . . .Jer 17:24

HALLOWED
the Sabbath day and *h* . . . . . .Ex 20:11
but I will be *h* . . . . . .Lev 22:32
who is holy shall be *h* . . . . . .Is 5:16
heaven, *h* be Your name . . . . . .Matt 6:9

HAM
Noah's youngest son, Gen 5:32
Enters ark, Gen 7:7
His immoral behavior merits Noah's curse, Gen 9:22–25
Father of descendants of repopulated earth, Gen 10:6–20

HAMAN
Plots to destroy Jews, Esth 3:3–15
Invited to Esther's banquet, Esth 5:1–14
Forced to honor Mordecai, Esth 6:5–14
Hanged on his own gallows, Esth 7:1–10

HAMATH
Israel's northern boundary, Num 34:8; 1 Kin 8:65; Ezek 47:16–20
Conquered, 2 Kin 18:34; Jer 49:23
Israelites exiled there, Is 11:11

HAMMER
h that breaks the rock . . . . . .Jer 23:29
How the *h* of the whole . . . . . .Jer 50:23

HAMOR
Sells land to Jacob, Gen 33:18–20; Acts 7:16
Killed by Jacob's sons, Gen 34:1–31

HANANI
Father of Jehu the prophet, 1 Kin 16:1, 7
Rebukes Asa; confined to prison, 2 Chr 16:7–10
—Nehemiah's brother; brings news concerning the Jews, Neh 1:2
Becomes a governor of Jerusalem, Neh 7:2

HANANIAH
False prophet who contradicts Jeremiah, Jer 28:1–17
—Hebrew name of Shadrach, Dan 1:6, 7, 11

HAND
h shall be against . . . . . .Gen 16:12
tooth for tooth, *h* . . . . . .Ex 21:24
the *h* of God was . . . . . .1 Sam 5:11
and strengthened his *h* . . . .1 Sam 23:16
Uzzah put out his *h* . . . . . .2 Sam 6:6
let us fall into the *h* . . . . . .2 Sam 24:14
Then, by the good *h* . . . . . .Ezra 8:18
He would loose His *h* . . . . . .Job 6:9
he stretches out his *h* . . . . . .Job 15:25
that your own right *h* . . . . . .Job 40:14
h has held me up . . . . . .Ps 18:35
My times are in Your *h* . . . . . .Ps 31:15
and night Your *h* . . . . . .Ps 32:4
Your right *h* is full . . . . . .Ps 48:10
Let Your *h* be upon the . . . . . .Ps 80:17
h shall be established . . . . . .Ps 89:21
"Sit at My right *h* . . . . . .Ps 110:1
days is in her right *h* . . . . . .Prov 3:16
heart is in the *h* . . . . . .Prov 21:1
Whatever your *h* . . . . . .Eccl 9:10
is at his right *h* . . . . . .Eccl 10:2
do not withhold your *h* . . . . . .Eccl 11:6
His left *h* is under my . . . . . .Song 8:3
My *h* has laid the . . . . . .Is 48:13
Behold, the LORD's *h* . . . . . .Is 59:1
are the work of Your *h* . . . . . .Is 64:8
Am I a God near at *h* . . . . . .Jer 23:23
of heaven is at *h* . . . . . .Matt 3:2
if your right *h* . . . . . .Matt 5:30
do not let your left *h* . . . . . .Matt 6:3
h causes you to sin . . . . . .Mark 9:43
sitting at the right *h* . . . . . .Mark 14:62
delivered from the *h* . . . . . .Luke 1:74
at the right *h* of God . . . . . .Acts 7:55
is even at the right *h* . . . . . .Rom 8:34
with my own *h* . . . . . .1 Cor 16:21
to you with my own *h* . . . . . .Gal 6:11
The Lord is at *h* . . . . . .Phil 4:5
"Sit at My right *h* . . . . . .Heb 1:13
down at the right *h* . . . . . .Heb 10:12
stars in His right *h* . . . . . .Rev 2:1

HANDIWORK
firmament shows His *h* . . . . . .Ps 19:1

HANDLE
h the law did not know . . . . . .Jer 2:8
H Me and see . . . . . .Luke 24:39
do not taste, do not *h* . . . . . .Col 2:21

HANDLED
and our hands have *h* . . . . . .1 John 1:1

HANDS
the *h* are the *h* . . . . . .Gen 27:22
here we are, in your *h* . . . . . .Josh 9:25
took his life in his *h* . . . . . .1 Sam 19:5
put my life in my *h* . . . . . .1 Sam 28:21
but His *h* make whole . . . . . .Job 5:18
and cleanse my *h* . . . . . .Job 9:30
h have made me and . . . . . .Job 10:8
They pierced My *h* . . . . . .Ps 22:16
h formed the dry land . . . . . .Ps 95:5
stretches out her *h* . . . . . .Prov 31:19
say, 'He has no *h* . . . . . .Is 45:9
than having two *h* . . . . . .Matt 18:8
Behold My *h* and My . . . . . .Luke 24:39
only, but also my *h* . . . . . .John 13:9
h the print of the . . . . . .John 20:25
know that these *h* . . . . . .Acts 20:34
his *h* what is good . . . . . .Eph 4:28
lifting up holy *h* . . . . . .1 Tim 2:8
the laying on of the *h* . . . . . .1 Tim 4:14
to fall into the *h* . . . . . .Heb 10:31

HANDWRITING
having wiped out the *h* . . . . . .Col 2:14

HANGED
for he who is *h* . . . . . .Deut 21:23
went and *h* himself . . . . . .Matt 27:5

HANGS
h the earth on nothing . . . . . .Job 26:7
is everyone who *h* . . . . . .Gal 3:13

HANNAH
Barren wife of Elkanah; prays for a son, 1 Sam 1:1–18
Bears Samuel and dedicates him to the Lord, 1 Sam 1:19–28
Magnifies God, 1 Sam 2:1–10

HANUN
King of Ammon; disgraces David's ambassadors and is defeated by him, 2 Sam 10:1–14

HAPPEN
show us what will *h* . . . . . .Is 41:22
understand what will *h* . . . . . .Dan 10:14
not know what will *h* . . . . . .James 4:14

HAPPINESS
one year, and bring *h* . . . . . .Deut 24:5

HAPPY
H is the man who has . . . . . .Ps 127:5
H are the people who . . . . . .Ps 144:15
H is the man who finds . . . . . .Prov 3:13
mercy on the poor, *h* . . . . . .Prov 14:21
trusts in the LORD, *h* . . . . . .Prov 16:20
h is he who keeps . . . . . .Prov 29:18
H is he who does not . . . . . .Rom 14:22

HARAN
Abraham's younger brother, Gen 11:26–31
City of Mesopotamia, Gen 11:31
Abraham leaves, Gen 12:4, 5
Jacob dwells at, Gen 29:4–35

HARASS
and Judah shall not *h* . . . . . .Is 11:13
h some from the church . . . . . .Acts 12:1

HARD
Is anything too *h* . . . . . .Gen 18:14
His heart is as *h* . . . . . .Job 41:24
shown Your people *h* . . . . . .Ps 60:3
I knew you to be a *h* . . . . . .Matt 25:24
"This is a *h* saying . . . . . .John 6:60
are some things *h* . . . . . .2 Pet 3:16

HARDEN
But I will *h* his heart . . . . . .Ex 4:21
Do not *h* your hearts . . . . . .Ps 95:8
h your hearts as . . . . . .Heb 3:8

HARDENED
But Pharaoh *h* his . . . . . .Ex 8:32
Who has *h* himself . . . . . .Job 9:4
their heart was *h* . . . . . .Mark 6:52
eyes and *h* their hearts . . . . . .John 12:40
lest any of you be *h* . . . . . .Heb 3:13

HARDENS
A wicked man *h* his . . . . . .Prov 21:29
h his heart will fall . . . . . .Prov 28:14
whom He wills He *h* . . . . . .Rom 9:18

HARDSHIP
h that has befallen us . . . . . .Num 20:14
h as a good soldier . . . . . .2 Tim 2:3

HARLOT
of a *h* named Rahab . . . . . .Josh 2:1
h is a deep pit . . . . . .Prov 23:27
h is one body with . . . . . .1 Cor 6:16
h Rahab did not perish . . . . . .Heb 11:31
of the great *h* who . . . . . .Rev 17:1

HARLOTRIES
the land with your *h* . . . . . .Jer 3:2
Let her put away her *h* . . . . . .Hos 2:2

HARLOTRY
through her casual *h* . . . . . .Jer 3:9
the lewdness of your *h* . . . . . .Jer 13:27
let them put their *h* . . . . . .Ezek 43:9
are the children of *h* . . . . . .Hos 2:4
Ephraim, you commit *h* . . . . . .Hos 5:3
for the spirit of *h* . . . . . .Hos 5:4

HARLOTS
his blood while the *h* . . . . . .1 Kin 22:38
h enter the . . . . . .Matt 21:31
Great, The Mother of *H* . . . . . .Rev 17:5

HARM
do My prophets no *h* . . . . . .1 Chr 16:22
and I will not *h* . . . . . .Jer 25:6
and do not *h* the oil . . . . . .Rev 6:6

HARMLESS
become blameless and *h* . . . . . .Phil 2:15
for us, who is holy, *h* . . . . . .Heb 7:26

HARMONIOUS
the harp, with *h* sound . . . . . .Ps 92:3

HARP
those who play the *h* . . . . . .Gen 4:21
with the lute and *h* . . . . . .Ps 150:3
Lamb, each having a *h* . . . . . .Rev 5:8

HARPS
We hung our *h* upon the . . . . . .Ps 137:2
playing their *h* . . . . . .Rev 14:2

HARSH
"Your words have been *h* . . . . .Mal 3:13
but also to the *h* . . . . . .1 Pet 2:18

HARVEST
seedtime and *h* . . . . . .Gen 8:22
to the joy of *h* . . . . . .Is 9:3
shall eat up your *h* . . . . . .Jer 5:17
"The *h* is past . . . . . .Jer 8:20
of her *h* will come . . . . . .Jer 51:33
h truly is plentiful . . . . . .Matt 9:37
pray the Lord of the *h* . . . . . .Matt 9:38
sickle, because the *h* . . . . . .Mark 4:29
already white for *h* . . . . . .John 4:35
the *h* of the earth is . . . . . .Rev 14:15

HASTE
you shall eat it in *h* . . . . . .Ex 12:11
For I said in my *h* . . . . . .Ps 31:22
And they came with *h* . . . . . .Luke 2:16
"Zacchaeus, make *h* . . . . . .Luke 19:5

HASTEN
be multiplied who *h* . . . . . .Ps 16:4
Do not *h* in your . . . . . .Eccl 7:9
I, the LORD, will *h* . . . . . .Is 60:22

HASTENING
h the coming of the . . . . . .2 Pet 3:12

HASTENS
and he sins who *h* . . . . . .Prov 19:2
with an evil eye *h* . . . . . .Prov 28:22
is near and *h* quickly . . . . . .Zeph 1:14

HASTILY
utter anything *h* . . . . . .Eccl 5:2
lay hands on anyone *h* . . . . . .1 Tim 5:22

HASTY
Do you see a man *h* . . . . . .Prov 29:20

HATE
'You shall not *h* . . . . . .Lev 19:17
h all workers of . . . . . .Ps 5:5
h the righteous shall . . . . . .Ps 34:21
love the LORD, *h* evil . . . . . .Ps 97:10
h every false way . . . . . .Ps 119:104
h the double-minded . . . . . .Ps 119:113
I *h* and abhor lying . . . . . .Ps 119:163
love, and a time to *h* . . . . . .Eccl 3:8
h robbery for burnt . . . . . .Is 61:8
You who *h* good and . . . . . .Mic 3:2
either he will *h* . . . . . .Matt 6:24

HATED
Therefore I *h* life . . . . . .Eccl 2:17
h all my labor in . . . . . .Eccl 2:18
but Esau I have *h* . . . . . .Mal 1:3
And you will be *h* . . . . . .Matt 10:22
have seen and also *h* . . . . . .John 15:24
but Esau I have *h* . . . . . .Rom 9:13
For no one ever *h* . . . . . .Eph 5:29
and *h* lawlessness . . . . . .Heb 1:9

HATEFUL
h woman when she is . . . . . .Prov 30:23
in malice and envy, *h* . . . . . .Titus 3:3

HATERS
The *h* of the LORD . . . . . .Ps 81:15
backbiters, *h* of God . . . . . .Rom 1:30

HATES
six things the LORD *h* . . . . . .Prov 6:16
lose it, and he who *h* . . . . . .John 12:25
"If the world *h* . . . . . .John 15:18
h his brother is . . . . . .1 John 2:11

HAUGHTY
Your eyes are on the *h* . . . . .2 Sam 22:28
bring down *h* looks . . . . . .Ps 18:27
my heart is not *h* . . . . . .Ps 131:1
h spirit before a fall . . . . . .Prov 16:18
A proud and *h* man . . . . . .Prov 21:24
Do not be *h* . . . . . .Rom 11:20
age not to be *h* . . . . . .1 Tim 6:17

HAUNTS
are full of the *h* . . . . . .Ps 74:20

HAVEN
shall dwell by the *h* . . . . . .Gen 49:13
to their desired *h* . . . . . .Ps 107:30

HAVOC
for Saul, he made *h* . . . . . .Acts 8:3

HAZAEL
Anointed king of Syria by Elijah, 1 Kin 19:15–17
Elisha predicts his taking the throne, 2 Kin 8:7–15
Oppresses Israel, 2 Kin 8:28, 29; 10:32, 33; 12:17, 18; 13:3–7, 22

HAZEROTH
Scene of sedition of Miriam and Aaron, Num 11:35—12:16

HAZOR
Royal Canaanite city destroyed by Joshua, Josh 11:1–13
Rebuilt and assigned to Naphtali, Josh 19:32, 36
Army of, defeated by Deborah and Barak, Judg 4:1–24

HEAD
He shall bruise your *h* . . . . . .Gen 3:15
my skin, and laid my *h* . . . . . .Job 16:15
return upon his own *h* . . . . . .Ps 7:16
h is covered with dew . . . . . .Song 5:2
The whole *h* is sick . . . . . .Is 1:5
it to bow down his *h* . . . . . .Is 58:5
could lift up his *h* . . . . . .Zech 1:21
you swear by your *h* . . . . . .Matt 5:36
having his *h* covered . . . . . .1 Cor 11:4
and gave Him to be *h* . . . . . .Eph 1:22
For the husband is *h* . . . . . .Eph 5:23
His *h* and his hair . . . . . .Rev 1:14

HEADS
men to ride over our *h* . . . . . .Ps 66:12
Him, wagging their *h* . . . . . .Matt 27:39

dragon having seven *h* . . . . . .Rev 12:3

HEAL
I wound and I *h* . . . . . .Deut 32:39
O LORD, *h* me . . . . . .Ps 6:2
sent Me to *h* the . . . . . .Is 61:1
h your backslidings . . . . . .Jer 3:22
who can *h* you . . . . . .Lam 2:13
torn, but He will *h* . . . . . .Hos 6:1
H the sick . . . . . .Matt 10:8
so that I should *h* . . . . . .Matt 13:15
sent Me to *h* the . . . . . .Luke 4:18
Physician, *h* yourself . . . . . .Luke 4:23

HEALED
His word and *h* them . . . . . .Ps 107:20
And return and be *h* . . . . . .Is 6:10
His stripes we are *h* . . . . . .Is 53:5
h the hurt of My . . . . . .Jer 6:14
When I would have *h* . . . . . .Hos 7:1
and He *h* them . . . . . .Matt 4:24
he had faith to be *h* . . . . . .Acts 14:9
that you may be *h* . . . . . .James 5:16
his deadly wound was *h* . . . . . .Rev 13:3

HEALING
h shall spring forth . . . . . .Is 58:8
so that there is no *h* . . . . . .Jer 14:19
Your injury has no *h* . . . . . .Nah 3:19
shall arise with *h* . . . . . .Mal 4:2
and *h* all kinds of . . . . . .Matt 4:23
tree were for the *h* . . . . . .Rev 22:2

HEALINGS
to another gifts of *h* . . . . . .1 Cor 12:9
Do all have gifts of *h* . . . . . .1 Cor 12:30

HEALS
h all your diseases . . . . . .Ps 103:3
h the stroke of their . . . . . .Is 30:26
Jesus the Christ *h* . . . . . .Acts 9:34

HEALTH
to the soul and *h* . . . . . .Prov 16:24
and for a time of *h* . . . . . .Jer 8:15
no recovery for the *h* . . . . . .Jer 8:22
all things and be in *h* . . . . . .3 John 2

HEAP
I could *h* up words . . . . . .Job 16:4
sea together as a *h* . . . . . .Ps 33:7
ears, they will *h* . . . . . .2 Tim 4:3

HEAPS
Though he *h* up silver . . . . . .Job 27:16

HEAR
"*H*, O Israel . . . . . .Deut 6:4
Him you shall *h* . . . . . .Deut 18:15
H me when I call . . . . . .Ps 4:1
O You who *h* prayer . . . . . .Ps 65:2
h what God the LORD . . . . . .Ps 85:8
ear, shall He not *h* . . . . . .Ps 94:9
h the words of the . . . . . .Prov 22:17
h rather than to give . . . . . .Eccl 5:1
H, O heavens . . . . . .Is 1:2
H, you who are afar . . . . . .Is 33:13
Let the earth *h* . . . . . .Is 34:1
I spoke, you did not *h* . . . . . .Is 65:12
'Hearing you will *h* . . . . . .Matt 13:14
if he will not *h* . . . . . .Matt 18:16
"Take heed what you *h* . . . . . .Mark 4:24
ears, do you not *h* . . . . . .Mark 8:18
h the sound of it . . . . . .John 3:8
that God does not *h* . . . . . .John 9:31
And how shall they *h* . . . . . .Rom 10:14
man be swift to *h* . . . . . .James 1:19
h what the Spirit says . . . . . .Rev 2:7

HEARD
h the sound of the . . . . . .Gen 3:8
h their cry because of . . . . . .Ex 3:7
you only *h* a voice . . . . . .Deut 4:12
certainly God has *h* . . . . . .Ps 66:19
quietly, should be *h* . . . . . .Eccl 9:17
Have you not *h* . . . . . .Is 40:21
world men have not *h* . . . . . .Is 64:4
Who has *h* such a thing . . . . . .Is 66:8
h Ephraim bemoaning . . . . . .Jer 31:18
that they will be *h* . . . . . .Matt 6:7
h the word believed . . . . . .Acts 4:4
I say, have they not *h* . . . . . .Rom 10:18
not seen, nor ear *h* . . . . . .1 Cor 2:9
h inexpressible . . . . . .2 Cor 12:4
things that you have *h* . . . . . .2 Tim 2:2
the things we have *h* . . . . . .Heb 2:1
the word which they *h* . . . . . .Heb 4:2
from death, and was *h* . . . . . .Heb 5:7
which we have *h* . . . . . .1 John 1:1
Lord's Day, and I *h* . . . . . .Rev 1:10

HEARER
if anyone is a *h* . . . . . .James 1:23
is not a forgetful *h* . . . . . .James 1:25

HEARERS
for not the *h* of the . . . . . .Rom 2:13
impart grace to the *h* . . . . . .Eph 4:29
of the word, and not *h* . . . . . .James 1:22

HEARING
and read in the *h* . . . . . .Ex 24:7
Book of Moses in the *h* . . . . . .Neh 13:1
Do not speak in the *h* . . . . . .Prov 23:9
'Keep on *h* . . . . . .Is 6:9
h they do not . . . . . .Matt 13:13
h they may hear . . . . . .Mark 4:12
If the whole were *h* . . . . . .1 Cor 12:17
or by the *h* of faith . . . . . .Gal 3:2
have become dull of *h* . . . . . .Heb 5:11

HEARS
for Your servant *h* . . . . . .1 Sam 3:9
out, and the LORD *h* . . . . . .Ps 34:17
He who *h* you *h* Me . . . . . .Luke 10:16
of God *h* God's words . . . . . .John 8:47
And if anyone *h* . . . . . .John 12:47
who is of the truth *h* . . . . . .John 18:37
He who knows God *h* . . . . . .1 John 4:6
And let him who *h* . . . . . .Rev 22:17

HEART
h was only evil . . . . . .Gen 6:5
for you know the *h* . . . . . .Ex 23:9
great searchings of *h* . . . . . .Judg 5:16
h rejoices in the LORD . . . . . .1 Sam 2:1
God gave him another *h* . . . .1 Sam 10:9
LORD looks at the *h* . . . . . .1 Sam 16:7
his wives turned his *h* . . . . . .1 Kin 11:4
He pierces my *h* . . . . . .Job 16:13
How my *h* yearns within . . . .Job 19:27
For God made my *h* . . . . . .Job 23:16
My *h* is in turmoil and . . . . . .Job 30:27
My *h* also instructs me . . . . . .Ps 16:7
your *h* live forever . . . . . .Ps 22:26
h is overflowing . . . . . .Ps 45:1
My *h* is steadfast . . . . . .Ps 57:7
Thus my *h* was grieved . . . . . .Ps 73:21
my *h* and my flesh cry . . . . . .Ps 84:2
h shall depart from me . . . . . .Ps 101:4
look and a proud *h* . . . . . .Ps 101:5
with my whole *h* . . . . . .Ps 111:1
h is not haughty . . . . . .Ps 131:1
h makes a cheerful . . . . . .Prov 15:13
The king's *h* is in the . . . . . .Prov 21:1
as he thinks in his *h* . . . . . .Prov 23:7
with a wicked *h* . . . . . .Prov 26:23
h reveals the man . . . . . .Prov 27:19
trusts in his own *h* . . . . . .Prov 28:26
The *h* of the wise is . . . . . .Eccl 7:4
and a wise man's *h* . . . . . .Eccl 8:5
h yearned for him . . . . . .Song 5:4
and the whole *h* . . . . . .Is 1:5
h shall resound . . . . . .Is 16:11
the yearning of Your *h* . . . . . .Is 63:15
the mind and the *h* . . . . . .Jer 11:20
h is deceitful above . . . . . .Jer 17:9
I will give them a *h* . . . . . .Jer 24:7
therefore My *h* yearns . . . . . .Jer 31:20
and take the stony *h* . . . . . .Ezek 11:19
get yourselves a new *h* . . . . . .Ezek 18:31
uncircumcised in *h* . . . . . .Ezek 44:7
are the pure in *h* . . . . . .Matt 5:8
is, there your *h* . . . . . .Matt 6:21
of the *h* proceed evil . . . . . .Matt 15:19
h will flow rivers . . . . . .John 7:38
"Let not your *h* . . . . . .John 14:1
believed were of one *h* . . . . . .Acts 4:32
Satan filled your *h* . . . . . .Acts 5:3
h is not right in the . . . . . .Acts 8:21
h that God has raised . . . . . .Rom 10:9
in sincerity of *h* . . . . . .Eph 6:5
refresh my *h* in the . . . . . .Philem 20
and shuts up his *h* . . . . . .1 John 3:17
if our *h* condemns us . . . . . .1 John 3:20

HEARTILY
you do, do it *h* . . . . . .Col 3:23

HEARTS
God tests the *h* . . . . . .Ps 7:9
who seek God, your *h* . . . . . .Ps 69:32
let the *h* of those . . . . . .Ps 105:3
And he will turn the *h* . . . . . .Mal 4:6
h failing them from . . . . . .Luke 21:26
purifying their *h* . . . . . .Acts 15:9
will guard your *h* . . . . . .Phil 4:7
of God rule in your *h* . . . . . .Col 3:15

HEATHEN
repetitions as the *h* . . . . . .Matt 6:7
him be to you like a *h* . . . . . .Matt 18:17

HEAVEN
called the firmament *H* . . . . . .Gen 1:8
precious things of *h* . . . . . .Deut 33:13
LORD looks down from *h* . . . . . .Ps 14:2
word is settled in *h* . . . . . .Ps 119:89
For God is in *h* . . . . . .Eccl 5:2
"*H* is My throne . . . . . .Is 66:1
"If *h* above can be . . . . . .Jer 31:37
and the birds of the *h* . . . . . .Dan 2:38
come to know that *H* . . . . . .Dan 4:26
for the kingdom of *h* . . . . . .Matt 3:2
your Father in *h* . . . . . .Matt 5:16
on earth as it is in *h* . . . . . .Matt 6:10
H and earth will . . . . . .Matt 24:35
from Him a sign from *h* . . . . . .Mark 8:11
have sinned against *h* . . . . . .Luke 15:18
you shall see *h* . . . . . .John 1:51
one has ascended to *h* . . . . . .John 3:13
the true bread from *h* . . . . . .John 6:32
a voice came from *h* . . . . . .John 12:28
sheet, let down from *h* . . . . . .Acts 11:5
the whole family in *h* . . . . . .Eph 3:15
laid up for you in *h* . . . . . .Col 1:5
and the *h* gave rain . . . . . .James 5:18
there was silence in *h* . . . . . .Rev 8:1
sign appeared in *h* . . . . . .Rev 12:1
Now I saw a new *h* . . . . . .Rev 21:1

HEAVENLY
your *h* Father will .....Matt 6:14
h host praising God .....Luke 2:13
if I tell you *h* things .....John 3:12
are those who are *h* .....1 Cor 15:48
blessing in the *h* .....Eph 1:3
and have tasted the *h* .....Heb 6:4
h things themselves .....Heb 9:23
a better, that is, a *h* .....Heb 11:16
the living God, the *h* .....Heb 12:22

HEAVENS
I will make your *h* .....Lev 26:19
and the highest *h* .....Deut 10:14
h cannot contain .....1 Kin 8:27
the LORD made the *h* .....1 Chr 16:26
Till the *h* are no more .....Job 14:12
in the *h* shall laugh .....Ps 2:4
h declare the glory .....Ps 19:1
Let the *h* declare His .....Ps 50:6
h can be compared .....Ps 89:6
The *h* are Yours .....Ps 89:11
For as the *h* are high .....Ps 103:11
When He prepared the *h* .....Prov 8:27
h are higher than the .....Is 55:9
behold, I create new *h* .....Is 65:17
and behold, the *h* .....Matt 3:16
h will be shaken .....Matt 24:29
h are the work of Your .....Heb 1:10
h will pass away .....2 Pet 3:10

HEAVINESS
and I am full of *h* .....Ps 69:20
My soul melts from *h* .....Ps 119:28

HEAVY
the bondage was *h* .....Neh 5:18

HEBREW
Term applied to:
Abram, Gen 14:13
Israelites, 1 Sam 4:6, 9
Jews, Acts 6:1
Paul, Phil 3:5

HEBRON
Abram, Isaac, and Jacob dwell there, Gen 13:18; 23:2–20; 35:27
Visited by spies, Num 13:21, 22
Defeated by Joshua, Josh 10:1–37
Caleb's inheritance, Josh 14:12–15
David's original capital; sons born there, 2 Sam 2:1–3, 11; 3:2–5
Site of Absalom's rebellion, 2 Sam 15:7–10

HEDGE
behold, I will *h* .....Hos 2:6
sharper than a thorn *h* .....Mic 7:4
a vineyard and set a *h* .....Mark 12:1

HEDGED
and whom God has *h* .....Job 3:23
You have *h* me behind .....Ps 139:5
He has *h* me in so that .....Lam 3:7

HEED
By taking *h* according .....Ps 119:9
if you *h* Me .....Jer 17:24
and let us not give *h* .....Jer 18:18
nor give *h* to fables .....1 Tim 1:4
the more earnest *h* .....Heb 2:1

HEEDS
h counsel is wise .....Prov 12:15

HEEL
you shall bruise His *h* .....Gen 3:15
took hold of Esau's *h* .....Gen 25:26
has lifted up his *h* .....Ps 41:9
Me has lifted up his *h* .....John 13:18

HEIGHT
"Is not God in the *h* .....Job 22:12
looked down from the *h* .....Ps 102:19
nor *h* nor depth .....Rom 8:39
length and depth and *h* .....Eph 3:18

HEIR
Has he no *h* .....Jer 49:1
Now I say that the *h* .....Gal 4:1
if a son, then an *h* .....Gal 4:7
He has appointed *h* .....Heb 1:2
the world and became *h* .....Heb 11:7

HEIRS
if children, then *h* .....Rom 8:17
of God and joint *h* .....Rom 8:17
should be fellow *h* .....Eph 3:6
be rich in faith and *h* .....James 2:5
vessel, and as being *h* .....1 Pet 3:7

HELAM
Place between Damascus and Hamath where David defeated Syrians, 2 Sam 10:16–19

HELL
shall be turned into *h* .....Ps 9:17
go down alive into *h* .....Ps 55:15
house is the way to *h* .....Prov 7:27
his soul from *h* .....Prov 23:14
H and Destruction are .....Prov 27:20
"*H* from beneath is .....Is 14:9
be in danger of *h* fire .....Matt 5:22
to be cast into *h* .....Matt 18:9
the condemnation of *h* .....Matt 23:33
power to cast into *h* .....Luke 12:5
it is set on fire by *h* .....James 3:6

HELLENISTS
Greek-speaking Jews, Acts 6:1
Hostile to Paul, Acts 9:29
Gospel preached to, Acts 11:20

HELMET
a breastplate, and a *h* .....Is 59:17
And take the *h* of .....Eph 6:17
and love, and as a *h* .....1 Thess 5:8

HELP
the shield of your *h* .....Deut 33:29
Is my *h* not within me .....Job 6:13
"There is no *h* .....Ps 3:2
May He send you *h* .....Ps 20:2
He is our *h* and our .....Ps 33:20
yet praise Him, the *h* .....Ps 42:11
A very present *h* .....Ps 46:1
Give us *h* from trouble .....Ps 60:11
God, make haste to *h* .....Ps 71:12
"I have given *h* .....Ps 89:19
the LORD had been my *h* .....Ps 94:17
there was none to *h* .....Ps 107:12
He is their *h* and .....Ps 115:9
Our *h* is in the name .....Ps 124:8
let no one *h* him .....Prov 28:17
h my unbelief .....Mark 9:24
tell her to *h* me .....Luke 10:40
and find grace to *h* .....Heb 4:16

HELPED
far the LORD has *h* .....1 Sam 7:12
fall, but the LORD *h* .....Ps 118:13
of salvation I have *h* .....Is 49:8
h His servant Israel .....Luke 1:54

HELPER
I will make him a *h* .....Gen 2:18
Behold, God is my *h* .....Ps 54:4
give you another *H* .....John 14:16
"But when the *H* .....John 15:26
she has been a *h* .....Rom 16:2
"The LORD is my *h* .....Heb 13:6

HELPFUL
all things are not *h* .....1 Cor 6:12

HELPS
the Spirit also *h* .....Rom 8:26
gifts of healings, *h* .....1 Cor 12:28

HEM
and touched the *h* .....Matt 9:20
might only touch the *h* .....Matt 14:36

HEMAN
Composer of a Psalm, Ps 88:title

HERE
Then I said, "*H* am I .....Is 6:8

HERESIES
dissensions, *h* .....Gal 5:20
in destructive *h* .....2 Pet 2:1

HERITAGE
give it to you as a *h* .....Ex 6:8
have given me the *h* .....Ps 61:5
for that is his *h* .....Eccl 3:22
for it is his *h* .....Eccl 5:18
This is the *h* of the .....Is 54:17
of My people, My *h* .....Joel 3:2
The flock of Your *h* .....Mic 7:14

HERMES
Paul acclaimed as, Acts 14:12

HERMON
Highest mountain (9,166 ft.) in Syria; also called Sirion, Shenir, Deut 3:8, 9

HEROD
—Herod the Great, procurator of Judea (37–4 B.C.), Luke 1:5
Inquires about Jesus' birth, Matt 2:3–8
Slays infants of Bethlehem, Matt 2:12–18
—Herod Antipas, the tetrarch, ruler of Galilee and Perea (4 B.C.–A.D. 39), Luke 3:1
Imprisons John the Baptist, Luke 3:18–21
Has John the Baptist beheaded, Matt 14:1–12
Disturbed about Jesus, Luke 9:7–9
Jesus sent to him, Luke 23:7–11
—Herod Agrippa I (A.D. 37–44), Acts 12:1, 19
Kills James, Acts 12:1, 2
Imprisons Peter, Acts 12:3–11, 19
Slain by an angel, Acts 12:20–23
—Herod Agrippa II (A.D. 53–70); called Agrippa and King Agrippa, Acts 25:22–24, 26
Festus tells him about Paul, Acts 25:13–27
Paul makes a defense before, Acts 26:1–32

HERODIANS
Join Pharisees against Jesus, Mark 3:6
Seek to trap Jesus, Matt 22:15–22
Jesus warns against, Mark 8:15

HERODIAS
Granddaughter of Herod the Great; plots John's death, Matt 14:3–12
Married her uncle, Mark 6:17, 18

HESHBON
Ancient Moabite city; taken by Moses, Num 21:23–34
Assigned to Reubenites, Num 32:1–37
Prophecies concerning, Is 15:1–4; 16:8–14; Jer 48:2, 34, 35

HETH
Son of Canaan, Gen 10:15
Abraham buys field from sons of, Gen 23:3–20
Esau marries daughters of, Gen 27:46

HEWN
in a tomb that was *h* . . . . . .Luke 23:53

HEZEKIAH
Righteous king of Judah; reforms temple and worship, 2 Chr 29—31
Wars with Assyria; prayer for deliverance is answered, 2 Kin 18:7—19:37
His sickness and recovery; thanksgiving, 2 Kin 20:1–11; Is 38:9–22
Boasts to Babylonian ambassadors, 2 Kin 20:12–19
Death, 2 Kin 20:20, 21

HID
and I *h* myself . . . . . .Gen 3:10

HIDDEKEL
Hebrew name of the river Tigris, Gen 2:14; Dan 10:4

HIDDEN
and the LORD has *h* . . . . . .2 Kin 4:27
It is *h* from the eyes . . . . . .Job 28:21
h Your righteousness . . . . . .Ps 40:10
and my sins are not *h* . . . . . .Ps 69:5
Your word I have *h* . . . . . .Ps 119:11
h riches of secret . . . . . .Is 45:3
there His power was *h* . . . . . .Hab 3:4
h that will not . . . . . .Matt 10:26
the *h* wisdom which God . . . . .1 Cor 2:7
bring to light the *h* . . . . . .1 Cor 4:5
have renounced the *h* . . . . . .2 Cor 4:2
rather let it be the *h* . . . . . .1 Pet 3:4
give some of the *h* . . . . . .Rev 2:17

HIDE
H me under the shadow . . . . . .Ps 17:8
You shall *h* them in . . . . . .Ps 31:20
O God, and do not *h* . . . . . .Ps 55:1
You *h* Your face . . . . . .Ps 104:29
darkness shall not *h* . . . . . .Ps 139:12
You are God, who *h* . . . . . .Is 45:15
h yourself from your . . . . . .Is 58:7
"Fall on us and *h* . . . . . .Rev 6:16

HIDES
He *h* His face . . . . . .Ps 10:11

HIDING
You are my *h* place . . . . . .Ps 32:7
A man will be as a *h* . . . . . .Is 32:2

HIEL
Native of Bethel; rebuilds Jericho, 1 Kin 16:34
Fulfills Joshua's curse, Josh 6:26

HIGH
priest of God Most *H* . . . . . .Gen 14:18
For the LORD Most *H* . . . . . .Ps 47:2
h is Your right . . . . . .Ps 89:13
are on *h* forevermore . . . . . .Ps 92:8
the LORD is on *h* . . . . . .Ps 138:6
"I dwell in the *h* . . . . . .Is 57:15
know that the Most *H* . . . . . .Dan 4:17
whose habitation is *h* . . . . . .Obad 3
up on a *h* mountain by . . . . . .Matt 17:1
your mind on *h* things . . . . . .Rom 12:16
h thing that exalts . . . . . .2 Cor 10:5
and faithful *H* Priest . . . . . .Heb 2:17

HIGHER
They are *h* than heaven . . . . . .Job 11:8
you, 'Friend, go up *h* . . . . . .Luke 14:10
h than the heavens . . . . . .Heb 7:26

HIGHWAY
of the upright is a *h* . . . . . .Prov 15:19
in the desert a *h* . . . . . .Is 40:3
up, build up the *h* . . . . . .Is 62:10

HIGHWAYS
h shall be elevated . . . . . .Is 49:11
go into the *h* . . . . . .Matt 22:9

HILKIAH
Shallum's son, 1 Chr 6:13
High priest in Josiah's reign, 2 Chr 34:9–22
Oversees temple work, 2 Kin 22:4–7
Finds the Book of the Law, 2 Kin 22:8–14
Aids in reformation, 2 Kin 23:4

HILL
My King on My holy *h* . . . . . .Ps 2:6
h cannot be hidden . . . . . .Matt 5:14
and *h* brought low . . . . . .Luke 3:5
to the brow of the *h* . . . . . .Luke 4:29

HILLS
of the everlasting *h* . . . . . .Gen 49:26
possess is a land of *h* . . . . . .Deut 11:11
of the *h* are His also . . . . . .Ps 95:4
up my eyes to the *h* . . . . . .Ps 121:1
settled, before the *h* . . . . . .Prov 8:25

HINDER
takes away, who can *h* . . . . . .Job 9:12
all things lest we *h* . . . . . .1 Cor 9:12

HINDERED
come to you (but was *h* . . . . . .Rom 1:13
Who *h* you from obeying . . . . . .Gal 5:7
prayers may not be *h* . . . . . .1 Pet 3:7

HINNOM, VALLEY OF THE SON OF
See TOPHET
Place near Jerusalem used for human sacrifice, 2 Kin 23:10; 2 Chr 28:3; Jer 7:31, 32; 19:1–15

HIP
socket of Jacob's *h* . . . . . .Gen 32:25

HIRAM
King of Tyre; provided for David's palace and Solomon's temple, 2 Sam 5:11; 1 Kin 5:1–12; 9:10–14, 26–28; 10:11; 1 Chr 14:1

HIRE
h laborers for his . . . . . .Matt 20:1

HIRED
h man who eagerly . . . . . .Job 7:2
h servants have bread . . . . . .Luke 15:17

HIRELING
The *h* flees because . . . . . .John 10:13

HITTITES
One of seven Canaanite nations, Deut 7:1
Israelites intermarry with, Judg 3:5, 6; 1 Kin 11:1; Ezra 9:1, 2

HIVITES
One of seven Canaanite nations, Deut 7:1
Esau intermarries with, Gen 36:2
Gibeonites belong to, Josh 9:3, 7

HOLD
h my eyelids open . . . . . .Ps 77:4
right hand shall *h* . . . . . .Ps 139:10
LORD your God, will *h* . . . . . .Is 41:13
I cannot *h* my peace . . . . . .Jer 4:19
h fast that word . . . . . .1 Cor 15:2
h fast our confession . . . . . .Heb 4:14
h fast and repent . . . . . .Rev 3:3

HOLES
"Foxes have *h* . . . . . .Matt 8:20

HOLIER
near me, for I am *h* . . . . . .Is 65:5

HOLIEST
the way into the *H* . . . . . .Heb 9:8
to enter the *H* by the . . . . . .Heb 10:19

HOLINESS
You, glorious in *h* . . . . . .Ex 15:11
has spoken in His *h* . . . . . .Ps 60:6
I have sworn by My *h* . . . . . .Ps 89:35
h adorns Your house . . . . . .Ps 93:5
the Highway of *H* . . . . . .Is 35:8
to the Spirit of *h* . . . . . .Rom 1:4
spirit, perfecting *h* . . . . . .2 Cor 7:1
uncleanness, but in *h* . . . . . .1 Thess 4:7
be partakers of His *h* . . . . . .Heb 12:10

HOLY
where you stand is *h* . . . . . .Ex 3:5
priests and a *h* nation . . . . . .Ex 19:6
day, to keep it *h* . . . . . .Ex 20:8
distinguish between *h* . . . . . .Lev 10:10
the LORD your God am *h* . . . . . .Lev 19:2
"No one is *h* . . . . . .1 Sam 2:2
h seed is mixed . . . . . .Ezra 9:2
h ones will you turn . . . . . .Job 5:1
God sits on His *h* . . . . . .Ps 47:8
God, in His *h* mountain . . . . . .Ps 48:1
my life, for I am *h* . . . . . .Ps 86:2
"*H*, *h*, *h* is the LORD . . . . . .Is 6:3
child of the *H* Spirit . . . . . .Matt 1:18
baptize you with the *H* . . . . . .Mark 1:8
who speak, but the *H* . . . . . .Mark 13:11
H Spirit will come . . . . . .Luke 1:35
H Spirit descended . . . . . .Luke 3:22
Father give the *H* . . . . . .Luke 11:13
H Spirit will teach . . . . . .Luke 12:12
H Spirit was not . . . . . .John 7:39
H Spirit has come . . . . . .Acts 1:8
all filled with the *H* . . . . . .Acts 2:4
apostles' hands the *H* . . . . . .Acts 8:18
to speak, the *H* Spirit . . . . . .Acts 11:15
good to the *H* Spirit . . . . . .Acts 15:28
receive the *H* Spirit . . . . . .Acts 19:2
if the firstfruit is *h* . . . . . .Rom 11:16
peace and joy in the *H* . . . . . .Rom 14:17
one another with a *h* . . . . . .Rom 16:16
H Spirit teaches . . . . . .1 Cor 2:13
that we should be *h* . . . . . .Eph 1:4
were sealed with the *H* . . . . . .Eph 1:13
partakers of the *H* . . . . . .Heb 6:4
has not entered the *h* . . . . . .Heb 9:24
H Spirit sent from . . . . . .1 Pet 1:12
He who called you is *h* . . . . . .1 Pet 1:15
it is written, "Be *h* . . . . . .1 Pet 1:16
moved by the *H* Spirit . . . . . .2 Pet 1:21
anointing from the *H* . . . . . .1 John 2:20

says He who is *h* . . . . . .Rev 3:7
For You alone are *h* . . . . . .Rev 15:4
is *h*, let him be *h* . . . . . .Rev 22:11

HOME
LORD has brought me *h* . . . . . .Ruth 1:21
sparrow has found a *h* . . . . . .Ps 84:3
the stork has her *h* . . . . . .Ps 104:17
to his eternal *h* . . . . . .Eccl 12:5
said to him, "Go *h* . . . . . .Mark 5:19
into an everlasting *h* . . . . . .Luke 16:9
to him and make Our *h* . . . . .John 14:23
took her to his own *h* . . . . . .John 19:27
let him eat at *h* . . . . . .1 Cor 11:34
own husbands at *h* . . . . . .1 Cor 14:35
that while we are at *h* . . . . . .2 Cor 5:6
to show piety at *h* . . . . . .1 Tim 5:4

HOMELESS
and beaten, and *h* . . . . . .1 Cor 4:11

HOMEMAKERS
be discreet, chaste, *h* . . . . . .Titus 2:5

HONEST
we are *h* men . . . . . .Gen 42:11

HONEY
"What is sweeter than *h* . . . . .Judg 14:18
and with *h* from the . . . . . .Ps 81:16
My son, eat *h* because . . . . . .Prov 24:13
not good to eat much *h* . . . . .Prov 25:27
h and milk are under . . . . . .Song 4:11
was locusts and wild *h* . . . . . .Matt 3:4

HONEYCOMB
than honey and the *h* . . . . . .Ps 19:10
words are like a *h* . . . . . .Prov 16:24
fish and some *h* . . . . . .Luke 24:42

HONOR
H your father and your . . . . . .Ex 20:12
both riches and *h* . . . . . .1 Kin 3:13
the king delights to *h* . . . . . .Esth 6:6
earth, and lay my *h* . . . . . .Ps 7:5
A man who is in *h* . . . . . .Ps 49:20
Sing out the *h* of His . . . . . .Ps 66:2
will deliver him and *h* . . . . . .Ps 91:15
H and majesty are . . . . . .Ps 96:6
h have all His saints . . . . . .Ps 149:9
H the LORD with your . . . . . .Prov 3:9
before *h* is humility . . . . . .Prov 15:33
h is not fitting . . . . . .Prov 26:1
spirit will retain *h* . . . . . .Prov 29:23
Father, where is My *h* . . . . . .Mal 1:6
is not without *h* . . . . . .Matt 13:57
'*H* your father and your . . . . .Matt 15:4
h the Son just as they . . . . . .John 5:23
"I do not receive *h* . . . . . .John 5:41
but I *h* My Father . . . . . .John 8:49
"If I *h* Myself . . . . . .John 8:54
him My Father will *h* . . . . . .John 12:26
make one vessel for *h* . . . . . .Rom 9:21
to whom fear, *h* . . . . . .Rom 13:7
we bestow greater *h* . . . . . .1 Cor 12:23
sanctification and *h* . . . . . .1 Thess 4:4
alone is wise, be *h* . . . . . .1 Tim 1:17
worthy of double *h* . . . . . .1 Tim 5:17
and clay, some for *h* . . . . . .2 Tim 2:20
no man takes this *h* . . . . . .Heb 5:4
H the king . . . . . .1 Pet 2:17
from God the Father *h* . . . . . .2 Pet 1:17
give glory and *h* . . . . . .Rev 4:9

HONORABLE
of God, and he is an *h* . . . . . .1 Sam 9:6
His work is *h* and . . . . . .Ps 111:3
It is *h* for a man to . . . . . .Prov 20:3
traders are the *h* . . . . . .Is 23:8
holy day of the LORD *h* . . . . . .Is 58:13
providing *h* things . . . . . .2 Cor 8:21
Marriage is *h* among . . . . . .Heb 13:4
having your conduct *h* . . . . . .1 Pet 2:12

HONORABLY
desiring to live *h* . . . . . .Heb 13:18

HONORS
h those who fear the . . . . . .Ps 15:4
'This people *h* Me . . . . . .Mark 7:6
It is My Father who *h* . . . . . .John 8:54

HOOKS
will lament who cast *h* . . . . . .Is 19:8
spears into pruning *h* . . . . . .Mic 4:3

HOPE
I should say I have *h* . . . . . .Ruth 1:12
are spent without *h* . . . . . .Job 7:6
so You destroy the *h* . . . . . .Job 14:19
where then is my *h* . . . . . .Job 17:15
h He has uprooted . . . . . .Job 19:10
also will rest in *h* . . . . . .Ps 16:9
heart, all you who *h* . . . . . .Ps 31:24
My *h* is in You . . . . . .Ps 39:7
For You are my *h* . . . . . .Ps 71:5
I *h* in Your word . . . . . .Ps 119:147
O Israel, *h* in the . . . . . .Ps 130:7
h will not be cut . . . . . .Prov 23:18
There is more *h* . . . . . .Prov 26:12
the living there is *h* . . . . . .Eccl 9:4
O the *H* of Israel . . . . . .Jer 14:8
good that one should *h* . . . . . .Lam 3:26
Achor as a door of *h* . . . . . .Hos 2:15
you prisoners of *h* . . . . . .Zech 9:12
I have *h* in God . . . . . .Acts 24:15
to *h*, in *h* believed . . . . . .Rom 4:18
and rejoice in *h* . . . . . .Rom 5:2
h does not disappoint . . . . . .Rom 5:5
were saved in this *h* . . . . . .Rom 8:24
h that is seen is . . . . . .Rom 8:24
But if we *h* for what . . . . . .Rom 8:25
And now abide faith, *h* . . . . .1 Cor 13:13
life only we have *h* . . . . . .1 Cor 15:19
may know what is the *h* . . . . .Eph 1:18
were called in one *h* . . . . . .Eph 4:4
h which is laid . . . . . .Col 1:5
Christ in you, the *h* . . . . . .Col 1:27
For what is our *h* . . . . . .1 Thess 2:19
others who have no *h* . . . . .1 Thess 4:13
and as a helmet the *h* . . . . . .1 Thess 5:8
Jesus Christ, our *h* . . . . . .1 Tim 1:1
in *h* of eternal life . . . . . .Titus 1:2
for the blessed *h* . . . . . .Titus 2:13
to lay hold of the *h* . . . . . .Heb 6:18
of a better *h* . . . . . .Heb 7:19
us again to a living *h* . . . . . .1 Pet 1:3
you a reason for the *h* . . . . . .1 Pet 3:15
who has this *h* in Him . . . . . .1 John 3:3

HOPED
substance of things *h* . . . . . .Heb 11:1

HOPHNI
Wicked son of Eli, 1 Sam 1:3; 2:12–17, 22–25
Prophecy against, 1 Sam 2:27–36; 3:11–14
Carries ark into battle; killed, 1 Sam 4:1–11

HOR
Mountain of Edom; scene of Aaron's death, Num 20:22–29; 33:37–39

HOREB
See SINAI
God appears to Moses at, Ex 3:1–22
Water flows from, Ex 17:6
Elijah lodged here 40 days, 1 Kin 19:8, 9

HORITES
Inhabitants of Mt. Seir, Gen 36:20
Defeated by Chedorlaomer, Gen 14:5, 6
Driven out by Esau's descendants, Gen 36:20–29; Deut 2:12, 22

HORMAH
Destroyed by Israel, Num 21:1–3

HORN
my shield and the *h* . . . . . .Ps 18:2
h will be exalted . . . . . .Ps 112:9
goat had a notable *h* . . . . . .Dan 8:5
and has raised up a *h* . . . . . .Luke 1:69

HORRIBLE
h thing has been . . . . . .Jer 5:30
I have seen a *h* . . . . . .Hos 6:10

HORROR
and behold, *h* and . . . . . .Gen 15:12
sorrow, the cup of *h* . . . . . .Ezek 23:33
you will become a *h* . . . . . .Ezek 27:36

HORSE
The *h* and its rider He . . . . . .Ex 15:1
Have you given the *h* . . . . . .Job 39:19
h is a vain hope . . . . . .Ps 33:17
the strength of the *h* . . . . . .Ps 147:10
h is prepared for the . . . . . .Prov 21:31
and behold, a white *h* . . . . . .Rev 6:2
and behold, a black *h* . . . . . .Rev 6:5
and behold, a pale *h* . . . . . .Rev 6:8
and behold, a white *h* . . . . . .Rev 19:11

HORSES
seen servants on *h* . . . . . .Eccl 10:7
h are swifter than . . . . . .Jer 4:13
Do *h* run on rocks . . . . . .Amos 6:12
we put bits in *h* . . . . . .James 3:3

HOSANNA
H in the highest . . . . . .Matt 21:9

HOSEA
Son of Beeri, prophet of the northern kingdom, Hos 1:1

HOSHEA
Original name of Joshua, the son of Nun, Deut 32:44; Num 13:8, 16
—Israel's last king; usurps throne, 2 Kin 15:30
Reigns wickedly; Israel taken to Assyria during reign, 2 Kin 17:1–23

HOSPITABLE
of good behavior, *h* . . . . . .1 Tim 3:2
Be *h* to one another . . . . . .1 Pet 4:9

HOST
who brings out their *h* . . . . . .Is 40:26
of the heavenly *h* . . . . . .Luke 2:13

HOSTILITY
Him who endured such *h* . . . . .Heb 12:3

HOSTS
name of the LORD of *h* . . . . .1 Sam 17:45
As the LORD of *h* lives . . . . . .1 Kin 18:15
The LORD of *h* is with . . . . . .Ps 46:7
LORD, all you His *h* . . . . . .Ps 103:21
praise Him, all His *h* . . . . . .Ps 148:2
word of the LORD of *h* . . . . . .Is 39:5
LORD of *h* is His name . . . . . .Is 47:4

against spiritual *h* . . . . . .Eph 6:12

HOT
of the LORD was *h* . . . . . .Judg 2:14
My heart was *h* within . . . . . .Ps 39:3
are neither cold nor *h* . . . . . .Rev 3:15

HOUND
My enemies would *h* . . . . . .Ps 56:2

HOUR
h what you should . . . . . .Matt 10:19
day and *h* no one knows . . . .Matt 24:36
Man is coming at an *h* . . . . . .Matt 24:44
Behold, the *h* is at . . . . . .Matt 26:45
But this is your *h* . . . . . .Luke 22:53
h has not yet come . . . . . .John 2:4
But the *h* is coming . . . . . .John 4:23
h has come that the . . . . . .John 12:23
save Me from this *h* . . . . . .John 12:27
"Father, the *h* . . . . . .John 17:1
will not know what *h* . . . . . .Rev 3:3
keep you from the *h* . . . . . .Rev 3:10

HOURS
Are there not twelve *h* . . . . . .John 11:9

HOUSE
from your father's *h* . . . . . .Gen 12:1
But as for me and my *h* . . . . . .Josh 24:15
h appointed for all . . . . . .Job 30:23
with them to the *h* . . . . . .Ps 42:4
the goodness of Your *h* . . . . . .Ps 65:4
For her *h* leads down . . . . . .Prov 2:18
Through wisdom a *h* . . . . . .Prov 24:3
better to go to the *h* . . . . . .Eccl 7:2
of the *h* tremble . . . . . .Eccl 12:3
to the *h* of the God of . . . . . .Is 2:3
to those who join *h* . . . . . .Is 5:8
h was filled with . . . . . .Is 6:4
'Set your *h* in order . . . . . .Is 38:1
h shall be called a . . . . . .Is 56:7
and beat on that *h* . . . . . .Matt 7:25
h divided against . . . . . .Matt 12:25
h shall be called a . . . . . .Matt 21:13
h may be filled . . . . . .Luke 14:23
make My Father's *h* . . . . . .John 2:16
h are many mansions . . . . . .John 14:2
publicly and from *h* . . . . . .Acts 20:20
in his own rented *h* . . . . . .Acts 28:30
who rules his own *h* . . . . . .1 Tim 3:4
the church in your *h* . . . . . .Philem 2
For every *h* is built . . . . . .Heb 3:4
His own *h*, whose *h* . . . . . .Heb 3:6
him into your *h* . . . . . .2 John 1:10

HOUSEHOLD
over the ways of her *h* . . . . . .Prov 31:27
If the *h* is worthy . . . . . .Matt 10:13
be those of his own *h* . . . . . .Matt 10:36
h were baptized . . . . . .Acts 16:15
saved, you and your *h* . . . . . .Acts 16:31
also baptized the *h* . . . . . .1 Cor 1:16
those who are of the *h* . . . . . .Gal 6:10
who are of Caesar's *h* . . . . . .Phil 4:22

HOUSEHOLDER
h who brings out of . . . . . .Matt 13:52

HOUSES
h are safe from fear . . . . . .Job 21:9
Yet He filled their *h* . . . . . .Job 22:18
is that their *h* . . . . . .Ps 49:11
H and riches are an . . . . . .Prov 19:14
who has left *h* or . . . . . .Matt 19:29
you devour widows' *h* . . . . . .Matt 23:14
Do you not have *h* . . . . . .1 Cor 11:22

HOVERING
Spirit of God was *h* . . . . . .Gen 1:2

HOW
"*H* can this be . . . . . .Luke 1:34
H long do You keep . . . . . .John 10:24
h you turned to God . . . . . .1 Thess 1:9

HULDAH
Wife of Shallum, 2 Kin 22:14
Foretells Jerusalem's ruin, 2 Kin 22:15–17; 2 Chr 34:22–25
Exempts Josiah from trouble, 2 Kin 22:18–20

HUMAN
we have had *h* fathers . . . . . .Heb 12:9

HUMBLE
man Moses was very *h* . . . . . .Num 12:3
h you and test you . . . . . .Deut 8:2
who is proud, and *h* . . . . . .Job 40:11
the cry of the *h* . . . . . .Ps 9:12
Do not forget the *h* . . . . . .Ps 10:12
the desire of the *h* . . . . . .Ps 10:17
h He guides in justice . . . . . .Ps 25:9
h shall hear of it and . . . . . .Ps 34:2
LORD lifts up the *h* . . . . . .Ps 147:6
h spirit with the . . . . . .Prov 16:19
contrite and *h* spirit . . . . . .Is 57:15
a meek and *h* people . . . . . .Zeph 3:12
associate with the *h* . . . . . .Rom 12:16
gives grace to the *h* . . . . . .James 4:6
H yourselves in the . . . . . .James 4:10
gives grace to the *h* . . . . . .1 Pet 5:5
h yourselves under the . . . . . .1 Pet 5:6

HUMBLED
h himself greatly . . . . . .2 Chr 33:12
as a man, He *h* Himself . . . . . .Phil 2:8

HUMBLES
h Himself to behold . . . . . .Ps 113:6

HUMILIATION
to plunder, and to *h* . . . . . .Ezra 9:7
h His justice was . . . . . .Acts 8:33
but the rich in his *h* . . . . . .James 1:10

HUMILITY
By *h* and the fear of . . . . . .Prov 22:4
righteousness, seek *h* . . . . . .Zeph 2:3
the Lord with all *h* . . . . . .Acts 20:19
delight in false *h* . . . . . .Col 2:18
mercies, kindness, *h* . . . . . .Col 3:12
h correcting those . . . . . .2 Tim 2:25
gentle, showing all *h* . . . . . .Titus 3:2
and be clothed with *h* . . . . . .1 Pet 5:5

HUNGER
you, allowed you to *h* . . . . . .Deut 8:3
lack and suffer *h* . . . . . .Ps 34:10
They shall neither *h* . . . . . .Is 49:10
likely to die from *h* . . . . . .Jer 38:9
are those who *h* . . . . . .Matt 5:6
for you shall *h* . . . . . .Luke 6:25
to Me shall never *h* . . . . . .John 6:35
present hour we both *h* . . . . .1 Cor 4:11
They shall neither *h* . . . . . .Rev 7:16

HUNGRY
bread from the *h* . . . . . .Job 22:7
and fills the *h* . . . . . .Ps 107:9
gives food to the *h* . . . . . .Ps 146:7
h soul every bitter . . . . . .Prov 27:7
your soul to the *h* . . . . . .Is 58:10
for I was *h* and you . . . . . .Matt 25:35
when did we see You *h* . . . . .Matt 25:37
and one is *h* and . . . . . .1 Cor 11:21
But if anyone is *h* . . . . . .1 Cor 11:34
to be full and to be *h* . . . . . .Phil 4:12

HUNT
Yet you *h* my life to . . . . . .1 Sam 24:11
h the violent man . . . . . .Ps 140:11
h the souls of My . . . . . .Ezek 13:18

HUNTER
Nimrod the mighty *h* . . . . . .Gen 10:9
Esau was a skillful *h* . . . . . .Gen 25:27

HUR
Man of Judah; of Caleb's house, 1 Chr 2:18–20
Supports Moses' hands, Ex 17:10–12
Aids Aaron, Ex 24:14

HURAM
Master craftsman of Solomon's temple, 1 Kin 7:13–40, 45; 2 Chr 2:13, 14

HURT
h a woman with child . . . . . .Ex 21:22
who plot my *h* . . . . . .Ps 35:4
but I was not *h* . . . . . .Prov 23:35
another to his own *h* . . . . . .Eccl 8:9
They shall not *h* . . . . . .Is 11:9
of my people I am *h* . . . . . .Jer 8:21
Woe is me for my *h* . . . . . .Jer 10:19
it will by no means *h* . . . . . .Mark 16:18
shall not be *h* by the . . . . . .Rev 2:11

HUSBAND
She also gave to her *h* . . . . . .Gen 3:6
"Surely you are a *h* . . . . . .Ex 4:25
h safely trusts her . . . . . .Prov 31:11
your Maker is your *h* . . . . . .Is 54:5
though I was a *h* . . . . . .Jer 31:32
now have is not your *h* . . . . . .John 4:18
woman have her own *h* . . . . . .1 Cor 7:2
For the unbelieving *h* . . . . . .1 Cor 7:14
you will save your *h* . . . . . .1 Cor 7:16
betrothed you to one *h* . . . . . .2 Cor 11:2
For the *h* is head of . . . . . .Eph 5:23
the *h* of one wife . . . . . .1 Tim 3:2

HUSBANDS
them ask their own *h* . . . . . .1 Cor 14:35
H, love your wives . . . . . .Eph 5:25
Let deacons be the *h* . . . . . .1 Tim 3:12

HUSHAI
Archite; David's friend, 2 Sam 15:32–37
Feigns sympathy with Absalom, 2 Sam 16:16–19
Defeats Ahithophel's advice, 2 Sam 17:5–23

HYMENAEUS
False teacher excommunicated by Paul, 1 Tim 1:19, 20

HYMN
they had sung a *h* . . . . . .Matt 26:30

HYMNS
praying and singing *h* . . . . . .Acts 16:25
in psalms and *h* . . . . . .Eph 5:19

HYPOCRISY
you are full of *h* . . . . . .Matt 23:28
Pharisees, which is *h* . . . . . .Luke 12:1
Let love be without *h* . . . . . .Rom 12:9
away with their *h* . . . . . .Gal 2:13
and without *h* . . . . . .James 3:17
malice, all deceit, *h* . . . . . .1 Pet 2:1

HYPOCRITE
of the *h* shall perish . . . . . .Job 8:13

and the joy of the *h* . . . . . .Job 20:5
is the hope of the *h* . . . . . .Job 27:8
for everyone is a *h* . . . . . .Is 9:17
also played the *h* . . . . . .Gal 2:13

HYPOCRITES
"But the *h* in heart . . . . . .Job 36:13
will I go in with *h* . . . . . .Ps 26:4
For you were *h* . . . . . .Jer 42:20
not be like the *h* . . . . . .Matt 6:5
do you test Me, you *h* . . . . .Matt 22:18
and Pharisees, *h* . . . . . .Matt 23:13

HYSSOP
Purge me with *h* . . . . . .Ps 51:7
sour wine, put it on *h* . . . . .John 19:29

I

IBZAN
Judge of Israel; father of 60 children, Judg 12:8, 9

ICE
dark because of the *i* . . . . . .Job 6:16

ICHABOD
Son of Phinehas, 1 Sam 4:19–22

ICONIUM
City of Asia Minor; visited by Paul, Acts 13:51
Many converts in, Acts 14:1–6

IDDO
Leader of Jews at Casiphia, Ezra 8:17–20
—Seer whose writings are cited, 2 Chr 9:29

IDLE
For they are *i* . . . . . .Ex 5:8
i person will suffer . . . . . .Prov 19:15
i word men may speak . . . . .Matt 12:36
saw others standing *i* . . . . . .Matt 20:3
they learn to be *i* . . . . . .1 Tim 5:13
both *i* talkers and . . . . . .Titus 1:10

IDOL
if he blesses an *i* . . . . . .Is 66:3
thing offered to an *i* . . . . . .1 Cor 8:7
That an *i* is anything . . . . . .1 Cor 10:19

IDOLATER
or covetous, or an *i* . . . . . .1 Cor 5:11
man, who is an *i* . . . . . .Eph 5:5

IDOLATERS
fornicators, nor *i* . . . . . .1 Cor 6:9
immoral, sorcerers, *i* . . . . . .Rev 21:8
and murderers and *i* . . . . . .Rev 22:15

IDOLATRIES
and abominable *i* . . . . . .1 Pet 4:3

IDOLATRY
beloved, flee from *i* . . . . . .1 Cor 10:14
i, sorcery . . . . . .Gal 5:20

IDOLS
stolen the household *i* . . . . .Gen 31:19
of the peoples are *i* . . . . . .Ps 96:5
i are silver and gold . . . . . .Ps 115:4
land is also full of *i* . . . . . .Is 2:8
insane with their *i* . . . . . .Jer 50:38
in the room of his *i* . . . . . .Ezek 8:12
from their wooden *i* . . . . . .Hos 4:12
who regard worthless *i* . . . . . .Jon 2:8
i speak delusion . . . . . .Zech 10:2
things polluted by *i* . . . . . .Acts 15:20
You who abhor *i* . . . . . .Rom 2:22
This was offered to *i* . . . . . .1 Cor 10:28
keep yourselves from *i* . . . . .1 John 5:21
worship demons, and *i* . . . . . .Rev 9:20

IDUMEA
Name used by Greeks and Romans to designate Edom, Mark 3:8

IGNORANCE
that you did it in *i* . . . . . .Acts 3:17
i God overlooked . . . . . .Acts 17:30
sins committed in *i* . . . . . .Heb 9:7
to silence the *i* . . . . . .1 Pet 2:15

IGNORANT
I was so foolish and *i* . . . . . .Ps 73:22
though Abraham was *i* . . . . . .Is 63:16
not want you to be *i* . . . . . .1 Cor 12:1
But if anyone is *i* . . . . . .1 Cor 14:38
on those who are *i* . . . . . .Heb 5:2

IGNORANTLY
because I did it *i* . . . . . .1 Tim 1:13

ILLEGITIMATE
then you are *i* . . . . . .Heb 12:8

ILLUMINATED
after you were *i* . . . . . .Heb 10:32
and the earth was *i* . . . . . .Rev 18:1
for the glory of God *i* . . . . . .Rev 21:23

ILLYRICUM
Paul preaches in, Rom 15:19

IMAGE
Us make man in Our *i* . . . . . .Gen 1:26
yourselves a carved *i* . . . . . .Deut 4:16
shall despise their *i* . . . . . .Ps 73:20
the king made an *i* . . . . . .Dan 3:1
to them, "Whose *i* . . . . . .Matt 22:20
since he is the *i* . . . . . .1 Cor 11:7
He is the *i* of the . . . . . .Col 1:15
and not the very *i* . . . . . .Heb 10:1
the beast and his *i* . . . . . .Rev 14:9
who worshiped his *i* . . . . . .Rev 19:20

IMAGINATION
the proud in the *i* . . . . . .Luke 1:51

IMITATE
I urge you, *i* me . . . . . .1 Cor 4:16
as I also *i* Christ . . . . . .1 Cor 11:1
i those who through . . . . . .Heb 6:12

IMMANUEL
shall call His name *I* . . . . . .Is 7:14
shall call His name *I* . . . . . .Matt 1:23

IMMEDIATELY
i the Spirit . . . . . .Mark 1:12
hear, Satan comes *i* . . . . . .Mark 4:15
i forgets what . . . . . .James 1:24
I was in the Spirit . . . . . .Rev 4:2

IMMORAL
i woman is a deep pit . . . . . .Prov 22:14
murderers, sexually *i* . . . . . .Rev 21:8

IMMORALITY
except sexual *i* . . . . . .Matt 5:32
i as is not even named . . . . . .1 Cor 5:1
abstain from sexual *i* . . . . . .1 Thess 4:3

IMMORTAL
to the King eternal, *i* . . . . . .1 Tim 1:17

IMMORTALITY
glory, honor, and *i* . . . . . .Rom 2:7
mortal must put on *i* . . . . . .1 Cor 15:53
who alone has *i* . . . . . .1 Tim 6:16
and brought life and *i* . . . . . .2 Tim 1:10

IMMOVABLE
be steadfast, *i* . . . . . .1 Cor 15:58

IMMUTABLE
that by two *i* things . . . . . .Heb 6:18

IMPART
see you, that I may *i* . . . . . .Rom 1:11
that it may *i* grace . . . . . .Eph 4:29

IMPENITENT
i heart you are . . . . . .Rom 2:5

IMPLANTED
with meekness the *i* . . . . . .James 1:21

IMPOSSIBLE
and nothing will be *i* . . . . . .Matt 17:20
"With men this is *i* . . . . . .Matt 19:26
God nothing will be *i* . . . . . .Luke 1:37
without faith it is *i* . . . . . .Heb 11:6

IMPOSTORS
i will grow worse . . . . . .2 Tim 3:13

IMPRISONMENT
and of chains and *i* . . . . . .Heb 11:36

IMPRISONMENTS
in stripes, in *i* . . . . . .2 Cor 6:5

IMPULSIVE
but he who is *i* . . . . . .Prov 14:29

IMPURITY
a woman during her *i* . . . . . .Ezek 18:6

IMPUTE
"Do not let my lord *i* . . . . . .2 Sam 19:19
the LORD does not *i* . . . . . .Ps 32:2
the LORD shall not *i* . . . . . .Rom 4:8

IMPUTED
bloodshed shall be *i* . . . . . .Lev 17:4
might be *i* to them . . . . . .Rom 4:11
alone that it was *i* . . . . . .Rom 4:23
but sin is not *i* . . . . . .Rom 5:13

IMPUTES
i righteousness apart . . . . . .Rom 4:6

INCENSE
golden bowls full of *i* . . . . . .Rev 5:8

INCLINE
i your heart to the . . . . . .Josh 24:23
i my heart to any evil . . . . . .Ps 141:4

INCORRUPTIBLE
the glory of the *i* . . . . . .Rom 1:23
dead will be raised *i* . . . . . .1 Cor 15:52
to an inheritance *i* . . . . . .1 Pet 1:4
corruptible seed but *i* . . . . . .1 Pet 1:23

INCORRUPTION
it is raised in *i* . . . . . .1 Cor 15:42
corruption inherit *i* . . . . . .1 Cor 15:50
must put on *i* . . . . . .1 Cor 15:53

INCREASE
if riches *i* . . . . . .Ps 62:10
the LORD give you *i* . . . . . .Ps 115:14
hear and *i* learning . . . . . .Prov 1:5
When goods *i* . . . . . .Eccl 5:11
Of the *i* of His . . . . . .Is 9:7
and knowledge shall *i* . . . . . .Dan 12:4
Lord, "*I* our faith . . . . . .Luke 17:5
He must *i* . . . . . .John 3:30
but God gave the *i* . . . . . .1 Cor 3:6
grows with the *i* . . . . . .Col 2:19
for they will *i* . . . . . .2 Tim 2:16

INCREASED
The waters *i* and . . . . . .Gen 7:17
i your mercy which you . . . . .Gen 19:19

nation and *i* its joy . . . . . .Is 9:3
And Jesus *i* in wisdom . . . . . .Luke 2:52

INCREASES
i knowledge *i* . . . . . .Eccl 1:18
who have no might He *i* . . . . . .Is 40:29

INCREDIBLE
should it be thought *i* . . . . . .Acts 26:8

INCURABLE
My wound is *i* . . . . . .Job 34:6
'Your affliction is *i* . . . . . .Jer 30:12
Your sorrow is *i* . . . . . .Jer 30:15

INDEBTED
everyone who is *i* . . . . . .Luke 11:4

INDEED
i it was very . . . . . .Gen 1:31
"But will God *i* . . . . . .1 Kin 8:27
"Behold, an Israelite *i* . . . . . .John 1:47

INDIA
Eastern limit of Persian Empire, Esth 1:1

INDICATING
the Holy Spirit *i* . . . . . .Heb 9:8
who was in them was *i* . . . . . .1 Pet 1:11

INDIGNANT
saw it, they were *i* . . . . . .Matt 26:8

INDIGNATION
of His anger, wrath, *i* . . . . . .Ps 78:49
I has taken hold . . . . . .Ps 119:53
in whose hand is My *i* . . . . . .Is 10:5
For the *i* of the LORD . . . . . .Is 34:2
have filled me with *i* . . . . . .Jer 15:17
can stand before His *i* . . . . . .Nah 1:6
i which will devour . . . . . .Heb 10:27
into the cup of His *i* . . . . . .Rev 14:10

INDUCED
O LORD, You *i* me . . . . . .Jer 20:7
if the prophet is *i* . . . . . .Ezek 14:9
I the LORD have *i* . . . . . .Ezek 14:9

INDULGENCE
no value against the *i* . . . . . .Col 2:23

INEXCUSABLE
Therefore you are *i* . . . . . .Rom 2:1

INEXPRESSIBLE
Paradise and heard *i* . . . . . .2 Cor 12:4
you rejoice with joy *i* . . . . . .1 Pet 1:8

INFALLIBLE
suffering by many *i* . . . . . .Acts 1:3

INFANTS
i who never saw . . . . . .Job 3:16
they also brought *i* . . . . . .Luke 18:15

INFERIOR
another kingdom *i* . . . . . .Dan 2:39
that I am not at all *i* . . . . . .2 Cor 11:5

INFIRMITIES
"He Himself took our *i* . . . . . .Matt 8:17
boast, except in my *i* . . . . . .2 Cor 12:5
and your frequent *i* . . . . . .1 Tim 5:23

INFLAMING
i yourselves with gods . . . . . .Is 57:5

INHABIT
the wicked will not *i* . . . . . .Prov 10:30
cities and *i* them . . . . . .Amos 9:14

INHABITANT
Cry out and shout, O *i* . . . . . .Is 12:6
And the *i* will not say . . . . . .Is 33:24

INHABITANTS
He looks on all the *i* . . . . . .Ps 33:14
give ear, all *i* . . . . . .Ps 49:1
Let the *i* of Sela sing . . . . . .Is 42:11
Woe to the *i* of the . . . . . .Rev 12:12

INHABITED
rejoicing in His *i* . . . . . .Prov 8:31
'You shall be *i* . . . . . .Is 44:26
who formed it to be *i* . . . . . .Is 45:18

INHERIT
i the iniquities . . . . . .Job 13:26
descendants shall *i* . . . . . .Ps 25:13
The righteous shall *i* . . . . . .Ps 37:29
The wise shall *i* . . . . . .Prov 3:35
love me to *i* wealth . . . . . .Prov 8:21
The simple *i* folly . . . . . .Prov 14:18
the blameless will *i* . . . . . .Prov 28:10
i the kingdom prepared . . . . .Matt 25:34
I do that I may *i* . . . . . .Mark 10:17
unrighteous will not *i* . . . . . .1 Cor 6:9
you may *i* a blessing . . . . . .1 Pet 3:9
who overcomes shall *i* . . . . . .Rev 21:7

INHERITANCE
"You shall have no *i* . . . . . .Num 18:20
is the place of His *i* . . . . . .Deut 32:9
the portion of my *i* . . . . . .Ps 16:5
yes, I have a good *i* . . . . . .Ps 16:6
i shall be forever . . . . . .Ps 37:18
He will choose our *i* . . . . . .Ps 47:4
You confirmed Your *i* . . . . . .Ps 68:9
the tribe of Your *i* . . . . . .Ps 74:2
i gained hastily . . . . . .Prov 20:21
right of *i* is yours . . . . . .Jer 32:8
i has been turned . . . . . .Lam 5:2
will arise to your *i* . . . . . .Dan 12:13
And God gave him no *i* . . . . . .Acts 7:5
and give you an *i* . . . . . .Acts 20:32
For if the *i* is of the . . . . . .Gal 3:18
we have obtained an *i* . . . . . .Eph 1:11
be partakers of the *i* . . . . . .Col 1:12
receive as an *i* . . . . . .Heb 11:8
i incorruptible . . . . . .1 Pet 1:4

INIQUITIES
How many are my *i* . . . . . .Job 13:23
i have overtaken me . . . . . .Ps 40:12
I prevail against me . . . . . .Ps 65:3
forgives all your *i* . . . . . .Ps 103:3
LORD, should mark *i* . . . . . .Ps 130:3
was bruised for our *i* . . . . . .Is 53:5
He shall bear their *i* . . . . . .Is 53:11
i have separated you . . . . . .Is 59:2

INIQUITY
God, visiting the *i* of the . . . . . .Ex 20:5
He has not observed *i* . . . . . .Num 23:21
wicked brings forth *i* . . . . . .Ps 7:14
O LORD, pardon my *i* . . . . . .Ps 25:11
i I have not hidden . . . . . .Ps 32:5
was brought forth in *i* . . . . . .Ps 51:5
If I regard *i* in my . . . . . .Ps 66:18
Add *i* to their . . . . . .Ps 69:27
workers of *i* flourish . . . . . .Ps 92:7
i boast in themselves . . . . . .Ps 94:4
Shall the throne of *i* . . . . . .Ps 94:20
i have dominion . . . . . .Ps 119:133
i will reap sorrow . . . . . .Prov 22:8
a people laden with *i* . . . . . .Is 1:4
i is taken away . . . . . .Is 6:7
has laid on Him the *i* . . . . . .Is 53:6
will remember their *i* . . . . . .Hos 9:9
to those who devise *i* . . . . . .Mic 2:1
like You, pardoning *i* . . . . . .Mic 7:18
all you workers of *i* . . . . . .Luke 13:27
a fire, a world of *i* . . . . . .James 3:6

INJUSTICE
of truth and without *i* . . . . . .Deut 32:4
i shuts her mouth . . . . . .Job 5:16
i have your fathers . . . . . .Jer 2:5

INK
us, written not with *i* . . . . . .2 Cor 3:3
do so with paper and *i* . . . . . .2 John 12

INN
room for them in the *i* . . . . . .Luke 2:7
brought him to an *i* . . . . . .Luke 10:34

INNOCENCE
of my heart and *i* . . . . . .Gen 20:5
washed my hands in *i* . . . . . .Ps 73:13

INNOCENT
do not kill the *i* . . . . . .Ex 23:7
a bribe to slay an *i* . . . . . .Deut 27:25
i will divide the . . . . . .Job 27:17
a bribe against the *i* . . . . . .Ps 15:5
because I was found *i* . . . . . .Dan 6:22
saying, "I am *i* . . . . . .Matt 27:24
this day that I am *i* . . . . . .Acts 20:26

INNUMERABLE
i as the sand which is . . . . . .Heb 11:12
i company of angels . . . . . .Heb 12:22

INQUIRED
children of Israel *i* . . . . . .Judg 20:27
Therefore David *i* . . . . . .1 Sam 23:2
the LORD, nor *i* of Him . . . . . .Zeph 1:6
the prophets have *i* . . . . . .1 Pet 1:10

INQUIRY
shall make careful *i* . . . . . .Deut 19:18

INSANE
images, and they are *i* . . . . . .Jer 50:38
the spiritual man is *i* . . . . . .Hos 9:7

INSCRIBED
Oh, that they were *i* . . . . . .Job 19:23
See, I have *i* you on . . . . . .Is 49:16

INSPIRATION
is given by *i* of God . . . . . .2 Tim 3:16

INSTRUCT
good Spirit to *i* them . . . . . .Neh 9:20
I will *i* you and teach . . . . . .Ps 32:8
the LORD that he may *i* . . . . . .1 Cor 2:16

INSTRUCTED
Surely you have *i* . . . . . .Job 4:3
counsel, and who *i* . . . . . .Is 40:14
This man had been *i* . . . . . .Acts 18:25
are excellent, being *i* . . . . . .Rom 2:18
Moses was divinely *i* . . . . . .Heb 8:5

INSTRUCTION
seeing you hate *i* . . . . . .Ps 50:17
despise wisdom and *i* . . . . . .Prov 1:7
Take firm hold of *i* . . . . . .Prov 4:13
Hear *i* and be wise . . . . . .Prov 8:33
Give *i* to a wise man . . . . . .Prov 9:9
i loves knowledge . . . . . .Prov 12:1
Cease listening to *i* . . . . . .Prov 19:27
Apply your heart to *i* . . . . . .Prov 23:12
for correction, for *i* . . . . . .2 Tim 3:16

INSTRUCTORS
have ten thousand *i* . . . . . .1 Cor 4:15

INSTRUCTS
My heart also *i* . . . . . .Ps 16:7
He who *i* the nations . . . . . .Ps 94:10

INSTRUMENT
to Him with an *i* . . . . . .Ps 33:2
on an *i* of ten strings . . . . . .Ps 92:3

INSTRUMENTS
i of cruelty are in . . . . . .Gen 49:5
with stringed *i* . . . . . .Ps 150:4
i of unrighteousness . . . . . .Rom 6:13
i of righteousness . . . . . .Rom 6:13

INSUBORDINATE
for the lawless and *i* . . . . . .1 Tim 1:9
For there are many *i* . . . . . .Titus 1:10

INSUBORDINATION
of dissipation or *i* . . . . . .Titus 1:6

INSULTED
will be mocked and *i* . . . . . .Luke 18:32
i the Spirit of grace . . . . . .Heb 10:29

INSULTS
nor be afraid of their *i* . . . . . .Is 51:7

INTEGRITY
In the *i* of my heart . . . . . .Gen 20:5
he holds fast to his *i* . . . . . .Job 2:3
that God may know my *i* . . . . . .Job 31:6
I have walked in my *i* . . . . . .Ps 26:1
You uphold me in my *i* . . . . . .Ps 41:12
The *i* of the upright . . . . . .Prov 11:3
in doctrine showing *i* . . . . . .Titus 2:7

INTELLIGENT
Sergius Paulus, an *i* . . . . . .Acts 13:7

INTERCEDE
the LORD, who will *i* . . . . . .1 Sam 2:25

INTERCESSION
of many, and made *i* . . . . . .Is 53:12
Spirit Himself makes *i* . . . . . .Rom 8:26
always lives to make *i* . . . . . .Heb 7:25

INTERCESSOR
that there was no *i* . . . . . .Is 59:16

INTEREST
shall not charge him *i* . . . . . .Ex 22:25
men lent to me for *i* . . . . . .Jer 15:10
collected it with *i* . . . . . .Luke 19:23

INTERPRET
Do all *i* . . . . . .1 Cor 12:30
pray that he may *i* . . . . . .1 Cor 14:13
in turn, and let one *i* . . . . . .1 Cor 14:27

INTERPRETATION
"This is the *i* . . . . . .Gen 40:12
to another the *i* . . . . . .1 Cor 12:10
a revelation, has an *i* . . . . . .1 Cor 14:26
of any private *i* . . . . . .2 Pet 1:20

INTERPRETATIONS
Do not *i* belong to God . . . . . .Gen 40:8
that you can give *i* . . . . . .Dan 5:16

INTRIGUE
seize the kingdom by *i* . . . . . .Dan 11:21
join with them by *i* . . . . . .Dan 11:34

INVISIBLE
of the world His *i* . . . . . .Rom 1:20
is the image of the *i* . . . . . .Col 1:15
eternal, immortal, *i* . . . . . .1 Tim 1:17
as seeing Him who is *i* . . . . . .Heb 11:27

INWARD
i part is destruction . . . . . .Ps 5:9
Both the *i* thought . . . . . .Ps 64:6
You have formed my *i* . . . . . .Ps 139:13
God according to the *i* . . . . . .Rom 7:22
i man is being renewed . . . . .2 Cor 4:16

INWARDLY
i they are . . . . . .Matt 7:15
is a Jew who is one *i* . . . . . .Rom 2:29

IRON
He regards *i* as straw . . . . . .Job 41:27
i sharpens *i* . . . . . .Prov 27:17
and your neck was an *i* . . . . . .Is 48:4
its feet partly of *i* . . . . . .Dan 2:33

ISAAC
Promised heir of the covenant, Gen 17:16–21
Born and circumcised, Gen 21:1–7
Offered up as a sacrifice, Gen 22:1–19
Marries Rebekah, Gen 24:62–67
Prays for children; prefers Esau, Gen 25:21–28
Dealings with Abimelech, king of Gerar, Gen 26:1–31
Mistakenly blesses Jacob, Gen 27:1—28:5
Dies in his old age, Gen 35:28, 29
NT references to, Luke 3:34; Gal 4:21–31; Heb 11:9, 20

ISAIAH
Prophet during reigns of Uzziah, Jotham, Ahaz and Hezekiah, Is 1:1
Responds to prophetic call, Is 6:1–13
Prophesies to Hezekiah, 2 Kin 19; 20
Writes Uzziah's biography, 2 Chr 26:22
Writes Hezekiah's biography, 2 Chr 32:32
Quoted in NT, Matt 1:22, 23; 3:3; 8:17; 12:17–21; Luke 4:17–19; Acts 13:34; Rom 9:27, 29; 10:16, 20, 21; 11:26, 27; 15:12; 1 Pet 2:22

ISCARIOT, JUDAS
Listed among the Twelve, Mark 3:14, 19; Luke 6:16
Criticizes Mary, John 12:3–6
Identified as betrayer, John 13:21–30
Takes money to betray Christ, Matt 26:14–16
Betrays Christ with a kiss, Mark 14:43–45
Repents and commits suicide, Matt 27:3–10
His place filled, Acts 1:15–26

ISHBOSHETH
One of Saul's sons; made king, 2 Sam 2:8–10
Offends Abner, 2 Sam 3:7–11
Slain; his assassins executed, 2 Sam 4:1–12

ISHMAEL
Abram's son by Hagar, Gen 16:3, 4, 11–16
Circumcised, Gen 17:25
Scoffs at Isaac's feast; exiled with his mother, Gen 21:8–21
His sons; his death, Gen 25:12–18
—Son of Nethaniah; kills Gedaliah, 2 Kin 25:22–26

ISHMAELITES
Settle at Havilah, Gen 25:17, 18
Joseph sold to, Gen 37:25–28
Sell Joseph to Potiphar, Gen 39:1

ISRAEL
Used to refer to:
Jacob, Gen 32:28
descendants of Jacob, Gen 49:16, 28
ten northern tribes (in contrast to Judah), 1 Sam 11:8
restored nation after exile, Ezra 9:1
true church, Gal 6:16

ISRAEL
be called Jacob, but *I* . . . . . .Gen 32:28
"Hear, O *I* . . . . . .Deut 6:4
shepherd My people *I* . . . . . .2 Sam 7:7
Truly God is good to *I* . . . . . .Ps 73:1
helped His servant *I* . . . . . .Luke 1:54
For they are not all *I* . . . . . .Rom 9:6
and upon the *I* of God . . . . . .Gal 6:16

ISRAELITES
Afflicted in Egypt, Ex 1:12–22
Escape from Egypt, Ex 12:29–42, 50; 13:17–22
Receive law at Sinai, Ex 19
Idolatry and rebellion of, Ex 32; Num 13; 14
Wander in the wilderness, Num 14:26–39
Cross Jordan; conquer Canaan, Josh 4; 12
Ruled by judges, Judg 2
Saul chosen as king, 1 Sam 10
Kingdom divided, 1 Kin 12
Northern kingdom carried captive, 2 Kin 17
Southern kingdom carried captive, 2 Kin 24
70 years in exile, 2 Chr 36:20, 21
Return after exile, Ezra 1:1–5
Nation rejects Christ, Matt 27:20–27
Nation destroyed, Luke 21:20–24

ISSACHAR
Jacob's fifth son, Gen 30:17, 18
—Tribe of:
Genealogy of, 1 Chr 7:1–5
Prophecy concerning, Gen 49:14, 15
Census at Sinai, Num 1:28, 29
Inheritance of, Josh 19:17–23

ITALY
Jews expelled from, Acts 18:2
Paul sails for, Acts 27:1, 6
Christians in, Acts 28:14

ITCHING
they have *i* ears . . . . . .2 Tim 4:3

ITHAMAR
Youngest son of Aaron, Ex 6:23
Consecrated as priest, Ex 28:1
Duty entrusted to, Ex 38:21
Jurisdiction over Gershonites and Merarites, Num 4:21–33

ITINERANT
i Jewish exorcists . . . . . .Acts 19:13

J

JABBOK
River entering the Jordan about 20 miles north of the Dead Sea, Num 21:24
Scene of Jacob's conflict, Gen 32:22–32
Boundary marker, Deut 3:16

JABESH GILEAD
Consigned to destruction, Judg 21:8–15
Saul defeats the Ammonites at, 1 Sam 11:1–11
Citizens of, rescue Saul's body, 1 Sam 31:11–13

David thanks citizens of, 2 Sam 2:4–7

JABIN
Canaanite king of Hazor; leads confederacy against Joshua, Josh 11:1–14
—Another king of Hazor; oppresses Israelites, Judg 4:2
Defeated by Deborah and Barak, Judg 4:3–24
Immortalized in poetry, Judg 5:1–31

JACHIN
One of two pillars in front of Solomon's temple, 1 Kin 7:21, 22

JACOB
Son of Isaac and Rebekah; Rebekah's favorite, Gen 25:21–28
Obtains birthright, Gen 25:29–34
Obtains blessing meant for Esau; flees, Gen 27:1—28:5
Sees vision of ladder, Gen 28:10–22
Serves Laban for Rachel and Leah, Gen 29:1–30
Fathers children, Gen 29:31—30:24
Flees from, makes covenant with Laban, Gen 30:25—31:55
Makes peace with Esau, Gen 32:1–21; 33:1–17
Wrestles with God, Gen 32:22–32
Returns to Bethel; renamed Israel, Gen 35:1–15
Shows preference for Joseph, Gen 37:3
Mourns Joseph's disappearance, Gen 37:32–35
Sends sons to Egypt for food, Gen 42:1–5
Reluctantly allows Benjamin to go, Gen 43:1–15
Moves his household to Egypt, Gen 45:25—47:12
Blesses his sons and grandsons; dies, Gen 48; 49
Buried in Canaan, Gen 50:1–14

JACOB'S WELL
Christ teaches a Samaritan woman at, John 4:5–26

JAEL
Wife of Heber the Kenite; kills Sisera, Judg 4:17–22
Praised by Deborah, Judg 5:24–27

JAIR
Manassite warrior; conquers towns in Gilead, Num 32:41; Deut 3:14
—Eighth judge of Israel, Judg 10:3–5

JAIRUS
Ruler of the synagogue; Jesus raises his daughter, Mark 5:22–24, 35–43

JAMES
Son of Zebedee, called as disciple, Matt 4:21, 22; Luke 5:10, 11
One of the Twelve, Matt 10:2; Mark 3:17
Zealous for the Lord, Luke 9:52–54
Ambitious for honor, Mark 10:35–45
Witnesses Transfiguration, Matt 17:1–9
Martyred by Herod Agrippa, Acts 12:2
—Son of Alphaeus; one of the Twelve, Matt 10:3, 4
Called "the Less," Mark 15:40
—Jesus' half brother, Matt 13:55, 56; Gal 1:19
Becomes leader of Jerusalem Council and Jerusalem church, Acts 15:13–22; Gal 2:9
Author of an epistle, James 1:1

JANNES AND JAMBRES
Two Egyptian magicians; oppose Moses, Ex 7:11–22; 2 Tim 3:8

JAPHETH
One of Noah's three sons, Gen 5:32
Receives blessing, Gen 9:20–27
His descendants occupy Asia Minor and Europe, Gen 10:2–5

JARED
Father of Enoch, Gen 5:15–20
Ancestor of Noah, 1 Chr 1:2
Ancestor of Christ, Luke 3:37

JASHER
Book of, quoted, Josh 10:13

JASON
Welcomes Paul at Thessalonica, Acts 17:5–9
Described as Paul's kinsman, Rom 16:21

JAVAN
Son of Japheth, Gen 10:2, 4
Descendants of, to receive good news, Is 66:19, 20

JEALOUS
your God, am a *j* God . . . . . .Ex 20:5
LORD, whose name is *J* . . . . . .Ex 34:14
a consuming fire, a *j* . . . . . .Deut 4:24
For I am *j* for you . . . . . .2 Cor 11:2

JEALOUSY
They provoked Him to *j* . . . . .Deut 32:16
Will Your *j* burn like . . . . . .Ps 79:5
j is a husband's . . . . . .Prov 6:34
as strong as death, *j* . . . . . .Song 8:6
will provoke you to *j* . . . . . .Rom 10:19
for you with godly *j* . . . . . .2 Cor 11:2

JEBUS
Canaanite name of Jerusalem before captured by David, 1 Chr 11:4–8

JEBUSITES
Descendants of Canaan, Gen 15:18–21; Num 13:29
Defeated by Joshua, Josh 11:1–12
Not driven from Jerusalem; later conquered by David, Judg 1:21; 2 Sam 5:6–8
Put to forced labor under Solomon, 1 Kin 9:20, 21

JECONIAH
See JEHOIACHIN
Variant form of Jehoiachin, 1 Chr 3:16, 17
Abbreviated to Coniah, Jer 22:24, 28

JEDIDIAH
Name given to Solomon by Nathan, 2 Sam 12:24, 25

JEDUTHUN
Levite musician appointed by David, 1 Chr 16:41, 42
Heads a family of musicians, 2 Chr 5:12
Name appears in Psalm titles, Ps 39; 62; 77

JEGAR SAHADUTHA
Name given by Laban to memorial stones, Gen 31:46, 47

JEHOAHAZ
Son and successor of Jehu, king of Israel, 2 Kin 10:35
Seeks the Lord in defeat, 2 Kin 13:2–9
—Son and successor of Josiah, king of Judah, 2 Kin 23:30–34
Called Shallum, 1 Chr 3:15
—Another form of Ahaziah, youngest son of King Joram, 2 Chr 21:17

JEHOASH
See JOASH

JEHOIACHIN
Son of Jehoiakim; next to the last king of Judah, 2 Kin 24:8
Deported to Babylon, 2 Kin 24:8–16
Liberated by Evil-Merodach, Jer 52:31–34

JEHOIADA
High priest during reign of Joash, 2 Kin 11:4—12:16
Instructs Joash, 2 Kin 12:2

JEHOIAKIM
Wicked king of Judah; son of Josiah; serves Pharaoh and Nebuchadnezzar, 2 Kin 23:34—24:7
Taken captive to Babylon, 2 Chr 36:6–8
Kills prophet Urijah, Jer 26:20–23
Destroys Jeremiah's scroll; cursed by God, Jer 36

JEHORAM (or Joram)
Wicked king of Judah; son of Jehoshaphat, 2 Kin 8:16–24
Marries Athaliah, 2 Kin 8:18, 19
Kills his brothers, 2 Chr 21:2, 4
Elijah prophesies against him; prophecy fulfilled, 2 Chr 21:12–20
—Wicked king of Israel; son of Ahab, 2 Kin 3:1–3
Counseled by Elisha, 2 Kin 3; 5:8; 6:8–12
Wounded in battle, 2 Kin 8:28, 29
Killed by Jehu, 2 Kin 9:14–26

JEHOSHAPHAT
Righteous king of Judah; son of Asa, 1 Kin 22:41–50
Goes to war with Ahab against Syria, 1 Kin 22:1–36
Institutes reforms; sends out teachers of the Law, 2 Chr 17:6–9; 19
His enemies defeated through his faith, 2 Chr 20:1–30

JEHOZABAD
Son of a Moabitess; assassinates Joash, 2 Kin 12:20, 21
Put to death, 2 Chr 25:3

JEHU
Prophet; denounces Baasha, 1 Kin 16:1–7
Rebukes Jehoshaphat, 2 Chr 19:2, 3
—Commander under Ahab; anointed king, 1 Kin 19:16; 2 Kin 9:1–13
Destroys the house of Ahab, 2 Kin 9:14—10:30
Turns away from the Lord; dies, 2 Kin 10:31–36

JEHUDI
Reads Jeremiah's scroll, Jer 36:14, 21, 23

JEOPARDY
stand in *j* every hour .....1 Cor 15:30

JEPHTHAH
Gilead's son by a harlot, Judg 11:1
Driven out, then brought back to command army against Ammonites, Judg 11:2–28
Sacrifices his daughter to fulfill a vow, Judg 11:29–40
Chastises Ephraim, Judg 12:1–7

JEREMIAH
Prophet under Josiah, Jehoiakim, and Zedekiah, Jer 1:1–3
Called by God, Jer 1:4–9
Forbidden to marry, Jer 16:2
Imprisoned by Pashhur, Jer 20:1–6
Prophecy written, destroyed, rewritten, Jer 36
Accused of defection and imprisoned; released by Zedekiah, Jer 37
Cast into dungeon; rescued; prophesies to Zedekiah, Jer 38
Set free by Nebuchadnezzar, Jer 39:11—40:6
Forcibly taken to Egypt, Jer 43:5–7

JERICHO
City near the Jordan, Num 22:1
Called the city of palm trees, Deut 34:3; 2 Chr 28:15
Miraculously defeated by Joshua, Josh 6
Rebuilt by Hiel, 1 Kin 16:34
Visited by Jesus, Matt 20:29–34; Luke 19:1–10

JEROBOAM
Son of Nebat; receives prophecy that he will be king, 1 Kin 11:26–40
Made king; leads revolt against Rehoboam, 1 Kin 12:1–24
Sets up idols, 1 Kin 12:25–33
Rebuked by a man of God, 1 Kin 13:1–10
Judgment on house of, 1 Kin 13:33—14:20
—Wicked king of Israel; son of Joash; successful in war, 2 Kin 14:23–29
Prophecy concerning, by Amos, Amos 7:7–13

JERUBBAAL
Name given to Gideon for destroying Baal's altar, Judg 6:32

JERUSALEM
Originally called Salem, Gen 14:18
Jebusite city, Josh 15:8; Judg 1:8, 21
King of, defeated by Joshua, Josh 10:5–23
Conquered by David; made capital, 2 Sam 5:6–9
Ark brought to, 2 Sam 6:12–17; 1 Kin 8:1–13
Saved from plague, 2 Sam 24:16
Temple built and dedicated here, 1 Kin 6; 8:14–66
Suffers in war, 1 Kin 14:25–27; 2 Kin 14:13, 14; Is 7:1
Miraculously saved, 2 Kin 19:31–36
Captured by Babylon, 2 Kin 24:10—25:21; Jer 39:1–8
Exiles return and rebuild temple, Ezra 1:1–4; 2:1
Walls of, dedicated, Neh 12:27–47
Christ enters as king, Matt 21:4–11
Christ laments for, Matt 23:37; Luke 19:41–44
Church born in, Acts 2
Christians of, persecuted, Acts 4

JESHIMON
Wilderness west of the Dead Sea, 1 Sam 23:19, 24

JESHUA (or Joshua)
Postexilic high priest; returns with Zerubbabel, Ezra 2:2
Aids in rebuilding temple, Ezra 3:2–8
Also called Joshua; seen in vision, Zech 3:1–10

JESHURUN
Poetic name of endearment for Israel, Deut 32:15

JESSE
Grandson of Ruth and Boaz, Ruth 4:17–22
Father of David, 1 Sam 16:1–13
Mentioned in prophecy, Is 11:1, 10

JESTING
talking, nor coarse *j* .....Eph 5:4

JESUS
J Christ was as .....Matt 1:18
shall call His name *J* .....Matt 1:21
J was led up by the .....Matt 4:1
These twelve *J* sent .....Matt 10:5
and laid hands on *J* .....Matt 26:50
Barabbas and destroy *J* .....Matt 27:20
we to do with You, *J* .....Mark 1:24
J withdrew with His .....Mark 3:7
J went into Jerusalem .....Mark 11:11
as they were eating, *J* .....Mark 14:22
and he delivered *J* .....Mark 15:15
J rebuked the .....Luke 9:42
truth came through *J* .....John 1:17
J lifted up His eyes .....John 6:5
J wept .....John 11:35
J was crucified .....John 19:20
This *J* God has raised .....Acts 2:32
of Your holy Servant *J* .....Acts 4:30
believed on the Lord *J* .....Acts 11:17
baptized into Christ *J* .....Rom 6:3
your mouth the Lord *J* .....Rom 10:9
among you except *J* .....1 Cor 2:2
the day of the Lord *J* .....1 Cor 5:5
perfect in Christ *J* .....Col 1:28
J who is called .....Col 4:11
exhort in the Lord *J* .....1 Thess 4:1
But we see *J* .....Heb 2:9
looking unto *J* .....Heb 12:2
J Christ the righteous .....1 John 2:1
Revelation of *J* Christ .....Rev 1:1
so, come, Lord *J* .....Rev 22:20

JETHER
Gideon's oldest son, Judg 8:20, 21

JETHRO
Priest of Midian; becomes Moses' father-in-law, Ex 2:16–22
Blesses Moses' departure, Ex 4:18
Visits and counsels Moses, Ex 18
Also called Reuel, Num 10:29

JEWELS
your thighs are like *j* .....Song 7:1
that I make them My *j* .....Mal 3:17

JEWS
Jesus born King of the, Matt 2:2
Salvation comes through the, John 4:22; Acts 11:19; Rom 1:16; 2:9, 10
Reject Christ, Matt 27:21–25
Reject the gospel, Acts 13:42–46

JEZEBEL
Ahab's idolatrous wife, 1 Kin 16:31
Her abominable acts, 1 Kin 18:4, 13; 19:1, 2; 21:1–16
Death prophesied; prophecy fulfilled, 1 Kin 21:23; 2 Kin 9:7, 30–37
—Type of paganism in the church, Rev 2:20

JEZREEL
Ahab's capital, 1 Kin 18:45; 21:1
Ahab's family destroyed at, 1 Kin 21:23; 2 Kin 9:30–37; 10:1–11

JOAB
David's nephew; commands his army, 2 Sam 2:10–32; 8:16; 10:1–14; 11:1, 14–25; 20:1–23
Kills Abner, 2 Sam 3:26, 27
Intercedes for Absalom, 2 Sam 14:1–33
Remains loyal to David; kills Absalom, 2 Sam 18:1–5, 9–17
Demoted; kills Amasa, 2 Sam 19:13; 20:8–10
Opposes census, 2 Sam 24:1–9; 1 Chr 21:1–6
Supports Adonijah, 1 Kin 1:7
Solomon orders his death in obedience to David's command, 1 Kin 2:1–6, 28–34

JOANNA
Wife of Chuza, Herod's steward, Luke 8:1–3
With others, heralds Christ's resurrection, Luke 23:55, 56

JOASH (or Jehoash)
Son of Ahaziah; saved from Athaliah's massacre and crowned by Jehoiada, 2 Kin 11:1–12
Repairs the temple, 2 Kin 12:1–16
Turns away from the Lord and is killed, 2 Chr 24:17–25
—Wicked king of Israel; son of Jehoahaz, 2 Kin 13:10–25
Defeats Amaziah in battle, 2 Kin 14:8–15; 2 Chr 25:17–24

JOB
Model of righteousness, Job 1:1–5
His faith tested, Job 1:6—2:10
Debates with his three friends; complains to God, Job 3—33
Elihu intervenes, Job 34—37
God's answer, Job 38—41
Humbles himself and repents, Job42:1–6
Restored to prosperity, Job 42:10–17

JOCHEBED
Daughter of Levi; mother of Miriam, Aaron, and Moses, Ex 6:20

JOEL
Preexilic prophet, Joel 1:1
Quoted in NT, Acts 2:16

JOHANAN
Military leader of Judah; warns Gedaliah of Ishmael's plot, Jer 40:13–16
Avenges Gedaliah; takes the people to Egypt, Jer 41:11–18

JOHN
The apostle, son of Zebedee; called as disciple, Matt 4:21, 22; Luke 5:1–11
Chosen as one of the Twelve, Matt 10:2
Especially close to Christ, Matt 17:1–9; Mark 13:3; John 13:23–25; 19:26, 27; 20:2–8; 21:7, 20
Ambitious and overzealous, Mark 10:35–41; Luke 9:54–56
Sent to prepare the Passover, Luke 22:8–13
With Peter, heals a man and is arrested, Acts 3:1—4:22
Goes on missionary trip with Peter, Acts 8:14–25
Exiled on Patmos, Rev 1:9
Author of Gospel, three epistles, and the Revelation, John 21:23–25; 1 John; 2 John; 3 John; Rev 1:1
—The Baptist; OT prophecy concerning, Is 40:3–5; Mal 4:5
His birth announced and accomplished, Luke 1:11–20, 57–80
Preaches repentance, Luke 3:1–20
Bears witness to Christ, John 1:19–36; 3:25–36
Baptizes Jesus, Matt 3:13–17
Jesus speaks about, Matt 11:7–19
Identified with Elijah, Matt 11:13, 14
Herod imprisons and kills, Matt 14:3–12
—Surnamed Mark: *see* MARK

JOIN
Woe to those who *j* . . . . . .Is 5:8
'Come and let us *j* . . . . . .Jer 50:5
of the rest dared *j* . . . . . .Acts 5:13

JOINED
and mother and be *j* . . . . . .Gen 2:24
for him who is *j* . . . . . .Eccl 9:4
"Ephraim is *j* . . . . . .Hos 4:17
what God has *j* . . . . . .Matt 19:6
you be perfectly *j* . . . . . .1 Cor 1:10
But he who is *j* . . . . . .1 Cor 6:17
the whole body, *j* . . . . . .Eph 4:16

JOINT
j as He wrestled . . . . . .Gen 32:25
My bones are out of *j* . . . . . .Ps 22:14
j heirs with Christ . . . . . .Rom 8:17
by what every *j* . . . . . .Eph 4:16

JOINTS
and knit together by *j* . . . . . .Col 2:19
and spirit, and of *j* . . . . . .Heb 4:12

JONADAB (or Jehonadab)
David's nephew; encourages Amnon in sin, 2 Sam 13:3–5, 32–36
—Son of Rechab; father of the Rechabites, Jer 35:5–19
Helps Jehu overthrow Baal, 2 Kin 10:15–28

JONAH
Prophet sent to Nineveh; rebels and is punished, Jon 1
Repents and is saved, Jon 2
Preaches in Nineveh, Jon 3
Becomes angry at God's mercy, Jon 4
Type of Christ's resurrection, Matt 12:39, 40

JONATHAN
King Saul's eldest son; his exploits in battle, 1 Sam 13:2, 3; 14:1–14, 49
Saved from his father's wrath, 1 Sam 14:24–45
Makes covenant with David; protects him from Saul, 1 Sam 18:1–4; 19:1–7; 20:1–42; 23:15–18
Killed by Philistines, 1 Sam 31:2, 8
Mourned by David; his son provided for, 2 Sam 1:17–27; 9:1–8
—Son of high priest Abiathar; faithful to David, 2 Sam 15:26–36; 17:15–22
Informs Adonijah of Solomon's coronation, 1 Kin 1:41–49

JOPPA
Scene of Peter's vision, Acts 10:5–23, 32

JORAM
See JEHORAM

JORDAN RIVER
Lot dwells near, Gen 13:8–13
Canaan's eastern boundary, Num 34:12
Moses forbidden to cross, Deut 3:27
Miraculous dividing of, for Israel, Josh 3:1–17
by Elijah, 2 Kin 2:5–8
by Elisha, 2 Kin 2:13,14
Naaman healed in, 2 Kin 5:10–14
John baptizes in, Matt 3:6, 13–17

JOSEPH
Son of Jacob by Rachel, Gen 30:22–24
Loved by Jacob; hated by his brothers, Gen 37:3–11
Sold into slavery, Gen 37:12–36
Unjustly imprisoned in Egypt, Gen 39:1–23
Interprets dreams in prison, Gen 40:1–23
Wins Pharaoh's favor, Gen 41:1–44
Prepares Egypt for famine, Gen 41:45–57
Sells grain to his brothers, Gen 42—44
Reveals identity and reconciles with brothers; sends for Jacob, Gen 45:1–28
Settles family in Egypt, Gen 47:1–12
His sons blessed by Jacob, Gen 48:1–22
Blessed by Jacob, Gen 49:22–26
Buries his father; reassures his brothers, Gen 50:1–21
His death, Gen 50:22–26
—Husband of Mary, Jesus' mother, Matt 1:16
Visited by angel, Matt 1:19–25
Takes Mary to Bethlehem, Luke 2:3–7
Protects Jesus from Herod, Matt 2:13–23
Jesus subject to, Luke 2:51
—Secret disciple from Arimathea; donates tomb and assists in Christ's burial, Mark 15:42–46; Luke 23:50–53; John 19:38–42

JOSES
One of Jesus' half brothers, Matt 13:55
—The name of Barnabas, Acts 4:36

JOSHUA
See JESHUA
—Leader of Israel succeeding Moses, Num 27:18–23
Leads battle against Amalek, Ex 17:8–16
Sent as spy into Canaan; reports favorably, Num 13:16–25; 14:6–9
Assumes command, Josh 1:1–18
Sends spies to Jericho, Josh 2:1
Leads Israel across Jordan, Josh 3:1–17
Sets up commemorative stones, Josh 4:1–24
Circumcises the people, Josh 5:2–9
Conquers Jericho, Josh 5:13—6:27
Punishes Achan, Josh 7:10–26
Conquers Canaan, Josh 8—12
Divides the land, Josh 13—19
Addresses rulers, Josh 23:1–16
Addresses the people, Josh 24:1–28
His death, Josh 24:29, 30

JOSIAH
Righteous king of Judah; son of Amon, 2 Kin 22:1, 2
Repairs the temple, 2 Kin 22:3–9
Hears the Law; spared for his humility, 2 Kin 22:10–20
Institutes reforms, 2 Kin 23:1–25
Killed in battle, 2 Chr 35:20–25

JOT
one *j* or one tittle . . . . . .Matt 5:18

JOTHAM
Gideon's youngest son; escapes Abimelech's massacre, Judg 9:5
Utters prophetic parable, Judg 9:7–21
—Righteous king of Judah; son of Azariah, 2 Kin 15:32–38; 2 Chr 27:1–9

JOURNEY
us go three days' *j* . . . . . .Ex 3:18
busy, or he is on a *j* . . . . . .1 Kin 18:27
Nevertheless I must *j* . . . . . .Luke 13:33
wearied from His *j* . . . . . .John 4:6

JOY
LORD your God with *j* . . . . . .Deut 28:47
heart to sing for *j* . . . . . .Job 29:13
is fullness of *j* . . . . . .Ps 16:11
j comes in the morning . . . . . .Ps 30:5
To God my exceeding *j* . . . . . .Ps 43:4
You according to the *j* . . . . . .Is 9:3
j you will draw . . . . . .Is 12:3
ashes, the oil of *j* . . . . . .Is 61:3
j shall be theirs . . . . . .Is 61:7
shall sing for *j* . . . . . .Is 65:14
word was to me the *j* . . . . . .Jer 15:16
receives it with *j* . . . . . .Matt 13:20
Enter into the *j* . . . . . .Matt 25:21
in my womb for *j* . . . . . .Luke 1:44
there will be more *j* . . . . . .Luke 15:7
did not believe for *j* . . . . . .Luke 24:41
My *j* may remain in . . . . . .John 15:11
they may have My *j* . . . . . .John 17:13
fill you with all *j* . . . . . .Rom 15:13
that my *j* is the *j* . . . . . .2 Cor 2:3
the Spirit is love, *j* . . . . . .Gal 5:22
brethren, my *j* and . . . . . .Phil 4:1
longsuffering with *j* . . . . . .Col 1:11
are our glory and *j* . . . . . .1 Thess 2:20
j that was set before . . . . . .Heb 12:2
count it all *j* . . . . . .James 1:2
j inexpressible . . . . . .1 Pet 1:8
with exceeding *j* . . . . . .1 Pet 4:13
I have no greater *j* . . . . . .3 John 4

JOYFUL
And my soul shall be *j* . . . . . .Ps 35:9
Make a *j* shout to the . . . . . .Ps 100:1
of prosperity be *j* . . . . . .Eccl 7:14

and make them *j* . . . . . .Is 56:7
I am exceedingly *j* . . . . . .2 Cor 7:4

JOZACHAR
Assassin of Joash, 2 Kin 12:19–21
Called Zabad, 2 Chr 24:26

JUBAL
Son of Lamech, Gen 4:21

JUDAH
Son of Jacob and Leah, Gen 29:30–35
Intercedes for Joseph, Gen 37:26, 27
Fails in duty to Tamar, Gen 38:1–30
Offers himself as Benjamin's ransom, Gen 44:18–34
Jacob bestows birthright on, Gen 49:3–10
Ancestor of Christ, Matt 1:3, 16
—Tribe of:
Prophecy concerning, Gen 49:8–12
Numbered at Sinai, Num 1:26, 27
Territory assigned to, Josh 15:1–63
Leads in conquest of Canaan, Judg 1:1–19
Makes David king, 2 Sam 2:1–11
Loyal to David and his house, 2 Sam 20:1, 2; 1 Kin 12:20
Becomes leader of southern kingdom, 1 Kin 14:21, 22
Taken to Babylon, 2 Kin 24:1–16
Returns after exile, 2 Chr 36:20–23

JUDAISM
And I advanced in *J* . . . . . .Gal 1:14

JUDAS
Judas Lebbaeus, surnamed Thaddaeus, Matt 10:3
One of Christ's apostles, Luke 6:13, 16
Offers a question, John 14:22
—Judas Barsabas, a chief deputy, Acts 15:22–32
—Betrayer of Christ: *see* ISCARIOT

JUDE (or Judas)
Half brother of Christ, Matt 13:55
Does not believe in Christ, John 7:5
Becomes Christ's disciple, Acts 1:14
Writes an epistle, Jude 1

JUDEA
Christ born in, Matt 2:1, 5, 6
Hostile toward Christ, John 7:1
Gospel preached in, Acts 8:1, 4
Churches established in, Acts 9:31

JUDGE
The LORD *j* between . . . . . .Gen 16:5
For the LORD will *j* . . . . . .Deut 32:36
coming to *j* the earth . . . . . .1 Chr 16:33
Rise up, O *J* of the . . . . . .Ps 94:2
sword the LORD will *j* . . . . . .Is 66:16
deliver you to the *j* . . . . . .Matt 5:25
"*J* not, that you be not . . . . . .Matt 7:1
"Man, who made Me a *j* . . . .Luke 12:14
j who did not fear God . . . . . .Luke 18:2
As I hear, I *j* . . . . . .John 5:30
Do not *j* according . . . . . .John 7:24
I *j* no one . . . . . .John 8:15
j the world but to . . . . . .John 12:47
this, O man, you who *j* . . . . . .Rom 2:3
then how will God *j* . . . . . .Rom 3:6
Therefore let us not *j* . . . . . .Rom 14:13
Christ, who will *j* . . . . . .2 Tim 4:1
Lord, the righteous *J* . . . . . .2 Tim 4:8
heaven, to God the *J* . . . . . .Heb 12:23
But if you *j* the law . . . . . .James 4:11
are you to *j* another . . . . . .James 4:12

JUDGES
j who delivered . . . . . .Judg 2:16
in the days when the *j* . . . . . .Ruth 1:1
Surely He is God who *j* . . . . . .Ps 58:11
He *j* among the gods . . . . . .Ps 82:1
He makes the *j* of the . . . . . .Is 40:23
j are evening wolves . . . . . .Zeph 3:3
For the Father *j* . . . . . .John 5:22
he who is spiritual *j* . . . . . .1 Cor 2:15
j me is the Lord . . . . . .1 Cor 4:4
Him who *j* righteously . . . . . .1 Pet 2:23

JUDGMENT
show partiality in *j* . . . . . .Deut 1:17
Teach me good *j* . . . . . .Ps 119:66
him in right *j* . . . . . .Is 28:26
from prison and from *j* . . . . . .Is 53:8
I will also speak *j* . . . . . .Jer 4:12
j was made in favor of . . . . . .Dan 7:22
be in danger of the *j* . . . . . .Matt 5:21
will rise up in the *j* . . . . . .Matt 12:42
shall not come into *j* . . . . . .John 5:24
and My *j* is righteous . . . . . .John 5:30
if I do judge, My *j* . . . . . .John 8:16
Now is the *j* . . . . . .John 12:31
the righteous *j* . . . . . .Rom 1:32
j which came from one . . . . . .Rom 5:16
all stand before the *j* . . . . . .Rom 14:10
eats and drinks *j* . . . . . .1 Cor 11:29
appear before the *j* . . . . . .2 Cor 5:10
after this the *j* . . . . . .Heb 9:27
For *j* is without mercy . . . . . .James 2:13
receive a stricter *j* . . . . . .James 3:1
time has come for *j* . . . . . .1 Pet 4:17
a long time their *j* . . . . . .2 Pet 2:3
darkness for the *j* . . . . . .Jude 6

JUDGMENTS
The *j* of the LORD are . . . . . .Ps 19:9
j are a great deep . . . . . .Ps 36:6
I dread, for Your *j* . . . . . .Ps 119:39
unsearchable are His *j* . . . . . .Rom 11:33
righteous are His *j* . . . . . .Rev 19:2

JULIUS
Roman centurion assigned to guard Paul, Acts 27:1–44

JUST
Noah was a *j* man . . . . . .Gen 6:9
Hear a *j* cause . . . . . .Ps 17:1
It is a joy for the *j* . . . . . .Prov 21:15
j man who perishes . . . . . .Eccl 7:15
For there is not a *j* . . . . . .Eccl 7:20
j is uprightness . . . . . .Is 26:7
the blood of the *j* . . . . . .Lam 4:13
j shall live by his . . . . . .Hab 2:4
He is *j* and having . . . . . .Zech 9:9
her husband, being a *j* . . . . . .Matt 1:19
resurrection of the *j* . . . . . .Luke 14:14
j persons who need no . . . . . .Luke 15:7
the Holy One and the *J* . . . . . .Acts 3:14
dead, both of the *j* . . . . . .Acts 24:15
j shall live by faith . . . . . .Rom 1:17
that He might be *j* . . . . . .Rom 3:26
whatever things are *j* . . . . . .Phil 4:8
j men made perfect . . . . . .Heb 12:23
have murdered the *j* . . . . . .James 5:6
He is faithful and *j* . . . . . .1 John 1:9
J and true are Your . . . . . .Rev 15:3

JUSTICE
for all His ways are *j* . . . . . .Deut 32:4
the Almighty pervert *j* . . . . . .Job 8:3
j as the noonday . . . . . .Ps 37:6
and Your poor with *j* . . . . . .Ps 72:2
He will bring *j* . . . . . .Ps 72:4
Do *j* to the afflicted . . . . . .Ps 82:3
and *j* are the . . . . . .Ps 89:14
revenues without *j* . . . . . .Prov 16:8
do not understand *j* . . . . . .Prov 28:5
j the measuring line . . . . . .Is 28:17
the LORD is a God of *j* . . . . . .Is 30:18
He will bring forth *j* . . . . . .Is 42:1
No one calls for *j* . . . . . .Is 59:4
J is turned back . . . . . .Is 59:14
I, the LORD, love *j* . . . . . .Is 61:8
you, O home of *j* . . . . . .Jer 31:23
plundering, execute *j* . . . . . .Ezek 45:9
truth, and His ways *j* . . . . . .Dan 4:37
observe mercy and *j* . . . . . .Hos 12:6
'Execute true *j* . . . . . .Zech 7:9
"Where is the God of *j* . . . . . .Mal 2:17
And He will declare *j* . . . . . .Matt 12:18
His humiliation His *j* . . . . . .Acts 8:33

JUSTIFICATION
because of our *j* . . . . . .Rom 4:25
offenses resulted in *j* . . . . . .Rom 5:16
men, resulting in *j* . . . . . .Rom 5:18

JUSTIFIED
Me that you may be *j* . . . . . .Job 40:8
of Israel shall be *j* . . . . . .Is 45:25
words you will be *j* . . . . . .Matt 12:37
But wisdom is *j* . . . . . .Luke 7:35
j rather than the . . . . . .Luke 18:14
who believes is *j* . . . . . .Acts 13:39
"That You may be *j* . . . . . .Rom 3:4
law no flesh will be *j* . . . . . .Rom 3:20
j freely by His grace . . . . . .Rom 3:24
having been *j* by . . . . . .Rom 5:1
these He also *j* . . . . . .Rom 8:30
but you were *j* . . . . . .1 Cor 6:11
that we might be *j* . . . . . .Gal 2:16
no flesh shall be *j* . . . . . .Gal 2:16
who attempt to be *j* . . . . . .Gal 5:4
j in the Spirit . . . . . .1 Tim 3:16
then that a man is *j* . . . . . .James 2:24
the harlot also *j* . . . . . .James 2:25

JUSTIFIER
be just and the *j* . . . . . .Rom 3:26

JUSTIFIES
He who *j* the wicked . . . . . .Prov 17:15
It is God who *j* . . . . . .Rom 8:33

JUSTIFY
j the wicked for a . . . . . .Is 5:23
wanting to *j* himself . . . . . .Luke 10:29
"You are those who *j* . . . . . .Luke 16:15
is one God who will *j* . . . . . .Rom 3:30
that God would *j* . . . . . .Gal 3:8

JUSTLY
of you but to do *j* . . . . . .Mic 6:8
And we indeed *j* . . . . . .Luke 23:41
how devoutly and *j* . . . . . .1 Thess 2:10

JUSTUS
Surname of Joseph, a disciple, Acts 1:23
—Man of Corinth; befriends Paul, Acts 18:7

K

KADESH
Spies sent from, Num 13:3, 26
Moses strikes rock at, Num 20:1–13
Boundary in the new Israel, Ezek 47:19

KADESH BARNEA
Boundary of Promised Land, Num 34:1–4
Limit of Joshua's military campaign, Josh 10:41

KEEP
k you wherever you . . . . . .Gen 28:15
day, to *k* it holy . . . . . .Ex 20:8
and *k* My judgments . . . . . .Lev 25:18
k all My commandments . . . . .1 Kin 6:12
and that You would *k* . . . . . .1 Chr 4:10
Even he who cannot *k* . . . . . .Ps 22:29
K my soul . . . . . .Ps 25:20
do not *k* silence . . . . . .Ps 35:22
k Your righteous . . . . . .Ps 119:106
k them in the midst of . . . . . .Prov 4:21
K your heart with all . . . . . .Prov 4:23
a time to *k* silence . . . . . .Eccl 3:7
Let all the earth *k* . . . . . .Hab 2:20
k the commandments . . . . . .Matt 19:17
If you love Me, *k* . . . . . .John 14:15
k through Your name . . . . . .John 17:11
orderly and *k* the law . . . . . .Acts 21:24
Let your women *k* . . . . . .1 Cor 14:34
k the unity of the . . . . . .Eph 4:3
k yourself pure . . . . . .1 Tim 5:22
k His commandments . . . . . .1 John 2:3
k yourselves in the . . . . . .Jude 21
k you from stumbling . . . . . .Jude 24
k those things . . . . . .Rev 1:3

KEEPER
Am I my brother's *k* . . . . . .Gen 4:9
The LORD is your *k* . . . . . .Ps 121:5

KEEPERS
in the day when the *k* . . . . . .Eccl 12:3

KEEPS
the faithful God who *k* . . . . . .Deut 7:9
k truth forever . . . . . .Ps 146:6
k his way preserves . . . . . .Prov 16:17
k the commandment . . . . . .Prov 19:16
Whoever *k* the law is a . . . . . .Prov 28:7
none of you *k* the law . . . . . .John 7:19
born of God *k* himself . . . . . .1 John 5:18
and *k* his garments . . . . . .Rev 16:15

KEILAH
Town of Judah; rescued from Philistines by David, 1 Sam 23:1–5
Prepares to betray David; he escapes, 1 Sam 23:6–13

KENITES
Canaanite tribe whose land is promised to Abraham's seed, Gen 15:19
Subjects of Balaam's prophecy, Num 24:20–22
Settle with Judahites, Judg 1:16
Spared by Saul in war with Amalekites, 1 Sam 15:6

KEPT
For I have *k* the ways . . . . . .2 Sam 22:22
vineyard I have not *k* . . . . . .Song 1:6
these things I have *k* . . . . . .Matt 19:20
all these things I have *k* . . . .Mark 10:20
k all these things . . . . . .Luke 2:19
love, just as I have *k* . . . . . .John 15:10
k back part of the . . . . . .Acts 5:2
I have *k* the faith . . . . . .2 Tim 4:7
who are *k* by the power . . . . . .1 Pet 1:5
which now exist are *k* . . . . . .2 Pet 3:7

KETURAH
Abraham's second wife, Gen 25:1
Sons of:
Listed, Gen 25:1, 2
Given gifts and sent away, Gen 25:6

KEY
The *k* of the house of . . . . . .Is 22:22
have taken away the *k* . . . . . .Luke 11:52
"He who has the *k* . . . . . .Rev 3:7
heaven, having the *k* . . . . . .Rev 20:1

KEYS
I will give you the *k* . . . . . .Matt 16:19
And I have the *k* . . . . . .Rev 1:18

KIBROTH HATTAAVAH
Burial site of Israelites slain by God, Num 11:33–35

KICK
is hard for you to *k* . . . . . .Acts 9:5

KIDNAPPERS
for sodomites, for *k* . . . . . .1 Tim 1:10

KIDNAPS
"He who *k* a man and . . . . . .Ex 21:16

KIDRON
Valley near Jerusalem; crossed by David and Christ, 2 Sam 15:23; John 18:1
Idols dumped there, 2 Chr 29:16

KILL
who finds me will *k* . . . . . .Gen 4:14
k the Passover . . . . . .Ex 12:21
I *k* and I make alive . . . . . .Deut 32:39
"Am I God, to *k* . . . . . .2 Kin 5:7
a time to *k* . . . . . .Eccl 3:3
to save life or to *k* . . . . . .Mark 3:4
of them they will *k* . . . . . .Luke 11:49
afraid of those who *k* . . . . . .Luke 12:4
Why do you seek to *k* . . . . . .John 7:19
"Rise, Peter; *k* and eat . . . . . .Acts 10:13

KILLED
Abel his brother and *k* . . . . . .Gen 4:8
For I have *k* a man for . . . . . .Gen 4:23
LORD *k* all the . . . . . .Ex 13:15
Your servant has *k* . . . . . .1 Sam 17:36
for Your sake we are *k* . . . . . .Ps 44:22
and scribes, and be *k* . . . . . .Matt 16:21
Siloam fell and *k* them . . . . . .Luke 13:4
k the Prince of life . . . . . .Acts 3:15
me, and by it *k* . . . . . .Rom 7:11
"For Your sake we are *k* . . . . . .Rom 8:36
who *k* both the Lord . . . . . .1 Thess 2:15
martyr, who was *k* . . . . . .Rev 2:13

KILLS
"The LORD *k* and . . . . . .1 Sam 2:6
the one who *k* the . . . . . .Matt 23:37
for the letter *k* . . . . . .2 Cor 3:6

KIND
animals after their *k* . . . . . .Gen 6:20
k can come out by . . . . . .Mark 9:29
For He is *k* to the . . . . . .Luke 6:35
suffers long and is *k* . . . . . .1 Cor 13:4
And be *k* to one . . . . . .Eph 4:32

KINDLED
When His wrath is *k* . . . . . .Ps 2:12
I, the LORD, have *k* . . . . . .Ezek 20:48
wish it were already *k* . . . . . .Luke 12:49

KINDLY
The LORD deal *k* . . . . . .Ruth 1:8
Julius treated Paul *k* . . . . . .Acts 27:3
k affectionate to one . . . . . .Rom 12:10

KINDNESS
may the LORD show *k* . . . . . .2 Sam 2:6
anger, abundant in *k* . . . . . .Neh 9:17
me His marvelous *k* . . . . . .Ps 31:21
For His merciful *k* . . . . . .Ps 117:2
tongue is the law of *k* . . . . . .Prov 31:26
k shall not depart . . . . . .Is 54:10
I remember you, the *k* . . . . . .Jer 2:2
by longsuffering, by *k* . . . . . .2 Cor 6:6
longsuffering, *k* . . . . . .Gal 5:22
But when the *k* and the . . . . . .Titus 3:4
and to brotherly *k* . . . . . .2 Pet 1:7

KING
Then Melchizedek *k* . . . . . .Gen 14:18
days there was no *k* . . . . . .Judg 17:6
said, "Give us a *k* . . . . . .1 Sam 8:6
"Long live the *k* . . . . . .1 Sam 10:24
they anointed David *k* . . . . . .2 Sam 2:4
Yet I have set My *K* . . . . . .Ps 2:6
The LORD is *K* forever . . . . . .Ps 10:16
K answer us when we . . . . . .Ps 20:9
And the *K* of glory . . . . . .Ps 24:7
k is saved by the . . . . . .Ps 33:16
k Your judgments . . . . . .Ps 72:1
For God is my *K* . . . . . .Ps 74:12
do who succeeds the *k* . . . . . .Eccl 2:12
out of prison to be *k* . . . . . .Eccl 4:14
when your *k* is a child . . . . . .Eccl 10:16
In the year that *K* . . . . . .Is 6:1
k will reign in . . . . . .Is 32:1
the LORD is our *K* . . . . . .Is 33:22
Is not her *K* in her . . . . . .Jer 8:19
and the everlasting *K* . . . . . .Jer 10:10
k of Babylon, *k* . . . . . .Ezek 26:7
I gave you a *k* in My . . . . . .Hos 13:11
the LORD shall be *K* . . . . . .Zech 14:9
He who has been born *K* . . . . . .Matt 2:2
This Is Jesus the *K* . . . . . .Matt 27:37
by force to make Him *k* . . . . . .John 6:15
"Behold your *K* . . . . . .John 19:14
there is another *k* . . . . . .Acts 17:7
Now to the *K* eternal . . . . . .1 Tim 1:17
only Potentate, the *K* . . . . . .1 Tim 6:15
this Melchizedek, *k* . . . . . .Heb 7:1
Honor the *k* . . . . . .1 Pet 2:17
K of kings and Lord of . . . . . .Rev 19:16

KINGDOM
you shall be to Me a *k* . . . . . .Ex 19:6
LORD has torn the *k* . . . . . .1 Sam 15:28
Yours is the *k* . . . . . .1 Chr 29:11
k is the LORD's . . . . . .Ps 22:28
the scepter of Your *k* . . . . . .Ps 45:6
in heaven, and His *k* . . . . . .Ps 103:19
is an everlasting *k* . . . . . .Ps 145:13
k which shall never be . . . . . .Dan 2:44
High rules in the *k* . . . . . .Dan 4:17
k shall be the LORD's . . . . . .Obad 21
"Repent, for the *k* . . . . . .Matt 3:2
for Yours is the *k* . . . . . .Matt 6:13
But seek first the *k* . . . . . .Matt 6:33
the mysteries of the *k* . . . . . .Matt 13:11
are the sons of the *k* . . . . . .Matt 13:38
of such is the *k* . . . . . .Matt 19:14
up to half of my *k* . . . . . .Mark 6:23
are not far from the *k* . . . . . .Mark 12:34
back, is fit for the *k* . . . . . .Luke 9:62
against nation, and *k* . . . . . .Luke 21:10
he cannot see the *k* . . . . . .John 3:3
he cannot enter the *k* . . . . . .John 3:5
If My *k* were of this . . . . . .John 18:36
for the *k* of God is . . . . . .Rom 14:17
when He delivers the *k* . . . .1 Cor 15:24
will not inherit the *k* . . . . . .Gal 5:21
the scepter of Your *k* . . . . . .Heb 1:8

we are receiving a *k* . . . . . .Heb 12:28
into the everlasting *k* . . . . . .2 Pet 1:11

KINGDOMS
the *k* were moved . . . . . .Ps 46:6
tremble, who shook *k* . . . . . .Is 14:16
showed Him all the *k* . . . . . .Matt 4:8
have become the *k* . . . . . .Rev 11:15

KINGS
The *k* of the earth set . . . . . .Ps 2:2
k shall fall down . . . . . .Ps 72:11
He is awesome to the *k* . . . . . .Ps 76:12
By me *k* reign . . . . . .Prov 8:15
He will stand before *k* . . . . . .Prov 22:29
k is unsearchable . . . . . .Prov 25:3
that which destroys *k* . . . . . .Prov 31:3
it is not for *k* . . . . . .Prov 31:4
K shall be your foster . . . . . .Is 49:23
"They set up *k* . . . . . .Hos 8:4
before governors and *k* . . . . .Matt 10:18
k have desired to see . . . . . .Luke 10:24
You have reigned as *k* . . . . . .1 Cor 4:8
and has made us *k* . . . . . .Rev 1:6
that the way of the *k* . . . . . .Rev 16:12
may eat the flesh of *k* . . . . . .Rev 19:18

KIRJATH ARBA
Ancient name of Hebron, Gen 23:2
Possessed by Judah, Judg 1:10

KIRJATH JEARIM
Gibeonite town, Josh 9:17
Ark taken from, 1 Chr 13:5

KISH
Benjamite of Gibeah; father of King Saul, 1 Sam 9:1–3

KISHON
River of north Palestine; Sisera's army swept away by, Judg 4:7, 13
Elijah executes prophets of Baal at, 1 Kin 18:40

KISS
K the Son . . . . . .Ps 2:12
Let him *k* me with the . . . . . .Song 1:2
You gave Me no *k* . . . . . .Luke 7:45
another with a holy *k* . . . . . .Rom 16:16
one another with a *k* . . . . . .1 Pet 5:14

KISSED
And they *k* one another . . . .1 Sam 20:41
and *k* Him . . . . . .Matt 26:49
and she *k* His feet and . . . . . .Luke 7:38

KNEE
that to Me every *k* . . . . . .Is 45:23
And they bowed the *k* . . . . . .Matt 27:29
have not bowed the *k* . . . . . .Rom 11:4
every *k* shall bow to . . . . . .Rom 14:11
of Jesus every *k* . . . . . .Phil 2:10

KNEES
make firm the feeble *k* . . . . . .Is 35:3
be dandled on her *k* . . . . . .Is 66:12
this reason I bow my *k* . . . . . .Eph 3:14
and the feeble *k* . . . . . .Heb 12:12

KNEW
Adam *k* Eve his wife . . . . . .Gen 4:1
in the womb I *k* . . . . . .Jer 1:5
to them, 'I never *k* . . . . . .Matt 7:23
k what was in man . . . . . .John 2:25
For He made Him who *k* . . . .2 Cor 5:21

KNIT
of Jonathan was *k* . . . . . .1 Sam 18:1
k me together with . . . . . .Job 10:11
be encouraged, being *k* . . . . . .Col 2:2

KNOCK
k, and it will be . . . . . .Matt 7:7
at the door and *k* . . . . . .Rev 3:20

KNOW
k good and evil . . . . . .Gen 3:22
and I did not *k* . . . . . .Gen 28:16
k that I am the LORD . . . . . .Ex 6:7
k that there is no God . . . . . .2 Kin 5:15
you, my son Solomon, *k* . . . . .1 Chr 28:9
Hear it, and *k* for . . . . . .Job 5:27
and *k* nothing . . . . . .Job 8:9
k that my Redeemer . . . . . .Job 19:25
'What does God *k* . . . . . .Job 22:13
k Your name will put . . . . . .Ps 9:10
k that I am God . . . . . .Ps 46:10
make me to *k* wisdom . . . . . .Ps 51:6
Who can *k* it . . . . . .Jer 17:9
saying, '*K* the LORD . . . . . .Jer 31:34
for you to *k* justice . . . . . .Mic 3:1
k what hour your Lord . . . . . .Matt 24:42
an oath, "I do not *k* . . . . . .Matt 26:72
the world did not *k* . . . . . .John 1:10
We speak what We *k* . . . . . .John 3:11
k what we worship . . . . . .John 4:22
k that You are . . . . . .John 6:69
hear My voice, and I *k* . . . . . .John 10:27
If you *k* these things . . . . . .John 13:17
k whom I have chosen . . . . . .John 13:18
we are sure that You *k* . . . . . .John 16:30
k that I love You . . . . . .John 21:15
k times or seasons . . . . . .Acts 1:7
and said, "Jesus I *k* . . . . . .Acts 19:15
wisdom did not *k* . . . . . .1 Cor 1:21
nor can he *k* them . . . . . .1 Cor 2:14
For we *k* in part and . . . . . .1 Cor 13:9
k a man in Christ who . . . . . .2 Cor 12:2
k the love of Christ . . . . . .Eph 3:19
k whom I have believed . . . . .2 Tim 1:12
so that they may *k* . . . . . .2 Tim 2:25
this we *k* that we *k* Him . . . . .1 John 2:3
He who says, "I *k* . . . . . .1 John 2:4
and you *k* all things . . . . . .1 John 2:20
By this we *k* love . . . . . .1 John 3:16
k that we are of the . . . . . .1 John 3:19
k that He abides . . . . . .1 John 3:24
k that we are of God . . . . . .1 John 5:19
"I *k* your works . . . . . .Rev 2:2

KNOWLEDGE
and the tree of the *k* . . . . . .Gen 2:9
LORD is the God of *k* . . . . . .1 Sam 2:3
Can anyone teach God *k* . . . . .Job 21:22
who is perfect in *k* . . . . . .Job 36:4
unto night reveals *k* . . . . . .Ps 19:2
k is too wonderful . . . . . .Ps 139:6
k the depths were . . . . . .Prov 3:20
k rather than . . . . . .Prov 8:10
Wise people store up *k* . . . . . .Prov 10:14
k is easy to him who . . . . . .Prov 14:6
k spares his words . . . . . .Prov 17:27
a soul to be without *k* . . . . . .Prov 19:2
and he who increases *k* . . . . . .Eccl 1:18
k is that wisdom . . . . . .Eccl 7:12
no work or device or *k* . . . . . .Eccl 9:10
Whom will he teach *k* . . . . . .Is 28:9
k shall increase . . . . . .Dan 12:4
you have rejected *k* . . . . . .Hos 4:6
having more accurate *k* . . . . .Acts 24:22
having the form of *k* . . . . . .Rom 2:20
by the law is the *k* of sin . . . . .Rom 3:20
K puffs up . . . . . .1 Cor 8:1
whether there is *k* . . . . . .1 Cor 13:8
Christ which passes *k* . . . . . .Eph 3:19
is falsely called *k* . . . . . .1 Tim 6:20
in the grace and *k* . . . . . .2 Pet 3:18

KNOWN
In Judah God is *k* . . . . . .Ps 76:1
my mouth will I make *k* . . . . . .Ps 89:1
If you had *k* Me . . . . . .John 8:19
My sheep, and am *k* . . . . . .John 10:14
The world has not *k* . . . . . .John 17:25
peace they have not *k* . . . . . .Rom 3:17
I would not have *k* . . . . . .Rom 7:7
"For who has *k* . . . . . .Rom 11:34
after you have *k* . . . . . .Gal 4:9
requests be made *k* . . . . . .Phil 4:6
k the Holy Scriptures . . . . . .2 Tim 3:15

KNOWS
For God *k* that in . . . . . .Gen 3:5
k the secrets of the . . . . . .Ps 44:21
he understands and *k* . . . . . .Jer 9:24
k what is in the . . . . . .Dan 2:22
k those who trust . . . . . .Nah 1:7
k the things you have . . . . . .Matt 6:8
and hour no one *k* . . . . . .Matt 24:36
k who the Son is . . . . . .Luke 10:22
but God *k* your hearts . . . . . .Luke 16:15
searches the hearts *k* . . . . . .Rom 8:27
k the things of God . . . . . .1 Cor 2:11
k those who are His . . . . . .2 Tim 2:19
to him who *k* to do . . . . . .James 4:17
and *k* all things . . . . . .1 John 3:20
written which no one *k* . . . . . .Rev 2:17

KOHATH
Second son of Levi, Gen 46:8, 11
Brother of Jochebed, mother of Aaron and Moses, Ex 6:16–20

KOHATHITES
Numbered, Num 3:27, 28
Duties assigned to, Num 4:15–20
Leaders of temple music, 1 Chr 6:31–38; 2 Chr 20:19

KORAH
Leads rebellion against Moses and Aaron; supernaturally destroyed, Num 16:1–35
Sons of, not destroyed, Num 26:9–11

L

LABAN
Son of Bethuel; brother of Rebekah; father of Leah and Rachel, Gen 24:15, 24, 29; 29:16
Agrees to Rebekah's marriage to Isaac, Gen 24:50, 51
Entertains Jacob, Gen 29:1–14
Substitutes Leah for Rachel, Gen 29:15–30
Agrees to division of cattle; grows resentful of Jacob, Gen 30:25—31:2
Pursues Jacob and makes covenant with him, Gen 31:21–55

LABOR
Six days you shall *l* . . . . . .Ex 20:9
why then do I *l* . . . . . .Job 9:29
their boast is only *l* . . . . . .Ps 90:10
The *l* of the righteous . . . . . .Prov 10:16
l will increase . . . . . .Prov 13:11
l there is profit . . . . . .Prov 14:23
things are full of *l* . . . . . .Eccl 1:8
has man for all his *l* . . . . . .Eccl 2:22

He shall see the *l* . . . . . .Is 53:11
"Before she was in *l* . . . . . .Is 66:7
from the womb to see *l* . . . . . .Jer 20:18
to Me, all you who *l* . . . . . .Matt 11:28
Do not *l* for the . . . . . .John 6:27
knowing that your *l* . . . . . .1 Cor 15:58
but rather let him *l* . . . . . .Eph 4:28
mean fruit from my *l* . . . . . .Phil 1:22
your work of faith, *l* . . . . . .1 Thess 1:3
forget your work and *l* . . . . . .Heb 6:10
your works, your *l* . . . . . .Rev 2:2

LABORED
l more abundantly than . . . .1 Cor 15:10
for you, lest I have *l* . . . . . .Gal 4:11

LABORERS
but the *l* are few . . . . . .Matt 9:37

LABORING
of a *l* man is sweet . . . . . .Eccl 5:12
l night and day . . . . . .1 Thess 2:9

LABORS
The person who *l* . . . . . .Prov 16:26
is no end to all his *l* . . . . . .Eccl 4:8
entered into their *l* . . . . . .John 4:38
creation groans and *l* . . . . . .Rom 8:22
l more abundant . . . . . .2 Cor 11:23
may rest from their *l* . . . . . .Rev 14:13

LACHISH
Defeated by Joshua, Josh 10:3–33
Taken by Sennacherib, 2 Kin 18:13–17; Is 36:1, 2; 37:8

LACK
anyone perish for *l* . . . . . .Job 31:19
the LORD shall not *l* . . . . . .Ps 34:10
to the poor will not *l* . . . . . .Prov 28:27
What do I still *l* . . . . . .Matt 19:20
"One thing you *l* . . . . . .Mark 10:21

LACKED
among them who *l* . . . . . .Acts 4:34

LACKING
the things that are *l* . . . . . .Titus 1:5

LADDER
and behold, a *l* . . . . . .Gen 28:12

LADEN
nation, a people *l* . . . . . .Is 1:4
and are heavy *l* . . . . . .Matt 11:28

LADIES
wisest *l* answered her . . . . . .Judg 5:29
very day the noble *l* . . . . . .Esth 1:18

LADY
'I shall be a *l* . . . . . .Is 47:7
To the elect *l* . . . . . .2 John 1

LAGGING
not *l* in diligence . . . . . .Rom 12:11

LAHAI ROI
Name of a well, Gen 16:7, 14
Same as Beer Lahai Roi, Gen 24:62

LAID
But man dies and is *l* . . . . . .Job 14:10
the place where they *l* . . . . . .Mark 16:6
"Where have you *l* . . . . . .John 11:34

LAISH
Called Leshem, Josh 19:47; Judg 18:29
Taken by Danites, Judg 18:7, 14, 27

LAKE
cast alive into the *l* . . . . . .Rev 19:20

LAMB
but where is the *l* . . . . . .Gen 22:7
took the poor man's *l* . . . . . .2 Sam 12:4
shall dwell with the *l* . . . . . .Is 11:6
He was led as a *l* . . . . . .Is 53:7
l shall feed together . . . . . .Is 65:25
The *L* of God who takes . . . . .John 1:29
of Christ, as of a *l* . . . . . .1 Pet 1:19
the elders, stood a *L* . . . . . .Rev 5:6
"Worthy is the *L* . . . . . .Rev 5:12
by the blood of the *L* . . . . . .Rev 12:11
Book of Life of the *L* . . . . . .Rev 13:8
supper of the *L* . . . . . .Rev 19:9

LAME
l take the prey . . . . . .Is 33:23
l shall leap like a . . . . . .Is 35:6
when you offer the *l* . . . . . .Mal 1:8
blind see and the *l* . . . . . .Matt 11:5
And a certain man *l* . . . . . .Acts 3:2
so that what is *l* . . . . . .Heb 12:13

LAMECH
Son of Methushael, of Cain's race, Gen 4:17, 18
—Son of Methuselah; father of Noah, Gen 5:25–31

LAMENTATION
was heard in Ramah, *l* . . . . . .Jer 31:15
was heard in Ramah, *l* . . . . . .Matt 2:18
and made great *l* . . . . . .Acts 8:2

LAMP
For You are my *l* . . . . . .2 Sam 22:29
"How often is the *l* . . . . . .Job 21:17
You will light my *l* . . . . . .Ps 18:28
Your word is a *l* . . . . . .Ps 119:105
the *l* of the wicked . . . . . .Prov 13:9
his *l* will be put out . . . . . .Prov 20:20
Nor do they light a *l* . . . . . .Matt 5:15
"The *l* of the body . . . . . .Matt 6:22
when he has lit a *l* . . . . . .Luke 8:16
l gives you light . . . . . .Luke 11:36
does not light a *l* . . . . . .Luke 15:8
burning and shining *l* . . . . . .John 5:35
l shall not shine . . . . . .Rev 18:23
They need no *l* nor . . . . . .Rev 22:5

LAMPS
he made its seven *l* . . . . . .Ex 37:23
Jerusalem with *l* . . . . . .Zeph 1:12
and trimmed their *l* . . . . . .Matt 25:7
Seven *l* of fire . . . . . .Rev 4:5

LAMPSTAND
branches of the *l* . . . . . .Ex 25:32
and there is a *l* . . . . . .Zech 4:2
a basket, but on a *l* . . . . . .Matt 5:15
in which was the *l* . . . . . .Heb 9:2
and remove your *l* . . . . . .Rev 2:5

LAND
l that I will show you . . . . . .Gen 12:1
l flowing with milk . . . . . .Ex 3:8
l which I am giving . . . . . .Josh 1:2
is heard in our *l* . . . . . .Song 2:12
they will see the *l* . . . . . .Is 33:17
Bethlehem, in the *l* . . . . . .Matt 2:6

LANDMARK
your neighbor's *l* . . . . . .Deut 19:14
remove the ancient *l* . . . . . .Prov 22:28
those who remove a *l* . . . . . .Hos 5:10

LANGUAGE
whole earth had one *l* . . . . . .Gen 11:1
is no speech nor *l* . . . . . .Ps 19:3
a people of strange *l* . . . . . .Ps 114:1
the peoples a pure *l* . . . . . .Zeph 3:9
speak in his own *l* . . . . . .Acts 2:6
blasphemy, filthy *l* . . . . . .Col 3:8

LANGUAGES
according to their *l* . . . . . .Gen 10:20
be, so many kinds of *l* . . . . . .1 Cor 14:10

LAODICEA
Paul's concern for, Col 2:1; 4:12–16
Letter to church of, Rev 3:14–22

LAST
He shall stand at *l* . . . . . .Job 19:25
First and I am the *L* . . . . . .Is 44:6
l man the same as . . . . . .Matt 20:14
l will be first . . . . . .Matt 20:16
children, it is the *l* . . . . . .1 John 2:18
the First and the *L* . . . . . .Rev 1:11

LATTER
former rain, and the *l* . . . . . .Joel 2:23
l times some will . . . . . .1 Tim 4:1

LATTICE
I looked through my *l* . . . . . .Prov 7:6
gazing through the *l* . . . . . .Song 2:9

LAUGH
Why did Sarah *l* . . . . . .Gen 18:13
"God has made me *l* . . . . . .Gen 21:6
You, O LORD, shall *l* . . . . . .Ps 59:8
Woe to you who *l* . . . . . .Luke 6:25

LAUGHS
he *l* at the threat of . . . . . .Job 41:29
The Lord *l* at him . . . . . .Ps 37:13

LAUGHTER
was filled with *l* . . . . . .Ps 126:2
your *l* be turned to . . . . . .James 4:9

LAW
stones a copy of the *l* . . . . . .Josh 8:32
When He made a *l* . . . . . .Job 28:26
The *l* of the LORD is . . . . . .Ps 19:7
The *l* of his God is in . . . . . .Ps 37:31
I delight in Your *l* . . . . . .Ps 119:70
The *l* of Your mouth is . . . . . .Ps 119:72
l is my delight . . . . . .Ps 119:77
Oh, how I love Your *l* . . . . . .Ps 119:97
And Your *l* is truth . . . . . .Ps 119:142
and the *l* a light . . . . . .Prov 6:23
shall go forth the *l* . . . . . .Is 2:3
l will proceed from Me . . . . . .Is 51:4
in whose heart is My *l* . . . . . .Is 51:7
the *L* is no more . . . . . .Lam 2:9
The *l* of truth was in . . . . . .Mal 2:6
to destroy the *L* . . . . . .Matt 5:17
for this is the *L* . . . . . .Matt 7:12
hang all the *L* and the . . . . . .Matt 22:40
"The *l* and the . . . . . .Luke 16:16
l was given through . . . . . .John 1:17
"Does our *l* judge a . . . . . .John 7:51
l is the knowledge . . . . . .Rom 3:20
because the *l* brings . . . . . .Rom 4:15
when there is no *l* . . . . . .Rom 5:13
you are not under *l* . . . . . .Rom 6:14
Is the *l* sin . . . . . .Rom 7:7
For we know that the *l* . . . . . .Rom 7:14
warring against the *l* . . . . . .Rom 7:23
For what the *l* could . . . . . .Rom 8:3
who are without *l* . . . . . .1 Cor 9:21
l that I might live . . . . . .Gal 2:19
under guard by the *l* . . . . . .Gal 3:23
born under the *l* . . . . . .Gal 4:4
l is fulfilled in one . . . . . .Gal 5:14

l is not made for a . . . . . .1 Tim 1:9
into the perfect *l* . . . . . .James 1:25
fulfill the royal *l* . . . . . .James 2:8

LAWFUL
doing what is not *l* . . . . . .Matt 12:2
Is it *l* to pay taxes . . . . . .Matt 22:17
All things are *l* . . . . . .1 Cor 6:12

LAWGIVER
Judah is My *l* . . . . . .Ps 60:7
the LORD is our *L* . . . . . .Is 33:22
There is one *L* . . . . . .James 4:12

LAWLESS
l one will be revealed . . . . . .2 Thess 2:8
and hearing their *l* . . . . . .2 Pet 2:8

LAWLESSNESS
Me, you who practice *l* . . . . . .Matt 7:23
l is already at work . . . . . .2 Thess 2:7
and hated *l* . . . . . .Heb 1:9
and sin is *l* . . . . . .1 John 3:4

LAWYERS
l rejected the will of . . . . . .Luke 7:30
Woe to you also, *l* . . . . . .Luke 11:46

LAY
nowhere to *l* His head . . . . . .Matt 8:20
l hands may receive . . . . . .Acts 8:19
Do not *l* hands on . . . . . .1 Tim 5:22
l aside all . . . . . .James 1:21

LAZARUS
Beggar described in a parable, Luke 16:20–25
—Brother of Mary and Martha; raised from the dead, John 11:1–44
Attends a supper, John 12:1, 2
Jews seek to kill, John 12:9–11

LAZINESS
L casts one into a . . . . . .Prov 19:15
l the building decays . . . . . .Eccl 10:18

LAZY
l man will be put to . . . . . .Prov 12:24
l man does not roast . . . . . .Prov 12:27
soul of a *l* man desires . . . . . .Prov 13:4
l man buries his hand . . . . . .Prov 19:24
by the field of the *l* . . . . . .Prov 24:30
l man is wiser in his . . . . . .Prov 26:16
wicked and *l* servant . . . . . .Matt 25:26
liars, evil beasts, *l* . . . . . .Titus 1:12

LEAD
they sank like *l* . . . . . .Ex 15:10
L me in Your truth and . . . . . .Ps 25:5
L me and guide me . . . . . .Ps 31:3
Your hand shall *l* . . . . . .Ps 139:10
And do not *l* us into . . . . . .Matt 6:13
"Can the blind *l* . . . . . .Luke 6:39

LEADS
He *l* me beside the . . . . . .Ps 23:2
He *l* me in the paths . . . . . .Ps 23:3
And if the blind *l* . . . . . .Matt 15:14
by name and *l* them out . . . . . .John 10:3
the goodness of God *l* . . . . . .Rom 2:4

LEAF
plucked olive *l* . . . . . .Gen 8:11
Will You frighten a *l* . . . . . .Job 13:25
l will be green . . . . . .Jer 17:8

LEAH
Laban's eldest daughter; given to Jacob deceitfully, Gen 29:16–27
Unloved by Jacob, but bears children, Gen 29:30–35; 30:16–21

LEAN
all your heart, and *l* . . . . . .Prov 3:5
Yet they *l* on the LORD . . . . . .Mic 3:11

LEANING
Then, *l* back on Jesus' . . . . . .John 13:25
l on the top of his . . . . . .Heb 11:21

LEANNESS
request, but sent *l* . . . . . .Ps 106:15
of hosts, will send *l* . . . . . .Is 10:16

LEAP
by my God I can *l* . . . . . .Ps 18:29
Then the lame shall *l* . . . . . .Is 35:6

LEARN
it, may hear and *l* . . . . . .Deut 31:13
l Your statutes . . . . . .Ps 119:71
lest you *l* his ways . . . . . .Prov 22:25
l to do good . . . . . .Is 1:17
neither shall they *l* . . . . . .Is 2:4
My yoke upon you and *l* . . . . .Matt 11:29
Let a woman *l* in . . . . . .1 Tim 2:11
let our people also *l* . . . . . .Titus 3:14

LEARNED
Me the tongue of the *l* . . . . . .Is 50:4
who has heard and *l* . . . . . .John 6:45
have not so *l* Christ . . . . . .Eph 4:20
in all things I have *l* . . . . . .Phil 4:12
l obedience by the . . . . . .Heb 5:8

LEARNING
hear and increase *l* . . . . . .Prov 1:5
l is driving you mad . . . . . .Acts 26:24
were written for our *l* . . . . . .Rom 15:4

LEAST
Judah, are not the *l* . . . . . .Matt 2:6
so, shall be called *l* . . . . . .Matt 5:19
For I am the *l* of the . . . . . .1 Cor 15:9

LEAVE
a man shall *l* his . . . . . .Gen 2:24
He will not *l* you nor . . . . . .Deut 31:6
For You will not *l* . . . . . .Ps 16:10
do not *l* me nor . . . . . .Ps 27:9
"I will never *l* . . . . . .Heb 13:5

LEAVEN
day you shall remove *l* . . . . . .Ex 12:15
of heaven is like *l* . . . . . .Matt 13:33
and beware of the *l* . . . . . .Matt 16:6
know that a little *l* . . . . . .1 Cor 5:6
l leavens the whole . . . . . .Gal 5:9

LEAVES
and they sewed fig *l* . . . . . .Gen 3:7
nothing on it but *l* . . . . . .Matt 21:19
l the sheep and flees . . . . . .John 10:12
The *l* of the tree . . . . . .Rev 22:2

LEBANON
Part of Israel's inheritance, Josh 13:5–7
Not completely conquered, Judg 3:1–3
Source of materials for temple, 1 Kin 5:2–18; Ezra 3:7
Mentioned in prophecy, Is 10:34; 29:17; 35:2; Ezek 17:3; Hos 14:5–7

LEBBAEUS
See JUDAS
Surname of Judas (Jude), Matt 10:3

LED
l the people around by . . . . . .Ex 13:18
so the LORD alone *l* . . . . . .Deut 32:12
l them forth by the . . . . . .Ps 107:7
l them by the right . . . . . .Is 63:12
For as many as are *l* . . . . . .Rom 8:14
l captivity captive . . . . . .Eph 4:8
l away by various . . . . . .2 Tim 3:6

LEFT
l hand know what your . . . . . .Matt 6:3
"See, we have *l* . . . . . .Matt 19:27
And everyone who has *l* . . . . .Matt 19:29

LEGACY
shame shall be the *l* . . . . . .Prov 3:35

LEGS
Like the *l* of the lame . . . . . .Prov 26:7
l are pillars of . . . . . .Song 5:15
did not break His *l* . . . . . .John 19:33

LEHI
Samson kills Philistines at, Judg 15:9–19

LEMUEL
King taught by his mother, Prov 31:1–31

LEND
"If you *l* money to . . . . . .Ex 22:25
l him sufficient . . . . . .Deut 15:8
And if you *l* . . . . . .Luke 6:34
l me three loaves . . . . . .Luke 11:5

LENDER
is servant to the *l* . . . . . .Prov 22:7
as with the *l* . . . . . .Is 24:2

LENDING
and my servants, am *l* . . . . . .Neh 5:10

LENDS
ever merciful, and *l* . . . . . .Ps 37:26
deals graciously and *l* . . . . . .Ps 112:5
has pity on the poor *l* . . . . . .Prov 19:17

LENGTH
The *l* of the ark shall . . . . . .Gen 6:15
is your life and the *l* . . . . . .Deut 30:20
L of days is in her . . . . . .Prov 3:16
l is as great as its . . . . . .Rev 21:16

LENGTHENS
a shadow when it *l* . . . . . .Ps 109:23

LEOPARD
the *l* shall lie down . . . . . .Is 11:6
or the *l* its spots . . . . . .Jer 13:23

LEPERS
And when these *l* . . . . . .2 Kin 7:8
And many *l* were in . . . . . .Luke 4:27

LET
"*L* there be light" . . . . . .Gen 1:3
L the little . . . . . .Matt 19:14

LETTER
the oldness of the *l* . . . . . .Rom 7:6
for the *l* kills . . . . . .2 Cor 3:6
you sorry with my *l* . . . . . .2 Cor 7:8
or by word or by *l* . . . . . .2 Thess 2:2

LETTERS
does this Man know *l* . . . . . .John 7:15
or *l* of commendation . . . . . .2 Cor 3:1
"For his *l*," they say . . . . . .2 Cor 10:10
with what large *l* . . . . . .Gal 6:11

LEVI
Third son of Jacob and Leah, Gen 29:34
Avenges rape of Dinah, Gen 34:25–31
Jacob's prophecy concerning, Gen 49:5–7
Ancestor of Moses and Aaron, Ex 6:16–27

LEVIATHAN
"Can you draw out *L* . . . . . .Job 41:1
L which You have made . . . . . .Ps 104:26

LEVITE
"Is not Aaron the *L* . . . . . .Ex 4:14
Likewise a *L* . . . . . .Luke 10:32
a *L* of the country of . . . . . .Acts 4:36

LEVITES
Rewarded for dedication, Ex 32:26–29
Appointed over tabernacle, Num 1:47–54
Substituted for Israel's firstborn, Num 3:12–45
Consecrated to the Lord's service, Num 8:5–26
Cities assigned to, Num 35:2–8; Josh 14:3, 4; 1 Chr 6:54–81
Organized for temple service, 1 Chr 9:14–34; 23:1—26:28

LEVITICAL
were through the *L* . . . . . .Heb 7:11

LEWDNESS
wickedness, deceit, *l* . . . . . .Mark 7:22
drunkenness, not in *l* . . . . . .Rom 13:13
themselves over to *l* . . . . . .Eph 4:19
when we walked in *l* . . . . . .1 Pet 4:3

LIAR
for he is a *l* and the . . . . . .John 8:44
but every man a *l* . . . . . .Rom 3:4
we make Him a *l* . . . . . .1 John 1:10
Who is a *l* but he who . . . . . .1 John 2:22
his brother, he is a *l* . . . . . .1 John 4:20
God has made Him a *l* . . . . . .1 John 5:10

LIARS
"All men are *l* . . . . . .Ps 116:11
Cretans are always *l* . . . . . .Titus 1:12
and have found them *l* . . . . . .Rev 2:2
l shall have their . . . . . .Rev 21:8

LIBERALITY
he who gives, with *l* . . . . . .Rom 12:8
the riches of their *l* . . . . . .2 Cor 8:2

LIBERALLY
who gives to all *l* . . . . . .James 1:5

LIBERTY
year, and proclaim *l* . . . . . .Lev 25:10
And I will walk at *l* . . . . . .Ps 119:45
to proclaim *l* to the . . . . . .Is 61:1
to proclaim *l* to the . . . . . .Luke 4:18
into the glorious *l* . . . . . .Rom 8:21
For why is my *l* . . . . . .1 Cor 10:29
Lord is, there is *l* . . . . . .2 Cor 3:17
therefore in the *l* . . . . . .Gal 5:1
l as an opportunity . . . . . .Gal 5:13
the perfect law of *l* . . . . . .James 1:25
yet not using *l* . . . . . .1 Pet 2:16

LIBNAH
Canaanite city, captured by Joshua, Josh 10:29, 30
Given to Aaron's descendants, Josh 21:13

LIBYA
Mentioned in prophecy, Ezek 30:5; Dan 11:43
Jews from, present at Pentecost, Acts 2:1–10

LIE
man, that He should *l* . . . . . .Num 23:19
For now I will *l* . . . . . .Job 7:21
I will not *l* to David . . . . . .Ps 89:35
Do not *l* to one . . . . . .Col 3:9
God, who cannot *l* . . . . . .Titus 1:2
do not boast and *l* . . . . . .James 3:14
know it, and that no *l* . . . . . .1 John 2:21
an abomination or a *l* . . . . . .Rev 21:27

LIED
They have *l* about the . . . . . .Jer 5:12
You have not *l* to men . . . . . .Acts 5:4

LIES
sin *l* at the door . . . . . .Gen 4:7
and he who speaks *l* . . . . . .Prov 19:5
speaking *l* in . . . . . .1 Tim 4:2
and the whole world *l* . . . . . .1 John 5:19

LIFE
the breath of *l* . . . . . .Gen 2:7
l was also in the . . . . . .Gen 2:9
then you shall give *l* . . . . . .Ex 21:23
For the *l* of the . . . . . .Lev 17:11
before you today *l* . . . . . .Deut 30:15
You have granted me *l* . . . . . .Job 10:12
in whose hand is the *l* . . . . . .Job 12:10
God takes away his *l* . . . . . .Job 27:8
with the light of *l* . . . . . .Job 33:30
He will redeem their *l* . . . . . .Ps 72:14
word has given me *l* . . . . . .Ps 119:50
regain the paths of *l* . . . . . .Prov 2:19
She is a tree of *l* . . . . . .Prov 3:18
so they will be *l* . . . . . .Prov 3:22
finds me finds *l* . . . . . .Prov 8:35
l winds upward for the . . . . . .Prov 15:24
thief hates his own *l* . . . . . .Prov 29:24
is that wisdom gives *l* . . . . . .Eccl 7:12
I have cut off my *l* . . . . . .Is 38:12
you the way of *l* . . . . . .Jer 21:8
l shall be as a prize . . . . . .Jer 39:18
not worry about your *l* . . . . . .Matt 6:25
l does not consist . . . . . .Luke 12:15
L is more than . . . . . .Luke 12:23
l was the light . . . . . .John 1:4
so the Son gives *l* . . . . . .John 5:21
as the Father has *l* . . . . . .John 5:26
spirit, and they are *l* . . . . . .John 6:63
have the light of *l* . . . . . .John 8:12
and I lay down My *l* . . . . . .John 10:15
resurrection and the *l* . . . . . .John 11:25
you lay down your *l* . . . . . .John 13:38
God, who gives *l* . . . . . .Rom 4:17
that pertain to this *l* . . . . . .1 Cor 6:3
Lord Jesus, that the *l* . . . . . .2 Cor 4:10
l which I now live . . . . . .Gal 2:20
l is hidden with . . . . . .Col 3:3
of God who gives *l* . . . . . .1 Tim 6:13
For what is your *l* . . . . . .James 4:14
that pertain to *l* . . . . . .2 Pet 1:3
l was manifested . . . . . .1 John 1:2
and the pride of *l* . . . . . .1 John 2:16
has given us eternal *l* . . . . . .1 John 5:11
who has the Son has *l* . . . . . .1 John 5:12
the Lamb's Book of *L* . . . . . .Rev 21:27
right to the tree of *l* . . . . . .Rev 22:14
the water of *l* freely . . . . . .Rev 22:17
from the Book of *L* . . . . . .Rev 22:19

LIFT
I will *l* up my hands . . . . . .Ps 63:4
I will *l* up my eyes to . . . . . .Ps 121:1
l up your voice like a . . . . . .Is 58:1
l our hearts and hands . . . . . .Lam 3:41
Lord, and He will *l* . . . . . .James 4:10

LIFTED
O LORD, for You have *l* . . . . . .Ps 30:1
your heart is *l* . . . . . .Ezek 28:2
in Hades, he *l* up his . . . . . .Luke 16:23
the Son of Man be *l* . . . . . .John 3:14
And I, if I am *l* . . . . . .John 12:32
of Man must be *l* . . . . . .John 12:34

LIGHT
"Let there be *l* . . . . . .Gen 1:3
"The *l* of the wicked . . . . . .Job 18:5
l will shine on your . . . . . .Job 22:28
the wicked their *l* . . . . . .Job 38:15
to the dwelling of *l* . . . . . .Job 38:19
LORD, lift up the *l* . . . . . .Ps 4:6
The LORD is my *l* . . . . . .Ps 27:1
Oh, send out Your *l* . . . . . .Ps 43:3
L is sown for the . . . . . .Ps 97:11
and He has given us *l* . . . . . .Ps 118:27
and a *l* to my path . . . . . .Ps 119:105
The *l* of the righteous . . . . . .Prov 13:9
The *l* of the eyes . . . . . .Prov 15:30
The LORD gives *l* . . . . . .Prov 29:13
Truly the *l* is sweet . . . . . .Eccl 11:7
let us walk in the *l* . . . . . .Is 2:5
l is darkened by the . . . . . .Is 5:30
because there is no *l* . . . . . .Is 8:20
moon will be as the *l* . . . . . .Is 30:26
l shall break forth . . . . . .Is 58:8
for your *l* has come . . . . . .Is 60:1
be your everlasting *l* . . . . . .Is 60:20
gives the sun for a *l* . . . . . .Jer 31:35
l that goes . . . . . .Hos 6:5
"You are the *l* . . . . . .Matt 5:14
Let your *l* so shine . . . . . .Matt 5:16
body will be full of *l* . . . . . .Matt 6:22
than the sons of *l* . . . . . .Luke 16:8
and the life was the *l* . . . . . .John 1:4
That was the true *L* . . . . . .John 1:9
darkness rather than *l* . . . . . .John 3:19
evil hates the *l* . . . . . .John 3:20
truth comes to the *l* . . . . . .John 3:21
saying, "I am the *l* . . . . . .John 8:12
believe in the *l* . . . . . .John 12:36
I have come as a *l* . . . . . .John 12:46
l the hidden . . . . . .1 Cor 4:5
God who commanded *l* . . . . . .2 Cor 4:6
Walk as children of *l* . . . . . .Eph 5:8
You are all sons of *l* . . . . . .1 Thess 5:5
and immortality to *l* . . . . . .2 Tim 1:10
into His marvelous *l* . . . . . .1 Pet 2:9
do well to heed as a *l* . . . . . .2 Pet 1:19
to you, that God is *l* . . . . . .1 John 1:5
l as He is in the . . . . . .1 John 1:7
says he is in the *l* . . . . . .1 John 2:9
The Lamb is its *l* . . . . . .Rev 21:23
Lord God gives them *l* . . . . . .Rev 22:5

LIGHTEN
L the yoke which . . . . . .1 Kin 12:9
the sea, to *l* the load . . . . . .Jon 1:5

LIGHTLY
this, did I do it *l* . . . . . .2 Cor 1:17

LIGHTNING
For as the *l* . . . . . .Matt 24:27
countenance was like *l* . . . . . .Matt 28:3
saw Satan fall like *l* . . . . . .Luke 10:18

LIGHTNINGS
were thunderings and *l* . . . . . .Ex 19:16
the *l* lit up the world . . . . . .Ps 77:18
l light the world . . . . . .Ps 97:4
the throne proceeded *l* . . . . . .Rev 4:5

LIGHTS
"Let there be *l* . . . . . .Gen 1:14

Him who made great *l* . . . . . .Ps 136:7
whom you shine as *l* . . . . . .Phil 2:15
from the Father of *l* . . . . . .James 1:17

LIKE
"Who is *l* You . . . . . .Ex 15:11
L a lily among thorns . . . . . .Song 2:2
be made *l* His brethren . . . . . .Heb 2:17

LIKE-MINDED
grant you to be *l* . . . . . .Rom 15:5
For I have no one *l* . . . . . .Phil 2:20

LIKENESS
according to Our *l* . . . . . .Gen 1:26
carved image—any *l* . . . . . .Ex 20:4
when I awake in Your *l* . . . . . .Ps 17:15
His own Son in the *l* . . . . . .Rom 8:3
and coming in the *l* . . . . . .Phil 2:7

LILY
the *l* of the valleys . . . . . .Song 2:1
Like a *l* among thorns . . . . . .Song 2:2
shall grow like the *l* . . . . . .Hos 14:5

LIMIT
Do you *l* wisdom to . . . . . .Job 15:8
to the sea its *l* . . . . . .Prov 8:29

LIMITED
l the Holy One of . . . . . .Ps 78:41

LINE
l has gone out through . . . . . .Ps 19:4
upon precept, *l* upon *l* . . . . . .Is 28:10
I am setting a plumb *l* . . . . . .Amos 7:8

LINEAGE
was of the house and *l* . . . . . .Luke 2:4

LINEN
her clothing is fine *l* . . . . . .Prov 31:22
wrapped Him in the *l* . . . . . .Mark 15:46
l is the righteous . . . . . .Rev 19:8

LINGER
Those who *l* long at . . . . . .Prov 23:30
salvation shall not *l* . . . . . .Is 46:13

LION
he lies down as a *l* . . . . . .Gen 49:9
like a fierce *l* . . . . . .Job 10:16
l shall eat straw . . . . . .Is 11:7
For I will be like a *l* . . . . . .Hos 5:14

LIONS
My soul is among *l* . . . . . .Ps 57:4
the mouths of *l* . . . . . .Heb 11:33

LIPS
of uncircumcised *l* . . . . . .Ex 6:12
off all flattering *l* . . . . . .Ps 12:3
Let the lying *l* . . . . . .Ps 31:18
The *l* of the righteous . . . . . .Prov 10:21
but the *l* of knowledge . . . . . .Prov 20:15
am a man of unclean *l* . . . . . .Is 6:5
asps is under their *l* . . . . . .Rom 3:13
other *l* I will speak . . . . . .1 Cor 14:21
from evil, and his *l* . . . . . .1 Pet 3:10

LISTEN
L carefully to Me . . . . . .Is 55:2
O Lord, *l* and act . . . . . .Dan 9:19
you are not able to *l* . . . . . .John 8:43
Why do you *l* to Him . . . . . .John 10:20
you who fear God, *l* . . . . . .Acts 13:16

LISTENS
but whoever *l* to me . . . . . .Prov 1:33

LITTLE
l foxes that spoil the . . . . . .Song 2:15
We have a *l* sister . . . . . .Song 8:8
upon line, here a *l* . . . . . .Is 28:10
though you are *l* . . . . . .Mic 5:2
indeed it came to *l* . . . . . .Hag 1:9
for I was a *l* angry . . . . . .Zech 1:15
l ones only a cup . . . . . .Matt 10:42
"O you of *l* faith . . . . . .Matt 14:31
Whoever receives one *l* . . . . . .Matt 18:5
to whom *l* is forgiven . . . . . .Luke 7:47
faithful in a very *l* . . . . . .Luke 19:17
exercise profits a *l* . . . . . .1 Tim 4:8

LIVE
eat, and *l* forever . . . . . .Gen 3:22
a man does, he shall *l* . . . . . .Lev 18:5
I would not *l* forever . . . . . .Job 7:16
L joyfully with the . . . . . .Eccl 9:9
by these things men *l* . . . . . .Is 38:16
sin, he shall surely *l* . . . . . .Ezek 3:21
"Seek Me and *l* . . . . . .Amos 5:4
but the just shall *l* . . . . . .Hab 2:4
l by bread alone . . . . . .Matt 4:4
who feeds on Me will *l* . . . . . .John 6:57
for in Him we *l* . . . . . .Acts 17:28
l peaceably with all . . . . . .Rom 12:18
the life which I now *l* . . . . . .Gal 2:20
If we *l* in the Spirit . . . . . .Gal 5:25
to me, to *l* is Christ . . . . . .Phil 1:21
l godly in Christ . . . . . .2 Tim 3:12
to *l* honorably . . . . . .Heb 13:18
l according to God in . . . . . .1 Pet 4:6

LIVED
died and rose and *l* . . . . . .Rom 14:9
And they *l* and reigned . . . . . .Rev 20:4

LIVES
but man *l* by every . . . . . .Deut 8:3
have risked their *l* . . . . . .Acts 15:26
He *l* to God . . . . . .Rom 6:10
For none of us *l* . . . . . .Rom 14:7
but Christ *l* in me . . . . . .Gal 2:20
to lay down our *l* . . . . . .1 John 3:16
I am He who *l* . . . . . .Rev 1:18

LIVING
and man became a *l* . . . . . .Gen 2:7
in the light of the *l* . . . . . .Ps 56:13
l will take it to . . . . . .Eccl 7:2
l know that they will . . . . . .Eccl 9:5
Why should a *l* man . . . . . .Lam 3:39
the dead, but of the *l* . . . . . .Matt 22:32
Why do you seek the *l* . . . . . .Luke 24:5
to be Judge of the *l* . . . . . .Acts 10:42
who will judge the *l* . . . . . .2 Tim 4:1
the word of God is *l* . . . . . .Heb 4:12
ready to judge the *l* . . . . . .1 Pet 4:5
l creature was like a . . . . . .Rev 4:7

LO-AMMI
Symbolic name of Hosea's son, Hos 1:8, 9

LO-RUHAMAH
Symbolic name of Hosea's daughter, Hos 1:6

LOAD
shall bear his own *l* . . . . . .Gal 6:5

LOATHE
I *l* my life . . . . . .Job 7:16
l themselves for the . . . . . .Ezek 6:9

LOATHSOME
but a wicked man is *l* . . . . . .Prov 13:5

LOAVES
have here only five *l* . . . . . .Matt 14:17
He took the seven *l* . . . . . .Matt 15:36
lend me three *l* . . . . . .Luke 11:5
you ate of the *l* . . . . . .John 6:26

LOCUST
What the chewing *l* . . . . . .Joel 1:4
left, the swarming *l* . . . . . .Joel 1:4

LOCUSTS
as numerous as *l* . . . . . .Judg 7:12
He spoke, and *l* came . . . . . .Ps 105:34
the *l* have no king . . . . . .Prov 30:27
and his food was *l* . . . . . .Matt 3:4
waist, and he ate *l* . . . . . .Mark 1:6
out of the smoke *l* . . . . . .Rev 9:3

LODGED
them in and *l* them . . . . . .Acts 10:23
children, if she has *l* . . . . . .1 Tim 5:10

LOFTILY
they speak *l* . . . . . .Ps 73:8

LOFTY
haughty, nor my eyes *l* . . . . . .Ps 131:1
Wisdom is too *l* . . . . . .Prov 24:7
l are their eyes . . . . . .Prov 30:13
and *L* One who . . . . . .Is 57:15

LOINS
gird up the *l* of your . . . . . .1 Pet 1:13

LONG
your days may be *l* . . . . . .Deut 5:16
who *l* for death . . . . . .Job 3:21
me the thing that I *l* . . . . . .Job 6:8
I *l* for Your salvation . . . . . .Ps 119:174
go around in *l* robes . . . . . .Mark 12:38
how greatly I *l* . . . . . .Phil 1:8

LONGSUFFERING
and gracious, *l* . . . . . .Ps 86:15
is love, joy, peace, *l* . . . . . .Gal 5:22
and gentleness, with *l* . . . . . .Eph 4:2
for all patience and *l* . . . . . .Col 1:11
might show all *l* . . . . . .1 Tim 1:16
when once the Divine *l* . . . . . .1 Pet 3:20
and consider that the *l* . . . . . .2 Pet 3:15

LOOK
Do not *l* behind you . . . . . .Gen 19:17
who has a haughty *l* . . . . . .Ps 101:5
A proud *l* . . . . . .Prov 6:17
that day a man will *l* . . . . . .Is 17:7
L upon Zion . . . . . .Is 33:20
"*L* to Me . . . . . .Is 45:22
we *l* for light . . . . . .Is 59:9
we *l* for justice . . . . . .Is 59:11
l on Me whom they . . . . . .Zech 12:10
say to you, '*L* here . . . . . .Luke 17:23
of Israel could not *l* . . . . . .2 Cor 3:7
while we do not *l* . . . . . .2 Cor 4:18
Let each of you *l* . . . . . .Phil 2:4
L to yourselves . . . . . .2 John 8

LOOKED
But when I *l* for good . . . . . .Job 30:26
They *l* to Him and were . . . . . .Ps 34:5
For He *l* down from the . . . . . .Ps 102:19
He *l* for justice . . . . . .Is 5:7
"We *l* for peace . . . . . .Jer 8:15
"You *l* for much . . . . . .Hag 1:9
the Lord turned and *l* . . . . . .Luke 22:61
for he *l* to the reward . . . . . .Heb 11:26

LOOKING
the plow, and *l* back . . . . . .Luke 9:62
l for the blessed hope . . . . . .Titus 2:13
l unto Jesus . . . . . .Heb 12:2
l carefully lest . . . . . .Heb 12:15
l for the mercy of . . . . . .Jude 21

LOOKS
Absalom for his good *l* . . . . .2 Sam 14:25
Then he *l* at men and . . . . . .Job 33:27
God *l* down from heaven . . . . . .Ps 53:2
The lofty *l* of man . . . . . .Is 2:11
to you that whoever *l* . . . . . .Matt 5:28

LOOM
and the web from the *l* . . . . . .Judg 16:14
cuts me off from the *l* . . . . . .Is 38:12

LOOSE
l the armor of kings . . . . . .Is 45:1
and whatever you *l* . . . . . .Matt 16:19
said to them, "*L* him . . . . . .John 11:44

LOOSED
You have *l* my bonds . . . . . .Ps 116:16
the silver cord is *l* . . . . . .Eccl 12:6

LORD
L is my strength . . . . . .Ex 15:2
L is a man of war . . . . . .Ex 15:3
L our God, the *L* . . . . . .Deut 6:4
sacrifice to the *L* your God . . . .Deut 17:1
may know that the *L* . . . . . .1 Kin 8:60
If the *L* is God . . . . . .1 Kin 18:21
You alone are the *L* . . . . . .Neh 9:6
The *L* of hosts . . . . . .Ps 24:10
belongs to the *L* . . . . . .Ps 89:18
let us sing to the *L* . . . . . .Ps 95:1
L is the great God . . . . . .Ps 95:3
Gracious is the *L* . . . . . .Ps 116:5
L surrounds His people . . . . . .Ps 125:2
The *L* is righteous . . . . . .Ps 129:4
L is near to all who . . . . . .Ps 145:18
L is a God of justice . . . . . .Is 30:18
L Our Righteousness . . . . . .Jer 23:6
L has done marvelous . . . . . .Joel 2:21
L God is my strength . . . . . .Hab 3:19
"The *L* is one . . . . . .Zech 14:9
shall not tempt the *L* . . . . . .Matt 4:7
shall worship the *L* . . . . . .Matt 4:10
Son of Man is also *L* . . . . . .Mark 2:28
who is Christ the *L* . . . . . .Luke 2:11
why do you call Me '*L* . . . . . .Luke 6:46
L is risen indeed . . . . . .Luke 24:34
call Me Teacher and *L* . . . . . .John 13:13
He is *L* of all . . . . . .Acts 10:36
'Who are You, *L* . . . . . .Acts 26:15
with your mouth the *L* . . . . . .Rom 10:9
Greek, for the same *L* . . . . . .Rom 10:12
say that Jesus is *L* . . . . . .1 Cor 12:3
second Man is the *L* . . . . . .1 Cor 15:47
the Spirit of the *L* . . . . . .2 Cor 3:17
that Jesus Christ is *L* . . . . . .Phil 2:11
and deny the only *L* . . . . . .Jude 4
L God Omnipotent . . . . . .Rev 19:6

LORDS
many gods and many *l* . . . . . .1 Cor 8:5
nor as being *l* over . . . . . .1 Pet 5:3
for He is Lord of *l* . . . . . .Rev 17:14

LORDSHIP
Gentiles exercise *l* . . . . . .Luke 22:25

LOSE
gain, and a time to *l* . . . . . .Eccl 3:6
save his life will *l* . . . . . .Matt 16:25
reap if we do not *l* . . . . . .Gal 6:9
that we do not *l* . . . . . .2 John 8

LOSES
but if the salt *l* . . . . . .Matt 5:13
and *l* his own soul . . . . . .Matt 16:26
if she *l* one coin . . . . . .Luke 15:8
l his life will . . . . . .Luke 17:33

LOSS
he will suffer *l* . . . . . .1 Cor 3:15
count all things *l* . . . . . .Phil 3:8

LOST
are dry, our hope is *l* . . . . . .Ezek 37:11
save that which was *l* . . . . . .Matt 18:11
the one which is *l* . . . . . .Luke 15:4
my sheep which was *l* . . . . . .Luke 15:6
the piece which I *l* . . . . . .Luke 15:9
and none of them is *l* . . . . . .John 17:12
You gave Me I have *l* . . . . . .John 18:9

LOT
Abram's nephew; accompanies him, Gen 11:27—12:5; 13:1
Separates from Abram, Gen 13:5–12
Rescued by Abram, Gen 14:12–16
Saved from Sodom for his hospitality, Gen 19:1–29
Tricked into committing incest, Gen 19:30–38

LOT
shall be divided by *l* . . . . . .Num 26:55
You maintain my *l* . . . . . .Ps 16:5
cast in your *l* among . . . . . .Prov 1:14
l is cast into the lap . . . . . .Prov 16:33

LOT'S WIFE
Disobedient, becomes pillar of salt, Gen 19:26
Event to be remembered, Luke 17:32

LOTS
l causes contentions . . . . . .Prov 18:18
garments, casting *l* . . . . . .Mark 15:24
And they cast their *l* . . . . . .Acts 1:26

LOUD
I cried out with a *l* . . . . . .Gen 39:14
Him with *l* cymbals . . . . . .Ps 150:5
cried out with a *l* . . . . . .Matt 27:46
I heard behind me a *l* . . . . . .Rev 1:10

LOVE
l your neighbor as . . . . . .Lev 19:18
l the LORD your God . . . . . .Deut 6:5
your *l* to me was . . . . . .2 Sam 1:26
How long will you *l* . . . . . .Ps 4:2
Oh, *l* the LORD . . . . . .Ps 31:23
l righteousness . . . . . .Ps 45:7
he has set his *l* . . . . . .Ps 91:14
Oh, how I *l* Your law . . . . . .Ps 119:97
peace have those who *l* . . . . .Ps 119:165
preserves all who *l* . . . . . .Ps 145:20
us take our fill of *l* . . . . . .Prov 7:18
l covers all sins . . . . . .Prov 10:12
a time to *l* . . . . . .Eccl 3:8
People know neither *l* . . . . . .Eccl 9:1
l is better than wine . . . . . .Song 1:2
banner over me was *l* . . . . . .Song 2:4
stir up nor awaken *l* . . . . . .Song 3:5
I will give you my *l* . . . . . .Song 7:12
l is as strong as . . . . . .Song 8:6
waters cannot quench *l* . . . . . .Song 8:7
time was the time of *l* . . . . . .Ezek 16:8
backsliding, I will *l* . . . . . .Hos 14:4
do justly, to *l* mercy . . . . . .Mic 6:8
to you, *l* your enemies . . . . . .Matt 5:44
l those who *l* you . . . . . .Matt 5:46
which of them will *l* . . . . . .Luke 7:42
you do not have the *l* . . . . . .John 5:42
if you have *l* for one . . . . . .John 13:35
"If you *l* Me . . . . . .John 14:15
and My Father will *l* . . . . . .John 14:23
l one another as I . . . . . .John 15:12
l has no one than this . . . . . .John 15:13
l Me more than these . . . . . .John 21:15
of Jonah, do you *l* . . . . . .John 21:16
You know that I *l* . . . . . .John 21:16
because the *l* of God . . . . . .Rom 5:5
Let *l* be without . . . . . .Rom 12:9
to *l* one another . . . . . .Rom 13:8
L does no harm to a . . . . . .Rom 13:10
up, but *l* edifies . . . . . .1 Cor 8:1
L suffers long and is . . . . . .1 Cor 13:4
l does not envy . . . . . .1 Cor 13:4
l does not parade . . . . . .1 Cor 13:4
L never fails . . . . . .1 Cor 13:8
greatest of these is *l* . . . . . .1 Cor 13:13
For the *l* of Christ . . . . . .2 Cor 5:14
and the God of *l* . . . . . .2 Cor 13:11
of the Spirit is *l* . . . . . .Gal 5:22
Husbands, *l* your wives . . . . . .Eph 5:25
of the Son of His *l* . . . . . .Col 1:13
l your wives and do . . . . . .Col 3:19
the commandment is *l* . . . . . .1 Tim 1:5
continue in faith, *l* . . . . . .1 Tim 2:15
word, in conduct, in *l* . . . . . .1 Tim 4:12
For the *l* of money is . . . . . .1 Tim 6:10
l their husbands . . . . . .Titus 2:4
Let brotherly *l* . . . . . .Heb 13:1
having not seen you *l* . . . . . .1 Pet 1:8
L the brotherhood . . . . . .1 Pet 2:17
for "*l* will cover a . . . . . .1 Pet 4:8
with a kiss of *l* . . . . . .1 Pet 5:14
brotherly kindness *l* . . . . . .2 Pet 1:7
loves the world, the *l* . . . . . .1 John 2:15
we *l* the brethren . . . . . .1 John 3:14
By this we know *l* . . . . . .1 John 3:16
him, how does the *l* . . . . . .1 John 3:17
Beloved, let us *l* . . . . . .1 John 4:7
know God, for God is *l* . . . . . .1 John 4:8
In this is *l* . . . . . .1 John 4:10
If we *l* one another . . . . . .1 John 4:12
L has been perfected . . . . . .1 John 4:17
There is no fear in *l* . . . . . .1 John 4:18
l Him because He first . . . . . .1 John 4:19
who loves God must *l* . . . . . .1 John 4:21
For this is the *l* . . . . . .1 John 5:3
have left your first *l* . . . . . .Rev 2:4
and they did not *l* . . . . . .Rev 12:11

LOVED
Because the LORD has *l* . . . . . .1 Kin 10:9
L one and friend You . . . . . .Ps 88:18
"I have *l* you . . . . . .Mal 1:2
Yet Jacob I have *l* . . . . . .Mal 1:2
forgiven, for she *l* . . . . . .Luke 7:47
so *l* the world that . . . . . .John 3:16
"See how He *l* . . . . . .John 11:36
whom Jesus *l* . . . . . .John 13:23
"As the Father *l* . . . . . .John 15:9
l them as You have . . . . . .John 17:23
"Jacob I have *l* . . . . . .Rom 9:13
the Son of God, who *l* . . . . . .Gal 2:20
l the church and gave . . . . . .Eph 5:25
l righteousness . . . . . .Heb 1:9
God, but that He *l* . . . . . .1 John 4:10
Beloved, if God so *l* . . . . . .1 John 4:11
To Him who *l* us and . . . . . .Rev 1:5

LOVELY
l is Your tabernacle . . . . . .Ps 84:1
l woman who lacks . . . . . .Prov 11:22
he is altogether *l* . . . . . .Song 5:16
whatever things are *l* . . . . . .Phil 4:8

LOVER
a *l* of what is good . . . . . .Titus 1:8

LOVERS
For men will be *l* . . . . . .2 Tim 3:2

LOVES
l righteousness . . . . . .Ps 33:5
life, and *l* many days . . . . . .Ps 34:12
A friend *l* at all . . . . . .Prov 17:17
He who *l* father or . . . . . .Matt 10:37
l his life will lose . . . . . .John 12:25
l Me will be loved . . . . . .John 14:21
l a cheerful giver . . . . . .2 Cor 9:7
who *l* his wife *l* . . . . . .Eph 5:28
If anyone *l* the world . . . . . .1 John 2:15
l God must love his . . . . . .1 John 4:21
l him who is . . . . . .1 John 5:1

LOVESICK
apples, for I am *l* . . . . . .Song 2:5
you tell him I am *l* . . . . . .Song 5:8

LOVINGKINDNESS
not concealed Your *l* . . . . . .Ps 40:10
l is better than life . . . . . .Ps 63:3
to declare Your *l* . . . . . .Ps 92:2
l I have drawn . . . . . .Jer 31:3

LOW
He brings *l* and lifts . . . . . .1 Sam 2:7
both *l* and high . . . . . .Ps 49:2
it *l*, He lays it *l* . . . . . .Is 26:5
and hill brought *l* . . . . . .Luke 3:5

LOWER
made him a little *l* . . . . . .Ps 8:5
shall go into the *l* . . . . . .Ps 63:9
made him a little *l* . . . . . .Heb 2:7

LOWEST
and sets over it the *l* . . . . . .Dan 4:17

LOWLINESS
with all *l* and . . . . . .Eph 4:2
or conceit, but in *l* . . . . . .Phil 2:3

LOWLY
yet He regards the *l* . . . . . .Ps 138:6
for I am gentle and *l* . . . . . .Matt 11:29
He has regarded the *l* . . . . . .Luke 1:48
and exalted the *l* . . . . . .Luke 1:52
in presence am *l* . . . . . .2 Cor 10:1
l body that it may be . . . . . .Phil 3:21
l brother glory . . . . . .James 1:9

LOYAL
or else he will be *l* . . . . . .Matt 6:24

LUCIFER
Name applied to Satan, Is 14:12

LUKE
"The beloved physician," Col 4:14
Paul's last companion, 2 Tim 4:11

LUKEWARM
because you are *l* . . . . . .Rev 3:16

LUMP
from the same *l* . . . . . .Rom 9:21
you may be a new *l* . . . . . .1 Cor 5:7

LUST
Do not *l* after her . . . . . .Prov 6:25
caught by their *l* . . . . . .Prov 11:6
looks at a woman to *l* . . . . . .Matt 5:28
not fulfill the *l* . . . . . .Gal 5:16
not in passion of *l* . . . . . .1 Thess 4:5
You *l* and do not have . . . . . .James 4:2
the *l* of the flesh . . . . . .1 John 2:16

LUSTS
to fulfill its *l* . . . . . .Rom 13:14
l which drown men . . . . . .1 Tim 6:9
also youthful *l* . . . . . .2 Tim 2:22
and worldly *l* . . . . . .Titus 2:12
to the former *l* . . . . . .1 Pet 1:14
abstain from fleshly *l* . . . . . .1 Pet 2:11
to their own ungodly *l* . . . . . .Jude 18

LUTE
Awake, *l* and harp . . . . . .Ps 57:8
l I will praise You . . . . . .Ps 71:22
harp with the *l* . . . . . .Ps 81:2
ten strings, on the *l* . . . . . .Ps 92:3
Awake, *l* and harp . . . . . .Ps 108:2
Praise Him with the *l* . . . . . .Ps 150:3

LUXURY
L is not fitting . . . . . .Prov 19:10
l are in kings' courts . . . . . .Luke 7:25
in pleasure and *l* . . . . . .James 5:5
the abundance of her *l* . . . . . .Rev 18:3

LYDDA
Aeneas healed at, Acts 9:32–35

LYDIA
Woman of Thyatira; Paul's first European convert, Acts 16:14, 15, 40
—District of Asia Minor containing Ephesus, Smyrna, Thyatira, and Sardis, Rev 1:11

LYING
I hate and abhor *l* . . . . . .Ps 119:163
righteous man hates *l* . . . . . .Prov 13:5
not trust in these *l* . . . . . .Jer 7:4
in swaddling cloths, *l* . . . . . .Luke 2:12
saw the linen cloths *l* . . . . . .John 20:5
putting away *l* . . . . . .Eph 4:25
signs, and *l* wonders . . . . . .2 Thess 2:9

LYSIAS, CLAUDIUS
See CLAUDIUS LYSIAS

LYSTRA
Paul visits; is worshiped by people of and stoned by Jews, Acts 14:6–20
Home of Timothy, Acts 16:1, 2

M

MAACAH (or Maachah)
Small Syrian kingdom near Mt. Hermon, Deut 3:14
Not possessed by Israel, Josh 13:13
—David's wife; mother of Absalom, 2 Sam 3:3
—Wife of Rehoboam; mother of King Abijah, 2 Chr 11:18–21
Makes idol; is deposed as queen mother, 1 Kin 15:13

MACEDONIA
Paul preaches in, Acts 16:9—17:14
Paul's troubles in, 2 Cor 7:5
Churches of, generous, Rom 15:26; 2 Cor 8:1–5

MACHIR
Manasseh's only son, Gen 50:23
Founder of the family of Machirites, Num 26:29
Conqueror of Gilead, Num 32:39, 40

MACHPELAH
Field containing a cave; bought by Abraham, Gen 23:9–18
Sarah and Abraham buried here, Gen 23:19; 25:9, 10
Isaac, Rebekah, Leah, and Jacob buried here, Gen 49:29–31

MAD
has a demon and is *m* . . . . . .John 10:20
he said, "I am not *m* . . . . . .Acts 26:25

MADE
m the stars also . . . . . .Gen 1:16
wife the LORD God *m* . . . . . .Gen 3:21
hear long ago how I *m* . . . . . .Is 37:26
things My hand has *m* . . . . . .Is 66:2
All things were *m* . . . . . .John 1:3

MADNESS
before them, *m* . . . . . .1 Sam 21:13
wisdom and to know *m* . . . . . .Eccl 1:17
m is in their hearts . . . . . .Eccl 9:3

MAGDALENE
See MARY

MAGIC
women who sew *m* . . . . . .Ezek 13:18
m brought their books . . . . . .Acts 19:19

MAGNIFICENCE
m I cannot endure . . . . . .Job 31:23

MAGNIFIED
So let Your name be *m* . . . . . .2 Sam 7:26
"Let the LORD be *m* . . . . . .Ps 35:27
for You have *m* Your . . . . . .Ps 138:2
the Lord Jesus was *m* . . . . . .Acts 19:17
also Christ will be *m* . . . . . .Phil 1:20

MAGNIFIES
"My soul *m* the Lord . . . . . .Luke 1:46

MAGNIFY
m the LORD with me . . . . . .Ps 34:3
m himself above every . . . . . .Dan 11:36

MAGOG
People among Japheth's descendants, Gen 10:2
Associated with Gog, Ezek 38:2
Representatives of final enemies, Rev 20:8

MAHANAIM
Name given by Jacob to a sacred site, Gen 32:2
Becomes Ishbosheth's capital, 2 Sam 2:8–29
David flees to, during Absalom's rebellion, 2 Sam 17:24, 27

MAHER-SHALAL-HASH-BAZ
Symbolic name of Isaiah's second son; prophetic of the fall of Damascus and Samaria, Is 8:1–4

MAHLON
Husband of Ruth; without child, Ruth 1:2–5

MAIDENS
Both young men and *m* . . . . . .Ps 148:12
She has sent out her *m* . . . . . .Prov 9:3

MAIDSERVANT
"I am Ruth, your *m* . . . . . .Ruth 3:9
save the son of Your *m* . . . . . .Ps 86:16
"Behold the *m* . . . . . .Luke 1:38
lowly state of His *m* . . . . . .Luke 1:48

MAIDSERVANTS
m shall lead her as . . . . . .Nah 2:7
m I will pour out My . . . . . .Acts 2:18

MAIMED
to enter into life *m* . . . . . .Mark 9:43
the poor and the *m* . . . . . .Luke 14:21

MAINTAIN
and *m* their cause . . . . . .1 Kin 8:45

MAINTAINED
For You have *m* my . . . . . .Ps 9:4

MAJESTY
with God is awesome *m* . . . . . .Job 37:22
splendor of Your *m* . . . . . .Ps 145:5
right hand of the *M* . . . . . .Heb 1:3
eyewitnesses of His *m* . . . . . .2 Pet 1:16
wise, be glory and *m* . . . . . .Jude 25

MAKE
"Let Us *m* man in Our . . . . . .Gen 1:26
let us *m* a name for . . . . . .Gen 11:4
m you a great nation . . . . . .Gen 12:2
"You shall not *m* . . . . . .Ex 20:4
m Our home with him . . . . . .John 14:23

MAKER
where is God my *M* . . . . . .Job 35:10
man will look to his *M* . . . . . .Is 17:7
who strives with his *M* . . . . . .Is 45:9
M is your husband . . . . . .Is 54:5
has forgotten his *M* . . . . . .Hos 8:14
builder and *m* is God . . . . . .Heb 11:10

MALACHI
Prophet and writer, Mal 1:1

MALCHISHUA
Son of King Saul, 1 Sam 14:49
Killed at Gilboa, 1 Sam 31:2

MALCHUS
Servant of the high priest, John 18:10

MALICE
in *m* be babes . . . . . .1 Cor 14:20
pleasures, living in *m* . . . . . .Titus 3:3
laying aside all *m* . . . . . .1 Pet 2:1

MALICIOUSNESS
covetousness, *m* . . . . . .Rom 1:29

MALIGN
m a servant to his . . . . . .Prov 30:10

MALTA
Paul's shipwreck, Acts 28:1–8

MAMRE
Town or district near Hebron, Gen 23:19
Abram dwells by the oaks of, Gen 13:18

MAN
"Let Us make *m* . . . . . .Gen 1:26
"You are the *m* . . . . . .2 Sam 12:7
"What is *m* . . . . . .Job 7:17
For an empty-headed *m* . . . . . .Job 11:12
"Are you the first *m* . . . . . .Job 15:7
m that You are mindful . . . . . .Ps 8:4
What can *m* do to me . . . . . .Ps 118:6
coming of the Son of *M* . . . . .Matt 24:27
"Behold the *M* . . . . . .John 19:5
m is not from woman . . . . . .1 Cor 11:8
since by *m* came death . . . . .1 Cor 15:21
though our outward *m* . . . . . .2 Cor 4:16
in Himself one new *m* . . . . . .Eph 2:15
that the *m* of God may . . . . . .2 Tim 3:17
is the number of a *m* . . . . . .Rev 13:18

MANASSEH
Joseph's firstborn son, Gen 41:50, 51
Adopted by Jacob, Gen 48:5, 6
Loses his birthright to Ephraim, Gen 48:13–20
—Tribe of:
Numbered, Num 1:34, 35
Half-tribe of, settle east of Jordan, Num 32:33–42; Deut 3:12–15
Help Joshua against Canaanites, Josh 1:12–18
Land assigned to western half-tribe, Josh 17:1–13
Eastern half-tribe builds altar, Josh 22:9–34
Some of, help David, 1 Chr 12:19–31
—Wicked king of Judah; son of Hezekiah, 2 Kin 21:1–18; 2 Chr 33:1–9
Captured and taken to Babylon; repents and is restored, 2 Chr 33:10–13
Removes idols and altars, 2 Chr 33:14–20

MANGER
Will he bed by your *m* . . . . . .Job 39:9
and laid Him in a *m* . . . . . .Luke 2:7
the Babe lying in a *m* . . . . . .Luke 2:16

MANIFEST
m Myself to him . . . . . .John 14:21
is it that You will *m* . . . . . .John 14:22

MANIFESTATION
But the *m* of the . . . . . .1 Cor 12:7
deceitfully, but by *m* . . . . . .2 Cor 4:2

MANIFESTED
"I have *m* Your name . . . . . .John 17:6
God was *m* in the flesh . . . . .1 Tim 3:16
the life was *m* . . . . . .1 John 1:2
the love of God was *m* . . . . . .1 John 4:9

MANIFOLD
m are Your works . . . . . .Ps 104:24
the *m* wisdom of God . . . . . .Eph 3:10
good stewards of the *m* . . . . . .1 Pet 4:10

MANNA
of Israel ate *m* . . . . . .Ex 16:35
had rained down *m* . . . . . .Ps 78:24
Our fathers ate the *m* . . . . . .John 6:31
of the hidden *m* . . . . . .Rev 2:17

MANNER
Is this the *m* of man . . . . . .2 Sam 7:19
in an unworthy *m* . . . . . .1 Cor 11:27
sorrowed in a godly *m* . . . . . .2 Cor 7:11
as is the *m* of some . . . . . .Heb 10:25
what *m* of persons . . . . . .2 Pet 3:11
Behold what *m* of love . . . . . .1 John 3:1
m worthy of God . . . . . .3 John 6

MANOAH
Danite; father of Samson, Judg 13:1–25

MANSIONS
house are many *m* . . . . . .John 14:2

MANTLE
Then he took the *m* . . . . . .2 Kin 2:14

MARA
Name chosen by Naomi, Ruth 1:20

MARAH
First Israelite camp after passing through the Red Sea, Num 33:8, 9

MARCHED
people, when You *m* . . . . . .Ps 68:7

MARK (John)
Son of Mary of Jerusalem; travels with Barnabas and Saul, Acts 12:12, 25
Leaves Paul at Perga, Acts 13:13
Barnabas and Paul separate because of him, Acts 15:37–40
Later approved by Paul, Col 4:10; 2 Tim 4:11
Companion of Peter, 1 Pet 5:13
Author of the second Gospel, Mark 1:1

MARK
And the LORD set a *m* . . . . . .Gen 4:15
M the blameless man . . . . . .Ps 37:37
slave, to receive a *m* . . . . . .Rev 13:16
whoever receives the *m* . . . . .Rev 14:11

MARKET
is sold in the meat *m* . . . . . .1 Cor 10:25

MARRED
so His visage was *m* . . . . . .Is 52:14
he made of clay was *m* . . . . . .Jer 18:4

MARRIAGE
nor are given in *m* . . . . . .Matt 22:30
her in *m* does well . . . . . .1 Cor 7:38
M is honorable among . . . . . .Heb 13:4
the *m* of the Lamb has . . . . . .Rev 19:7

MARRIED
"for I am *m* to you . . . . . .Jer 3:14
But he who is *m* . . . . . .1 Cor 7:33
But she who is *m* . . . . . .1 Cor 7:34

MARROW
and of joints and *m* . . . . . .Heb 4:12

MARRY
it is better not to *m* . . . . . .Matt 19:10
they neither *m* nor are . . . . . .Matt 22:30
let them *m* . . . . . .1 Cor 7:9
forbidding to *m* . . . . . .1 Tim 4:3
the younger widows *m* . . . . . .1 Tim 5:14

MARRYING
and drinking, *m* . . . . . .Matt 24:38

MARTHA
Sister of Mary and Lazarus; loved by Jesus, John 11:1–5
Affirms her faith, John 11:19–28
Offers hospitality to Jesus, Luke 10:38; John 12:1, 2
Gently rebuked by Christ, Luke 10:39–42

MARTYR
m Stephen was shed . . . . . .Acts 22:20
was My faithful *m* . . . . . .Rev 2:13

MARTYRS
the blood of the *m* . . . . . .Rev 17:6

MARVEL
Do not *m* at this . . . . . .John 5:28

MARVELED
Jesus heard it, He *m* . . . . . .Matt 8:10
And the multitudes *m* . . . . . .Matt 9:33
so that Pilate *m* . . . . . .Mark 15:5
And all the world *m* . . . . . .Rev 13:3
when I saw her, I *m* . . . . . .Rev 17:6

MARVELOUS
m things He did . . . . . .Ps 78:12
It is *m* in our eyes . . . . . .Ps 118:23
M are Your works . . . . . .Ps 139:14
of darkness into His *m* . . . . . .1 Pet 2:9

MARVELS
people I will do *m* . . . . . .Ex 34:10

MARY
Mother of Christ, Matt 1:16
Visited by angel, Luke 1:26–38
Visits Elizabeth and offers praise, Luke 1:39–56
Gives birth to Jesus, Luke 2:6–20
Flees to Egypt, Matt 2:13–18
Visits Jerusalem with Jesus, Luke 2:41–52
Entrusted to John's care, John 19:25–27

—Mother of James and Joses; present at crucifixion and burial, Matt 27:55–61
Sees the risen Lord; informs disciples, Matt 28:1–10
—Magdalene; delivered from seven demons; supports Christ's ministry, Luke 8:2, 3
Present at crucifixion and burial, Matt 27:55–61
First to see the risen Lord, Mark 16:1–10; John 20:1–18
—Sister of Martha and Lazarus; loved by Jesus, John 11:1–5
Grieves for Lazarus, John 11:19, 20, 28–33
Anoints Jesus, Matt 26:6–13; John 12:1–8
Commended by Jesus, Luke 10:38–42
—Mark's mother, Acts 12:12–17

MASSAH AND MERIBAH
First, at Rephidim, Israel just out of Egypt, Ex 17:1–7
Second, at Kadesh Barnea, 40 years later, Num 20:1–13

MASTER
of Abraham his *m* . . . . . .Gen 24:9
a servant like his *m* . . . . . .Matt 10:25
greater than his *m* . . . . . .John 15:20
m builder I have laid . . . . . .1 Cor 3:10
and useful for the *M* . . . . . .2 Tim 2:21

MASTERS
m besides You have . . . . . .Is 26:13
can serve two *m* . . . . . .Luke 16:13
M, give your bondservants . . . . . .Col 4:1
who have believing *m* . . . . . .1 Tim 6:2

MATTANIAH
King Zedekiah's original name, 2 Kin 24:17

MATTER
m is found in me . . . . . .Job 19:28
He who answers a *m* . . . . . .Prov 18:13

MATTERS
the weightier *m* . . . . . .Matt 23:23
judge the smallest *m* . . . . . .1 Cor 6:2

MATTHEW
Becomes Christ's follower, Matt 9:9
Chosen as one of the Twelve, Matt 10:2, 3
Called Levi, the son of Alphaeus, Mark 2:14
Author of the first Gospel, Matt (title)

MATTHIAS
Chosen by lot to replace Judas, Acts 1:15–26

MATURE
among those who are *m* . . . . . .1 Cor 2:6
understanding be *m* . . . . . .1 Cor 14:20
us, as many as are *m* . . . . . .Phil 3:15

MEAN
What do you *m* . . . . . .Ex 12:26

MEANING
'What is the *m* . . . . . .Deut 6:20
if I do not know the *m* . . . . .1 Cor 14:11

MEANT
but God *m* it for good . . . . . .Gen 50:20

MEASURE
a perfect and just *m* . . . . . .Deut 25:15
apportion the waters by *m* . . . .Job 28:25
and the short *m* . . . . . .Mic 6:10
give the Spirit by *m* . . . . . .John 3:34
to each one a *m* . . . . . .Rom 12:3
m the temple of God . . . . . .Rev 11:1

MEASURED
m the waters in the . . . . . .Is 40:12
you use, it will be *m* . . . . . .Matt 7:2
Then he *m* its wall . . . . . .Rev 21:17

MEASURES
your house differing *m* . . . . . .Deut 25:14
weights and diverse *m* . . . . . .Prov 20:10

MEASURING
the man's hand was a *m* . . . . .Ezek 40:5
behold, a man with a *m* . . . . . .Zech 2:1
m themselves by . . . . . .2 Cor 10:12
given a reed like a *m* . . . . . .Rev 11:1

MEAT
Can He provide *m* . . . . . .Ps 78:20
He also rained *m* . . . . . .Ps 78:27
good neither to eat *m* . . . . . .Rom 14:21
will never again eat *m* . . . . . .1 Cor 8:13
is sold in the *m* . . . . . .1 Cor 10:25

MEDDLE
why should you *m* . . . . . .2 Kin 14:10

MEDES, MEDIA
Part of Medo-Persian Empire, Esth 1:19
Israel deported to, 2 Kin 17:6
Babylon falls to, Dan 5:30, 31
Daniel rises high in kingdom of, Dan 6:1–28
Cyrus, king of, allows Jews to return, 2 Chr 36:22, 23
Agents in Babylon's fall, Is 13:17–19

MEDIATE
a mediator does not *m* . . . . . .Gal 3:20

MEDIATOR
Nor is there any *m* . . . . . .Job 9:33
by the hand of a *m* . . . . . .Gal 3:19
is one God and one *M* . . . . . .1 Tim 2:5
as He is also *M* . . . . . .Heb 8:6
to Jesus the *M* of the . . . . . .Heb 12:24

MEDICINE
does good, like *m* . . . . . .Prov 17:22

MEDICINES
you will use many *m* . . . . . .Jer 46:11

MEDITATE
Isaac went out to *m* . . . . . .Gen 24:63
but you shall *m* . . . . . .Josh 1:8
M within your heart on . . . . . .Ps 4:4
I *m* within my heart . . . . . .Ps 77:6
I will *m* on Your . . . . . .Ps 119:15
Your heart will *m* . . . . . .Is 33:18
m beforehand on what . . . . . .Luke 21:14
m on these things . . . . . .Phil 4:8

MEDITATES
in His law he *m* . . . . . .Ps 1:2

MEDITATION
of my mouth and the *m* . . . . . .Ps 19:14
m be sweet to Him . . . . . .Ps 104:34
It is my *m* all the day . . . . . .Ps 119:97

MEDITERRANEAN SEA
Described as:
Sea, Gen 49:13
Great Sea, Josh 1:4; 9:1
Sea of the Philistines, Ex 23:31
Western Sea, Deut 11:24; Joel 2:20; Zech 14:8

MEDIUM
a woman who is a *m* . . . . . .Lev 20:27
a woman who is a *m* . . . . . .1 Sam 28:7

MEDIUM'S
shall be like a *m* . . . . . .Is 29:4

MEDIUMS
"Seek those who are *m* . . . . . .Is 8:19

MEEK
with equity for the *m* . . . . . .Is 11:4
Blessed are the *m* . . . . . .Matt 5:5

MEEKNESS
with you by the *m* . . . . . .2 Cor 10:1
are done in the *m* . . . . . .James 3:13

MEET
For You *m* him with the . . . . . .Ps 21:3
prepare to *m* your God . . . . . .Amos 4:12
go out to *m* him . . . . . .Matt 25:6
m the Lord in the air . . . . . .1 Thess 4:17

MEETING
In the tabernacle of *m* . . . . . .Ex 27:21
burned up all the *m* . . . . . .Ps 74:8

MEGIDDO
City of Canaan; scene of battles, Judg 5:19–21; 2 Kin 23:29, 30
Fortified by Solomon, 1 Kin 9:15
Possible site of Armageddon, Rev 16:16

MELCHIZEDEK
Priest and king of Salem, Gen 14:18–20
Type of Christ's eternal priesthood, Heb 7:1–22

MELODY
make sweet *m* . . . . . .Is 23:16
singing and making *m* . . . . . .Eph 5:19

MELT
You make his beauty *m* . . . . . .Ps 39:11
man's heart will *m* . . . . . .Is 13:7
the elements will *m* . . . . . .2 Pet 3:10

MEMBER
body is not one *m* . . . . . .1 Cor 12:14
tongue is a little *m* . . . . . .James 3:5

MEMBERS
you that one of your *m* . . . . . .Matt 5:29
do not present your *m* . . . . . .Rom 6:13
that your bodies are *m* . . . . . .1 Cor 6:15
neighbor, for we are *m* . . . . . .Eph 4:25

MEMORIAL
and this is My *m* . . . . . .Ex 3:15
also be told as a *m* . . . . . .Matt 26:13
be told of as a *m* . . . . . .Mark 14:9

MEMORY
The *m* of him perishes . . . . . .Job 18:17
He may cut off the *m* . . . . . .Ps 109:15
The *m* of the righteous . . . . . .Prov 10:7

MEMPHIS (or Noph)
Ancient capital of Egypt, Hos 9:6
Prophesied against by Isaiah, Is 19:13
Jews flee to, Jer 44:1
Denounced by the prophets, Jer 46:19

MEN
m began to call on the . . . . . .Gen 4:26
saw the daughters of *m* . . . . . .Gen 6:2
you shall die like *m* . . . . . .Ps 82:7
the Egyptians are *m* . . . . . .Is 31:3
make you fishers of *m* . . . . . .Matt 4:19
goodwill toward *m* . . . . . .Luke 2:14
from heaven or from *m* . . . . . .Luke 20:4
Likewise also the *m* . . . . . .Rom 1:27

let no one boast in *m* . . . . . .1 Cor 3:21
the Lord, and not to *m* . . . . . .Eph 6:7
between God and *m* . . . . . .1 Tim 2:5

MENAHEM
Cruel king of Israel, 2 Kin 15:14–18

MENSERVANTS
And also on My *m* . . . . . .Joel 2:29
And on My *m* and on My . . . . .Acts 2:18

MENTION
I will make *m* of Your . . . . . .Ps 71:16
by You only we make *m* . . . . . .Is 26:13
You who make *m* of the . . . . . .Is 62:6
he was dying, made *m* . . . . . .Heb 11:22

MEPHIBOSHETH
Son of King Saul, 2 Sam 21:8
—Grandson of King Saul; crippled son of Jonathan, 2 Sam 4:4–6
Sought out and honored by David, 2 Sam 9:1–13
Accused by Ziba, 2 Sam 16:1–4
Later explains himself to David, 2 Sam 19:24–30
Spared by David, 2 Sam 21:7

MERAB
King Saul's eldest daughter, 1 Sam 14:49
Saul promises her to David, but gives her to Adriel, 1 Sam 18:17–19

MERARI
Third son of Levi, Gen 46:11
—Descendants of, called Merarites:
Duties in the tabernacle, Num 3:35–37
Cities assigned to, Josh 21:7, 34–40
Duties in the temple, 1 Chr 26:10–19
Assist Ezra after exile, Ezra 8:18, 19

MERCHANDISE
perceives that her *m* . . . . . .Prov 31:18
house a house of *m* . . . . . .John 2:16

MERCHANTS
set it in a city of *m* . . . . . .Ezek 17:4
have multiplied your *m* . . . . . .Nah 3:16
m were the great men . . . . . .Rev 18:23

MERCIES
for His *m* are great . . . . . .2 Sam 24:14
and His tender *m* . . . . . .Ps 145:9
give you the sure *m* . . . . . .Acts 13:34
the Father of *m* . . . . . .2 Cor 1:3

MERCIFUL
Lord, the Lord God, *m* . . . . . .Ex 34:6
He is ever *m* . . . . . .Ps 37:26
God be *m* to us and . . . . . .Ps 67:1
Blessed are the *m* . . . . . .Matt 5:7
saying, 'God be *m* . . . . . .Luke 18:13
For I will be *m* . . . . . .Heb 8:12
compassionate and *m* . . . . . .James 5:11

MERCY
but showing *m* to . . . . . .Ex 20:6
and abundant in *m* . . . . . .Num 14:18
m endures forever . . . . . .1 Chr 16:34
to Your *m* remember me . . . . . .Ps 25:7
I trust in the *m* . . . . . .Ps 52:8
shall send forth His *m* . . . . . .Ps 57:3
You, O Lord, belongs *m* . . . . . .Ps 62:12
m ceased forever . . . . . .Ps 77:8
M and truth have met . . . . . .Ps 85:10
M shall be built . . . . . .Ps 89:2
m and truth go before . . . . . .Ps 89:14
m is everlasting . . . . . .Ps 100:5
I will sing of *m* . . . . . .Ps 101:1
For Your *m* is great . . . . . .Ps 108:4
is full of Your *m* . . . . . .Ps 119:64
the Lord there is *m* . . . . . .Ps 130:7
Let not *m* and truth . . . . . .Prov 3:3
who honors Him has *m* . . . . .Prov 14:31
cruel and have no *m* . . . . . .Jer 6:23
Lord our God belong *m* . . . . . .Dan 9:9
For I desire *m* and not . . . . . .Hos 6:6
do justly, to love *m* . . . . . .Mic 6:8
'I desire *m* and not . . . . . .Matt 9:13
And His *m* is on those . . . . . .Luke 1:50
"I will have *m* . . . . . .Rom 9:15
of God who shows *m* . . . . . .Rom 9:16
that He might have *m* . . . . . .Rom 11:32
m has made trustworthy . . . . .1 Cor 7:25
as we have received *m* . . . . . .2 Cor 4:1
God, who is rich in *m* . . . . . .Eph 2:4
but I obtained *m* . . . . . .1 Tim 1:13
that he may find *m* . . . . . .2 Tim 1:18
to His *m* He saved us . . . . . .Titus 3:5
that we may obtain *m* . . . . . .Heb 4:16
judgment is without *m* . . . . . .James 2:13
God, looking for the *m* . . . . . .Jude 21

MERIB-BAAL
Another name for Mephibosheth, 1 Chr 8:34

MERODACH
Supreme deity of the Babylonians, Jer 50:2
Otherwise called Bel, Is 46:1

MERODACH-BALADAN
Sends ambassadors to Hezekiah, Is 39:1–8
Also called Berodach-Baladan, 2 Kin 20:12

MEROZ
Town cursed for failing to help the Lord, Judg 5:23

MERRY
m heart makes a . . . . . .Prov 15:13
eat, drink, and be *m* . . . . . .Eccl 8:15
we should make *m* . . . . . .Luke 15:32

MESHACH
Name given to Mishael, Dan 1:7
Advanced to high position, Dan 2:49
Remains faithful in testing, Dan 3:13–30

MESHECH
Son of Japheth, Gen 10:2
His descendants, mentioned in prophecy, Ezek 27:13; 32:26; 38:2, 3

MESOPOTAMIA
Home of Abraham's relatives, Gen 24:4, 10, 15
Called Padan Aram and Syria, Gen 25:20; 31:20, 24
Israel enslaved to, Judg 3:8–10
Jews from, present at Pentecost, Acts 2:9

MESSAGE
I have heard a *m* . . . . . .Jer 49:14
For the *m* of the cross . . . . . .1 Cor 1:18

MESSENGER
is a faithful *m* . . . . . .Prov 25:13
"Behold, I send My *m* . . . . . .Mal 3:1
'Behold, I send My *m* . . . . . .Matt 11:10

MESSIAH
until *M* the Prince . . . . . .Dan 9:25
"We have found the *M* . . . . . .John 1:41

METHUSELAH
Oldest man on record, Gen 5:27

MICAH
Prophet, contemporary of Isaiah, Is 1:1; Mic 1:1

MICAIAH (or Michaiah)
Prophet who predicts Ahab's death, 1 Kin 22:8–28
—Contemporary of Jeremiah, Jer 36:11–13

MICHAEL
Chief prince, Dan 10:13, 21
Disputes with Satan, Jude 9
Fights the dragon, Rev 12:7–9

MICHAL
Daughter of King Saul, 1 Sam 14:49
Loves and marries David, 1 Sam 18:20–28
Saves David from Saul, 1 Sam 19:9–17
Given to Palti, 1 Sam 25:44
David demands her from Abner, 2 Sam 3:13–16
Ridicules David; becomes barren, 2 Sam 6:16–23

MICHMASH
Site of battle with Philistines, 1 Sam 13:5, 11, 16, 23
Scene of Jonathan's victory, 1 Sam 14:1–16

MIDIAN
Son of Abraham by Keturah, Gen 25:1–4
—Region in the Arabian desert occupied by the Midianites, Gen 25:6; Ex 2:15

MIDIANITES
Descendants of Abraham by Keturah, Gen 25:1, 2
Moses flees to, Ex 2:15
Join Moab in cursing Israel, Num 22:4–7
Intermarriage with incurs God's wrath, Num 25:1–18
Defeated by Israel, Num 31:1–10
Oppress Israel; defeated by Gideon, Judg 6; 7

MIDST
God is in the *m* . . . . . .Ps 46:5
that I am in the *m* . . . . . .Joel 2:27
I am there in the *m* . . . . . .Matt 18:20

MIGHT
'My power and the *m* . . . . . .Deut 8:17
shall speak of the *m* . . . . . .Ps 145:6
the greatness of His *m* . . . . . .Is 40:26
man glory in his *m* . . . . . .Jer 9:23
their *m* has failed . . . . . .Jer 51:30
'Not by *m* nor by . . . . . .Zech 4:6
in the power of His *m* . . . . . .Eph 6:10
greater in power and *m* . . . . . .2 Pet 2:11
honor and power and *m* . . . . . .Rev 7:12

MIGHTIER
coming after me is *m* . . . . . .Matt 3:11

MIGHTILY
to shake the earth *m* . . . . . .Is 2:19
which works in me *m* . . . . . .Col 1:29

MIGHTY
He was a *m* hunter . . . . . .Gen 10:9
for they are too *m* . . . . . .Num 22:6
How the *m* have fallen . . . . . .2 Sam 1:19

is wise in heart and *m* . . . . . .Job 9:4
The LORD *m* in battle . . . . . .Ps 24:8
their Redeemer is *m* . . . . . .Prov 23:11
Woe to men *m* at . . . . . .Is 5:22
great in counsel and *m* . . . . . .Jer 32:19
m men are made red . . . . . .Nah 2:3
m has done great . . . . . .Luke 1:49
He has put down the *m* . . . . . .Luke 1:52
the flesh, not many *m* . . . . . .1 Cor 1:26
the working of His *m* . . . . . .Eph 1:19
from heaven with His *m* . . . .2 Thess 1:7

MILCOM
Solomon went after, 1 Kin 11:5
Altar destroyed by Josiah, 2 Kin 23:12, 13

MILETUS
Paul meets Ephesian elders here, Acts 20:15–38
Paul leaves Trophimus here, 2 Tim 4:20

MILK
for water, she gave *m* . . . . . .Judg 5:25
honey and *m* are under . . . . . .Song 4:11
come, buy wine and *m* . . . . . .Is 55:1
and whiter than *m* . . . . . .Lam 4:7
shall flow with *m* . . . . . .Joel 3:18
have come to need *m* . . . . . .Heb 5:12
m is unskilled in the . . . . . .Heb 5:13
desire the pure *m* . . . . . .1 Pet 2:2

MILL
be grinding at the *m* . . . . . .Matt 24:41

MILLO
Fort at Jerusalem, 2 Sam 5:9
Prepared by Solomon, 1 Kin 9:15
Strengthened by Hezekiah, 2 Chr 32:5
Scene of Joash's death, 2 Kin 12:20, 21

MILLSTONE
m were hung around his . . . . .Matt 18:6
a stone like a great *m* . . . . . .Rev 18:21

MIND
put wisdom in the *m* . . . . . .Job 38:36
perfect peace, whose *m* . . . . . .Is 26:3
nor have an anxious *m* . . . . .Luke 12:29
m I myself serve the . . . . . .Rom 7:25
who has known the *m* . . . . . .Rom 11:34
Be of the same *m* . . . . . .Rom 12:16
convinced in his own *m* . . . . . .Rom 14:5
"who has known the *m* . . . . .1 Cor 2:16
you are out of your *m* . . . . . .1 Cor 14:23
Let this *m* be in you . . . . . .Phil 2:5
to *m* your own . . . . . .1 Thess 4:11
love and of a sound *m* . . . . . .2 Tim 1:7

MINDFUL
is man that You are *m* . . . . . .Ps 8:4
The LORD has been *m* . . . . . .Ps 115:12
for you are not *m* . . . . . .Matt 16:23
is man that You are *m* . . . . . .Heb 2:6

MINDS
people change their *m* . . . . . .Ex 13:17
put My law in their *m* . . . . . .Jer 31:33
I stir up your pure *m* . . . . . .2 Pet 3:1
He who searches the *m* . . . . . .Rev 2:23

MINISTER
to make you a *m* . . . . . .Acts 26:16
for he is God's *m* . . . . . .Rom 13:4
you will be a good *m* . . . . . .1 Tim 4:6
a *M* of the sanctuary . . . . . .Heb 8:2

MINISTERED
But the child *m* . . . . . .1 Sam 2:11
a thousand thousands *m* . . . . . .Dan 7:10
As they *m* to the Lord . . . . . .Acts 13:2

MINISTERS
angels spirits, His *m* . . . . . .Ps 104:4
for they are God's *m* . . . . . .Rom 13:6
commend ourselves as *m* . . . . .2 Cor 6:4
Are they *m* of Christ . . . . . .2 Cor 11:23
If anyone *m* . . . . . .1 Pet 4:11

MINISTRIES
are differences of *m* . . . . . .1 Cor 12:5

MINISTRY
I magnify my *m* . . . . . .Rom 11:13
But if the *m* of death . . . . . .2 Cor 3:7
since we have this *m* . . . . . .2 Cor 4:1
and has given us the *m* . . . . . .2 Cor 5:18
for the work of *m* . . . . . .Eph 4:12
m which you have . . . . . .Col 4:17
fulfill your *m* . . . . . .2 Tim 4:5
a more excellent *m* . . . . . .Heb 8:6

MINT
For you pay tithe of *m* . . . . . .Matt 23:23

MIRACLE
saying, 'Show a *m* . . . . . .Ex 7:9
no one who works a *m* . . . . . .Mark 9:39
that a notable *m* . . . . . .Acts 4:16

MIRACLES
God worked unusual *m* . . . . . .Acts 19:11
the working of *m* . . . . . .1 Cor 12:10
Are all workers of *m* . . . . . .1 Cor 12:29
with various *m* . . . . . .Heb 2:4

MIRIAM
Sister of Aaron and Moses, Num 26:59
Chosen by God; called a prophetess, Ex 15:20
Punished for rebellion, Num 12:1–16
Buried at Kadesh, Num 20:1

MIRTH
I will test you with *m* . . . . . .Eccl 2:1
is in the house of *m* . . . . . .Eccl 7:4
joy is darkened, the *m* . . . . . .Is 24:11

MISER
eat the bread of a *m* . . . . . .Prov 23:6

MISERIES
m that are coming . . . . . .James 5:1

MISERY
would forget your *m* . . . . . .Job 11:16
and remember his *m* . . . . . .Prov 31:7

MISTREATED
But the Egyptians *m* . . . . . .Deut 26:6
those who are *m* . . . . . .Heb 13:3

MISTREATS
m his father and . . . . . .Prov 19:26

MITES
widow putting in two *m* . . . . .Luke 21:2

MIZPAH
Site of covenant between Jacob and Laban, Gen 31:44–53
—Town of Benjamin; outraged Israelites gather here, Josh 18:21, 26; Judg 20:1, 3
Samuel gathers Israel, 1 Sam 7:5–16; 10:17–25
Residence of Gedaliah, 2 Kin 25:23, 25

MOAB
Son of Lot, Gen 19:33–37
—Country of the Moabites, Deut 1:5

MOABITES
Descendants of Lot, Gen 19:36, 37
Join Midian in cursing Israel, Num 22:4
Excluded from Israel, Deut 23:3–6
Kindred of Ruth, Ruth 1:4
Subdued by Israel, 1 Sam 14:47; 2 Sam 8:2; 2 Kin 3:4–27
Women of, lead Solomon astray, 1 Kin 11:1–8
Prophecies concerning, Is 11:14; 15:1–9; Jer 48:1–47; Amos 2:1–3

MOAN
m sadly like doves . . . . . .Is 59:11

MOCK
I will *m* when your . . . . . .Prov 1:26
Fools *m* at sin . . . . . .Prov 14:9
to the Gentiles to *m* . . . . . .Matt 20:19

MOCKED
at noon, that Elijah *m* . . . . . .1 Kin 18:27
"I am one *m* by his . . . . . .Job 12:4
knee before Him and *m* . . . . .Matt 27:29
deceived, God is not *m* . . . . . .Gal 6:7

MOCKER
Wine is a *m* . . . . . .Prov 20:1

MOCKERS
that there would be *m* . . . . . .Jude 18

MOCKINGS
others had trial of *m* . . . . . .Heb 11:36

MOCKS
He who *m* the poor . . . . . .Prov 17:5

MODERATION
with propriety and *m* . . . . . .1 Tim 2:9

MOLECH
God of the Ammonites; worshiped by Solomon, 1 Kin 11:7
Human sacrifice made to, Lev 18:21; 2 Kin 23:10

MOMENT
consume them in a *m* . . . . . .Num 16:21
In a *m* they die . . . . . .Job 34:20
face from you for a *m* . . . . . .Is 54:8
in a *m*, in the . . . . . .1 Cor 15:52
which is but for a *m* . . . . . .2 Cor 4:17

MONEY
does not put out his *m* . . . . . .Ps 15:5
m answers every . . . . . .Eccl 10:19
be redeemed without *m* . . . . . .Is 52:3
and you who have no *m* . . . . . .Is 55:1
of the *m* changers . . . . . .Matt 21:12
and hid his lord's *m* . . . . . .Matt 25:18
promised to give him *m* . . . .Mark 14:11
Carry neither *m* . . . . . .Luke 10:4
I sent you without *m* . . . . . .Luke 22:35
the *m* changers doing . . . . . .John 2:14
be purchased with *m* . . . . . .Acts 8:20
not greedy for *m* . . . . . .1 Tim 3:3
m is a root of all . . . . . .1 Tim 6:10
not greedy for *m* . . . . . .Titus 1:7

MONSTER
me up like a *m* . . . . . .Jer 51:34
of Egypt, O great *m* . . . . . .Ezek 29:3

MOON
until the *m* is no more . . . . . .Ps 72:7
morning, fair as the *m* . . . . . .Song 6:10
sun and *m* grow dark . . . . . .Joel 2:10
m will not give its . . . . . .Mark 13:24

MORDECAI
Esther's guardian; advises her, Esth 2:5–20

Reveals plot to kill the king, Esth 2:21–23
Refuses homage to Haman, Esth 3:1–6
Honored by the king, Esth 6:1–12
Exalted highly, Esth 8:15; 9:4
Institutes feast of Purim, Esth 9:20–31

MORIAH
God commands Abraham to sacrifice Isaac here, Gen 22:1–13
Site of Solomon's temple, 2 Chr 3:1

MORNING
the eyelids of the *m* . . . . . .Job 41:18
Evening and *m* and at . . . . . .Ps 55:17
the wings of the *m* . . . . . .Ps 139:9
looks forth as the *m* . . . . . .Song 6:10
Lucifer, son of the *m* . . . . . .Is 14:12
established as the *m* . . . . . .Hos 6:3
very early in the *m* . . . . . .Luke 24:1
the Bright and *M* Star . . . . . .Rev 22:16

MORSEL
or eaten my *m* by . . . . . .Job 31:17
Better is a dry *m* . . . . . .Prov 17:1
Esau, who for one *m* . . . . . .Heb 12:16

MORTAL
sin reign in your *m* . . . . . .Rom 6:12
and this *m* must put . . . . . .1 Cor 15:53

MORTALITY
m may be swallowed . . . . . .2 Cor 5:4

MORTALS
with idolatrous *m* . . . . . .Ps 26:4

MOSES
Born; hidden by mother; adopted by Pharaoh's daughter, Ex 2:1–10
Kills Egyptian and flees to Midian, Ex 2:11–22
Receives call from God, Ex 3:1—4:17
Returns to Israelites in Egypt, Ex 4:18–31
Wins Israel's deliverance with plagues, Ex 5:1—6:13; 6:28—11:10; 12:29–42
Leads Israel out of Egypt and through the Red Sea, Ex 13:17—14:31
His song of praise, Ex 15:1–18
Provides miraculously for the people, Ex 15:22—17:7
Appoints judges, Ex 18
Receives the law on Mount Sinai, Ex 19—23
Receives instructions for tabernacle, Ex 25—31
Intercedes for Israel's sin, Ex 32
Recommissioned and encouraged, Ex 33; 34
Further instructions and building of the tabernacle, Ex 35—40
Consecrates Aaron, Lev 8:1–36
Takes census, Num 1:1–54
Resumes journey to Canaan, Num 10:11–36
Complains; 70 elders appointed, Num 11:1–35
Intercedes for people when they refuse to enter Canaan, Num 14:11–25
Puts down Korah's rebellion, Num 16
Sins in anger, Num 20:1–13
Makes bronze serpent, Num 21:4–9
Travels toward Canaan, Num 21:10–20
Takes second census, Num 26
Commissions Joshua as his successor, Num 27:12–23
Receives further laws, Num 28—30
Commands conquest of Midian, Num 31
Final instructions, Num 32—36
Forbidden to enter Promised Land, Deut 3:23–28
Gives farewell messages, Deut 32; 33
Sees Promised Land; dies, Deut 34:1–7
Is mourned and extolled, Deut 34:8–12
Appears with Christ at Transfiguration, Matt 17:1–3

MOST
His mouth is *m* sweet . . . . . .Song 5:16
on your *m* holy faith . . . . . .Jude 20

MOTH
m will eat them . . . . . .Is 50:9
where *m* and rust . . . . . .Matt 6:19

MOTHER
because she was the *m* . . . . . .Gen 3:20
like a joyful *m* . . . . . .Ps 113:9
the only one of her *m* . . . . . .Song 6:9
m might have been my . . . . . .Jer 20:17
leave his father and *m* . . . . . .Matt 19:5
"Behold your *m* . . . . . .John 19:27
free, which is the *m* . . . . . .Gal 4:26
The *M* of Harlots . . . . . .Rev 17:5

MOUNT
come up to *M* Sinai . . . . . .Ex 19:23
you like *M* Carmel . . . . . .Song 7:5
they shall *m* up with . . . . . .Is 40:31
for this Hagar is *M* . . . . . .Gal 4:25

MOUNT CARMEL
Prophets gather at, 1 Kin 18:19, 20
Elisha journeys to, 2 Kin 2:25
Shunammite woman comes to Elisha at, 2 Kin 4:25

MOUNT EBAL
Cursed by God, Deut 11:29
Joshua builds an altar on, Josh 8:30

MOUNT GERIZIM
Mount of blessing, Deut 11:29; 27:12
Jotham speaks to people of Shechem here, Judg 9:7
Samaritans' sacred mountain, John 4:20, 21

MOUNT GILBOA
Men of Israel slain at, 1 Sam 31:1
Saul and his sons slain at, 1 Sam 31:8

MOUNT GILEAD
Gideon divides the people for battle at, Judg 7:3

MOUNT HOR
Lord speaks to Moses and Aaron on, Num 20:23
Aaron dies on, Num 20:25–28

MOUNT HOREB
Sons of Israel stripped of ornaments at, Ex 33:6
The same as Sinai, Ex 3:1

MOUNT OF OLIVES
See OLIVES, MOUNT OF

MOUNT SINAI
Lord descends upon, in fire, Ex 19:18
Lord calls Moses to the top of, Ex 19:20
The glory of the Lord rests on, for six days, Ex 24:16

MOUNT TABOR
Deborah sends Barak there to defeat Canaanites, Judg 4:6–14

MOUNT ZION
Survivors shall go out from, 2 Kin 19:31

MOUNTAIN
to Horeb, the *m* . . . . . .Ex 3:1
"But as a *m* falls . . . . . .Job 14:18
You have made my *m* . . . . . .Ps 30:7
of many peaks is the *m* . . . . . .Ps 68:15
let us go up to the *m* . . . . . .Is 2:3
image became a great *m* . . . . . .Dan 2:35
Who are you, O great *m* . . . . . .Zech 4:7
you will say to this *m* . . . . . .Matt 17:20
with Him on the holy *m* . . . . .2 Pet 1:18

MOUNTAINS
He removes the *m* . . . . . .Job 9:5
Surely the *m* yield . . . . . .Job 40:20
m will bring peace . . . . . .Ps 72:3
excellent than the *m* . . . . . .Ps 76:4
m were brought forth . . . . . .Ps 90:2
m melt like wax at the . . . . . .Ps 97:5
m skipped like rams . . . . . .Ps 114:4
m surround Jerusalem . . . . . .Ps 125:2
m shall depart and the . . . . . .Is 54:10
in Judea flee to the *m* . . . . . .Matt 24:16
that I could remove *m* . . . . . .1 Cor 13:2
m were not found . . . . . .Rev 16:20

MOURN
and you *m* at last . . . . . .Prov 5:11
a time to *m* . . . . . .Eccl 3:4
are those who *m* . . . . . .Matt 5:4
Lament and *m* and weep . . . . .James 4:9
of the earth will *m* . . . . . .Rev 1:7

MOURNED
we *m* to you . . . . . .Matt 11:17
and have not rather *m* . . . . . .1 Cor 5:2

MOURNING
This is a deep *m* . . . . . .Gen 50:11
m all the day long . . . . . .Ps 38:6
m shall be ended . . . . . .Is 60:20
men break bread in *m* . . . . . .Jer 16:7
I will turn their *m* . . . . . .Jer 31:13
shall be a great *m* . . . . . .Zech 12:11
be turned to *m* and . . . . . .James 4:9

MOURNS
heavily, as one who *m* . . . . . .Ps 35:14
The earth *m* and fades . . . . . .Is 24:4
for Him as one *m* . . . . . .Zech 12:10

MOUTH
"Who has made man's *m* . . . . . .Ex 4:11
Out of the *m* of babes . . . . . .Ps 8:2
The *m* of the righteous . . . . . .Ps 37:30
m shall speak wisdom . . . . . .Ps 49:3
iniquity stops its *m* . . . . . .Ps 107:42
knowledge, but the *m* . . . . . .Prov 10:14
m preserves his life . . . . . .Prov 13:3
The *m* of an immoral . . . . . .Prov 22:14
and a flattering *m* . . . . . .Prov 26:28
m speaking pompous . . . . . .Dan 7:8
the doors of your *m* . . . . . .Mic 7:5
m defiles a man . . . . . .Matt 15:11
m I will judge you . . . . . .Luke 19:22
I will give you a *m* . . . . . .Luke 21:15
m confession is made . . . . . .Rom 10:10
m great swelling words . . . . . .Jude 16
vomit you out of My *m* . . . . . .Rev 3:16

MOVE
and the earth will *m* . . . . . .Is 13:13

the mountain shall *m* . . . . . .Zech 14:4
in Him we live and *m* . . . . . .Acts 17:28

MOVED
shall never be *m* . . . . . .Ps 15:5
she shall not be *m* . . . . . .Ps 46:5
spoke as they were *m* . . . . . .2 Pet 1:21

MUCH
m study is . . . . . .Eccl 12:12
m better than wine is . . . . . .Song 4:10
to whom *m* is given . . . . . .Luke 12:48
M more then . . . . . .Rom 5:9

MULTIPLIED
sorrows shall be *m* . . . . . .Ps 16:4
of the disciples *m* . . . . . .Acts 6:7
word of God grew and *m* . . . .Acts 12:24

MULTIPLY
"Be fruitful and *m* . . . . . .Gen 1:22
m your descendants . . . . . .Gen 16:10
m my days as the . . . . . .Job 29:18
m the descendants . . . . . .Jer 33:22

MULTITUDE
stars of heaven in *m* . . . . . .Deut 1:10
Your house in the *m* . . . . . .Ps 5:7
m that kept a pilgrim . . . . . .Ps 42:4
In the *m* of words sin . . . . . .Prov 10:19
In a *m* of people is a . . . . . .Prov 14:28
compassion on the *m* . . . . . .Matt 15:32
with the angel a *m* . . . . . .Luke 2:13
"love will cover a *m* . . . . . .1 Pet 4:8
and behold, a great *m* . . . . . .Rev 7:9

MURDER
"You shall not *m* . . . . . .Ex 20:13
'You shall not *m* . . . . . .Matt 5:21
threats and *m* against . . . . . .Acts 9:1
You *m* and covet and . . . . . .James 4:2

MURDERED
sons of those who *m* . . . . . .Matt 23:31
Jesus whom you *m* . . . . . .Acts 5:30
one and *m* his brother . . . . . .1 John 3:12

MURDERER
He was a *m* from the . . . . . .John 8:44
and asked for a *m* . . . . . .Acts 3:14
of you suffer as a *m* . . . . . .1 Pet 4:15
his brother is a *m* . . . . . .1 John 3:15

MURDERERS
in it, but now *m* . . . . . .Is 1:21
and profane, for *m* . . . . . .1 Tim 1:9
abominable, *m* . . . . . .Rev 21:8

MURDERS
evil thoughts, *m* . . . . . .Matt 15:19
envy, *m*, drunkenness . . . . . .Gal 5:21

MUSIC
So David played *m* . . . . . .1 Sam 18:10
m are brought low . . . . . .Eccl 12:4
the house, he heard *m* . . . . . .Luke 15:25

MUSING
while I was *m* . . . . . .Ps 39:3

MUTE
Or who makes the *m* . . . . . .Ex 4:11
m who does not open . . . . . .Ps 38:13
I was *m* with silence . . . . . .Ps 39:2
I was *m* . . . . . .Ps 39:9

MUTILATION
beware of the *m* . . . . . .Phil 3:2

MUTUAL
by the *m* faith both . . . . . .Rom 1:12

MUZZLE
"You shall not *m* . . . . . .Deut 25:4
"You shall not *m* . . . . . .1 Tim 5:18

MYSTERIES
to you to know the *m* . . . . . .Matt 13:11
and understand all *m* . . . . . .1 Cor 13:2
the spirit he speaks *m* . . . . . .1 Cor 14:2

MYSTERIOUS
today is not too *m* . . . . . .Deut 30:11

MYSTERY
given to know the *m* . . . . . .Mark 4:11
wisdom of God in a *m* . . . . . .1 Cor 2:7
Behold, I tell you a *m* . . . . . .1 Cor 15:51
made known to us the *m* . . . . . .Eph 1:9
This is a great *m* . . . . . .Eph 5:32
m which has been . . . . . .Col 1:26
the *m* of godliness . . . . . .1 Tim 3:16

N

NAAMAN
Captain in the Syrian army, 2 Kin 5:1–11
Healed of his leprosy, 2 Kin 5:14–17
Referred to by Christ, Luke 4:27

NABAL
Refuses David's request, 1 Sam 25:2–12
Escapes David's wrath but dies of a stroke, 1 Sam 25:13–39

NABOTH
Murdered for his vineyard by King Ahab, 1 Kin 21:1–16
His murder avenged, 1 Kin 21:17–25

NADAB
Eldest of Aaron's four sons, Ex 6:23
Takes part in affirming covenant, Ex 24:1, 9–12
Becomes priest, Ex 28:1
Consumed by fire, Lev 10:1–7
—King of Israel, 1 Kin 14:20
Killed by Baasha, 1 Kin 15:25–31

NAHASH
King of Ammon; makes impossible demands, 1 Sam 11:1–15

NAHOR
Grandfather of Abraham, Gen 11:24–26
—Son of Terah, brother of Abraham, Gen 11:17

NAHUM
Inspired prophet to Judah concerning Nineveh, Nah 1:1

NAILED
n it to the cross . . . . . .Col 2:14

NAIN
Village south of Nazareth; Jesus raises widow's son here, Luke 7:11–17

NAIOTH
Prophets' school in Ramah, 1 Sam 19:18, 19, 22, 23

NAKED
And they were both *n* . . . . . .Gen 2:25
knew that they were *n* . . . . . .Gen 3:7
"*N* I came from my . . . . . .Job 1:21
Isaiah has walked *n* . . . . . .Is 20:3
I was *n* and you . . . . . .Matt 25:36
and fled from them *n* . . . . . .Mark 14:52
shall not be found *n* . . . . . .2 Cor 5:3
but all things are *n* . . . . . .Heb 4:13
brother or sister is *n* . . . . . .James 2:15
poor, blind, and *n* . . . . . .Rev 3:17

NAKEDNESS
of Canaan, saw the *n* . . . . . .Gen 9:22
or famine, or *n* . . . . . .Rom 8:35
often, in cold and *n* . . . . . .2 Cor 11:27
n may not be revealed . . . . . .Rev 3:18

NAME
Abram called on the *n* . . . . . .Gen 13:4
Israel shall be your *n* . . . . . .Gen 35:10
This is My *n* forever . . . . . .Ex 3:15
shall not take the *n* . . . . . .Ex 20:7
are called by the *n* . . . . . .Deut 28:10
glorious and awesome *n* . . . .Deut 28:58
by My *n* will humble . . . . . .2 Chr 7:14
and he has no *n* . . . . . .Job 18:17
excellent is Your *n* . . . . . .Ps 8:1
n will put their trust . . . . . .Ps 9:10
be His glorious *n* . . . . . .Ps 72:19
n is great in Israel . . . . . .Ps 76:1
do not call on Your *n* . . . . . .Ps 79:6
to Your *n* give glory . . . . . .Ps 115:1
above all Your *n* . . . . . .Ps 138:2
He calls them all by *n* . . . . . .Ps 147:4
The *n* of the LORD is a . . . . . .Prov 18:10
A good *n* is to be . . . . . .Prov 22:1
what is His Son's *n* . . . . . .Prov 30:4
make mention of Your *n* . . . . . .Is 26:13
the LORD, that is My *n* . . . . . .Is 42:8
be to the LORD for a *n* . . . . . .Is 55:13
be called by a new *n* . . . . . .Is 62:2
Everlasting is Your *n* . . . . . .Is 63:16
who calls on Your *n* . . . . . .Is 64:7
it shall be to Me a *n* . . . . . .Jer 33:9
and made Yourself a *n* . . . . . .Dan 9:15
we will walk in the *n* . . . . . .Mic 4:5
They will call on My *n* . . . . . .Zech 13:9
n shall be great . . . . . .Mal 1:11
to you who fear My *n* . . . . . .Mal 4:2
you shall call His *n* . . . . . .Matt 1:21
hallowed be Your *n* . . . . . .Matt 6:9
prophesied in Your *n* . . . . . .Matt 7:22
righteous man in the *n* . . . . . .Matt 10:41
n Gentiles will trust . . . . . .Matt 12:21
together in My *n* . . . . . .Matt 18:20
will come in My *n* . . . . . .Matt 24:5
"My *n* is Legion . . . . . .Mark 5:9
The virgin's *n* was . . . . . .Luke 1:27
"His *n* is John . . . . . .Luke 1:63
and cast out your *n* . . . . . .Luke 6:22
who believe in His *n* . . . . . .John 1:12
comes in his own *n* . . . . . .John 5:43
his own sheep by *n* . . . . . .John 10:3
through faith in His *n* . . . . . .Acts 3:16
there is no other *n* . . . . . .Acts 4:12
suffer shame for His *n* . . . . . .Acts 5:41
which is above every *n* . . . . . .Phil 2:9
deed, do all in the *n* . . . . . .Col 3:17
a more excellent *n* . . . . . .Heb 1:4
blaspheme that noble *n* . . . . . .James 2:7
reproached for the *n* . . . . . .1 Pet 4:14
you hold fast to My *n* . . . . . .Rev 2:13
n that you are alive . . . . . .Rev 3:1
having His Father's *n* . . . . . .Rev 14:1
and glorify Your *n* . . . . . .Rev 15:4
n written that no one . . . . . .Rev 19:12

NAME'S
saved them for His *n* . . . . . .Ps 106:8
forgiven you for His *n* . . . . . .1 John 2:12

NAMED
let my name be *n* . . . . . .Gen 48:16

I have *n* you . . . . . .Is 45:4

NAOMI
Widow of Elimelech, Ruth 1:1–3
Returns to Bethlehem with Ruth, Ruth 1:14–19
Arranges Ruth's marriage to Boaz, Ruth 3; 4

NAPHTALI
Son of Jacob by Bilhah, Gen 30:1–8
Receives Jacob's blessing, Gen 49:21, 28
—Tribe of:
Numbered, Num 1:42, 43
Territory assigned to, Josh 19:32–39
Joins Gideon's army, Judg 7:23
Attacked by Ben-Hadad and Tiglath-Pileser, 1 Kin 15:20; 2 Kin 15:29
Prophecy of great light in; fulfilled in Christ's ministry, Is 9:1–7; Matt 4:12–16

NARROW
"Enter by the *n* gate . . . . . .Matt 7:13
n is the gate and . . . . . .Matt 7:14

NATHAN
Son of David, 2 Sam 5:14
Mary's lineage traced through, Zech 12:12
—Prophet under David and Solomon, 1 Chr 29:29
Reveals God's plan to David, 2 Sam 7:2–29
Rebukes David's sin, 2 Sam 12:1–15
Reveals Adonijah's plot, 1 Kin 1:10–46

NATHANAEL
One of Christ's disciples, John 1:45–51

NATION
make you a great *n* . . . . . .Gen 12:2
You slay a righteous *n* . . . . . .Gen 20:4
priests and a holy *n* . . . . . .Ex 19:6
dealt thus with any *n* . . . . . .Ps 147:20
exalts a *n* . . . . . .Prov 14:34
lift up sword against *n* . . . . . .Is 2:4
that the righteous *n* . . . . . .Is 26:2
a small one a strong *n* . . . . . .Is 60:22
n that was not called . . . . . .Is 65:1
n changed its gods . . . . . .Jer 2:11
I will make them one *n* . . . . .Ezek 37:22
since there was a *n* . . . . . .Dan 12:1
n will rise against . . . . . .Matt 24:7
for he loves our *n* . . . . . .Luke 7:5
those who are not a *n* . . . . . .Rom 10:19
tribe, tongue, and *n* . . . . . .Rev 13:7

NATIONS
itself among the *n* . . . . . .Num 23:9
Why do the *n* rage . . . . . .Ps 2:1
I will give You the *n* . . . . . .Ps 2:8
n shall serve Him . . . . . .Ps 72:11
n shall call Him . . . . . .Ps 72:17
n shall fear the name . . . . . .Ps 102:15
is high above all *n* . . . . . .Ps 113:4
All *n* before Him are . . . . . .Is 40:17
n who do not know . . . . . .Is 55:5
the wise men of the *n* . . . . . .Jer 10:7
n shall be joined . . . . . .Zech 2:11
disciples of all the *n* . . . . . .Matt 28:19
who was to rule all *n* . . . . . .Rev 12:5
the healing of the *n* . . . . . .Rev 22:2

NATURAL
women exchanged the *n* . . . . .Rom 1:26
the men, leaving the *n* . . . . . .Rom 1:27
did not spare the *n* . . . . . .Rom 11:21
n man does not receive . . . . .1 Cor 2:14
It is sown a *n* body . . . . . .1 Cor 15:44
not first, but the *n* . . . . . .1 Cor 15:46

NATURE
for what is against *n* . . . . . .Rom 1:26
n itself teach you . . . . . .1 Cor 11:14
We who are Jews by *n* . . . . . .Gal 2:15
by *n* children of wrath . . . . . .Eph 2:3
of the divine *n* . . . . . .2 Pet 1:4

NAZARENE
Jesus to be called, Matt 2:23
Descriptive of Jesus' followers, Acts 24:5

NAZARETH
Town in Galilee; considered obscure, John 1:46
City of Jesus' parents, Matt 2:23
Early home of Jesus, Luke 2:39–51
Jesus rejected by, Luke 4:16–30

NEAR
that has God so *n* to it . . . . . .Deut 4:7
But the word is very *n* . . . . . .Deut 30:14
The LORD is *n* to all . . . . . .Ps 145:18
upon Him while He is *n* . . . . . .Is 55:6
know that it is *n* . . . . . .Matt 24:33
kingdom of God is *n* . . . . . .Luke 21:31
"The word is *n* . . . . . .Rom 10:8
to those who were *n* . . . . . .Eph 2:17
for the time is *n* . . . . . .Rev 1:3

NEARER
now our salvation is *n* . . . . . .Rom 13:11

NEBO
Babylonian god, Is 46:1
—Summit of Pisgah; Moses dies here, Deut 32:49; 34:1, 5

NEBUCHADNEZZAR
Monarch of the Neo-Babylonian Empire (605–562 B.C.); carries Jews captive to Babylon, Dan 1:1–3
Crushes Jehoiachin's revolt, 2 Kin 24:10–17
Destroys Jerusalem; captures Zedekiah, Jer 39:5–8
Prophecies concerning, Is 14:4–27; Jer 21:7–10; 25:8, 9; 27:4–11; 32:28–36; 43:10–13; Ezek 26:7–12

NEBUZARADAN
Nebuchadnezzar's captain at siege of Jerusalem, 2 Kin 25:8–20
Protects Jeremiah, Jer 39:11–14

NECESSARY
mouth more than my *n* . . . . . .Job 23:12
and thus it was *n* . . . . . .Luke 24:46
burden than these *n* . . . . . .Acts 15:28
I found it *n* to write . . . . . .Jude 3

NECESSITIES
have provided for my *n* . . . . . .Acts 20:34
and again for my *n* . . . . . .Phil 4:16

NECESSITY
n is laid upon me . . . . . .1 Cor 9:16
not grudgingly or of *n* . . . . . .2 Cor 9:7

NECK
smooth part of his *n* . . . . . .Gen 27:16
and grace to your *n* . . . . . .Prov 3:22
n was an iron sinew . . . . . .Is 48:4
were hung around his *n* . . . . . .Matt 18:6
ran and fell on his *n* . . . . . .Luke 15:20

NECKS
stiffened their *n* . . . . . .Neh 9:29
with outstretched *n* . . . . . .Is 3:16
who risked their own *n* . . . . . .Rom 16:4

NEED
in nakedness, and in *n* . . . . . .Deut 28:48
a prowler, and your *n* . . . . . .Prov 24:34
the things you have *n* . . . . . .Matt 6:8
'The Lord has *n* . . . . . .Matt 21:3
each as anyone had *n* . . . . . .Acts 4:35
hand, "I have no *n* . . . . . .1 Cor 12:21
who ministered to my *n* . . . . . .Phil 2:25
supply all your *n* . . . . . .Phil 4:19
to help in time of *n* . . . . . .Heb 4:16
sees his brother in *n* . . . . . .1 John 3:17
The city had no *n* . . . . . .Rev 21:23

NEEDY
your poor and your *n* . . . . . .Deut 15:11
They push the *n* . . . . . .Job 24:4
n shall not always be . . . . . .Ps 9:18
He will deliver the *n* . . . . . .Ps 72:12
and lifts the *n* . . . . . .Ps 113:7
to rob the *n* of . . . . . .Is 10:2
n will lie down in . . . . . .Is 14:30
a strength to the *n* . . . . . .Is 25:4

NEGLECT
n the gift that is . . . . . .1 Tim 4:14
if we *n* so great a . . . . . .Heb 2:3

NEGLECTED
n the weightier . . . . . .Matt 23:23
their widows were *n* . . . . . .Acts 6:1

NEHEMIAH
Jewish cupbearer to King Artaxerxes; prays for restoration of Jerusalem, Neh 1:4–11
King commissions him to rebuild walls, Neh 2:1–8
Overcomes opposition and accomplishes rebuilding, Neh 4—6
Appointed governor, Neh 5:14
Participates with Ezra in restored worship, Neh 8—10
Registers the people and the priests and Levites, Neh 11:1—12:26
Dedicates the wall, Neh 12:27–43
Returns to Jerusalem after absence and institutes reforms, Neh 13:4–31

NEIGHBOR
you shall love your *n* . . . . . .Lev 19:18
for better is a *n* . . . . . .Prov 27:10
every man teach his *n* . . . . . .Jer 31:34
gives drink to his *n* . . . . . .Hab 2:15
'You shall love your *n* . . . . . .Matt 5:43
"And who is my *n* . . . . . .Luke 10:29
"You shall love your *n* . . . . . .Rom 13:9

NEST
and make its *n* . . . . . .Job 39:27
n is a man who wanders . . . . . .Prov 27:8
though you set your *n* . . . . . .Obad 4
that he may set his *n* . . . . . .Hab 2:9

NET
me with His *n* . . . . . .Job 19:6
have hidden their *n* . . . . . .Ps 35:7
They have prepared a *n* . . . . . .Ps 57:6
an antelope in a *n* . . . . . .Is 51:20
catch in their *n* . . . . . .Hab 1:15
I will let down the *n* . . . . . .Luke 5:5
to them, "Cast the *n* . . . . . .John 21:6

NETHINIM
Servants of the Levites, Ezra 8:20
Possible origins of:
Gibeonites, Josh 9:23–27
Solomon's forced laborers, 1 Kin 9:20, 21
Mentioned, 1 Chr 9:2; Ezra 2:43–54; 7:24; 8:17; Neh 3:31; 7:46–60, 73; 10:28, 29; 11:21

NEVER
in Me shall *n* thirst . . . . . .John 6:35
in Me shall *n* die . . . . . .John 11:26
Love *n* fails . . . . . .1 Cor 13:8
n take away sins . . . . . .Heb 10:11
"I will *n* leave you . . . . . .Heb 13:5
prophecy *n* came by . . . . . .2 Pet 1:21

NEW
Now there arose a *n* . . . . . .Ex 1:8
the LORD creates a *n* . . . . . .Num 16:30
They chose *n* gods . . . . . .Judg 5:8
and there is nothing *n* . . . . . .Eccl 1:9
Behold, I will do a *n* . . . . . .Is 43:19
For behold, I create *n* . . . . . .Is 65:17
when I will make a *n* . . . . . .Jer 31:31
n every morning . . . . . .Lam 3:23
wine into *n* wineskins . . . . . .Matt 9:17
of the *n* covenant . . . . . .Matt 26:28
n commandment I give . . . . .John 13:34
tell or to hear some *n* . . . . . .Acts 17:21
he is a *n* creation . . . . . .2 Cor 5:17
n man who is renewed . . . . . .Col 3:10
when I will make a *n* . . . . . .Heb 8:8
n heavens and a *n* . . . . . .2 Pet 3:13
n name written which . . . . . .Rev 2:17
And they sang a *n* . . . . . .Rev 5:9
And I saw a *n* heaven . . . . . .Rev 21:1
I make all things *n* . . . . . .Rev 21:5

NEWNESS
also should walk in *n* . . . . . .Rom 6:4
should serve in the *n* . . . . . .Rom 7:6

NEWS
heard this bad *n* . . . . . .Ex 33:4
soul, so is good *n* . . . . . .Prov 25:25
him who brings good *n* . . . . . .Is 52:7

NICANOR
One of the first seven deacons, Acts 6:1–5

NICODEMUS
Pharisee; converses with Jesus, John 3:1–12
Protests unfairness of Christ's trial, John 7:50–52
Brings gifts to anoint Christ's body, John 19:39, 40

NICOLAITANS
Group teaching moral laxity, Rev 2:6–15

NICOLAS
One of the first seven deacons, Acts 6:5

NIGHT
darkness He called *N* . . . . . .Gen 1:5
It is a *n* of solemn . . . . . .Ex 12:42
pillar of fire by *n* . . . . . .Ex 13:22
and the *n* be ended . . . . . .Job 7:4
gives songs in the *n* . . . . . .Job 35:10
n reveals knowledge . . . . . .Ps 19:2
awake through the *n* . . . . . .Ps 119:148
and stars to rule by *n* . . . . . .Ps 136:9
desired You in the *n* . . . . . .Is 26:9
and perished in a *n* . . . . . .Jon 4:10
and continued all *n* . . . . . .Luke 6:12
man came to Jesus by *n* . . . . . .John 3:2
n is coming when no . . . . . .John 9:4
came to Jesus by *n* . . . . . .John 19:39
The *n* is far spent . . . . . .Rom 13:12
as a thief in the *n* . . . . . .1 Thess 5:2
We are not of the *n* . . . . . .1 Thess 5:5
there shall be no *n* . . . . . .Rev 21:25
there shall be no *n* . . . . . .Rev 22:5

NILE
Hebrew children drowned in, Ex 1:22
Moses hidden in, Ex 2:3–10
Water of, turned to blood, Ex 7:14–21
Mentioned in prophecies, Is 19:5–8; 23:3; 27:12; Jer 46:7–9; Amos 9:5

NIMROD
Ham's grandson, Gen 10:6–12

NINE
where are the *n* . . . . . .Luke 17:17

NINETY-NINE
he not leave the *n* . . . . . .Matt 18:12
n just persons . . . . . .Luke 15:7

NINEVEH
Capital of Assyria, 2 Kin 19:36
Jonah preaches to; people repent, Jon 3:1–10; Matt 12:41
Prophecy against, Nah 2:13—3:19; Zeph 2:13–15

NOAH
Son of Lamech, Gen 5:28–32
Finds favor with God; commissioned to build the ark, Gen 6:8–22
Fills ark and survives flood, Gen 7
Leaves ark; builds altar; receives God's promise, Gen 8
God's covenant with, Gen 9:1–17
Blesses and curses his sons; dies, Gen 9:18–29

NO AMON (or Thebes)
Nineveh compared to, Nah 3:8

NOB
City of priests; David flees to, 1 Sam 21:1–9
Priests of, killed by Saul, 1 Sam 22:9–23

NOBLE
whatever things are *n* . . . . . .Phil 4:8
not blaspheme that *n* . . . . . .James 2:7

NOBLES
voice of *n* was hushed . . . . . .Job 29:10
king is the son of *n* . . . . . .Eccl 10:17
n have sent their lads . . . . . .Jer 14:3
your *n* rest in the . . . . . .Nah 3:18

NOD
Place (east of Eden) of Cain's exile, Gen 4:16, 17

NOISE
The *n* of a multitude . . . . . .Is 13:4
people who make a *n* . . . . . .Is 17:12
of Egypt, is but a *n* . . . . . .Jer 46:17
They have made a *n* . . . . . .Lam 2:7
away with a great *n* . . . . . .2 Pet 3:10

NOSTRILS
n the breath of life . . . . . .Gen 2:7
breath of God in my *n* . . . . . .Job 27:3
breath is in his *n* . . . . . .Is 2:22

NOTE
urge you, brethren, *n* . . . . . .Rom 16:17
n those who so walk . . . . . .Phil 3:17

NOTHING
For now you are *n* . . . . . .Job 6:21
rich, yet has *n* . . . . . .Prov 13:7
"It is good for *n* . . . . . .Prov 20:14
before Him are as *n* . . . . . .Is 40:17
their works are *n* . . . . . .Is 41:29
I can of Myself do *n* . . . . . .John 5:30
Me you can do *n* . . . . . .John 15:5
men, it will come to *n* . . . . . .Acts 5:38
bring to *n* the things . . . . . .1 Cor 1:28
For I know of *n* against . . . . . .1 Cor 4:4
have not love, I am *n* . . . . . .1 Cor 13:2
love, it profits me *n* . . . . . .1 Cor 13:3
Be anxious for *n* . . . . . .Phil 4:6
For we brought *n* . . . . . .1 Tim 6:7
complete, lacking *n* . . . . . .James 1:4
name's sake, taking *n* . . . . . .3 John 7

NOTORIOUS
n prisoner called . . . . . .Matt 27:16

NOURISHED
"I have *n* and . . . . . .Is 1:2
n and knit together . . . . . .Col 2:19
n in the words of . . . . . .1 Tim 4:6

NOURISHES
n and cherishes it . . . . . .Eph 5:29

NOVICE
not a *n*, lest being . . . . . .1 Tim 3:6

NUMBER
if a man could *n* . . . . . .Gen 13:16
that I may know the *n* . . . . . .2 Sam 24:2
things without *n* . . . . . .Job 5:9
For now You *n* my steps . . . . . .Job 14:16
n the clouds by wisdom . . . . . .Job 38:37
teach us to *n* our days . . . . . .Ps 90:12
He counts the *n* . . . . . .Ps 147:4
which no one could *n* . . . . . .Rev 7:9
His *n* is 666 . . . . . .Rev 13:18

NUMBERED
are more than can be *n* . . . . . .Ps 40:5
God has *n* your kingdom . . . . . .Dan 5:26
'And He was *n* with . . . . . .Luke 22:37

O

OAKS
Wail, O *o* of Bashan . . . . . .Zech 11:2

OARSMEN
o brought you into . . . . . .Ezek 27:26

OATH
people feared the *o* . . . . . .1 Sam 14:26
for the sake of your *o* . . . . . .Eccl 8:2
I may establish the *o* . . . . . .Jer 11:5
And you shall be an *o* . . . . . .Jer 42:18
he denied with an *o* . . . . . .Matt 26:72
o which He swore . . . . . .Luke 1:73
themselves under an *o* . . . . . .Acts 23:12

OATHS
shall perform your *o* . . . . . .Matt 5:33
because of the *o* . . . . . .Matt 14:9

OBADIAH
King Ahab's steward, 1 Kin 18:3–16
—Prophet of Judah, Obad 1

OBED
Son of Boaz and Ruth, Ruth 4:17–22

OBED-EDOM
Philistine from Gath; ark of the Lord left in his house, 2 Sam 6:10–12; 1 Chr 13:13, 14

OBEDIENCE
and apostleship for *o* . . . . . .Rom 1:5
o many will be made . . . . . .Rom 5:19
captivity to the *o* . . . . . .2 Cor 10:5
confidence in your *o* . . . . . .Philem 21
yet He learned *o* . . . . . .Heb 5:8
for *o* and sprinkling . . . . . .1 Pet 1:2

OBEDIENT
you are willing and *o* . . . . . .Is 1:19
of the priests were *o* . . . . . .Acts 6:7
make the Gentiles *o* . . . . . .Rom 15:18
bondservants, be *o* to . . . . . .Eph 6:5
Himself and became *o* . . . . . .Phil 2:8
homemakers, good, *o* . . . . . .Titus 2:5
as *o* children . . . . . .1 Pet 1:14

OBEY
LORD, that I should *o* . . . . . .Ex 5:2
God and *o* His voice . . . . . .Deut 4:30
o the commandments . . . . . .Deut 11:27
His voice we will *o* . . . . . .Josh 24:24
o is better than . . . . . .1 Sam 15:22
they hear of me they *o* . . . . . .Ps 18:44
if you diligently *o* . . . . . .Zech 6:15
o God rather than men . . . . . .Acts 5:29
and do not *o* the truth . . . . . .Rom 2:8
yourselves slaves to *o* . . . . . .Rom 6:16
o your parents in all . . . . . .Col 3:20
Bondservants, *o* in all . . . . . .Col 3:22
on those who do not *o* . . . . . .2 Thess 1:8
O those who rule . . . . . .Heb 13:17
if some do not *o* . . . . . .1 Pet 3:1

OBEYED
of sin, yet you *o* . . . . . .Rom 6:17
they have not all *o* . . . . . .Rom 10:16
By faith Abraham *o* . . . . . .Heb 11:8
as Sarah *o* Abraham . . . . . .1 Pet 3:6

OBEYING
o the truth through . . . . . .1 Pet 1:22

OBSCURITY
shall see out of *o* . . . . . .Is 29:18

OBSERVANCE
the LORD, a solemn *o* . . . . . .Ex 12:42

OBSERVATION
does not come with *o* . . . . . .Luke 17:20

OBSERVE
man, and *o* the upright . . . . . .Ps 37:37
and let your eyes *o* . . . . . .Prov 23:26
o mercy and justice . . . . . .Hos 12:6
teaching them to *o* all . . . . . .Matt 28:20
o days and months and . . . . . .Gal 4:10
o your chaste conduct . . . . . .1 Pet 3:2

OBSERVES
o the wind will not . . . . . .Eccl 11:4
He who *o* the day . . . . . .Rom 14:6

OBSERVING
o his natural face . . . . . .James 1:23

OBSESSED
nothing, but is *o* . . . . . .1 Tim 6:4

OBSOLETE
Now what is becoming *o* . . . . .Heb 8:13

OBSTINATE
and made his heart *o* . . . . . .Deut 2:30
I knew that you were *o* . . . . . .Is 48:4

OBTAIN
They shall *o* joy and . . . . . .Is 35:10
they also may *o* mercy . . . . . .Rom 11:31
o salvation through . . . . . .1 Thess 5:9
and covet and cannot *o* . . . . . .James 4:2

OBTAINED
o a part in this . . . . . .Acts 1:17
yet have now *o* mercy . . . . . .Rom 11:30
endured, he *o* the . . . . . .Heb 6:15
To those who have *o* . . . . . .2 Pet 1:1

OBTAINS
o favor from the LORD . . . . . .Prov 8:35

ODED
Prophet of Samaria, 2 Chr 28:9–15

OFFEND
I will *o* no more . . . . . .Job 34:31
that devour him will *o* . . . . . .Jer 2:3
lest we *o* them . . . . . .Matt 17:27
than that he should *o* . . . . . .Luke 17:2
them, "Does this *o* . . . . . .John 6:61

OFFENDED
So they were *o* at Him . . . . . .Matt 13:57
stumbles or is *o* . . . . . .Rom 14:21

OFFENDER
who make a man an *o* . . . . . .Is 29:21
For if I am an *o* . . . . . .Acts 25:11

OFFENSE
and a rock of *o* . . . . . .Is 8:14
You are an *o* to Me . . . . . .Matt 16:23
by the one man's *o* . . . . . .Rom 5:17
Give no *o* . . . . . .1 Cor 10:32
the *o* of the cross . . . . . .Gal 5:11
sincere and without *o* . . . . . .Phil 1:10
and a rock of *o* . . . . . .1 Pet 2:8

OFFENSES
For *o* must come . . . . . .Matt 18:7
impossible that no *o* . . . . . .Luke 17:1
up because of our *o* . . . . . .Rom 4:25

OFFER
o the blind as a . . . . . .Mal 1:8
come and *o* your gift . . . . . .Matt 5:24
let us continually *o* . . . . . .Heb 13:15

OFFERED
to eat those things *o* . . . . . .1 Cor 8:10
the eternal Spirit *o* . . . . . .Heb 9:14
so Christ was *o* . . . . . .Heb 9:28
o one sacrifice . . . . . .Heb 10:12
By faith Abel *o* . . . . . .Heb 11:4

OFFERING
you shall bring your *o* . . . . . .Lev 1:2
o You did not require . . . . . .Ps 40:6
You make His soul an *o* . . . . . .Is 53:10
to the LORD an *o* . . . . . .Mal 3:3
Himself for us, an *o* . . . . . .Eph 5:2
out as a drink *o* . . . . . .Phil 2:17
o You did not . . . . . .Heb 10:5
o He has perfected . . . . . .Heb 10:14
is no longer an *o* . . . . . .Heb 10:18

OFFERINGS
and offered burnt *o* . . . . . .Gen 8:20
He remember all your *o* . . . . . .Ps 20:3
In burnt *o* and . . . . . .Heb 10:6

OFFICE
let another take his *o* . . . . . .Ps 109:8
sitting at the tax *o* . . . . . .Matt 9:9

OFFICERS
also make your *o* . . . . . .Is 60:17

OFFSCOURING
You have made us an *o* . . . . . .Lam 3:45
the *o* of all things . . . . . .1 Cor 4:13

OFFSPRING
My blessing on your *o* . . . . . .Is 44:3
He seeks godly *o* . . . . . .Mal 2:15
wife and raise up *o* . . . . . .Matt 22:24
For we are also His *o* . . . . . .Acts 17:28
am the Root and the *O* . . . . . .Rev 22:16

OFTEN
o I wanted to gather . . . . . .Luke 13:34
as *o* as you eat this . . . . . .1 Cor 11:26
in sleeplessness *o* . . . . . .2 Cor 11:27
should offer Himself *o* . . . . . .Heb 9:25

OG
Amorite king of Bashan, Deut 3:1–13
Defeated and killed by Israel, Num 21:32–35

OHOLAH
Symbolic name of Samaria, Ezek 23:4, 5, 36

OIL
for the anointing *o* . . . . . .Ex 25:6
I cease giving my *o* . . . . . .Judg 9:9
a bin, and a little *o* . . . . . .1 Kin 17:12
poured out rivers of *o* . . . . . .Job 29:6
anointed with fresh *o* . . . . . .Ps 92:10
the heart of man, *o* . . . . . .Ps 104:15
like the precious *o* . . . . . .Ps 133:2
be as excellent *o* . . . . . .Ps 141:5
thousand rivers of *o* . . . . . .Mic 6:7
very costly fragrant *o* . . . . . .Matt 26:7
o might have been sold . . . . . .Matt 26:9
anointing him with *o* . . . . . .James 5:14
and do not harm the *o* . . . . . .Rev 6:6

OINTMENT
O and perfume delight . . . . . .Prov 27:9
your name is *o* . . . . . .Song 1:3

OLD
young, and now am *o* . . . . . .Ps 37:25
all manner, new and *o* . . . . . .Song 7:13
was said to those of *o* . . . . . .Matt 5:21
yet fifty years *o* . . . . . .John 8:57
but when you are *o* . . . . . .John 21:18
Your *o* men shall dream . . . . . .Acts 2:17
o man was crucified . . . . . .Rom 6:6
of the *O* Testament . . . . . .2 Cor 3:14
o things have passed . . . . . .2 Cor 5:17
have put off the *o* man . . . . . .Col 3:9
obsolete and growing *o* . . . . . .Heb 8:13
that serpent of *o* . . . . . .Rev 20:2

OLDER
o shall serve the . . . . . .Gen 25:23
o than your father . . . . . .Job 15:10
"Now his *o* son was . . . . . .Luke 15:25
not rebuke an *o* man . . . . . .1 Tim 5:1
o women as mothers . . . . . .1 Tim 5:2

OLDEST
beginning with the *o* . . . . . .John 8:9

OLIVE
a freshly plucked *o* . . . . . .Gen 8:11
I am like a green *o* . . . . . .Ps 52:8
of the *o* may fail . . . . . .Hab 3:17
o tree which is wild . . . . . .Rom 11:24

OLIVES, MOUNT OF
David flees to, 2 Sam 15:30
Prophecy concerning, Zech 14:4
Christ's triumphal entry from, Matt 21:1

Prophetic discourse delivered from, Matt 24:3
Christ's ascension from, Acts 1:9–12

OMNIPOTENT
For the Lord God *O* . . . . . .Rev 19:6

OMRI
Made king of Israel by army, 1 Kin 16:16, 21, 22
Builds Samaria; reigns wickedly, 1 Kin 16:23–27

ON
City of Lower Egypt; center of sun worship, Gen 41:45, 50
Called Beth Shemesh, Jer 43:13

ONAN
Second son of Judah; slain for failure to give his brother an heir, Gen 38:8–10

ONCE
died, He died to sin *o* . . . . . .Rom 6:10
for men to die *o* . . . . . .Heb 9:27
also suffered *o* . . . . . .1 Pet 3:18

ONE
God may speak in *o* way . . . . . .Job 33:14
Two are better than *o* . . . . . .Eccl 4:9
you will be gathered *o* . . . . . .Is 27:12
"*O* thing you lack . . . . . .Mark 10:21
o thing is needed . . . . . .Luke 10:42
I and My Father are *o* . . . . . .John 10:30
Me, that they may be *o* . . . . .John 17:11
o accord in the temple . . . . . .Acts 2:46
for you are all *o* . . . . . .Gal 3:28
to create in Himself *o* . . . . . .Eph 2:15
o body and *o* Spirit . . . . . .Eph 4:4
o hope of your calling . . . . . .Eph 4:4
o Lord, *o* faith, *o* . . . . . .Eph 4:5
o God and Father of . . . . . .Eph 4:6
For there is *o* God and . . . . . .1 Tim 2:5
o Mediator between God . . . . .1 Tim 2:5
the husband of *o* wife . . . . . .1 Tim 3:2
a thousand years as *o* . . . . . .2 Pet 3:8
and these three are *o* . . . . . .1 John 5:7

ONESIMUS
Slave of Philemon converted by Paul in Rome, Philem 10–17
With Tychicus, carries Paul's letters to Colosse and to Philemon, Col 4:7–9

ONESIPHORUS
Ephesian Christian commended for his service, 2 Tim 1:16–18

OPEN
o His lips against you . . . . . .Job 11:5
You *o* Your hand . . . . . .Ps 104:28
O your mouth for the . . . . . .Prov 31:8
and no one shall *o* . . . . . .Is 22:22
a lamb in *o* country . . . . . .Hos 4:16
Can a demon *o* the eyes . . . .John 10:21
our heart is wide *o* . . . . . .2 Cor 6:11
things are naked and *o* . . . . . .Heb 4:13
o the scroll and to . . . . . .Rev 5:2

OPENED
o not His mouth . . . . . .Is 53:7
Then their eyes were *o* . . . . .Luke 24:31
o the Scriptures . . . . . .Luke 24:32
o their understanding . . . . . .Luke 24:45
effective door has *o* . . . . . .1 Cor 16:9
when the Lamb *o* . . . . . .Rev 6:1
Now I saw heaven *o* . . . . . .Rev 19:11

OPENS
o the ears of men . . . . . .Job 33:16
The LORD *o* the eyes of . . . . . .Ps 146:8
him the doorkeeper *o* . . . . . .John 10:3
and shuts and no one *o* . . . . . .Rev 3:7

OPHIR
Famous for gold, 1 Chr 29:4

OPHRAH
Town in Manasseh; home of Gideon, Judg 6:11, 15
Site of Gideon's burial, Judg 8:32

OPINION
dared not declare my *o* . . . . . .Job 32:6
be wise in your own *o* . . . . . .Rom 11:25

OPINIONS
falter between two *o* . . . . . .1 Kin 18:21

OPPORTUNITY
But sin, taking *o* . . . . . .Rom 7:8
as we have *o* . . . . . .Gal 6:10
but you lacked *o* . . . . . .Phil 4:10
they would have had *o* . . . . . .Heb 11:15

OPPOSES
who *o* and exalts . . . . . .2 Thess 2:4

OPPRESS
you shall not *o* . . . . . .Lev 25:17
You that You should *o* . . . . . .Job 10:3
He does not *o* . . . . . .Job 37:23
he loves to *o* . . . . . .Hos 12:7
o the widow or the . . . . . .Zech 7:10
Do not the rich *o* . . . . . .James 2:6

OPPRESSED
Whom have I *o* . . . . . .1 Sam 12:3
For he has *o* and . . . . . .Job 20:19
fatherless and the *o* . . . . . .Ps 10:18
for all who are *o* . . . . . .Ps 103:6
The tears of the *o* . . . . . .Eccl 4:1
He was *o* and He was . . . . . .Is 53:7
her midst, and the *o* . . . . . .Amos 3:9
healing all who were *o* . . . . . .Acts 10:38
Lot, who was *o* by . . . . . .2 Pet 2:7

OPPRESSES
o the poor reproaches . . . . . .Prov 14:31
o the poor to increase . . . . . .Prov 22:16
A poor man who *o* . . . . . .Prov 28:3

OPPRESSION
have surely seen the *o* . . . . . .Ex 3:7
"For the *o* of the . . . . . .Ps 12:5
Do not trust in *o* . . . . . .Ps 62:10
their life from *o* . . . . . .Ps 72:14
brought low through *o* . . . . . .Ps 107:39
Redeem me from the *o* . . . . .Ps 119:134
considered all the *o* . . . . . .Eccl 4:1
o destroys a wise . . . . . .Eccl 7:7
justice, but behold, *o* . . . . . .Is 5:7
surely seen the *o* . . . . . .Acts 7:34

OPPRESSIONS
of *o* they cry out . . . . . .Job 35:9

OPPRESSOR
the voice of the *o* . . . . . .Job 3:18
Do not envy the *o* . . . . . .Prov 3:31
is a great *o* . . . . . .Prov 28:16
of the fury of the *o* . . . . . .Is 51:13
No more shall an *o* . . . . . .Zech 9:8

OPPRESSORS
not leave me to my *o* . . . . . .Ps 119:121
o there is power . . . . . .Eccl 4:1

ORACLES
received the living *o* . . . . . .Acts 7:38
were committed the *o* . . . . . .Rom 3:2
principles of the *o* . . . . . .Heb 5:12
let him speak as the *o* . . . . . .1 Pet 4:11

ORDAINED
infants You have *o* . . . . . .Ps 8:2
o you a prophet . . . . . .Jer 1:5
the Man whom He has *o* . . . .Acts 17:31

ORDER
'Set your house in *o* . . . . . .2 Kin 20:1
set your words in *o* . . . . . .Job 33:5
you, and set them in *o* . . . . . .Ps 50:21
swept, and put in *o* . . . . . .Matt 12:44
done decently and in *o* . . . . .1 Cor 14:40
each one in his own *o* . . . . .1 Cor 15:23
to see your good *o* . . . . . .Col 2:5
according to the *o* . . . . . .Heb 5:6

ORDERS
o his conduct aright I . . . . . .Ps 50:23

ORDINANCE
resists the *o* of God . . . . . .Rom 13:2
yourselves to every *o* . . . . . .1 Pet 2:13

ORDINANCES
Do you know the *o* . . . . . .Job 38:33
"If those *o* depart . . . . . .Jer 31:36
not appointed the *o* . . . . . .Jer 33:25
gone away from My *o* . . . . . .Mal 3:7
and fleshly *o* imposed . . . . . .Heb 9:10

ORION
Brilliant constellation, Job 9:9

ORNAMENT
will be a graceful *o* . . . . . .Prov 1:9
of gold and an *o* . . . . . .Prov 25:12
with them all as an *o* . . . . . .Is 49:18

ORNAMENTS
a virgin forget her *o* . . . . . .Jer 2:32

ORPAH
Ruth's sister-in-law, Ruth 1:4, 14

ORPHANS
We have become *o* . . . . . .Lam 5:3
I will not leave you *o* . . . . . .John 14:18
to visit *o* and widows . . . . . .James 1:27

OSNAPPER
Called "the great and noble," Ezra 4:10

OSTRICHES
o will dwell there . . . . . .Is 13:21
is cruel, like *o* . . . . . .Lam 4:3
a mourning like the *o* . . . . . .Mic 1:8

OTHNIEL
Son of Kenaz, Caleb's youngest brother, Judg 1:13
Captures Kirjath Sepher; receives Caleb's daughter as wife, Josh 15:15–17
First judge of Israel, Judg 3:9–11

OUGHT
what Israel *o* to do . . . . . .1 Chr 12:32
These you *o* to have . . . . . .Matt 23:23
pray for as we *o* . . . . . .Rom 8:26
how you *o* to conduct . . . . . .1 Tim 3:15
which they *o* not . . . . . .1 Tim 5:13
persons *o* you to be . . . . . .2 Pet 3:11

OUTCAST
they called you an *o* . . . . . .Jer 30:17

OUTCASTS
gathers together the *o* . . . . . .Ps 147:2
will assemble the *o* . . . . . .Is 11:12
hide the *o* . . . . . .Is 16:3

Let My *o* dwell with . . . . . .Is 16:4

OUTCRY
that there be no *o* . . . . . .Ps 144:14

OUTGOINGS
You make the *o* of the . . . . . .Ps 65:8

OUTRAGE
lewdness and *o* in . . . . . .Judg 20:6

OUTRAN
the other disciple *o* . . . . . .John 20:4

OUTSIDE
and dish, that the *o* . . . . . .Matt 23:26
Pharisees make the *o* . . . . . .Luke 11:39
toward those who are *o* . . . . . .Col 4:5
to Him, *o* the camp . . . . . .Heb 13:13
But *o* are dogs and . . . . . .Rev 22:15

OUTSTRETCHED
and with an *o* arm . . . . . .Deut 26:8
against you with an *o* . . . . . .Jer 21:5

OUTWARD
at the *o* appearance . . . . . .1 Sam 16:7
adornment be merely *o* . . . . . .1 Pet 3:3

OUTWARDLY
appear beautiful *o* . . . . . .Matt 23:27
not a Jew who is one *o* . . . . . .Rom 2:28

OUTWIT
The enemy shall not *o* . . . . . .Ps 89:22

OVEN
make them as a fiery *o* . . . . . .Ps 21:9
burning like an *o* . . . . . .Mal 4:1
is thrown into the *o* . . . . . .Matt 6:30

OVERCAME
My throne, as I also *o* . . . . . .Rev 3:21
And they *o* him by . . . . . .Rev 12:11

OVERCOME
good cheer, I have *o* . . . . . .John 16:33
o evil with good . . . . . .Rom 12:21
because you have *o* . . . . . .1 John 2:13
and the Lamb will *o* . . . . . .Rev 17:14

OVERCOMES
of God *o* the world . . . . . .1 John 5:4
o I will give to eat . . . . . .Rev 2:7
o shall not be hurt . . . . . .Rev 2:11
o shall inherit all . . . . . .Rev 21:7

OVERFLOWING
My heart is *o* with a . . . . . .Ps 45:1

OVERSEER
Then he made him *o* . . . . . .Gen 39:4
having no captain, *o* . . . . . .Prov 6:7
to the Shepherd and *O* . . . . . .1 Pet 2:25

OVERSEERS
Spirit has made you *o* . . . . . .Acts 20:28
you, serving as *o* . . . . . .1 Pet 5:2

OVERSHADOW
of the Highest will *o* . . . . . .Luke 1:35

OVERTAKE
does righteousness *o* . . . . . .Is 59:9
you feared shall *o* . . . . . .Jer 42:16
and *o* this chariot . . . . . .Acts 8:29
that this Day should *o* . . . . . .1 Thess 5:4

OVERTAKEN
No temptation has *o* . . . . . .1 Cor 10:13
if a man is *o* in any . . . . . .Gal 6:1

OVERTHREW
So He *o* those cities . . . . . .Gen 19:25
will be as when God *o* . . . . . .Is 13:19
As God *o* Sodom and . . . . . .Jer 50:40
"I *o* some of you . . . . . .Amos 4:11

OVERTHROW
you shall utterly *o* . . . . . .Ex 23:24
o the righteous in . . . . . .Prov 18:5
o the throne of . . . . . .Hag 2:22
o the faith of some . . . . . .2 Tim 2:18

OVERTHROWN
Their judges are *o* . . . . . .Ps 141:6
of Sodom, which was *o* . . . . . .Lam 4:6
I will make it *o* . . . . . .Ezek 21:27
and Nineveh shall be *o* . . . . . .Jon 3:4

OVERTHROWS
and *o* the mighty . . . . . .Job 12:19
o them in the night . . . . . .Job 34:25
o the words of the . . . . . .Prov 22:12

OVERTURNED
my heart is *o* within . . . . . .Lam 1:20
o the tables of the . . . . . .Matt 21:12
money and *o* the tables . . . . . .John 2:15

OVERWHELM
o the fatherless . . . . . .Job 6:27
sends them out, they *o* . . . . . .Job 12:15

OVERWHELMED
when my heart is *o* . . . . . .Ps 61:2
and my spirit was *o* . . . . . .Ps 77:3
o their enemies . . . . . .Ps 78:53
waters would have *o* . . . . . .Ps 124:4
my spirit is *o* within . . . . . .Ps 143:4

OVERWORK
Do not *o* to be rich . . . . . .Prov 23:4

OWE
'How much do you *o* . . . . . .Luke 16:5
O no one anything . . . . . .Rom 13:8
o me even your own . . . . . .Philem 19

OWED
o him ten thousand . . . . . .Matt 18:24
fellow servants who *o* . . . . . .Matt 18:28
o five hundred denarii . . . . . .Luke 7:41

OWN
He came to His *o* . . . . . .John 1:11
having loved His *o* . . . . . .John 13:1
world would love its *o* . . . . . .John 15:19
and you are not your *o* . . . . . .1 Cor 6:19
But each one has his *o* . . . . . .1 Cor 7:7
For all seek their *o* . . . . . .Phil 2:21
from our sins in His *o* . . . . . .Rev 1:5

OX
shall not muzzle an *o* . . . . . .Deut 25:4
"Will the wild *o* . . . . . .Job 39:9
you bind the wild *o* . . . . . .Job 39:10
like a young wild *o* . . . . . .Ps 29:6
exalted like a wild *o* . . . . . .Ps 92:10
o knows its owner . . . . . .Is 1:3
had the face of an *o* . . . . . .Ezek 1:10
Sabbath loose his *o* . . . . . .Luke 13:15
shall not muzzle an *o* . . . . . .1 Cor 9:9

P

PACE
are majestic in *p* . . . . . .Prov 30:29

PACIFIES
A gift in secret *p* . . . . . .Prov 21:14
for conciliation *p* . . . . . .Eccl 10:4

PADAN ARAM
Same as Mesopotamia, Gen 24:10; *see* MESOPOTAMIA
Home of Isaac's wife, Gen 25:20
Jacob flees to, Gen 28:2–7
Jacob returns from, Gen 31:17, 18
People of, called Syrians, Gen 31:24
Language of, called Aramaic, 2 Kin 18:26

PAILS
p are full of milk . . . . . .Job 21:24

PAIN
p you shall bring . . . . . .Gen 3:16
p as a woman in . . . . . .Is 13:8
are filled with *p* . . . . . .Is 21:3
before her *p* came . . . . . .Is 66:7
Why is my *p* perpetual . . . . . .Jer 15:18
shall be no more *p* . . . . . .Rev 21:4

PAINED
My heart is severely *p* . . . . . .Ps 55:4
I am *p* in my very . . . . . .Jer 4:19

PAINFUL
this, it was too *p* . . . . . .Ps 73:16
for the present, but *p* . . . . . .Heb 12:11

PAINS
The *p* of death . . . . . .Ps 116:3
having loosed the *p* . . . . . .Acts 2:24
upon them, as labor *p* . . . . . .1 Thess 5:3

PAINT
and she put *p* on her . . . . . .2 Kin 9:30
your eyes with *p* . . . . . .Jer 4:30

PAINTING
it with cedar and *p* . . . . . .Jer 22:14

PALACE
enter the King's *p* . . . . . .Ps 45:15
a *p* of foreigners . . . . . .Is 25:2
guards his own *p* . . . . . .Luke 11:21
evident to the whole *p* . . . . . .Phil 1:13

PALACES
out of the ivory *p* . . . . . .Ps 45:8
God is in her *p* . . . . . .Ps 48:3
has entered our *p* . . . . . .Jer 9:21

PALE
his face now grow *p* . . . . . .Is 29:22
and all faces turned *p* . . . . . .Jer 30:6
behold, a *p* horse . . . . . .Rev 6:8

PALM
of water and seventy *p* . . . . . .Ex 15:27
p trees and went out . . . . . .John 12:13
p branches in their . . . . . .Rev 7:9

PALMS
struck Him with the *p* . . . . . .Matt 26:67

PALTI (or Paltiel)
Man to whom Saul gives Michal, David's wife, in marriage, 1 Sam 25:44; 2 Sam 3:15

PAMPERS
p his servant from . . . . . .Prov 29:21

PAMPHYLIA
People from, at Pentecost, Acts 2:10
Paul visits; John Mark returns home from, Acts 13:13; 15:38
Paul preaches in cities of, Acts 14:24, 25

PANGS
The *p* of death . . . . . .Ps 18:4
P and sorrows will . . . . . .Is 13:8
labors with birth *p* . . . . . .Rom 8:22

PANICKED
the men of Benjamin *p* . . . . . .Judg 20:41

PANT
They *p* after the dust . . . . . .Amos 2:7

PANTS
As the deer *p* for the . . . . . .Ps 42:1

PAPHOS
Paul blinds Elymas at, Acts 13:6–13

PAPYRUS
"Can the *p* grow up . . . . . .Job 8:11

PARABLE
open my mouth in a *p* . . . . . .Ps 78:2
p He did not speak . . . . . .Matt 13:34
do You speak this *p* . . . . . .Luke 12:41

PARABLES
'Does he not speak *p* . . . . . .Ezek 20:49
understand all the *p* . . . . . .Mark 4:13
rest it is given in *p* . . . . . .Luke 8:10

PARADE
love does not *p* . . . . . .1 Cor 13:4

PARADISE
will be with Me in *P* . . . . . .Luke 23:43
was caught up into *P* . . . . . .2 Cor 12:4
in the midst of the *P* . . . . . .Rev 2:7

PARAN
Residence of exiled Ishmael, Gen 21:21
Israelites camp in, Num 10:12
Headquarters of spies, Num 13:3, 26
Site of David's refuge, 1 Sam 25:1

PARCHMENTS
especially the *p* . . . . . .2 Tim 4:13

PARDON
p your transgressions . . . . . .Ex 23:21
O LORD, *p* my iniquity . . . . . .Ps 25:11
He will abundantly *p* . . . . . .Is 55:7
p all their iniquities . . . . . .Jer 33:8

PARDONING
is a God like You, *p* . . . . . .Mic 7:18

PARENTS
will rise up against *p* . . . . . .Matt 10:21
has left house or *p* . . . . . .Luke 18:29
disobedient to *p* . . . . . .Rom 1:30
to lay up for the *p* . . . . . .2 Cor 12:14

PARMENAS
One of the first seven deacons, Acts 6:5

PART
You have no *p* in the . . . . . .Josh 22:25
has chosen that good *p* . . . . .Luke 10:42
you, you have no *p* . . . . . .John 13:8
For we know in *p* . . . . . .1 Cor 13:9
p has a believer . . . . . .2 Cor 6:15
shall take away his *p* . . . . . .Rev 22:19

PARTAKE
for we all *p* of that . . . . . .1 Cor 10:17
you cannot *p* of the . . . . . .1 Cor 10:21

PARTAKER
and have been a *p* . . . . . .Ps 50:18
in hope should be *p* . . . . . .1 Cor 9:10
Christ, and also a *p* . . . . . .1 Pet 5:1

PARTAKERS
Gentiles have been *p* . . . . . .Rom 15:27
of the sacrifices *p* . . . . . .1 Cor 10:18
know that as you are *p* . . . . . .2 Cor 1:7
gospel, you all are *p* . . . . . .Phil 1:7
qualified us to be *p* . . . . . .Col 1:12
For we have become *p* . . . . . .Heb 3:14

PARTED
them, that He was *p* . . . . . .Luke 24:51
so sharp that they *p* . . . . . .Acts 15:39

PARTIAL
You shall not be *p* . . . . . .Lev 19:15

PARTIALITY
You shall not show *p* . . . . . .Deut 1:17
unjustly, and show *p* . . . . . .Ps 82:2
is not good to show *p* . . . . . .Prov 18:5
but have shown *p* . . . . . .Mal 2:9
that God shows no *p* . . . . . .Acts 10:34
For there is no *p* . . . . . .Rom 2:11
doing nothing with *p* . . . . . .1 Tim 5:21
but if you show *p* . . . . . .James 2:9
good fruits, without *p* . . . . . .James 3:17

PARTIES
revelries, drinking *p* . . . . . .1 Pet 4:3

PARTITION
the Testimony, and *p* . . . . . .Ex 40:3

PARTNER
Whoever is a *p* with a . . . . . .Prov 29:24
you count me as a *p* . . . . . .Philem 17

PARTRIDGE
when one hunts a *p* . . . . . .1 Sam 26:20

PARTS
anything but death *p* . . . . . .Ruth 1:17
in the inward *p* . . . . . .Ps 51:6
Shout, you lower *p* . . . . . .Is 44:23
but our presentable *p* . . . . . .1 Cor 12:24
into the lower *p* . . . . . .Eph 4:9

PASHHUR
Official opposing Jeremiah, Jer 21:1; 38:1–13
—Priest who puts Jeremiah in jail, Jer 20:1–6

PASS
I will *p* over you . . . . . .Ex 12:13
of the sea that *p* . . . . . .Ps 8:8
When you *p* through the . . . . . .Is 43:2
"I will make you *p* . . . . . .Ezek 20:37
I will not *p* by them . . . . . .Amos 7:8
and earth will *p* . . . . . .Matt 24:35

PASSED
And behold, the LORD *p* . . . .1 Kin 19:11
forbearance God had *p* . . . . . .Rom 3:25
High Priest who has *p* . . . . . .Heb 4:14
know that we have *p* . . . . . .1 John 3:14

PASSES
For the wind *p* over it . . . . . .Ps 103:16
of Christ which *p* . . . . . .Eph 3:19

PASSION
than to burn with *p* . . . . . .1 Cor 7:9
uncleanness, *p*, evil . . . . . .Col 3:5

PASSIONS
gave them up to vile *p* . . . . . .Rom 1:26

PASSOVER
It is the LORD'S *P* . . . . . .Ex 12:11
of King Josiah this *P* . . . . . .2 Kin 23:23
I will keep the *P* . . . . . .Matt 26:18
indeed Christ, our *P* . . . . . .1 Cor 5:7
By faith he kept the *P* . . . . . .Heb 11:28

PAST
My days are *p* . . . . . .Job 17:11
lo, the winter is *p* . . . . . .Song 2:11
and His ways *p* finding . . . . . .Rom 11:33
ways spoke in time *p* . . . . . .Heb 1:1
p lifetime in doing . . . . . .1 Pet 4:3

PASTORS
and some *p* and . . . . . .Eph 4:11

PASTURE
the sheep of Your *p* . . . . . .Ps 74:1
the people of His *p* . . . . . .Ps 95:7
feed them in good *p* . . . . . .Ezek 34:14
in and out and find *p* . . . . . .John 10:9

PASTURES
to lie down in green *p* . . . . . .Ps 23:2

PATH
p no bird knows . . . . . .Job 28:7
You will show me the *p* . . . . . .Ps 16:11
lead me in a smooth *p* . . . . . .Ps 27:11
But the *p* of the just . . . . . .Prov 4:18
way in the sea and a *p* . . . . . .Is 43:16

PATHROS
Described as a lowly kingdom, Ezek 29:14–16
Refuge for dispersed Jews, Jer 44:1–15
Jews to be regathered from, Is 11:11

PATHS
He leads me in the *p* . . . . . .Ps 23:3
Teach me Your *p* . . . . . .Ps 25:4
and all her *p* are . . . . . .Prov 3:17
p they have not . . . . . .Is 42:16
themselves crooked *p* . . . . . .Is 59:8
Make His *p* straight . . . . . .Matt 3:3
and make straight *p* . . . . . .Heb 12:13

PATIENCE
'Master, have *p* . . . . . .Matt 18:26
and bear fruit with *p* . . . . . .Luke 8:15
Now may the God of *p* . . . . . .Rom 15:5
labor of love, and *p* . . . . . .1 Thess 1:3
faith, love, *p* . . . . . .1 Tim 6:11
your faith produces *p* . . . . . .James 1:3
p have its perfect . . . . . .James 1:4
in the kingdom and *p* . . . . . .Rev 1:9
Here is the *p* and the . . . . . .Rev 13:10

PATIENT
rejoicing in hope, *p* . . . . . .Rom 12:12
uphold the weak, be *p* . . . . .1 Thess 5:14

PATIENTLY
the LORD, and wait *p* . . . . . .Ps 37:7
if you take it *p* . . . . . .1 Pet 2:20

PATMOS
John, banished here, receives the Revelation, Rev 1:9

PATRIARCHS
begot the twelve *p* . . . . . .Acts 7:8

PATTERN
p which you were . . . . . .Ex 26:30
as you have us for a *p* . . . . . .Phil 3:17
Hold fast the *p* . . . . . .2 Tim 1:13
p shown you on the . . . . . .Heb 8:5

PAUL
Roman citizen from Tarsus; studied under Gamaliel, Acts 22:3, 25–28
Originally called Saul; persecutes the church, Acts 7:58; 8:1, 3; 9:1, 2
Converted on road to Damascus, Acts 9:3–19
Preaches in Damascus; escapes to Jerusalem and then to Tarsus, Acts 9:20–30
Ministers in Antioch; sent to Jerusalem, Acts 11:25–30
First missionary journey, Acts 13; 14
Speaks for Gentiles at Jerusalem Council, Acts 15:1–5, 12
Second missionary journey, Acts 15:36—18:22

Third missionary journey, Acts 18:23—21:14
Arrested in Jerusalem; defense before Roman authorities, Acts 21:15—26:32
Sent to Rome, Acts 27:1—28:31
His epistles, Rom; 1 and 2 Cor; Gal; Eph; Phil; Col; 1 and 2 Thess; 1 and 2 Tim; Titus; Philem

PAULUS, SERGIUS
Roman proconsul of Cyprus, Acts 13:4, 7

PAVILION
shall hide me in His *p* . . . . . .Ps 27:5
them secretly in a *p* . . . . . .Ps 31:20

PAWS
He *p* in the valley . . . . . .Job 39:21

PAY
with which to *p* . . . . . .Prov 22:27
priests teach for *p* . . . . . .Mic 3:11
with me, and I will *p* . . . . . .Matt 18:26
p taxes to Caesar . . . . . .Matt 22:17
For you *p* tithe of . . . . . .Matt 23:23

PEACE
"These men are at *p* . . . . . .Gen 34:21
I will give *p* in the . . . . . .Lev 26:6
you, and give you *p* . . . . . .Num 6:26
'Make *p* with me by a . . . . . .2 Kin 18:31
field shall be at *p* . . . . . .Job 5:23
both lie down in *p* . . . . . .Ps 4:8
seek *p* and pursue it . . . . . .Ps 34:14
for He will speak *p* . . . . . .Ps 85:8
p have those who . . . . . .Ps 119:165
I am for *p* . . . . . .Ps 120:7
for the *p* of Jerusalem . . . . . .Ps 122:6
P be within your walls . . . . . .Ps 122:7
P be upon Israel . . . . . .Ps 125:5
war, and a time of *p* . . . . . .Eccl 3:8
Father, Prince of *P* . . . . . .Is 9:6
keep him in perfect *p* . . . . . .Is 26:3
p they have not . . . . . .Is 59:8
slightly, saying, '*P* . . . . . .Jer 6:14
"We looked for *p* . . . . . .Jer 8:15
give you assured *p* . . . . . .Jer 14:13
they will seek *p* . . . . . .Ezek 7:25
P be multiplied . . . . . .Dan 4:1
this One shall be *p* . . . . . .Mic 5:5
place I will give *p* . . . . . .Hag 2:9
is worthy, let your *p* . . . . . .Matt 10:13
that I came to bring *p* . . . . . .Matt 10:34
and on earth *p* . . . . . .Luke 2:14
if a son of *p* is there . . . . . .Luke 10:6
that make for your *p* . . . . . .Luke 19:42
I leave with you, My *p* . . . . . .John 14:27
in Me you may have *p* . . . . . .John 16:33
Grace to you and *p* . . . . . .Rom 1:7
by faith, we have *p* . . . . . .Rom 5:1
God has called us to *p* . . . . . .1 Cor 7:15
p will be with you . . . . . .2 Cor 13:11
Spirit is love, joy, *p* . . . . . .Gal 5:22
He Himself is our *p* . . . . . .Eph 2:14
and the *p* of God . . . . . .Phil 4:7
heaven, having made *p* . . . . . .Col 1:20
And let the *p* of God . . . . . .Col 3:15
Be at *p* among . . . . . .1 Thess 5:13
faith, love, *p* . . . . . .2 Tim 2:22
meaning "king of *p*," . . . . . .Heb 7:2
is sown in *p* by those . . . . . .James 3:18
p be multiplied . . . . . .2 Pet 1:2

PEACEABLE
and *p* life in all . . . . . .1 Tim 2:2
is first pure, then *p* . . . . . .James 3:17

PEACEABLY
on you, live *p* . . . . . .Rom 12:18

PEACEFUL
in a *p* habitation . . . . . .Is 32:18

PEACEMAKERS
Blessed are the *p* . . . . . .Matt 5:9

PEARL
had found one *p* . . . . . .Matt 13:46
gate was of one *p* . . . . . .Rev 21:21

PEARLS
nor cast your *p* . . . . . .Matt 7:6
hair or gold or *p* . . . . . .1 Tim 2:9
gates were twelve *p* . . . . . .Rev 21:21

PEG
wife, took a tent *p* . . . . . .Judg 4:21
will fasten him as a *p* . . . . . .Is 22:23

PEKAH
Son of Remaliah; usurps Israel's throne, 2 Kin 15:25–28
Forms alliance with Rezin of Syria against Ahaz, Is 7:1–9
Alliance defeated; captives returned, 2 Kin 16:5–9
Territory of, overrun by Tiglath-Pileser, 2 Kin 15:29
Assassinated by Hoshea, 2 Kin 15:30

PEKAHIAH
Son of Menahem; king of Israel, 2 Kin 15:22–26
Assassinated by Pekah, 2 Kin 15:23–25

PEN
My tongue is the *p* . . . . . .Ps 45:1
on it with a man's *p* . . . . . .Is 8:1
to write to you with *p* . . . . . .3 John 13

PENNY
have paid the last *p* . . . . . .Matt 5:26

PENTECOST
P had fully come . . . . . .Acts 2:1

PENUEL
Place east of Jordan; site of Jacob's wrestling with angel, Gen 32:24–31
Inhabitants of, slain by Gideon, Judg 8:8, 9, 17

PEOPLE
will take you as My *p* . . . . . .Ex 6:7
Who is like you, a *p* . . . . . .Deut 33:29
p shall be my *p* . . . . . .Ruth 1:16
p who know the joyful . . . . . .Ps 89:15
We are His *p* and the . . . . . .Ps 100:3
Happy are the *p* . . . . . .Ps 144:15
"Blessed is Egypt My *p* . . . . . .Is 19:25
this is a rebellious *p* . . . . . .Is 30:9
p who provoke Me . . . . . .Is 65:3
and they shall be My *p* . . . . . .Jer 24:7
for you are not My *p* . . . . . .Hos 1:9
like *p*, like priest . . . . . .Hos 4:9
to make ready a *p* . . . . . .Luke 1:17
take out of them a *p* . . . . . .Acts 15:14
who were not My *p* . . . . . .Rom 9:25
and they shall be My *p* . . . . . .2 Cor 6:16
His own special *p* . . . . . .Titus 2:14
LORD will judge His *p* . . . . . .Heb 10:30
but are now the *p* . . . . . .1 Pet 2:10
tribe and tongue and *p* . . . . . .Rev 5:9
they shall be His *p* . . . . . .Rev 21:3

PEOR
Mountain of Moab opposite Jericho, Num 23:28
Israel's camp seen from, Num 24:2
—Moabite god called Baal of Peor, Num 25:3, 5, 18
Israelites punished for worship of, Num 31:16

PERCEIVE
given you a heart to *p* . . . . . .Deut 29:4
but I cannot *p* . . . . . .Job 23:8
seeing, but do not *p* . . . . . .Is 6:9
may see and not *p* . . . . . .Mark 4:12

PERDITION
except the son of *p* . . . . . .John 17:12
to them a proof of *p* . . . . . .Phil 1:28
revealed, the son of *p* . . . . . .2 Thess 2:3
who draw back to *p* . . . . . .Heb 10:39
day of judgment and *p* . . . . . .2 Pet 3:7

PEREZ
One of Judah's twin sons by Tamar, Gen 38:24–30

PERFECT
Noah was a just man, *p* . . . . . .Gen 6:9
one who is *p* in . . . . . .Job 36:4
for God, His way is *p* . . . . . .Ps 18:30
You were *p* in your . . . . . .Ezek 28:15
Father in heaven is *p* . . . . . .Matt 5:48
"If you want to be *p* . . . . . .Matt 19:21
they may be made *p* . . . . . .John 17:23
and *p* will of God . . . . . .Rom 12:2
when that which is *p* . . . . . .1 Cor 13:10
present every man *p* . . . . . .Col 1:28
the law made nothing *p* . . . . . .Heb 7:19
of just men made *p* . . . . . .Heb 12:23
good gift and every *p* . . . . . .James 1:17
in word, he is a *p* . . . . . .James 3:2
p love casts out fear . . . . . .1 John 4:18

PERFECTED
third day I shall be *p* . . . . . .Luke 13:32
or am already *p* . . . . . .Phil 3:12
the Son who has been *p* . . . . . .Heb 7:28
the love of God is *p* . . . . . .1 John 2:5

PERFECTION
the *p* of beauty . . . . . .Ps 50:2
consummation of all *p* . . . . . .Ps 119:96
let us go on to *p* . . . . . .Heb 6:1

PERFORM
p Your statutes . . . . . .Ps 119:112
am ready to *p* My word . . . . . .Jer 1:12
how to *p* what is good . . . . . .Rom 7:18

PERGA
Visited by Paul, Acts 13:13, 14; 14:25

PERGAMOS
Site of one of the seven churches, Rev 1:11
Special message to, Rev 2:12–17

PERIL
or nakedness, or *p* . . . . . .Rom 8:35

PERILOUS
from the *p* pestilence . . . . . .Ps 91:3
in the last days *p* . . . . . .2 Tim 3:1

PERILS
journeys often, in *p* . . . . . .2 Cor 11:26

PERISH
"Surely we die, we *p* . . . . . .Num 17:12
All flesh would *p* . . . . . .Job 34:15
they *p* at the rebuke . . . . . .Ps 80:16

very day his plans *p* . . . . . .Ps 146:4
so that we may not *p* . . . . . .Jon 1:6
little ones should *p* . . . . . .Matt 18:14
will all likewise *p* . . . . . .Luke 13:3
in Him should not *p* . . . . . .John 3:16
they shall never *p* . . . . . .John 10:28
concern things which *p* . . . . . .Col 2:22
among those who *p* . . . . . .2 Thess 2:10
that any should *p* . . . . . .2 Pet 3:9

PERISHABLE
do it to obtain a *p* . . . . . .1 Cor 9:25

PERISHED
p being innocent . . . . . .Job 4:7
Truth has *p* and has . . . . . .Jer 7:28
The faithful man has *p* . . . . . .Mic 7:2

PERISHING
We are *p* . . . . . .Matt 8:25
to those who are *p* . . . . . .2 Cor 4:3

PERIZZITES
One of seven Canaanite nations, Deut 7:1
Possessed Palestine in Abraham's time, Gen 13:7
Jacob's fear of, Gen 34:30
Many of, slain by Judah, Judg 1:4, 5

PERJURER
p shall be expelled . . . . . .Zech 5:3

PERMIT
the Spirit did not *p* . . . . . .Acts 16:7
I do not *p* a woman . . . . . .1 Tim 2:12

PERMITS
you, if the Lord *p* . . . . . .1 Cor 16:7
we will do if God *p* . . . . . .Heb 6:3

PERMITTED
p no one to do them . . . . . .Ps 105:14

PERPETUATED
Your name shall be *p* . . . . . .Nah 1:14

PERPLEXED
at one another, *p* . . . . . .John 13:22
we are *p* . . . . . .2 Cor 4:8

PERSECUTE
p me as God does . . . . . .Job 19:22
p me wrongfully . . . . . .Ps 119:86
when they revile and *p* . . . . . .Matt 5:11
Bless those who *p* . . . . . .Rom 12:14

PERSECUTED
p the poor and needy . . . . . .Ps 109:16
p the prophets who . . . . . .Matt 5:12
If they *p* Me . . . . . .John 15:20
p the church of God . . . . . .1 Cor 15:9
p, but not forsaken . . . . . .2 Cor 4:9
p us now preaches the . . . . . .Gal 1:23

PERSECUTES
wicked in his pride *p* . . . . . .Ps 10:2

PERSECUTION
p arises because of . . . . . .Matt 13:21
At that time a great *p* . . . . . .Acts 8:1
do I still suffer *p* . . . . . .Gal 5:11

PERSECUTOR
a blasphemer, a *p* . . . . . .1 Tim 1:13

PERSEVERANCE
tribulation produces *p* . . . . . .Rom 5:3
to this end will all *p* . . . . . .Eph 6:18
longsuffering, love, *p* . . . . . .2 Tim 3:10
to self-control *p* . . . . . .2 Pet 1:6

PERSEVERE
kept My command to *p* . . . . . .Rev 3:10

PERSISTENCE
p he will rise and . . . . . .Luke 11:8

PERSON
In whose eyes a vile *p* . . . . . .Ps 15:4
p will suffer hunger . . . . . .Prov 19:15
do not regard the *p* . . . . . .Matt 22:16
express image of His *p* . . . . . .Heb 1:3
let it be the hidden *p* . . . . . .1 Pet 3:4

PERSUADE
"You almost *p* me . . . . . .Acts 26:28
the Lord, we *p* men . . . . . .2 Cor 5:11
For do I now *p* men . . . . . .Gal 1:10

PERSUADED
a ruler is *p* . . . . . .Prov 25:15
neither will they be *p* . . . . . .Luke 16:31
p that He is able . . . . . .2 Tim 1:12

PERSUASIVE
p words of human . . . . . .1 Cor 2:4
you with *p* words . . . . . .Col 2:4

PERTAINING
Priest in things *p* . . . . . .Heb 2:17
for men in things *p* . . . . . .Heb 5:1

PERTURBED
things the earth is *p* . . . . . .Prov 30:21

PERVERSE
your way is *p* . . . . . .Num 22:32
for the *p* person is an . . . . . .Prov 3:32
p lips far from you . . . . . .Prov 4:24
p heart will be . . . . . .Prov 12:8
p man sows strife . . . . . .Prov 16:28
but he who is *p* . . . . . .Prov 28:18
from this *p* generation . . . . . .Acts 2:40

PERVERSITY
in oppression and *p* . . . . . .Is 30:12

PERVERT
You shall not *p* . . . . . .Deut 16:19
and *p* all equity . . . . . .Mic 3:9
p the gospel of Christ . . . . . .Gal 1:7

PERVERTING
We found this fellow *p* . . . . . .Luke 23:2
will you not cease *p* . . . . . .Acts 13:10

PERVERTS
p the words of the . . . . . .Ex 23:8
p his ways will become . . . . . .Prov 10:9

PESTILENCE
from the perilous *p* . . . . . .Ps 91:3
p that walks in . . . . . .Ps 91:6
Before Him went *p* . . . . . .Hab 3:5

PESTILENCES
will be famines, *p* . . . . . .Matt 24:7

PETER
Fisherman; called to discipleship, Matt 4:18–20; John 1:40–42
Called as apostle, Matt 10:2–4
Walks on water, Matt 14:28–33
Confesses Christ's deity, Matt 16:13–19
Rebuked by Christ, Matt 16:21–23
Witnesses Transfiguration, Matt 17:1–8; 2 Pet 1:16–18
Denies Christ three times, Matt 26:69–75
Commissioned to feed Christ's sheep, John 21:15–17
Leads disciples, Acts 1:15–26
Preaches at Pentecost, Acts 2:1–41
Performs miracles, Acts 3:1–11; 5:14–16; 9:32–43
Called to minister to Gentiles, Acts 10
Defends his visit to Gentiles, Acts 11:1–18
Imprisoned and delivered, Acts 12:3–19
Speaks at Jerusalem Council, Acts 15:7–14
Writes epistles, 1 Pet 1:1; 2 Pet 1:1

PETITION
of Israel grant your *p* . . . . . .1 Sam 1:17

PETITIONS
fulfill all your *p* . . . . . .Ps 20:5
p that we have asked . . . . . .1 John 5:15

PHARAOH
Kings of Egypt, contemporaries of:
Abraham, Gen 12:15–20
Joseph, Gen 40; 41
Moses in youth, Ex 1:8–11
the Exodus, Ex 5—14
Solomon, 1 Kin 3:1; 11:17–20
Other Pharaohs, 1 Kin 14:25, 26; 2 Kin 17:4; 18:21; 19:9; 23:29; Jer 44:30

PHARISEE
to pray, one a *P* . . . . . .Luke 18:10
and brethren, I am a *P* . . . . . .Acts 23:6

PHILADELPHIA
City of Lydia in Asia Minor; church established here, Rev 1:11

PHILEMON
Christian at Colosse to whom Paul writes, Philem 1
Paul appeals to him to receive Onesimus, Philem 9–21

PHILETUS
False teacher, 2 Tim 2:17, 18

PHILIP
Son of Herod the Great, Matt 14:3
—One of the twelve apostles, Matt 10:3
Brings Nathanael to Christ, John 1:43–48
Tested by Christ, John 6:5–7
Introduces Greeks to Christ, John 12:20–22
Gently rebuked by Christ, John 14:8–12
—One of the first seven deacons, Acts 6:5
Called an evangelist, Acts 21:8
Preaches in Samaria, Acts 8:5–13
Leads the Ethiopian eunuch to Christ, Acts 8:26–40

PHILIPPI
City of Macedonia (named after Philip of Macedon); visited by Paul, Acts 16:12; 20:6
Paul writes letter to church of, Phil 1:1

PHILISTIA
The land of the Philistines, Gen 21:32, 34; Josh 13:2; Ps 60:8

PHILISTINES
Not attacked by Joshua, Josh 13:1–3
Left to test Israel, Judg 3:1–4
God delivers Israel to, as punishment, Judg 10:6, 7
Israel delivered from, by Samson, Judg 13—16
Capture, then return the ark of the Lord, 1 Sam 4—6
Wars and dealings with Saul and David, 1 Sam 13:15—14:23; 17:1–52; 18:25–27; 21:10–15; 27:1—28:6; 29:1–11; 31:1–13; 2 Sam 5:17–25

Originally on the island of Caphtor, Jer 47:4
Prophecies concerning, Is 9:11, 12; Jer 25:15–20; 47:1–7; Ezek 25:15–17; Zeph 2:4–6

PHILOSOPHERS
p encountered him . . . . . .Acts 17:18

PHILOSOPHY
cheat you through *p* . . . . . .Col 2:8

PHINEHAS
Aaron's grandson; executes God's judgment, Num 25:1–18; Ps 106:30, 31
Settles dispute over memorial altar, Josh 22:11–32
—Younger son of Eli; abuses his office, 1 Sam 1:3; 2:12–17, 22–36
Killed by Philistines, 1 Sam 4:11, 17

PHOENICIA
Mediterranean coastal region including the cities of Ptolemais, Tyre, Zarephath and Sidon; evangelized by early Christians, Acts 11:19
Jesus preaches here, Matt 15:21

PHRYGIA
Jews from, at Pentecost, Acts 2:1, 10
Visited twice by Paul, Acts 16:6

PHYLACTERIES
They make their *p* . . . . . .Matt 23:5

PHYSICIAN
Gilead, is there no *p* . . . . . .Jer 8:22
have no need of a *p* . . . . . .Matt 9:12
Luke the beloved *p* . . . . . .Col 4:14

PHYSICIANS
are all worthless *p* . . . . . .Job 13:4
her livelihood on *p* . . . . . .Luke 8:43

PI HAHIROTH
Israel camps there before crossing the Red Sea, Ex 14:2, 9; Num 33:7, 8

PIECES
for my wages thirty *p* . . . . . .Zech 11:12
they took the thirty *p* . . . . . .Matt 27:9
shall be dashed to *p* . . . . . .Rev 2:17

PIERCE
and his master shall *p* . . . . . .Ex 21:6
a sword will *p* . . . . . .Luke 2:35

PIERCED
p My hands and My feet . . . . . .Ps 22:16
on Me whom they have *p* . . .Zech 12:10
of the soldiers *p* . . . . . .John 19:34
p themselves through . . . . . .1 Tim 6:10
and they also who *p* . . . . . .Rev 1:7

PIERCING
p even to the division . . . . . .Heb 4:12

PIETY
first learn to show *p* . . . . . .1 Tim 5:4

PILATE, PONTIUS
Governor of Judea (A.D. 26–36), Luke 3:1
Questions Jesus and delivers Him to Jews, Matt 27:2, 11–26; John 18:28—19:16

PILGRIMAGE
heart is set on *p* . . . . . .Ps 84:5
In the house of my *p* . . . . . .Ps 119:54

PILGRIMS
we are aliens and *p* . . . . . .1 Chr 29:15
were strangers and *p* . . . . . .Heb 11:13

PILLAR
and she became a *p* . . . . . .Gen 19:26
and by night in a *p* . . . . . .Ex 13:21
the living God, the *p* . . . . . .1 Tim 3:15

PILLARS
break their sacred *p* . . . . . .Ex 34:13
I set up its *p* firmly . . . . . .Ps 75:3
out her seven *p* . . . . . .Prov 9:1
blood and fire and *p* . . . . . .Joel 2:30
and his feet like *p* . . . . . .Rev 10:1

PILOT
rudder wherever the *p* . . . . . .James 3:4

PINE
cypress tree and the *p* . . . . . .Is 41:19
for these *p* away . . . . . .Lam 4:9

PINNACLE
set Him on the *p* . . . . . .Luke 4:9

PISGAH
Balaam offers sacrifice upon, Num 23:14
Moses views Promised Land from, Deut 3:27
Site of Moses' death, Deut 34:1–7

PISHON
One of Eden's four rivers, Gen 2:10, 11

PISIDIA
Twice visited by Paul, Acts 13:13, 14; 14:24

PITHOM
Egyptian city built by Hebrew slaves, Ex 1:11

PIT
cast him into some *p* . . . . . .Gen 37:20
soul draws near the *P* . . . . . .Job 33:22
who go down to the *p* . . . . . .Ps 28:1
woman is a deep *p* . . . . . .Prov 22:14
a harlot is a deep *p* . . . . . .Prov 23:27
fall into his own *p* . . . . . .Prov 28:10
my life in the *p* . . . . . .Lam 3:53
who descend into the *P* . . . . .Ezek 31:16
up my life from the *p* . . . . . .Jon 2:6
from the waterless *p* . . . . . .Zech 9:11
if it falls into a *p* . . . . . .Matt 12:11
into the bottomless *p* . . . . . .Rev 20:3

PITCHERS
hand, with empty *p* . . . . . .Judg 7:16
the washing of cups, *p* . . . . . .Mark 7:4

PITIABLE
of all men the most *p* . . . . . .1 Cor 15:19

PITS
The proud have dug *p* . . . . . .Ps 119:85

PITY
eye shall have no *p* . . . . . .Deut 7:16
"Have *p* on me . . . . . .Job 19:21
for someone to take *p* . . . . . .Ps 69:20
He who has *p* on the . . . . . .Prov 19:17
p He redeemed them . . . . . .Is 63:9
land, and *p* His people . . . . . .Joel 2:18
And should I not *p* . . . . . .Jon 4:11
just as I had *p* . . . . . .Matt 18:33

PLACE
p know him anymore . . . . . .Job 7:10
All go to one *p* . . . . . .Eccl 3:20
return again to My *p* . . . . . .Hos 5:15
Come, see the *p* . . . . . .Matt 28:6
My word has no *p* . . . . . .John 8:37
I go to prepare a *p* . . . . . .John 14:2
might go to his own *p* . . . . . .Acts 1:25

PLACES
set them in slippery *p* . . . . . .Ps 73:18
dark *p* of the earth . . . . . .Ps 74:20
and the rough *p* . . . . . .Is 40:4
They love the best *p* . . . . . .Matt 23:6
in the heavenly *p* . . . . . .Eph 1:3

PLAGUE
bring yet one more *p* . . . . . .Ex 11:1
p come near your . . . . . .Ps 91:10
and the *p* was stopped . . . . . .Ps 106:30

PLAGUES
I will send all My *p* . . . . . .Ex 9:14
I will be your *p* . . . . . .Hos 13:14
p that are written . . . . . .Rev 22:18

PLAINLY
the Christ, tell us *p* . . . . . .John 10:24
now You are speaking *p* . . . . .John 16:29
such things declare *p* . . . . . .Heb 11:14

PLAN
p evil things in their . . . . . .Ps 140:2
Let none of you *p* . . . . . .Zech 7:10

PLANK
First remove the *p* . . . . . .Matt 7:5

PLANS
He makes the *p* of the . . . . . .Ps 33:10
in that very day his *p* . . . . . .Ps 146:4
that devises wicked *p* . . . . . .Prov 6:18
A man's heart *p* . . . . . .Prov 16:9
P are established . . . . . .Prov 20:18

PLANT
A time to *p* . . . . . .Eccl 3:2
Him as a tender *p* . . . . . .Is 53:2
they shall *p* vineyards . . . . . .Is 65:21
p of an alien vine . . . . . .Jer 2:21
p which My heavenly . . . . .Matt 15:13

PLANTED
shall be like a tree *p* . . . . . .Ps 1:3
Your right hand has *p* . . . . . .Ps 80:15
shall they be *p* . . . . . .Is 40:24
by the roots and be *p* . . . . . .Luke 17:6
I *p*, Apollos watered . . . . . .1 Cor 3:6

PLANTS
our sons may be as *p* . . . . . .Ps 144:12
down its choice *p* . . . . . .Is 16:8
neither he who *p* . . . . . .1 Cor 3:7

PLATFORM
scribe stood on a *p* . . . . . .Neh 8:4

PLATTER
head here on a *p* . . . . . .Matt 14:8

PLAY
and rose up to *p* . . . . . .Ex 32:6
p skillfully with a . . . . . .Ps 33:3
nursing child shall *p* . . . . . .Is 11:8
and rose up to *p* . . . . . .1 Cor 10:7

PLEAD
the one who would *p* . . . . . .Judg 6:31
Oh, that one might *p* . . . . . .Job 16:21
p my cause against an . . . . . .Ps 43:1
p with your friend . . . . . .Prov 6:3
Behold, I will *p* . . . . . .Jer 2:35
p His case with all . . . . . .Jer 25:31

PLEADED
Then Moses *p* with the . . . . . .Ex 32:11
this thing I *p* with . . . . . .2 Cor 12:8

PLEADING
though God were *p* . . . . . .2 Cor 5:20

PLEASANT
food, that it was *p* . . . . . .Gen 3:6
they despised the *p* . . . . . .Ps 106:24
how good and how *p* . . . . . .Ps 133:1
and knowledge is *p* . . . . . .Prov 2:10
P words are like a . . . . . .Prov 16:24
p places of the . . . . . .Jer 23:10
Is he a *p* child . . . . . .Jer 31:20
I ate no *p* food . . . . . .Dan 10:3

PLEASANTNESS
Her ways are ways of *p* . . . . . .Prov 3:17

PLEASE
When a man's ways *p* . . . . . .Prov 16:7
do those things that *p* . . . . . .John 8:29
in the flesh cannot *p* . . . . . .Rom 8:8
p his neighbor for his . . . . . .Rom 15:2
how he may *p* the Lord . . . . .1 Cor 7:32
Or do I seek to *p* men . . . . . .Gal 1:10
is impossible to *p* Him . . . . . .Heb 11:6

PLEASED
Then You shall be *p* . . . . . .Ps 51:19
The LORD is well *p* . . . . . .Is 42:21
Would he be *p* with you . . . . . .Mal 1:8
in whom I am well *p* . . . . . .Matt 3:17
God was not well *p* . . . . . .1 Cor 10:5
testimony, that he *p* . . . . . .Heb 11:5
in whom I am well *p* . . . . . .2 Pet 1:17

PLEASES
He does whatever He *p* . . . . . .Ps 115:3
Whatever the LORD *p* . . . . . .Ps 135:6

PLEASING
sacrifice, well *p* . . . . . .Phil 4:18
for this is well *p* . . . . . .Col 3:20
in you what is well *p* . . . . . .Heb 13:21

PLEASURE
not a God who takes *p* . . . . . .Ps 5:4
Do good in Your good *p* . . . . . .Ps 51:18
Your servants take *p* . . . . . .Ps 102:14
p will be a poor man . . . . . .Prov 21:17
for He has no *p* . . . . . .Eccl 5:4
shall perform all My *p* . . . . . .Is 44:28
your fast you find *p* . . . . . .Is 58:3
nor finding your own *p* . . . . . .Is 58:13
Do I have any *p* . . . . . .Ezek 18:23
I have no *p* in you . . . . . .Mal 1:10
your Father's good *p* . . . . . .Luke 12:32
to the good *p* of His . . . . . .Eph 1:5
fulfill all the good *p* . . . . . .2 Thess 1:11
p is dead while . . . . . .1 Tim 5:6
for sin You had no *p* . . . . . .Heb 10:6
back, My soul has no *p* . . . . . .Heb 10:38
p that war in your . . . . . .James 4:1
on the earth in *p* . . . . . .James 5:5

PLEASURES
Your right hand are *p* . . . . . .Ps 16:11
cares, riches, and *p* . . . . . .Luke 8:14
to enjoy the passing *p* . . . . . .Heb 11:25

PLEIADES
Part of God's creation, Job 9:9; Amos 5:8

PLENTIFUL
You, O God, sent a *p* . . . . . .Ps 68:9
The harvest truly is *p* . . . . . .Matt 9:37

PLENTIFULLY
rich man yielded *p* . . . . . .Luke 12:16

PLENTY
p which were in the . . . . . .Gen 41:53
LORD will grant you *p* . . . . . .Deut 28:11
his land will have *p* . . . . . .Prov 28:19

PLIGHT
He laughs at the *p* . . . . . .Job 9:23

PLOT
and the people *p* . . . . . .Ps 2:1
p became known to Saul . . . . . .Acts 9:24

PLOTS
The wicked *p* against . . . . . .Ps 37:12

PLOTTED
and *p* to take Jesus by . . . . . .Matt 26:4
chief priests *p* . . . . . .John 12:10

PLOW
lazy man will not *p* . . . . . .Prov 20:4
Does one *p* there with . . . . . .Amos 6:12
put his hand to the *p* . . . . . .Luke 9:62
he who plows should *p* . . . . . .1 Cor 9:10

PLOWED
"Zion shall be *p* . . . . . .Jer 26:18
You have *p* wickedness . . . . . .Hos 10:13
of you Zion shall be *p* . . . . . .Mic 3:12

PLOWMAN
p shall overtake the . . . . . .Amos 9:13

PLUCK
grain, you may *p* . . . . . .Deut 23:25
who pass by the way *p* . . . . . .Ps 80:12
obey, I will utterly *p* . . . . . .Jer 12:17
p the heads of grain . . . . . .Mark 2:23

PLUCKED
p the victim from his . . . . . .Job 29:17
cheeks to those who *p* . . . . . .Is 50:6
And His disciples *p* . . . . . .Luke 6:1
you would have *p* . . . . . .Gal 4:15

PLUMB
a *p* line, with a *p* . . . . . .Amos 7:7
rejoice to see the *p* . . . . . .Zech 4:10

PLUNDER
p the Egyptians . . . . . .Ex 3:22
who pass by the way *p* . . . . . .Ps 89:41
The *p* of the poor is . . . . . .Is 3:14
p you shall become . . . . . .Jer 30:16
house and *p* his goods . . . . . .Matt 12:29

PLUNDERED
stouthearted were *p* . . . . . .Ps 76:5
a people robbed and *p* . . . . . .Is 42:22
"And when you are *p* . . . . . .Jer 4:30
Because you have *p* . . . . . .Hab 2:8

PLUNDERING
me because of the *p* . . . . . .Is 22:4
accepted the *p* of your . . . . . .Heb 10:34

POETS
some of your own *p* . . . . . .Acts 17:28

POISON
the *p* of asps is under . . . . . .Ps 140:3
"The *p* of asps is . . . . . .Rom 3:13
evil, full of deadly *p* . . . . . .James 3:8

POISONED
p by bitterness . . . . . .Acts 8:23
p their minds against . . . . . .Acts 14:2

POLLUTIONS
have escaped the *p* . . . . . .2 Pet 2:20

POMP
multitude and their *p* . . . . . .Is 5:14
p is brought down to . . . . . .Is 14:11
had come with great *p* . . . . . .Acts 25:23

POMPOUS
and a mouth speaking *p* . . . . . .Dan 7:8

PONDER
P the path of your . . . . . .Prov 4:26

PONDERED
p them in her heart . . . . . .Luke 2:19

PONDERS
p all his paths . . . . . .Prov 5:21

PONTUS
Jews from, at Pentecost, Acts 2:5, 9
Home of Aquila, Acts 18:2
Christians of, addressed by Peter, 1 Pet 1:1

POOL
the wilderness a *p* . . . . . .Is 41:18
by the Sheep Gate a *p* . . . . . .John 5:2

POOLS
also covers it with *p* . . . . . .Ps 84:6
a wilderness into *p* . . . . . .Ps 107:35
your eyes like the *p* . . . . . .Song 7:4

POOR
p shall not give less . . . . . .Ex 30:15
be partial to the *p* . . . . . .Lev 19:15
p will never cease . . . . . .Deut 15:11
So the *p* have hope . . . . . .Job 5:16
and forsaken the *p* . . . . . .Job 20:19
I delivered the *p* . . . . . .Job 29:12
soul grieved for the *p* . . . . . .Job 30:25
p shall eat and be . . . . . .Ps 22:26
p man cried out . . . . . .Ps 34:6
But I am *p* and needy . . . . . .Ps 40:17
goodness for the *p* . . . . . .Ps 68:10
Let the *p* and needy . . . . . .Ps 74:21
yet He sets the *p* . . . . . .Ps 107:41
He raises the *p* . . . . . .Ps 113:7
a slack hand becomes *p* . . . . . .Prov 10:4
p man is hated even . . . . . .Prov 14:20
has mercy on the *p* . . . . . .Prov 14:21
who oppresses the *p* . . . . . .Prov 14:31
p reproaches his Maker . . . . . .Prov 17:5
p man is better than a . . . . . .Prov 19:22
p have this in common . . . . . .Prov 22:2
Do not rob the *p* . . . . . .Prov 22:22
p man who oppresses . . . . . .Prov 28:3
remembered that same *p* . . . . .Eccl 9:15
for silver, and the *p* . . . . . .Amos 2:6
the alien or the *p* . . . . . .Zech 7:10
in particular the *p* . . . . . .Zech 11:7
"Blessed are the *p* . . . . . .Matt 5:3
p have the gospel . . . . . .Matt 11:5
For you have the *p* . . . . . .Matt 26:11
your sakes He became *p* . . . . . .2 Cor 8:9
should remember the *p* . . . . . .Gal 2:10
God not chosen the *p* . . . . . .James 2:5
have dishonored the *p* . . . . . .James 2:6
wretched, miserable, *p* . . . . . .Rev 3:17

PORCIUS FESTUS
Paul stands trial before, Acts 25:1–22

PORTION
For the LORD's *p* . . . . . .Deut 32:9
This is the *p* from God . . . . . .Job 20:29
O LORD, You are the *p* . . . . . .Ps 16:5
heart and my *p* forever . . . . . .Ps 73:26
You are my *p* . . . . . .Ps 119:57
I will divide Him a *p* . . . . . .Is 53:12
rejoice in their *p* . . . . . .Is 61:7
The *P* of Jacob is not . . . . . .Jer 10:16
they have trodden My *p* . . . . . .Jer 12:10

"The LORD is my *p* . . . . . .Lam 3:24
and appoint him his *p* . . . . . .Matt 24:51
to give them their *p* . . . . . .Luke 12:42
give me the *p* . . . . . .Luke 15:12

PORTRAYED
Christ was clearly *p* . . . . . .Gal 3:1

POSITION
If a man desires the *p* . . . . . .1 Tim 3:1

POSSESS
descendants shall *p* . . . . . .Gen 22:17
p the land which . . . . . .Josh 1:11
By your patience *p* . . . . . .Luke 21:19
p his own vessel . . . . . .1 Thess 4:4

POSSESSED
much land yet to be *p* . . . . . .Josh 13:1
"The LORD *p* me at . . . . . .Prov 8:22
of the things he *p* . . . . . .Acts 4:32

POSSESSING
and yet *p* all things . . . . . .2 Cor 6:10

POSSESSION
as an everlasting *p* . . . . . .Gen 17:8
the rest of their *p* . . . . . .Ps 17:14
they did not gain *p* . . . . . .Ps 44:3
of the purchased *p* . . . . . .Eph 1:14
and an enduring *p* . . . . . .Heb 10:34

POSSESSIONS
is full of Your *p* . . . . . .Ps 104:24
kinds of precious *p* . . . . . .Prov 1:13
Yes, I had greater *p* . . . . . .Eccl 2:7
for he had great *p* . . . . . .Mark 10:22
and there wasted his *p* . . . . . .Luke 15:13
and sold their *p* . . . . . .Acts 2:45

POSSIBLE
God all things are *p* . . . . . .Matt 19:26
p that the blood . . . . . .Heb 10:4

POSTERITY
to preserve a *p* . . . . . .Gen 45:7
p shall serve Him . . . . . .Ps 22:30
p who approve their . . . . . .Ps 49:13

POT
to Aaron, "Take a *p* . . . . . .Ex 16:33
from a boiling *p* . . . . . .Job 41:20
The refining *p* is for . . . . . .Prov 17:3
p that had the manna . . . . . .Heb 9:4

POTENTATE
the blessed and only *P* . . . . . .1 Tim 6:15

POTI-PHERAH
Egyptian priest of On (Heliopolis), Gen 41:45–50
Father of Asenath, Joseph's wife, Gen 46:20

POTIPHAR
High Egyptian officer, Gen 39:1
Puts Joseph in jail, Gen 39:20

POTS
when we sat by the *p* . . . . . .Ex 16:3
also took away the *p* . . . . . .Jer 52:18
are regarded as clay *p* . . . . . .Lam 4:2

POTSHERD
for himself a *p* . . . . . .Job 2:8
is dried up like a *p* . . . . . .Ps 22:15
Let the *p* strive with . . . . . .Is 45:9

POTTER'S FIELD
Judas's money used for purchase of, Matt 27:7, 8

POUR
p out your heart . . . . . .Ps 62:8
P out Your wrath . . . . . .Ps 79:6
p My Spirit on your . . . . . .Is 44:3
and let the skies *p* . . . . . .Is 45:8
P out Your fury . . . . . .Jer 10:25
that I will *p* out My . . . . . .Joel 2:28
"And I will *p* . . . . . .Zech 12:10
angels, "Go and *p* . . . . . .Rev 16:1

POURED
And now my soul is *p* . . . . . .Job 30:16
I am *p* out like water . . . . . .Ps 22:14
grace is *p* upon Your . . . . . .Ps 45:2
name is ointment *p* . . . . . .Song 1:3
visited You, they *p* . . . . . .Is 26:16
strong, because He *p* . . . . . .Is 53:12
and My fury will be *p* . . . . . .Jer 7:20
His fury is *p* out like . . . . . .Nah 1:6
broke the flask and *p* . . . . . .Mark 14:3
of God has been *p* . . . . . .Rom 5:5
if I am being *p* . . . . . .Phil 2:17
I am already being *p* . . . . . .2 Tim 4:6
whom He *p* out on us . . . . . .Titus 3:6

POVERTY
of the poor is their *p* . . . . . .Prov 10:15
but it leads to *p* . . . . . .Prov 11:24
P and shame will come . . . . . .Prov 13:18
leads only to *p* . . . . . .Prov 14:23
lest you come to *p* . . . . . .Prov 20:13
give me neither *p* . . . . . .Prov 30:8
p put in all the . . . . . .Luke 21:4
and their deep *p* . . . . . .2 Cor 8:2
p might become rich . . . . . .2 Cor 8:9
tribulation, and *p* . . . . . .Rev 2:9

POWER
that I may show My *p* . . . . . .Ex 9:16
become glorious in *p* . . . . . .Ex 15:6
for God has *p* to help . . . . . .2 Chr 25:8
him who is without *p* . . . . . .Job 26:2
p who can understand . . . . . .Job 26:14
p belongs to God . . . . . .Ps 62:11
p Your enemies shall . . . . . .Ps 66:3
gives strength and *p* . . . . . .Ps 68:35
a king is, there is *p* . . . . . .Eccl 8:4
No one has *p* over the . . . . . .Eccl 8:8
the strength of His *p* . . . . . .Is 40:26
truly I am full of *p* . . . . . .Mic 3:8
anger and great in *p* . . . . . .Nah 1:3
'Not by might nor by *p* . . . . . .Zech 4:6
the kingdom and the *p* . . . . . .Matt 6:13
the Son of Man has *p* . . . . . .Matt 9:6
who had given such *p* . . . . . .Matt 9:8
Scriptures nor the *p* . . . . . .Matt 22:29
And the *p* of the Lord . . . . . .Luke 5:17
p went out from Him . . . . . .Luke 6:19
you are endued with *p* . . . . . .Luke 24:49
I have *p* to lay it . . . . . .John 10:18
not know that I have *p* . . . . . .John 19:10
"You could have no *p* . . . . . .John 19:11
you shall receive *p* . . . . . .Acts 1:8
as though by our own *p* . . . . . .Acts 3:12
man is the great *p* . . . . . .Acts 8:10
"Give me this *p* . . . . . .Acts 8:19
for it is the *p* . . . . . .Rom 1:16
even His eternal *p* . . . . . .Rom 1:20
saved it is the *p* . . . . . .1 Cor 1:18
Greeks, Christ the *p* . . . . . .1 Cor 1:24
be brought under the *p* . . . . . .1 Cor 6:12
that the *p* of Christ . . . . . .2 Cor 12:9
greatness of His *p* . . . . . .Eph 1:19
working of His *p* . . . . . .Eph 3:7
the Lord and in the *p* . . . . . .Eph 6:10
to His glorious *p* . . . . . .Col 1:11
the glory of His *p* . . . . . .2 Thess 1:9
of fear, but of *p* . . . . . .2 Tim 1:7
by the word of His *p* . . . . . .Heb 1:3
p of death, that . . . . . .Heb 2:14
but according to the *p* . . . . . .Heb 7:16
as His divine *p* . . . . . .2 Pet 1:3
dominion and *p* . . . . . .Jude 25
to him I will give *p* . . . . . .Rev 2:26
glory and honor and *p* . . . . . .Rev 4:11
honor and glory and *p* . . . . . .Rev 5:13

POWERFUL
of the LORD is *p* . . . . . .Ps 29:4
of God is living and *p* . . . . . .Heb 4:12

POWERS
principalities and *p* . . . . . .Col 2:15
word of God and the *p* . . . . . .Heb 6:5

PRAETORIUM
Pilate's, in Jerusalem, Mark 15:16; John 18:28; Matt 27:27
—Herod's palace at Caesarea, Acts 23:35

PRAISE
your brothers shall *p* . . . . . .Gen 49:8
He is your *p* . . . . . .Deut 10:21
I will sing *p* to the . . . . . .Judg 5:3
p shall be of You in . . . . . .Ps 22:25
For *p* from the upright . . . . . .Ps 33:1
p shall continually be . . . . . .Ps 34:1
the people shall *p* . . . . . .Ps 45:17
Whoever offers *p* . . . . . .Ps 50:23
P is awaiting You . . . . . .Ps 65:1
make His *p* glorious . . . . . .Ps 66:2
let all the peoples *p* . . . . . .Ps 67:3
Let heaven and earth *p* . . . . . .Ps 69:34
p shall be continually . . . . . .Ps 71:6
And the heavens will *p* . . . . . .Ps 89:5
silent, O God of my *p* . . . . . .Ps 109:1
Seven times a day I *p* . . . . . .Ps 119:164
All Your works shall *p* . . . . . .Ps 145:10
shall speak the *p* . . . . . .Ps 145:21
P the LORD . . . . . .Ps 148:1
that has breath *p* . . . . . .Ps 150:6
Let another man *p* . . . . . .Prov 27:2
let her own works *p* . . . . . .Prov 31:31
And your gates *P* . . . . . .Is 60:18
He makes Jerusalem a *p* . . . . . .Is 62:7
For You are my *p* . . . . . .Jer 17:14
Me a name of joy, a *p* . . . . . .Jer 33:9
give you fame and *p* . . . . . .Zeph 3:20
You have perfected *p* . . . . . .Matt 21:16
of men more than the *p* . . . . .John 12:43
p is not from men but . . . . . .Rom 2:29
Then each one's *p* . . . . . .1 Cor 4:5
the brother whose *p* . . . . . .2 Cor 8:18
should be to the *p* . . . . . .Eph 1:12
to the glory and *p* . . . . . .Phil 1:11
I will sing *p* to You . . . . . .Heb 2:12
the sacrifice of *p* . . . . . .Heb 13:15
and for the *p* of those . . . . . .1 Pet 2:14
saying, "*P* our God . . . . . .Rev 19:5

PRAISED
who is worthy to be *p* . . . . . .2 Sam 22:4
daily He shall be *p* . . . . . .Ps 72:15
LORD's name is to be *p* . . . . . .Ps 113:3
and greatly to be *p* . . . . . .Ps 145:3
where our fathers *p* . . . . . .Is 64:11
the Most High and *p* . . . . . .Dan 4:34

PRAISES
enthroned in the *p* . . . . . .Ps 22:3
it is good to sing *p* . . . . . .Ps 147:1
and he *p* her . . . . . .Prov 31:28

shall proclaim the *p* . . . . . .Is 60:6
you may proclaim the *p* . . . . . .1 Pet 2:9

PRAISEWORTHY
if there is anything *p* . . . . . .Phil 4:8

PRAISING
they will still be *p* . . . . . .Ps 84:4
of the heavenly host *p* . . . . . .Luke 2:13
in the temple *p* . . . . . .Luke 24:53

PRATING
p fool will fall . . . . . .Prov 10:8

PRAY
LORD in ceasing to *p* . . . . . .1 Sam 12:23
at noon I will *p* . . . . . .Ps 55:17
who hate you, and *p* . . . . . .Matt 5:44
"And when you *p* . . . . . .Matt 6:5
But you, when you *p* . . . . . .Matt 6:6
manner, therefore, *p* . . . . . .Matt 6:9
Watch and *p* . . . . . .Matt 26:41
to the mountain to *p* . . . . . .Mark 6:46
"Lord, teach us to *p* . . . . . .Luke 11:1
men always ought to *p* . . . . . .Luke 18:1
And I will *p* . . . . . .John 14:16
I do not *p* for the . . . . . .John 17:9
"I do not *p* for . . . . . .John 17:20
know what we should *p* . . . . . .Rom 8:26
I will *p* with the . . . . . .1 Cor 14:15
p without ceasing . . . . . .1 Thess 5:17
Brethren, *p* for us . . . . . .1 Thess 5:25
therefore that the men *p* . . . . .1 Tim 2:8
Let him *p* . . . . . .James 5:13
to one another, and *p* . . . . . .James 5:16
say that he should *p* . . . . . .1 John 5:16
p that you may prosper . . . . . .3 John 2

PRAYED
Pharisee stood and *p* . . . . . .Luke 18:11
p more earnestly . . . . . .Luke 22:44
p earnestly that it . . . . . .James 5:17

PRAYER
in heaven their *p* . . . . . .1 Kin 8:45
p made in this place . . . . . .2 Chr 7:15
fear, and restrain *p* . . . . . .Job 15:4
And my *p* is pure . . . . . .Job 16:17
p would return to my . . . . . .Ps 35:13
A *p* to the God of my . . . . . .Ps 42:8
P also will be made . . . . . .Ps 72:15
Let my *p* come before . . . . . .Ps 88:2
He shall regard the *p* . . . . . .Ps 102:17
but I give myself to *p* . . . . . .Ps 109:4
to the LORD, but the *p* . . . . . .Prov 15:8
not go out except by *p* . . . . . .Matt 17:21
all night in *p* to God . . . . . .Luke 6:12
continually to *p* . . . . . .Acts 6:4
where *p* was . . . . . .Acts 16:13
steadfastly in *p* . . . . . .Rom 12:12
to fasting and *p* . . . . . .1 Cor 7:5
always with all *p* . . . . . .Eph 6:18
but in everything by *p* . . . . . .Phil 4:6
the word of God and *p* . . . . . .1 Tim 4:5
And the *p* of faith . . . . . .James 5:15

PRAYERS
though you make many *p* . . . . . .Is 1:15
pretense make long *p* . . . . . .Matt 23:14
fervently for you in *p* . . . . . .Col 4:12
that supplications, *p* . . . . . .1 Tim 2:1
p may not be hindered . . . . . .1 Pet 3:7
are open to their *p* . . . . . .1 Pet 3:12
and watchful in your *p* . . . . . .1 Pet 4:7
which are the *p* . . . . . .Rev 5:8

PREACH
that great city, and *p* . . . . . .Jon 3:2
time Jesus began to *p* . . . . . .Matt 4:17
you hear in the ear, *p* . . . . . .Matt 10:27
P the gospel to the . . . . . .Luke 4:18
p the kingdom of God . . . . . .Luke 9:60
And how shall they *p* . . . . . .Rom 10:15
p Christ crucified . . . . . .1 Cor 1:23
is me if I do not *p* . . . . . .1 Cor 9:16
I or they, so we *p* . . . . . .1 Cor 15:11
For we do not *p* . . . . . .2 Cor 4:5
p Christ even from . . . . . .Phil 1:15
P the word . . . . . .2 Tim 4:2

PREACHED
p that people . . . . . .Mark 6:12
out and *p* everywhere . . . . . .Mark 16:20
of sins should be *p* . . . . . .Luke 24:47
p Christ to them . . . . . .Acts 8:5
through this Man is *p* . . . . . .Acts 13:38
lest, when I have *p* . . . . . .1 Cor 9:27
whom we have not *p* . . . . . .2 Cor 11:4
than what we have *p* . . . . . .Gal 1:8
in truth, Christ is *p* . . . . . .Phil 1:18
the gospel was *p* . . . . . .Heb 4:2
also He went and *p* . . . . . .1 Pet 3:19

PREACHER
The words of the *P* . . . . . .Eccl 1:1
they hear without a *p* . . . . . .Rom 10:14
I was appointed a *p* . . . . . .1 Tim 2:7
of eight people, a *p* . . . . . .2 Pet 2:5

PREACHES
the Jesus whom Paul *p* . . . . . .Acts 19:13
p another Jesus whom . . . . . .2 Cor 11:4
p any other gospel . . . . . .Gal 1:9
p the faith which he . . . . . .Gal 1:23

PREACHING
p Jesus as the . . . . . .Acts 5:42
to my gospel and the *p* . . . . . .Rom 16:25
not risen, then our *p* . . . . . .1 Cor 15:14

PRECEDE
p those who are asleep . . . .1 Thess 4:15

PRECEPT
p must be upon *p* . . . . . .Is 28:10

PRECEPTS
and commanded them *p* . . . . . .Neh 9:14
all His *p* are sure . . . . . .Ps 111:7
us to keep Your *p* . . . . . .Ps 119:4
how I love Your *p* . . . . . .Ps 119:159
and kept all his *p* . . . . . .Jer 35:18

PRECIOUS
because my life was *p* . . . . .1 Sam 26:21
P in the sight of the . . . . . .Ps 116:15
How *p* also are Your . . . . . .Ps 139:17
She is more *p* than . . . . . .Prov 3:15
Since you were *p* . . . . . .Is 43:4
p things shall not . . . . . .Is 44:9
if you take out the *p* . . . . . .Jer 15:19
The *p* sons of Zion . . . . . .Lam 4:2
farmer waits for the *p* . . . . . .James 5:7
more *p* than gold . . . . . .1 Pet 1:7
who believe, He is *p* . . . . . .1 Pet 2:7
p in the sight of . . . . . .1 Pet 3:4

PREDESTINED
He foreknew, He also *p* . . . . . .Rom 8:29
having *p* us to . . . . . .Eph 1:5
inheritance, being *p* . . . . . .Eph 1:11

PREEMINENCE
He may have the *p* . . . . . .Col 1:18
loves to have the *p* . . . . . .3 John 9

PREFERENCE
in honor giving *p* . . . . . .Rom 12:10

PREFERRED
comes after me is *p* . . . . . .John 1:15

PREJUDICE
these things without *p* . . . . . .1 Tim 5:21

PREMEDITATE
p what you will . . . . . .Mark 13:11

PREPARATION
Now it was the *P* . . . . . .John 19:14
your feet with the *p* . . . . . .Eph 6:15

PREPARE
p your hearts for the . . . . . .1 Sam 7:3
p a table before me in . . . . . .Ps 23:5
p mercy and truth . . . . . .Ps 61:7
P the way of the LORD . . . . . .Is 40:3
P the way for the . . . . . .Is 62:10
P the way of the LORD . . . . . .Mark 1:3
will, and did not *p* . . . . . .Luke 12:47
p a place for you . . . . . .John 14:2

PREPARED
place which I have *p* . . . . . .Ex 23:20
You *p* room for it . . . . . .Ps 80:9
When He *p* the heavens . . . . . .Prov 8:27
for the LORD has *p* . . . . . .Zeph 1:7
for whom it is *p* . . . . . .Matt 20:23
which You have *p* . . . . . .Luke 2:31
mercy, which He had *p* . . . . . .Rom 9:23
things which God has *p* . . . . . .1 Cor 2:9
Now He who has *p* . . . . . .2 Cor 5:5
p beforehand that we . . . . . .Eph 2:10
God, for He has *p* . . . . . .Heb 11:16

PRESENCE
themselves from the *p* . . . . . .Gen 3:8
went out from the *p* . . . . . .Gen 4:16
we die in your *p* . . . . . .Gen 47:15
P will go with you . . . . . .Ex 33:14
and honor the *p* . . . . . .Lev 19:32
afraid in any man's *p* . . . . . .Deut 1:17
am terrified at His *p* . . . . . .Job 23:15
p is fullness of joy . . . . . .Ps 16:11
shall dwell in Your *p* . . . . . .Ps 140:13
not tremble at My *p* . . . . . .Jer 5:22
shall shake at My *p* . . . . . .Ezek 38:20
Be silent in the *p* . . . . . .Zeph 1:7
and drank in Your *p* . . . . . .Luke 13:26
full of joy in Your *p* . . . . . .Acts 2:28
but his bodily *p* . . . . . .2 Cor 10:10
obeyed, not as in my *p* . . . . . .Phil 2:12

PRESENT
we are all *p* before . . . . . .Acts 10:33
evil is *p* with me . . . . . .Rom 7:21
p your bodies a living . . . . . .Rom 12:1
or death, or things *p* . . . . . .1 Cor 3:22
absent in body but *p* . . . . . .1 Cor 5:3
not only when I am *p* . . . . . .Gal 4:18
that He might *p* . . . . . .Eph 5:27
to *p* yourself . . . . . .2 Tim 2:15
p you faultless . . . . . .Jude 24

PRESENTED
treasures, they *p* . . . . . .Matt 2:11
For just as you *p* . . . . . .Rom 6:19

PRESENTS
kings will bring *p* . . . . . .Ps 68:29

PRESERVE
before you to *p* life . . . . . .Gen 45:5
You shall *p* me from . . . . . .Ps 32:7
O LORD, You *p* man and . . . . . .Ps 36:6
He shall *p* your soul . . . . . .Ps 121:7
The LORD shall *p* . . . . . .Ps 121:8
children, I will *p* . . . . . .Jer 49:11

pardon those whom I *p* . . . . . .Jer 50:20
loses his life will *p* . . . . . .Luke 17:33
every evil work and *p* . . . . . .2 Tim 4:18

PRESERVED
and my life is *p* . . . . . .Gen 32:30
soul, and body be *p* . . . . . .1 Thess 5:23

PRESERVES
For the LORD *p* the . . . . . .Ps 31:23
p the souls of His . . . . . .Ps 97:10
The LORD *p* the simple . . . . . .Ps 116:6
who guards his mouth *p* . . . . . .Prov 13:3
he who keeps his way *p* . . . . .Prov 16:17

PRESS
I *p* toward the goal . . . . . .Phil 3:14

PRESSED
p her virgin bosom . . . . . .Ezek 23:8
We are hard *p* on every . . . . . .2 Cor 4:8
For I am hard *p* . . . . . .Phil 1:23

PRESUMPTUOUS
servant also from *p* . . . . . .Ps 19:13

PRETENDED
before them, *p* madness . . . .1 Sam 21:13

PRETENSE
whole heart, but in *p* . . . . . .Jer 3:10
p make long prayers . . . . . .Matt 23:14

PREVAIL
no man shall *p* . . . . . .1 Sam 2:9
our tongue we will *p* . . . . . .Ps 12:4
but they shall not *p* . . . . . .Jer 1:19
of Hades shall not *p* . . . . . .Matt 16:18

PREVAILED
hand, that Israel *p* . . . . . .Ex 17:11
with the Angel and *p* . . . . . .Hos 12:4
grew mightily and *p* . . . . . .Acts 19:20

PREY
the mountains of *p* . . . . . .Ps 76:4
has not given us as *p* . . . . . .Ps 124:6
Shall the *p* be taken . . . . . .Is 49:24
evil makes himself a *p* . . . . . .Is 59:15
shall no longer be a *p* . . . . . .Ezek 34:22
when he has no *p* . . . . . .Amos 3:4

PRICE
be weighed for its *p* . . . . . .Job 28:15
a fool the purchase *p* . . . . . .Prov 17:16
one pearl of great *p* . . . . . .Matt 13:46
back part of the *p* . . . . . .Acts 5:3
you were bought at a *p* . . . . . .1 Cor 6:20

PRIDE
p come against me . . . . . .Ps 36:11
p serves as . . . . . .Ps 73:6
p and arrogance and . . . . . .Prov 8:13
By *p* comes nothing . . . . . .Prov 13:10
P goes before . . . . . .Prov 16:18
p will bring him low . . . . . .Prov 29:23
and her daughter had *p* . . . . .Ezek 16:49
p He is able to put down . . . . . .Dan 4:37
was hardened in *p* . . . . . .Dan 5:20
has sworn by the *p* . . . . . .Amos 8:7
For the *p* of the . . . . . .Zech 11:3
evil eye, blasphemy, *p* . . . . . .Mark 7:22
p he fall into the . . . . . .1 Tim 3:6
eyes, and the *p* of life . . . . . .1 John 2:16

PRIEST
he was the *p* of God . . . . . .Gen 14:18
Myself a faithful *p* . . . . . .1 Sam 2:35
p forever according . . . . . .Ps 110:4
the *p* and the prophet . . . . . .Is 28:7
So He shall be a *p* . . . . . .Zech 6:13
of a *p* should keep . . . . . .Mal 2:17
and faithful High *P* . . . . . .Heb 2:17
we have a great High *P* . . . . . .Heb 4:14
p forever according . . . . . .Heb 5:6
Christ came as High *P* . . . . . .Heb 9:11

PRIESTHOOD
be an everlasting *p* . . . . . .Ex 40:15
have defiled the *p* . . . . . .Neh 13:29
p being changed . . . . . .Heb 7:12
has an unchangeable *p* . . . . . .Heb 7:24
house, a holy *p* . . . . . .1 Pet 2:5
generation, a royal *p* . . . . . .1 Pet 2:9

PRIESTS
to Me a kingdom of *p* . . . . . .Ex 19:6
her *p* teach for pay . . . . . .Mic 3:11
made us kings and *p* . . . . . .Rev 1:6
but they shall be *p* . . . . . .Rev 20:6

PRINCE
"Who made you a *p* . . . . . .Ex 2:14
is the house of the *p* . . . . . .Job 21:28
is the downfall of a *p* . . . . . .Prov 14:28
Everlasting Father, *P* . . . . . .Is 9:6
until Messiah the *P* . . . . . .Dan 9:25
except Michael your *p* . . . . . .Dan 10:21
days without king or *p* . . . . . .Hos 3:4
p asks for gifts . . . . . .Mic 7:3
and killed the *P* . . . . . .Acts 3:15
His right hand to be *P* . . . . . .Acts 5:31
the *p* of the power . . . . . .Eph 2:2

PRINCES
He is not partial to *p* . . . . . .Job 34:19
to bind his *p* at his . . . . . .Ps 105:22
He may seat him with *p* . . . . . .Ps 113:8
to put confidence in *p* . . . . . .Ps 118:9
P also sit and speak . . . . . .Ps 119:23
p and all judges of . . . . . .Ps 148:11
good, nor to strike *p* . . . . . .Prov 17:26
is a child, and your *p* . . . . . .Eccl 10:16
of nobles, and your *p* . . . . . .Eccl 10:17
children to be their *p* . . . . . .Is 3:4
p will rule with . . . . . .Is 32:1
He brings the *p* . . . . . .Is 40:23

PRINCIPAL
Wisdom is the *p* . . . . . .Prov 4:7

PRINCIPALITY
far above all *p* . . . . . .Eph 1:21
is the head of all *p* . . . . . .Col 2:10

PRINCIPLES
from the basic *p* . . . . . .Col 2:20
again the first *p* . . . . . .Heb 5:12

PRISCILLA (or Prisca)
Wife of Aquila, Acts 18:1–3
With Aquila, instructs Apollos, Acts 18:26
Mentioned by Paul, Rom 16:3; 1 Cor 16:19; 2 Tim 4:19

PRISON
and put him into the *p* . . . . . .Gen 39:20
Bring my soul out of *p* . . . . . .Ps 142:7
in darkness from the *p* . . . . . .Is 42:7
the opening of the *p* . . . . . .Is 61:1
should put him in *p* . . . . . .Jer 29:26
John had heard in *p* . . . . . .Matt 11:2
I was in *p* and you . . . . . .Matt 25:36
to the spirits in *p* . . . . . .1 Pet 3:19

PRISONER
the groaning of the *p* . . . . . .Ps 79:11
reason I, Paul, the *p* . . . . . .Eph 3:1
Lord, nor of me His *p* . . . . . .2 Tim 1:8

PRISONERS
p rest together . . . . . .Job 3:18
does not despise His *p* . . . . . .Ps 69:33
gives freedom to the *p* . . . . . .Ps 146:7
the stronghold, you *p* . . . . . .Zech 9:12
Remember the *p* as if . . . . . .Heb 13:3

PRISONS
the synagogues and *p* . . . . . .Luke 21:12
p more frequently . . . . . .2 Cor 11:23

PRIZE
life shall be as a *p* . . . . . .Jer 21:9
but one receives the *p* . . . . . .1 Cor 9:24
the goal for the *p* . . . . . .Phil 3:14

PROCEED
For they *p* from evil . . . . . .Jer 9:3
of the same mouth *p* . . . . . .James 3:10

PROCEEDED
for I *p* forth . . . . . .John 8:42

PROCEEDS
by every word that *p* . . . . . .Deut 8:3
by every word that *p* . . . . . .Matt 4:4
Spirit of truth who *p* . . . . . .John 15:26
back part of the *p* . . . . . .Acts 5:2

PROCESSION
They have seen Your *p* . . . . . .Ps 68:24

PROCHORUS
One of the first seven deacons, Acts 6:5

PROCLAIM
you, and I will *p* . . . . . .Ex 33:19
p the name of the LORD . . . . . .Deut 32:3
p it not in the . . . . . .2 Sam 1:20
and they shall *p* . . . . . .Is 60:6
began to *p* it freely . . . . . .Mark 1:45
knowing, Him I *p* . . . . . .Acts 17:23
drink this cup, you *p* . . . . . .1 Cor 11:26

PROCLAIMED
p the good news . . . . . .Ps 40:9
company of those who *p* . . . . . .Ps 68:11
he went his way and *p* . . . . . .Luke 8:39
inner rooms will be *p* . . . . . .Luke 12:3

PROCLAIMER
"He seems to be a *p* . . . . . .Acts 17:18

PROCLAIMS
good news, who *p* . . . . . .Is 52:7

PROCONSUL
seeking to turn the *p* . . . . . .Acts 13:8
When Gallio was *p* . . . . . .Acts 18:12

PRODIGAL
with *p* living . . . . . .Luke 15:13

PRODUCE
land shall yield its *p* . . . . . .Lev 26:4
all kinds of *p* . . . . . .Ps 144:13

PROFANE
and offered *p* fire . . . . . .Lev 10:1
and priest are *p* . . . . . .Jer 23:11
"But you *p* it . . . . . .Mal 1:12
tried to *p* the temple . . . . . .Acts 24:6
But reject *p* and old . . . . . .1 Tim 4:7
p person like Esau . . . . . .Heb 12:16

PROFANED
p his crown by casting . . . . . .Ps 89:39
and *p* My Sabbaths . . . . . .Ezek 22:8
p the LORD's holy . . . . . .Mal 2:11

PROFANENESS
of Jerusalem *p* has . . . . . .Jer 23:15

PROFANING
p the covenant of the .....Mal 2:10

PROFESS
They *p* to know God .....Titus 1:16

PROFESSING
P to be wise .....Rom 1:22
is proper for women *p* .....1 Tim 2:10

PROFIT
p is there in my blood .....Ps 30:9
p has a man from all .....Eccl 1:3
There was no *p* under .....Eccl 2:11
for they will not *p* .....Is 57:12
words that cannot *p* .....Jer 7:8
p which you have made .....Ezek 22:13
p is it that we have .....Mal 3:14
For what *p* is it to .....Matt 16:26
For what will it *p* .....Mark 8:36
For what *p* is it to .....Luke 9:25
her masters much *p* .....Acts 16:16
hope of *p* was gone .....Acts 16:19
brought no small *p* .....Acts 19:24
what is the *p* of .....Rom 3:1
not seeking my own *p* .....1 Cor 10:33
Christ will *p* you .....Gal 5:2
about words to no *p* .....2 Tim 2:14
them, but He for our *p* .....Heb 12:10
What does it *p* .....James 2:14
and sell, and make a *p* .....James 4:13

PROFITABLE
"Can a man be *p* .....Job 22:2
It is doubtless not *p* .....2 Cor 12:1
of God, and is *p* .....2 Tim 3:16
things are good and *p* .....Titus 3:8
to you, but now is *p* .....Philem 11

PROFITS
p a man nothing that .....Job 34:9
have not love, it *p* .....1 Cor 13:3
exercise *p* a little .....1 Tim 4:8

PROFOUND
with things too *p* .....Ps 131:1

PROLONG
you will not *p* your .....Deut 4:26
p Your anger to all .....Ps 85:5
nor will he *p* his days .....Eccl 8:13

PROLONGED
and his days are *p* .....Eccl 8:12

PROLONGS
The fear of the LORD *p* .....Prov 10:27

PROMISE
of all His good *p* .....1 Kin 8:56
Behold, I send the *P* .....Luke 24:49
but to wait for the *P* .....Acts 1:4
For the *p* is to you .....Acts 2:39
p drew near which God .....Acts 7:17
for the hope of the *p* .....Acts 26:6
is made void and the *p* .....Rom 4:14
p might be sure .....Rom 4:16
it is no longer of *p* .....Gal 3:18
Therefore, since a *p* .....Heb 4:1
to the heirs of *p* .....Heb 6:17
did not receive the *p* .....Heb 11:39
they *p* them liberty .....2 Pet 2:19
p that He has promised .....1 John 2:25

PROMISED
bless you as He has *p* .....Deut 1:11
Him faithful who had *p* .....Heb 11:11

PROMISES
For all the *p* of God .....2 Cor 1:20
his Seed were the *p* .....Gal 3:16
patience inherit the *p* .....Heb 6:12
having received the *p* .....Heb 11:13
great and precious *p* .....2 Pet 1:4

PROMPTLY
him disciplines him *p* .....Prov 13:24

PROOF
which is to them a *p* .....Phil 1:28

PROOFS
by many infallible *p* .....Acts 1:3

PROPER
you, but for what is *p* .....1 Cor 7:35
Is it *p* for a woman to .....1 Cor 11:13
but, which is *p* .....1 Tim 2:10

PROPERLY
Let us walk *p* .....Rom 13:13

PROPHECY
miracles, to another *p* .....1 Cor 12:10
for *p* never came by .....2 Pet 1:21
is the spirit of *p* .....Rev 19:10
of the book of this *p* .....Rev 22:19

PROPHESIED
upon them, that they *p* .....Num 11:25
to them, yet they *p* .....Jer 23:21
Lord, have we not *p* .....Matt 7:22
prophets and the law *p* .....Matt 11:13
virgin daughters who *p* .....Acts 21:9
even more that you *p* .....1 Cor 14:5

PROPHESIES
for the prophet who *p* .....Jer 28:9
woman who prays or *p* .....1 Cor 11:5
p edifies the church .....1 Cor 14:4

PROPHESY
prophets, "Do not *p* .....Is 30:10
The prophets *p* falsely .....Jer 5:31
your daughters shall *p* .....Joel 2:28
Who can but *p* .....Amos 3:8
saying, "*P* to us .....Matt 26:68
your daughters shall *p* .....Acts 2:17
if prophecy, let us *p* .....Rom 12:6
know in part and we *p* .....1 Cor 13:9
desire earnestly to *p* .....1 Cor 14:39

PROPHET
shall be your *p* .....Ex 7:1
raise up for you a *P* .....Deut 18:15
arisen in Israel a *p* .....Deut 34:10
"I alone am left a *p* .....1 Kin 18:22
is no longer any *p* .....Ps 74:9
I ordained you a *p* .....Jer 1:5
p is induced to speak .....Ezek 14:9
The *p* is a fool .....Hos 9:7
nor was I a son of a *p* .....Amos 7:14
send you Elijah the *p* .....Mal 4:5
p shall receive a .....Matt 10:41
p is not without honor .....Matt 13:57
by Daniel the *p* .....Mark 13:14
is not a greater *p* .....Luke 7:28
it cannot be that a *p* .....Luke 13:33
Nazareth, who was a *P* .....Luke 24:19
"Are you the *P* .....John 1:21
"This is truly the *P* .....John 6:14
with him the false *p* .....Rev 19:20

PROPHETIC
p word confirmed .....2 Pet 1:19

PROPHETS
LORD's people were *p* .....Num 11:29
Saul also among the *p* .....1 Sam 10:12
the mouth of all his *p* .....1 Kin 22:22
Where now are your *p* .....Jer 37:19
prophesy against the *p* .....Ezek 13:2
Her *p* are insolent .....Zeph 3:4
the Law or the *P* .....Matt 5:17
is the Law and the *P* .....Matt 7:12
or one of the *p* .....Matt 16:14
the tombs of the *p* .....Matt 23:29
indeed, I send you *p* .....Matt 23:34
one who kills the *p* .....Matt 23:37
Then many false *p* .....Matt 24:11
have Moses and the *p* .....Luke 16:29
You are sons of the *p* .....Acts 3:25
p did your fathers not .....Acts 7:52
To Him all the *p* .....Acts 10:43
do you believe the *p* .....Acts 26:27
before through His *p* .....Rom 1:2
by the Law and the *P* .....Rom 3:21
have killed Your *p* .....Rom 11:3
p are subject to the .....1 Cor 14:32
to be apostles, some *p* .....Eph 4:11
brethren, take the *p* .....James 5:10
this salvation the *p* .....1 Pet 1:10
were also false *p* .....2 Pet 2:1
because many false *p* .....1 John 4:1
blood of saints and *p* .....Rev 16:6
found the blood of *p* .....Rev 18:24
of your brethren the *p* .....Rev 22:9

PROPITIATION
set forth as a *p* .....Rom 3:25
to God, to make *p* .....Heb 2:17
He Himself is the *p* .....1 John 2:2
His Son to be the *p* .....1 John 4:10

PROPORTION
let us prophesy in *p* .....Rom 12:6

PROPRIETY
modest apparel, with *p* .....1 Tim 2:9

PROSECUTOR
answer me, that my *P* .....Job 31:35

PROSELYTE
and sea to win one *p* .....Matt 23:15

PROSELYTES
Rome, both Jews and *p* .....Acts 2:10

PROSPER
made all he did to *p* .....Gen 39:3
you shall not *p* .....Deut 28:29
LORD, God made him *p* .....2 Chr 26:5
they *p* who love you .....Ps 122:6
his sins will not *p* .....Prov 28:13
of the LORD shall *p* .....Is 53:10
against you shall *p* .....Is 54:17
please, and it shall *p* .....Is 55:11
of the wicked *p* .....Jer 12:1
King shall reign and *p* .....Jer 23:5
storing up as he may *p* .....1 Cor 16:2
I pray that you may *p* .....3 John 2

PROSPERED
since the LORD has *p* .....Gen 24:56

PROSPERING
His ways are always *p* .....Ps 10:5

PROSPERITY
p all your days .....Deut 23:6
p exceed the fame .....1 Kin 10:7
p the destroyer .....Job 15:21
spend their days in *p* .....Job 36:11
Now in my *p* I said .....Ps 30:6
has pleasure in the *p* .....Ps 35:27
When I saw the *p* .....Ps 73:3
I pray, send now *p* .....Ps 118:25
the day of *p* be joyful .....Eccl 7:14

that we have our *p* . . . . . .Acts 19:25

PROSPEROUS
had made his journey *p* . . . . . .Gen 24:21
will make your way *p* . . . . . .Josh 1:8

PROSPERS
he turns, he *p* . . . . . .Prov 17:8
just as your soul *p* . . . . . .3 John 2

PROSTRATE
of the proud lie *p* . . . . . .Job 9:13

PROUD
p waves must stop . . . . . .Job 38:11
tongue that speaks *p* . . . . . .Ps 12:3
and fully repays the *p* . . . . . .Ps 31:23
does not respect the *p* . . . . . .Ps 40:4
a haughty look and a *p* . . . . . .Ps 101:5
p He knows from afar . . . . . .Ps 138:6
the house of the *p* . . . . . .Prov 15:25
Everyone *p* . . . . . .Prov 16:5
p heart stirs up . . . . . .Prov 28:25
is better than the *p* . . . . . .Eccl 7:8
by wine, he is a *p* . . . . . .Hab 2:5
He has scattered the *p* . . . . . .Luke 1:51
"God resists the *p* . . . . . .1 Pet 5:5

PROVE
p yourself a man . . . . . .1 Kin 2:2
does your arguing *p* . . . . . .Job 6:25
mind, that you may *p* . . . . . .Rom 12:2

PROVERB
an astonishment, a *p* . . . . . .Deut 28:37
incline my ear to a *p* . . . . . .Ps 49:4
that hang limp is a *p* . . . . . .Prov 26:7
of a drunkard is a *p* . . . . . .Prov 26:9
one shall take up a *p* . . . . . .Mic 2:4
to the true *p* . . . . . .2 Pet 2:22

PROVERBS
spoke three thousand *p* . . . . . .1 Kin 4:32
in order many *p* . . . . . .Eccl 12:9

PROVIDE
"My son, God will *p* . . . . . .Gen 22:8
Can He *p* meat for His . . . . . .Ps 78:20
prosperity that I *p* . . . . . .Jer 33:9
P neither gold nor . . . . . .Matt 10:9
if anyone does not *p* . . . . . .1 Tim 5:8

PROVIDED
these hands have *p* . . . . . .Acts 20:34
p something better . . . . . .Heb 11:40

PROVIDES
p food for the raven . . . . . .Job 38:41
p her supplies in the . . . . . .Prov 6:8

PROVISION
abundantly bless her *p* . . . . . .Ps 132:15
no *p* for the flesh . . . . . .Rom 13:14

PROVOKE
do not *p* Him . . . . . .Ex 23:21
p God are secure . . . . . .Job 12:6
Do they *p* Me to . . . . . .Jer 7:19
p them to jealousy . . . . . .Rom 11:11
you, fathers, do not *p* . . . . . .Eph 6:4

PROVOKED
How often they *p* . . . . . .Ps 78:40
p the Most High . . . . . .Ps 78:56
Thus they *p* Him to . . . . . .Ps 106:29
his spirit was *p* . . . . . .Acts 17:16
seek its own, is not *p* . . . . . .1 Cor 13:5

PRUDENCE
To give *p* to the . . . . . .Prov 1:4
wisdom, dwell with *p* . . . . . .Prov 8:12
us in all wisdom and *p* . . . . . .Eph 1:8

PRUDENT
p man covers shame . . . . . .Prov 12:16
A *p* man conceals . . . . . .Prov 12:23
The wisdom of the *p* . . . . . .Prov 14:8
p considers well . . . . . .Prov 14:15
heart will be called *p* . . . . . .Prov 16:21
p acquires knowledge . . . . . .Prov 18:15
p wife is from the . . . . . .Prov 19:14
p man foresees evil . . . . . .Prov 22:3
perished from the *p* . . . . . .Jer 49:7
Therefore the *p* . . . . . .Amos 5:13
from the wise and *p* . . . . . .Matt 11:25

PRUDENTLY
Servant shall deal *p* . . . . . .Is 52:13

PRUNES
that bears fruit He *p* . . . . . .John 15:2

PSALM
and the sound of a *p* . . . . . .Ps 98:5
in the second *P* . . . . . .Acts 13:33
each of you has a *p* . . . . . .1 Cor 14:26

PSALMIST
And the sweet *p* . . . . . .2 Sam 23:1

PSALMS
Sing to Him, sing *p* . . . . . .1 Chr 16:9
to one another in *p* . . . . . .Eph 5:19
Let him sing *p* . . . . . .James 5:13

PSALTERY
harp, lyre, and *p* . . . . . .Dan 3:10

PUBLISHED
to be proclaimed and *p* . . . . . .Jon 3:7

PUBLIUS
Roman official; entertains Paul, Acts 28:7, 8

PUFFED
Now some are *p* up . . . . . .1 Cor 4:18
itself, is not *p* . . . . . .1 Cor 13:4
a novice, lest being *p* . . . . . .1 Tim 3:6

PUFFS
Knowledge *p* up . . . . . .1 Cor 8:1

PUL
King of Assyria; same as Tiglath-Pileser, 2 Kin 15:19
—Country and people in Africa, Is 66:19

PULL
P me out of the net . . . . . .Ps 31:4
I will *p* down my barns . . . . .Luke 12:18

PUNISH
take that man and *p* . . . . . .Deut 22:18
p the righteous is . . . . . .Prov 17:26
"I will *p* the world . . . . . .Is 13:11
Shall I not *p* them for . . . . . .Jer 5:9
p all who oppress them . . . . . .Jer 30:20
p your iniquity . . . . . .Lam 4:22
So I will *p* them for . . . . . .Hos 4:9

PUNISHED
You our God have *p* . . . . . .Ezra 9:13
because He has not *p* . . . . . .Job 35:15
p them often in every . . . . . .Acts 26:11
These shall be *p* . . . . . .2 Thess 1:9

PUNISHES
will you say when He *p* . . . . . .Jer 13:21

PUNISHMENT
p is greater than I . . . . . .Gen 4:13
you do in the day of *p* . . . . . .Is 10:3
p they shall be cast . . . . . .Jer 8:12
p they shall perish . . . . . .Jer 10:15
a man for the *p* . . . . . .Lam 3:39
The *p* of the iniquity . . . . . .Lam 4:6
days of *p* have come . . . . . .Hos 9:7
not turn away its *p* . . . . . .Amos 1:3
into everlasting *p* . . . . . .Matt 25:46
p which was inflicted . . . . . .2 Cor 2:6
Of how much worse *p* . . . . . .Heb 10:29
sent by him for the *p* . . . . . .1 Pet 2:14
the unjust under *p* . . . . . .2 Pet 2:9

PURCHASED
of God could be *p* . . . . . .Acts 8:20
of the *p* possession . . . . . .Eph 1:14

PURE
a mercy seat of *p* gold . . . . . .Ex 25:17
Can a man be more *p* . . . . . .Job 4:17
if you were *p* and . . . . . .Job 8:6
'My doctrine is *p* . . . . . .Job 11:4
that he could be *p* . . . . . .Job 15:14
the heavens are not *p* . . . . . .Job 15:15
the stars are not *p* . . . . . .Job 25:5
of the LORD are *p* . . . . . .Ps 12:6
will show Yourself *p* . . . . . .Ps 18:26
To such as are *p* . . . . . .Ps 73:1
of the *p* are pleasant . . . . . .Prov 15:26
ways of a man are *p* . . . . . .Prov 16:2
my heart clean, I am *p* . . . . . .Prov 20:9
but as for the *p* . . . . . .Prov 21:8
a generation that is *p* . . . . . .Prov 30:12
Shall I count *p* . . . . . .Mic 6:11
things indeed are *p* . . . . . .Rom 14:20
whatever things are *p* . . . . . .Phil 4:8
keep yourself *p* . . . . . .1 Tim 5:22
p all things are *p* . . . . . .Titus 1:15
above is first *p* . . . . . .James 3:17
babes, desire the *p* . . . . . .1 Pet 2:2
just as He is *p* . . . . . .1 John 3:3

PURER
p eyes than to behold . . . . . .Hab 1:13

PURGE
P me with hyssop . . . . . .Ps 51:7
p them as gold and . . . . . .Mal 3:3

PURGED
away, and your sin *p* . . . . . .Is 6:7
He had by Himself *p* . . . . . .Heb 1:3

PURIFICATION
for the water of *p* . . . . . .Num 19:9
with the water of *p* . . . . . .Num 31:23

PURIFIED
earth, *p* seven times . . . . . .Ps 12:6
all things are *p* . . . . . .Heb 9:22
Since you have *p* . . . . . .1 Pet 1:22

PURIFIES
hope in Him *p* himself . . . . . .1 John 3:3

PURIFY
p the sons of Levi . . . . . .Mal 3:3
and *p* your hearts . . . . . .James 4:8

PURIFYING
thus *p* all foods . . . . . .Mark 7:19
p their hearts by . . . . . .Acts 15:9
sanctifies for the *p* . . . . . .Heb 9:13

PURIM
called these days *P* . . . . . .Esth 9:26

PURITY
be delivered by the *p* . . . . . .Job 22:30
He who loves *p* of . . . . . .Prov 22:11
by *p*, by knowledge . . . . . .2 Cor 6:6
spirit, in faith, in *p* . . . . . .1 Tim 4:12

PURPLE
who was clothed in *p* . . . . . .Luke 16:19

they put on Him a *p* . . . . . .John 19:2
She was a seller of *p* . . . . . .Acts 16:14

PURPOSE
and fulfill all your *p* . . . . . .Ps 20:4
A time for every *p* . . . . . .Eccl 3:1
p that is purposed . . . . . .Is 14:26
But for this *p* I came . . . . . .John 12:27
by the determined *p* . . . . . .Acts 2:23
them all that with *p* . . . . . .Acts 11:23
to the eternal *p* . . . . . .Eph 3:11
Now the *p* of the . . . . . .1 Tim 1:5
to fulfill His *p* . . . . . .Rev 17:17

PURPOSED
For the LORD had *p* . . . . . .2 Sam 17:14
LORD of hosts has *p* . . . . . .Is 23:9
But Daniel *p* in his . . . . . .Dan 1:8
pleasure which He *p* . . . . . .Eph 1:9

PURPOSES
each one give as he *p* . . . . . .2 Cor 9:7

PURSE
let us all have one *p* . . . . . .Prov 1:14

PURSES
p his lips and brings . . . . . .Prov 16:30

PURSUE
And will You *p* dry . . . . . .Job 13:25
p my honor as the wind . . . . . .Job 30:15
The sword shall *p* . . . . . .Jer 48:2
but their hearts *p* . . . . . .Ezek 33:31
Let us know, let us *p* . . . . . .Hos 6:3
p righteousness . . . . . .Rom 9:30
P love, and desire . . . . . .1 Cor 14:1
p righteousness . . . . . .1 Tim 6:11
him seek peace and *p* . . . . . .1 Pet 3:11

PURSUES
Evil *p* sinners . . . . . .Prov 13:21
flee when no one *p* . . . . . .Prov 28:1

PURSUING
but Israel, *p* the law . . . . . .Rom 9:31

PUT
Also He has *p* eternity . . . . . .Eccl 3:11
pride He is able to *p* down . . . .Dan 4:37
what you will *p* on . . . . . .Matt 6:25
p my hand into His . . . . . .John 20:25
But *p* on the Lord . . . . . .Rom 13:14

PUTREFYING
bruises and *p* sores . . . . . .Is 1:6

Q

QUAIL
and it brought *q* . . . . . .Num 11:31
and He brought *q* . . . . . .Ps 105:40

QUAKED
the whole mountain *q* . . . . . .Ex 19:18
and the earth *q* . . . . . .Matt 27:51

QUAKES
The earth *q* before . . . . . .Joel 2:10

QUALIFIED
the Father who has *q* . . . . . .Col 1:12

QUARREL
see how he seeks a *q* . . . . . .2 Kin 5:7
any fool can start a *q* . . . . . .Prov 20:3
He will not *q* nor cry . . . . . .Matt 12:19
of the Lord must not *q* . . . . . .2 Tim 2:24

QUARRELSOME
but gentle, not *q* . . . . . .1 Tim 3:3

QUARTZ
be made of coral or *q* . . . . . .Job 28:18

QUEEN
Q Vashti also made a . . . . . .Esth 1:9
stands the *q* in gold . . . . . .Ps 45:9
burn incense to the *q* . . . . . .Jer 44:17
The *q* of the South . . . . . .Matt 12:42
under Candace the *q* . . . . . .Acts 8:27
heart, 'I sit as *q* . . . . . .Rev 18:7

QUEENS
There are sixty *q* . . . . . .Song 6:8
q your nursing mothers . . . . . .Is 49:23

QUENCH
Many waters cannot *q* . . . . . .Song 8:7
so that no one can *q* . . . . . .Jer 4:4
flax He will not *q* . . . . . .Matt 12:20
q all the fiery . . . . . .Eph 6:16
Do not *q* the Spirit . . . . . .1 Thess 5:19

QUENCHED
LORD, the fire was *q* . . . . . .Num 11:2
they were *q* like a . . . . . .Ps 118:12
their fire is not *q* . . . . . .Is 66:24
that shall never be *q* . . . . . .Mark 9:43
and the fire is not *q* . . . . . .Mark 9:44
q the violence of fire . . . . . .Heb 11:34

QUESTIONS
test him with hard *q* . . . . . .1 Kin 10:1
and asking them *q* . . . . . .Luke 2:46
market, asking no *q* . . . . . .1 Cor 10:25

QUICK-TEMPERED
q man acts foolishly . . . . . .Prov 14:17
not self-willed, not *q* . . . . . .Titus 1:7

QUICKLY
have turned aside *q* . . . . . .Ex 32:8
with your adversary *q* . . . . . .Matt 5:25
"What you do, do *q* . . . . . .John 13:27
Behold, I am coming *q* . . . . . .Rev 3:11
"Surely I am coming *q* . . . . . .Rev 22:20

QUIET
lain still and been *q* . . . . . .Job 3:13
'Take heed, and be *q* . . . . . .Is 7:4
earth is at rest and *q* . . . . . .Is 14:7
gladness, He will *q* . . . . . .Zeph 3:17
warned him to be *q* . . . . . .Mark 10:48
aspire to lead a *q* . . . . . .1 Thess 4:11
we may lead a *q* and . . . . . .1 Tim 2:2
a gentle and *q* spirit . . . . . .1 Pet 3:4

QUIETED
calmed and *q* my soul . . . . . .Ps 131:2
the city clerk had *q* . . . . . .Acts 19:35

QUIETNESS
will give peace and *q* . . . . . .1 Chr 22:9
When He gives *q* . . . . . .Job 34:29
a handful with *q* . . . . . .Eccl 4:6
in *q* and confidence . . . . . .Is 30:15
of righteousness, *q* . . . . . .Is 32:17
that they work in *q* . . . . . .2 Thess 3:12

QUIETS
q the earth by the . . . . . .Job 37:17

QUIVER
q rattles against him . . . . . .Job 39:23
the man who has his *q* . . . . . .Ps 127:5
q He has hidden Me . . . . . .Is 49:2
Their *q* is like an . . . . . .Jer 5:16

R

RAAMSES
Treasure city built by Hebrew slaves, Ex 1:11

RABBAH
Capital of Ammon, Amos 1:14
Besieged by Joab; defeated and enslaved by David, 2 Sam 12:26–31
Destruction of, foretold, Jer 49:2, 3

RABBI
be called by men, '*R* . . . . . .Matt 23:7
do not be called '*R* . . . . . .Matt 23:8

RABBONI
Mary addresses Christ as, John 20:16

RABMAG
Title applied to Babylonian prince, Jer 39:3, 13

RABSARIS
Title applied to:
Assyrian officials sent by Sennacherib, 2 Kin 18:17
Babylonian prince, Jer 39:3, 13

RABSHAKEH
Sent by king of Assyria to threaten Hezekiah, 2 Kin 18:17–37; Is 36:2–22
The Lord sends rumor to take him away, 2 Kin 19:6–8; Is 37:6–8

RACA
to his brother, '*R* . . . . . .Matt 5:22

RACE
man to run its *r* . . . . . .Ps 19:5
r is not to the swift . . . . . .Eccl 9:11
who run in a *r* all run . . . . . .1 Cor 9:24
I have finished the *r* . . . . . .2 Tim 4:7
with endurance the *r* . . . . . .Heb 12:1

RACHEL
Laban's younger daughter; Jacob's favorite wife, Gen 29:28–30
Supports her husband's position, Gen 31:14–16
Mother of Joseph and Benjamin, Gen 30:22–25
Prophecy concerning; quoted, Jer 31:15; Matt 2:18

RADIANT
to Him and were *r* . . . . . .Ps 34:5

RAGE
Disperse the *r* of your . . . . . .Job 40:11
Why do the nations *r* . . . . . .Ps 2:1
'Why did the nations *r* . . . . . .Acts 4:25

RAGES
he *r* against all wise . . . . . .Prov 18:1

RAGS
clothe a man with *r* . . . . . .Prov 23:21

RAHAB
Prostitute in Jericho; helps Joshua's spies, Josh 2:1–21
Spared in battle, Josh 6:17–25
Mentioned in the NT, Matt 1:5; Heb 11:31; James 2:25
—Used figuratively of Egypt, Ps 87:4

RAIN
had not caused it to *r* . . . . . .Gen 2:5
And the *r* was on the . . . . . .Gen 7:12
He gives *r* on the . . . . . .Job 5:10
to the gentle *r* . . . . . .Job 37:6

sent a plentiful *r* . . . . . .Ps 68:9
clouds, who prepares *r* . . . . . .Ps 147:8
snow in summer and *r* . . . . . .Prov 26:1
r which leaves no food . . . . . .Prov 28:3
not return after the *r* . . . . . .Eccl 12:2
the *r* is over and gone . . . . . .Song 2:11
our God, who gives *r* . . . . . .Jer 5:24
I will *r* down on him . . . . . .Ezek 38:22
given you the former *r* . . . . . .Joel 2:23
there will be no *r* . . . . . .Zech 14:17
the good, and sends *r* . . . . . .Matt 5:45
and the *r* descended . . . . . .Matt 7:25
He did good, gave us *r* . . . . . .Acts 14:17
r that often comes . . . . . .Heb 6:7
that it would not *r* . . . . . .James 5:17
and the heaven gave *r* . . . . . .James 5:18

RAINBOW
I set My *r* in the . . . . . .Gen 9:13
and there was a *r* . . . . . .Rev 4:3

RAINED
had *r* down manna on . . . . . .Ps 78:24
r fire and brimstone . . . . . .Luke 17:29

RAINS
r righteousness . . . . . .Hos 10:12

RAISE
third day He will *r* . . . . . .Hos 6:2
that God is able to *r* . . . . . .Matt 3:9
in three days I will *r* . . . . . .John 2:19
and I will *r* him up at . . . . . .John 6:40
Lord and will also *r* . . . . . .1 Cor 6:14
and the Lord will *r* . . . . . .James 5:15

RAISED
this purpose I have *r* . . . . . .Ex 9:16
be killed, and be *r* . . . . . .Matt 16:21
whom God *r* up . . . . . .Acts 2:24
just as Christ was *r* . . . . . .Rom 6:4
Spirit of Him who *r* . . . . . .Rom 8:11
And God both *r* up the . . . . . .1 Cor 6:14
"How are the dead *r* . . . . . .1 Cor 15:35
and the dead will be *r* . . . . . .1 Cor 15:52
and *r* us up together . . . . . .Eph 2:6
then you were *r* . . . . . .Col 3:1

RAISES
r the poor out of the . . . . . .Ps 113:7
r those who are bowed . . . . . .Ps 146:8
For as the Father *r* . . . . . .John 5:21
but in God who *r* . . . . . .2 Cor 1:9

RAM
r which had two horns . . . . . .Dan 8:3

RAMAH
Fortress built, 1 Kin 15:17–22
Samuel's headquarters, 1 Sam 7:15, 17
David flees to, 1 Sam 19:18–23

RAMOTH GILEAD
City of refuge east of Jordan, Deut 4:43; Josh 20:8; 1 Chr 6:80
Site of Ahab's fatal conflict with Syrians, 1 Kin 22:1–39

RAMS
the sweet aroma of *r* . . . . . .Ps 66:15
r of Nebaioth shall . . . . . .Is 60:7

RAN
they both *r* together . . . . . .John 20:4
You *r* well . . . . . .Gal 5:7

RANSOM
r would not help you . . . . . .Job 36:18
nor give to God a *r* . . . . . .Ps 49:7
The *r* of a man's life . . . . . .Prov 13:8
"I will *r* them from . . . . . .Hos 13:14
to give His life a *r* . . . . . .Mark 10:45
who gave Himself a *r* . . . . . .1 Tim 2:6

RANSOMED
and the *r* of the LORD . . . . . .Is 35:10
redeemed Jacob, and *r* . . . . . .Jer 31:11

RARE
of the LORD was *r* . . . . . .1 Sam 3:1
make a mortal more *r* . . . . . .Is 13:12

RASH
Do not be *r* with your . . . . . .Eccl 5:2

RASHLY
so that he spoke *r* . . . . . .Ps 106:33
and do nothing *r* . . . . . .Acts 19:36

RAVEN
food for the *r* . . . . . .Job 38:41
and black as a *r* . . . . . .Song 5:11

RAVENOUS
inwardly they are *r* . . . . . .Matt 7:15

RAVENS
and to the young *r* . . . . . .Ps 147:9
Consider the *r* . . . . . .Luke 12:24

RAVISHED
You have *r* my heart . . . . . .Song 4:9
r the women in Zion . . . . . .Lam 5:11

RAZOR
like a sharp *r* . . . . . .Ps 52:2

REACHED
earth, and its top *r* . . . . . .Gen 28:12
For her sins have *r* . . . . . .Rev 18:5

REACHING
r forward to those . . . . . .Phil 3:13

READ
"Have you never *r* . . . . . .Matt 21:42
day, and stood up to *r* . . . . . .Luke 4:16
hearts, known and *r* . . . . . .2 Cor 3:2
when Moses is *r* . . . . . .2 Cor 3:15
when this epistle is *r* . . . . . .Col 4:16

READER
let the *r* understand . . . . . .Mark 13:14

READINESS
the word with all *r* . . . . . .Acts 17:11
that as there was a *r* . . . . . .2 Cor 8:11

READING
r the prophet Isaiah . . . . . .Acts 8:30
give attention to *r* . . . . . .1 Tim 4:13

READS
that he may run who *r* . . . . . .Hab 2:2
Blessed is he who *r* . . . . . .Rev 1:3

READY
"The LORD was *r* . . . . . .Is 38:20
and those who were *r* . . . . . .Matt 25:10
"Lord, I am *r* . . . . . .Luke 22:33
and being *r* to punish . . . . . .2 Cor 10:6
Be *r* in season and out . . . . . .2 Tim 4:2
and always be *r* . . . . . .1 Pet 3:15

REAFFIRM
r your love to him . . . . . .2 Cor 2:8

REAP
in tears shall *r* . . . . . .Ps 126:5
r the whirlwind . . . . . .Hos 8:7
they neither sow nor *r* . . . . . .Matt 6:26
you knew that I *r* . . . . . .Matt 25:26
that he will also *r* . . . . . .Gal 6:7
due season we shall *r* . . . . . .Gal 6:9

REAPED
wheat but *r* thorns . . . . . .Jer 12:13
you have *r* iniquity . . . . . .Hos 10:13

REAPER
r does not fill his . . . . . .Ps 129:7

REAPERS
I will say to the *r* . . . . . .Matt 13:30
r are the angels . . . . . .Matt 13:39

REAPING
r what I did not . . . . . .Luke 19:22

REAPS
One sows and another *r* . . . . . .John 4:37

REASON
out wisdom and the *r* . . . . . .Eccl 7:25
Come now, and let us *r* . . . . . .Is 1:18
faith, why do you *r* . . . . . .Matt 16:8
words of truth and *r* . . . . . .Acts 26:25
who asks you a *r* . . . . . .1 Pet 3:15

REASONED
for three Sabbaths *r* . . . . . .Acts 17:2
r about righteousness . . . . . .Acts 24:25

REBEKAH
Great-niece of Abraham, Gen 22:20–23
Becomes Isaac's wife, Gen 24:15–67
Mother of Esau and Jacob, Gen 25:21–28
Encourages Jacob to deceive Isaac, then to flee, Gen 27:1–29, 42–46

REBEL
Only do not *r* . . . . . .Num 14:9
Will you *r* against the . . . . . .Neh 2:19
There are those who *r* . . . . . .Job 24:13
and they did not *r* . . . . . .Ps 105:28
if you refuse and *r* . . . . . .Is 1:20

REBELLING
more against Him by *r* . . . . . .Ps 78:17

REBELLION
r is as the sin . . . . . .1 Sam 15:23
For he adds *r* to his . . . . . .Job 34:37
evil man seeks only *r* . . . . . .Prov 17:11
you have taught *r* . . . . . .Jer 28:16
hearts as in the *r* . . . . . .Heb 3:8
and perished in the *r* . . . . . .Jude 11

REBELLIOUS
r exalt themselves . . . . . .Ps 66:7
but the *r* dwell in a . . . . . .Ps 68:6
day long to a *r* people . . . . . .Is 65:2
a defiant and *r* heart . . . . . .Jer 5:23
their princes are *r* . . . . . .Hos 9:15

REBELS
are all stubborn *r* . . . . . .Jer 6:28

REBUILD
God, to *r* its ruins . . . . . .Ezra 9:9
tombs, that I may *r* . . . . . .Neh 2:5
r it as in the days of . . . . . .Amos 9:11

REBUKE
He will surely *r* . . . . . .Job 13:10
astonished at His *r* . . . . . .Job 26:11
they perish at the *r* . . . . . .Ps 80:16
At Your *r* they fled . . . . . .Ps 104:7
And let him *r* me . . . . . .Ps 141:5
Turn at my *r* . . . . . .Prov 1:23
r a wise man . . . . . .Prov 9:8
R is more effective . . . . . .Prov 17:10
r is better than love . . . . . .Prov 27:5
better to hear the *r* . . . . . .Eccl 7:5
r the oppressor . . . . . .Is 1:17
sake I have suffered *r* . . . . . .Jer 15:15

r strong nations . . . . . .Mic 4:3
sins against you, *r* . . . . . .Luke 17:3
r Your disciples . . . . . .Luke 19:39
Do not *r* an older man . . . . . .1 Tim 5:1
who are sinning *r* . . . . . .1 Tim 5:20
r them sharply . . . . . .Titus 1:13
"The Lord *r* you . . . . . .Jude 9
As many as I love, I *r* . . . . . .Rev 3:19

REBUKED
r the winds and the . . . . . .Matt 8:26
r their unbelief . . . . . .Mark 16:14
when you are *r* by Him . . . . . .Heb 12:5
but he was *r* for his . . . . . .2 Pet 2:16

REBUKES
with *r* You correct . . . . . .Ps 39:11
r a wicked man . . . . . .Prov 9:7
ear that hears the *r* . . . . . .Prov 15:31
r a man will find more . . . . . .Prov 28:23

RECALL
r the former days . . . . . .Heb 10:32

RECEIVE
He shall *r* blessing . . . . . .Ps 24:5
r us graciously . . . . . .Hos 14:2
you are willing to *r* . . . . . .Matt 11:14
believing, you will *r* . . . . . .Matt 21:22
and His own did not *r* . . . . . .John 1:11
"I do not *r* honor . . . . . .John 5:41
will come again and *r* . . . . . .John 14:3
the world cannot *r* . . . . . .John 14:17
Ask, and you will *r* . . . . . .John 16:24
"*R* the Holy Spirit . . . . . .John 20:22
"Lord Jesus, *r* . . . . . .Acts 7:59
r the Holy Spirit . . . . . .Acts 19:2
R one who is weak . . . . . .Rom 14:1
that each one may *r* . . . . . .2 Cor 5:10
r the grace of God in . . . . . .2 Cor 6:1
r the Spirit by the . . . . . .Gal 3:2
R him therefore in the . . . . . .Phil 2:29
suppose that he will *r* . . . . . .James 1:7
whatever we ask we *r* . . . . . .1 John 3:22

RECEIVED
r your consolation . . . . . .Luke 6:24
in your lifetime you *r* . . . . . .Luke 16:25
But as many as *r* . . . . . .John 1:12
for God has *r* him . . . . . .Rom 14:3
For I *r* from the Lord . . . . . .1 Cor 11:23
have *r* Christ Jesus . . . . . .Col 2:6
r up in glory . . . . . .1 Tim 3:16
For He *r* from God the . . . . . .2 Pet 1:17

RECEIVES
r correction is prudent . . . . . .Prov 15:5
r you *r* Me . . . . . .Matt 10:40
r one little child . . . . . .Matt 18:5
and whoever *r* Me . . . . . .Mark 9:37

RECEIVING
r a kingdom which . . . . . .Heb 12:28

RECHAB
Assassin of Ishbosheth, 2 Sam 4:2, 6
—Father of Jehonadab, founder of the Rechabites, 2 Kin 10:15–23
Related to the Kenites, 1 Chr 2:55

RECHABITES
Kenite clan fathered by Rechab, committed to nomadic life, Jer 35:1–19

RECOMPENSE
He will accept no *r* . . . . . .Prov 6:35
not say, "I will *r* . . . . . .Prov 20:22
days of *r* have come . . . . . .Hos 9:7

RECOMPENSED
of my hands He has *r* . . . . . .2 Sam 22:21
the LORD has *r* me . . . . . .2 Sam 22:25

RECONCILE
and that He might *r* . . . . . .Eph 2:16
r all things to . . . . . .Col 1:20

RECONCILED
First be *r* to your . . . . . .Matt 5:24
were enemies we were *r* . . . . .Rom 5:10
Christ's behalf, be *r* . . . . . .2 Cor 5:20

RECONCILIATION
now received the *r* . . . . . .Rom 5:11
to us the word of *r* . . . . . .2 Cor 5:19

RECONCILING
cast away is the *r* . . . . . .Rom 11:15
God was in Christ *r* . . . . . .2 Cor 5:19

RECORD
r My name I will come . . . . . .Ex 20:24

RED
the first came out *r* . . . . . .Gen 25:25
though they are *r* . . . . . .Is 1:18
Why is Your apparel *r* . . . . . .Is 63:2
for the sky is *r* . . . . . .Matt 16:2

RED SEA
Divided for Israelites, Ex 14:15–31
Boundary of Promised Land, Ex 23:31

REDEEM
man you shall surely *r* . . . . . .Num 18:15
in our power to *r* them . . . . . .Neh 5:5
In famine He shall *r* . . . . . .Job 5:20
R me from the hand of . . . . . .Job 6:23
can by any means *r* . . . . . .Ps 49:7
But God will *r* my soul . . . . . .Ps 49:15
r their life from . . . . . .Ps 72:14
And He shall *r* Israel . . . . . .Ps 130:8
all that it cannot *r* . . . . . .Is 50:2
I will *r* them from . . . . . .Hos 13:14
was going to *r* Israel . . . . . .Luke 24:21
r those who were . . . . . .Gal 4:5
us, that He might *r* . . . . . .Titus 2:14

REDEEMED
people whom You have *r* . . . . . .Ex 15:13
r them from the hand . . . . . .Ps 106:10
Let the *r* of the LORD . . . . . .Ps 107:2
r shall walk there . . . . . .Is 35:9
sea a road for the *r* . . . . . .Is 51:10
and you shall be *r* . . . . . .Is 52:3
and *r* His people . . . . . .Luke 1:68
Christ has *r* us from . . . . . .Gal 3:13
that you were not *r* . . . . . .1 Pet 1:18
were slain, and have *r* . . . . . .Rev 5:9
These were *r* from . . . . . .Rev 14:4

REDEEMER
For I know that my *R* . . . . . .Job 19:25
Most High God their *R* . . . . . .Ps 78:35
for their *R* is mighty . . . . . .Prov 23:11
the LORD and your *R* . . . . . .Is 41:14
R will come to Zion . . . . . .Is 59:20
our *R* from Everlasting . . . . . .Is 63:16
Their *R* is strong . . . . . .Jer 50:34

REDEEMING
r the time . . . . . .Eph 5:16

REDEMPTION
For the *r* of their . . . . . .Ps 49:8
with Him is abundant *r* . . . . . .Ps 130:7
r is yours to buy it . . . . . .Jer 32:7
those who looked for *r* . . . . . .Luke 2:38
your *r* draws near . . . . . .Luke 21:28
grace through the *r* . . . . . .Rom 3:24
the adoption, the *r* . . . . . .Rom 8:23
sanctification and *r* . . . . . .1 Cor 1:30
In Him we have *r* . . . . . .Eph 1:7
for the day of *r* . . . . . .Eph 4:30
obtained eternal *r* . . . . . .Heb 9:12

REED
r He will not break . . . . . .Is 42:3
r shaken by the wind . . . . . .Matt 11:7
on the head with a *r* . . . . . .Mark 15:19

REEDS
r flourish without . . . . . .Job 8:11
the beasts of the *r* . . . . . .Ps 68:30

REFINED
where gold is *r* . . . . . .Job 28:1
us as silver is *r* . . . . . .Ps 66:10

REFINER
He will sit as a *r* . . . . . .Mal 3:3

REFORMATION
until the time of *r* . . . . . .Heb 9:10

REFRAIN
R from meddling with . . . . .2 Chr 35:21
who have no right to *r* . . . . . .1 Cor 9:6
good days, let him *r* . . . . . .1 Pet 3:10

REFRESH
bread, that you may *r* . . . . . .Gen 18:5
r my heart in the Lord . . . . . .Philem 20

REFRESHED
of God, and may be *r* . . . . . .Rom 15:32
r my spirit and yours . . . . . .1 Cor 16:18
his spirit has been *r* . . . . . .2 Cor 7:13
for he often *r* . . . . . .2 Tim 1:16

REFRESHES
r the soul of his . . . . . .Prov 25:13

REFRESHING
r may come from the . . . . . .Acts 3:19

REFUGE
six cities of *r* . . . . . .Num 35:6
eternal God is your *r* . . . . . .Deut 33:27
you have come for *r* . . . . . .Ruth 2:12
but the LORD is his *r* . . . . . .Ps 14:6
God is our *r* and . . . . . .Ps 46:1
wings I will make my *r* . . . . . .Ps 57:1
God is a *r* for us . . . . . .Ps 62:8
You are my strong *r* . . . . . .Ps 71:7
who have fled for *r* . . . . . .Heb 6:18

REFUSE
r the evil and choose . . . . . .Is 7:15
through deceit they *r* . . . . . .Jer 9:6
hear or whether they *r* . . . . . .Ezek 2:5
See that you do not *r* . . . . . .Heb 12:25

REFUSED
They *r* to obey . . . . . .Neh 9:17

REFUSES
My soul *r* to touch . . . . . .Job 6:7
And if he *r* to hear . . . . . .Matt 18:17

REGARD
r the rich more than . . . . . .Job 34:19
r iniquity in my heart . . . . . .Ps 66:18
r the prayer of the . . . . . .Ps 102:17
did not fear God nor *r* . . . . . .Luke 18:2

REGARDED
my hand and no one *r* . . . . . .Prov 1:24
r the lowly state . . . . . .Luke 1:48

REGARDS
r a rebuke will be . . . . . .Prov 13:18
He no longer *r* them . . . . . .Lam 4:16

REGENERATION
to you, that in the *r* . . . . . .Matt 19:28
the washing of *r* . . . . . .Titus 3:5

REGISTERED
So all went to be *r* . . . . . .Luke 2:3
firstborn who are *r* . . . . . .Heb 12:23

REGRETTED
but afterward he *r* . . . . . .Matt 21:29

REGULATIONS
yourselves to *r* . . . . . .Col 2:20

REHOBOAM
Son and successor of Solomon; refuses reform, 1 Kin 11:43—12:15
Ten tribes revolt against, 1 Kin 12:16–24
Reigns over Judah 17 years, 1 Kin 14:21–31; 2 Chr 11:5–23
Apostasizes, then repents, 2 Chr 12:1–16

REHOBOTH
Name of a well dug by Isaac, Gen 26:22

REIGN
but a king shall *r* . . . . . .1 Sam 12:12
hypocrite should not *r* . . . . . .Job 34:30
so the LORD will *r* . . . . . .Mic 4:7
And He will *r* . . . . . .Luke 1:33
not have this man to *r* . . . . . .Luke 19:14
righteousness will *r* . . . . . .Rom 5:17
so grace might *r* . . . . . .Rom 5:21
do not let sin *r* . . . . . .Rom 6:12
For He must *r* till He . . . . . .1 Cor 15:25
and we shall *r* on the . . . . . .Rev 5:10
of Christ, and shall *r* . . . . . .Rev 20:6

REIGNED
so that as sin *r* . . . . . .Rom 5:21
You have *r* as kings . . . . . .1 Cor 4:8
And they lived and *r* . . . . . .Rev 20:4

REIGNS
God *r* over the nations . . . . . .Ps 47:8
The LORD *r* . . . . . .Ps 93:1
to Zion, "Your God *r* . . . . . .Is 52:7
Lord God Omnipotent *r* . . . . . .Rev 19:6

REJECT
will these people *r* . . . . . .Num 14:11
r all those who stray . . . . . .Ps 119:118
"All too well you *r* . . . . . .Mark 7:9
R a divisive man . . . . . .Titus 3:10

REJECTED
r has become the chief . . . . . .Ps 118:22
He is despised and *r* . . . . . .Is 53:3
Israel has *r* the . . . . . .Hos 8:3
r has become the chief . . . . . .Matt 21:42
many things and be *r* . . . . . .Luke 17:25
This Moses whom they *r* . . . . .Acts 7:35
to a living stone, *r* . . . . . .1 Pet 2:4
r has become the chief . . . . . .1 Pet 2:7

REJECTION
you shall know My *r* . . . . . .Num 14:34

REJECTS
he who *r* Me *r* . . . . . .Luke 10:16
r this does not reject . . . . . .1 Thess 4:8

REJOICE
so the LORD will *r* . . . . . .Deut 28:63
let the field *r* . . . . . .1 Chr 16:32
and let Your saints *r* . . . . . .2 Chr 6:41
r who put their trust . . . . . .Ps 5:11
people, let Jacob *r* . . . . . .Ps 14:7
R in the LORD . . . . . .Ps 33:1
mutual confusion who *r* . . . . . .Ps 35:26
The righteous shall *r* . . . . . .Ps 58:10
of Your wings I will *r* . . . . . .Ps 63:7
But the king shall *r* . . . . . .Ps 63:11
Let them *r* before God . . . . . .Ps 68:3
In Your name they *r* . . . . . .Ps 89:16
Let the heavens *r* . . . . . .Ps 96:11
Let the earth *r* . . . . . .Ps 97:1
righteous see it and *r* . . . . . .Ps 107:42
we will *r* and be glad . . . . . .Ps 118:24
who *r* in doing evil . . . . . .Prov 2:14
be blessed, and *r* . . . . . .Prov 5:18
she shall *r* in time to . . . . . .Prov 31:25
R, O young man . . . . . .Eccl 11:9
We will be glad and *r* . . . . . .Song 1:4
among men shall *r* . . . . . .Is 29:19
I will greatly *r* . . . . . .Is 61:10
My servants shall *r* . . . . . .Is 65:13
your heart shall *r* . . . . . .Is 66:14
Yes, I will *r* . . . . . .Jer 32:41
Do not *r* over me . . . . . .Mic 7:8
He will *r* over you . . . . . .Zeph 3:17
do not *r* in this . . . . . .Luke 10:20
loved Me, you would *r* . . . . . .John 14:28
but the world will *r* . . . . . .John 16:20
and your heart will *r* . . . . . .John 16:22
R with those who . . . . . .Rom 12:15
and in this I *r* . . . . . .Phil 1:18
faith, I am glad and *r* . . . . . .Phil 2:17
R in the Lord always . . . . . .Phil 4:4
R always . . . . . .1 Thess 5:16
yet believing, you *r* . . . . . .1 Pet 1:8

REJOICED
for good as He *r* . . . . . .Deut 30:9
for my heart *r* . . . . . .Eccl 2:10
and my spirit has *r* . . . . . .Luke 1:47
In that hour Jesus *r* . . . . . .Luke 10:21
Your father Abraham *r* . . . . . .John 8:56
But I *r* in the Lord . . . . . .Phil 4:10

REJOICES
glad, and my glory *r* . . . . . .Ps 16:9
but *r* in the truth . . . . . .1 Cor 13:6

REJOICING
His works with *r* . . . . . .Ps 107:22
The voice of *r* and . . . . . .Ps 118:15
for they are the *r* . . . . . .Ps 119:111
come again with *r* . . . . . .Ps 126:6
r in His inhabited . . . . . .Prov 8:31
he went on his way *r* . . . . . .Acts 8:39
yet always *r* . . . . . .2 Cor 6:10
or joy, or crown of *r* . . . . . .1 Thess 2:19
confidence and the *r* . . . . . .Heb 3:6

RELATIVES
r stand afar off . . . . . .Ps 38:11

RELEASE
do you want me to *r* . . . . . .Matt 27:17
and power to *r* You . . . . . .John 19:10
"*R* the four angels . . . . . .Rev 9:14

RELENT
sworn and will not *r* . . . . . .Ps 110:4
and will not *r* . . . . . .Jer 4:28
then the LORD will *r* . . . . . .Jer 26:13
if He will turn and *r* . . . . . .Joel 2:14
sworn and will not *r* . . . . . .Heb 7:21

RELENTED
So the LORD *r* from the . . . . . .Ex 32:14
the LORD looked and *r* . . . . .1 Chr 21:15
and God *r* from the . . . . . .Jon 3:10

RELENTING
I am weary of *r* . . . . . .Jer 15:6

RELIEF
saw that there was *r* . . . . . .Ex 8:15
that I may find *r* . . . . . .Job 32:20

RELIEVE
of my lips would *r* . . . . . .Job 16:5
r those who are really . . . . .1 Tim 5:16

RELIEVED
You have *r* me when I . . . . . .Ps 4:1

RELIEVES
r the fatherless . . . . . .Ps 146:9

RELIGION
about their own *r* . . . . . .Acts 25:19
in self-imposed *r* . . . . . .Col 2:23
heart, this one's *r* . . . . . .James 1:26
and undefiled *r* . . . . . .James 1:27

RELIGIOUS
things you are very *r* . . . . . .Acts 17:22
you thinks he is *r* . . . . . .James 1:26

RELY
name of the LORD and *r* . . . . . .Is 50:10
You *r* on your sword . . . . . .Ezek 33:26

REMAIN
shall let none of it *r* . . . . . .Ex 12:10
r angry forever . . . . . .Jer 3:5
and this city shall *r* . . . . . .Jer 17:25
that if ten men *r* . . . . . .Amos 6:9
you, that My joy may *r* . . . . . .John 15:11
your fruit should *r* . . . . . .John 15:16
"If I will that he *r* . . . . . .John 21:22
the greater part *r* . . . . . .1 Cor 15:6
Nevertheless to *r* . . . . . .Phil 1:24
we who are alive and *r* . . . .1 Thess 4:15
the things which *r* . . . . . .Rev 3:2

REMAINDER
with the *r* of wrath . . . . . .Ps 76:10
I am deprived of the *r* . . . . . .Is 38:10

REMAINED
Also my wisdom *r* . . . . . .Eccl 2:9
And Mary *r* with her . . . . . .Luke 1:56
like a dove, and He *r* . . . . . .John 1:32

REMAINS
"While the earth *r* . . . . . .Gen 8:22
Therefore your sin *r* . . . . . .John 9:41
There *r* therefore a . . . . . .Heb 4:9
sin, for His seed *r* . . . . . .1 John 3:9

REMEMBER
But *r* me when it is . . . . . .Gen 40:14
R the Sabbath day . . . . . .Ex 20:8
r that you were a . . . . . .Deut 15:15
R His marvelous works . . . . .1 Chr 16:12
but we will *r* the name . . . . . .Ps 20:7
r the sins of my youth . . . . . .Ps 25:7
r Your name in the . . . . . .Ps 119:55
R now your Creator . . . . . .Eccl 12:1
r your love more than . . . . . .Song 1:4
r the former things . . . . . .Is 43:18
"I *r* you, the kindness . . . . . .Jer 2:2
and their sin I will *r* . . . . . .Jer 31:34
r the covenant of . . . . . .Amos 1:9
in wrath *r* mercy . . . . . .Hab 3:2
and to *r* His holy . . . . . .Luke 1:72
R Lot's wife . . . . . .Luke 17:32
r the words of the . . . . . .Acts 20:35
R my chains . . . . . .Col 4:18
R that Jesus Christ . . . . . .2 Tim 2:8
R those who rule . . . . . .Heb 13:7

REMEMBERED
Then God *r* Noah . . . . . .Gen 8:1

r His covenant with . . . . . .Ex 2:24
I *r* God . . . . . .Ps 77:3
r His covenant forever . . . . . .Ps 105:8
r Your judgments . . . . . .Ps 119:52
Who *r* us in our lowly . . . . . .Ps 136:23
yea, we wept when we *r* . . . . . .Ps 137:1
r that same poor man . . . . . .Eccl 9:15
r the days of old . . . . . .Is 63:11
And Peter *r* the word . . . . . .Matt 26:75
r the word of the Lord . . . . . .Acts 11:16

REMEMBERS
My soul still *r* . . . . . .Lam 3:20

REMEMBRANCE
in death there is no *r* . . . . . .Ps 6:5
I call to *r* my song . . . . . .Ps 77:6
There is no *r* of . . . . . .Eccl 1:11
Put Me in *r* . . . . . .Is 43:26
do this in *r* of Me . . . . . .Luke 22:19
do this in *r* of Me . . . . . .1 Cor 11:24

REMIND
r you always of these . . . . . .2 Pet 1:12
But I want to *r* you . . . . . .Jude 5

REMINDER
there is a *r* of sins . . . . . .Heb 10:3
you always have a *r* . . . . . .2 Pet 1:15
pure minds by way of *r* . . . . . .2 Pet 3:1

REMISSION
repentance for the *r* . . . . . .Mark 1:4
Jesus Christ for the *r* . . . . . .Acts 2:38
where there is *r* . . . . . .Heb 10:18

REMNANT
to us a very small *r* . . . . . .Is 1:9
The *r* will return . . . . . .Is 10:21
be well with your *r* . . . . . .Jer 15:11
I will gather the *r* . . . . . .Jer 23:3
and all the *r* of Judah . . . . . .Jer 44:28
Yet I will leave a *r* . . . . . .Ezek 6:8
r whom the LORD calls . . . . . .Joel 2:32
I will not treat the *r* . . . . . .Zech 8:11
time there is a *r* . . . . . .Rom 11:5

REMORSEFUL
been condemned, was *r* . . . . . .Matt 27:3

REMOVE
R Your plague from me . . . . . .Ps 39:10
R Your gaze from me . . . . . .Ps 39:13
r your foot from evil . . . . . .Prov 4:27
r falsehood and lies . . . . . .Prov 30:8
Therefore *r* sorrow . . . . . .Eccl 11:10
r this cup from Me . . . . . .Luke 22:42
r your lampstand . . . . . .Rev 2:5

REMOVED
Though the earth be *r* . . . . . .Ps 46:2
r our transgressions . . . . . .Ps 103:12
will never be *r* . . . . . .Prov 10:30
and the hills be *r* . . . . . .Is 54:10
this mountain, 'Be *r* . . . . . .Matt 21:21

REMOVES
r the mountains . . . . . .Job 9:5

REND
So *r* your heart . . . . . .Joel 2:13

RENDER
What shall I *r* to the . . . . . .Ps 116:12
who will *r* to him the . . . . . .Matt 21:41
"*R* therefore to Caesar . . . . . .Matt 22:21

RENEW
r a steadfast . . . . . .Ps 51:10
r the face of the . . . . . .Ps 104:30
on the LORD shall *r* . . . . . .Is 40:31

RENEWED
that your youth is *r* . . . . . .Ps 103:5
inward man is being *r* . . . . . .2 Cor 4:16
and be *r* in the spirit . . . . . .Eph 4:23
the new man who is *r* . . . . . .Col 3:10

RENEWING
transformed by the *r* . . . . . .Rom 12:2
of regeneration and *r* . . . . . .Titus 3:5

RENOUNCE
Why do the wicked *r* . . . . . .Ps 10:13

RENOUNCED
r the covenant of Your . . . . . .Ps 89:39
r the hidden things . . . . . .2 Cor 4:2

RENOUNCES
greedy and *r* the LORD . . . . . .Ps 10:3

RENOWN
were of old, men of *r* . . . . . .Gen 6:4

REPAID
done, so God has *r* . . . . . .Judg 1:7
And he has *r* me evil . . . . . .1 Sam 25:21
good shall be *r* . . . . . .Prov 13:21
Shall evil be *r* . . . . . .Jer 18:20

REPAIR
r the house of your . . . . . .2 Chr 24:5
r the ruined cities . . . . . .Is 61:4

REPAY
He will *r* him to his . . . . . .Deut 7:10
silence, but will *r* . . . . . .Is 65:6
He will surely *r* . . . . . .Jer 51:56
again, I will *r* . . . . . .Luke 10:35
because they cannot *r* . . . . . .Luke 14:14
R no one evil for evil . . . . . .Rom 12:17
is Mine, I will *r* . . . . . .Rom 12:19
r their parents . . . . . .1 Tim 5:4
I will *r* . . . . . .Philem 19

REPAYS
and who *r* him for what . . . . . .Job 21:31
r the proud person . . . . . .Ps 31:23
shall he be who *r* . . . . . .Ps 137:8
the LORD, who fully *r* . . . . . .Is 66:6

REPEATS
r a matter separates . . . . . .Prov 17:9

REPENT
I abhor myself, and *r* . . . . . .Job 42:6
"*R*, for the kingdom . . . . . .Matt 3:2
you *r* you will all . . . . . .Luke 13:3
said to them, "*R* . . . . . .Acts 2:38
men everywhere to *r* . . . . . .Acts 17:30
be zealous and *r* . . . . . .Rev 3:19

REPENTANCE
you with water unto *r* . . . . . .Matt 3:11
a baptism of *r* for the . . . . . .Mark 1:4
persons who need no *r* . . . . . .Luke 15:7
sorrow produces *r* . . . . . .2 Cor 7:10
will grant them *r* . . . . . .2 Tim 2:25
renew them again to *r* . . . . . .Heb 6:6
found no place for *r* . . . . . .Heb 12:17
all should come to *r* . . . . . .2 Pet 3:9

REPENTED
No man *r* of his . . . . . .Jer 8:6
after my turning, I *r* . . . . . .Jer 31:19
it, because they *r* . . . . . .Matt 12:41

REPETITIONS
r as the heathen do . . . . . .Matt 6:7

REPHAIM
Valley near Jerusalem, 2 Sam 23:13, 14
Scene of Philistine defeats, 2 Sam 5:18–22

REPHIDIM
Israelite camp, Num 33:12–15
Moses strikes rock at, Ex 17:1–7
Amalek defeated at, Ex 17:8–16

REPORT
circulate a false *r* . . . . . .Ex 23:1
For it is not a good *r* . . . . . .1 Sam 2:24
r makes the bones . . . . . .Prov 15:30
Who has believed our *r* . . . . . .Is 53:1
who has believed our *r* . . . . . .Rom 10:16
things are of good *r* . . . . . .Phil 4:8

REPRIMANDED
And they *r* him sharply . . . . . .Judg 8:1

REPROACH
r me as long as I live . . . . . .Job 27:6
does he take up a *r* . . . . . .Ps 15:3
You make us a *r* . . . . . .Ps 44:13
sake I have borne *r* . . . . . .Ps 69:7
R has broken my heart . . . . . .Ps 69:20
nation, but sin is a *r* . . . . . .Prov 14:34
with dishonor comes *r* . . . . . .Prov 18:3
do not fear the *r* . . . . . .Is 51:7
not remember the *r* . . . . . .Is 54:4
bring an everlasting *r* . . . . . .Jer 23:40
because I bore the *r* . . . . . .Jer 31:19
you shall bear the *r* . . . . . .Mic 6:16
these things You *r* . . . . . .Luke 11:45
lest he fall into *r* . . . . . .1 Tim 3:7
esteeming the *r* . . . . . .Heb 11:26
and without *r* . . . . . .James 1:5

REPROACHED
If you are *r* for the . . . . . .1 Pet 4:14

REPROACHES
is not an enemy who *r* . . . . . .Ps 55:12
oppresses the poor *r* . . . . . .Prov 14:31
curse, and Israel to *r* . . . . . .Is 43:28
in infirmities, in *r* . . . . . .2 Cor 12:10

REPROACHFULLY
they strike me *r* . . . . . .Job 16:10

REPROOF
for doctrine, for *r* . . . . . .2 Tim 3:16

REPROOFS
R of instruction are . . . . . .Prov 6:23

REPUTATION
seven men of good *r* . . . . . .Acts 6:3
to those who were of *r* . . . . . .Gal 2:2
made Himself of no *r* . . . . . .Phil 2:7

REQUEST
not withheld the *r* . . . . . .Ps 21:2
He gave them their *r* . . . . . .Ps 106:15
the Lord God to make *r* . . . . . .Dan 9:3
For Jews *r* a sign . . . . . .1 Cor 1:22
of mine making *r* . . . . . .Phil 1:4

REQUESTS
r be made known . . . . . .Phil 4:6

REQUIRE
the LORD your God *r* . . . . . .Deut 10:12
a foreigner you may *r* . . . . . .Deut 15:3
"You will not *r* . . . . . .Ps 10:13
offering You did not *r* . . . . . .Ps 40:6
what does the LORD *r* . . . . . .Mic 6:8

REQUIRED
of the world may be *r* . . . . . .Luke 11:50
your soul will be *r* . . . . . .Luke 12:20
him much will be *r* . . . . . .Luke 12:48
Moreover it is *r* . . . . . .1 Cor 4:2

REQUIREMENTS
keeps the righteous *r* . . . . . .Rom 2:26
r that was against us . . . . . .Col 2:14

RESCUE
R me from their . . . . . .Ps 35:17
and no one shall *r* . . . . . .Hos 5:14

RESERVE
r the unjust under . . . . . .2 Pet 2:9

RESERVED
which I have *r* for the . . . . . .Job 38:23
"I have *r* for Myself . . . . . .Rom 11:4
r in heaven for you . . . . . .1 Pet 1:4
of darkness, to be *r* . . . . . .2 Pet 2:4
habitation, He has *r* . . . . . .Jude 6

RESIDUE
The *r* of My people . . . . . .Zeph 2:9

RESIST
r an evil person . . . . . .Matt 5:39
r the Holy Spirit . . . . . .Acts 7:51
R the devil and he . . . . . .James 4:7

RESISTED
For who has *r* His will . . . . . .Rom 9:19
Jannes and Jambres *r* . . . . . .2 Tim 3:8
for he has greatly *r* . . . . . .2 Tim 4:15
You have not yet *r* . . . . . .Heb 12:4

RESISTS
"God *r* the proud . . . . . .James 4:6
for "God *r* the proud . . . . . .1 Pet 5:5

RESOLVED
I have *r* what to do . . . . . .Luke 16:4

RESORT
to which I may *r* . . . . . .Ps 71:3

RESOUND
my heart shall *r* . . . . . .Is 16:11

RESPECT
Have *r* to the covenant . . . . . .Ps 74:20
his eyes will have *r* . . . . . .Is 17:7
saying, 'They will *r* . . . . . .Matt 21:37
of the law held in *r* . . . . . .Acts 5:34
and we paid them *r* . . . . . .Heb 12:9

RESPECTED
And the LORD *r* Abel . . . . . .Gen 4:4
little folly to one *r* . . . . . .Eccl 10:1

RESPONSE
in whose mouth is no *r* . . . . . .Ps 38:14

REST
is the Sabbath of *r* . . . . . .Ex 31:15
you shall find no *r* . . . . . .Deut 28:65
to build a house of *r* . . . . . .1 Chr 28:2
I would have been at *r* . . . . . .Job 3:13
the weary are at *r* . . . . . .Job 3:17
R in the LORD . . . . . .Ps 37:7
fly away and be at *r* . . . . . .Ps 55:6
of the LORD shall *r* . . . . . .Is 11:2
whole earth is at *r* . . . . . .Is 14:7
"This is the *r* . . . . . .Is 28:12
sake I will not *r* . . . . . .Is 62:1
is the place of My *r* . . . . . .Is 66:1
then you will find *r* . . . . . .Jer 6:16
and I will give you *r* . . . . . .Matt 11:28
and you will find *r* . . . . . .Matt 11:29
shall not enter My *r* . . . . . .Heb 3:11
remains therefore a *r* . . . . . .Heb 4:9
to enter that *r* . . . . . .Heb 4:11
And they do not *r* . . . . . .Rev 4:8
that they should *r* . . . . . .Rev 6:11
"that they may *r* . . . . . .Rev 14:13
But the *r* of the dead . . . . . .Rev 20:5

RESTED
He had done, and He *r* . . . . . .Gen 2:2
glory of the LORD *r* . . . . . .Ex 24:16
when the Spirit *r* . . . . . .Num 11:25
"And God *r* on the . . . . . .Heb 4:4

RESTING
do not plunder his *r* . . . . . .Prov 24:15
r place shall be . . . . . .Is 11:10
all the earth is *r* . . . . . .Zech 1:11
still sleeping and *r* . . . . . .Matt 26:45

RESTLESS
I am *r* in my complaint . . . . . .Ps 55:2

RESTORATION
until the times of *r* . . . . . .Acts 3:21

RESTORE
R to me the joy . . . . . .Ps 51:12
I still must *r* . . . . . .Ps 69:4
r your judges as . . . . . .Is 1:26
r them to this place . . . . . .Jer 27:22
For I will *r* health to . . . . . .Jer 30:17
"So I will *r* to you . . . . . .Joel 2:25
declare that I will *r* . . . . . .Zech 9:12
and will *r* all things . . . . . .Matt 17:11
I *r* fourfold . . . . . .Luke 19:8
You at this time *r* . . . . . .Acts 1:6
who are spiritual *r* . . . . . .Gal 6:1

RESTORER
may he be to you a *r* . . . . . .Ruth 4:15

RESTORES
with joy, for He *r* . . . . . .Job 33:26
He *r* my soul . . . . . .Ps 23:3

RESTRAIN
now *r* Your hand . . . . . .2 Sam 24:16
Therefore I will not *r* . . . . . .Job 7:11
Will You *r* Yourself . . . . . .Is 64:12
no one can *r* His hand . . . . . .Dan 4:35

RESTRAINED
r my feet from every . . . . . .Ps 119:101
Are they *r* . . . . . .Is 63:15

RESTRAINS
For nothing *r* the LORD . . . . . .1 Sam 14:6
r his lips is wise . . . . . .Prov 10:19
only He who now *r* . . . . . .2 Thess 2:7

RESTRAINT
they have cast off *r* . . . . . .Job 30:11
they break all *r* . . . . . .Hos 4:2

RESTS
r quietly in the heart . . . . . .Prov 14:33

RESURRECTION
who say there is no *r* . . . . . .Matt 22:23
Therefore, in the *r* . . . . . .Matt 22:28
done good, to the *r* . . . . . .John 5:29
to her, "I am the *r* . . . . . .John 11:25
them Jesus and the *r* . . . . . .Acts 17:18
that there will be a *r* . . . . . .Acts 24:15
the likeness of His *r* . . . . . .Rom 6:5
say that there is no *r* . . . . . .1 Cor 15:12
and the power of His *r* . . . . . .Phil 3:10
that the *r* is already . . . . . .2 Tim 2:18
obtain a better *r* . . . . . .Heb 11:35
This is the first *r* . . . . . .Rev 20:5

RETAIN
happy are all who *r* . . . . . .Prov 3:18
spirit to *r* the spirit . . . . . .Eccl 8:8
r the sins of any . . . . . .John 20:23
like to *r* God in their . . . . . .Rom 1:28

RETURN
So the LORD will *r* . . . . . .1 Kin 2:32
and *r* to our neighbors . . . . . .Ps 79:12
R, O LORD . . . . . .Ps 90:13
none who go to her *r* . . . . . .Prov 2:19
womb, naked shall he *r* . . . . . .Eccl 5:15
the clouds do not *r* . . . . . .Eccl 12:2
let him *r* to the LORD . . . . . .Is 55:7
it shall not *r* to Me . . . . . .Is 55:11
"If you will *r* . . . . . .Jer 4:1
for they shall *r* . . . . . .Jer 24:7
me, and I will *r* . . . . . .Jer 31:18
say, 'I will go and *r* . . . . . .Hos 2:7
help of your God, *r* . . . . . .Hos 12:6
"*R* to Me . . . . . .Zech 1:3
he says, 'I will *r* . . . . . .Matt 12:44

RETURNED
and they *r* and sought . . . . . .Ps 78:34
yet you have not *r* . . . . . .Amos 4:6
astray, but have now *r* . . . . . .1 Pet 2:25

RETURNING
"I am *r* to Jerusalem . . . . . .Zech 1:16
r evil for evil or . . . . . .1 Pet 3:9

RETURNS
spirit departs, he *r* . . . . . .Ps 146:4
As a dog *r* to his own . . . . . .Prov 26:11
"A dog *r* to his own . . . . . .2 Pet 2:22

REUBEN
Jacob's eldest son, Gen 29:31, 32
Lies with Bilhah; loses preeminence, Gen 35:22; 49:3, 4
Plots to save Joseph, Gen 37:21–30
Offers sons as pledge for Benjamin, Gen 42:37
—Tribe of:
Numbered, Num 1:20, 21; 26:5–11
Settle east of Jordan, Num 32:1–42
Join in war against Canaanites, Josh 1:12–18
Erect memorial altar, Josh 22:10–34

REVEAL
The heavens will *r* . . . . . .Job 20:27
I will heal them and *r* . . . . . .Jer 33:6
the Son wills to *r* Him . . . . . .Matt 11:27
r His Son in me . . . . . .Gal 1:16
otherwise, God will *r* . . . . . .Phil 3:15

REVEALED
things which are *r* . . . . . .Deut 29:29
of the LORD shall be *r* . . . . . .Is 40:5
righteousness to be *r* . . . . . .Is 56:1
Then the secret was *r* . . . . . .Dan 2:19
the Son of Man is *r* . . . . . .Luke 17:30
the wrath of God is *r* . . . . . .Rom 1:18
glory which shall be *r* . . . . . .Rom 8:18
But God has *r* them to . . . . . .1 Cor 2:10
as it has now been *r* . . . . . .Eph 3:5
but now has been *r* . . . . . .Col 1:26
the Lord Jesus is *r* . . . . . .2 Thess 1:7
lawless one will be *r* . . . . . .2 Thess 2:8
ready to be *r* in the . . . . . .1 Pet 1:5
when His glory is *r* . . . . . .1 Pet 4:13
r what we shall be . . . . . .1 John 3:2

REVEALER
Lord of kings, and a *r* . . . . . .Dan 2:47

REVEALING
waits for the *r* . . . . . .Rom 8:19

REVEALS
as a talebearer *r* . . . . . .Prov 20:19
r deep and secret . . . . . .Dan 2:22
r secrets has made . . . . . .Dan 2:29
r His secret to His . . . . . .Amos 3:7

REVELATION
Where there is no *r* . . . . . .Prov 29:18
the day of wrath and *r* . . . . . .Rom 2:5
has a tongue, has a *r* . . . . . .1 Cor 14:26
it came through the *r* . . . . . .Gal 1:12
spirit of wisdom and *r* . . . . . .Eph 1:17
r He made known to . . . . . .Eph 3:3
and glory at the *r* . . . . . .1 Pet 1:7

REVELATIONS
come to visions and *r* . . . . . .2 Cor 12:1

REVELRIES
drunkenness, *r* . . . . . .Gal 5:21
lusts, drunkenness, *r* . . . . . .1 Pet 4:3

REVENGE
and we will take our *r* . . . . . .Jer 20:10

REVENUES
than vast *r* without . . . . . .Prov 16:8

REVERENCE
and *r* My sanctuary . . . . . .Lev 19:30
and to be held in *r* . . . . . .Ps 89:7
Master, where is My *r* . . . . . .Mal 1:6
submission with all *r* . . . . . .1 Tim 3:4
God acceptably with *r* . . . . . .Heb 12:28

REVERENT
man who is always *r* . . . . . .Prov 28:14
their wives must be *r* . . . . . .1 Tim 3:11
older men be sober, *r* . . . . . .Titus 2:2

REVILE
are you when they *r* . . . . . .Matt 5:11
r God's high priest . . . . . .Acts 23:4
evildoers, those who *r* . . . . . .1 Pet 3:16

REVILED
crucified with Him *r* . . . . . .Mark 15:32
who, when He was *r* . . . . . .1 Pet 2:23

REVILER
or an idolater, or a *r* . . . . . .1 Cor 5:11

REVILERS
nor drunkards, nor *r* . . . . . .1 Cor 6:10

REVILING
come envy, strife, *r* . . . . . .1 Tim 6:4

REVIVAL
give us a measure of *r* . . . . . .Ezra 9:8

REVIVE
troubles, shall *r* . . . . . .Ps 71:20
Will You not *r* us . . . . . .Ps 85:6
r me according to Your . . . . . .Ps 119:25
r the spirit of the . . . . . .Is 57:15
two days He will *r* . . . . . .Hos 6:2
r Your work in the . . . . . .Hab 3:2

REVIVED
they shall be *r* . . . . . .Hos 14:7
came, sin *r* and I died . . . . . .Rom 7:9

REVOLT
You will *r* more and . . . . . .Is 1:5

REVOLTED
Israel have deeply *r* . . . . . .Is 31:6
they have *r* and . . . . . .Jer 5:23

REVOLTERS
r are deeply involved . . . . . .Hos 5:2

REWARD
exceedingly great *r* . . . . . .Gen 15:1
them there is great *r* . . . . . .Ps 19:11
r me evil for good . . . . . .Ps 35:12
"Surely there is a *r* . . . . . .Ps 58:11
look, and see the *r* . . . . . .Ps 91:8
will a sure *r* . . . . . .Prov 11:18
and the LORD will *r* . . . . . .Prov 25:22
and this was my *r* . . . . . .Eccl 2:10
behold, His *r* is with . . . . . .Is 40:10
r them for their deeds . . . . . .Hos 4:9
You have loved for *r* . . . . . .Hos 9:1
for great is your *r* . . . . . .Matt 5:12
you have no *r* from . . . . . .Matt 6:1
you, they have their *r* . . . . . .Matt 6:2
receive a prophet's *r* . . . . . .Matt 10:41
by no means lose his *r* . . . . . .Matt 10:42
r will be great . . . . . .Luke 6:35
we receive the due *r* . . . . . .Luke 23:41
will receive his own *r* . . . . . .1 Cor 3:8
cheat you of your *r* . . . . . .Col 2:18
for he looked to the *r* . . . . . .Heb 11:26
may receive a full *r* . . . . . .2 John 8
quickly, and My *r* . . . . . .Rev 22:12

REWARDED
Thus they have *r* . . . . . .Ps 109:5

REWARDER
and that He is a *r* . . . . . .Heb 11:6

REWARDS
Whoever *r* evil for . . . . . .Prov 17:13
and follows after *r* . . . . . .Is 1:23
and give your *r* . . . . . .Dan 5:17

REZIN
King of Damascus; joins Pekah against Ahaz, 2 Kin 15:37
Confederacy of, inspires Isaiah's great messianic prophecy, Is 7:1—9:12

REZON
Son of Eliadah; establishes Syrian kingdom, 1 Kin 11:23–25

RHODA
Servant girl, Acts 12:13–16

RIBLAH
Headquarters of:
Pharaoh Necho, 2 Kin 23:31–35
Nebuchadnezzar, 2 Kin 25:6, 20, 21
Zedekiah blinded here, Jer 39:5–7

RICH
Abram was very *r* . . . . . .Gen 13:2
makes poor and makes *r* . . . . .1 Sam 2:7
r man will lie down . . . . . .Job 27:19
the *r* among the people . . . . . .Ps 45:12
when one becomes *r* . . . . . .Ps 49:16
soul will be made *r* . . . . . .Prov 11:25
who makes himself *r* . . . . . .Prov 13:7
r has many friends . . . . . .Prov 14:20
The *r* and the poor . . . . . .Prov 22:2
r rules over the poor . . . . . .Prov 22:7
r man is wise in his . . . . . .Prov 28:11
do not curse the *r* . . . . . .Eccl 10:20
it is hard for a *r* . . . . . .Matt 19:23
to you who are *r* . . . . . .Luke 6:24
from the *r* man's table . . . . . .Luke 16:21
for he was very *r* . . . . . .Luke 18:23
Lord over all is *r* . . . . . .Rom 10:12
You are already *r* . . . . . .1 Cor 4:8
though He was *r* . . . . . .2 Cor 8:9
who desire to be *r* . . . . . .1 Tim 6:9
but the *r* in his . . . . . .James 1:10
So the *r* man also will . . . . . .James 1:11
of this world to be *r* . . . . . .James 2:5
you say, 'I am *r* . . . . . .Rev 3:17

RICHES
Both *r* and honor come . . . . .1 Chr 29:12
He swallows down *r* . . . . . .Job 20:15
he heaps up *r* . . . . . .Ps 39:6
the abundance of his *r* . . . . . .Ps 52:7
if *r* increase . . . . . .Ps 62:10
r will be in his house . . . . . .Ps 112:3
in her left hand *r* . . . . . .Prov 3:16
R and honor are . . . . . .Prov 8:18
R do not profit . . . . . .Prov 11:4
in his *r* will fall . . . . . .Prov 11:28
yet has great *r* . . . . . .Prov 13:7
of the wise is their *r* . . . . . .Prov 14:24
and *r* are an . . . . . .Prov 19:14
of the LORD are *r* . . . . . .Prov 22:4
r are not forever . . . . . .Prov 27:24
r kept for their owner . . . . . .Eccl 5:13
darkness and hidden *r* . . . . . .Is 45:3
you shall eat the *r* . . . . . .Is 61:6
so is he who gets *r* . . . . . .Jer 17:11
have increased your *r* . . . . . .Ezek 28:5
for those who have *r* . . . . . .Mark 10:23
do you despise the *r* . . . . . .Rom 2:4
might make known the *r* . . . . .Rom 9:23
what are the *r* . . . . . .Eph 1:18
show the exceeding *r* . . . . . .Eph 2:7
the unsearchable *r* . . . . . .Eph 3:8
trust in uncertain *r* . . . . . .1 Tim 6:17
r than the treasures . . . . . .Heb 11:26
r are corrupted . . . . . .James 5:2
to receive power and *r* . . . . . .Rev 5:12

RICHLY
Christ dwell in you *r* . . . . . .Col 3:16
God, who gives us *r* . . . . . .1 Tim 6:17

RIDDLE
"Let me pose a *r* . . . . . .Judg 14:12

RIDDLES
the wise and their *r* . . . . . .Prov 1:6

RIDE
wind and cause me to *r* . . . . . .Job 30:22
in Your majesty *r* . . . . . .Ps 45:4
have caused men to *r* . . . . . .Ps 66:12

RIDER
r He has thrown . . . . . .Ex 15:1
the horse and its *r* . . . . . .Job 39:18

RIDES
Behold, the LORD *r* . . . . . .Is 19:1

RIDGES
You water its *r* . . . . . .Ps 65:10

RIDICULE
those who see Me *r* Me . . . . . .Ps 22:7
Whom do you *r* . . . . . .Is 57:4

RIDICULED
they *r* Him . . . . . .Matt 9:24

RIGHT
you shall do what is *r* . . . . . .Deut 6:18
the *r* of the firstborn . . . . . .Deut 21:17
did what was *r* in his . . . . . .Judg 21:25
"Is your heart *r* . . . . . .2 Kin 10:15
them forth by the *r* . . . . . .Ps 107:7
Lord, "Sit at My *r* . . . . . .Ps 110:1
is a way which seems *r* . . . . .Prov 14:12
way of a man is *r* . . . . . .Prov 21:2
things that are *r* . . . . . .Is 45:19
until He comes whose *r* . . . . .Ezek 21:27
of the LORD are *r* . . . . . .Hos 14:9
do not know to do *r* . . . . . .Amos 3:10
and whatever is *r* . . . . . .Matt 20:4
clothed and in his *r* . . . . . .Mark 5:15
not judge what is *r* . . . . . .Luke 12:57
to them He gave the *r* . . . . . .John 1:12
your heart is not *r* . . . . . .Acts 8:21
Do we have no *r* . . . . . .1 Cor 9:4

seven stars in His *r* . . . . . .Rev 2:1

RIGHTEOUS
also destroy the *r* . . . . . .Gen 18:23
and they justify the *r* . . . . . .Deut 25:1
"You are more *r* . . . . . .1 Sam 24:17
that he could be *r* . . . . . .Job 15:14
r will hold to his way . . . . . .Job 17:9
"The *r* see it and . . . . . .Job 22:19
knows the way of the *r* . . . . . .Ps 1:6
LORD, will bless the *r* . . . . . .Ps 5:12
r God tests the hearts . . . . . .Ps 7:9
what can the *r* . . . . . .Ps 11:3
The *r* cry out . . . . . .Ps 34:17
the LORD upholds the *r* . . . . . .Ps 37:17
r shows mercy and . . . . . .Ps 37:21
I have not seen the *r* . . . . . .Ps 37:25
the *r* will be in . . . . . .Ps 112:6
The LORD is *r* in all . . . . . .Ps 145:17
the LORD loves the *r* . . . . . .Ps 146:8
will not allow the *r* . . . . . .Prov 10:3
r is a well of life . . . . . .Prov 10:11
The labor of the *r* . . . . . .Prov 10:16
r will be gladness . . . . . .Prov 10:28
r is delivered from . . . . . .Prov 11:8
r will be delivered . . . . . .Prov 11:21
r will flourish . . . . . .Prov 11:28
r will be recompensed . . . . . .Prov 11:31
r man regards the life . . . . . .Prov 12:10
r should choose his . . . . . .Prov 12:26
r there is much . . . . . .Prov 15:6
the prayer of the *r* . . . . . .Prov 15:29
the *r* run to it and . . . . . .Prov 18:10
r are bold as a lion . . . . . .Prov 28:1
When the *r* are in . . . . . .Prov 29:2
r considers the cause . . . . . .Prov 29:7
Do not be overly *r* . . . . . .Eccl 7:16
event happens to the *r* . . . . . .Eccl 9:2
r that it shall be . . . . . .Is 3:10
the gates, that the *r* . . . . . .Is 26:2
with My *r* right hand . . . . . .Is 41:10
By His knowledge My *r* . . . . . .Is 53:11
The *r* perishes . . . . . .Is 57:1
people shall all be *r* . . . . . .Is 60:21
R are You . . . . . .Jer 12:1
your sins by being *r* . . . . . .Dan 4:27
they sell the *r* . . . . . .Amos 2:6
not come to call the *r* . . . . . .Matt 9:13
r men desired to see . . . . . .Matt 13:17
r will shine forth as . . . . . .Matt 13:43
And they were both *r* . . . . . .Luke 1:6
that they were *r* . . . . . .Luke 18:9
"Certainly this was a *r* . . . . . .Luke 23:47
"There is none *r* . . . . . .Rom 3:10
r man will one die . . . . . .Rom 5:7
witness that he was *r* . . . . . .Heb 11:4
Jesus Christ the *r* . . . . . .1 John 2:1
just as He is *r* . . . . . .1 John 3:7
r are Your . . . . . .Rev 16:7
fine linen is the *r* . . . . . .Rev 19:8

RIGHTEOUSLY
judge the people *r* . . . . . .Ps 67:4
He who walks *r* and . . . . . .Is 33:15
should live soberly, *r* . . . . . .Titus 2:12
to Him who judges *r* . . . . . .1 Pet 2:23

RIGHTEOUSNESS
it to him for *r* . . . . . .Gen 15:6
My *r* I hold fast . . . . . .Job 27:6
I put on *r* . . . . . .Job 29:14
I will ascribe *r* . . . . . .Job 36:3
I call, O God of my *r* . . . . . .Ps 4:1
righteous, He loves *r* . . . . . .Ps 11:7
from the LORD, and *r* . . . . . .Ps 24:5
shall speak of Your *r* . . . . . .Ps 35:28
the good news of *r* . . . . . .Ps 40:9
You love *r* and hate . . . . . .Ps 45:7
heavens declare His *r* . . . . . .Ps 50:6
sing aloud of Your *r* . . . . . .Ps 51:14
r and peace have . . . . . .Ps 85:10
R will go before Him . . . . . .Ps 85:13
r they are exalted . . . . . .Ps 89:16
will return to *r* . . . . . .Ps 94:15
r and justice are the . . . . . .Ps 97:2
and he who does *r* . . . . . .Ps 106:3
r endures forever . . . . . .Ps 111:3
r is an everlasting . . . . . .Ps 119:142
r delivers from death . . . . . .Prov 10:2
The *r* of the blameless . . . . . .Prov 11:5
The *r* of the upright . . . . . .Prov 11:6
r leads to life . . . . . .Prov 11:19
the way of *r* is life . . . . . .Prov 12:28
R guards him whose way . . . . .Prov 13:6
R exalts a nation . . . . . .Prov 14:34
found in the way of *r* . . . . . .Prov 16:31
He who follows *r* . . . . . .Prov 21:21
r lodged in it . . . . . .Is 1:21
r He shall judge . . . . . .Is 11:4
R shall be the belt . . . . . .Is 11:5
he will not learn *r* . . . . . .Is 26:10
and *r* the plummet . . . . . .Is 28:17
r will be peace . . . . . .Is 32:17
in the LORD I have *r* . . . . . .Is 45:24
who are far from *r* . . . . . .Is 46:12
r will be forever . . . . . .Is 51:8
I will declare your *r* . . . . . .Is 57:12
and His own *r* . . . . . .Is 59:16
r as a breastplate . . . . . .Is 59:17
be called trees of *r* . . . . . .Is 61:3
r goes forth as . . . . . .Is 62:1
The LORD Our *R* . . . . . .Jer 23:6
to David a Branch of *r* . . . . . .Jer 33:15
has revealed our *r* . . . . . .Jer 51:10
The *r* of the righteous . . . . . .Ezek 18:20
O Lord, *r* belongs . . . . . .Dan 9:7
in everlasting *r* . . . . . .Dan 9:24
who turn many to *r* . . . . . .Dan 12:3
for yourselves *r* . . . . . .Hos 10:12
to fulfill all *r* . . . . . .Matt 3:15
exceeds the *r* of the . . . . . .Matt 5:20
to you in the way of *r* . . . . . .Matt 21:32
in holiness and *r* . . . . . .Luke 1:75
For in it the *r* . . . . . .Rom 1:17
even the *r* of God . . . . . .Rom 3:22
a seal of the *r* . . . . . .Rom 4:11
accounted to him for *r* . . . . . .Rom 4:22
r will reign in life . . . . . .Rom 5:17
might reign through *r* . . . . . .Rom 5:21
is life because of *r* . . . . . .Rom 8:10
who did not pursue *r* . . . . . .Rom 9:30
pursuing the law of *r* . . . . . .Rom 9:31
ignorant of God's *r* . . . . . .Rom 10:3
we might become the *r* . . . . . .2 Cor 5:21
r comes through the . . . . . .Gal 2:21
the breastplate of *r* . . . . . .Eph 6:14
not having my own *r* . . . . . .Phil 3:9
things and pursue *r* . . . . . .1 Tim 6:11
r which we have . . . . . .Titus 3:5
r which is according . . . . . .Heb 11:7
does not produce the *r* . . . . . .James 1:20
should suffer for *r* . . . . . .1 Pet 3:14
a preacher of *r* . . . . . .2 Pet 2:5
a new earth in which *r* . . . . . .2 Pet 3:13
who practices *r* . . . . . .1 John 2:29
He who practices *r* . . . . . .1 John 3:7
does not practice *r* . . . . . .1 John 3:10

RIGHTLY
wise uses knowledge *r* . . . . . .Prov 15:2
R do they love you . . . . . .Song 1:4
"You have answered *r* . . . . . .Luke 10:28
r dividing the word . . . . . .2 Tim 2:15

RIGHTS
and her marriage *r* . . . . . .Ex 21:10

RINGLEADER
the world, and a *r* . . . . . .Acts 24:5

RINGS
a man with gold *r* . . . . . .James 2:2

RIPE
figs that are first *r* . . . . . .Jer 24:2

RISE
is vain for you to *r* . . . . . .Ps 127:2
"Now I will *r* . . . . . .Is 33:10
for He makes His sun *r* . . . . . .Matt 5:45
of Nineveh will *r* . . . . . .Matt 12:41
third day He will *r* . . . . . .Matt 20:19
false prophets will *r* . . . . . .Matt 24:24
persuaded though one *r* . . . . .Luke 16:31
third day He will *r* . . . . . .Luke 18:33
had to suffer and *r* . . . . . .Acts 17:3
be the first to *r* . . . . . .Acts 26:23
fact the dead do not *r* . . . . . .1 Cor 15:15
in Christ will *r* . . . . . .1 Thess 4:16

RISEN
of the LORD is *r* . . . . . .Is 60:1
women there has not *r* . . . . . .Matt 11:11
disciples that He is *r* . . . . . .Matt 28:7
"The Lord is *r* . . . . . .Luke 24:34
furthermore is also *r* . . . . . .Rom 8:34
then Christ is not *r* . . . . . .1 Cor 15:13
if Christ is not *r* . . . . . .1 Cor 15:17
But now Christ is *r* . . . . . .1 Cor 15:20

RISES
shall I do when God *r* . . . . . .Job 31:14
every tongue which *r* . . . . . .Is 54:17

RISING
may know from the *r* . . . . . .Is 45:6
questioning what the *r* . . . . . .Mark 9:10
for the fall and *r* . . . . . .Luke 2:34

RIVER
Indeed the *r* may rage . . . . . .Job 40:23
them drink from the *r* . . . . . .Ps 36:8
r whose streams shall . . . . . .Ps 46:4
the *r* of God is full . . . . . .Ps 65:9
went through the *r* . . . . . .Ps 66:6
peace to her like a *r* . . . . . .Is 66:12
in the Jordan *R* . . . . . .Mark 1:5
he showed me a pure *r* . . . . . .Rev 22:1

RIVERS
He turns *r* into a . . . . . .Ps 107:33
R of water run down . . . . . .Ps 119:136
By the *r* of Babylon . . . . . .Ps 137:1
All the *r* run into the . . . . . .Eccl 1:7
us a place of broad *r* . . . . . .Is 33:21
the wilderness and *r* . . . . . .Is 43:19
the sea, I make the *r* . . . . . .Is 50:2
his heart will flow *r* . . . . . .John 7:38

RIZPAH
Saul's concubine taken by Abner, 2 Sam 3:6–8
Sons of, killed, 2 Sam 21:8, 9
Grief-stricken, cares for corpses, 2 Sam 21:10–14

ROAD
I will even make a *r* . . . . . .Is 43:19
depths of the sea a *r* . . . . . .Is 51:10
seen the Lord on the *r* . . . . . .Acts 9:27

ROAR
Let the sea *r* . . . . . .1 Chr 16:32
though its waters *r* . . . . . .Ps 46:3
The young lions *r* . . . . . .Ps 104:21
'The LORD will *r* . . . . . .Jer 25:30
He will *r* like a lion . . . . . .Hos 11:10
The LORD also will *r* . . . . . .Joel 3:16
Will a lion *r* in the . . . . . .Amos 3:4

ROARING
wrath is like the *r* . . . . . .Prov 19:12
Like a *r* lion and a . . . . . .Prov 28:15
and the waves *r* . . . . . .Luke 21:25
walks about like a *r* . . . . . .1 Pet 5:8

ROARS
their voice *r* like the . . . . . .Jer 6:23
"The LORD *r* from . . . . . .Amos 1:2
as when a lion *r* . . . . . .Rev 10:3

ROB
r the poor because he . . . . . .Prov 22:22
r the needy of justice . . . . . .Is 10:2
"Will a man *r* God . . . . . .Mal 3:8
do you *r* temples . . . . . .Rom 2:22

ROBBED
r their treasuries . . . . . .Is 10:13
But this is a people *r* . . . . . .Is 42:22
Yet you have *r* Me . . . . . .Mal 3:8
r other churches . . . . . .2 Cor 11:8

ROBBER
a son who is a *r* . . . . . .Ezek 18:10
is a thief and a *r* . . . . . .John 10:1
Barabbas was a *r* . . . . . .John 18:40

ROBBERS
and Israel to the *r* . . . . . .Is 42:24
also crucified two *r* . . . . . .Mark 15:27
Me are thieves and *r* . . . . . .John 10:8
here who are neither *r* . . . . . .Acts 19:37
waters, in perils of *r* . . . . . .2 Cor 11:26

ROBBERY
nor vainly hope in *r* . . . . . .Ps 62:10
I hate *r* for burnt . . . . . .Is 61:8
did not consider it *r* . . . . . .Phil 2:6

ROBE
justice was like a *r* . . . . . .Job 29:14
instead of a rich *r* . . . . . .Is 3:24
covered me with the *r* . . . . . .Is 61:10
'Bring out the best *r* . . . . . .Luke 15:22
on Him a purple *r* . . . . . .John 19:2
Then a white *r* was . . . . . .Rev 6:11

ROBES
to the King in *r* . . . . . .Ps 45:14
have stained all My *r* . . . . . .Is 63:3
clothe you with rich *r* . . . . . .Zech 3:4
go around in long *r* . . . . . .Luke 20:46
clothed with white *r* . . . . . .Rev 7:9

ROCK
you shall strike the *r* . . . . . .Ex 17:6
and struck the *r* . . . . . .Num 20:11
R who begot you . . . . . .Deut 32:18
For their *r* is not . . . . . .Deut 32:31
nor is there any *r* . . . . . .1 Sam 2:2
"The LORD is my *r* . . . . . .2 Sam 22:2
And who is a *r* . . . . . .2 Sam 22:32
Blessed be my *R* . . . . . .2 Sam 22:47
away, and as a *r* . . . . . .Job 14:18
set me high upon a *r* . . . . . .Ps 27:5
For You are my *r* . . . . . .Ps 31:3
r that is higher than . . . . . .Ps 61:2
and my God the *r* . . . . . .Ps 94:22
who turned the *r* . . . . . .Ps 114:8
been mindful of the *R* . . . . . .Is 17:10
shadow of a great *r* . . . . . .Is 32:2
his house on the *r* . . . . . .Matt 7:24
r I will build My . . . . . .Matt 16:18
Some fell on *r* . . . . . .Luke 8:6
stumbling stone and *r* . . . . . .Rom 9:33
R that followed them . . . . . .1 Cor 10:4

ROCKS
and the *r* were split . . . . . .Matt 27:51
to the mountains and *r* . . . . . .Rev 6:16

ROD
And Moses took the *r* . . . . . .Ex 4:20
chasten him with the *r* . . . . .2 Sam 7:14
Your *r* and Your staff . . . . . .Ps 23:4
The *r* and rebuke give . . . . . .Prov 29:15
shall come forth a *R* . . . . . .Is 11:1
you pass under the *r* . . . . . .Ezek 20:37
I come to you with a *r* . . . . . .1 Cor 4:21
rule them with a *r* . . . . . .Rev 2:27

ROLL
ruinous storm they *r* . . . . . .Job 30:14
r away the stone . . . . . .Mark 16:3

ROLLED
the heavens shall be *r* . . . . . .Is 34:4
the stone had been *r* . . . . . .Mark 16:4

ROME
Jews expelled from, Acts 18:2
Paul:
Writes to Christians of, Rom 1:7
Desires to go to, Acts 19:21
Comes to, Acts 28:14
Imprisoned in, Acts 28:16

ROOM
You prepared *r* for it . . . . . .Ps 80:9
until no more *r* . . . . . .Zech 10:10
you a large upper *r* . . . . . .Mark 14:15
no *r* for them in the . . . . . .Luke 2:7
still there is *r* . . . . . .Luke 14:22
into the upper *r* . . . . . .Acts 1:13

ROOMS
make *r* in the ark . . . . . .Gen 6:14
He is in the inner *r* . . . . . .Matt 24:26

ROOSTER
him, "Before the *r* . . . . . .Matt 26:75

ROOT
r bearing bitterness . . . . . .Deut 29:18
the foolish taking *r* . . . . . .Job 5:3
r may grow old in the . . . . . .Job 14:8
day there shall be a *R* . . . . . .Is 11:10
shall again take *r* . . . . . .Is 37:31
because they had no *r* . . . . . .Matt 13:6
and if the *r* is holy . . . . . .Rom 11:16
of money is a *r* . . . . . .1 Tim 6:10
lest any *r* of . . . . . .Heb 12:15
I am the *R* and the . . . . . .Rev 22:16

ROOTED
that you, being *r* . . . . . .Eph 3:17
r and built up in Him . . . . . .Col 2:7

ROOTS
because its *r* reached . . . . . .Ezek 31:7
and lengthen his *r* . . . . . .Hos 14:5
dried up from the *r* . . . . . .Mark 11:20
pulled up by the *r* . . . . . .Jude 12

ROSE
I am the *r* of Sharon . . . . . .Song 2:1
and blossom as the *r* . . . . . .Is 35:1
end Christ died and *r* . . . . . .Rom 14:9
buried, and that He *r* . . . . . .1 Cor 15:4
that Jesus died and *r* . . . . . .1 Thess 4:14

RUBIES
of wisdom is above *r* . . . . . .Job 28:18
more precious than *r* . . . . . .Prov 3:15
is better than *r* . . . . . .Prov 8:11
worth is far above *r* . . . . . .Prov 31:10
your pinnacles of *r* . . . . . .Is 54:12
ruddy in body than *r* . . . . . .Lam 4:7

RUDDY
Now he was *r* . . . . . .1 Sam 16:12
beloved is white and *r* . . . . . .Song 5:10

RUIN
r those two can bring . . . . . .Prov 24:22
have made a city a *r* . . . . . .Is 25:2
will not be your *r* . . . . . .Ezek 18:30
And the *r* of that . . . . . .Luke 6:49
to no profit, to the *r* . . . . . .2 Tim 2:14

RUINED
shall be utterly *r* . . . . . .Is 60:12
the mighty trees are *r* . . . . . .Zech 11:2
wineskins will be *r* . . . . . .Luke 5:37

RUINS
rebuild the old *r* . . . . . .Is 61:4

RULE
and he shall *r* . . . . . .Gen 3:16
r the raging of the . . . . . .Ps 89:9
A wise servant will *r* . . . . . .Prov 17:2
Yet he will *r* over all . . . . . .Eccl 2:19
puts an end to all *r* . . . . . .1 Cor 15:24
us walk by the same *r* . . . . . .Phil 3:16
let the peace of God *r* . . . . . .Col 3:15
Let the elders who *r* . . . . . .1 Tim 5:17
Remember those who *r* . . . . . .Heb 13:7

RULER
the sheep, to be *r* . . . . . .2 Sam 7:8
down to eat with a *r* . . . . . .Prov 23:1
bear is a wicked *r* . . . . . .Prov 28:15
r pays attention . . . . . .Prov 29:12
to Me the One to be *r* . . . . . .Mic 5:2
by Beelzebub, the *r* . . . . . .Matt 12:24
I will make you *r* . . . . . .Matt 25:21
the *r* of this world . . . . . .John 12:31
because the *r* of this . . . . . .John 16:11
'Who made you a *r* . . . . . .Acts 7:27
speak evil of a *r* . . . . . .Acts 23:5

RULERS
and the *r* take counsel . . . . . .Ps 2:2
r decree justice . . . . . .Prov 8:15
"You know that the *r* . . . . . .Matt 20:25
Have any of the *r* . . . . . .John 7:48
r are not a . . . . . .Rom 13:3
which none of the *r* . . . . . .1 Cor 2:8
powers, against the *r* . . . . . .Eph 6:12
to be subject to *r* . . . . . .Titus 3:1

RULES
'He who *r* over men . . . . . .2 Sam 23:3
them know that God *r* . . . . . .Ps 59:13
He *r* by His power . . . . . .Ps 66:7
r his spirit than he . . . . . .Prov 16:32
that the Most High *r* . . . . . .Dan 4:17
that the Most High *r* . . . . . .Dan 4:32
r his own house well . . . . . .1 Tim 3:4
according to the *r* . . . . . .2 Tim 2:5

RULING
r their children . . . . . .1 Tim 3:12

RUMOR
r will be upon *r* . . . . . .Ezek 7:26

RUMORS
hear of wars and *r* . . . . . .Matt 24:6
you hear of wars and *r* . . . . .Mark 13:7

RUN
I will *r* the course of . . . . . .Ps 119:32
r and not be weary . . . . . .Is 40:31
many shall *r* to and . . . . . .Dan 12:4
Therefore I *r* thus . . . . . .1 Cor 9:26
I might *r*, or had *r* . . . . . .Gal 2:2
that I have not *r* . . . . . .Phil 2:16
us, and let us *r* . . . . . .Heb 12:1
that you do not *r* . . . . . .1 Pet 4:4

RUNNER
are swifter than a *r* . . . . . .Job 9:25
r will run to meet . . . . . .Jer 51:31

RUNS
word *r* very swiftly . . . . . .Ps 147:15
nor of him who *r* . . . . . .Rom 9:16

RUSH
The nations will *r* . . . . . .Is 17:13

RUTH
Moabitess, Ruth 1:4
Follows Naomi, Ruth 1:6–18
Marries Boaz, Ruth 4:9–13
Ancestress of Christ, Ruth 4:13, 21, 22

S

SABAOTH
S had left us a . . . . . .Rom 9:29
ears of the Lord of *S* . . . . . .James 5:4

SABBATH
'Tomorrow is a *S* . . . . . .Ex 16:23
"Remember the *S* . . . . . .Ex 20:8
S was made for man . . . . . .Mark 2:27
is also Lord of the *S* . . . . . .Mark 2:28
not only broke the *S* . . . . . .John 5:18

SABBATHS
S you shall keep . . . . . .Ex 31:13
The New Moons, the *S* . . . . . .Is 1:13
also gave them My *S* . . . . . .Ezek 20:12

SACKCLOTH
You have put off my *s* . . . . . .Ps 30:11
and remove the *s* . . . . . .Is 20:2

SACRED
iniquity and the *s* . . . . . .Is 1:13

SACRIFICE
do you kick at My *s* . . . . . .1 Sam 2:29
S and offering You did . . . . . .Ps 40:6
offer to You the *s* . . . . . .Ps 116:17
to the LORD than *s* . . . . . .Prov 21:3
For the LORD has a *s* . . . . . .Is 34:6
who will bring the *s* . . . . . .Jer 33:11
of My offerings they *s* . . . . . .Hos 8:13
But I will *s* to You . . . . . .Jon 2:9
LORD has prepared a *s* . . . . . .Zeph 1:7
offer the blind as a *s* . . . . . .Mal 1:8
desire mercy and not *s* . . . . . .Matt 9:13
s will be seasoned . . . . . .Mark 9:49
an offering and a *s* . . . . . .Eph 5:2
aroma, an acceptable *s* . . . . . .Phil 4:18
put away sin by the *s* . . . . . .Heb 9:26
He had offered one *s* . . . . . .Heb 10:12
no longer remains a *s* . . . . . .Heb 10:26
God a more excellent *s* . . . . . .Heb 11:4
offer the *s* of praise . . . . . .Heb 13:15

SACRIFICED
s their sons and their . . . . . .Ps 106:37
to eat things *s* . . . . . .Rev 2:14

SACRIFICES
The *s* of God are a . . . . . .Ps 51:17
multitude of your *s* . . . . . .Is 1:11
Bring no more futile *s* . . . . . .Is 1:13
he who *s* a lamb . . . . . .Is 66:3
acceptable, nor your *s* . . . . . .Jer 6:20
by him the daily *s* . . . . . .Dan 8:11
burnt offerings and *s* . . . . . .Mark 12:33
priests, to offer up *s* . . . . . .Heb 7:27
s God is well pleased . . . . . .Heb 13:16
offer up spiritual *s* . . . . . .1 Pet 2:5

SAD
"Why is your face *s* . . . . . .Neh 2:2
s countenance the . . . . . .Eccl 7:3
whom I have not made *s* . . . .Ezek 13:22
as you walk and are *s* . . . . . .Luke 24:17

SADDUCEES
Rejected by John, Matt 3:7
Test Jesus, Matt 16:1–12
Silenced by Jesus, Matt 22:23–34
Disturbed by teaching of resurrection, Acts 4:1, 2
Oppose apostles, Acts 5:17–40

SAFE
and I shall be *s* . . . . . .Ps 119:117
in the LORD shall be *s* . . . . . .Prov 29:25
he has received him *s* . . . . . .Luke 15:27

SAFELY
And He led them on *s* . . . . . .Ps 78:53
make them lie down *s* . . . . . .Hos 2:18

SAFETY
sons are far from *s* . . . . . .Job 5:4
take your rest in *s* . . . . . .Job 11:18
will set him in the *s* . . . . . .Ps 12:5
say, "Peace and *s* . . . . . .1 Thess 5:3

SAFETY'S
by you for *s* sake . . . . . .Prov 3:29

SAINTS
ten thousands of *s* . . . . . .Deut 33:2
the feet of His *s* . . . . . .1 Sam 2:9
puts no trust in His *s* . . . . . .Job 15:15
s who are on the earth . . . . . .Ps 16:3
does not forsake His *s* . . . . . .Ps 37:28
"Gather My *s* . . . . . .Ps 50:5
the souls of His *s* . . . . . .Ps 97:10
is the death of His *s* . . . . . .Ps 116:15
the way of His *s* . . . . . .Prov 2:8
war against the *s* . . . . . .Dan 7:21
shall persecute the *s* . . . . . .Dan 7:25
Jesus, called to be *s* . . . . . .1 Cor 1:2
the least of all the *s* . . . . . .Eph 3:8
Christ with all His *s* . . . . . .1 Thess 3:13
be glorified in His *s* . . . . . .2 Thess 1:10
all delivered to the *s* . . . . . .Jude 3
ways, O King of the *s* . . . . . .Rev 15:3
shed the blood of *s* . . . . . .Rev 16:6
the camp of the *s* . . . . . .Rev 20:9

SALEM
Jerusalem's original name, Gen 14:18
Used poetically, Ps 76:2

SALOME
One of the ministering women, Mark 15:40, 41
Visits empty tomb, Mark 16:1
—Herodias' daughter (not named in the Bible), Matt 14:6–11

SALT
shall season with *s* . . . . . .Lev 2:13
"You are the *s* . . . . . .Matt 5:13
s loses its flavor . . . . . .Mark 9:50

SALT SEA
OT name for the Dead Sea, Gen 14:3; Num 34:3, 12

SALVATION
still, and see the *s* . . . . . .Ex 14:13
For this is all my *s* . . . . . .2 Sam 23:5
the good news of His *s* . . . . .1 Chr 16:23
S belongs to the LORD . . . . . .Ps 3:8
is my light and my *s* . . . . . .Ps 27:1
on earth, Your *s* . . . . . .Ps 67:2
God is the God of *s* . . . . . .Ps 68:20
and Your *s* all the day . . . . . .Ps 71:15
Surely His *s* is near . . . . . .Ps 85:9
and He has become my *s* . . . . .Ps 118:14
S is far from the . . . . . .Ps 119:155
God will appoint *s* . . . . . .Is 26:1
with an everlasting *s* . . . . . .Is 45:17
for My *s* is about to . . . . . .Is 56:1
call your walls *S* . . . . . .Is 60:18
s as a lamp that burns . . . . . .Is 62:1
LORD our God is the *s* . . . . . .Jer 3:23
joy in the God of my *s* . . . . . .Hab 3:18
is just and having *s* . . . . . .Zech 9:9
raised up a horn of *s* . . . . . .Luke 1:69
eyes have seen Your *s* . . . . . .Luke 2:30
to him, "Today *s* . . . . . .Luke 19:9
what we worship, for *s* . . . . . .John 4:22
Nor is there *s* . . . . . .Acts 4:12
you should be for *s* . . . . . .Acts 13:47
the power of God to *s* . . . . . .Rom 1:16
s is nearer than . . . . . .Rom 13:11
now is the day of *s* . . . . . .2 Cor 6:2
work out your own *s* . . . . . .Phil 2:12
wrath, but to obtain *s* . . . . . .1 Thess 5:9
chose you for *s* . . . . . .2 Thess 2:13
also may obtain the *s* . . . . . .2 Tim 2:10
of God that brings *s* . . . . . .Titus 2:11
neglect so great a *s* . . . . . .Heb 2:3
s the prophets have . . . . . .1 Pet 1:10

SAMARIA
Capital of Israel, 1 Kin 16:24–29
Besieged by Ben-Hadad, 1 Kin 20:1–21
Besieged again; miraculously delivered, 2 Kin 6:24—7:20
Inhabitants deported by Assyria; repopulated with foreigners, 2 Kin 17:5, 6, 24–41
—District of Palestine in Christ's time, Luke 17:11–19
Disciples forbidden to preach in, Matt 10:5
Gospel preached there after the Ascension, Acts 1:8; 9:31; 15:3

SAMARITAN
But a certain *S* . . . . . .Luke 10:33
a drink from me, a *S* . . . . . .John 4:9

SAMARITANS
People of mixed heredity, 2 Kin 17:24–41
Christ preaches to, John 4:5–42
Story of "the good Samaritan," Luke 10:30–37
Converts among, Acts 8:5–25

SAMSON
Birth predicted and accomplished, Judg 13:2–25
Marries Philistine; avenges betrayal, Judg 14
Defeats Philistines singlehandedly, Judg 15
Betrayed by Delilah; loses strength, Judg 16:4–22
Destroys many in his death, Judg 16:23–31

SAMUEL
Born in answer to prayer; dedicated to God, 1 Sam 1:1–28
Receives revelation; recognized as prophet, 1 Sam 3:1–21
Judges Israel, 1 Sam 7:15–17
Warns Israel against a king, 1 Sam 8:10–18
Anoints Saul, 1 Sam 9:15—10:1
Rebukes Saul, 1 Sam 15:10–35
Anoints David, 1 Sam 16:1–13
Death of, 1 Sam 25:1

SANBALLAT
Influential Samaritan; attempts to thwart Nehemiah's plans, Neh 2:10; 4:7, 8; 6:1–14

SANCTIFICATION
righteousness and *s* . . . . . .1 Cor 1:30
will of God, your *s* . . . . . .1 Thess 4:3
salvation through *s* . . . . . .2 Thess 2:13

SANCTIFIED
I have commanded My *s* . . . . . .Is 13:3
you were born I *s* . . . . . .Jer 1:5
Him whom the Father *s* . . . . John 10:36
they also may be *s* . . . . . .John 17:19
might be acceptable, *s* . . . . . .Rom 15:16
to those who are *s* . . . . . .1 Cor 1:2
washed, but you were *s* . . . . .1 Cor 6:11
husband is *s* by the . . . . . .1 Cor 7:14
for it is *s* by the . . . . . .1 Tim 4:5
those who are being *s* . . . . . .Heb 2:11
will we have been *s* . . . . . .Heb 10:10
who are called, *s* . . . . . .Jude 1

SANCTIFIES
or the temple that *s* . . . . . .Matt 23:17
For both He who *s* . . . . . .Heb 2:11

SANCTIFY
would send and *s* them . . . . . .Job 1:5
s My great name . . . . . .Ezek 36:23
that I, the LORD, *s* . . . . . .Ezek 37:28
Myself and *s* Myself . . . . . .Ezek 38:23
S them by Your . . . . . .John 17:17
for their sakes I *s* . . . . . .John 17:19
that He might *s* . . . . . .Eph 5:26

SANCTUARY
let them make Me a *s* . . . . . .Ex 25:8
I went into the *s* . . . . . .Ps 73:17
set fire to Your *s* . . . . . .Ps 74:7
O God, is in the *s* . . . . . .Ps 77:13
He will be as a *s* . . . . . .Is 8:14
He has abandoned His *s* . . . . . .Lam 2:7
I shall be a little *s* . . . . . .Ezek 11:16
to shine on Your *s* . . . . . .Dan 9:17
and the earthly *s* . . . . . .Heb 9:1

SAND
descendants as the *s* . . . . . .Gen 32:12
be heavier than the *s* . . . . . .Job 6:3
in number than the *s* . . . . . .Ps 139:18
O Israel, be as the *s* . . . . . .Is 10:22
innumerable as the *s* . . . . . .Heb 11:12

SAPPHIRA
Wife of Ananias; struck dead for lying, Acts 5:1–11

SAPPHIRES
are the source of *s* . . . . . .Job 28:6

SARAH (or Sarai)
Barren wife of Abram, Gen 11:29–31
Represented as Abram's sister, Gen 12:10–20
Gives Abram her maid, Gen 16:1–3
Receives promise of a son, Gen 17:15–21
Gives birth to Isaac, Gen 21:1–8

SARDIS
Site of one of the seven churches, Rev 1:11

SAT
of Babylon, there we *s* . . . . . .Ps 137:1
I *s* down in his shade . . . . . .Song 2:3
s alone because of . . . . . .Jer 15:17
into heaven, and *s* . . . . . .Mark 16:19
And He who *s* there was . . . . . .Rev 4:3

SATAN
S stood up against . . . . . .1 Chr 21:1
before the LORD, and *S* . . . . . .Job 1:6
And the LORD said to *S* . . . . . .Zech 3:2
"Away with you, *S* . . . . . .Matt 4:10
"Get behind Me, *S* . . . . . .Matt 16:23
"How can *S* cast out . . . . . .Mark 3:23
to them, "I saw *S* . . . . . .Luke 10:18
S has asked for you . . . . . .Luke 22:31
S filled your heart . . . . . .Acts 5:3
such a one to *S* . . . . . .1 Cor 5:5
For *S* himself . . . . . .2 Cor 11:14
to the working of *S* . . . . . .2 Thess 2:9
are a synagogue of *S* . . . . . .Rev 2:9
you, where *S* dwells . . . . . .Rev 2:13
known the depths of *S* . . . . . .Rev 2:24
called the Devil and *S* . . . . . .Rev 12:9
years have expired, *S* . . . . . .Rev 20:7

SATIATED
s the weary soul . . . . . .Jer 31:25
It shall be *s* and made . . . . . .Jer 46:10

SATISFIED
I shall be *s* when I . . . . . .Ps 17:15
his land will be *s* . . . . . .Prov 12:11
a good man will be *s* . . . . . .Prov 14:14
s soul loathes the . . . . . .Prov 27:7
that are never *s* . . . . . .Prov 30:15
silver will not be *s* . . . . . .Eccl 5:10
left hand and not be *s* . . . . . .Is 9:20
of His soul, and be *s* . . . . . .Is 53:11
My people shall be *s* . . . . . .Jer 31:14
still were not *s* . . . . . .Ezek 16:28
but they were not *s* . . . . . .Amos 4:8
and cannot be *s* . . . . . .Hab 2:5

SATISFIES
s your mouth with good . . . . . .Ps 103:5
s the longing soul . . . . . .Ps 107:9

SATISFY
s us early with Your . . . . . .Ps 90:14
long life I will *s* . . . . . .Ps 91:16
s her poor with bread . . . . . .Ps 132:15
for what does not *s* . . . . . .Is 55:2

SATISFYING
eats to the *s* of his . . . . . .Prov 13:25

SAUL
Becomes first king of Israel, 1 Sam 9—11
Sacrifices unlawfully, 1 Sam 13:1–14
Wars with Philistines, 1 Sam 13:15—14:52
Disregards the Lord's command; rejected by God, 1 Sam 15
Suffers from distressing spirits, 1 Sam 16:14–23
Becomes jealous of David; attempts to kill him, 1 Sam 18:5—19:22
Pursues David; twice spared by him, 1 Sam 22—24; 26
Consults medium, 1 Sam 28:7–25
Defeated, commits suicide; buried, 1 Sam 31
—of Tarsus, apostle to the Gentiles: *see* PAUL

SAVE
the LORD does not *s* . . . . . .1 Sam 17:47
there was none to *s* . . . . . .2 Sam 22:42
s the humble person . . . . . .Job 22:29
Oh, *s* me for Your . . . . . .Ps 6:4
S Your people . . . . . .Ps 28:9
send from heaven and *s* . . . . . .Ps 57:3
s the children of the . . . . . .Ps 72:4
s the souls of the . . . . . .Ps 72:13
LORD, and He will *s* . . . . . .Prov 20:22
He will come and *s* . . . . . .Is 35:4
LORD was ready to *s* . . . . . .Is 38:20
s your children . . . . . .Is 49:25
that it cannot *s* . . . . . .Is 59:1
mighty to *s* . . . . . .Is 63:1
one who cannot *s* . . . . . .Jer 14:9
s you and deliver you . . . . . .Jer 15:20
s me, and I shall be . . . . . .Jer 17:14
O LORD, *s* Your people . . . . . .Jer 31:7
other, That he may *s* . . . . . .Hos 13:10
Assyria shall not *s* . . . . . .Hos 14:3
the Mighty One, will *s* . . . . . .Zeph 3:17
JESUS, for He will *s* . . . . . .Matt 1:21
s his life will . . . . . .Matt 16:25
s that which was . . . . . .Matt 18:11
s life or to kill . . . . . .Mark 3:4
let Him *s* Himself if . . . . . .Luke 23:35
You are the Christ, *s* . . . . . .Luke 23:39
'Father, *s* Me from . . . . . .John 12:27
but to *s* the world . . . . . .John 12:47
and *s* some of them . . . . . .Rom 11:14
the world to *s* sinners . . . . . .1 Tim 1:15
doing this you will *s* . . . . . .1 Tim 4:16
able to *s* your souls . . . . . .James 1:21
Can faith *s* him . . . . . .James 2:14

SAVED
like you, a people *s* . . . . . .Deut 33:29
But You have *s* us from . . . . . .Ps 44:7
and we are not *s* . . . . . .Jer 8:20
"Who then can be *s* . . . . . .Matt 19:25
"He *s* others . . . . . .Matt 27:42
That we should be *s* . . . . . .Luke 1:71
"Your faith has *s* . . . . . .Luke 7:50
through Him might be *s* . . . . . .John 3:17
them, saying, "Be *s* . . . . . .Acts 2:40
what must I do to be *s* . . . . . .Acts 16:30
For we were *s* in this . . . . . .Rom 8:24
is that they may be *s* . . . . . .Rom 10:1
all Israel will be *s* . . . . . .Rom 11:26
his spirit may be *s* . . . . . .1 Cor 5:5
which also you are *s* . . . . . .1 Cor 15:2
those who are being *s* . . . . . .2 Cor 2:15
grace you have been *s* . . . . . .Eph 2:8

all men to be *s* . . . . . .1 Tim 2:4
she will be *s* in . . . . . .1 Tim 2:15
to His mercy He *s* . . . . . .Titus 3:5
eight souls, were *s* . . . . . .1 Pet 3:20
of those who are *s* . . . . . .Rev 21:24

SAVES
s the needy from the . . . . . .Job 5:15
s such as have a . . . . . .Ps 34:18
antitype which now *s* . . . . . .1 Pet 3:21

SAVIOR
forgot God their *S* . . . . . .Ps 106:21
He will send them a *S* . . . . . .Is 19:20
of Israel, your *S* . . . . . .Is 43:3
Me, a just God and a *S* . . . . . .Is 45:21
I, the LORD, am your *S* . . . . . .Is 60:16
So He became their *S* . . . . . .Is 63:8
for there is no *s* . . . . . .Hos 13:4
rejoiced in God my *S* . . . . . .Luke 1:47
the city of David a *S* . . . . . .Luke 2:11
the Christ, the *S* . . . . . .John 4:42
to be Prince and *S* . . . . . .Acts 5:31
up for Israel a *S* . . . . . .Acts 13:23
and He is the *S* . . . . . .Eph 5:23
of God our *S* and the . . . . . .1 Tim 1:1
God, who is the *S* . . . . . .1 Tim 4:10
of our *S* Jesus Christ . . . . . .2 Tim 1:10
God and *S* Jesus Christ . . . . . .Titus 2:13

SAVIORS
s shall come to Mount . . . . . .Obad 21

SAVOR
days, and I do not *s* . . . . . .Amos 5:21

SAWN
stoned, they were *s* . . . . . .Heb 11:37

SAY
But I *s* to you that . . . . . .Matt 5:22
"But who do you *s* . . . . . .Matt 16:15
s that we have no sin . . . . . .1 John 1:8

SAYING
disclose my dark *s* . . . . . .Ps 49:4
cannot accept this *s* . . . . . .Matt 19:11
"This is a hard *s* . . . . . .John 6:60
This is a faithful *s* . . . . . .1 Tim 1:15

SAYINGS
I will utter dark *s* . . . . . .Ps 78:2
whoever hears these *s* . . . . . .Matt 7:24

SCALES
You shall have honest *s* . . . . . .Lev 19:36
be weighed on honest *s* . . . . . .Job 31:6
deceitful *s* are in his . . . . . .Hos 12:7
on it had a pair of *s* . . . . . .Rev 6:5

SCARLET
s cord in the window . . . . . .Josh 2:18
are like a strand of *s* . . . . . .Song 4:3
your sins are like *s* . . . . . .Is 1:18
s beast which was full . . . . . .Rev 17:3

SCATTER
I will *s* you among the . . . . . .Lev 26:33
S the peoples who . . . . . .Ps 68:30
s the sheep of My . . . . . .Jer 23:1
I will *s* to all winds . . . . . .Jer 49:32

SCATTERED
lest we be *s* abroad . . . . . .Gen 11:4
of iniquity shall be *s* . . . . . .Ps 92:9
"You have *s* My flock . . . . . .Jer 23:2
s Israel will gather . . . . . .Jer 31:10
"Israel is like *s* sheep . . . . . .Jer 50:17
they were weary and *s* . . . . . .Matt 9:36
the sheep will be *s* . . . . . .Mark 14:27
that you will be *s* . . . . . .John 16:32

SCATTERS
s the frost like ashes . . . . . .Ps 147:16
There is one who *s* . . . . . .Prov 11:24
throne of judgment *s* . . . . . .Prov 20:8
not gather with Me *s* . . . . . .Matt 12:30

SCEPTER
s shall not depart . . . . . .Gen 49:10
S shall rise out of . . . . . .Num 24:17
a *s* of righteousness . . . . . .Ps 45:6
a *s* of righteousness . . . . . .Heb 1:8

SCHEME
perfected a shrewd *s* . . . . . .Ps 64:6

SCHEMER
will be called a *s* . . . . . .Prov 24:8

SCHEMES
who brings wicked *s* . . . . . .Ps 37:7
sought out many *s* . . . . . .Eccl 7:29

SCHISM
there should be no *s* . . . . . .1 Cor 12:25

SCHOOL
daily in the *s* of . . . . . .Acts 19:9

SCOFF
They *s* and speak . . . . . .Ps 73:8
They *s* at kings . . . . . .Hab 1:10

SCOFFER
"He who corrects a *s* . . . . . .Prov 9:7
s does not listen . . . . . .Prov 13:1
s seeks wisdom and . . . . . .Prov 14:6
s is an abomination . . . . . .Prov 24:9

SCOFFERS
S ensnare a city . . . . . .Prov 29:8
s will come in the . . . . . .2 Pet 3:3

SCORCHED
sun was up they were *s* . . . . . .Matt 13:6
And men were *s* with . . . . . .Rev 16:9

SCORN
My friends *s* me . . . . . .Job 16:20
to our neighbors, a *s* . . . . . .Ps 44:13

SCORNED
consider, for I am *s* . . . . . .Lam 1:11
and princes are *s* . . . . . .Hab 1:10

SCORNS
He *s* the scornful . . . . . .Prov 3:34
s obedience to his . . . . . .Prov 30:17

SCORPIONS
and you dwell among *s* . . . . . .Ezek 2:6
on serpents and *s* . . . . . .Luke 10:19
They had tails like *s* . . . . . .Rev 9:10

SCOURGE
hosts will stir up a *s* . . . . . .Is 10:26
up to councils and *s* . . . . . .Matt 10:17
will mock Him, and *s* . . . . . .Mark 10:34

SCOURGES
s every son whom . . . . . .Heb 12:6

SCRIBE
"Where is the *s* . . . . . .Is 33:18

SCRIBES
and not as the *s* . . . . . .Matt 7:29
"But woe to you, *s* . . . . . .Matt 23:13
"Beware of the *s* . . . . . .Mark 12:38

SCRIPTURE
what is noted in the *S* . . . . . .Dan 10:21
S was fulfilled which . . . . . .Mark 15:28
"Today this *S* . . . . . .Luke 4:21
S cannot be broken . . . . . .John 10:35
For what does the *S* . . . . . .Rom 4:3
S has confined all . . . . . .Gal 3:22
All *S* is given by . . . . . .2 Tim 3:16
that no prophecy of *S* . . . . . .2 Pet 1:20

SCRIPTURES
not knowing the *S* . . . . . .Matt 22:29
S must be fulfilled . . . . . .Mark 14:49
and mighty in the *S* . . . . . .Acts 18:24
have known the Holy *S* . . . . .2 Tim 3:15
also the rest of the *S* . . . . . .2 Pet 3:16

SCROLL
in the *s* of the book . . . . . .Ps 40:7
and note it on a *s* . . . . . .Is 30:8
eat this *s* . . . . . .Ezek 3:1
saw there a flying *s* . . . . . .Zech 5:1
on the throne a *s* . . . . . .Rev 5:1
was able to open the *s* . . . . . .Rev 5:3
the sky receded as a *s* . . . . . .Rev 6:14

SEA
drowned in the Red *S* . . . . . .Ex 15:4
this great and wide *s* . . . . . .Ps 104:25
who go down to the *s* . . . . . .Ps 107:23
to the *s* its limit . . . . . .Prov 8:29
rebuke I dry up the *s* . . . . . .Is 50:2
the waters cover the *s* . . . . . .Hab 2:14
and the *s* obey Him . . . . . .Matt 8:27
throne there was a *s* . . . . . .Rev 4:6
standing on the *s* . . . . . .Rev 15:2
there was no more *s* . . . . . .Rev 21:1

SEAL
Set me as a *s* upon . . . . . .Song 8:6
of circumcision, a *s* . . . . . .Rom 4:11
stands, having this *s* . . . . . .2 Tim 2:19
He opened the second *s* . . . . . .Rev 6:3

SEALED
My transgression is *s* . . . . . .Job 14:17
who also has *s* us and . . . . . .2 Cor 1:22
by whom you were *s* . . . . . .Eph 4:30
of those who were *s* . . . . . .Rev 7:4

SEAM
tunic was without *s* . . . . . .John 19:23

SÉANCE
"Please conduct a *s* . . . . . .1 Sam 28:8

SEARCH
"Can you *s* out the . . . . . .Job 11:7
would not God *s* . . . . . .Ps 44:21
glory of kings is to *s* . . . . . .Prov 25:2
found it by secret *s* . . . . . .Jer 2:34
I, the LORD, *s* the . . . . . .Jer 17:10
s the Scriptures . . . . . .John 5:39

SEARCHED
O LORD, You have *s* . . . . . .Ps 139:1
s the Scriptures . . . . . .Acts 17:11
and *s* carefully . . . . . .1 Pet 1:10

SEARCHES
for the LORD *s* all . . . . . .1 Chr 28:9
s the hearts knows . . . . . .Rom 8:27
For the Spirit *s* . . . . . .1 Cor 2:10
that I am He who *s* . . . . . .Rev 2:23

SEASON
there is a *s* . . . . . .Eccl 3:1
Be ready in *s* and out . . . . . .2 Tim 4:2

SEASONED
how shall it be *s* . . . . . .Matt 5:13
"For everyone will be *s* . . . . . .Mark 9:49

SEASONS
days and months and *s* . . . . . .Gal 4:10
the times and the *s* . . . . . .1 Thess 5:1

SEAT
shall make a mercy *s* . . . . . .Ex 25:17
I might come to His *s* . . . . . .Job 23:3
that He may *s* him with . . . . . .Ps 113:8
sit in Moses' *s* . . . . . .Matt 23:2
before the judgment *s* . . . . . .2 Cor 5:10
the mercy *s* . . . . . .Heb 9:5

SEATS
at feasts, the best *s* . . . . . .Matt 23:6
you love the best *s* . . . . . .Luke 11:43

SECRET
s things belong . . . . . .Deut 29:29
The *s* of the LORD is . . . . . .Ps 25:14
in the *s* place of His . . . . . .Ps 27:5
when I was made in *s* . . . . . .Ps 139:15
do not disclose the *s* . . . . . .Prov 25:9
I have not spoken in *s* . . . . . .Is 45:19
Father who is in the *s* . . . . . .Matt 6:6
are done by them in *s* . . . . . .Eph 5:12

SECRETLY
"Now a word was *s* . . . . . .Job 4:12
He lies in wait *s* . . . . . .Ps 10:9

SECRETS
would show you the *s* . . . . . .Job 11:6
For He knows the *s* . . . . . .Ps 44:21
A talebearer reveals *s* . . . . . .Prov 11:13
heaven who reveals *s* . . . . . .Dan 2:28
God will judge the *s* . . . . . .Rom 2:16
And thus the *s* of his . . . . . .1 Cor 14:25

SECT
him (which is the *s* . . . . . .Acts 5:17
to the strictest *s* . . . . . .Acts 26:5

SECURELY
pleasures, who dwell *s* . . . . . .Is 47:8
nation that dwells *s* . . . . . .Jer 49:31

SEDUCED
flattering lips she *s* . . . . . .Prov 7:21
because they have *s* . . . . . .Ezek 13:10

SEE
for no man shall *s* . . . . . .Ex 33:20
the LORD does not *s* . . . . . .1 Sam 16:7
in my flesh I shall *s* . . . . . .Job 19:26
s the works of God . . . . . .Ps 66:5
lest they *s* with their . . . . . .Is 6:10
for sin, He shall *s* . . . . . .Is 53:10
for they shall *s* God . . . . . .Matt 5:8
seeing they do not *s* . . . . . .Matt 13:13
s greater things than . . . . . .John 1:50
rejoiced to *s* My day . . . . . .John 8:56
we wish to *s* Jesus . . . . . .John 12:21
and the world will *s* . . . . . .John 14:19
Him, for we shall *s* . . . . . .1 John 3:2
They shall *s* His face . . . . . .Rev 22:4

SEED
s shall be called . . . . . .Gen 21:12
s shall be its stump . . . . . .Is 6:13
He shall see His *s* . . . . . .Is 53:10
you a noble vine, a *s* . . . . . .Jer 2:21
s is the word of God . . . . . .Luke 8:11
had left us a *s* . . . . . .Rom 9:29
to each *s* its own body . . . . .1 Cor 15:38
S were the promises . . . . . .Gal 3:16
you are Abraham's *s* . . . . . .Gal 3:29
Jesus Christ, of the *s* . . . . . .2 Tim 2:8
of corruptible *s* . . . . . .1 Pet 1:23
not sin, for His *s* . . . . . .1 John 3:9

SEEDS
the good *s* are the . . . . . .Matt 13:38
not say, "And to *s* . . . . . .Gal 3:16

SEEK
will find Him if you *s* . . . . . .Deut 4:29
pray and *s* My face . . . . . .2 Chr 7:14
your heart to *s* God . . . . . .2 Chr 19:3
s your God as you do . . . . . .Ezra 4:2
may God above not *s* . . . . . .Job 3:4
countenance does not *s* . . . . . .Ps 10:4
LORD, that will I *s* . . . . . .Ps 27:4
You said, "*S* My face . . . . . .Ps 27:8
early will I *s* You . . . . . .Ps 63:1
s me diligently will . . . . . .Prov 8:17
s one's own glory . . . . . .Prov 25:27
s justice, rebuke . . . . . .Is 1:17
Should they *s* the dead . . . . . .Is 8:19
the Gentiles shall *s* . . . . . .Is 11:10
Jacob, '*S* Me in vain . . . . . .Is 45:19
S the LORD while He . . . . . .Is 55:6
Yet they *s* Me daily . . . . . .Is 58:2
s great things for . . . . . .Jer 45:5
s what was lost . . . . . .Ezek 34:16
"*S* Me and live . . . . . .Amos 5:4
and people should *s* . . . . . .Mal 2:7
things the Gentiles *s* . . . . . .Matt 6:32
s, and you will find . . . . . .Matt 7:7
of Man has come to *s* . . . . . .Luke 19:10
because I do not *s* . . . . . .John 5:30
You will *s* Me and . . . . . .John 7:34
in doing good *s* . . . . . .Rom 2:7
Because they did not *s* . . . . . .Rom 9:32
Let no one *s* his own . . . . . .1 Cor 10:24
for I do not *s* yours . . . . . .2 Cor 12:14
For all *s* their own . . . . . .Phil 2:21
s those things which . . . . . .Col 3:1
s the one to come . . . . . .Heb 13:14

SEEKING
run to and fro, *s* . . . . . .Amos 8:12
and he came *s* fruit . . . . . .Luke 13:6
for the Father is *s* . . . . . .John 4:23
like a roaring lion, *s* . . . . . .1 Pet 5:8

SEEKS
no one *s* her . . . . . .Jer 30:17
receives, and he who *s* . . . . . .Matt 7:8
There is none who *s* . . . . . .Rom 3:11

SEEMS
There is a way which *s* . . . . . .Prov 14:12
have, even what he *s* . . . . . .Luke 8:18
If anyone among you *s* . . . . . .1 Cor 3:18

SEEN
s God face to face . . . . . .Gen 32:30
All this I have *s* . . . . . .Eccl 8:9
s the one I love . . . . . .Song 3:3
Who has *s* such things . . . . . .Is 66:8
s strange things today . . . . . .Luke 5:26
No one has *s* God at . . . . . .John 1:18
time, nor *s* His form . . . . . .John 5:37
I speak what I have *s* . . . . . .John 8:38
s Me has *s* the . . . . . .John 14:9
things which we have *s* . . . . . .Acts 4:20
s Jesus Christ our . . . . . .1 Cor 9:1
things which are not *s* . . . . . .2 Cor 4:18
whom no man has *s* . . . . . .1 Tim 6:16
heard, which we have *s* . . . . .1 John 1:1

SEES
here seen Him who *s* . . . . . .Gen 16:13
s all the sons of men . . . . . .Ps 33:13
s his brother in need . . . . . .1 John 3:17
s his brother sinning . . . . . .1 John 5:16

SEIR
Home of Esau, Gen 32:3
Horites of, dispossessed by Esau's descendants, Deut 2:12
Desolation of, Ezek 35:15

SELF-CONFIDENT
a fool rages and is *s* . . . . . .Prov 14:16

SELF-CONTROL
about righteousness, *s* . . . . . .Acts 24:25
they cannot exercise *s* . . . . . .1 Cor 7:9
gentleness, *s* . . . . . .Gal 5:23
slanderers, without *s* . . . . . .2 Tim 3:3
to knowledge *s* . . . . . .2 Pet 1:6

SELF-CONTROLLED
just, holy, *s* . . . . . .Titus 1:8

SELF-SEEKING
envy and *s* exist . . . . . .James 3:16

SELL
said, "*S* me your . . . . . .Gen 25:31
s Your people for . . . . . .Ps 44:12
s the righteous . . . . . .Amos 2:6
s whatever you have . . . . . .Mark 10:21
no sword, let him *s* . . . . . .Luke 22:36
no one may buy or *s* . . . . . .Rev 13:17

SEND
He shall *s* from heaven . . . . . .Ps 57:3
"Whom shall I *s* . . . . . .Is 6:8
s them a Savior . . . . . .Is 19:20
"Behold, I *s* you out . . . . . .Matt 10:16
The Son of Man will *s* . . . . . .Matt 13:41
s Lazarus that he . . . . . .Luke 16:24
whom the Father will *s* . . . . .John 14:26
has sent Me, I also *s* . . . . . .John 20:21

SENNACHERIB
Assyrian king (705–681 B.C.); son and successor of Sargon II, 2 Kin 18:13
Death of, by assassination, 2 Kin 19:36, 37

SENSELESS
Understand, you *s* . . . . . .Ps 94:8

SENSES
of use have their *s* . . . . . .Heb 5:14

SENSIBLY
who can answer *s* . . . . . .Prov 26:16

SENSUAL
but is earthly, *s* . . . . . .James 3:15
These are *s* persons . . . . . .Jude 19

SENT
and His Spirit have *s* . . . . . .Is 48:16
s these prophets . . . . . .Jer 23:21
As the Father has *s* . . . . . .John 20:21
unless they are *s* . . . . . .Rom 10:15
s His Son to be the . . . . . .1 John 4:10

SEPARATE
he shall *s* himself . . . . . .Num 6:3
s yourselves from the . . . . . .Ezra 10:11
let not man *s* . . . . . .Matt 19:6
Who shall *s* us from . . . . . .Rom 8:35
harmless, undefiled, *s* . . . . . .Heb 7:26

SEPARATED
but the poor is *s* . . . . . .Prov 19:4
"The LORD has utterly *s* . . . . . .Is 56:3
to be an apostle, *s* . . . . . .Rom 1:1
it pleased God, who *s* . . . . . .Gal 1:15

SEPARATES
who repeats a matter *s* . . . . . .Prov 17:9

SEPARATION
the middle wall of *s* . . . . . .Eph 2:14

SERAPHIM
Above it stood *s* . . . . . .Is 6:2

SERGIUS PAULUS
Roman proconsul of Cyprus, converted by Paul, Acts 13:7–12

SERIOUS
therefore be *s* and . . . . . .1 Pet 4:7

SERPENT
s was more cunning . . . . . .Gen 3:1
"The *s* deceived me . . . . . .Gen 3:13
"Make a fiery *s* . . . . . .Num 21:8
like the poison of a *s* . . . . . .Ps 58:4
s you shall trample . . . . . .Ps 91:13
their tongues like a *s* . . . . . .Ps 140:3
air, the way of a *s* . . . . . .Prov 30:19
s may bite when it is . . . . . .Eccl 10:11
be a fiery flying *s* . . . . . .Is 14:29
and wounded the *s* . . . . . .Is 51:9
will he give him a *s* . . . . . .Matt 7:10
Moses lifted up the *s* . . . . . .John 3:14
was cast out, that *s* . . . . . .Rev 12:9

SERPENTS
is the poison of *s* . . . . . .Deut 32:33
be wise as *s* . . . . . .Matt 10:16
to trample on *s* . . . . . .Luke 10:19

SERVANT
a *s* of servants he . . . . . .Gen 9:25
s who earnestly . . . . . .Job 7:2
and the fool will be *s* . . . . . .Prov 11:29
s will rule over a son . . . . . .Prov 17:2
A *s* will not be . . . . . .Prov 29:19
Who is blind but My *s* . . . . . .Is 42:19
"Is Israel a *s* . . . . . .Jer 2:14
and a *s* his master . . . . . .Mal 1:6
you, let him be your *s* . . . . . .Matt 20:26
good and faithful *s* . . . . . .Matt 25:21
'You wicked and lazy *s* . . . . . .Matt 25:26
the unprofitable *s* . . . . . .Matt 25:30
that *s* who knew his . . . . . .Luke 12:47
s does not know what . . . . . .John 15:15
against Your holy *S* . . . . . .Acts 4:27

SERVANTS
puts no trust in His *s* . . . . . .Job 4:18
for all your *s* . . . . . .Ps 119:91
on the ground like *s* . . . . . .Eccl 10:7
shall call you the *s* . . . . . .Is 61:6
S rule over us . . . . . .Lam 5:8
are unprofitable *s* . . . . . .Luke 17:10
longer do I call you *s* . . . . . .John 15:15
so consider us, as *s* . . . . . .1 Cor 4:1

SERVE
LORD your God and *s* . . . . . .Deut 6:13
land, so you shall *s* aliens . . . . . .Jer 5:19
s Him with one accord . . . . . .Zeph 3:9
You cannot *s* God and . . . . . .Matt 6:24
to be served, but to *s* . . . . . .Matt 20:28
the mind I myself *s* . . . . . .Rom 7:25
but through love *s* . . . . . .Gal 5:13
s the LORD Christ . . . . . .Col 3:24
s the living God . . . . . .Heb 9:14
s Him day and night in . . . . . .Rev 7:15

SERVES
If anyone *s* Me . . . . . .John 12:26

SERVICE
do you mean by this *s* . . . . . .Ex 12:26
that he offers God *s* . . . . . .John 16:2
is your reasonable *s* . . . . . .Rom 12:1
with goodwill doing *s* . . . . . .Eph 6:7
your works, love, *s* . . . . . .Rev 2:19

SERVING
years I have been *s* . . . . . .Luke 15:29
s the Lord with all . . . . . .Acts 20:19
fervent in spirit, *s* . . . . . .Rom 12:11
you, *s* as overseers . . . . . .1 Pet 5:2

SET
"See, I have *s* . . . . . .Deut 30:15
s the LORD always . . . . . .Ps 16:8
I will *s* him on high . . . . . .Ps 91:14
s aside the grace . . . . . .Gal 2:21

SETH
Third son of Adam, Gen 4:25
In Christ's ancestry, Luke 3:38

SETTLE
Therefore *s* it in . . . . . .Luke 21:14

SETTLED
and my speech *s* . . . . . .Job 29:22
O LORD, Your word is *s* . . . . . .Ps 119:89
the mountains were *s* . . . . . .Prov 8:25
s accounts with them . . . . . .Matt 25:19

SEVEN
S times a day I praise . . . . . .Ps 119:164
s other spirits more . . . . . .Luke 11:26
s times in a day . . . . . .Luke 17:4
out from among you *s* . . . . . .Acts 6:3
s churches which are . . . . . .Rev 1:4

SEVENTY
S weeks are . . . . . .Dan 9:24
up to *s* times seven . . . . . .Matt 18:22
Then the *s* returned . . . . . .Luke 10:17

SEVERE
My wound is *s* . . . . . .Jer 10:19
not to be too *s* . . . . . .2 Cor 2:5

SEVERITY
the goodness and *s* . . . . . .Rom 11:22

SHADE
I sat down in his *s* . . . . . .Song 2:3
be a tabernacle for *s* . . . . . .Is 4:6
may nest under its *s* . . . . . .Mark 4:32

SHADOW
May darkness and the *s* . . . . . .Job 3:5
He flees like a *s* . . . . . .Job 14:2
hide me under the *s* . . . . . .Ps 17:8
walks about like a *s* . . . . . .Ps 39:6
like a passing *s* . . . . . .Ps 144:4
he passes like a *s* . . . . . .Eccl 6:12
and to trust in the *s* . . . . . .Is 30:2
In the *s* of His hand . . . . . .Is 49:2
which are a *s* of . . . . . .Col 2:17
the law, having a *s* . . . . . .Heb 10:1
is no variation or *s* . . . . . .James 1:17

SHADOWS
my members are like *s* . . . . . .Job 17:7
and the *s* flee away . . . . . .Song 2:17

SHADRACH
Hananiah's Babylonian name, Dan 1:3, 7
Cast into the fiery furnace, Dan 3:1–28

SHAKE
Who is he who will *s* . . . . . .Job 17:3
s the earth . . . . . .Is 2:19
S yourself from the . . . . . .Is 52:2
s their heads at the . . . . . .Lam 2:15
and the knees *s* . . . . . .Nah 2:10
hiss and *s* his fist . . . . . .Zeph 2:15
I will *s* all nations . . . . . .Hag 2:7
s not only the earth . . . . . .Heb 12:26

SHAKEN
he will never be *s* . . . . . .Ps 112:6
together was *s* . . . . . .Acts 4:31
not to be soon *s* . . . . . .2 Thess 2:2

SHAKES
s the earth out of its . . . . . .Job 9:6
s the Wilderness . . . . . .Ps 29:8

SHALLUM
King of Israel, 2 Kin 15:10–15

SHALMANESER
Assyrian king, 2 Kin 17:3

SHAME
you turn my glory to *s* . . . . . .Ps 4:2
let them be put to *s* . . . . . .Ps 83:17
s who serve carved . . . . . .Ps 97:7
hate Zion be put to *s* . . . . . .Ps 129:5
s shall be the . . . . . .Prov 3:35
is a son who causes *s* . . . . . .Prov 10:5
hide My face from *s* . . . . . .Is 50:6
S has covered our . . . . . .Jer 51:51
their glory into *s* . . . . . .Hos 4:7
never be put to *s* . . . . . .Joel 2:26
the unjust knows no *s* . . . . . .Zeph 3:5
worthy to suffer *s* . . . . . .Acts 5:41
will not be put to *s* . . . . . .Rom 9:33
to put to *s* the wise . . . . . .1 Cor 1:27
I say this to your *s* . . . . . .1 Cor 6:5
glory is in their *s* . . . . . .Phil 3:19
put Him to an open *s* . . . . . .Heb 6:6

SHAMEFUL
committing what is *s* . . . . . .Rom 1:27
for it is *s* for women . . . . . .1 Cor 14:35
For it is *s* even to . . . . . .Eph 5:12

SHAMGAR
Judge of Israel; strikes down 600 Philistines, Judg 3:31

SHAMMAH
Son of Jesse, 1 Sam 16:9
Called Shimea, 1 Chr 2:13
—One of David's mighty men, 2 Sam 23:11
Also called Shammoth the Harorite, 1 Chr 11:27

SHAPHAN
Scribe under Josiah, 2 Kin 22:3–14

SHARE
a stranger does not *s* . . . . . .Prov 14:10
s your bread with the . . . . . .Is 58:7
is taught the word *s* . . . . . .Gal 6:6
to give, willing to *s* . . . . . .1 Tim 6:18
to do good and to *s* . . . . . .Heb 13:16

SHARING
for your liberal *s* . . . . . .2 Cor 9:13

SHARON
Coastal plain between Joppa and Mt. Carmel, 1 Chr 27:29
Famed for roses, Song 2:1
Inhabitants of, turn to the Lord, Acts 9:35

SHARP
S as a two-edged sword . . . . . .Prov 5:4

SHARPEN
s their tongue like a . . . . . .Ps 64:3
and one does not *s* . . . . . .Eccl 10:10

SHARPENS
My adversary *s* His . . . . . .Job 16:9

SHARPNESS
I should use *s* . . . . . .2 Cor 13:10

SHATTERED
at ease, but He has *s* . . . . . .Job 16:12

SHEALTIEL
Son of King Jeconiah and father of Zerubbabel, 1 Chr 3:17

SHEAR-JASHUB
Symbolic name given to Isaiah's son, Is 7:3

SHEATH
'Return it to its *s* . . . . . .Ezek 21:30
your sword into the *s* . . . . . .John 18:11

SHEAVES
bringing his *s* . . . . . .Ps 126:6
nor he who binds *s* . . . . . .Ps 129:7
gather them like *s* . . . . . .Mic 4:12

SHEBA
Land of, occupied by Sabeans, famous traders, Job 1:15; Ps 72:10
Queen of, visits Solomon; marvels at his wisdom, 1 Kin 10:1–13
Mentioned by Christ, Matt 12:42

SHEBAH
Name given to a well and town (Beersheba), Gen 26:31–33

SHEBNA
Treasurer under Hezekiah, Is 22:15
Demoted to position of scribe, 2 Kin 19:2
Man of pride and luxury, replaced by Eliakim, Is 22:19–21

SHECHEM
Son of Hamor; rapes Dinah, Jacob's daughter, Gen 34:1–31
—Ancient city of Ephraim, Gen 33:18
Joshua's farewell address delivered at, Josh 24:1–25
Supports Abimelech; destroyed, Judg 9
Rebuilt by Jeroboam I, 1 Kin 12:25

SHED
which is *s* for many . . . . . .Matt 26:28

SHEDDING
blood, and without *s* . . . . . .Heb 9:22

SHEEP
astray like a lost *s* . . . . . .Ps 119:176
slaughter, and as a *s* . . . . . .Is 53:7
Pull them out like *s* . . . . . .Jer 12:3
have been lost *s* . . . . . .Jer 50:6
will search for My *s* . . . . . .Ezek 34:11
shall judge between *s* . . . . . .Ezek 34:17
s will be scattered . . . . . .Zech 13:7
rather to the lost *s* . . . . . .Matt 10:6
I send you out as *s* . . . . . .Matt 10:16
And He will set the *s* . . . . . .Matt 25:33
having a hundred *s* . . . . . .Luke 15:4
and he calls his own *s* . . . . . .John 10:3
and I know My *s* . . . . . .John 10:14
s I have which are not . . . . . .John 10:16
"He was led as a *s* . . . . . .Acts 8:32
like *s* going astray . . . . . .1 Pet 2:25

SHEEPFOLDS
lie down among the *s* . . . . . .Ps 68:13

SHEET
object like a great *s* . . . . . .Acts 10:11

SHELTER
I will trust in the *s* . . . . . .Ps 61:4
in You I take *s* . . . . . .Ps 143:9
the LORD will be a *s* . . . . . .Joel 3:16

SHELTERS
s him all the day long . . . . . .Deut 33:12
be pastures, with *s* . . . . . .Zeph 2:6

SHEM
Oldest son of Noah, Gen 5:32
Escapes the flood, Gen 7:13
Receives a blessing, Gen 9:23, 26
Ancestor of Semitic people, Gen 10:22–32

SHEMAIAH
Prophet of Judah, 1 Kin 12:22–24
Explains Shishak's invasion as divine punishment, 2 Chr 12:5–8
Records Rehoboam's reign, 2 Chr 12:15

SHEMER
Sells Omri the hill on which Samaria is built, 1 Kin 16:23, 24

SHEOL
down to the gates of *S* . . . . . .Job 17:16
not leave my soul in *S* . . . . . .Ps 16:10
S laid hold of me . . . . . .Ps 116:3
S cannot thank . . . . . .Is 38:18
the belly of *S* I cried . . . . . .Jon 2:2

SHEPHERD
s is an abomination . . . . . .Gen 46:34
s My people Israel . . . . . .2 Sam 5:2
The LORD is my *s* . . . . . .Ps 23:1
s Jacob His people . . . . . .Ps 78:71
His flock like a *s* . . . . . .Is 40:11
of Cyrus, 'He is My *s* . . . . . .Is 44:28
s who follows You . . . . . .Jer 17:16
because there was no *s* . . . . . .Ezek 34:5
I will establish one *s* . . . . . .Ezek 34:23
"As a *s* takes from . . . . . .Amos 3:12
to the worthless *s* . . . . . .Zech 11:17
'I will strike the *S* . . . . . .Matt 26:31
"I am the good *s* . . . . . .John 10:11
s the church of God . . . . . .Acts 20:28
the dead, that great *S* . . . . . .Heb 13:20
S the flock of God . . . . . .1 Pet 5:2
when the Chief *S* . . . . . .1 Pet 5:4
of the throne will *s* . . . . . .Rev 7:17

SHEPHERDS
your sons shall be *s* . . . . . .Num 14:33
And they are *s* who . . . . . .Is 56:11
And I will give you *s* . . . . . .Jer 3:15
s who destroy and . . . . . .Jer 23:1
s who feed My people . . . . . .Jer 23:2
s have led them astray . . . . . .Jer 50:6
s fed themselves . . . . . .Ezek 34:8
in the same country *s* . . . . . .Luke 2:8

SHESHACH
Symbolic of Babylon, Jer 25:26

SHESHBAZZAR
Prince of Judah, Ezra 1:8, 11

SHETHAR-BOZNAI
Official of Persia, Ezra 5:3, 6

SHIELD
I am your *s* . . . . . .Gen 15:1
He is a *s* to all who . . . . . .2 Sam 22:31
my *s* and the horn of . . . . . .Ps 18:2
God is a sun and *s* . . . . . .Ps 84:11
truth shall be your *s* . . . . . .Ps 91:4
all, taking the *s* . . . . . .Eph 6:16

SHIHOR
Name given to the Nile, Is 23:3
Israel's southwestern border, Josh 13:3

SHILOH
Center of worship, Judg 18:31
Headquarters for division of Promised Land, Josh 18:1, 10
Benjamites seize women of, Judg 21:19–23
Ark of the covenant taken from, 1 Sam 4:3–11
Punishment given to, Jer 7:12–15
—Messianic title, Gen 49:10

SHIMEI
Benjamite; insults David, 2 Sam 16:5–13
Pardoned, but confined, 2 Sam 19:16–23
Breaks agreement; executed by Solomon, 1 Kin 2:39–46

SHIMSHAI
Scribe opposing the Jews, Ezra 4:8–24

SHINAR
Tower built at, Gen 11:2–9

SHINE
LORD make His face *s* . . . . . .Num 6:25
cause His face to *s* . . . . . .Ps 67:1
the cherubim, *s* . . . . . .Ps 80:1
Make Your face *s* . . . . . .Ps 119:135
who are wise shall *s* . . . . . .Dan 12:3
the righteous will *s* . . . . . .Matt 13:43
among whom you *s* . . . . . .Phil 2:15

SHINED
them a light has *s* . . . . . .Is 9:2

SHINES
And the light *s* . . . . . .John 1:5

SHINING
the earth, by clear *s* . . . . . .2 Sam 23:4
His clothes became *s* . . . . . .Mark 9:3
light is already *s* . . . . . .1 John 2:8
was like the sun *s* . . . . . .Rev 1:16

SHIPHRAH
Hebrew midwife, Ex 1:15

SHIPS
pass by like swift *s* . . . . . .Job 9:26
down to the sea in *s* . . . . . .Ps 107:23
like the merchant *s* . . . . . .Prov 31:14
Look also at *s* . . . . . .James 3:4

SHIPWRECK
faith have suffered *s* . . . . . .1 Tim 1:19

SHOOT
they *s* out the lip . . . . . .Ps 22:7
But God shall *s* . . . . . .Ps 64:7

SHORT
have sinned and fall *s* . . . . . .Rom 3:23
the work and cut it *s* . . . . . .Rom 9:28

SHORTENED
his youth You have *s* . . . . . .Ps 89:45
the wicked will be *s* . . . . . .Prov 10:27
those days were *s* . . . . . .Matt 24:22

SHOT
shall be stoned or *s* . . . . . .Heb 12:20

SHOUT
s joyfully to the Rock . . . . . .Ps 95:1
S joyfully to the LORD . . . . . .Ps 98:4
Make a joyful *s* . . . . . .Ps 100:1
from heaven with a *s* . . . . . .1 Thess 4:16

SHOW
a land that I will *s* . . . . . .Gen 12:1

S me Your ways . . . . . .Ps 25:4
s yourselves men . . . . . .Is 46:8
s Him greater works . . . . . .John 5:20
s us the Father . . . . . .John 14:8

SHOWBREAD
you shall set the *s* . . . . . .Ex 25:30
s which had been taken . . . . .1 Sam 21:6
s which was not lawful . . . . . .Matt 12:4

SHOWERS
make it soft with *s* . . . . . .Ps 65:10
s have been withheld . . . . . .Jer 3:3
can the heavens give *s* . . . . . .Jer 14:22
from the LORD, like *s* . . . . . .Mic 5:7

SHREWDLY
because he had dealt *s* . . . . . .Luke 16:8

SHRINES
who made silver *s* . . . . . .Acts 19:24

SHRIVELED
You have *s* me up . . . . . .Job 16:8

SHUFFLES
with his eyes, he *s* . . . . . .Prov 6:13

SHULAMITE
Beloved of the bridegroom king, Song 6:13

SHUNAMMITE
Abishag, David's nurse, 1 Kin 1:3, 15
—Woman who cared for Elisha, 2 Kin 4:8–12

SHUNNED
feared God and *s* evil . . . . . .Job 1:1

SHUSHAN
Residence of Persian monarchs, Esth 1:2

SHUT
"Or who *s* in the sea . . . . . .Job 38:8
Has He in anger *s* . . . . . .Ps 77:9
For you *s* up the . . . . . .Matt 23:13

SHUTS
s his ears to the cry . . . . . .Prov 21:13
s his eyes from seeing . . . . . .Is 33:15
brother in need, and *s* . . . . . .1 John 3:17
who opens and no one *s* . . . . . .Rev 3:7

SICK
have made him *s* . . . . . .Hos 7:5
I was *s* and you . . . . . .Matt 25:36
he whom You love is *s* . . . . . .John 11:3
many are weak and *s* . . . . . .1 Cor 11:30
have left in Miletus *s* . . . . . .2 Tim 4:20
faith will save the *s* . . . . . .James 5:15

SICKLE
Put in the *s* . . . . . .Joel 3:13
"Thrust in Your *s* . . . . . .Rev 14:15

SICKNESS
will sustain him in *s* . . . . . .Prov 18:14
"This *s* is not unto . . . . . .John 11:4

SICKNESSES
And bore our *s* . . . . . .Matt 8:17

SIDE
The LORD is on my *s* . . . . . .Ps 118:6
the net on the right *s* . . . . . .John 21:6

SIDON
Canaanite city; inhabitants not expelled, Judg 1:31
Hostile relations with Israel, Judg 10:12; Is 23:12; Joel 3:4–6
Jesus preaches to, Matt 15:21; Luke 6:17

SIFT
s the nations with the . . . . . .Is 30:28
s the house of Israel . . . . . .Amos 9:9
for you, that he may *s* . . . . . .Luke 22:31

SIFTS
A wise king *s* out the . . . . . .Prov 20:26

SIGH
our years like a *s* . . . . . .Ps 90:9
the merry-hearted *s* . . . . . .Is 24:7
of the men who *s* . . . . . .Ezek 9:4

SIGHING
For my *s* comes before . . . . . .Job 3:24
s is not hidden . . . . . .Ps 38:9

SIGHT
and see this great *s* . . . . . .Ex 3:3
seemed good in Your *s* . . . . . .Matt 11:26
by faith, not by *s* . . . . . .2 Cor 5:7

SIGN
Show me a *s* for good . . . . . .Ps 86:17
will give you a *s* . . . . . .Is 7:14
for an everlasting *s* . . . . . .Is 55:13
we want to see a *s* . . . . . .Matt 12:38
seeks after a *s* . . . . . .Matt 12:39
And what will be the *s* . . . . . .Matt 24:3
s which will be spoken . . . . . .Luke 2:34
again is the second *s* . . . . . .John 4:54
For Jews request a *s* . . . . . .1 Cor 1:22
Now a great *s* appeared . . . . . .Rev 12:1

SIGNS
and let them be for *s* . . . . . .Gen 1:14
you not know their *s* . . . . . .Job 21:29
They performed His *s* . . . . . .Ps 105:27
We are for *s* and . . . . . .Is 8:18
How great are His *s* . . . . . .Dan 4:3
cannot discern the *s* . . . . . .Matt 16:3
the accompanying *s* . . . . . .Mark 16:20
s Jesus did in Cana of . . . . . .John 2:11
no one can do these *s* . . . . . .John 3:2
you people see *s* . . . . . .John 4:48
because you saw the *s* . . . . . .John 6:26
is a sinner do such *s* . . . . . .John 9:16
this Man works many *s* . . . . .John 11:47
Jesus did many other *s* . . . . . .John 20:30
demons, performing *s* . . . . . .Rev 16:14

SIHON
Amorite king; defeated by Israel, Num 21:21–32
Territory of, assigned to Reuben and Gad, Num 32:1–38

SILAS (or Silvanus)
Leader in Jerusalem church; sent to Antioch, Acts 15:22–35
Travels with Paul, Acts 15:40, 41
Jailed and released, Acts 16:25–40
Mentioned in epistles, 2 Cor 1:19; 1 Thess 1:1; 2 Thess 1:1; 1 Pet 5:12

SILENCE
that You may *s* . . . . . .Ps 8:2
I was mute with *s* . . . . . .Ps 39:2
soon have settled in *s* . . . . . .Ps 94:17
"Sit in *s* . . . . . .Is 47:5
seal, there was *s* . . . . . .Rev 8:1

SILENT
the wicked shall be *s* . . . . . .1 Sam 2:9
season, and am not *s* . . . . . .Ps 22:2
Do not be *s* to me . . . . . .Ps 28:1
Let them be *s* in the . . . . . .Ps 31:17
Be *s* in the presence . . . . . .Zeph 1:7
Let your women keep *s* . . . . .1 Cor 14:34

SILK
and covered you with *s* . . . . .Ezek 16:10

SILLY
They are *s* children . . . . . .Jer 4:22

SILOAM
Tower of, falls and kills 18 people, Luke 13:4
Blind man washes in pool of, John 9:1–11

SILVER
and your precious *s* . . . . . .Job 22:25
Though he heaps up *s* . . . . . .Job 27:16
s tried in a furnace . . . . . .Ps 12:6
have refined us as *s* . . . . . .Ps 66:10
than the profits of *s* . . . . . .Prov 3:14
chosen rather than *s* . . . . . .Prov 16:16
refining pot is for *s* . . . . . .Prov 17:3
He who loves *s* will . . . . . .Eccl 5:10
s has become dross . . . . . .Is 1:22
call them rejected *s* . . . . . .Jer 6:30
may buy the poor for *s* . . . . . .Amos 8:6
him thirty pieces of *s* . . . . . .Matt 26:15

SIMEON
Son of Jacob by Leah, Gen 29:32, 33
Avenged his sister's dishonor, Gen 34:25–31
Held hostage by Joseph, Gen 42:18–20, 24
Rebuked by Jacob, Gen 49:5–7
—Tribe of:
Numbered, Num 1:23; 26:12–14
Receive inheritance, Josh 19:1–9
Fight Canaanites with Judah, Judg 1:1–3, 17–20
—Just man; blesses infant Jesus, Luke 2:25–35

SIMILITUDE
been made in the *s* . . . . . .James 3:9

SIMON
Simon Peter: *see* PETER
—One of the Twelve; called "the Cananite," Matt 10:4
—One of Jesus' half brothers, Matt 13:55
—Pharisee, Luke 7:36–40
—Man of Cyrene, Matt 27:32
—Sorcerer, Acts 8:9–24
—Tanner in Joppa, Acts 9:43

SIMPLE
making wise the *s* . . . . . .Ps 19:7
LORD preserves the *s* . . . . . .Ps 116:6
understanding to the *s* . . . . . .Ps 119:130
s believes every word . . . . . .Prov 14:15
the hearts of the *s* . . . . . .Rom 16:18

SIMPLICITY
ones, will you love *s* . . . . . .Prov 1:22
in the world in *s* . . . . . .2 Cor 1:12
corrupted from the *s* . . . . . .2 Cor 11:3

SIN
committed a great *s* . . . . . .Ex 32:20
he died in his own *s* . . . . . .Num 27:3
and be sure your *s* . . . . . .Num 32:23
to death for his own *s* . . . . . .Deut 24:16
all this Job did not *s* . . . . . .Job 2:10
and search out my *s* . . . . . .Job 10:6
Be angry, and do not *s* . . . . . .Ps 4:4
my ways, lest I *s* . . . . . .Ps 39:1
s is always before me . . . . . .Ps 51:3

in *s* my mother .....Ps 51:5
s is a reproach .....Prov 14:34
good and does not *s* .....Eccl 7:20
soul an offering for *s* .....Is 53:10
And He bore the *s* .....Is 53:12
s I will remember no .....Jer 31:34
They eat up the *s* .....Hos 4:8
Now they *s* more and .....Hos 13:2
who believe in Me to *s* .....Matt 18:6
who takes away the *s* .....John 1:29
S no more .....John 5:14
"He who is without *s* .....John 8:7
convict the world of *s* .....John 16:8
they are all under *s* .....Rom 3:9
s entered the world .....Rom 5:12
s is not imputed .....Rom 5:13
s that grace may .....Rom 6:1
died to *s* once for all .....Rom 6:10
s shall not have .....Rom 6:14
Shall we *s* because we .....Rom 6:15
s that dwells in me .....Rom 7:17
Him who knew no *s* .....2 Cor 5:21
man of *s* is revealed .....2 Thess 2:3
we are, yet without *s* .....Heb 4:15
appeared to put away *s* .....Heb 9:26
s willfully after we .....Heb 10:26
it gives birth to *s* .....James 1:15
do it, to him it is *s* .....James 4:17
"Who committed no *s* .....1 Pet 2:22
say that we have no *s* .....1 John 1:8
that you may not *s* .....1 John 2:1
s is lawlessness .....1 John 3:4
in Him there is no *s* .....1 John 3:5
and he cannot *s* .....1 John 3:9
for those who commit *s* .....1 John 5:16
unrighteousness is *s* .....1 John 5:17

SINAI
Mountain (same as Horeb) where the law was given, Ex 19:1–25
Used allegorically by Paul, Gal 4:24, 25

SINCERE
Holy Spirit, by *s* love .....2 Cor 6:6
and from *s* faith .....1 Tim 1:5
s love of the brethren .....1 Pet 1:22

SINCERITY
LORD, serve Him in *s* .....Josh 24:14
unleavened bread of *s* .....1 Cor 5:8
simplicity and godly *s* .....2 Cor 1:12
men-pleasers, but in *s* .....Col 3:22

SINFUL
Alas, *s* nation .....Is 1:4
and *s* generation .....Mark 8:38
from me, for I am a *s* .....Luke 5:8
the hands of *s* men .....Luke 24:7
become exceedingly *s* .....Rom 7:13
likeness of *s* flesh .....Rom 8:3

SING
"*S* to the LORD .....Ex 15:21
the widow's heart to *s* .....Job 29:13
S out the honor .....Ps 66:2
I will *s* of mercy and .....Ps 101:1
"*S* us one of the songs .....Ps 137:3
My servants shall *s* .....Is 65:14
I will *s* with the .....1 Cor 14:15
assembly I will *s* .....Heb 2:12
Let him *s* psalms .....James 5:13

SINGERS
The *s* went before .....Ps 68:25
male and female *s* .....Eccl 2:8

SINGING
His presence with *s* .....Ps 100:2
and our tongue with *s* .....Ps 126:2
the time of *s* has come .....Song 2:12
break forth into *s* .....Is 14:7
even with joy and *s* .....Is 35:2
come to Zion with *s* .....Is 35:10
and spiritual songs, *s* .....Eph 5:19

SINISTER
who understands *s* .....Dan 8:23

SINK
I *s* in deep mire .....Ps 69:2
to *s* he cried out .....Matt 14:30

SINNED
You only, have I *s* .....Ps 51:4
Jerusalem has *s* .....Lam 1:8
Our fathers *s* and are .....Lam 5:7
"Father, I have *s* .....Luke 15:18
"Rabbi, who *s* .....John 9:2
For as many as have *s* .....Rom 2:12
for all have *s* and .....Rom 3:23
marries, she has not *s* .....1 Cor 7:28
say that we have not *s* .....1 John 1:10
for the devil has *s* .....1 John 3:8

SINNER
s He gives the work .....Eccl 2:26
s does evil a hundred .....Eccl 8:12
s destroys much good .....Eccl 9:18
the city who was a *s* .....Luke 7:37
s who repents than .....Luke 15:7
can a man who is a *s* .....John 9:16
the ungodly and the *s* .....1 Pet 4:18

SINNERS
in the path of *s* .....Ps 1:1
therefore He teaches *s* .....Ps 25:8
soul with *s* .....Ps 26:9
s be consumed from the .....Ps 104:35
son, if *s* entice you .....Prov 1:10
The *s* in Zion are .....Is 33:14
the righteous, but *s* .....Matt 9:13
tax collectors and *s* .....Matt 11:19
s love those who love .....Luke 6:32
Galileans were worse *s* .....Luke 13:2
God does not hear *s* .....John 9:31
while we were still *s* .....Rom 5:8
many were made *s* .....Rom 5:19
the ungodly and for *s* .....1 Tim 1:9
the world to save *s* .....1 Tim 1:15
separate from *s* .....Heb 7:26
such hostility from *s* .....Heb 12:3
things which ungodly *s* .....Jude 15

SINS
my iniquities and *s* .....Job 13:23
from presumptuous *s* .....Ps 19:13
You, our secret *s* .....Ps 90:8
but he who *s* against .....Prov 8:36
s have hidden His face .....Is 59:2
the soul who *s* shall .....Ezek 18:4
to make an end of *s* .....Dan 9:24
if your brother *s* .....Matt 18:15
I take away their *s* .....Rom 11:27
s according to the .....1 Cor 15:3
are still in your *s* .....1 Cor 15:17
the forgiveness of *s* .....Eph 1:7
s are clearly evident .....1 Tim 5:24
once to bear the *s* .....Heb 9:28
If we confess our *s* .....1 John 1:9
propitiation for our *s* .....1 John 2:2
s are forgiven you .....1 John 2:12
Whoever *s* has neither .....1 John 3:6
you share in her *s* .....Rev 18:4

SION
See ZION
Name given to all or part of Mt. Hermon, Deut 4:48

SISERA
Canaanite commander of Jabin's army; slain by Jael, Judg 4:2–22

SISTER
are my mother and my *s* .....Job 17:14
We have a little *s* .....Song 8:8
is My brother and *s* .....Matt 12:50
to you Phoebe our *s* .....Rom 16:1
s is not under bondage .....1 Cor 7:15

SIT
Those who *s* in the .....Ps 69:12
"Come down and *s* .....Is 47:1
"Why do we *s* still .....Jer 8:14
but to *s* on My right .....Matt 20:23
and the Pharisees *s* .....Matt 23:2
"*S* at My right hand .....Heb 1:13
say to him, "You *s* .....James 2:3
I will grant to *s* .....Rev 3:21
heart, 'I *s* as queen .....Rev 18:7

SITS
God *s* on His holy .....Ps 47:8
It is He who *s* above .....Is 40:22
so that he *s* as God .....2 Thess 2:4
where the harlot *s* .....Rev 17:15

SITTING
You know my *s* down and .....Ps 139:2
see the Son of Man *s* .....Mark 14:62
where Christ is, *s* .....Col 3:1

SKILL
hand forget its *s* .....Ps 137:5
nor favor to men of *s* .....Eccl 9:11
them knowledge and *s* .....Dan 1:17
forth to give you *s* .....Dan 9:22

SKILLFULNESS
guided them by the *s* .....Ps 78:72

SKIN
God made tunics of *s* .....Gen 3:21
LORD and said, "*S* .....Job 2:4
have escaped by the *s* .....Job 19:20
Ethiopian change his *s* .....Jer 13:23
s is hot as an oven .....Lam 5:10

SKIP
He makes them also *s* .....Ps 29:6

SKIPPING
upon the mountains, *s* .....Song 2:8

SKULL
to say, Place of a *S* .....Matt 27:33

SKY
s receded as a scroll .....Rev 6:14

SLACK
He will not be *s* .....Deut 7:10
s hand becomes poor .....Prov 10:4
The Lord is not *s* .....2 Pet 3:9

SLAIN
s his thousands .....1 Sam 18:7
beauty of Israel is *s* .....2 Sam 1:19
the dead, like the *s* .....Ps 88:5
and all who were *s* .....Prov 7:26
I shall be *s* in the .....Prov 22:13
s men are not *s* .....Is 22:2
no more cover her *s* .....Is 26:21
and the *s* of the LORD .....Is 66:16

and night for the *s* . . . . . .Jer 9:1
Those *s* by the sword . . . . . .Lam 4:9
the prophets, I have *s* . . . . . .Hos 6:5
is the Lamb who was *s* . . . . . .Rev 5:12

SLANDER
s your own mother's . . . . . .Ps 50:20
and whoever spreads *s* . . . . . .Prov 10:18

SLANDERERS
be reverent, not *s* . . . . . .1 Tim 3:11
unforgiving, *s* . . . . . .2 Tim 3:3
in behavior, not *s* . . . . . .Titus 2:3

SLANDEROUSLY
as we are *s* reported . . . . . .Rom 3:8

SLAUGHTER
as sheep for the *s* . . . . . .Ps 44:22
led as a lamb to the *s* . . . . . .Is 53:7
but the Valley of *S* . . . . . .Jer 7:32
"Feed the flock for *s* . . . . . .Zech 11:4
as sheep for the *s* . . . . . .Rom 8:36

SLAVE
that you were a *s* . . . . . .Deut 15:15
commits sin is a *s* . . . . . .John 8:34
you called while a *s* . . . . . .1 Cor 7:21
you are no longer a *s* . . . . . .Gal 4:7

SLAVES
should no longer be *s* . . . . . .Rom 6:6
though you were *s* . . . . . .Rom 6:17
your members as *s* . . . . . .Rom 6:19
do not become *s* . . . . . .1 Cor 7:23

SLAY
s the righteous . . . . . .Gen 18:25
s a righteous nation . . . . . .Gen 20:4
Evil shall *s* the . . . . . .Ps 34:21
Oh, that You would *s* . . . . . .Ps 139:19
s them before me . . . . . .Luke 19:27

SLEEP
God caused a deep *s* . . . . . .Gen 2:21
the night, when deep *s* . . . . . .Job 4:13
my eyes, lest I *s* . . . . . .Ps 13:3
Why do You *s* . . . . . .Ps 44:23
have sunk into their *s* . . . . . .Ps 76:5
they are like a *s* . . . . . .Ps 90:5
neither slumber nor *s* . . . . . .Ps 121:4
He gives His beloved *s* . . . . . .Ps 127:2
I will not give *s* . . . . . .Ps 132:4
s will be sweet . . . . . .Prov 3:24
For they do not *s* . . . . . .Prov 4:16
A little *s* . . . . . .Prov 6:10
Do not love *s* . . . . . .Prov 20:13
The *s* of a laboring . . . . . .Eccl 5:12
the spirit of deep *s* . . . . . .Is 29:10
Also his *s* went from . . . . . .Dan 6:18
I was in a deep *s* . . . . . .Dan 8:18
them, "Why do you *s* . . . . . .Luke 22:46
among you, and many *s* . . . .1 Cor 11:30
We shall not all *s* . . . . . .1 Cor 15:51
"Awake, you who *s* . . . . . .Eph 5:14
with Him those who *s* . . . . .1 Thess 4:14
Therefore let us not *s* . . . . . .1 Thess 5:6

SLEEPERS
gently the lips of *s* . . . . . .Song 7:9

SLEEPING
is not dead, but *s* . . . . . .Matt 9:24
"Are you still *s* . . . . . .Matt 26:45
that night Peter was *s* . . . . . .Acts 12:6

SLEEPLESSNESS
in labors, in *s* . . . . . .2 Cor 6:5
and toil, in *s* often . . . . . .2 Cor 11:27

SLEEPS
wise son; he who *s* . . . . . .Prov 10:5
"Our friend Lazarus *s* . . . . . .John 11:11

SLEPT
I lay down and *s* . . . . . .Ps 3:5
but while men *s* . . . . . .Matt 13:25

SLIGHTED
is the one who is *s* . . . . . .Prov 12:9

SLING
he had, and his *s* . . . . . .1 Sam 17:40
a stone in a *s* is he . . . . . .Prov 26:8

SLIP
their foot shall *s* . . . . . .Deut 32:35
my footsteps may not *s* . . . . . .Ps 17:5

SLIPPERY
way be dark and *s* . . . . . .Ps 35:6
set them in *s* places . . . . . .Ps 73:18
be to them like *s* . . . . . .Jer 23:12

SLOOPS
all the beautiful *s* . . . . . .Is 2:16

SLOW
but I am *s* of speech . . . . . .Ex 4:10
He who is *s* to wrath . . . . . .Prov 14:29
hear, *s* to speak, *s* . . . . . .James 1:19

SLUGGARD
will you slumber, O *s* . . . . . .Prov 6:9

SLUMBERED
delayed, they all *s* . . . . . .Matt 25:5

SLUMBERING
upon men, while *s* . . . . . .Job 33:15

SMALL
'The place is too *s* . . . . . .Is 49:20
I will make you *s* . . . . . .Jer 49:15
may stand, for he is *s* . . . . . .Amos 7:2
I will make you *s* . . . . . .Obad 2
the day of *s* things . . . . . .Zech 4:10
And I saw the dead, *s* . . . . . .Rev 20:12

SMELL
and he smelled the *s* . . . . . .Gen 27:27
s there will be a . . . . . .Is 3:24

SMELLS
s the battle from afar . . . . . .Job 39:25

SMITTEN
Him stricken, *s* . . . . . .Is 53:4

SMOKE
went up like the *s* . . . . . .Gen 19:28
s is driven away . . . . . .Ps 68:2
are consumed like *s* . . . . . .Ps 102:3
like a wineskin in *s* . . . . . .Ps 119:83
like pillars of *s* . . . . . .Song 3:6
s shall ascend forever . . . . . .Is 34:10
vanish away like *s* . . . . . .Is 51:6
fire and vapor of *s* . . . . . .Acts 2:19
s arose out of the pit . . . . . .Rev 9:2
was filled with *s* . . . . . .Rev 15:8
Her *s* rises up . . . . . .Rev 19:3

SMOOTH
speak to us *s* things . . . . . .Is 30:10
And the rough places *s* . . . . . .Is 40:4
though they speak *s* . . . . . .Jer 12:6
the rough ways *s* . . . . . .Luke 3:5

SMOOTH-SKINNED
man, and I am a *s* . . . . . .Gen 27:11

SMYRNA
Site of one of the seven churches, Rev 1:11

SNAIL
s which melts away as . . . . . .Ps 58:8

SNARE
it will surely be a *s* . . . . . .Ex 23:33
It became a *s* to . . . . . .Judg 8:27
that she may be a *s* . . . . . .1 Sam 18:21
s snatches their . . . . . .Job 5:5
and he walks into a *s* . . . . . .Job 18:8
their table become a *s* . . . . . .Ps 69:22
as a bird from the *s* . . . . . .Ps 124:7
birds caught in a *s* . . . . . .Eccl 9:12
and the pit and the *s* . . . . . .Is 24:17
I have laid a *s* . . . . . .Jer 50:23
s have come upon us . . . . . .Lam 3:47
is a fowler's *s* . . . . . .Hos 9:8
a bird fall into a *s* . . . . . .Amos 3:5
it will come as a *s* . . . . . .Luke 21:35
temptation and a *s* . . . . . .1 Tim 6:9
and escape the *s* . . . . . .2 Tim 2:26

SNARED
The wicked is *s* . . . . . .Ps 9:16
and be broken, be *s* . . . . . .Is 8:15
all of them are *s* . . . . . .Is 42:22

SNARES
the *s* of death . . . . . .Ps 18:5
who seek my life lay *s* . . . . . .Ps 38:12
and built great *s* . . . . . .Eccl 9:14
wait as one who sets *s* . . . . . .Jer 5:26

SNATCH
s the fatherless . . . . . .Job 24:9
neither shall anyone *s* . . . . . .John 10:28

SNATCHES
s away what was . . . . . .Matt 13:19

SNEER
and you *s* at it . . . . . .Mal 1:13

SNIFFED
they *s* at the wind . . . . . .Jer 14:6

SNORTING
s strikes terror . . . . . .Job 39:20

SNOW
and heat consume the *s* . . . . . .Job 24:19
For He says to the *s* . . . . . .Job 37:6
the treasury of *s* . . . . . .Job 38:22
shall be whiter than *s* . . . . . .Ps 51:7
He gives *s* like wool . . . . . .Ps 147:16
As *s* in summer and . . . . . .Prov 26:1
She is not afraid of *s* . . . . . .Prov 31:21
shall be as white as *s* . . . . . .Is 1:18
garment was white as *s* . . . . . .Dan 7:9
clothing as white as *s* . . . . . .Matt 28:3
wool, as white as *s* . . . . . .Rev 1:14

SOAKED
their land shall be *s* . . . . . .Is 34:7

SOAP
lye, and use much *s* . . . . . .Jer 2:22

SOBER
of the day be *s* . . . . . .1 Thess 5:8
the older men be *s* . . . . . .Titus 2:2

SOBERLY
think, but to think *s* . . . . . .Rom 12:3
we should live *s* . . . . . .Titus 2:12

SODA
and like vinegar on *s* . . . . . .Prov 25:20

SODOM
Lot chooses to live there, Gen 13:10–13

Plundered by Chedorlaomer, Gen 14:8–24
Abraham intercedes for, Gen 18:16–33
Destroyed by God, Gen 19:1–29
Cited as example of sin and destruction, Deut 29:23; 32:32; Is 1:9, 10; 3:9; Jer 23:14; 49:18; Lam 4:6; Ezek 16:46–63; Matt 11:23, 24; 2 Pet 2:6; Jude 7

SODOMITES
nor homosexuals, nor *s* .....1 Cor 6:9
for fornicators, for *s* .....1 Tim 1:10

SOFTER
his words were *s* .....Ps 55:21

SOJOURNER
But no *s* had to lodge .....Job 31:32

SOJOURNERS
are strangers and *s* .....Lev 25:23
I beg you as *s* .....1 Pet 2:11

SOLD
s his birthright .....Gen 25:33
the house that was *s* .....Lev 25:33
their Rock had *s* .....Deut 32:30
and He *s* them into the .....Judg 2:14
s themselves to do .....2 Kin 17:17
Had we been *s* as male .....Esth 7:4
who was *s* as a slave .....Ps 105:17
s all that he had .....Matt 13:46
they bought, they *s* .....Luke 17:28
s their possessions .....Acts 2:45
but I am carnal, *s* .....Rom 7:14
Eat whatever is *s* .....1 Cor 10:25

SOLDIER
hardship as a good *s* .....2 Tim 2:3
enlisted him as a *s* .....2 Tim 2:4

SOLDIERS
sum of money to the *s* .....Matt 28:12
The *s* also mocked .....Luke 23:36
s twisted a crown .....John 19:2

SOLEMNLY
saying, "The man *s* .....Gen 43:3
s testified of the .....Acts 28:23

SOLITARILY
heritage, who dwell *s* .....Mic 7:14

SOLITARY
God sets the *s* in .....Ps 68:6

SOLOMON
David's son by Bathsheba, 2 Sam 12:24
Becomes king, 1 Kin 1:5–53
Receives and carries out David's instructions, 1 Kin 2
Prays for and demonstrates wisdom, 1 Kin 3:3–28; 4:29–34
Builds and dedicates temple; builds palace, 1 Kin 5—8
Lord appears to, 1 Kin 9:1–9
His fame and glory, 1 Kin 9:10—10:29
Falls into idolatry; warned by God, 1 Kin 11:1–13
Adversaries arise, 1 Kin 11:14–40
Death of, 1 Kin 11:41–43
Writings credited to him, Ps 72; 127; Prov 1:1; 10:1; 25:1; Eccl 1:1; Song 1:1

SOMEBODY
up, claiming to be *s* .....Acts 5:36

SOMETHING
"Simon, I have *s* .....Luke 7:40
thinks himself to be *s* .....Gal 6:3

SON
Me, 'You are My *S* .....Ps 2:7
I was my father's *s* .....Prov 4:3
s makes a glad father .....Prov 10:1
s is a grief to his .....Prov 17:25
And what, *s* of my womb .....Prov 31:2
is born, unto us a *S* .....Is 9:6
heaven, O Lucifer, *s* .....Is 14:12
fourth is like the *S* .....Dan 3:25
He is an unwise *s* .....Hos 13:13
prophet, nor was I a *s* .....Amos 7:14
s honors his father .....Mal 1:6
will bring forth a *S* .....Matt 1:21
"This is My beloved *S* .....Matt 3:17
Jesus, You *S* of God .....Matt 8:29
not the carpenter's *s* .....Matt 13:55
You are the *S* of God .....Matt 14:33
are the Christ, the *S* .....Matt 16:16
of all he sent his *s* .....Matt 21:37
Whose *S* is He .....Matt 22:42
'Lord,' how is He his *S* .....Matt 22:45
as much a *s* of hell .....Matt 23:15
of the *S* of Man .....Matt 24:37
'I am the *S* of God .....Matt 27:43
"Truly this was the *S* .....Matt 27:54
of Jesus Christ, the *S* .....Mark 1:1
called the *S* of the .....Luke 1:32
out, the only *s* .....Luke 7:12
And if a *s* of peace .....Luke 10:6
to be called your *s* .....Luke 15:19
because he also is a *s* .....Luke 19:9
The only begotten *S* .....John 1:18
that this is the *S* .....John 1:34
of the only begotten *S* .....John 3:18
S can do nothing .....John 5:19
s abides forever .....John 8:35
you believe in the *S* .....John 9:35
I said, 'I am the *S* .....John 10:36
"Woman, behold your *s* .....John 19:26
Jesus Christ is the *S* .....Acts 8:37
declared to be the *S* .....Rom 1:4
in the gospel of His *S* .....Rom 1:9
by sending His own *S* .....Rom 8:3
not spare His own *S* .....Rom 8:32
S Himself will also be .....1 Cor 15:28
live by faith in the *S* .....Gal 2:20
God sent forth His *S* .....Gal 4:4
longer a slave but a *s* .....Gal 4:7
the knowledge of the *S* .....Eph 4:13
you for my *s* Onesimus .....Philem 10
"You are My *S* .....Heb 1:5
but Christ as a *S* over His .....Heb 3:6
though He was a *S* .....Heb 5:8
but made like the *S* .....Heb 7:3
to be called the *s* .....Heb 11:24
"This is My beloved *S* .....2 Pet 1:17
Whoever denies the *S* .....1 John 2:23
God has given of His *S* .....1 John 5:10
One like the *S* of Man .....Rev 1:13

SONG
is my strength and *s* .....Ex 15:2
Sing to Him a new *s* .....Ps 33:3
He has put a new *s* .....Ps 40:3
in the night His *s* .....Ps 42:8
me, and I am the *s* .....Ps 69:12
asked of us a *s* .....Ps 137:3
I will sing a new *s* .....Ps 144:9
to my Well-beloved a *s* .....Is 5:1
their taunting *s* .....Lam 3:14
I am their taunting *s* .....Lam 3:63
as a very lovely *s* .....Ezek 33:32
They sang a new *s* .....Rev 5:9
And they sing the *s* .....Rev 15:3

SONGS
my Maker, who gives *s* .....Job 35:10
surround me with *s* .....Ps 32:7
have been my *s* in the .....Ps 119:54
Sing us one of the *s* .....Ps 137:3
is one who sings *s* .....Prov 25:20
and spiritual *s* .....Eph 5:19

SONS
s come to honor .....Job 14:21
shall be Your *s* .....Ps 45:16
my beloved among the *s* .....Song 2:3
s shall come from afar .....Is 60:4
"Has Israel no *s* .....Jer 49:1
The precious *s* of Zion .....Lam 4:2
'You are the *s* .....Hos 1:10
He will purify the *s* .....Mal 3:3
to him, "Then the *s* .....Matt 17:26
and you will be *s* .....Luke 6:35
that you may become *s* .....John 12:36
You are *s* of the .....Acts 3:25
of God, these are *s* .....Rom 8:14
who are of faith are *s* .....Gal 3:7
the adoption as *s* .....Gal 4:5
because you are *s* .....Gal 4:6
You are all *s* of light .....1 Thess 5:5
in bringing many *s* .....Heb 2:10
speaks to you as to *s* .....Heb 12:5
illegitimate and not *s* .....Heb 12:8

SOON
for it is *s* cut off .....Ps 90:10
s forgot His works .....Ps 106:13

SOOTHED
or bound up, or *s* .....Is 1:6

SORCERER
omens, or a *s* .....Deut 18:10
But Elymas the *s* .....Acts 13:8

SORCERERS
soothsayers, or your *s* .....Jer 27:9
outside are dogs and *s* .....Rev 22:15

SORCERESS
shall not permit a *s* .....Ex 22:18

SORCERY
For there is no *s* .....Num 23:23
idolatry, *s* .....Gal 5:20

SORES
and putrefying *s* .....Is 1:6
Lazarus, full of *s* .....Luke 16:20

SORROW
multiply your *s* .....Gen 3:16
s dances before him .....Job 41:22
in my soul, having *s* .....Ps 13:2
s is continually .....Ps 38:17
I found trouble and *s* .....Ps 116:3
And He adds no *s* .....Prov 10:22
the heart may *s* .....Prov 14:13
S is better than .....Eccl 7:3
Therefore remove *s* .....Eccl 11:10
and desperate *s* .....Is 17:11
you shall cry for *s* .....Is 65:14
to see labor and *s* .....Jer 20:18
Your *s* is incurable .....Jer 30:15
added grief to my *s* .....Jer 45:3
gather those who *s* .....Zeph 3:18
them sleeping from *s* .....Luke 22:45
s has filled your .....John 16:6
s will be turned .....John 16:20
that I have great *s* .....Rom 9:2

s produces repentance .....2 Cor 7:10
lest I should have *s* .....Phil 2:27
s as others who have .....1 Thess 4:13
no more death, nor *s* .....Rev 21:4

SORROWFUL
am a woman of *s* spirit .....1 Sam 1:15
But I am poor and *s* .....Ps 69:29
For all his days are *s* .....Eccl 2:23
replenished every *s* .....Jer 31:25
were exceedingly *s* .....Matt 17:23
saying, he went away *s* .....Matt 19:22
soul is exceedingly *s* .....Matt 26:38
and went away *s* .....Mark 10:22
and you will be *s* .....John 16:20
if I make you *s* .....2 Cor 2:2
and I may be less *s* .....Phil 2:28

SORROWS
the *s* of Sheol .....2 Sam 22:6
s God distributes .....Job 21:17
s shall be multiplied .....Ps 16:4
by men, a Man of *s* .....Is 53:3
are the beginning of *s* .....Matt 24:8
through with many *s* .....1 Tim 6:10

SORRY
s that He had made man .....Gen 6:6
who will be *s* for you .....Is 51:19
And the king was *s* .....Matt 14:9
For you were made *s* .....2 Cor 7:9

SOSTHENES
Ruler of the synagogue at Corinth, Acts 18:17
—Paul's Christian brother, 1 Cor 1:1

SOUGHT
I *s* the LORD .....Ps 34:4
whole heart I have *s* .....Ps 119:10
s the one I love .....Song 3:1
shall be called *S* Out .....Is 62:12
So I *s* for a man .....Ezek 22:30
s what was lost .....Ezek 34:4
s favor from Him .....Hos 12:4
LORD, and have not *s* .....Zeph 1:6
s it diligently .....Heb 12:17

SOUL
s enter their council .....Gen 49:6
with all your *s* .....Deut 6:5
was knit to the *s* .....1 Sam 18:1
your heart and your *s* .....1 Chr 22:19
"My *s* loathes my life .....Job 10:1
as you do, if your *s* .....Job 16:4
s draws near the Pit .....Job 33:22
will not leave my *s* .....Ps 16:10
converting the *s* .....Ps 19:7
He restores my *s* .....Ps 23:3
s shall make its boast .....Ps 34:2
s shall be joyful .....Ps 35:9
you cast down, O my *s* .....Ps 42:5
s silently waits .....Ps 62:1
He has done for my *s* .....Ps 66:16
Let my *s* live .....Ps 119:175
s knows very well .....Ps 139:14
No one cares for my *s* .....Ps 142:4
so destroys his own *s* .....Prov 6:32
me wrongs his own *s* .....Prov 8:36
it is not good for a *s* .....Prov 19:2
A satisfied *s* loathes .....Prov 27:7
When You make His *s* .....Is 53:10
s delight itself .....Is 55:2
and your *s* shall live .....Is 55:3
you have heard, O my *s* .....Jer 4:19
the *s* of the father as .....Ezek 18:4
the proud, his *s* .....Hab 2:4
able to destroy both *s* .....Matt 10:28
and loses his own *s* .....Matt 16:26
with all your *s* .....Matt 22:37
Now My *s* is troubled .....John 12:27
of one heart and one *s* .....Acts 4:32
your whole spirit, *s* .....1 Thess 5:23
to the saving of the *s* .....Heb 10:39
his way will save a *s* .....James 5:20
his righteous *s* .....2 Pet 2:8
health, just as your *s* .....3 John 2

SOULS
and will save the *s* .....Ps 72:13
and he who wins *s* .....Prov 11:30
s shall be like a .....Jer 31:12
who made our very *s* .....Jer 38:16
unsettling your *s* .....Acts 15:24
is able to save your *s* .....James 1:21

SOUND
s heart is life .....Prov 14:30
one rises up at the *s* .....Eccl 12:4
voice was like the *s* .....Ezek 43:2
s an alarm in My holy .....Joel 2:1
do not *s* a trumpet .....Matt 6:2
s words which you .....2 Tim 1:13
that they may be *s* .....Titus 1:13

SOUNDNESS
There is no *s* in my .....Ps 38:3
him this perfect *s* .....Acts 3:16

SOUNDS
Dreadful *s* are in his .....Job 15:21
a distinction in the *s* .....1 Cor 14:7

SOW
s trouble reap .....Job 4:8
then let me *s* .....Job 31:8
s fields and plant .....Ps 107:37
Those who *s* in tears .....Ps 126:5
the wind will not *s* .....Eccl 11:4
Blessed are you who *s* .....Is 32:20
ground, and do not *s* .....Jer 4:3
"They *s* the wind .....Hos 8:7
S for yourselves .....Hos 10:12
s is not made alive .....1 Cor 15:36

SOWER
may give seed to the *s* .....Is 55:10
"Behold, a *s* went .....Matt 13:3

SOWN
shall they be *s* .....Is 40:24
a land not *s* .....Jer 2:2
"You have *s* much .....Hag 1:6
s spiritual things .....1 Cor 9:11
It is *s* in weakness .....1 Cor 15:43
of righteousness is *s* .....James 3:18

SOWS
s righteousness will .....Prov 11:18
s the good seed is the .....Matt 13:37
'One *s* and another .....John 4:37
s sparingly will .....2 Cor 9:6
for whatever a man *s* .....Gal 6:7

SPARE
The LORD would not *s* .....Deut 29:20
hand, but *s* his life .....Job 2:6
S the poor and needy .....Ps 72:13
I will not pity nor *s* .....Jer 13:14
say, "*S* Your people .....Joel 2:17
s them as a man spares .....Mal 3:17
He who did not *s* .....Rom 8:32
s the natural branches .....Rom 11:21
branches, He may not *s* .....Rom 11:21
flesh, but I would *s* .....1 Cor 7:28
if God did not *s* .....2 Pet 2:4

SPARES
s his rod hates his .....Prov 13:24

SPARK
the work of it as a *s* .....Is 1:31

SPARKLES
it is red, when it *s* .....Prov 23:31

SPARKS
to trouble, as the *s* .....Job 5:7
s you have kindled .....Is 50:11

SPARROW
s has found a home .....Ps 84:3
awake, and am like a *s* .....Ps 102:7

SPARROWS
more value than many *s* .....Matt 10:31

SPAT
Then they *s* on Him .....Matt 27:30
in his ears, and He *s* .....Mark 7:33

SPEAK
only the word that I *s* .....Num 22:35
s just once more .....Judg 6:39
s good words to them .....1 Kin 12:7
oh, that God would *s* .....Job 11:5
Will you *s* wickedly .....Job 13:7
For God may *s* in one .....Job 33:14
Will he *s* softly to .....Job 41:3
Do not *s* in the .....Prov 23:9
and a time to *s* .....Eccl 3:7
If they do not *s* .....Is 8:20
tongue He will *s* .....Is 28:11
s anymore in His name .....Jer 20:9
at the end it will *s* .....Hab 2:3
s each man the truth .....Zech 8:16
or what you should *s* .....Matt 10:19
it is not you who *s* .....Matt 10:20
to you when all men *s* .....Luke 6:26
s what We know and .....John 3:11
s what I have seen .....John 8:38
He hears He will *s* .....John 16:13
Spirit and began to *s* .....Acts 2:4
Do all *s* with tongues .....1 Cor 12:30
I would rather *s* .....1 Cor 14:19
So *s* and so do as .....James 2:12

SPEAKING
s your own words .....Is 58:13
while they are still *s* .....Is 65:24
a proof of Christ *s* .....2 Cor 13:3
envy, and all evil *s* .....1 Pet 2:1

SPEAKS
to face, as a man *s* .....Ex 33:11
this day that God *s* .....Deut 5:24
day that I am He who *s* .....Is 52:6
He whom God has sent *s* .....John 3:34
When he *s* a lie .....John 8:44
he being dead still *s* .....Heb 11:4
of sprinkling that *s* .....Heb 12:24

SPEAR
lay hold on bow and *s* .....Jer 6:23
His side with a *s* .....John 19:34

SPEARS
whose teeth are *s* .....Ps 57:4
and their *s* into .....Is 2:4
pruning hooks into *s* .....Joel 3:10

SPECK
do you look at the *s* .....Matt 7:3

SPECTACLE
and make you a *s* .....Nah 3:6

we have been made a *s* .....1 Cor 4:9
He made a public *s* .....Col 2:15
you were made a *s* .....Heb 10:33

SPEECH
one language and one *s* .....Gen 11:1
drop as the rain, my *s* .....Deut 32:2
s settled on them as .....Job 29:22
There is no *s* nor .....Ps 19:3
s is not becoming .....Prov 17:7
your *s* shall be low .....Is 29:4
a people of obscure *s* .....Is 33:19
not understand My *s* .....John 8:43
s deceive the hearts .....Rom 16:18
and his *s* contemptible .....2 Cor 10:10
I am untrained in *s* .....2 Cor 11:6
s always be with grace .....Col 4:6

SPEECHLESS
your mouth for the *s* .....Prov 31:8
And he was *s* .....Matt 22:12

SPEED
they shall come with *s* .....Is 5:26

SPEEDILY
judgment be executed *s* .....Ezra 7:26
to me, deliver me *s* .....Ps 31:2
I call, answer me *s* .....Ps 102:2

SPEND
Why do you *s* money for .....Is 55:2
whatever more you *s* .....Luke 10:35
I will very gladly *s* .....2 Cor 12:15
amiss, that you may *s* .....James 4:3

SPENT
strength shall be *s* .....Lev 26:20
For my life is *s* .....Ps 31:10
in vain, I have *s* .....Is 49:4
"But when he had *s* .....Luke 15:14

SPEW
nor hot, I will *s* .....Rev 3:16

SPIDER
s skillfully grasps .....Prov 30:28

SPIES
to them, "You are *s* .....Gen 42:9
men who had been *s* .....Josh 6:23
s who pretended .....Luke 20:20

SPIN
neither toil nor *s* .....Matt 6:28

SPINDLE
her hand holds the *s* .....Prov 31:19

SPIRIT
And the *S* of God was .....Gen 1:2
S shall not strive .....Gen 6:3
in whom is the *S* .....Gen 41:38
and everyone whose *s* .....Ex 35:21
S that is upon you .....Num 11:17
And the *S* rested upon .....Num 11:26
LORD would put His *S* .....Num 11:29
he has a different *s* .....Num 14:24
in whom is the *S* .....Num 27:18
portion of your *s* .....2 Kin 2:9
there was no more *s* .....2 Chr 9:4
s came forward and .....2 Chr 18:20
also gave Your good *S* .....Neh 9:20
against them by Your *S* .....Neh 9:30
Then a *s* passed before .....Job 4:15
And whose *s* came from .....Job 26:4
The *S* of God has made .....Job 33:4
hand I commit my *s* .....Ps 31:5
s was not faithful .....Ps 78:8
You send forth Your *S* .....Ps 104:30
Your *S* is good .....Ps 143:10
The *s* of a man is the .....Prov 20:27
Who knows the *s* .....Eccl 3:21
s will return to God .....Eccl 12:7
night, yes, by my *s* .....Is 26:9
out on you the *s* .....Is 29:10
are flesh, and not *s* .....Is 31:3
S has gathered them .....Is 34:16
is the life of my *s* .....Is 38:16
I have put My *S* .....Is 42:1
and His *S* have sent Me .....Is 48:16
s would fail before Me .....Is 57:16
"The *S* of the Lord .....Is 61:1
S entered me when He .....Ezek 2:2
the *S* lifted me up .....Ezek 3:12
who follow their own *s* .....Ezek 13:3
new heart and a new *s* .....Ezek 18:31
be feeble, every *s* .....Ezek 21:7
I will put My *S* .....Ezek 36:27
in him is the *S* .....Dan 4:8
as an excellent *s* .....Dan 5:12
walk in a false *s* .....Mic 2:11
and forms the *s* .....Zech 12:1
and He saw the *S* .....Matt 3:16
I will put My *S* .....Matt 12:18
S descending upon Him .....Mark 1:10
Immediately the *S* .....Mark 1:12
s indeed is willing .....Mark 14:38
go before Him in the *s* .....Luke 1:17
in the power of the *S* .....Luke 4:14
manner of *s* you are of .....Luke 9:55
hands I commit My *s* .....Luke 23:46
they had seen a *s* .....Luke 24:37
s does not have flesh .....Luke 24:39
God is *S* .....John 4:24
I speak to you are *s* .....John 6:63
He was troubled in *s* .....John 13:21
the *S* of truth .....John 14:17
when He, the *S* .....John 16:13
but if a *s* or an angel .....Acts 23:9
whom I serve with my *s* .....Rom 1:9
according to the *S* .....Rom 8:5
the flesh but in the *S* .....Rom 8:9
does not have the *S* .....Rom 8:9
s that we are children .....Rom 8:16
what the mind of the *S* .....Rom 8:27
to us through His *S* .....1 Cor 2:10
also have the *S* .....1 Cor 7:40
gifts, but the same *S* .....1 Cor 12:4
in a tongue, my *s* .....1 Cor 14:14
but the *S* gives life .....2 Cor 3:6
Now the Lord is the *S* .....2 Cor 3:17
we have the same *s* .....2 Cor 4:13
Having begun in the *S* .....Gal 3:3
has sent forth the *S* .....Gal 4:6
he who sows to the *S* .....Gal 6:8
with the Holy *S* .....Eph 1:13
may give to you the *s* .....Eph 1:17
the unity of the *S* .....Eph 4:3
is one body and one *S* .....Eph 4:4
stand fast in one *s* .....Phil 1:27
yet I am with you in *s* .....Col 2:5
and may your whole *s* .....1 Thess 5:23
S expressly says that .....1 Tim 4:1
division of soul and *s* .....Heb 4:12
through the eternal *S* .....Heb 9:14
S who dwells in us .....James 4:5
made alive by the *S* .....1 Pet 3:18
S whom He has given .....1 John 3:24
do not believe every *s* .....1 John 4:1
By this you know the *S* .....1 John 4:2
By this we know the *s* .....1 John 4:6
has given us of His *S* .....1 John 4:13
S who bears witness .....1 John 5:6
not having the *S* .....Jude 19
I was in the *S* on the .....Rev 1:10
him hear what the *S* .....Rev 2:7
And the *S* and the .....Rev 22:17

SPIRITS
God, the God of the *s* .....Num 16:22
who makes His angels *s* .....Ps 104:4
the LORD weighs the *s* .....Prov 16:2
power over unclean *s* .....Matt 10:1
heed to deceiving *s* .....1 Tim 4:1
not all ministering *s* .....Heb 1:14
to the Father of *s* .....Heb 12:9
and preached to the *s* .....1 Pet 3:19
spirit, but test the *s* .....1 John 4:1

SPIRITUAL
s judges all things .....1 Cor 2:15
s people but as to .....1 Cor 3:1
to be a prophet or *s* .....1 Cor 14:37
However, the *s* is not .....1 Cor 15:46
s restore such a one .....Gal 6:1

SPIRITUALLY
s minded is life .....Rom 8:6
because they are *s* .....1 Cor 2:14

SPITEFULLY
for those who *s* .....Matt 5:44

SPITTING
face from shame and *s* .....Is 50:6

SPLENDOR
on the glorious *s* .....Ps 145:5
of Zion all her *s* .....Lam 1:6

SPOIL
hate us have taken *s* .....Ps 44:10
when they divide the *s* .....Is 9:3
He shall divide the *s* .....Is 53:12
Take *s* of silver .....Nah 2:9
s will be divided .....Zech 14:1

SPOILER
I have created the *s* .....Is 54:16

SPOKE
s they did not hear .....Is 66:4
who feared the LORD *s* .....Mal 3:16
"No man ever *s* .....John 7:46
We know that God *s* .....John 9:29
I was a child, I *s* .....1 Cor 13:11
in various ways *s* .....Heb 1:1
s as they were moved .....2 Pet 1:21

SPOKEN
'just as you have *s* .....Num 14:28
God has *s* once .....Ps 62:11
I have not *s* in secret .....Is 45:19
'What have we *s* .....Mal 3:13
why am I evil *s* .....1 Cor 10:30

SPOKESMAN
So he shall be your *s* .....Ex 4:16

SPONGE
them ran and took a *s* .....Matt 27:48

SPOT
and there is no *s* .....Song 4:7
church, not having *s* .....Eph 5:27
commandment without *s* .....1 Tim 6:14
Himself without *s* .....Heb 9:14

SPOTS
They are *s* and .....2 Pet 2:13
These are *s* in your .....Jude 12

SPREAD
fell on my knees and *s* . . . . . .Ezra 9:5
they have *s* a net by . . . . . .Ps 140:5
Then He *s* it before me . . . . . .Ezek 2:10
Then the word of God *s* . . . . . .Acts 6:7
the Lord was being *s* . . . . . .Acts 13:49
their message will *s* . . . . . .2 Tim 2:17

SPREADS
He alone *s* out the . . . . . .Job 9:8
s them out like a tent . . . . . .Is 40:22
Zion *s* out her hands . . . . . .Lam 1:17

SPRING
Truth shall *s* out of . . . . . .Ps 85:11
is like a murky *s* . . . . . .Prov 25:26
sister, my spouse, a *s* . . . . . .Song 4:12
s forth I tell you . . . . . .Is 42:9
of Israel to *s* forth . . . . . .Ezek 29:21
s shall become dry . . . . . .Hos 13:15
s send forth fresh . . . . . .James 3:11

SPRINGING
a fountain of water *s* . . . . . .John 4:14
of bitterness *s* . . . . . .Heb 12:15

SPRINGS
"Have you entered the *s* . . . . . .Job 38:16
He sends the *s* into . . . . . .Ps 104:10
and the thirsty land *s* . . . . . .Is 35:7
and the dry land *s* . . . . . .Is 41:18

SPRINKLE
He *s* many nations . . . . . .Is 52:15
Then I will *s* . . . . . .Ezek 36:25

SPRINKLED
s dust on his head . . . . . .Job 2:12
and hyssop, and *s* . . . . . .Heb 9:19
having our hearts *s* . . . . . .Heb 10:22

SPRINKLING
s that speaks . . . . . .Heb 12:24
for obedience and *s* . . . . . .1 Pet 1:2

SPROUT
down, that it will *s* . . . . . .Job 14:7
and the seed should *s* . . . . . .Mark 4:27

SQUARES
voice in the open *s* . . . . . .Prov 1:20
s I will seek the one . . . . . .Song 3:2

STABILITY
will be the *s* of your . . . . . .Is 33:6

STAFF
this Jordan with my *s* . . . . . .Gen 32:10
your feet, and your *s* . . . . . .Ex 12:11
Your rod and Your *s* . . . . . .Ps 23:4
LORD has broken the *s* . . . . . .Is 14:5
'How the strong *s* . . . . . .Jer 48:17
they have been a *s* . . . . . .Ezek 29:6
on the top of his *s* . . . . . .Heb 11:21

STAGGER
and He makes them *s* . . . . . .Job 12:25
they will drink and *s* . . . . . .Jer 25:16

STAGGERS
as a drunken man *s* . . . . . .Is 19:14

STAKES
s will ever be removed . . . . . .Is 33:20

STALLS
be no herd in the *s* . . . . . .Hab 3:17

STAMMERERS
s will be ready . . . . . .Is 32:4

STAMMERING
For with *s* lips and . . . . . .Is 28:11
s tongue that you . . . . . .Is 33:19

STAMPING
At the noise of the *s* . . . . . .Jer 47:3

STAND
one shall be able to *s* . . . . . .Deut 7:24
"Who is able to *s* . . . . . .1 Sam 6:20
but it does not *s* . . . . . .Job 8:15
lives, and He shall *s* . . . . . .Job 19:25
ungodly shall not *s* . . . . . .Ps 1:5
Why do You *s* afar off . . . . . .Ps 10:1
Or who may *s* in His . . . . . .Ps 24:3
Who will *s* up for me . . . . . .Ps 94:16
and let an accuser *s* . . . . . .Ps 109:6
he will not *s* before . . . . . .Prov 22:29
Do not take your *s* . . . . . .Eccl 8:3
"It shall not *s* . . . . . .Is 7:7
"*S* in the ways and . . . . . .Jer 6:16
not lack a man to *s* . . . . . .Jer 35:19
whose words will *s* . . . . . .Jer 44:28
and it shall *s* . . . . . .Dan 2:44
but she shall not *s* . . . . . .Dan 11:17
Who can *s* before His . . . . . .Nah 1:6
And who can *s* when He . . . . . .Mal 3:2
that kingdom cannot *s* . . . . . .Mark 3:24
he will be made to *s* . . . . . .Rom 14:4
Watch, *s* fast in the . . . . . .1 Cor 16:13
for by faith you *s* . . . . . .2 Cor 1:24
having done all, to *s* . . . . . .Eph 6:13
S therefore . . . . . .Eph 6:14
s fast in the Lord . . . . . .Phil 4:1
now we live, if you *s* . . . . . .1 Thess 3:8
of God in which you *s* . . . . . .1 Pet 5:12
Behold, I *s* at the . . . . . .Rev 3:20

STANDARD
LORD will lift up a *s* . . . . . .Is 59:19
Set up the *s* toward . . . . . .Jer 4:6

STANDING
the LORD, and Satan *s* . . . . . .Zech 3:1
they love to pray *s* . . . . . .Matt 6:5
and the Son of Man *s* . . . . . .Acts 7:56
Then I saw an angel *s* . . . . . .Rev 19:17

STANDS
The LORD *s* up to plead . . . . . .Is 3:13
him who thinks he *s* . . . . . .1 Cor 10:12

STAR
S shall come out of . . . . . .Num 24:17
For we have seen His *s* . . . . . .Matt 2:2
for one *s* differs from . . . . . .1 Cor 15:41
give him the morning *s* . . . . . .Rev 2:28
And a great *s* fell . . . . . .Rev 8:10
Bright and Morning *S* . . . . . .Rev 22:16

STARS
He made the *s* also . . . . . .Gen 1:16
s are not pure in His . . . . . .Job 25:5
when the morning *s* . . . . . .Job 38:7
the moon and the *s* . . . . . .Ps 8:3
praise Him, all you *s* . . . . . .Ps 148:3
born as many as the *s* . . . . . .Heb 11:12
wandering *s* for whom . . . . . .Jude 13
a garland of twelve *s* . . . . . .Rev 12:1

STARVED
His strength is *s* . . . . . .Job 18:12

STATE
man at his best *s* . . . . . .Ps 39:5
us in our lowly *s* . . . . . .Ps 136:23
and the last *s* of that . . . . . .Matt 12:45
learned in whatever *s* . . . . . .Phil 4:11

STATURE
add one cubit to his *s* . . . . . .Matt 6:27
in wisdom and *s* . . . . . .Luke 2:52
the measure of the *s* . . . . . .Eph 4:13

STATUTE
shall be a perpetual *s* . . . . . .Lev 3:17

STATUTES
the *s* of the LORD are . . . . . .Ps 19:8
Teach me Your *s* . . . . . .Ps 119:12
s have been my songs . . . . . .Ps 119:54
not walked in My *s* . . . . . .Ezek 5:6

STAY
her feet would not *s* . . . . . .Prov 7:11
S here and watch with . . . . . .Matt 26:38
for today I must *s* . . . . . .Luke 19:5
the time of your *s* . . . . . .1 Pet 1:17

STEADFAST
yes, you could be *s* . . . . . .Job 11:15
O God, my heart is *s* . . . . . .Ps 57:7
their heart was not *s* . . . . . .Ps 78:37
his heart is *s* . . . . . .Ps 112:7
God, and *s* forever . . . . . .Dan 6:26
brethren, be *s* . . . . . .1 Cor 15:58
faith, grounded and *s* . . . . . .Col 1:23
angels proved *s* . . . . . .Heb 2:2
of our confidence *s* . . . . . .Heb 3:14
soul, both sure and *s* . . . . . .Heb 6:19
Resist him, *s* in the . . . . . .1 Pet 5:9

STEADFASTLY
s set His face to go . . . . . .Luke 9:51
And they continued *s* . . . . . .Acts 2:42
continuing *s* in . . . . . .Rom 12:12

STEADFASTNESS
good order and the *s* . . . . . .Col 2:5
from your own *s* . . . . . .2 Pet 3:17

STEADILY
could not look *s* . . . . . .2 Cor 3:13

STEADY
and his hands were *s* . . . . . .Ex 17:12

STEAL
"You shall not *s* . . . . . .Ex 20:15
Will you *s* . . . . . .Jer 7:9
s My words every one . . . . . .Jer 23:30
thieves break in and *s* . . . . . .Matt 6:19
night and *s* Him away . . . . . .Matt 27:64
murder, 'Do not *s* . . . . . .Mark 10:19
not come except to *s* . . . . . .John 10:10
a man should not *s* . . . . . .Rom 2:21
Let him who stole *s* . . . . . .Eph 4:28

STEEP
s places shall fall . . . . . .Ezek 38:20
waters poured down a *s* . . . . . .Mic 1:4
violently down the *s* . . . . . .Matt 8:32

STEM
forth a Rod from the *s* . . . . . .Is 11:1

STENCH
there will be a *s* . . . . . .Is 3:24
this time there is a *s* . . . . . .John 11:39

STEP
there is but a *s* . . . . . .1 Sam 20:3
s has turned from the . . . . . .Job 31:7

STEPHEN
One of the first seven deacons, Acts 6:1–8
Falsely accused by Jews; gives defense, Acts 6:9—7:53
Becomes first Christian martyr, Acts 7:54–60

STEPS
has held fast to His *s* . . . . . .Job 23:11

and count all my *s* . . . . . .Job 31:4
and He sees all his *s* . . . . . .Job 34:21
Uphold my *s* in Your . . . . . .Ps 17:5
The *s* of a good man . . . . . .Ps 37:23
of his *s* shall slide . . . . . .Ps 37:31
and established my *s* . . . . . .Ps 40:2
hide, they mark my *s* . . . . . .Ps 56:6
s had nearly slipped . . . . . .Ps 73:2
Direct my *s* by Your . . . . . .Ps 119:133
s will not be hindered . . . . . .Prov 4:12
the LORD directs his *s* . . . . . .Prov 16:9
A man's *s* are of the . . . . . .Prov 20:24
to direct his own *s* . . . . . .Jer 10:23
should follow His *s* . . . . . .1 Pet 2:21

STEWARD
faithful and wise *s* . . . . . .Luke 12:42
you can no longer be *s* . . . . . .Luke 16:2
commended the unjust *s* . . . .Luke 16:8
be blameless, as a *s* . . . . . .Titus 1:7

STEWARDS
of Christ and *s* . . . . . .1 Cor 4:1
one another, as good *s* . . . . . .1 Pet 4:10

STEWARDSHIP
entrusted with a *s* . . . . . .1 Cor 9:17

STICK
and his bones *s* . . . . . .Job 33:21
'For Joseph, the *s* . . . . . .Ezek 37:16

STICKS
a man gathering *s* . . . . . .Num 15:32
And the *s* on which . . . . . .Ezek 37:20

STIFF
rebellion and your *s* . . . . . .Deut 31:27
do not speak with a *s* . . . . . .Ps 75:5

STIFF-NECKED
Now do not be *s* . . . . . .2 Chr 30:8
"You *s* and uncircumcised . . . .Acts 7:51

STILL
on your bed, and be *s* . . . . . .Ps 4:4
s the noise of the . . . . . .Ps 65:7
earth feared and was *s* . . . . . .Ps 76:8
that its waves are *s* . . . . . .Ps 107:29
When I awake, I am *s* . . . . . .Ps 139:18
time, I have been *s* . . . . . .Is 42:14
rest and be *s* . . . . . .Jer 47:6
sea, "Peace, be *s* . . . . . .Mark 4:39
let him be holy *s* . . . . . .Rev 22:11

STILLBORN
hidden like a *s* child . . . . . .Job 3:16
as it goes, like a *s* . . . . . .Ps 58:8
burial, I say that a *s* . . . . . .Eccl 6:3

STINGS
like a serpent, and *s* . . . . . .Prov 23:32

STIR
that he would dare *s* . . . . . .Job 41:10
S up Yourself . . . . . .Ps 35:23
I remind you to *s* . . . . . .2 Tim 1:6
another in order to *s* . . . . . .Heb 10:24

STIRRED
fulfilled, the LORD *s* . . . . . .2 Chr 36:22
and my sorrow was *s* . . . . . .Ps 39:2
So the LORD *s* up the . . . . . .Hag 1:14

STIRS
and the innocent *s* . . . . . .Job 17:8
it *s* up the dead for . . . . . .Is 14:9
on Your name, who *s* . . . . . .Is 64:7

STOCKS
put my feet in the *s* . . . . . .Job 13:27
s that were in the . . . . . .Jer 20:2

STOIC
and *S* philosophers . . . . . .Acts 17:18

STOMACH
mouth goes into the *s* . . . . . .Matt 15:17
his heart but his *s* . . . . . .Mark 7:19
Foods for the *s* . . . . . .1 Cor 6:13

STOMACH'S
little wine for your *s* . . . . . .1 Tim 5:23

STONE
him, a pillar of *s* . . . . . .Gen 35:14
to the bottom like a *s* . . . . . .Ex 15:5
s shall be a witness . . . . . .Josh 24:27
heart is as hard as *s* . . . . . .Job 41:24
s which the builders . . . . . .Ps 118:22
s is heavy and sand is . . . . . .Prov 27:3
I lay in Zion a *s* . . . . . .Is 28:16
foundation, a tried *s* . . . . . .Is 28:16
take the heart of *s* . . . . . .Ezek 36:26
You watched while a *s* . . . . . .Dan 2:34
s will cry out from . . . . . .Hab 2:11
to silent *s* . . . . . .Hab 2:19
will give him a *s* . . . . . .Matt 7:9
s will be broken . . . . . .Matt 21:44
secure, sealing the *s* . . . . . .Matt 27:66
s which the builders . . . . . .Luke 20:17
you, let him throw a *s* . . . . . .John 8:7
those works do you *s* . . . . . .John 10:32
Jews sought to *s* You . . . . . .John 11:8
not on tablets of *s* . . . . . .2 Cor 3:3
Him as to a living *s* . . . . . .1 Pet 2:4
give him a white *s* . . . . . .Rev 2:17
angel took up a *s* . . . . . .Rev 18:21
like a jasper *s* . . . . . .Rev 21:11

STONED
s Stephen as he was . . . . . .Acts 7:59
once I was *s* . . . . . .2 Cor 11:25
They were *s* . . . . . .Heb 11:37

STONES
I will lay your *s* . . . . . .Is 54:11
Among the smooth *s* . . . . . .Is 57:6
Abraham from these *s* . . . . . .Matt 3:9
command that these *s* . . . . . .Matt 4:3
see what manner of *s* . . . . . .Mark 13:1
also, as living *s* . . . . . .1 Pet 2:5
kinds of precious *s* . . . . . .Rev 21:19

STONY
them, and take the *s* . . . . . .Ezek 11:19
Some fell on *s* ground . . . . . .Mark 4:5

STOOPED
And again He *s* down . . . . . .John 8:8

STOPPED
speak lies shall be *s* . . . . . .Ps 63:11
her flow of blood *s* . . . . . .Luke 8:44

STORE
no room to *s* my crops . . . . . .Luke 12:17
exist are kept in *s* . . . . . .2 Pet 3:7

STORK
s has her home in the . . . . . .Ps 104:17
"Even the *s* in the . . . . . .Jer 8:7

STORM
from the windy *s* . . . . . .Ps 55:8
He calms the *s* . . . . . .Ps 107:29
terror comes like a *s* . . . . . .Prov 1:27
for a shelter from *s* . . . . . .Is 4:6
a refuge from the *s* . . . . . .Is 25:4
and a destroying *s* . . . . . .Is 28:2
coming like a *s* . . . . . .Ezek 38:9
whirlwind and in the *s* . . . . . .Nah 1:3

STOUTHEARTED
s were plundered . . . . . .Ps 76:5

STRAIGHT
make Your way *s* . . . . . .Ps 5:8
for who can make *s* . . . . . .Eccl 7:13
make *s* in the desert a . . . . . .Is 40:3
Their legs were *s* . . . . . .Ezek 1:7
LORD; make His paths *s* . . . . . .Luke 3:4
to the street called *S* . . . . . .Acts 9:11
and make *s* paths for . . . . . .Heb 12:13

STRAIGHTFORWARD
that they were not *s* . . . . . .Gal 2:14

STRAIN
Blind guides, who *s* . . . . . .Matt 23:24

STRAITS
and desperate *s* . . . . . .Deut 28:53

STRANGE
were considered a *s* . . . . . .Hos 8:12
"We have seen *s* . . . . . .Luke 5:26
are bringing some *s* . . . . . .Acts 17:20
these, they think it *s* . . . . . .1 Pet 4:4
s thing happened . . . . . .1 Pet 4:12

STRANGER
but he acted as a *s* . . . . . .Gen 42:7
"I have been a *s* . . . . . .Ex 2:22
neither mistreat a *s* . . . . . .Ex 22:21
and loves the *s* . . . . . .Deut 10:18
I have become a *s* . . . . . .Ps 69:8
s will suffer for it . . . . . .Prov 11:15
s does not share its . . . . . .Prov 14:10
should You be like a *s* . . . . . .Jer 14:8
I was a *s* and you took . . . . .Matt 25:35
"Are You the only *s* . . . . . .Luke 24:18

STRANGERS
descendants will be *s* . . . . . .Gen 15:13
s plunder his labor . . . . . .Ps 109:11
watches over the *s* . . . . . .Ps 146:9
s devour your land . . . . . .Is 1:7
S shall stand and feed . . . . . .Is 61:5
know the voice of *s* . . . . . .John 10:5
of Israel and *s* . . . . . .Eph 2:12
you are no longer *s* . . . . . .Eph 2:19
if she has lodged *s* . . . . . .1 Tim 5:10
that they were *s* . . . . . .Heb 11:13
forget to entertain *s* . . . . . .Heb 13:2
the brethren and for *s* . . . . . .3 John 5

STRANGLING
that my soul chooses *s* . . . . . .Job 7:15

STRAP
than I, whose sandal *s* . . . . . .Mark 1:7

STRAW
They are like *s* . . . . . .Job 21:18
stones, wood, hay, *s* . . . . . .1 Cor 3:12

STRAY
the cursed, who *s* . . . . . .Ps 119:21
who make my people *s* . . . . . .Mic 3:5

STRAYED
yet I have not *s* . . . . . .Ps 119:110
for which some have *s* . . . . . .1 Tim 6:10
who have *s* concerning . . . . .2 Tim 2:18

STREAM
like an overflowing *s* . . . . . .Is 30:28
of the LORD, like a *s* . . . . . .Is 30:33
like a flowing *s* . . . . . .Is 66:12

STREAMS
He dams up the *s* . . . . . .Job 28:11
He also brought *s* . . . . . .Ps 78:16
O LORD, as the *s* . . . . . .Ps 126:4

STREET
to be heard in the *s* . . . . . .Is 42:2
s called Straight . . . . . .Acts 9:11
And the *s* of the city . . . . . .Rev 21:21
In the middle of its *s* . . . . . .Rev 22:2

STREETS
the corners of the *s* . . . . . .Matt 6:5
You taught in our *s* . . . . . .Luke 13:26
out quickly into the *s* . . . . . .Luke 14:21

STRENGTH
for by *s* of hand the . . . . . .Ex 13:3
just as my *s* was then . . . . . .Josh 14:11
my soul, march on in *s* . . . . . .Judg 5:21
a man is, so is his *s* . . . . . .Judg 8:21
s no man shall . . . . . .1 Sam 2:9
the God of my *s* . . . . . .2 Sam 22:3
have armed me with *s* . . . . .2 Sam 22:40
the LORD glory and *s* . . . . . .1 Chr 16:28
Is my *s* the *s* . . . . . .Job 6:12
Him are wisdom and *s* . . . . . .Job 12:13
him because his *s* . . . . . .Job 39:11
You have ordained *s* . . . . . .Ps 8:2
love You, O LORD, my *s* . . . . . .Ps 18:1
The LORD is the *s* . . . . . .Ps 27:1
The LORD is their *s* . . . . . .Ps 28:8
The LORD will give *s* . . . . . .Ps 29:11
delivered by great *s* . . . . . .Ps 33:16
He is their *s* in the . . . . . .Ps 37:39
are the God of my *s* . . . . . .Ps 43:2
is our refuge and *s* . . . . . .Ps 46:1
is He who gives *s* . . . . . .Ps 68:35
I will go in the *s* . . . . . .Ps 71:16
but God is the *s* . . . . . .Ps 73:26
They go from *s* to . . . . . .Ps 84:7
the glory of their *s* . . . . . .Ps 89:17
s and beauty are in . . . . . .Ps 96:6
made me bold with *s* . . . . . .Ps 138:3
of the LORD is *s* . . . . . .Prov 10:29
knowledge increases *s* . . . . . .Prov 24:5
S and honor are her . . . . . .Prov 31:25
is better than *s* . . . . . .Eccl 9:16
for *s* and not for . . . . . .Eccl 10:17
For You have been a *s* . . . . . .Is 25:4
him take hold of My *s* . . . . . .Is 27:5
of His might and the *s* . . . . . .Is 40:26
might He increases *s* . . . . . .Is 40:29
works it with the *s* . . . . . .Is 44:12
righteousness and *s* . . . . . .Is 45:24
Put on your *s* . . . . . .Is 52:1
O LORD, my *s* and my . . . . . .Jer 16:19
I will destroy the *s* . . . . . .Hag 2:22
He has shown *s* with . . . . . .Luke 1:51
were still without *s* . . . . . .Rom 5:6
s is made perfect . . . . . .2 Cor 12:9
you have a little *s* . . . . . .Rev 3:8

STRENGTHEN
and He shall *s* . . . . . .Ps 27:14
S the weak hands . . . . . .Is 35:3
"So I will *s* them in . . . . . .Zech 10:12
s your brethren . . . . . .Luke 22:32
s the hands . . . . . .Heb 12:12
s the things . . . . . .Rev 3:2

STRENGTHENED
weak you have not *s* . . . . . .Ezek 34:4
unbelief, but was *s* . . . . . .Rom 4:20
of His glory, to be *s* . . . . . .Eph 3:16
stood with me and *s* . . . . . .2 Tim 4:17

STRENGTHENING
s the souls of the . . . . . .Acts 14:22

STRENGTHENS
s the wise more than . . . . . .Eccl 7:19
through Christ who *s* . . . . . .Phil 4:13

STRETCH
will quickly *s* out her . . . . . .Ps 68:31
said to the man, "*S* . . . . . .Matt 12:13
are old, you will *s* . . . . . .John 21:18

STRETCHED
I have *s* out my hands . . . . . .Ps 88:9
His wisdom, and has *s* . . . . . .Jer 10:12
"All day long I have *s* . . . . . .Rom 10:21

STRETCHES
For he *s* out his hand . . . . . .Job 15:25

STRICKEN
My heart is *s* and . . . . . .Ps 102:4
yet we esteemed Him *s* . . . . . .Is 53:4
of My people He was *s* . . . . . .Is 53:8
You have *s* them . . . . . .Jer 5:3
He has *s*, but He will . . . . . .Hos 6:1

STRIFE
let there be no *s* . . . . . .Gen 13:8
You have made us a *s* . . . . . .Ps 80:6
at the waters of *s* . . . . . .Ps 106:32
Hatred stirs up *s* . . . . . .Prov 10:12
comes nothing but *s* . . . . . .Prov 13:10
man stirs up *s* . . . . . .Prov 15:18
transgression loves *s* . . . . . .Prov 17:19
borne me, a man of *s* . . . . . .Jer 15:10
and lust, not in *s* . . . . . .Rom 13:13
even from envy and *s* . . . . . .Phil 1:15
which come envy, *s* . . . . . .1 Tim 6:4

STRIKE
said, "*S* this people . . . . . .2 Kin 6:18
The sun shall not *s* . . . . . .Ps 121:6
Let the righteous *s* . . . . . .Ps 141:5
S a scoffer . . . . . .Prov 19:25
s your hands . . . . . .Ezek 21:14
s the waves of the sea . . . . . .Zech 10:11
"*S* the Shepherd . . . . . .Zech 13:7
s the earth with a . . . . . .Mal 4:6
'I will *s* the Shepherd . . . . . .Matt 26:31
if well, why do you *s* . . . . . .John 18:23
the sun shall not *s* . . . . . .Rev 7:16
s the earth with all . . . . . .Rev 11:6

STRINGED
of your *s* instruments . . . . . .Is 14:11
of your *s* instruments . . . . . .Amos 5:23

STRIP
S yourselves . . . . . .Is 32:11
s her naked and expose . . . . . .Hos 2:3

STRIPES
their iniquity with *s* . . . . . .Ps 89:32
s we are healed . . . . . .Is 53:5
be beaten with many *s* . . . . . .Luke 12:47
I received forty *s* . . . . . .2 Cor 11:24
s you were healed . . . . . .1 Pet 2:24

STRIVE
"My Spirit shall not *s* . . . . . .Gen 6:3
He will not always *s* . . . . . .Ps 103:9
Do not *s* with a man . . . . . .Prov 3:30
Let the potsherd *s* . . . . . .Is 45:9
"*S* to enter through . . . . . .Luke 13:24
the Lord not to *s* . . . . . .2 Tim 2:14

STRIVING
for a man to stop *s* . . . . . .Prov 20:3

STROKE
with a mighty *s* . . . . . .Jer 14:17

STRONG
Be *s* and conduct . . . . . .1 Sam 4:9
indeed He is *s* . . . . . .Job 9:19
The LORD *s* and mighty . . . . . .Ps 24:8
bring me to the *s* . . . . . .Ps 60:9
s is Your hand . . . . . .Ps 89:13
A wise man is *s* . . . . . .Prov 24:5
s shall be as tinder . . . . . .Is 1:31
"We have a *s* city . . . . . .Is 26:1
the weak say, 'I am *s* . . . . . .Joel 3:10
When a *s* man . . . . . .Luke 11:21
We then who are *s* . . . . . .Rom 15:1
I am weak, then I am *s* . . . . .2 Cor 12:10
are weak and you are *s* . . . . . .2 Cor 13:9
my brethren, be *s* . . . . . .Eph 6:10
weakness were made *s* . . . . . .Heb 11:34
s is the Lord God . . . . . .Rev 18:8

STRONGHOLD
of my salvation, my *s* . . . . . .Ps 18:2
down the trusted *s* . . . . . .Prov 21:22

STRUCK
s the rock twice . . . . . .Num 20:11
the hand of God has *s* . . . . . .Job 19:21
s all my enemies . . . . . .Ps 3:7
Behold, He *s* the rock . . . . . .Ps 78:20
I was angry and *s* . . . . . .Is 57:17
in My wrath I *s* . . . . . .Is 60:10
s the head from the . . . . . .Hab 3:13
I *s* you with blight . . . . . .Hag 2:17
took the reed and *s* . . . . . .Matt 27:30
Him, they *s* Him on the . . . . .Luke 22:64

STUBBLE
shall bring forth *s* . . . . . .Is 33:11
his sword, as driven *s* . . . . . .Is 41:2
they shall be as *s* . . . . . .Is 47:14
s that passes . . . . . .Jer 13:24
do wickedly will be *s* . . . . . .Mal 4:1

STUBBORN
If a man has a *s* . . . . . .Deut 21:18
and *s* children . . . . . .Ezek 2:4

STUBBORN-HEARTED
"Listen to Me, you *s* . . . . . .Is 46:12

STUBBORNNESS
do not look on the *s* . . . . . .Deut 9:27

STUDIED
having never *s* . . . . . .John 7:15

STUMBLE
causes them to *s* . . . . . .Ps 119:165
to make my steps *s* . . . . . .Ps 140:4
your foot will not *s* . . . . . .Prov 3:23
know what makes them *s* . . . . .Prov 4:19
one will be weary or *s* . . . . . .Is 5:27
among them shall *s* . . . . . .Is 8:15
we *s* at noonday as at . . . . . .Is 59:10
that they might not *s* . . . . . .Is 63:13
before your feet *s* . . . . . .Jer 13:16
they will *s* and fall . . . . . .Jer 46:6
have caused many to *s* . . . . . .Mal 2:8
you will be made to *s* . . . . . .Matt 26:31
if all are made to *s* . . . . . .Matt 26:33
immediately they *s* . . . . . .Mark 4:17
who believe in Me to *s* . . . . . .Mark 9:42
the day, he does not *s* . . . . . .John 11:9
Who is made to *s* . . . . . .2 Cor 11:29
whole law, and yet *s* . . . . . .James 2:10
For we all *s* in many . . . . . .James 3:2

STUMBLED
and those who *s* . . . . . .1 Sam 2:4
God, for you have *s* . . . . . .Hos 14:1

s that they should .....Rom 11:11

STUMBLES
word, immediately he *s* .....Matt 13:21

STUMBLING
the deaf, nor put a *s* .....Lev 19:14
but a stone of *s* .....Is 8:14
Behold, I will lay *s* .....Jer 6:21
watched for my *s* .....Jer 20:10
it became their *s* .....Ezek 7:19
stumbled at that *s* .....Rom 9:32
I lay in Zion a *s* .....Rom 9:33
this, not to put a *s* .....Rom 14:13
to the Jews a *s* .....1 Cor 1:23
of yours become a *s* .....1 Cor 8:9
and "A stone of *s* .....1 Pet 2:8
is no cause for *s* .....1 John 2:10
to keep you from *s* .....Jude 24

STUPID
and regarded as *s* .....Job 18:3
who hates correction is *s* .....Prov 12:1
Surely I am more *s* .....Prov 30:2

SUBDUE
s the peoples under us .....Ps 47:3
shall *s* three kings .....Dan 7:24
s our iniquities .....Mic 7:19
s all things to .....Phil 3:21

SUBJECT
for it is not *s* .....Rom 8:7
Let every soul be *s* .....Rom 13:1
all things are made *s* .....1 Cor 15:28
Himself will also be *s* .....1 Cor 15:28
Remind them to be *s* .....Titus 3:1
all their lifetime *s* .....Heb 2:15
having been made *s* .....1 Pet 3:22

SUBJECTED
because of Him who *s* .....Rom 8:20

SUBJECTION
put all things in *s* .....Heb 2:8
more readily be in *s* .....Heb 12:9

SUBMISSION
in silence with all *s* .....1 Tim 2:11
his children in *s* .....1 Tim 3:4

SUBMISSIVE
Wives, likewise, be *s* .....1 Pet 3:1
Yes, all of you be *s* .....1 Pet 5:5

SUBMIT
Your enemies shall *s* .....Ps 66:3
Wives, *s* to your own .....Eph 5:22
Therefore *s* to God .....James 4:7
s yourselves to every .....1 Pet 2:13
you younger people, *s* .....1 Pet 5:5

SUBSIDED
and the waters *s* .....Gen 8:1
the king's wrath *s* .....Esth 7:10

SUBSTANCE
Bless his *s* .....Deut 33:11
the LORD, and their *s* .....Mic 4:13

SUCCEED
For this will not *s* .....Num 14:41
you shall not *s* .....Jer 32:5

SUCCESS
please give me *s* .....Gen 24:12
You spoil my *s* .....Job 30:22
but wisdom brings *s* .....Eccl 10:10

SUCCESSFUL
Joseph, and he was a *s* .....Gen 39:2

SUCCOTH
Place east of the Jordan, Judg 8:4, 5
Jacob's residence here, Gen 33:17
—Israel's first camp, Ex 12:37

SUDDENLY
whom you seek, will *s* .....Mal 3:1
s there was with the .....Luke 2:13

SUE
s you and take away .....Matt 5:40

SUFFER
for a stranger will *s* .....Prov 11:15
for the Christ to *s* .....Luke 24:46
Christ, if indeed we *s* .....Rom 8:17
all the members *s* .....1 Cor 12:26
that they may not *s* .....Gal 6:12
in Him, but also to *s* .....Phil 1:29
s trouble as an .....2 Tim 2:9
when you do good and *s* .....1 Pet 2:20
the will of God, to *s* .....1 Pet 3:17
s as a murderer .....1 Pet 4:15
you are about to *s* .....Rev 2:10

SUFFERED
s these things and to .....Luke 24:26
Have you *s* so many .....Gal 3:4
for whom I have *s* .....Phil 3:8
with His own blood, *s* .....Heb 13:12
because Christ also *s* .....1 Pet 2:21
For Christ also *s* .....1 Pet 3:18
since Christ *s* .....1 Pet 4:1
after you have *s* .....1 Pet 5:10

SUFFERING
My eyes bring *s* .....Lam 3:51
Is anyone among you *s* .....James 5:13
forth as an example, *s* .....Jude 7

SUFFERINGS
I consider that the *s* .....Rom 8:18
share with me in the *s* .....2 Tim 1:8
perfect through *s* .....Heb 2:10
great struggle with *s* .....Heb 10:32
beforehand the *s* .....1 Pet 1:11

SUFFERS
Love *s* long and is .....1 Cor 13:4

SUFFICIENCY
but our *s* is from God .....2 Cor 3:5
always having all *s* .....2 Cor 9:8

SUFFICIENT
S for the day is its .....Matt 6:34
by the majority is *s* .....2 Cor 2:6
Not that we are *s* .....2 Cor 3:5

SUITABLE
by the hand of a *s* .....Lev 16:21

SUM
How great is the *s* .....Ps 139:17
s I obtained this .....Acts 22:28

SUMMED
commandment, are all *s* .....Rom 13:9

SUMMER
and heat, winter and *s* .....Gen 8:22
into the drought of *s* .....Ps 32:4
You have made *s* .....Ps 74:17
you know that *s* .....Matt 24:32

SUMPTUOUSLY
fine linen and fared *s* .....Luke 16:19

SUN
So the *s* stood still .....Josh 10:13
love Him be like the *s* .....Judg 5:31
grows green in the *s* .....Job 8:16
a tabernacle for the *s* .....Ps 19:4
the LORD God is a *s* .....Ps 84:11
s shall not strike you .....Ps 121:6
the *s* to rule by day .....Ps 136:8
to behold the *s* .....Eccl 11:7
while the *s* and the .....Eccl 12:2
moon, clear as the *s* .....Song 6:10
s will be sevenfold .....Is 30:26
s returned ten degrees .....Is 38:8
s shall no longer be .....Is 60:19
s has gone down while .....Jer 15:9
LORD, who gives the *s* .....Jer 31:35
the *s* and moon grow .....Joel 2:10
s shall be turned .....Joel 2:31
s shall go down on the .....Mic 3:6
The *s* and moon stood .....Hab 3:11
for He makes His *s* .....Matt 5:45
the *s* was darkened .....Luke 23:45
is one glory of the *s* .....1 Cor 15:41
do not let the *s* .....Eph 4:26
s became black as .....Rev 6:12
s shall not strike .....Rev 7:16
had no need of the *s* .....Rev 21:23

SUPPER
man gave a great *s* .....Luke 14:16
to eat the Lord's *S* .....1 Cor 11:20
took the cup after *s* .....1 Cor 11:25
together for the *s* .....Rev 19:17

SUPPLICATION
s that you have made .....1 Kin 9:3
and make your *s* .....Job 8:5
LORD has heard my *s* .....Ps 6:9
to the LORD I made *s* .....Ps 30:8
Yourself from my *s* .....Ps 55:1
Let my *s* come before .....Ps 119:170
They will make *s* .....Is 45:14
with all prayer and *s* .....Eph 6:18
by prayer and *s* .....Phil 4:6

SUPPLIES
Now may He who *s* .....2 Cor 9:10
Therefore He who *s* .....Gal 3:5
by what every joint *s* .....Eph 4:16

SUPPLY
s what was lacking .....Phil 2:30
And my God shall *s* .....Phil 4:19

SUPPORT
but the LORD was my *s* .....2 Sam 22:19
this, that you must *s* .....Acts 20:35

SUPREME
to the king as *s* .....1 Pet 2:13

SURE
s your sin will find .....Num 32:23
but no man is *s* .....Job 24:22
call and election *s* .....2 Pet 1:10

SURETY
Be *s* for Your servant .....Ps 119:122
one who hates being *s* .....Prov 11:15
Jesus has become a *s* .....Heb 7:22

SURROUND
But you shall *s* .....2 Kin 11:8
LORD, mercy shall *s* .....Ps 32:10

SURROUNDED
the waves of death *s* .....2 Sam 22:5
The pangs of death *s* .....Ps 18:4
The pains of death *s* .....Ps 116:3
All nations *s* me .....Ps 118:10
their own deeds have *s* .....Hos 7:2
and the floods *s* .....Jon 2:3
also, since we are *s* .....Heb 12:1

SURVIVOR
was no refugee or *s* . . . . . .Lam 2:22

SUSANNA
Believing woman ministering to Christ, Luke 8:2, 3

SUSPICIONS
reviling, evil *s* . . . . . .1 Tim 6:4

SUSTAIN
You will *s* him on his . . . . . .Ps 41:3
of a man will *s* . . . . . .Prov 18:14
S me with cakes of . . . . . .Song 2:5

SWADDLING
thick darkness its *s* . . . . . .Job 38:9
Him in *s* cloths . . . . . .Luke 2:7

SWALLOW
like a flying *s* . . . . . .Prov 26:2
Like a crane or a *s* . . . . . .Is 38:14
s observe the time . . . . . .Jer 8:7
great fish to *s* Jonah . . . . . .Jon 1:17
a gnat and *s* a camel . . . . . .Matt 23:24

SWEAR
shall I make you *s* . . . . . .1 Kin 22:16
in the earth shall *s* . . . . . .Is 65:16
s oaths by the LORD . . . . . .Zeph 1:5
'You shall not *s* . . . . . .Matt 5:33
began to curse and *s* . . . . . .Matt 26:74
because He could *s* . . . . . .Heb 6:13
my brethren, do not *s* . . . . . .James 5:12

SWEARING
By *s* and lying . . . . . .Hos 4:2

SWEARS
he who *s* to his own . . . . . .Ps 15:4
everyone who *s* by Him . . . . . .Ps 63:11
but whoever *s* by the . . . . . .Matt 23:18

SWEAT
In the *s* of your face . . . . . .Gen 3:19
Then His *s* became like . . . . .Luke 22:44

SWEET
Though evil is *s* . . . . . .Job 20:12
s are Your words . . . . . .Ps 119:103
His mouth is most *s* . . . . . .Song 5:16
but it will be as *s* . . . . . .Rev 10:9

SWEETNESS
'Should I cease my *s* . . . . . .Judg 9:11
called prudent, and *s* . . . . . .Prov 16:21
mouth like honey in *s* . . . . . .Ezek 3:3

SWELLING
they speak great *s* . . . . . .2 Pet 2:18

SWIFT
s as the eagle flies . . . . . .Deut 28:49
pass by like *s* ships . . . . . .Job 9:26
handles the bow, the *s* . . . . . .Amos 2:15
let every man be *s* . . . . . .James 1:19

SWIFTLY
His word runs very *s* . . . . . .Ps 147:15

SWIM
night I make my bed *s* . . . . . .Ps 6:6

SWOON
as they *s* like the . . . . . .Lam 2:12

SWORD
s which turned every . . . . . .Gen 3:24
but not with your *s* . . . . . .Josh 24:12
the wicked with Your *s* . . . . . .Ps 17:13
land by their own *s* . . . . . .Ps 44:3
my bow, nor shall my *s* . . . . . .Ps 44:6
their tongue a sharp *s* . . . . . .Ps 57:4
shall not lift up *s* . . . . . .Is 2:4
s shall be bathed . . . . . .Is 34:5
The *s* of the LORD is . . . . . .Is 34:6
And I will send a *s* . . . . . .Jer 9:16
will die by the *s* . . . . . .Ezek 7:15
'A *s*, a *s* is sharpened . . . . . .Ezek 21:9
'A *s*, a *s* is drawn . . . . . .Ezek 21:28
Bow and *s* of battle I . . . . . .Hos 2:18
"Awake, O *s* . . . . . .Zech 13:7
to bring peace but a *s* . . . . . .Matt 10:34
for all who take the *s* . . . . . .Matt 26:52
s will pierce through . . . . . .Luke 2:35
he does not bear the *s* . . . . . .Rom 13:4
the *s* of the Spirit . . . . . .Eph 6:17
than any two-edged *s* . . . . . .Heb 4:12
a sharp two-edged *s* . . . . . .Rev 1:16
mouth goes a sharp *s* . . . . . .Rev 19:15

SWORDS
yet they were drawn *s* . . . . . .Ps 55:21
shall beat their *s* . . . . . .Is 2:4
look, here are two *s* . . . . . .Luke 22:38

SWORE
So I *s* in My wrath . . . . . .Ps 95:11
So I *s* in My wrath . . . . . .Heb 3:11
and *s* by Him who lives . . . . . .Rev 10:6

SWORN
"By Myself I have *s* . . . . . .Gen 22:16
The LORD has *s* in . . . . . .Ps 132:11
I have *s* by Myself . . . . . .Is 45:23
"The LORD has *s* . . . . . .Heb 7:21

SYMBOLIC
which things are *s* . . . . . .Gal 4:24
It was *s* for the . . . . . .Heb 9:9

SYMBOLS
I have given *s* through . . . . . .Hos 12:10

SYMPATHIZE
Priest who cannot *s* . . . . . .Heb 4:15

SYMPATHY
My *s* is stirred . . . . . .Hos 11:8

SYNAGOGUE
He went into the *s* . . . . . .Luke 4:16
but are a *s* of Satan . . . . . .Rev 2:9

SYRIANS
Abraham's kindred, Gen 22:20–23; 25:20
Hostile to Israel, 2 Sam 8:11–13; 10:6–19; 1 Kin 20:1–34; 22:1–38; 2 Kin 6:8—7:7
Defeated by Assyria, 2 Kin 16:9
Destruction of, foretold, Is 17:1–3
Gospel preached to, Acts 15:23, 41

SYRO-PHOENICIAN
Daughter of, freed of demon, Mark 7:25–31

T

TABERAH
Israelite camp; fire destroys many there, Num 11:1–3

TABERNACLE
you shall make the *t* . . . . . .Ex 26:1
t He shall hide me . . . . . .Ps 27:5
I will abide in Your *t* . . . . . .Ps 61:4
In Salem also is His *t* . . . . . .Ps 76.2
How lovely is Your *t* . . . . . .Ps 84:1
quiet home, a *t* . . . . . .Is 33:20
You also took up the *t* . . . . . .Acts 7:43
and will rebuild the *t* . . . . . .Acts 15:16
and more perfect *t* . . . . . .Heb 9:11
Behold, the *t* . . . . . .Rev 21:3

TABERNACLES
us make here three *t* . . . . . .Matt 17:4
Feast of *T* was at hand . . . . . .John 7:2

TABITHA
See DORCAS

TABLE
shall also make a *t* . . . . . .Ex 25:23
prepare a *t* before me . . . . . .Ps 23:5
t become a snare . . . . . .Ps 69:22
dogs under the *t* . . . . . .Mark 7:28
t become a snare . . . . . .Rom 11:9
of the Lord's *t* . . . . . .1 Cor 10:21

TABLES
t are full of vomit . . . . . .Is 28:8
and overturned the *t* . . . . . .Matt 21:12
of God and serve *t* . . . . . .Acts 6:2

TABLET
write them on the *t* . . . . . .Prov 3:3
is engraved on the *t* . . . . . .Jer 17:1

TABOR
Scene of rally against Sisera, Judg 4:6, 12, 14

TAHPANHES (or Tehaphnehes)
City of Egypt; refuge of fleeing Jews, Jer 2:16; 44:1; Ezek 30:18

TAIL
the head and not the *t* . . . . . .Deut 28:13
t drew a third of the . . . . . .Rev 12:4

TAKE
T your sandal off your . . . . . .Josh 5:15
t Your Holy Spirit . . . . . .Ps 51:11
t not the word of . . . . . .Ps 119:43
in You I *t* shelter . . . . . .Ps 143:9
t words with you . . . . . .Hos 14:2
T My yoke upon . . . . . .Matt 11:29
T what is yours and . . . . . .Matt 20:14
and *t* up his cross . . . . . .Mark 8:34
T this cup away . . . . . .Mark 14:36
My life that I may *t* . . . . . .John 10:17
I urge you to *t* heart . . . . . .Acts 27:22

TAKEN
you are *t* by the words . . . . . .Prov 6:2
He was *t* from prison . . . . . .Is 53:8
one will be *t* and the . . . . . .Matt 24:40
what he has will be *t* . . . . . .Mark 4:25
He was *t* up . . . . . .Acts 1:9
until He is *t* out of . . . . . .2 Thess 2:7
By faith Enoch was *t* away . . . . .Heb 11:5

TALEBEARER
not go about as a *t* . . . . . .Lev 19:16
t reveals secrets . . . . . .Prov 11:13

TALENT
went and hid your *t* . . . . . .Matt 25:25

TALK
shall *t* of them when . . . . . .Deut 6:7
t be vindicated . . . . . .Job 11:2
with unprofitable *t* . . . . . .Job 15:3
My tongue also shall *t* . . . . . .Ps 71:24
entangle Him in His *t* . . . . . .Matt 22:15
I will no longer *t* . . . . . .John 14:30
turned aside to idle *t* . . . . . .1 Tim 1:6

TALKED
within us while He *t* . . . . . .Luke 24:32

TALKERS
both idle *t* and . . . . . .Titus 1:10

TALL
to a nation *t* and . . . . . .Is 18:2

TAMAR
Wife of Er and mother of Perez and Zerah, Gen 38:6–30
—Absalom's sister, 2 Sam 13:1–32

TAMBOURINE
They sing to the *t* . . . . . .Job 21:12
The mirth of the *t* . . . . . .Is 24:8

TARES
the *t* also appeared . . . . . .Matt 13:26

TARGET
You set me as Your *t* . . . . . .Job 7:20
and set me up as a *t* . . . . . .Lam 3:12

TARRY
who turns aside to *t* . . . . . .Jer 14:8
come and will not *t* . . . . . .Heb 10:37

TARSHISH
City at a great distance from Palestine, Jon 1:3
Ships of, noted in commerce, Ps 48:7

TARSUS
Paul's birthplace, Acts 21:39
Saul sent to, Acts 9:30
Visited by Barnabas, Acts 11:25

TARTAN
Sent to fight against Jerusalem, 2 Kin 18:17

TASK
this burdensome *t* . . . . . .Eccl 1:13

TASTE
and its *t* was like the . . . . . .Num 11:8
Oh, *t* and see that the . . . . . .Ps 34:8
are Your words to my *t* . . . . .Ps 119:103
was sweet to my *t* . . . . . .Song 2:3
Do not touch, do not *t* . . . . . .Col 2:21
might *t* death for . . . . . .Heb 2:9

TASTED
But when He had *t* . . . . . .Matt 27:34
t the heavenly gift . . . . . .Heb 6:4
t the good word . . . . . .Heb 6:5
t that the Lord is . . . . . .1 Pet 2:3

TATTENAI
Persian governor opposing the Jews, Ezra 5:3, 6

TAUGHT
O God, You have *t* . . . . . .Ps 71:17
as His counselor has *t* . . . . . .Is 40:13
presence, and You *t* . . . . . .Luke 13:26
they shall all be *t* . . . . . .John 6:45
but as My Father *t* . . . . . .John 8:28
from man, nor was I *t* . . . . . .Gal 1:12

TAUNT
and a byword, a *t* . . . . . .Jer 24:9

TAX
t collectors do the . . . . . .Matt 5:46
received the temple *t* . . . . . .Matt 17:24
I say to you that *t* . . . . . .Matt 21:31
Show Me the *t* . . . . . .Matt 22:19

TAXES
take customs or *t* . . . . . .Matt 17:25
Is it lawful to pay *t* . . . . . .Matt 22:17
forbidding to pay *t* . . . . . .Luke 23:2
t to whom *t* . . . . . .Rom 13:7

TEACH
t them diligently . . . . . .Deut 6:7
t Jacob Your judgments . . . . .Deut 33:10
t you the good and the . . . . .1 Sam 12:23
"Can anyone *t* . . . . . .Job 21:22
"I will *t* you about . . . . . .Job 27:11
t me what I do not see . . . . . .Job 34:32
t me Your paths . . . . . .Ps 25:4
T me Your way . . . . . .Ps 27:11
t you the fear of the . . . . . .Ps 34:11
t You awesome things . . . . . .Ps 45:4
t transgressors Your . . . . . .Ps 51:13
So *t* us to number our . . . . . .Ps 90:12
He will *t* us His ways . . . . . .Is 2:3
"Whom will he *t* . . . . . .Is 28:9
a bribe, her priests *t* . . . . . .Mic 3:11
t the way of God in . . . . . .Matt 22:16
in My name, He will *t* . . . . . .John 14:26
even nature itself *t* . . . . . .1 Cor 11:14
permit a woman to *t* . . . . . .1 Tim 2:12
things command and *t* . . . . . .1 Tim 4:11
T and exhort these . . . . . .1 Tim 6:2
t you again the first . . . . . .Heb 5:12

TEACHER
for One is your *T* . . . . . .Matt 23:8
asked Him, "Good *T* . . . . . .Mark 10:17
know that You are a *t* . . . . . .John 3:2
You call Me *T* . . . . . .John 13:13
named Gamaliel, a *t* . . . . . .Acts 5:34
a *t* of babes, having . . . . . .Rom 2:20
a *t* of the Gentiles in . . . . . .1 Tim 2:7

TEACHERS
than all my *t* . . . . . .Ps 119:99
t will not be moved . . . . . .Is 30:20
prophets, third *t* . . . . . .1 Cor 12:28
and some pastors and *t* . . . . . .Eph 4:11
desiring to be *t* . . . . . .1 Tim 1:7
time you ought to be *t* . . . . . .Heb 5:12
of you become *t* . . . . . .James 3:1
there will be false *t* . . . . . .2 Pet 2:1

TEACHES
therefore He *t* sinners . . . . . .Ps 25:8
the Holy Spirit *t* . . . . . .1 Cor 2:13
If anyone *t* otherwise . . . . . .1 Tim 6:3
the same anointing *t* . . . . . .1 John 2:27

TEACHING
t them to observe all . . . . . .Matt 28:20
they did not cease *t* . . . . . .Acts 5:42
he who teaches, in *t* . . . . . .Rom 12:7
t every man in all . . . . . .Col 1:28
t things which they . . . . . .Titus 1:11
t us that . . . . . .Titus 2:12

TEAR
t yourself in anger . . . . . .Job 18:4
lest they *t* me like a . . . . . .Ps 7:2
I, even I, will *t* . . . . . .Hos 5:14
feet, and turn and *t* . . . . . .Matt 7:6
will wipe away every *t* . . . . . .Rev 21:4

TEARS
I have seen your *t* . . . . . .2 Kin 20:5
my couch with my *t* . . . . . .Ps 6:6
t have been my food . . . . . .Ps 42:3
with the bread of *t* . . . . . .Ps 80:5
drench you with my *t* . . . . . .Is 16:9
GOD will wipe away *t* . . . . . .Is 25:8
eyes may run with *t* . . . . . .Jer 9:18
My eyes fail with *t* . . . . . .Lam 2:11
His feet with her *t* . . . . . .Luke 7:38
night and day with *t* . . . . . .Acts 20:31
mindful of your *t* . . . . . .2 Tim 1:4
vehement cries and *t* . . . . . .Heb 5:7
it diligently with *t* . . . . . .Heb 12:17

TEETH
t whiter than milk . . . . . .Gen 49:12
by the skin of my *t* . . . . . .Job 19:20
You have broken the *t* . . . . . .Ps 3:7
As vinegar to the *t* . . . . . .Prov 10:26
you cleanness of *t* . . . . . .Amos 4:6

TEKOA
Home of a wise woman, 2 Sam 14:2, 4, 9
Home of Amos, Amos 1:1

TELL
that you may *t* it to . . . . . .Ps 48:13
the message that I *t* . . . . . .Jon 3:2
Who can *t* if God . . . . . .Jon 3:9
t him his fault . . . . . .Matt 18:15
whatever they *t* . . . . . .Matt 23:3
He comes, He will *t* . . . . . .John 4:25

TEMAN
Tribe in northeast Edom, Gen 36:34
Judgment pronounced against, Amos 1:12
God appears from, Hab 3:3

TEMPERATE
for the prize is *t* in all . . . . . .1 Cor 9:25
husband of one wife, *t* . . . . . .1 Tim 3:2

TEMPEST
the windy storm and *t* . . . . . .Ps 55:8
one, tossed with *t* . . . . . .Is 54:11
And suddenly a great *t* . . . . . .Matt 8:24

TEMPLE
So Solomon built the *t* . . . . . .1 Kin 6:14
LORD is in His holy *t* . . . . . .Ps 11:4
to inquire in His *t* . . . . . .Ps 27:4
suddenly come to His *t* . . . . . .Mal 3:1
One greater than the *t* . . . . . .Matt 12:6
murdered between the *t* . . . .Matt 23:35
found Him in the *t* . . . . . .Luke 2:46
"Destroy this *t* . . . . . .John 2:19
was speaking of the *t* . . . . . .John 2:21
one accord in the *t* . . . . . .Acts 2:46
that you are the *t* . . . . . .1 Cor 3:16
your body is the *t* . . . . . .1 Cor 6:19
grows into a holy *t* . . . . . .Eph 2:21
sits as God in the *t* . . . . . .2 Thess 2:4
Then the *t* of God was . . . . . .Rev 11:19
But I saw no *t* in it . . . . . .Rev 21:22
and the Lamb are its *t* . . . . . .Rev 21:22

TEMPLES
t made with hands . . . . . .Acts 7:48

TEMPORARY
which are seen are *t* . . . . . .2 Cor 4:18

TEMPT
Why do you *t* the LORD . . . . . .Ex 17:2
they even *t* God . . . . . .Mal 3:15
t the LORD your God . . . . . .Matt 4:7
that Satan does not *t* . . . . . .1 Cor 7:5
nor let us *t* Christ . . . . . .1 Cor 10:9
nor does He Himself *t* . . . . . .James 1:13

TEMPTATION
do not lead us into *t* . . . . . .Matt 6:13
lest you enter into *t* . . . . . .Matt 26:41
in time of *t* fall away . . . . . .Luke 8:13
t has overtaken you . . . . . .1 Cor 10:13
to be rich fall into *t* . . . . . .1 Tim 6:9
the man who endures *t* . . . . .James 1:12

TEMPTED
forty days, *t* by Satan . . . . . .Mark 1:13
not allow you to be *t* . . . . . .1 Cor 10:13
lest you also be *t* . . . . . .Gal 6:1

has suffered, being *t* . . . . . .Heb 2:18
in all points *t* . . . . . .Heb 4:15
But each one is *t* . . . . . .James 1:14

TEMPTER
Now when the *t* came . . . . . .Matt 4:3

TENDER
your heart was *t* . . . . . .2 Kin 22:19
t shoots will not . . . . . .Job 14:7
no more be called *t* . . . . . .Is 47:1
through the *t* mercy of . . . . . .Luke 1:78
put on *t* mercies . . . . . .Col 3:12

TENDERHEARTED
to one another, *t* . . . . . .Eph 4:32
love as brothers, be *t* . . . . . .1 Pet 3:8

TENDS
t a flock and does not . . . . . .1 Cor 9:7

TENT
shall know that your *t* . . . . . .Job 5:24
like a shepherd's *t* . . . . . .Is 38:12
the place of your *t* . . . . . .Is 54:2
My *t* is plundered . . . . . .Jer 10:20
earthly house, this *t* . . . . . .2 Cor 5:1
long as I am in this *t* . . . . . .2 Pet 1:13
I must put off my *t* . . . . . .2 Pet 1:14

TENTMAKERS
occupation they were *t* . . . . . .Acts 18:3

TENTS
those who dwell in *t* . . . . . .Gen 4:20
"How lovely are your *t* . . . . . .Num 24:5
The *t* of robbers . . . . . .Job 12:6
than dwell in the *t* . . . . . .Ps 84:10
I dwell among the *t* . . . . . .Ps 120:5
LORD will save the *t* . . . . . .Zech 12:7

TERAH
Father of Abram, Gen 11:26
Idolater, Josh 24:2
Dies in Haran, Gen 11:25–32

TERRESTRIAL
bodies and *t* bodies . . . . . .1 Cor 15:40

TERRIBLE
t wilderness . . . . . .Deut 1:19
haughtiness of the *t* . . . . . .Is 13:11
is great and very *t* . . . . . .Joel 2:11

TERRIFIED
to you, 'Do not be *t* . . . . . .Deut 1:29
But they were *t* . . . . . .Luke 24:37
and not in any way *t* . . . . . .Phil 1:28

TERRIFIES
and the Almighty *t* . . . . . .Job 23:16

TERRIFY
me with dreams and *t* . . . . . .Job 7:14
not let dread of Him *t* . . . . . .Job 9:34
are coming to *t* them . . . . . .Zech 1:21

TERRIFYING
t was the sight . . . . . .Heb 12:21

TERROR
there shall be *t* . . . . . .Deut 32:25
are nothing, you see *t* . . . . . .Job 6:21
from God is a *t* . . . . . .Job 31:23
not be afraid of the *t* . . . . . .Ps 91:5
I will make you a *t* . . . . . .Jer 20:4
but a great *t* fell . . . . . .Dan 10:7

TERRORS
the *t* of God are . . . . . .Job 6:4
T frighten him on . . . . . .Job 18:11
before the king of *t* . . . . . .Job 18:14
T overtake him like a . . . . . .Job 27:20
consumed with *t* . . . . . .Ps 73:19

TERTULLUS
Orator who accuses Paul, Acts 24:1–8

TEST
God has come to *t* you . . . . . .Ex 20:20
t him with hard . . . . . .1 Kin 10:1
behold, His eyelids *t* . . . . . .Ps 11:4
t them as gold is . . . . . .Zech 13:9
said, "Why do you *t* . . . . . .Matt 22:18
t the Spirit of the . . . . . .Acts 5:9
why do you *t* God by . . . . . .Acts 15:10
and the fire will *t* . . . . . .1 Cor 3:13
T yourselves . . . . . .2 Cor 13:5
T all things . . . . . .1 Thess 5:21
but *t* the spirits . . . . . .1 John 4:1

TESTAMENT
where there is a *t* . . . . . .Heb 9:16
For a *t* is in force . . . . . .Heb 9:17

TESTATOR
be the death of the *t* . . . . . .Heb 9:16

TESTED
that God *t* Abraham . . . . . .Gen 22:1
You have *t* my heart . . . . . .Ps 17:3
And they *t* God in . . . . . .Ps 78:18
t you at the waters of . . . . . .Ps 81:7
When your fathers *t* . . . . . .Ps 95:9
t them ten days . . . . . .Dan 1:14
also first be *t* . . . . . .1 Tim 3:10
Where your fathers *t* . . . . . .Heb 3:9
though it is *t* by fire . . . . . .1 Pet 1:7
t those who say they . . . . . .Rev 2:2

TESTIFIED
Yet the LORD *t* against . . . . . .2 Kin 17:13
he who has seen has *t* . . . . . .John 19:35
for as you have *t* . . . . . .Acts 23:11
t beforehand the . . . . . .1 Pet 1:11
of God which He has *t* . . . . . .1 John 5:9

TESTIFIES
and heard, that He *t* . . . . . .John 3:32
that the Holy Spirit *t* . . . . . .Acts 20:23

TESTIFY
yes, your own lips *t* . . . . . .Job 15:6
You, and our sins *t* . . . . . .Is 59:12
T against Me . . . . . .Mic 6:3
t what We have . . . . . .John 3:11
these are they which *t* . . . . . .John 5:39
t that the Father . . . . . .1 John 4:14
sent My angel to *t* . . . . . .Rev 22:16

TESTIFYING
was righteous, God *t* . . . . . .Heb 11:4
t that this is . . . . . .1 Pet 5:12

TESTIMONIES
those who keep His *t* . . . . . .Ps 119:2
for I have kept Your *t* . . . . . .Ps 119:22
t are my meditation . . . . . .Ps 119:99
I love Your *t* . . . . . .Ps 119:119
t are wonderful . . . . . .Ps 119:129

TESTIMONY
two tablets of the *T* . . . . . .Ex 31:18
For He established a *t* . . . . . .Ps 78:5
that I may keep the *t* . . . . . .Ps 119:88
Bind up the *t* . . . . . .Is 8:16
under your feet as a *t* . . . . . .Mark 6:11
Now this is the *t* . . . . . .John 1:19
no one receives His *t* . . . . . .John 3:32
who has received His *t* . . . . . .John 3:33
in your law that the *t* . . . . . .John 8:17
and we know that his *t* . . . . . .John 21:24
declaring to you the *t* . . . . . .1 Cor 2:1
obtained a good *t* . . . . . .Heb 11:2
he had this *t* . . . . . .Heb 11:5
not believed the *t* . . . . . .1 John 5:10
And this is the *t* . . . . . .1 John 5:11
For the *t* of Jesus is . . . . . .Rev 19:10

TESTING
came to Him, *t* Him . . . . . .Matt 19:3
knowing that the *t* . . . . . .James 1:3

TESTS
the righteous God *t* . . . . . .Ps 7:9
gold, but the LORD *t* . . . . . .Prov 17:3
men, but God who *t* . . . . . .1 Thess 2:4

THADDAEUS
One of the Twelve, Mark 3:18

THANK
"I *t* You and praise . . . . . .Dan 2:23
"I *t* You, Father . . . . . .Matt 11:25
t that servant because . . . . . .Luke 17:9
t You that I am not . . . . . .Luke 18:11
First, I *t* my God . . . . . .Rom 1:8
t Christ Jesus our . . . . . .1 Tim 1:12

THANKFUL
Be *t* to Him . . . . . .Ps 100:4
Him as God, nor were *t* . . . . . .Rom 1:21

THANKFULNESS
Felix, with all *t* . . . . . .Acts 24:3

THANKS
the cup, and gave *t* . . . . . .Matt 26:27
t He distributed them . . . . . .John 6:11
for he gives God *t* . . . . . .Rom 14:6
T be to God for His . . . . . .2 Cor 9:15
giving *t* always for . . . . . .Eph 5:20
t can we render . . . . . .1 Thess 3:9

THANKSGIVING
with the voice of *t* . . . . . .Ps 26:7
Offer to God *t* . . . . . .Ps 50:14
His presence with *t* . . . . . .Ps 95:2
into His gates with *t* . . . . . .Ps 100:4
the sacrifices of *t* . . . . . .Ps 107:22
supplication, with *t* . . . . . .Phil 4:6
vigilant in it with *t* . . . . . .Col 4:2
to be received with *t* . . . . . .1 Tim 4:3

THEATER
and rushed into the *t* . . . . . .Acts 19:29

THEOPHILUS
Luke addresses his writings to, Luke 1:3; Acts 1:1

THESSALONICA
Paul preaches in, Acts 17:1–13
Paul writes letters to churches of, 1 Thess 1:1

THIEF
When you saw a *t* . . . . . .Ps 50:18
do not despise a *t* . . . . . .Prov 6:30
t hates his own life . . . . . .Prov 29:24
t is ashamed when he . . . . . .Jer 2:26
the windows like a *t* . . . . . .Joel 2:9
t shall be expelled . . . . . .Zech 5:3
known what hour the *t* . . . . . .Matt 24:43
t approaches nor moth . . . . . .Luke 12:33
way, the same is a *t* . . . . . .John 10:1
because he was a *t* . . . . . .John 12:6
Lord will come as a *t* . . . . . .2 Pet 3:10
upon you as a *t* . . . . . .Rev 3:3

THIEVES
And companions of *t* . . . . . .Is 1:23
destroy and where *t* . . . . . .Matt 6:19
before Me and *t* . . . . . .John 10:8

THIGH
them hip and *t* with a . . . . . .Judg 15:8
good piece, the *t* . . . . . .Ezek 24:4

THINGS
in heaven give good *t* . . . . . .Matt 7:11
evil, speak good *t* . . . . . .Matt 12:34
kept all these *t* . . . . . .Luke 2:51
Lazarus evil *t* . . . . . .Luke 16:25
the Scriptures the *t* . . . . . .Luke 24:27
share in all good *t* . . . . . .Gal 6:6

THINK
nor does his heart *t* . . . . . .Is 10:7
t that they will be . . . . . .Matt 6:7
t you have eternal . . . . . .John 5:39
not to *t* of himself . . . . . .Rom 12:3
of ourselves to *t* . . . . . .2 Cor 3:5
all that we ask or *t* . . . . . .Eph 3:20

THINKS
yet the LORD *t* upon me . . . . . .Ps 40:17
for as he *t* in his . . . . . .Prov 23:7
t that he knows . . . . . .1 Cor 8:2
t he stands take heed . . . . . .1 Cor 10:12
For if anyone *t* . . . . . .Gal 6:3
t he is religious . . . . . .James 1:26

THIRST
tongues fail for *t* . . . . . .Is 41:17
those who hunger and *t* . . . . . .Matt 5:6
in Me shall never *t* . . . . . .John 6:35
said, "I *t*!" . . . . . .John 19:28
we both hunger and *t* . . . . . .1 Cor 4:11
anymore nor *t* anymore . . . . . .Rev 7:16

THIRSTS
My soul *t* for God . . . . . .Ps 42:2
saying, "If anyone *t* . . . . . .John 7:37
if he *t* . . . . . .Rom 12:20
freely to him who *t* . . . . . .Rev 21:6
And let him who *t* . . . . . .Rev 22:17

THIRSTY
and if he is *t* . . . . . .Prov 25:21
as when a *t* man dreams . . . . . .Is 29:8
the drink of the *t* . . . . . .Is 32:6
t land springs of . . . . . .Is 35:7
on him who is *t* . . . . . .Is 44:3
but you shall be *t* . . . . . .Is 65:13
I was *t* and you gave . . . . . .Matt 25:35
we see You hungry or *t* . . . . .Matt 25:44

THISTLES
t grow instead of . . . . . .Job 31:40
or figs from *t* . . . . . .Matt 7:16

THOMAS
Apostle of Christ, Matt 10:3
Ready to die with Christ, John 11:16
Doubts Christ's resurrection, John 20:24–29

THORN
t that goes into the . . . . . .Prov 26:9
t shall come up the . . . . . .Is 55:13
a *t* in the flesh was . . . . . .2 Cor 12:7

THORNBUSHES
gather grapes from *t* . . . . . .Matt 7:16

THORNS
Both *t* and thistles it . . . . . .Gen 3:18
T and snares are . . . . . .Prov 22:5
all overgrown with *t* . . . . . .Prov 24:31
the crackling of *t* . . . . . .Eccl 7:6
Like a lily among *t* . . . . . .Song 2:2
and do not sow among *t* . . . . . .Jer 4:3
wheat but reaped *t* . . . . . .Jer 12:13
And some fell among *t* . . . . . .Matt 13:7
wearing the crown of *t* . . . . . .John 19:5

THOUGHT
t is that their houses . . . . . .Ps 49:11
You *t* that I was . . . . . .Ps 50:21
Both the inward *t* . . . . . .Ps 64:6
I *t* about my ways . . . . . .Ps 119:59
You understand my *t* . . . . . .Ps 139:2
"Surely, as I have *t* . . . . . .Is 14:24
to man what his *t* . . . . . .Amos 4:13
perceiving the *t* . . . . . .Luke 9:47
And he *t* within . . . . . .Luke 12:17
I *t* as a child . . . . . .1 Cor 13:11

THOUGHTS
the intent of the *t* . . . . . .1 Chr 28:9
is in none of his *t* . . . . . .Ps 10:4
t toward us . . . . . .Ps 40:5
t are very deep . . . . . .Ps 92:5
The LORD knows the *t* . . . . . .Ps 94:11
t will be established . . . . . .Prov 16:3
unrighteous man his *t* . . . . . .Is 55:7
For My *t* are not your . . . . . .Is 55:8
long shall your evil *t* . . . . . .Jer 4:14
they do not know the *t* . . . . . .Mic 4:12
Jesus, knowing their *t* . . . . . .Matt 9:4
heart proceed evil *t* . . . . . .Matt 15:19
futile in their *t* . . . . . .Rom 1:21
The LORD knows the *t* . . . . . .1 Cor 3:20

THREAT
shall flee at the *t* . . . . . .Is 30:17

THREATEN
suffered, He did not *t* . . . . . .1 Pet 2:23

THREATENING
to them, giving up *t* . . . . . .Eph 6:9

THREATS
Lord, look on their *t* . . . . . .Acts 4:29
still breathing *t* . . . . . .Acts 9:1

THREE
you will deny Me *t* . . . . . .Matt 26:34
hope, love, these *t* . . . . . .1 Cor 13:13
and these *t* are one . . . . . .1 John 5:7

THRESH
he does not *t* it . . . . . .Is 28:28
t the mountains . . . . . .Is 41:15
it is time to *t* her . . . . . .Jer 51:33
"Arise and *t* . . . . . .Mic 4:13

THRESHING
t shall last till the . . . . . .Lev 26:5
like the dust at *t* . . . . . .2 Kin 13:7
Oh, my *t* and the grain . . . . . .Is 21:10

THROAT
t is an open tomb . . . . . .Ps 5:9
put a knife to your *t* . . . . . .Prov 23:2
unshod, and your *t* . . . . . .Jer 2:25
t is an open tomb . . . . . .Rom 3:13

THRONE
LORD sitting on His *t* . . . . . .1 Kin 22:19
He has prepared His *t* . . . . . .Ps 9:7
temple, the LORD'S *t* . . . . . .Ps 11:4
Your *t,* O God, is . . . . . .Ps 45:6
has established His *t* . . . . . .Ps 103:19
he upholds his *t* . . . . . .Prov 20:28
Lord sitting on a *t* . . . . . .Is 6:1
"Heaven is My *t* . . . . . .Is 66:1
shall be called The *T* . . . . . .Jer 3:17
do not disgrace the *t* . . . . . .Jer 14:21
A glorious high *t* . . . . . .Jer 17:12
t was a fiery flame . . . . . .Dan 7:9
sit and rule on His *t* . . . . . .Zech 6:13
for it is God's *t* . . . . . .Matt 5:34
will give Him the *t* . . . . . .Luke 1:32
"Your *t,* O God, is . . . . . .Heb 1:8
come boldly to the *t* . . . . . .Heb 4:16
where Satan's *t* . . . . . .Rev 2:13
My Father on His *t* . . . . . .Rev 3:21
I saw a great white *t* . . . . . .Rev 20:11

THRONES
t are set there . . . . . .Ps 122:5
also sit on twelve *t* . . . . . .Matt 19:28
mighty from their *t* . . . . . .Luke 1:52
invisible, whether *t* . . . . . .Col 1:16
t I saw twenty-four . . . . . .Rev 4:4

THRONG
house of God in the *t* . . . . . .Ps 55:14

THROW
of your land and *t* . . . . . .Mic 5:11
t Yourself down . . . . . .Matt 4:6
children's bread and *t* . . . . . .Matt 15:26

THROWN
their slain shall be *t* . . . . . .Is 34:3
neck, and he were *t* . . . . . .Mark 9:42

THRUST
and rose up and *t* . . . . . .Luke 4:29

THUNDER
But the *t* of His power . . . . . .Job 26:14
The voice of Your *t* . . . . . .Ps 77:18
the secret place of *t* . . . . . .Ps 81:7
t they hastened away . . . . . .Ps 104:7
that is, "Sons of *T*" . . . . . .Mark 3:17
the voice of loud *t* . . . . . .Rev 14:2

THUNDERED
"The LORD *t* from . . . . . .2 Sam 22:14
The LORD *t* . . . . . .Ps 18:13

THUNDERINGS
people witnessed the *t* . . . . . .Ex 20:18
the sound of mighty *t* . . . . . .Rev 19:6

THUNDERS
t marvelously with His . . . . . .Job 37:5
The God of glory *t* . . . . . .Ps 29:3

THYATIRA
Residence of Lydia, Acts 16:14
Site of one of the seven churches, Rev 2:18–24

TIBERIAS
Sea of Galilee called, John 6:1, 23

TIDINGS
be afraid of evil *t* . . . . . .Ps 112:7
I bring you good *t* . . . . . .Luke 2:10
who bring glad *t* . . . . . .Rom 10:15

TIGLATH-PILESER
Powerful Assyrian king who invades Samaria, 2 Kin 15:29

TILL
no man to *t* the ground . . . . . .Gen 2:5

TILLER
but Cain was a *t* . . . . . .Gen 4:2

TILLS
t his land will be . . . . . .Prov 12:11
t his land will have . . . . . .Prov 28:19

TIME
pray to You in a *t* . . . . . .Ps 32:6
ashamed in the evil *t* . . . . . .Ps 37:19
how short my *t* is . . . . . .Ps 89:47
A *t* to be born . . . . . .Eccl 3:2
but *t* and chance . . . . . .Eccl 9:11
your *t* was the *t* . . . . . .Ezek 16:8
you did not know the *t* . . . . .Luke 19:44

t has not yet come . . . . . .John 7:6
I have a convenient *t* . . . . . .Acts 24:25
for the *t* is near . . . . . .Rev 1:3

TIMES
understanding of the *t* . . . . .1 Chr 12:32
t are not hidden . . . . . .Job 24:1
t are in Your hand . . . . . .Ps 31:15
the signs of the *t* . . . . . .Matt 16:3
Gentiles until the *t* . . . . . .Luke 21:24
not for you to know *t* . . . . . .Acts 1:7
their preappointed *t* . . . . . .Acts 17:26
last days perilous *t* . . . . . .2 Tim 3:1
God, who at various *t* . . . . . .Heb 1:1

TIMON
One of the first seven deacons, Acts 6:1–5

TIMOTHY
Paul's companion, Acts 16:1–3; 18:5; 20:4, 5; 2 Cor 1:19; Phil 1:1; 2 Tim 4:9, 21
Ministers independently, Acts 17:14, 15; 19:22; 1 Cor 4:17; Phil 2:19, 23; 1 Thess 3:1–6; 1 Tim 1:1–3; 4:14

TIRZAH
Seat of Jeroboam's rule, 1 Kin 14:17
Capital of Israel until Omri's reign, 1 Kin 16:6–23

TITHE
And he gave him a *t* . . . . . .Gen 14:20
LORD, a tenth of the *t* . . . . . .Num 18:26
"You shall truly *t* . . . . . .Deut 14:22
shall bring out the *t* . . . . . .Deut 14:28
laying aside all the *t* . . . . . .Deut 26:12
in abundantly the *t* . . . . . .2 Chr 31:5
Judah brought the *t* . . . . . .Neh 13:12
For you pay *t* of mint . . . . . .Matt 23:23

TITHES
to redeem any of his *t* . . . . . .Lev 27:31
t which you receive . . . . . .Num 18:28
and to bring the *t* . . . . . .Neh 10:37
firstfruits, and the *t* . . . . . .Neh 12:44
the articles, the *t* . . . . . .Neh 13:5
Bring all the *t* . . . . . .Mal 3:10
I give *t* of all that I . . . . . .Luke 18:12
to receive *t* from the . . . . . .Heb 7:5
mortal men receive *t* . . . . . .Heb 7:8
Levi, who receives *t* . . . . . .Heb 7:9

TITHING
the year of *t* . . . . . .Deut 26:12

TITLE
Now Pilate wrote a *t* . . . . . .John 19:19

TITTLE
away, one jot or one *t* . . . . . .Matt 5:18

TITUS
Ministers in Crete, Titus 1:4, 5
Paul's representative in Corinth, 2 Cor 7:6, 7, 13, 14; 8:6–23

TOBIAH
Ammonite servant; ridicules the Jews, Neh 2:10

TODAY
t I have begotten You . . . . . .Ps 2:7
of the field, which *t* . . . . . .Matt 6:30
the grass, which *t* . . . . . .Luke 12:28
t you will be with Me . . . . . .Luke 23:43
t I have begotten You . . . . . .Heb 1:5
"*T,* if you will hear . . . . . .Heb 3:7
the same yesterday, *t* . . . . . .Heb 13:8

TOIL
t you shall eat of . . . . . .Gen 3:17
they neither *t* nor . . . . . .Matt 6:28
our labor and *t* . . . . . .1 Thess 2:9

TOILED
"Master, we have *t* . . . . . .Luke 5:5

TOLD
Behold, I have *t* . . . . . .Matt 28:7
things which were *t* . . . . . .Luke 2:18
t me all things that I . . . . . .John 4:29
t you the truth which . . . . . .John 8:40
so, I would have *t* . . . . . .John 14:2
"And now I have *t* . . . . . .John 14:29

TOLERABLE
you, it will be more *t* . . . . . .Matt 10:15

TOMB
throat is an open *t* . . . . . .Ps 5:9
in the garden a new *t* . . . . . .John 19:41
throat is an open *t* . . . . . .Rom 3:13

TOMBS
like whitewashed *t* . . . . . .Matt 23:27
you build the *t* . . . . . .Matt 23:29
For you build the *t* . . . . . .Luke 11:47

TOMORROW
drink, for *t* we die . . . . . .Is 22:13
t will be as today . . . . . .Is 56:12
t is thrown into the . . . . . .Matt 6:30
do not worry about *t* . . . . . .Matt 6:34
drink, for *t* we die . . . . . .1 Cor 15:32
what will happen *t* . . . . . .James 4:14

TONGUE
the scourge of the *t* . . . . . .Job 5:21
hides it under his *t* . . . . . .Job 20:12
Keep your *t* from evil . . . . . .Ps 34:13
t shall speak of Your . . . . . .Ps 35:28
lest I sin with my *t* . . . . . .Ps 39:1
to you, you false *t* . . . . . .Ps 120:3
laughter, and our *t* . . . . . .Ps 126:2
remember you, let my *t* . . . . . .Ps 137:6
is not a word on my *t* . . . . . .Ps 139:4
but the perverse *t* . . . . . .Prov 10:31
forever, but a lying *t* . . . . . .Prov 12:19
A wholesome *t* is a . . . . . .Prov 15:4
t keeps his soul . . . . . .Prov 21:23
t breaks a bone . . . . . .Prov 25:15
t shall take an oath . . . . . .Is 45:23
GOD has given Me the *t* . . . . . .Is 50:4
t should confess that . . . . . .Phil 2:11
does not bridle his *t* . . . . . .James 1:26
t is a little member . . . . . .James 3:5
And the *t* is a fire . . . . . .James 3:6
no man can tame the *t* . . . . . .James 3:8
love in word or in *t* . . . . . .1 John 3:18
every nation, tribe, *t* . . . . . .Rev 14:6

TONGUES
From the strife of *t* . . . . . .Ps 31:20
speak with new *t* . . . . . .Mark 16:17
to them divided *t*, as of fire . . . . .Acts 2:3
and they spoke with *t* . . . . . .Acts 19:6
I speak with the *t* . . . . . .1 Cor 13:1
Therefore *t* are for a . . . . . .1 Cor 14:22

TOOTH
eye for eye, *t* . . . . . .Ex 21:24
is like a bad *t* . . . . . .Prov 25:19
eye for an eye and a *t* . . . . . .Matt 5:38

TOPHET
See HINNOM, VALLEY OF THE SON OF
T was established . . . . . .Is 30:33
the high places of *T* . . . . . .Jer 7:31
make this city like *T* . . . . . .Jer 19:12
like the place of *T* . . . . . .Jer 19:13

TORCH
and like a fiery *t* . . . . . .Zech 12:6

TORCHES
When he had set the *t* . . . . . .Judg 15:5
his eyes like *t* . . . . . .Dan 10:6
come with flaming *t* . . . . . .Nah 2:3

TORMENT
"How long will you *t* . . . . . .Job 19:2
shall lie down in *t* . . . . . .Is 50:11
You come here to *t* . . . . . .Matt 8:29
to this place of *t* . . . . . .Luke 16:28
fear involves *t* . . . . . .1 John 4:18
t ascends forever . . . . . .Rev 14:11

TORMENTED
for I am *t* in this . . . . . .Luke 16:24
And they will be *t* . . . . . .Rev 20:10

TORMENTS
And being in *t* . . . . . .Luke 16:23

TORN
aside my ways and *t* . . . . . .Lam 3:11
for He has *t* . . . . . .Hos 6:1
of the temple was *t* . . . . . .Matt 27:51

TORTURED
Others were *t* . . . . . .Heb 11:35

TOSSED
t with tempest . . . . . .Is 54:11
t to and fro and . . . . . .Eph 4:14

TOTTER
drunkard, and shall *t* . . . . . .Is 24:20

TOUCH
seven no evil shall *t* . . . . . .Job 5:19
t no unclean thing . . . . . .Is 52:11
"If only I may *t* . . . . . .Matt 9:21
that they might only *t* . . . . . .Matt 14:36
a man not to *t* a woman . . . . . .1 Cor 7:1
wicked one does not *t* . . . . . .1 John 5:18

TOUCHED
whose hearts God had *t* . . . .1 Sam 10:26
t my mouth with it . . . . . .Is 6:7
hand and *t* my mouth . . . . . .Jer 1:9
mountain that may be *t* . . . . . .Heb 12:18

TOUCHES
He *t* the hills . . . . . .Ps 104:32
t you *t* the . . . . . .Zech 2:8

TOWER
t whose top is in the . . . . . .Gen 11:4
for me, a strong *t* . . . . . .Ps 61:3
my fortress, my high *t* . . . . . .Ps 144:2
like an ivory *t* . . . . . .Song 7:4
a watchman in the *t* . . . . . .Is 21:5
in it and built a *t* . . . . . .Matt 21:33

TRACKED
t our steps so that we . . . . . .Lam 4:18

TRADERS
are princes, whose *t* . . . . . .Is 23:8

TRADITION
transgress the *t* . . . . . .Matt 15:2
of no effect by your *t* . . . . . .Matt 15:6
according to the *t* . . . . . .Col 2:8
t which he received . . . . . .2 Thess 3:6
conduct received by *t* . . . . . .1 Pet 1:18

TRADITIONS
zealous for the *t* . . . . . .Gal 1:14
t which you were . . . . . .2 Thess 2:15

TRAIN
T up a child in the . . . . . .Prov 22:6
t of His robe filled . . . . . .Is 6:1

TRAINED
who is perfectly *t* . . . . . .Luke 6:40
those who have been *t* . . . . . .Heb 12:11

TRAINING
bring them up in the *t* . . . . . .Eph 6:4

TRAITOR
also became a *t* . . . . . .Luke 6:16

TRAITORS
t, headstrong . . . . . .2 Tim 3:4

TRAMPLE
Your name we will *t* . . . . . .Ps 44:5
serpent you shall *t* . . . . . .Ps 91:13
hand, to *t* My courts . . . . . .Is 1:12
You shall *t* the wicked . . . . . .Mal 4:3
swine, lest they *t* . . . . . .Matt 7:6
you the authority to *t* . . . . . .Luke 10:19

TRAMPLED
t them in My fury . . . . . .Is 63:3
now she will be *t* . . . . . .Mic 7:10
t the nations in anger . . . . . .Hab 3:12
Jerusalem will be *t* . . . . . .Luke 21:24
t the Son of God . . . . . .Heb 10:29
the winepress was *t* . . . . . .Rev 14:20

TRANCE
he fell into a *t* . . . . . .Acts 10:10
t I saw a vision . . . . . .Acts 11:5

TRANSFIGURED
and was *t* before them . . . . . .Matt 17:2

TRANSFORMED
this world, but be *t* . . . . . .Rom 12:2
the Lord, are being *t* . . . . . .2 Cor 3:18

TRANSGRESS
t the command of the . . . . . .Num 14:41
the LORD's people *t* . . . . . .1 Sam 2:24
my mouth shall not *t* . . . . . .Ps 17:3
his mouth must not *t* . . . . . .Prov 16:10
of bread a man will *t* . . . . . .Prov 28:21
do Your disciples *t* . . . . . .Matt 15:2

TRANSGRESSED
t My covenant . . . . . .Josh 7:11
your mediators have *t* . . . . . .Is 43:27
the rulers also *t* . . . . . .Jer 2:8
their fathers have *t* . . . . . .Ezek 2:3
Yes, all Israel has *t* . . . . . .Dan 9:11
t your commandment . . . . . .Luke 15:29

TRANSGRESSES
"Indeed, because he *t* . . . . . .Hab 2:5
Whoever *t* and does not . . . . . .2 John 9

TRANSGRESSION
iniquity and *t* and sin . . . . . .Ex 34:7
Make me know my *t* . . . . . .Job 13:23
t is sealed up in a . . . . . .Job 14:17
be innocent of great *t* . . . . . .Ps 19:13
because of their *t* . . . . . .Ps 107:17
He who covers a *t* . . . . . .Prov 17:9
He who loves *t* loves . . . . . .Prov 17:19
tell My people their *t* . . . . . .Is 58:1
at Gilgal multiply *t* . . . . . .Amos 4:4
my firstborn for my *t* . . . . . .Mic 6:7
and passing over the *t* . . . . . .Mic 7:18
no law there is no *t* . . . . . .Rom 4:15
deceived, fell into *t* . . . . . .1 Tim 2:14
steadfast, and every *t* . . . . . .Heb 2:2

TRANSGRESSIONS
if I have covered my *t* . . . . . .Job 31:33
"I will confess my *t* . . . . . .Ps 32:5
me from all my *t* . . . . . .Ps 39:8
mercies, blot out my *t* . . . . . .Ps 51:1
For I acknowledge my *t* . . . . . .Ps 51:3
has He removed our *t* . . . . . .Ps 103:12
who blots out your *t* . . . . . .Is 43:25
was wounded for our *t* . . . . . .Is 53:5
for the *t* of My people . . . . . .Is 53:8
from you all the *t* . . . . . .Ezek 18:31
was added because of *t* . . . . . .Gal 3:19
redemption of the *t* . . . . . .Heb 9:15

TRANSGRESSOR
and were called a *t* . . . . . .Is 48:8
I make myself a *t* . . . . . .Gal 2:18

TRANSGRESSORS
Then I will teach *t* . . . . . .Ps 51:13
to any wicked *t* . . . . . .Ps 59:5
numbered with the *t* . . . . . .Is 53:12
numbered with the *t* . . . . . .Mark 15:28

TRAP
of Israel, as a *t* . . . . . .Is 8:14
where there is no *t* . . . . . .Amos 3:5

TRAPS
they have set *t* . . . . . .Ps 140:5
for me, and from the *t* . . . . . .Ps 141:9

TRAVEL
For you *t* land and sea . . . . . .Matt 23:15

TRAVELER
t who turns aside . . . . . .Jer 14:8

TRAVELING
lie waste, the *t* . . . . . .Is 33:8

TREACHEROUS
the *t* dealer deals . . . . . .Is 21:2
an assembly of *t* men . . . . . .Jer 9:2
are insolent, *t* . . . . . .Zeph 3:4

TREACHEROUSLY
and you who deal *t* . . . . . .Is 33:1
happy who deal so *t* . . . . . .Jer 12:1
even they have dealt *t* . . . . . .Jer 12:6
They have dealt *t* . . . . . .Hos 5:7
Why do we deal *t* . . . . . .Mal 2:10
that you do not deal *t* . . . . . .Mal 2:16
This man dealt *t* . . . . . .Acts 7:19

TREAD
t down the wicked in . . . . . .Job 40:12
it is He who shall *t* . . . . . .Ps 60:12
You shall *t* upon the . . . . . .Ps 91:13
shout, as those who *t* . . . . . .Jer 25:30
will come down and *t* . . . . . .Mic 1:3
And they will *t* . . . . . .Rev 11:2

TREADS
like one who *t* in the . . . . . .Is 63:2
t the high places . . . . . .Amos 4:13
an ox while it *t* . . . . . .1 Tim 5:18
t the winepress . . . . . .Rev 19:15

TREASURE
to you His good *t* . . . . . .Deut 28:12
one who finds great *t* . . . . . .Ps 119:162
for His special *t* . . . . . .Ps 135:4
there is much *t* . . . . . .Prov 15:6
There is desirable *t* . . . . . .Prov 21:20
of the LORD is His *t* . . . . . .Is 33:6
For where your *t* . . . . . .Matt 6:21
t brings forth evil . . . . . .Matt 12:35
t things new and old . . . . . .Matt 13:52
and you will have *t* . . . . . .Matt 19:21
So is he who lays up *t* . . . . . .Luke 12:21
But we have this *t* . . . . . .2 Cor 4:7
You have heaped up *t* . . . . . .James 5:3

TREASURED
t the words of His . . . . . .Job 23:12

TREASURER
Erastus, the *t* of the . . . . . .Rom 16:23

TREASURES
sealed up among My *t* . . . . . .Deut 32:34
it more than hidden *t* . . . . . .Job 3:21
her as for hidden *t* . . . . . .Prov 2:4
t of wickedness profit . . . . . .Prov 10:2
Getting *t* by a lying . . . . . .Prov 21:6
is no end to their *t* . . . . . .Is 2:7
I will give you the *t* . . . . . .Is 45:3
Are there yet the *t* . . . . . .Mic 6:10
for yourselves *t* . . . . . .Matt 6:19
are hidden all the *t* . . . . . .Col 2:3
riches than the *t* . . . . . .Heb 11:26

TREATY
Now Solomon made a *t* . . . . . .1 Kin 3:1

TREE
but of the *t* . . . . . .Gen 2:17
you eaten from the *t* . . . . . .Gen 3:11
there is hope for a *t* . . . . . .Job 14:7
t planted by the . . . . . .Ps 1:3
like a native green *t* . . . . . .Ps 37:35
t falls to the south . . . . . .Eccl 11:3
Like an apple *t* . . . . . .Song 2:3
for as the days of a *t* . . . . . .Is 65:22
t planted by the . . . . . .Jer 17:8
t bears good fruit . . . . . .Matt 7:17
His own body on the *t* . . . . . .1 Pet 2:24
give to eat from the *t* . . . . . .Rev 2:7
the river, was the *t* . . . . . .Rev 22:2

TREES
t once went forth . . . . . .Judg 9:8
Also he spoke of *t* . . . . . .1 Kin 4:33
Then all the *t* of the . . . . . .Ps 96:12
The *t* of the LORD are . . . . . .Ps 104:16
all kinds of fruit *t* . . . . . .Eccl 2:5
they may be called *t* . . . . . .Is 61:3
and on beast, on the *t* . . . . . .Jer 7:20
so that all the *t* . . . . . .Ezek 31:9
"I see men like *t* . . . . . .Mark 8:24
late autumn *t* without . . . . . .Jude 12
the sea, or the *t* . . . . . .Rev 7:3

TREMBLE
T before Him . . . . . .1 Chr 16:30
have made the earth *t* . . . . . .Ps 60:2
let the peoples *t* . . . . . .Ps 99:1
who made the earth *t* . . . . . .Is 14:16
That the nations may *t* . . . . . .Is 64:2
'Will you not *t* . . . . . .Jer 5:22
wrath the earth will *t* . . . . . .Jer 10:10
they shall fear and *t* . . . . . .Jer 33:9
my kingdom men must *t* . . . . . .Dan 6:26

TREMBLED
of Edom, the earth *t* . . . . . .Judg 5:4
for his heart *t* . . . . . .1 Sam 4:13
Then everyone who *t* . . . . . .Ezra 9:4
the earth shook and *t* . . . . . .Ps 18:7
and indeed they *t* . . . . . .Jer 4:24

TREMBLES
the earth sees and *t* . . . . . .Ps 97:4

TREMBLING
it was a very great *t* . . . . . .1 Sam 14:15
your water with *t* . . . . . .Ezek 12:18
in fear, and in much *t* . . . . . .1 Cor 2:3
t you received . . . . . .2 Cor 7:15
flesh, with fear and *t* . . . . . .Eph 6:5

with fear and *t* . . . . . .Phil 2:12

TRENCH
and he made a *t* . . . . . .1 Kin 18:32

TRESPASSES
still goes on in his *t* . . . . . .Ps 68:21
forgive men their *t* . . . . . .Matt 6:14
not imputing their *t* . . . . . .2 Cor 5:19
who were dead in *t* . . . . . .Eph 2:1
forgiven you all *t* . . . . . .Col 2:13

TRIAL
as in the day of *t* . . . . . .Ps 95:8
in the day of *t* . . . . . .Heb 3:8
concerning the fiery *t* . . . . . .1 Pet 4:12
t which shall come . . . . . .Rev 3:10

TRIBE
of old, the *t* of Your . . . . . .Ps 74:2
belongs to another *t* . . . . . .Heb 7:13
the Lion of the *t* . . . . . .Rev 5:5
blood out of every *t* . . . . . .Rev 5:9

TRIBES
where the *t* go up . . . . . .Ps 122:4
to raise up the *t* . . . . . .Is 49:6
promise our twelve *t* . . . . . .Acts 26:7
t which are scattered . . . . . .James 1:1

TRIBULATION
there will be great *t* . . . . . .Matt 24:21
world you will have *t* . . . . . .John 16:33
in hope, patient in *t* . . . . . .Rom 12:12
joyful in all our *t* . . . . . .2 Cor 7:4
that we would suffer *t* . . . . . .1 Thess 3:4
t those who . . . . . .2 Thess 1:6
and you will have *t* . . . . . .Rev 2:10
with her into great *t* . . . . . .Rev 2:22
out of the great *t* . . . . . .Rev 7:14

TRIBULATIONS
t enter the kingdom . . . . . .Acts 14:22
but we also glory in *t* . . . . . .Rom 5:3
not lose heart at my *t* . . . . . .Eph 3:13
t that you endure . . . . . .2 Thess 1:4

TRIED
You have *t* me and have . . . . . .Ps 17:3
a *t* stone, a precious . . . . . .Is 28:16

TRIMMED
and *t* their lamps . . . . . .Matt 25:7

TRIUMPH
Let not my enemies *t* . . . . . .Ps 25:2
I will *t* in the works . . . . . .Ps 92:4
always leads us in *t* . . . . . .2 Cor 2:14

TRIUMPHED
the LORD, for He has *t* . . . . . .Ex 15:1

TROAS
Paul receives vision at, Acts 16:8–11

TRODDEN
t the winepress alone . . . . . .Is 63:3

TROUBLE
that they were in *t* . . . . . .Ex 5:19
no rest, for *t* comes . . . . . .Job 3:26
few days and full of *t* . . . . . .Job 14:1
for the time of *t* . . . . . .Job 38:23
have increased who *t* . . . . . .Ps 3:1
under his tongue is *t* . . . . . .Ps 10:7
from Me, for *t* is near . . . . . .Ps 22:11
t He shall hide me . . . . . .Ps 27:5
O LORD, for I am in *t* . . . . . .Ps 31:9
not in *t* as other men . . . . . .Ps 73:5
will be with him in *t* . . . . . .Ps 91:15
walk in the midst of *t* . . . . . .Ps 138:7
is delivered from *t* . . . . . .Prov 11:8
of the wicked is *t* . . . . . .Prov 15:6
t they have . . . . . .Is 26:16
also in the time of *t* . . . . . .Is 33:2
and there was *t* . . . . . .Jer 8:15
Savior in time of *t* . . . . . .Jer 14:8
such will have *t* . . . . . .1 Cor 7:28
there are some who *t* . . . . . .Gal 1:7

TROUBLED
Your face, and I was *t* . . . . . .Ps 30:7
Your face, they are *t* . . . . . .Ps 104:29
wicked are like the *t* . . . . . .Is 57:20
You are worried and *t* . . . . . .Luke 10:41
to give you who are *t* . . . . . .2 Thess 1:7
shaken in mind or *t* . . . . . .2 Thess 2:2

TROUBLES
"What *t* the people . . . . . .1 Sam 11:5
deliver you in six *t* . . . . . .Job 5:19
The *t* of my heart have . . . . . .Ps 25:17
out of all their *t* . . . . . .Ps 25:22
my soul is full of *t* . . . . . .Ps 88:3
because the former *t* . . . . . .Is 65:16
will be famines and *t* . . . . . .Mark 13:8
him out of all his *t* . . . . . .Acts 7:10

TROUBLING
spirit from God is *t* . . . . . .1 Sam 16:15
wicked cease from *t* . . . . . .Job 3:17

TRUE
and Your words are *t* . . . . . .2 Sam 7:28
But the LORD is the *t* . . . . . .Jer 10:10
"Let the LORD be a *t* . . . . . .Jer 42:5
we know that You are *t* . . . . .Matt 22:16
He who sent Me is *t* . . . . . .John 7:28
about this Man were *t* . . . . . .John 10:41
Indeed, let God be *t* . . . . . .Rom 3:4
whatever things are *t* . . . . . .Phil 4:8
may know Him who is *t* . . . . .1 John 5:20
is holy, He who is *t* . . . . . .Rev 3:7
"These are the *t* . . . . . .Rev 19:9
for these words are *t* . . . . . .Rev 21:5

TRUMPET
Blow the *t* at the time . . . . . .Ps 81:3
"Blow the *t* in the . . . . . .Jer 4:5
deed, do not sound a *t* . . . . . .Matt 6:2
t makes an uncertain . . . . . .1 Cor 14:8
For the *t* will sound . . . . . .1 Cor 15:52
loud voice, as of a *t* . . . . . .Rev 1:10

TRUST
t is a spider's web . . . . . .Job 8:14
If God puts no *t* . . . . . .Job 15:15
T in the LORD . . . . . .Ps 37:3
You are my *t* from my . . . . . .Ps 71:5
T in the LORD with all . . . . . .Prov 3:5
my salvation, I will *t* . . . . . .Is 12:2
Let him *t* in the name . . . . . .Is 50:10
Do not *t* in these . . . . . .Jer 7:4
Do not *t* in a friend . . . . . .Mic 7:5
those who *t* in riches . . . . . .Mark 10:24
committed to your *t* . . . . . .1 Tim 6:20

TRUSTED
"He *t* in the LORD . . . . . .Ps 22:8
He *t* in God . . . . . .Matt 27:43
that we who first *t* . . . . . .Eph 1:12
the holy women who *t* . . . . . .1 Pet 3:5

TRUSTS
But he who *t* in the . . . . . .Ps 32:10
He who *t* in his own . . . . . .Prov 28:26

TRUTH
led me in the way of *t* . . . . . .Gen 24:48
justice, a God of *t* . . . . . .Deut 32:4
and speaks the *t* . . . . . .Ps 15:2
t continually preserve . . . . . .Ps 40:11
Behold, You desire *t* . . . . . .Ps 51:6
T shall spring out of . . . . . .Ps 85:11
t shall be your shield . . . . . .Ps 91:4
t utterly out of my . . . . . .Ps 119:43
and Your law is *t* . . . . . .Ps 119:142
of Your word is *t* . . . . . .Ps 119:160
t is fallen in the . . . . . .Is 59:14
not valiant for the *t* . . . . . .Jer 9:3
"There is no *t* . . . . . .Hos 4:1
called the City of *T* . . . . . .Zech 8:3
speak each man the *t* . . . . . .Zech 8:16
t was in his mouth . . . . . .Mal 2:6
you shall know the *t* . . . . . .John 8:32
"I am the way, the *t* . . . . . .John 14:6
He, the Spirit of *t* . . . . . .John 16:13
to Him, "What is *t* . . . . . .John 18:38
speak the words of *t* . . . . . .Acts 26:25
who suppress the *t* . . . . . .Rom 1:18
of sincerity and *t* . . . . . .1 Cor 5:8
but, speaking the *t* . . . . . .Eph 4:15
your waist with *t* . . . . . .Eph 6:14
in the word of the *t* . . . . . .Col 1:5
the love of the *t* . . . . . .2 Thess 2:10
I am speaking the *t* . . . . . .1 Tim 2:7
they may know the *t* . . . . . .2 Tim 2:25
the knowledge of the *t* . . . . . .2 Tim 3:7
in the present *t* . . . . . .2 Pet 1:12
way of *t* will be . . . . . .2 Pet 2:2
that we are of the *t* . . . . . .1 John 3:19
the Spirit is *t* . . . . . .1 John 5:6
t that is in you . . . . . .3 John 3

TRY
t my mind and my heart . . . . . .Ps 26:2
refine them and *t* them . . . . . .Jer 9:7
t Me now in this . . . . . .Mal 3:10
which is to *t* you . . . . . .1 Pet 4:12

TUBAL
Son of Japheth, Gen 10:2
—Tribe associated with Javan and Meshech, Is 66:19
In Gog's army, Ezek 38:2, 3
Punishment of, Ezek 32:26, 27

TUBAL-CAIN
Son of Lamech, Gen 4:19–22

TUMULT
their waves, and the *t* . . . . . .Ps 65:7
Your enemies make a *t* . . . . . .Ps 83:2

TUNIC
Also he made him a *t* . . . . . .Gen 37:3
and take away your *t* . . . . . .Matt 5:40

TUNICS
the LORD God made *t* . . . . . .Gen 3:21
not to put on two *t* . . . . . .Mark 6:9
weeping, showing the *t* . . . . . .Acts 9:39

TURBAN
like a robe and a *t* . . . . . .Job 29:14
"Remove the *t* . . . . . .Ezek 21:26

TURN
you shall not *t* . . . . . .Deut 17:11
Then we will not *t* . . . . . .Ps 80:18
but let them not *t* . . . . . .Ps 85:8
yet I do not *t* . . . . . .Ps 119:51
T at my rebuke . . . . . .Prov 1:23
not let your heart *t* . . . . . .Prov 7:25
'*T* now everyone from . . . . . .Jer 35:15
"Repent, *t* away from . . . . . .Ezek 14:6
yes, let every one *t* . . . . . .Jon 3:8
"*T* now from your evil . . . . . .Zech 1:4

on your right cheek, *t* .....Matt 5:39
t the hearts of the .....Luke 1:17
you that you should *t* .....Acts 14:15
t them from darkness .....Acts 26:18
Let him *t* away from .....1 Pet 3:11

TURNED
kept His way and not *t* .....Job 23:11
The wicked shall be *t* .....Ps 9:17
let them be *t* back and .....Ps 70:2
t my feet to Your .....Ps 119:59
of Israel, they have *t* .....Is 1:4
number believed and *t* .....Acts 11:21
and how you *t* to God .....1 Thess 1:9

TURNING
marvel that you are *t* .....Gal 1:6
or shadow of *t* .....James 1:17

TURNS
of the wicked He *t* .....Ps 146:9
A soft answer *t* .....Prov 15:1
but no one *t* back .....Nah 2:8
that he who *t* .....James 5:20

TURTLEDOVE
the life of Your *t* .....Ps 74:19
t is heard in our land .....Song 2:12

TUTOR
the law was our *t* .....Gal 3:24
no longer under a *t* .....Gal 3:25

TWIST
All day they *t* my .....Ps 56:5
unstable people *t* to .....2 Pet 3:16

TWO
the ark to Noah, *t* .....Gen 7:15
t young pigeons .....Lev 12:8
T are better than one .....Eccl 4:9
t he covered his .....Is 6:2
t shall become one .....Matt 19:5
t young pigeons .....Luke 2:24
new man from the *t* .....Eph 2:15

TYCHICUS
Paul's companion, Acts 20:1, 4
Paul's messenger, Eph 6:21, 22; Col 4:7–9; 2 Tim 4:12

TYPE
of Adam, who is a *t* .....Rom 5:14

U

ULAI
Scene of Daniel's visions, Dan 8:2–16

UNAFRAID
Do you want to be *u* .....Rom 13:3

UNBELIEF
because of their *u* .....Matt 13:58
help my *u* .....Mark 9:24
and He rebuked their *u* .....Mark 16:14
did it ignorantly in *u* .....1 Tim 1:13
you an evil heart of *u* .....Heb 3:12
enter in because of *u* .....Heb 3:19

UNBELIEVERS
who believe but to *u* .....1 Cor 14:22
are uninformed or *u* .....1 Cor 14:23
yoked together with *u* .....2 Cor 6:14

UNBELIEVING
Do not be *u* .....John 20:27
u Jews stirred up the .....Acts 14:2
For the *u* husband is .....1 Cor 7:14
u nothing is pure .....Titus 1:15
But the cowardly, *u* .....Rev 21:8

UNCIRCUMCISED
You stiff-necked and *u* .....Acts 7:51
not the physically *u* .....Rom 2:27
by faith and the *u* .....Rom 3:30
u had been committed .....Gal 2:7

UNCLEAN
of animals that are *u* .....Gen 7:2
who touches any *u* .....Lev 7:21
I am a man of *u* lips .....Is 6:5
u shall no longer come .....Is 52:1
He commands even the *u* .....Mark 1:27
He rebuked the *u* .....Mark 9:25
any man common or *u* .....Acts 10:28
there is nothing *u* .....Rom 14:14
Do not touch what is *u* .....2 Cor 6:17
that no fornicator, *u* .....Eph 5:5

UNCLEANNESS
men's bones and all *u* .....Matt 23:27
members as slaves of *u* .....Rom 6:19
did not call us to *u* .....1 Thess 4:7
flesh in the lust of *u* .....2 Pet 2:10

UNCLEANNESSES
from all your *u* .....Ezek 36:29

UNCLOTHED
we want to be *u* .....2 Cor 5:4

UNCOVER
skirt, *u* the thigh .....Is 47:2

UNCOVERS
u deep things out of .....Job 12:22

UNDEFILED
Blessed are the *u* .....Ps 119:1
all, and the bed *u* .....Heb 13:4
incorruptible and *u* .....1 Pet 1:4

UNDERMINE
And you *u* your friend .....Job 6:27

UNDERSTAND
u one another's speech .....Gen 11:7
if there are any who *u* .....Ps 14:2
in Egypt did not *u* .....Ps 106:7
is to *u* his way .....Prov 14:8
Evil men do not *u* .....Prov 28:5
hearing, but do not *u* .....Is 6:9
and quick to *u* .....Dan 1:4
set your heart to *u* .....Dan 10:12
u shall instruct many .....Dan 11:33
of the wicked shall *u* .....Dan 12:10
people who do not *u* .....Hos 4:14
Let him *u* these things .....Hos 14:9
Why do you not *u* .....John 8:43
u what you are reading .....Acts 8:30
lest they should *u* .....Acts 28:27
u all mysteries .....1 Cor 13:2
some things hard to *u* .....2 Pet 3:16

UNDERSTANDING
asked for yourself *u* .....1 Kin 3:11
He has counsel and *u* .....Job 12:13
is the place of *u* .....Job 28:12
depart from evil is *u* .....Job 28:28
Almighty gives him *u* .....Job 32:8
not endow her with *u* .....Job 39:17
my heart shall give *u* .....Ps 49:3
Give me *u* .....Ps 119:34
Your precepts I get *u* .....Ps 119:104
His *u* is infinite .....Ps 147:5
apply your heart to *u* .....Prov 2:2
lean not on your own *u* .....Prov 3:5
u He established .....Prov 3:19
and go in the way of *u* .....Prov 9:6
of the Holy One is *u* .....Prov 9:10
a man of *u* has wisdom .....Prov 10:23
U is a wellspring .....Prov 16:22
u will find good .....Prov 19:8
and instruction and *u* .....Prov 23:23
but the poor who has *u* .....Prov 28:11
Spirit of wisdom and *u* .....Is 11:2
His *u* is unsearchable .....Is 40:28
the heaven by His *u* .....Jer 51:15
also still without *u* .....Matt 15:16
And He opened their *u* .....Luke 24:45
also pray with the *u* .....1 Cor 14:15
five words with my *u* .....1 Cor 14:19
and spiritual *u* .....Col 1:9
the Lord give you *u* .....2 Tim 2:7
Who is wise and *u* .....James 3:13
and has given us an *u* .....1 John 5:20

UNDERSTANDS
all plain to him who *u* .....Prov 8:9
is easy to him who *u* .....Prov 14:6
there is none who *u* .....Rom 3:11

UNDERSTOOD
Then I *u* their end .....Ps 73:17
My heart has *u* great .....Eccl 1:16
Have you not *u* from .....Is 40:21
u all these things .....Matt 13:51
clearly seen, being *u* .....Rom 1:20

UNDESIRABLE
gather together, O *u* .....Zeph 2:1

UNDIGNIFIED
I will be even more *u* .....2 Sam 6:22

UNDISCERNING
u, untrustworthy .....Rom 1:31

UNDONE
"Woe is me, for I am *u* .....Is 6:5
leaving the others *u* .....Matt 23:23

UNEDUCATED
that they were *u* .....Acts 4:13

UNFAITHFUL
u will be uprooted .....Prov 2:22
way of the *u* is hard .....Prov 13:15

UNFAITHFULLY
back and acted *u* .....Ps 78:57

UNFORGIVING
unloving, *u* .....Rom 1:31

UNFORMED
substance, being yet *u* .....Ps 139:16

UNFRUITFUL
and it becomes *u* .....Mark 4:19
that they may not be *u* .....Titus 3:14

UNGODLINESS
u made me afraid .....Ps 18:4
heaven against all *u* .....Rom 1:18
He will turn away *u* .....Rom 11:26

UNGODLY
delivered me to the *u* .....Job 16:11
u shall not stand .....Ps 1:5
of the *u* shall perish .....Ps 1:6
my cause against an *u* .....Ps 43:1
u man digs up evil .....Prov 16:27
who justifies the *u* .....Rom 4:5
Christ died for the *u* .....Rom 5:6
and perdition of *u* men .....2 Pet 3:7
convict all who are *u* .....Jude 15

UNHOLY
the holy and *u* .....Ezek 22:26
for sinners, for the *u* .....1 Tim 1:9

UNINFORMED
the place of the *u* . . . . . .1 Cor 14:16

UNINTENTIONALLY
kills his neighbor *u* . . . . . .Deut 4:42

UNITE
U my heart to fear . . . . . .Ps 86:11

UNITY
to dwell together in *u* . . . . . .Ps 133:1
to keep the *u* of the . . . . . .Eph 4:3
we all come to the *u* . . . . . .Eph 4:13

UNJUST
hope of the *u* perishes . . . . . .Prov 11:7
u knows no shame . . . . . .Zeph 3:5
commended the *u* . . . . . .Luke 16:8
extortioners, *u* . . . . . .Luke 18:11
of the just and the *u* . . . . . .Acts 24:15
u who inflicts wrath . . . . . .Rom 3:5
For God is not *u* . . . . . .Heb 6:10
the just for the *u* . . . . . .1 Pet 3:18
let him be *u* still . . . . . .Rev 22:11

UNJUSTLY
long will you judge *u* . . . . . .Ps 82:2
he will deal *u* . . . . . .Is 26:10

UNKNOWN
not stand before *u* . . . . . .Prov 22:29
To The *U* God . . . . . .Acts 17:23
And I was *u* by face to . . . . . .Gal 1:22

UNLEAVENED
the Feast of *U* Bread . . . . . .Ex 12:17
the Feast of *U* Bread . . . . . .Mark 14:1
since you truly are *u* . . . . . .1 Cor 5:7

UNLOVING
untrustworthy, *u* . . . . . .Rom 1:31

UNMERCIFUL
unforgiving, *u* . . . . . .Rom 1:31

UNPREPARED
with me and find you *u* . . . . . .2 Cor 9:4

UNPRESENTABLE
u parts have greater . . . . . .1 Cor 12:23

UNPROFITABLE
And cast the *u* . . . . . .Matt 25:30
'We are *u* servants . . . . . .Luke 17:10
have together become *u* . . . . . .Rom 3:12
who once was *u* to you . . . . . .Philem 11
for that would be *u* . . . . . .Heb 13:17

UNPROFITABLENESS
of its weakness and *u* . . . . . .Heb 7:18

UNPUNISHED
wicked will not go *u* . . . . . .Prov 11:21
be rich will not go *u* . . . . . .Prov 28:20

UNQUENCHABLE
up the chaff with *u* . . . . . .Matt 3:12
He will burn with *u* . . . . . .Luke 3:17

UNRESTRAINED
that the people were *u* . . . . . .Ex 32:25

UNRIGHTEOUS
u man his thoughts . . . . . .Is 55:7
been faithful in the *u* . . . . . .Luke 16:11
u will not inherit the . . . . . .1 Cor 6:9

UNRIGHTEOUSNESS
and there is no *u* . . . . . .Ps 92:15
builds his house by *u* . . . . . .Jer 22:13
Him is true, and no *u* . . . . . .John 7:18
all ungodliness and *u* . . . . . .Rom 1:18
the truth, but obey *u* . . . . . .Rom 2:8
Is there *u* with God . . . . . .Rom 9:14
cleanse us from all *u* . . . . . .1 John 1:9
All *u* is sin . . . . . .1 John 5:17

UNRULY
those who are *u* . . . . . .1 Thess 5:14
It is an *u* evil . . . . . .James 3:8

UNSEARCHABLE
heart of kings is *u* . . . . . .Prov 25:3
u are His judgments . . . . . .Rom 11:33

UNSKILLED
only of milk is *u* . . . . . .Heb 5:13

UNSPOTTED
to keep oneself *u* . . . . . .James 1:27

UNSTABLE
U as water . . . . . .Gen 49:4

UNSTOPPED
of the deaf shall be *u* . . . . . .Is 35:5

UNTAUGHT
which *u* and unstable . . . . . .2 Pet 3:16

UNTRUSTWORTHY
undiscerning, *u* . . . . . .Rom 1:31

UNWASHED
eat bread with *u* hands . . . . . .Mark 7:5

UNWISE
He is an *u* son . . . . . .Hos 13:13
Therefore do not be *u* . . . . . .Eph 5:17

UNWORTHY
and judge yourselves *u* . . . . . .Acts 13:46
u manner will be . . . . . .1 Cor 11:27

UPHOLD
u the evildoers . . . . . .Job 8:20
U me according to . . . . . .Ps 119:116
My Servant whom I *u* . . . . . .Is 42:1
there was no one to *u* . . . . . .Is 63:5

UPHOLDING
u all things by the . . . . . .Heb 1:3

UPHOLDS
Your right hand *u* . . . . . .Ps 63:8
LORD *u* all who fall . . . . . .Ps 145:14

UPPER
show you a large *u* . . . . . .Mark 14:15
went up into the *u* . . . . . .Acts 1:13
many lamps in the *u* . . . . . .Acts 20:8

UPRIGHT
righteous and *u* is He . . . . . .Deut 32:4
where were the *u* . . . . . .Job 4:7
Good and *u* is the LORD . . . . . .Ps 25:8
u shall have dominion . . . . . .Ps 49:14
u will be blessed . . . . . .Ps 112:2
u there arises light . . . . . .Ps 112:4
is strength for the *u* . . . . . .Prov 10:29
u will guide them . . . . . .Prov 11:3
u will deliver them . . . . . .Prov 11:6
u will flourish . . . . . .Prov 14:11
u is His delight . . . . . .Prov 15:8
of the *u* is a highway . . . . . .Prov 15:19
that God made man *u* . . . . . .Eccl 7:29
and there is no one *u* . . . . . .Mic 7:2
his soul is not *u* . . . . . .Hab 2:4

UPRIGHTNESS
to show man His *u* . . . . . .Job 33:23
me in the land of *u* . . . . . .Ps 143:10
princes for their *u* . . . . . .Prov 17:26
of the just is *u* . . . . . .Is 26:7
land of *u* he will deal . . . . . .Is 26:10

UPROOT
then I will *u* . . . . . .2 Chr 7:20
u you from the land . . . . . .Ps 52:5
u the wheat with . . . . . .Matt 13:29

UR OF THE CHALDEANS
City of Abram's early life, Gen 11:28–31; 15:7
Located in Mesopotamia by Stephen, Acts 7:2, 4

URIAH
Hittite; one of David's warriors, 2 Sam 23:39
Husband of Bathsheba; condemned to death by David, 2 Sam 11:1–27

URIJAH
High priest in Ahaz's time, 2 Kin 16:10–16
—Prophet in Jeremiah's time, Jer 26:20–23

URIM
of judgment of *U* . . . . . .Ex 28:30
Thummim and Your *U* . . . . . .Deut 33:8

US
"God with *u* . . . . . .Matt 1:23
who is not against *u* . . . . . .Mark 9:40
If God is for *u* . . . . . .Rom 8:31
They went out from *u* . . . . . .1 John 2:19
of them were of *u* . . . . . .1 John 2:19

USE
who spitefully *u* you . . . . . .Matt 5:44
leaving the natural *u* . . . . . .Rom 1:27
u this world as not . . . . . .1 Cor 7:31
u liberty as an . . . . . .Gal 5:13
u a little wine . . . . . .1 Tim 5:23
reason of *u* have their . . . . . .Heb 5:14

USELESS
all of them are *u* . . . . . .Is 44:9
are unprofitable and *u* . . . . . .Titus 3:9
one's religion is *u* . . . . . .James 1:26

USES
if one *u* it lawfully . . . . . .1 Tim 1:8

USING
u no figure of speech . . . . . .John 16:29
perish with the *u* . . . . . .Col 2:22
u liberty as a . . . . . .1 Pet 2:16

USURY
Take no *u* or . . . . . .Lev 25:36
put out his money at *u* . . . . . .Ps 15:5

UTTER
u pure knowledge . . . . . .Job 33:3
u dark sayings of old . . . . . .Ps 78:2
let not your heart *u* . . . . . .Eccl 5:2
lawful for a man to *u* . . . . . .2 Cor 12:4

UTTERANCE
the Spirit gave them *u* . . . . . .Acts 2:4
u may be given to me . . . . . .Eph 6:19

UTTERED
The deep *u* its voice . . . . . .Hab 3:10
which cannot be *u* . . . . . .Rom 8:26
the seven thunders *u* . . . . . .Rev 10:4

UTTERMOST
upon them to the *u* . . . . . .1 Thess 2:16
u those who come . . . . . .Heb 7:25

UTTERS
Day unto day *u* speech . . . . . .Ps 19:2
u His voice from . . . . . .Amos 1:2
and the great man *u* . . . . . .Mic 7:3

UZZAH
Son of Abinadab, struck down for touching the ark of the covenant, 2 Sam 6:3–11

UZZIAH
King of Judah, called Azariah, 2 Kin 14:21; 15:1–7
Reigns righteously, 2 Chr 26:1–15
Usurps priestly function; stricken with leprosy, 2 Chr 26:16–21
Life of, written by Isaiah, 2 Chr 26:22, 23

V

VAGABOND
v you shall be on the . . . . . .Gen 4:12

VAIN
the people plot a *v* . . . . . .Ps 2:1
v life which he passes . . . . . .Eccl 6:12
'I have labored in *v* . . . . . .Is 49:4
you believed in *v* . . . . . .1 Cor 15:2

VALIANT
Only be *v* for me . . . . . .1 Sam 18:17
They are not *v* for the . . . . . .Jer 9:3
v men swept away . . . . . .Jer 46:15

VALIANTLY
while Israel does *v* . . . . . .Num 24:18
God we will do *v* . . . . . .Ps 60:12
of the LORD does *v* . . . . . .Ps 118:15

VALLEY
I walk through the *v* . . . . . .Ps 23:4
pass through the *V* . . . . . .Ps 84:6
the verdure of the *v* . . . . . .Song 6:11
v shall be exalted . . . . . .Is 40:4
in the midst of the *v* . . . . . .Ezek 37:1
v shall be filled . . . . . .Luke 3:5

VALOR
a mighty man of *v* . . . . . .1 Sam 16:18

VALUE
does not know its *v* . . . . . .Job 28:13
of more *v* than they . . . . . .Matt 6:26
they counted up the *v* . . . . . .Acts 19:19

VALUED
It cannot be *v* in the . . . . . .Job 28:16

VANISH
when it is hot, they *v* . . . . . .Job 6:17
For the heavens will *v* . . . . . .Is 51:6
knowledge, it will *v* . . . . . .1 Cor 13:8
old is ready to *v* away . . . . . .Heb 8:13

VANISHED
and He *v* from their . . . . . .Luke 24:31

VANITY
of vanities, all is *v* . . . . . .Eccl 1:2

VAPOR
best state is but *v* . . . . . .Ps 39:5
surely every man is *v* . . . . . .Ps 39:11
It is even a *v* that . . . . . .James 4:14

VARIATION
whom there is no *v* . . . . . .James 1:17

VASHTI
Queen of Ahasuerus, deposed and divorced, Esth 1:9–22

VEGETABLES
and let them give us *v* . . . . . .Dan 1:12
is weak eats only *v* . . . . . .Rom 14:2

VEHEMENT
of fire, a most *v* . . . . . .Song 8:6

VEIL
he put a *v* on his face . . . . . .Ex 34:33
v of the temple was . . . . . .Matt 27:51
Moses, who put a *v* . . . . . .2 Cor 3:13
Presence behind the *v* . . . . . .Heb 6:19

VENGEANCE
You shall not take *v* . . . . . .Lev 19:18
V is Mine . . . . . .Deut 32:35
spare in the day of *v* . . . . . .Prov 6:34
God will come with *v* . . . . . .Is 35:4
on the garments of *v* . . . . . .Is 59:17
let me see Your *v* . . . . . .Jer 11:20
are the days of *v* . . . . . .Luke 21:22
written, "*V* is Mine . . . . . .Rom 12:19
flaming fire taking *v* . . . . . .2 Thess 1:8
suffering the *v* . . . . . .Jude 7

VENOM
It becomes cobra *v* . . . . . .Job 20:14

VESSEL
like a potter's *v* . . . . . .Ps 2:9
v that he made of clay . . . . . .Jer 18:4
like a precious *v* . . . . . .Jer 25:34
been emptied from *v* . . . . . .Jer 48:11
for he is a chosen *v* . . . . . .Acts 9:15
lump to make one *v* . . . . . .Rom 9:21
to possess his own *v* . . . . . .1 Thess 4:4
to the weaker *v* . . . . . .1 Pet 3:7

VESSELS
longsuffering the *v* . . . . . .Rom 9:22
treasure in earthen *v* . . . . . .2 Cor 4:7
like the potter's *v* . . . . . .Rev 2:27

VEXED
grieved, and I was *v* . . . . . .Ps 73:21

VICE
as a cloak for *v* . . . . . .1 Pet 2:16

VICTIM
and plucked the *v* . . . . . .Job 29:17

VICTORY
who gives us the *v* . . . . . .1 Cor 15:57
v that has overcome . . . . . .1 John 5:4

VIEW
"Go, *v* the land . . . . . .Josh 2:1

VIGILANT
in prayer, being *v* . . . . . .Col 4:2
Be sober, be *v* . . . . . .1 Pet 5:8

VIGOR
nor his natural *v* . . . . . .Deut 34:7

VILE
sons made themselves *v* . . . . .1 Sam 3:13
"Behold, I am *v* . . . . . .Job 40:4
them up to *v* passions . . . . . .Rom 1:26

VINDICATED
know that I shall be *v* . . . . . .Job 13:18

VINDICATION
Let my *v* come from . . . . . .Ps 17:2

VINE
to the choice *v* . . . . . .Gen 49:11
their *v* is of the *v* . . . . . .Deut 32:32
You have brought a *v* . . . . . .Ps 80:8
planted you a noble *v* . . . . . .Jer 2:21
grapes shall be on the *v* . . . . . .Jer 8:13
Israel empties his *v* . . . . . .Hos 10:1
shall sit under his *v* . . . . . .Mic 4:4
of this fruit of the *v* . . . . . .Matt 26:29
"I am the true *v* . . . . . .John 15:1

VINEDRESSER
and My Father is the *v* . . . . . .John 15:1

VINEGAR
As *v* to the teeth and . . . . . .Prov 10:26
weather, and like *v* . . . . . .Prov 25:20

VINES
foxes that spoil the *v* . . . . . .Song 2:15
nor fruit be on the *v* . . . . . .Hab 3:17

VINEYARD
v which Your right . . . . . .Ps 80:15
laborers for his *v* . . . . . .Matt 20:1
Who plants a *v* and . . . . . .1 Cor 9:7

VIOLENCE
was filled with *v* . . . . . .Gen 6:11
You save me from *v* . . . . . .2 Sam 22:3
the one who loves *v* . . . . . .Ps 11:5
such as breathe out *v* . . . . . .Ps 27:12
from oppression and *v* . . . . . .Ps 72:14
v covers the . . . . . .Prov 10:6
He had done no *v* . . . . . .Is 53:9
and *v* in the land . . . . . .Jer 51:46
cause the seat of *v* . . . . . .Amos 6:3
way and from the *v* . . . . . .Jon 3:8
rich men are full of *v* . . . . . .Mic 6:12
For plundering and *v* . . . . . .Hab 1:3
one's garment with *v* . . . . . .Mal 2:16
of heaven suffers *v* . . . . . .Matt 11:12

VIOLENT
me from the *v* man . . . . . .Ps 18:48
let evil hunt the *v* . . . . . .Ps 140:11
violence, and the *v* . . . . . .Matt 11:12
haters of God, *v* . . . . . .Rom 1:30
given to wine, not *v* . . . . . .1 Tim 3:3

VIPER
and stings like a *v* . . . . . .Prov 23:32
will come forth a *v* . . . . . .Is 14:29
which is crushed a *v* . . . . . .Is 59:5

VIPERS
to them, "Brood of *v* . . . . . .Matt 3:7

VIRGIN
v shall conceive . . . . . .Is 7:14
O you oppressed *v* . . . . . .Is 23:12
v daughter of my . . . . . .Jer 14:17
The *v* of Israel has . . . . . .Amos 5:2
"Behold, the *v* shall . . . . . .Matt 1:23
between a wife and a *v* . . . . . .1 Cor 7:34
you as a chaste *v* . . . . . .2 Cor 11:2

VIRGINS
v who took their lamps . . . . . .Matt 25:1
women, for they are *v* . . . . . .Rev 14:4

VIRTUE
if there is any *v* . . . . . .Phil 4:8
us by glory and *v* . . . . . .2 Pet 1:3
to your faith *v* . . . . . .2 Pet 1:5

VISAGE
v was marred more than . . . . . .Is 52:14

VISIBLE
that are on earth, *v* . . . . . .Col 1:16
of things which are *v* . . . . . .Heb 11:3

VISION
chased away like a *v* . . . . . .Job 20:8
Then You spoke in a *v* . . . . . .Ps 89:19
the Valley of *V* . . . . . .Is 22:1
a dream of a night *v* . . . . . .Is 29:7
her prophets find no *v* . . . . . .Lam 2:9
have night without *v* . . . . . .Mic 3:6
they had also seen a *v* . . . . . .Luke 24:23
in a trance I saw a *v* . . . . . .Acts 11:5

v appeared to Paul in .....Acts 16:9
to the heavenly *v* .....Acts 26:19

VISIONS
thoughts from the *v* .....Job 4:13
young men shall see *v* .....Joel 2:28
I will come to *v* .....2 Cor 12:1

VISIT
but God will surely *v* .....Gen 50:24
in the day when I *v* .....Ex 32:34
v the earth and water .....Ps 65:9
Oh, *v* me with Your .....Ps 106:4
v orphans and widows .....James 1:27

VISITATION
the time of your *v* .....Luke 19:44
God in the day of *v* .....1 Pet 2:12

VISITED
he will not be *v* .....Prov 19:23
Israel, for He has *v* .....Luke 1:68
how God at the first *v* .....Acts 15:14

VISITING
v the iniquity of the fathers .....Ex 20:5

VISITOR
am a foreigner and a *v* .....Gen 23:4

VITALITY
v was turned into the .....Ps 32:4

VOICE
"I heard Your *v* .....Gen 3:10
v is Jacob's *v* .....Gen 27:22
I should obey His *v* .....Ex 5:2
fire a still small *v* .....1 Kin 19:12
and my flute to the *v* .....Job 30:31
you thunder with a *v* .....Job 40:9
He uttered His *v* .....Ps 46:6
He sends out His *v* .....Ps 68:33
have lifted up their *v* .....Ps 93:3
if you will hear His *v* .....Ps 95:7
word, heeding the *v* .....Ps 103:20
for your *v* is sweet .....Song 2:14
The *v* of one crying in .....Is 40:3
the *v* of weeping shall .....Is 65:19
A *v* from the temple .....Is 66:6
v was heard in Ramah .....Jer 31:15
who has a pleasant *v* .....Ezek 33:32
v was heard in Ramah .....Matt 2:18
"The *v* of one crying .....Matt 3:3
And suddenly a *v* .....Matt 3:17
will anyone hear His *v* .....Matt 12:19
and suddenly a *v* .....Matt 17:5
for they know his *v* .....John 10:4
v did not come because .....John 12:30
the truth hears My *v* .....John 18:37
the *v* of an archangel .....1 Thess 4:16
whose *v* then shook the .....Heb 12:26
glory when such a *v* .....2 Pet 1:17
If anyone hears My *v* .....Rev 3:20

VOICES
shall lift up their *v* .....Is 52:8
And there were loud *v* .....Rev 11:15

VOID
they are a nation *v* .....Deut 32:28
the LORD had made a *v* .....Judg 21:15
regarded Your law as *v* .....Ps 119:126
Do we then make *v* .....Rom 3:31
heirs, faith is made *v* .....Rom 4:14
make my boasting *v* .....1 Cor 9:15

VOLUME
in the *v* of the book .....Heb 10:7

VOLUNTEERS
Your people shall be *v* .....Ps 110:3

VOMIT
lest the land *v* .....Lev 18:28
man staggers in his *v* .....Is 19:14
returns to his own *v* .....2 Pet 2:22

VOW
Then Jacob made a *v* .....Gen 28:20
And Jephthah made a *v* .....Judg 11:30
he carried out his *v* .....Judg 11:39
v shall be performed .....Ps 65:1
When you make a *v* .....Eccl 5:4
not to *v* than to *v* .....Eccl 5:5
for he had taken a *v* .....Acts 18:18
men who have taken a *v* .....Acts 21:23

VOWS
you will pay your *v* .....Job 22:27
I will pay My *v* .....Ps 22:25
V made to You are .....Ps 56:12
Make *v* to the LORD .....Ps 76:11
today I have paid my *v* .....Prov 7:14
to reconsider his *v* .....Prov 20:25
And what, son of my *v* .....Prov 31:2
to the LORD and took *v* .....Jon 1:16

W

WAGE
those who exploit *w* .....Mal 3:5
w the good warfare .....1 Tim 1:18

WAGES
I will give you your *w* .....Ex 2:9
the *w* of the wicked .....Prov 10:16
w will be troubled .....Is 19:10
and he who earns *w* .....Hag 1:6
to you, give me my *w* .....Zech 11:12
and give them their *w* .....Matt 20:8
be content with your *w* .....Luke 3:14
is worthy of his *w* .....Luke 10:7
him who works, the *w* .....Rom 4:4
For the *w* of sin is .....Rom 6:23
is worthy of his *w* .....1 Tim 5:18
Indeed the *w* of the .....James 5:4

WAIL
My heart shall *w* .....Jer 48:36
"Son of man, *w* .....Ezek 32:18

WAILING
w is heard from Zion .....Jer 9:19
of heart and bitter *w* .....Ezek 27:31
There will be *w* .....Matt 13:42

WAIT
hard service I will *w* .....Job 14:14
If I *w* for the grave .....Job 17:13
W on the LORD .....Ps 27:14
w patiently for Him .....Ps 37:7
my eyes fail while I *w* .....Ps 69:3
These all *w* for You .....Ps 104:27
And I will *w* on the .....Is 8:17
the LORD will *w* .....Is 30:18
those who *w* on the .....Is 40:31
not be ashamed who *w* .....Is 49:23
w quietly for the .....Lam 3:26
I will *w* for the God .....Mic 7:7
be like men who *w* .....Luke 12:36
see, we eagerly *w* .....Rom 8:25
w for one another .....1 Cor 11:33
the Spirit eagerly *w* .....Gal 5:5
we also eagerly *w* .....Phil 3:20
and to *w* for His Son .....1 Thess 1:10
To those who eagerly *w* .....Heb 9:28

WAITED
and when I *w* for light .....Job 30:26
w patiently for the .....Ps 40:1
we have *w* for Him .....Is 25:9
And the people *w* .....Luke 1:21
day you have *w* and .....Acts 27:33
Divine longsuffering *w* .....1 Pet 3:20

WAITING
w at the posts of my .....Prov 8:34
w for the Consolation .....Luke 2:25
who himself was also *w* .....Luke 23:51
ourselves, eagerly *w* .....Rom 8:23
from that time *w* .....Heb 10:13

WAITS
of the adulterer *w* .....Job 24:15
my soul silently *w* .....Ps 62:1
My soul *w* for the Lord .....Ps 130:6
for the one who *w* .....Is 64:4
the creation eagerly *w* .....Rom 8:19

WAKE
us, that whether we *w* .....1 Thess 5:10

WALK
w before Me and be .....Gen 17:1
in which they must *w* .....Ex 18:20
You shall *w* in all .....Deut 5:33
Yea, though I *w* .....Ps 23:4
W about Zion .....Ps 48:12
that Israel would *w* .....Ps 81:13
I will *w* within my .....Ps 101:2
I will *w* before the .....Ps 116:9
Though I *w* in the .....Ps 138:7
W prudently when you .....Eccl 5:1
w in the ways of your .....Eccl 11:9
come and let us *w* .....Is 2:5
"This is the way, *w* .....Is 30:21
be weary, they shall *w* .....Is 40:31
w in the light of your .....Is 50:11
people, who *w* in a way .....Is 65:2
commit adultery and *w* .....Jer 23:14
the righteous *w* .....Hos 14:9
w humbly with your God .....Mic 6:8
take up your bed and *w* .....John 5:8
W while you have the .....John 12:35
so we also should *w* .....Rom 6:4
Let us *w* properly .....Rom 13:13
For we *w* by faith .....2 Cor 5:7
W in the Spirit .....Gal 5:16
that we should *w* .....Eph 2:10
And *w* in love .....Eph 5:2
W as children of light .....Eph 5:8
attained, let us *w* .....Phil 3:16
note those who so *w* .....Phil 3:17
that you may *w* worthy .....Col 1:10
Jesus the Lord, so *w* .....Col 2:6
us how you ought to *w* .....1 Thess 4:1
w just as He .....1 John 2:6
and they shall *w* .....Rev 3:4

WALKED
Enoch *w* with God .....Gen 5:22
by His light I *w* .....Job 29:3
The people who *w* .....Is 9:2
He *w* with Me in peace .....Mal 2:6
Jesus no longer *w* .....John 11:54
w according to the .....2 Cor 10:2
in which you once *w* .....Eph 2:2
to walk just as He *w* .....1 John 2:6

WALKING
of the LORD God *w* .....Gen 3:8
see four men loose, *w* .....Dan 3:25
before God, *w* in all .....Luke 1:6

they saw Jesus *w* . . . . . .John 6:19
And *w* in the fear of . . . . . .Acts 9:31
you are no longer *w* . . . . . .Rom 14:15
not *w* in craftiness . . . . . .2 Cor 4:2
of your children *w* . . . . . .2 John 4

WALKS
the LORD your God *w* . . . . . .Deut 23:14
is the man who *w* . . . . . .Ps 1:1
He who *w* uprightly . . . . . .Ps 15:2
He who *w* with . . . . . .Prov 10:9
He who *w* with wise men . . .Prov 13:20
w blamelessly will be . . . . . .Prov 28:18
w wisely will be . . . . . .Prov 28:26
Whoever *w* the road . . . . . .Is 35:8
Who *w* in darkness and . . . . . .Is 50:10
it is not in man who *w* . . . . . .Jer 10:23
do good to him who *w* . . . . . .Mic 2:7
If anyone *w* in the day . . . . . .John 11:9
he who *w* in darkness . . . . . .John 12:35
adversary the devil *w* . . . . . .1 Pet 5:8
is in darkness and *w* . . . . . .1 John 2:11

WALL
then the *w* of the city . . . . . .Josh 6:5
his face toward the *w* . . . . . .2 Kin 20:2
like a leaning *w* . . . . . .Ps 62:3
and like a high *w* . . . . . .Prov 18:11
If she is a *w* . . . . . .Song 8:9
We grope for the *w* . . . . . .Is 59:10
you, you whitewashed *w* . . . . .Acts 23:3
a window in the *w* . . . . . .2 Cor 11:33
down the middle *w* . . . . . .Eph 2:14
Now the *w* of the city . . . . . .Rev 21:14

WALLS
broken down, without *w* . . . .Prov 25:28
salvation for *w* . . . . . .Is 26:1
you shall call your *w* . . . . . .Is 60:18
By faith the *w* of . . . . . .Heb 11:30

WANDER
and makes them *w* . . . . . .Job 12:24
ones cry to God, and *w* . . . . . .Job 38:41
Indeed, I would *w* . . . . . .Ps 55:7
Oh, let me not *w* . . . . . .Ps 119:10
they have loved to *w* . . . . . .Jer 14:10

WANDERED
w blind in the streets . . . . . .Lam 4:14
My sheep *w* through . . . . . .Ezek 34:6
They *w* in deserts and . . . . . .Heb 11:38

WANDERERS
And they shall be *w* . . . . . .Hos 9:17

WANDERING
learn to be idle, *w* . . . . . .1 Tim 5:13
w stars for whom is . . . . . .Jude 13

WANDERS
He *w* about for bread . . . . . .Job 15:23
Like a bird that *w* . . . . . .Prov 27:8
if anyone among you *w* . . . . .James 5:19

WANT
I shall not *w* . . . . . .Ps 23:1
he began to be in *w* . . . . . .Luke 15:14

WANTING
balances, and found *w* . . . . . .Dan 5:27

WANTON
necks and *w* eyes . . . . . .Is 3:16
have begun to grow *w* . . . . . .1 Tim 5:11

WAR
"There is a noise of *w* . . . . . .Ex 32:17
the LORD for the *w* . . . . . .Num 32:20
my hands to make *w* . . . . . .2 Sam 22:35
day of battle and *w* . . . . . .Job 38:23
w may rise against . . . . . .Ps 27:3
speak, they are for *w* . . . . . .Ps 120:7
by wise counsel wage *w* . . . . .Prov 20:18
will wage your own *w* . . . . . .Prov 24:6
shall they learn *w* . . . . . .Is 2:4
from the distress of *w* . . . . . .Is 21:15
we shall see no *w* . . . . . .Jer 42:14
same horn was making *w* . . . . .Dan 7:21
men returned from *w* . . . . . .Mic 2:8
king, going to make *w* . . . . . .Luke 14:31
Who ever goes to *w* . . . . . .1 Cor 9:7
for pleasure that *w* . . . . . .James 4:1
You fight and *w* . . . . . .James 4:2
fleshly lusts which *w* . . . . . .1 Pet 2:11
w broke out in heaven . . . . . .Rev 12:7
He judges and makes *w* . . . . . .Rev 19:11

WARFARE
to her, that her *w* . . . . . .Is 40:2
w are not carnal . . . . . .2 Cor 10:4
may wage the good *w* . . . . . .1 Tim 1:18
w entangles . . . . . .2 Tim 2:4

WARM
they will keep *w* . . . . . .Eccl 4:11
but no one is *w* . . . . . .Hag 1:6

WARMED
w himself at the fire . . . . . .Mark 14:54
Depart in peace, be *w* . . . . . .James 2:16

WARMING
when she saw Peter *w* . . . . .Mark 14:67

WARMS
w them in the dust . . . . . .Job 39:14
He even *w* himself and . . . . . .Is 44:16

WARN
w the wicked from his . . . . . .Ezek 3:18
w everyone night . . . . . .Acts 20:31
beloved children I *w* . . . . . .1 Cor 4:14
w those who are . . . . . .1 Thess 5:14

WARNED
"The man solemnly *w* . . . . . .Gen 43:3
them Your servant is *w* . . . . . .Ps 19:11
Then, being divinely *w* . . . . . .Matt 2:12
Who *w* you to flee . . . . . .Matt 3:7
Noah, being divinely *w* . . . . . .Heb 11:7

WARNING
w every man and . . . . . .Col 1:28

WARPED
such a person is *w* . . . . . .Titus 3:11

WARRING
w against the law of . . . . . .Rom 7:23

WARRIOR
He runs at me like a *w* . . . . . .Job 16:14

WARS
He makes *w* cease to . . . . . .Ps 46:9
And you will hear of *w* . . . . . .Matt 24:6
Where do *w* and fights . . . . . .James 4:1

WASH
w myself with snow . . . . . .Job 9:30
I will *w* my hands in . . . . . .Ps 26:6
W me thoroughly . . . . . .Ps 51:2
he shall *w* his feet in . . . . . .Ps 58:10
"*W* yourselves . . . . . .Is 1:16
O Jerusalem, *w* your . . . . . .Jer 4:14
head and *w* your face . . . . . .Matt 6:17
For they do not *w* . . . . . .Matt 15:2
not eat unless they *w* . . . . . .Mark 7:3
w His feet with her . . . . . .Luke 7:38
said to him, "Go, *w* . . . . . .John 9:7
w the disciples' . . . . . .John 13:5
"You shall never *w* . . . . . .John 13:8
w one another's . . . . . .John 13:14
w away your sins . . . . . .Acts 22:16

WASHED
and *w* my hands in . . . . . .Ps 73:13
When the Lord has *w* . . . . . .Is 4:4
cut, nor were you *w* . . . . . .Ezek 16:4
w his hands before the . . . . .Matt 27:24
My feet, but she has *w* . . . . . .Luke 7:44
So when He had *w* . . . . . .John 13:12
w their stripes . . . . . .Acts 16:33
But you were *w* . . . . . .1 Cor 6:11
if she has *w* the . . . . . .1 Tim 5:10
Him who loved us and *w* . . . . . .Rev 1:5
w their robes and made . . . . . .Rev 7:14

WASHING
cleanse her with the *w* . . . . . .Eph 5:26
us, through the *w* . . . . . .Titus 3:5

WASHINGS
and drinks, various *w* . . . . . .Heb 9:10

WASTE
who are left shall *w* . . . . . .Lev 26:39
the cities are laid *w* . . . . . .Is 6:11
empty and makes it *w* . . . . . .Is 24:1
w the mountains . . . . . .Is 42:15
"Why this *w* . . . . . .Matt 26:8

WASTED
The field is *w* . . . . . .Joel 1:10
this fragrant oil *w* . . . . . .Mark 14:4
w his possessions . . . . . .Luke 15:13

WASTELAND
w shall be glad . . . . . .Is 35:1

WASTING
w and destruction are . . . . . .Is 59:7
that this man was *w* . . . . . .Luke 16:1

WATCH
of them we set a *w* . . . . . .Neh 4:9
my steps, but do not *w* . . . . . .Job 14:16
is past, and like a *w* . . . . . .Ps 90:4
keep *w* over the door . . . . . .Ps 141:3
and all who *w* for . . . . . .Is 29:20
W the road . . . . . .Nah 2:1
W therefore, for you . . . . . .Matt 24:42
"What! Could you not *w* . . . .Matt 26:40
W and pray, lest you . . . . . .Matt 26:41
W, stand fast in the . . . . . .1 Cor 16:13
submissive, for they *w* . . . . . .Heb 13:17

WATCHED
in the days when God *w* . . . . . .Job 29:2
come, he would have *w* . . . . .Matt 24:43

WATCHES
w the righteous . . . . . .Ps 37:32
She *w* over the ways of . . . . . .Prov 31:27
Blessed is he who *w* . . . . . .Rev 16:15

WATCHFUL
But you be *w* in all . . . . . .2 Tim 4:5
be serious and *w* . . . . . .1 Pet 4:7

WATCHING
who listens to me, *w* . . . . . .Prov 8:34
the flock, who were *w* . . . . . .Zech 11:11
he comes, will find *w* . . . . . .Luke 12:37

WATCHMAN
guards the city, the *w* . . . . . .Ps 127:1
W, what of the night . . . . . .Is 21:11
I have made you a *w* . . . . . .Ezek 3:17
the day of your *w* . . . . . .Mic 7:4

WATCHMEN
w who go about the . . . . . .Song 3:3
w shall lift up their . . . . . .Is 52:8
His *w* are blind . . . . . .Is 56:10
I have set *w* on your . . . . . .Is 62:6
Also, I set *w* over you . . . . . .Jer 6:17
strong, set up the *w* . . . . . .Jer 51:12

WATER
Eden to *w* the garden . . . . . .Gen 2:10
Unstable as *w* . . . . . .Gen 49:4
your bread and your *w* . . . . . .Ex 23:25
of affliction and *w* . . . . . .1 Kin 22:27
w disappears from the . . . . . .Job 14:11
w wears away stones . . . . . .Job 14:19
drinks iniquity like *w* . . . . . .Job 15:16
not given the weary *w* . . . . . .Job 22:7
He binds up the *w* . . . . . .Job 26:8
I am poured out like *w* . . . . . .Ps 22:14
where there is no *w* . . . . . .Ps 63:1
they have shed like *w* . . . . . .Ps 79:3
Drink *w* from your own . . . . . .Prov 5:15
"Stolen *w* is sweet . . . . . .Prov 9:17
the whole supply of *w* . . . . . .Is 3:1
and needy seek *w* . . . . . .Is 41:17
For I will pour *w* . . . . . .Is 44:3
silence and given us *w* . . . . . .Jer 8:14
eye overflows with *w* . . . . . .Lam 1:16
will be as weak as *w* . . . . . .Ezek 7:17
w the land with the . . . . . .Ezek 32:6
you gave Me no *w* . . . . . .Luke 7:44
there was much *w* . . . . . .John 3:23
given you living *w* . . . . . .John 4:10
rivers of living *w* . . . . . .John 7:38
blood and *w* came out . . . . . .John 19:34
"Can anyone forbid *w* . . . . . .Acts 10:47
with the washing of *w* . . . . . .Eph 5:26
can yield both salt *w* . . . . . .James 3:12
were saved through *w* . . . . . .1 Pet 3:20
is He who came by *w* . . . . . .1 John 5:6
the Spirit, the *w* . . . . . .1 John 5:8
are clouds without *w* . . . . . .Jude 12
let him take the *w* . . . . . .Rev 22:17

WATERED
w the whole face . . . . . .Gen 2:6
that it was well *w* . . . . . .Gen 13:10
I planted, Apollos *w* . . . . . .1 Cor 3:6

WATERS
and struck the *w* . . . . . .Ex 7:20
If He withholds the *w* . . . . . .Job 12:15
me beside the still *w* . . . . . .Ps 23:2
though its *w* roar and . . . . . .Ps 46:3
w have come up to my . . . . . .Ps 69:1
then the *w* would have . . . . . .Ps 124:4
rich, and he who *w* . . . . . .Prov 11:25
Who has bound the *w* . . . . . .Prov 30:4
your bread upon the *w* . . . . . .Eccl 11:1
a well of living *w* . . . . . .Song 4:15
w cannot quench love . . . . . .Song 8:7
of the LORD as the *w* . . . . . .Is 11:9
w will fail from the . . . . . .Is 19:5
because I give *w* . . . . . .Is 43:20
have sworn that the *w* . . . . . .Is 54:9
thirsts, come to the *w* . . . . . .Is 55:1
fountain of living *w* . . . . . .Jer 2:13
w flowed over my head . . . . . .Lam 3:54
the sound of many *w* . . . . . .Ezek 43:2
w surrounded me . . . . . .Jon 2:5
shall be that living *w* . . . . . .Zech 14:8
often, in perils of *w* . . . . . .2 Cor 11:26
living fountains of *w* . . . . . .Rev 7:17
w became wormwood . . . . . .Rev 8:11

WAVE
Its fruit shall *w* . . . . . .Ps 72:16

WAVER
He did not *w* at the . . . . . .Rom 4:20

WAVERING
of our hope without *w* . . . . . .Heb 10:23

WAVES
and here your proud *w* . . . . . .Job 38:11
all Your *w* and billows . . . . . .Ps 42:7
the noise of their *w* . . . . . .Ps 65:7
the multitude of its *w* . . . . . .Jer 51:42
was covered with the *w* . . . . . .Matt 8:24
sea, tossed by the *w* . . . . . .Matt 14:24
raging *w* of the sea . . . . . .Jude 13

WAX
My heart is like *w* . . . . . .Ps 22:14
w melts before the . . . . . .Ps 68:2
mountains melt like *w* . . . . . .Ps 97:5

WAY
and show them the *w* . . . . . .Ex 18:20
day I am going the *w* . . . . . .Josh 23:14
and the right *w* . . . . . .1 Sam 12:23
As for God, His *w* . . . . . .2 Sam 22:31
to a man whose *w* . . . . . .Job 3:23
But He knows the *w* . . . . . .Job 23:10
"Where is the *w* . . . . . .Job 38:19
the LORD knows the *w* . . . . . .Ps 1:6
you perish in the *w* . . . . . .Ps 2:12
Teach me Your *w* . . . . . .Ps 27:11
This is the *w* of those . . . . . .Ps 49:13
w may be known on . . . . . .Ps 67:2
Your *w* was in the sea . . . . . .Ps 77:19
where there is no *w* . . . . . .Ps 107:40
I have chosen the *w* . . . . . .Ps 119:30
I hate every false *w* . . . . . .Ps 119:104
in the *w* everlasting . . . . . .Ps 139:24
and preserves the *w* . . . . . .Prov 2:8
The *w* of the wicked is . . . . . .Prov 4:19
instruction are the *w* . . . . . .Prov 6:23
w that seems right . . . . . .Prov 14:12
not know what is the *w* . . . . . .Eccl 11:5
of terrors in the *w* . . . . . .Eccl 12:5
The *w* of the just is . . . . . .Is 26:7
"This is the *w* . . . . . .Is 30:21
LORD, who makes a *w* . . . . . .Is 43:16
wicked forsake his *w* . . . . . .Is 55:7
O LORD, I know the *w* . . . . . .Jer 10:23
one heart and one *w* . . . . . .Jer 32:39
Israel, is it not My *w* . . . . . .Ezek 18:25
w which is not fair . . . . . .Ezek 33:17
and pervert the *w* . . . . . .Amos 2:7
the LORD has His *w* . . . . . .Nah 1:3
he will prepare the *w* . . . . . .Mal 3:1
and broad is the *w* . . . . . .Matt 7:13
and difficult is the *w* . . . . . .Matt 7:14
will prepare Your *w* . . . . . .Matt 11:10
and teach the *w* . . . . . .Matt 22:16
and the *w* you know . . . . . .John 14:4
to him, "I am the *w* . . . . . .John 14:6
proclaim to us the *w* . . . . . .Acts 16:17
explained to him the *w* . . . . . .Acts 18:26
you a more excellent *w* . . . .1 Cor 12:31
w which He consecrated . . . . .Heb 10:20
forsaken the right *w* . . . . . .2 Pet 2:15
to have known the *w* . . . . . .2 Pet 2:21
have gone in the *w* . . . . . .Jude 11

WAYS
for all His *w* are . . . . . .Deut 32:4
they do not know its *w* . . . . . .Job 24:13
is the first of the *w* . . . . . .Job 40:19
Show me Your *w* . . . . . .Ps 25:4
transgressors Your *w* . . . . . .Ps 51:13
would walk in My *w* . . . . . .Ps 81:13
w were directed . . . . . .Ps 119:5
I thought about my *w* . . . . . .Ps 119:59
righteous in all His *w* . . . . . .Ps 145:17
For the *w* of man are . . . . . .Prov 5:21
w please the LORD . . . . . .Prov 16:7
He will teach us His *w* . . . . . .Is 2:3
nor are your *w* . . . . . .Is 55:8
"Stand in the *w* . . . . . .Jer 6:16
"Amend your *w* . . . . . .Jer 7:3
and examine our *w* . . . . . .Lam 3:40
and owns all your *w* . . . . . .Dan 5:23
w are everlasting . . . . . .Hab 3:6
misery are in their *w* . . . . . .Rom 3:16
judgments and His *w* . . . . . .Rom 11:33
unstable in all his *w* . . . . . .James 1:8
their destructive *w* . . . . . .2 Pet 2:2
and true are Your *w* . . . . . .Rev 15:3

WEAK
then I shall become *w* . . . . . .Judg 16:7
And I am *w* today . . . . . .2 Sam 3:39
me, O LORD, for I am *w* . . . . . .Ps 6:2
gives power to the *w* . . . . . .Is 40:29
knee will be as *w* . . . . . .Ezek 7:17
let the *w* say . . . . . .Joel 3:10
not your hands be *w* . . . . . .Zeph 3:16
but the flesh is *w* . . . . . .Matt 26:41
And not being *w* . . . . . .Rom 4:19
Receive one who is *w* . . . . . .Rom 14:1
God has chosen the *w* . . . . . .1 Cor 1:27
We are *w*, but you are . . . . . .1 Cor 4:10
to the *w* I became as *w* . . . . . .1 Cor 9:22
this reason many are *w* . . . . .1 Cor 11:30
For when I am *w* . . . . . .2 Cor 12:10

WEAKENED
w my strength in the . . . . . .Ps 102:23
the ground, you who *w* . . . . . .Is 14:12

WEAKENS
w the hands of the men . . . . . .Jer 38:4

WEAKER
house of Saul grew *w* . . . . . .2 Sam 3:1
the wife, as to the *w* . . . . . .1 Pet 3:7

WEAKNESS
than men, and the *w* . . . . . .1 Cor 1:25
I was with you in *w* . . . . . .1 Cor 2:3
It is sown in *w* . . . . . .1 Cor 15:43
is also subject to *w* . . . . . .Heb 5:2
w were made strong . . . . . .Heb 11:34

WEAKNESSES
also helps in our *w* . . . . . .Rom 8:26
sympathize with our *w* . . . . . .Heb 4:15

WEALTH
have gained me this *w* . . . . . .Deut 8:17
a man of great *w* . . . . . .Ruth 2:1
not asked riches or *w* . . . . . .2 Chr 1:11
who trust in their *w* . . . . . .Ps 49:6
w is his strong city . . . . . .Prov 10:15
W gained by dishonesty . . . . .Prov 13:11
W makes many friends . . . . . .Prov 19:4
may bring to you the *w* . . . . . .Is 60:11

WEALTHY
w nation that dwells . . . . . .Jer 49:31
rich, have become *w* . . . . . .Rev 3:17

WEANED
w child shall put his . . . . . .Is 11:8
Those just *w* from milk . . . . . .Is 28:9

WEAPON
w formed against you .....Is 54:17
with a deadly *w* .....Ezek 9:1

WEAPONS
is better than *w* .....Eccl 9:18
the LORD and His *w* .....Is 13:5
For the *w* of our .....2 Cor 10:4

WEAR
but the just will *w* .....Job 27:17
'What shall we *w* .....Matt 6:31

WEARIED
you have *w* Me with .....Is 43:24
You are *w* in the .....Is 57:10
and they have *w* .....Jer 12:5
You have *w* the LORD .....Mal 2:17
therefore, being *w* .....John 4:6

WEARINESS
say, 'Oh, what a *w* .....Mal 1:13
in *w* and toil .....2 Cor 11:27

WEARISOME
and much study is *w* .....Eccl 12:12

WEARY
to Isaac, "I am *w* .....Gen 27:46
lest he become *w* .....Prov 25:17
As cold water to a *w* .....Prov 25:25
No one will be *w* .....Is 5:27
you may cause the *w* .....Is 28:12
shall run and not be *w* .....Is 40:31
to him who is *w* .....Is 50:4
I am *w* of holding it .....Jer 6:11
w themselves to commit .....Jer 9:5
I was *w* of holding it .....Jer 20:9
continual coming she *w* .....Luke 18:5
And let us not grow *w* .....Gal 6:9
do not grow *w* in .....2 Thess 3:13
lest you become *w* .....Heb 12:3

WEATHER
a garment in cold *w* .....Prov 25:20
'It will be fair *w* .....Matt 16:2

WEDDING
were invited to the *w* .....Matt 22:3
Come to the *w* .....Matt 22:4
find, invite to the *w* .....Matt 22:9
in with him to the *w* .....Matt 25:10
day there was a *w* .....John 2:1

WEEK
with many for one *w* .....Dan 9:27
the first day of the *w* .....Matt 28:1
the first day of the *w* .....Acts 20:7
the first day of the *w* .....1 Cor 16:2

WEEKS
w are determined .....Dan 9:24
w Messiah shall be cut .....Dan 9:26

WEEP
"Hannah, why do you *w* .....1 Sam 1:8
a time to *w* .....Eccl 3:4
you shall *w* no more .....Is 30:19
it, my soul will *w* .....Jer 13:17
W not for the dead .....Jer 22:10
to the LORD, *w* between .....Joel 2:17
this commotion and *w* .....Mark 5:39
Blessed are you who *w* .....Luke 6:21
to her, "Do not *w* .....Luke 7:13
and you did not *w* .....Luke 7:32
of Jerusalem, do not *w* .....Luke 23:28
to the tomb to *w* there .....John 11:31
w with those who *w* .....Rom 12:15
those who *w* as though .....1 Cor 7:30

WEEPING
of Israel, who were *w* .....Num 25:6
w as they went up .....2 Sam 15:30
the noise of the *w* .....Ezra 3:13
face is flushed from *w* .....Job 16:16
the voice of my *w* .....Ps 6:8
my drink with *w* .....Ps 102:9
of hosts called for *w* .....Is 22:12
w shall no longer .....Is 65:19
They shall come with *w* .....Jer 31:9
w they shall come .....Jer 50:4
were sitting there *w* .....Ezek 8:14
with fasting, with *w* .....Joel 2:12
with tears, with *w* .....Mal 2:13
There will be *w* .....Matt 8:12
outside by the tomb *w* .....John 20:11
"Woman, why are you *w* .....John 20:13
"What do you mean by *w* .....Acts 21:13

WEIGH
You *w* out the violence .....Ps 58:2
O Most Upright, You *w* .....Is 26:7

WEIGHED
nor can silver be *w* .....Job 28:15
W the mountains .....Is 40:12
You have been *w* .....Dan 5:27
lest your hearts be *w* .....Luke 21:34

WEIGHS
eyes, but the LORD *w* .....Prov 16:2
Where is he who *w* .....Is 33:18

WEIGHT
a perfect and just *w* .....Deut 25:15
a just *w* is His delight .....Prov 11:1
and eternal *w* of glory .....2 Cor 4:17
us lay aside every *w* .....Heb 12:1

WEIGHTIER
have neglected the *w* .....Matt 23:23

WELFARE
does not seek the *w* .....Jer 38:4

WELL
If you do *w* .....Gen 4:7
that it may go *w* .....Deut 4:40
you when you do *w* .....Ps 49:18
daughters have done *w* .....Prov 31:29
know that it will be *w* .....Eccl 8:12
wheel broken at the *w* .....Eccl 12:6
that it shall be *w* .....Is 3:10
"Those who are *w* .....Matt 9:12
said to him, '*W* done .....Matt 25:21
faith has made you *w* .....Mark 5:34
Now Jacob's *w* was .....John 4:6
the elders who rule *w* .....1 Tim 5:17

WELL-BEING
them, and their *w* .....Ps 69:22
each one the other's *w* .....1 Cor 10:24

WELLS
draw water from the *w* .....Is 12:3
These are *w* without .....2 Pet 2:17

WENT
They *w* out from us .....1 John 2:19

WEPT
and the man of God *w* .....2 Kin 8:11
for the people *w* .....Ezra 10:1
that I sat down and *w* .....Neh 1:4
Have I not *w* for him .....Job 30:25
down, yea, we *w* .....Ps 137:1
out and *w* bitterly .....Matt 26:75
He saw the city and *w* .....Luke 19:41
Jesus *w* .....John 11:35
So I *w* much .....Rev 5:4

WET
They are *w* with the .....Job 24:8
his body was *w* with .....Dan 4:33

WHEAT
with the finest of *w* .....Ps 81:16
we may trade *w* .....Amos 8:5
even sell the bad *w* .....Amos 8:6
but gather the *w* .....Matt 13:30
w falls into the .....John 12:24
perhaps *w* or some .....1 Cor 15:37
oil, fine flour and *w* .....Rev 18:13

WHEEL
brings the threshing *w* .....Prov 20:26
the fountain, or the *w* .....Eccl 12:6
in the middle of a *w* .....Ezek 1:16

WHEELS
off their chariot *w* .....Ex 14:25
the rumbling of his *w* .....Jer 47:3
appearance of the *w* .....Ezek 1:16
noise of rattling *w* .....Nah 3:2

WHERE
not knowing *w* he was .....Heb 11:8

WHIP
A *w* for the horse .....Prov 26:3
The noise of a *w* .....Nah 3:2

WHIRLWIND
Elijah went up by a *w* .....2 Kin 2:11
Job out of the *w* .....Job 38:1
them away as with a *w* .....Ps 58:9
w will take them away .....Is 40:24
w shall scatter them .....Is 41:16
w shall be raised .....Jer 25:32
has His way in the *w* .....Nah 1:3

WHISPER
my ear received a *w* .....Job 4:12
and wizards, who *w* .....Is 8:19

WHISPERER
w separates the best .....Prov 16:28

WHISPERERS
they are *w* .....Rom 1:29

WHISPERINGS
backbitings, *w* .....2 Cor 12:20

WHITE
My beloved is *w* .....Song 5:10
and make them *w* .....Dan 11:35
be purified, made *w* .....Dan 12:10
for they are already *w* .....John 4:35
walk with Me in *w* .....Rev 3:4
clothed in *w* garments .....Rev 3:5
behold, a *w* horse .....Rev 6:2
and made them *w* .....Rev 7:14
Then I saw a great *w* .....Rev 20:11

WHOLE
w body were an eye .....1 Cor 12:17

WHOLESOME
w tongue is a tree .....Prov 15:4
not consent to *w* words .....1 Tim 6:3

WHOLLY
w followed the LORD .....Deut 1:36
I will not leave you *w* .....Jer 46:28

WICKED
w shall be silent .....1 Sam 2:9
Should you help the *w* .....2 Chr 19:2
Why do the *w* live and .....Job 21:7
w are reserved for the .....Job 21:30
to nobles, 'You are *w* .....Job 34:18
with the *w* every day .....Ps 7:11

w is snared in the .....Ps 9:16
w shall be turned .....Ps 9:17
do the *w* renounce God .....Ps 10:13
w bend their bow .....Ps 11:2
w He will rain coals .....Ps 11:6
Evil shall slay the *w* .....Ps 34:21
w shall be no more .....Ps 37:10
The *w* watches the .....Ps 37:32
how long will the *w* .....Ps 94:3
and the *w* be no more .....Ps 104:35
is far from the *w* .....Ps 119:155
if there is any *w* .....Ps 139:24
w will be cut off from .....Prov 2:22
w will fall by his own .....Prov 11:5
LORD is far from the *w* .....Prov 15:29
w flee when no one .....Prov 28:1
Do not be overly *w* .....Eccl 7:17
not be well with the *w* .....Eccl 8:13
w forsake his way .....Is 55:7
But the *w* are like the .....Is 57:20
and desperately *w* .....Jer 17:9
w shall do wickedly .....Dan 12:10
at all acquit the *w* .....Nah 1:3
w one does not touch .....1 John 5:18
the sway of the *w* .....1 John 5:19

WICKEDLY
Will you speak *w* .....Job 13:7
God will never do *w* .....Job 34:12
Those who do *w* .....Dan 11:32
yes, all who do *w* .....Mal 4:1

WICKEDNESS
LORD saw that the *w* .....Gen 6:5
can I do this great *w* .....Gen 39:9
'*W* proceeds from the .....1 Sam 24:13
w oppress them .....2 Sam 7:10
Is not your *w* great .....Job 22:5
Oh, let the *w* of the .....Ps 7:9
alive into hell, for *w* .....Ps 55:15
in the tents of *w* .....Ps 84:10
I will not know *w* .....Ps 101:4
eat the bread of *w* .....Prov 4:17
w is an abomination .....Prov 8:7
w will not deliver .....Eccl 8:8
w burns as the .....Is 9:18
have trusted in your *w* .....Is 47:10
w will correct you .....Jer 2:19
wells up with her *w* .....Jer 6:7
man repented of his *w* .....Jer 8:6
not turn from his *w* .....Ezek 3:19
You have plowed *w* .....Hos 10:13
and cannot look on *w* .....Hab 1:13
for those who do *w* .....Mal 3:15
is full of greed and *w* .....Luke 11:39
sexual immorality, *w* .....Rom 1:29
spiritual hosts of *w* .....Eph 6:12
and overflow of *w* .....James 1:21

WIDE
shall open your hand *w* .....Deut 15:8
opened their mouth *w* .....Job 29:23
w his lips shall have .....Prov 13:3
will build myself a *w* .....Jer 22:14
w is the gate and .....Matt 7:13
to you, our heart is *w* .....2 Cor 6:11

WIDOW
does no good for the *w* .....Job 24:21
They slay the *w* .....Ps 94:6
and his wife a *w* .....Ps 109:9
the fatherless and *w* .....Ps 146:9
plead for the *w* .....Is 1:17
How like a *w* is she .....Lam 1:1
Then one poor *w* .....Mark 12:42
w has children or .....1 Tim 5:4
Do not let a *w* under .....1 Tim 5:9

WIDOW'S
and I caused the *w* .....Job 29:13

WIDOWS
a defender of *w* .....Ps 68:5
and let your *w* trust .....Jer 49:11
w were neglected .....Acts 6:1
that the younger *w* .....1 Tim 5:14
to visit orphans and *w* .....James 1:27

WIFE
and be joined to his *w* .....Gen 2:24
an excellent *w* is the .....Prov 12:4
w finds a good thing .....Prov 18:22
but a prudent *w* .....Prov 19:14
w whom you love all .....Eccl 9:9
like a youthful *w* .....Is 54:6
"Go, take yourself a *w* .....Hos 1:2
for a *w* he tended sheep .....Hos 12:12
with the *w* of his .....Mal 2:15
"Whoever divorces his *w* ...Mark 10:11
'I have married a *w* .....Luke 14:20
Remember Lot's *w* .....Luke 17:32
all seven had her as *w* .....Luke 20:33
so love his own *w* .....Eph 5:33
the husband of one *w* .....Titus 1:6
giving honor to the *w* .....1 Pet 3:7
bride, the Lamb's *w* .....Rev 21:9

WILD
locusts and *w* honey .....Matt 3:4
olive tree which is *w* .....Rom 11:24

WILDERNESS
wasteland, a howling *w* .....Deut 32:10
w yields food for them .....Job 24:5
coming out of the *w* .....Song 3:6
made the world as a *w* .....Is 14:17
I will make the *w* .....Is 41:18
Let the *w* and its .....Is 42:11
Have I been a *w* .....Jer 2:31
of one crying in the *w* .....Matt 3:3
the serpent in the *w* .....John 3:14
congregation in the *w* .....Acts 7:38

WILES
to stand against the *w* .....Eph 6:11

WILL
w be done on earth as .....Matt 6:10
but he who does the *w* .....Matt 7:21
of the two did the *w* .....Matt 21:31
nevertheless not My *w* .....Luke 22:42
flesh, nor of the *w* .....John 1:13
I do not seek My own *w* .....John 5:30
not to do My own *w* .....John 6:38
This is the *w* .....John 6:39
wills to do His *w* .....John 7:17
w is present with me .....Rom 7:18
and perfect *w* of God .....Rom 12:2
works in you both to *w* .....Phil 2:13
the knowledge of His *w* .....Col 1:9
according to His own *w* .....Heb 2:4
come to do Your *w* .....Heb 10:9
good work to do His *w* .....Heb 13:21
but he who does the *w* .....1 John 2:17

WILLFULLY
For if we sin *w* .....Heb 10:26
For this they *w* .....2 Pet 3:5

WILLING
is of a *w* heart .....Ex 35:5
If you are *w* and .....Is 1:19
him, saying, "I am *w* .....Matt 8:3
The spirit indeed is *w* .....Matt 26:41
The spirit indeed is *w* .....Mark 14:38
if there is first a *w* .....2 Cor 8:12
w that any should .....2 Pet 3:9

WILLINGLY
to futility, not *w* .....Rom 8:20
For if I do this *w* .....1 Cor 9:17
by compulsion but *w* .....1 Pet 5:2

WILLOWS
our harps upon the *w* .....Ps 137:2

WILLS
to whom the Son *w* .....Matt 11:27
it is not of him who *w* .....Rom 9:16
say, "If the Lord *w* .....James 4:15

WIN
w one proselyte .....Matt 23:15
to all, that I might *w* .....1 Cor 9:19

WIND
LORD was not in the *w* .....1 Kin 19:11
w carries him away .....Job 27:21
the chaff which the *w* .....Ps 1:4
He causes His *w* .....Ps 147:18
will inherit the *w* .....Prov 11:29
He who observes the *w* .....Eccl 11:4
is the way of the *w* .....Eccl 11:5
Awake, O north *w* .....Song 4:16
the prophets become *w* .....Jer 5:13
He brings the *w* .....Jer 51:16
Ephraim feeds on the *w* .....Hos 12:1
and creates the *w* .....Amos 4:13
A reed shaken by the *w* .....Matt 11:7
And the *w* ceased and .....Mark 4:39
and rebuked the *w* .....Luke 8:24
The *w* blows where .....John 3:8
of a rushing mighty *w* .....Acts 2:2
about with every *w* .....Eph 4:14

WINDOWS
looking through the *w* .....Song 2:9
has come through our *w* .....Jer 9:21
upper room, with his *w* .....Dan 6:10
not open for you the *w* .....Mal 3:10

WINDS
from the four *w* .....Ezek 37:9
be, that even the *w* .....Matt 8:27
holding the four *w* .....Rev 7:1

WINDSTORM
And a great *w* arose .....Mark 4:37

WINE
Noah awoke from his *w* .....Gen 9:24
w that makes glad .....Ps 104:15
W is a mocker .....Prov 20:1
Do not look on the *w* .....Prov 23:31
love is better than *w* .....Song 1:2
w inflames them .....Is 5:11
Yes, come, buy *w* .....Is 55:1
they gave Him sour *w* .....Matt 27:34
when they ran out of *w* .....John 2:3
do not be drunk with *w* .....Eph 5:18
but use a little *w* .....1 Tim 5:23
not given to much *w* .....Titus 2:3
her the cup of the *w* .....Rev 16:19

WINEBIBBERS
Do not mix with *w* .....Prov 23:20

WINEPRESS
"I have trodden the *w* .....Is 63:3
for the *w* is full .....Joel 3:13
into the great *w* .....Rev 14:19
Himself treads the *w* .....Rev 19:15

WINESKIN
I have become like a *w* .....Ps 119:83

WINESKINS
new wine into old *w* .....Matt 9:17

WING
One *w* of the cherub .....1 Kin 6:24
so I spread My *w* .....Ezek 16:8

WINGS
w you have come .....Ruth 2:12
He flew upon the *w* .....Ps 18:10
the shadow of Your *w* .....Ps 36:7
If I take the *w* .....Ps 139:9
each one had six *w* .....Is 6:2
with healing in His *w* .....Mal 4:2
woman was given two *w* .....Rev 12:14

WINNOW
You shall *w* them .....Is 41:16

WINS
w souls is wise .....Prov 11:30

WINTER
have made summer and *w* .....Ps 74:17
For lo, the *w* is past .....Song 2:11
w it shall occur .....Zech 14:8
flight may not be in *w* .....Matt 24:20

WIPE
the Lord GOD will *w* .....Is 25:8
w them with the towel .....John 13:5
w away every tear .....Rev 21:4

WISDOM
for this is your *w* .....Deut 4:6
w will die with you .....Job 12:2
will make me to know *w* .....Ps 51:6
is the man who finds *w* .....Prov 3:13
Get *w*! Get understanding! .....Prov 4:5
W is the principal .....Prov 4:7
is the beginning of *w* .....Prov 9:10
to get *w* than gold .....Prov 16:16
w loves his own soul .....Prov 19:8
W is too lofty for a .....Prov 24:7
w is much grief .....Eccl 1:18
W is better than .....Eccl 9:16
w is justified by her .....Matt 11:19
Jesus increased in *w* .....Luke 2:52
riches both of the *w* .....Rom 11:33
the gospel, not with *w* .....1 Cor 1:17
Greeks seek after *w* .....1 Cor 1:22
For the *w* of this world .....1 Cor 3:19
not with fleshly *w* .....2 Cor 1:12
now the manifold *w* .....Eph 3:10
all the treasures of *w* .....Col 2:3
Walk in *w* toward those .....Col 4:5
If any of you lacks *w* .....James 1:5
power and riches and *w* .....Rev 5:12
and glory and *w* .....Rev 7:12

WISE
great nation is a *w* .....Deut 4:6
He catches the *w* .....Job 5:13
God is *w* in heart and .....Job 9:4
men are not always *w* .....Job 32:9
when will you be *w* .....Ps 94:8
w will observe these .....Ps 107:43
Do not be *w* in your .....Prov 3:7
he who wins souls is *w* .....Prov 11:30
The *w* in heart will be .....Prov 16:21
folly, lest he be *w* .....Prov 26:5
they are exceedingly *w* .....Prov 30:24
The words of the *w* .....Eccl 12:11
They are *w* to do evil .....Jer 4:22
Therefore be *w* as .....Matt 10:16
five of them were *w* .....Matt 25:2
barbarians, both to *w* .....Rom 1:14
to God, alone *w* .....Rom 16:27
Where is the *w* .....1 Cor 1:20
sake, but you are *w* .....1 Cor 4:10
not as fools but as *w* .....Eph 5:15
are able to make you *w* .....2 Tim 3:15

WISELY
I will behave *w* .....Ps 101:2
who heeds the word *w* .....Prov 16:20
you do not inquire *w* .....Eccl 7:10

WISER
he was *w* than all men .....1 Kin 4:31
w than the birds .....Job 35:11
w than my enemies .....Ps 119:98
of God is *w* than men .....1 Cor 1:25

WISH
for me to do what I *w* .....Matt 20:15
w it were already .....Luke 12:49

WISHED
Then he *w* death for .....Jon 4:8

WITCHCRAFT
is as the sin of *w* .....1 Sam 15:23

WITHDRAW
God will not *w* His .....Job 9:13
He does not *w* His eyes .....Job 36:7
From such *w* yourself .....1 Tim 6:5

WITHER
also shall not *w* .....Ps 1:3
w as the green .....Ps 37:2
leaves will not *w* .....Ezek 47:12
How did the fig tree *w* .....Matt 21:20

WITHERS
The grass *w* .....Is 40:7
burning heat than it *w* .....James 1:11
The grass *w* .....1 Pet 1:24

WITHHELD
and your sins have *w* .....Jer 5:25

WITHHOLD
w Your tender mercies .....Ps 40:11
good thing will He *w* .....Ps 84:11
Do not *w* good from .....Prov 3:27
your cloak, do not *w* .....Luke 6:29

WITHOUT
having no hope and *w* .....Eph 2:12
pray *w* ceasing .....1 Thess 5:17
w controversy .....1 Tim 3:16
w works is dead .....James 2:26

WITHSTAND
was I that I could *w* .....Acts 11:17
you may be able to *w* .....Eph 6:13

WITHSTOOD
I *w* him to his face .....Gal 2:11

WITNESS
see, God is *w* between .....Gen 31:50
Surely even now my *w* .....Job 16:19
like the faithful *w* .....Ps 89:37
w does not lie .....Prov 14:5
have given him as a *w* .....Is 55:4
a true and faithful *w* .....Jer 42:5
I will be a swift *w* .....Mal 3:5
all the world as a *w* .....Matt 24:14
This man came for a *w* .....John 1:7
do not receive Our *w* .....John 3:11
"If I bear *w* of .....John 5:31
is another who bears *w* .....John 5:32
But I have a greater *w* .....John 5:36
who was bearing *w* .....Acts 14:3
For you will be His *w* .....Acts 22:15
For God is my *w* .....Phil 1:8
are three who bear *w* .....1 John 5:7
If we receive the *w* .....1 John 5:9
who bore *w* to the word .....Rev 1:2
Christ, the faithful *w* .....Rev 1:5
beheaded for their *w* .....Rev 20:4

WITNESSED
is revealed, being *w* .....Rom 3:21
w the good confession .....1 Tim 6:13

WITNESSES
of two or three *w* .....Deut 17:6
for Myself faithful *w* .....Is 8:2
"You are My *w* .....Is 43:10
the presence of many *w* .....1 Tim 6:12
the Holy Spirit also *w* .....Heb 10:15
so great a cloud of *w* .....Heb 12:1
give power to my two *w* .....Rev 11:3

WIVES
Husbands, love your *w* .....Eph 5:25
w must be reverent .....1 Tim 3:11

WIZARDS
who are mediums and *w* .....Is 8:19

WOLF
The *w* and the lamb .....Is 65:25
the sheep, sees the *w* .....John 10:12

WOLVES
they are ravenous *w* .....Matt 7:15
out as lambs among *w* .....Luke 10:3
savage *w* will come in .....Acts 20:29

WOMAN
she shall be called *W* .....Gen 2:23
w builds her house .....Prov 14:1
w who fears the LORD .....Prov 31:30
w shall encompass a .....Jer 31:22
whoever looks at a *w* .....Matt 5:28
"Do you see this *w* .....Luke 7:44
Then the *w* of Samaria .....John 4:9
brought to Him a *w* .....John 8:3
"*W*, behold your .....John 19:26
w was full of good .....Acts 9:36
natural use of the *w* .....Rom 1:27
a man not to touch a *w* .....1 Cor 7:1
w is the glory of man .....1 Cor 11:7
His Son, born of a *w* .....Gal 4:4
Let a *w* learn in .....1 Tim 2:11
I do not permit a *w* .....1 Tim 2:12
w being deceived .....1 Tim 2:14
w clothed with the sun .....Rev 12:1
the earth helped the *w* .....Rev 12:16

WOMB
nations are in your *w* .....Gen 25:23
LORD had closed her *w* .....1 Sam 1:5
took Me out of the *w* .....Ps 22:9
formed you from the *w* .....Is 44:2
called Me from the *w* .....Is 49:1
in the *w* I knew you .....Jer 1:5
is the fruit of your *w* .....Luke 1:42
"Blessed is the *w* .....Luke 11:27

WOMEN
blessed is she among *w* .....Judg 5:24
among Your honorable *w* .....Ps 45:9
O fairest among *w* .....Song 1:8
w rule over them .....Is 3:12
new wine the young *w* .....Zech 9:17
w will be grinding .....Matt 24:41
are you among *w* .....Luke 1:28
w keep silent in the .....1 Cor 14:34
admonish the young *w* .....Titus 2:4

times, the holy *w* . . . . . .1 Pet 3:5
not defiled with *w* . . . . . .Rev 14:4

WONDER
I have become as a *w* . . . . . .Ps 71:7
marvelous work and a *w* . . . . . .Is 29:14

WONDERFUL
name, seeing it is *w* . . . . . .Judg 13:18
Your love to me was *w* . . . . . .2 Sam 1:26
things too *w* for me . . . . . .Job 42:3
Your testimonies are *w* . . . . .Ps 119:129
name will be called *W* . . . . . .Is 9:6
of hosts, who is *w* . . . . . .Is 28:29
and scribes saw the *w* . . . . . .Matt 21:15
our own tongues the *w* . . . . . .Acts 2:11

WONDERFULLY
fearfully and *w* made . . . . . .Ps 139:14

WONDERS
w which I will do . . . . . .Ex 3:20
are the God who does *w* . . . . . .Ps 77:14
Shall Your *w* be known . . . . . .Ps 88:12
who alone does great *w* . . . . . .Ps 136:4
Egypt with signs and *w* . . . . . .Jer 32:21
and how mighty His *w* . . . . . .Dan 4:3
He works signs and *w* . . . . . .Dan 6:27
"And I will show *w* . . . . . .Joel 2:30
and done many *w* . . . . . .Matt 7:22
signs, and lying *w* . . . . . .2 Thess 2:9
both with signs and *w* . . . . . .Heb 2:4

WONDROUS
and tell of all Your *w* . . . . . .Ps 26:7
w works declare that . . . . . .Ps 75:1
w works in the land of . . . . . .Ps 106:22
for they are a *w* . . . . . .Zech 3:8

WONDROUSLY
God, who has dealt *w* . . . . . .Joel 2:26

WOOD
precious stones, *w* . . . . . .1 Cor 3:12

WOODCUTTERS
but let them be *w* . . . . . .Josh 9:21

WOOL
they shall be as *w* . . . . . .Is 1:18
head was like pure *w* . . . . . .Dan 7:9
hair were white like *w* . . . . . .Rev 1:14

WORD
w that proceeds . . . . . .Deut 8:3
w is very near you . . . . . .Deut 30:14
w I have hidden . . . . . .Ps 119:11
w has given me life . . . . . .Ps 119:50
w is a lamp to my feet . . . . . .Ps 119:105
w makes it glad . . . . . .Prov 12:25
w spoken in due season . . . . .Prov 15:23
w fitly spoken is . . . . . .Prov 25:11
Every *w* of God is pure . . . . . .Prov 30:5
The LORD sent a *w* . . . . . .Is 9:8
the *w* of our God . . . . . .Is 40:8
w has gone out of My . . . . . .Is 45:23
w be that goes forth . . . . . .Is 55:11
But His *w* was in my . . . . . .Jer 20:9
w will be his oracle . . . . . .Jer 23:36
w which I speak will . . . . . .Ezek 12:28
But only speak a *w* . . . . . .Matt 8:8
for every idle *w* . . . . . .Matt 12:36
The seed is the *w* . . . . . .Luke 8:11
mighty in deed and *w* . . . . . .Luke 24:19
beginning was the *W* . . . . . .John 1:1
W became flesh and . . . . . .John 1:14
if anyone keeps My *w* . . . . . .John 8:51
w which you hear is . . . . . .John 14:24
Your *w* is truth . . . . . .John 17:17
and glorified the *w* . . . . . .Acts 13:48
to one is given the *w* . . . . . .1 Cor 12:8
of water by the *w* . . . . . .Eph 5:26
holding fast the *w* . . . . . .Phil 2:16
Let the *w* of Christ . . . . . .Col 3:16
come to you in *w* only . . . . . .1 Thess 1:5
in every good *w* . . . . . .2 Thess 2:17
by the *w* of His power . . . . . .Heb 1:3
w which they heard did . . . . . .Heb 4:2
For the *w* of God is . . . . . .Heb 4:12
the implanted *w* . . . . . .James 1:21
does not stumble in *w* . . . . . .James 3:2
through the *w* of God . . . . . .1 Pet 1:23
that by the *w* of God . . . . . .2 Pet 3:5
whoever keeps His *w* . . . . . .1 John 2:5
let us not love in *w* . . . . . .1 John 3:18
the Father, the *W* . . . . . .1 John 5:7
name is called The *W* . . . . . .Rev 19:13

WORDS
Give ear to my *w* . . . . . .Ps 5:1
Let the *w* of my mouth . . . . . .Ps 19:14
How sweet are Your *w* . . . . . .Ps 119:103
pay attention to the *w* . . . . . .Prov 7:24
The *w* of the wise are . . . . . .Eccl 12:11
And I have put My *w* . . . . . .Is 51:16
Take *w* with you . . . . . .Hos 14:2
Do not My *w* do good to . . . . . .Mic 2:7
pass away, but My *w* . . . . . .Matt 24:35
at the gracious *w* . . . . . .Luke 4:22
w that I speak to you . . . . . .John 6:63
You have the *w* of . . . . . .John 6:68
And remember the *w* . . . . . .Acts 20:35
not with wisdom of *w* . . . . . .1 Cor 1:17
those who hear the *w* . . . . . .Rev 1:3
is he who keeps the *w* . . . . . .Rev 22:7

WORK
day God ended His *w* . . . . . .Gen 2:2
Moses finished the *w* . . . . . .Ex 40:33
people had a mind to *w* . . . . . .Neh 4:6
You shall desire the *w* . . . . . .Job 14:15
for they are all the *w* . . . . . .Job 34:19
the *w* of Your fingers . . . . . .Ps 8:3
I hate the *w* of those . . . . . .Ps 101:3
the heavens are the *w* . . . . . .Ps 102:25
Man goes out to his *w* . . . . . .Ps 104:23
w is honorable and . . . . . .Ps 111:3
man does deceptive *w* . . . . . .Prov 11:18
then I saw all the *w* . . . . . .Eccl 8:17
for there is no *w* . . . . . .Eccl 9:10
God will bring every *w* . . . . . .Eccl 12:14
that He may do His *w* . . . . . .Is 28:21
and all we are the *w* . . . . . .Is 64:8
him nothing for his *w* . . . . . .Jer 22:13
and mighty in *w* . . . . . .Jer 32:19
For I will *w* a *w* . . . . . .Hab 1:5
and said, 'Son, go, *w* . . . . . .Matt 21:28
could do no mighty *w* . . . . . .Mark 6:5
we do, that we may *w* . . . . . .John 6:28
"This is the *w* of God . . . . . .John 6:29
I must *w* the works . . . . . .John 9:4
w which You have given . . . . .John 17:4
know that all things *w* . . . . . .Rom 8:28
He will finish the *w* . . . . . .Rom 9:28
w is no longer *w* . . . . . .Rom 11:6
Do not destroy the *w* . . . . . .Rom 14:20
w will become manifest . . . . .1 Cor 3:13
Are you not my *w* . . . . . .1 Cor 9:1
abounding in the *w* . . . . . .1 Cor 15:58
without ceasing your *w* . . . . .1 Thess 1:3
every good word and *w* . . . .2 Thess 2:17
If anyone will not *w* . . . . . .2 Thess 3:10
but a doer of the *w* . . . . . .James 1:25

WORKED
with one hand they *w* . . . . . .Neh 4:17
and wonders God had *w* . . . . .Acts 15:12
which He *w* in Christ . . . . . .Eph 1:20

WORKER
w is worthy of his . . . . . .Matt 10:10
Timothy, my fellow *w* . . . . . .Rom 16:21
w who does not need . . . . . .2 Tim 2:15

WORKERS
You hate all *w* of . . . . . .Ps 5:5
we are God's fellow *w* . . . . . .1 Cor 3:9
dogs, beware of evil *w* . . . . . .Phil 3:2

WORKING
everywhere, the Lord *w* . . . .Mark 16:20
My Father has been *w* . . . . . .John 5:17
according to the *w* . . . . . .Eph 1:19
through faith in the *w* . . . . . .Col 2:12
manner, not *w* at all . . . . . .2 Thess 3:11

WORKMANSHIP
For we are His *w* . . . . . .Eph 2:10

WORKS
the wondrous *w* of God . . . . . .Job 37:14
are Your wonderful *w* . . . . . .Ps 40:5
Come and see the *w* . . . . . .Ps 66:5
how great are Your *w* . . . . . .Ps 92:5
manifold are Your *w* . . . . . .Ps 104:24
The *w* of the LORD are . . . . . .Ps 111:2
w shall praise You . . . . . .Ps 145:10
and let her own *w* . . . . . .Prov 31:31
"For I know their *w* . . . . . .Is 66:18
of whose *w* are truth . . . . . .Dan 4:37
show Him greater *w* . . . . . .John 5:20
w that I do in My . . . . . .John 10:25
w that I do he will do . . . . . .John 14:12
w righteousness . . . . . .Acts 10:35
might stand, not of *w* . . . . . .Rom 9:11
let us cast off the *w* . . . . . .Rom 13:12
is the same God who *w* . . . . .1 Cor 12:6
not justified by the *w* . . . . . .Gal 2:16
Now the *w* of the flesh . . . . . .Gal 5:19
the spirit who now *w* . . . . . .Eph 2:2
not of *w*, lest anyone . . . . . .Eph 2:9
with the unfruitful *w* . . . . . .Eph 5:11
for it is God who *w* . . . . . .Phil 2:13
w they deny Him . . . . . .Titus 1:16
zealous for good *w* . . . . . .Titus 2:14
repentance from dead *w* . . . . . .Heb 6:1
but does not have *w* . . . . . .James 2:14
also justified by *w* . . . . . .James 2:25
He might destroy the *w* . . . . . .1 John 3:8
"I know your *w* . . . . . .Rev 2:2
their *w* follow them . . . . . .Rev 14:13
according to their *w* . . . . . .Rev 20:12

WORLD
He shall judge the *w* . . . . . .Ps 9:8
For the *w* is Mine . . . . . .Ps 50:12
w is established . . . . . .Ps 93:1
The field is the *w* . . . . . .Matt 13:38
w are more shrewd . . . . . .Luke 16:8
He was in the *w* . . . . . .John 1:10
For God so loved the *w* . . . . . .John 3:16
His Son into the *w* . . . . . .John 3:17
the Savior of the *w* . . . . . .John 4:42
w cannot hate you . . . . . .John 7:7
You are of this *w* . . . . . .John 8:23
Look, the *w* has gone . . . . . .John 12:19
w will see Me no more . . . . . .John 14:19
"If the *w* hates you . . . . . .John 15:18
If you were of the *w* . . . . . .John 15:19
I have overcome the *w* . . . . . .John 16:33

do not pray for the *w* . . . . . .John 17:9
w has not known You . . . . . .John 17:25
w may become guilty . . . . . .Rom 3:19
be conformed to this *w* . . . . . .Rom 12:2
things of the *w* . . . . . .1 Cor 1:27
w is foolishness . . . . . .1 Cor 3:19
w has been crucified . . . . . .Gal 6:14
without God in the *w* . . . . . .Eph 2:12
loved this present *w* . . . . . .2 Tim 4:10
He has not put the *w* . . . . . .Heb 2:5
unspotted from the *w* . . . . . .James 1:27
w is enmity with God . . . . . .James 4:4
Do not love the *w* . . . . . .1 John 2:15
all that is in the *w* . . . . . .1 John 2:16
w is passing away . . . . . .1 John 2:17
w does not know us . . . . . .1 John 3:1
They are of the *w* . . . . . .1 John 4:5
so are we in this *w* . . . . . .1 John 4:17
And all the *w* marveled . . . . . .Rev 13:3

WORLDS
also He made the *w* . . . . . .Heb 1:2

WORM
w should feed sweetly . . . . . .Job 24:20
But I am a *w* . . . . . .Ps 22:6
"Fear not, you *w* . . . . . .Is 41:14
their *w* does not die . . . . . .Is 66:24
w does not die and the . . . . . .Mark 9:44

WORMS
flesh is caked with *w* . . . . . .Job 7:5
you, and *w* cover you . . . . . .Is 14:11
And he was eaten by *w* . . . . . .Acts 12:23

WORMWOOD
end she is bitter as *w* . . . . . .Prov 5:4
who turn justice to *w* . . . . . .Amos 5:7
of the star is *W* . . . . . .Rev 8:11

WORRY
to you, do not *w* . . . . . .Matt 6:25
Therefore do not *w* . . . . . .Matt 6:31

WORRYING
by *w* can add one cubit . . . . . .Matt 6:27

WORSE
w than their fathers . . . . . .Jer 7:26

WORSHIP
I will go yonder and *w* . . . . . .Gen 22:5
He is your Lord, *w* . . . . . .Ps 45:11
Oh come, let us *w* . . . . . .Ps 95:6
and have come to *w* Him . . . . . .Matt 2:2
will fall down and *w* . . . . . .Matt 4:9
And in vain they *w* . . . . . .Matt 15:9
w what you do not know . . . . .John 4:22
true worshipers will *w* . . . . . .John 4:23
the One whom you *w* . . . . . .Acts 17:23
w the God of my . . . . . .Acts 24:14
false humility and *w* . . . . . .Col 2:18
the angels of God *w* . . . . . .Heb 1:6
make them come and *w* . . . . . .Rev 3:9
w Him who lives . . . . . .Rev 4:10
w Him who made . . . . . .Rev 14:7

WORSHIPED
Our fathers *w* . . . . . .John 4:20
w Him who lives . . . . . .Rev 5:14
on their faces and *w* . . . . . .Rev 11:16
w God who sat on the . . . . . .Rev 19:4

WORSHIPER
if anyone is a *w* . . . . . .John 9:31

WORTH
and make my speech *w* . . . . . .Job 24:25
of the wicked is *w* . . . . . .Prov 10:20

WORTHLESS
looking at *w* things . . . . . .Ps 119:37
A *w* person, a wicked man . . . .Prov 6:12
Indeed they are all *w* . . . . . .Is 41:29

WORTHLESSNESS
long will you love *w* . . . . . .Ps 4:2

WORTHY
I am not *w* of the . . . . . .Gen 32:10
sandals I am not *w* . . . . . .Matt 3:11
inquire who in it is *w* . . . . . .Matt 10:11
invited were not *w* . . . . . .Matt 22:8
should do this was *w* . . . . . .Luke 7:4
and I am no longer *w* . . . . . .Luke 15:19
present time are not *w* . . . . . .Rom 8:18
apostles, who am not *w* . . . . .1 Cor 15:9
to walk *w* of the calling . . . . . .Eph 4:1
"The laborer is *w* . . . . . .1 Tim 5:18
the world was not *w* . . . . . .Heb 11:38
white, for they are *w* . . . . . .Rev 3:4
"You are *w*, O Lord . . . . . .Rev 4:11
"*W* is the Lamb who . . . . . .Rev 5:12

WOUND
I *w* and I heal . . . . . .Deut 32:39
My *w* is incurable . . . . . .Job 34:6
But God will *w* the . . . . . .Ps 68:21
and my *w* incurable . . . . . .Jer 15:18
and *w* their weak . . . . . .1 Cor 8:12
and his deadly *w* . . . . . .Rev 13:3

WOUNDED
and my heart is *w* . . . . . .Ps 109:22
and *w* the serpent . . . . . .Is 51:9
But He was *w* for our . . . . . .Is 53:5
there remained only *w* . . . . . .Jer 37:10
with which I was *w* . . . . . .Zech 13:6
to the beast who was *w* . . . . . .Rev 13:14

WOUNDING
killed a man for *w* . . . . . .Gen 4:23

WOUNDS
and binds up their *w* . . . . . .Ps 147:3
Faithful are the *w* . . . . . .Prov 27:6
and bandaged his *w* . . . . . .Luke 10:34

WRANGLINGS
useless *w* of men of . . . . . .1 Tim 6:5

WRATH
w has gone out from . . . . . .Num 16:46
provoked the LORD to *w* . . . . . .Deut 9:22
Had I not feared the *w* . . . . . .Deut 32:27
w kills a foolish . . . . . .Job 5:2
speak to them in His *w* . . . . . .Ps 2:5
living and burning *w* . . . . . .Ps 58:9
Surely the *w* of man . . . . . .Ps 76:10
Your fierce *w* has gone . . . . . .Ps 88:16
Will Your *w* burn like . . . . . .Ps 89:46
w we are terrified . . . . . .Ps 90:7
So I swore in My *w* . . . . . .Ps 95:11
in the day of His *w* . . . . . .Ps 110:5
death is the king's *w* . . . . . .Prov 16:14
The king's *w* is like . . . . . .Prov 19:12
of great *w* will suffer . . . . . .Prov 19:19
w is heavier than . . . . . .Prov 27:3
W is cruel and anger a . . . . . .Prov 27:4
w I will give him . . . . . .Is 10:6
With a little *w* . . . . . .Is 54:8
in My *w* I struck you . . . . . .Is 60:10
I will pour out my *w* . . . . . .Hos 5:10
w remember mercy . . . . . .Hab 3:2
you to flee from the *w* . . . . . .Matt 3:7
see life, but the *w* . . . . . .John 3:36
For the *w* of God is . . . . . .Rom 1:18
up for yourself *w* . . . . . .Rom 2:5
the law brings about *w* . . . . . .Rom 4:15
wanting to show His *w* . . . . . .Rom 9:22
rather give place to *w* . . . . . .Rom 12:19
not only because of *w* . . . . . .Rom 13:5
outbursts of *w* . . . . . .2 Cor 12:20
nature children of *w* . . . . . .Eph 2:3
sun go down on your *w* . . . . . .Eph 4:26
Let all bitterness, *w* . . . . . .Eph 4:31
delivers us from the *w* . . . . .1 Thess 1:10
w has come upon them . . . .1 Thess 2:16
holy hands, without *w* . . . . . .1 Tim 2:8
So I swore in My *w* . . . . . .Heb 3:11
not fearing the *w* . . . . . .Heb 11:27
for the *w* of man does . . . . . .James 1:20
throne and from the *w* . . . . . .Rev 6:16
to you, having great *w* . . . . . .Rev 12:12
of the wine of the *w* . . . . . .Rev 14:8
winepress of the *w* . . . . . .Rev 14:19
for in them the *w* . . . . . .Rev 15:1
fierceness of His *w* . . . . . .Rev 16:19

WRATHFUL
w man stirs up strife . . . . . .Prov 15:18

WRESTLE
For we do not *w* . . . . . .Eph 6:12

WRETCHED
w man that I am . . . . . .Rom 7:24
know that you are *w* . . . . . .Rev 3:17

WRETCHEDNESS
do not let me see my *w* . . . . .Num 11:15

WRINGING
w the nose produces . . . . . .Prov 30:33

WRINKLE
not having spot or *w* . . . . . .Eph 5:27

WRITE
"*W* these words . . . . . .Ex 34:27
w bitter things . . . . . .Job 13:26
w them on the tablet . . . . . .Prov 7:3
'*W* this man down as . . . . . .Jer 22:30
w them on their hearts . . . . . .Heb 8:10
their minds I will *w* . . . . . .Heb 10:16
I had many things to *w* . . . . . .3 John 13

WRITING
the *w* was the *w* . . . . . .Ex 32:16

WRITINGS
do not believe his *w* . . . . . .John 5:47

WRITTEN
tablets of stone, *w* . . . . . .Ex 31:18
Have I not *w* to you . . . . . .Prov 22:20
your names are *w* . . . . . .Luke 10:20
"What I have *w* . . . . . .John 19:22
ministered by us, *w* . . . . . .2 Cor 3:3
the stone a new name *w* . . . . . .Rev 2:17
the plagues that are *w* . . . . . .Rev 22:18

WRONG
sinned, we have done *w* . . . . .2 Chr 6:37
I cry out concerning *w* . . . . . .Job 19:7
not charge them with *w* . . . . . .Job 24:12
no one to do them *w* . . . . . .Ps 105:14
Do no *w* and do no . . . . . .Jer 22:3
I am doing you no *w* . . . . . .Matt 20:13
Man has done nothing *w* . . . .Luke 23:41
Jews I have done no *w* . . . . . .Acts 25:10
Forgive me this *w* . . . . . .2 Cor 12:13
But he who does *w* . . . . . .Col 3:25

WRONGED
then that God has *w* . . . . . .Job 19:6
We have *w* no one . . . . . .2 Cor 7:2

WRONGS
me *w* his own soul . . . . . .Prov 8:36

WROTE
of the hand that *w* . . . . . .Dan 5:5
stooped down and *w* . . . . . .John 8:6

WROUGHT
And skillfully *w* . . . . . .Ps 139:15

Y

YEAR
first month of the *y* . . . . . .Ex 12:2
In the *Y* of Jubilee . . . . . .Lev 27:24
the acceptable *y* . . . . . .Is 61:2
be his until the *y* . . . . . .Ezek 46:17
to Jerusalem every *y* . . . . . .Luke 2:41
went alone once a *y* . . . . . .Heb 9:7
of sins every *y* . . . . . .Heb 10:3

YEARS
Are Your *y* like the . . . . . .Job 10:5
y should teach . . . . . .Job 32:7
I will remember the *y* . . . . . .Ps 77:10
For a thousand *y* . . . . . .Ps 90:4
lives are seventy *y* . . . . . .Ps 90:10
y will have no end . . . . . .Ps 102:27
when He was twelve *y* . . . . . .Luke 2:42
are not yet fifty *y* . . . . . .John 8:57
y will not fail . . . . . .Heb 1:12
with Him a thousand *y* . . . . . .Rev 20:6

YES
let your *'Y'* be *'Y,'* . . . . . .Matt 5:37
No, but in Him was *Y* . . . . . .2 Cor 1:19

YESTERDAY
For we were born *y* . . . . . .Job 8:9

YOKE
you shall break his *y* . . . . . .Gen 27:40
and He will put a *y* . . . . . .Deut 28:48
Your father made our *y* . . . . . .1 Kin 12:4
You have broken the *y* . . . . . .Is 9:4
Take My *y* upon you . . . . . .Matt 11:29

YOKED
Do not be unequally *y* . . . . . .2 Cor 6:14

YOUNG
His flesh shall be *y* . . . . . .Job 33:25
I have been *y* . . . . . .Ps 37:25
she may lay her *y* . . . . . .Ps 84:3
y ones shall lie . . . . . .Is 11:7
dream dreams, your *y* . . . . . .Joel 2:28
y man followed Him . . . . . .Mark 14:51
I write to you, *y* . . . . . .1 John 2:13

YOUNGER
they mock at me, men *y* . . . . . .Job 30:1
y son gathered all . . . . . .Luke 15:13
let him be as the *y* . . . . . .Luke 22:26
y women as sisters . . . . . .1 Tim 5:2
Likewise you *y* people . . . . . .1 Pet 5:5

YOURS
all that I have are *y* . . . . . .1 Kin 20:4
the battle is not *y* . . . . . .2 Chr 20:15
I am *Y*, save me . . . . . .Ps 119:94
Y is the kingdom . . . . . .Matt 6:13
Take what is *y* . . . . . .Matt 20:14
y is the kingdom . . . . . .Luke 6:20
And all Mine are *Y* . . . . . .John 17:10
For all things are *y* . . . . . .1 Cor 3:21
for I do not seek *y* . . . . . .2 Cor 12:14

YOUTH
for he was only a *y* . . . . . .1 Sam 17:42
the LORD from my *y* . . . . . .1 Kin 18:12
the sins of my *y* . . . . . .Ps 25:7
the companion of her *y* . . . . . .Prov 2:17
in the days of your *y* . . . . . .Eccl 11:9
the shame of your *y* . . . . . .Is 54:4
speak, for I am a *y* . . . . . .Jer 1:6
I have kept from my *y* . . . . . .Matt 19:20
no one despise your *y* . . . . . .1 Tim 4:12

YOUTHFUL
Flee also *y* lusts . . . . . .2 Tim 2:22

Z

ZACCHAEUS
Wealthy tax collector converted to Christ, Luke 19:1–10

ZACHARIAS
Father of John the Baptist, Luke 1:5–17

ZADOK
Co-priest with Abiathar; remains loyal to David, 2 Sam 15:24–29; 20:25
Rebuked by David, 2 Sam 19:11, 12
Does not follow Adonijah; anoints Solomon, 1 Kin 1:8–45
Takes Abiathar's place, 1 Kin 2:35

ZALMUNNA
Midianite king, Judg 8:4–21

ZAREPHATH
Town of Sidon where Elijah revives widow's son, 1 Kin 17:8–24; Luke 4:26

ZEAL
The *z* of the LORD of . . . . . .2 Kin 19:31
z has consumed me . . . . . .Ps 119:139
He shall stir up His *z* . . . . . .Is 42:13
have spoken it in My *z* . . . . . .Ezek 5:13
for Zion with great *z* . . . . . .Zech 8:2
"*Z* for Your house has . . . . . .John 2:17
that they have a *z* . . . . . .Rom 10:2
z has stirred up the . . . . . .2 Cor 9:2

ZEALOUS
"I have been very *z* . . . . . .1 Kin 19:10
'I am *z* for Zion with . . . . . .Zech 8:2
since you are *z* . . . . . .1 Cor 14:12
But it is good to be *z* . . . . . .Gal 4:18
z for good works . . . . . .Titus 2:14

ZEBAH
King of Midian killed by Gideon, Judg 8:4–28

ZEBEDEE
Galilean fisherman; father of James and John, Matt 4:21, 22

ZEBULUN
Sixth son of Jacob and Leah, Gen 30:19, 20
Prophecy concerning, Gen 49:13
—Tribe of:
Numbered, Num 1:30, 31; 26:27
Territory assigned to, Josh 19:10–16
Joins Gideon in battle, Judg 6:34, 35
Some respond to Hezekiah's reforms, 2 Chr 30:10–18
Christ visits territory of, Matt 4:13–16

ZECHARIAH
King of Israel; last ruler of Jehu's dynasty, 2 Kin 15:8–12
—Postexilic prophet and priest, Ezra 5:1; Zech 1:1, 7

ZEDEKIAH
Last king of Judah; uncle and successor of Jehoiachin; reigns wickedly, 2 Kin 24:17–19; 2 Chr 36:10
Rebels against Nebuchadnezzar, 2 Chr 36:11–13
Denounced by Jeremiah, Jer 34:1–22
Consults Jeremiah, Jer 37; 38
Captured and taken to Babylon, 2 Kin 25:1–7; Jer 39:1–7

ZELOPHEHAD
Manassite whose five daughters secure female rights, Num 27:1–7

ZEPHANIAH
Author of Zephaniah, Zeph 1:1
—Priest and friend of Jeremiah during Zedekiah's reign, Jer 21:1

ZERUBBABEL
Descendant of David, 1 Chr 3:1–19
Leader of Jewish exiles, Neh 7:6, 7; Hag 2:21–23
Rebuilds the temple, Ezra 3:1–10; Zech 4:1–14

ZIBA
Saul's servant, 2 Sam 9:9
Befriends David, 2 Sam 16:1–4
Accused of deception by Mephibosheth, 2 Sam 19:17–30

ZIKLAG
City on the border of Judah, Josh 15:1, 31
Held by David, 1 Sam 27:6
Overthrown by Amalekites, 1 Sam 30:1–31

ZILPAH
Leah's maid, Gen 29:24
Mother of Gad and Asher, Gen 30:9–13

ZIMRI
Simeonite prince slain by Phinehas, Num 25:6–14
—King of Israel for seven days, 1 Kin 16:8–20

ZIN
Wilderness through which the Israelites passed, Num 20:1
Border between Judah and Edom, Josh 15:1–3

ZION
Literally, an area in Jerusalem; called the City of David, 2 Sam 5:6–9; 2 Chr 5:2
Used figuratively of God's kingdom, Ps 125:1; Heb 12:22; Rev 14:1

ZIPPORAH
Daughter of Jethro; wife of Moses, Ex 18:1, 2

ZOAR
Ancient city of Canaan originally named Bela, Gen 14:2, 8
Spared destruction at Lot's request, Gen 19:20–23

ZOPHAR
Naamathite; friend of Job, Job 2:11

THE

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Gadara: Decapolis *7*, **Y3**
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Gath: Philistia *3, 4, 6,* **W6**
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Gazara *7*, **W5**
Geba *4, 6,* **X5**
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Gihon Spring *1*
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Gilead *3, 4, 6,* **Y4**
Gilgal (nr. Jericho) *3, 4, 6,* **X5**
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Goshen: Palestine *3*, **W6**
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Habor, R. *5*, **H3**
Hadashah *6*, **W5**
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Hananel: Jerusalem *1*
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Hazor: Benjamin *6*, **X5**
Hazor: Galilee *3,* **Y2**
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Helam *4*, **Z3**
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Heleph *6*, **X3**
Heliopolis (On) *2,* **Q2**
and inset: 5, 8, **F4**
Helkath *6*, **X3**
Hepher *3, 4, 6,* **W4**
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Hermon, Mt. *3, 4,* **Y2**
Hermopolis *5*, **F5**
Hermus, R. *5,* **E3**
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Heshbon *3, 4, 6,* **Y5**; *2*, **U1**
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Holon *6*, **X5**
Horeb, Mt. *2*, **S4**
Hormah *2,* **T1**; *3*, **W6**
Hukkok *6*, **X3**
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Iadanna (Cyprus) *5*, **F3**
Ibleam *3, 6,* **X4**
Iconium *8*, **F3**
Idumea *7*, **W6**
Illyricum (Dalmatia) *8*, **C2**
Iphtah *6*, **X5**
Iphtah-el *6*, **X3**
Israel *4, 6,* **X4**; *5*, **G4**
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Issachar: *tribe 3, 4,* **X3**
Istros *8*, **E2**
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Jabbok R. *3, 4, 6, 7,* **Y4**
Jabesh-gilead *3, 4, 6,* **Y4**
Jabneel: Galilee *6*, **Y3**
Jabneel (Jamneh, Jamnia): Judah *3, 6, 7,* **W5**
Jahaz *6*, **Y5**
Janoah *6*, **X4**
Japhia *6*, **X3**
Jarmuth (Ramoth): Issachar *6*, **Y3**
Jarmuth: Judah *3, 6,* **W5**
Jattir *3*, **X6**
Javan *5*, **E3**
Jazer *4, 6,* **Y4**
Jebel Helal *2*, **S2**
Jebus (Jerusalem) *3*, **X5**
Jericho *3, 4, 7,* **X5**; *2*, **U1** *and inset*
Jerusalem *3, 4, 6, 7,* **X5** *also 2,* **U1** *and inset;* 5, 8, **G4**
Jerusalem in N.T. times *9*
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Jeshanah *6*, **X4**
Jezreel: V. of Jezreel *3, 4, 6,* **X3**
Jezreel: Judah *3*, **X6**
Jezreel, V. of *3, 4, 6,* **X3**
Jogbehah *3*, **Y4**
Jokneam (Jokmeam) *3, 4, 6,* **X3**
Joppa *3, 4, 6, 7,* **W4**; *8*, **F4**
Jordan, R. *3, 4, 6, 7,* **Y4**
Jotbah *6*, **X3**
Judah: *Kingdom & region 4, 6,* **X5**; *5*, **F4**
Judah: *tribe 3, 4,* **X5**
Judah, Hill Country of *3*, **X5**
Judah, Wilderness of *4, 6,* **X5**
Judea: *region 7,* **X5**; *8*, **G4**
Judea, Wilderness of *7*, **X5**
Juttah *2*, **U1**

Kabul (Cabul) *6*, **X2**
Kabzeel *3, 4,* **W6**
Kadesh *5*, **G4**
Kadesh-barnea *2,* **T2** *and inset*
Kamon *3, 6,* **Y3**
Kanah, Brook of *6*, **W4**
Karkor *3*, **Z6**
Kedar (Qidri) *5*, **G4**
Kedemoth *3*, **Y5**
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Keilah *3, 6,* **X5**
Khilakku (Cilicia) *5*, **F3**
Khirbet Qumran *7*, **X5**
Kidron, Brook *6*, **X5**
Kidron Valley *1, 9*
King's Highway *2*, **U3**
Kir-hareseth *2*, **U1**; *4*, **Y6**
Kiriathaim *3, 6,* **Y5**
Kiriath-arba (Hebron) *6*, **X5**
Kiriath-jearim *3, 4, 6,* **X5**
Kishon, R. *3, 4, 6,* **X3**
Kumukhu (Commagene) *5*, **G3**

Lacedaemon (Sparta) *8*, **D3**
Lachish *2*, **T1**; *3, 6,* **W5**
Lahmam *6*, **W5**
Laish (Dan) *3*, **Y2**
Laishah *6*, **X5**
Lakkum *3*, *6*, **Y3**
Laodicea *8*, **E3**
Larissa *8*, **D3**
Larsa *5,* **J4**
Lasea *8,* **D3**
Lebanon *5,* **G4**
Lebanon, Mt. *3, 4,* **Y1**
Lebanon, V. of *3,* **Y2**
Lebo-Hamath *5*, **G4**
Lebonah *3, 6,* **X4**
Lehi *6*, **X5**
Leontes, R. *7*, **X2**
Lesbos *8*, **E3**
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Little Bitter Lake *2*, **R2**
Lo-debar *4, 6,* **Y3**
Lod *6*, **W5**
Lower Beth-horon *3, 4, 6,* **X5**
Lower Sea *5*, **J5**
Lower Zab: R. *5*, **H3**
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Lycopolis (Siut) *5*, **F5**
Lydda *7*, **W5**
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Maacah *4*, **Y2**
Maarath *6*, **X5**
Macedonia *8*, **D2**
Machaerus *7*, **Y5**
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Madmannah *3*, **W6**
Madon *3, 6,* **X3**
Maeander R. *5*, **E3**
Magadan (Taricheae) *7*, **Y3**
Mahanaim *4, 6,* **Y4**
Makaz *4, 6,* **W5**
Makkedah *3, 6,* **W5**
Malta *8*, **B3**
Mamre *6*, **X5**
Manasseh: *tribe 3, 4,* **X4**
Manasseh: *tribe 3,* **Y3**
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Mannai (Minni) *5*, **J3**
Maon *3,* **X6**
Mare Internum *7*, **W4**; *8*, **D4**
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Mareshah *3, 6,* **W5**
Mariamme: Jerusalem *9*
Marisa *7*, **W5**
Masada *7*, **X6**
Mazaca (Caesarea) *8*, **G3**
Medeba *3, 4, 6, 7,* **Y5**; *2*, **U1**
Medes (Madai) *5*, **J3**
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Megiddo *3, 4, 6,* **X3**
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Melita (Malta) *8*, **B3**
Melitene *5,8,* **G3**
Memphis (Noph) *2*, **Q3** *and inset also 5, 8,* **F5**
Menzaleh, L. *2*, **Q1**
Meribah *2*, **T2**
Merom *3, 4,* **X3**
Merom, Waters of *3, 6,* **X3**
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Meshech (Mushki) *5*, **F3**
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Michmash *3, 6,* **X5**
Middin *3, 6,* **X5**
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Migdol *5*, **F4**
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Miletus *8*, **E3**
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Millo: Jerusalem *1*
Minni (Mannai) *5*, **J3**
Misrephoth-maim *3,* **X2**
Mitylene *8*, **E3**
Mizpah *3, 6,* **X5**
Mizpeh *6,* **W5**
Moab *2*, **U1** *and inset; 3, 4,* **Y6**; *5*, **G4**
Moab, Plains of *6*, **Y5**
Moesia *8*, **D2**
Mons Casius *2*, **R1**
Moreh, Hill of *3, 6,* **X3**
Moresheth-gath *6,* **W5**
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Mushki (Meshech) *5*, **F3**
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Naarah *3, 6,* **X5**
Nabataean Kingdom *7, 8,* **G4**
Nahaliel, R. *4, 6,* **Y5**
Nahalol *3, 6,* **X3**
Nairi *5*, **H3**
Naissus *8*, **D2**
Naphath-Dor *3*, **X3**
Naphtali: *tribe 3, 4,* **X3**
Naucratis *8*, **F4**
Nazareth *7*, **X3**
Neapoils: Italy *8*, **B2**
Neapolis: Macedonia *8*, **D2**
Neapolis: Palestine *7*, **X4**
Neballat *6*, **W5**
Nebo: Judah *6*, **X5**
Nebo: Moab *6,* **Y5**
Nebo, Mt. *3, 6,* **Y5**; *2*, **U1**
Negeb, The *2,* **T1**; *3, 4,* **W6**
Neiel *6*, **X3**
Netophah *4, 6,* **X5**
Nezib *6*, **X5**
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Nicaea *8*, **E2**
Nicephorum *8*, **G3**
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Ninus *8*, **H3**
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Oboth *2*, **U2**
Odessus *8*, **E2**
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Olives, Mt. of *1, 9*
Olympia *8*, **D3**
On (Heliopolis) *2*, **Q2**; *5*, **F4**
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Ophel: Jerusalem *1*
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Orontes, R. *5, 8,* **G3**
Osroëne *8,* **G3**
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Oxyrhynchus *8,* **F5**

Paestum *8*, **B2**
Palace: Jerusalem *1*
Palmyra *8*, **G4**
Pamphylia *8*, **F3**
Paneas *7*, **Y2**
Panormus *8,* **B3**
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Parah *6,* **X5**
Paran, Wilderness of *2,* **T3**
Parthian Empire *8,* **H3**
Patara *8,* **E3**
Pekod (Puqudu) *5,* **J4**
Pella *6*, *7*, **Y4**
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Perea *7,* **Y5**
Perga *8*, **F3**
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Phasael: Jerusalem *9*
Phasaelis *7*, **X4**
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Philadelphia (Rabbah): E. of R. Jordan *7*, Y5
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Phrygia *5*, **F3**
Pi-beseth *2*, **Q2**
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Pisgah, Mt. *3, 6,* **Y5**
Pisidia *8*, **F3**
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Rabbah: Judah *6*, **X5**
Rabbah (Rabbath-ammon): Ammon *3, 4, 7,* **Y5**
Rakkath *6*, **Y3**
Ramah: Benjamin *3, 6,* **X5**
Ramah (Ramathaim-zophim): Ephraim *6*, X4
Ramathaim-zophim *3, 6,* **X4**
Ramath-mizpeh *6*, **Y4**
Rameses *2*, **Q2** *and inset*
Ramoth *6*, **Y3**
Ramoth-gilead *3, 4,* **Z4**
Raphana *7*, **Z3**
Raphia *2*, **T1** *and inset; 5,* **F4**; *7*, **V6**
Red Sea *2*, **R3** & **T4** *and inset; 5, 8,* **F5**
Rehob *3, 6,* **X3**
Remeth (Ramoth) *6*, **X3**
Reuben: *tribe 3,* **Y5**
Rezeph *5*, **G3**
Rhegium *8*, **C3**
Rhodes *5, 8,* **E3**
Riblah *5*, **G4**
Rimmon: Benjamin *3, 6,* **X5**
Rimmon: Galilee *3, 6,* **X3**
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Royal Porch: Jerusalem *9*
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Saba (Sheba) *5*, **G6**
Sais *5, 8,* **F4**
Salamis *8*, **F3**
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Samaria: *region* 7, **X4**
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Sangarius, R. *5,* **F2**
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Sardica *8,* **D2**
Sardis *5, 8,* **E3**
Sarepta *7,* **X2**
Sarid *6*, **X3**
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Scythopolis *7*, **X3**
Sebaste (Samaria) *7*, **X4**
Secacah *3, 6,* **X5**
Sela *2*, **U2** *and inset; 5,* **G4**
Selcucia: Asia Minor *8*, **F3**
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Sharon, Plain of *4, 6, 7,* **W4**
Sheba (Saba) *5*, **G6**
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Shephelah *4*, **W5**
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Shiloh *3, 4, 6,* **X4**
Shimron *3*, *6*, **X3**
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Shunem *3, 6,* **X3**
Shur, Wilderness of *2*, **S2**
Shushan (Susa) *5*, **J4**
Sibmah *6*, **Y5**
Sicily *8*, **B3**
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Sidon *3, 4, 7,* **X1**; *5, 8,* **G4**
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Siloam: Jerusalem *1*
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Simeon: *tribe 3,* **W6**
Sin (Pelusium) *2*, **R1**
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Sinai: *region 2,* **S3** *and inset; 5*, **F5**
Sinai, Mt. (?) (Jebel-Helal) *2*, **S2**
Sinai, Mt. (Mt. Horeb) *2*, **S4**; *8*, **F5**
Singidunum *8*, **D2**
Sinope *8*, **G2**
Siphtan *6,* **X4**
Sippar *5*, **H4**
Sirbonis, L. *2*, **S1**
Sirmium *8*, **C2**
Siut (Lycopolis) *5*, **F5**
Smyrna *8*, **E3**
Socoh: Israel *3, 4, 6,* **X4**
Socoh (Soco): Judah *3, 6,* **W5**
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Solomon's Porch *9*
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Sorek *3, 4, 6,* **W5**
Sparta (Lacedaemon) *8*, **D3**
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Succoth: Egypt *2*, **R2** *and inset*
Succoth: Palestine *3, 4, 6,* **Y4**
Suez, Gulf of *2,* **R3**
Susa (Shushan) *5*, **J4**
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Syria *4*, **Z1**; *5*, **G4**
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Taanach *3, 4, 6,* **X3**
Tabal (Tubal) *5*, **G3**
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Tabor, Mt. *3, 6,* **X3**
Tadmor (Tadmar) *5*, **G4**
Tahpanhes *5*, **F4**
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Tanis *2*, **Q2**; *5,* **F4**
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Taralah *6*, **X5**
Tarentum *8*, **C2**
Tarichaea (Magadan) *7*, **Y3**
Tarracina *8*, **B2**
Tarsus *8*, **F3**
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Tekoa *4, 6,* **X5**
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Tema *5, 8,* **G5**
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Thamna *7*, **X4**
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Tiber, R. *8,* **B2**
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Tigranocerta *8*, **H3**
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Timnah: Hill Country of Judah *3, 6,* **X5**
Timnah: Dan *3*, *6*, **W5**
Timnath-serah (Timnath) *3, 6,* **X5**
Timsah, L. *2*, **R2**
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Tishbe *6*, **Y4**
Tjaru (Zilu) *2*, **R2**
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Topheth: Jerusalem *1*
Trachonitis *7*, **Z2**
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Troas (Alexandria Troas) *8,* **E3**
Tubal (Tabal) *5*, **G3**
Turushpa (Tuspar) *5,* **H3**
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Ulatha *7,* **Y2**
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Upper Zab: R. *5*, **H3**
Ur, *5*, **J4**
Urartu (Ararat) *5*, **H3**
Urmia, Lake *5, 8,* **J3**
Uruk (Erech) *5*, **J4**
Ushu *5*, **G4**
Usiana *5*, **F3**

Van, Lake *5, 8,* **H3**
Viminacium *8*, **D2**

Western Sea, The *5*, **E4**

Yarmuk, Wadi *6, 7,* **Y3**
Yazith *6*, **X4**
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Zaanannim *6*, **X3**
Zab, Upper & Lower *5*, **H3**
Zair (Zior) *6*, **X5**
Zanoah *6*, **X5**
Zaphon *3*, **Y4**
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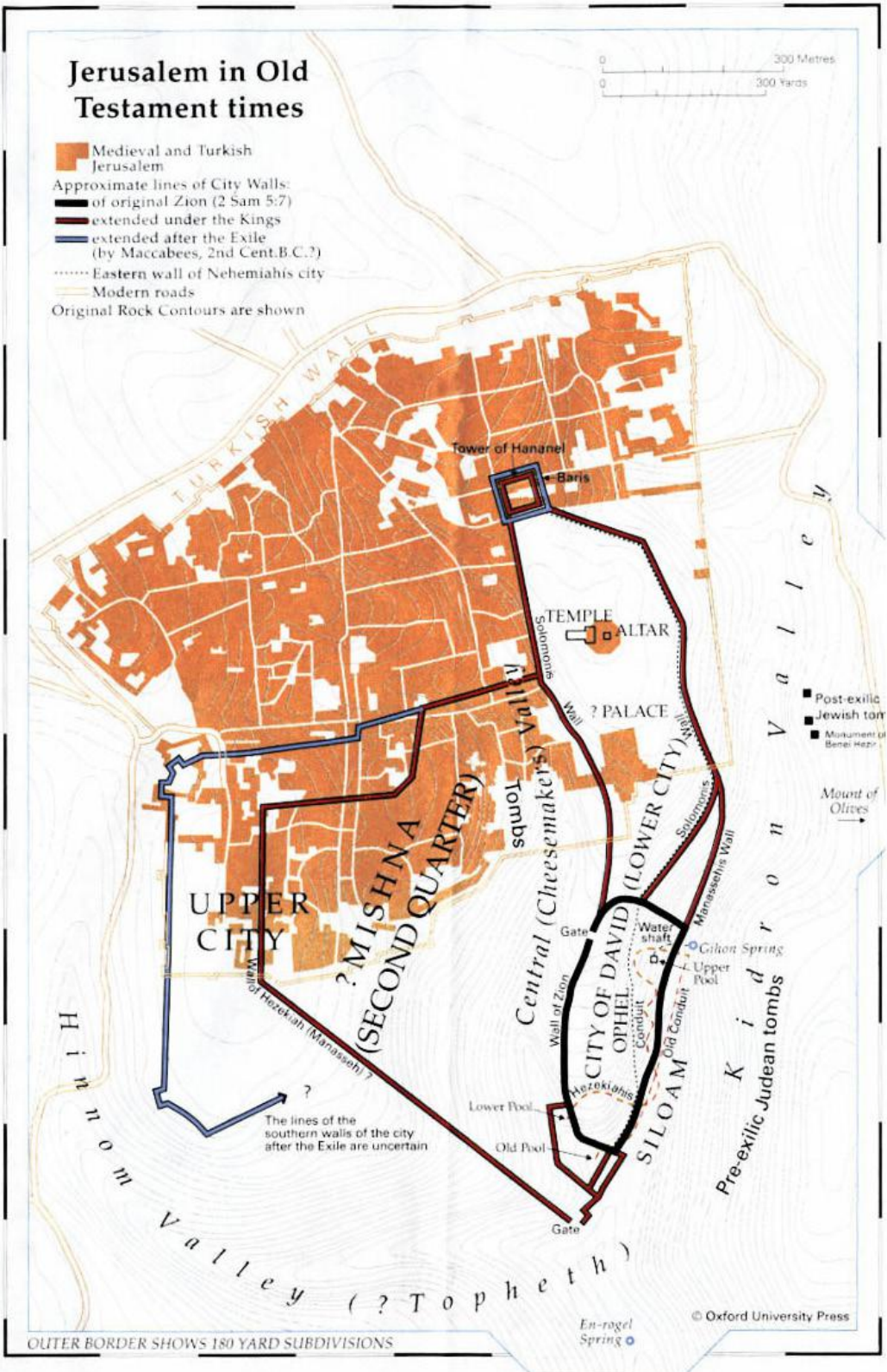
Zebulun: *tribe 3, 4,* **X3**
Zela *3*, **X5**
Zemaraim *6*, **X5**
Zered, Brook *3, 4,* **Y7**
Zeredah: Ephraim *4, 6,* **X4**
Zeredah (Zarethan): Jordan valley *3, 6,* **Y4**
Zererah: Jordan valley *6*, **Y4**
Zereth-shahar *3, 6,* **Y5**
Zeugma *8*, **G3**
Ziddim *6*, **Y3**
Ziklag *3, 4,* **W6**
Zilu (Tjaru) *2*, **R2**
Zin, Wilderness of *2*, **T2**
Zion, Wall of *1*
Zior (Zair) *6,* **X5**
Ziph: Hill Country of Judah *3*, **X6**
Ziph: Negeb *3*, **W7**
Ziz, Ascent of *6*, **X5**
Zoan *2*, **Q2**; *5*, **F4**
Zobah *4*, **Z1**
Zorah *3, 6,* **W5**



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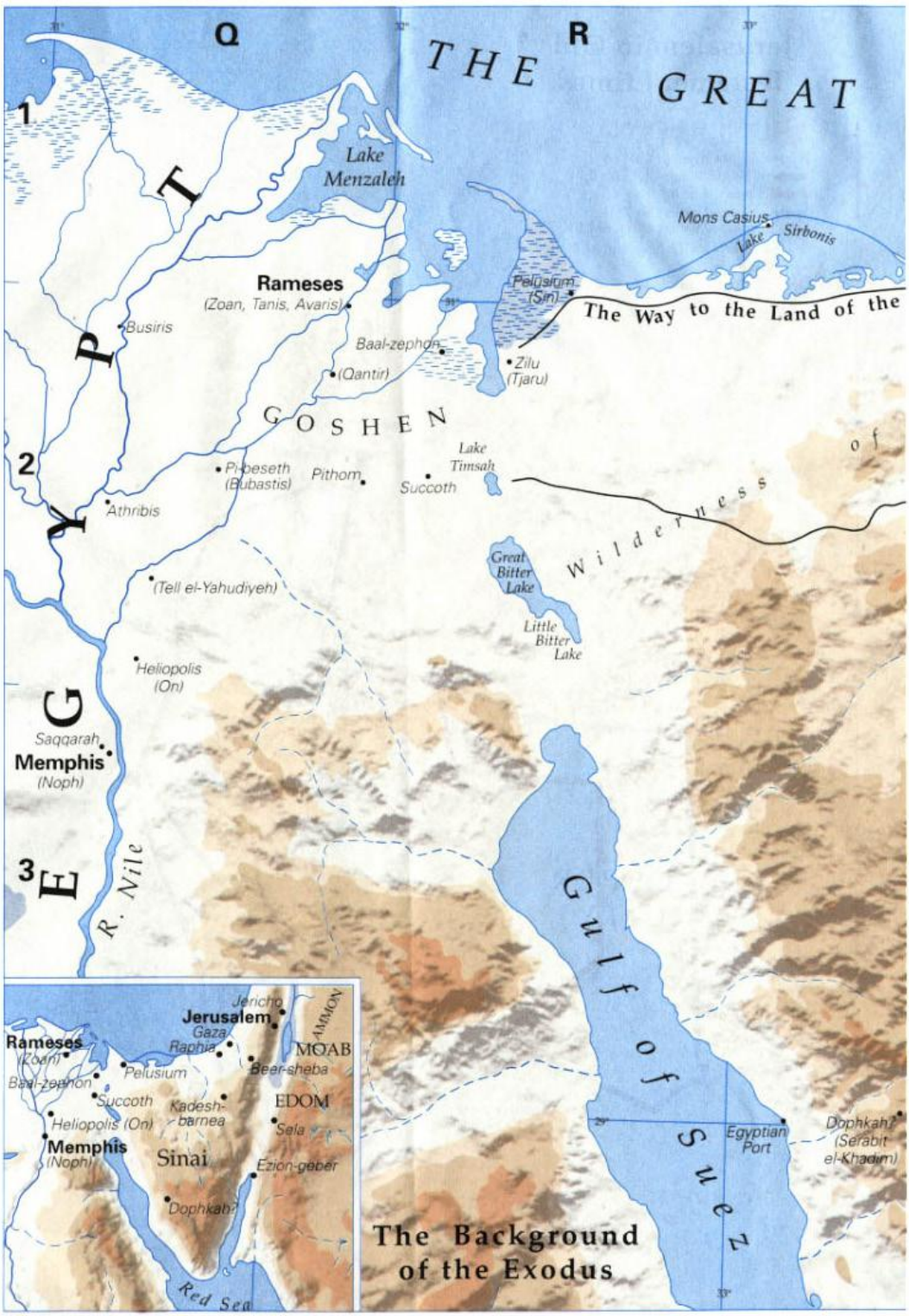
MAP 2



OUTER BORDER SHOWS 20 MILE SUBDIVISIONS

S
SEA
Ashdod
Gezer
Libnah
Azekah
Lachish
Plain of Philistia
CANAAN
Jericho
Jerusalem
Shittim
Heshbon
Mt. Nebo
Medeba
Gaza
Raphia
Gerar
Debir
Hebron
Juttah
Salt Sea
Dibon
R. Arnon
ARAD?
Beer-sheba
Hormah
Arad?
Kir-hareseth
The Negeb
Philistines
Brook of Egypt
Wilderness of Zin
Shur
The Way to Shur
Bene-jaakan (Beeroth)
Hazazon-tamar
Azmon
Hazar-addar
Kadesh-barnea (Meribah)
Mt. Sinai? (Jebel Helal)
Oboth
Punon
Bozrah
The Arabah
EDOM
MOAB
Sela?
Teman?
Line of border fortresses
The King's Highway
Wilderness of Paran
Ezion-geber
SINAI
MIDIAN
Red Sea (Gulf of Aqaba)
Wilderness of Sin?
Mt. Sinai? (Mt. Horeb)
0 20 40 Miles
0 20 40 Kilometres
S
T
U
1
2
3
4
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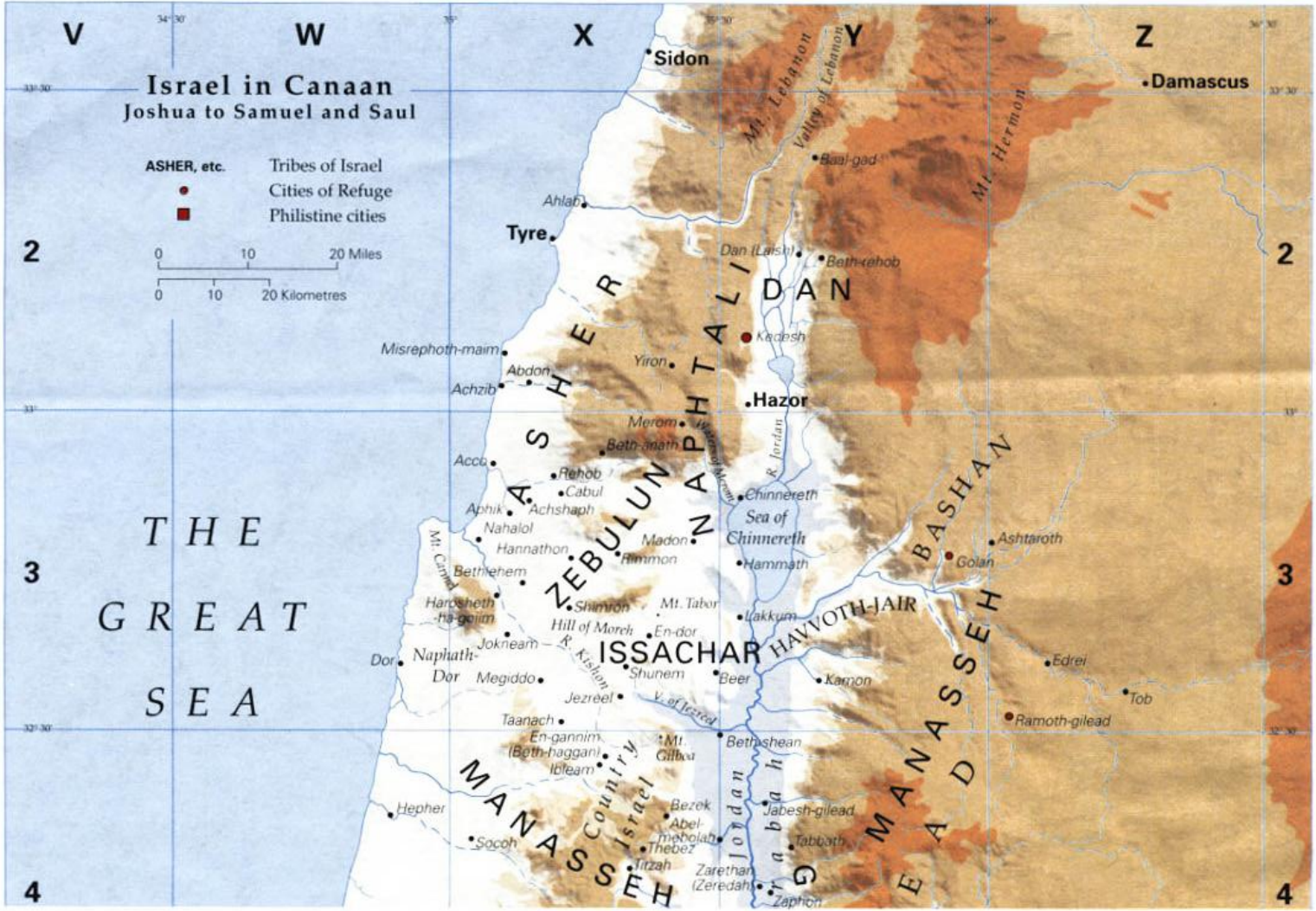
Israel in Canaan
Joshua to Samuel and Saul
ASHER, etc. Tribes of Israel
Cities of Refuge
Philistine cities
0 10 20 Miles
0 10 20 Kilometres
V
W
X
Y
Z
2
3
4
Sidon
Damascus
Tyre
Ahlab
Mt. Lebanon
Valley of Lebanon
Mt. Hermon
Baal-gad
Dan (Laish)
Beth-rehob
Kedesh
Misrephoth-maim
Yiron
Abdon
Achzib
Hazor
Merom
Waters of Merom
Beth-anath
Acco
Rehob
Cabul
Aphik
Achshaph
Nahalol
Hannathon
Rimmon
Madon
R. Jordan
Chinnereth
Sea of Chinnereth
Hammath
Ashtaroth
Golan
BASHAN
Bethlehem
Mt. Carmel
Harosheth-ha-goiim
Shimron
Mt. Tabor
Hill of Moreh
En-dor
Lakkum
HAVVOTH-JAIR
Jokneam
R. Kishon
Dor
Naphath-Dor
Megiddo
Shunem
Beer
Kamon
Edrei
Jezreel
V. of Jezreel
Tob
Taanach
Ramoth-gilead
En-gannim (Beth-haggan)
Ibleam
Mt. Gilboa
Bethshean
Country of Israel
Jordan
Jabbok
Hepher
Bezek
Jabesh-gilead
Abel-meholah
Socoh
Thebez
Tabbath
Tirzah
Zarethan (Zeredah)
Zaphon
THE GREAT SEA
ASHER
NAPHTALI
DAN
ZEBULUN
ISSACHAR
MANASSEH
GILEAD
MANASSEH

OUTER BORDER SHOWS 10 MILE SUBDIVISIONS

MAP 3

MAP 4

The United Monarchy
ISRAEL, JUDAH Hebrew kingdoms
ASHER, etc. Israelite tribes
SYRIA, etc. Non-Israelite peoples
Places fortified by Solomon
I-XII Solomon's administrative districts (1 Kgs. 4. 7-19)
0 10 20 Miles
0 10 20 Kilometres
X
Y
Z
Sidon
Tyre
Damascus
ZOBAH
SYRIA (ARAM)
SIDONIANS
Mt. Lebanon
BETH-REHOB
Mt. Hermon
Abel-beth-maacah
Dan
Beth-rehob
MAACAH
BASHAN
ARGOB
GESHUR
Hazor
Merom
IX
VIII
ASHER
NAPHTALI
ZEBULUN
Acco
Cabul
R. Jordan
Sea of Chinnereth
THE GREAT SEA
Mt. Carmel
R. Kishon
Jokneam (Jokmeam)
IV
Dor
Megiddo
X
ISSACHAR
HAVVOTH-JAIR
Helam
VI
Lo-debar
Jezreel
V. of Jezreel
Taanach
Mt. Gilboa
Rogelim
Ramoth-gilead
Tob
Bethshean
ISRAEL
V
III
Hepher
Arubboth
Jabesh-gilead
Abel-meholah
Socoh
Thebez
Jordan
Arabah
LEAD
VII
MANASSEH
Zarethan
2
3
4

OUTER BORDER SHOWS 10 MILE SUBDIVISIONS

MAP 4

MAP 5

OUTER BORDER SHOWS

100 MILE SUBDIVISIONS

Central Palestine in Old Testament times
0 5 10 Miles
0 5 10 Kilometres
3
4
Acco
Rehob
Neiel
Achshaph
Cabul (Kabul)
Aphek (Aphik)
Jotbah
Beth-anath
Adamah
Waters of Merom
Hukkok
Chinnereth
Sea of Chinnereth
GESHUR
Rakkath
Nahalol
Aijalon
Hannathon
Iphtah-el
Rumah
Rimmon
Madon
Zaanannim
Hammath
Aphek
Beten
Helkath
Bethlehem
Mt. Carmel
R. Kishon
Plain of Megiddo
Harosheth-ha-goiim
Gath-hepher
Aznoth-tabor
Heleph
Adami-nekab
Ziddim
Beth-yerah
Lakkum
Yanoam
(Wadi Yarmuk)
Shimron
Japhia
Daberath
Chesulloth (Chisloth-tabor)
Mt. Tabor
En-haddah
Jabneel
Beth-shemesh
Dabbesheth
Jokneam (Jokmeam)
Sarid
En-dor
Hill of Moreh
Shunem
Anaharath
Beer
Lo-debar
Kamon
Dor
Megiddo
Shihor-libnath
Jezreel
Spring of Harod
Valley of Jezreel
Ramoth (Remeth, Jarmuth)
Rogelim
Ham
Taanach
Mt. Gilboa
Aruna
T. el-Asawir
Beth-shean (Beth-shan)
Rehob
Ibleam
En-gannim
Pehel (Pella)
Borim
Arubboth
Dothan
Gath of Sharon
Tishbe
Jabesh-gilead
Br. Cherith
Hepher
Bezek
Yehem
Socoh
Abel-meholah
Tabbath
Yazith
Thebez
Samaria
Tirzah
Zarethan (Zeredah, Zererah)
Zaphon
Siphtan
Mt. Ebal
Jordan Valley
Plain of Sharon

Mt. Gerizim
Shechem
Pirathon
Arumah
Janoah
Succoth
Mahanaim
Penuel (Peniel)
Brook of Kanah
Baal-shalishah
Gilgal
Hill Country of Ephraim
Ataroth
(Wadi Farah) River
The R. Jabbok
Aphek
Gath-rimmon
Eben-ezer
En-tappuah
Tappuah
Adam
Joppa
Lebonah
Shiloh
Ramath-mizpeh
Bene-berak
Zeredah
Gilgal
Asor
Ono
Ramathaim-zophim (Ramah)
Jeshanah
Jazer
Timnath-serah (Timnath)
Beth-dagon
Baal-hazor
Betonim
Neballat
Chephar-ammoni
Hadid
Ephron (Ephraim, Ophrah)
Naarah
Lod
Zemaraim
Rimmon
Beth-nimrah
Gimzo
Bethel (Beth-aven)
Ai
Eltekeh
Gath (Gittaim)
Lower Beth-horon
Beeroth
Upper Beth-horon
Plains of Moab
Adithaim
Ataroth-addar
Gilgal (Beth-gilgal)
Jericho
Jabneel
Shaalbim
Mizpah
Migron
Michmash
Gibbethon
Gederah
Ramah
Geba
Aijalon
Gibeon
Taralah
Mount Baalah
Gezer
Elon
Parah
Abel-keramim
Abel-shittim (Shittim)
Baalath
Shikkeron
Makaz
Chephirah
Hazor
Almon
Elealeh
Baalah (Kiriath-jearim)
Gibeah
Anathoth
Adummim
Beth-haram
Beth-hoglah
Beth-peor (Baal-peor)
Heshbon
Sorek
Ashnah
Neptoah
Laishah
Debir
Mt. Pisgah
Sibmah
Ekron
Timnah
Chesalon
Jerusalem
Nob
Zorah
Eshtaol
Rabbah
En-shemesh
Beth-jeshimoth
Mt. Nebo
Ashdod
Ananiah
Nebo
Beth-shemesh
Lehi
Middin
City of Salt
Bamoth-baal
Makkedah
Beth-haccherem
Br. Kidron
Secacah
Jahaz
Zanoah
Jarmuth
Bethlehem
Medeba
Libnah
Azekah
Enam
Timnah
Nibshan
Beth-meon (Baal-meon, Beth-baal-meon, Beon)
Socoh (Soco)
Eltekon
Etam
Mts. of Abarim
JUDAH
Holon
Netophah
Moresheth-gath
Harim
Adullam
Achzib (Chezib)
Gedor
Tekoa
Beth-diblathaim (Almon-diblathaim)
Salt Sea
Gath
Ether
Mizpeh
Keilah
Giloh
Maarath
R. Nahaliel
Nebo
Beth-zur
Zereth-shahar
Hadashah
Mareshah
Nezib
Zior (Zair)
Lachish
Lahmam
Iphtah
Halhul
Ataroth
Eglon
Cabbon
Ashnah
Mamre
Beth-anoth
Ascent of Ziz
Wilderness of Judah
(Sea of the Arabah)
Kiriathaim
Bozkath
Beth-tappuah
Hebron (Kiriath-arba)
Aphekah
PHILISTIA
Plain
GILEAD
W
X
Y
5
5
35° 30'
31° 30'
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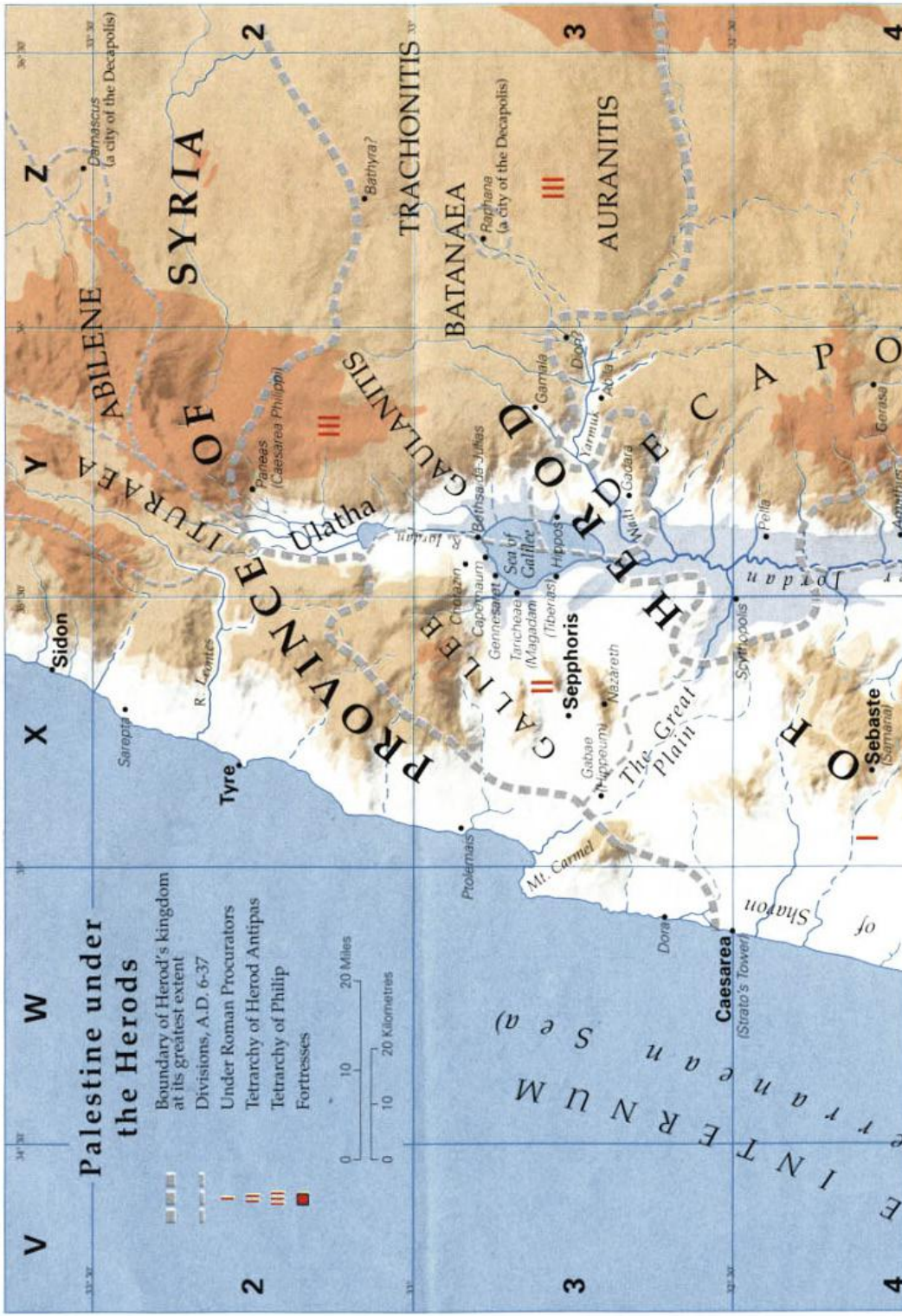
OUTER BORDER SHOWS 10 MILE SUBDIVISIONS
MAP 6

MAP 7



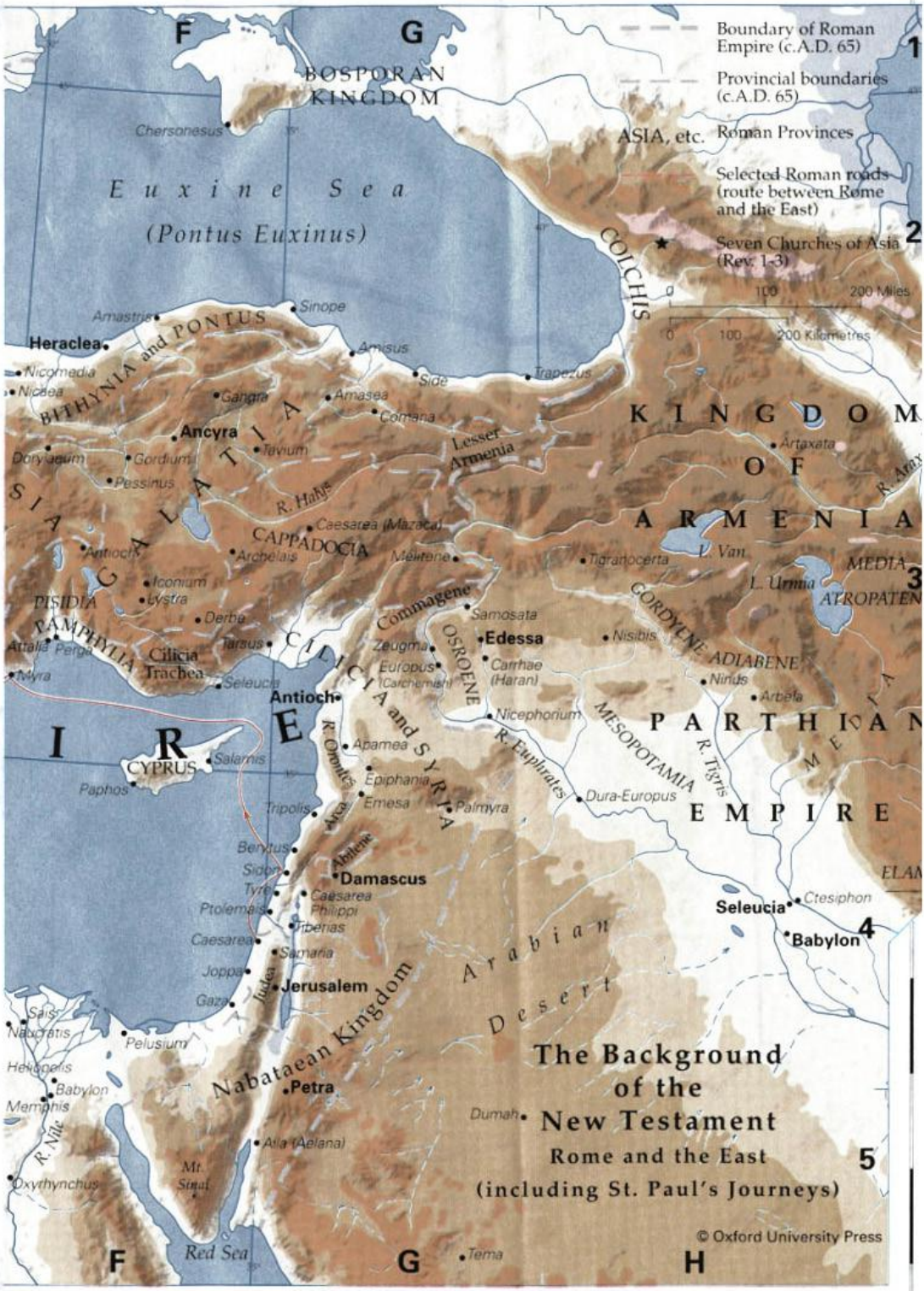
Palestine under the Herods
Boundary of Herod's kingdom at its greatest extent
Divisions, A.D. 6-37
Under Roman Procurators
Tetrarchy of Herod Antipas
Tetrarchy of Philip
Fortresses
0 10 20 Miles
0 10 20 Kilometres
V
W
X
Y
Z
2
3
4
ABILENE
SYRIA
TRACHONITIS
BATANAEA
AURANITIS
GAULANITIS
ITURAEA
PROVINCE OF
GALILEE
HEROD
DECAPO
OF
Damascus (a city of the Decapolis)
Bathyra?
Raphana (a city of the Decapolis)
Paneas (Caesarea Philippi)
Ulatha
Gamala
Dion?
Abila
Yarmuk
Gadara
Wadi
Bethsaida-Julias
R. Jordan
Sea of Galilee
Hippos
Capernaum
Gennesaret
Tarichea (Magadan)
(Tiberias)
Sepphoris
Nazareth
Gabae (Hippeum)
The Great Plain
Scythopolis
Pella
Gerasa
Amathus
Sidon
Sarepta
R. Leontes
Tyre
Ptolemais
Mt. Carmel
Dora
Caesarea (Strato's Tower)
Sebaste (Samaria)
Sharon
of
INTERNUM
erranean Sea)

OUTER BORDER SHOWS 10 MILE SUBDIVISIONS

MAP 7

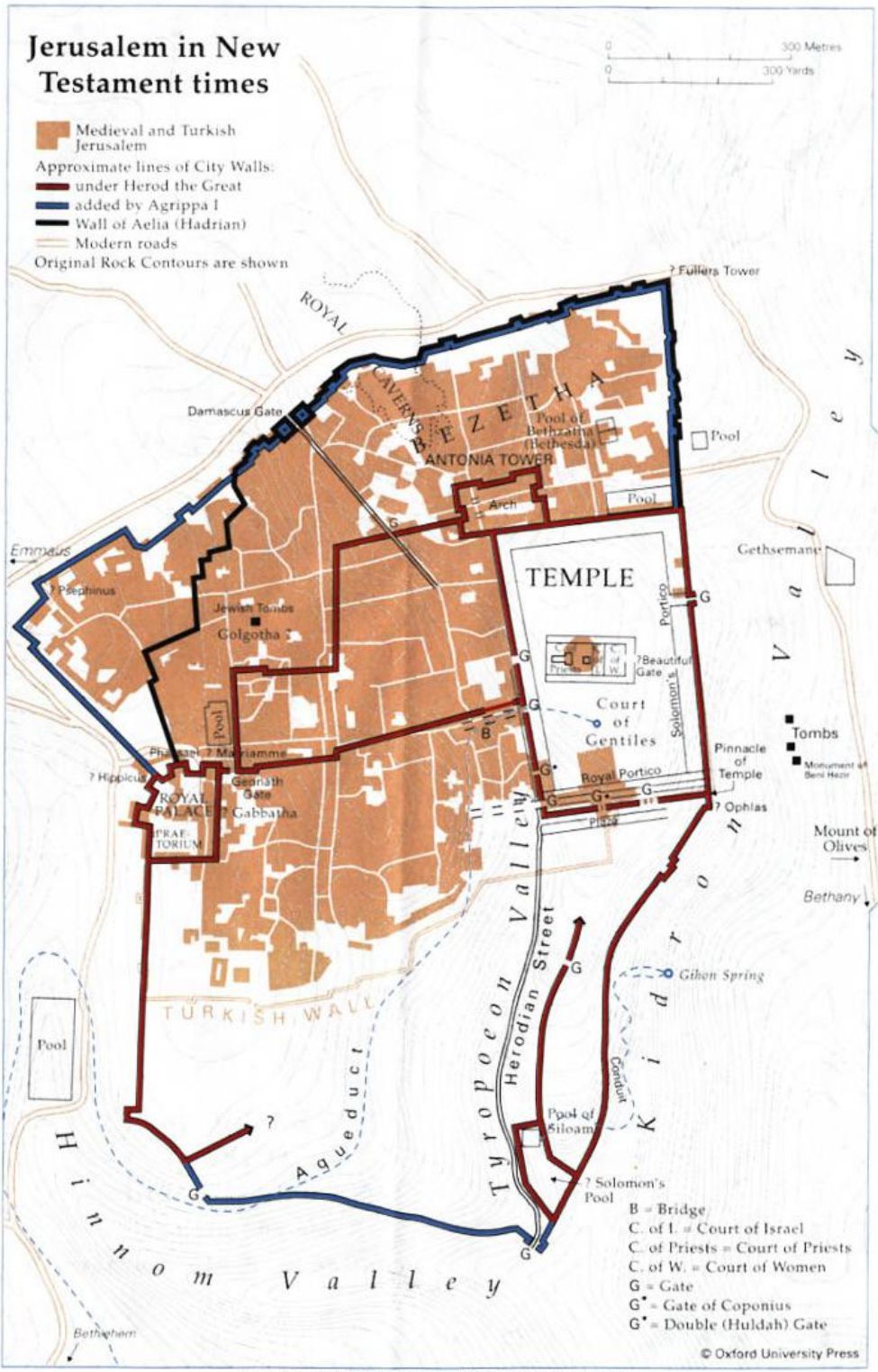
MAP 8

B
C
D
E
3
4
ROMAN EMPIRE
ITALY
ROME
Ariminum
Ancona
Perusia
R. Tiber
Ostia
Three Taverns
Antium
Forum of Appius
(Appii Forum)
Tarracina
Capua
Beneventum
Puteoli
Neapolis
Pompeii
Capreae
(Capri)
Paestum
Tarentum
Sybaris
Croton
Panormus
Messana
Rhegium
SICILY
Catana
Syracuse
St. Paul's Bay
Malta
(Melita)
Sea of Adria
Salonae
Canusium
Appian Way
Brundisium
Corcyra
ILLYRICUM
(DALMATIA)
Sirmium
Singidunum
Viminacium
Naissus
Scodra
Dyrrhachium
Apollonia
MACEDONIA
Scupi
Sardica
Philippopolis
THRACE
MOESIA
R. Danube
Oescus
Novae
Istros
Tomi
Odessus
Mesembria
Bosphorus
Philippi
Neapolis
Egnatian Way
Byzantium
Beroea
Thessalonica
THESSALY
Larissa
Nicopolis
Actium
Cyzicus
Prusa
Troas
(Alexandria)
Assos
Adramyttium
Lesbos
Pergamum
Thyatira
Chios
Smyrna
Sardis
Philadelphia
Ephesus
Samos
Miletus
Laodicea
Colossae
Cos
Cnidus
LYCIA
Rhodes
Patara
Corinth
Cenchreae
Athens
ACHAIA
Olympia
Sparta
(Lacedaemon)
Aegean Sea
CRETE
Phoenix
Fair Havens
Lasea
Salmone
Cauda
Mediterranean Sea
(Mare Internum, Mare Nostrum)
Paul's Journey to Rome
Greater
Syrtis
Cyrene
CYRENAICA
AFRICA
LIBYA
Canopus
Alexandria
EGYPT
Antioch
Iconium
Lystra
Attalia
Perga
Derbe
Paphos
Salamis
Troas
Ephesus
Caesarea
Philippi
Assos
Mitylene
Chios
Sardis
Miletus
Cos
Rhodes
Patara
Tyre
Ptolemais
Jerusalem
Paul's 1st Journey
Paul's 2nd Journey
Paul's 3rd Journey



OUTER BORDER SHOWS 100 MILE SUBDIVISIONS

MAP 9



OUTER BORDER SHOWS 180 YARD SUBDIVISIONS